IABS XIX$^{th}$ Congress | 서울대학교 SEOUL NATIONAL UNIVERSITY

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# 19$^{th}$ Congress of the International Association of Buddhist Studies

## Aug 15–19, 2022

SEOUL NATIONAL UNIVERSITY

Seoul, South Korea

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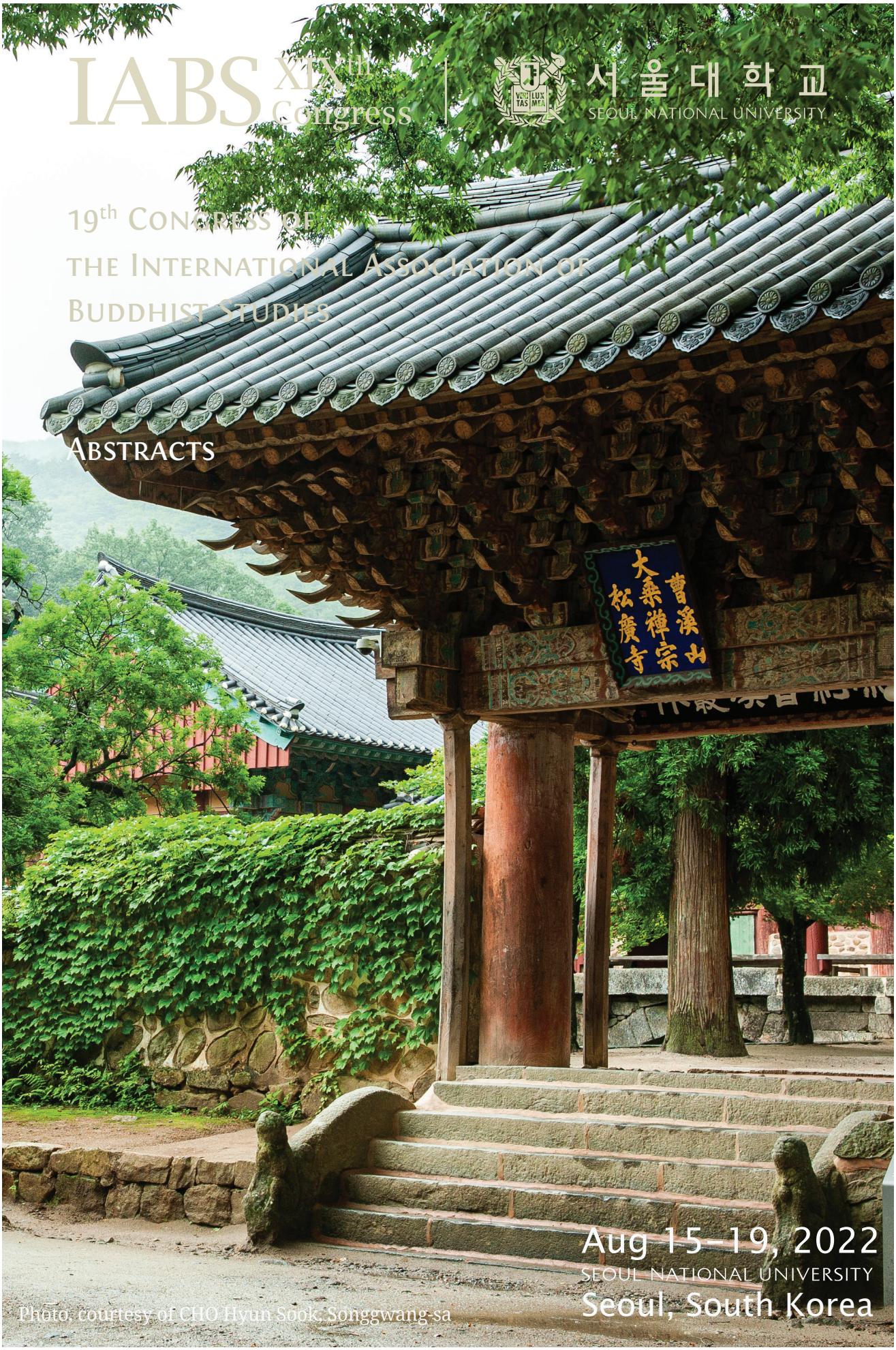
## Abstracts

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# Abstracts

## Panel 3: Buddhist Materials Excavated in Inner Asia - Latest Research Results on the Otani Collections in South Korea, China and Japan

Convener: Mazumi Mitani (Ryukoku University)

### Panel Abstract

Among the international expeditions sent to Inner Asia at the beginning of 20th century, the Otani Expedition is distinguished through its specific, religious aim - to investigate the process of the transmission of Buddhism from India to Japan. Under the direction of Count OTANI Kozui, the 22nd abbot of the Nishi-Hongwanji Temple, the research activities of the Otani Expeditions covered wide areas of China, India, and Tibet from 1899 to 1923, with the special focus on Inner Asia in 1902 to 1914.

Buddhist materials excavated in Inner Asia by the Otani Expeditions are presently divided in Japan, China, and South Korea; major collections are kept at Ryukoku University, Tokyo National Museum, Kyoto National Museum, Lushun Museum, National Library of China, and Seoul National Museum. By providing opportunity for international scholars to present latest research results on Buddhist manuscripts and art objects of each collection, this panel sheds a new light on Buddhist materials of the Otani Expeditions for understanding the history of Buddhism across the Silk Road.

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### Otani Expedition and Its Collection - Outline and Its Contribution to Buddhist Studies

Mazumi Mitani (Ryukoku University)

The Otani Expedition was the only systematic expedition sent from Japan to Inner Asia. It was organized under the initiative of Rev. OTANI Kozui (大谷光瑞, 1876-1948), the 22nd abbot of the Jodo-Shinshu Hongwanji sect. Kozui was a man who lived through the historical turbulence of Japan through the Meiji, Taisho and Showa periods. His father OTANI Koson dedicated himself to the modernization of Japanese Buddhism in the early Meiji period; Kozui and his expeditions were given birth under such special historical conditions.

The word 'Otani Expedition' usually refers to three expeditions focused on Inner Asia during 1902-1904, namely a survey of the historical Silk Road in a narrow sense. In a broader sense, however, the activity of the Otani Expedition also covered the areas of Asia including India, Tibet, and Southeast Asia. In a series of surveys from 1899 to 1923, Kozui and his expedition members explored traces of the spread of Buddhism and documented their present conditions at that time.

These expedition activities resulted in the formation of the Otani collection, including a rich amount of manuscripts, art and archaeological artefacts that are presently kept in China, Korea

and Japan. This paper will provide an outline of the historical background of the Otani Expedition and its collection and will present the latest results on the Otani collection materials preserved in the Lushun Museum, the National Museum of Korea, and Ryukoku University. Special focus is given to joining fragments and some case studies will demonstrate how fragmentary manuscripts kept in different collections can be virtually rejoined, leading to the identification of the original texts.

This collaborative work underlines the importance of international cooperation in reaching a proper assessment of the importance of the Otani collection materials for Buddhological studies.

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## Interpretation of the Hell Scenes in Subashi East Temple Documented by the First Otani Expedition

Koichi Kitsudo (Ryukoku University) and Satomi Hiyama (Kyoto University)

The first Otani expedition explored the massive monastic ruins at Subashi near present Kuche city (Xinjiang Uygur Autonomous Region, China) in July 1903. The site is generally associated with the Great Monastery of Zhaohuli 昭怙釐大寺, where Kumārajīva's mother listened to the sermons and Xuanzang praised its majestic décor – there is no doubt that this is one of the most important sites bearing witness to the great prosperity of Buddhist culture of Kucha Kingdom. Rich photographic documentation of the Subashi site by the first Otani expedition has not drawn much attention from scholars to date. They contain, however, several interesting features that failed to be reported by other international explorers reaching the site a few years later.

This paper focuses on the wall paintings of the hell scenes in a squarish chamber placed around the stūpa at Subashi East, about which only the first Otani expedition ever mentioned. Among three photographs of this chamber, two were published in "Shin-Saiiki-Ki" (the collection of reports by Otani expedition members) in 1937, through in a low resolution. The glass plate photographs kept in Ryukoku University enable us to elucidate more precise information about its iconography and inscription written within the pictorial representation. The cross-reference of the glass plate photographs and the report by Rev. Tesshin Watanabe allows us to identify the textual sources most relevant to this representation and add a new corpus to the hell illustrations in Central Asian Buddhist art.

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## Reexamining Paintings from Dunhuang at the National Museum of Korea

Haewon Kim (Gyeongju National Museum) and Yoon Ah Hwang (University of Southern California)

Along with mural paintings from Kizil, Bezeklik, and Miran, the Ōtani collection at the National Museum of Korea features ten paintings on paper or textile from Cave 17 (Library Cave) of the Mogao Caves in Dunhuang, China, which were allegedly acquired during the Third Expedition (1910–14). These paintings, featuring either an itinerant monk or a series of bodhisattvas, not only represent unique thematic expressions through their material and pictorial format but also reveal the significant religious practices of the medieval northwestern region of China from the ninth to tenth centuries. Moreover, from the perspective of overall painting materials from the Library Cave, the entire picture cannot be completed without discussing those in the National Museum of Korea's Ōtani collection, which has been paid less attention than major collections in London and Paris. In this respect, it is important to contextualize these paintings according to the historical meanings behind both Buddhist art and the collection. Therefore, after reviewing how the paintings became part of the Ōtani collection in Seoul, the authors examine two examples—Itinerant Monk (Bon 4018) and Long Banner of Bodhisattvas (Bon 4025)—as each represents unique characteristics of Dunhuang's visual culture in terms of its rare subject matter and artistic form. The authors ultimately propose new interpretations on the paintings' meaning, function, and Buddhological significance. As a first case study, the iconography of Itinerant Monk is reexamined in relation to the tradition of xingdaoseng (monk circumambulating or practicing the Dharma) paintings and the function of cloud motif, and the author proposes that the mobile quality of the figure is critical in understanding the painting. In the case of Long Banner of Bodhisattvas, by focusing on its materialistic qualities, such as the extremely long length, paired configuration of silk support, and monetary value, the author suggests that vernacular religious rituals, which encompass both the Buddhist and Daoist funerary-related practices of ordinary people, were responsible for such a peculiar painting format. This study emphasizes the fact that studying the materialistic aspects of the artwork yields a feasible scenario of its artistic production along with the religious practices of the time.

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## Restoration of the Stele of Kang: A Sogdian Buddhist Layman's Sutra-copying Project in Turfan during the Wu Zhou Period

Youngwoo Kwon (National Museum of Korea)

The Buddhist Votive Stele of Kang, a Buddhist Layman of Wu Zhou (hereafter The Stele of

Kang) in the National Museum of Korea is a set of fragments of a Tang-dynasty stele. It was created during the Wu Zhou period (690-705) and unearthed from Turfan's ancient city of Gaochang in 1912, during the third Ōtani expedition. The Stele of Kang is a Buddhist votive stele on which a Sogdian Buddhist layman (jushi) named Kang engraved a list of hand-copied scriptures after transcribing a complete collection of the Buddhist canon (Tripiṭaka). Because the inscription includes the Zetian characters mandated by Empress Wu, the Stele of Kang was presumably created during the Wu Zhou period.

This stele was first brought to attention by the scholar Luo Zhenyu, who inspected it and produced a transcription and rubbing of the inscription. In 1996 and 2016, scholar Rong Xinjiang not only advanced an understanding of the stele, but also discussed in depth the political context surrounding its making.

This paper presents a reconstruction of the Stele of Kang, informed by existing literature and thorough examination of the stele, and provides the historical context surrounding its production. First, among the fourteen fragments of the Stele of Kang, I discovered that the fragments B and F, on which the list of scriptures is written, can be joined together. Then, I successfully located each fragment within the original stele and restored most of the engraved list of scriptures on missing parts of the stele. I have come to a conclusion that Kang's hand-copied scriptures presumably amounted to more than 818 sets and 4,039 volumes, far above an estimate of 44 sets and 858 volumes suggested in previous studies. The titles of all the scriptures were likely engraved on the first to 69th lines of the original stele.

The scriptures were categorized into the Sutra, Vinaya, Sastra, and Preaching, and the Newly Translated Sutras and Commentaries of the Tang Dynasty. First, the structure of the Sutra, Vinaya, Sastra, and Preaching and the titles of the entire scriptures correspond to the structure and titles in the catalogue of Buddhist scriptures in Ximing Monastery, which was compiled by Dao Xuan and included in the eighth volume of his "Great Tang Record of Sutras" (Da Tang Neidian lu). Second, the list of scriptures in the Newly Translated Sutras and Commentaries of the Tang Dynasty draws from and complements the Catalogue of Scriptures, authorized by the Great Zhou (Da Zhou kanding zhongjing mulu), which was promulgated by decree of Empress Wu during the Wu Zhou period.

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## On the Kharoṣṭhī and Brāhmī Wooden Documents Housed in the National Museum of Korea

Chao-Jung Ching (Kyoto University) and Hirotoshi Ogihara (Ryukoku University)

This paper is a brief report on the wooden items with Kharoṣṭhī and Brāhmī inscriptions presently housed in the National Museum of Korea (Seoul). A part of these items have similar physical characteristics, common paleographical features and identical site signatures with a part of the ones kept in the Omiya Library, Ryukoku University (Kyoto) and Tokyo National Museum. As such, it is probable that all the wooden items of this kind housed in the National Museum of Korea were collected by the Otani Expeditions around the Tarim Basin in the early 20th century just as were the ones in the latter two collections. In this paper, we provide preliminary statistics of these wooden items together with our brief description of their scripts, languages and general purposes as a result of a collaborative investigation between the Ryukoku University and the National Museum of Korea.

## Panel 4: Buddhist Networks in Gandhara and Beyond

Convener: Jessie Pons (Ruhr University Bochum)

### Panel Abstract

This panel proposes to investigate the networks of interaction that connected ancient Buddhist monasteries within and beyond Gandhāra. It will essentially concentrate on the period that spans from the early spread of Buddhism in Gandhāra during the first centuries BCE to the demise of Buddhism in the region from the 5th century CE onward. Beginning with Alfred Foucher, scholars have attempted to retrace complex networks of overland itineraries that linked major ancient cities and Buddhist centres based on meticulous review of literary accounts, epigraphical sources, and archaeological materials. Building upon these researches, this panel aims at shedding further light on the nature of the ties that connected the different centres located along this network and at the intersection of its main arteries. Are these ties the result of shared belief systems? of patterns of patronage? of groups of religious specialists or craftsmen working at/for specific monasteries? This panel will bring together scholars from complementary disciplinary backgrounds (i.e. textual studies, epigraphy, numismatics, archaeology and art history) to unravel the rationales behind the connections between the diverse Buddhist communities within ancient Gandhāra and neighbouring regions.

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### Epigraphical Links and Literary Gaps in Networks of Buddhist Transmission beyond Gandhāra to the Upper Indus

Jason Neelis (Wilfrid Laurier University)

Inscriptions and petroglyphs in the Upper Indus region of northern Pakistan mark pathways across the Western Himalaya, Hundu Kush, and Karakoram mountains taken by Buddhist travellers beyond Gandhāra. Epigraphical formulae and Buddhist imagery belonging to ca. first – seventh centuries CE reflect intertwined economic and religious rationales of long-distance mobility. Epigraphical links with Gandhāra are apparent in relatively earlier first – third century Kharoṣṭhī / Gāndhārī graffiti concentrated at Chilas, Alam Bridge near Gilgit, and Haldeikish in the Hunza valley. Utilizing a networks approach, results of recent fieldwork on inscription and petroglyph sites will be presented in order to address questions about geographical, historical, and cultural links with Gandhāra, Swat, and the trans-Indus regions of Hazara and Kohistan. How do shifts between Gāndhārī graffiti (and related rock drawings) and the majority of Brāhmī inscriptions (approximately eighty percent) and Buddhist petroglyphs from approximately the fourth – seventh centuries CE relate to inter-regional patterns of Buddhist transmission? I have previously proposed that Erik Zürcher's hypothesis of long-distance transmission as an alternative heuristic model to assumptions about the gradual diffusion of Buddhism in the transit zone of Xinjiang in the first three centuries CE can help to explain uneven distribution of Buddhist monasteries beyond Gandhāra and Swat along a network of Upper Indus capillary networks, where archaeological evidence for residential Buddhist monasteries is also lacking. Despite the apparent absence of an institutional monastic presence, the extent to which it may be possible to fill literary gaps in determining languages of Buddhist transmission between earlier collec-

tions of Gāndhārī manuscripts (including the Khotan Dharmapada, probably circulated beyond Gandhāra via this network) and Buddhist Sanskrit manuscripts produced by a scribal atelier with the patronage of the Gilgit Palola Ṣāhi dynasty in the late sixth to early eighth centuries CE can be investigated on the basis of regional epigraphical other sources.

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## Travelling Artists, Patronage Patterns or Itinerant Devotees: Assessing Stylistic Links between Buddhist Sculptures from Gandhāra

Jessie Pons (Ruhr University Bochum)

This paper will draw upon a stylistic study of Gandhāran sculptures to trace networks connecting Buddhist monasteries in Greater Gandhāra. Attention to the geographic logics underlying the variation of iconographic and formal motifs allows highlighting shared stylistic patterns between certain monasteries. These might result from the use of a common repertoire of motifs, from the importation/exportation of statues and reliefs, or from the circulation of craftsmen working for several monasteries. While the artistic evidence allows mapping ties between Buddhist centres, the nature of these ties largely remains unclear. In order to shed light on the latter, this paper will consider two case studies. The first case study will concentrate on the artistic production from Sahri-bahlol in relation to those of Takht-i-Bahi, Muhammad-nari and Loriyan-tangai and will underline the role of the Sahri-bahlol in the diffusion of Mahayana imageries and ideas across the Peshawar Basin. The second case study will turn to the production from the cluster of sites in the Tamra-Haro valley (region of Taxila) and will argue that the eclectic character of the material can be accounted for by the localisation of the sites at the major intersection of routes connecting Gandhāran with South and Central Asia. Taken together, the two case studies will show how religious and economic rationales of the connections between Buddhist centres in Greater Gandhāra intertwine.

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## Kharoṣṭhī Letters on Gandhāran Sculptures with Inscribed Years

Satoshi Naiki (Kyoto University)

In a former article, the present author suggested that stylistic features of sculptures were shared between the Gandhāra (Peshāwar basin) and Uddiyāna (Swāt valley) regions in the early first millennium (Naiki 2019). There was a close relationship among craftsmen in these two regions. And from this fact, we can assume that networks among several regions in the North-western Indian subcontinent were active at that time.

However, this idea differs from J. Rhi's opinion suggesting that there were regional variations at diverse technical levels inside the Gandhāra region (Rhi 2018). The suggestion was made when he assigned a Buddha statue with inscribed year "318" found in Loriyan Tangai into the first half of the second century CE. In order to judge whether there was a close network among craftsmen within and beyond the Gandhāra region, we have to date sculptures with inscribed years more correctly.

The inscriptions including years on sculptures do not mention their era. That is why we could not have solved easily the question of when they were made. For example, the suggested date for a relief depicting "a meditating Buddha in the Indraśaila/Indraśala cave" found in Mamāne

Dherī with inscribed year "89" varies from 134 CE to 432 CE (ex. Biver 1970, Ingholt 1957). If there is a possibility that there were different regional levels in techniques among craftsmen, we cannot use stylistic features on sculptures to consider their dating. In this case, the Kharoṣṭhī letter is almost the only clue to solve this problem.

Many scholars have mentioned that forms of Kharoṣṭhī letters had gradually changed over 500 years. Majumdar mentioned that there are several forms in Kharoṣṭhī letters especially in the letter "s" and they can be indicators of date for inscriptions (Majumdar 1937). Many scholars have agreed with his idea and assigned dates to each form of letters. On the other hand, Das Gupta denied Majumdar's idea, for several forms of a letter are usually seen simultaneously on one Kharoṣṭhī inscription (Das Gupta 1958).

Based on these former researches, Salomon concluded that the letter "s" can be a reliable test letter, but other letters should be analyzed at the same time when we date inscriptions (Salomon 1998). When we actually see some Kharoṣṭhī inscriptions, we find several forms of letters, as Das Gupta mentioned. However, if we observe inscriptions carefully, we notice that there is a major letter form among several forms. There is a possibility that we can date inscriptions based on the ratio of forms of each letter, not on presence or absence of a certain form.

The present paper tries to construct a more detailed chronology of Kharoṣṭhī letters in order to date Gandhāran sculptures with inscriptions. If we can date them more correctly, we may judge whether close networks among craftsmen existed within and beyond the Gandhāra region.

## Panel 5: Buddhist Philosophy for Philosophers

Convener: Jan Westerhoff (University of Oxford)

### Panel Abstract

One strand of the study of Buddhist philosophy that has received lively attention over the last years aims to link up specific problems or topics from Buddhist thought with related discussions in the contemporary Western philosophical tradition. Some examples of such linkages include accounts of the way the theory of emptiness and debates about grounding investigate questions of metaphysical foundationalism (Priest 2016), how Buddhist ethics could be related to the opposition between consequentialism and virtue theory (Goodman 2009), or how the idea of a world shaped by karmic conditioning might give rise to problems analogous to those familiar from the free will debate in the Western intellectual context (Repetti 2016). Discussions of such linkages aim to be beneficial to both traditions, often pointing out how the Buddhist tradition explores dialectical alternatives missing in the Western discussion, or how tools and techniques developed in the last century of analytic philosophy can help to analyze, define, or defend points made in the Buddhist materials.

This panel intends to provide opportunities for early career scholars working on the interface between Buddhist Studies and contemporary philosophy to present their work and establish connections between their individual projects.

## Epistemic Closure Principles and Buddhist Accounts of Inference

Jonathan Stoltz (University of St. Thomas)

For the past fifty years there has been considerable philosophical debate about whether knowledge is closed under known logical implications. For example, if I know P, and I know that P entails Q, do I thereby know Q? Proponents of the principle of epistemic closure believe the answer is 'yes.' It has only been in the much more recent past that the converse principle has been called into question. The principle of epistemic counter-closure affirms that, for example, in order for a person to know inferentially that Q, he or she must both know that P and know that P entails Q. Yet, some contemporary philosophers now argue that this principle of counter-closure should be rejected. This paper examines these epistemic closure principles within the context of the Buddhist tradition of epistemology and seeks to determine not just whether such closure principles are accepted (or implicit) by Buddhist epistemologists in the post-Dharmakīrtian tradition, but also whether there could be any philosophical grounds for rejecting epistemic closure or counter-closure within the Buddhist tradition of epistemology.

Among the items addressed in this paper are the roles played by two faults known as an "unestablished reason" (Tib: rtags ma grub) and an "inconclusive reason" (Tib: ma nges pa'i rtags) within the Buddhist tradition of inference. Drawing on recent criticisms of the principle of epistemic counter-closure within contemporary epistemology, this paper seeks to problematize Buddhist appeals to the faults of unestablished and inconclusive reasons.

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## The Logic of the Glimpse: 'Transformative Experience' in Eleventh-Century Indian Buddhist Tantra

Davey Tomlinson (Villanova University)

This paper explores Buddhist contributions to current debates about the nature and rationality of transformative experience. In her recent "Transformative Experience," L.A. Paul insightfully unpacks the idea as consisting of two separable components: a transformative experience, on her account, must be epistemically transformative (that is, it must allow us to experience qualia inaccessible without undergoing transformation; for instance, tasting durian for the first time) and personally transformative (that is, it must change the very foundation of one's understanding of oneself and of one's values; for instance, having a child). The problem, then, is how we might rationally decide to undergo a transformative experience when we know neither what it's like on the other side of it nor what our values will be there.

As we might expect, Buddhist philosophers have much to say on this matter. This paper will focus on the contributions to be discovered in eleventh-century Indian Buddhist tantric works. On the basis of an analogous soteriological debate concerning the nature of the higher initiations (in particular the relationship between the prajñājñānābhiṣeka and the caturthābhiṣeka), I will propose what we might call a glimpse model of transformative experience, according to which it is possible to attain a first-person glimpse of what it's like to have undergone a transformative experience before one has in fact done so. This experiential datum is held to be phenomenally similar to but normatively distinct from the true goal of the transformative experience. It must be experienced for oneself, however, for rational inquiry into its nature to proceed; only then can it be remade as truly transformative.

## Buddhist Action Theory

Nicolas Bommarito (SUNY Buffalo)

Much of contemporary ethical theory has been characterized by evaluating actions by appeal to either the motives that produce them or the effects that follow. Attempts to understand Buddhist ethics in terms of this debate, I argue, have been distorting and an obstacle in cross-cultural interactions. I appeal to a particular Buddhist account of the nature of action to suggest a distinctive and philosophically attractive way of evaluating actions.

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## Abhidharma and Ontological Pluralism: Are Conventional Objects Real?

Laura Guerrero (William & Mary)

In a recent article Kris McDaniel has suggested that a fruitful way to understand the Abhidharma distinction between conventional reality and ultimate reality is as a distinction between two modes of being: a degenerate mode and a fundamental mode, respectively. On McDaniel's ontological pluralist view both conventional and ultimate entities are real, but they are real in different ways. McDaniel's proposal, and his exchange with Andrew Brenner about it, raises once again the question of whether or not conventional entities are real. Abhidharma texts generally are clear that conventional entities exist conventionally and that we can conventionally say true things about them, but what it means to call an entity, or a truth about it, conventional is unclear. Is calling something 'conventionally real' a polite way to say of something unreal that it is useful? Or is calling something 'conventionally real,' like McDaniel suggests, a way of indicating the particular degenerate mode of being that a real entity has? In this paper I will explore the possibility that Ābhidharmikas were ontological pluralists by examining the debate between Sarvāstivāda and Sautrāntika Abhidharma Buddhists about the existence of past and future dharmas.

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## Nāgārjuna and the Structure of Reality

Holder (University of Oxford)

For Nāgārjuna, any proposition asserting the existence or nonexistence of something is merely a convention. That is his perspective on the supposed constituents of reality, but his perspective on the metaphysical and epistemic status of reality's structure is less clear. I present an account of what it means for a proposition to be a convention and argue that propositions reporting phenomenological relations cannot be considered conventions, even if they are only cognizable through the use of conventions. I argue that this is the key to understanding how Nāgārjuna can plausibly claim that only certain ultimately fictional discourses (Buddha's teachings) and not others are conducive to understanding reality: the structure formed by the relations described in the teachings corresponds to the structure formed by phenomenal relations. In this way, we can learn about the objective structure of experience even if there is nothing to be said about the nature of that or any other aspect of reality.

## Tribute to David Seyfort Ruegg

Cristina Scherrer-Schaub (Université de Lausanne)

The communication is intended to honour the memory of Professor David Seyfort Ruegg (DSR) who passed away in London on the 2nd of February 2021. Born in New York on the first of August, 1931 and formed as Indologist and Tibetologist, following at once the western academic and the Indian and Tibetan traditions, DSR devoted his entire life to the study of Buddhism. The heritage left by DSR's work and his personal methodological approach to the subject matter, favoring the art of rigorously posing questions — which is the hallmark of philosophy at large and, not least, the art displayed by some skilled Bodhisattvas — is particularly pregnant and worth (re-)considering nowadays. While briefly illustrating some of the salient points of David Seyfort Ruegg's thought, attention will also be paid to the message that he left, as former President of the IABS.

# Panel 8: Buddhist Texts Written in Sets

Convener: Ruifeng Chen (Zhejiang University)

## Panel Abstract

By examining Chinese and Japanese Buddhist manuscripts (5–10th century C.E.), this panel explores the relationships between Buddhist texts written in sets. Each paper engages in this project by reconstructing the uses of specific manuscripts within their social and intellectual contexts. Scholars have recognized the phenomenon of divergent Buddhist texts written within a single manuscript, and have, in some cases, been able to demonstrate the coherency among these texts. This panel intends to augment this type of analysis. The scope of our inquiry ranges from Buddhist texts written in the same manuscript to those copied in a cluster of separate documents that share the same colophon. We interpret these texts with respect to their practical functions, such as monastic textbooks, meditation guidebooks, works commissioned by the state for political purposes, and scriptures copied by a Buddhist nun for her aspiration of gender transformation. Our papers introduce new ways of reading Buddhist texts—interpreting them as relational rather than only stand-alone works, and assessing their roles for contemporary users as objects put into practice instead of treating them as disembodied, transparent interpretive windows onto authorial intent.

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## Localized Readings: Buddhist Textual Production and Interpretation from Ancient Japan

Bryan Lowe (Princeton University)

My presentation will consider sutras copied as a set in the Nara period (710–784). I will propose a localized method for interpreting Buddhist scripture, one that examines how a text may have been understood and enacted by individuals at a specific time and place by looking at both the historical context and intertextual relationships between scriptures that a given patron treated

as a coherent set. I will demonstrate how documents preserved in the eighth-century storehouse known as the Shōsōin enable a precise study of textual production that makes this type of reading possible. I will introduce a series of texts copied in groups as case studies. I will use a case study of three texts transcribed in 748 to highlight shared cosmological concerns that responded to a politically fraught moment. Through this example, I will argue that these cases undermine overly naïve ways of reading Buddhist scripture. Buddhist scripture does not have an absolute meaning. It can only be interpreted relative to specific individuals, times, and clusters of other texts.

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## Organizing Medicine across Manuscripts: Medieval Chinese Buddhist Recipes for Healing and Bodily Care

Cheuk Shing Sum (University of Chicago)

In the history of Chinese medicine, Buddhism has been viewed as an influential agent in the transmission of previously unknown therapeutic ingredients, practices, and models. Among the Chinese materials found at Dunhuang, medical recipes not only reflect how Buddhism has enacted such influence but also reveal sustained interactions with previously established indigenous modes of healing and bodily care. Crucially for this presentation, these Buddhist medical texts were typically copied as cohesive sets across various manuscripts. Yet extant studies have mostly analyzed such recipes according to their medical content and potential links with transmitted materials. This presentation instead returns the recipes to their religious and manuscript contexts and uncovers their relational and composite value to Buddhist and medical practitioners. By inspecting how medical recipes were copied onto manuscripts in various settings, whether as part of handbooks solely comprising of related texts or placed with non-medical documents such as ritual invocations, I assert that Buddhists in Dunhuang and beyond followed purposeful organizational methods and themes when approaching medical knowledge and practices. Through analyzing these organizational efforts towards medical recipes, I present the ways in which Chinese Buddhist practitioners used medical and religious techniques to address a range of therapeutic needs and concerns.

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## Seven Chinese Buddhist Scriptures Commissioned for Gender Transformation by a Buddhist Nun in Dunhuang

Ruifeng Chen (Zhejiang University)

Both Buddhist religious specialists and laypeople from medieval Dunhuang used Chinese Buddhist scriptures in selected groups, often including translated works as well as apocryphal texts, to seek the same aims as specified in colophons. My research examines a mixed set of seven Chinese Buddhist scriptures copied and bundled together under the same colophon by a Buddhist nun in Dunhuang in 536 C.E. Through investigating this nun's commission of apocrypha with translated scriptures along with her aspiration for becoming a man, and comparing her colophon with another three nuns' colophons that include similar gender-based concerns, I propose to address two questions: first, did this nun understand her texts, and intentionally use them as tools for achieving her aspiration; and second, how did this Buddhist religious specialist receive Chinese Buddhist apocrypha? As such, my study deepens our understanding of Chinese Bud-

dhist nuns' reception of scriptures that concentrates on the notion of gender, and encourages us to reflect on the factors that resulted in the survival of these apocrypha in spite of the censure of Buddhist cataloguers.

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## A New Study of Four Dunhuang Manuscripts Identified as "Buddhist Poems Collection"

Biao Weng (Shaanxi Normal University)

Scholars of Dunhuang studies have been regarding Dunhuang manuscripts P.2104, BD2319+P.2105, S.4037 and P.3289 as copies of the same collection of Buddhist poems (Xu Jun 2000). Actually, these four manuscripts are mainly documents used to assist Buddhist monks in Dunhuang to practice meditation after the 9th century when Chan Buddhism and Tantra Buddhism were interacting with each other. This paper will focus on the relationship between the poems and the meditation documents in these manuscripts, and try to explain why and how these seemingly unrelated texts are assembled in one scroll. In these four manuscripts, BD02319+P.2105 shows in particular the close relationship between Dunhuang Zen literature and Esoteric Buddhism practice of Mahāyoga. In my paper, I use "hejuan 合卷" (combined fascicles), a term frequently appears in catalogues of Buddhist scriptures from the Tang and the Song dynasties, to refer to a particular way of writing more than one document in one manuscript for use. It is difficult to realize the correlation among the documents in a manuscript merely through reading their texts. I will explore their correlation through the specific ways of using the documents, in other words, by relating them to Buddhist practices. As a case study of these four manuscripts, my research will help to interpret other manuscripts of "hejuan" in the Dunhuang corpus.

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## Collected Efficacy: Salvific and Protective Booklets Found in Dunhuang

Minhao Zhai (Princeton University)

My paper is going to introduce a batch of booklets (cezi ben, 冊子本) found in Dunhuang corpus. These booklets are usually collections of short Buddhist sūtras, dhāraṇī spells, parts of large sūtras, and apocryphal texts. Previous studies mainly focus on the novel physical form and its significance to religious practices. However, this study wishes to reveal how texts are manipulated and deployed by incorporating analyses on both the physical form and textual content.

The inquiry will first analyze the contents of them to show why they are copied together. Then the analysis will shift to a statistical discussion to reveal that there was a shared pattern in medieval Dunhuang about what texts should be collected to fulfill certain purposes. Finally, I will explore how physical form influences the usages of such booklets by drawing on both colophons on these booklets and transmitted materials.

I will argue that these booklets were used multivalently: as a mnemonic device for people to recite the texts to save themselves from trouble, as a way to gain merits, and as a talismanic object for people to carry to keep them from being hurt.

## Panel 9: Causation in Buddhist Philosophy

Convener: Charles Goodman (Binghamton University (SUNY))

### Panel Abstract

This panel explores theories of causation, especially mental causation, offered by philosophers in the Buddhist tradition.

Goodman's paper describes the regularity theory implicit in Dharmakīrti's works and explicitly defended by Śāntarakṣita. Given this theory, concepts from David Lewis can help explain why Dharmakīrti could countenance the view that causation is merely conventional.

Prueitt's paper examines Dharmakīrti's distinction between conventional and ultimate svasaṃvedana. In ambiguous passages, we can distinguish these by whether the content of awareness is causally efficacious. Ultimate svasaṃvedana is non-causal and cannot serve as a basis for conventional knowledge. Conventional svasaṃvedana, however, does provide a causal foundation for self-knowledge and memory.

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### What Can Be Known in Svasaṃvedana?

Catherine Prueitt (The University of British Columbia)

This paper examines the role of causal efficacy in Dharmakīrti's distinction between conventional and ultimate svasaṃvedana. As a pramāṇa for ultimate reality, svasaṃvedana reveals that both the subject/object structure of normal human experience and any judgments based thereon are erroneous. However, as a pramāṇa for conventional reality, svasaṃvedana is reliable with regard to the contents of one's own mental states. However, as is Dharmakīrti's frequent tendency, he generally does not clearly identify which type of reflexive awareness he is discussing in a given passage. This leads to considerable difficulty in understanding the specifics of his take on svasaṃvedana. I propose that it is possible to determine if Dharmakīrti is speaking of conventional or ultimate svasaṃvedana depending on whether or not the content of this awareness is causally efficacious. Ultimate svasaṃvedana is non-causal and not able to be associated with linguistic expression, and so does not serve as a basis for any type of knowledge in the conventional world. Conventional svasaṃvedana, however, does provide a causal foundation for knowledge of one's own mental states, as well as related phenomena such as memory.

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### Buddhist Regularity Theory, Humean Supervenience, and astu yathā tathā

Charles Goodman (Binghamton University (SUNY))

This paper offers a new interpretation of a famous textual puzzle: that of Dharmakīrti's willingness, at Pramāṇavārttika III.4, to countenance the possibility that causation itself could be merely conventional. Commentators such as Arnold have seen this as a key point of tension in Dharmakīrti's system, as it seems absurd to claim that the distinction between the conventional and the ultimate could be drawn in terms of something that is itself conventional.

Here I propose that Dharmakīrti's astu yathā tathā can be read as the joint product of three key commitments of the Buddhist epistemological tradition: to a regularity theory of causation, to nominalism, and to the spatiotemporal individuation of dharmas. According to the regularity theory, as suggested by Dharmakīrti and expounded in detail by Śāntarakṣita and Kamalaśīla, there is no separate vyāpāra, or "causal activity", over and above the cause itself; and śakti, "causal power," is merely a convenient but potentially misleading way of referring to the entity that is the cause. Rather than relying on these concepts, causation should be reduced to regularities, in the form of various restrictions (niyama.)

However, a regularity itself is clearly an abstract object and is therefore subject to the standard Buddhist epistemological arguments against real universals. Assuming the reductionist realist perspective from which Dharmakīrti often operates, each regularity must therefore be conceptually constructed on the basis of the distribution of dharmas in space and time. This gives rise to a thesis that, in several respects, closely resembles David Lewis' doctrine of Humean supervenience – although it need not be stated in terms of the problematic apparatus of possible worlds to which Lewis appeals.

At this stage of the analysis, the interpretation faces the problem that a distribution is itself an abstract object. Here we can appeal to the spatiotemporal individuation of dharmas, a tenet on which Śāntarakṣita clearly draws at several points. On this view, the identity of each dharma depends on the place and time at which it occurs. This tenet allows the distribution of dharmas to reduce without remainder into a more simply stated and more basic reality: namely, which dharmas there are. To the extent that it is an objective matter of fact which dharmas there are, there will be better and worse ways of constructing a system of causal concepts, even though neither causal powers nor regularities are ultimately real.

This interpretation therefore reads Dharmakīrti's astu yathā tathā as both less radical and more philosophical than we might otherwise have been inclined to believe. And this reading may also be more substantively defensible against critiques such as the one offered by Arnold, as it suggests that Dharmakīrti does not need to disable himself from supplying a non-conventional basis for the distinction between the two truths.

## Panel 10: New Approaches to the "Sinification" of Buddhism: Continuation, Transformation, and Beyond

Convener: Sangyop Lee (Stanford University)

### Panel Abstract

This panel explores alternative ways of understanding the historical phenomenon commonly, and contentiously, referred to as the "Sinification" of Buddhism. While approaching the study of this phenomenon as a straightforward task of identifying the patterns of continuation and transformation of Indian Buddhism in Chinese society had been the norm in early Buddhist studies, Robert Gimello's 1978 paper "Random Reflections on the 'Sinicization' of Buddhism" brought forth hermeneutical problems intrinsic to this approach. Ever since, Gimello's concerns have found resonance among scholars, leading some to question even the very applicability of the

model of "Sinification" to the phenomenon in question. However, there is yet to appear general consensus on alternative approaches future studies could experiment with when studying the relationship between Chinese Buddhism and its Indian heritage. The papers of the present panel, either from a closer look at concrete points of interface between Buddhist elements/agents and Chinese elements/agents, or through a critical reexamination of the philological, theoretical, or socio-historical premises of the ways we have studied the phenomenon of the "Sinification" of Buddhism, will continue the discussion of the past four decades and seek to propose new ways to deepen our understanding of the historical development of Buddhism in China.

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## Trajectories of Translation: Re-examining the Emergence of Buddhist Chinese

Jan Nattier (University of California, Berkeley)

A longstanding narrative in the history of Chinese Buddhist translations holds that Buddhist translators initially adopted Daoist terminology to render Buddhist ideas, while in subsequent generations this approach came to be seen as misleading and was eventually abandoned. Most recently this position has been espoused by Haun Saussy (in Translation as Citation: Zhuangzi Inside Out [Oxford: Oxford University Press, 2018]), who sees the Zhuangzi as a "sponsor" of the translation of a number of ancient and modern works into Chinese, including the earliest Buddhist translations.

In this paper I will problematize this scenario by discussing the variety of "translation policies" that are attested during the first decades of Buddhist translation activity in China, as well as discussing where Daoist terminology (and other indigenous Chinese religious vocabulary) was, and was not, adopted by Buddhist translators in subsequent years. The choices made by various translators will be correlated with the composition of their intended audiences, their geographical locations, and the social milieux within which they worked.

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## Did Early Chinese Buddhists Understand Their Scriptures? – On Some Impossible to Understand Translations and Their Chinese Commentaries

Eric Greene (Yale University)

In the grand narratives of the transmission of Buddhism to China and its eventual "Sinification," only in the late fourth century, with the translations carried out by Kumārajīva, did Indian Buddhist literature come to be translated into Chinese in a manner both accurate and comprehensible. Though "accurate" is arguably a normative assessment that we might question, there can be no doubt that many pre-Kumārajīva translations are very difficult to understand and that later Chinese Buddhists on the whole rarely read, studied, or commented on them. As scholars have in recent years analyzed in more detail the translations of key pre-Kumārajīva translators such as Dharmarakṣa 竺法護, Zhi Qian 支謙, and An Shigao 安世高, we have learned much more about the how these early translations worked. Yet while it is often possible for us, armed with our knowledge of parallel Indic texts, to reconstruct how these early translations were intended to work, it is much harder to know how or whether the Chinese themselves would have been able to understand many of these texts or, at least, those parts of them where translators seems to have either erred or relied on questionable strategies (such as the mechanical rendering of long Indic compounds without changing the word order, something we often find). In this pa-

per, I will examine whether early Chinese Buddhists were able to understand their scriptures by looking at the very few cases where we have access to (1) a difficult-understand early Chinese translation, (2) a parallel Indic text that allows us to be nearly certain how the translation was intended to work, and (3) a Chinese commentary that allows us to see how the passages were understood. Such commentaries once existed for a fair number of pre-Kumārajīva Chinese Buddhist scriptures, though only a small, often fragmentary handful have survived. I will draw in particular from a newly discovered fragment of a previously unknown commentary to T.474 (維摩詰經), the Zhi Qian (or, some have argued, Dharmarakṣa) translation of the Vimalakīrti-nirdeśa. From this and other examples I will show that in at least some cases early Chinese commentaries preserved accurate knowledge of the original Indian texts that had not been included in the translations proper or which had in the translations been rendered in an impossible to understand form. Here, in short, we have evidence for a living interpretive community, presumably one originating in the original translation event itself, that at least sometimes provided a scaffolding that would have made even impossible-to-understand Chinese translations comprehensible.

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## Sengwei's Theory of the One Mind (yi xin) and Its Historical Significance

Sangyop Lee (Heidelberg University)

This paper examines the thought of the scholar-monk Shi Sengwei 釋僧衛, who flourished in the late fourth and early fifth centuries and was one of the participants in Kumārajīva's historic workshop in Chang'an. Although seldom discussed in previous studies, Sengwei's "Shizhu jing hanzhu xu" 十住經含注序 (Preface to the Comprehensive Commentary on the Daśabhūmika-sūtra) anticipates many defining characteristics of the putatively "Sinicized" Buddhist theories of the mind, and raises important challenges to the typical ways scholars have studied the development of Buddhism in medieval China.

Sengwei writes in the "Shizhu jing hanzhu xu" that this commentary is based on his experience of attending Kumārajīva's lectures on the Daśabhūmika-sūtra, and indeed, throughout the preface, he demonstrates proficient use of such technical doctrinal terms as "wuxiang 無相" (alakṣaṇa), "xinyuan 心緣" (cittālambana), "zhengbian zhi 正遍知" (samyaksaṃbodhi), "yiqie zhong 一切種" (sarvākāra), and "liu chen 六塵" (ṣaḍviṣaya) that were largely popularized by Kumārajīva's Mahāyāna scholarship. However, the way in which Sengwei organizes these doctrinal notions in the preface is highly idiosyncratic. He argues that when the mind realizes the fundamental characterlessness (wuxiang) of its object realm (xinyuan), the numinous illumination (lingzhao 靈照) of the hypostatic spirit (linggen 靈根) becomes unimpeded (tong 通) and manifests as the correct and complete awareness (zhengbian zhi) of all forms of existents (yiqie zhong), but when the mind is muddled with false existence, the same numinous illumination becomes impeded (sai 塞) and manifests instead as the consciousness (shi 識) of the six sensory realms (liu chen). He furthermore contends that despite the fact that the phenomenal mind can vary in this way from "perfect awareness" to "six consciousnesses" according to conditions (suiyuan 隨緣), since both these modes of the mind are equally manifestations of the one and unchanging illumination of the hypostatic spirit ("lingzhao changyi er bubian" 靈照常一而不變), there ultimately exists only "one mind" (yixin 一心).

Through phraseological, philosophical, and institutional-historical analysis, I make two argu-

ments about Sengwei's thought. First, I show that the unique reconfiguration of the Indian Buddhist notions in the "Hanzhu xu" resulted from Sengwei's subscription to the indigenous Buddhist doctrines about the imperishable soul (shen 神) that took shape during the period of Chinese Buddhists' isolation from the rest of the Buddhist world in the fourth century. Second, I argue that Sengwei's thought must have been the precursor to the "one mind and two aspects" (yixin ermen 一心二門) thesis we later see in the Sinitic apocryphal treatise Awakening of Faith in Mahāyāna (Dasheng qi xin lun 大乘起信論). From these arguments, I question the common attribution of the monistic theories of the mind in Chinese Buddhist literature to the influence of Daoist metaphysics, and propose to consider another major pattern in the historical development of Buddhism in China that defies reduction into any possible variation of the "Sinification" model.

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## Which Discursive Reflection: Exegesis, Meditation, or Both

Xiaoming Hou (Collège de France, EPHE, CRCAO)

The "Sinification of Buddhism" often implies a transmission model which assumes the transparency of languages and studies the transmission and then the adaptation of Indian or Buddhist "ideas." The present paper adopts a different methodological perspective by changing its analytical unit from "ideas" to "terms": what has been transmitted is not ideas, which are methodologically ungraspable, but their linguistic manifestations. Instead of studying the abstract emergence of thought, it examines the process of lexical selection and conceptualization and thus explores how this change of method can help us raise new questions.

This paper is a preliminary analysis devoted to contouring a grey area where two famously opposing categories, meditation and exegesis, meet—discursive reflection. It takes the three Buddhist biographies, Biographies of Eminent Monks (T2059), Biographies of the Nuns (T2063), and Continued Biographies of Eminent Monks (T2060), as primary sources, and studies the evolution of vocabulary in the description of discursive reflection. It first shows a consistent share of vocabulary in its description in meditative and exegetical contexts throughout the three biographies. On top of that, the Continued Biographies see the emergence of two technical terms specifically adopted to describe the practice of a type of exegetical meditation—a practice of meditation that either primarily serves exegetical purpose or of exegetical nature in itself. Exegesis from meditation experience, as a rhetoric of legitimacy, is one of the characteristic features of the "new Buddhism" of the Sui and Tang, shared by Buddhist schools such as Tiantai, Huayan, and Chan. However, it is remarkable that the technical term that emerges to qualify this area of contact between the two disciplines, size 思擇 (discernment), comes exclusively from the translations of Paramārtha and Xuanzang.

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## The Formation of Chinese Buddhism as a Problem in Transculturation

Michael Radich (Heidelberg University)

In the history of the study of Chinese Buddhism, especially in the West (predominantly, indeed, in English), the notion of "sinification" (or "sinicization") was for a time quite prevalent, even if there was rarely, if ever, any attempt to set the paradigm on a firm conceptual foundation, or to tackle the problem systematically in all its depth, breath, and variety. More recently, scholars

have predominantly turned away from both the label "sinification", and the problematic it represented (though it sometimes creeps back in, masked by disavowals). The sea-change in this concept's fates might be emblematized by Sharf's Coming to Terms with Chinese Buddhism (2002)—though Sharf surely did not, single-handed, slay a towering tyrant, so much as administer last rites to a tottering invalid. Problems raised by both the notion of sinification, however, and flaws in attempts to work it through, were never solved. Rather, the field seems now largely united in observing a taboo against them, while the large problems they originally addressed remain as alive and significant as ever. One of the major critiques of prior discourses of sinification, and a fair one, was that they often presumed essentializing, static, simplistic, and artificially polarized portraits of cultures—especially "India" and "China"—and equally essentalized images of "Buddhism", haunted by the bogeyman of authenticity. The solution, however, is not to despair and abandon worthwhile questions, but to find and apply better conceptual tools. This paper will suggest that some promising approaches may be found in the toolkit of "Transcultural Studies"—though in the process, those approaches may themselves come in for further refinement—and make a first sketch of the directions in which their application might lead.

## Panel 11: Daigo Temple and the Shingon Contributions to Japan's Religious Culture

Convener: Benedetta Lomi (University of Bristol)

### Panel Abstract

Recent scholarship establishes Daigo Temple (Daigoji, Kyoto, est. 874) as an important site preserving medieval religious culture, architectural heritage, and literally as a "storehouse" of art, ritual implements, and manuscripts. Examining Daigoji's history and collections compel a re-examination of how Buddhist doctrine, ritual practices, and the production of various genres of texts were employed to establish one of the most institutionally powerful and culturally vibrant Buddhist centers in East Asia. However, still relatively little work has sought to explain how Daigoji successfully amassed this rich Buddhist culture and how it functioned as an important political institution. Deeply involved in court politics, it was also important in the history of Buddhism in Japan. The panel will consider Daigoji as a sacred site, and as a nexus of multiple networks—dharma, political, cultural and social. Daigoji developed through dynamic networks of individuals, by producing and disseminating textual knowledge, and by various ritual practices involving the creation of visual and performative culture. The scope of Daigoji's involvement with religion, politics, society, and culture deserves greater attention and study. These different perspectives clarify how the institution known today as a great cultural and historical storehouse of Buddhist ritual and textual culture was constructed.

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### An Intertwinement of Ritual Stages

Yagi Morris (Nichibunken, Kyoto)

The presentation examines the adaptation of the Daigoji ritual stage, centered on the wish-fulfilling jewel, to the cultic reality of Kinpusen in the Kinpusen Himitsuden. Written by the monk

Monkan Kōshin in 1337, soon after the establishment of the refuge palace of the southern court in Yoshino, I argue that the text transforms the mountain into a palace and the emperor into a cakravartin, through a combination of two distinct traditions.

On the one hand, the text is grounded in the cultic structure of Ōmine and it narrates well-known legends that circulated in the area, revealing Monkan's interest in local knowledge as a source of legitimation for the southern court. On the other, it partakes in Monkan's corpus of texts on the 'Joint Ritual of the Three Worthies' (the Sanzon gōgyō rite). The essence of the rite was the practitioner's transcendence of duality through a tripartite scheme, in which the central element embodied non-duality in a distinct identity. The rite drew on and systematized an earlier ritual tradition that developed from the interaction between emperor Shirakawa and esoteric Buddhist monks at the court, most prominently from the Ono lineage at Daigoji. The intertwinement of these traditions in the Kinpusen himitsuden was to transpose, through ritual performance, the Heian court ritual altar to Kinpusen, and to empower the emperor through direct contact with the local gods and their abodes.

The presentation focuses on a much-neglected section of the Himitsuden that reveals the connection between ritual stages set two centuries apart. Drawing on texts depicting the Daigoji altar of the Nyohō sonshō rite (such as the Henkushō and the Hishō mondō), the Himitsuden reformulates the local god of the mountain, Zaō Gongen, as the central divinity of the rite who embodies the process of Buddhist realization in a tripartite scheme. Zaō and the Eight Great Kongō Lads, depicted in a mandara template in the Himitsuden, are paraphrased in this section as a Sonshō mandara. And Zaō is articulated as an embodiment of the triad of the Sonshō mandara - Dainichi, Fudō and Gōzanze, who represent the non-duality of acquired and inherent enlightenment and of the ryōbu in a tripartite scheme. Finally, the section explains that Zaō is the wish-fulfilling jewel, namely, the honzon of the Nyohō sonshō rite.

The Nyohō sonshō rite was part of a ritual system developed at Daigoji, which positioned the jewel at the center of the imperial altar as an epitome of the enlightened mind and of the universal Buddha Dainichi. This conception of the jewel, however, drew on earlier scriptures pertaining to the Uṣṇīṣa. Hence, the association of Zaō with the Uṣṇīṣa Buddha Sonshō butchō and with the jewel in the text set the stage for the ritual transformation of Kinpusen into an imperial palace, of Japan into the source of the Buddhist universe, and of an emperor on the run into a Buddhist king.

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## The Shingon Temple in the Medieval Imagination: A Re-assessment of the Depiction of Performance and the Institutional Role of Daigo-ji in the Shichi tengu-e

Eric Swanson (Loyola Marymount University)

The recent 2014 exhibition "The Universe of Daigo-ji—Esoteric Buddhist Imagery and Sacred Texts," which commemorated the national treasure designation of 70,000 historic documents, sacred texts, Buddhist artwork and ritual implements preserved by the temple, is indicative of how Daigo-ji is widely recognized today as a site of cultural significance known for its preservation of the rich religious heritage of Japan. In fact, this reputation of Daigo-ji as a major site not only for the production and practice of various Buddhist rituals, but also as a major center for Buddhist performance, music, and dance, can already be seen in the medieval period. The

Seven Tengu Scrolls (Jp. Shichi tengu-e), a picture scroll (Jp. emaki) that dates to 1296, is one such work that allows us to see how Daigo-ji was conceptualized in the medieval imagination. While much of the previous scholarship on this picture scroll has focused on the issue of corruption and rivalry between the Tendai Buddhist institutions, as visually represented in the depiction of Buddhist priests transforming into supernatural goblins (Jp. tengu), little attention has been given to the specific way the institutional space of Daigo-ji is expressed in this work. Within the context of this scroll, which highlights a sense of pervasive disorder within temple walls and the decline of the Buddha dharma, the dance performance of young acolytes in the section of Daigo-ji stands out as a site of ritual beauty. Through a close analysis of the visual depiction of Daigo-ji with a consideration of its relationship to the written text, I argue that a re-interpretation of Daigo-ji's place within the overall message of the scrolls raises new questions regarding the relationship between Buddhist institutions and the imperial court in late 13th century Japan.

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## The Dragon and the Kami: Exploring the Connections Between the Esoteric Buddhist Tradition of Daigoji and Medieval Shinto

Steven Trenson (Waseda University)

Daigoji, founded in 874, is a major Shingon Buddhist temple which occupies an important place in the history of Esoteric Buddhism (Mikkyō) in Japan. One of the factors that contributed to its prestige was the fact that the temple had a strong connection to the worship of relics of the Buddha (busshari), wish-fulfilling jewels (Skt. cintāmaṇi; J. nyoihōshu), and nāga dragons. According to the apocryphal Testament (Goyuigō) of Kūkai (774-835), the essence of Shingon lies in the veneration of the relic and the jewel of the dragon, but the Shingon temple that was in effect most closely connected to this veneration was Daigoji. Daigoji indeed was home to the lineage of priests specialized in Esoteric Buddhist rainmaking, a practice that was intimately connected to relics and dragon-jewels. At the end of the eleventh, early twelfth century, those same priests began performing various other relic and jewel rites on behalf of retired sovereigns, by which they further strengthened their alliance with and patronage from the court. In the course of the next two centuries, Daigoji lineages continued to develop the cult of relics and dragon-jewels in intricate ways, extending its relevance to various subfields of the Esoteric Buddhist system, such as the doctrine of bodily Buddhahood (sokushin jōbutsu), Buddhist embryology, and beliefs related to rebirth in the Pure Land.

One other major field that was influenced by Daigoji's Esoteric Buddhist tradition was Shinto. As is well known, in the medieval era Buddhist monks developed new interpretations about the kami, which resulted in the emergence of hybrid Shinto-Buddhist imageries and practices. Although Daigoji was certainly not the only Buddhist institution engaged in this process, as Murayama Shūichi pointed out already in the early 1980s, the temple's dragon cult could have played a major role. Although this view has not been highlighted since, the recent discovery of a few medieval Shinto texts in a collection of Esoteric Buddhist documents said to contain the secret transmissions from the Daigoji abbot Shōken (1138-1196) suggests that a renewed focus on this temple in the study of medieval Shinto could yield interesting new perspectives. The present paper will attempt to show, through a number of specific cases, how Daigoji's Esoteric Buddhist doctrines, especially those related to relics, jewels, and dragons, may have been instrumental in the formation and development of medieval Shinto, and thus shed more light on

this important subject in the study of medieval Japanese religions.

## The Samantabhadra Longevity Rite of Daigoji

Benedetta Lomi (University of Bristol)

The Samantabhadra Longevity Rite (Jp. Fugen enmyō-hō 普賢延命法) is best known for being one of the main Taimitsu liturgies for the protection of the Emperor and the state, purportedly transmitted within the tradition's Sanmon lineages only. However, historical records show that the rite was also performed by Tōji, Ninnanji, and, from the Kamakura period, Daigoji monks. Two manuscripts preserved at this latter temple – the Fugen enmyō-hō ki 普賢延命法記 and the Fugen enmyō-hō mishihō ki 普賢延命法御修法記 – provide a record the liturgical procedures alongside various other annotations. From these sources, it emerges that the worship of Samantabhadra at the temple was linked to eminent figures such as Seigen 成賢 (1162-1231) and Kenshun 賢俊 (1299-1357).

This paper proposes to assess the role and function of the Samantabhadra Longevity Rite at Daigoji by focusing on the connection with the former cleric. Seigen is recorded to have performed the ritual on several occasions at the behest of retired emperor Go-Toba 後鳥羽天皇 (1180-1239). Notably, the proceedings of a rite held Kenpō 建保 6 (1218), were held several days after an ominous dream. The Fugen enmyō-hō ki describes this event in detail and reveals this was a lavish liturgy requiring four altars and over twenty monks. On this occasion, a new painting of the Bodhisattva was also consecrated. While this text does not discuss the exact iconography of the image, a lavish Kamakura-period painting depicting Samantabhadra seated on a lotus throne and carried by four white elephants is still among the possessions at Daigoji, and is held at Hōon'in 報恩院, the former residence of Seigen. Thus, aside from analyzing the ritual motives and procedures, the paper also investigates the possible connection between the image described in the sources and the one held at the temple.

## Panel 12: Divination, Mantic Technologies, and Buddhism

Convener: Brandon Dotson (Georgetown University),
Beverly McGuire (University of North Carolina Wilmington)

## Panel Abstract

Divination and various mantic technologies are found all over the Buddhist world. From South Asia to East Asia, Buddhists consult astrologers, lay specialists, lamas, monks, and nuns for hidden knowledge about their pasts, presents, and futures. Mantic techniques range from divinations involving dice, pebbles, drums, mirrors or knots to the activities of gods through human mediums to technologies based on the calendar or the heavenly bodies. Notwithstanding the ubiquity of these mantic technologies in the Buddhist world, scholars have tended to downplay or even ignore divination, astrology, and other mantic practices as "indigenous" or "popular" practices, or worse, as superstitions. This despite the Buddha's own frequent displays of mantic prowess and those of his close disciple Maudgalyāyana. This panel aims to re-center divination and the mantic arts in the study of Buddhism first by attending to the Buddhist use of mantic

technologies across Asia, and second by considering how focusing on divination and the mantic arts in a Buddhist context can cast a new and often illuminating light on such central topics as karma, causality, contingency, epistemology, and the place of the gods in human activities.

## Dice Divination in Tibetan Buddhism

Ai Nishida (Kyoto University)

Among the Old Tibetan divination texts from the Dunhuang cave and other sites along the Silk Road in East Turkestan, dice divination texts are predominant in terms of their number and the diversity of provenance. The dice divination method captures our attention because it was likely the most circulated divination method during the considerable timespan of the Tibetan Imperial period and its immediate aftermath; furthermore, the method is still accessible and deeply rooted in the Buddhist cultures of various Tibetan regions.

This presentation will begin with an overview of well-known dice divination texts and offer current examples of the dice divination practice among the Buddhist temples in Ladakh and Bhutan, followed by an examination of the background of Tibetan dice divination and its historical transition.

## Social and Emotional Dimensions of Divination for Chinese Buddhists

Beverley McGuire (University of North Carolina Wilmington)

Scholars have defined Chinese divination as ways to resolve doubts and "disclose the hidden – in past, present, and future" (Lackner 2022, 9-10). This presentation shows how divination can occasionally precipitate and fuel further doubt, creating anxiety rather than confidence in one's present and future. It describes how Ouyi Zhixu's 藕益智旭 (1599-1655) experience with astrology (zhanxing shu 占星術)—specifically the foretelling of his mother's early death—prompts him to engage in a series of ritual attempts to counteract such predictions. Ouyi makes vows, writes letters in his own blood, and cuts his arms to try save his mother, and in the wake of her death, experiences an inner turmoil that he describes vividly in poems, votive texts, and other writings. He expresses intense feelings of regret for abandoning his mother, who was widowed

when Ouyi was nineteen. This paper discusses these social and emotional dimensions of divination for Chinese Buddhists.

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## How to Make Divination Buddhist: Strategies from 9th-10th-Century Dunhuang

Brandon Dotson (Georgetown University)

Among the manuscripts deposited in Mogao Cave 17 are dozens of divination texts in Chinese, Tibetan, and other languages. While many of the divination traditions found in these texts (e.g., bird divination, coin divination, dice divination, stalk divination) were practiced by Buddhists, this is not to say that these practices were Buddhist in origin. More often than not, one finds Buddhist and non-Buddhist versions of a given divination tradition, such as one sees in the diversity of 9th and 10th century Tibetan dice divination texts from Dunhuang and Turfan. This is also true of stalk divination, where the 10th-century Guan Gongming bufa is evidently a Buddhist reworking of the largely Daoist Zhougong bufa, which is itself indebted to the non-Buddhist tradition found in the 2nd-century-BCE Jingjue. Exploring these ostensibly Buddhist and ostensibly non-Buddhist dice divination and stalk divination texts, this paper outlines the central strategies that Buddhists employed in 9th and 10th century Dunhuang in order to fashion their own divination systems from the parts supplied to them by existing Indian, Tibetan, and Chinese divination traditions. These strategies range from what one might dismiss as "window dressing" to more fundamental shifts that concern intention and agency within the ritual process.

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## Unlikely Genius: Géluk sa bdag as Divinations of Chinese Stars

Brian Baumann (University of California, Berkeley)

Genii locorum (Tib. sa bdag; Mong. γaǰar-un eǰen) figure prominently in governing human action in the Geluk world. Rituals, lay and clerical, propitiate them, and people act in deference to their auspices. These auspices are revealed by astrologers who represent them in almanacs as manifesting in certain places and times. Taking genii locorum for emanations of timeless shamanism, scholars have understood their existence and reason for being to be inexplicable. My paper will argue that genii locorum exist in the first place as the intrinsic quality of a given place and time as perceived by individuals; that genii locorum come to exist among the stars through a symmetry wherein places and seasons on earth are known through corresponding signs in the sky; that genii locorum stars and the method for determining their auspices in Geluk tradition come from the Chinese; and that these auspices are determined through divination such that they color the world of times for specific purposes promulgated in the omens of an almanac through extraordinarily intricate, diverse, and (in a way) beautiful patterns.

## Panel 13: Expressions of the Concept of Truth in Buddhist Literature: With a Focus on "dharmadhatu"

Convener: Jun Fujii (Komazawa University),
Tensho Miyazaki (Tsurumi University)

## Panel Abstract

Buddhism has consistently shown a profound interest in awakening to "truth" as a central soteriological goal and various Buddhist traditions have employed a great number of concepts to describe the nature and content of that truth. In spite of the importance of the concept of truth and diversity of ideas regarding it, there has been little research that aims to consider the exact meaning of specific expressions used in Buddhist literature in the varied contexts in which they appear.

This panel attempts to address that deficit by focusing on how "dharmadhatu," one important expression employed to describe ultimate truth in Buddhism, and terms associated with it, have been used in a variety of Mahayana sutras.

By considering the Sanskrit versions of the texts in light of their various Chinese translations, the presenters intend to consider what the term meant in its Indian usage and how that significance was incorporated and changed in the process of its appropriation in China.

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## Some Remarks on the Translations of Dharmadhātu Made by Kumārajīva and Xuanzang and Their Implications

Muyou Fan (Shanghai Jiao Tong University)

The "Dharmadhātu" is undoubtedly a concept of great significance in Buddhism. Due to the broad range of meanings of the two parts, namely, "dharma" and "dhātu", of the compound dharmadhātu, the term can have multiple connotations which vary in different scriptures. Since the concept was introduced into Chinese Buddhism, translators have made endeavors to create the appropriate renditions to convey the accurate meaning of it. Relying on these renditions and the context of the concept Dharmadhātu, the Chinese monks provided various elucidations and further formed independent doctrine of it. The representative one is the doctrine of Fajie 法界 (dharmadhātu) of Huayan 華嚴 school which is founded on the scripture Huayan Jing 華嚴經 (Avataṃsaka sutra) . The doctrine is so influential in Chinese Buddhism that once the term Fajie 法界 is mentioned, it is always related to the understanding established by Huayan patriarchs. However, such a predominant position of the doctrine may lead to the ignorance of other translations and implications of Dharmadhātu than that of the Huayan system. It is necessary to do an investigation of such translations and implications, especially that of the famous translators who are also Buddhist philosophers, such as Kumārajīva and Xuanzang. Therefore, we adopt their translations being attributed to different systems including Abhidharma, Prajñāpāramitā, Madhyamaka and Yogācāra. Seen from the comparison between Sanskrit, Chinese and Tibetan versions and the reference to the commentaries, Kumārajīva's application of the translation Faxing 法性 (nature of Dharmas) corresponding to Dharmadhātu seems to imply his inclination of Madhyamaka thought. While Xuanzang's translations and implications of the term are somewhat complicated. He often used the most common rendition Fajie 法界to express the contextual meaning of the term in Abhidharma and Prajñāpāramitā literatures. But in the cases of Madhyamaka and Yogācāra scriptures, it is likely that the implication of Fajie 法界 is intentionally connected to the thought of Yogācāra. Aside from this, he occasionally added some words to the translation Fajie 法界, such as Zhen Fajie 真法界 (True realm of dharmas) and Fajie Xing 法界性 (Nature of Realm of dharmas), to emphasize the original meaning of Dharmadhātu. In

spite of the fact that Xuanzang rarely used the translation Faxing 法性, it is still worth pondering the implication of it, which may indicate the tradition of Chinese Buddhist translation, namely, following the rendition of previous translators.

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## The Relationship between "Mind" and Dharmadhātu: Focus on the Source of Āgama/Nikāya in the Daśabhūmika Sūtra

Jun Fujii (Komazawa University)

I explore the relationship between "mind" and dharmadhātu, based on comparison between Mahāyāna literature and the Āgamas/Nikāyas. In previous studies it is assumed that the usage of dharmadhātu in Mahāyāna Buddhism is almost totally different from that in the Āgamas/Nikāyas and from that in the Abhidharma. While the concept of dharmadhātu is generally regarded as one typical expression of truth in Mahāyāna Buddhism, it still remains obscure. Evaluating the relationship between Mahāyāna literature and the Āgamas/Nikāyas, I found that the Daśabhūmika Sūtra modifies a statement on the four uncountable minds (catvāri-apramāṇāṇi) seen in the Āgamas/Nikāyas. The Āgamas/Nikāyas state that the four uncountable minds are vast and non-dual and that they spread to all directions. However the Daśabhūmika Sūtra says that the dharmadhātu is vast like space(ākāśa). Both sources share the same context about the four uncountable minds. The modification introduced in the Daśabhūmika Sūtra seems to have been widely applied to the famous statement in the Avataṃsaka Sūtra that a tiny part, like a follicle, contains all Buddha lands.

In Mahāyāna literature, dharmadhātu is sometimes equalized with sattva (sentient beings)- dhātu. This statement can be understood well, if we consider what the Āgamas/Nikāyas have to say about the four uncountable minds, which connect the mercy for sattva.

I found a strong relationship between "mind" and dharmadhātu even in a Yogacara text, the Madhyāntavibhāga. One part of the Madhyāntavibhāga discusses whether dharmadhātu is pure or defiled. This topic is normally applied to the nature of "mind" in Buddhist literature, although previous research does not seem to interpret this part well.

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## Dharmadhātu as a Modern Concept – The Case of Republican-period China

Jakub Zamorski (Jagiellonian University)

As evidenced by other papers presented by this panel, the Buddhist concept of 'Dharma-Realm' (Dharmadhātu, Fajie 法界) has a complex history of divergent interpretations, which involve some of the most challenging issues of both Indian and Chinese Buddhist thought. What may be less known is that this particular concept gained considerable traction among Republican-period Chinese Buddhists involved in attempts at the reformation and revival of their traditions. On the pages of the Haichaoyin 海潮音 – one of the most innovative and influential Buddhist periodicals of the 1920s and 1930s – one can see numerous references to the activities of the 'Dharma-Realm Seminary' (Fajie xueyuan 法界學院) or the 'Dharma-Realm New Lotus Society' (Fajie xin lianshe 法界新蓮社); moreover, the concept in question appears in the journal as a topic of rather elaborate theoretical discussions by several contemporaneous authors, including Taixu 太虛 (1890-1947) – the journal's chief editor and intellectual leader of many Chinese Buddhist reformists.

In my paper, I would like to discuss the reasons why the ancient and notoriously intricate concept of 'Dharma-Realm' attracted the attention of people who are routinely portrayed as modernists engaged in adapting Chinese Buddhism to the contemporary world. In discussing this topic, I will focus on the following three issues. First, whether references to Dharmadhātu in the 1920s and 1930s indicate a modern revival of interest in this concept, or whether the aforementioned authors were simply elaborating on a topic inherited from the scholiasts of late imperial China. Second, how did modern Chinese authors resolve the numerous ambiguities inherent in the concept of Dharmadhātu (and its Sinitic counterpart Fajie), including those discussed by earlier panellists. The third issue is how the new interpretations of Dharmadhātu were impacted by the distinctively modern concerns of Chinese Buddhists in relation to their responses to Western philosophy, science and religion. What deserves particular attention in this regard is how Taixu and other Haichaoyin authors juxtaposed the notion of 'Dharma-Realm' – the world perceived and explained in terms of Buddhist doctrine – with the new realms associated with modernity: namely, the universe (yuzhou, 宇宙) (i.e., the realm of scientific enquiry) and society (shehui, 社會) (i.e., the realm shaped by human action). As I will argue, the consideration of modern Chinese discourse on Dharmadhātu from this perspective may contribute to our understanding of contemporaneous tendencies to use Buddhist thought as a basis for formulating alternative non-Western models of rationality and modernity. Consequently, the notion of 'Dharma-Realm' may deserve to be reconsidered, not only as a perennial problem of Sinitic Buddhist scholastics but also as one of the overlooked keywords in the intellectual history of modern China.

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## "The Essence of the Two Truths is the Middle Way": Jizang's (549–623) Arguments against the Tiantai Doctrine of the Three Truths

Ernest Brewster (Iona College)

This paper examines the argumentation developed by the Sui-Dynasty Sino-Parthian Madhyamaka Buddhist master, Jizang吉藏 (549–623), to explain the "essential natures" (Chi.: tixing體性) of the "dharmas" (Chi.: fa法), the impartite entities that comprise the entirety of the universe, in terms of the "two truths" (Skt.: satyadvaya; Chi.: erdi二諦) of "conventional truth" (Skt.: saṃvṛtisatya; Chi.: shisu di世俗諦) and "ultimate truth" (Skt.: paramārthasatya; Chi. zhendi真諦). In his writings on Madhyamaka doctrine, Jizang conceptualizes the dharmas as "existing" (Skt.: sat; Chi.: you有) as discrete entities with intrinsic natures (Skt.: svabhāvāḥ; Chi.: zixing 自性) not borrowed from other entities according to a conventional truth, and as "not existing" (Skt.: asat; Chi.: wu無) as unique entities with intrinsic natures according to an ultimate truth. For Jizang, the "Middle Way" (Skt.: madhyamāpratipad; Chi.: zhongdao中道) comprising the shared "essence" (Chi.: ti體) of the two truths provides an exhaustive explanation of the reality of the dharmas that does not reify the dharmas as substantially existing entities with invariant natures or as eternally non-existent.

To establish the Middle Way as the singular essence of the two truths, Jizang is compelled to refute the Tiantai doctrine of the "three truths" (Chi.: sandi三諦) of the dharmas formulated by Zhiyi 智顗 (538-597 C.E.), the de facto founder of the Tiantai tradition. Throughout his body of work, Zhiyi develops the doctrine that explains the essential nature of the dharmas in terms of three truths: the conventional truth of the temporary existence of the dharmas, the truth of the emptiness of the intrinsic natures of the dharmas, and the "middle truth" (Chi.: zhongdi中諦), or the Middle Way. Zhiyi envisions the middle truth as the simultaneous negation and affir-

mation of the existence and non-existence of the dharmas. In this formulation, the Middle Way is neither reducible to either conventional existence, nor to "emptiness" (Skt.: śūnyatā; Chi.: kongxing空性); it is present in both conventional existence and in the emptiness of the dharmas.

However, Jizang contends that, in the doctrine of the three truths formulated by Zhiyi, the Middle Way is erroneously positioned as a separate truth that is theorized as analytically distinct from either conventional truth or the truth of emptiness. To Jizang, the elevation of the Middle Way as a separate truth violates the foundational Madhyamaka Buddhist teaching that conventional truth and the truth of emptiness are necessary and jointly sufficient explanations of the reality of the dharmas. Importantly, Jizang claims that by defining the Middle Way as a separate truth that designates ultimate reality, the Tiantai doctrine contradicts the Madhyamaka tenet that emptiness alone is the ultimate reality.

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## Dhātu in the Chinese Translation of the Ratnagotra-vibhāga-mahāyānottaratantra-śāstra(RVMS)

Zijie Li (SOAS, University of London)

This presentation attempts to address that deficit by focusing on how "dhātu," one important expression employed to describe ultimate truth in Buddhism, has been used in the Ratnagotra-vibhāga-mahāyānottaratantra-śāstra(RVMS). By considering the Sanskrit versions of the RVMS in light of its Chinese translation, I intend to consider what the term meant in its Indian usage and how that significance was incorporated and changed in the process of its appropriation in China.

The Sanskrit text of the RVMS says that tathāgatagarbha has three types of nature, namely dharmakāya, tathatā and tathāgata's gotra. Meanwhile, Ratnamati, the translator of the RVMS, translated gotra as foxing. In addition, dhātu and gotra are translated as zhenruxing several times. Moreover, it can be called dhātu because delusion remains and can also be called tathāgatagarbha. On the contrary, the classical Chinese translation translated dhātu as zhenrufoxing, indicating that samalā tathatā exists with delusion and can act as conditional dharma although it is also pure.

Very possibly, the tendency admitting dhātu's rise relates to foxing in the RVMS, as translated by Ratnamati, before the translation of the Dasheng qixin lun. The term gotra, which is a significant idea in consciousness-only and tathāgatagarbha thought systems, is frequently used in the RVMS's Sanskrit text, compared with its absence in the classical Chinese translation of this treatise. Instead, in the classical Chinese translation, dhātu and tathatā combine with foxing as zhenrufoxing and become a foundation or reason for transmission in the world.

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## Dhātu, Dharmadhātu and Universal Buddhahood

Christopher Jones (University of Cambridge)

This paper will address the intersection of Mahāyānist writing about dhātus (loosely: 'that which is essential to/the foundation for something'), dharmadhātu as a polyvalent signifier for 'truth' or 'reality properly understood' (e.g. 'the essence of phenomena'), and the perhaps minority perspective within the Indian Mahāyāna that all sentient beings, irrespective of wider mainstream and Mahāyāna teaching, are capable of achieving the status of a Buddha. This per-

spective might be termed 'Bodhisattva Universalism' (following Jan Nattier), and is explored in Indian literature with recourse to doctrinal innovations such as Buddha-nature (buddhadhātu), the womb/chamber for a Buddha (tathāgatagarbha) and the streamlining of Buddhist teaching to a 'single vehicle' (ekayāna) that equates liberation, exclusively, with the status of a Buddha.

Influential sources for the literary Mahāyāna present dharmadhātu as an epithet for something like 'reality', and many scholars have understood it to refer to some Buddhist notion of what is 'Absolute' (e.g. Lamotte, Conze, Takasaki). In instances of both abhidharma and prajñāpāramitā literature dharmadhātu relates to that which the Buddhist aspirant aims to know or to penetrate: the underlying state of phenomena that Mahāyāna Buddhism articulates in terms of emptiness, non-duality or simply 'thusness'. However it is arguable that a shift occurs in instances where the dharmadhātu as something like the object of a bodhisattva's activities is identified with the sattvadhātu, i.e. what is basic to (or 'the extent of') all sentient beings, which emphasizes the dharmadhātu as a descriptor for the bodhisattva himself as well as for persons who do not (yet) aspire to perfect awakening. This identification relates early sources for the tathāgatagarbha tradition (the 'Nirvāṇa-sūtra'; 'Śrīmālā-sūtra') to the single vehicle doctrine (Satyakaparivarta; Aṅgulimālīyasūtra), but also to an interpretation of dharmadhātu that is discernible in Madhyamaka literature, which culminates in assertions by Kamalaśīla (Madhyamakāloka), but is also evident in writings that have been attributed to Nāgārjuna himself.

This paper will attend to instances in Indian literature in which the full implications of this identification are on show: in which the ubiquity of the dharmadhātu is related to 'what is proper to sentient beings' – bodhisattvas and otherwise – such that distinctions between different termini of Buddhist practice (arhat, pratyekabuddha, sambuddha) are hard to justify. This entails close examination of how relevant Indian, Chinese and Tibetan sources understood the relationship between the terms dhātu and dharmadhātu, and a discussion of how far these terms contributed to divergences in Mahāyāna Buddhist soteriology in India and beyond.

## Panel 14: Gandhāran Buddhist Manuscripts and Inscriptions: New Discoveries and Research

Convener: Stefan Baums (Ludwig Maximilian University of Munich)

### Panel Abstract

Recent years have seen the discovery of numerous manuscripts and many inscriptions in the Gāndhārī language and Kharoṣṭhī script, dating from the first centuries of our era and earlier, and unearthed from ancient Buddhist monastic sites in Pakistan and Afghanistan. These documents shed much new light on the early history of Buddhist literature and thought in Gandhāra as well as India, and are enriching our knowledge of Gāndhārī, Kharoṣṭhī, and the manuscript culture of ancient Gandhāra. A broad range of literary genres is represented in these finds, from early canonical prose and verse sūtras over exegetical texts and Mahāyāna sūtras to Buddhist poetry. The papers in this panel are representative of the spectrum of research that these discoveries have stimulated, from a first survey of the most recently discovered set of manuscripts, over fresh studies of individual manuscripts, to studies of donative inscriptions and an early Buddhist translation based on a Gāndhārī original.

## Rushing Rivers and Dark Forests: Two More Gandhari Saṃyuktāgama Sūtras

Joseph Marino (University of Washington)

In this talk, I continue to examine the way in which aspects of the Buddhist path were mapped onto the natural and social landscape of ancient India in early Buddhist sūtras. Where I previously looked at the function of imagery related to urbanization (fortified cities and the blacksmith's forge), here I turn to sūtras that draw upon images of wild spaces: rushing rivers and dark forests. Building on previous work on Gāndhārī sūtras from the Senior Collection of Kharoṣṭhī manuscripts, I present two more 2nd century texts with primary parallels in the Pali Saṃyutta-nikāya and Chinese Saṃyuktāgama. In a parallel to the Pali Nadī Sutta (Discourse on the River) a person is swept away in a river full of obstacles. In a parallel to the Pali Tissa Sutta (Discourse about Tissa), a person must navigate a treacherous forest path, unless he bucks up and asks the Buddha for directions. The Gāndhārī Discourse on the River is only a small fragment, but a substantial portion of the *Tiśa Sūtra survives, with enough of both to offer further evidence that Gāndhārī discourses often exhibit different ways of illustrating teachings than their parallels. Here, I present images of the manuscript, preliminary readings and translations, and highlight idiosyncrasies of the Gāndhārī texts. I also examine the larger role of forest imagery in early Buddhist literature.

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## Overview of a New Gāndhārī Verse Manuscript Concerning Anger

Michael Butcher (University of Washington)

This paper presents a newly discovered, unparalleled, and unpublished Gāndhārī Buddhist verse text centered around the concept of anger (Gāndhārī kroṣa, Sanskrit krodha). A detailed examination of the manuscript, referred to thus far as "frame 19," will show the text to be composed of inspired utterances in verse that do not correspond to any known collection in the tripiṭaka, or Three Baskets that constitute the Buddhist canon. Despite its lack of a parallel text, it nonetheless has elements that are both strange and similar to extant Buddhist texts in other canons, a growing pattern in Gāndhārī texts.

An analysis of the text will highlight a few curious tropes associated with anger which are also found throughout Pali literature and deserve further attention. Two of these involve possession by yakṣas, or malicious spirits, and the notion that being angry in one's present life leads to being reborn ugly in a future life.

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## Praising the Buddha: Two Gāndhārī Stotra Manuscripts

Stefan Baums (Ludwig-Maximilians-Universität München)

The discoveries of Gāndhārī manuscripts in Pakistan and Afghanistan have brought to light not only Buddhist canonical texts, commentaries, and Mahāyāna sūtras, but also specimens of original Gāndhārī Buddhist poetry. One example is the well-preserved short scroll BC 8 of the so-called Bajaur collection, measuring 21.5 by 19 cm and containing two verses in four lines. Another is the badly fragmented scroll BL 5C of the British Library collection, with similar dimensions of 24 by 13 cm, but fourteen lines of verse on the recto and seven on the verso.

Between them, these two manuscripts contain at least two poetical compositions in praise of the Buddha, in the Śārdūlavikrīḍita, Vasantatilakā, and other meters. One of them (on BC 8) uses the Six Perfections attained by the Buddha as a structuring principle, another (on BL 5C) reminisces on the life of the Buddha while contemplating stūpas containing his relics. The present paper describes and contrasts these two manuscripts and the texts that they contain. It situates them in the broader context of Buddhist stotra literature, with special reference to later Sanskrit developments, and discusses the principles of Gāndhārī meter that can be deduced from them.

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## Xianjie jing 賢劫經: A Chinese Translation of the Gāndhārī Bhadrakalpikasūtra?

Yunyao Zhai (LMU/Harvard)

The identification of the Gāndhārī Bhadrakalpikasūtra (Baums, Glass & Matsuda 2016; hereafter the Bhks) is significant in many aspects. Not only because it is the first discovery of a Gāndhārī version of a Buddhist text that is regarded as a Mahāyāna sūtra in Chinese and Tibetan Buddhism; but also the radiocarbon dating of the Gāndhārī manuscript has provided a date range of 210- 417 C.E. Given that there is no evidence for the Kharoṣṭhī script in the fourth and fifth centuries, it is reasonable to date the current Gāndhārī Bhks to the third century C.E. Meanwhile, as reported in the Chu sanzang jiji 出三藏紀集, the 6th-century Chinese Buddhist canon bibliography composed by Sengyou 僧佑, that the Chinese Bhks, i.e. the Xianjie jing 賢劫經, was translated by Dharmarakṣa in 300 C.E. having acquired a copy of the Indic text from a Central Asian monk. The timing of the two historical events coincides neatly, which inevitably makes us wonder if the Chinese translation of the Bhks was based on a Gāndhārī manuscript.

This paper uses the Chinese translation of the Bhks as its main focus, by comparing to its Gāndhārī and Tibetan parallel texts, it aims to examine the relationship between the Chinese and Gāndhārī Bhks on a textual basis. It hopes to present both direct and indirect evidence in the Chinese translation that suggests the Chinese Bhks is likely to be a translation of the Gāndhārī Bhks that resembles the current Gāndhārī manuscripts in many aspects.

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## What's in a Word: An Epigraphic Comparison between Kharoṣṭhī and Brāhmī Kuṣāṇa Donative Inscriptions

Michael Skinner (University of Hawai'i at Hilo)

In the first centuries of the Common Era images of Buddhas and other religious figures entered the South Asian donative sphere alongside relics, stūpas, and architectural features. This burgeoning artistic period, centered in Gandhāra and Mathurā, coincided with the formation of the Kuṣāṇa empire, ca. 50-320 CE, a polity which integrated the regions of what are now northern Indian, northern Pakistan, and Afghanistan into a single imperial unit. Due to the aesthetic appeal of the religious images created in Gandhāra and Mathurā, comparisons between these two artistic traditions have been the focus of much scholarship on this period, however few studies have subjected the inscriptions that accompany these objects to a similar comparative framework.

The Kuṣāṇa Donative Inscription Project intends to make these epigraphic comparisons. This

project studies ten inscriptions composed in the Gāndhārī language and Kharoṣṭhī script and sixteen written in Epigraphical Hybrid Sanskrit [EHS] and Brāhmī script, all dated to the Kuṣāṇa period. In comparing these twenty-six inscriptions, this project analyzes the structure of the donative formulae contained in these texts. It is anticipated that identifying correspondences and differences in these donative formulae will shed new light on the relationship between epigraphic traditions in Gandhāra and northern India and also assist in better understanding the religious and cultural practices in these regions that became more intertwined under Kuṣāṇa rule. Digital editions of the inscriptions in this project will be published, and ideally the findings of this project could provide a comparative framework applicable to the larger Kuṣāṇa epigraphic corpus that consists of two hundred and ninety-five inscriptions composed in Gāndhārī, EHS, and Bactrian.

## Panel 15: In the Presence of Mind: Non-Dualism, Emptiness, and the Fact of Experience

Convener: Achim Bayer (Kanazawa Seiryo University)

### Panel Abstract

The bare fact of subjective experience has fascinated philosophers and mystics through the ages. While Descartes took the awareness of his own thoughts to be a proof for individual existence, it seems that already pre-modern Buddhist traditions would have dismissed such a conclusion as rather unsophisticated. Buddhist inquiry does not end at the fact of experience, it starts there.

Still, the early Abhidharma explanation that perception simply arises in dependence on an external stimulus came to be overturned in most, if not all, traditions of Mahāyāna Buddhism. Both, the external stimulus and the subjective experience of it were (and are) seen as unreal, in one way or the other. While some authors emphasized the "non-duality" of subject and object, others were more concerned with the "non-duality" of existence and non-existence, in other words, the emptiness of everything: subject, object, and whatever could be counted as "real" beyond the two.

In this panel, the themes of non-dualism, emptiness, and the ordinary mind will be addressed by experts in various regional and historical manifestations of the Bodhisattvayāna.

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### Emptiness as a Designation (prajñapti)

Zhihua Yao (The Chinese University of Hong Kong)

In the pivotal verse of Mūlamadhyamaka-kārikā 24.18, Nāgārjuna reveals the close relationship between a few key concepts: dependent arising, emptiness, the middle way, and designation. Among these concepts, the Mādhyamikas themselves seemed to be fond of two of them, i.e., "emptiness" (śūnyatā) and "the middle way" (pratipat madhyamā); therefore, they were known as Śūnyavāda or Madhyamaka. Dependent arising is commonly known as a foundational Buddhist concept accepted by all the Buddhist schools. In contrast, designation is seldom treated

as an important concept, but as shown in Nāgārjuna's statement, "designation" is a concept as fundamental as all the other three concepts to the Mādhyamikas. Especially, he says that "emptiness is a dependent designation (prajñaptir upādāya)." What does this mean? What is a dependent designation? In the current paper, I attempt to answer these questions by studying the rich theories of designation among early Buddhist schools.

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## Non-Duality: Historical Background, the Daśabhūmika-sūtra, and the Mahāyāna-saṃgraha

Achim Bayer (Kanazawa Seiryo University)

A re-examination of the Daśabhūmika-sūtra reveals that entry to the prajñāpāramitā (the sixth level bhūmi of the bodhisattva's path) is achieved through the realization of ten kinds of "sameness" (samatā). The course of this process, the bodhisattva realizes that all material and immaterial things are like a dream, a mirage, an illusion. In this respect, they are all equal, which constitutes the ninth kind of "samenesses." The final breakthrough to prajñāpāramitā is then accomplished by realizing the sameness of "existence" and "non-existence," in other words, the non-duality of these seemingly opposed categories. In my 2019 article, "The World Arises from Mind Only: Candrakīrti's Affirmation of cittamātra at Madhyamakāvatāra 6.87," I proposed that these two final kinds of "sameness" may correspond to the process of realization as expounded in Vasubandhu's Thirty Verses: Here, the objects of perception are first understood to be mere mental projections, a realization which is followed by the insight that without an object, subjective perception must be equally unreal and "not mind" (acitta).

In this talk, I would like to present some historical background on non-duality before comparing passages from the Daśabhūmika-sūtra and the Mahāyāna-saṃgraha. Although it is widely held that the Yogācāra tradition accepts only the non-duality of the subjective mind and its object, I would like to demonstrate that the "non-duality of existence and non-existence" in Yogācāra treatises indicates a well-considered understanding of "existence" as such. In terms of the ultimate, this understanding seems to conform to the assertion that emptiness means neither existence nor non-existence, as it is often found in prajñāpāramitā literature. Given that the relation between mind and emptiness has been a central issue over almost two millennia of Buddhist discourse, the textual sources will be considered with appropriate care.

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## Two Forms of Non-dualism: Wŏnhyo (617-643) and Fazang's (643-712) Understandings of "Neither/Nor"

Sumi Lee (Duksung Women's University)

In Buddhism the ultimate realm and the phenomenal realm are the two aspects of reality, which typically correspond to the unconditioned and the conditioned respectively. In Mahāyāna Buddhism, the fundamental distinction between these two realms was ultimately denied and they are often regarded as non-dualistic. However, it is not a simple matter to explain the non-dualistic relationship between the two realms, which are generally considered as ontologically and/or epistemologically separate two abodes. The Awakening of Faith, a seminal treatise in East Asian Buddhism, exactly addresses this problem of the non-dualistic connection between the unconditioned and the conditioned, by presenting the notion of ālayavijñāna, the synthetic conscious-

ness, in which tathāgatagarbha and phenomenal mind are unified in neither-identical-nor-different condition. However, East Asian commentators' views on the non-dualistic unification in ālayavijñāna did not reach consensus. This paper examines the distinct ways of understanding 'non-dualism' in Buddhism, by comparing Silla exegete Wŏnhyo (617-686) and Chinese Huayan master Fazang's (643-712) interpretations on the neither-identical-nor-different unification of tathāgatagarbha and the phenomenal mind, as presented in the Awakening of Faith.

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## Koryo Seon Master Jinul's True Mind, its Predecessors and Successors

Hyeyou Sunim (Hanmaum Academy)

The concept of Mind is of outstanding importance for the conceptual world of Korean Buddhism. It was introduced into Korean Buddhism as Ilsim (One Mind) in the latter half of the seventh century by the Korean Buddhist Master Wonhyo (617-686). With his concept of "One Mind and Two Gates", he harmonized severe doctrinal disputes of Korean Madhyamaka and Yogācāra schools of the time. In the eighth century Chan (Seon) Buddhism was introduced into Korea from Tang China. During the coming centuries the influence of Seon schools steadily increased as did a mutual antagonism between Seon and the older doctrinal schools. Putting forth insight into the inherent Buddha-nature by meditation only, the Seon schools rejected doctrinal studies and provocatively advocated "nonreliance on words" and "transmission outside the scriptures". The doctrinal schools on the other hand, emphasized awakening by intense study of sutras and dismissed Seon as lacking a sound Buddhist philosophical foundation, its disciples as radical and presumptuous. It is regarded a major achievement of Seon master Jinul (1158-1210) to have settled this conflict. Relating both Seon and sutras to Jinsim (True Mind), he exemplified the illusionary character of the apparent contradiction between the two schools. Interestingly, five hundred years after Wonhyo, again the concept of Mind was used by a Buddhist master to reconcile a conflict that deeply divided Korean Buddhism. In his Jinsimjikseol (Direct Exposition of True Mind), Jinul clarifies that although the ultimate truth cannot be put into words, the words used in sutras and in the teachings of the patriarchs should rather be seen as temporary means (upāya) helping the reader to connect to the ultimate truth. According to Jinul, the various words of the sutras and Buddhist scriptures all point to the same ultimate truth, albeit from different angles. In order to make clear that this truth does not exist separately, Jinul used the word Sim (mind) in many different combinations to denote certain aspects of the truth and chose the term Jinsim (True Mind) as a synonym for the unchanging ultimate reality, the Buddha Nature. Obviously, the term True Mind as used by Jinul does not signify an object in a dualistic sense (like 'mind' as opposed to 'body') but rather the oneness of reality and the source of all Dharmas.

As an introduction to the topic, my talk will first follow the traces that the concept of mind left in early Korean Mahāyāna and Seon Buddhism. In the main part, I will investigate how Jinul used the term Mind in order to convey the fundamental oneness of reality (and Buddhism) and to guide others to the realization of this fundamental oneness. In the third part, I will show that the concept of True Mind as realized by Jinul represents a core value of Korean Buddhism that is vital until the present day.

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## Panel 17: Medieval Buddhist Monasticism and Ritual Practices in South Asia

Convener: Akira Shimada (State University of New York at New Paltz)

### Panel Abstract

Since Xuanzang's famous travel account mentions the dilapidation of the old monasteries, numerous "heretic" shrines, and the killing of monks by non-Buddhist rulers, it has been generally agreed that Indian Buddhist monasticism was losing its strong presence in the religious landscape of the subcontinent by the early 7th century. It remains largely unexplored, however, the way this decline happened in different parts of the subcontinent and how local sanghas coped with the situations by using the textual and archaeological data. A major problem behind this scholarly gap is the fragmentary and incomprehensive nature of such data. Over the course of generations, studies of Indian Buddhist art and archaeology focused on the documentation of sites to address particular kinds of questions, such as the chronology of the monuments and the iconography of the sculptures. The knowledge provided by them is often too specific to be consulted by non-specialists. Since these studies tended to focus on the premier monuments and the sculptures from extensive monastic sites, their interpretations have not always proven useful to understanding the less-extensive sites that did not have such "masterpieces". As an attempt to amend such a scholarly lacuna and enhance inter-disciplinary discussions on Buddhist monasticism and rituals from the post Gupta period onward, this panel intends to present key features of the Buddhist monasteries in the late Gupta and the post-Gupta period (ca. 450-700 CE) in different regions (Eastern and Western Deccan, Central India, and Bihar), and the textual analysis on the development of new Buddhist rituals after the late Gupta period.

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### Sankaram: Transformation of Buddhist Monastery in Eastern Deccan

Akira Shimada (State University of New York at New Paltz)

Sankaram, located 25 km west of Visakhapatnam, is a rare example of later Buddhist monasteries that flourished after the Ikṣvāku period (ca. 3-4th centuries CE) of south Kalinga, southeast India. The extensive monastic remains spreading on two low hills include a large rock-cut stupa (diameter: ca. 20 m), a structural monastery consisting of rows of monastic cells that surround three apsidal shrines, seven rock-cut caves, and some 250 rock-cut stupas that cover the western hill(Lingalakonda) and the western slope of the eastern hill(Bojjannakonda). Because of the overwhelmingly unique and complex nature of the site, there is little understanding of when and in what historical circumstances this magnificent monastery started and developed. While former studies seem to agree that the high period of construction of the monastery was from the 3rd to 5th centuries CE, they do not argue which parts of the monastery would be dated to this period. Such dating seems not fitting well with rich material evidence that indicates the continuation of the site to the 7th centuries CE and later. This paper thus intends to examine key features of Sankaram monastery and excavated artifacts by comparing with other monastic sites of the northern Andhra, including Tholkakonda, Salihundam, Karukonda, Rampa Errampalem, and Pavuralakonda, and to reveal their significance in the history of monastic Buddhism of post-Iksvaku Andhra.

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## Locating Odantapuri: Reimagining Through the Rubbles of an Early Medieval Buddhist Monastery

Shaashi Ahlawat (University of Pennsylvania)

The case of Odantapuri Buddhist Monastery is unique. Believed to have been established by the first ruler of the Pala dynasty in the eighth century CE only a few kilometres away from the glorious Nalanda Mahavihara, Odantapuri is both the most talked about and the least attended to. It was this monastic establishment which was recorded to have been destroyed during the late twelfth-century raids of Bhaktiyar Khilji in Eastern India when his army mistook it for a fort. As a result, in scholarship on the decline of Indian Buddhism Odantapuri is brought alongside the Nalanda Mahavihara in theorizing the historical event. At the same time, no sincere attempt has been made to locate and identify the monastic structure of what was Odantapuri once. This paper is an attempt to share evidence collected through an extended pedestrian survey, ethnoarchaeological approach, and textual accounts to finally bring this lost structure to light. I use GIS mapping software to visualise the extents of the establishment to further understand the significance of the main monastic structure of Odantapuri in relation to its immediate built landscape.

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## Reimagining Nalanda in the Ninth-century Eastern India

Abhishek Amar (Hamilton College)

Nalanda was declared a UNESCO world Heritage site in 2017. Scholarship on this important Buddhist monastic center has often emphasized its fifth century origin and twelfth century decline, treating the intervening seven centuries as static or ‘high’ period. For studying these seven centuries between fifth and twelfth (early medieval period), scholars often focus on travel accounts of Chinese pilgrims Xuanzang and Yijing (seventh century) or royal charters (Guptā, Vardhanas, Pāla) to emphasize specific moments and using them to demonstrate the ‘high’ period. A good example of this phenomenon is the over-emphasis on the role of royalty in es-

tablishing and sustaining this monastic institution. The same applies to the archaeological and architectural studies of the site that have often treated the excavated site as a whole without carefully attempting to document the phase wise constructions and additions. While unraveling the multiple layers of Nalanda's monastic history, this paper proposes to focus specifically on the ninth century layer to examine Nalanda's extent, socio-political standing, and religious significance. Ninth century is somewhat in the middle and also a period of major transformation. By that time, the Pāla imperial power was already established in the Magadha, who also patronized Nalanda. How many monasteries were at Nalanda at the time and did the Pāla support lead to construction of new monasteries within and around Nalanda? Were preexisting monasteries revamped and refurbished? Numerous sculptures and architectural pieces from the eighth and ninth century also indicate a resource base, which raises questions about the patronage network. Did the sangha rely exclusively on the royal support or also developed local support networks? What was its socio-political standing and how did that affect its relationships with laity and other monasteries such as Telhara, Ghosrawan, and Kurkihar that were flourishing in the larger region? To answer these questions raised above, this paper will reassess the excavated archaeological, architectural and inscriptional remains including seals, sealings, and royal charters from the eighth and ninth centuries Nalanda.

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## On the Conception of the Buddha at Ajaṇṭā: Iconographic Anomalies and Buddhology in the Early Medieval Deccan

Nicolas Morrissey (University of Georgia)

Although Buddhist iconography in all regions of the subcontinent was certainly consistently influenced by established convention, at times the localized cultural orientation of a given monastery may have proven more influential in iconographic choices made, especially in terms of the potential currency of specific textual or doctrinal prescriptions. This presentation focuses on one such instance of an iconographic anomaly in the visual expression at the 5th-6th century monastery of Ajaṇṭā, that might potentially be explained by a due consideration of the literary sources available – and potentially influential – in the production of Buddhist sculpture and painting at this important early medieval site.

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## Bhārhut: Landscape, Identity, and Transformation from the Early Historic to the Post-Gupta Period

Charlotte Gorant (Columbia University)

This paper will first address the site of Bhārhut from an art historical perspective, examining how landscape is represented in stūpa sculptures on the circumambulatory railing as compared with its site context to interpret the site's ancient identity. I will analyze the motif of vines connecting visual stories across the circumambulatory railing of the stūpa as both evoking and contrasting with the site's physical landscape, investigating meaning from early Buddhist narratives in images and literature. Next, I will compare findings of the Gupta and Post-Gupta periods in the surrounding area, offering results from recent field work towards an understanding of the site's longevity and transformation as a means of interrogating a historical paradigm of Buddhist "decline" with a regional approach.

## Matter Over Mind: Buddhist Ritual and Sacramental Soteriology

Ronald Davidson (Fairfield University)

The well-established philosophical emphasis in the study of Indian Buddhism has promoted an intellectualist vision that seems in conformity with the great śāstric texts of the Indian Buddhist tradition. In the same manner that the Abhidharmakośa 4.1ab proclaims that the caitasika element of cetanā is the cause of all the diversity of the world, Buddhist Studies has tended to assume that material reality is inconsequential to the Buddhist understanding of awakening, despite the emphasis on invisible matter (avijñaptirūpa) in the Sarvāstivāda model of the monastic vows. And that disciplinary assumption would be generally correct for most of the early tradition and during the first few centuries of Mahāyana institutional life — material offerings were beneficial if one had sufficient funds (yathālābha) but hardly necessary. Even the most populist of the devotional practices, like those of the Pure Land tradition, did not mandate physical behaviors beyond recitation. If physical performance was understood to yield soteriological benefits in some of the other śramaṇa traditions, they had been sometimes critiqued as "addiction to discipline and vows" (śīlavrataparāmarśa).

Yet by the end of the Gupta, and gaining urgency in the ensuing three centuries, Mahayanist authors began to formulate new ritual systems predicated on models developed in the pariśeṣa and vidhāna literature of the Brahmanical gṛhyasūtras. Blended with these were the magical and medical traditions, both of which emphasized the power of specific substances and their effects on the person. However, these traditions did not characteristically envision a soteriological value to ritualized material reality. That changed by late fifth century India, so that dhāraṇī texts translated into Chinese during the Liang and Wei Dynasties began to suggest, then specify, the transformative power of materials—elixirs, pills, salves, etc.—prepared with the use of mantras in conjunction with propitiation of the/a Buddha or one of the bodhisattvas. These texts sometimes also identify the figure of the sorcerer (vidyādhara) as a bodhisattva advanced along the path, so that Indian sorcery traditions became fused with the ideology of the bodhisattvamārga.

This change of emphasis did not seem to elicit immediate acknowledgement by Buddhist intellectuals or apologists, even as the texts of the dhāraṇī and the later tantric traditions exploded with a wealth of rituals. The *Mūlamantra, the Amoghapāśamahākalparāja, the Dhāraṇīsaṃgraha of Atikūṭa, the Vidyottamamahākalparāja and other related texts contain rituals of this variety, ones that consistently amalgamate the soteriological and non-soteriological benefits of the rites. The paper will examine a few of these rites and try to ascertain the different moral universe they imply.

# Panel 18: Buddhist Philosophy of Community

Convener: Yasuo Deguchi (Kyoto University)

## Panel Abstract

Is membership in a community essential for humans? If so, how, why, and to what end? What is the difference between a mere aggregate of people and a community? This panel will explore

these questions from Buddhist viewpoints on community or saṅgha. Buddhist notions of saṅgha are varied from one time to another, from one place to another. We focus on Japanese and Korean Buddhism. Yūzūnembutsu tradition, as Deguchi interprets, advocates that no one can do anything, including achieving enlightenment, without the help not only of Amitābha Buddha but of ordinary people as well. For Honen, as Inukai argues, ekōhotsugan-shin as an altruistic mindset brings all nembutsu practitioners and Buddha together. For Dōgen, as Chen claims, what binds people together into a saṅgha is monastic rules. People all following the same monastic rules is a key factor in overcoming the sense of distinction or duality between self and other. By analyzing the case of Won Buddhism, Yun argues that a new vision, a set of rules, teachings, and practices shared by an enlightened master are essential to creating a Buddhist community.

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## We-turn in Japanese Buddhism: Yūzū-nembutsu's Philosophy of Community

Yasuo Deguchi (Kyoto University)

Is a Buddhists' samgha or community either essential (or indispensable) or merely helpful (or desirable) but not necessary for attaining nirvana?

The answer should depend on one's view on the capability of a human individual. Suppose an individual be self-standing or self-sufficient in that he is capable of attaining nirvana by himself without any help from other fellow human beings. Then, even if he needs support from Buddha, he doesn't have to be a member of a samgha as a mutual-aid association for nirvana. So, for him, the samgha is not essential.

On the other hand, if an individual is not self-standing nor self-sufficient in that he is incapable of achieving nirvana by himself without help from other fellow human beings, the samgha is essential.

Most, but not all, Buddhistic traditions seem to commit the self-standing view of an individual and therefore to take a samgha as merely useful but not indispensable for attainment of nirvana. But there is, at least, one exception in Japanese pure land Buddhism; i.e., yūzū (or fusion) -nembutsu tradition that advocates non-self-standingness of a human individual, and the need of 'other power' from fellow human beings as well as that from Buddha, taking in effect a samgha as essential for nirvana.

In this presentation, I will explore how yūzū-nembutsu tradition had come to embrace such a view, and its philosophical significances. To trace historical developments of yūzū-nembutsu's view on samgha, this talk will compare it with the view on samgha of Genshin (942-1017), a founder of Japanese pure land Buddhism. This talk will also examine how Daitsu (1654-1721), who established doctrines of yūzū-nembutsu, transplanted a view of the incapability of human individuals in an obscure Mahayana Buddhistis Sutra, the Ullambana Sutra, to the context of pure land Buddhism. Then this talk will show that the historical development culminated in Relief Given by Fusion Nembutsu『融通念仏安心 (yūzū-nembutsu anjin)』(1846) of Senkai (1786-1860).

One of the consequences of yūzū-nembutsu's view on samgha is 'we-turn' in nirvana; i.e., a shift of subject, agent or unit of attaining nirvana from an individual to a collective, that is, a samgha, or shortly a shift from MY nirvana to OUR nirvana, where 'I' and 'We' should have only conventional rather than ultimate reality in the light of Buddhistic two truths theory. We-turn is, I claim, a has-yet-to-come philosophical trend that advocates the shift of subject, agent

and unit of any somatic action, and therefore life, wellbeing, moral and legal responsibilities and rights from 'I' to 'We'. A philosophical significance of yūzū-nembutsu's view on samgha is to set a rare precedent for the We-turn.

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## An Examination of Wŏn Buddhism, a Korean Modern Buddhist Community through Edith Stein's Philosophy of Community

Sung Ha Yun (St. Olaf College)

Edith Stein (1891-1942), the philosopher of community and Jewish-Christian phenomenologist of the Husserlian Circle at the universities of Göttingen and Freiburg, investigated the nature of community in her work Empathy to Finite and Eternal Being. By considering community as an analogue of individual personality, Stein pointed to the imperative factors that constitute the essence of community, such as "the life-giving motives/values of individuals," "the vitality with which they carry these motives into action for the life of the community," and "personal bonds involving a common way of life" among others. Based on these characteristics of Stein's community philosophy, this paper investigates the important elements of the formation of the Wŏn Buddhist community. In particular, I focus my analysis on the novel concept of the "congregation of a thousand buddhas and a million bodhisattvas" that the founder of Wŏn Buddhism, Pak Chungbin 朴重彬 (1891-1943), articulated. Pak proposes that his Pulpŏp Yŏn'guhoe (The Society for the Study of the Buddhadharma 佛法研究會), which was later renamed Wŏnbulgyo (Wŏn Buddhism 圓佛教), was a "congregation of a thousand buddhas and a million bodhisattvas." This reconceptualization and formation of the saṃgha captures a way of reforming Korean Buddhism from the commoners' point of view by providing the new "life-giving motives and values of individuals", that is how all living beings, including both male and female, ordained and lay, young and old, colonized and colonizer, and intellectual and non- intellectual, could become buddhas and bodhisattvas through the practices and teachings of Buddhism. In deploying this vision, Pak and his disciples laid out the fundamental teachings of Buddhism in a way that would be accessible to all classes of people and applicable to their daily lives, and sought to make their community a religious institution for realizing that vision. By analyzing the formation of Wŏn Buddhism in its early stage, I argue that a new vision, a set of rules, teachings, practices shared by an enlightened master, and the participation of those who resonated with the new vision and practices are essential to creating a Buddhist community.

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## A Reconciliation Between Monastic Rules and Buddha-nature in Dōgen's Philosophy

Hsun-Mei Chen (Kyoto University/National Taiwan University)

Dōgen, the founder of the Japanese Sōtō Zen school, is famous, or notorious for his obsession with monastic orders and ritual practices. From his earlier writing Instruction to the Chief Cook (Tenzo-kyōkun/典座教訓) to later works Nipponkoku Echizen Eiheiji chiji shingi (日本國越前永平寺知事清規), Dōgen gradually set up intricate rules to cover every aspect for how to conduct ritual practices and to live in the monastic community. Given the historical context which Dōgen was facing, one purpose of those rules and rituals was of course to regain order and harmony in the monastery. Nevertheless, as shown in Dōgen's works, this social functional aspect cannot fully capture how Dōgen understood monastic rules. To go a step further, Dōgen

integrated those daily activities in the monastery with Buddhist practices. For example, in his magnum opus, Shōbōgenzō (正法眼藏), Dōgen not only explicated his philosophical ideas, but also proposed if one cannot follow the detailed guidances of daily routines, such as washing face, one will fail to awaken. Some contemporary scholars have argued that this moral self-cultivation aspect represents the ritualization and activation of Buddha-nature. Indeed, those rules do associate with Buddha-nature in Dōgen's system, but this argument would immediately face a challenge that how those rules, cementing the hierarchy in the monastic community, can be expressions of non-dual Buddha-nature. This paper aims to argue that for Dōgen, the monastery rules are to destroy the boundary of self and others and to establish the relationship between self and others simultaneously. By following the monastery rules, one can truly synthesize these two oppositions, and therefore manifest the Buddha-nature.

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## The Role of "Community" in Hōnen's Conception of the Nembutsu

Yumiko Inukai (University of Massachusetts Boston)

Hōnen, a Japanese Buddhist monk who founded the Jōdo School as an independent sect of Buddhism in Japan in the 12th century CE, insists on the exclusive adherence to the nembutsu as he considers it as the only efficacious practice for all people, whether they are monks or ordinary laypeople. The strength of his conviction about the legitimacy of the nembutsu did not come merely from his intellectual acumen or firm understanding of Amida's Original Vow. It was grounded in his affectively infused realization that he could be saved only through the nembutsu because he was indeed a 'bonbu' after all. Hōnen's recognition that he was simply a bonbu was not a self-deprecating one: it was a sincere acceptance of himself as human, who lacks the sufficient capacity for eliminating bonno to attain the immaculate wisdom on his own. The necessity of relying on some other's help that Hōnen realized is not simply about himself: it is about all of us insofar as we are humans, i.e., bonbus. The "other" whose help is enlisted as necessary, and sufficient, in the nembutsu is Amida, not the Sangha, let alone a community of fellow human beings.

A "community" of other beings is, however, explicitly invoked in Hōnen's explanation of one of the three aspects of Anjin, i.e., ekōhotsugan-shin. It literally refers to the mind that dedicates one's merit toward the rebirth in the Jōdo with a resolution to be reborn there. Hōnen explains that the merits at issue here are not only of the practitioner's own nembutsu practice and conduct in general but also of all acts done by other people and Holy beings. I argue that this is a mindset in which the practitioner intentionally reminds herself of the interconnectedness of herself with all the other fellow humans as well as Holy beings. "Taking delight in the merits of the good achieved by one's acts and by all the other bonbus' and Holy beings' acts and dedicating all these merits to the rebirth in the Jōdo" is not to dedicate altruistically one's merits for others or to rely on others for oneself. Rather, it is to recognize that one is part of a community of all the other beings including Holy ones in the pursuit of the rebirth in the Jōdo. Through the repeated practice of the nembutsu with this mindset, the sense of oneself as an interrelated part of the community rather than an independent individual comes to be ingrained in the mind of the nembutsu practitioner. I further argue that the practitioner transforms her sense of the self through the nembutsu practice in which she whole-heartedly entrusts herself to Amida's power on the grounds that she recognizes herself as a bonbu (jin-shin) and brings the awareness of her embeddedness in the community to the fore (ekōhotsugan-shin).

## Panel 20: Literary Vernaculars in the 2nd-Millennium Pāli World

Convener: Stephen Berkwitz (Missouri State University)

### Panel Abstract

The second millennium A.D. Pāli world (including peninsular southern India, Laṅkā, and much of what we now refer to as the Southeast Asian mainland) was an arena of great intellectual ferment and experimentation in textual cultures. However, it remains poorly understood, in part owing to the linguistic challenges involved. Much of interest was composed in Pāli itself, and often through processes of trans-regional borrowing and imitation. Yet such compositions sometimes responded to, and even translated from, literary vernacular works. At the same time, literary vernacular texts (including longer inscriptions) had complex debts to Pāli, and sometimes Sanskrit, texts and genres.

Drawing on materials produced in the locations we now know as Burma/Myanmar, Thailand, and Sri Lanka, the panelists demonstrate the complexity and variability of literary vernacular textuality. This session highlights the trans-regional character of the second-millennium Pāli world, creating a space for comparison across different sub-regions and language zones, and allowing for discussion of how textual models and inter-linguistic genres circulated across the wider region along diverse temporal and geographic pathways of transmission and influence, and were adapted in relation to local aims and expectations. The papers indicate that one should not conceptualize this complex arena only in terms of circulation, reception and adaptation. We find also interesting indications of linguistic and genre avoidance and exclusion, as well as unstable language hierarchies.

Papers offer different ways of conceptualizing what is "literary," the relationship between Pāli and literary vernacular languages, and interactions across paintings, manuscripts, ritual landscapes, and epigraphy. They offer insight into the technical domains of law, poetics, and historiography, as well as the ways in which Pāli-literary vernacular interactions in textual domains fed and responded to changes within local and trans-regional Buddhist institutional settings, including royal and monastic contexts. Papers discuss multilingual Burmese historiography, Burmese lives of the Buddha in Pāli and Burmese textual and visual formats, prose and verse narratives as witness and precedent in Burmese legal culture, the impact of Indic-vernacular bitexts on Pali-Siamese and Sanskrit-Siamese poetic compositions, the relationship between vernacular vaṃsas and Buddha-relics in shaping conceptions of Laṅkā's place in the world of Buddha-sāsana, and choices made between Pāli and Sinhala when writing Lankan sāsana-history and lineage texts.

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### Geography, Orthodoxy and Lineage in Burmese Buddhist Historiography

Patrick Pranke (University of Louisville)

The writing of Buddhist history and historical legend has been an ongoing enterprise in Burma since at least the fifteenth century. From the Kalyani Inscriptions (c. 1479) to the royal and Buddhist chronicles of the Konbaung Dynasty (1752-1885), to the hagio-historical narratives of

the twentieth century, generations of Burmese chroniclers, relying on combinations of classical Pali and local vernacular and literary sources, have imagined a Burma-centric Buddhist history in increasingly expansive terms—as emanating outward in concentric circles from Burmese homelands, to Burmese Buddhist empires, to what might be described as a Buddhist cosmopolis extending from the borders of Vietnam in the east, to Sri Lanka across the Bay of Bengal. In these accounts, there are three key tropes that serve to tie this geography together meaningfully across ethnic, national and regional boundaries. These include assertions of: 1) visitations by the Buddha during his lifetime in which future Buddhist lands are identified; 2) the exchange between Buddhist kingdoms of texts and relics as part of diplomacy; and 3) the existence of an idealized uniform Buddhist sangha connected trans-nationally through networks of monastic lineages whose pedigree is unquestioned and whose validity is maintained by periodic interventions by pious Buddhist monarchs. In this presentation I will discuss a small selection of Pali, Mon and Burmese sources from the late medieval through the modern periods that are illustrative of the evolution of Burmese Buddhist historical narrative through time.

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## Creating Religious Consciousness in the Vernacular: The Sri Lankan Lineage of the Dharmakīrtis (14th/15th century)

Sven Bretfeld (Norwegian University of Science and Technology)

In the Gampola period of Sri Lankan history (1314-1415) Buddhist religious power within the country was centered in the comparatively small monastery Gaḍalādeṇiya, situated between Kandy and the then-capital Gampola. This is here where the Saṃgharājas of the period resided. Best known among them is the lineage of three Saṃgharājas who adopted the name Dharmakīrti after their inauguration: Sīlavaṃsa Dharmakīrti I (1351-1375), Jayabāhu Dēvarakṣita Dharmakīrti II (1375-1410), and Dhammadinnācārya Vimalakīrti Dharmakīrti III (1412-1467). All three were widely known scholars and have left us Sinhala works as well known as Nikāyasaṅgrahaya, Saddharmālaṅkāraya, and Saddharmaratnākaraya. The Dharmakīrtis have lived in a period of dense "transnational" awareness: Old relationships---or at least the memories thereof---to the ancient Buddhist cultures of Amaravatī were revived. Religious alliances with Burma and Siam had reached a new stage of intensity and invested the Sri Lankan Buddhist tradition with an international prestige of exceptional scholarship, institutional purity and doctrinal authority. In this context, it is astonishing why some of the most important literary products of the period were not written in Pāli but in the Sinhala vernacular, undermining every chance to become studied and known outside of the island.

In my paper I will focus on the Sinhalese literary products of the Dharmakīrti lineage. Special attention is given to the Nikāyasaṅgrahaya, a "sectarian" history of Buddhism intending to prove that the Sri Lankans are the only still extant heirs of the authentic śāsana (Buddhism) as it was installed by the Buddha Gautama. The text is well-known to modern international Buddhist scholarship because of the English translation by Fernando and Gunawardhana of 1908. Before this translation, however, the text had "failed" to reach an international audience---despite the clearly translocal framework of its narrative content and discursive architecture. The Nikāyasaṅgrahaya is an example for a text that could, and perhaps should, have been written in an internationally understood language, but by his decision to use Sinhala the author had intentionally restricted its scope to local vernacular communities. The question is, why? Answers can only approximate the complexities of production conditions and motive-constellations. In my paper

I will analyze the hints given by the meta-comments of the text itself and interpret them against the backdrop of a discourse in which cultural pride and religious self-esteem were confronted with the contingencies of historical distress and the perception of religio-political decline. In this context, the vernacular seems to contribute to the reconciliation of a collective "cognitive dissonance".

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## Indic-Siamese Bitextual Verse: The Poetics of Classical Reading and Vernacular Writing, 1450–1750 CE

Trent Walker (Stanford University)

In second-millennium mainland Southeast Asia, reading techniques pioneered by Buddhist intellectuals guided the development of bilingual Indic-vernacular philology, exegesis, homiletics, and poetics. Drawing from Sinhalese, Mon, Burmese, and Khmer antecedents, by the fourteenth century monks across Thai-/Tai-speaking regions had developed parallel specialized techniques for reading, analyzing, and translating Pali and Sanskrit texts. This paper engages the question of how the esoteric, overtly technical approach of Indic-vernacular bilingual texts (or "bitexts") came to shape the earliest surviving Pali-Siamese and Sanskrit-Siamese literary compositions in verse. Drawing from bitextual examples of the Mahāvessantara-jātaka and the otherwise unknown Suprītidharmarāja-jātaka, I contend that the Indic-vernacular interface itself proved a fertile ground for Siamese court poets in the fifteenth to eighteenth centuries.

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## Hagiographic Polyglossia: Exploring the Space of Vernacular(s) in Early Modern Burma through the Lens of Renderings of the Life of the Buddha

Alexey Kirichenko (Institute of Asian and African Studies, Moscow State University)

The presentation takes a comparative look at three key media through which the accounts of the life of the Buddha were circulated in Burma from the early seventeenth to the late nineteenth century, namely monolingual Pāli works on the subject and their bilingual glosses (nissaya), vernacular hagiographies, and visual narratives such as murals, illuminated manuscripts, paintings on manuscript chests, etc. An examination of narrative structures of these renderings suggests that each of them had distinct and largely independent foci and emphases. At the same time, in their discursive practices and textualism hagiographies in literary vernacular stood much closer to monolingual Pāli works than to other forms of "vernacular" narratives. A special position of visual narratives that remained fairly insulated to literalist imitation of Pāli works and developments in vernacular literature on the life of the Buddha during the entire period in question together with important conceptual overlaps between texts composed in Pāli, Burmese or in bilingual format highlight a need for further refinement of the term "vernacular" if it is used for the analysis of early modern Burmese literature. Though Burmese intellectuals (as well as their peers reflecting on the uses, spaces, and practices appropriate for classical and vernacular in other areas of Southeast Asia) adopted and utilized what Andrew Ollett calls "language order" in which vernacular languages were assigned an inferior and subordinate position, literary vernacular in Burma effectively functioned as a linguistic sibling to the language of Buddhist canon, rather than as its alternative. Addressing the issues raised by the panel, the presentation argues that linguistic choice in Southeast Asian context was not necessarily indicative of specif-

ic cultural practices or cultural and social orientations. At the same time, genuinely vernacular spaces as expressions of local could successfully exist outside of literary domain.

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### A Vernacular Vaṃsa: Comparing Pali and Sinhala Histories of the Bodhi Tree

Stephen Berkwitz (Missouri State University)

This paper compares and contrasts the Pali and Sinhala narratives on the history of the Bodhi Tree from medieval Sri Lanka. The Pali Mahābodhivaṃsa and the Sinhala Bodhivaṁśaya both served to re-center the Buddhist world in the island of Sri Lanka by means of their accounts of how Bodhi Trees used in the Awakening of Buddhas come to be transported and established in the island. These narratives highlight the flow of the Buddha's Dispensation into the island, as well as the establishment of an authentic Buddhist heritage consisting of texts, monastics, and relics. However, the Sinhala Bodhivaṁśaya also works to assert the value and validity of Sinhala accounts of relic histories. A close examination of this 14th century Sinhala text is suggestive of some motives for writing history in a literary vernacular. The vernacularization of Buddhist history serves as a technique to anchor the Buddha's tradition in a local setting, mirroring efforts to transfer relics and found ritual spaces into local environments of the island. In this way, the Sinhala Bodhivaṁśaya shows us how both language and relics were used jointly to make the island of Sri Lanka into an important center for Buddhist practice in medieval Asia.

## Panel 22: Material Culture of Modern Korean Buddhism

Convener: Seunghye Lee (Leeum Museum of Art),
Youn-Mi Kim (Ewha Womans University)

### Panel Abstract

This panel explores the complex ways in which Korea's contact with the imperial powers and modern world brought changes to the material and ritual culture of Korean Buddhism from the late nineteenth century to contemporary times. As Korean Buddhism's encounters with modernity have drawn scholarly attention in recent years, these little-studied material and ritual practices are now opening up new avenues of research. Maya Stiller and Seunghye Lee bring Buddhist monasteries to the fore through case studies of changes in Buddhist iconography as well as their relation to ritual function. Seong Uk Kim sheds new light on crucial changes in ritual culture by closely examining the Buddhist wedding ceremony in colonial Korea, and Youn-mi Kim explores the introduction of the museum system to Buddhist monasteries. While bridging the disciplinary gap between Buddhist studies and art history, this panel initiates a fruitful dialogue on the tangible and intangible aspects of Korean Buddhist culture in both the present and the recent past.

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### The White-Robed Avalokiteśvara and Its Function in Early Modern Korean Ritual Culture

Maya Stiller (University of Kansas)

Scholars such as Chunfang Yu and Yuhang Li have written extensively about the ways in which Chinese monochrome ink paintings, woodblock prints, and stele rubbings depicting the Bodhisattva Guanyin (K. Kwanŭm, S. Avalokiteśvara) were used for contemplation practice and fertility prayers beginning with the Song dynasty (960-1279). In contrast, little work on Korean Kwanŭm imagery has been done beyond discussions of the famous Water-Moon-Kwanŭm paintings of the Koryŏ dynasty (918-1392). This paper discusses how Korean painters built on the repertoire of Guanyin iconography and style of Ming (1368-1644) Chinese woodblock traditions to develop a full-fledged artistic tradition that incorporated the white-robed Kwanŭm motif into large temple murals. Based on visual evidence as well as textual material such as ritual manuals and temple reconstruction records, this paper discusses the spatial and iconographic features of Chosŏn dynasty temple murals depicting Kwanŭm, highlighting not only their ritual function in indoor and outdoor ceremonies such as the Water-Land Assembly and the Vulture Peak Assembly but also their local specificities related to Ch'ŏnt'ae (C. Tiantai) and Pure Land Buddhist faith. The paper shows that a close visual analysis of the murals is indispensable for a deeper understanding of local Buddhist practice.

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## Soteriology for the War Dead: Restructuring of Sweet Dew Paintings in Late Colonial Korea

Seunghye Lee (Leeum Museum of Art)

In Korean Buddhist temples, sweet dew paintings served as a primary object of worship for a ritual altar where memorial services for the disembodied were conducted. Through their complex iconography, these paintings conveyed the message that all souls suffering from the misfortune of previous lives could be saved by the salvific power of the divine and thus attain better rebirth in their next life. This paper explores the restructuring of this genre in wartime colonial Korea through a close reading of works produced by three monk painters who have been grouped together in past scholarship for their willingness to internalize modern values and break from the traditions of Buddhist painting in terms of technique and iconography. I first examine how the Japanese colonial authority devised rituals for the war dead and how the Korean Buddhist authority put them into practice, thereby altering the traditional memorial services for the deceased during the 1930s and '40s. I then examine how these monk painters reformulated the iconography of sweet dew paintings at a time when the need to deliver the deceased and solace the living was most urgent. I pay special attention to motifs that are not to be found in earlier sweet dew paintings and that speak to the traumatic experiences of the wartime colony. While reflecting on the ways in which this unprecedented iconography affected temple-goers of the time, this paper also reveals how these monk painters countered the struggles of wartime.

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## The Creation of the Modern Buddhist Wedding Ceremony in the Early Twentieth Century

Seong Uk Kim (Columbia University)

Korea confronted a huge socio-political, cultural, and religious upheaval in the late 19th and early 20th centuries with Western powers and Imperial Japan advancing to the peninsula. Buddhism also faced new challenges and opportunities in many aspects that the modern world

brought. One of such aspects was rituals. This paper explores the creation and development of modern Buddhist rituals, in particular, the wedding ceremony, during this time to look at one example of the Buddhist response to the wave of modernization. The western wedding was introduced to Korea as Christianity hit its stride in its missionary effort. Since the Western and Christian wedding was first performed in 1888, it had become popular among Korean young couples who deemed the traditional Confucian wedding old and obsolete. The introduction of the modern Buddhist wedding of Japanese Buddhism that many Korean Buddhist intellectuals looked up as a model for Korean Buddhism also stirred up the need for the Buddhist counterpart. Finally, in 1917, Yi Nŭnghwa (1869-1943) introduced the first Buddhist wedding ceremony in 1917 in the Ŭijŏng pulsik hwahonpŏp in the history of Korean Buddhism though his ceremony was still characterized with the so-called feudal Confucian ethics. As time went on, however, such Buddhist intellectuals as Paek Yongsŏng (1864-1940) and An Chinho (1880-1965) presented a more modernized and westernized Buddhist wedding in terms of not only marriage ethics, but also the overall liturgical structure of the wedding. With such efforts, the modern Buddhist wedding was carried out among some Buddhist couples in the 1920s and 1930s as reported in some newspapers of the time. This paper investigates how Korean Buddhism responded to the new social, political, cultural, and religious context of the modern age.

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## The Introduction of "Art" and the Museum System to Local Buddhist Monasteries in Modern Korea

Youn-Mi Kim (Ewha Woman University)

Together with the modernization movement, the western notion of "misul" 美術 (fine arts) and the museum system were transmitted to Korea since the early 20th century. As early modern period has been recognized as a new avenue of study in Korea, the ways in which major museums were founded and runned by the the imperial family of the Korean Empire (1897-1910) and the Japanese Colonial Government began to receive scholarly attention in the recent decade. A large number of Buddhist icons were transformed into "artworks" and entered the collection of the new modern museums, such as the Yi Royal-Family Museum and the Museum Government-General of Korea.

What has eloped the scholarly attention, however, is the different pathways taken by local Buddhist monasteries. In those monasteries, the notions of monastery "treasures" and the practice of public "exhibition" did exist since the 19th century, if not earlier. At the same time, those traditional notions shared by monks were radically different. Bath shoes of the eminent monk Chinul 知訥 (1158-1210), for example, were precious treasures that deserved public display while medieval Buddhist statues were not artworks for display but icon for worship. Focusing on the local monastery Songgwangsa in Sunch'ŏn in South Kyŏngsang province, this paper explores the slow and century-long process in which modern museum systems were introduced into local monasteries replacing the traditional monastery "treasures" with Buddhist statues and paintings which now became priceless artworks. During this prolonged process that was interfered by the Colonial period and the Korean War (1950-53), frequent theft, loss, and redemption of Buddhist images form an important part of this talk.

## Panel 23: New Approaches to Korean Buddhism

Convener: Juhn Ahn (University of Michigan)

### Panel Abstract

Through constant and active interaction with students and teachers of Buddhism in China, monks, nuns, and laypeople in Korea gave shape to many different traditions of Buddhist learning and devotion. This interaction formed a mutually constitutive relationship. Numerous studies have already been published about the active role that Korean monks such as Wŏnhyo (617-686), Wŏnch'ŭk (613-696), and Musang (680-756, alt. 684-762) played in the formation of Chinese Buddhism and, conversely, the influence of Chinese Buddhism on the rise and growth of Buddhism in Korea. These studies show that the relationship between the Buddhisms that thrived in the continent and the peninsula was an intimate one, but this panel will seek to go beyond the understanding of Korean Buddhism as an extension of Chinese Buddhism. Instead, it will bring together papers that underscore Korean Buddhism's distinctiveness. Rather than understand this distinctiveness as deviation, error, or adaptation, this panel will seek to explain how the unique approaches to Buddhist doctrinal issues, monasticism, and meditative practice explored by Korean Buddhist practitioners for well over a millennium offer new answers to more general questions about animacy, theory of mind, experiential authority, continuity of identity, modernity, gender, institutional innovations and so on.

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### Major Shifts in the Research Trends in the Studies of Korean Buddhism

Eun-su Cho (Seoul National University)

Since the beginning of the twenty-first century, a major shift has occurred in the research topics of Korean Buddhist Studies. Instead of remaining fixed on Buddhism in Three Kingdom period, scholars have switched the bulk of their attention towards Buddhism during the Chosŏn Dynasty (1392–1910). Moreover, rather than continuing to regard Buddhism as only an elitist venture, not only has the timeframe of scholarly interest shifted, but scholars have also come to redefine the study of religion more broadly, encompassing all human experiences related to this faith, particularly lay Buddhist practices of commoners, both men and women. As a result, Buddhist practitioners who received very little, if any, scholarly attention previously are now in the limelight. Of course, we must not forget that such remarkable changes were brought about not only by a shift in perspectives of scholarly interest on this religion, but also, and more importantly, by the discovery of new source materials, both domestically and abroad. Furthermore, the digitalization of source materials and archives, along with research projects sponsored by the Korean government, have all contributed to bringing about a series of notable academic works to fruition. In highlighting some of these latest examples, this presentation will analyze not only the current trend, but then also gauge where and what the field is likely to explore in the future.

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### Early Collecting of Korean Buddhist Art

Charlotte Horlyck (SOAS)

This paper traces the early collecting of Korean Buddhist art, in particular paintings and sculpture. In the early twentieth century major collections of Korean art were formed by leading museums in Europe, notably the British Museum and the V&A in London, Musee Guimet in Paris and the Museum of East Asian Art in Cologne, as well as by American institutions, such as Boston Museum of Fine Arts, Freer Gallery of Art and the Metropolitan Museum of Art. Despite the growing interest in Korean art, relatively little was known about Buddhist art and many curators, private collectors and dealers struggled with correctly identifying the date, manufacture, and iconography of the artefacts. Yet, over the course of the twentieth century, Buddhist sculptures, Goryeo and Joseon Buddhist paintings, among other artefacts, entered museum collections through donations, purchases and bequests. Particularly noteworthy are the frequent misattributions of their dates and origins of manufacture. For example, often Buddhist paintings were bought as Chinese, but later reattributed as Korean, and vice versa. Given that at the time the study of Korean Buddhist art was in its infancy, what enabled curators to pinpoint Korean versus Chinese and Japanese characteristics in Buddhist artefacts? Which criteria did they use when assessing the works and are they still relevant today?

Drawing on unpublished archival material, museum records, and other primary sources, this study explores the ways in which early twentieth-century museum curators approached the collecting of Korean Buddhist art and it aims to identify the factors that influenced acquisition practices, such as studies on East Asian Buddhist art, fluctuations in art market prices and the availability of artefacts, among other issues.

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## How Not to Restore a Monastery: Buddhism and the Politics of Spending in Goryeo and Joseon Korea

Juhn Ahn (University of Michigan)

In Goryeo and Joseon Korea, the restoration of Buddhist monasteries became the subject of heated debate. Although the Buddhist establishment in Korea had continued to restore monasteries at regular intervals for centuries, a growing number of high-profile individuals in the late Goryeo period began to voice strong concerns about the necessity of monastic restoration. Some claimed that restoration was wasteful. Others claimed that restoration was carried out by the greedy and corrupt for personal gain. Scholars of Korean Buddhism have tended to take these criticisms at face value and argue that late Goryeo Buddhism was indeed corrupt. In this paper I hope to revisit the evidence used to make such claims and show that these claims are essentially baseless and misleading. I also hope to show that arguments in favor or against Buddhist restoration work made on either public or private grounds gained salience only in the early Joseon period as what I call the politics of giving began to render the Buddhist practice of giving problematic. In lieu of a formal conclusion, this paper will offer some brief thoughts on how to best contextualize the public-private language that shaped the debate concerning Buddhism in early Joseon Korea and it will do so by taking a closer look at the broad transformations that took place in the general attitude towards Buddhism's material splendor in Korea.

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## Buddhism, Gender, and Women's Identity in Modern Korea

Jin Y Park (American University)

Buddhism, gender, and women's identity: how do they meet? This is the primary question I aim to address in this presentation. To this end, I will explore the life and thoughts of a twentieth century Korean Zen Master, Kim Iryŏp (金一葉 1896-1971), the first generation Korean feminist and a writer who became a Zen Buddhist nun. Iryŏp's life and her Buddhism demonstrate a multi-layered encounter between women and Buddhism in a woman's search for identity and meaningful life. In this context, I will also discuss the meaning of autobiography, narrative identity, writing as testimony, and meaning construction in our daily existence.

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## Rethinking the Term Elevating Confucianism and Suppressing Buddhism and a New Understanding of Joseon's Buddhist Tradition

Yongtae Kim (Dongguk University)

Research on Buddhism in the Joseon dynasty has seen many achievements during the past 100 years. Under Japanese colonial rule, the introduction of the modern academic research methodology and the collection of historical material allowed the pioneering research on various topics and formed the main theories. However, a negative image was layered onto tradition, reflecting the reality of being colonized, and the formula of suppression and decline was set in place. In the late 20th century, as the base of research broadened and a more autonomous perspective towards the tradition of Korean history was emphasized, the areas and topics of research diversified, leading to the accumulation of research achievements.

From 2000 on, research that looks at Buddhism in the Joseon dynasty from a new perspective and attempts to clarify the historical reality in detail have been attempted. While the Joseon dynasty has been known as a period of elevating Confucianism and suppressing Buddhism (sungyu eokbul), this is a neologism created during the modern period, and its contents and characteristics should be understood depending on the time period. It is also necessary to re-examine the Buddhist traditions that have become academically formulized such as the theory that Buddhist monks were equal to the low-born, the theory of the doctrinal study, and the Seon-oriented perception.

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## Panel 25: New Studies on the Awakening of Faith

Convener: Tao Jin (Lanzhou University)

### Panel Abstract

This panel offers six new studies on the Awakening of Faith, an influential Buddhist treatise that appeared in 6th-century China. It will treat six topics related to the treatise, regarding its organizing paradigm of "essence and function", its concept of "essence, attributes and function", exegetical use of the concept, exegetical accommodation of a doctrinal anomaly in the treatise, its role in the formation of the Buddha Nature doctrine, and its modern Western scholarship.

Zhang examines the exegetical interpretations of the concept "da" (i.e., great) in the 4th-6th century China, and argues, primarily on that basis, that the Awakening of Faith concept of "essence, attributes and function" was originated directly from the Jingangxian lun, a Chinese lecture-text on Vasubandhu's Diamond Sūtra commentary.

Hamar discusses the contribution of the Awakening of Faith to the development of the indigenous Chinese Buddhist thought by examining how the Huayan patriarch Cheng-guan applied the Awakening of Faith concept of "essence, attributes and function" to the interpretation of the concept "dharma-dhātu" in the Avataṃsaka Sūtra.

Looking at the sinification process of Buddhism, Liu seeks to understand how the Original En-

lightenment (i.e., benjue) thought of the Awakening of Faith contributed, through its interaction with Confucian teachings, to the development of the Indian Tathāgatagarbha thought into the Chinese Buddhist doctrine of Buddha Nature.

Lastly, Jin proposes a state-of-the-field investigation into the Western-language scholarship of the treatise since Suzuki, asking what questions have been asked about the treatise, and how the focuses of these scholarly inquiries have transitioned over the time and what, in that sense, underlies and thus has been orientating the development of such inquiries.

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## From "Ti-yong" to "Ti-xiang-yong": A Study on the Origin of the "San-da" Theory in the Awakening of Faith in Mahāyāna

Wenliang Zhang (Renmin University of China)

While the concepts of "ti, xiang, yong" 体相用 correspond respectively with the concepts of "bhāva, lakṣaṇa, kriyā" of the Laṅkāvatāra Sūtra, they were not used to translate these Sanskrit terms in the three Chinese translations of the sūtra. This suggests that "ti, xiang, yong", or "san-da" 三大 (i.e., three aspects of greatness in "ti, xiang, yong"), were not originated from the Laṅkāvatāra Sūtra. Also, while there may exist some connection between the "San-da" theory of Qixinlun and the theory of "reality" (astitva 实有), "endowment with meritorious qualities" (guṇavat 有德) and "capacity" (śakyatva 有能) of the Ratnagotravibhāga, the latter only refers to the "ti, xiang, yong" of Buddha, rather than to those of the sentient beings. The most obvious source of the "san-da" was in fact derived from the exegetical interpretations of the "da" 大 in the period of Northern and Southern Dynasties, especially in the interpretations of the "da" from the perspective of "ti" 体 in the Jingangxian lun 金刚仙论 (a commentary on Vasubandhu's commentary on the Diamond Sūtra). In the same time, the change of "xiang" as a derogative concept of defilement to a positive concept of Suchness is also related to the concept of "fa-xiang" (dharma-lakṣaṇa 法相) in the Jingangxian lun. In other words, while somehow related to Indian Buddhism, the theory of "san-da" in "ti, xiang, yong" was most directly derived from the Jingangxian lun as a lecture-text in Chinese Buddhism.

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## The Awakening of Faith as a Paradigm for Interpreting the Buddhāvataṃsaka-sūtra

Imre Hamar (Eötvös Loránd University)

The Awakening of the Faith is one of the most important Buddhist texts in East Asia that considerably influenced the formation of indigenous Buddhist schools. One of these schools is the Huayan school which is famous for its abstruse philosophical tenets explaining the interdependence and interfusion of phenomenal and transcendental worlds. The commentary on the Awakening of the Faith composed by the third patriarch of the Huayan school, Fazang (643-712) is one the authoritative works explaining the meaning of this terse essay. In addition to direct commentary, the Awakening of Faith also played an important role as a paradigm for explaining the meaning of the Buddhāvataṃsaka-sūtra, the most highly valued Buddhist text in the Huayan school. In this paper we are going to examine how Chengguan (738-839), the fourth patriarch of the Huayan school used the Awakening of the Faith to reveal the hidden meaning of the Buddhāvataṃsaka-sūtra. The introduction to in his commentary on the Bud-

dhāvataṃsaka-sūtra starts the following way: "Going and returning have no limits; movement and quiescence have one source. It includes all subtleties, and yet it has surplus; it transcends speech and thinking, and thus it is outstanding. This is the dharma-dhātu!" (T 35.503a) This short definition of the dharma-dhātu, which has parallels with the Laozi, is elaborated in his Subcommentary to a great extent. In explaining this sentence, Chengguan employs three key rubrics that are fea¬tured in the Awakening of Faith in Mahāyāna. These are essence (ti), feature (xiang), and function (yong); collectively they are called the "three kinds of greatness" (sanda). Each of them illustrates one aspect of the dharma-dhātu.

The first aspect is the function of the dharma-dhātu, which is the destiny of living beings, determined by their knowledge or ignorance of the dharma-dhātu. If somebody is deluded about the meaning of the dharma-dhātu, he or she will be reborn in one of the six destinies (god, demigod, human, animal, hungry ghost, or denizen of hell). However, if a person can realize the real meaning of the dharma-dhātu, he or she can return to the One Mind. The second of the three aspects shows that the two kinds of directions ultimately share the same essence. Even though delusion and enlightenment represent two distinct gates, their source is the same. On the other hand, while phenomenal existence is regarded as moving, the essence of phenomena, their emptiness, is understood as quiescence. Ultimately, the discernible features of all phe¬nomena and their emptiness can be traced back to one source. Finally the features can both refer to various qualities of the true nature, the tathāgatagarbha, and to the self-completeness of the character¬istics of the ten mysterious gates (shixuan).

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## A Study on the Consciousness Philosophy Based on the Awakening of Faith in Mahāyana

Chengyou Liu (Minzu University of China)

The Sui and Tang Dynasties were the main periods for Buddhism to complete the sinicization, and its typical symbol is the establishment of several Chinese Buddhist Sects, such as the Tiantai School, Huayan School, Chan School. The reason they are called the typical symbol of the sinicization of Buddhism lies in the core concept of these Buddhist Sects, which are very different from Hinayāna Buddhism, and do not belong to the main Mahāyāna Buddhist Sect such as the Mādhyamikāḥ and the Yogācāra School in India. Surprisingly, the Tathāgatagarbha theory did not play a dominant role in Indian Mahāyāna Buddhism, and was rapidly developed into the innate enlightenment of mind philosophy in Chinese Buddhism during the fifth and sixth centuries. Then it became the main thought in Chinese Buddhism, even the whole East Asian Buddhism. During this process, the Awakening of Faith played a vital role. Combined with the dominance of Confucianism in the Han-tang Dynasties, maybe we can easily find the secret of the Chinese selection and acceptance of Indian Buddhist thought.

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## The Awakening of Faith in Mahāyāna in the Western-Language Scholarship: Problems and Orientations

Tao Jin (Lanzhou University)

This paper proposes to examine the Western-language scholarship of a seminal sixth-century Buddhist treatise entitled the "Awakening of Faith in Mahāyāna" 大乘起信論 (abbreviated here

as the "Awakening of Faith"). It seeks to identify the problems addressed in such scholarship and on that basis outline the major orientations in the Western studies of the treatise.

Since its introduction to the West in 1900 in its first English translation by D. T. Suzuki (鈴木大拙), the Awakening of Faith has remained a subject of great interest to Western scholars. It has been translated into English at least nine times (with a 10th coming out this October, i.e., October 2019), into French once, and more recently into Italian once. It is also the topic of at least five Ph.D. dissertations, two American Academy of Religion panels, as well as numerous studies devoted either fully or partly to the treatise. Among many other topics, this body of scholarship is known for its participation in the discussions and debates over the provenance of the treatise, the sectarian identity and social functions of the uniquely East Asian Buddhist doctrine of Buddha Nature, and the roles in which the key concepts in the Awakening of Faith, such as the "One Mind" and the "Original Enlightenment", had played in the indigenization and elaboration of Buddhism in East Asia – to name just a few.

With such productivity, the Western study of the Awakening of Faith has reached a stage in which an examination of its rich scholarship is now in order. What has been done in the past? Or, more specifically, what questions have been asked about the treatise, and how have they been answered? And, perhaps more importantly, how have the focuses of these scholarly inquiries transitioned over the time, and what, in that sense, underlies and thus have been orientating the development of such inquiries. This proposed article, addressing such questions as the problems and orientations in the Western studies of the treatise, would thus contribute to our understanding of the Awakening of Faith in terms of its reception among modern Western scholars.

## Panel 26: New Research in Newar Buddhist Studies

Convener: Christoph Emmrich (University of Toronto)

### Panel Abstract

From its inception the academic study of Newar Buddhism has been characterized by its close integration of philological, anthropological, and art historical methods and interests. In this field anthropologists have tended to engage with textual practices, textualists with ritual performances, and art historians with both. While the senior generation of scholars has shaped the field of Newar Buddhism in its exploration of caste, localization, multivocality, and the privileged view the tradition offers onto the premodern South Asian Buddhist archives of literature and iconography, more recent work, building and expanding on that of the earlier pioneers, is opening up avenues of investigation that help connect Newar Buddhist Studies even more strongly with the multifarious contemporary concerns in Buddhist Studies at large. They include an increased interest in vernacular Buddhist intellectual history, textual production, and liturgical innovation, ritual audiences, gender and the domestic, the precarious state of heritage, minorities and indigeneity, more broadly conceived Asian networks beyond the Kathmandu Valley, and an even stronger integration of media-, material-, performance-, and text-oriented methodologies. This panel intends to bring together scholars who are rethinking and developing Newar Buddhist Studies along these very lines.

## Reconfiguration and Revival of Newar Buddhism I: The Role of the Construction of a Newar Buddhist Monastery in Lumbini

Naresh Man Bajracharya (Tribhuvan University)

Over the last fifteen years, a hitherto unimagined revival of Newar Buddhism has unfolded, a tradition of Indic Sanskrit tradition following the practices and teachings of late Indic Mahāyāna-Vajrayāna Buddhism. There are many factors in this ongoing story, with this talk devoting special focus on how since 2011 the construction of a new Newar Vajrayāna monastery in Lumbini, the first traditional Vajrayāna monastery built by Newar Buddhists in almost 300 years. Led by Nepalese Traditional Buddhist Association, a Buddhist organization founded by young members of the Vajrācārya and Śākya castes, this work was supported by Newar Buddhist communities from within and outside the Kathmandu Valley. The paper surveys the issues that were faced to create the "Nepal Vajrayāna Mahāvihāra, Lumbini." These include the need to discern a suitable architectural design, which texts and rituals were necessary to accompany the construction, the means of attracting patrons and winning broad popular support for this ambitious initiative. The speaker – who led this project to near completion this year – will combine scholarly and "insider" perspectives to convey the historical importance of this accomplishment and the challenges faced to insure the monastery's future vitality.

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## Reconfiguration and Revival of Newar Buddhism II: Paradoxes in the Kathmandu Valley

Todd Lewis (College of the Holy Cross)

Beginning with Sylvain Lévi, most scholars for the past century who have assessed the state of Newar Buddhism in the Kathmandu Valley have described the tradition as "decadent," "corrupted by Hinduism," and sliding toward death after a century of ongoing decline. Many predicted its withering away, most often due to competition from the reformist Theravādins, a movement that arrived in Nepal a century ago. Another axis of the "decline analysis" has been the predations of the modern Nepalese state with its staunchly Hindu biases. The talk will sketch the confluence of factors (market expansion, mercantile leadership, remittances, charismatic leadership including the rejection of caste and gender prejudices) that have driven this revitalization in many areas.

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## Ongoing Innovations within Contemporary Newar Buddhism

Samuel Grimes (University of Virginia)

Scholars and practitioners alike have worked the past few decades to make the case that Newar Buddhism is a continuation of the indigenous Indic Buddhist tradition otherwise lost on the mainland subcontinent from the late medieval period. While its pedigree is now accepted within the academy, the fact remains that Newar Buddhism has undergone a number of significant changes since this period, usually in response to existential, external crises, such as Sthiti Malla's Hinduization and the conquest of the Nepal Valley by Prithvi Narayan Shah. Its contemporary status as a caste-ordered tradition further isolates the religion in the larger Buddhist world. In 2016 I underwent ritual training and a series of tests in Kathmandu, culminating in my

"initiation" through a special performance of the upoṣadhavrata, attended by around two dozen vajrācāryas. Following this I was made to do the aṣṭamīvrata at twelve Newar Buddhist pilgrimage sites scattered around the Valley. My experience, although unprecedented for an outsider, was only one innovation in a series undertaken by my primary teacher, Yagyamanpati Bajracharya, who continued teaching dharma and ritual to non-vajrācāryas and women following my departure. Since then, through a number of "sabhās" and guthis he has publically established contact with Tibetan and Theravāda Buddhists in the Valley. I propose that Yagyamanpati's innovations, like those of his ancestors, are a response to existential, external pressures, namely to do with Nepal's involvement in a global world, whilst Newar Buddhism is not a participant in global Buddhism, in combination with a reduction in trained ritualists, dharma knowledge, and even competence in Newar language among vajrācārya and śākya men. I argue he aims to integrate Newar Buddhism into a global Buddhism through outreach unheard of a generation ago and, even today, met with mixed feelings inside the Vajrācārya community.

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## Taking Refuge in the House: Considering the House of the Newar Buddhist Householder

Ian Turner (University of Toronto)

Newar Buddhism once attracted attention for its hereditary saṃgha, for whose members marriage is a ritual imperative. The Newar vihāra is the place of householder rather than celibate life, sharing in the various ritual and spiritual concerns of the laity. This paper turns attention from householder to house through a constellation of textual types through which a house is established [gṛha pratiṣṭhā), inhabited [palisthāyā bākhaṃ), and maintained (cheṁy bau biyegu vidhi); followed by a discussion of two more recent published genres - ritual exegesis (Ratnakāji Vajrācārya) and autobiography (Motilakṣmī Śākya). Seen from these different angles, the house becomes more than simply a place where things happen. It is a place happening at the ritual interface of substance and presence, the refuge of the human and the other-than human.

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## Mommy! I Want Beer, Liquor, and Raw Meat: A Child's Favourite Meal According to Hārāti Pūjā

Austin Simoes-Gomes (University of Toronto)

When one walks up to Swayambhu Hill, in the Kathmandu Valley, one quickly notices that the centre of ritual attention on the hill is not the impressive stupa that occupies great importance in the minds of Newar Buddhists. Rather, the two-tiered temple dedicated to the goddess Hāratī is always bustling with people making offerings, offering butter-lamps, and most significantly performing pūjā with a Vajrācārya right in front of the temple. In this paper, I will be presenting on recent research I have been conducting in Nepal on the pūjā to the goddess Hāratī, called chāhāyeke. This ritual can be understood as an offering to the Buddhist goddess and her children. Several different substances and items, including meat and alcohol are offered to the deities at the temple. In this paper, I will be analyzing several ritual manuals that I collected from various archives in Kathmandu by isolating the different component parts that make up this rite. These texts, in turn, will be compared and contrasted with performative examples of the ritual from Swayambhu. Several variations of the ritual have been observed and documented. The

performative will be compared and contrasted with the textual in an effort to reveal both differences and similarities between these two forms. Conversations with both Vajrācārya priests and sponsors of the ritual will be included to provide this project with an ethnographic dimension. The final comparative component of this paper will be with descriptions of the ritual found in Newar and Nepali materials, both textual and videographic. The ways in which Newars have discussed this ritual will be included in this conversation surrounding this rite in an effort to query the place of this ritual in the broader ritual literature and ritual performance of Newar Buddhists.

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## The Interpretation of Nāmasaṃgīti: Focusing on the Newly Surfaced Manuscripts Possessed by the Newar Buddhists

Sudan Shakya (Shuchiin University)

The Nāmasaṃgīti (ca. 700 CE) is one of the most chanted Buddhist scriptures in Newar Buddhism, consisting of 167 verses and a prose section. At present, only the verses containing various names of Mañjuśrī depicting his characteristic aspects are being chanted, while the prose section is not chanted anymore. However, this very prose section explains the benefits of reciting Nāmasaṃgīti, that is, one may gain a wide range of worldly benefits and ultimately may attain Buddhahood, which supports its popularity in Nepal. According to the two ritual texts, Advayavajra's Ādikarmapradīpa and Anupamavajra's Kudṛṣṭinirghātana composed in between 11th to 12th century, we come to know that chanting of this scripture is regarded as a daily monastic duty, and the Nepalese Buddhist monasteries (Vahā or Vahī) dotted in Kathmandu Valley preserve this chanting tradition for several centuries. In addition, we can find a huge number of Dharmadhātuvāgīśvara-maṇḍalas, which are carved on the double petal stone lotus. Locals prefer to call it as Dharmadhātu, and this Maṇḍala is undoubtedly the most commonly worshiped Maṇḍala in the Newar Buddhist Tradition. As I have demonstrated in an earlier publication, this maṇḍala corresponds to the description in verse 115cd of Nāmasaṃgīti. Thus, it would be no exaggeration to say that the faith in Nāmasaṃgīti supports its religious culture of Newar Buddhism.

Nepal preserves a large collection of Buddhist manuscripts. These are also numerous Nāmasaṃgīti and Nāmasaṃgīti-related manuscripts especially possessed by private individuals. Recently, I had an opportunity to explore some newly discovered manuscripts. This included a Sanskrit manuscript of Nāmasaṃgīti written with gold paste in violet paper, and its colophon reads that the manuscript is scribed in 1211CE during the reign of King Ari Malla just after Buddhism declined in India. I have confirmed other similar incomplete manuscript of Nāmasaṃgīti, but its colophon is missing. While both manuscripts resemble in scribing the Rañjanā script along with the composition, and therefore we can assume that the latter is also scribed in 13th century.

This paper will focus on the newly surfaced Nāmasaṃgīti and Nāmasaṃgīti-related Sanskrit as well as Sanskrit-Newari bilingual manuscripts preserved by the Newar community of Kathmandu valley, and discuss how the Nāmasaṃgīti is interpreted in Newar Buddhist Tradition that will help to understand the so-called Nāmasaṃgīti culture of Nepal.

## Panel 29: Prajñāpāramitā and Esotericism: Mahāyāna vs. Vajrayāna?

Convener: Jinah Kim (Harvard University)

### Panel Abstract

The Prajñāpāramitā literature features most prominently among the earliest Mahāyāna sūtras. Prajñāpāramitā is nearly synonymous with Mahāyāna so that the presence of the goddess Prajñāpāramitā in twelfth century Angkor in Cambodia prompts a characterization of Mahayana Buddhism of that period. Yet, Prajñāpāramitā did not remain stagnant as its numerous recensions and various later imagery of the goddess testify. What do various commentaries on the Prajñāpāramitā of the tenth century onwards tell us about the reception and the doctrinal significance of the Prajñāpāramitā in Himalayan Buddhism? Why are the twelfth century Indian manuscripts of the Aṣṭasāhasrikā Prajñāpāramitā filled with tantric iconography? Did the cult of the book articulated in the AsP remain fundamentally unchanging for two thousand years? What is the relationship between Mahāyāna and Vajrayāna when seen through underexplored esoteric and openly cultic elements of the Prajñāpāramitā? What does the transformation of the Prajñāpāramitā into a condensed spell book (i.e. Svalpākṣarā) tell us about its changing meaning and function in Buddhist rituals? This session challenges the widely held notion that blindly equates Prajñāpāramitā and Mahāyāna and brings more historically nuanced understanding of the changing meanings and significance of the Prajñāpāramita over time particularly in South Asia and in the Himalayas.

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### Invoking the Goddess: The Changing Character of Prajñāpāramitā as Seen From Her Spells, Hymns and Shorter Scriptures

Francesco Bianchini (Mahidol University)

This paper explores various medieval texts associated with Prajñāpāramitā, paying attention to the increasing centrality of spells, hymns, and invocations. Spells associated with Prajñāpāramitā appear copiously within ritual manuals and sādhanas of this period (including the Ādikarmapradīpa and the Sādhanamālā). However, spells are also central to an innovative set of scriptural sources which include the Svalpākṣarā (ed. Yuyama 1977), the *Prajñāpāramitānāmāṣṭaśataka (Taishō n. 230), and the Kauśikā (ed. Conze 1956). These concise works are part of a later wave of Prajñāpāramitā writing which remains understudied when compared to the Aṣṭasāhasrikā and even 'middle-length' scriptures like the Saptaśatikā.

Looking within the 'Sanskrit Cosmopolis', one also finds Prajñāpāramitā spells and hymns in surviving documents from Bali (Goudriaan/Hooykaas 1970), while the Goddess was also routinely addressed in a number of Khmer inscriptions (Multzer O'Naghten 2016).

Taken as a whole, these materials throw light on the changing relation between text and goddess at a time where esoteric Buddhist practices were fast gaining pace. In order to unlock the relevant dynamics, the paper will argue for a need to not only look at 'mature' esoteric Buddhism but also and primarily at the rich world of dhāraṇī practices – including dhāraṇīsūtras and the cults of protective Goddesses. Here too we find a number of concise scriptures and related

spells, whose personified forms often bear the epithet ‘mother of Buddhas’.

These and other connections can have wider implications for the study of transculturality and cosmopolitanism in medieval monsoon Asia.

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## Divergent Esoteric Meditations of the Prajñāpāramitā in India -- Tathatālambana and Nirālambana Stages in the Four Yoga Bhūmis

Bhikṣu Hejung (University of Hamburg)

When Indian Buddhist scholars interpreted the Prajñāpāramitā scriptures in line with their own philosophical positions, they all claimed that the most profound meaning of these scriptures could only be realised through an esoteric meditation practice that differed from others found in early Buddhist literature. But these same scholars disagreed about the four stages of this esoteric meditation (yogabhūmi), and in particular, what it is like to experience the highest stage. This paper will compare the competing interpretations of the third and fourth stages of meditation (respectively Tathatālambana and Nirālambana) by Yogācāra philosophers, Ratnākaraśānti (11th century) and Jñānaśrīmitra (11th century). By this, I will show how their divergent philosophical positions caused them to interpret differently not only the quintessential meaning of the Prajñāpāramitā, but also the practice of Prajñāpāramitā necessary to realize it.

In the Prajñāpāramitopadeśa, Ratnākaraśānti, who is a proponent of the Nirākāravādin, avers that Prajñāpāramitā is directly seeing reality as-it-is (tathatā). In order to realize this, sentient beings must traverse the four stages of meditation that eliminate the cause of their erroneous perception, which is not recognizing their mental content (ākāra) to be false by nature. The first two stages of the esoteric meditation involve analytically deconstructing the false appearances of all phenomena. In the third stage (i.e. tathatālambana stage), however, yogins take the nature (dharmatā) of the nondual mind (i.e. free of subject and object) as their object until they directly experience sheer-luminosity free from any object of consciousness. In the fourth stage (i.e. nirālambana stage), yogins aim to stabilize the experience of sheer-luminosity free from any object (nirālambana) up to the point of complete awakening. In describing these latter two yoga stages, Ratnākaraśānti quotes the Avikapapraveśadhāraṇī section of the Pañcaviṃśati-Sāhasrikā-Prajñāpāramitā-sūtra, and supports his interpretation with quotes from the Laṅkāvatārasūtra and Guhyasamājatantra (15.135).

Contra Ratnākaraśānti, the Sākāravādin Jñānaśrīmitra argues in his Sākārasiddhiśāstra, that all mental content is not false, and the cause of erroneous perception is only the mistaken belief that what is perceived is external to the internal perceiver. Therefore, Jñānaśrīmitra gives a different interpretation of the third and fourth stages. Yogins, in the third stage, take as their object of meditation the suchness of the nondual mind until they directly experience luminosity without falsely believing variegated appearances to be external to the mind. In the fourth stage, yogins aim to stabilize the experience of luminosity with its variegated appearances by desisting from conceptualizing any “external” object (nirālambana). In establishing this position, Jñānaśrīmitra reinterprets the very same passages from the Avikalpapraveśadhāraṇī that Ratnākaraśānti used to build his interpretation and introduces the Laṅkāvatārasūtra 10.709 to support his Sākāravāda position.

In sum, Ratnākaraśānti and Jñānaśrīmitra agree that there are four meditation stages to realise

the esoteric meaning of Prajñāpāramitā. But their divergent philosophical positions affect their description of the third and fourth stages. In Ratnākaraśānti's instructions, nirālambana meditation is to rest in reflexively aware luminosity without any mental content. In Jñānaśrīmitra's instructions, the same meditation allows luminosity to appear in variegated appearances without any belief in their externality.

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## Goddess Prajñāpāramitā and Esoteric Buddhism in Jayavarman VII's Angkor: A Trans-regional Approach

Jinah Kim (Harvard University)

This paper explores the religious and political significance of the goddess Prajñāpāramitā during Jayavarman VII's reign (c. 1181- 1220) from trans-regional comparative perspectives. The unique iconography of Angkorian Prajñāpāramitā clearly articulates her relationship with other Mahāyāna cultic deities such as Avalokiteśvara and Tārā, which is not articulated in known textual sources. Here, it is important to underscore that Khmer examples are not "outcastes" in the iconographic genealogy of the goddess Prajñāpāramita as Edward Conze once observed, but innovative yet politically sensitive creations that can help us understand the historical process behind the formation of a religious iconography. While a recent study on Prajñāpāramitā puts a due emphasis on the Mahāyāna characteristics of the goddess Prajñāpāramitā, Prajñāpāramitā's importance in the Esoteric Buddhist tenets demands reconsideration of our received wisdom. Instead of taking the appearance of the goddess Prajñāpāramitā as a sole Buddhist female deity in Angkor as a clear sign for "doctrinal trends of Mahāyāna Buddhism" in Angkor, one should consider the importance of the Prajñāpāramitā in Indian Esoteric Buddhism, that, too, in all of its multivalency-- as a text, transcendent insight, mother of all Buddhas, a manuscript, a goddess, and an image. The goddess Prajñāpāramitā's esoteric Buddhist connection has been suggested in previous scholarship, but the connection has been simply assumed based on feminine gender, taking the gender and the femininity in a visual representation as signaling "a sexual and hence Tantric overtone." This paper investigates the transformation of the Prajñāpāramitā in the art of the Pāla period and its bearing on the changing meaning of Angkorian Prajñāpāramitā. Exploring Prajñāpāramitā through a trans-regional lens helps us unpack the importance of Esoteric Buddhism in Jayavarman VII's state operation. Prajñāpāramitā, then, is not a sign for a "Mahāyana Buddhist trend" but a central thread of Esoteric Buddhist practices that can help locate Angkor in the trans-regional network of Esoteric Buddhism of the twelfth-thirteenth centuries across South, Southeast Asia, and the Himalayas, from Alchi in the Western Himalayas to Java.

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## Prajñāpāramitā at Alchi Monastery, Ladakh

Christian Luczanits (School of Oriental and African Studies, University of London)

The monastic complex of Alchi Choskhor, Ladakh, is one of the most informative monuments for early Tibetan Buddhism, but it is also exceptional in many respects. New research over the past year revealed more of the religious background of the site and allowed for improving the interpretation of many of its murals.

In my contribution I will focus on the depictions of the goddess Prajñāpāramitā (Shérapkyi

Paröltu Chinma, shes rab kyi pha rol tu phyin ma) throughout the complex. Usually depicted in a rare six-armed form the goddess occurs both independently and as the main deity of diverse mandalas. So far I did not succeed to trace any of these depictions to a Tibetan source, but the contexts of the depictions themselves are telling. From these several interpretations can be established that complement each other and account for her multiple roles. Probably most surprising among these is the link of her depiction to a commemorative context that can be established on the basis of several of her depictions.

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## The Centrality of the Prajñāpāramitā in the Development of the Newar Mahāyāna and Vajrayāna

Alexander O'Neill (SOAS University of London)

The Prajñāpāramitā, conceived of as a text and as a goddess, is central to many aspects of the contemporary Newar Buddhist ritual and aesthetic traditions. Why did this come to be the case and how did it develop? This paper will trace this development through elements of Mahāyāna doctrine and practice, which, when combined with features of Vajrayāna practice, contributed to an emphasis upon the Prajñāpāramitā above other texts. The Mahāyāna sūtras in general attribute to themselves both apotropaic and transcendent boons to the ideal disciple who upholds and worships them. However, most prolific in the employment of these self-referential claims is the Prajñāpāramitā literature. According to later ritual texts, such as the Ādikarmapradīpa, it appears that recitation of the Prajñāpāramitā text was central to a Bodhisattva's practice. Precisely what was required to frame that recitation is not clear, but if we take our cue from contemporary practices, the manuscript may have been worshipped in many of the ways instructed within the text itself. While the text itself claims that it is the true body of the Buddha, and a true (or "veritable") caitya, these texts may have been conceived of as embodiments of the Buddha. The Kriyāsaṃgraha, for instance, provides instructions for how to install (pratiṣṭhā) life (jīva) into manuscripts in order that their worship may be the worship of a living being. There may be a number of notable Śaiva and Pāñcarātra precedents or parallels for some of these practices and forms of worship. The centrality of the Prajñāpāramitā, furthermore, appears to have largely been a development of the triple gem (triratna) maṇḍalas. These three maṇḍalas first appear in the Kriyāsamuccaya's "poṣadhavidhi" and see their development in later poṣadha vidhi literature. At some point it appears that the dharma maṇḍala takes as its central figure the Prajñāpāramitā, and later iconographic and ritual practices thus use the Prajñāpāramitā and its goddess figure as a shorthand for the entire Dharma. Eventually, we see a ubiquitous presence of the Prajñāpāramitā: it comes to be implied that even in the worship of sūtras other than those of the Prajñāpāramitā literature, one is in fact still worshipping the Prajñāpāramitā. In contemporary Nepal, the recitation and worship of the Prajñāpāramitā comes to be highly localised, including in the occasional parading of its manuscript in a rātha and the public display of its folios during the month of Guṃlā. While these developments and practices highlight the influence of the Vajrayāna on the Prajñāpāramitā, and esoteric elements are necessary in the recitation of even an exoteric text, they also highlight elements inherent within the Mahāyāna itself.

## Panel 30: Prāsaṅgika Debate: Knowledge, Omniscience and Illusion

Convener: Sonam Thakchoe (University of Tasmania)

### Panel Abstract

This panel focuses on a Tibetan philosophical debate initiated and inspired by Taktsang Lotsawa Sherap Rinchen's (1405–1477) critique of Tsongkhapa's (1357–1419) account of the two truths, as well as Tsongkhapa's attempt to develop an epistemology consistent with the metaphysics of the Indian philosophers Nāgārjuna (c. second century CE) and Candrakīrti (600–c. 650). Taktsang, a Sakya scholar, charged Tsongkhapa's interpretation of Madhyamaka with suffering from "eighteen great burdens of contradiction" ('gal khur chen po bco brgyad), a charge that was vigorously opposed by Tsongkhapa's followers in the Geluk tradition but supported by later scholars in the Sakya and Kagyü traditions. Taktsang's ideas were taken up enthusiastically by philosophers of the Kagyü order, particularly the eighth Karmapa, Migyö Dorjé (1507–1554), and his successor the ninth Karmapa, Wangchuk Dorjé (1556–1603), both of whom endorsed and expanded on his critique. The panellists will explore distinctive philosophical contributions the eight key players bring to this philosophically important Prāsaṅgika debate in Tibet.

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### Being a Mādhyamika Means More Than Just Arguing with Opponents: Purbuchok on Experience and Epistemic Instruments

John Powers (Deakin University)

My presentation will focus on Purbuchok Ngawang Jampa's (Phur bu lcog Ngag dbang byams pa, 1682–1762) response to Taktsang's presentation of Madhyamaka. Purbuchok begins by claiming that Taktsang's errors stem from his naïve understanding and lack of meditative attainment, and then Purbuchok goes on to develop a system of Madhyamaka that can incorporate the use of epistemic instruments (tshad ma; Skt. pramāṇa) without succumbing to the errors of foundationalism that Taktsang sees in the Gelukpa approach. Purbuchok presents a nuanced (but still problematic) interpretation that provides a coherentist reading of Tsongkhapa: it is possible to take an "anthropological" approach to epistemic instruments and the judgements they warrant, simply describing how valid deployment of pramāṇas leads to successful activity and reproducible results. While this may rescue Gelukpa Madhyamaka from some of the most significant implications of Taktsang's rebuttal, it also leads to the problem of relativism encountered by contemporary coherentist epistemologies. My presentation will discuss the philosophical implications of Purbuchok's reframing of Gelukpa Madhyamaka and how it raises new difficulties while providing compelling responses to Taktsang's charges.

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### Is the Stain the Cloth? Paṇchen Lobsang Chökyi Gyeltsen's Rebuttal to Taktsang Lotsawa

Jed Forman (Simpson College)

The Paṇchen Lama Lobsang Chökyi Gyeltsen was the first Gelugpa thinker to respond sys-

tematically to Taktsang's charge of 18 contradictions against the Gelug school. In his response, the Paṇchen Lama repeatedly uses the analogy of setting fire to a piece of asbestos cloth that has a stain. Though the fire may burn away the stain, the asbestos (being a fire retardant) does not itself burn and is left intact. This analogy succinctly surmises both the Paṇchen Lama's and, more broadly, the Gelugpa understanding of conventional truth. That is, although fire-like gnosis—arising from epistemic warrants which analyze the ultimate—eradicate the blemish of believing in self-existence, it does not vitiate the fabric of conventional truth stitched by those epistemic instruments that validate conventional phenomena. This marks the fulcrum of the debate with Taktsang, who argues that there is no stain that can be disambiguated from the cloth; conventional phenomena are only stains through and through, and so the conflagration of realization consumes the conventional entirely. Therefore, the crux of the disagreement between the Paṇchen Lama and Taktsang concerns whether the stain is separable from the cloth.

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## Tsongkhapa on the Epistemology of the Conventional

Jay Garfield (Smith College)

The debate between Geluk scholars on the one hand and Sakya and Kagyu scholars on the other initiated by Talstang's "18 Great Contradictions in the Thought of Tsongkhapa" concerns the consistency of Prāsangika metaphysics with the possibility of knowing conventional truth. After all, Takstang argues, if conventional truth is all illusory, then there is no conventional object to be known, and no possibility of any claims about the conventional being epistemically warranted. Tsongkhapa thinks otherwise, and argues that conventional truth is a kind of truth, and that we can make sense of epistemic warrant within the domain of the conventional. Focusing on the "Special Insight" section of the Great Exposition of the Stages of the path to Awakening, I will articulate Tsongkhapa's account of conventional epistemic warrant, and show how it raises the problems that Takstang foregrounds.

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## "Wangchuk Dorjé's Prāsaṅgika System (Acknowledged by Others)"

Douglas Duckworth (Temple University)

This paper discusses the ninth Karmapa, Wangchuk Dorjé (1556-1603), and his representation of Prāsaṅgika-Madhyamaka. In his Concise Summary of Madhyamaka, Wangchuk Dorjé outlines a Prāsaṅgika system that can only be described with denials and/or by deference to what is "acknowledged by others" (gzhan grags). He affirms a view of Prāsaṅgika only and always in terms of what is acknowledged by others, but never in terms of any view acknowledged by the Prāsaṅgika tradition itself. In a way that resembles a skeptical stance - as well as the use of negative reference in the linguistic theory of apoha - Wangchuk Dorjé also consistently affirms a Prāsaṅgika view by proclaiming what it is not. In his interpretation, there is no Prāsaṅgika system, so to represent this "system" consistently, he appeals to what is said about it exclusively in terms of what is acknowledged by others. This paper will explore the implications of Wangchuk Dorjé's unique Prāsaṅgika interpretation, as well as compare it with parallel portrayals of Madhyamaka in the works of Mikyö Dorjé (1507-1554) and Taktsang Lotsawa (1405-1477). The paper will also situate his interpretation of Madhyamaka historically and philosophically against the backdrop of Mahāmudrā in the Karma Kagyü tradition, within which he is both a hierarch and an heir.

## Candrakīrti on Memory: Concerning What and How We Remember

Sonam Thakchoe (University of Tasmania)

Candrakīrti has made many distinctive contributions towards understanding Madhyamaka and his influence on the Buddhist philosophy of mind is no less significant, and yet much of it remains unexplored. In this paper, I will focus on articulating his distinctive account of memory consciousness, including his critiques of other rival theories. According to Candrakīrti, given the universality of the law of impermanence, the blue object we visually apprehended earlier, that same object cannot reappear in any future cognition. If the past blue object reappears in the future memory cognition, that object would be intrinsically real, and if there is a memory that takes up that as its object, that memory consciousness will also have to be intrinsically real. Thus, a memory cognition cannot arise from the blue object which we experienced earlier since it does not exist anymore. The blue object is not intrinsic, for an intrinsic nature would absurdly make it eternally observable presently which it is not. However, it is also not the case that the past blue object is entirely nonexistent (like the Pegasus) since it can give rise to a memory cognition, that its effects are presently observable, and could be felt phenomenologically. So, what is the nature of the object from which memory cognition (as its subject) arises and directed towards and engages with? Candrakīrti rejects the Sautrāntika-Yogācāra's thesis that memory cognition requires positing of a reflexive awareness and the Mimāmsāka-Naiyāyika (and modern theorist, Endel Tulving's) thesis that memory requires the positing of an enduring subject – the self. Instead, he argues, following Aryadeva (Catuḥsataka XI.10), memory consciousness arises from the "cessation" of the past events or objects because it lacks intrinsic nature and dependently originates. Memory consciousness arises representing the type of object from which it arises, and memory cognition as the subject also has the same representation. Therefore, memory is about recollecting a ceased event, and its objects must be those that have been ceased. It is like recalling when awake the objects experienced in a dream (CŚṬXI.10, dBu ma Ya 182b)

## Panel 32: Questioning the Milindapañha, the Nāgasena Bhikṣu Sūtra (那先比丘經)

Convener: Asanga Guang Xing (The University of Hong Kong),
Tony Scott (University of Toronto)

### Panel Abstract

With Gāndhārī roots, traces in Sanskrit, extant versions in Pali and Chinese, and more than a dozen translations in modern vernaculars, the Milindapañha, *Nāgasena Bhikṣu Sūtra, 那先比丘經, မိလိန္ဒပဉ္ဉာ, भिक्षु नागसेन सूत्र, or Questions of Milinda, is an enigmatic work that has circulated for more than two millennia. In this panel, we bring together manuscript witnesses, linguistic, philological, and historical analyses, and philosophical perspectives to capture just a small slice of the ever-expanding range and import of this text. After introducing ground-breaking "echoes" of the text in a Gāndhārī fragment in the first paper, the second paper uses a comparison between the Chinese and Pali recensions to suggest that rather than being translated

from a single text, they are improvisations based on a catechismal type Q & A outlining the basic principles of Buddhism for the laity. The third paper takes this analysis between the Pali and Chinese even further, comparing the historical layers between the two, before the panel moves to the text's treatment of precept practices, unique by drawing from examples of such practices in contemporary society. In the fifth and sixth papers, the panel ends with a survey of the manuscript witnesses of the Milindapañha in Central Siam and an investigation of its first aṭṭhakathā commentary from mid-twentieth-century Burma, where it alone forms part of the Tipiṭaka. This contrapuntal set of studies will allow us to explore questions of genesis, recension, audience, and canon, shedding light on how communities of Buddhists used and (were) transformed (by) this text in time and space, but also how scholars in the academy continue to question the Questions of Milinda, the *Nāgasena Bhikṣu Sūtra.

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## An Echo of the Questions of King Milinda in Gāndhārī?

Richard Salomon (University of Washington)

When the Buddhist literature of ancient Gandhāra began to be rediscovered some two decades ago, one of the texts which seemed most likely to be found among the new manuscripts was the "Questions of King Milinda" (Pāli Milinda-pañha). For although the Milinda-pañha is now known to survive only in Pali and Chinese versions, it has been postulated that the text had originally been composed in Gāndhārī, since it was set in the northwestern realm of the Indo-Greek king Menander (2nd century BCE). Contrary to these expectations, the "Questions" has still not been found among the fragmentary remnants of Gāndhārī texts, which now number in the hundreds. However, one set of small fragments of an otherwise unidentified scroll does refer to an elder (thero) called Nāgasena, the chief interlocutor with the king in the "Questions," who is otherwise unknown in Pali literature. Moreover, the wording of these fragments resembles that of the Milinda-pañha in several respects. Thus, although the manuscript in question is evidently not part of the Milinda-pañha itself, it implies that there was, as expected, a Gāndhārī version of that famous text. That text itself, however, still remains to be found.

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## Revisiting Milindapañha

Bryan Levman (University of Toronto)

This study examines the origins of the Milindapañha by comparing the extant Pāli and Chinese works.

The Milindapañha was originally an oral composition composed in a north-west Prakrit, and the Pāli and Chinese works are translations and/or elaborations of it. The major differences in content between the two witnesses suggest that the original Milindapañha was quite different from the extended works that have survived, but more of a short summary of Buddhist doctrine for introducing neophytes to the new religion, a Buddhist "catechism" – a simple oral instruction of the basic tenets of Buddhism in Q & A form, with graphic similes and metaphors to explain basic Buddhist concepts. This was used as a guide by subsequent tradents, who expanded on the basic format, improvising and adding content as they saw fit.

The article also examines questions of time of composition, transmission history, early Chinese

understanding of Buddhist doctrine and terminology, and the unique oral and technical language of the Pāli and Chinese surviving witnesses.

A full version of this study is now available in Journal Asiatique volume 309, no. 1: 107-130.

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## A Comparative Study of the Chinese Nāgasena Bhikṣu Sūtra and the Pāli Milindapañha

Guang Xing (The University of Hong Kong, Center of Buddhist Studies)

By observing the characteristics of the content of the dialogues and its style, we may say that the Chinese version is old while the Pāli version had gone through a process of revision and additions. We have the following points in support of our conclusion. (1) The Pāli text refers to the six heretical teachers while no mention of it is in the Chinese text. (2) The Pāli text mentions the exact titles of the seven Theravāda Abhidhamma books. But the Chinese text only refers to the Buddha sūtra. (3) The Pāli text refers to the terms like Tipiṭaka and Nikāya, while the Chinese text mentions only Buddha, Dharma, Buddhasūtra, or Sūtravinaya. (4) The Pāli text clearly belong to the Theravāda school. But the Chinese text is vague on the subject, it lacks any characteristics of the school. (5) The Chinese text mentions that Nāgasena preached to the layman, he started from dānakatha then sīlakatha, then saggakatha... At last he gave a talk on dhamma. This reflects the tradition of early days of Buddhism as found in Mahāvagga. (6) The Chinese text mentions that Nāgasena together with 80 Śramanas meet the king, but the Pāli text mentions 80,000 Śramanas went with Nāgasena. (7) Abundance of miracles in the Pāli text in contrast with the Chinese text show its deviation from Early Buddhism which is simple and moderate. (8) The Chinese text corresponds to the first three chapters of the Pāli text which has seven chapters. The last four chapters are added later.

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## The Milindapañha's Discourse on the Precept Practice and Vinaya

Lee Choong Hwan (Dongguk University)

Most previous studies of the Milindapañha have focused on its Sarvāstivāda views on such doctrinal notions as dependent origination and nirvāṇa. However, as many sūtras clarify, the observance of precepts is the foundation of other stages of Buddhist practice, and this point is made clear by Nāgasena Bhikkhu himself as well in the Milindapañha.

The discourse on the precepts and Vinaya in the Milindapañha bears special significance since it differs from other scriptures on Buddhist precepts in that Nāgasena Bhikkhu explicates the content of the Vinaya and Sūtra Piṭakas by using various examples from contemporary society.

The Milindapañha explains the effect of the precept practice on the process of transmigration by using the example of Devadatta, who was able to alleviate the consequences of his wrongdoings by joining the saṅgha and observing the precepts through multiple lives. Furthermore, the text explains that the punishment for breaking a precept should be applied with flexibility, just as, in secular society, even the same offense could lead to different punishments according to the class and caste of a person, and the gravity of the offense is contingent upon the state of the mind at the time of the offense.

By studying the understanding of the precept practice of the Milindapañha in this way, we will be able to compare its understanding with the later commentaries on precepts.

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## The Different Pāli Milindapañha Recensions Circulated in Central Siam, Based on Manuscripts Extant Since the Seventeenth Century

Eng Jin Ooi (Chulalongkorn University)

Several studies have shown that there are significant discrepancies between the textual traditions of the Siamese Pāli Milindapañhā (Si) and the Pali Text Society's Milindapañho (Mil). However, no further research has been done to find out why these differences have come to be. In my research, I have attempted to answer this question by examining the manuscripts to see what is embedded in them. As no information is available on the manuscripts used to edit Si, the first step is to track the manuscripts down. So far, I have been able to identify seventy-nine monolingual Pāli Milindapañha manuscripts that circulated in Central Siam. These manuscripts, though not all are complete, are not necessarily direct copies of each other or of a single original exemplar; they are, rather, distinct recensions that were copied in different periods of Thai history. By the late eighteenth century, at least three recensions were in circulation in the region. Two of them were present since the second half of the seventeenth century, if not earlier. As such, the evolution of the Siamese textual tradition can be examined by following a trajectory from the late Ayutthaya period till the Rattanakosin era and then to the printed edition, spanning almost two and a half centuries. The textual lineages of these recensions are still not clear; however, clues suggest that they might come from different routes into Siam and were transmitted within different textual communities. Those communities might have made their own specific contributions to the preservation and transmission of the text.

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## A Mid-twentieth-century Aṭṭhakathā Commentary on the Milindapañha: Sealing the Pali Canon in Post-colonial Burma

Tony Scott (University of Toronto)

Although its roots stretch to before the Common Era and the text has spread throughout Asia over the last two millennia, the Milindapañha (Questions of Milinda) did not have an aṭṭhakathā commentary until 1948—the most authoritative and oldest form of commentary in Pali. Composed by the Mingun Jetavana Sayadaw (1868-1955), a pioneer of insight, or vipassanā meditation, and published the year of Burmese independence, the Milindapañhā-aṭṭhakathā is the first aṭṭhakathā commentary in at least half a millennium. Writing in a transgressive, possibly spoken-style of Pali, the Mingun Jetavana Sayadaw strategically invokes the epistemologies of divine eyes, knowing the future, and other higher forms of knowledge (abhiññā-s) in his text. The author uses these higher forms of knowledge to introduce several controversial passages calling for the full ordination of women (bhikkhunī-upasampadā) and literalist reforms to the robe-giving ceremony (kaṭhina-kamma) so crucial to monastic-lay relations in Burma. These calls for reform caused protest in the streets, provoked government censorship, and possibly hurried legislation on a monastic-courts system to contain and resolve such controversies within the saṅgha. By examining the reception of this commentary against the Buddhist revival project of the U Nu administration, my paper argues that the Mingun Jetavana Sayadaw leverages

the relatively recent inclusion of the root text in the Tipiṭaka to introduce his own views into the neoconservative Theravada orthodoxy of Burma, leveraging the very forces of canon-making designed to seal off the Tipiṭaka from innovation and change. Hence a study of this commentary not only sheds light on the history of the Milindapañha in Burma but on the fraught process of creating an exclusive canon—the keystone of the neoconservative Theravada project.

## Panel 33: Ratnākaraśānti and his Writings

Convener: Harunaga Isaacson (University of Hamburg),
Greg Seton (Dartmouth College),
Hong Luo (Sichuan University)

### Panel Abstract

The scholastic interest in Ratnākaraśānti (ca. 970–1045) and his writings dates back to the end of the nineteenth century. But the first complete modern translation of Ratnākaraśānti's works is an unpublished Japanese translation of the Prajñāpāramitopadeśa prepared by Katsura Shoryu et al. in 1975–1976 in Kyoto. Over the next quarter century, scholastic interest in Ratnākaraśānti's treatises produced few studies aside from Jaini 1979, Wayman 1983, Samdhong & Dwivedi 1992, Hayashi 1996. But the early years of the twentieth century have witnessed a revival of interest with the critical edition of Ratnākaraśānti's three writings on the Hevajra cycle: the Muktāvalī (Tripathi & Negi 2001), the Sahajasadyoga (Isaacson 2002a), the Bhramahara (Isaacson 2002b), and Umino 2002, a monograph focusing on Ratnākaraśānti's three philosophical works. Since then, the number of articles, studies, and theses on Ratnākaraśānti's work has steadily increased, such as, for instance, Yiannopoulos 2012, Isaacson 2013, Moriyama 2013, Seton 2015, Kano 2016, McNamara 2017, Tomlinson 2018, Luo 2018, and, in the last IABS conference, a panel focused on one of his major writings, the Prajñāpāramitopadeśa. All this shows that the so-called Omniscient One of the Kali Era (Kalikālasarvajña) is finally beginning to receive the academic attention he deserves. Yet much remains to be done before his major works are all available in good critical editions, and old conclusions need to be revisited in light of new discoveries and philological research. In order to reexamine and reassess the history and significance of Ratnākaraśānti and his writings, this panel will address the following topics: 1) his doxography and doctrinal affiliation, 2) the philological and doctrinal significance of his quotations and interpretations of Mahāyāna texts, 3) his contribution to the development of Tantric theory and practice, and 4) the impact and significance of his work on Indian and Tibetan Buddhism of the 11th - 14th centuries.

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### Superimposed Succession as Supreme Substrate: Ratnākaraśānti's Surroundings

Hong Luo (Center for Tibetan Studies of Sichuan University)

The false two-in-one correlation (tādātmya) between the Clear Light (prakāśa) and the Images (ākāra) is the key to Ratnākaraśānti's doctrinal system. For him, it is, at the same time, an illusion, an imagined flow of the mind-transformed world, and the sole reality, the sublime sphere nonetheless interwoven with mental errors. This paper, drawing textual evidences mainly from

Ratnākaraśānti's exoteric writings, is to elaborate on the above observation, and, passingly yet emphatically, to address the doctrinal echo resounding afar from pre-Tang China and later-spread Tibet.

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## The Laṅkāvatārasūtra in Ratnākaraśānti's Prajñāpāramitopadeśa and Other Works

Shanshan Jia (University of Hamburg)

The Laṅkāvatārasūtra (henceforth LAS) is one of the Mahāyānasūtras most frequently quoted by Ratnākaraśānti. In the Prajñāpāramitopadeśa (henceforth PPU) A2v1, he points out that the LAS, like the Saṃdhinirmocanasūtra, is one of the sūtras of determined meaning (nītārtha), an idea which can be traced back to Vasubandhu's Vyākhyāyukti. Not surprisingly, the LAS is an essential scriptural source for Ratnākaraśānti—according to K.Shiga (2018), among the 23 quotations in the PPU, 15 are attributed to the LAS, though there are two misattributions. K. Shiga makes some attempt to explain the misattributions. My paper will examine the quotations and misquotations further based on a careful study, philological and doctrinal, of the LAS and a comparison of the quotations from the LAS in Ratnākaraśānti's other works. The study of the LAS also offers a new perspective of understanding Ratnākaraśānti's PPU, revealing that the author also alludes to the LAS and re-interprets passages from it without direct quotation in his treatment of some important topics such as the two aspects of the paratantrasvabhāva and the question of how the five dharmas and the three svabhāvas map onto each other. Conversely, Ratnākaraśānti's commentaries on the verses that he quotes and creative use of ideas from the LAS shed light on the interpretation of the LAS, a scripture famous among ancient and modern Buddhist scholars for being extremely obscure.

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## Ratnākaraśānti and Ratnakīrti on Determination and Nescience

Patrick McAllister (Institute for the Cultural and Intellectual History of Asia, Austrian Academy of Sciences)

Yuichi Kajiyama and Shinya Moriyama have identified several quotes from Ratnākaraśānti's Prajñāpāramitopadeśa in Jñānaśrīmitra's extensive treatment of the sākāravāda and in Ratnakīrti's Citrādvaitaprakāśavāda (eleventh century CE), an analytical treatise based on Jñānaśrīmitra's works. On the well-known background of the question whether cognition has a form (ākāra) or not, the specific points of contention between the two parties in the Citrādvaitaprakāśavāda lie in the nature of determination, a central function of conceptual cognition, and in how the respective opponent's position on this matter would, absurdly, lead to the immediate enlightenment of all beings. This talk first examines the context in which Ratnākaraśānti's statements appear in Ratnakīrti's text and how they connect to other tenets important to both Ratnakīrti and Jñānaśrīmitra, and then inquires into the historical background of the debate.

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## Yogācāra Ideas in Ratnākaraśānti's *Guhyasamājamaṇḍalavidhiṭīkā

Daisy Sze Yui Cheung (University of Hamburg)

In this paper, I will investigate the Yogācāra ideas reflected in the tantric commentary of Rat-

nākaraśānti's *Guhyasamājamaṇḍalavidhiṭīkā (a commentary on Dīpaṃkarabhadra's *Guhyasamājamaṇḍalavidhi), focusing on the maṇḍalatattva and devatātattva section of the text. A maṇḍala used in the ritual of initiation (abhiṣeka) is a representation of consciousness shining forth, expressed symbolically by architectural elements of the maṇḍala palace and deities in the maṇḍala. In the maṇḍalatattva and devatātattva section of the *Guhyasamājamaṇḍalavidhi, Dīpaṃkarabhadra states that each component of a maṇḍala is purified by a category in the Buddhist path (e.g. the four dhyānas, the five faculties, the ten pāramitās etc.). In interpreting Dīpaṃkarabhadra's verses Ratnākaraśānti quotes extensively from Yogācāra texts such as the Abhidharmasamuccaya and the Bodhisattvabhūmi. Particularly of interest is Ratnākaraśānti's commentary on verse 349, where he uses the neither-one-nor-many argument to argue that the deities—which are the qualities of the mind—are neither the same nor different from the mind.

## Panel 34: Reassessing a Lost Tradition: The Impact of the Three Levels (Sanjie 三階) Movement on Medieval Chinese Buddhism in Light of Recent Discoveries

Convener: Maxwell Brandstadt (University of California, Berkeley, Buddhist Studies Program)

### Panel Abstract

This panel will investigate newly available sources to reassess the place of the Three Levels (sanjie 三階) movement in medieval China. The Three Levels and its founder, Xinxing 信行 (c. 540–594 C.E.) have long been shrouded in mystery. Prominent in the sixth and seventh centuries, the group was eventually suppressed by the imperial regime, its texts lost, and its ideas forgotten. However, manuscript finds in the early twentieth century allowed scholars to begin to piece together the movement's teachings for the first time. Since the 1990s, research on the Three Levels has received fresh impetus with the identification of new texts among the Dunhuang documents, as well as the discovery of a Three Levels cave site (Jinchuanwan 金川灣) in Shaanxi. This panel will showcase work by a rising generation of scholars who are utilizing these discoveries to trace hitherto under-recognized connections between the Three Levels and Huayan, Tiantai, and Pure Land, as well as highlighting unique aspects of this lost tradition's sociology and religious praxis.

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### Xinxing's 信行 Understanding of Spiritual Faculties (gen 根) in the Context of Sui-Tang Buddhism

Maxwell Brandstadt (University of California, Berkeley, Buddhist Studies Program)

This paper reevaluates the work of the Sui monk Xinxing 信行 (c. 540–594) and his Three Levels (Sanjie 三階) movement in the intellectual landscape of medieval China. Scholars of Chinese religious history (see, e.g., Tsukamoto 1968, Tang 1982) have long recognized that the thinkers of the sixth century, figures like Jizang 吉藏 (549–623), Zhiyi 智顗 (538–597), Jingying Huiyuan 淨影慧遠 (523–592) and Daochuo 道綽 (562–645), inaugurated a new age

in Chinese Buddhism—the "New Buddhism" of the Sui and Tang. The role of Xinxing and the Three Levels movement (so called because of Xinxing's classification of his followers into three different categories of practitioner) in shaping this period of Chinese Buddhist thought has long been overlooked. Through an analysis of previously unknown or unstudied Three Levels texts, I will argue that Xinxing and the Three Levels made several doctrinal and hermeneutic innovations that were formative for Sui and Tang Buddhism. Specifically, Xinxing's theories about the differing spiritual faculties (gen 根) of Buddhist practitioners, along with a novel hermeneutic approach to interpreting and classifying Buddhist scripture, attained considerable influence among Xinxing's contemporaries. Xinxing's basic project consisted of subdividing the Chinese Buddhist canon into anthologies of scriptural passages, each geared toward practitioners of a particular kind of spiritual faculty (e.g., 'dull' or 'keen'). Xinxing and his followers placed great emphasis on finding and studying exclusively the teachings suitable for one's own faculties—matching the 'medicine' of the Buddha's Dharma to one's own individual 'disease.' While ideas surrounding spiritual faculties and scriptural interpretation had been swirling in Buddhist discourse for several centuries by the time of Xinxing, I argue that he and his followers developed a unique formulation of these concepts. This paper will survey Xinxing's theory of spiritual faculties and compare his theory to similar discussions in the works of Jizang, Zhiyi, Huiyuan, and Daochuo.

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## Xingxing's (540-594) Use of Structure and Related Issues in Medieval Chinese Buddhist Texts and Commentarial Literature

Manuel Sassmann (Heidelberg Academy of Sciences and Humanities)

A decisive feature of Xingxing's (540-594) texts is that they lack the narrative that is commonly found in the genre of sutras (jing). On the contrary, he composed texts with an elaborate structural outline that are like trees, branching down several levels, and excerpts of sutras. Texts of both kinds were considered important enough to be carved in stone in the cave at Jinchuanwan.

The composition of the first kind of texts is similar to the hermeneutic tradition of exegetical mapping, which began with Dao'an's 道安 (312-385) three divisions of scriptural exegesis, but is commonly associated with the contemporary Zhiyi's 智顗 (538-597) five categories of profound meaning, that served him in his commentaries to extract the content more deeply hidden in the sutras. Zhiyi inserted headings and subheadings in order to clarify the inherent structure and the hidden meaning of sutras, a method which became known as kewen 科文 and its cognates. Xinxing, on the contrary, turns this around: In contrast to imposing a hermeneutical superstructure on the sutras, he, who thought of himself as the great individual with the vision of true Buddhism, lays out the structure of the text with headings and fills it with selected sutra quotes. While scholars already pointed out the origins of the Buddhist commentarial tradition and its connections to the exegetical genres of Confucian classics, the first part of this paper will try to clarify the possible relationship to authors like Zhiyi, and other intellectual genealogies of Xingxing's structural monstrosities.

In a similar manner, the second part tries to trace a second genre of Xinxing's texts, "sutra excerpts" (chao jing 抄經), which first appeared as a category in the Classified Catalogue (Zongjing mulu 總經目錄) of Dao'an, and was later adopted, among others, in Sengyou's 僧祐 (445-518) Collected Records on the Tripitaka (Chu sanzang jiji 出三藏記集). Although less

extravagant, it was also selected to be carved in stone, which shows its significance.

By positioning Xinxing in the larger context of Medieval Chinese genres I hope to shed some light on Xinxing's models of writing and his intellectual debts.

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## A Reading of the Architecture and Text Design of the Early Tang Three Levels Cave in Jichuanwan

Claudia Wenzel (Heidelberger Akademie der Wissenschaften)

By comparison with other Tang and pre-Tang caves, the seemingly simple architecture of the cave with carved Three Level texts in Jinchuanwan (Chunhua County, Shaanxi) emerges as a truly innovative concept of the early Tang dynasty. The cave is box-shaped and has a flat ceiling. A large Buddha figure sits before the rear wall, while both side walls are completely covered with horizontal registers of texts. Here we see the adoption of the idea of a large, square cave containing nothing but sutra texts that was first realized at Mount Zhonghuang in today's Shexian (undated, but after 579). The text arrangement of in registers was only seen once before in Thunder Sound Cave (consecrated 616) in Fangshan, the core of the sutra carving project initiated by Jingwan (died 639). The Jinchuanwan Cave features an additional Buddha statue in front of the rear wall, thus reflecting the contemporaneous trend of creating large Buddha images.

According to two surviving votive inscriptions, the cave was built during the period of 662–670. It is thus a project of early Tang sanjiejiao followers, created in a time of proliferation when their scriptures had just been accepted to the Buddhist canon. Four scriptures were carved on each side wall of the cave. The west wall (with text columns read from the entrance towards the Buddha image) is best understood as a self-presentation of the community who created the cave. This wall features first the Sutra on the Seven Roster Buddha Names《七階佛名經》, which is a ritual guideline for the daily practice of repentance compiled by the founder of the movement, Xinxing 信行 (540–594), that also contains a ready-made vow useful for recruiting new followers. Next, the Diamond Sutra (T#235) was carved, most popular in China for its explicit lay-orientation and for its affirmation of the acquisition of incalculable merit despite the dark ages of the End of Dharma. The Sutra on the Tathāgata Teaching King Prasenajit (T#515) presents a model for an ideal ruler and helps us imagine how the Three Level followers imagined their interaction with the secular state. Above these shorter texts, the seven scrolls of the Lotus Sutra were carved. They constitute arguably one of the most cherished Buddhist texts of all times, to which Xinxing often referred to himself.

In contrast to this presentation of the actual state of affairs of the Three Levels followers, the texts on the east wall (with text columns read from the Buddha image towards the entrance/exit) constitute their religious manifest. This wall features three main commentaries by Xinxing, in which he analyses the present age of the End of Dharma and the best way to cope with it, as well as the complete text of the Sutra on the Ten Wheels (T#411) in eight scrolls. It is meaningful that the so-called older anonymous translation of this sutra was chosen for carving, and not the newer translation that was already available at that time. The Three Levels followers opted for the old text which was the same that Xinxing had known and on which he had built some of the school's most fundamental doctrines.

## As an Aside: Sanjie jiao and the Sui-Tang Buddhist Scholasticism

Fedde de Vries (University of California, Berkeley)

In as far as the founder of the Three Levels Movement, Xinxing, is known, he is known for his deviation from standard interpretations of Buddhist doctrine in China. However, we also know that he was like other exegetes of his time in his high regard for the Avataṃsaka Sūtra. In this paper, I will approach Xinxing as one among various voices in what I propose we think of as a commentarial conversation—the intergenerational engagement with primary texts and, importantly, other commentaries by Chinese Buddhist exegetes. What is the picture of Xinxing that emerges when we put him in that context? And in turn, what does he reveal about the tradition of Chinese Buddhist exegesis?

# Panel 35: Recent Advances in Vinaya Studies

Convener: Fumi Yao (Komazawa University)

## Panel Abstract

This panel will examine recent advances in Vinaya Studies, focusing on the study of canonical Indian Vinaya texts preserved in various languages and their interpretation in Buddhist traditions.

The first presenter, Bob Miller, will deal with monastic apprenticeship described in the Pravrajyāvastu, the chapter on going forth, of the Mūlasarvāstivāda Vinaya. Based on a critical reading of this text, Miller will examine the way this apprenticeship inculcates a monastic habitus through mimesis and proximity as well as discursive training in Buddhist scriptures. He will also reflect on apprenticeship as a pedagogical modality in Buddhist monasticism by comparing its treatment in the Pravrajyāvastu to that of other extant Vinayas.

Gerjan Altenburg's presentation will be concerned with a specific type of rules called āsamudācārika-dharmas, "rules of customary behaviour," which frequently appear in the Mūlasarvāstivāda Vinaya but remain largely overlooked and not well understood in contemporary scholarship. Altenburg will demonstrate how such rules function in Mūlasarvāstivādin monastic literature, especially dealing with the rules of customary behaviour that are associated with the vanapratisaṃvedaka-bhikṣu, a kind of monastic forest ranger, based on textual materials such as the Vinayavibhaṅga, Vinayasūtra, Prātimokṣasūtraṭīkāsamuccaya, and Ekottarakarmaśataka.

Ryōji Kishino's presentation will be about Japanese monks in the late Edo era who, mostly belonging to Shingon-shū, practically used and studied the Mūlasarvāstivāda Vinaya. They had some significant influence upon Japanese Buddhism especially in terms of Vinaya traditions after the Edo era, but their activities and works are not sufficiently studied. Based on some of the monks' works related to the Mūlasarvāstivāda Vinaya, Kishino will trace their views about how the Mūlasarvāstivāda Vinaya was transmitted from India to China and Japan, and discuss how they considered the authenticity of the Mūlasarvāstivāda Vinaya.

Using the Vinayapiṭaka as a sample, Michihiko Aono will present the result of his survey of

the Burmese Sixth Council edition, the second most frequently used Theravādin canon after the Pali Text Society edition. Based on the recent advance of research on the Sixth Council edition, Aono will go a step further, providing identifications of the four kinds of sources utilized for the edition, which are from Sri Lanka, Thailand, Cambodia, and Burma. His comparisons of a selected part of the Vinayapiṭaka of the Sixth Council edition with these sources will indicate the edition's eclectic characteristic.

Lastly, Gudrun Melzer and Fumi Yao will present a report on their cooperative research on a 6th century Sanskrit manuscript of a vinaya text that has been almost unknown until today except for a few scholarly mentions. The text, the Vinayoddānagāthā, consists of a series of uddānas (lists of contents in verse) and gāthās extracted from the Mūlasarvāstivāda Vinaya but does not entirely agree with any of the extant versions of this Vinaya. The presenters will describe the palaeographic details of this manuscript and its importance to Vinaya studies.

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## The Making of a Monk: Apprenticeship and the Monastic Habitus

Robert Miller (University of California, Berkeley)

After ordination, monks begin a five- to ten-year apprenticeship (niśrāya), during which they live with and study under a monastic mentor. Beginning with a critical reading of the Pravrajyāvastu, I will examine the way this apprenticeship inculcates a monastic habitus through mimesis and proximity as well as discursive training in Buddhist scriptures. Together, these practices contribute to the formation of monastic identity and the transmission of monastic culture. I will also reflect on apprenticeship as a pedagogical modality in Buddhist monasticism by comparing its treatment in the Pravrajyāvastu to that of other extant Vinayas.

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## Rules of Customary Behaviour for the Vanapratisaṃvedaka-bhikṣu in the Mūlasarvāstivāda-vinaya

Gerjan Altenburg (McMaster University)

Rules of customary behaviour (āsamudācārika-dharmas) frequently appear in narratives in the monastic law code (vinaya) belonging to the North Indian Mūlasarvāstivāda school of Buddhism. Such narratives can be found in all major sections of the Mūlasarvāstivāda-vinaya. Gregory Schopen has noted that these rules are usually introduced with a formulaic, easily identifiable phrase (Schopen [2001] 2004, 139 and [2013] 2014, 134). Schopen also points out that such instances occur dozens of times in this vinaya (Schopen 2004, 139 and [2013] 2014, 134) and that these rules are assigned to a monk "when he is fulfilling a specific, and often temporary, monastic office or function, or has undertaken a specific task or action" (Schopen 2000, 150n31).

In fact, the Buddha is presented as assigning rules of customary behaviour to no less than fifty types of Buddhist monastics in the Mūlasarvāstivāda-vinaya. Ten of those monastics appear to be formal offices within the Buddhist monastic community. Yet, rules of customary behaviour, and the offices associated with them, remain largely overlooked and not well understood in contemporary scholarship. Drawing upon research undertaken in my dissertation, which is a comprehensive study of these rules in the Mūlasarvāstivāda-vinaya, this paper presents an over-

view of the rules of customary behaviour that are assigned to one of these ten monastic offices: the vanapratisaṃvedaka-bhikṣu.

The vanapratisaṃvedaka acts as a kind of monastic forest ranger. This monk is responsible for patrolling the forest and signaling whether it is safe. The Buddha is presented as prescribing rules of customary behaviour for this monk in a narrative introducing the fourth pratideśanīya rule in the Vinayavibhaṅga. In this paper, I will present the narrative that leads to the appointment of, and the prescribed rules of customary behaviour for, this monk. I will also discuss rules of customary behaviour for the vanapratisaṃvedaka that are recorded in Mūlasarvāstivādin monastic commentarial literature, including passages from the Vinayasūtra, the Prātimokṣa-sūtra-ṭīkā-samuccaya and the Ekottarakarmaśataka. This presentation of the rules of customary behaviour for the vanapratisaṃvedaka will demonstrate some of the ways āsamudācarikā-dharmas function in Mūlasarvāstivādin monastic literature.

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## Japanese Mūlasarvāstivāda-vinaya Tradition in the Late Edo 江戸 Period: Shingon 真言 Monks' Views about the Authenticity of the Mūlasarvāstivāda-vinaya

Ryohji Kishino (Kyoto Pharmaceutical University)

Research on the Mūlasarvāstivāda-vinaya (MSV) has rapidly progressed in the last few decades. This is probably due to its unique and significant features. One is the text's considerable length; it includes many detailed monastic rules and long narratives. Also, It is partially but relatively well preserved in Sanskrit. Moreover, Yijing's 義浄 (635–713) Chinese translation is extant, as is a Tibetan translation. That is to say, the MSV is the only vinaya that was transmitted from India to both Chinese and Tibetan cultural spheres.

It seems, however, to not be widely known that the MSV was valued in Japan approximately 1000 years after Yijing's death. The text was intensively used and studied during the late Edo 江戸 period, especially by those monks of the Shingon 真言 school, who had become aware that in his so-called Sangaku roku 三学録 Kūkai 空海 (774–835), the founder of their school, referred to Yijing's vinaya corpus as a set of all-important texts. Their activities and works influenced Japanese Buddhism especially in terms of post-Edo vinaya tradition.

My presentation will be focused on those Shingon monks' views about the authenticity of the MSV. Based on some of their works related to the MSV, I will discuss their ideas about how it was transmitted from India to China and Japan, and why it was more important to them than any other vinaya text.

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## Survey on the Sixth Council Edition of Burmese Tipiṭaka with Reference to the Vinayapiṭaka

Michihiko Aono (The University of Tokyo)

When we study the Theravāda Buddhist literature, the Sixth Council edition of Burmese Tipiṭaka is the most frequently used edition after the Pali Text Society edition. It was published more than 60 years ago, however, even after so many years, we do not know in detail the sources for text editing, editorial policies, editorial procedures, etc. used in the Sixth Council edition.

Recently, Dr. Chris Clark tackled some of these issues. To elucidate why and how the Sixth Council edition was edited, he consulted voluminous historical records published by the Union of Burma Buddha Sasana Council. Furthermore, he compared many manuscripts and printed books of Apadāna to demonstrate that the Sixth Council edition was "eclectically edited by freely adopting readings from the Kuthodaw Pagoda stelae and several early printed editions from South and Southeast Asia." The research was improved and expanded by the Kuthodaw Pagoda Project team of the University of Sydney including him in 2020. To advance the value of their research, I will try to provide a few supplementary explanations in this paper.

First, I will examine how the Sixth Council edition was edited, using the Vinayapiṭaka as a sample. According to its critical apparatus, there are four kinds of sources for text editing, that is, the "Sinhalese book," the "Siamese book," the "Cambodian book," and the "Burmese books." To identify these books, I will compare the readings in the critical apparatus with the readings of various editions from South and Southeast Asia. The comparison will reveal that the "Sinhalese book" stands for the printed book published by D. A. Gunawardhana around 1915, the "Siamese book" is the second edition of the Royal Version of Thai Tipiṭaka, the "Cambodian book" is the Cambodian Tipiṭaka, and the "Burmese books" have a close relationship with the marble stelae inscriptions of Kuthodaw Pagoda.

Subsequently, I will compare a selected part (about 3,000 words) of the Vinayapiṭaka with the printed books and the inscriptions mentioned above. It will be found through the comparison that there are only nine words peculiar to the Sixth Council edition and that almost all the readings of the Sixth Council edition can be found in one or another of the four sources. Furthermore, it will be discovered that there is no significant difference in match rate among the four sources. It will indicate the possibility that the Sixth Council edition is an eclectic edition constructed from the multiple editions of Sri Lanka, Thailand, Cambodia, and Burma.

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## Preliminary Remarks on a Manuscript of the Vinayoddānagāthās in the Schøyen Collection

Gudrun Melzer (Ludwig Maximilian University of Munich) and Fumi Yao (Komazawa University)

A unique text named Vinayoddānagāthās, which has been scarcely known to modern scholars, is preserved in a single Sanskrit manuscript in the Schøyen Collection. It consists of uddānas (lists of contents in verse) and other verses extracted from the Mūlasarvāstivāda Vinaya. The surviving fragments of the manuscript, which can be dated to approximately the fifth or early sixth century on the basis of the script, cover the four major divisions of this Vinaya, i.e., the Vinayavibhaṅga, Vinayavastu, Vinayakṣudrakavastu, and Vinayottaragrantha.

The text is peculiar: Such a collection of uddānas and verses is not found in the Buddhist canonical corpus in Tibetan, which preserves the most complete collection of texts belonging to the Mūlasarvāstivāda Vinaya today. Although there are two texts translated into Chinese that consist of uddānas extracted from two parts of the Mūlasarvāstivāda Vinaya (T no. 1456 Genbenshuoyiqieyoubupinaiye nituonamudejiashesong 根本説一切有部毘奈耶尼陀那目得迦攝頌 and T no. 1457 Genbenshuoyiqieyoubupinaiye zashishesong 根本説一切有部毘奈耶雜事攝頌), they do not include other verses than uddānas.

The manuscript of the Vinayoddānagāthās is important not only because of its remarkably old date among the extant Mūlasarvāstivāda Vinaya materials and the singularity of its text but also because of the terminology and proper names it contains. Some of these are otherwise unknown in Sanskrit, and come from those parts of the Mūlasarvāstivāda Vinaya that are still lost in Sanskrit, being available only in Tibetan and Chinese translations.

In this presentation, we describe the formal aspects of the manuscript and the characteristics of the text, as well as its relationships with other extant materials of the Mūlasarvāstivāda Vinaya. We also add some thoughts to the ongoing discussion on the existence of different textual traditions for the Mūlasarvāstivāda Vinaya.

## Panel 36: Recent Research in Buddhist Manuscript Traditions: Text and Context

Convener: Charles DiSimone (Ghent University)

### Panel Abstract

This panel will focus on exciting recent research in the study of Buddhist manuscript traditions. Basing our research primarily on Sanskrit manuscripts found in Afghanistan, Tibet, and Nepal, an international mix of younger early-career scholars along with established figures in the field will present findings on a range of issues surrounding Buddhist manuscripts and their textual traditions of creation. Topics include research on newly identified manuscripts representing such important material as previously lost work from the great poet Aśvaghoṣa, new manuscript discoveries found at the Mes Aynak archeological site in Afghanistan, the manuscript transmission of the Hevajratantra, as well as new findings in the philological research of manuscripts pertaining to: the Daśabhūmikasūtra, Yogācāra commentarial literature, and the Divyāvadāna[mālā]. The panel will follow a twofold methodology falling under the scope of 'Text' where the participants will draw on philological and codicological methods to examine manuscripts as physical items of material culture representing witnesses of complex copying and textual traditions used by Buddhist groups throughout the first millennium of the Common Era, and 'Context' where we will present research on the nature of the texts in question themselves as they existed in the larger world of Buddhist textuality, providing solutions to questions of intertextuality, textual reuse, and narrative issues found in these manuscript traditions.

### The Manuscript Transmission of the Hevajratantra

Harunaga Isaacson (University of Hamburg)

Although a number of editions of the Sanskrit text of the Hevajratantra have been published, the transmission of this important Yoginītantra has not been clarified in detail. The editio princeps of Snellgrove (1959) was based on three recent paper manuscripts; although more, including two old palm-leaf manuscripts, have been collated in the editions of Tripathi and Negi (2001 and 2006), they follow in almost every place the readings of Snellgrove. This paper will survey and assess the most important manuscript evidence, including that of two palm-leaf manu-

scripts not hitherto used in editions, and will discuss the transmission of the text, also taking into account other important evidence including that of commentaries extant in Sanskrit and of the Tibetan and Chinese translations.

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## The Recent Manuscript Discoveries at Mes Aynak

Charles DiSimone (Ghent University)

The Mes Aynak archeological site in Afghanistan has proven to be among the most important discoveries of Buddhist art and material culture in several decades, if not the last century. In addition to the spectacular archaeological finds already known, manuscript material has now been discovered and excavation has only recently begun. The manuscripts found are preserved on birch bark folios and are copied in the Gilgit/Bamiyan Type I script. It is likely that these manuscripts date from between the 6th–7th centuries of the Common Era. The texts uncovered so far indicate a cosmopolitan nature of the site with Buddhist material spanning both Mahāyāna and Śrāvakayāna (Mainstream) Buddhist thought as well as the presence of Bactrian documentation, a language that was not typically used in the transmission of Buddhist textuality. The presence of this Bactrian inscription possibly indicates that the site where the manuscripts

were found was a secular area used for the storage of documents and not necessarily devoted to the exclusive storage of Buddhist material. This paper will outline the manuscripts thus far uncovered and identified. Additionally, it will discuss observations in the textual development and transmission of canonical Buddhist sūtra literature that may be seen from the study of the newly identified manuscripts discovered at the Mes Aynak site. Some of the Sanskrit manuscripts from Mes Aynak appear to display characteristics of what may be considered transitional qualities in the textual development of this Buddhist material highlighting the significance of the new material preserved from this ancient chapter of Buddhist textuality.

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## Verses from Aśvaghoṣa Found in the Tridaṇḍamālā

Kazunobu Matsuda (Bukkyo University) and Jens-Uwe Hartmann (Munich University)

The Tridaṇḍamālā ascribed to Asvaghoṣa is a collection of forty sūtras taken from the Āgamas of the Mūlasarvāstivādins. It appears that these sūtras were assembled for the purpose of being used in rituals and for liturgical chanting. All of them are embedded in verse sections. Many of these verse sections contain stanzas composed by Aśvaghoṣa, which are drawn from the Buddhacarita, the Saundarananda, the lost Sūtrālaṃkāra and other works connected with the name of the poet. It is especially noteworthy that so far more than a hundred thirty verses from those chapters of the Buddhacarita could be identified that are missing in Sanskrit, i.e., starting from canto 15. The Tridaṇḍamālā is preserved in a single Sanskrit manuscript kept in the sPos khang monastery in Tibet and photographed by Giuseppe Tucci in 1939. We will give a general outline of this work and then introduce Aśvaghoṣa's verses and the sūtra sections.

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## Buddhist Scholastic Education System Hinted at a Newly Identified Yogācāra Commentary Manuscript Fragment

Jinkyoung Choi (Munich University)

This paper explores textual witnesses of Buddhist scholastic education system discovered in a single folio Sanskrit manuscript fragment, dated back to the 8-9th century CE, of an unknown commentary to the Viniścayasaṃgrahaṇī, one of the key scholastic text in the Yogācāra school of Indian Buddhism. Advocating Krasser (2011)'s argument that certain digressions observed in the manuscript of Bhāviveka's Prajñāpradīpa were later additions, which seems to have been written by students in the Madhyamaka school who were being trained to debate against Yogācāra opponents, this rather unusual commentary implies that there could also have been a Yogācāra version of scholastic training tool for students as well. This paper argues that this unknown commentary was a training book for the students in the Yogācāra tradition providing concrete textual evidence hinting that there may have been a special lecture on this complicated treatise that discusses the core idea of Yogācāra philosophy and that this manuscript may an example of notes written down by students attending the lecture, which enables us to picture the scholastic environment in ancient Indian Buddhist monastics.

## Panel 41: Shared Identities between Buddhism and Sāṅkhya-Yoga

Convener: Hyoung Seok Ham (Chonnam National University)

### Panel Abstract

The Sāṅkhya-Yoga system of thought, along with Vaiśeṣika, was one of the earliest targets of criticism by Buddhist intellectuals. Despite the hostility evident in their texts, scholars have observed general commonalities between Buddhist and Sāṅkhya-Yoga thoughts, especially through intertextual readings of the Abhidharmakośa and the Pātañjalayogaśāstra. Early connections between scholastic Buddhism and Yoga have thus been noted. Nevertheless, existing studies are still scanty. Our panel aims at clarifying certain phases of the interactive developments of Buddhism and Sāṅkhya-Yoga by exploring a variety of aspects and natures of relationships that Buddhism had with Sāṅkhya-Yoga. Investigating both ancient and classical textual sources of the two traditions, we unearth interesting research questions arising when we view them as the rivals that provided impetuses for each other's historical developments. Topics of discussion include the interactive formation of the identities of the traditions, comparative examinations of the concepts of God and Buddha, of sense organ (indriya) after death, and of their theories of causalities.

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### Locating Sāṅkhya between Buddhism and Mīmāṃsā

Hyoung Seok Ham (Chonnam National University)

The Sāṅkhyakārikā begins by illustrating the Sāṅkhyas' motivation for their whole project and their dissatisfaction with other available means for achieving their goal, liberating knowledge. In its commentary on the Sāṅkhyakārikā 1 and 2, the Yuktidīpikā introduces Buddhist and Mīmāṃsaka opponents who respectively criticize the Sāṅkhya notion of liberation and question the legitimacy of the Sāṅkhyas' pursuit for liberation. Confronting the opponents, the author of the Yuktidīpikā surprisingly consents to their criticism and attempts to demonstrate that the Sāṅkhyas' goal and means to attain it meet their standard. The first chapter (āhnika) of the Yuktidīpikā thereby defines the Sāṅkhya tradition as aiming at escaping saṃsāra but in accordance with the Veda. This shows that the Sāṅkhyas of the sixth to the eighth century saw themselves as renouncers like Buddhists but Vedic brahmins like the Mīmāṃsakas.

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### On Liberation from Suffering in Early Buddhism, Yoga and Nyāya

Philipp Maas (University of Leipzig)

This presentation is structured in two main parts. Initially, it re-investigates the historical relationship between the Buddhist conception of liberation from suffering and cognate conceptions in the Brahmanical philosophical systems of Yoga and Nyāya as they appear in the Pātañjalayogaśāstra (i.e., in the Yogasūtra together with the so-called Yogabhāṣya, c. 400 CE), in Vātsyāyana's Nyāyabhāṣya (c. 450 CE) and other works. It takes as its starting point A. Wezler's seminal article "On the Quadruple Division of the Yogaśāstra, the Caturvyūhatva of the Cikitsāśāstra and the 'Four Noble Truths' of the Buddha" (1984), in which Wezler demonstrates that, in contradis-

tinction to a suggestive preconception held by earlier scholars, the Buddhist "Four Noble Truths" were not designed in analogy to a fourfold division of the science of medicine. In his conclusion, Wezler hypothetically suggests that the Buddhist soteriological model was taken over by the author of some of the Yogasūtra-s, from where Vātsyāyana adopted it for his Nyāyabhāṣya. In a second line of transmission, the Buddhist fourfold systematic division of soteriology was, according to Wezler, integrated into the medical Carakasaṃhitā, from where it "directly or indirectly" influenced the author of the Yogabhāṣya. Wezler's hypothesis is, however, based on several assumptions concerning the relative chronology of the works mentioned above that are now, more than twenty five years after the publication of his article, no longer tenable. This presentation will show that the "Four Noble Truths" (or rather: the "Four Truths of the Nobles") inspired Patañjali, the author-compiler who created the Pātañjalayogaśāstra as a single literary unit, to structure larger parts of his work according to the four topic of (1) what has to be avoided, (2) the cause of what has to be avoided, (3) avoiding, and (4) the means for avoiding. Vātsyāyana, the author of the Nyāyabhāṣya, who quotes the Pātañjalayogaśāstra on several occasions, adaptively reused Patañjali's systematisation of soteriology in order to turn the epistemologically and logically oriented philosophical system of Nyāya into a full-fledged system of spiritual liberation. On the basis of these conclusions, the second part of this presentation investigates further possible adaptation of early Buddhist conceptions of spiritual liberation in the Pātañjalayogaśāstra and their aftermath in the Nyāyabhāṣya and later works, such as the soteriological efficacy of absorption (samādhi) with special reference to prasaṃkhyāna- and dharmamegha-meditation and the role of God as a spiritual teacher in Nyāya and Yoga, which possibly shows traces of influence by the conception of the Buddha as a guide towards liberation.

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## Sāṃkhya as an Opponent of Bhāviveka

Hayato Kondō (University of Tsukuba)

Sāṃkhya is arguably one of the major opponents of Bhāviveka (circa 490/500–570 CE), whose works harshly refute the doctrines of other schools. However, less is still known about his sources owing to the limited number of Sāṃkhya materials currently available. The date of the oldest extant Sāṃkhya treatise, Sāṃkhyakārikā by Īśvarakṛṣṇa, has not been confirmed, although its terminus ad quem can be presumed to be circa 540 CE. Previous studies have often argued that Īśvarakṛṣṇa is preceded by Dignāga (circa 480–540 CE) on the basis that Dignāga did not address the Sāṃkhyakārikā's doctrines. The aim of this presentation is to clarify the relationship between Bhāviveka, who has been considered as a successor to Dignāga, and the Sāṃkhyakārikā by examining distinctive Sāṃkhya doctrines referred to by Bhāviveka in his Tarkajvālā, Prajñāpradīpa, and Dasheng zhangzhen lun 大乘掌珍論. It also suggests a working hypothesis about the dates of Īśvarakṛṣṇa's life.

The Tarkajvālā—particularly "Sāṃkhyatattvāvatāra," its sixth chapter—contains four references, which are presumably not derived from the Sāṃkhyakārikā: (1) the definition of perception specific to the Ṣaṣṭitantra, an authoritative work that precedes the Sāṃkhyakārikā; (2) an evolutionary scheme of the tattvas, which is ascribed to Vindhyavāsin, a predecessor of Īśvarakṛṣṇa; (3) the term viśeṣa, which is an old name of the tanmātra; and (4) several uses of the stock phrase "giving assistance by the mere proximity" (nye bar gnas pa tsam [gyis/las] phan pa[r] byed pa [/ phan btags pa / phan 'dogs pa], *saṃnidhimātropakārin), which is also employed three times in the Pātañjalayogaśāstra, a text presumed to reflect Vindhyavāsin's doctrine. Although a verse

equivalent to Sāṃkhyakārikā 3 is quoted in the Tarkajvālā, this is likely an interpolation when translated into Tibetan. Additionally, Bhāviveka refers in his Dasheng zhangzhen lun to a doctrine of the all-pervading sense faculties, which is specific to Vindhyavāsin.

Furthermore, the Prajñāpradīpa contains descriptions equivalent to Sāṃkhyakārikā 7, 9, and 62cd. Sāṃkhyakārikā 7 enumerates the eight factors of non-perception, and notably almost the same eight factors are already referred to as the Sāṃkhya doctrine in the *Abhidharmamahāvibhāṣāśāstra (Chi. Apitan piposha lun 阿毘曇毘婆沙論), attributed to Kātyāyanīputra. Considering that this treatise was translated into Chinese in the first half of the fifth century, this doctrine presumably had been already established as the Sāṃkhya doctrine before the Sāṃkhyakārikā. Significantly enough, the eighth-century commentator Avalokitavrata ascribes this quotation by Bhāviveka to the *Ṣaṣṭitantra (rGyud drug cu pa). This attribution by Avalokitavrata may allow us to assume that Bhāviveka's references to descriptions equivalent to the Sāṃkhyakārikā are derived from a different source, although Avalokitavrata ascribes a half-verse identical to Sāṃkhyakārikā 62cd to the "Golden Seventy" (gSer bdun cu pa), which is viewed as another name of the Sāṃkhyakārikā.

In this light, one may perhaps be justified in suggesting as a possibility that Bhāviveka did not use the Sāṃkhyakārikā as a major source of Sāṃkhya doctrines. Certainly, it is conceivable that the Sāṃkhyakārikā was not merely considered to be notable at that time. However, if we can assume that Bhāviveka did not know the Sāṃkhyakārikā, we can conclude that Bhāviveka refuted the Sāṃkhya doctrines that preceded the Sāṃkhyakārikā. In this case, we can infer both that Īśvarakṛṣṇa was roughly a contemporary of Bhāviveka and that Īśvarakṛṣṇa borrowed some verses of his Sāṃkhyakārikā from the Ṣaṣṭitantra.

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## Mutual Influence between Buddhism and Sāṅkhya about Establishing the Concept of Indriya

Hyong Chol Kang (Dongguk University)

The mind (manas) traditionally has been viewed as the one of the inner faculties and main subject of desire by several philosophical schools in India. The five sense organs, on the other hand, have been recognized as if they were the doors (dvāra) through which all the sense data of objects (viṣaya) passes, and the being that not having mental activities. This idea, however, is the result of historical development of the theory of perception if it is considered from another perspective.

The first part of the analysis will argue; in ancient India, there was a view that the main subjects of desire are sense organs, not the mind. It is found in several sources, such as the Pali-Nikāya, the Chinese Āgama, Epics explaining about the old Sāṅkhya system. The second part of this analysis will investigate the prominent similarity between the Buddhism and the Sāṅkhya school in connection with the image transformation process of sense organ from having desire to having no desire. The final level of the analysis consists of tracing the first step in ancient India to establish the concept of sense organ (indriya) and the mind (manas) regarded as a kind of sensory organ.

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## Ontology in Sāṃkhya-Yoga and Buddhist Thought: Material Causality

Karen O'Brien (University of Roehampton)

The presence of Buddhist ideas in the Pātañjalayogaśāstra has been widely discussed – often focused on soteriology. Less attention has been paid specifically to the interactions between Sāṃkhya and Buddhist ontology in the early common era. This paper discusses the Sāṃkhya doctrine of satkāryavāda, that the effect pre-exists in the cause, and examines how Patañjail's discussion is interconnected with refutations in the *Savitarkādibhūmi* of Asaṅga and the Sautrāntika debates in the *Abhidharmakośabhāṣya*.

## Panel 42: Special Panel on Digital Resources for Buddhist Studies

Convener:

### Panel Abstract

This panel is a forum for providers and developers of digital resources for the academic study of Buddhism. It presents a wide range of openly accessible initiatives, which are maintained and developed as a service to the field. New projects introduce themselves, older projects report on their progress since the last IABS. The idea is to keep the IABS membership abreast of what is available and what is coming soon. Developers hope to hear from the membership what datasets and analytic tools are needed in the future.

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### A Brief Survey of the History of SAT Project: Significant Potentials of Buddhist Studies for the Development of Globally Shared Digital Humanities

Masahiro Shimoda (The University of Tokyo)

In anticipation of the tremendous impact on the future of humanities of the information and communications revolution, SAT project, established in 1994, initiated the digitization of the Taishō Shinshū Daizōkyō in the form of a large-scale knowledge base for Buddhist studies. This task of the first stage was completed in 2008, and soon after was opened up to the public as a web database in collaboration with Digital Dictionary of Buddhism and Indian and Buddhist Studies Treatise Database. It was during this process that the dearth in awareness in Buddhist studies of the field of Digital Humanities came to my sight, which was already advancing in some areas of humanities studies rapidly decades earlier. Since then, SAT project has proceeded in the direction of building an infrastructure for Buddhist studies in alliance with the activities of Digital Humanities. Making a brief overview of the history of SAT of a quarter century, I would like to show in this presentation the potentials of Buddhist studies for the development of Digital Humanities and the Humanities in the newly emerging environments.

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### The Historical Social Network of Chinese Buddhism

Marcus Bingenheimer (Temple University)

This short presentation will demonstrate the sources, structure and coverage of the largest his-

torical social network for the study of Buddhism. As of 2022 it contains 18,000 actors and their connections over a period of c.2000 years.

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## Generating Sutras with Large Language Models

Justin Brody (Franklin and Marshall College)

In recent years deep learning models have shown tremendous potential to generate believable data, from new faces (this-person-does-not-exist.com) to new game scenarios (AI Dungeon) and human prompted images (DALLE-2). We report on preliminary work in adapting this technology to generate new Buddhist Sutras and explore some of the ramifications of success in this endeavor.

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## Linguae Dharmae: Machine Translation and Crosslingual Semantic Similarity Search for Buddhist Primary Languages

Sebastian Nehrdich (University of Hamburg)

In recent years, large pretrained language models with promising performance on low resource language tasks became available. These models open the door to a variety of tasks that so far have not been adequately addressed in natural language processing of Buddhist primary sources, namely machine translation and vector-based semantic similarity search. In this presentation I will discuss the current stage of the Linguae Dharmae model for machine translation of the Buddhist primary languages Pāḷi, Chinese and Tibetan into English. For the training of machine translation systems as well as for philological research as such, the detection of parallel passages across languages is of major importance. I will therefore also discuss how language models can be pretrained and finetuned in order to find similar sections of text between Sanskrit and Tibetan and between Chinese, Tibetan and English. I will present the current datasets that we have at hand for the training of these models and what options we have to further expand this data in the future.

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## Digital Research, Publishing, and Repatriation of Gandhāran Manuscripts, Inscriptions and Art

Ian McCrabb (The University of Sydney)

A digital repatriation project commenced in 2021 with the establishment of a consortium of organisations engaged in the study of Gāndhārī manuscripts and inscriptions. The project and the consortium is currently being extended to institutions with collections of Gandhāran texts and artefacts.

Digital repatriation aims to expand engagement with these culturally significant items which have largely been limited to research specialists. The project uses open-source technologies to make these items, and the scholarly knowledge associated with them, accessible to general academic and interest communities.

The strategy is comprised of three integrated frameworks:

- the core research framework supports the development of scholarly digital editions of manuscripts and inscriptions,
- the publishing framework frames and contextualizes these editions for engagement with both the wider scholarly community and general interest and heritage communities,
- the governance framework manages policy and attribution on the range of digital artefacts and research outputs contributed in collaborative digital publications.

The consortium was formed to support and extend the existing research and publishing frameworks, and to develop a governance framework as an essential component of an integrated repatriation strategy.

The presentation will focus on the models, platforms and methodologies which constitute the research and publishing frameworks and will demonstrate pilot instantiations of digital repatriation of manuscripts, inscriptions and Gandhāran art.

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## Digital Library of Northern Thai Manuscripts

Daniel Veidlinger (California State University Chico)

Over the past few years, a rich collection of manuscripts from Northern Thailand in the Lanna, Tai Khuen, Tai Lue, Lao, Shan, Burmese, and Pali languages have been digitized and placed for public use on the website lannamanuscripts.net. This has greatly improved the accessibility of this important set of documents for our knowledge of Theravada Buddhism in Southeast Asia and the manuscript images have been made available under a Creative Commons License. This collection contains some of the oldest Pali manuscripts known, dating as far back as the fifteenth century, with a good number coming from the golden age of Pali Buddhism in the sixteenth century and also many from the 19th century. Much of the collection consists of greyscale digitized versions of microfilms that were made of about 4000 manuscripts in the 1980s by the Social Research Institute at Chiang Mai University, with a few thousand more photographed in the following years in color for this project.

The digitization is by and large of high quality, having been done in temples in Northern Thailand using a Nikon D610 digital SLR camera with an AF-S NIKKOR 50mm f/1.4G lens, and allows for easy reading and enlargement of the material. The Digital Library itself was built largely using free and open-source software. It is implemented as a Ruby on Rails web application running on an Apache HTTP Server on Debian GNU/Linux 7 with layout and formatting facilitated greatly by Bootstrap. The functionality for searching and filtering manuscripts relies heavily on Ransacker and allows for searching by title, genre, language, script, keyword, author, date, provenance and kind of manuscript material. The interface for viewing and reading the manuscripts is supported by the OpenSeaDragon javascript library. Metadata are stored in a PostgreSQL database and is also available in XML format.

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## Resources for Pali and Vernacular Manuscripts in Southeast Asia

Trent Walker (Stanford University)

The study of Buddhist literature in both Pali and vernacular languages from mainland Southeast Asia, including Cambodia, Laos, Myanmar, and Thailand, is poised to enjoy a new renaissance through an increase in access to manuscripts online. There are currently numerous digitization projects afoot in the region, sponsored by state libraries, local universities, Buddhist organizations, and overseas foundations. However, these projects still employ vastly different standards in terms of metadata, image quality, transliteration, and accessibility, posing numerous challenges to scholars. This talk surveys the possibilities of these online manuscripts databases and highlights the difficulties they present to researchers seeking to build a more detailed and comprehensive picture of Southeast Asian Buddhist literature.

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## The Latest Developments of CBETA Collection and Research Tools

Jen Jou Hung (Dharma Drum Institute of Liberal Arts)

Chinese Buddhist Electronic Text Association (CBETA) was founded in 1998. Its goals are to provide an increasing number of Buddhist texts, to transparently create improved editions of the digital texts, and offer the texts in a variety of formats (XML, PDF, EPUB, MOBI) for both the general user and an academic audience.

In the last four years CBETA has added the 44 volumes of Master Yinshun's Complete Works (approx. 7 million characters) and 21 Chinese Buddhist Temple Gazetteers (approx. 1.5 million characters). This year we plan to add even more content from the gazetteers, as well as include the Collection of Lü Cheng's Buddhist Studies. At present, the CBETA corpus contains ca. 223 million Chinese characters.

CBETA strives to continually add modern punctuation to the texts, and to proofread and transparently correct mistakes. At the same time, we have also cooperated with the team of Longquan Temple in Beijing to introduce an artificial intelligence punctuation system to speed up the process of text punctuation.

In order to make content updates available to the public more quickly, CBETA has shortened the cycle from data updates to release and is now updating its data quarterly. All changes are available in public log files.

In 2016, the CBETA Online Reader, a web-based version of the CBETA reading service jointly developed by CBETA and Dharma Drum Institute of Liberal Arts (DILA), was released. With the CBETA Online reader, users can access all of CBETA online, along with a large number of integrated reference and data analysis tools, allowing users to easily perform data analysis tasks.

DILA has launched a tool -- "Search and Analysis of CBETA Concordance" -- which takes CBETA search results as the basis for further analysis. Through this tool, researchers can do KWIC searches, and aggregate, analyze and generate visualizations of their search results according to different parameters (e.g. text category, authors/translators, translation date, context).

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## DEDU: An Online Parallel Corpus Editing Tool

Yu-Chun Wang (Dharma Drum Institute of Liberal Art)

In this study, we define "parallel reading" as the placement of multiple texts in one place, so that researchers can read and compare content. In Buddhist-related research, "parallel reading" is one of the most important ways to understand the teachings of the Buddha. After Buddhism was introduced to China in the second century, Buddhist literature in Chinese translation began to emerge. Later generations assembled these translations into the Buddhist Canon or Tripitaka, and this became the main source of information concerning Buddhist teachings. But the Buddhist Canon, as seen today, may present a certain degree of difference with the teachings of the Buddha from the time when Buddhism arose in India. These differences may have originated during the beginnings of Buddhism in India, as the teachings of the Buddha were mainly transmitted by means of oral communication among disciples. In other words, the most primitive form of the so-called Buddhist sutras is not the "text" that may be now seen, but an "oral literature" with a more complex background. This oral content was later recorded in Sanskrit and other languages, and there is a high possibility that it might differ from the content that was spoken in the vernacular language at that time. When Buddhism spread to China, Sri Lanka, Thailand, Tibet and other places, the translators may also have added the local culture, thought, or even the translator's own ideas or new terminology, so that the translation has departed from the original meaning. Therefore, when conducting Buddhist studies today, we often find variants by means of comparing and contrasting between documents in different languages, thereby restoring and understanding the meaning of Buddhist scriptures.

When the early research tools were less developed, it was very difficult to compare and contrast multiple documents or multiple languages. In recent years, there have been many digital databases of Buddhist texts making "parallel reading" their main appeal. Although these databases are rich in content and convenient to use, there are always shortcomings in the applications that cannot meet the different needs of researchers. Therefore, we decided to create DEDU, with the goal of building a digital tool that makes it easy for humanities scholars to undertake parallel readings of the literature. In this lecture, we will introduce the DEDU tool and explain our preliminary results.

## Panel 43: Text as Sacred Object: Faith, Merit and Protection in Buddhist Cultures

Convener: Mariko Walter (Association for Central Asian Civilizations and Silk Road Studies)

### Panel Abstract

In this panel, we will explore the relationship between text and the idea of sacredness in Buddhism by examining various texts and objects, such as written/printed text on paper, engraved sūtras on rocks, prayer wheel scrolls, stone monuments, and texts as religious artistic objects. Buddhist cultures represented by the individual papers include those of China, Tibet, and Japan and the time frame spreads from the fifth century to the current period. These objects were treated by devotees as sacred focuses of faith, in order to gain merit and protection for themselves, their family members, and their communities as well as to address their concerns for the afterlife.

Buddhist sacred objects are shaped by social and cultural conditions, and their sacrality often de-

rives from association with scriptures. There would seem to be an intimate relationship between text and images in Buddhism, but drawing a line between images and text is not always easy in Buddhism, since both work together in individual religious empowerment. Some statues and images became sacred only after being linked to a particular text by means of ritual consecration. Do text-related sacred objects differ in nature from other Buddhist sacred objects, such as statues and paintings? Why and how were written letters and words used as sacred objects? Was their efficacy understood in terms different from that of other sacred objects? These are among the questions that our session seeks to address.

"Text" or "scripture" often refers to canonical works such as sūtras and vinayas, but here we expand the meaning to include almost any written textual materials related to the Buddha's teaching, in any language or script. The Buddha's words were transmitted orally from the early phase of Buddhism's development, and in the process of both oral and written transmission, numerous Buddhist texts were created and recreated, while others were lost and disappeared from history. This process of "text creation" continued for more than a thousand years after the Buddha's death. In principle, any text said to derive from the Buddha's teaching could be considered sacred and become an object of worship, worthy of religious esteem.

As many scholars have noted, that the process by which sacred texts come to be so defined involves historical, regional, social and cultural dimensions. The idea of sacredness in Buddhism involves complex historical and psychological interactions between individuals, objects, and practice communities. Traditionally Buddhists have identified two fundamental categories of objects revered as sacred: the Buddha's physical body, as we see in the worship of stūpas and relics, understood as embodiments of the Buddha, who appeared in this world to save all beings, and the other is the worship of his dharma or teaching (dharmakāya), as the dharma is the direct source of his enlightenment and hence limitless and timeless. Yet the two are far from mutually exclusive - the physical body and the dharma body interact, as our papers show.

This panel explores text-related sacred objects with devotional uses in various Buddhist cultures from the fifth century to modern times. We explore how sutra texts were used as devotional objects in order to discern patterns of ritual and other practices in the respective Buddhist cultures in which these objects were created. The idea of sacredness in Buddhism involves complex historical and psychological interactions between individuals, objects, and practice communities.

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## Texts as Relics in Stūpas and Statues in Gandhāra, Bamiyan, and East Asia

Mariko Walter (Association for Central Asian Civilizations and Silk Road Studies)

In this paper, I would like to explore the history of text emplacement inside statues and stupas and the meaning of such practice in Buddhism. Emplacing of texts inside statues is a widely practiced tradition in East Asia, especially in pre-modern Japan, and some scholars considered that such practice was started in East Asia. Yet in 2006, an Afghan team of German ICOMOS (UNESCO), found fragments of birch bark manuscripts in Brāhmī script, wrapped in a coarse textile, buried in the rubble of the Eastern Buddha of Bamiyan, Afghanistan, that had been destroyed by the Taliban in 2001. Broken pieces of the metal reliquary that had originally contained the manuscripts and other relic items as well as fragments of a Bodhi tree leaf were discovered at the same time. The fragmented text was very likely to have been originally placed inside the

Buddha, after having been used for the consecration rituals for the Buddha around the sixth century. The fragments describe the beginning part of the Pratītyasamutpāda Sūtra, which expounds the Buddha's core teaching that all things are transient according to his theory of dependent origination. The fragments were found with two clay pellets, which symbolize the Buddha's bones/ashes after cremation.

There is some evidence of texts emplaced inside statues in Japanese Buddhism as early as in the eighth century but many of them are dated during the Kamakura period (1192-1333 CE). But the fragments found in Bamiyan opened up the possibility of expanding the historical connection of such Buddhist practice to India, specifically in Gandhāra, where we find many Buddhist reliquaries buried inside the stūpas. I believe there was a historical relationship between stūpa/relic worship and text emplacement inside the statues, although to date we find no direct evidence of the discoveries of texts inside the statues in Gandhāra.

As for the case of the Bamiyan Buddha, it was a part of the Pratītyasamutpāda Sūtra, which was found after its destruction. Numerous stamped sealings produced from around the 7th century through to the 18th century with ye-dharma verse from the sūtra were discovered inside the clay miniature stūpas found in south India as well as in Southeast Asian sites such as Thailand. That indicates the geographical and historical spread of the emplacing of stamped sealings in miniature stūpas, as Daniel Boucher and Peter Skilling have pointed out in their articles.

In this paper, I would like to discuss this notion of the multiplicity of the symbolism regarding the Buddha's presence as well as the lay person's presence in the hidden world of the emplaced texts and objects, reflecting their wishes for wellbeing of themselves and their families as well as their afterlife. Furthermore, by examining the above notions, I would like to demonstrate the continuity between the Buddhist relic worship observed in Gandhāra and the beliefs behind the practice of text emplacement inside the statues in Bamiyan and East Asia.

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## Making Buddhist Ethics Matter: Notes on the Consecration Scripture Concerning the Spell of the Three Refuges and Five Precepts Hung at the Waist to Protect the Body

Ryan Overbey (Skidmore College)

The Consecration Scripture (Guanding jing 灌頂經, T 1331) is a Chinese anthology of twelve distinct Buddhist scriptures compiled in the mid-fifth century CE. The scriptures in this collection are overwhelmingly focused on rituals for protection, healing, and the production of merit for the living and the dead. The third scroll of the anthology, entitled Consecration Scripture Concerning the Spell of the Three Refuges and Five Precepts Hung at the Waist to Protect the Body (Guanding sangui wujie daipei hushen zhou jing 灌頂三歸五戒帶佩護身呪經) introduces a radically new textual and material vision of the protective powers of Buddhist devotion. In this scripture, taking the Three Refuges causes thirty-six demonic spirits (guishen 鬼神), also called "spirit kings" (shenwang 神王), along with their great retinues of spirits to descend and guard the body of the practitioner. Taking the Five Precepts causes Indra to dispatch twenty-five spirit kings to descend, each providing a unique form of protection. The scripture further instructs the practitioner to wear the names of all these spirit kings as a talisman on the body, in order to protect the wearer from demons, nightmares, government officials, robbers, and all sorts of other calamities.

While we unfortunately have no archaeological evidence attesting to the precise enactment of the Consecration Scripture's agenda, this paper interrogates the ways in which the Consecration Scripture might give insight into the well-attested Buddhist amuletic practices explored by Copp and Hidas. While it is easy to see the Daoist influences here (surveillance by a celestial bureaucracy, ritual acts of initiation leading to the descent of protective gods into the body, etc.), there are also continuities with the Indic rakṣā genre, especially with the expansive cosmologies and demonologies found in the Great Peahen Queen of Spells (Mahāmāyūrīvidyārājñī). When the Consecration Scripture re-envisions the Three Refuges and Five Precepts as materially effective amulets, to what degree is the text innovating, and to what degree is the text drawing on already-established Indic and Sinitic traditions? Ultimately the Consecration Scripture raises important questions about the ways textuality, materiality, moral conduct, and demonology intersect in the early medieval Buddhist world.

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## The Engraving of Buddhist Texts in Stupa Caves and Mountain Sites in the Northern Qi Dynasty: Multiple Levels of Reading

Katherine Tsiang (University of Chicago)

The engraving of Buddhist scriptures, or sūtras in stone is an important innovative feature of Buddhist cave shrines and other sites of Northern Qi Buddhism. Sūtra engravings appear at both the Northern and Southern Groups of Xiangtangshan Caves. The South Cave or "Cave of the Engraved Scriptures" at the Northern Group has extensive sutra engraving work that was sponsored by the official Tang Yong from 568-572. The Avatamsaka sutra and Guanshiyin pumen pin chapter of the Lotus Sutra is engraved at the Southern Group of Caves. Buddhist devotees appear to have initiated his practice in the area of the Northern Qi capital at Ye from which it spread to other sites in the area of the capital, most notably Wahuanggong in Shexian, Hebei. Subsequently the practice reached other parts of northern China during the late Northern Qi period. In Shandong province, most of the engravings are in natural settings without caves, on cliff faces, on the sloping sides of mountains, or on large boulders—as seen at Taishan, Tieshan, Gangshan and other locations. The practice had various religious functions. On one hand, the copying of texts was a meritorious activity. As teachings of the Buddha and therefore a type of relics, relics of the Buddha dharma, the texts were considered appropriately housed within or associated with caves made in the form of stūpas. The preservation of Buddhism was also a concern in coming of the age of the loss of the dharma or mofa. The site at which the texts were present were considered protected and suitable for related ritual practices. In cases of the writing of the text in large characters, it also became a statement of the transformative power of Buddhism and the creation of a Buddhist realm or dharmadhatu in the Chinese landscape.

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## Joining the Eagle Peak Assembly: Text, Image, and Empowerment in Nichiren's "Great Mandala"

Jacqueline Stone (Princeton University)

The Japanese Buddhist teacher Nichiren (1222-1282) devised a logographic mandala depicting the assembly of the Lotus Sūtra in Chinese characters as a personal object of worship (honzon) for his followers. Down the center of the mandala is inscribed the invocation of the daimoku or

title of the Lotus Sūtra, Namu Myōhō-renge-kyō, flanked by the names of Śākyamuni Buddha and the tathāgata Prabhūtaratna as its attendants. Surrounding them are the names of figures from Lotus assembly representing all ten dharma realms from the hells to buddhahood; illuminated by the daimoku, Nichiren wrote, they each reveal their inherent enlightened aspect. Requiring only paper, brushes, and ink for its production, Nichiren's daimandara ("great mandala") or gohonzon ("revered object of worship") made Buddhist imagery accessible to persons unable to commission statues or paintings. His letters to his followers stress the benefits of faith in the gohonzon, including security in this life, protection in the next, and the realization of buddhahood.

More than 120 mandalas survive in Nichiren's hand. Since all gohonzon bear Nichiren's name and written seal (kaō), they embodied proof for individual recipients of a master-disciple relationship. After his death, the authority to reproduce the daimandara was retained by lineage heads and the temple abbots, who conferred copies on their parishioners as personal honzon, adding their own signature. The daimandara's relative ease of production enabled followers throughout Japan to share a common honzon. Over time, it became an identity marker for the Nichiren tradition.

As an image, Nichiren's daimandara suggests connections with other medieval representations of the Lotus assembly, reimagined not as an event in the mythic past but as the primordial Śākyamuni Buddha's ever-present realm. Its accompanying logic of practice resembles that of esoteric mandalas, in which the devotee is said to realize union with the buddha in the act of ritual performance. By embracing faith in the Lotus Sūtra and chanting its daimoku, Nichiren said, one "enters" the mandala and participates in the enlightened reality that it depicts. At the same time, being written in characters, the daimandara preserves a connection to the Lotus Sūtra text and offers insight into the possibilities for interface between text and sacred objects. It is linked to Nichiren's claim for the unique soteriological status of the Lotus Sūtra's written words: Each character, he said, encompasses the entirety of the Buddhist teachings and instantiates the Buddha's mind in visible form. Nichiren's logographic honzon is also informed by his understanding of image consecration: Because the Lotus Sūtra instantiates the Buddha's ultimate intent, he held, only enshrining the Lotus together with a wooden or painted image can invest the image with "mind," rendering it equivalent to a living buddha. That is, to be efficacious, a representational object of worship must be empowered by sacred text. With Nichiren's daimandara, this relationship is made visually explicit. Its example calls into question sharp binary distinctions between cultic and discursive textual practices, suggesting that the perceived power of sacred objects may be more closely linked to their intellectual content than is often assumed.

## Panel 46: The Use and Functions of Buddhist Cave Monasteries

Convener: Nobuyoshi Yamabe (Waseda University)

### Panel Abstract

Buddhist cave monasteries have always attracted scholarly attention. When scholars study them, however, their attention tends to be focused on the art therein, and, thus far, not many solid arguments have been advanced regarding their practical functions. Yet, without trying to under-

stand the intentions of the people who planned and used these cave sites, it would be difficult to understand the significance of Buddhist caves. Thus, this panel intends to discuss how cave monasteries actually functioned. In our discussion, art in the caves will no doubt be a significant clue, but we shall also take all the other available information (e.g., archeological, epigraphical and textual) into consideration to offer more comprehensive discussions.

I organized a similar panel at the IABS congress in Taipei in 2011, but since then research has progressed significantly. (For example, an important book on Qizil caves by Angela Howard and Giuseppe Vignato was published in 2015.) Also, the previous panel was mainly focused on cave sites in Chinese Central Asia, but this time our panel includes specialists of Indian and Afghan sites also. Thus, we expect to discuss the use and functions of Buddhist cave monasteries from broader perspectives based on the latest academic achievements.

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## Textual Sources Relevant to the Practical Use of Buddhist Cave Monasteries

Nobuyoshi Yamabe (Waseda University)

This panel intends to discuss the practical use of Buddhist cave monasteries in India and Central Asia. This, however, is not an easy task, because Buddhist traditions have largely disappeared from these areas (except Tibet), and the available information is limited. When studying these cave sites, scholars usually rely on archeological and art-historical observations. These are important sources of information, but ideally these observations should be checked against textual descriptions. Since the other members of this panel approach the cave monasteries primarily from archeological points of view, on this occasion, I will look for clues in textual sources.

Since I have been working on Buddhist meditation and visualization in Central Asia, my main interest has been "meditation caves" in Central Asian Buddhist cave monasteries. Unfortunately, however, most manuscripts and inscriptions found there are fragmentary, and it is difficult to find writings that describe actual methods of meditative practice in these caves. Thus, the most systematic textual sources available to us that show how meditation was practiced in monastic settings are Vinaya texts from India. They concern monasteries in general, not specifically cave monasteries, but since cave monasteries are also Buddhist monasteries, it is justifiable to refer to these texts for possible clues.

According to Gregory Schopen and Jeffrey Bass, the Vinaya of the Mūlasarvāstivāda tradition puts more importance on the recitation of texts, and the practice of meditation in monasteries is not particularly encouraged. Meditation was primarily to be practiced in solitude outside the monastic settings, but these "forest dwellers" are not always treated respectfully in Vinaya texts of this tradition. If we follow Pia Brancaccio's suggestion, cave monasteries might represent an attempt to incorporate such independent "forest dwellers" into the mainstream monastic settings. Nevertheless, Bass also notes that the Mūlasarvāstivāda tradition recognizes communal practice of meditation in monasteries as well and stipulates how meditation halls should be constructed. The passage from Poṣadhavastu of Mūlasarvāstivāda-vinaya describes the concrete structure of meditation halls.

According to this text, these "meditation halls" (prahāṇaśālā) have cells (layana). Each of these cells has a door and a window. The text gives further details of these cells, for example, a bolt for locking the door, a latticed window for keeping birds from entering the cells, and so forth.

These "meditation halls" seem to be similar in structure to what is usually called "vihāra caves." This suggests that small cells in the vihāha-types of caves could be used for the practice of meditation. On the other hand, the episodes of some monks making noise and disturb the meditating monks, found in Poṣadhavastu as well as in Abhisamācārikā of the Mahāsāṅghika tradition, give us the impression that monks might have meditated in a large hall. This point deserves careful investigation.

In any case, since it is not always easy to match textual descriptions with actual monastic sites, these apparent agreements between texts and caves are significant. Through comparison between the textual passages and cave sites, I shall shed light on the manner of meditative practice in Indian cave monasteries.

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## Reappraising Rock-cut Buddhist Monasteries: Bhaja, Bedsa and Karla

Kulamitra David Zukas (School of Oriental and African Studies)

I have reassessed the early rock-cut Buddhist monasteries at Bhaja, Bedsa and Karla. I have also searched their localities for smaller sites, which led to the discovery of several new hermitages, retreats and dam sites. Combined with my detailed re-analysis of the area's main monasteries' architecture, these small sites helped in revealing how monastic life had evolved in this area.

The numerous modified rock-shelters and caverns in the area show the early stages of rock-cut architecture and their gradual transition to rock-cut buildings. To begin with monks here lived in natural rock-shelters, which they then modified to make them more habitable, before cutting the first true buildings directly into the cliff faces.

Conservation of rainwater for the dry season was a key issue for permanent settlements in India. I found that the monks in this area had caught the last trickles of rain water in rock-cut pools cut in watercourses cut to be near their dwellings. This search for water when the rains had finished proved the monks wanted to stay here longer than the three months permitted in their vinaya code. This was the first step in evolving monastic water conservation for permanent settlement in this area. So, for the first time, physical remains are able to show the period of change from the itinerant monastic wandering lifestyle to settled monasticism proper.

At Bhaja, some of the cells set around central halls were preceded by single cells that were incorporated into the later designs. In these very early stages, Bhaja's monastery consisted of single cells, small stūpas and modified natural caverns. Only later did it evolve into its present form of many excavated cells with central halls clustered around a stūpa hall.

At Bedsa, re-examining the unique apsidal hall with its bed cells showed it had once been a plain vaulted apsidal hall, probably intended as a shrine, before the cells were cut into it. So, Bedsa monastery had a shrine hall earlier than had previously been thought.

At Karla, close scrutiny of the large cavern showed it was once divided by wooden partitions into a circular stūpa hall with a rectangular antechamber, plus a large hall with several cells. Thus, Karla along with Bedsa and Bhaja had an early monumental shrine hall long before its current main shrine hall was built.

The nine common Phases I discovered at these early monastic sites were crucial in understanding

how early monastic communities developed there. They revealed how similar monasteries, in the same area, were transformed from temporary rainy season retreats for wandering monks, into permanent centres of public worship and monastic learning with many resident monks, which later came to be supported by royal land grants. From the inscriptions at the sites, I was able to date the last seven Phases, providing a working chronology of Buddhist evolution in this area.

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## Understanding the Sacred Landscape Associated with Kanheri and Its Reflections in Archaeological Material at the Site

Suraj Pandit (Sathaye College)

Kanheri is one of the important Buddhist monastic sites that flourished in western India located within the city of Mumbai. Three phases of development of the Buddhist monastery at Kanheri can be seen; namely, the formative or early phase chronologically defined from the 1st century BCE to the 2nd century CE, the mature phase may be considered from the 2nd to the 10th century CE and the later phase is from the 10th till the 15th century CE. The mature phase at Kanheri can be further divided into three phases as from the 2nd to the 4th centuries, the 5th and 6th centuries and then the 7th to the 10th centuries of the Common Era.

Kanheri is surrounded by numerous archaeological sites mainly structural as well as rock-cut remains of ancient Buddhist monasteries. Literary sources such as Suttapitaka and Divyavadana suggest the affinity of the monastery at Kanheri with the Buddhist monastery at Sopara. This affiliation and coexistence among the monasteries at Kanheri and Sopara continued for centuries and they flourished together.

Epigraphical data from the early period of Kanheri suggests that there were two Buddhist nikayas viz. Bhadrayaniya and Aparaselia which coexisted peacefully at Kanheri from 2nd century CE to 5th century CE. They have left their imprints in the art and architecture of the early period. Some glimpses of early rituals and the use of space with special reference to the introduction of Image worship at the site can be studied in the light of this religious development. The specific use of 'Space' can be observed in the plans of the caves as well as in the settlement pattern of caves at Kanheri.

This religious development can also be seen in Cave 90, one of the unique caves at Kanheri dated to 5th century CE. The cave displays a peculiar set of material culture associated with ritual traditions in Mahayana Buddhism. The iconographic scheme, epigraphical data, architecture and context of the cave suggest the development of certain cult rituals, providing insight into the functioning of the monastery. There is a specific land use pattern that can be observed within the monastic complex. This was monitored by authorities in the monastery. It is not just the cave but its surroundings that were part of the ritual landscape, controlled by the monastery. Kanheri as seen in Caves 3, 87 and 90 provides us with insight in such rituals and land use patterns. Thus, the functioning of the monastery in the formative period and the mature period is not consistent, as a drastic change in the use of 'space' apropos rituals can be seen at Kanheri.

To this end, the paper intends to understand various sectarian and cultic developments as reflected in the art and architecture at Kanheri. These developments are proposed to understand the material remains of the caves suggesting the rituals associated with them. The primary objective of this paper is to study the functioning of the Buddhist monastery at Kanheri as regards the

pattern of Buddhist settlements in the region and the development of ritual traditions reflected at Kanheri. Another objective of the paper is to understand the role played by the Buddhist monastery at Kanheri in the development of the overall religious landscape in the region through ages.

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## Looking as "Spiritual Exercise:" The Case of Central Pillar Caves and Their Role as Meditation Aids in the Rock Monasteries of Kuča

Alice Casalini (University of Chicago)

Although the central pillar caves in Kuča have been discussed extensively, most scholarship has focused on the iconography of their painted murals. Many studies discuss the complex net of jātakas and avadānas on the haunches of the barrel vault in the site of Kizil, and several deal with the identification of specific stories and figures within each scene in the cave and their textual parallels. While this type of research is the necessary foundation for the interpretation of religious art, it has also divided the paintings from the space they inhabited. Not only are some murals physically distant from Kuča, held in European museums, but they are also conceptually detached from their environment. Few studies have examined the paintings within their spatial context and even fewer have investigated the space of central pillar caves as a whole.

My contribution discusses how the architectural and decorative design of Kučean central pillar caves structured a specific religious experience for the beholders. I tackle this issue by situating the beholder's vision within the cave and by investigating how the experience of moving through the space challenged and transformed ways of looking as one progressed from the exterior of the cave to the rear areas. This situated vision – dependent on the body moving across space, and the consequent changes in viewpoints and perspectives – allows us to access some aspects of the viewer's original response to the totality of the space of the cave.

Following Howard's position that visionary practices played a fundamental role in Kučean meditation, I discuss the mechanisms put in place in the layout and décor to guide a meditator in their practice. I argue that central pillar caves were designed to lead the beholder through a spiritual experience centered around degrees of looking. This experience would get progressively more subtle as one proceeded from the antechamber towards the rear areas of the cave: not only the subjects of the paintings shift from a vision of the Buddhist cosmos to the moment of the Buddha's death; but the formal characteristics of the murals also changed in response to the physical features of the space. As the size of the rooms decreased, and the level of light diminished, the viewer would be ushered into a progressively narrower space, be compelled to move closer to the walls to look carefully at the details, without ever being able to grasp the totality of the decorative program at once.

The central pillar caves of Kuča, far from being a still monument to Buddhist history, were the dynamic center of a meditation practice where looking was understood as a spiritual exercise. The beholder was forced to perform a mental exercise of reconstructing the cave's whole space and its design in their mind, a process that parallels the spiritual practice of recollection in the mind, as it is described in the rich textual tradition on meditation across the Buddhist Canon.

## Solids and Voids (虚与实): The Morphology of the Rock Monasteries of Kuča

Giuseppe Vignato (Peking University)

To date the study of the rock monasteries has been mostly focused on individual caves or parts of them. This paper suggests a shift of perspective by examining the empty spaces within the monasteries, and exploring what they might tell us.

This talk introduces several concepts. Firstly, the symbolic if not physical boundaries which delimit surface Buddhist monasteries are present in both in modern monasteries and have been identified in the course of archaeological excavations of ancient monasteries. They were certainly present in the rock monasteries as well. Not only was it necessary to differentiate between the sacred and profane space, but boundaries were required for the carrying out ecclesiastical acts. The boundaries could be idealized lines linking natural markers such as a river, a large stone or even a tree. Such ephemeral traces, although they would have been clear historically, are all but impossible to detect in the modern day. We can try to identify them based on the placement of extant caves, that is, starting from the space they enclosed.

Secondly, once the approximate location of the boundaries of the rock monastery is known, the likely location of the main gate(s) to the site can be hypothesized. Thereafter it is possible to extrapolate the main axis of the monastery, likely a straight line from the entrance gate to the main building or cave. This axis would have been immediately obvious to devotees entering the monastery. It would have guided the visitor in 'reading' the other elements of the site. An understanding of the site axis can inform our interpretation of which are the primary and secondary structures within the site.

Once defined, the boundaries will reveal that each rock monastery consisted of an harmonic and balanced interplay of structures (实) and functional empty spaces (虚). Apart from the extant structures, the caves, there are large 'empty' spaces isolating and connecting the different districts of the monastery. In the past I have discussed some of these empty spaces in terms of 'connective architecture'; this time I will tackle their nature from the perspective of 'void and solid', thus proposing a more comprehensive way of looking at the rock monastery. Once the areas of the monasteries without caves are looked upon as spaces or 'voids' fulfilling specific purposes, the 'empty' spaces acquire meaning and emerge as essential elements of the monastery itself.

Apart for the loss of physical boundaries, several other elements hinder the complete reconstruction of the rock monasteries. The most detrimental is the lack of a reliable periodization, since the boundaries and the space they enclosed probably changed over time with the development of the monastery. To show the feasibility and usefulness of this theoretical approach, some rock monasteries in the ancient kingdom of Kuča are interpreted using this perspective to show the kind of results that can emerge from the study of space with rock monasteries.

The current state of study of ancient rock monasteries such as Kuča can be looked at as a glass half empty or half full. It is our duty as archaeologists to learn from the empty half.

## Panel 47: Theory and Practice in Engaged Buddhism of Asia

Convener: Lee Doheum (Hanyang University)

### Panel Abstract

This panel examines the theories and activities of engaged Buddhism in India, Vietnam, China, Taiwan, and South Korea by analyzing engaged Buddhism's limits and looking for alternatives. In modern eras, Asian countries have suffered turmoil such as colonization, dictatorship, and war. Although they achieved modernization, independence, democratization, and economic development by overcoming those hardships, the nations are still plagued by the shadows of inequality, alienation, community dissolution, environmental issues, and more. Witnessing the problems, engaged Buddhists placed more emphasis on participating in social activities to remove social duka and environmental duka with compassion than on practicing to achieve personal enlightenment. Theoretically, engaged Buddhists reinterpreted Buddhist teaching to support their social activities; practically, at the risk of their own lives, engaged Buddhists fought against colonial rulers, dictatorships, and unjust systems. Some wanted to create a modern Pureland. Some expanded their compassion to animals and plants. By analyzing activities and theories of engaged Buddhists, we explore the role that Buddhism will play in the future. Specifically, what are the new doctrines of Buddhism to reinterpret for future issues? What is Buddhism's direction in response to the neoliberal system as it becomes more and more depressed in the wake of the fourth industrial revolution?

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### A Theory and Practice of Engaged Buddhism as an Alternative to the Humanitarian Crises of the 21st Century

Lee Doheum (Hanyang University)

Humanity is now facing several crises. Core among them is the climate and environmental crisis, the maximization of inequality, and the increase in violence and terrorism. The degree has crossed the critical point. Unless we transform now, human society will fall into a dystopia. Therefore, the author finds the alternative wisdom in Buddhism but fuses it with Western science. We need to interpret Buddhism new according to the context of the 21st century. If we overcome the climate crisis, it is necessary to establish the Buddhist ecology of Bul-il-bul-i(neither-one-nor-two) and to switch to living in an economy of contentment with less gain. If we build a more egalitarian and just society, it is necessary to shift from the economics of plunder to the economics of mercy(karuna). And we should establish Hwajaeng Buddhist communities in various places. Ignorance, madness, the banality of evil, and obedience to authority are only the surface causes of genocide. The root cause of this is identity. If Hitler had asked Eichmann to slaughter German right-wing middle-class citizens, he would not have obeyed with sheer thoughtlessness. Therefore, the alternative is to change the paradigm to Nunbucheo(Buddha-in-your-pupil)-difference as interdependent-becoming that completely deconstructs identity and practices it with empathy and compassion for the pain of others. Above all, we must now exercise our 'compassionate anger' against the powers that force suffering, violence, exploitation, discrimination, inequality, and death on the weak and the living. The state must also transform into a compassionate

eco-welfare state, where compassion for the weak rather than money and power drives almost all policies and actions.

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## The Role of Dependent Arising and Not Killing for the Climate Crisis Prevention

Sungwoo Jang (Dongguk University)

Buddhist scriptures explain "Because this exists, that exists, because this arises, that arises" about dependent arising. Buddhism explains everything through pratīyasamutpāda, not only human affairs but also natural phenomena. Everything has the cause and effect relationship so that there is nothing happening without cause. There is nothing existing independently in human and nature. Therefore dependent arising means that everything is interconnected. Thus dependent arising could be a worldview overcoming problems of modern economics regarding human as end but nature only as development object because the theory of dependent arising involves the meaning that human and nature have equal important value together. But dependent arising rather has an aspect of accepting reality passively because the interdependence logic might suggest an onlooker's attitude to contradictions in real society and uncritical conformity to the established order. Rather, not killing as a precept emphasizing the value of respect for life can be utilized as ecological act ethics inducing positive participation in climate crisis prevention. The current climate crisis is driving the ecosystem of the earth to sixth mass extinction. The current climate crisis could become the cause of ecocide and numerous casualties. The practice of not killing on the basis of merciful heart is needed for climate crisis prevention. We get impetus for climate crisis prevention from merciful hearts laying stress on life. The role of dependent arising is sufficient as theories to human and nature understanding. The practice of not killing on the basis of merciful heart could be ecological act ethics for climate crisis prevention. Moreover, because not killing is the first precept that every Buddhist should observe, not killing could be guidelines for practical climate crisis prevention movement.

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## The Socio-ethical Interpretation on Engaged Buddhism of Korea

Byung Kee Pak (Korea National University of Education)

Social ethics makes up the structural dimension of moral problems. The individual gets off a moral judgement and it follows in him and the low of act to include the institutional or cultural background which receives an effect from process inside scope of ethical crane discussion. Asian engaged Buddhism is Asian region Buddhists about under engaging reduces a social pain directly in social problem and the practical effort which does to touch alias grudge all. It will slant an interest in problem of the specific society and it happens from point to keep a social dimension, the possibility it being joined together with ethical practice it is the possibility from point it could be interpreted with social ethic also it is opened.

Asian engaged Buddhism, it begins Korea specially from this discussion and Vietnam, from Thailand back and it is developed and after trying to seek the practical features which appear in all participation Buddhism motion, it's interpretation tries reading the low man with underdeveloped genital organ from viewpoint of social ethic. Sees and concretely the participation ceremony of leaving home and authorization member each person in what kind of method to be exalted

it fixes a focus one who is been revealed with social dimension, the reporter to examine closely the socio-ethical connection and meaning it does. It will reach and to lead Asian engaged Buddhism in change of the civic society whole sees expects with the fact that it will be the possibility also the current events regarding the plan it will be able to contribute actively getting.

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## Female Movement in Asian Buddhist Society

Chungwhan Sung (Dongguk University)

Due to paucity of autonomy in Tibet and southeast Buddhist countries, can we say that there are no female religious leaders or teachers since they cannot be authorized as official nuns?

Kusuma Devendra, the first nun in Sri Lanka, after a lapse of nearly a millennium and nine others received higher ordination in 1996 from the Korean Samgha of the Jogye Order. They were ordained in Sarnath, India under the auspices of the Indian Mahabodhi Society. Since the traditional lineage of Buddhist nuns was lost 1000 years ago in Sri Lanka, the traditional hierarchy in Theravada society could not accept the new ordination.

Thai Buddhist female "Maejis," who are banned from receiving official ordination of nuns in Thailand. The ordination service was held to ordain around 10 Maejis, Korean monks and nuns taking part as precept witness venerable. The Sangha Council, however, has prohibited females from receiving novice precepts since 1928 and the Buddhist priest law enacted in 1992 has officially denied females to become nuns. Chatsumarn Kabilsingh (Dhammananda) was the first Thai woman to take full Bhikshuni ordination, which was, at this time, also against Thai law.

Several circumstances have changed after then, and now society has come to see the necessity for Bhikshuni Sangha. In contrast to their changing social status and circumstantial gender inequality in the monastic community still observes even if there is no reason to discrimination between qualities and quantities of nuns' status. Nuns themselves perceived their religious roles and identities and extended their own autonomy.

In this presentation I will try to show how nuns/female devotees have been straggled against social circumstances. In addition, I will show in the course of this long history they have often been marginalized and subordinated. Despite that, they have built their own traditions and identities, as well as established autonomous roles in religious society.

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## The Life and Peace Movement in South Korea

Lucy Hyekyung Jee (Yonsei University)

After Korea achieved democracy in 1987, socially engaged Buddhism in the country changed its goal from achieving political democracy to addressing various social issues. The environment and peace movement has become more crucial since the 1990s. The Jungto Society and the Indra's Net Life Community lead this movement along with the Buddhist Environmental Association. The Jungto Society established the Korean Buddhist Environmental Education Institute and since 1994 has run an ecology workshop to change people's perspectives on the environment. For the peace of the Korean Peninsula, the organization also practiced one thousand special prayers and offers programs to understand North Korea and the peace movement. In 1998, the

Indra's Net Life Community began helping people who wanted to move from the city to the country. People's return from the city to the country is considered the reconciliation between nature and humans. Gradually, the group expanded its works to the environmental movement. The organization's activities are based on the life and peace sutra written by Dobop sunim, which contains the teaching of the Huayan (Hwaeom) school. The Buddhist Environmental Association was established in 2001, after Buddhist activists protested the construction of a dam in Jiri mountain. Since then, the association has been engaging in various activities related to the life–peace movement. The stress points of these groups' works are different but all based on interdependent worldviews in Buddhism.

## Panel 48: Vasubandhu's Abhidharma Philosophy

Convener: Oren Hanner (New York University Abu Dhabi)

### Panel Abstract

Vasubandhu's Abhidharma writings constitute a rich source of knowledge for some of the most fundamental ideas and theories developed by Buddhist and non□Buddhist philosophical schools of his time. As such, his philosophy – as preserved in the Abhidharmakośabhāṣya, the Pañcaskandhaka, and the Karmasiddhiprakaraṇa – relates itself intertextually to numerous earlier and contemporaneous textual corpuses, while being acknowledged and critically interrogated by works of competing philosophical circles in India. Taking a philosophical perspective on these works, the present panel explores questions in metaphysics, epistemology, ethics, and philosophy of mind which arise in Vasubandhu's texts, and in texts that respond to his stances.

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### Atomism in Vasubandhu's Abhidharma-Kośa

Mónika Szegedi (Eötvös Loránd University Budapest)

My paper analyses some problems of the concept of atom (paramāṇu) in the Sarvāstivāda Abhidharma tradition.

According to Vasubandhu's Abhidharma-Kośa, the atom (paramāṇu) can be viewed from three aspects. (1) It is the smallest physical measure (pramāṇa), ca. 0.1 μm, so it is *extended*. (2) As the ultimate, theoretical limit (paryanta) of the reduction of matter (rūpa), it is *indivisible* – a space-occupying resistant material entity with no parts and no spatial directions. (3) It is a *combination* of inherent, co-operative qualities or rather functions (dravya): the elemental functions like cohesion (~water), the sensible qualities like colour and (in a living being) sensitivity, e.g. the ability to see. These sub-atomic factors are not substantial entities, in spite of the term 'dravya'. They are niyata-sahotpādāḥ, 'necessarily co-occurring', not independent particles, so this analysis will not make the paramāṇus 'molecules' – contrary to the standard interpretation and translations. Paramāṇu is a transitory unit of these functions. This interpretation is based on the Sanskrit and Tibetan versions of the Abhidharma-Kośa and a few other Sarvāstivāda sources.

In the secondary literature on Vasubandhu's atomism, the conceptual pair saṁghāta-paramāṇu 'molecule' and dravya-paramāṇu 'atom' is ubiquitous. First I will show that this theory is un-

known to Vasubandhu, he never mentions or suggests this pair. The word saṁghāta-paramāṇu does not even occur in the Abhidharma-Kośa, and dravya-paramāṇu is a hapax in the Bhāṣya at 1.20ab, mentioned by an opponent, and does not seem to have this meaning.

Then I will trace the sources of this misunderstanding. The immediate source is, of course, the immense authority of Louis de La Vallée-Poussin: his French translation of the Abhidharma-Kośa was published between 1923 and 1931, i.e. before the original Sanskrit text was found. Although the Tibetan text was also known, he decided to follow Xuánzàng's 7th-century Chinese translation. Now Xuánzàng uses wēijù 微聚, 'particle-aggregate, molecule' for paramāṇu, suggesting that he read saṁghāta-paramāṇu or paramāṇu-saṁghāta. Since in many other places Xuánzàng combines Vasubandhu's text with commentarial explanations, we look for this interpretation in the commentaries, and we do find it in Yaśomitra (6th century); in fact, he has the whole theory of the pair molecule–atom, most clearly at the key passage on Abhidharma-Kośa 2.20. Yaśomitra's interpretation may have been suggested by Saṅghabhadra's earlier commentary, but this text is not available in Sanskrit or Tibetan.

Finally, I will shortly reflect on the importance of the proper understanding of Vasubandhu's original theory. Contrasted with the familiar and simple corpuscular atom–molecule analysis, his reduction of matter first to atoms, then atoms to momentary combinations of functions offers a way subtler, and surprisingly modern approach to reality.

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## Does the Viṁśikā's Author Reject the Abhidharmakośa?

Ferenc Ruzsa (ELTE University, Budapest)

According to his (somewhat legendary) biographies, Vasubandhu in his younger years was an adherent of the realist Sarvāstivāda school and he composed the still today most influential compendium of that tradition, the Abhidharmakośa. Later Asaṅga converted him to Mahāyāna and he wrote several seminal works of the idealist Yogācāra tradition, among which philosophically the most important is probably the Viṁśikā.

We might think that there is little common ground for an idealist and a realist, yet it has been long noticed that many Abhidharmic categories and analyses reappear in the Yogācāra treatises. In fact, in several Mahāyānic educational systems the Abhidharmakośa is an important part of the curriculum, preceding the Yogācāra and Madhyamaka philosophies.

Still we would expect that Vasubandhu as a new convert will emphatically assert the superiority of his new convictions and enthusiastically refute his old beliefs. In this paper I will look at this question specifically comparing the approaches of the Viṁśikā and the Abhidharmakośa to several fundamental concepts: artha, vijñapti, dharma, dravya and dharma-nairātmya. The analyses given of the reality of devils (naraka-pālāḥ, 'hell-guards') and atoms in the two treatises will also be contrasted.

The picture emerging is that the relation of the two philosophies (at least as Vasubandhu saw it) was not like Newton's to Aristotelian physics but rather like Einstein's to Newton. Not so much a rejection, rather an extension by unification.

## Vasubandhu on the Problem of Contact and Directionality

Amber Carpenter (Yale-NUS College)

At AKBh. 1.43d, Vasubandhu addresses the Problem of Contact at AKBh. I.43d - the worry, namely, that true simples cannot touch without either collocating or turning to be partite, after all. While this looks like the same problem considered in the more familiar Twenty Verses, Vasubandhu here does not determine that the problem is insurmountable. However, he rejects previous attempts to avoid the problem either by appealing to aggregates that touch while their constituent atoms do not, or by introducing a gap between supposedly touching atoms. I will evaluate Vasubandhu's criticisms of these alternatives, and explain the philosophical pressures for resisting 'gappy' explanations. Vasubandhu's own novel solution to the Problem of Contact is disarmingly simple: rūpa-dharmas are dimensionless points of resistance. This suffices to make aggregation possible, and to allow immediate adjacency without partition. I will consider how this can respond to Saṅghabhadra's objections. Vasubandhu's opposite conclusion to what looks like the same objection in the Twenty Verses arises because the objection has been reformulated to target spatial locatedness in particular, and not extension, which turns up a new sort of phenomenon which atomism genuinely cannot explain.

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## Denying Intermediate Existence: A Theravādin Response to Vasubandhu

Rupert Gethin (University of Bristol)

An early Abhidharma dispute concerns intermediate existence (antarābhava) between lives: the Pūrvaśailas, Sarvāstivādins, Sammatīyas and Vātsīputrīyas advocated it, the Mahāsāṅghikas, Theravādins, Dharmaguptakas and Mahīśāsikas denied it. The Theravāda Kathāvatthu sets out some general objections to the notion but either does not know or ignores the arguments we find set out in later texts. In chapter three of his Abhidharmakośabhāṣya Vasubandhu discusses the notion of intermediate existence at some length. He argues that an intermediate being is required to account for the continuity of the causal series of the bundles (skandha) across different lives: without an intermediate being there is an unbridgeable causal gap when a being dies in one place and is reborn in another. He rejects the example of a reflected image, which is adduced by the advocates of immediate rebirth, including the Theravādins, as an instance of causality operating across a gap, and seeks to demonstrate that such examples cannot fit the circumstances of rebirth. What seems to have gone unnoticed in modern scholarship is that an Abhidhamma subcommentary (the Kathāvatthu-anuṭīkā), a seventh-century work of Jotipāla or Dhammapāla, offers a detailed response to the arguments set out by Vasubandhu in the Abhidharmakośabhāṣya and seeks to reassert the appropriateness of a reflection as an illustration of causality across a spatial gap. This response constitutes concrete evidence that the northern Indian Abhidharmakośabhāṣya was familiar to Theravādin scholar monks in the early seventh century in southern India and Laṅkā.

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## Vasubandhu on the Metaphysics of Streams and Flows

Sonam Kachru (University of Virginia)

We know (from works like the Pudgalapratiṣedhaprakaraṇa), that Vasubandhu's notion of a concrete particular (dravya) is not that of a substance, or a property-possessor--instead, in some

sense concrete particulars are property particulars. We also know from this work (and others, like the Abhidharmakośabhāṣyam), that concrete particulars, furthermore, are not best understood as continuants, but as occurrents, varieties of happenings. When Vasubandhu adverts to the language of the grammarians to express this point, he speaks of bhāva, the kind of thing which a verb, rather than a noun, picks out. Let's call these events for now. Here's where things get interesting. Vasubandhu, while denying that concrete particulars are continuants, and while giving us to think that he has in mind something more like events, also denies that events, truly speaking, are temporally extended. Thus, his proof of momentariness, tells us that events, strictly speaking, do not last longer than their initial conditions. Call these limit-occurrences. The question is this: is this all Vasubandhu thinks there is, such that any temporally extended sequence of such limit occurrences must be thought some variety of a logical construction? I think not. I think Vasubandhu cannot believe this, on pain of losing sight of his own analytic commitments in his philosophy of mind and his distinctive views of causation which foreground a saṃtāna, a connected sequence of limit-occurrences, in a special way. And I think that he need not think that. To see this, we need to revisit Vasubandhu's distinctive commitments with respect to saṃtāna-s: In this talk I will attempt to reconstruct Vasubandhu's use of saṃtāna, a connected sequence of limit occurrences, as a specification of how events occur and not as a candidate for some further variety of concrete particular. (One way to put it is that saṃtāna is part of a theory of tokening, and not part of the analysis of types.) We will add finer-grain to our sense of a saṃtāna--by distinguishing sequences on four-dimensional views from Vasubandhu's presentist conception of sequences exhibiting intrinsic change. And we will explore (premodern and modern) arguments for and against the adverbial emphasis on the process rather than the ostensible product (a mereological whole). I will try and defend this strong thesis: the notion of a limit occurrence, for Vasubandhu, entails something like his adverbial sense of a connected sequence. I find it inconclusive, however, whether or not Vasubandhu would say that what there is, then, most fundamentally, are processes.

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## How Not to Do Things with Others: The Conditions for Shared Agency in the Abhidharmakośabhāṣya

Oren Hanner (New York University Abu Dhabi)

Abhidharma literature offers a very limited philosophical analysis of actions performed together by multiple persons. When questions about the conditions under which a number of doers may be associated with a single karman arise, the Indian and Tibetan traditions often refer to two anecdotal treatments of this issue in the Abhidharmakośabhāṣya (which appear elsewhere in various other works, as well). The first, developed in AKBh IV:4, concerns the karmic retribution of an action performed by one singular agent but ordered by another agent. The second treatment, found in AKBh IV:72, considers the karmic retribution of a group of people, when one of its members carries out the action. Although the explanation that Vasubandhu gives of these instances is minimalist, these short treatments encapsulate key technical terms from Vasubandhu's theory of karman – such as preparatory action (prayoga), that which is to be done (kārya), and intending (cetanā) – which allow for an elaboration of the conditions for shared agency. In the present paper I will aim to do two things. First, I will seek to give an account of shared agency drawing on the aforementioned passages and the philosophical principles to which they allude. Specifically, I will suggest that for Vasubandhu intending is always individual and that the mental

element that is responsible for the coordination of actions undertaken by multiple singular agents falls under a different category, that of mindfulness (smṛti). Second, based on this analysis, I will propose a number of possible reasons for the reluctance of Buddhist philosophers to deal with questions of shared agency.

## Panel 49: Wall Paintings in Buddhist Asia: Narrative and Audience

Convener: Sarah Richardson (University of Toronto)

### Panel Abstract

This panel will bridge developing conversations and research about Buddhist mural paintings in different historical and religious contexts across Asia, with special attention paid to the medieval period, and to understanding how and what decorated Buddhist walls sought to communicate and to whom. Special attention to contexts of images and textual inscriptions together will forge fruitful ground for interrogating relationships between "elite" circles of textual production and "popular" domains of devotional practice, and will question the kinds of texts that were chosen for walls, what and why visual words were so often incorporated into pictorial panels, and the role and development of narratives in architectural contexts. Bringing together scholars working on walls from different parts of the medieval Buddhist world, this panel will interrogate if and how murals were a "public" forum of communication, and how they can be interpreted to better understand how Buddhist institutions made meaning within their communities.

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### Picturing the Public in Medieval Tibet

Sarah Richardson (University of Toronto)

How were everyday people pictured in narrative paintings? When artists painted people, what was shown about them, how were they made to behave, what groupings and actions could define them, and what differences or similarities to the bodhisattva did they exhibit? Studying an extensive set of one hundred Jataka paintings created in the fourteenth century at the Tibetan monastic temple of Shalu, a set of paintings that are among the earliest and largest extended narratives surviving in Tibetan art, this paper will examine how and in what ways people who are not the bodhisattva, but who were shown alongside him across his many lifetimes, were represented. Examining in particular the paths of their gazes, the expressions of their gestures, the use of hieratic scale amongst them, and purposeful inclusions of differences including gender and race, this paper will make some tentative suggestions about the possibilities of using narrative paintings to better understand social histories. Given that these are paintings chosen in particular for an architectural space (a large enclosed circumambulatory passage) that would have been a space most frequently visited by non-monastic audiences visiting a temple, how did depictions of "everyday people" serve to socialize people into modes of behaviour, devotion, or hierarchy? In what ways, thus, can paintings be useful for a fuller project of understanding social histories?

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### The Demons of Kucha

Monika Zin (Saxon Academy of Sciences and Humanities/Leipzig University)

With their hair standing on end, spiky ears, in the shape of pots or in the shape of leaves, wearing armour and calf-warmers and carrying weapons – we encounter these demons frequently in paintings decorating the cave temples of Kucha. Distinct individuals appear in a context that is clearly Buddhist. We see them among the auditors of Buddha's sermons or as the guardians of the relics. Some of the settings in which they are found can be traced back to the Indian custom of showing the troops of the Four Great Kings (of the four directions of the compass) as protectors of the dharma and of the sanctuaries. Here, however, our ability to explain the demons through Indian prototypes ends, and we are left with countless enigmatic personages depicted with multiple terrifying characteristics whose significance must only be explained. Among the Buddhist narratives there are several multiscenic representations which illustrate stories of the demons. We see demonesses, combat between demon groups, and demonic rulers. The soteriological meaning of such depictions was of importance and can be explained by means of both Buddhist and non-Buddhist sources.

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## Changing Buddha Bioramas in the Shadow of Anti-colonial Struggles - Redefining the Sasana's Contours

Lilian Handlin (Independent scholar)

The paper presents a 19th century Burmese endowment that featured components hitherto left out of the Buddha bioramas. These bioramas (the term coined by John Strong) since the 11th century were painted on the walls of Mon and Burmese donative shrines. These bioramas also responded chameleon-like over the centuries to existential pressures encouraging adjustments to their content. Much has been written on Burmese contentions with and resistance to the challenges of colonialism. The appearance of new building blocks inserted into how the Buddha biography was reconstituted in the 19th century reveals yet another facet of these contentions. The one discussed in this paper materialized on behalf of redefining the meaning of the sasana as a concept, its contours, its markers - and their visibility.

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## Stupas and Cave Temples with the Buddha's Biography as a Building Block of Meaning

Dessi Vendova (Graduate Theological Union)

The story of the Buddha's life is without any doubt the founding keystone at the very center of the formation of Buddhism. It's a story that has had a profound and long-lasting impact and influence on Buddhism and its transmission for centuries, especially during its formative and early development.

Visual representations of the narratives of the Buddha's lives are ubiquitous at early Buddhist sites such as stupas and rock-cut cave temples. This was a phenomenon that originated in India and spread and developed beyond its lands, with a significant and momentous impact on the cultures it reached. I suggest that the story of the Buddha's life in early Buddhist literary and visual culture should be understood not so much as a record of his life, but more so as a story about the building of the perfect body of a Buddha.

With this thesis in mind, I suggest a re-evaluation of the meaning and function of the visual representations of the Buddha's extended biography ubiquitous at early Buddhist sites and re-examine its central role in the construction of stupas and cave temples and related ritual practices. I put forward that contrary to the common and long-held art historical explanation, the extended story of the Buddha's life at Buddhist sites is soteriologically significant rather than merely didactic.

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### Jeweled Canopy: A Conceptual Model of Buddhist Caves in Medieval China

Chenchen Lu (Harvard University)

The early 6th century witnessed a shift of design paradigm in the Buddhist caves of Dunhuang. The so-called truncated-ceiling type (fudouding, 覆斗頂) quickly replaced the central-pillar type and became the dominating form of caves. The most astounding feature of the new type is a small but elaborate canopy painted at the center of the ceiling. Moreover, close observation of the structural elements of the ceiling reveals that the entire ceiling was intended to imitate a canopy.

Why was a textile-covered structure adopted as the prototype for a rock-cut cave? My research explores the textural basis and cultural perception of the jeweled canopy (baogai, 寶蓋) in early Medieval China. I argue that the jeweled canopy was conceived as a device for cosmological vision and soteriological transformation. Moreover, the jeweled canopy, as a conceptual model, had been further adapted to shape other types of structure, such as pagodas and reliquaries, in Medieval China.

## Panel 50: Yoga in Buddhism

Convener: Klaus-Dieter Mathes (University of Vienna)

### Panel Abstract

Alongside the current popular discourse about the similarities and differences between Buddhism and yoga, more serious academic discussions have recently emerged that explore the earliest written evidence of haṭhayoga, which have been located in, among other sources, the Buddhist tantric text Amṛtasiddhi. Yoga is currently typically seen as a beneficial practice that has bridged the divides between the doctrinal or religious traditions. Contrary to the over-emphasis of āsanas in popular Western yoga movements, though, the main focus of traditional yoga in South Asia has lain on the "union" (yoga) with, or realization of, the ultimate. It is also in this sense that the term yoga, or variants of it (such as prayoga), was used in the context of older forms of Buddhism, such as śamatha and vipaśyanā, or the fourfold prayoga of realizing suchness in Yogācāra. Moreover, haṭhayoga and the Buddhist Highest Yogatantras share the essential element of prāṇāyāma practice. Given these similarities and common grounds, a careful philological and historical study of what the term yoga and its variants stand for in Buddhism is called for.

This panel will focus on any and all aspects of yoga in Buddhism, covering the full range of its occurrence in philosophical tenets on the one side of the spectrum, and the tantric concept of ṣaḍaṅgayoga on the other.

## Do the Yogic Experiences of "Reflections of Emptiness" (śūnyatābimba) in Kālacakra Lend Support to Jonang gzhan stong?

Klaus-Dieter Mathes (University of Vienna)

Already during the initial practice of complete sense deprivation in Kālacakra's ṣaḍaṅgayoga the adept has a direct experience of so-called reflections or images which emerge from space. These reflections of emptiness are beyond the conceptually constructed duality of a perceived object and perceiving subject, and have been compared to the magical images seen by a young virgin in a divinatory mirror. Related concepts are viśvabimba, sarvākārabimba, and ākāśodbhavabimba, which stand for either an emptiness that displays supreme forms (sarvākāravāropeta¬śūnyatā), or Mahāmudrā in the form of Viśvamātā (i.e., the female consort of Kālacakra) emerging from space.

For the Jonangpas, these notions point to an ultimate emptiness that is primordially endowed with buddha qualities, an ultimate buddha nature that is empty of other (gzhan stong), i.e., of what does not belong to it. In the present paper I will critically analyze this claim by evaluating Jo nang Nya dbon Kun dga' dpal's (1285-1379) 'Od gsal rgyan gyi bshad pa against the backdrop of the pertinent Indian Kālacakra material.

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## Of Blossoming Flowers and Rising Suns: Tāranātha on the Unfolding Direct Perception of Buddha Nature in the Ṣaḍaṅgayoga of Kālacakra

Filippo Brambilla (University of Vienna)

This paper analyzes the basic mechanics and nature of the experiences disclosed in the sixfold yoga (ṣaḍaṅgayoga; sbyor ba yan lag drug) of Kālacakra as discussed by the renowned Jo nang scholar rJe btsun Tāranātha (1575–1634) in his Blazing with a Hundred Lights ('Od brgya 'bar ba), the addenda to his acclaimed instruction manual, Meaningful to Behold (mThong ba don ldan).

Through the application of a series of specific gazing and breathing techniques and postures, the practitioner is said to funnel the winds (vāyu; rlung) into the central channel (avadhūti; rtsa dbu ma), thereby blocking the ordinary conceptual activities and giving rise to wisdom. According to Tāranātha, starting with withdrawal (pratyāhāra; so sor sdud pa), the first branch of the sixfold yoga, one disengages from the ordinary senses and creates the essential conditions for the emergence of the supra-sensory direct perception of emptiness qua buddha nature. In accord with the Jo nang view of an ever-present and fully-fledged buddha nature, such an experience is qualified as not being limited to a mere blank state but entails an evolving display of supra-sensory aspects that are subsumed under the ultimate category of reflections of emptiness (śūnyatābimba; stong pa nyid kyi bzugs brnyan). The present paper examines vivid metaphors provided by Tāranātha in support of his position and some of the reasoning behind them.

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## A dGe lugs Critique of the Jo nang Sixfold Yoga Theory

Tamphel Konchok (Vienna University)

According to the dGe lugs interpretation of Prāsaṅgika Madhyamaka, the ultimate truth (don

dam bden pa) is posited as a nonaffirming negation (med dgag), the absence of true existence (bden par grub pa) of all phenomena, which arise dependently and thus lack independent existence. The ascertainment of this view is not reduced to a sterile intellectual exercise but is the essential prerequisite for any tantric path, which will culminate in the direct realization of that very emptiness. On the contrary, the Jo nang tradition maintains that the ultimate truth is only empty to the extent that it is devoid of relative phenomena and adventitious stains. The ultimate is empty of other (gzhan stong) but not of its true intrinsic essence (rang gi ngo bo bden pa). Therefore, its eventual direct realization is portrayed as an emphatically positive experience rich in manifest qualities.

In the present paper, I will compare and contrast the dGe lugs and Jo nang interpretations of key points in the practice of the sixfold yoga within the completion stage of the Kālacakratantra system. I will give special attention to the crucial topic of stong gzugs, the object that is generated and cultivated throughout this advanced practice, and the different definitions of it that have been advanced by these two Buddhist traditions. For the Jo nang pas, stong gzugs are "reflections of emptiness" in that they are nonconceptual expressions of the ultimate. For the dGe lugs pas they are "empty reflections" in that they are just relative conceptual elaborations of which the practitioner has yet to realize the ultimate nature—their own emptiness of true existence. I will base my analysis on the biting critique that a leading dGe lugs scholar, mKhas grub rje dge legs dpal bzang (1385–1438), directed against the Jo nang position in his extensive explanation of the Vimalaprabhā, the De kho na nyid snang bar byed pa.

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## Mahāmudrā Theory and the Four Types of Yoga in Tsangpa Gyare (1161-1211), Founder of the Drukpa Kagyu School

Seiji Kumagai (Kyoto University)

Among various Tibetan Buddhist schools, the Kagyu (Bka' brgyud) school produced the largest number of subschools. Within the Kagyu school, while the Karma Kagyu (Karma bka' brgyud) school is the most influential, the second biggest school is the Drukpa Kagyu ('Brug pa bka' brgyud) school concerning the number of adherents. In order to comprehend the Drukpa Kagyu school, we need to understand its founder Tsangpa Gyare Yeshe Dorje (Gtsang pa rgya ras Ye shes rdo rje, 1161-1211). It is necessary to read his collected works directly to try and make sense of his views and ideas. Unfortunately, this is an enterprise insufficiently developed so far because of difficulties to access such material until recently. The research group of the author of this paper is now analyzing the contents of all of his collected works.

As reported in Kumagai et al. (2012), Tsangpa Gyare composed various types of work from philosophy to history and Vajrayāna. What are the most important doctrines among these topics for him? They are undoubtedly Mahāmudrā and the four types of yoga. He thus wrote many treatises on such domains. While Mahāmudrā is the very absolute state, the four types of yoga are the steps to climb up to that absolute state. Actually, Tsangpa Gyare explains the four types of yoga in correlation to the stages and paths (sa lam) towards enlightenment. He seems to be one of the first persons who established a correlation between the four types of yoga and the stages and paths. This paper aims to address Tsangpa Gyare's theory of Mahāmudrā and the four types of yoga by referring to all of his works related to them according to the following three steps:

this paper will examine the relationship between Mahāmudrā and four types of yoga;

it will examine the correlation between the four types of yoga and the stages and paths;

and it will examine such preparatory states as four places of straying from emptiness (shor sa bzhi), three places of deviation (gol sa gsum), and three types of appearance (‘char lugs gsum).

The preparatory states are prior to the path of accumulation and the path of preparation. We need to note that these states are not meant for the very elite masters but for ordinary monks, so that they can practice easily. Tsangpa Gyare emphasized such realistic methodology of practice/meditation for common monks rather than focusing only on a small number of elite monks. This proves that Tsangpa Gyare had a realistic attitude concerning education enabling him to receive as many disciples as possible.

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## The Yoga of Light: Visionary Yoga in Late Indian Buddhist Sources and in the Tibetan Etherodox Traditions

Giacomella Orofino (University of Naples “L’Orientale”)

During the XI and XII cents., a new esoteric religious literature emerged in Tibet where it is possible to observe a development of yogic practices and ideas that considered light as an essential principle. In particular I refer to the doctrines of the Indian Kālacakratantra (KC) system and to the Tibetan Rnying ma etherodox treatises of Atiyoga and of the later Bonpo Zhang zhung snyan rgyud literature. In these traditions an evolving model of visionary yoga took form, where light was seen as the fundamental component of all the universe, both from a cosmological and an ontological point of view.

In his commentary to the Sekoddeśa, the longest fragment of the KC mūlatantra, Nāropa mentions two kinds of yoga, the night yoga (rātriyoga, Tib. mtshan mo’i mal ‘byor) where the yogin has to meditate in a closed dark place. He also refers to the day-light yoga (divāyoga, Tib. nyin mo ‘i rnal ‘byor) where the yogin has to practice with his back to the sun in a space surrounded by four walls whereby the only thing the yogin sees is the empty sky. Staring at the empty sky, without moving the eyes, the yogin will see a sphere (bindu, Tib. thig le). Inside this sphere a black line will arise, whence rays of shimmering light will emanate. This apparition, which embraces the vision of the entire universe, is also described as the image of Buddha (buddhabimba, Tib. sangs rgyas gzugs) or as an image of emptiness (śūnyatābimba,Tib. stong pa’i gzugs). Nāropa describes is as as a pure, translucent vision of the three worlds, endowed with all their aspects and corresponds to the realization of the Saṃbhogakāya.

Soon after its apparition in India at the beginning of the XI cent., the KC literature was transferred to Tibet where it was well received. By the end of the XI, through the XII and XIII cents., we can observe the emergence of tantras in the Rnying ma and Bon tradition where we find similar ideas and images.

As for examples, the day-time yoga and the night time yoga or dark- space yoga practices are very similar to the Rdzogs chen tradition practices of meditation on rays of lights during the day-time and in the dark. I think that evidence of a nucleus that I call “the metaphysics of light” in these traditions should be found in the cycle of the Rnying ma rgyud bcu bdun, in the larger

collection of the Rnying ma r'gyud 'bum and in the Zhang zhung snyan rgyud collection of the Bon tradition. In these contributions I will analyse the passages where these parallelisms are quite evident.

Through a comparative analysis I will highlight the religious dialogue that emerged at the beginning of the Renaissance period in Tibet. Although it is difficult to trace the direct influences and contacts between the Kālacakra yogins, the Rnying ma early exponents and the later Bon Rdzogs chen authors, there is evidence that many ideas, lexicon, yoga techniques and interpretations were circulating among them in a fluid way, suggesting an intense interaction that created nets of influences during a period of Tibetan history that preceded the later organization and consolidation of the monastic systems.

## Section 1 (I): Abhidharma Studies

### The Problem with Orthodoxy: Zhinian's (535-608) Abhidharma Thought

Lu Huang (Temple University)

The sixth and early seventh century witnessed a growing interest in the study of Abhidharma literature in certain areas of China. Treatises such as Dharmaśreṣṭhin's Abhidharmahṛdaya and Dharmatrāta's Samyuktābhidharmahṛdaya, as well as early recensions of the Vibhāṣa had already been translated with the help of Dao'an道安, Huiyuan慧遠, Saṅgadeva, and others, some hundred fifty years earlier. Thus, the study of Abhidharma in the sixth century had more scholastic texts to work with than in earlier periods when An Shigao安世高's embryonic translations of Sarvāstivāda Abhidharma texts were the focus of study. In the mid-seventh century, Xuanzang玄奘 and his team would translate a much larger number of Sarvāstivāda Abhidharma texts. The late sixth, early seventh century can, therefore, be considered a middle period of Abhidharma study in China with a focus on the Hṛdaya treatises, which were of a distinctive Western Gandharan style compared with the orthodox Sarvāstivāda texts associated with Kashmir.

This presentation will discuss the biography and thought of one eminent monk in this period, i.e., Master Zhinian志念, who is mentioned not only in Daoxuan's Futher Biographies of Eminent Monks, but also in two important commentaries of Abhidharmakośa by Xuanzang's disciples Puguang普光 and Fabao法寶. As the Abhidharma teacher of Huixiu慧休 who later taught Abhidharma to Xuanzang before his pilgrimage to India, Zhinian's arguments were often taken to be representative of ancient Abhidharma scholars in Puguang and Fabao's commentaries. In my paper, the biography of Zhinian is translated, and some arguments in the aforementioned two commentaries are presented and discussed with the aim of delineating the development of how certain Abhidharma doctrines were understood in China.

We will show that Zhinian is several times criticized by Puguang as upholding the views of the "Western masters (Ch: Xifangshi 西方師)", which is a title frequently used to refer to Gandharan and Bactrian Sarvāstivādins in Kashmir Sarvāstivāda works such as Mahāvibhāṣa. This accords with the fact that Gandharan texts such as the Hṛdaya treatises, the Aṣṭagranthaśāstra, and the older Vibhasas were the main materials available during Zhinian's time.

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### Vedanā as svabhāva-vedanīyatā and ālambana-vedanīyatā: Developments of the Vedanā Analysis in the Abhidharma

Jahun Junghyun Kwon (Dongguk University)

In both the Abhidharmakośabhāṣya and the Pañcaskandhaka, Vasubandhu identifies vedanā as anubhava(experiencing) of sukha(pleasant), duḥkha(unpleasant), and aduḥkhāsukha(neither pleasant nor unpleasant). When pleasant vedanā, one wishes to attach with it as it has ceased; when unpleasant, one wishes to detach from it; and when neither, one does not result in either of the wishes. How vedanā is experienced is involuntary and thus unavoidable, but what is experienced serves as the information that leads our intention to be voluntarily activated. Vedanā, as a desideratum for understanding the essential teaching of the five aggregates, is a primary

constituent of affective response having a strong conditioning impact not only on full-blown emotions but also on conscious contents with underlying tendency of craving and hatred.

Then what determines the distinct nature of vedanā? Saṅghabhadra in his Abhidhamasamuccaya classifies vedanā into two kinds. One is vedanā of experiencing the objects contacted(ālambana-vedanīyatā, 執取受), and the other is vedanā of intrinsic nature(svabhāva-vedanīyatā, 自性受) which is the experience of a pleasant or unpleasant contact(sparśa), or contact that is different from both. And he specifies vedanā as the latter one. Sthiramati in his Pañcaskandhakavibhāṣā brings the claim of Saṅghabhadra and strongly refutes his idea.

This research aims to present how the vedanā analysis has developed among the different Abhidharmic texts through the svabhāva-vedanā and ālambana-vedanā debate. To do so, it concentrates on three aspects. First, it searches for the origin of the terms svabhāva-vedanā and ālambana-vedanā. They are listed in the enumeration of vedanā which is firstly found in the Mahāvibhāṣāśāstra. The enumeration, along with the two, also includes the vedanā through the present operation (sajmukhībhāva-vedanīyatā, 現前受), vedanā through association (saṃprayukta-vedanīyatā, 相應受), and vedanā as retribution (vipāka-vedanīyatā, 異熟受). The significance of the new enumeration and the representation of each kind need to be further explained. Second, it analyzes the doctrinal background of the svabhāva-vedanā and ālambana-vedanā debate in the context of the citta-caitta dharma. The controversy over simultaneous or subsequent arise of sparśa and vedanā between the Vaibhāṣika and Sautrāntika in the Abhidharmakośabhāṣya provides the rationale behind the debate. When vedanā arising simultaneously with contact and when contact having three qualities of being pleasant, unpleasant and neither, vedanā with qualities different from the ones of contact is not allowed. Thus Saṅghabhadra's argument can be viewed as a rational conclusion of the Sarvāstivāda's philosophy. Third, it looks deeper at the inquiry of what determines the distinct nature of vedanā. Not only Sthiramati but also Dharmapāla in his Vijñaptimātratāsiddhi strongly reject the view of Saṅghabhadra and explain the nature of vedanā in the context of ālaya-vijñāna. Vedanā can't be of intrinsic nature that shares the same experience of contact due to several reasons. It is uncertain whether contact distinctively has the qualities of being pleasant, unpleasant, and neither. Since other mental factors also arise with the condition of contact, it shouldn't be regarded that only vedanā having contact as its cause. Moreover, if vedanā experiences the same quality of contact, then it still requires an explanation of what determines the distinct nature of contact.

Developments of the vedanā analysis in the Abhidharma texts provides both doctrinal and practical understanding of vedanā as a factor always concurrent with our mind.

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## The Abhidharma Buddhist Terms "Name Set" (nāmakāya), "Phrase Set" (padakāya), and "Phoneme Set" (vyañjanakāya)

Seongho Choi (Ludwig Maximilians University of Munich (LMU))

My presentation focuses on the three Buddhist terms "name set" (nāmakāya), "phrase set" (padakāya), and "phoneme set" (vyañjanakāya). In the Abhidharmakośabhāṣya (AKBh), "name" is defined as the "means/cause of ideation" (saṃjñākaraṇa), "phrase" as the "sentence" (vākya), and "phoneme" as the "syllable" (akṣara). Xuanzang also translated the three terms as "name set" (mingshen 名身), "phrase set" (jushen 句身), and "phoneme set" (wenshen 文身)

respectively. Mainly based on this definition and Xuanzang's translation, these three terms have been understood as indicating a word, a phrase, and a phoneme, which are three syntactic units of language.

However, I argue that this definition and translation are only based on one of the various interpretations of the three terms. My argument is based on the contradictory explanations of the three terms in the early Abhidharma literature. For example, one text of the so-called "Hṛdaya literature", which was composed before the AKBh, explains that "name" (nāman) is a "word" (pada) in the Indian grammar, "phrase" (pada) is a "sentence" (vākya), "phoneme" (vyañjana) is a "syllable" (akṣara). This explanation is similar to that of the AKBh. However, another text of the Hṛdaya literature explains that the Sanskrit term vyañjana is the result of the collections of "name" and "phrase". According to this explanation, vyañjana cannot be translated as "phoneme", that is, a unit of language smaller than "name" and "phrase", but as the "whole expression" manifested by "name" and "phrase". These confusing explanations of the three terms in the Abhidharma literature show that the three terms have not been understood as the three syntactic units of language by all Abhidharma Buddhists.

I also argue that the three terms have not been applied in Buddhist texts to indicate the Buddhist doctrine. In early Buddhist texts such as the Āgama or Nikāya literature, the Sanskrit term dharmapadavyañjana or padavyañjana is used for this purpose, namely, indicating the Buddhist doctrine. The term nāmapadavyañjankāya, however, is found only in the northern Indian Abhidharma literature. Therefore, it could be concluded that there had been several words/phrases expressing the Buddhist doctrine before the term nāmapadavyañjankāya was used.

The origin of the three terms should be understood in the context of the object-referent (artha) of the Buddhist doctrine. From the earliest Sarvāstivāda literature on, "name" (nāman) is related to the "superimposition" (adhyāropa) of the "own-being" (svabhāva). It has been also emphasized that understanding Buddhist doctrine, which consists of "name set", "phrase set", and "syllable set", does not necessarily mean understanding the object-referent of the Buddhist doctrine. The Buddhist practitioner should continue to practice to attain the [ultimate] object-referent of the Buddhist doctrine after he/she has learned the Buddhist doctrine.

Through investigating this distinction between understanding the Buddhist doctrine and understanding the object-referent of the Buddhist doctrine, I suggest some possible reasons why the three factors "name set", "phrase set", and "phoneme set" have been said to belong to the category of "the factors dissociated from mind" (cittaviprayuktasaṃskāra). I also investigate how the Indian Yogācāra Buddhists have developed their interpretation of the three factors.

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## The Concept of 'Anulomikā Khantī' in Theravāda Soteriology

Sabin Maharjan (The University of Hong Kong)

According to Theravāda tradition, 'anulomikā khanti' (acceptance in conformity) is a crucial stage, which a practitioner is supposed to experience before the attainment of the ultimate liberation, Nibbāna. In fact, it is defined as an indelible stage in the gradual path to the final liberation in Nikāya texts. Albeit, the definition of the compound 'anulomikā khanti' is ambiguous and abstruse. The compound is also construed as anuloma-ñāṇa in some later texts, such as Paṭisambhidāmagga, Visuddhimagga etc. Hence anulomikā-khanti is a kind of Abhidhammic

concept but it also serves as a theory of practicing patience (khanti). Furthermore, I also argue that 'anulomikā-khanti' itself is a practice that plays a crucial role in regard to the accomplishment of khanti pāramī (perfection of patience). The term anulomikī-kṣānti is a corresponding Sanskrit term which we find in Mahāyāna texts mentioned as a certain level of kṣānti pāramitā.

## Section 1 (II): Abhidharma Studies

### Definitions of the Terms Sāsrava and Anāsrava in the Sarvāstivādin Literature: An Overview of Their Development

Yosuke Fujimoto (Waseda University)

The adjectives sāsrava (being with outflows) and anāsrava (being without outflows) are among the most significant concepts in Buddhist philosophy. Basically, sāsrava is used to describe worldly things, and anāsrava is used in reference to supramundane things such as nirvāṇa. However, there has been a large difference of opinion between Abhidharma schools and even within the Sarvāstivādin tradition regarding the question of what makes something sāsrava or anāsrava. Vasubandhu, one of the most influential scholar-monks of the Sarvāstivādin, formulates the following definitions of sāsrava and anāsrava in Chapter 1 of the Abhidharmakośabhāṣya: A factor (dharma) is sāsrava when āsravas cling to (anu-śī-) it, and a factor is anāsrava when āsravas do not cling to it. These definitions are unexpected because the subject āsrava is associated with the verb anu-śī- in spite of the fact that there is no etymological relation between the two. Thus, we must look for the reason why Vasubandhu makes such definitions.

In this presentation, as a first step toward solving this issue, I shall examine definitions of sāsrava or anāsrava in pre-Vasubandhu Abhidharma works and put forward an overview of their development up to the Abhidharmakośabhāṣya. The first text to be analyzed is the *Mahāvibhāṣāśāstra (Ch. Dapiposha lun 大毘婆沙論), which includes eight definitions of sāsrava and anāsrava. By comparing this series of definitions with the corresponding parts of two other Chinese versions, namely *the Abhidharmavibhāṣāśāstra (Ch. Apitanpiposha lun 阿毘曇毘婆沙論) and *the Vibhāṣāśāstra (Ch. Bingposha lun 鞞婆沙論), and by analyzing controversies in the *Mahāvibhāṣāśāstra over whether Buddha's body is sāsrava or anāsrava, I shall demonstrate that the definitions of sāsrava and anāsrava in the *Mahāvibhāṣāśāstra are the result of a complicated development that parallels the course of the controversies over Buddha's body. Furthermore, taking up Gandhāran Sarvāstivādin works such as the *Samyuktābhidharmahṛdaya (Ch. Zaapitanxin lun 雜阿毘曇心論), after which Vasubandhu patterned the composition of the Abhidharmakośabhāṣya, I shall show that definitions of sāsrava in those works correspond respectively to each of the presumed developmental stages of the definitions in the *Mahāvibhāṣāśāstra, raising the strong possibility that Vasubandhu crafted his definitions in order to simplify the complicated definitions of sāsrava or anāsrava that had developed by his time.

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### (Dis)continuity of Vasubandhu, the Kośakāra and the Yogācāra

Kyoowan Yi (Seoul National University)

Decades after Schmithausen (1967) shed light on the Sautrāntika continuity of Kośakāra Vasubandhu in Viṃśikā and Triṃśikā, Kritzer (and Harada) jumped to suggest that the Kośakāra already was a Yogācāra when he wrote the Abhidharmakośabhāṣya "under the guise of Sautrāntika" (2005: xxviii. cf. 1993, 2000). Kritzer's assumption is that the descriptions of Sautrāntika philosophy are found almost all in the Yogācārabhūmi. Firstly, I contend that the assumption cannot be justified with enough evidence. Cross-checking the references in AKBh., Nyāyānusāra, and Mahāvibhāṣā, Vasubandhu's so called Sautrāntika features do not always agree to that of Yogācārabhūmi. Secondly, according to Kritzer, Vasubandhu "uses the term Sautrāntika to designate the positions in Yogācārabhūmi" (2005:xxx) over orthodox Sarvāstivādin. However, considering the dualistic position of Śrīlāta, the Sautrāntika Sthavira called by Sanghabhadra, it seems rather natural for the Sautrāntika and the Yogācāra share the same ideas on the conceptually constructed world (vijñaptisat), while being diagonally opposite in the idea of the realism on the existence of external worlds. Thirdly, if the Kośakāra were a Yogācāra and he was the same person who composed Vimśikā and Triṃśikā as Schmithausen described, it should be answered 1) why Vasubandhu still betrays some ideas that follow Śrīlāta the Sautrāntika but does not agree with the concepts of Yogācāra in his Vimśikā and 2) why he had to bother arguing for his own position of Śrīlāta or of his originality in AKBh, and later changed it in accordance with the concepts of Yogācāra philosophy?

To answer the questions raised, I focus on the analysis of two key concepts controversial among the Sarvāstivādin, Śrīlāta, Vasubandhu the Kośakāra (AKBh), and the Vasubandhu the Yogācāra (Vimśikā), that is, the problems on 1) the (un)reality of the 12 āyatanas and 2) the interpretation of paramāṇu (AKBh. III.100ab). The reality of the three categories of skandha-āyatana-dhātu were interpreted remarkably different in terms of the philosophical standpoints of the discussants; Sarvāstivādins admitted the reality of all three, but Śrīlāta acknowledged that dhātu only is real, while Vasubandhu stood in the middle in his eclectic position. The differences in their understanding are highlighted when their concepts of paramāṇu and the types of atomic combination are observed in focus. I will demonstrate that the Yogācāric philosophy in Vimśikā is the logical consequence of Sautrāntic Vasubandhu after he refuted the realistic elements of Sarvāstivāda/Sautrāntika, and at the same time developed further the implications of the Sautrāntic notions which are quite distinguished from those of Yogācārabhūmi.

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## On Vāsanā that Preserves Karmic Efficacy: Its Origin and Doctrinal Development

Mingyuan Gao (The University of Hong Kong)

Karma-vāsanā, also known as vipāka-vāsanā, is one of the key notions in the Yogācāra doctrine. This paper investigates the origin of this notion in early Buddhist canonical texts and discusses its development in Abhidharma and early Yogācāra texts. In the Suttanipāta, vāsanā is used in the sense of meritorious habitual imprint of repeated practice according to the teachings of the Buddha. This idea holds good for the Peṭakopadesa and the Nettippakaraṇa, where vāsanā, as a category of suttas, is defined as the cultivation of merits (puñña-bhāvanā) that leads to a better rebirth and restraint (saṃvara). At this stage, the notion of vāsanā implies its connection with karma. In the Abhidharmamahāvibhāṣā of the Sarvāstivāda school, vāsanā is used to denote the karmic efficacy preserved by avijñapti-rūpa. Some Gandhāra Sarvāstivādins, i.e. the "western masters", who do not accept the concept of avijñapti-rūpa favour the notion of vāsanā

to express the idea of karmic continuity. In the early Yogācāra, the idea of karmic vāsanā that determines one's rebirth is found in the Yogācārabhūmi. This idea is expressed in Asaṅga's Mahāyānasaṃgraha as *bhavāṅga-vāsanā. In keeping with this concept, Vasubandhu in his Triṃśikā-kārikā speaks of vāsanā of karma as one of the two main factors that contribute to relinking (pratisandhi).

## Section 2: Buddhism and Its Relation to Other Religions

### What (a computer thinks) the Buddha Taught

Daniel Veidlinger (California State University Chico)

A computerized statistical analysis of the Tipitaka can provide a new perspective on one of the most central questions in Buddhist studies, namely "what did the Buddha teach?" The anthropological literature demonstrates that lived Theravada Buddhism is quite different in practice than the religion as it is often presented in the Pali texts. Post-colonial scholarship has also suggested that the message of the canonical texts themselves is different from the way it has been presented by many of the early Western textual scholars. Buddhism has often been presented as having been constructed from what the Victorians wished it was: a rational, modern-sounding religion of personal experience was assembled from the mass of texts, that both appealed to Western values and allowed the European powers to establish hegemony over the subjugated people's very traditions in addition to their land. Other more devotional aspects of the canon, it is argued, have been overlooked.

All of this has been largely a matter of opinion, because a detailed word by word statistical study of the relative importance of various words and concepts has not been possible until modern computers opened up new horizons for the analysis of large corpora. This paper constitutes an attempt to discern what a computer might think the main messages of Buddhism are, based on its reading of the Tipitaka. However, because information theory explains that it is only differences between messages that convey meaning, these texts must be analyzed in light of their similarities and differences with the texts of other religions. By examining the differences in word frequencies in the Buddhist texts relative to their frequencies in other religious texts, we can finally begin to say something statistically significant about the main themes of Buddhism using the techniques of data science. This analysis deploys a method known as Term Frequency - Inverse Document Frequency (TFIDF), which has been used with great success to teach computers the basic ideas and key themes of a variety of texts and is generally accepted as a valid method for topic discovery in the field of machine learning. This method requires that the frequency of a term in a particular document be always compared to its frequency in the overall corpus. While the raw frequency value represents the frequency of the word in the document being examined at the moment, this frequency score is then offset by the frequency of the word in the corpus overall, which gives rare words more value, and decreases the value of common ones. For example if a particular document has many occurrences of a word, such as "pray," but the word is very common amongst all the texts of the religions under study, then this otherwise high frequency score would be lowered by the fact that it is not terribly surprising – and therefore not terribly meaningful – to see the word in this particular document because it occurs so

often in all the documents in the corpus. For this study, the Theravada canon will be compared to as corpus consisting of the key texts of the major religions such Christianity, Islam, Judaism, Sikhism, Hinduism, Confucianism. Preliminary results show a strong skew towards personal experience and away from devotion in Buddhism. The full results would be presented for the first time at IABS.

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## Medieval Japanese Tendai Notion of the Mind-Consciousness and the Construction of Kami-Buddha Discourse

Yeonjoo Park (Dongguk University)

Anyone interested in medieval Japanese Buddhism would immediately notice the remarkable correspondences between Buddhist figures, such as Buddhas and Bodhisattvas, and a wide array of non-Buddhist folk religious deities called "kami" (various rituals and beliefs related to kami were developed into "Shintō" from the late medieval period). This, a kind of syncretism in medieval Japan, is oftentimes more or less comprehensively and conveniently dubbed Kami-Buddha amalgamation. Kami-Buddha amalgamation is not just a phenomenological feature of Japanese religion: it also comprises "Kami-Buddha combinatory discourses" featured through a variety of medieval writings—predominantly Buddhist discourses in which kami merged into Buddhist pantheonic structure, typically as the "trace," that is, the local manifestation of various buddhas, or, the "origin."

This paper examines how Buddhist scholar-monks of the Tendai temple complex at Mt. Hiei, the most influential Buddhist school in medieval Japan, developed a sophisticated discourse on this amalgamation. In doing so, I argue that Tendai Buddhist thinkers developed syncretic discourse in their attempt to unify medieval Japanese religions by integrating all religious divinities and practices according to Tendai's all-encompassing doctrinal philosophy. I also show how medieval Tendai scholar-monks employed their scholastic discourse on syncretism to promote an image of the Hiei temple complex as the greatest religious institution in Japan.

My paper focuses on medieval Japanese Tendai texts that were most instrumental in constructing these arguments. These include, in particular, the pivotal work, Collection of Leaves Gathered in a Stormy Valley (Keiran shūyōshū), an encyclopedic fourteenth-century Japanese commentary of the Tendai School. Any discussions in the text represent Tendai scholasticism's hermeneutic construction of cosmology: in particular, their effort toward unifying medieval Japanese religions by integrating Buddhist and non-Buddhist divinities and practices according to the Tendai esoteric doctrine. In this unifying effort (Kami-Buddha combinatory discourse), one witnesses how a dominant religion embraces other divinities, or "the other" in general. Keiran, as a microcosm of the medieval Japanese religious and socio-cultural world, presents the full-fledged discourse on Kami-Buddha syncretism; and its treatment of "the other"—i.e., kami and other non-Buddhist divinities—calls for attention. While incorporating kami into the Mahāyāna Buddhist notion of the Three Bodies of Buddha, the text emphasizes the subtle "nondual" relationship between Kami and Buddha. I pay special attention to Keiran's esoteric discussion of Yogācāra-based mind and consciousness theory as a pivotal interpretive tool to understand the rationale of nonduality in the Kami-Buddha relationship.

Finally, examining representations of kami as manifestations of buddhas and the complex web of

their relationships in Keiran, this paper elucidates that the origin-trace scheme is indispensable from core medieval Tendai teachings—in particular, the esoteric idea of copenetration and mutual identity, as well as the doctrine of original enlightenment and its associated rituals and practices.

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## The Presence of Śiva at Nālandā

Lucas den Boer (University of Groningen)

East India was one of the strongholds for Buddhism in the Early Medieval period. Buddhism flourished at the large monasteries (mahāvihāras), such as Nālandā and Vikramaśīla, which were active between the fifth and twelfth centuries CE. However, these Buddhist centres did not operate in a vacuum. The excavations of the different mahāvihāras have unearthed many Brahmanical deities, which raise important questions about the boundaries between Buddhism and Brahmanism at these sites.

In my paper, I will focus on the Śaiva images that were found at Nālandā. The most significant group of these images is situated on the plinth of a building known as 'Temple 2'. This square building, of which only the lower part survived, has 220 reliefs that surround its base. It is remarkable that very few of these panels, which date back to the seventh century CE, can be linked with Buddhist themes. However, amongst the depictions of many makaras, vidyādharas, geese, and floral patterns there are multiple images of Śiva, Pārvatī, and Skanda. This situation has led some scholars, including Krishna Deva, V. S. Agrawala, and Giovanni Verardi, to assume that Temple 2 used to be a Śaiva temple. This is, of course, a somewhat surprising stance, and those scholars have had to explain how we can understand the presence of a Śaiva temple in a centre that is usually seen as exclusively Buddhist. Some scholars suggest that Nālandā used to be a multi-religious centre, and Verardi argues that Nālandā was at some point taken over by the Śaivas. However, there is little evidence for either position, apart from this remarkable group of images at the base of Temple 2.

Other scholars, such as Adelheid Herrmann-Pfandt and A.J. Gail, have suggested that such depictions of Brahmanical deities fit in the context of tantric Buddhism and that they are a part of a representation of the lower realms of reality. In this view, there is no need to assume that any Śaiva practices ever took place at Nālandā, which is more in line with the general idea of Nālandā as a purely Buddhist monastery. However, existing studies on Temple 2 have not taken the other Śaiva images that have been found at Nālandā into account. In my paper, I will discuss how the images at Temple 2 can be understood in their broader context. First, I will explore how the images relate to the other depictions of Śiva and Śaiva elements from Nālandā. Then, I will discuss how the situation at Nālandā relates to the Buddhist-Śaiva borders in the wider region. For this purpose, I will look at material and textual sources, including the hagiographies of the siddhas. I will argue that the presence of Śiva at Nālandā should not be taken as evidence of Śaiva practices but that the Buddhists at Nālandā reserved a special place for Śiva in their pantheon.

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## Emperor's "Confucian" Buddhism: A Study on the Imperial Prefaces of Buddhist Canon Utilized by the Early Tang State

Yuxuan Tay (National University of Singapore)

The early Tang 唐 state (618–907) under the reign of the first two emperors, Gaozu 高祖 and Taizong 太宗 attempted a calculated reorientation of the Buddhism's previously eminent status in society through various state policies. However, during the later year of Taizong's reign, he performed an about-turn from his previously averse attitude towards Buddhism by suddenly lavishing his patronage on to the traveler-monk Xuanzang, who recently returned to China with sutras from India. This curious case of Taizong's sudden attitude change merely represented one out of many constant oscillating state policies, between promoting and curbing Buddhism, by the early Tang state.

This paper argues that this early Tang state formulated a façade of patronage towards Buddhism that concealed an underlying predominance of Confucian political legitimation. I will draw attention to the imperial prefaces to the Buddhist canon, penned by Taizong and his crown prince (the future Gaozong). The imperial prefaces reveal how the Buddhist textual tradition was surreptitiously placed in a hierarchical discourse vis-à-vis the other two textual traditions: Daoist and Confucian. Early Tang state implemented various policies and institutional changes to reinforce this hierarchical discourse. Consequently, this discourse functioned as a medium for the imperial state to exhibit public patronage towards Buddhism while transmitting an underlying political legitimacy that supported the predominancy of the Confucian tradition.

To this end, this paper will close-read the imperial prefaces to reveal all the heavy referencing and appropriation of imageries from various textual traditions. The imperial prefaces employed these appropriations and references in three primary mechanisms. Firstly, the imperial prefaces linked itself with Confucian legitimation and re-casted specific Buddhist terms in Confucian meanings. Secondly, the Daoist ideas get inserted and placed in a superior position vis-à-vis Buddhist teachings. Thirdly, the imperial prefaces reinterpreted Buddhist teachings as dependent on the existence of a state. The paper further demonstrates how the imperial state supports each factor with substantial institutional changes and policies. The resulting synthesis of these three intertwining objectives embedded within the imperial prefaces was a hierarchical discourse whereby Buddhism became subordinated below the Daoist and Confucian textual traditions. This paper will then conclude by arguing how this entire discourse, working in tandem with actual policies, rendered an image of Buddhism filtered through a Confucian lens. The imperial state patronized this "Confucian" Buddhism and thus functioned as a façade cloaking the political legitimation derived from an underlying paramountcy of Confucian ideas.

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## Indian Doxography as Spiritual Exercise: The Example of Bhāviveka's Madhyamakahṛdayakārikā

Karl-Stéphan Bouthillette (Ghent University)

In order to probe the function that Indian doxographical texts were meant to serve in the intellectual and religious life of their intended public, my book "Dialogue and Doxography in Indian Philosophy: Points of View in Buddhist, Jaina, and Advaita Vedānta Traditions" proposes to read them as 'spiritual exercises'.

As is well-known, the expression is borrowed from the historian of Classical philosophy Pierre Hadot (1922-2010). By moving away from a historiographical reading of doxographical materials, and by rather insisting on their dialectical nature, I suggest that the point of Indian doxog-

raphy is primarily transformative, before being informative.

Doxography is designed to direct the student in a precise doctrinal direction signposted by rhetoric and dialectic, not by historicity. The point is not merely to inform students about philosophical exotica. Doxography engages students in a dialogue. The dialogical nature of such texts appears particularly obvious in Bhāviveka's Madhyamakahṛdayakārikā (MHK), for example, where the form of pūrva- and uttarapakṣa (the enunciation of a thesis and its refutation) recalls Socratic dialogues, not without irony. Being dialogic, and by times dramatic, doxographies tend to take some rhetorical liberty with 'historical reality'. Doxography is but a means to an end: converting/confirming. And the end justifies the means.

This presentation will focus on Bhāviveka's MHK. In this Sixth century Mādhyamika styled doxography, the author calls upon his brethren and his opponents to investigate their own beliefs through sound reasoning, in order to realize the two truths, what he poetically introduces has the resplendent Sāvitrī of dependent origination.

The MHK is not a mere historiographical account of sixth century Indian philosophy. It is the exposition of a dialectical training, aimed at converting the views of those who hold erroneous ones, at eradicating doubts in minds confused by competing claims, and at consolidating the insight of others, who, having given birth to knowledge already, seek to see 'nothing'. For Bhāviveka, wisdom is gained through the thorough analytical process of negation which leads one to see through 'seeing'.

Along Bhāviveka's therapeutic journey, the diseases plaguing one's existence, and their remedy, are to be found within the conventional realm. It is through the conceptual analysis of conventions that Bhāviveka invites one to move beyond conceptuality altogether. The conventional alone allows the meaning of scriptures to point at ultimate reality. For that purpose, what best conventions to analyze than the competing claims of competing philosophical systems?

## Section 4 (I): Buddhism and Society

### Buddhist Multi-species Colonialism in Contemporary Taiwan: The Release of Life Ceremony, Hunting, and the Encounter with Indigenous People

Jeffrey Nicolaisen (Duke University)

Taiwan's Life Conservationist Association (LCA) advocates for laws supporting the "equality of life" as an alternative to "human equality." According to European Enlightenment liberalism, "human equality" stems from the distinctly human capacity for rationality endowed by a creator. In contrast, according to Taiwanese Buddhism, the equality of life stems from the capacity of all sentient beings to suffer. One of LCA's earliest legislative successes, the 1994 amendment to the Wildlife Conservation Act, legally recognized the inherent value of non-human animals and tightened restrictions on hunting, but it also further criminalized hunting traditions of the Austronesian indigenous peoples of Taiwan's central mountains. In response to restrictions on hunting, indigenous people allied with the global indigenous rights movement to lobby for the 2005 Indigenous Peoples Basic Law, which legalized hunting for traditional rituals. Taiwan's indigenous people contend that their traditional ecological knowledge sustains the balance of

their local ecosystems, and many indigenous people point to the Buddhist release of life ceremony as a threat to ecological balance. I argue, first, that by seeking to substitute the "equality of life" for "human equality," LCA aims to liberate sentient beings from the constraints of liberal humanism, but in doing so, they also propagate Han colonial policies toward indigenous peoples. Second, I argue that as the indigenous people ally with the indigenous rights movement and Christian churches to which they have converted, they rely on the institutions of liberal humanism and Christianity to resist Han colonialism. Rather than constraining Buddhist and indigenous teachings by the liberal humanist assumptions entangled with the category of religion, I deploy ethnographic data and the methods of political ecology to compare different ontologies of life that collide in the mountains of Taiwan, and show that, to resolve political disputes over the equality of life, Buddhists and indigenous peoples are both forced to appeal to and reinforce institutions based on human equality, institutions by which both were suppressed. Rather than accepting liberal narratives that frame questions of ecology in terms of competing human rights, I invite scholars to recognize liberalism as a product of Christian theology and to consider alternative notions of the ontology of life not simply as religions or forms of traditional ecological knowledge, but as contested but viable legal alternatives to liberalism.

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## "Justice" is a Word not Uttered by the Wise: How the Dharma Undercuts the Thirst for Justice

Shodhin Geiman (Valparaiso University)

The idea of justice as it has been developed out of the Mediterranean systems (Greek and Roman philosophy and Abrahamic religion) presupposes an understanding of the world that is, from top to bottom, precisely what the Dharma calls into question. Rather than understanding the world as a God-ordained or rational system in which everything has its proper place and relation to the rest, the marks of conditioned existence all point to the fact that there is in our experience no evidence of an intended or rational order, and hence there is no ground for postulating an Orderer. Moreover, rather than assuming an autonomous center of agency within every actor, made in the image and likeness of the Orderer of the world, the teaching on the skandhas suggests there is no such governor to be found. Finally, rather than assuming a clear means-ends relationship that the postulate of the well-ordered world and the self-possessed governor makes possible, it is understood that actions and their effects do not immediately line up with one another, making the swift imposition of retribution and the restructuring of the social order accordingly questionable as a matter of both principle and pragmatics.

It is a very natural human response to meet harm with proportional harm, as utilitarians of every stripe are ever eager to remind us. But when confronted with the question concerning this very natural sense of justice-seeking resentment, the Buddha responded, "…but what can be done about it?" (AN 10.79) This is not a sign of apathetic resignation, but an invitation to see directly the marks of conditioned existence. In light of that, the thirst for justice can be seen as just another exercise in taṇhā/tṛṣṇā, and, as such, has no place in the soteriological framework of the Dharma. Here I argue that the many calls from proponents of "engaged Buddhism" to append to the Dharma a conception of justice are misguided, and I conclude by indicating that patient forbearance (khanti/kṣānti) in the face of harm both personal and social is the only response that accords with the liberating aim of the Dharma, the unshakable deliverance of mind from all that would constrain it.

## Buddhist Transactions and Reciprocity in Times of Crisis in Myanmar

Hiroko Kawanami (Lancaster University)

This talk will be based on my recent monograph, The Culture of Giving in Myanmar: Buddhist Offerings, Reciprocity and Interdependence (Bloomsbury 2020).

The studies of dāna activities in Buddhist studies or in anthropology generally do not seem to take a broad societal viewpoint to understand the details of people's social transactions in times of crises in Buddhist societies. Specifically, past scholarship has provided one-dimensional snapshots of what takes place between a donor and a monastic recipient, portraying the sangha as a religious institution in a complementary relation to the power of the state, in which the former is the recipient of state patronage, and the latter, the protector of faith. Peter Jackson has updated this model by showing how, at least in urban centres in Thailand, the sangha functioned not only in a monolithic way but as a primary site of contention between different factions of the elite in Thai society. Ann Blackburn has also argued that the symbiosis model of the state and the sangha does not give due consideration to monastic agency since in reality monks seldom do what is expected of them (by scholars?).

In recent years, some monks in Myanmar have asserted their leadership in presenting their visions of the country's future directions, and their activities are no longer confined to the other-worldly as they take active interest in social issues that concern the 'common good' especially during the current pandemic and under the recent military takeover. Meanwhile, most religious transactions in people's daily life are expressions of long-term relationships in which layers of reciprocal transactions have already taken place with the monastic community. In this, the original donation activity can have far reaching ramifications and often over-spilling its original 'religious' categorisation. In this presentation, I hope to highlight how dāna offerings and social offerings are interdependent as a single series of multiple reciprocal transactions in their relationship of mutual support, which have become particularly relevant and important in times of crises in Myanmar society today.

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## The Korean Buddhist Military Chaplaincy and Modern 'State-Protection' Buddhism: A Study of the Mass Military Faith Promotion Movement

Jonathan Feuer (University of California, Los Angeles)

From 1971 to 1974, the Park Chung Hee regime and the three branches of the military instituted the Mass Military Faith Promotion Movement (Chŏn'gun Sinjahwa Undong). It gave the three religions with military chaplaincies, Protestantism, Catholicism, and Buddhism, an unprecedented ability to propagate to and convert soldiers. Its original purpose was to "strengthen military power through faith" (sinang chŏllyŏk hwa) to help the South Korean military combat the growing North Korean military and domestic communist sympathizers. It also aimed to reduce accidents and mental health issues among soldiers. I argue that the Buddhist chaplaincy, only three years old at the start of the Mass Military Faith Promotion Movement, was permanently changed because of it and the current form of the chaplaincy owes itself directly to the developments made during the movement. Not only did the institution's scale and influence grow massively during the movement's four years, but its ideology was also concretized within the zeitgeist of Park Chung Hee's increasing authoritarianism. The chaplaincy became the mod-

ern incarnation of Korean Buddhism's militaristic history, namely that of "state-protection" (hoguk) Buddhism, and this ideology has gone mostly unquestioned to today. This movement is a microcosm of the South Korean Buddhist military chaplaincy's longer history which spans from medieval times to the present day and touches upon issues in religious freedom and religious violence.

## Section 4 (II): Buddhism and Society

### The Road to Modernity: Buddhist Vision of Modernity in the Case of Bodhi-Vajra Stupa in 1930s Chongqing

Hongyu Wu (Ohio Northern University)

By focusing on the case of construction of Puti jin'gang ta in Chongqing in the 1930s, this research examines how Buddhism in China navigated its way between tradition and modernity to reconstruct its identity in the Republican period (1911-1949), which was marked by political turmoil, foreign encroachment, and national crisis as well as the emergence of new ideas, new lifestyles, new opportunities, and new challenges. The pagoda was built in the 1930, under the patronage and supervision Pan Wenhua 潘文華 (1886-1950), a lay Buddhist and the first mayor of Chongqing city. As part of his effort to modernize the city, Pan ordered the relocation of thousands of tombs in order to build roads and improve transportation in the city. The mayor drew on Buddhism to address the centuries-old tradition of ancestor worship and fear of unsettled haunting ghosts in order to soothe civilians' resistance to the forced relocation of tombs. The Buddhist pagoda was built to pacify the dislocated souls. This paper investigates how Buddhism accommodated to the old customs, while utilizing modern elements to reaffirm Buddhism as a good fit for modern society.

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### Buddhist Theocracy and Hierarchy According to Tibetan Legal Texts

Berthe Jansen (Leiden University/ Leipzig University)

The image that we have of the pre-modern Tibetan system of government is one in which religion and politics come together in one person (e.g. the Dalai Lama), who then – in turn – symbolizes the 'unification of religion and politics' (chos srid zung 'brel). At first glance this suggests that the two concepts are on equal footing. Textual evidence, however, suggests that 'religion', i.e. the monks and monasteries of Tibet, got preferential treatment. It appears that while Buddhist monks were part of the ruling classes, they were a category on their own when it came to the law. To what extent did law-makers use Buddhist ideology to justify this hierarchy? What does this tell us about the kind of theocracy that Tibet once was? In this paper, I explore, based on Tibetan legal works from (mainly) the 17th and 18th century, the notions of both legal and governmental hierarchy in pre-modern Tibet.

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### The Socio-political Discourse in the Tibetan Nītiśāstras

Miguel Alvarez Ortega (University of Seville; Kyoto University)

The cultivation of the nītiśāstra genre in Tibet dates back to as early as the 11th century and stretches well into the 20th century, thus arguably constituting the longest uninterrupted tradition of gnomic composition. Its epigrammatic character - typically presented as a collection of verses with an individual meaning- has encouraged both traditional and modern commentarial scholarship to take a correspondingly atomistic approach, providing lengthy philosophical explanations and cultural, historical, and religious references for verses constrained by a defined number of syllables. At the same time, it has been looked down as a lesser genre when compared with proper philosophical treatises or considered watered-down version of simple truths adapted for the uncultivated public (hence, the title "Folk Wisdom").

In this paper, I would like to argue that nītiśāstras play an important role in the Tibetan public sphere, which is attested by its use as an explanatory device in legal texts, its importance in a complete educational curriculum, and its social popularity. I shall try to defend that, far from purely consisting of a collection of charming and innocuous maxims, nītiśāstras endorse a distinctive socio-political model, the identification of which requires a new methodology. In the first place, instead of sticking to a linear or sequential reading, it seems more fruitful to identify recurring focal topics. In the second place, rather than assuming that apparent contradictions are in principle unsolvable, the analysis of the frequency and strength of certain positions seems to allow the identification of some views as general rules and other views as exceptions. In this regard, a study of texts representative from different periods point to a sharp distinction of types of individuals whose prosperity, social position, and value is determined by group membership and (hereditary) wealth, only marginally allowing for ascending social mobility; it also points to an unconditional defense of compliance with the law and obedience to the ruler, no matter how aggressive and hostile he may be.

Ultimately, the thesis I shall strive to defend is that Tibetan nītiśāstras present a clear tendency of legitimizing a caste-like social structure and a pragmatic approach to government, which represents more of a continuation of Hindu socio-political ideas than a clear break from them.

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## Daoxuan and the Medieval Chinese Encounter with Cult-objects

Nelson Landry (University of Oxford)

This paper will concentrate on Buddhist material culture related to saintly figures, examining Buddhist relics and image as they are presented in the Ji shenzhou sanbao gantong lu 集神州三寶感通錄 (Collected Record of Miracles Relating to the Three Jewels in China; henceforth the Record of Miracles). The Record of Miracles is a collection of miracle tales compiled by the scholar monk Daoxuan 道宣 (596-667) in 664. This particular text is worth studying not only because it was written near the end of Daoxuan's life, but because he was a learned and well-traveled monk who included many personal anecdotes and observations in this text. By studying the Record of Miracles this thesis will delve into how Daoxuan's interest in miracles influenced his work, and from there will extrapolate more far-reaching conclusions regarding the medieval Chinese Buddhist context.

This paper will by no means be an exhaustive analysis of the cult of saints in China. What this paper will do is analyse those historical and cultural conditions related to the cult of saints that concerned Daoxuan. He was a monk of great erudition who read translated Indic Buddhist

texts and helped translate many into the Chinese idiom. His was a world at once informed by the experience of Chinese religious and political life, while simultaneously being coloured by his own prolonged literary encounter with the foreign philosophies and rites of Buddhist India. Bearing this in mind, by investigating the literary evidence related to relics and images, as well as Daoxuan's experience with these cult-objects and the place they held in both his writing and his life, this paper will firstly draw some conclusions about the place of Buddhist objects in Chinese society. It will finally demonstrate Daoxuan's profound investment and personal interest in the cult of saints.

## Section 5: Buddhism in the Contemporary World

### Promoting Social Harmony with Transnational Buddhist Meditation Traditions: 'Thousand People Zen Meditation' Event in Contemporary Hong Kong

Ngar-Sze Lau (The Chinese University of Hong Kong)

This paper aims at examining the development of an event 'Thousand people Zen meditation' with transnational Buddhist meditation practices for promoting social harmony in contemporary Hong Kong, a post-colonial society with civil disobedience. Unlike other British colonial countries, such as Sri Lanka and India, the British colonial government had projected Hong Kong as a secular state by employing a laissez-faire religious policy since the 19th century. Even after the end of the colonial period, Hong Kong citizens have been benefited from religious freedom although Christianity had replaced traditional Confucianism by attracting social elites and dominating the political system in the Chinese societies. Christian churches were privileged in receiving resources from overseas churches and the colonial state. Unlike Taiwan, the HK colonial government did not implement any policy promoting Chinese heritage and religions in the education system. Hence, traditional Chinese customs, local popular religions and Buddhism were devalued as superstitious by intellectuals and social elites. Practices of traditional Mahāyāna Buddhist rituals, including Pure Land by reciting the name of the Amitābha Buddha (nianfo), repentance rituals (baichan), and Liberation Rite of Water and Land (shuilu fahui) have been the mainstream practices in the Hong Kong Buddhist communities, while Chan meditation has been practiced by a small group of monastics only at a few monasteries. Nevertheless, since the 1990's various transnational meditation traditions, including Theravāda and Tibetan traditions, have been introduced to Chinese societies. There has been an increasing number of lay people practicing Buddhist meditation.

In view of the resulting social tension and unrest after the 'Umbrella Movement' in 2014, Ven. Chang Lin, a Hong Kong Chinese monk trained in Taiwan, initiated an event of 'Thousand people Zen Meditation' in 2015, with the support of a Buddhist magazine. With the aim of promoting social harmony with Buddhist meditation practices, the event was collaborated with a few transnational Buddhist organizations, including Kwan Um School of Zen, Plum Village, and Tegar Asia. In other words, the meditation event was led by monastics and lay practitioners from traditions of Han Chinese, Korean, Vietnamese, and Tibetan. It has become a unique cross-sectional Buddhist event, organized once a year since 2015 in Hong Kong.

With Cantonese as the teaching language, the targeted audience are local Hong Kong Chinese

without meditation experiences and knowledge about Buddhism. Apart from promoting benefits of Buddhist meditation, such as harmony, well-being and health, the organizers also aim at recruiting new members. It would be significant to study the reconstructed concepts and values about 'Chan' and 'meditation' in the contemporary Chinese context. There are a few research questions in this qualitative study: To what extent the meditation practices introduced in the event reformed and modernized from the traditional ones? Do participants identify themselves as Buddhists? To what extent the participants find meditation practices have benefited them? I argue that the transnational networks developed in the contemporary period have facilitated the popularity of Buddhist meditation with the influences of the vipassanā and mindfulness movement. With the incident of post-secular period and social unrest, the 'Thousand people Meditation Retreat' event led by Buddhist monastics may be a reaction towards the recent lay meditation movement and mindfulness movement. In this ethnographic study, I will examine how the transnational meditation movement has raised the interest of contemplation for the public in the current frantic social situation.

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## Rethinking the Metaphor of the Jewel Net of Indra: With a Focus on Ideas of Enryo Inoue

Makoto Ito (The Center for Shin Buddhist Studies)

The Jewel Net of Indra is a metaphor widely propagated by Chinese Huayan School thinkers such as Fazang (643–712) illustrating the infinite web of interconnectedness of all things. Drawing on ideas by the modern Japanese Buddhist philosopher and educator Enryo Inoue (1858-1919) who strived to modernize Japanese Buddhism, this presentation attempts to make a reassessment of this metaphor to explore the role of the individual as an "agent of change" in an increasingly connected world we find ourselves in today.

Although the metaphor acknowledges both the interdependency and singularity of individuals, East Asian Huayan thought has tended to focus on the ultimate equilibrium of the "whole", i.e. perfect interfusion and mutual identity of all things. This can make the image of the Indra's Net a static one, where individuals are seen as contributors to and constituent of the "whole", leading to a conservative assessment of the status quo. However, in the reality around us, we see our "perfectly interfused" web of interconnectivity rupturing in numerous places with conflicts and disasters where individuals are subjected to suffering and hardships. This metaphor needs a dynamic interpretation focused on possibilities of changes for the better for it to have more relevance to us today.

In view of this, the inter-related concepts of Mutual Inclusiveness (sōgon, 相含) and Recurrent Becoming (junka, 循化) proposed by Enryo Inoue provide us with useful insights which, when applied to the metaphor of the Jewel Net of Indra, may enhance the role of the individual and potential for change within its world-view.

Enryo's concept of Mutual Inclusiveness comprises a two-fold mutual inclusion. Firstly, all things, including the individual and their minds, are embraced in One Suchness (ichi'nyo, 一如) while simultaneously embracing, conversely, the One Suchness. Secondly, all individual things mutually embrace each other through their infinite interdependency, a view expressed as multifold infinite relationship and unimpeded mutual penetration of all phenomena (shishi wu'ai, 事事無礙) in traditional East Asian Huayan thought. Secondly, based on the traditional Buddhist

idea of the cycle of production and destruction of worlds (establishment-maintenance-destruction-void), the concept of Recurrent Becoming focuses on the plasticity of both the physical world and our minds; they are in constant flow in the cycle of evolution and degeneration. Enryo especially emphasized that even stubborn negative states are subject to changes.

It should be noted that Enryo harboured a strongly essentialist view of One Suchness as being the True Source (shingen, 真元) or the Main Body (hontai, 本体) from which all physical and mental phenomena are produced. However, from a strictly Huayan viewpoint, One Suchness should be interpreted as the principle of dependent origination or emptiness. Acknowledging that the principle of dependent origination penetrates and is conversely encompassed by the inner world of the individual, we may find an infinite potential for change that can be instigated by the individual. The dynamic principle of dependent origination embraced within us invokes us to take action to transform the reality around us.

In this way, we may reinterpret the role of the individual in the metaphor of the Jewel Net of Indra as being "agents of change" who can contribute in reshaping the status quo for the better where drastic changes are in desperate need.

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## Thai Buddhist Modernism through Female Sex Workers' Religious Piety

Amnuaypond Kidpromma (Chiang Mai University) and Rapee Seangsakorn (Chiang Mai University)

This paper highlights the distinct form of Buddhist Modernism in Thailand through the exploration of religious practice and piety of female sex workers working in Chiangmai, Northern Thailand. Thai Buddhism was once claimed to be the source that excluded women from its religious and spiritual realm and pushed some of them into prostitution. For many Thais, being a sex worker is seen as demerit and incompatible with Buddhism. Nonetheless, as many sex workers are raised to be a Buddhist in Buddhist contexts, to a degree, they comply Buddhist practices with their sex working. Accordingly, various forms of Buddhist practices both popular and modern forms, can be seen through the religious piety of sex workers. The universal picture of Buddhist Modernism, as depicted by some Western Buddhist scholars, is to include modern science in Buddhist worldview and to read meditation as a core practice of 'true Buddhism'. Mystical practices, such as magic monks, worshiping of spirits and amulets, and mystical rituals, even though are crucial components of local Buddhism from the past to present, are marginalized or even excluded from the depiction of Buddhist Modernism. In addition, those practices and beliefs are often marked as 'false Buddhism'. Accordingly, through an ethnographic study of life and religious piety of female sex workers, this paper argues that Buddhist Modernism in Thailand always engages with local communities and mythologizes traditional cosmology. It is an interaction and cooperation between the local beliefs, mystical practice and modernity.

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## Chinese Buddhism Today: Christianity as Model and Analogue in the Formation of the 'Humanistic' Buddhism of Tài Xū and Hsīng Yún

Yushuang Yao (Fo Guang university)

This paper examines how modern Chinese Buddhism has been influenced by Christianity. For our purposes 'modern Chinese Buddhism' refers to a form of what has become known in the

West as 'Engaged Buddhism', but in Chinese is known by titles which can be translated 'Humanistic Buddhism' or 'Buddhism for Human Life'. This tradition was initiated on the Chinese mainland between the two World Wars by the monk Tài Xū, and the first part of the paper is devoted to him. Since the communist conquest of China, its main branches have flourished in Taiwan, whence two of them have spread worldwide. The most successful, at least in numerical terms, has been Fo Guang Shan ('Buddha's Light Mountain'), founded by a personal disciple of Tài Xū, Hsing Yun, now very old, and it is on this movement that we concentrate in Parts two and three. We differentiate between conscious imitation and analogous development due to similar social circumstances, and show how Protestant Christianity and Roman Catholicism have had different effects. In Part four, we examine Fo Guang Shan as a missionary religion.

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## Modern Ch'ŏnt'ae Ritual: The Practice of Incantation of the Name of Guanyin, and its Traces of Manipulation and Artificiality

Yohong Roh (Temple University)

In 1967 a new Korean Buddhist movement called Ch'ŏnt'ae Jong 天台宗 (Tiantai school) was founded by the Korean monk Sangwŏl (1922-1974). Sangwŏl's group emphasized that the modern Ch'ŏnt'ae school is the rightful successor to Ŭich'ŏn's prior establishment of a Ch'ŏnt'ae jong in the 11th century. The central practice espoused to followers of the modern Ch'ŏnt'ae jong is the practice of intoning the name of Bodhisattva Guanyin (Avalokiteśvara).

The aim of this paper is to explore how the central practice of the modern Ch'ŏnt'ae order played an important role in the survival and growth of this modern Buddhist movement that lays claim to the heritage of the historical Chinese and Korean Tiantai/Ch'ŏnt'ae School through study of its doctrine and practices, including its ritual programs and symbolism.

Although the recitation of esoteric Buddhist incantations such as the Cuṇḍi and Great Compassion dhāraṇīs were originally emphasized as the principal form of practice among Sangwŏl's early followers, they were gradually replaced by the invocation of Guanyin's name. By 1982, it appears that the modern Ch'ŏnt'ae order had fully systematized and provided a doctrinal basis for the invocation of Guanyin as their core religious practice. The modern Ch'ŏnt'ae order claims that invocation of Guanyin's name is a direct descendant of the Koryŏ-period Ch'ŏnt'ae Buddhist tradition. Yet, it was not until 1972--nearly three decades after Sangwŏl first began to teach--that the Ch'ŏnt'ae jong adopted and promoted the invocation of Guanyin's name as their core practice. Before that the Cuṇḍi Dhāraṇī (K, Junje; C, Zhunti Dhāraṇī 準提陀羅尼,X23, no. 446) was the main method of practice prior to 1972. The Holy Scripture of Ch'ŏnt'ae 天台宗聖典, published in 1971, still introduces the recitation of the Cuṇḍi dhāraṇī as the school's principal method of practice. In addition to the Cuṇḍi dhāraṇī, Sangwŏl's early repertoire included the Six Syllable Mantra 六字眞言 of Guanyin, various folk remedies for treating diseases, and the adoption of a folk chant known as "kunggungganggang" 弓弓降降. The earliest official reference to the practice of calling the name of Guanyin appears in the 1975 revised edition of the Abridged Compendium 天台宗略典.

The modern Ch'ŏnt'ae order traces the Korean roots of their sectarian identity to Ŭich'ŏn, but when it comes to the specifics of Ch'ŏnt'ae Buddhist practice, they trace the transmission of their devotional and ritual program from the Song Dynasty reviver of Tiantai Zhili 四明知禮

(960-1028) and the Koryŏ monk Yose 了世 (1163-1245). The modern Ch'ŏnt'ae jong's claim to Yose's ritual tradition can be seen as a justification for the practice of invoking Guanyin's name, while at the same time presenting that innovation as a return to a traditional Korean form of Ch'ŏnt'ae practice. Through the practice of intoning the name of Guanyin, the Korean Ch'ŏnt'ae order has actively sought to promote its identity as an heir to Zhili and Yose.

## Section 6: Buddhism in the Himalayas

### In the Margins of the Himalayas: Indigenous Highland Buddhisms in SSE Asia

Will Tuladhar-Douglas (University of Hamburg)

Himalayan Buddhism, as a disciplinary label, usually refers to those Buddhist communities who look to the Tibetan canon for authority and who live in Nepal, Bhutan, India or Tibet; it may also include some kinds of Newar Buddhists. Yet if we look with an ethnographic eye at the wide variety of Buddhist communities in the highland regions of the wider Himalayan massif -- a region sometimes called "Zomia" -- we discover a complex assortment of local communities whose affiliations are contested. Examples include Tamang, Akha, Chakma, and indeed many poorly documented linguistic communities on the Tibetan plateau. These communities include many sorts of Buddhism (Tibetic, Newar, Theravada) as well as various stubbornly "wrong" sorts of Buddhist practice, such as deities who can only be vegetarian during one half of the lunar cycle in order to keep their fearsome protective powers. These communities seek to define and empower themselves through different registers, including the terms "Buddhist" and "Indigenous".

Hence we discover the rather complicated category of Indigenous Buddhists.

In this paper, I will explore the category of Indigenous Buddhists using heuristic questions:

Are these communities really usually highland communities? Why?

What are the politics invoked when Buddhist communities adopt the term Indigenous?

Given that the term Indigenous was first used, and is still used, by Christian missionaries to define groups for conversion, what baggage does it carry when Buddhist communities adopt it?

Given that the term Indigenous is now deployed as a claim to legitimacy against nation-states, what of communities in tightly-controlled states?

Which Buddhist communities reject the term Indigenous?

Are there any meaningful commonalities across these diverse communities?

How can the wider community of Buddhist scholars best support research by, for, and with these highly local and diverse communities?

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### The Yogins of Himalayan Deserts: The Living Tradition of Buddhist Eremitism in Zanskar

Nina Petek (Department of Philosophy, Faculty of Arts, University of Ljubljana) and Jan Ciglenečki (Department of Philosophy, Faculty of Arts, University of Ljubljana)

The present paper is a part of a research project on Buddhist eremitism in Ladakh. The purpose of the paper is to explore the living tradition of kagyu school in Zanskar valley from the viewpoint of its practitioners. The research is based on theoretical background and fieldwork in Zanskar, supported by case study (interviews with yogins and monks). We start with the brief historical overview of the development of Buddhist eremitic tradition in Zanskar and then move to the examination of the daily lives of yogins (retreat practices, their meditation experiences and understanding of the philosophical truths behind the experiences). Furthermore, the paper seeks to discuss different types of their dwellings (hermitages), which have grown either around the monasteries or in isolated mountain areas, and are shaped by harsh but inspirational Himalayan environment, which has significant impact on yogins' spiritual endeavours. Lastly the paper highlights yogins' relation with the monasteries and lay community and their status in the social context, i.e. local environment, and reveals how they as active agents of the religious and social life in Zanskar constitute an important part of valley's cultural identity and heritage.

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## From Magic to Religion: The Role of Tibetan Buddhism in Environmental Crises

Hanung Kim (Korea University)

Throughout history, humankind has developed and attempted various types of practical or spiritual activities as a countermeasure against ever-present environmental calamities of one kind or another. People in the culturally Tibetan areas have developed diverse spiritual measures to cope with natural calamities based in their belief systems. As one of the most dominant belief systems in the region, the Tibetan form of Buddhism has provided the local populace with a religious basis for facing environmental disasters, either as a conceptual tool for understanding disasters or as a ritual apparatus for averting them. My study looks into Tibetan Buddhism's role in providing a basis for confronting natural disasters, with a focus on its function in developing different sets of weather-controlling rituals across the culturally Tibetan areas in the late pre-modern period.

The application of Tibetan religions—whether Buddhist or any others—for people's efforts to cope with environmental hardship has long drawn the attention of outside observers. In particular, the firsthand observations from Westerners' early contacts with Tibetan people and their culture left a variety of ethnographic accounts of the practice, and we have a rich literature on the subject as a result. However, most of these Western observers maintained a standpoint of cultural superiority in describing these unfamiliar religious activities and painted this complex cultural phenomenon with a single pejorative brush called "magic." Probably due to this approach, previous accounts largely overlooked another important part of the practice: a large body of texts of weather-controlling ritual manuals from Tibet's profound literary culture, most of which was based in Indo-Tibetan Buddhism.

Drawing on this literature of weather-controlling ritual manuals from the late pre-modern period, this study attempts to establish a new way of understanding these Tibetan Buddhist rituals. To do so, the study will undertake a detailed analysis of some representative manuals of this

type. The central questions guiding the analysis will be as follows: First, how many Buddhist and non-Buddhist elements can we detect in the step-by-step procedure of the Tibetan weather-controlling ritual practices, and can we call this a "Buddhist" practice? Second, what is the mindset in these manuals toward comprehending the occurrence of an environmental calamity and its aftermath? Does it have anything to do with the final soteriological goal of Buddhism? Third, what can be a conceptual substitute for the derogatory and superstition-filled term "magic" to describe these weather-controlling practices? What kind of contours of conceptualization can help us better understand the Tibetan attempts to control weather?

In answering these questions, the study aims to contribute to an expansion of the horizon in the understanding of Tibetan Buddhism by shedding new light on an aspect that has received little attention thus far. It is also hoped that the study will bring forth a better understanding of the functions of Buddhist rituals in the matter of environmental issues.

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### Buddhist Ways of Looking at History and Society: Tibetan Ritual Texts in Use Among Some of the Most Ancient Buddhist Populations in Nepal

Brigitte Steinmann (University of Lille and CNRS/France)

Examining forms of assimilation of Buddhism by Tamang populations of the Kathmandu Valley calls for a clarification of two points of view: the populations' view of their own history in Nepal which would be somewhat determined by the Buddhist religion. This history has obviously varied in space and time, and certain periods may have marked real ruptures, or on the contrary have been the opportunity to affirm or reconstruct real and imaginary continuities with the Buddhist doctrine. Therefore, the status of the populations included within the Bhot or Bhotiya may have seen their social and political status change considerably between the reigns of the Mallas kings in the Kathmandu Valley, depending on whether they were protectors or detractors of Buddhism, until the period of unification in the eighteenth century which marked their decline and the defeat of Bhot principalities and royalty, and their submission to Indo-Nepalese populations, the parbatiya. Yet, on the other hand, one has to ask oneself whether these views on history have not in fact been entirely determined by collective ways of conceiving and practising religion, in categories and conceptions that would have nothing to do with those applied from outside under the name "Buddhism", particularly in unilateral reference to Mahayanistic Buddhism assimilated by Tibetan populations of the high plateaus.

To help to clarify the great variety and sometimes heterogeneity of the references to Buddhism by the rNying ma pa Tamangs of Nepal, we will present and analyze an original translation of mdos type Tibetan Buddhist ritual texts, that Tamangs lamas use to worshipping their ancestors.

## Section 7: Buddhist Art and Architecture

### Who Represents All the Protective Deities in Chinese Buddhist Art? – From the Spirit Kings神王, the Eight Classes八部众, to the Twenty-four Various Deities諸天

Tianshu Zhu (University of Macau)

The protective deities constitute an important category in the Buddhist pantheon. Those Dharma-protectors mostly came from the indigenous Indian religious tradition, and therefore their true identities and appearances have been alien to the Chinese. How to represent them in Buddhist art? The Chinese invented a unique method by organizing those deities into fixed iconographic groups. Three of such groups used to be predominant consecutively in the history of Chinese Buddhist art. The Spirit Kings (shenwang神王) first became popular in the Northern Dynasties in the sixth century, followed by the Eight Classes (babuzhong八部众) popular during the Tang and Five Dynasties or the seventh-tenth centuries, which then was replaced by the Various Deities (zhutian諸天) usually in the number of twenty or twenty-four from the Song Dynasty (the eleventh century) on. According to the epigraphic evidence, ten deities can be identified as the core members of the group of Spirit King, Lion Spirit King, Bird Spirit King, Elephant Spirit King, Dragon Spirit King, Wind Spirit King, Fire Spirit King, River Spirit King, Tree Spirit King, Mountain Spirit King, and Pearl Spirit King. The Eight Classes is also known as tianlong babu天龍八部 (God and Dragon of Eight Classes) in Chinese. Commonly described in the Buddhist texts translated into Chinese, the Indian deities are classified into eight types--deva, nāga, yakṣa, gandharva, asura, garuḍa, kinnara, and mahoraga. The Various Deities came from The Sutra of Golden Light, in which a number of deities vowed to protect the Buddhist Dharma and Buddhist followers, from gods in heaven to specific nāga and yakṣa. In Buddhist art, the three iconographic groups are not exclusive to any one particular Buddha, or iconography. To some extent, a group was depicted to symbolize the class of protective deities. These groups are absent in India, Southeast Asia, and Central Asia. Overall, such grouping, as well as the iconographies of the deities within the group reflect the Chinese understanding and reinterpretation of the pantheon of Indian Buddhist deities. In the past, the three groups have been studied independently. And especially for the first two groups, scholars usually focused on identifying the individual deities in the group. This study, however, sees the three groups as intricately connected successive iconographies, which play similar roles in Buddhist art. By examining the textual references of the group, iconographic sources or prototypes of individual figures, and the overall ritual functions, I try to reveal the nature of these deities, how a group might be formed, and what actually changed when one group replaced the other. Ultimately, this paper is about the creation of Buddhist iconographies in the transmission of Indian deities and in Buddhist practice.

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## Newly Emergent Terminologies in Tang Dynasty Texts on Chinese Painting and The Relationship to Buddhism—Examining Zhang Zao's "心源" Xinyuan (The Mind as the Source of All Things; 'Fountainhead of [the] Mind'; citta-gocara/āśaya) as Example

Michael Cavayero (Peking University)

The idea 'externally learning from Creation (Nature) and internally attaining the fountainhead of [the] mind, the source of all things,"citta-gocara/āśaya' 外師造化，中得心源 represents the seminal painting theory proposed by Tang dynasty painter Zhang Zao (張璪, fl. 730~790 C.E). Furthermore, this ideology serves as one of the most important notions of 'learning from the mind' (shixin 師心) and 'learning from the exterior world' (shi zaohua 師造化) present in the history of Chinese painting and art. In the theoretical discourse of Chinese painting, its influence is far-reaching. Yet, regarding the key term xinyuan 心源 (i.e., the source of all things,

mind-fountainhead; Skt. citta-gocara/āśaya), scholars of art history remain relatively unclear of its Buddhist origins.

Using textual research and philological examination, this paper demonstrates that the terminology xinyuan emerged (as a neologism) through the dissemination of Buddhist texts, and following several hundred years of Buddhist doctrinal and conceptual development in China, by the Tang Dynasty, this term reached a height in its use. This process thereby inspired its appropriation in Zhang Zao's formative painting theory. The use of the term xinyuan's contribution to the discourse of painting and the history of art and painting is two-fold: one is it reflected the theoretical shift of the painter's focus to that of the ontology of painting, two is, within the practice of painting, this term helped to refine and codify an epistemological method of attaining the 'source of all things'. From the perspective of Buddhist history, Zhang Zao's use of the Buddhist-derived collocation "xinyuan 心源" reflects the Sinicization and total absorption of Mahāyāna principles into the tradition, and ontological experience of the practice of (Chinese) painting.

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## The International Research Project on Sutras Engraved into Stone in China

Lothar Ledderose (Universität Heidelberg)

The cave at Jinchuanwan 金川灣石窟, Chunhua County 淳化縣, Shaanxi 陝西省 is one of the sites that are the focus of research for the International Project on Sutras Engraved into Stone in China. The actors in this long-term project, which began in 2014, are, on the German side, the Heidelberger Akademie der Wissenschaften, and, on the Chinese side, universities and government agencies for the protection of cultural monuments in the various provinces. So far, work has been done in Shandong, Sichuan, and Shaanxi Provinces, and eight volumes have been published, each of about 500 pages. At present, this is probably the largest cooperative project in the humanities between China and a foreign country.

This paper will discuss three points:

- Research that is being done at Jinchuanwan Cave: documentation—that is to say, photographs, rubbings, laser scans, and transcriptions of the sutra texts—as well as Buddhological analysis of the texts and study of the textual program of the cave;
- An overview of the work in other provinces that has been accomplished by the Project to date; and
- An outline of the work planned in four more provinces over the next seven years, for which comments and suggestions are invited from the audience.

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## Thunder God and Human Fatalities: An Ecocritical Reading of the Sweet-Dew Painting

Taylor Pak (Korea Advanced Institute of Science and Technology)

The Thunder God, whose origin is traced to highly variegated mythologies and Daoism, has played a pivotal role in implementing different modes of Buddhist visual narratives from East Asia. At least from the second century, its intercultural border crossing imagery was shaped

and thereafter widely disseminated across a range of Buddhist arts. This paper brings to light the Thunder God as the powerful creator of thunder, lightning, and rain integrated into the iconographic repertoire of the Sweet-Dew Painting (Kamnodo), a Buddhist painting genre exceptionally developed in Chosŏn Korea. Newly created as altarpieces in the sixteenth century, the paintings of Sweet-Dew accommodated themselves to the periodic and non-periodic rituals that entail the food distribution for guiding departed spirits to the Western Paradise. The genre, therefore, befittingly devotes a substantial part of its picture plane to depicting vivid details of the untimely and unfortunate deaths that occurred under dire circumstances. Notably, the Thunder God iconography began to emerge as such death episodes underwent a further expansion in the eighteenth century, reinforcing the narrative of lightning fatalities anew beyond textual prescriptions. As this paper examines the ecocritical implication of the Thunder God and its link to human deaths, the salvific capacity of the rite of food distribution manifested in the Sweet Dew paintings is shown in a new light through consideration of how the genre responded to contemporaneous environmental events that were detrimental to human survival.

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## Changing Patterns of Patronage and Devotion: Ancient Greater Gandhara during the Kushan and Kushano-Sasanian Eras, II

Carolyn Schmidt (The Ohio State University)

At some point in circa the late 1st or early 2nd century CE, for the syncretic Greater Gandharan Buddhist school of art and architecture, there was a marked change in the scope of subject matter, stylistic and iconographic features, and in their patterns of association. Many of these changes were fostered by the concepts related to spiritual advancement in early Mahayana and by the vibrancy and creativity of a wealthy, cosmopolitan, and peaceful society. Translations of fragments of early Mahayana literature from Greater Gandhara and related areas, which began in the 1990s, attest to the significant role early Mahayana perspectives played in these developments, particularly notable in the sculpting of complex stelae and large free-standing figures of Buddhas, Bodhisattvas and devoteés. The importance of patronage and devotion, beginning with the era of Asoka Maurya (reign ca. 272-231 BCE), to the continuity, expansiveness and vitality and in the transmission of Buddhist ideals to and from ancient Greater Gandhara is without question.

From the approximately 3500 pieces of sculpture, for which provenance has been ascertained based on archaeological reports and museum or library archives by Jesse Pons, an extraordinarily rich and stylistically varied research corpus of devoteé images has been assembled for this ongoing project. Largely of foreign ethnicity, the corpus includes members of the samgha and male and female aristocrats and, possibly, kings and queens. Also assembled is a second corpus of closely associated sculptures categorized enigmatically as Buddhist theophanies or visions-of-paradisical-realms stelae. Based on Harry Falk's dating for the beginning of the first Kushan era, these sculptures would have been created during the burgeoning phase of Mahayana Buddhist thought of circa the 2nd, 3rd and early 4th centuries of the Kushan and Kushano-Sasanian eras. No systematic analysis of this corpus of devoteé types and stelae or of their place in the socio-economic, cultural and religious history of the region, has hitherto been advanced. The purpose of this paper and its supporting research is to offer in-depth new significant observations on the iconography of selected images, stelae and symbols distinctive to the northeast, many of which are, undoubtedly, the precursors of later developments.

## Section 8: Buddhist Ethics

### The Role of Being Free from (the hindrance of) Regret for the Sake of Samādhi

Hao Sun (Numata Center for Buddhist Studies, University of Hamburg)

My presentation centers on the ethical framework for one fundamental Buddhist meditation: concentration (samādhi). Firstly I shall review the cultivation path of a virtuous person via freedom from regret (avipratisāra/avippaṭisāra), gladness and so on proceeding towards samādhi, as documented in the Pali Nikāya and Sanskrit Yogācārabhūmi. Secondly I shall particularly zoom in on the term avipratisāra/avippaṭisāra, its setting, its morphology and its established translations, followed by weighing the pros and cons of its various renderings such as non-regret, lack of regret, freedom from regret, and clear conscience. Thirdly I shall touch upon another traditional prerequisite for attaining samādhi as removing the Five Hindrances (pañca nivaraṇāni/nīvaraṇe), which includes the hindrance of regret (kaukṛtya/kukkucca). Finally I shall summarize the role of being free from regret bridging between śīla and samādhi.

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### Towards the Justification of Killing by Kings: A Shift of Paradigm from King Ajātaśatru to Duṭṭhagāmaṇi

Fen-Jin Wu (National Chengchi University)

To kill a person is murder, yet one may need to kill thousands of people to become a king. This study will discuss King Ajātaśatru and King Duṭṭhagāmaṇi in terms of conflict between kingship and Buddhist ethics. How can the controversial action of killing by kings be justified? This article will apply historical, canonical, comparative, and literary methods to study the confession of kings. First of all, it will discuss guilt and confession in early Buddhism. How can repentance counteract evil deeds and what is the relationship among confession, karma, and the law of cause and effect? According to the Pāli Sāmaññaphala sutta and commentary, king Ajātaśatru committed patricide and confessed his misdeed to the Buddha, pleased forgiveness, and made amends, release a sense of guilt, but still experienced the unfortunate consequences of his actions. However, due to the power of confession and accumulation of merits; he would fall to hell temporarily then be reborn in heaven, eventually becoming a Buddha in the future. According to the Mahāvaṃsa, King Duṭṭhagāmaṇi killed many Tamils, but he did not repent earnestly. Reportedly, eight arahats thought he was innocent and would be reborn in heaven as the disciple of Maitreya. This explanation conflicts with Buddhist ethical principles and canonical doctrines. In the Mahāvaṃsa, the king does not have to pay for his evil deeds because his great merits cancel out his bad karma. How could the Buddhists claim such a contradictory doctrine? What are the reasons that transformed the ethical value of Buddhist confession? The political and economic environment during Ajātaśatru's time was different from environment in Ceylon, including the role of kings: the major task of a king was to support saṅgha and protect the sasāna. The relationship between the king and the saṅgha was one of mutual benefit and symbiotic relations. In the indigenized Buddhism of Ceylon, the continuity of the sasāna took precedence over canonical core doctrines in the case of kingship. Finally, from the Heilsgeschichte (or sacred history) perspectives, King Duṭṭhagāmaṇi was assimilated the features of king Asoka, the royal Buddhahood, and Maitreya. He inherited both orthodoxy Buddhism and

royal tradition, became the future Buddha and brought hope for future, the selected people on the holy island were rescued by sasāna because of his great merits, all the bad karma would not affect him. Through the examples of King Ajātaśatru and Duṭṭhagāmaṇi, from canon to vaṃsa, the core value and ethical context of confession has been transformed dramatically in Ceylon; moreover, the justification of killing by kings has been changed as well.

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## Buddhist Ethics for Everyone? The Limits and Possibilities of Buddhist Ethical Thought in Secular Ethics

Matthew Regan (University of Maryland, School of Public Policy)

From the rock edicts of Asoka to the public teachings of the current Dalai Lama, Buddhist thinkers throughout the centuries have claimed that Buddhist ethical principles can be adapted into a form of truly secular ethics, one that can even be used as the foundational philosophy of multi-ethnic, multi-religious societies. In a similar vein, scholars like Damien Keown, Sallie King, and Bhikkhu Bodhi have spent considerable amounts of time examining the relationship between the principles of Buddhist ethics and modern moral problems, such as the difficult questions of bioethics and human rights. Such adaptations, however, often do not rest solely on the social teachings provided by the Buddha to lay disciples, but rather, involve "higher" Buddhist doctrines such as the Four Noble Truths or the Sublime Abidings. These teachings are intimately tied with Buddhist meditational practices, and numerous Buddhists texts and commentaries attest to the fact that they cannot be fully appreciated without an active practice of mental cultivation (bhavana). Even seemingly innocuous concepts, like the three morality factors of the Eightfold Path (right speech, right action, right livelihood) and the Buddhist ethical categories of skillful (kusala) and unskillful (akusala) actions have very explicit meditational aims and implications. One, it seems, cannot fully practice Buddhist ethics without at least some kind of meditational practice. While such an enjoinment might seem inviting to those already convinced by the greater philosophical and psychological teachings of Buddhism, there seems to be an incongruity with the use of concepts that explicitly endorse a certain catalogue of mental training activities while at the same time maintaining the claim of being truly secular. This paper discusses the often-hidden role of meditation in Buddhist ethics and whether such a role prevents it from making ethical claims beyond an explicitly Buddhist framework. It concludes by advocating for a norm of critical moral reflection that, although perhaps not totally sufficient from an orthodox Buddhist perspective, could be a necessary component of any successful attempt to secularize and apply Buddhist ethics outside the sphere of religious moral guidance.

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## How Would Buddhists Program An Autonomous Vehicle?

Kin Cheung (Moravian University)

Venerable Pandita provided an Early Buddhist answer to the trolley problem dilemma (choice between being passive and allowing five people to be killed by a trolley, or actively diverting the trolley to kill one person on a side track) that focuses on the intention of the actor. The trolley problem and its variants have analogous ethical dilemmas that arise in the programming of autonomous vehicles. Programmers must provide guidelines for the vehicle to make decisions in rare situations in which collision is unavoidable and the vehicle will either put the passen-

gers or other lives at risk. JeeLoo Liu argues that deontological or consequentialist algorithms for decision making in this context lead to unsatisfactory outcomes. Instead, she offers ethical guidelines for robot ethics from Confucian ethical traditions. I have found no similar attempt at creating guidelines using Buddhist traditions.

This presentation seeks to combine the insights from Pandita on the trolley problem and James Hughes on Buddhist robot and machine ethics in order to provide a Buddhist response to ethical dilemmas that arise in programming autonomous vehicles. I argue that Pandita's focus on cetanā in keeping the precepts--specifically the vow to undergo the training to not take life--can benefit from Hughes' reflections on the metaphysical ramifications of creating artificial intelligence through a Buddhist psychological lens. Hughes adds to the conversation what programmers and engineers should consider in creating an artificial intelligence that controls autonomous vehicles. In addition, I examine empirical data on Buddhists' considerations of the trolley problem, and on the work done by Joshua Knobe, in experiment philosophy, on the asymmetry of how the general public (i.e., neither professional philosophers nor Buddhists) intuitively judge ethical responsibility of unintended consequences. The study subjects did not assign ethical praise for unintended positive consequences, but did assign ethical blame for unintended negative consequences. This is relevant to the host of known and unknown unintended consequences of artificial intelligence design and creation.

In 2017, over one billion US dollars were invested in autonomous vehicles, especially self-driving trucks. Since the technology may need time to pass safety and regulatory hurdles, this is precisely the moment to examine ethical issues that will arise. The European Commission's Ethics Guidelines on Artificial Intelligence released in 2018, though presents a start, has been severely criticized for being vague and over-representing the interests of industry while ignoring the expertise of ethicists. Buddhist ethics can make an important contribution to this issue and I hope this presentation will spark interest in applying the rich ethical discussion in Buddhist traditions to a contemporary ethical problem.

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## The Twelve-Step Path?: Buddhist Ethics in Addiction Recovery Literature

Catherine Hartmann (University of Wyoming)

This paper compares the structure of the Buddhist path as explicated in texts such as the Bodhicaryāvatāra with the structure of contemporary Buddhist-identifying Twelve-Step programs in order to highlight how Buddhist ethical frameworks have transformed in the translation to an addiction-recovery context.

Buddhism is built around the idea of a multi-step path of ethical transformation from a state of maladaptive compulsion to one of freedom and compassion. In that, it has much in common with Twelve-Step programs such as Alcoholics Anonymous that aim to lead people from addiction to sobriety. Such Twelve-Step programs frame themselves as "spiritual" rather than religious, and so are compatible with addicts of any or no religious tradition. However, Twelve-Step programs often implicitly draw on Buddhist ideas and practices, such as mindfulness, and a growing subset of Twelve-Step programs explicitly identify with Buddhism. In fact, this has become a significant way for people to discover Buddhism in the West. Nevertheless, despite the growing importance of Buddhism's role in addiction recovery, scholars of Buddhism have largely overlooked this aspect of contemporary Buddhism.

This paper surveys the Big Book of Alcoholics Anonymous, the Bodhicaryāvatāra, and eight popular Buddhist-inflected Twelve-Step books. It outlines the standard Twelve-Step and Buddhist paths as explicated in these classic sources, highlighting key steps in the path, and implicit theories of ethical development that underlie them. It then turns to the popular works presenting Buddhist versions of Twelve-Step. How do these books draw on both Buddhism and classical formulations of Twelve-Step, and how do they differ from these classical formulations? How do they suggest that people move through a path of ethical transformation?

Based on this research, I show that Buddhist-identified Twelve-Step literature is characterized by three central themes. First, there is a pronounced skepticism towards perceived Christian bias in traditional Twelve-Step, particularly about understandings of God. Buddhism is thus represented as a non-Christian alternative to mainstream Twelve-Step, one based in rationality rather than faith.

Second, despite this criticism of traditional Twelve-Step, Buddhist recovery books largely follow the structure of the Big Book of Alcoholics Anonymous, which includes explanations of each step interspersed with personal stories of recovery. Thus, with very few exceptions (such as Refuge Recovery) Buddhist ideas are used to explain the Twelve Steps, rather than Twelve-Step ideas being used to explain the Buddhist path.

Third, as opposed to standard formulations of the Buddhist path, which proceed from ethical discipline to concentration to wisdom, Buddhist-inflected Twelve-Step proceeds according to a model I characterize as understanding to purification to service. Addicts must understand the forces driving their addiction before they can remove these causes and be of service to the community. It is this understanding, cultivated through meditation, which is believed to move people along the path of ethical transformation. This represents both a departure from traditional Twelve-Step, which understands God or Higher Power to move people along the path, and from Buddhism, in which wisdom emerges at the end of the path rather than at the beginning.

The paper represents a contribution to applied Buddhist ethics by investigating a hitherto understudied application of Buddhist ideas to real-world problems: addiction recovery. In uncovering how Buddhist ideas are applied to Twelve-Step, it also broadens our understanding of contemporary Buddhism in the West, and the ongoing process of translating Buddhist ethical theory for new cultural contexts.

## Section 9 (I): Buddhist Hermeneutics Scholasticism, and Commentarial Techniques

### Demonstrating the Sanskritization of the Saddharmapuṇḍarīka Manuscripts: A Study of the Kern's Variant Readings

Yasutomo Nishi (Minobusan University/Chuo Academic Research Institute of Rissho Kosei-kai)

The Sanskrit Lotus Sutra, Saddharmapuṇḍarīka (SP) is regarded as one of the earliest examples of Mahayana Buddhist texts. There are three classical Chinese translations of the Lotus Sutra in existence, including Kumārajīva's translation, Myōhō-renge-kyō (鳩摩羅什『妙法蓮華経』),

which is one of the most important sutras in East Asia. It has had a major influence on the formation and development of other sutras, ideas, and cultures. Where literary problems and issues arise in relation to the SP and the Chinese translations of the Lotus Sutra, in particular with regard to the correct interpretation of the Myōhō-renge-kyō, it is vital to study the SP in its original language.

The original SP is a sutra of Buddhist Hybrid Sanskrit (BHS) texts and contains frequent usage of Middle Indo-Aryan (MIA) word forms and language. Edgerton classified Mahayana texts broadly into three classes. Edgerton calls the unique vocabulary, word forms and syntax that appear in Mahayana sutras BHS.

The extant SP manuscripts can be broadly divided into the Central Asia tradition (CA) and the Gilgit-Nepal tradition (G-N). Kern and Edgerton advocated that in its prototype form, the SP was compiled in MIA and was converted to Sanskrit as it was passed down over the years (Kern-Edgerton's hypothesis). Tsuji studied SP in detail and pointed out the following: (1) The BHS forms frequently appear in the verse texts, and Skt. forms in the prose texts, but some BHS forms are found in the prose texts. (2) Various degrees of Sanskritization occurred during the tradition, which caused some differences in hybridity, and it is considered that manuscripts that still exist were made.

In a previous study, I noted the variant readings (91 corresponding terms) of Kern's list in relation to this discussion. The results of this study support the points made by Tsuji. There is another example of the use of synonyms that can be highlighted.

For the purposes of this presentation, existing SP recensions of the old and new copy ages have been used. Using the Kern-Nanjo (KN) revision as a reference, passages in the individual SP recensions that clearly correspond to KN have been identified. Based on this, the corresponding passages in each of the manuscripts have been identified. The methods used for identifying the three sets of synonyms highlighted above are discussed in another paper. This presentation looks in detail at some sets of Edgerton's variant readings in the context of Kern-Edgerton's hypothesis and Tsuji's points.

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## On the Historical Development of the Vessantarajātaka-commentaries

Yukio Yamanaka (Ryukoku University)

The Vessantarajātaka is one of the most prominent previous stories, which tell us the former lives of Gotama Buddha in his previous existences. The Vessantarajātaka is the longest and included at the very end of the Theravāda Jātaka collection. Due to the importance and popularity of this jātaka, commentaries have been written repeatedly within Theravada Buddhism. Some of these commentaries have been lost and the exact number is not known, but at least four are still complete.

The presentation will focus on three of these Vessantarajātaka-commentaries and show the differences between them by comparing their ways of interpretations, exegeses and styles. Through this we could keep track of how the Vessantarajātaka-commentaries evolved and changed over time.

## The View of 'Neither Identity nor Difference' as the Middle Shown in Wonhyo's Logic of Hwajaeng: With Reference to the Twofold Truth, Three Natures and Inexpressible Nature

Taesoo Kim (Seoul National University)

This study aims at revealing the characteristics of the logic of hwajaeng (harmonizing the disputes) shown in Wonhyo (617~686)'s Ten Approaches to Harmonizing the Disputes (Sipmun-hwajgaenglon) and Preface to The Commentary on The Sūtra of the Primary Activities of Bodhisattvas (Bonyeopgyeong-seo) based on the logic of tetralemma (catuṣkoṭi) with reference to the twofold truth, three natures and the question of inexpressible nature (nirabhilāpya).

In these texts featuring Wonhyo's characteristic discourses, the logic of hwajaeng is understood as an epistemological approach towards 'neither identity, nor difference' (the 4th phrase), while not considering the 4th phrase as ontological ground for reasoning with the connotation of an inexpressible nature. Despite its affirmation that all four phrases possess meanings, the language constituting tetralemma is regarded as a mere designation (prajñapti) or conceptual elaboration (prapañca) without substance.

It finds consistency in conflicting discourses from the ultimate position of the inexpressible nature of one mind with the rationale that each view represented by every phrase shows that the way to the truth is inexpressible in its nature. Thus, unlike the argument presupposing firm evidence for metaphysical ground, all contradictory views can be valid when seen from different perspectives. Accordingly, one mind reveals the reality of the middle by intersecting various aspects of dependent arising, or interdependence as the ground of hwajaeng based on the unity of emptiness and manifoldness. That is, despite the inexpressible nature of one mind or Buddhavacana as the basis of one flavor of equality, it draws a common meaning interconnected with the secular and ultimate aspects of truth.

In this way, Wonhyo's texts show 'neither identical nor different' scheme between the interdependent nature of secular truth and the perfect real nature of ultimate truth. In addition, they show negation (4th phrase) and affirmation (3rd phrase). Here, the middle truth, equated with one mind has the connotation of the true reality of all phenomena, the state (vastu), remaining as 'X' after its negation or phenomenological reduction in relation to Yogācāra or Tathāgatagarbha tradition.

In this vein, the inexpressible nature as the aim of hwajaeng reveals the reality of 'neither arising, nor ceasing' without any deficiency caused by verbal stipulation. Grounded in this nature of the middle truth, the incessant process of the mutual relation or permeation between the ultimate and relative make all views harmonize into the middle. With regards to tetralemma, it shows pragmatic nature not even sticking to the middle, let alone persisting in each phrase.

Hence. the theory of twofold truth and the middle in hwajaeng can be seen as the thought of mutual relations, breaking down all sorts of attachments represented by language and thought. Further, it can be seen as the circulation theory of the generation of meaning based on the thought of 'neither identity, nor difference' which harmonizes emptiness and Buddhahood into a common ground of univocity while incessantly generating new meanings.

### Re-examining Yijing's 義淨 Guan suoyuan lun shi 觀所緣論釋 based on Vinītadeva's Ālambanaparīkṣāṭīkā

Tsun Nyen Yong (Kyoto University)

The Ālambanaparīkṣā (ĀP) and the Ālambanaparīkṣāvṛtti (ĀPV) are both composed by Dignāga (ca. 480–540) and extant only in Chinese and Tibetan translations. Two Indian commentaries on the ĀP/V have been preserved; one in Chinese, and the other in Tibetan: Guan suoyuan lun shi 觀所緣論釋 (GSYLS) by Dharmapāla (6th century) and translated by Yijing 義淨 (635–713) in 710, and dMigs pa brtag pa'i 'grel bśad (Ālambanaparīkṣāṭīkā, thereafter ĀPṬ) by Vinītadeva (ca. 690–750).

The GSYLS is a difficult text to comprehend. A careful comparison between the GSYLS and the ĀPṬ reveals that Vinītadeva often reuses Dharmapāla's wording in his commentary and has tried to explain some of Dharmapāla's ideas in details. This shows that the Sanskrit version of Dharmapāla's commentary, as a matter of fact, must have been consulted by Vinītadeva.

This process of comparison suggests that it is possible to consult the ĀPṬ for clarifying some of Yijing's abstruse translations in the GSYLS. For example, Yijing uses technical terms such as ji xiang 集相, zong ju xiang 總聚相, zong ji xiang 總集相, and ju xiang 聚相 which maybe synonymous. This is verified by the corresponding passages in the ĀPṬ, in which a consistent term 'dus pa'i rnam pa is used. Hence, it is highly possible that the above Chinese terms are the translations of one and the same Sanskrit term.

This methodology has been overlooked by scholars to date. This paper presents some of the results of the comparison between the GSYLS and the ĀPṬ to produce a more accurate reading of Yijing's translation.

## Section 9 (II): Buddhist Hermeneutics Scholasticism, and Commentarial Techniques

### Old and Neo-commentaries: The Development of Commentaries from the Niddesa to the Aṭṭhakathās

Liyu Hua (Cornell University)

This paper traces the varied styles and methods of the Buddhist commentaries on the parallel canonical verses from the first exegetical work in the Khuddaka Nikāya, Niddesa (Nidd) (pre-2nd c. CE), to the more developed commentaries inaugurated by the new generation of scholars from the fourth and fifth centuries CE. By distinguishing the old from later (or Neo-) commentaries, I intend to explore the trajectory of the development of Buddhist commentary and the possible causes of the transition in commentarial style.

Nidd, often used only as a lexical reference book in modern study, has long been ignored by scholars working on the commentarial traditions. However, its distinctive repetitive patterns and accumulative definitions share much common ground with the canonical texts in the sutta section of the Pāli Tipitaka. Drawing from Mark Allon's study of the syllabic units and alliter-

ation in the Pāli sutta texts, I argue that the Waxing Syllabic Principle (WSP) is also applicable to the lexical progression in Nidd. The repetitions in the commentarial blocks of Nidd conform to the traditional Pāli sutta style. The exegesis on the terms in Nidd has been so verbatim that Wilhelm Stede, the translator of Nidd, proposed "the existence of [a] common source" of all the explanatory matter and reduced the commentary into a collection of root verse plus commentarial blocks (Nidd ii, x). These features of Nidd provide ample evidence to substantiate that Nidd was a product of an early oral commentarial culture. The verbatim repetition needs more detailed analysis based on a close reading of the extant manuscripts, which would probably reveal the effect of writing in finalizing the oral commentary.

The change of style implies an underlying transition in Buddhist episteme from the period when Nidd was composed to the lifetime of Buddhaghosa, who composed the later neo-commentaries and initiated a more vibrant scholastic tradition. My case study of dukkha (suffering) attempts to reconstruct the development of the underlying epistemic model and scholastic culture by tracing different ways of defining technical terms in Nidd and the neo-commentaries composed by Buddhaghosa, the great synthesizer in the Pāli textual tradition. While the definition of dukkha is scattered in piecemeals in different parts of the canonical text, Nidd attempts to exhaustively enumerate all the sufferings in and outside the canon and fit them into the Buddhist ontology. Since the canonical sutta texts, had not distinguished the multiple meanings of dukkha and drawn the boundary between dukkha and non-dukkha, the definition of dukkha remained nebulous before the aṭṭhakathās emerged. Compared to the long denotative list in Nidd, the succinct exegetical illustration given in the Gāndhārī manuscript represented the newly emergent writing culture in Northwest India around the beginning of the common era. I argue that the evolving scholastic culture probably facilitated the replacement of the repetitive oral teaching style by the all-encompassing definition in the aṭṭhakathā and the Abhidharmic tradition. It not only gave rise to a new commentarial style but also enhanced philosophical precision, as is exemplified in Buddhaghosa's and Abhidharmists' new definitions of dukkha.

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## Hossō nikan shō – A Distillation of Hermetic Consciousness-only Teachings Aimed at the Common Folk?

Piotr Pieścik (Jagiellonian University in Kraków)

In my talk I'd like to present a lesser known text belonging to the East-Asian Consciousness-Only tradition (唯識), the Hossō nikan shō. Authored by a monk of the Japanese Hossō school, Ryōhen, in 1252, this treatise is often overshadowed by his more famous works such as the Kanjin kakumu shō. However, it remains an important text, particularly because of its style and language, which point to it being a comprehensible and somewhat more accessible resource for the contemporary student of Hossō doctrine, as opposed to other, more opaque and obscure commentaries and treatises of this school. The talk would deal with outlining the core ideas contained within the text, situating them within the broader Hossō system of thought, discussing its aim and the circumstances of its creation and dissemination, as well as the peculiarities of its style and contents. The Hossō nikan shō can be analysed in the context of Ryōhen's personal philosophy of reconciliation and his ecumenical practices, particularly those directed towards the contemporary opponent of Hossō, the ekayana school of thought, as well as compared to his other texts, in which those ideas are more or less pronounced. This reconciliatory technique can be considered a key element of Ryōhen's strategy of popularising the teachings

of his relatively orthodox and inaccessible school among those who would find them too difficult, or be otherwise lured by more promising visions of inherent enlightenment offered by the ekayana-oriented schools.

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## Fragments of Early Prajñāpāramitā Exegesis: Anonymous Quotations in the Da zhidu lun (*Mahāprajñāpāramitopadeśa)

Quoc Tuan Huynh (University of Oxford)

This paper examines the function and significance of anonymous quotations marked by you ren yan 有人言 ("some say") and related expressions in the Da zhidu lun 大智度論 (*Mahāprajñāpāramitopadeśa) T1509, the earliest extant major commentary of not only the Prajñāpāramitā corpus but also the entire Mahāyāna literature. It pays special attention to the connection between the anonymous quotations in the Da zhidu lun commentary on the Sadāprarudita story and the textual variations in the ten sūtra parallels of the story as a case study. There are several instances where some details of the story are absent in the Da zhidu lun's root text (the Larger Prajñāpāramitā) but present in some other sūtra parallels, especially those belonging to Smaller Prajñāpāramitā group and earlier recensions. Interestingly, these details are in turn found in the anonymous quotations in the Da zhidu lun. This paper argues that these variations in the Sadāprarudita story and anonymous quotations in the Da zhidu lun might have been exegetical materials of different early Prajñāpāramitā commentarial traditions which were incorporated in Prajñāpāramitā texts during the formation and transmission process of the story and were also recorded in the Da zhidu lun. Thus, these anonymous quotations are some hidden gems or "fragments of a lost world"—in the words of Prof. Stefano Zacchetti (2021, 98-110)—of early Prajñāpāramitā exegesis.

[Note: This is part of my larger thesis project (in progress): An Early Prajñāpāramitā Commentarial Tradition: A Study of the exegetical features of the Da zhidu lun (*Mahāprajñāpāramitopadeśa).]

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## The Three Defective Vessels: Vasubandhu's Hermeneutics in the Nālandā tradition

Hiroko Matsuoka (Austrian Academy of Sciences)

In the Vyākhyāyukti and the Pratītyasamutpādavyākhyā, Vasubandhu gives an example of "three types of defective vessels" in his commentary on the Buddha's formulaic phrase in the beginning of his teaching, "Listen, pay attention well and closely" (śṛṇu, sādhu ca suṣṭhu ca manasikuru). This phrase is divided into three parts, each of which corresponds to a listener who is exemplified by the three defective vessels. To wit, the phrase "listen" eliminates the distracted listeners, who are like a face-down vessel; the phrase "pay attention well" eliminates the dull-witted listeners, who are similar to a filthy vessel; and the phrase "pay attention closely" eliminates the malicious listeners, who are like a cracked vessel. This interpretation of the same phrase is adopted in a simplified form in the Vajracchedikāprajñāpāramitāṭīkā and the Avikalpapraveśadhāraṇīṭīkā of Kamalaśīla (8th c.). It is further used in the Arthaviniścayasūtranibandha of Vīryaśrīdatta (8th c.) and the Abhisamayālaṅkārāloka of Haribhadra, Kamalaśīla's younger contemporary in Nālandā. Further, the example of the three vessels is also found in some Chi-

nese commentaries, yet it does not appear in the commentary on the above-mentioned formulaic phrase, but in the description of the ideal listener, Ānanda.

This paper will examine this example in detail, especially as it appears in the sūtra commentaries of Vasubandhu and Kamalaśīla, and thereby will consider the legacy of Vasubandhu's hermeneutics in Nālandā and the particular contribution of Kamalaśīla to it.

## Section 10 (I): Buddhist Imagery and Iconography

### In Praise of the Great Liberator: The Worship of Ārya Tārā in the Kathmandu Valley

Miroj Shakya (University of the West)

Tārā means carrying across, savior, and protector. She liberates the sentient beings from the suffering of Saṃsāra. Ārya Tārā is one of the mother goddesses or female Buddhas in Mahāyāna and Tantric Buddhism. The earliest depiction of Tārā in Buddhist art can only be found after the 5th century. Nepalese Princess Bhṛkutī (CE 617-650) was believed to be an emanation of Green Tārā. The elaborated description of Tārā is given in Ārya Mañjuśrīmūlakalpa. Tārā is associated with Bodhisattva Avalokiteśvara. The legend says she was born of the tears of Avalokiteśvara, who has been liberating infinite sentient beings. Nepalese Mahāyāna Buddhists have strong faith in and devotion to Tārā and worship her as a sacred personage. Devotees recite different versions of devotional songs and 108 names of the Ārya Tārā hymn (Aṣṭottaraśatanāma Tārā stotra) daily. Chanting the names of Tārā in many Buddhist monasteries has been one of the spiritual practices of Newar Buddhists of the Kathmandu Valley. Several stories, ritual texts such as the guide to the Ārya Tārā vrata, and sacred shrines associated with Tārā have come into existence in Nepal. Some of the important shrines are White Tārā or Talking Tārā Shrine at Itum bāhal, Kathmandu, Green Tārā Shrine at Hiraṇyavarṇa Mahāvihāra, Patan, Self-arisen Tārā at Pharping, Ugra Tārā of Ekajaṭī at Sankhu Vajrayogiṇī or Gum Bāhā, Bhaktapur, "Talking Tara" statue in King's place, Bhaktapur and others. Talking Tara of Bhaktapur had played an important role in inviting Milarepa to visit Nepal. In this paper, an attempt is made to examine all the local legends related to Tārā in the Kathmandu Valley and shed some light on hymns, and analyze the associated practices to understand the extent to which the cult of Tārā has permeated Newar Buddhism.

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### Vajrayana and Nath Sampradaya Iconographies at Panhale-Kaji: Ambiguities in Appropriation

David Efurd (Wofford College)

Caves at Panhale-Kaji in Ratnagiri district (Maharashtra), India, span early Buddhist, Vajrayana, and Nath Sampradaya periods of occupation, from approximately the third through the twelfth centuries CE. One notes with great interest a site in which both tantric iconographies and Nath identities are found, given certain legendary associations between traditions and shared reverence of siddhas/naths, in addition to divergent sectarian beliefs and practices. Scholarly inter-

pretation of some siddha reliefs has been plagued by a rigid demarcation between Vajrayana iconographies and later Nath Sampradaya reuse of the site, reflecting prejudices casting Nath practices as moralizing correctives to an allegedly degenerative tantric tradition. Thus, prominent sculpted scenes on cave 14, displaying evidence of both Buddhist and Nath Sampradaya eras of occupation, are associated with Jalandharnath in Nath Sampradaya, tentatively related to the story of Mainamati urging her son Gopichandra to give up a life of pleasure, a story ending with both son and daughter becoming followers of Jalandharnath. These scenes are clearly misidentified and cast doubt upon attempt to associate the reliefs exclusively with Nath Sampradaya, even as they need not disparage their later employment in the tradition. Rather, iconographies of Virupa (Virupaksa), Kanhapa (Kanha) and other beings/divinities typically, although not exclusively, associated with Vajrayana Buddhism appear among the sculptures. Of special interest, as well, is the prominence of female characters in the depicted scenes and emphasis upon their agency that are typically uncharacteristic of iconographies in Nath Sampradaya, but more suggestive of an earlier tradition in which tantric iconographies flourished. The central question is how the reliefs navigated complex sectarian histories at the site, and whether they were carved during an era of Vajrayana Buddhist occupation, or possibly during an era in which an intervening tradition adapted Vajrayana iconographies to represent alternative identities. Thus, their presence displays ambiguities of appropriated spaces at Panhale-Kaji related to the complex history of the site from early Buddhist, tantric, and Nath eras. Revisiting the original religious affiliation of the reliefs is essential to establishing a chronology of religious developments at Panhale-Kazi, as profound differences in style are apparent between the outer reliefs in cave 14 and those more securely Nath Sampradaya in identity.

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## The Legend of the Buddha Leaving his Alms-bowl in Vaiśālī Preserved in the Art of Gandhāra and Kucha

Fang Wang (Ludwig Maximilian University of Munich)

It is admitted that the Buddha's alms-bowl as a relic enjoys great veneration in the art of ancient Gandhāra, which symbolizes the existence of the Buddha and his preaching, and even the transmission of Buddhism after his passing away. However, the legend that the Buddha eventually left his alms-bowl as a memorial object to the people in Vaiśālī, who were eagerly following him on knowing the Buddha's decision to enter parinirvāṇa, was seldom drawn into the scholars' attention. The current discussion aims to deal with the scriptural accounts of the story and the identification of its visual form in the art of Gandhāra and Kucha Kingdom.

The story is not handed down in written account until a few scattered Chinese scriptures from the 4th century CE, including the Ettotarikāgama (T 125) and pilgrim travelogues such as those from Faxian and Xuanzang, but the visual representation in the relief works in Gandhāra was created in advance, with the examples dating back to the first centuries after the common era. Later in central Asia, the prevailing of the story is evidenced in a dozen mural scenes in the décor of the Kucha cave monasteries, dated around the 7th century CE. Corresponding to the sources, the legend is cooperated into the so-called parinirvāṇa cycle of Buddha's life as the beginning of his last wandering to Kuśinagara in the pictorial narrative of both areas. As for the iconographical details, the Buddha's act of handing out his alms-bowl to the citizens of Vaiśālī is set as the visual center in the pictorial layout, although there are little inconsistencies among the earlier examples in Gandhāran reliefs. The accompanying miracle that the Buddha

exerted his power to craft a non-traversable river to retain the longingly Vaiśālī people behind him has been visualized in a mature form since the early Gandhāran reliefs, which was however mistaken as "the Buddha's crossing of Gaṅgā River" in previous studies. With the absence of any written shreds of evidence in Gāndhārī and Tocharian languages, the visualized narrative in Gandhāra and Kucha confirms the existing recounting tradition of the story in both regions. It would contribute to our comprehension as to the narrative of Buddha's parinirvāṇa and the Buddha's alms-bowl as a symbolic conveyance of dharma in the context of their local Buddhism.

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## Maitreya's Authority and Vulnerability: Focused on the Stone Standing Maitreya Bodhisattva of Kwanchok-sa

Yeeyeon Hwang (Academy of Korean Studies)

Maitreya is one of the most multilayered figures in the long Buddhist history. Originally designated as Buddha's successor, he soon was combined with chakravartin. At some point, he was also regarded to be in charge of the afterlife, while numerous followers were anxious about his descent on many occasions of history. Moreover, he was worshipped by the disciples of Yogācāra and Zen schools for different reasons. All these characters, each individuated but interrelated at the same time, form the nature of East Asian Maitreya: the compositive Bodhisattva/Buddha.

Regarding this multilayerness, the Stone Standing Maitreya Bodhisattva of Kwanchok-sa Temple in Nonsan needs to be noticed. The eighteen-meter-tall, Korea's largest Buddhist statue is believed to have been built under the patronage of King Kwangjong (r.949-975), the fourth king and a reformist monarch of Koryŏ. This standing Maitreya Bodhisattva is unusual compared to the conventional seated posture, waiting for descent in Tuṣita. The stupa-like chattra and the expression of wearing the Buddha's saṃghāṭī are also challenging to find the origin.

These unparalleled styles are partly based on the scriptures. The colossal size and the saṃghāṭī expression can be related to the scriptures of the Maitreya descending; especially the Foshuo mile dacheng fo jing(佛說彌勒大成佛經), which emphasizes the transmission of Buddha's saṃghāṭī to Maitreya. The Stone Standing Bodhisattva of Daejo-sa Temple, which is geographically close to Kwanchok-sa and is similar in style, was created at almost the same ratio as mentioned in the Chengfo jing. This indicates that the Koryŏ people relied on the scriptures for image-making.

What would have been the intention of combining the formal aspects based on scripture? Kwangjong seems to have tried to reveal his political influence as chakravartin by presenting a colossal and alien image of Maitreya. His activities during the corresponding period were consistent with those of the monarchs who advocated chakravartin, and the creation of the Maitreya colossus is convincing. It is necessary to consider why the Kwanchok-sa statue did not follow the "traditional" Maitreya images: the seated with both legs pendant, the cross-ankled, or the pensive. In this regard, I want to point out that there was hardly a Maitreya iconography that was solid enough to be a "tradition." In ancient East Asia, Maitreya received attention mostly when a powerful royal monarch was intrigued by the descent faith and chakravartin; these monarchs could not appear consecutively, which disabled the consistent creation of Maitreya relied on royal authority.

As mentioned above, East Asian Maitreya has a multilayered character; in other words, the construction of Maitreya belief was loose and vulnerable compared to other Mahayana Buddhas. Even when several colossal Maitreyas were built around the seventh century in Tang, Maitreya was still competing with Amitābha to win the afterlife world. As Amitābha finally conquered by the end of Tang, the colossal Maitreya gradually disappeared in China.

In this context, the Kwanchok-sa image created by Kwangjong can be seen as the last generation of colossal Maitreya statues created by the rulers throughout East Asian history. Although several stone Maitreyas were created following the Kwanchok-sa image, Maitreya continued to decline ideologically and stylistically. This is because the development of the Pure Land and Neo-Confucianism deprived the authority of Maitreya. Therefore, it can be said that the Kwanchok-sa image proves the vulnerability of the East Asian Maitreya.

## Section 10 (II): Buddhist Imagery and Iconography

### Thousand Beginnings of Buddhahood in Bhadrakalpikasūtra Illustrated on the Walls of Kumtura Cave 50 and Cave 29

Ji Ho Yi (Universität Leipzig / Saxon Academy of Sciences and Humanities in Leipzig)

The images of multiple Buddhas called "thousand Buddhas" have the usual format of repeating a single Buddha in a row, as depicted in the ceilings of Dunhuang Mogao Caves. The Kumtura Cave 50 and Kumtura Cave 29 in Xinjiang Uyghur Autonomous Region, China, contain different versions of "thousand Buddha" paintings. The cave walls are filled with rows of illustrations in which a devotee offers something to a seated Buddha. The pictures of future Buddhas' offerings in Kumtura Cave 50 illustrate the stories preserved in Bhadrakalpikasūtra. Bhadrakalpikasūtra is a text about the fortunate aeon when the Buddha is present. The penultimate part of this text explains how the future Buddhas of this aeon first decided to become Buddha. The text was translated into Gāndhārī, Sanskrit, Khotanese, Chinese, and Tibetan, a popular text between North India and West China.

In 2015, researchers from Kucha Academy, Peking University and Renmin University visited Kumtura Cave 50. They translated the extant Tocharian B inscriptions of the 56 paintings inside the niche on the rear wall of the main chamber in Kumtura Cave 50. Ogihara Hirotoshi deciphered 38 Buddha names from the inscriptions labelling the Buddhas in the central niche of Kumtura Cave 50 and discovered their correspondence to the Buddhas listed in the Khotanese and Sanskrit version of Bhadrakalpikasūtra and the T447a and T447b under the same name of Xianzai xianjie qianfoming jing 現在賢劫千佛名經 [Sūtra of names of thousand Buddhas in present Bhadrakalpa] (translator unknown). The Tibetan translation was not consulted then, although the extant images in the niche of Cave 50 and inscriptions correspond almost precisely with the stories of Buddhas no. 466 to no. 519 in the Tibetan version of Bhadrakalpikasūtra. It is also possible to recognize the sequence of the Buddhas in the entire cave based on the Tibetan version.

Kumtura Cave 29 shares similarities with Kumtura Cave 50: the structure and the rows of scenes showing a Buddha and a devotee. On the median strip of the barrel vault, both caves

display a row of multiple-headed meditating monks with the last meditating figure seated on a wagon, proceeding to the fortress with three meditating figures inside it. Amid the scenes showing the beginnings of Buddha's career, the median strip contains a condensed image of the way of enlightenment from an ordinary being to a Buddha. Ines Konczak-Nagel has shown that this image may depict the city of nirvāṇa, which can be reached by the beings freed from the cycle of rebirth; the wagon next to it may symbolize the vehicle or yāna carrying a being there.

The thousand Buddhas of Kumtura Cave 50 and Cave 29 suggest that the possibility of becoming a Buddha is open to everyone with an offering. The illustrations of future Buddhas' offerings in Kumtura Cave 50 and Kumtura Cave 29 show us that the images of thousand Buddhas could also have possibly educated the visitors on the worth of devotional acts that lead to the final goal of spiritual liberation.

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## Labeling the Buddha: A Reconsideration of Early Textual and Visual Materials of Tejaprabhā Buddha in China

Soyeon Kim (Kookmin University)

This paper questions the role of textual sources in visualizing religious ideas through the case of Tejaprabhā Buddha imagery. Tejaprabhā Buddha (Chishengguang in Chinese), commonly known as the astral Buddha or the Buddha of the Pole Star in East Asian countries, has been thought to be Indic origin, though there is no extant evidence of this from India. Thus, instead of tracing the Buddha's iconographic origin in Indic materials, many studies adopting a traditional iconographic approach have discussed the relationship between the earlier scriptures and the later images based on a limited number of Chinese materials: several "Chishengguang" scriptures considered Chinese translations of Indic tantric scriptures or apocrypha, as well as Tejaprabhā paintings that appeared after the ninth century.

However, a disjunction between texts and images is revealed when comparing some of the early textual and visual material relating to Tejaprabhā Buddha. The earliest Tejaprabhā images in China, dating from the late ninth and tenth centuries, include—among others—paintings from the Dunhuang Mogao caves and an illustration from the Song edition of the Chishengguang sutra. Although the iconography of these works is not exactly the same, some common visual elements are easily identifiable, namely the generic Buddha form of Tejaprabhā as the main deity, his oxen carriage, and planet deities as attendants.

However, it is not easy to find descriptions of these elements or the physical appearance of the Buddha in Buddhist scriptures. Rather, Chishengguang in early Chinese sutras does not necessarily refer to Tejaprabhā Buddha. This term has at least three different meanings: the adjective "effulgent," "Tejaprabhā foding," which is a tantric form taken by Śākyamuni Buddha, and "Tejaprabhā Buddha." Although its denotation may not always be clear, we can be certain that the third definition hardly, if at all, appears in early texts. While many scholars have linked the composition of these scriptures to the appearance of the earliest Tejaprabhā Buddha images, these early scriptures do not provide many clues for imagining a Buddhicized stellar deity as we see it in the earliest paintings. We here witness a gap between the visual material and the texts that are believed to have provided the basis for the creation of the images. In terms of the chronological order of transmission, we may even speculate that Tejaprabhā's iconography may

have developed even before the term Chishengguang began to be used to refer to "Tejaprabhā Buddha" in China if we consider the image as independent from texts. It is not difficult to suppose that the Chinese traditional deity of the Pole Star (Celestial Thearch), widely known since the Han dynasty, was reimagined and revisualized in a Buddhist manner after the spread of Buddhism: as a figure with an uṣṇīṣa wearing a corrugated robe, like other, more familiar Mahāyāna Buddhas, but still riding in a carriage, as Celestial Thearch does.

The mere introduction of "Tejaprabhā" scriptures does not tell us much about the astral Buddha. Rather, I suggest that it was an indigenous astral worship that served as a basic motive for creating the figure of astral Buddha and labeling him as Chishengguang, and that his incorporation into textual sources was a later development, which can be seen as the result of the growing needs of the already devout believers of Buddhicized Celestial Thearch.

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### "Stupa Have Never Been Idle" - Architectural Interventions and the Shifting Forms of a Contemporary Korean Buddhist Tower

Marcie Middlebrooks (National Sun Yat-sen University)

Sandwiched between the foot of a mountain range and a major six lane highway, the Hanmaum (One Mind) Seon Center attracts busloads of people travelling from all around South Korea to Anyang - a once quiet fringe – now "satellite city" of Seoul. The Seon Center and its particularly salient (almost steeple-like) stupa have been shaped by its creator, Myogong Daehaeng (1927-2012), a Bhikshuni who attracted a large following and spoke to a broad spectrum of South Korean society. In this paper, I focus on the ways by which a clearly identifiable and physically interactive space has emerged at the Seon Center. I am interested in both how Hanmaum Center stupas have come to shape and be shaped by the self-cultivation practices of lay and ordained persons as well as how these stupas have multiplied both symbolically and physically while retaining a distinctive singularity. I argue that it is the movement (or "idling" to borrow a phrase from Walter Benjamin) – between the multiple and the singular – that make the Hanmaum stupa a particularly useful architectural intervention in conceptualizing and cultivating Hanmaum Seon practice.

## Section 11 (I): Buddhist Literature

### Buddhist, Not Buddhicized: The Gesar Epic, Popular Literature, and Overlooking the Lived Experience of Buddhist Literature

Natasha Mikles (Texas State University)

Recent scholarship has acknowledged the wide range of Buddhist literature existing beyond the boundaries of sutras, tantras, and vinaya codes often conceptualized as the core of the Buddhist literary field. Despite recent work by Robert Ford Campany (2015), Reiko Ohnuma (2017), and others on the role of popular, non-institutional Buddhist literature in developing, expressing, and nuancing doctrine, such literature is generally relegated to a secondary role as somehow an addendum to the "true" sites of Buddhist doctrinal development. Through a detailed study of The Great Perfecting of Hell (Tib. Dmyal gling rdzogs pa chen po)—a late nineteenth-century

episode of the Tibetan Gesar epic—this paper argues for the central and foundational role popular narratives have in advancing Buddhist discourse. This argument, however, has larger implications than simply cataloguing how Buddhist thinkers have used popular literature in doctrinal arguments. By demonstrating the participation of such popular, non-institutional literature in these discussions and focusing academic attention on its importance for the lived experience of Buddhist practitioners, this paper ultimately challenges the continued prevalence of the World Religions paradigm that identifies such literature as secondary to the "true" and "authentic" Buddhist philosophy and practice from India.

Arising as a treasure text in eastern Tibet in the late nineteenth century, The Great Perfecting of Hell presents itself as the final episode of Tibet's Gesar epic—detailing the elevation of warrior-king Gesar to epic hero and his journey to hell to save his mother. Through its depictions of Gesar's role as Buddhist teacher and the arguments he has with King Yama in hell, the text situates itself in contemporary debates concerning the role of violence in religious practice and the most efficacious means of developing enlightened action. The role of the text in Buddhist discourse goes beyond these debates, however; King Gesar is worshipped as a Buddhist deity by many Tibetans and The Perfecting of Hell—which relates his death and promise of eventual return to defend Buddhism from its demonic enemies—is treated as a prophetic expression of Gesar's Buddhist missive to care for the land of Tibet. Indeed, across eastern Tibetan regions, various landmarks and material artifacts are revered based on their association with the epic hero.

Despite its importance, however, The Perfecting of Hell and the Gesar epic more generally has been either overlooked in the larger academic conversations about Buddhist literature or relegated to a brief footnote that references its status as a "buddhicized" narrative. This rhetorical move—based almost entirely on conjecture as the Gesar epic was an oral phenomenon until at least the eighteenth century—reflects the continued role of the World Religions paradigm in privileging only that literature which arose in India or has direct links to Indian-descending traditions as authentically Buddhist. Rather than deepening our knowledge of the Buddhist world, such discourse serves to obfuscate or silence the lived perspective of Tibetan Buddhists for whom King Gesar is a central component of their Buddhist lives. This paper seeks, therefore, to begin a conversation on how sustained focus on popular, non-institutional literature is necessary to broaden our conceptual definitions of Buddhism and to highlight the lived experience which has previously been overlooked.

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## The Subodhālaṅkāra and the Kāvyaprakāśa

Hoju Shiota (Nagoya University)

We can see an abundant use of figures of speech in Pāli nikāyas, particularly in the teachings on meditation. The science of rhetoric (alaṅkāra) systematizes these figures of speech, but the Pāli rhetoric has only one extant treatise. While a number of texts on Sanskrit rhetoric are handed down to us, it is the Subodhālaṅkāra written by Saṅgharakkhita, a 12th/13th-century Sinhalese monk. Even today, this work is considered important in many Buddhist communities as Sinhalese and Burmese monks reportedly still learn it. However, although scholars have been working on it since the last century, it needs further critical study. Earlier studies have pointed out that the Subodhālaṅkāra is based on Daṇḍin's Kāvyādarśa, thereby comparing these two texts. However, the Subodhālaṅkāra was rarely analyzed with reference to other Sanskrit texts

that also seemingly contributed to the development of the Pāli rhetoric. This presentation analyzes Subodhālaṅkāra's description of "simile" (upamā), "single row" (ekāvalī), "reciprocal" (aññamaññā), and "confused" (bhama), with a special focus on its relationship with another Sanskrit text, Mammaṭa's Kāvyaprakāśa.

The Subodhālaṅkāra divides the upamā into three types: (1) the simile understood by words (saddagammā), (2) the simile understood by meaning (atthagammā), and (3) the simile with sentence meaning as its object (vākyattavisayā). The first, saddagammā, is further classified into three types, according to what "word" makes it known: (A) compounds, (B) suffixes, and (C) "iva etc." (ivādi). The Kāvyādarśa also mentions types A and C but does not seem to mention B. A possible source of type B, from the Kāvyaprakāśa, has been shown in my study

Focusing on the descriptions of ekāvalī, aññamaññā, and bhrama, which are not found in the Kāvyādarśa, the Subodhālaṅkāra's framework is similar to the Kāvyaprakāśa.

Considering these two points, we can infer that the Subodhālaṅkāra is closely related to both, the Kāvyaprakāśa and the Kāvyādarśa.

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## On Similes in Kṣemendra's Buddhist Poetry

Kazuho Yamasaki (The Nakamura Hajime Eastern Institute)

The Avadānakalpalatā by the Kashmiri poet Kṣemendra (ca. 990–1066 CE) is a collection of Buddhist legends in 108 chapters. The poet devotes the 59th chapter of this work to describing the legend of Kuṇāla, the son of King Aśoka. In verse 28 of this chapter, Kṣemendra uses the simile bhītyeva śīlena vimucyamānā ("Just as one is free from fear, similarly she is free from morality."). According to Sanskrit literary theorists, a poet must construct a simile so that the standard of comparison agrees in gender, number, and case with the subject of comparison. Note that in the simile in question, the word bhītyā ("fear") is feminine in gender, while the word śīlena ("morality") is masculine in gender. Why does Kṣemendra not construct the simile within the confines of the rules laid down by theorists? This paper aims to answer that question.

In Mālatīmādhava 9.10, the Hindu dramatist Bhavabhūti (eighth-century CE) employs a simile in which the standard of comparison does not agree in number with the subject of comparison. It is interesting to note that Jagaddhara (ca. thirteenth to fourteenth-century CE), one of the commentators on the Mālatīmādhava, advances the view that the simile cannot be regarded as defective, as the disagreement in number is here acceptable because of poetic sentiment (rasa).

The dramaturge Dhanaṃjaya (late tenth-century CE) devotes the fourth chapter of the Daśarūpa, a treatise on dramaturgy, to a definition of the eight sentiments listed in the Nāṭyaśāstra by Bharata. In Avadānakalpalatā 59.25,27–28, we can find the words prakampa ("tremor"), moha ("delusion"), and bhīti ("fear"), which are, according to Dhanaṃjaya, used to describe the symptom (anubhāva), the transient state of mind (vyabhicārin), and the basic emotion (sthāyibhāva) of a terrifying sentiment (bhayānakarasa), respectively. This fact points to the possibility that a terrifying sentiment is suggested in the context of Avadānkalpalatā 59.25–28.

Consideration of these points leads to the following conclusions: (1) The fact that Kṣemendra does not construct a simile in accordance with poetic rules does not necessarily mean that he ne-

glects to satisfy the requirements for the construction of a simile; (2) A plausible interpretation is that, following the practice of Hindu dramatists, Kṣemendra gives priority to the evocation of a sentiment over the construction of a simile within the confines of poetic rules.

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### Early Buddhist Orality and the Challenges of Memory

Bhikkhu Analayo (University of Hamburg)

The presentation will survey recent advances in research on the early Buddhist oral tradition, in particular in relation to the challenges of memory.

## Section 11 (II): Buddhist Literature

### The Apādāna Theory of Bhartṛhari and the Buddhist Grammarian Candragomin

Chojun Yazaki (Hiroshima University [Fellow of the Japan Society for Promotion of Science])

Even though the Buddha is said to have forbidden teaching in Sanskrit or Vedic, later Buddhists began to write Buddhist scriptures and treatises in Sanskrit several hundred years after the Buddha's death. Therefore, it was inevitable that the Aṣṭādhyāyī, the Sanskrit grammar composed by Pāṇini (fifth–fourth century BC), and its grammatical system would have become indispensable for Buddhists to learn the language. This fact is supported by the record of Yijing (義浄, 635–713). However, grammatical systems for Buddhists are not confined to the Pāṇini tradition. There are other grammatical systems which do not belong to the Pāṇinian tradition, such as the Cāndra grammar established by the Buddhist grammarian Candragomin (fifth century AD). The Cāndravyākaraṇa which is the basic text of this grammatical system was accepted not only in India but also in other Buddhist countries such as Sri Lanka, Nepal, and Tibet, and contributed to the study of Sanskrit grammar for Buddhists.

The relationship between the Pāṇini grammar and the Cāndra grammar, and especially the influence of the Cāndra grammar on the Pāṇini grammar, has long been a subject of controversy. Nevertheless, relatively little work has been done to clarify this issue. One particular issue that needs to be examined is the relationship between Candragomin and Bhartṛhari (fifth century AD). It is well known that Bhartṛhari was a prominent Pāṇini grammarian who was a particularly important figure in the history of Indian and Buddhist thought. Since Bhartṛhari calls Candragomin a teacher (Candrā-cārya) and then it is assumed that Candragomin had some influence on Bhartṛhari, an issue has often been discussed. For example, Deshpande points out that Candragomin's treatment of the affix tumUN influenced on that of Bhartṛhari (Madhva Deshpande. Evolution of Syntactic Theory in Sanskrit Grammar: Syntax of the Sanskrit Infinitive -tumUN. Ann Arbor, 1980. pp. 104–108), and Kawamura also states that Bhartṛhari's understanding of karman "a grammatical object" in his kāraka theory is similar to Candragomin's (Yuto Kawamura. "Candragomin's Theory of Karman." Journal of Indian and Buddhist Studies, Indogaku Bukkyō¬gaku Kenkyū 66 (3): 18−24, 2018).

As in the studies above, this presentation will examine the understanding of apādāna "a point of

departure", one of the syntactic-semantic grammatical categories or kārakas, of Candragomin and Bhartṛhari, based on new materials being currently prepared for publication, namely, the Śabdārthacintā (D. Dimitrov and M. A. Deokar) and the Cāndrapañjikā (Dimitrov, Deokar, and Yazaki), both composed by the eminent Sinhalese grammarian Ratnamati/Ratnaśrījñāna (tenth century). I will further discuss Patañjali's (second century BC) view, which is considered to be the basis of Candragomin's and Bhartṛhari's understanding of apādāna, and will show the remarkable similarity in the apādāna theory among these three grammarians. In conclusion, this presentation will attempt to show the importance of examining not only the Pāṇini grammatical system but also the Candra system to clarify Bhartṛhari's kāraka theory.

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## Heian Japan Reimagined: Buddhist Influence in Contemporary Popular Fiction

Amy Lee (Hong Kong Metropolitan University)

The Heian Period (794-1185) in Japan is marked by its extended political stability, which consequently gave rise to a bloom of literary treasures. One of the most remarkable pieces of work is the epic novel The Tale of Genji (early 11th century) by Murasaki Shikibu. Hailed as the first novel in the world, The Tale of Genji offers not only an extended framework of courtly characters intricately related to one another, but also accurate descriptions of characters' complex thoughts. One of the main characters, Murasaki (the author's namesake), is rendered with such psychological depth that she remains one of the most memorable characters in Japanese literature despite her early death in the novel. Interestingly, although the title of the novel refers to Genji, the shining prince's story leaves behind the memory of a number of female characters, including Lady Rokujō and her ghost. The female voice in Heian literature appears not only in the role of the authoresses of fiction, poetry and tales, but also in the remarkably portrayed female characters. Their rendition is not only an example of the artistic skill of the female authors at Heian Japan, but the three-dimensional characters are also important side-records of the Buddhist beliefs and practices at the time. Since The Tale of Genji, court ladies and their experiences have become important cultural texts for reading the mark of Buddhism during the period. The landmark status of The Tale of Genji is such that subsequent literary texts set at Heian keep referring to the court ladies and their religious practices. The presentation refers to two very different sets of contemporary fiction, both set at Heian and featuring the court from different perspectives, to review the portrayal of the court ladies and how their engagement with Buddhism is depicted. This discussion argues that the contemporary fictions, although meticulously set in a historical time, render a contemporary understanding of Buddhist beliefs very much applicable to present day society.

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## Immortals in Texts, and Meditative Monks in Images: Appropriating the Vessantara Jātaka in Early Medieval China

Jinchao Zhao (New York University Shanghai)

The Vessantara Jātaka is one of the most renowned and widely articulated of the birth stories in the Buddhist World. The literary history of the legend entered the Chinese religious landscape in the third century CE and maintained its popularity throughout the medieval period. The story

further became one of the most popular visual traditions of depicting Buddhist narratives in murals and reliefs since the fifth century CE. One particular scene of the story, which depicts Vessantara and his family paying homage to a sage who wears a robe that covers his head while on exile in mountains, appears to be one among the few selected scenes that crystallize the whole story in early medieval China. Depicting selective scenes to refer to the whole narrative is not rare in the ancient world. However, the medieval Chinese' choice to depict Vessantara's visit to the sage is remarkably intriguing as it is absent in any surviving depictions of the story in South and Central Asian traditions.

This study first discovers that Vessantara's visit to the sage is absent from all literary and pictorial traditions prior to the early medieval Chinese tradition. Among surviving texts that render the story in the language of Chinese, there are merely two scriptures translated in the third century that mention the visit to a reclusive sage. A literary analysis of the textual accounts of the sage further raises questions regarding his identity. His name's spelling, A-zhou-tuo (阿周陀), indicates a Sanskrit or Pāli origin of a brahman's name, while his spectacular behaviors of avoiding grains and performing five-hundred-year longevity attests provokingly to the pre-Buddhist Chinese literary tradition of describing immortals. At the same time, this study shows that the fifth- and sixth-century visual representation of the sage, who takes a head-cover-robe and sits in a mountain landscape, is borrowed from the contemporary visual tradition of depicting monks in meditation on the Chinese Central Plains during the sixth century. Currently identified images of meditative monks exhibit variations among different traditions, however, monks wearing a head-cover-robe is securely identified in the Chinese tradition due to inscriptions and other supplementary visual elements that indicate the state of meditating.

In short, the story's textual translation in the third century has integrated indigenous Chinese writings of immortals, while its visual depiction since the fifth century borrowed the already established iconography of meditative monks to invent such a figure with no visual precedents. This study explicates the various rhetoric strategies, both textually and visually, in appropriating Buddhist narratives in the Chinese context.

## Section 12 (I): Buddhist Metaphysics and Epistemology

### Debates between 'Direct Realists' (Naiyāyikas and Mīmāṃsakas), 'Representationalists' (Sautrāntikas) and 'Idealists' (Vijñānavādins) in Kumārila, Dharmakīrti and Bhaṭṭa Jayanta

Alex Watson (Ashoka University)

In the middle of the first millennium CE three clearly differentiated views regarding the nature of the objects of our experience were in play in India. The Naiyāyikas and Mīmāṃsakas maintained that we are in direct perceptual contact with objects that are external to our consciousness. Sautrāntikas maintained that the direct objects of our experience are images / forms (ākāra) within consciousness, but that we can infer the existence of external objects as the cause of those images. Yogācāras / Vijñānavādins agreed with the Sautrāntikas that the direct objects of our experience are images within consciousness, but denied that there is any good inference from them to external objects. They denied the existence of anything outside conscious-

ness (though see the discussion of this in, e.g., Hayes [1988], Oetke [1992], Lusthaus [2002], Schmithausen [2005], Arnold [2008], Ratié [2014], Kapstein [2014], Kellner and Taber [2014], Kellner [2017], Perrett [2017]).

This talk will examine some arguments that Yogācāras put forward for their view from the end of the 6th century to middle of the 7th: the argument from less postulation (kalpanālāghava), the argument from the object-specificity of cognition (pratikarmavyavasthā), the argument from necessary co-perception (sahopalambhaniyama) and the argument from the perception of only one form. Two of these arguments originated with Dharmakīrti (c. 600–660), and two of them go back at least to Kumārila (c. 600–650), who preserves a stage of Buddhist idealist thinking whose level of sophistication falls between Dignāga (c. 480–540) and Dharmakīrti.

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## On the Relation Between the Theory of Six Characteristics of Valid Reason (ṣaḍlakṣaṇahetu) and Nyāya Tradition

Youngsan Sohn (Leipzig University)

Ever since the founding of the Buddhist pramāṇa tradition by Dignāga (ca. 480-540), the theory of three characteristics of valid reason (trairūpya) has been recognized as the Buddhist point of view on the proper characterization of a valid reason.

Dharmakīrti (ca. 600-660), in his Hetubindu (HB), criticizes an anonymous theory in favor of six characteristics for a valid reason (ṣaḍlakṣaṇahetu). The six characteristics consist of the three characteristics of the traiūpya, plus three additional characteristics: abādhitaviṣayatva, vivakṣitaikasaṃkhyatva, and jñātatva. This ṣaḍlakṣaṇahetu theory has been attributed to Īśvarasena (ca. 6th -7th century), a teacher of Dharmakīrti, ever since Ernst Steinkellner suggested this assumption in his 1967 work, Dharmakīrti's Hetubinduḥ - Tibetischer Text und rekonstruierter Sanskrit-Text. However, an investigation into certain Buddhist and Naiyāyika texts leads to a different supposition, according to which it is a Naiyāyika theory of inference that advocates the ṣaḍlakṣaṇahetu. In this paper, I use several Buddhist commentaries on HB, especially the Hetubinduṭīkā (HBṬ) by Arcaṭa (ca. 8th century) and the Hetubinduṭīkālokā (HBṬĀ) by Durvekamiśra (ca. 10th century), as well as later Naiyāyika works, the Nyāyamañjarī (NM) by Jayanta (ca. 9 CE), the Nyāyabhūṣaṇa (NBhūṣ) by Bhāsarvajña (ca. 10th century) and the Nyāyavārttikatātparyaṭīkā (NVTṬ) by Vācaspatimiśra (ca. 10th century), among others. By investigating these texts, I propose that the ṣaḍlakṣaṇahetu theory is most closely related to Naiyāyika theory of inference. This hypothesis is supported by three main arguments.

First, there is a noteworthy comment in Arcaṭa's HBṬ that the theory of ṣaḍlakṣaṇahetu is a tenet of "Naiyāyikas, Mīmāṃsakas, and others." In respect to the word "naiyāyika", Durvekamiśra in his HBṬĀ specifies that the word is used by Arcaṭa in the sense of "old Naiyāyika" (jarannaiyāyika). These remarks indicate that certain Indian Buddhist commentators, not far after Dharmakīrti's time, considered the ṣaḍlakṣaṇahetu theory to belong to the Nyāya tradition (as well as the Mīmāṃsā tradition, which, however, will not be discussed here). A similar theory is indeed found in later Naiyāyika texts. In his NBhūṣ, Bhāsarvajña enumerates five characteristics of a valid reason from the Naiyāyika viewpoint. This later Naiyāyika hetulakṣaṇa theory appears to be very similar to that of the doctrine of ṣaḍlakṣaṇahetu, except for the sixth characteristic, jñātatva.

Second, according to Vācaspatimiśra, the conclusion (nigamana), the last member of the Naiyāyika inferential formula (pañcāvayavavākya), is required to confirm that an inference is troubled neither by sublation (the fourth characteristic, abādhitaviṣayatva) nor by a counter-thesis (the fifth characteristic, asatpratipakṣatva).

Third, it seems reasonable to assume that the ṣaḍlakṣaṇahetu theory is connected to the Nyāya theory of pseudo-reasons (hetvābhāsa). Three among the five pseudo-reasons, i.e., being sublated (bādhita), having counter-thesis (satpratipakṣa), and being unknown (sādhyasama or asiddha) seem to be connected to the three additional characteristics of the ṣaḍlakṣaṇahetu theory, namely, abādhitaviṣayatva (having non-sublated object), vivakṣitaikasaṅkhyatva (=asatpratipakṣatva, lack of counter-reason), and jñātatva (being known).

Therefore, I conclude that further research is required whether the theory of six characteristics of valid reason can be attributed to Īśvarasena. If the Steinkellner's hypothesis on the attribution of this theory is overturned, then, what has previously been considered only an intra-Buddhist debate becomes a controversy between different philosophical and religious traditions at a crucial moment in the development of the discipline.

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## The Self is a Sky-Flower: Diṅnāga and Kumārila on Non-referring Terms

Malcolm Keating (Yale-NUS College)

In the Nyāyamukha, (NM), a treatise on reasoning, Diṅnāga presents an argument against the existence of the Sāṃkhya pradhāna, and in doing so, he uses the term "pradhāna" in the subject of his inference. This leaves him open to the fallacy of āśrayāsiddha, or an anumāna with an unestablished basis, since on his view, there is no such thing as pradhāna. To avoid this problem, he takes up two strategies—usually characterized as paraphrase and conceptual construction. Tom Tillemans has argued that the former strategy is more central in the later Dharmakīrti, and maybe even in Diṅnāga himself. However, in the seventh century CE Mīmāṃsā work, the Tantravārttika, we see Kumārila Bhaṭṭa focusing, by way of a pūrvapakṣa, on the conceptual construction strategy. He takes up the topic of non-referring terms when discussing secondary meaning of a qualitative sort (gauṇavṛtti) in the Tantravārttika, commenting on Jaimini's Mīmāṃsāsūtra 1.4.12, sūtra 23 and following. In a compressed and dialectically rich discussion of two non-referring terms, "primordial nature" (pradhāna) and "sky-flower" (khapuṣpa), he intervenes in a problem for Buddhists— how such terms could be used as subjects in inference (anumāna) without the fallacy of unestablished basis (āśrayāsiddha). He argues against a view on which superimposition (adhyāropa) is the solution, and concludes that expressions like "The self is a sky-flower" are cases of gauṇavṛtti, or secondary meaning. This section gives us insight into how Kumārila draws on Buddhist sources such as Diṅnāga's Nyāyamukha and integrates metaphysics and epistemology with philosophy of language and logic.

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## A Study on Infant Cognition in Indian Thought: With a Focus on Śāntarakṣita's Standpoint

Naoya Kaneko (University of Tsukuba (Doctoral course graduated))

We know other people's thoughts and emotions through their words. Without words, our mutual

understanding with each other would be almost impossible. And there is also the assumption that a word is nothing but a convention to designate a specific object. Based on this assumption and because the infant does not understand verbal conventions, it follows that it is difficult to know the content of his cognition.

In this paper, I will deal mainly with the infant cognition in Buddhist logico-epistemological literature, a theme which has come to be frequently dealt with from Dharmakīrti (ca. 600-660) onwards. My paper's aim is to make clear the content of infant cognition the texts speak about and, as the dealing with this theme has developed in time, the results of this development. For example, in Pramāṇavārttika's 3rd chapter kk.141-144, Dharmakīrti remarks that if one assumes that the infant has only sense cognition, this assumption implies an absurd consequence, that is, the infant could not understand verbal conventions even after he has grown up. This remark is consistent with the fact that Dharmakīrti modifies Dignāga's (ca.480-540) definition: "conceptual construction (kalpanā) connects with names and genus etc. (Pramāṇasamuccaya I k.3)", amending it to "conceptual construction is the cognition of a representation which is capable to connect with verbal expression (abhilāpa) (Pramāṇaviniścaya I 7,7/Nyāyabindu I k.5)". It follows that one can reasonably think that even if the infant does not understand verbal conventions, he could have conceptual cognition as well, cognition arising from residual impressions (vāsanā) based on past experiences, without depending on external objects. Although Dharmakīrti himself does not clearly state that the infant has conceptual cognition as long as he does not speak meaningful words, this topic has been taken up and deepened by Dharmakīrti's commentators and the followers of his thought. As examples of infant conceptual cognition, they give the following facts: the infant can cognize the object's universal aspect without verbal expression and, in order to satisfy his hunger, he can instinctively understand his mother's breast seen now as identical with the one he had seen before. Among Dharmakīrti's commentators and followers, Śāntarakṣita's (ca.725-788) view is unique as regards his reflections on the cause of conceptual cognition's generation and his acceptance of heretics' theories on this topic.

Concerning the research on infant conceptual cognition, Dr. Namai must be particularly mentioned; he has clarified the relationship between the attainment of conceptual cognition and sentient beings' transmigration and he has also tried to identify the heretics' theories adopted by Śāntarakṣita. He then indicates that Naiyāyikas and Bhartṛhari gave great influence on Śāntarakṣita. But infant cognition is a topic shared by Buddhist logico-epistemological school as well, and as Dr. Hattori mentions Kumārila's influence on Śāntarakṣita about the theory of linguistic intuition (pratibhā) should be taken into consideration. For these reasons, it is necessary to make clear on what position does Śāntarakṣita stand in this school as compared with other Buddhist scholars.

In order to fulfill it, after putting in order the data regarding infant cognition presented by Dharmakīrti's commentators, I will try to clarify Śāntarakṣita's stand point on this topic by analyzing Tattvasaṃgraha's 17th chapter based on the arguments in 16th chapter about the relationship between linguistic intuition and instinctive action.

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## Is Dignāga's Pramāṇasamuccaya V a Muddle without Structure?

Horst Lasic (Institute for the Cultural and Intellectual History of Asia of the Austrian Academy of Sciences)

The apoha theory, which gives an account of how words refer to what they refer to, and what it is that they refer to, belongs to the core of the so-called Buddhist epistemological tradition. This theory was introduced into the intellectual discourse by Dignāga, a Buddhist philosopher from the sixth or possibly fifth century. The earliest treatment of this topic is found in Dignāga's Pramāṇasamuccaya, whose fifth chapter consists in a discussion of apoha. This work is lost in its original language, Sanskrit, and transmitted only in two Tibetan translations. Not only this fact, but also the fact that the topic of apoha is intrinsically difficult and the circumstance that Dignāga deals with theories of opponents which are little known, explains why scholars have a hard time understanding the apoha chapter. That Dharmakīrti and other, later members of the epistemological tradition reworked the apoha theory heavily also contributes to the difficulties.

This situation improved drastically with the appearance of Ole Holten Pind's book Dignāga's Philosophy of Language (2015), which contains an English translation of the Pramāṇasamuccaya's fifth chapter as well as a partial restoration of its Sanskrit text. Apart from the Tibetan translations and quotations from the Pramāṇasamuccaya found in generally available Sanskrit works, Pind was also able to use Jinendrabuddhi's commentary on the text, a commentary extant in its original Sanskrit, as a basis for his restoration. The importance of Pind's book for the study of Dignāga's apoha theory cannot be overestimated. There is one thing, however, that one misses, namely, a detailed analysis of the fifth chapter's structure. Such an analysis would help researchers navigate the text, understand the relationships between its various arguments and the hierarchical position of certain statements, and so on. What is needed is a map that helps us find our way through the apoha chapter's difficult terrain.

Perhaps Pind refrained from providing an analysis of the structure on purpose. He writes:

"In general the order of presentation of the philosophical issues discussed in the chapter does not appear to be well organized as many of the subjects under discussion appear to be addressed haphazardly." (Pind 2015: intro xiii)

In my paper I will investigate whether Jinendrabuddhi, the commentator on the Pramāṇasamuccaya, agrees with this analysis, or whether his own analysis led him to find more order and cohesion in the apoha chapter than Pind suggests. If the latter is the case, the question whether all or, if not all, which parts of Jinendrabuddhi's interpretation, historically seen, are acceptable as being the actual intention of the Pramāṇasamuccaya, and which represent later developments. It is very likely that we will find interpretations of both kinds. Nonetheless, the results of the respective investigations promise to be helpful in our understanding of the Pramāṇasamuccaya as well as its position in the development of Indian philosophy.

## Section 12 (II): Buddhist Metaphysics and Epistemology

### The Meditation on Selflessness and Salvation by the Omniscient in the Final Chapter of Tattvasaṃgrahapañjikā

Chigaku Sato (Kyushu University)

This paper examines, from the perspective of the omniscient as savior, the meditation on selflessness described in the final chapter of Tattvasaṃgrahapañjikā (TSP) by Kamalaśīla (8th cen. CE).

This chapter explains long-duration meditation on selflessness. Eliminating jñeyāvaraṇa and becoming omniscient depends on whether or not this meditation is performed. This meditation is carried out by not śrāvakas and pratyekebuddhas but compassionate ones (kāruṇika).

In Pramāṇavārttika (PV2) 2.136, when explaining śāstṛ, the meditation of long duration on means is mentioned. Considering the context, it appears that this meditation is performed by someone based on compassion who aims to preach. As Pramāṇavārttikapañjikā (PVP) and Pramāṇasamuccyaṭīkā (PSṬ) express, this meditation on means is meditation on selflessness.

PVP and PSṬ hold that this meditation is performed by not śrāvakas and pratyekabuddhas but a bodhisattva who aims to preach. In the proof statement on selflessness meditation in PVP and PSṬ, the word kāruṇika is not mentioned. But it appears that TSP uses the word kāruṇika in the proof of omniscience based on PVP's idea that this meditation is performed by a bodhisattva who aims to preach.

In light of TSP's introduction, it is difficult to think that TSP is uninterested in compassion in its final chapter. Of course, TSP does not mention this idea directly. However, we can say that TSP, based on PV2 and PVP, holds that the meditation of duration on selflessness is motivated by compassion and done in order to preach.

Also, TSP holds that this preaching is done for everyone, probably thereby implying that it is only the omniscient who can make all the humans in the world, who each have different ways of thinking, understand the teachings.

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## Prolegomena to a Buddhist Philosophy of Religion

Rafal Stepien (Nanyang Technological University)

"Philosophy of religion often carries on almost as if there were only one religion" (McKim). Given the truthfulness of this assessment and the unjustifiability of the approach it describes, much recent work has been devoted to 'Renewing Philosophy of Religion' (Draper and Schellenberg), proposing 'Reconfigurations of Philosophy of Religion' (Kanaris), and elaborating various iterations of 'A Radical Pluralist Philosophy of Religion' (Burley). This paper builds on such efforts, and thereby seeks to explore – and expand – philosophy of religion through the prism of Buddhism. Specifically, this paper investigates the structures of an identifiably Buddhist philosophy of religion, understood as the philosophical exposition and exploration of Buddhist religiosity. I thus theorize what forms a philosophy of religion structured according to Buddhist principles and paradigms might take and address various theoretical and methodological considerations. Overall, this project is undertaken on the understanding that the study of Buddhism, among other global traditions, need not and should not replicate conceptual structures imposed upon it from without, and that philosophy of religion is enriched by attention to the resolutely plural philosophies of religions worldwide.

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## Who is Vasubandhu's Interlocutor in His Viṃśikā v. 16?

Gilsan Lee (Seoul National University)

After an abstruse discussion on the impossibility of external objects in vv. 11–15, we encounter

a pratyakṣa lover asking back "If it were not for (external) objects, how can there be such an awareness that 'I'm perceiving'?" One can just regard this question as commonsensical. Vasubandhu might be introducing his own Dr. Johnson here. But his commentators seem to have different views on this subject, even differing from each other. Vinītadeva says that Sautrāntika might be his interlocutor here, while Jī says that Sammitīya or Sarvāstivāda can be a candidate. Considering the conspicuous complexity, modern exegetists have paid little attention to the matter to my surprise. In this congress, I would like to examine the aforementioned alternatives and Vasubandu's text itself respectively. I think it would turn out that it's almost impossible without special reference to the epistemological debates between Abhidharma masters such as Saṃghabhadra, Śrilāta, and Vasubandhu himself, which is now being clarified by Dhammajoti and Kwon. And I'll show that some early Naiyāyikas should be considered as the prime candidates, which is inspired by Moriyama's recent research. I hope all of them leads to better understanding of who Sautrāntikas are, what Vasubandhu's self image is like, and what his Viṃśikā is for.

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### Reconsideration of the Theory on the Three-stage Development of the Apoha-theory

Hisataka Ishida (Aichi Gakuin University)

The theory on the three-stage development of the apoha-theory has been often discussed in previous studies on the Buddhist epistemological tradition. This theory acknowledges three distinct stages in the development of the apoha-theory, represented by: (1) the negativists (pratiṣedhavādin) such as Dignāga and Dharmakīrti, (2) the positivists (vidhivādin) such as Śāntarakṣita and Kamalaśīla, and (3) the synthetists such as Jñānaśrīmitra and Ratnakīrti. It was already regarded, however, as an outmoded assumption since Akihiko Akamatsu identified Dharmottara as the negativist, and Shoryu Katsura and Hideyo Ogawa elucidated that Jñānaśrīmitra's arguments were not significantly different from those of Dharmakīrti.

The above-mentioned three-stage theory is usually ascribed to Satkari Mookerjee, especially to his explanation in The Buddhist Philosophy of Universal Flux (Calcutta 1935). However, the famous three stages including the positivist and the negativist were not directly explained by Mookerjee—these three stages are proposed in the modified version by Yuichi Kajiyama. In this paper, I will examine the meanings of the positivist and the negativist by investigating Mookerjee's explanation as well as Ratnakīrti's arguments. I will also discuss whether Dharmottara can be regarded as a typical negativist.

## Section 12 (III): Buddhist Metaphysics and Epistemology

### Illusionism about Consciousness in the "Consciousness Only" School

Amit Chaturvedi (The University of Hong Kong)

Several prominent philosophers and scientists have adopted an Illusionist strategy for denying the fundamental reality of phenomenal consciousness. Illusionists claim that there is actually nothing "it is like" for the brain to have conscious experiences. That is, the outputs of one's sen-

sory systems are not actually accompanied by qualia, i.e., inner states which instantiate phenomenal properties responsible for granting those states with a subjective and qualitative character. Whereas "phenomenal realists" defend the existence of qualia on the basis of our immediate and infallible introspective access to them, Illusionists argue instead that the impression of direct access to one's private inner life of phenomenal states is nothing more than a cognitive error, a conjuring trick put on by the brain. In place of the "Hard Problem" of how non-phenomenal neural processes could give rise to phenomenal consciousness, Illusionists thus propose to solve the "Illusion Problem" of how a non-phenomenal brain tricks itself into thinking that it has phenomenal consciousness.

Jay Garfield has recently endorsed Illusionism about consciousness by drawing support from the Yogācāra Buddhist philosopher Vasubandhu and his Treatise on the Three Natures (Trisvabhāvanirdeśa). Yogācāra Buddhists believe that unenlightened beings are afflicted by a basic illusion about their experience, namely that a world of external objects is presented to a real inner subject. Vasubandhu's Yogācāra works have been typically construed as defending a form of idealism for which fundamental reality is just "consciousness only" (cittamātra); on such an idealist reading, dispelling the illusion of subject-object duality would lead one to realize that the apparent external world does not have any mind-independent existence. But, Garfield draws an even more radical implication: One should abandon not only the erroneous idea that conscious awareness presents us with a world outside our minds, but also the notion that there is an inner subjectivity at all to which these objects are presented. He argues that to admit the existence of internal conscious states with a subjective phenomenal character is to fall prey to still another pernicious illusion, the Myth of the Given. It is a myth to think there exists any phenomenal consciousness or primitive subjectivity which intrinsically possesses "something it is like" to exist, independently of our cognitive construction of it.

In this paper, I assess the degree to which Garfield's illusionist reading accurately captures Vasubandhu's views in the Triṃśikā and Madhyāntavibhāgabhāṣya, as well as Sthiramati's comments thereon. As it turns out, there are several striking parallels between contemporary illusionists and Vasubandhu/Sthiramati, particularly concerning their explanation of how unconscious, quasi-phenomenal dispositions and sensations are cognitively constructed into "conscious" representational states with apparently phenomenal contents. However, I argue that Vasubandhu and Sthiramati are not actually "strong" illusionists who would deny the existence of phenomenal appearances wholesale. The phenomenal appearances of unreal subjects and objects contained in unenlightened experience are still themselves fundamentally real constituents of dependently originated consciousness. They also accept the existence of intrinsically luminous, non-dual awareness, or what we may call phenomenality as such. Thus, even given the extent to which Vasubandhu and Sthiramati think that our ordinary experience is massively illusory regarding ourselves and the external world, they qualify as illusionists about phenomenal consciousness only in a weak sense.

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## Does Perception Cognize Its Object Wholly? The Difference between Dignāga and Dharmakīrti

Miyuki Nakasuka (Austrian Academy of Sciences)

In Pramāṇasamuccaya (PS) 1.5, Dignāga claims that "an attribute-holder (dharmin) endowed

with multiple essences cannot be wholly apprehended through a sensory organ." What he intends here is the following things. Each sensory perception cognizes only one of the attributes (dharma), color/form, sound, smell, taste, and tactile sensation, which are the five sensory objects; hence, it does not wholly cognize the attribute-holder. What cognizes the attribute-holder is a conceptual cognition that combines the five sensory objects into one. However, Dharmakīrti seems to interpret PS 1.5 in a sense contrary to Dignāga's original intention. According to Dharmakīrti, the attribute-holder is an entity that is single and partless, so there is no contradiction in saying that a perception cognizes it wholly. On the other hand, an inference and a perceptual judgment, which are known as determinate cognitions (niścaya), cognize it partially through exclusion of superimposition (samāropavyavaccheda). This contrast between whole perception and partial determination is not found in Dignāga's view.

This presentation makes it clear that the disagreement between Dignāga and Dharmakīrti—the former denies whole perception and the latter accepts it—derives from the different referents of the word "dharma." For Dignāga the word has two referents: in the context of perception it refers to a single sensory object; in the context of inference it refers to a single property (e.g. a smoke or a fire) of the property-bearer (e.g. a hill) that is the subject of an inference. On the other hand, Dharmakīrti uses the word only in the latter sense in both the contexts. Although, in interpreting PS 1.5, Dharmakīrti seems to claim the contrary to what Dignāga intends there, he does not deny that the object of a perception is a single sensory object. The whole perception he insists means that a perception wholly cognizes the subject of an inference, not an aggregate of the sensory objects.

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## Prajñākaragupta's Interpretation of 'Non-Erroneous' in the Definition of Direct Perception

Gyeong-Ah Bae (The Institute for Daehaeng-Seon)

Dignāga (ca. 480-540) defined direct perception (pratyakṣa) as cognition without conception. Dharmakīrti (ca. 600-660) added the new qualifier 'non-erroneous' (abhrānta) to this definition of direct perception. Since then, arguments related to the term 'non-erroneous' have been a key topic of Buddhist epistemology. The understanding of the fundamental structure of Buddhist epistemology has changed according to the manner in which scholars have interpreted this term. For instance, Vinītadeva (ca. 645-715) identified 'non-erroneous' in the definition of direct perception with 'non-deceptive' (avisaṃvādaka) in the description of valid cognition. According to Dharmottara (ca. 740-800), Vinītadeva's view represents a misreading of Dharmakīrti's intent that tried to exclude the case of cognition which is non-conceptual but at the same time erroneous such as the perception of a double moon caused by eye-disease. Such interpretations as Vinītadeva's amount merely to repetitive application of the definition of valid cognition to direct perception, which is also seen to be a valid cognition. This paper compares Prajñākaragupta's interpretation of 'non-erroneous' in the definition of direct perception to Dharmottara's observation.

Prajñākaragupta demonstrates clearly that 'non-erroneous' is cognition that is free from conception and illusory cognition cannot be non-conceptual cognition in the Pramāṇavārttikālaṅkāra (PVA), with reference to Dignāga's comment that all direct perception is non-conceptual cognition and that 'non-erroneous' is nothing but an escape clause. He identifies 'non-erroneous

cognition' with non-conceptual cognition in a manner identical to Dignāga's notion that illusory cognitions are caused by the mind and thus, another definition of perception is not needed except for the state of being free from conception. This kind of view is distinguished from Dharmottara's, who insists on the need for the term 'non-erroneous' from which only non-conceptual illusory cognitions are excepted and criticize Vinītadeva, who does not seem to accord 'non-erroneous' an independent role. Prajñākaragupta opines that direct perception is proved by direct realization (sākṣātkaraṇa) and direct realization is proved by non-conceptuality. Thus, all direct realization is direct perception. According to this point of view, the cognition of a double moon caused by eye-disease is direct perception in the sense that such illusory cognitions are also a part of direct realization. However, Prajñākaragupta asserts in PVA that direct realization occurs when the perception is 'non-erroneous.'

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### Dharmakīrti and Non-Duality

Birgit Kellner (Austrian Academy of Sciences)

Developed Yogācāra thought assumes that conscious mental states are non-dual, without a duality of apprehending subject and apprehended object. Within the long, complex and multifaceted history of Yogācāra in India and beyond, this principle has been elaborated in different ways, in part because it was brought in relationship with several other characteristically Yogācāra doctrines. This paper explores non-duality in the works of the Buddhist logician and epistemologist Dharmakīrti (between mid- sixth and mix-seventh centuries CE), and attempts to carve out specific features of his approach to non-dual consciousness as well as the closely related question of the status of duality as an object of error.

## Section 13: Early Buddhism

### The Play of Formulas and Its Relevance to Early Buddhist Meditation Theory

Eviatar Shulman (Hebrew University of Jerusalem)

This talk was originally planned as a discussion of Brahma-vihāra meditations and their role within a flexible conception of the early Buddhist path, as one of many possibilities and even goals. However, given the interest in my new theory for the composition of the early Buddhist discourses, called the play of formulas and presented in my new book ("Visions of the Buddha: Creative Dimensions of Early Buddhist Scripture", OUP 2021), and especially given Bhikkhu Anālayo's expansive (and at times offensive) recent response to it, I will therefore offer a succinct presentation, clarification, and demonstration of my ideas with a few new examples that were not treated in the book. I will then explain some of the potentials the theory promises for the study of early Buddhism. I will gear this toward a definition of Brahma-vihāra meditation in early Buddhism and a discussion of meditation theory.

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### The Buddha and the Buddhism that Never Was

David Drewes (University of Manitoba)

In the 2017 volume of JIABS, I published a paper entitled "The Idea of the Historical Buddha," to which Oskar von Hinüber published a response entitled "The Buddha as a Historical Person" in the 2019 volume, defending the Buddha's historicity. This paper first addresses von Hinüber's arguments and then offers a few considerations on how letting go of the idea of the historical Buddha will require us to change the way we approach and understand early Buddhism.

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## What Does It Mean to Regard the Aggregates as Self? Rethinking the Philosophical Implications of the Selected Khandha Passages in the Nikāyas

Grzegorz Polak (Maria Curie-Sklodowska University in Lublin)

According to the historically dominant interpretation, the five aggregates (khandha) are the psycho-physical constituents of a human being. An individual may be ultimately reduced to a conglomerate of impermanent, selfless aggregates. However, the Nikāyas contain several problematic khandha passages which if read directly, seem to lead to conclusions which differ from this historically dominant interpretation.

In particular, some khandha similes seem to indirectly suggest a distinction within the human being between the aggregates and their counterpart, who regards them as self, clings to them, but can eventually abandon them. While the most famous simile of this type is contained in the Bhāra Sutta, there are several other such similes scattered throughout the Nikāyas (e.g. SN 22.33 – 34, MN 22, SN 22.83, SN 23.2, SN 22.99-100, SN 22.85, MN 23, MN 75).

Another problematic group of texts describes the possibility of cessation of all, or of particular khandha-s, which does not occur after death but in a very specific meditative state.

Finally, some texts presents the possibility of the mind (citta) being dissociated from the aggregates, including consciousness (viññāṇa), which was traditionally considered identical with citta.

The paper examines the philosophical implications of these passages. It attempts to answer several questions, including: what is exactly meant by the notion of regarding the aggregates as self (and by extension as not-self)? What is the exact nature of the khandhas and do they perform an active role in cognition? Who wrongly identifies with the aggregates?

In order to answer these questions, the paper will attempt to reconstruct specific philosophical ideas concerning the mind and human being which function as an implicit backdrop to these problematic Nikāya passages. As these ideas sometimes appear to go against common sense notions and historically dominant philosophical views, the paper will explore analogies with certain developments in the modern philosophy of mind. Only in light of these ideas will the problematic ideas in question make better sense.

The paper will argue that at least according to some passages, the khandha-s are not the objective constituents of a human being, and their set does not exhaust the nature of an individual. Instead, they should be considered elements of subjective, phenomenal experience which the individual uses as one's own self-representation. To use the terminology from modern philosophy of mind, they can be considered globally available aspects of human experience. A hypothesis will be considered that the khandha-s themselves are not the actual active bodily and mental processes of cognition and volition, but rather their end-results which possess passive,

epiphenomenal and representational nature. This has significant philosophical ramifications. If the khandha-s are representational and passive phenomena, then there must exist in the human being some other important components, of which the aggregates are a representation. A true seat of agency, subjectivity and active cognitive operations must be situated within these non-khandha components of a human being.

Therefore, in the analysed passages, taking the aggregates to be self does not mean that one sees any permanent entity or soul among the conglomeration of selfless elements. It rather means that an actual human being identifies itself with something it is not, namely its own phenomenal self-representation. This interpretation is not necessarily at odds with the historically dominant reductionist no-self teaching which simply focuses on different philosophical aspects.

## Section 14 (I): East Asian Buddhism

### The Reception of Genshin's Ichijō yōketsu in Japanese Medieval Buddhism

Serena Operetto (LMU Munich University)

This paper illustrates the influence and the reception of the Ichijō yōketsu (一乗要決, Essentials of the One-vehicle) on medieval Japanese Buddhism. It was composed by the eminent Japanese Tendai monk Genshin 源信 (942-1017), who, since the early modern period, is remembered chiefly as the author of the widely read work Ōjōyōshū (Essentials for Rebirth in the Pure Land). The chief purpose of the Ichijō yōketsu, however, is to prove that all beings, without exception, possess Buddha-nature and are able to attain perfect Buddhahood. In this paper, I will show the impact and reception of one specific passage from the fifth chapter of the Ichijō yōketsu regarding the development of the idea of universal salvation in the doctrinal system of medieval Japanese Buddhism. Moreover, I will highlight the concept of Japan as a Buddhist country in East Asia implied in this particular passage and its appropriation in later centuries.

As my research on the reception of the work has shown so far, the passage in question has been quoted by well-known figures like Nichiren 日蓮 (1222-1282), Eisai 栄西 (1141-1215), and Kōshū 光宗 (1276–1350) but also, with small but important alterations, by representatives of the Pure Land schools, e.g. Shōkū 証空 (1177-1247), Dōkō 道光 (1243-1330) and Genchi 源智 (1183-1238). Here, for doctrinal reasons the references to the One-vehicle are substituted with references to Amida's Pure Land. I argue that this sentence has been used to propagate different doctrines, but also the same idea of universal Buddhahood.

A key point of the passage that remains unchanged in all texts is the mention of Japan as the place where people have a special karmic connection with a specific doctrine which enables them to reach enlightenment. On the other hand, in most texts I have examined, the expression "Japan purely has the perfect faculty" contained in the aforementioned passage is substituted with "Japan is ripe enough for the perfect faculty". The term "ripe" in this context alludes to the latter stage of the Dharma.

Traditionally, Japan has been described as one of the three "holy Buddhist lands" together with India and China. This idea gave rise to the concept of sangoku mappō三国末法, that is to say,

the three Kingdoms of the latter age. However, while India and China were regarded with great respect as the countries of the tradition, Japan was perceived as a liminal country at the outskirts of Buddhist cosmology. The aim of the paper is to show that by asserting Japan's special link with a specific doctrine of salvation, in these texts Japan is not positioned at the outer margin of the Buddhist world anymore but put into focus as the central locus of universal salvation. This particular notion reached its zenith by the end of the thirteenth century when the issue of a "Japanese identity" became more pronounced.

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## The Place and Role of Original Buddhism and the Study of Indian Source Materials in the Unfolding of Modern Korean Buddhology: Colonial Era Developments and the Contributions of Yi Yŏngjae (1900-1927)

Henry Zimmermann (Universität Leipzig)

With the reception of European models of a modern Study of Buddhism or Buddhology in East Asia since the late 19th century, Buddhists in Japan, Korea, China, and beyond saw themselves challenged by newly attempted reconstructions of an 'original' Buddhism, from which they would find themselves far removed spatially, temporally, and culturally. Because this reconstruction work on early Buddhism was carried out in European studies on Buddhism under a modern regionalized paradigm of origin and authenticity, and because this reconstruction entered the Sinitic Buddhist world paired with the prestige of modern rational and rigorous historical (if not outright historicist) analysis and a philological focus on Indian source languages, intellectually-minded and mostly reform-oriented Buddhist monastics and laypeople in East Asia had to position themselves in the face of this new challenge they could not simply ignore, and to set the terms and standards for an East Asian Buddhological appropriation of this challenge, sometimes in cooperation with, sometimes in opposition to Western scholarship. This paper will attempt to scrutinize the ways in which the study of 'Buddhism' as a world religion and of Sanskrit and Pāli materials entered and influenced the Study of Buddhism (pulgyohak) in modern Korea, focusing on the first generation of internationally trained colonial era scholars and specifically on Yi Yŏngjae (1900-1927), leading figure in the Korean Buddhist Youth Movement, one of the early pioneers of Buddhist renewal and reform, and the first Korean of the modern age to set out to explore Buddhist South Asia as the perceived original heartland of the Buddha-śāsana in person.

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## A Reinterpretation of the Four Levels of the Two Truths Doctrine: Focused on the Misunderstandings Based on Dachengxuanlun Vol. 1 Erdiyi

Yoon Kyung Cho (Andong National University)

This presentation aims to reveal the original meanings of the Four Levels of the Two Truths (四重二諦), one of the most renowned doctrines of the Sanlun School (三論宗 Three Treaties School). Jizang (吉藏), the famous Sanlun master, established the doctrine based on the Three Levels of the Two Truths (三重二諦), the traditional theory of the Sanlun School. While the multi-stage nature of this theory allows for practitioners to be taught in a gradual manner, the prospect of Enlightenment remains a sudden and ever attainable state at any given stage.

The Four Levels of the Two Truths appears only in the following three texts: Zhongguanlunshu

(中觀論疏 Commentary on the Middle Treatise), Shiermenlunshu (十二門論疏 Commentary on the Twelve Gates Treatise), and Dachengxuanlun (大乘玄論 Treatise on the Profound Teaching of the Mahāyāna). Previous studies have cited Dachengxuanlun as an essential text written by Jizang that embodies the main philosophies of the Sanlun School. Thus, scholars have mainly focused on this text in particular as a means to understand Sanlun teachings and doctrines.

However, it is not possible for Jizang to have written Dachenxuanlun. Given that substantial parts of Dachengxuanlun have been proven to come from multiple of Jizang's own texts, many have considered the text to have been compiled by Jizang himself or his own disciples. As a result, it is no wonder that scholars end up equating the contents of this text to Jizang himself and have concluded that this document was either written by Jizang or compiled by his disciples.

For example, the framework of the Dachengxuanlun text (specifically Vol. 1 Erdiyi 二諦義) seems to imitate that of the Daeseungsalonhyun'uigi (大乘四論玄義記) text (specifically Vol. 5 Yije'ui 二諦義) in which the Four Levels of the Two Truths is mentioned. In addition, contents of texts such as the original Erdiyi (二諦義 The Meaning of the Two Truth), Zhongguanlunshu, and Jingmingxuanlun (淨名玄論 Treatise on the Profound Teaching of Vimalakīrti), all written by Jizang himself, are also incorporated within the Dachengxuanlun text. Even some contents of texts written by Hyegyun (慧均), including Yije'ui and Palbul'ui (八不義) in the Daeseungsalonhyun'uigi document are also compiled within Dachengxuanlun.

Therefore, I will critically analyze the original meanings of the Four Levels of the Two Truths based on the indisputable texts of Jizang, specifically Zhongguanlunshu and Shiermenlunshu. Using my analysis of these two texts, I will then clear up the misinterpretations that have arisen from the Dachengxuanlun Vol. 1 Erdiyi text. These misinterpretations can be related to modern scholars incorrectly attributing the contents of Dachengxuanlun to Jizang. The creator(s) of Dachengxuanlun himself also misinterpreted contents of Jizang's original texts. For example, because the creator(s) of Dachengxuanlun misunderstood the two truths theory of the Sanlun School and created his own theory of the Four Levels of Two Truths, modern scholars now attribute Jizang to have developed the fourth step from the three levels in reaction to the Abhidharma, Chengshi, Dilun, and Shelun Schools in his time. In consequence, after eliminating these misunderstandings about the Four Levels of the Two Truths doctrine, we can better understand the true meaning of Jizang's Two Truths theory.

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## Mystical Understanding 神解 of Silla Commentators on the Awakening of Mahāyāna Faith

Jiyun Kim (Dongguk University)

The Awakening of Mahāyāna Faith 大乘起信論 (hereafter AMF) represents the thoughts of Mahāyāna, on which many commentaries have been written due to its recondite messages. Among them, the Gisillon-so 起信論疏 (hereafter So) by Wonhyo 元曉, an eminent Silla monk, has proven to be outstanding and has had significant influence on other commentators, such as Fazang 法藏, the famous patriarch of the Chinese Huayan school.

However, it is not easy to distinguish whether the ideas of later commentaries have been affected by Wonhyo or by Fazang since Fazang's Dàshèng qǐxìnlùn yìjì 大乘起信論義記 (hereafter Yìjì) quoted many explanations from the So. Nevertheless, a possible way to distinguish is if

someone cites the interpretations of Wonhyo which Fazang did not use, then this proves that it was the influence of Wonhyo. The grounds for this can be found in the usage of the term "mystical understanding" 神解 all the more since Fazang changed mystical understanding to "real" 眞 and other jargons when he adopted passages from the So.

Thus, I would like to examine the effects of Wonhyo on the AMF's commentaries written by Silla monks using the concept of mystical understanding. This study deals with three commentaries: the So, the Shì móhēyǎn lùn 釋摩訶衍論 (hereafter Shìlùn), and the Daeseung gisillon naeui yaktamgi 大乘起信論內義略探記 (hereafter Yaktamgi). The reason for choosing the latter two is that it makes references to mystical understanding, while also following Fazang's point of view.

Accordingly, I find the passages where Wonhyo has mentioned mystical understanding and reveal what this means. Then, I check the counterparts of the So, from the Shìlùn and the Yaktamgi, and also the other passages where the concept of mystical understanding appears. Based on this method, I try to analyze the similarities and differences by comparing the three texts and reveal the relationship between the So, the Yaktamgi and the Shìlùn. In addition, I examine the effects of the concept of mystical understanding on later scholars of the AMF such as Zongmi 宗密.

Through this study I intend to add to the discourse on East Asian Buddhism, especially on the AMF as there has been little research that has comparatively discussed the So, the Yaktamgi and the Shìlùn. Furthermore, I hope to contribute in identifying Silla Buddhism's unique hermeneutics of the AMF. In doing so, this study will contribute towards uncovering the complex dynamics of idea sharing that took place between Korean and Chinese monks, different from the model of transmission from China to Korea and to Japan.

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## The Term "Buddha Nature as Suchness" (眞如佛性): Translated or Invented? Reexamining the Ideological Dynamics in Sixth-century Chinese Buddhism

Sangmin Lee (Korea University)

The Chinese Buddhist concepts constructed in the latter period of the Nanbei era (fifth-sixth centuries) later became the core sources of East Asian Buddhism. By that time, most of the major Buddhist sutras had been translated into Chinese and investigated by indigenous Buddhist monks. They adopted the newest doctrines of Indian Buddhism while inheriting the ideas of their previous generation. Much of the misunderstandings regarding Indian Buddhist thought had been rectified, and at the same time new notions were invented by Chinese monks, notions that would continuously affect later East Asian Buddhist thought. The Buddhism of this era has long been underestimated and understood to be only a stepping stone to later Buddhist thought. However, the ideological dynamics of this period contain extremely complicated and multilayered concepts that would benefit from more pointed explorations.

As a representative case of these dynamics, I will deal with the concept of Zhenru-Foxing (眞如佛性: The Buddha nature as Suchness), focusing on its occurrences and hermeneutical role in East Asian Buddhism. This notion seems to be a rather ordinary statement to those who are familiar with Chinese Buddhist doctrines. However, it was only in the sixth century that this term appeared for the first time in various Chinese translated texts such as: Jingangxian lun (金剛仙論, An Exegesis on the *Vajracchedikā Prajñāpāramitā Sūtra-Bhāṣya by Vajrasena, used 26

times), Miaofa lianhua jing youbotishe (妙法蓮華經優波提舍, *Saddharmapuṇḍarīka-upadeśa, used 1 time), and Jiujing yisheng baoxing lun (究竟一乘寶性論, used 9 times), which is a translation of the Ratnagotravibhāga (the latter two texts were translated by Ratnamati, ?-508-511-?). Among these three manuscripts, only the Baoxing lun has a Sanskrit parallel to which we can trace the original term of the Zhenru-Foxing. Interestingly, there are no passages in this Sanskrit text that contain 'Buddhagotra-tathāta' or 'Buddhadhātu-tathāta', presumed to be the original term of Zhenru-Foxing. Ratnamati rather used the term as the translation of dhātu and gotra, but most cases (4 usages) were new interpolations in the Chinese without a textual basis in the Sanskrit. This implies that the term Zhenru-Foxing is not necessarily derived from a specific Sanskrit term, but rather a coined word introduced by Ratnamati or/and his indigenous colleagues to clarify that the Buddha nature is a synonym for tathāta. Thus, in a strict sense, the term can be understood as a newly refined notion reflecting the Buddha Nature discourse that had overwhelmed East Asian Buddhists for centuries.

It is noteworthy that after the sixth century when the term had emerged, the focus of the discussion had moved gradually from Buddha Nature itself to the ultimate truth as Suchness (tathāta). This would be demonstrated in my presentation using selected passages from Dunhuang fragments, which exhibit the transformations in the understanding of the Buddha Nature during that era.

## Section 14 (II): East Asian Buddhism

### Bunhwang Wonhyo's Thought on Awakening of Faith in Mahayāna

Youngseop Ko (Department of Buddhist Studies, Dongguk University, Seoul Campus)

This paper examines Wonhyo's thought on Awakening of Faith in Mahayāna (hereafter, AFM), on focusing the contact point and passage between the one mind and the intrinsic enlightenment. The structure of Wonhyo's thought on AFM is organic and multi-layered. He pursued the integration of the Madhyamaka school and Consciousness-only school and sought the consilience of ālayavijñāna and Tathāgata. Wonhyo also pursued the integration of the theoretical and practice systems through a comparison of the eight consciousness structures of the human mind and the nine kinds of defilements—the three subtle defilements and the six coarse defilements.

In particular, Wonhyo not only placed three subtle defilements and six coarse defilements in the aspect of the mind of arising and ceasing but also integrated Buddhist logic into his philosophy to show his own unique understanding of human beings. Wonhyo diversified his understanding of superficial and in depth for One Mind into four, which are, first, One Mind as ālayavijñāna, which is deluded consciousness; second, One Mind as Tathāgata, which is consciousness in which true and false are merged; third, One Mind as the true mind of Huayan; fourth, One Mind as original dharma.

In this way, Wonhyo explained the idea of AFM by presenting various aspects of One Mind for the purpose of unenlightened beings' achievement of enlightenment and rebirth in the pure land. In particular, after he met AFM, Wonhyo paid attention to how the theoretical system of 'One Mind, Two Aspects, and Three Kinds of Greatness' can be complemented with each other the practice system of the 'Four Kinds of Faith, Five Kinds of Practices, and Six Syllable Mantra.'

Wonhyo wrote many commentaries on AFM: Abbreviated Reference on AFM, Doctrine of Single Path of AFM, System of the Two Hindrances of AFM, and Commentaries on AFM. Through these works, he initiated the theory of Nine Modes of Ignorantly Activated Karma, and established a theoretical system of 'One Mind with Two Aspects' when consolidating Buddhist logic.

Simultaneously, Wonhyo established a practice system of One Taste Observation by referring to the preliminary practice and correct observation of Vajrasamadhi-sutra. In this way, he established the theoretical system of 'One Mind with Two Aspects' and the practice system of One Taste Observation.

Another characteristic feature of his work is that, as Gyun-yeo's quotation shows, Wonhyo's view on One Mind has a different stance compared with that of Fazang. In the case of Fazang, he said that there is no other One Mind other than the Two Aspects, which are composed of the aspect of thusness and the aspect of arising and ceasing. However, Wonhyo understood that One Mind is neither the aspect of thusness nor the aspect of arising and ceasing but something that exists as Original Dharma beyond those two aspects. The reason that he understood One Mind in such a way seems to be the influence of the theory of old consciousness-only school (舊譯唯識), in which they establish Amara vijñāna (菴摩羅識), the pure 9th consciousness.

This theory differs from that of Fazang, who advocated for a two-fold truth system (二諦說) composed of One Mind that is equal to the two aspects of mind. In the case of Wonhyo, he established a three-fold truth system (三諦說) composed of One Mind, the aspect of thusness, and the aspect of arising and ceasing.

As a result, Wonhyo was able to establish the theory of One Mind as original dharma (non-cause非因 non-effect非果) beyond both the theory of One Mind as the aspect of thusness (effect 果), and the theory of One Mind as Tathāgata (cause因).

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## The Role of the Two Truths in Daochuo's Understanding of the Pure Land

Michael Conway (Otani University)

Daochuo 道綽 (562-645) is famous for the role he played in the development of Pure Land Buddhism in East Asia, particularly for his prioritization of Pure Land devotion over all other forms of Buddhism and his emphasis on practicing in accord with the original vow of Amituofo 阿彌陀佛 as presented in the Wuliangfojing 無量壽經. Much of Daochuo's thought is heavily influenced by Tanluan 曇鸞 (476-542?). Throughout the Anleji 安樂集, Daochuo repeatedly appropriates passages from Tanluan's works, presenting them as his own words after making adjustments to the language to fit with the argument at hand.

In Daochuo's discussion of the nature of the Pure Land in section 8 of chapter 1 of the Anleji, he appropriates Tanluan's discussion of the relationship between the ornaments of the Pure Land and the ultimate truth of Buddhism from the Jingtulunzhu 淨土論註, where Tanluan posits a two-fold dharma-body: the faxing fashen 法性法身, the ultimate truth that lies beyond human conception and serves as the foundation for the ornaments of the Pure Land, and the fangbian fashen 方便法身, those ornaments as a comprehensible expression of that ultimate truth. Although the passage in the Anleji follows very closely on Tanluan's original, in framing the discussion, Daochuo makes reference to the "two truths" (erdi 二諦), stating that one who

understands the relationship that Tanluan posits between the ultimate truth and the Pure Land is able to conform to the two truths and avoid falling into a mistaken attachment to the teaching of emptiness and the nihilism that arises from it, as well as the delusion that substantiates birth-and-death as actually existent.

This reference to the Pure Land teachings and the aspiration for birth in the Pure Land as an expedient that allows a practitioner to conform to the two truths is a salient feature of Daochuo's discussion of the Pure Land throughout the Anleji that is not clearly articulated with the term "two truths" within Tanluan's works. Daochuo makes repeated reference to the two truths throughout the Anleji, especially in chapter 2, where he states several times that reliance on the Pure Land teachings is essential in order to function compassionately in the world in accord with both truths.

By introducing and considering Daochuo's references to the two truths in the Anleji, this paper will show that he saw the Pure Land as an expedient essential for the fulfillment of the two-fold bodhisattva ideal—of awareness of the ultimate truth of emptiness along with engagement in compassionate action within the world of suffering—and not simply as a convenient shortcut to enlightenment for ordinary beings incapable of proper Buddhist practice, as has generally been assumed in much modern scholarship regarding him.

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## Naong Hyegeun's Mahāyāna Seon: The Use of Geun (根) and Gi (機)

Jieon Kang (Seoul National University)

This paper examines the specific use of Geun (根) and Gi (機) in literature of Naong Hyegeun (懶翁 惠勤, 1320-1376), a renowned Seon (禪 ch: Chan, jp: Zen) master in late Goryeo (高麗) period. In Seon, the language based on concepts, thoughts, forms and so on, called sang (相) is set to break them. Having a critical attitude toward the language in Seon, there hasn't shed much light on details of specific words. This paper shows the necessity of a new perspective about the specific meanings of words and letters in Seon readings, focusing on Geun and Gi, which are the two important concepts in explaining human nature and Enlightenment in East Asian Mahāyāna Buddhism.

While accentuating Geun as universal human conditions (六根, 命根) along with Buddha nature (摩尼珠), Naong didn't mention Geun as something classified (鈍根, 利根), which could be easily found in Seon masters' teachings, like Taego Bowu (太古普愚, 1301-1382) - another representative Korean Seon master in the same period with Naong - and Línjì Yìxuán (臨濟義玄, ?~866) - the founder of one succession of Dharma of Naong. Even though he was a teacher of the king (王師) in a status based country, he urged people to let go of all the identifications with categories (分齊) such as man, woman, monk, and layman.

Naong also had a slightly different use of Gi compared to Línjì and Taego who usually used it as a master's selfless capacity for students and the world (機應). To Naong, Gi was a manifestation of Buddha nature through the law of Dharma in all beings including humans. Having consciousness, humans had utter potentials to realize their true nature as long as they have a firm inner state when doing practices like Ganhwa (看話), Gwanjo (觀照) and Yeombul (念佛). What he emphasized repeatedly was not the way of practice, but the attitude - resolution (決), sincerity (誠), commitment (意) and faith (信) - in connection with Gi.

This perspective of Geun and Gi led to three main themes - 'Physical condition as a precious opportunity to awake', 'equal openness for total change' and 'self realization' - of his most well-known three songs (枯髏歌 · 翫珠歌 · 百衲歌) and various skill in means (方便). Since everyone exists as one should be (Gi) with the nature (Geun), total change (一轉) occurs at any moment with every tool. For monks, he supervised national Seon test (功夫選) and created 10 questions (功夫十節目) of the test. He wrote lyrics and prayers for illiterate people. That explains why King Gongmin (恭愍王, 1330-1374) conferred the name 'who saves equally (普濟尊者)' on him and why people regarded him as 'a living Buddha (生佛)'. Reverence for him could be a mirror image of his Mahāyāna gaze, a full recognition and embrace about the innermost side of all the sentient beings. Also, thinking based on Geun and Gi, the way of reading can be changed to see the fact - his active recommendation to the Pure land beliefs and practices (淨土 信行) and writing about them for propagation - not as a combination of two practices but as undifferentiated tools for all. This study aims to confirm that the methodological approach about specific words can contribute to understand and compare Seon literatures.

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## Dilun School's Influence on the Silla Monk Wonhyo's Perspective on Dharmadhātu

Sungcheol Yang (Seoul National University)

This study aims to discuss how the Dilun school's original perspective on Dharmadhātu (法界觀), a Chinese–Buddhist school studying the Treatise on the Bhūmis (地論宗, Dilun zong), influenced the corresponding perspective of the Silla monk Wonhyo (617–686). For this purpose, the study examines the quotations appearing in『Hwaeomgyeong-muniyogyeol-mundap (華嚴經文義要決問答, "Questions and Answers on the Meanings of the Flower Ornament Sutra")』written by Pyowon (表員), another Silla monk of a later generation, in the 8th century. Finally, the study focuses on how the philosophical meanings of the perspectives on Dharmadhātu influenced the evolution of East Asian Buddhism. The Dilun zong was a Buddhist school based on『Daśabhūmikasūtra-śāstra (十地經論)』that existed from the Southern and Northern Dynasties to the early Tang Dynasty. Being the first Yogâcāra school in Chinese history, the Dilun school produced many renowned monks, including Huiguang (慧光), and had substantial countrywide influence. Later, the Dilun school was split into the Southern and Northern schools, which were subsequently absorbed by the Flower Ornament school (華嚴宗, Huayan zong) and the School of the Mahāyāna-saṃgraha (攝論宗, Shelun zong), respectively. Despite its short history, the Dilun zong not only witnessed the origin of Huayan (華嚴) but also became one of the pillars of East Asian Buddhism. Naturally, the Dilun zong extensively influenced Korean Buddhism and clearly interacted with the latter. One well-known instance is Wonhyo's perspective on Dharmadhātu, which is similar to the perspectives of the Southern Dilun School succeeded by that of Fashang (法上), Huiyuan (慧遠), and Linshi (懍師). In particular, Linshi's four perspectives on Dharmadhātu are remarkably similar to the perspective of Wonhyo in terms of construction. According to Hwaeomgyeong-muniyogyeol-mundap (華嚴經文義要決問答), Wonhyo's four perspectives on Dharmadhātu are the (1) conditioned Dharma realm (有爲法界), (2) unconditioned Dharma realm (無爲法界), (3) conditioned and unconditioned Dharma realm (亦有爲亦無爲法界), and (4) non-conditioned and non-unconditioned Dharma realm (非有爲非無爲法界). These perspectives are very similar to the four perspectives of Linshi on Yuanji (緣集) in both content and construction: the (1) Dharma realm of conditioned Yuanji (有爲緣集法界), (2)

Dharma realm of unconditioned Yuanji (無爲緣集法界), (3) Dharma realm of self-witnessing Yuanji (自體緣集法界), and (4) Dharma realm of equal Yuanji (平等緣集法界). Further, it is worth noting that the realm of unconditioned Dharma (無爲法界) proposed by Wonhyo corresponds to the Dharma realm of unconditioned Yuanji (無爲緣集法界), which indicates the Dilun zong's unique way of understanding Dharma.

Existing studies focus on the relationship between the perspective of the Silla monk Uisang (義湘, 625–702) on Dharmadhātu and the perspective of six characteristics (六相觀) advocated by the Southern Dilun School. However, the similarity in composition, which is the product of the systematization process, is more evident in Wonhyo's perspectives on Dharmadhātu. Regarding the perspective of six characteristics (六相觀), both Wonhyo and Uisang display the unique tendency of the Dilun zong. On the other hand, Wonhyo's perspective on Dharmadhātu was more similar in composition to the Dilun school's perspective than Uisang's. The existing studies attempt to clarify Dilun zong's influence on Silla Buddhism by focusing only on Uisang's Huayan thought. However, the current study proposes a new approach by examining the overall influence of the Dilun zong on Silla Buddhism.

## Section 14 (III): East Asian Buddhism

### A Logical and Inferential Hypothesis about Pureland(淨土) in Wonhyo(元曉)'s Panbiryangron(『判比量論』)

Dae-yong Park (Dongguk University)

In the history of the East Asian tradition of Buddhist epistemology and logic, Wonhyo(元曉, ca.617-686)'s been well-known for his Panbiryangron (『判比量論』, hence PBRR) — which was presented and caused quite a sensation at East Asia including Korea, China, and Japan — and therein he vehemently criticized 'Vijñānamatra-anumāna'(唯識比量; consciousness-only inference) in Xuanzang(玄奘, ca.602-664)'s a treatise on Mere Cognition (『成唯識論』, Cheng-weishilun) by 'Jayasena-anumāna'(勝軍比量; Jayasena's inference) based on Dignāga's 『因明正理門論』(Nyāyamukha) and Śaṅkarasvāmin's 『因明入正理論』(Nyāyapraveśaśāstra). PBRN may be supposed to consist of a total of 867 lines. As we know, it has hitherto found 162 lines, approximately 20% in it. The 11 contents of various extant lines are as follows:

- Fragment 1 : the fragment relating with 'Vijñānamatra-anumāna'(唯識比量).
- Fragment 2 : the fragment relating with 'Jayasena-anumāna'(勝軍比量).
- Manuscript 7 : the refutation on disappearance(非顯現) of Pure land(淨土).
- Manuscript 8 : the critique on Dharmapāla(護法)'s 4 divisions of Consciousness(四分說)
- Manuscript 9 : the proof of existence on the 8th consciousness(=ālayavijñāna).
- Manuscript 10 : the refutation on argument of Dharmapāla;
- Manuscript 11 : the fifth phrase's reason of 9-phrases hetu(九句因).
- Manuscript 12 : the proof of viruddhāvyabhicārin(相違決定).
- Manuscript 13 : Wonhyo's refutation on critique of "discrimination against 5 kinds of human beings"(五[種]性各別說).

• Manuscript 14 : a quotation from『成唯識論』, namely, argument on 2 emptiness(二空) against obsession of Self(我執) and Dharma(法執).

• Manuscript of 11 lines' fragment: relations on between『俱舍論』and『順正理論』

Surprisingly enough, we can see the discussion about the existence of 'Pure land'(淨土) according to 2 versions, that is, Otani fragment and Gotoh fragment. Therefore, this article aims to establish a logical and inferential hypothesis on treatment about existence's proof of 'Pure land'(淨土比量) in PBRR. Then I will focus on elucidating the subjunctive relations between '"若言舉者" and "若不舉者" taking reference to controversial debates the existence of 'Pure land' in his different treatises, namely『十門和諍論』,『中邊分別論疏』,『無量壽經宗要』, and『涅槃經宗要』.

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## The Sources of the Logics on Wonhyo(元曉)'s Theory of Harmonization - Focused on the Chinese Sanlun(三論) School

Yeongil Kim (Dongguk University)

Since Wonhyo's theory of harmonization is important to view all Buddhist ideas as a whole, I think it can play a meaningful role not only in 'East Asian Buddhism' but also in 'Relation with Other Religions.' To improve the previous research on the method of harmonization more empirically, I analyzed the cases of harmonization (67 cases in total) in Wonhyo's 24 remaining books. Here, 'the case of harmonization' refers to the case in which Wonhyo makes a verdict on conflicting claims from the perspective of a third party and harmonizes various theories. The cases generally consist of Assertion-Debate-Decision, and the contents of Decision can be divided into three categories. Among them, Type 3 is "all theories are right and wrong simultaneously", which is very difficult to understand. This paper traces the sources of the "two methods of harmonization" in this type 3 (8 cases in total) focusing on the teachings of the Sanlun school.

The first method of harmonization in type 3 is 'the Conditions for Judgment.' While Wonhyo judges, "If you don't have an obsession on words, all theories are right, and if you take words as they are, all theories are wrong," I call the former 2 if-clauses 'the Conditions for Judgment'. Then, where did this method come from? Senlang (僧朗, 450?-530?) saw 'The Twofold Truth (二諦)' as a means of language, and Jizang (吉藏, 549-623) said "Forgetting Words and Cutting off Thoughts (言忘慮絶)." I interpret that Jizang tried to cut off language "in language" after accepting Senlang's teachings. In the Treatise on the Reconciliation of Disputes in Ten Aspects (十門和諍論), Wonhyo saw the language used in Buddhist holy books as a "means" referring to truth. It is presumed that he probably harmonized theories using the method of 'the Conditions for Judgment' as he agreed with the above teachings of Chinese Sanlun school.

The second method of harmonization is 'The Teachings of No Hindrance(無礙法門).' In explaining the reason for 'all right and wrong at the same time,' Wonhyo recognizes two mutually contradictory factors at once, such as being and non-being, positivity and negativity, and sameness and difference, which I call 'The Teachings of No Hindrance.' Where did this method come from? According to the theory of dependent origination (pratītya-samut-pāda), being and non-being cannot exist independently because they depend on each other. Based on this idea, Faling (法朗, 507-581) expanded the logic of 'No Difference (相卽)' used by Chengsi-run (成實論), to the dimension of the Twofold Truth and the middle way (mādhyamika). Since Wonhyo was good at the theory of dependent origination, he would have easily accepted Faling's logic of No Difference, and probably used this logic in various ways named the Teachings of No Hindrance.

## The Development and the Character of the Mount Odae(五臺山) Belief in Korean Buddhism: Critical Analysis of the Cultural and Political Power Relationship between Central Government and Local Forces

Sun-euy Min (Kangwon National University)

The culture belt around Kangneung city and Mount Odae located in the eastern part of the Korean peninsula has built up meaningful influences politically and culturally in Korean history. This region had a political power independent from Kyoungju the capital city of Silla Dynasty and made the central government tense in ancient times, and was controlled with the special attention by Choseon Dynasty and the royal family in spite of long distance from Hanyang the capital city in middle age. That means an original politic and culture has been maintained making the rivalry or the cooperation with the central power on the ground of the abundant economic finance in this region. The Mount Odae faith, which is known as introduced from China in Silla Dynasty, is the religious phase of the specific independence this region has had. The Sagul-Mount established by master monk Beomil in the Mount Odae, one of the Nine Mounts(-nine sects of Seon Buddhism in late Silla), was another case of the kind of religious phase of the specific local independence. It is needless to say that The Sagul-Mount was also active in the center of power in the political territory as well as the religious territory in all the times of Koryeo Dynasty (the next nation of Silla in Korean history). That shows us the another example of the relationship of rivalry or cooperation between the center and the locality.

This article will take a view of the development of the Mount Odae belief in Korea Buddhist history and will especially consider the activities that Buddhist power on the ground of the Mount Odae belief has made in the relationship with the central political power in each period, each dynasty. There have been quite a few preceding studies about the Mount Odae belief in Korean Buddhism, but the majority of them was made under the Buddhism-centered viewpoint. This paper will pay attention to the relationship of power between nation and religion, and also the point of view of locality with its own independent political and cultural power. Thus, we can check a case of the phase that Buddhist belief worked among the central political power and local forces. Besides we can find the specificity of the Mount Odae belief of Korean Buddhism different from Chinese or Japanese Buddhism.

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## A Huayan View of the Infinite Regress

Seunghak Koh (Geumgang University)

“Wuqiong,” namely the concept of infinite regress has been understood as one of the many peculiarities of the Huayan scholasticism, and this concept is often dubbed as “chongchong wujin” (repetitive containment ad infinitum). Such an inconceivable perspective is drawn from the Huayan thinkers’ presupposition that a part contains the whole, which is again composed of such parts. But many philosophical traditions, in general, try to avoid the infinite regress as one of the logical fallacies.

This paper examines the Buddhist literature that alludes to “wuqiong” as infinite regress, and highlights that the Huayan thinkers also had a critical attitude toward this issue when they discussed the ontological status of the dissociated factors. But they also used the term in a positive sense of inexhaustiveness. This twofold usage of the term seems to show that the Huayan think-

ers critically incorporated the elements of previous scholarship even when they created their own unique metaphysical theories.

## Section 15: Gender in Buddhism

### An Examination of Dunhuang Esoteric Talismans for Childbirth Protection: Take Guanyin's Cult as an Example

Hsin Yi Lin (Fo Guang University)

A high percentage of the Dunhuang manuscripts of esoteric talismans concerning childbirth are associated with Guanyin (Avalokiteśvara). Since the Northern and Southern dynasties, the name Guanyin appeared in the title of childbirth-related incantations in a number of dhāraṇī texts. In these texts, Avalokiteśvara manifested in different esoteric forms, including Wish-Fulfilling Wheel Guanyin, Thousand-Handed and Thousand-Eyed Guanyin, and Guanyin with the Buddha's Crown. Focusing on Guanyin's association with reproduction, this paper first examines the medieval dhāraṇī texts in which Guanyin was supplicated for fertility and childbirth protection. It then analyses five Dunhuang manuscripts of talismans, seals or incantations, namely P. 3874, S. 2498, P. 3920, P. 4514, P. 3916 (P. 3326), which deal with childbirth on issues such as pregnancy, abortion and difficult birth. By comparing these ritual manuscripts with the esoteric scriptures which the five Dunhuang manuscripts are based on, I indicate that some of them demonstrate a creative blending of esoteric Buddhist and Daoist elements. The gap between the esoteric scriptures and the ritual manuscripts, or the normative text and the performative text, reveals that, on a practical level, religious resources for healing tend to blur the line between different religions. Stories from monks' biographies, official histories and literati's notes in the medieval period also prove this prominent hybridity of the religio-medical resources used in the most perilous case of illness, giving birth.

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### Creating Knowledge Communities: Myanmar/Burmese Buddhist Women, Monk Teachers, and the Shaping of Transnational Teachings

Rachelle Saruya (University of Toronto)

As the Abhidhamma's importance in Myanmar Buddhist society is well known, it is only within about the last century that this doctrine has become more accessible to the laity, and specifically to women devotees. As women make up the majority of devotees for monks, I argue, similarly to Jessica Starling's (2018) research on Japanese Buddhist laywomen, that it was Burmese Buddhist women who created a "demand" for learning these teachings, with monks then creating a "supply." This paper looks at how Buddhist teachings and pedagogies change through time and space, and are made accessible to the laity, specifically these women devotees. Using a case study, I conducted ethnographic research at one teaching monk's native village (outside of Meiktila), as well as observed his teachings in the San Francisco Bay Area. I interviewed his students in both settings, asking why they were learning the Abhidhamma, and why it was that in both places mostly women attended classes. I find that these "knowledge communities" developed when one woman devotee asked this monk to teach her. As monks are not trained

to teach the laity, I show how this monk then has had to develop his teaching methods for the different audiences, and how processes of globalization have factored in. I also argue that we need to pay more attention to the often "invisible women" that create change, but are subsumed under the monk author or teacher.

Starling, Jessica. 2018. Audience, Authorship and Agency: Religious Educational Materials for Buddhist Women's Groups in Japan, 1900-1933. Unpublished manuscript.

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## Family Matters: Hārītī's Humanized Motherhood in Buddhist Texts and Art

Simona Lazzerini (Stanford University)

After her conversion to Buddhism, ex-child eating demoness Hārītī was able to continue to nurture her ferocious flesh-eating children who converted together with her. Buddhist texts recounting Hārītī's origin story, such as the Hārītī Sūtra (Foshuo Guizimu jing 佛說鬼子母經 vol 21, no. 1262) and the Mūlasarvāstivāda vinaya (Genbenshuo yiqie youbu pinaiye zashi 根本說一切有部毘奈耶雜事, T. v. 24, no. 1451), are replete with references to her children (and, sometimes, her husband too), providing us with several interesting snapshots of her domestic life. Additionally, Chinese and Japanese visual representations of the goddess often portray Hārītī with her children, emphasizing her maternal love, but also her distress. These scriptural and visual sources are significant because they shed light on what I call Hārītī's "humanized motherhood."

In this paper, I argue that Hārītī embodies a positive model of what it means to be a woman in a Buddhist world: firstly, because she was able to become a goddess without having to give up her children, her story attests that motherhood is compatible with the Buddhist path, something that is rarely found in Buddhist narratives about women who choose a religious life. Secondly, her maternal nature, caught in between boundless love and excruciating anxiety, makes her similar to a human mother, something quite different from the more well-known Buddhist female types such as the virginal goddess or the celibate nun.

Hārītī's humanized motherhood is manifested in multifold ways in Buddhist texts and art: because she has many children, she can bestow fertility upon women; because the Buddha taught her empathy for other mothers, she protects pregnant women; because her progeny are converted, they become protectors of the monastic and lay communities. As a result, Hārītī's humanized motherhood allowed her to become a more approachable and accessible goddess with whom lay practitioners could identify, providing a different perspective on womanhood and motherhood in Buddhism.

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## Crosscurrents in Buddhist Feminist Studies: Minding the Gender Gap in Zangskar

Karma Lekshe Tsomo (University of San Diego)

This paper explores the intersections between contemporary Buddhist feminist studies and the experience of indigenous Buddhist women in Zangskar, Ladakh, a remote Himalayan region in northern India. It examines the ways that postcolonial, postmodern thought can be deployed to address the intersections of Buddhism, feminism, and the everyday lives of Buddhist women

on the margins. Buddhist women, especially those in remote border areas, are generally absent in feminist conversations and stereotyped as lacking in feminist awareness as measured by western conceptions of independence and agency. However, a closer look at the lives of women in Himalayan border areas reveals that Buddhist women are developing their own pathways to social and spiritual liberation independently from western feminist concerns. Looking beyond pervasive assumptions about the submissive nature of Asian women, this paper seeks to understand how Buddhist nuns in Zangskar are closing the gender gap in education, religious practice, and social standing. What is most significant about gender developments in the Himalayan regions is that Buddhist women are negotiating feminist concerns in their familiar landscape on their own terms, based on their own social and religious location, not as shaped by colonialist thinking or academic feminist discourse. To understand the shifts that are taking place in these regions, it is necessary to take into account several unique features of women's original and authentic responses to seismic shifts in their contemporary social and cultural environment.

Based on over 30 years of engagement with Buddhists in Zangskar, this study tracks a range of new developments that are dramatically reshaping the lives of Buddhist women in a rapidly changing social, cultural, and political environment. Rather than imposing terms of analysis that may ignore or erase the diversity of women's experience, the study highlights the very different life experience of Buddhist women in remote border locations, who deal with deteriorating ecosystems, tourist onslaughts, technological challenges, political instability, and a variety of other issues far beyond the experience of most religious studies scholars and feminist thinkers. Setting aside categories that have been created on the basis of educated white western women's experience, it foregrounds the experience of women who live beyond the mainstream and analyzes the innovative strategies they are using to gain full participation for women in Zangskari Buddhism. This study acknowledges the pivotal role that transnational encounters between Buddhists and feminists have had for generating new perspectives on the intersections of religious, ethnic, gender, and personal identity, both among researchers and Himalayan Buddhist women themselves. At the same time, the study re-envisions these ongoing conversations among Buddhists and feminists in the global community by foregrounding the original perspectives and strategies that have emerged among Zangskari laywomen and nuns themselves.

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## Legitimacy and Emancipation: Higher Education for Chinese Buddhist Nuns of the Post-Mao Era

Amandine Péronnet (Center for Interdisciplinary Studies on Buddhism (CEIB) & IFRAE - Inalco & IrAsia - AMU)

Pushou temple, located on Mount Wutai, Shanxi province, is the largest Buddhist temple for nuns in mainland China, currently hosting hundreds of monastics. The temple has also been home to the Mount Wutai Buddhist Institute for Nuns since 1992. Institute for Buddhist studies are popular teaching structures that still provide modern Buddhist education to monastics to this day, but inherit most of their characteristics from the ones created in the 1920s. As part of the largely institutionalized Buddhist education system, they currently have close ties to power, training future state-approved Buddhist leaders with high symbolic capital who can later be used as legitimate interlocutors. But this is not their only feature, and structures that provide education specifically to nuns such as the Mount Wutai Institute also have to address gender issues. While benefiting from advances made in the field of female Buddhist education in the

first half of the 20th century, they still have to promote greater access to higher education in contemporary times.

Based on on-site and online fieldwork conducted between 2017 and today, I argue that training Buddhist nuns according to state expectations, while advocating for female education, is part of a strategy to obtain equal recognition and legitimacy as Buddhist leaders, administrative officials and/or religious specialists. I also contend that, within the predominantly male Chinese Buddhist field, using gendered discourses and representations can support the nuns' claim for better educational opportunities.

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### Dhamma for Women: Parwati Soepangat and the Making of Buddhist Feminist Theology in Postcolonial Indonesia

Jack Meng-Tat Chia (National University of Singapore)

Buddhism is one of the six officially recognized religions in the world's largest Muslim nation. According to the 2010 national census, Buddhists made up approximately 0.72% (or 1.7 million) of the total Indonesian population. While the majority of Buddhists in Indonesia are ethnic Chinese, there are a small number of native Indonesians (pribumi) adhering to the Buddhist faith. Parwati Soepangat (1932-2016), was often considered by Indonesian Buddhists as the "Buddhist heroine" (Srikandi Buddhis) of her time. Born and raised in an elite Javanese Buddhist family, Soepangat was educated in Indonesia and the United States. When Soepangat was in college, she joined the Theosophical Society, where she met and later became a lay disciple of Ashin Jinarakkhita (1923-2002), whom Indonesians regarded as the first Indonesian-born Buddhist monk. She became a founding member of Ashin Jinarakkhita's Buddhay?na movement and played an active role in Dharma propagation during the postcolonial period. In 1973, Soepangat helped establish the Indonesian Buddhist Women (Wanita Buddhis Indonesia), and subsequently served as chairwoman of the organization. This paper draws upon Parwati Soepangat's career to reconsider the issues surrounding Buddhism and gender in Southeast Asia. I argue that unlike in mainland Southeast Asia, the absence of a patriarchal Theravada authority provided the space for Buddhist women like Soepangat to rise to prominence in postcolonial Indonesia. Despite her position as a double minority-a Buddhist and a woman-in the Muslim majority nation, Soepangat effectively promoted "Buddhist feminist theology" (teologi feminis Buddha) as a discourse and strategy to spread Buddhism in Islamic Indonesia.

## Section 16 (I): Mahāyāna Buddhism

### How Did Vimalamitra Read the Heart Sutra? Philological Investigation of the *Āryaprajñāpāramitāhṛdayaṭīkā

Toshio Horiuchi (Zhejiang University)

The Tibetan canon includes eight commentaries on the Prajñāpāramitāhṛdaya (hereafter HS) said to have been composed in India (none of which survive in Sanskrit or in Chinese translation). These are all commentaries on the long version, which begins "Thus have I heard," not on the short version with which we are more familiar through Hsüan-tsang's HS. While unfor-

tunately, it can hardly be said that its precise wording has been accurately understood, among these commentaries, the one by Vimalamitra (ca. 8th cent.; D no. 3818, P no. 5217. *Āryaprajñāpāramitāhṛdayaṭīkā, hereafter PHT) had an enormous influence on subsequent commentaries on the HS.

This presentation will introduce the eight "Indian" commentaries on the HS and examine some of the characteristic interpretations of the HS found in Vimalamitra's PHT.

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## Buddhist Stairways to Heaven: Revisionist Reflections on Pure Land's Indian Identity and the Origins of the Expression Jing-tu

Stephen Jenkins (Humboldt State Uni)

This paper presents research on the Indic origins of pure lands and the heaven realms that are their antecedents and competitors. The claim of leading scholars that "no single Sanskrit equivalent has ever been found" for "pure land/jing-tu" serves as the leading edge for arguments that pure land traditions are principally Chinese inventions. That claim is incorrect, and in its refutation a range of views about the origins of pure land traditions unravel. Indic antecedents to jing tu, including śuddha, viśuddha, akliṣṭa, and pariśuddha kṣetra, occur in prominent Indian sūtras and jing tu translated them well before Kumārajīva.

Researching antecedents for "pure land" leads to the śuddha-āvāsa, the "pure abodes" important to Mainstream Buddhism. The similarity in nomenclature is not accidental. Early and Mainstream appropriations of Vedic heavens were followed by undisguised Mahāyānist reformulation into pure land soteriology. Through devānusmṛti, buddhānusmṛti, and "a single mind of faith to the marrow of one's bones," etc., Ābhidharmikas such as Buddhaghosa pursued super longevity in pure "happy lands" of light. As Jaqueline Stone also recently noted, Mainstream Buddhist deathbed practices for attaining heavens found in Pali texts are strikingly resonant with East Asian rituals. These practices cannot be dismissed as "concessions to lay spirituality," but are explicitly taught to monastics. They are integral to meditation theory, and the abhidharma, first taught in heaven, gives heaven-realms a level of attention unparalleled in Abrahamic traditions.

The prevailing view is that heavens are a diversion from which one is bound to fall. Texts warn against such aspirations undermining rigorous utilization of the precious human birth. Nāgārjuna and others list devatā called "long lived gods" among stock types of births where spiritual progress is impossible, because such beings literally have no ears to hear the Dharma. But texts warning not to become dīrghāyuṣkadevatā also encourage us to attain other heavens, often in the same breath. Some scholars mistakenly claim devatā cannot accumulate merit and so can only wait for their good karma to dissipate; but devatā actively participate in Buddha's mission, engage in myriad merit-making activities supporting the Saṅgha and practice in heavenly shrines and Dharma halls. Hundreds of suttas are taught at their request. The Nikāyas state that, although non-Buddhist devatā are poised to plunge into hells, disciples of the Buddha never regress and ultimately attain nirvāṇa in the heavens. The devalokas are ideal for receiving Dharma, and Buddha, "teacher of gods and humans," is the foremost guide to their attainment.

Rather than being a Chinese anomaly, East Asian Pure Land distilled normative Indic ideas and practices into a form with deep roots in Mainstream Indic Buddhism. Since most Buddhists did

not anticipate nirvāṇa, rebirth in heavens, or the pure lands into which they evolved, provides a robust and inclusive soteriology capable of motivating not just renunciants, but entire civilizations.

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## Paramārtha's Concept of jiexing 解性 and its Interpretations in East Asian Buddhism

Sungdoo Ahn (Seoul National University)

This paper aims at clarifying the concept jiexing 解性 which was used in Paramārtha's(499-569) translation of MSg (T1595.31: 175a25f). As noted by Radich (2008: 141), this concept undergoes significant reinterpretation by subsequent scholars, particularly by Wonhyo (617-686) in his "Summary of Nirvāṇasūtra" (涅槃宗要), where it is equated with *amala-vijñāna, suchness and Buddha-nature (T1769.38: 249b8ff). Wonhyo's understanding of *amala-vijñāna is mainly suggested in his commentary on the Vajrasamādhisūtra (金剛三昧經論).

I will examine the concept jiexing in such a way as to be related with the concept *amala-vijñāna in Wonhyo's understanding,

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## Two Opposing Aspects of Woncheuk's View on the Relationship Between the Second and Third Dharma-cakras in Saṃdhinirmocana-sūtra - With Some Newly Identified Materials in Ḥphags pa dgoṅs pa zab mo ṅes par ḥgrel paḥi mdo rgya cher ḥgrel pa

Gyu-Eon Jang (Seoul University of Buddhism)

In this presentation, I illuminate two opposing aspects of Woncheuk's (圓測 613-696; Ch. Yuance) view on the relationship between the Second and Third Dharma-cakras presented in Saṃdhinirmocana-sūtra. For this, based on some newly identified materials (parts of the section Discourse on Essence of Buddha's Teaching (教體論) of "Seo pum" (序品; Ch. Xu pin, Introductory Chapter); omitted in classical Chinese) in Ḥphags pa dgoṅs pa zab mo ṅes par ḥgrel paḥi mdo rgya cher ḥgrel pa, the Tibetan version of Haesimmilgyeong so (解深密經疏; Ch. Jieshenmijing shu, Commentary on Saṃdhinirmocana-sūtra), written by Woncheuk, and related materials in his works, I present some hermeneutical premises of his view on the Three Dharma-cakras, his interpretation of the criteria of discrimination between nītārtha and neyārtha, and his views on the development of Buddhist thought.

First, as a commentator on Saṃdhinirmocana-sūtra, Woncheuk, according to the hermeneutical premises of Three Dharma-cakras, presents that the common theme of both the Second and Third Dharma-cakras are Emptiness (śūnyatā), so there is neither superiority nor inferiority between them, but from the viewpoint of either ending or creating disputes, the Third is actually superior to the Second Budda-cakra. Second, he further interprets that the criteria of discrimination between nītārtha and neyārtha is not the theme of Dharma-cakra itself, but both the differences of the speaker's preaching style according to the hearer's abilities, and the effects of preaching on the part of the hearer. Third, with special reference to the newly identified materials mentioned above, I illuminate that Woncheuk, from the standpoint of a Yogacāra thinker who thinks that only his school really understands Emptiness, reinterprets Emptiness as nītārtha based on his own hermeneutical horizon that Emptiness itself, in fact, penetrates through Three Natures (tri-svabhāva), therefore integrating both the Second and Third Dharma-cakras as one.

Furthermore, I present his seemingly sensational opinion that the Second Dharma-cakra, i. e., Prajñā-pāramitā literatures are also nītārtha can be acceptable in that from the viewpoint of Ultimate Truth (paramārtha-satya), Emptiness is conceived to be the essence of Three Natures.

In conclusion, Woncheuk's view, first of all, is characterized by the emphasis on the continuity and no difference in the depth between the two Dharma-cakras in terms of his interpreting Emptiness as the meaning of Three Natures. But at the same time, the status of the Third Dharma-cakra is actually higher in his mind than the Second one since the former is a perfect teaching that overcomes the nihilistic extreme the latter may cause and ends disputes as Saṃdhinirmocana-sūtra itself presents. I believe that this aspect of his view may derive from his fate as a Yogacāra commentator who regarded Saṃdhinirmocana-sūtra as one of the supreme canonical authorities. That is the reason why Tsong kha pa (1357-1419) only employed the former aspect of this view, but consciously omitted the passages implying the latter aspect of it when he quoted one of newly identified materials in Woncheuk's Commentary.

## Section 16 (II): Mahāyāna Buddhism

### The Concept of Dharmadhātu in the Dharmadhātustava

Chenglin Yang (University of Oxford)

The Dharmadhātustava ("Praise to the Dharmadhātu") is an important yet rarely studied verse work of Indian Mahāyāna Buddhism composed no later than the 7th century CE. Classified as a Mahāyāna sūtra in its earliest Chinese translation, it is attributed in some late Indian and Tibetan Buddhist traditions to Nāgārjuna, the founder of the Madhyamaka school. My paper aims to analyse the meaning of dharmadhātu, the key concept of this work, based on its new Sanskrit critical edition, while comparatively using its Chinese and Tibetan translations. Tracing from occurrences of this term in earlier sources, I argue that the concept of dharmadhātu contains three main components in the Dharmadhātustava. First, it means the cause of the qualities of a buddha, which is both numerically and qualitatively identical to its result. Second, it refers to the nature of all objects of possible experience. Third, it is understood to be the luminous mind free of subject-object duality. Outlining how these distinct aspects may be integrated, I argue that the concept of dharmadhātu may be seen as the centre of a succinct yet powerful summary that brings together two of the most influential traditions of Mahāyāna Buddhism, the Tathāgatagarbha ("Buddha-nature") and the Prajñāpāramitā ("Perfection of Insight"), which are often considered to be not easily compatible.

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### The Theory of Seeds and Perfumes between Vasubandhu and Sthiramati in the Triṃśikā

Minhui Tou (Ludwig-Maximilians-Universität München, the Doctoral Program in Buddhist Studies)

The theory of "seeds" (Skt. bīja) and "perfumes" (vāsanā) is one of the main doctrines of the Yogācāra School. It explains how the "store mind" (ālayavijñāna) transforms its defiled characteristics, so the sentient beings can obtain the final liberation.

Vasubandhu (4th-5th CE), a Sautrāntika philosopher and one of the main founders of the Yogācāra School, states in his famous work the Triṃśikā that the store mind becomes undefiled at the "stage of an Arhat" (vyāvṛttir arhatve). However, the 19th verse of this text raises the question of whether seeds exist after the Arhat stage. It states that the "perfume of karma" (karmavāsanā) and the "perfume of the grasper and grasped" (grāhadvayavāsanā) will dissolve upon maturation and that thereafter a new cycle of maturation begins. The purpose of this verse is therefore simply to explain the continuous nature of consciousness (vijñāna). The process by which the seed of defilement is purified is discussed in the Triṃśikāvijñaptibhāṣya of Sthiramati. Here, the seeds of afflictions and subsidiary afflictions are considered to be within the store mind and are removed by an antidote (pratipakṣa) that cures the affliction.

On the other hand, the 26th verse of the Triṃśikā also mentions "latent defilements" (anuśaya). Since the latent defilements dwell in the store mind, the practitioner has yet to discover the nature of consciousness and the two grasping latent defilements that cannot be annihilated. Commenting on this verse, the CWSL (Chin. Cheng Wei-Shih Lun, 成唯識論) clarifies that this denotes the "stage of preparation" (saṃbhārāvasthā) and that the perfume of the grasper and the grasped is equivalent to the latent defilements, also termed the seed of afflictions.

However, Sthiramati, who is known as Vasuandhu's 6th-century successor, has different perspectives in his Triṃśikāvijñaptibhāṣya. He uses the concepts of perfumes more than seeds. The "perfumes of conceptualizations" (vikalpavāsanā) is to explain the arising of all the conceptualizations and the continuing of one's mental stream. Unlike Vasubandhu's perfumes of karma and the perfumes of two grasped, Sthiramati wrote the "perfumes of a homogeneous result" (niṣyandavāsanā) and the "perfumes of maturation" (vipākavāsanā). According to these perfumes, we may ask: Can the seeds sometimes be taken as the perfumes? But this conflation of terms means that the relationship between the seeds, the perfumes and the latent defilements is rather vague. It is thus important to determine in precisely which contexts the three holds, namely, the seeds, the perfumes and the latent defilements, either the same or distinct meanings, respectively.

The important questions that arise in this context, which I address in my presentation, are: What happens to the defilement seeds on the path to liberation? Are they simply removed or are they transformed into pure seeds? Are these pure seeds also stored in the mind after liberation? And if so, are the defilement seeds in the store mind replaced by pure seeds or removed altogether?

This paper will elucidate Sthiramati's influence on the interpretation of the seeds and examine how this interpretation changed throughout the doctrinal development of the Yogācāra School.

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## Kamalaśīla's Gradualist Interpretation of the Avikalpapraveśadhāraṇī

Pei-Lin Chiou (Austrian Academy of Sciences)

Among Mahāyāna sūtras, the Avikalpapraveśadhāraṇī is one of the few sūtras that deals exclusively with the path to non-conceptual gnosis (nirvikalpajñāna; i.e., the awareness in which the true nature of reality is realized and directly experienced), and the cognitive state and characteristics of that gnosis. The sūtra's wide influence in Mahāyāna Buddhism is evidenced by the many quotations from it as scriptural authority in works by different authors from various circles and periods of time. Moreover, due to its teaching on non-conceptual gnosis, it played a

significant role in controversies in Tibet and Dunhuang around the 9th century concerning the correct practice for attaining gnosis. With regard to this teaching, there were two traditions of reading this sūtra. On one side, the sūtra was read as supporting a sudden approach to awakening. The other side read it as a text advocating a gradual path. The main representative of this second tradition was the Buddhist scholar-monk Kamalaśīla (ca. 740–795), who was famous for his descriptions of the gradual bodhisattva path built on traditional Yogācāra theories about spiritual cultivation.

This paper examines Kamalaśīla's gradualist interpretation of the path as portrayed in the Avikalpapraveśadhāraṇī in his commentary thereon, the Avikalpapraveśadhāraṇīṭīkā. It is well-known that to bring this scripture in line with his own ideas of the bodhisattva path, Kamalaśīla interprets the important term "non-mentation" (amanasikāra) in the sūtra's description of the path as referring to "consideration of what is true" (bhūtapratyavekṣā), a prominent idea in Kamalaśīla's soteriology. However, the way Kamalaśīla turned this scripture into a sūtra on gradual awakening involves more than this. In this paper, I will show the entire picture of how Kamalaśīla read the basic structure of his gradual bodhisattva path in the words of the Avikalpapraveśadhāraṇī. Moreover, through a closer reading of the scripture, I will argue that Kamalaśīla's gradualist interpretation may have not been his own innovation at all, but may have found support within the sūtra itself, and may have reflected the view held by some, if not all, Indian scholastic thinkers before his time.

## Section 17 (I): Mahāyāna Sūtras

### Kamalaśīla's Commentary to the Vajracchedikā Prajñāpāramitā Sūtra

Jiri Holba (The Oriental Institute, Czech Academy of Science)

Kamalaśīla's (c. 740–795 CE) Vajracchedikāṭīkā (Tib. Shes rab kyi pha rol tu phyin pa rdo rje gcod pa 'grel pa) is an erudite, albeit relatively short, commentary on the highly influential Vajracchedikā Prajñāpāramitā Sūtra or Diamond Sūtra (c. 300–500 CE). Although the ṭīkā follows the structure of Vasubandhu's Saptapadārthaṭīkā (Tib. Don bdun gyi rgya cher 'grel pa, Ch. Qizhong yiju, Seven topics of meanings), Kamalaśīla interprets the Vajracchedikā with a novel epistemological approach, which sheds important light on key issues in the interpretation of the Prajñāpāramitā Sūtras.

This paper has two parts. In the first one, I discuss Kamalaśīla's commentary to the difficult passage in § 7 of the Vajracchedikā "This dharma which has been taught by the Tathāgata, is ungraspable, it is inexpresable, it is neither dharma or not-dharma. Why? Because the Noble people are distinguished by the unconditional" (yo 'sau tathāgatena dharmo deśitaḥ / (agrāhyaḥ s)o 'nabhilapya / na sa dharmo nādharmaḥ / tat kasya hetoḥ / asaṃskṛtaprabhāvitā hy āryapudgalāḥ // ed. Harrison). In the second part, I examine Kamalaśīla's approach to the often repeated, contradictory statements in the Vajracchedikā. Such locutions, which P. Harrison has called the work's "signature formulae," say: "X does not exist therefore we say that X does exist." For example, "'Buddha's fields', Subhūti, these the Tathāgata has taught to not be (Buddha's) fields. Thus they are said to be Buddha's fields" (kṣetravyūhāḥ kṣetravyūhā iti subhūte 'vyūhās te tathāgatena bhāṣitāḥ / tenocyante kṣetravyūhā iti //). In his commentary (Derge 231b5–7), Ka-

malaśīla interprets one such signature formula from the Mādhyamika differentiated perspective of two truths (satya): Buddha's fields being "neither one nor many" (ekānekaviyoga), i.e. empty (śūnya), do not ultimately (paramārthasat) exist; however, seeing them from the point of view of conventional truth (saṃvṛtisatya), they do exist. Drawing on insightful comments by Tillemans, I argue that Kamalaśīla's interpretations can solve some contradictions in Buddhist texts and undermine a strong dialetheistic or paraconsistent reading of them (e.g., Garfield, Priest).

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## Śūnyatā-vikṣipta in Tathāgatagarbha Sūtra Literature

A.W. Barber (University of Calgary)

Guṇabhadra's (394-468) translation of the Śrīmālādevī Siṃhanāda Sūtra [T. 12, #353] contains the term śūnyatā-vikṣipta (空亂) [@ 222b. 21]. Further, this term also is employed in the Laṅkāvatāra Sūtra [T. 16, #670, pg. 513a 29]. In the Śrīmālādevī, the term appears in a passage explaining sentient beings who are incapable of understanding the tathāgatagarbha. This includes individuals who have a view of a "person" and those who have delusions. The third type of individuals who are incapable are those whose thoughts are "bewildered (i.e. scattered) by śūnyatā". This paper will delve into the contextual setting and the meaning of śūnyatā-vikṣipta within these two Tathāgatagarbha texts with a special emphasis on Buddhist praxis. It will draw on information found in the Ratnagotravibhāga to elucidate this technical term.

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## The Platform Sutra of the Sixth Patriarch Engraved On Slabs in Yunjun Monastery, Fangshan, Beijing: Its Relations with the Yongle Southern Canon and its Donors

Darui Long (University of the West)

The Platform Sutra of the Sixth Patriarch 六祖壇經 is a collection of words spoken by Venerable Huineng 惠能 (638-713). The editions of this scripture vary from times and regions. The academia, both in China and in the world, have noticed its discrepancies in wording as scholars have found many versions in China, Korea and Japan.

The earliest version of The Platform Sutra of the Sixth Patriarch can be traced to the manuscripts discovered in Cave 17, Dunhuang 敦煌, in the early twentieth century. Since then, the Chinese and Japanese scholars have devoted themselves to the study of various versions of this Chinese Buddhist scripture. Great progress has been made – scholars have come to see the connections between versions discovered in Dunhuang, and the versions ascribed to Fahai 法海, Huixin 惠昕, Qisong 契嵩 and Zongbao 宗寶.

In 2016, the author was invited to attend an international conference on the stone-cut Buddhist scriptures held in Yunju Monastery, Fanghshan, Beijing, China 中國北京房山云居寺. He noticed that The Platform Sutra of the Sixth Patriarch was not included any Buddhist canon, such as Kaibao 開寶藏, Chongning Canon崇寧藏, or the Koryo Edition 高麗藏, etc. It was not until Emperor Zhu Yuanzhang 朱元璋 (r.1368-1399) that this scripture was reportedly included in the Hongwu Southern Canon洪武南藏. However, the scripture is missing in the extant catalog. The Platform Sutra was incorporated in The Yongle Southern Canon永樂南藏 which was compiled around the years 1419 during the reign of Emperor Zhu Di 朱棣 (r.1403-1424). Then

organizers of Fangshan Stone-Cut Buddhist Scripture Project, using the Platform Sutra of the Yongle Southern Canon as the hard copy, decided to engrave this scripture on stone slabs in the last year of Emperor Shenzong 明神宗 in 1620. Consequently, the Platform Sutra became part of Chinese Buddhist Canon, such as the Jiaxing Thread-Bound Canon 嘉興方冊大藏經and the Qing Edition of the Chinese Buddhist Canon 清敕修大藏經.

Since 2016, the author has been pondering this issue and discussing it with Chinese and international scholars. They all feel it necessary to further explore why the editors of the Buddhist canon were reluctant to include this scripture until the fifteenth century. The current paper aims at discussing the historical background and sources to answer the question.

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## How Can We 'Keep' the Saddharmapuṇḍarīkasūtra? On the Concept of dhārayati

Jinghao Bai (Hiroshima University)

Chapters 10–20 of the Saddharmapuṇḍarīkasūtra are known as the dissemination part (流通分) of this sūtra. The purpose of this part is to advise sentient beings (sattva) to hear (śṛṇoti), keep (dhārayati), make other people to recite (vācayati), preach (prakāśayati) and copy (likhayati), and worship (pūjayati) this Mahāyāna sūtra. One would immediately perceive that among these the concept of 'keep' (dhārayati) is most ambiguous and hence need to be clarified in order to fully grasp the intention of this part.

Mitomo 1975 ("On the Term 'Dhṛ' in the Saddharmapuṇḍarīka-sūtra," Journal of Indian and Buddhist Studies 24-1, 190–195) is the first to consider the concept of 'keep' as observed in the Saddharmapuṇḍarīkasūtra in whole. According to him, the object of 'keeping' are of two kinds: manuscript and doctrine. In the former case dhārayati means 'possess' and in the latter case 'retain in mind'. On the other hand, according to Drewes 2015 ("Oral Texts in Indian Mahāyāna," Indo-Iranian Journal 58, 117–141), dhārayati simply means 'retain the doctrine of the sūtra in mind'. Both of these are hasty conclusions reached on the basis of an insufficient treatment of the usages of dhārayati in the dissemination part of the Saddharmapuṇḍarīkasūtra.

The precise analysis of these usages shows that there are three sorts of object of 'keeping': (1) words, such as verses or proses of the sūtra; (2) contents of the sūtra, in short, the doctrine of the One Vehicle; and (3) manuscripts of the sūtra. There is only one example for (3) in the dissemination part. This indicates that 'possess manuscripts' is not the core meaning of dhārayati in this part. There, to 'keep' basically means to retain in mind or memorize (1) and (2); and this memorization enables one to make the Buddha's words recited by other people, to preach the Buddha's teachings to them, and to copy the Saddharmapuṇḍarīkasūtra, thereby contributing to its dissemination.

# Section 17 (II): Mahāyāna Sūtras

## A Study on the Tathāgataguhyasūtra

Hiromitsu Ikuma (Taisho University)

The Tathāgataguhyasūtra如来秘密経 is one of the early Mahāyāna scriptures that was first translated in the 3rd century by *Dharmarakṣa竺法護. The Dharmarakṣa's translation of this text is named as the Guhyakādhipatinirdeśa密迹金剛力士経 and has been incorporated into Chapter 3 of the *Mahāratnakūṭa大宝積経 by *Bodhiruci菩提流志. The Sanskrit edition of the Tathāgataguhyakasūtra is currently being prepared by the presenter.

It has been debated whether the tathāgataguhya-dharmamukha如来秘密法門 found in the Mahāparinirvāṇasūtra and the Vimalakīrtinirdeśa is the Tathāgataguhyakasūtra itself or not. In this paper, we point out that the *caturacintyasthāna四不可思議事 which is seen in Aṅguttara-Nikāya and so on is also seen in the Tathāgataguhyakasūtra. Focusing on the *buddhaviṣayācintyasthān 佛土境界不可思議 in the *caturacintyasthāna, we consider the reasons for compiling the Tathāgataguhyakasūtra. In addition, the relationship between the Tathāgataguhyakasūtra and tathāgataguhya-dharmamukha found in other Mahāyāna-scriptures will be considered.

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## On the Manuscripts of Two Versions of the Tibetan Translation of the Aṣṭasāhasrikā Prajñāpāramitā Imported to Japan by Tada Tōkan

Fumio Shoji (Rissho University)

Buddhist and other texts were brought from to Tibet to Japan by KAWAGUCHI Ekai (1866–1945), NŌMI Kan (1868–1901?), TERAMOTO Enga (1872–1940), AOKI Bunkyō (1886–1956), and TADA Tōkan (1890–1967). Each of these imported a copy of the Tibetan translation of the (Ārya)-Aṣṭasāhasrikā Prajñāpāramitā, Tib. 'Phags pa shes rab kyi pha rol tu phyin pa brgyad stong pa (hereafter Aṣṭa and brGyad stong pa respectively).

Regarding the compilation process of the brGyad stong pa, primarily using the Tibetan translation the author has previously discussed the two versions of the Aṣṭa in India and the three versions of the brGyad stong pa in Tibet (Shōji [2009], [2014], etc.). I pointed out that among them there were extant examples of the same sūtra copied separately (many of them decorated texts with dark blue paper and using gold and silver lettering) as an independent edition not included in the Kanjur, and that among them there were texts older than the extant Sanskrit text of the Aṣṭa from Nepal (Shōji [2010], etc.).

In other words, it was found that even though the date of copying of a decorated text was relatively recent, the content of some manuscripts preserved an older textual lineage not included in the Tshal pa group. These texts are significant for an understanding of the compilation process of the Aṣṭa.

In this paper I examine two Tibetan translations of the Aṣṭa imported to Japan by Tada Tōkan, identifying the position of the two manuscripts as among the extant brGyad stong pa texts including in the Kanjur, and furthermore clarify the background of the development of three versions of the brGyad stong pa in Tibet.

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## On the Formation of the Guan Wuliangshou-fo jing: Focusing on the Connection with the Da Amituo jing

Yue Xiao (Ryukoku University)

In this paper, I am going to explore the formation of the Guan Wuliangshou-fo jing 觀無量壽佛經 (T365, the Guan-jiing), focusing on the nine-grade rebirth system and its connection with the Da Amituo jing 大阿彌陀經（T362）, the earliest version of the Larger Sukhāvatīvyūha sūtra. Even though some pioneer scholars have discussed the issue of the formation of the Guan-jing in the light of its relationship with other five visualization/ contemplation scriptures whose titles contain the character 觀, (i) 觀佛三昧 海經 (T 643); (ii) 觀藥王藥上二菩薩經 (T 1161); (iii) 觀彌勒菩薩上生兜率天經 (T 452); (iv) 觀普賢菩薩行法經 (T 277); and (v) 觀虛空藏菩薩經 (T 409), scholars have definitely overlooked a significant clue, its relationship with the Da Amituo jing. This paper will focus on the relationship between the nine-grade rebirth system in the Guan-jing and the three-grade rebirth system in the Da Amituo jing. This issue will be approached from the following perspectives:

First, according to Yamada Meiji 山田明爾, the Buddha in the Guan-jing holds two names, Amituo 阿彌陀 along with Wuliang shou 無量壽, and the separate passages containing these two names are evenly distributed in the Guan-jing. I will point out that those passages listing the name of the Buddha, Amituo, in the Guan-jing may have some relationship with those in the Da Amituo jing in that the name of Amituo only appears in the Da Amituo jing.

Second, I will focus on the relationship between the three-grade rebirth system in the Da Amituo jing, and the nine-grade rebirth system in the Guan-jing in terms of the cultivation of the bodhisattva path to perfection.

Third, I will discuss the relationship between the two sutras, focusing on rebirth by hearing the name of Amituo as outlined in the Da Amituo jing and by hearing the names of two bodhisattvas in the Guan-jing.

## Section 18 (I): Manuscripts, Codicology, and Epigraphy

### On a Sanskrit Manuscript of the Pañcaviṃśatisāhasrikā Prajñāpāramitā Dated to the Regnal Year 8 of Harivarman

Shin'Ichiro Hori (International College for Postgraduate Buddhist Studies)

A Sanskrit manuscript of the Pañcaviṃśatisāhasrikā Prajñāpāramitā dated to the regnal year 8 of Harivarman of the Varman Dynasty in Eastern Bengal which consists of 560 folios in total is now dispersed in various museums and private collections in Europe, North America, and India. The Chester Beatty Library, Dublin, has the largest number, i.e. 59 folios. The Metropolitan Museum of Art, New York, has 30 folios. The Vadodara Museum & Picture Gallery has 22 folios including the last folio with a colophon. While the manuscript has attracted special attention from art historians on the account of the illustrations drawn on many of its palm leaves, it remains almost unknown to Buddhist philologists.

Based upon the investigation of the original in the Vadodara collection, I present a transliteration of the colophon. Because the colophon fortunately records the date in detail, it is possible to establish the exact date on the basis of calendrical elements. While the final colophon gives the text the title Pañcaviṃśatisāhasrikā Prajñāpāramitā, the colophons written at the end of chap-

ters show consistently the title Mahatī Prajñāpāramitā, which is unknown in any other Sanskrit manuscripts of the Prajñāpāramitā, but corresponds semantically to the Chinese title 大般若波羅蜜多. Unlike the Nepalese manuscripts of the Pañcaviṃśatisāhasrikā Prajñāpāramitā and the Gilgit manuscript of the Larger Prajñāpāramitā, which lack the last four chapters, Anugamaparivarta, Sadāpraruditaparivarta, Dharmodgataparivarta, and Parīndanāparivarta, the manuscript includes these chapters. Moreover, the manuscript also shows textual peculiarities which are not common to other Sanskrit manuscripts but are shared by some Tibetan and Chinese versions of the Larger Prajñāpāramitā. The manuscript is regarded as the only Sanskrit manuscript of the Pañcaviṃśatisāhasrikā Prajñāpāramitā copied in Eastern India.

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## Illuminating the Life Stories of the Seven Buddhas: The Sanskrit Mahāvadāna-sūtra and Its Textual Parallels in Pāli and Chinese

Qingniao Li (University of Oxford)

Though rather unheeded by scholarship today, the stories of the Seven Buddhas, i.e., Gotama Buddha and his six predecessors, and the associated textual tradition were widespread in Buddhist history. Vogel, for example, states that "a very remarkable development in the early history of Buddhism is what we may call the multiplication of its founder" (1954: 1). As suggested by Skilling (1996; 2006), the Seven Buddhas represent a common heritage of all Buddhist schools. Narratives and discussions related to the Seven Buddhas are also documented in Buddhist literature across Sanskrit, Pāli and Chinese. Among them, the Sanskrit Mahāvadāna-sūtra (MAV) and its Pāli parallel the Mahāpadāna-sutta (MAP), and the Chinese parallel Daben jing 大本經 (DBJ) are being considered as the locus classicus.

Pioneering studies on the Sanskrit manuscripts of the Mahāvadāna-sūtra are attributed to Waldschmidt (1953) and Fukita (1997; 2003). The Sanskrit manuscripts that have been restored by them will constitute a crucial part of this study. Fukita's edition of the Mahāvadāna-sūtra, which is a reworking based on that of Waldschmidt, will serve as the principal text for the translation and the comparative studies of the Mahāvadāna-sūtra. This edition is mainly restored based on the manuscript SHT 399, a bundle of Dīrgha-āgama materials discovered at Nāgarāja-Hole in Sorcuq (in present-day Yanqi, Xinjiang Province of China). Other important supplementary manuscripts include SHT 9 (= TM361) and SHT 685, which were also found in Northern Turkestan, and parallel passages in the Saṅghabhedavastu.

Apart from the Sanskrit MAV, the Pāli Mahāpadāna-sutta (DN.II.14) of the Dīgha-nikāya is seen as the prototype of the narratives on numerous Buddhas as it contains a thorough description of the careers of Gotama Buddha's six precursors, which are indistinguishable from that of Gotama himself (Salomon, 2018: 268). And most of all, Norman (1983: 36) points out that MAP sets out the universal conditions that are required for a Buddha to come into existence. While MAP is as noteworthy as it has been depicted by the above-mentioned significant figures of Buddhist Studies, the text and the embodied ideology receives limited attention from the scholarship.

The longest version of the Chinese parallels of the MAV/MAP is the Daben jing 大本經 (T 1) of the Chinese Dīrgha-āgama, which belongs to the Dharmaguptaka school. In comparison with the other four Chinese textual parallels, the content of the DBJ is the one that is significantly

similar to that of the MAV/MAP.

The heart of my research is a re-evaluation of the MAV/MAP textual tradition, operating in the blooming field of comparative Āgama studies. As this research deals with various recensions of the MAV/MAP family, an exhaustive philological study will help us to analyse the linguistic and literary features of these texts, and investigate the historical transmission of this textual family. By doing so, I hope to shed light upon the Seven Buddhas and their roles in the history of Buddhism and to uncover a tradition that was once illuminated in Buddhist literature, practices, and art.

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## Early Land-Donation Inscriptions from Junnar and Andhra Pradesh: Physical Evidence for Monastic Record-Keeping

Kelsey Martini (Ludwig Maximilian University of Munich)

The primary intent of this paper is to retranslate, systematically analyze, and properly contextualize a series of 1st-2nd c. CE land-donation inscriptions in the so-called "Ambika Cetiyaghara", found nestled in the foothills surrounding the town of Junnar in Western Mahārāṣṭra. Due primarily to their obscure syntactic structure and vocabulary these inscriptions have perplexed scholars and defied proper explanation for over a century. In addition to clarifying the grammatical structure of the inscriptions as well as defining the technical vocabulary they contain, this paper shows that these inscriptions are best understood as a form of monastic record-keeping, most likely being copies of original documents written on perishable materials carved onto the cave-walls of an otherwise abandoned architectural structure. This theory is then extended towards an important yet poorly understood 2nd c. CE pillar inscription from Allūru in Andhra Pradesh, which details, in an analogously unusual manner, the donation of land and various items to the Buddhist Saṃgha. Finally, both the Ambika and Allūru inscriptions are compared with a recently uncovered Gāndhārī "ledger document" published by Mark Allon. The final point of the paper is to underscore the inherent importance of these challenging Brāhmī inscriptions and Gāndhārī manuscripts in that they afford us a rare glimpse into the style of administrative documents which were in actual use in the first two centuries CE.

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## More Than Meets the Eye: Chinese Buddhist Texts Hidden in Tocharian Fragments

Ruixuan Chen (Heidelberg Centre for Transcultural Studies, Ruprecht-Karls-Universität Heidelberg)

This presentation is based on a recent, potentially sensational discovery made by the speaker in collaboration with Dr. Tao PAN (Munich) that some 8th/9th-century Tocharian fragments preserved in the Berlin Turfan collection turn out to consist of two physical layers. In their images by transmitted light, one finds Chinese characters clearly written on the inside of the two layers which had been pasted together before the Tocharian texts were written on the outside. In a preliminary investigation, the research team has been able not only to identify the hidden Chinese texts as parts of the oldest extant copies of some Mahāyāna sūtras translated into Chinese, but also to reconstruct the modi operandi by which such multi-layered manuscripts were produced in the Tarim Basin. In addition to philological observations, this paper looks further

into this noteworthy group of written artifacts by hypothesizing on the religio-historical background against which the transfer and transformation of Chinese Buddhist scrolls into Tocharian pothi-folios took place.

## Section 18 (II): Manuscripts, Codicology, and Epigraphy

### Finding the Missing Nuns of Nuava: A Philological-Archeological Inquiry

Diego Loukota Sanclemente (University of California, Los Angeles (UCLA))

While the practice of Buddhist monasticism in the ancient federated kingdom of Shanshan/Nuava in Central Asia is widely attested but remains only superficially surveyed, a stunning absence that has not been hitherto noticed is the apparent lack of mention to female monastics within the rich corpus of documents in Gāndhārī recovered from the Nuavan sites of Niya, Endere, and Loulan, dated to the 3rd and 4th Centuries CE. In this paper I will provide philological evidence to suggest that the term aya (=*əj:a:?) found twice in the corpus and so far unaccounted for is a cognate of Sanskrit āryā/āryikā and Pāli ayyā/ariyā '[lady], nun,' and that in fact it does refer to Buddhist nuns, thereby filling the aforementioned gap. With this insight in mind, I propose to review what we know about the lives of women in Shanshan/Nuava and examine the contemporary evidence for female Buddhist monasticism in the neighboring kingdoms of Kucha and Khotan to provide an interpretation of the role that Buddhist nuns may have played in this ancient polity, nested at the intersection of the Iranian, Indic, and Sinitic traditions and a mandatory transit point for the spread of Buddhism to East Asia.

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### A Study on the Translation of Sanskrit into Manchu Found in the 18th Century Huayan-jing xu rufajiepin; Contrasting with the Existing Sanskrit Text of the Gaṇḍavyūha Sutra, and the Tibetan and Mongolian Versions of the Āvataṃsaka Sūtra

Seoyeon Park (Dongguk University)

For many years, I have been conducting research on the Manchu Buddhist Canon (滿文大藏經) compiled during the reign of Emperor Qianlong (乾隆帝) of the Qing Dynasty. The Manchu Buddhist Canon provides a variety of materials to inform us about the Buddhist ideology, belief and culture of the Manchu people at that time. It is an important resource to give us new insight into the Buddhist culture of the Qing Dynasty. The data on modern East Asian history written in Manchurian contains important information that cannot be obtained from Chinese materials. In this regard, I cannot emphasize enough the importance of the Manchu Buddhist Canon.

The Manchu Buddhist Canon was compiled by comprehensively contrasting the Chinese, Tibetan and Mongolian Tripitakas. Although its content is limited to sutras and rules governing the Buddhist community, its literary value is quite high. Despite the philological status of the Manchu Buddhist Canon, research on it in Korea is still in its infancy. Even in Japan, where Buddhist studies developed early on, it seems that studies on it have not progressed much. Even in Europe, the United States, and Japan, where Buddhist philology is more developed, studies on the Huayan-jing xu rufajiepin (華嚴經續入法界品)[Manchurian name: umesi badaraka aiman

i fucihi i miyamigan yangsangga nomun i sirame dosimbuha nomun jecen i fiyelen] are scarce.

The Manchu Buddhist Canon consists of 108 boxes(函), and short sutras related to the Āvataṃsaka Sūtra translated into Manchu are included in Volume 57. In 2015, I had already studied the Huayan-jing xu rufajiepin in Manchu by contrasting it with Chinese Buddhist Scriptures. Based on those past studies, this study contrasted the Huayan-jing xu rufajiepin in Manchu with the Tibetan, Mongolian and Sanskrit versions. In doing so, I want to examine how and to what extent each translation was referenced, and as a result, how the entire Manchu text was compiled.

First, I will compare the Huayan-jing xu rufajiepin found in the Manchu Buddhist Canon with the existing Sanskrit text of the Gaṇḍavyūha Sutra. I will then examine characteristics of the Sanskrit in the Huayan-jing xu rufajiepin, and compare it with the corresponding parts of the Tibetan and Mongolian translations of the Āvataṃsaka Sutra. As a result of this study, I expect that the literary characteristics of the Manchu Buddhist Canon will be understood more clearly. I believe this study will be the first of its kind in Buddhist studies. My research methods should provide a new direction for more diverse academic methodologies in Buddhist research, away from research oriented around Chinese Buddhist Scriptures. And I hope it encourages a new research methodology in Buddhist studies centered on Chinese Buddhist Scriptures. I also hope this study will expand the scope of Korean studies and help us see East Asian Buddhism from a new perspective.

I hope this study will revitalize research on the Manchu Buddhist Canon, still largely unexplored, and that it will also expand the horizons of research on the Qing Dynasty and the history of Buddhist thought in East Asia.

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## From Codicology to Sociality: A Study of Dunhuang Manuscript S.3872

Sinae Kim (Princeton University)

The Dunhuang manuscript S.3872, a late medieval Chinese scroll of the Buddhist sūtra lecture text (jiangjing wen 講經文) on the first chapter of the Vimalakīrti Sūtra, has a non-standard way of composition compared to other surviving manuscripts of the same genre. The physical features of the manuscript—its variously sized panels, traces of cutting and pasting, signs of multiple handwritings, and correction marks—indicate that multiple people had engaged in the copying, writing, proofreading, editing, and rearranging of the manuscript as well as its performance. The genre of sūtra lecture texts, which are written scripts or lecture notes Buddhist proselytizing monks used to lecture mainly for the laity on Buddhist scriptures, consists of three sequential subgenres, namely, scriptural passages (jing 經), the preacher's explanation in prose (bai 白), and the preacher's paraphrasing in verse (chang 唱). This paper pays particular attention to the untypical way of the composition of the scroll, which reveals that sūtra lecture texts were not always copied or composed sequentially from jing through bai to chang by the same person. Based on the physical features of the manuscript, the paper argues that multiple preachers had inserted their exegeses into the existing scroll, on which scriptural passages and the paraphrasing of them in verse are already written by different hands. This paper concludes by further arguing that not only the content of the text but also the physical features of the manuscript can attest to the fluidity and spontaneity of the preacher's explanation in prose. The manuscript thus offers a glimpse into the communal nature of Buddhist popular preaching.

## Section 19: Meditation Theories and Practices

### Theory and Practice of Tranquil Abiding in Indo-Tibetan Tradition: The Pith Instructions of Yeshe Gyaltsen (1713-1793) and His Predecessors

Lobsang Tshultrim Gnon-Na (Kyoto University)

Abstract: Tranquil Abiding is an advanced meditative state of mind that is attained through gradual meditative training focusing on the cultivation of mindfulness and meta-awareness. This paper will focus on the eighteenth-century Tibetan scholar Yeshe Gyaltsen's manual on Tranquil Abiding. It involves an introduction and analysis of the themes of Tranquil Abiding, such as the significance and objects of Tranquil Abiding, its relevance to Special Insight, mental hindrances, and factors that counter them. Illustrated will be how Yeshe Gyaltsen's point of view, which he calls the Ganden tradition, is influenced by exceptional Indian Mahāyāna masters such as Nāgārjuna (second century), Asaṅga (fourth century), Śāntideva (seventh century), Kamalaśila (eighth century), Atīśa Dipaṃkaraśrijñāna (tenth century), and Tsongkhapa (fourteenth century). Included will be a discussion of his understanding of amanasikāra or non-mentation.

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### The Navel Contemplation in Foshuo Guan Jing (S.2585)

Phra Kiattisak Ponampon (University of Cambridge)

S.2585 is a significant Dunhuang manuscript, providing various types of Buddhist meditative techniques. Some techniques can be traced back to Central Asia and India, although some techniques seem to have been developed later. I argue that the vision of buddhas that accompanies single-minded contemplation of the navel as described in S.2585 may reflect the idea of a "buddha within" denoting the notions of buddha-nature and tathāgatagarbha in some contexts. I also argue that navel contemplation became an important part of Buddhist meditation practice in early Chinese Buddhism

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### An Experimental Study on Attention Measurement and Mind/Meditation Training Using a Sati-Meter, a Meditation Machine

Sung-Chul Kim (Dongguk University, Gyeongju Campus)

1. Apparatus and Methods for evaluating and improving mindfulness(sati) meditation

Although the training effect of meditation has been studied scientifically and objectively, the training process of meditation has not yet been scientized and objectivized. To address this issue, I invented a meditation machine called 'Apparatus for Tactile Stimulation Distribution,' or Sati-Meter that can be used to evaluate and improve a sati practitioner's ability to meditate.

The Sati-Meter consists of a control panel and 10, small, thin coin-type tactile stimulators. The stimulators are symmetrically attached to a subject's body. By operating the switches on the control panel, the operator activates various stimulators for very short periods of time. Simultaneously, the vibrator numbers and sequence of operations were shown on the control panel's small screen. The operator asks the subject the number, location or the order of the vibrators felt

by him or her. By comparing the answers with the actual stimulation pattern, the subject's tactile attention can be evaluated. By repeating the stimulation and feedback process, the Sati-Meter can be used for mind training(Kim, 2014).

2. An Experimental Study on the Tactile Attentiveness of Meditation Practitioners Using the Sati-Meter

In this study, we measured and compared the tactile attentiveness of meditation practitioners, athletes and ordinary persons by using the Sati-Meter. Among meditation practitioners, general-type Vipassanā practitioners showed statistically significant tactile attentiveness on the right side of body in comparison to Goenka Vipassana practitioners who showed a similar result on the left side. Among athletes the control group of basketball players and runners showed statistically significant tactile attentiveness on the right side of body compared to gun shooters with the result on the left side. General-type Vipassanā is practiced even during times of walking, and basketball and running are both dynamic sports, while gun shooting and Goenka Vipassanā requires static training. Given this discussion in somatosensory pathways, we can surmise that the differences of tactile attentiveness between the subjects is caused by a lateralization of brain function(Kim et al. 2017).

3. An Experimental Study on Psychological Effects of Mind Training with Sati-Meter

In this experiment about 20 volunteers practiced with a Sati-Meter for 30 minutes a day for 10 days. Before and after the practice three psychological tests were performed on the volunteers and the effects of Sati-Meter practice were statistically analyzed using a 'Paired t-Test'. The tests were 1) the Korean Version of Five-factor Mindfulness Questionnaire (K-FFMQ), 2) the Digit Span Test (Gary Jones & Bill Macken, 2015) and 3) the Tactile Stimulation Perceptivity Test. The K-FFMQ is composed of five groups of questionnaires. The titles of these groups are ①acting with awareness, ②non-judging of experience, ③observing, ④non-reactivity and ⑤describing(Won & Kim, 2006). Among these five factors ①, ④, ⑤ showed statistically significant improvement ($p<0.05$) after practicing with the Sati-Meter. Factor ③ showed improvement, but not statistically significant ($0.05<p<0.1$). In the Digit Span Test and Tactile Stimulation Perceptivity Test, we also found statistically significant improvement ($p<0.05$). In conclusion, the study shows that the Sati-Meter can be used to assistant machine of sati practice and improve the ability of one's short-term memory and tactile perceptibility.

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## The Theory of Four Stages to Arahantship in Theravāda Soteriology from Pāli Canon to Commentaries

Amrita Nanda (Centre of Buddhist Studies, The university of Hong Kong)

The theory of the four stages to arahantship refers to an exhaustive list of stages that a Theravāda Buddhist practitioner is supposed to pass through in the process of the attainment of arahantship. According to the theory, a Buddhist practitioner may pass through these stages in his or her progress towards liberation in this lifetime or various lifetimes in diverse cosmological realms depending on the individual's conditions and commitment to spiritual practice. This theory holds a significant place in the Pāli Nikāya-s, where the four stages occur independently and in sequential stages associated with the particular practice. In the present Theravāda tradition, the theory of four stages to arahantship functions as a reference point that orients and provides

a criterion for spiritual progress. In this sense, the theory is crucially important in Theravāda soteriological thoughts and practices.

Contemporary Buddhists very often understand the theory of the four stages through the lens of Pāli commentators, particularly Buddhaghosa. He in the Visuddhimagga presents the stage of stream-entry as the peak spiritual experience. The stage of stream-entry is presented in the seventh stage of the seven fold path of purification in the Visudhimagga. The seventh stage is the purification of knowledge and vision (ñāṇadassana-visuddhi), which is the culminate point of the Buddhist Theravāda Buddhist soteriology as presented in the Visuddhimagga.

A careful survey of the Buddhist literature shows a clear contrast between the Pāli canonical presentation of the four stages and the Pāli commentarial presentation of the four stages. To understand the historical transformation of this important concept one needs to clarify how the later tradition differs from the early Buddhists, and to clarify an important doctrinal evolution in Buddhist history that has hitherto not been comprehensively conducted. This paper attempts to show that the contemporary Theravāda understanding of the four stages to arahantship was heavily filtered by the commentarial interpretations, and that the theory has undergone substantial development. I hope that investigation of this theory of the four stages from the Pāli Canon to Pāli commentaries would clarify many socio-religious developments that have contributed for the development of Buddhist soteriology and how Buddhist soteriological thought accommodated different social and individual needs.

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## A Sanskrit 'Buddhist Yoga Manual' from Kučā

Constanze Pabst von Ohain (Ludwig Maximilian University of Munich) and Wen Zhao (Nankai University, Tianjin)

The so-called "buddhistisches Yogalehrbuch" (YL), a 'Buddhist Yoga Manual' from Kučā, comprises several highly fragmentary birch-bark manuscripts, written in a local Sanskrit and North Turkestan Brāhmī, which first came to light with the excavations of the Third German Turfan Expedition (1905-07) at a Buddhist monastic complex in Qïzïl, Kučā. The pioneering work of Dieter Schlingloff in 1964, who edited the then available Sanskrit fragments and produced a German translation, revealed truly sensational findings: The text was found to detail a hitherto unique visionary meditation schema of a 'forgotten' Buddhist tradition.

The YL is primarily concerned with elucidating how a yogācāra ('practitioner of yoga') should meditate on a total of fifteen objects, each of which is presented as a remedy (pratipakṣa) for a specific obstacle. Although this concept is widespread in Abhidharmic literature, the manner of the meditation is quite unique. The YL contains detailed instructions on a visual and psychosomatic technique. Even though the YL is not attested in other Buddhist languages, the texts shares some of its peculiarities with other meditation (chan jing 禪經) and visualisation (guan jing 觀經) sūtras, likely from Central Asia, as well as inscriptions and murals in what are likely meditation caves in the region.

Despite the significance of the text for understanding the development of Buddhist meditation specifically as well as the history of Buddhism in Central Asian more generally, the YL has not received the attention it deserves. To remedy this issue, we recently formed a research group and initiated the collaborative project 'An English Translation of a Sanskrit 'Buddhist Yoga

Manual' from Kučā', awarded The Robert H. N. Ho Family Foundation Grants for Critical Editions and Scholarly Translations 2019.

In this group presentation we shall give a report on the progress of our project thus far, presenting new findings in regards to the ordering of the fragments, the structure and style of the manual, the import of some highly rare Abhidharma terminology, and elements it shares with visual representations in the region.

## Section 20: Tantric Buddhism

### The Esoteric Rituals on the Death and Rebirth Attributed to Dīpaṃkaraśrījñāna

Kaie Mochizuki (Minobusan University)

In the Tibetan Tangyur there is a small collection named "the thirteen manners of mantra (sngags lugs bcu gsum)" attributed to Dīpaṃkaraśrījñāna. It contains his thirteen small works on the esoteric rituals, that is to say, the Mantrārthāvatāra, the Sekopadeśa, the Samayagupti, the Saudadāna, the Peyotkṣepavidhi, the Homavidhi, the Devapūjakrama, the Āyuḥsādana, the Mṛtyuvañcana, the Mumūrṣuśāstra, the Śmahoma, the Saptaparvavidhi, and the Citāvidhi (P. nos. 4856-4868). Though the first work explains the meaning of the vehicle of mantra, the others explain the manuals of the rituals, namely the last six on rituals of death and rebirth, and the first six on preliminary rituals for it.

The last six works are classified into two. The first three, the Method to accomplish a Life (Āyuḥsādana), the Way to keep away death (Mṛtyuvañcana), and the Explanation of the Dying Process (Mumūrṣuśāstra), are rituals of death and performed for people facing death. The last three, the Cremation Liturgy (Śmahoma), Rituals of Seven Weeks after Death (Saptaparvavidhi), and Ritual to Mold Small Statues (Citāvidhi), are rituals of rebirth and are performed for people who have dead. Because they are collected into the thirteen rituals of Dīpaṃkaraśrījñāna by its compiler, the targets of these rituals are different between the first half and the last, just as some of them are written in verse style and others in prose style.

This compilation may not belong to Dīpaṃkaraśrījñāna, but to the compiler who wanted to compile the ritual of death and rebirth attributed to him. At least, we can say that Dīpaṃkaraśrījñāna did not write them in the same place because their written styles are different. Presumably the compiler selected the thirteen works on the rituals of death and rebirth from the writings of Dīpaṃkaraśrījñāna and compiled them as the thirteen manners of the esoteric rituals attributed to Dīpaṃkaraśrījñāna. Of course they may not be his authentic works.

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### Atiśa's Tantric Songs: The Vajrāsanavajragīti and the Caryāgīti

Hee Eon Pak (Graduate student of Tsukuba University)

The Vajrāsanavajragīti (rdo rje gdan gyi rdo rje'i glu) and the Caryāgīti (spyod pa'i glu) are two of Atiśa's (alias Dīpaṃkaraśrījñāna, 982-1054) works on Tantric Buddhist practices. In the self-commentary on the Caryāgīti, Atiśa clearly states that two works were composed as

sequels. However, despite this statement, Atiśa's intention to compose these works as sequels remains unclear, and the two tend to be studied individually. For this reason, this paper aims to examine the relationship between the Vajrāsanavajragīti and the Caryāgīti, by means of which one aspect of Atiśa's teachings on Vajrayāna would be clarified.

The Vajrāsanavajragīti teaches the process of practices that aim to attain luminosity (prabhāsvara), through which the cessation of external phenomena is experienced, and non-duality is achieved. The primary practice taught in this work is the completion stage, a union with Nairātmyā, a female partner. Through this union, bliss arises, and the yogin controls the subtle bodies using that bliss. Then, luminosity is experienced, and external phenomena disappear. In this work, the state of attaining luminosity is called ultimate truth (paramārthasatya) and the truth of cessation (nirodhasatya).

On the other hand, the most prominent teaching of the Caryāgīti is the importance of preserving moral precepts (tshul khrims), which gives the impression that the Caryāgīti is a Pāramitāyāna work rather than a Vajrayāna work. However, the primary practice taught in the Caryāgīti, overshadowed by the teaching of moral precepts, is maṇḍala meditation of the generation stage, which enables a practitioner to realize that the external phenomena are mere conceptualization and manifestations of own mind. Atiśa calls this realization as self-empowerment (ātmādhiṣṭhāna) and the conventional truth (saṃvṛtisatya). Further, like in the Vajrāsanavajragīti, it is taught that manifested objects should also be eliminated. However, unlike in the Vajrāsanavajragīti, Atiśa does not describe a method to achieve luminosity, which results in the disappearance of external phenomena. Furthermore, Atiśa refrains from mentioning luminosity and uses the terms such as 'great bliss,' 'samādhi,' or 'the nature of truth' to refer to luminosity instead. In the last part of the Caryāgīti, Atiśa teaches the importance of moral precepts as a means to keep conventional truth and prevent the ripening of karma.

Considering the relationship between generation and completion stage, the usages of synonyms found in the two works, practices taught in the Caryāgīti can be said to be the preliminary stage for the practices taught in the Vajrāsanavajragīti. However, we cannot help but doubt the unity or sequence of these two works because it is hard to harmonize moral precepts taught in the Caryāgīti with sexual tantric practice taught in the Vajrāsanavajragīti. It might be possible for us to set up a hypothesis that the Caryāgīti is for ordained monks who can get only the vase initiation, while the Vajrāsanavajragīti is for lay practitioners who are allowed to receive the secret and wisdom initiations, as taught in the Bodhipathapradīpa. Further, regarding the problem of the monks' being separated from achieving the ultimate truth, it is assumed that Atiśa tried to solve this problem by letting monks 'know' the state of ultimate truth by giving doctrinal teachings as taught in the Caryāgīti, rather than letting them 'experience' it as taught in the Vajrāsanavajragīti, although this might be an imperfect solution.

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## Atiśa Revisited: Considering Atiśa Dīpaṃkara's Vajrayāna Writings and Re-Evaluating His Role as a Reformer

Patrick Lambelet (University of California, Santa Barbara)

Atiśa Dīpaṃkāra Śrījñāna (commonly known as Atiśa) is one of the most influential figures of the "Later Transmission" (phyi dar) of Mahāyāna and Vajrayāna Buddhism to Tibet from

the tenth century on. He is best known for his teachings on "mind training" (blo sbyong) and his syntheses of Buddhist doctrine, such as the Bodhipathapradīpa (byang chub lam gyi sgron ma), which became central to systematic presentations of a gradual Buddhist path, emphasizing training in ethics, renunciation, compassion, and the understanding of emptiness (śūnyatā). While tantric practice is not a major focus of Atiśa's later writings, he acknowledges it as an essential component of the Buddhist path, although he presents it primarily through a lens of sūtra-based monastic ethics. This has the effect of marginalizing more esoteric, transgressive, and potentially problematic Vajrayāna practices, at a time when there was a major push in Tibet to shift the emphasis to orthodox Buddhist doctrines and away from more controversial ones.

While historical studies have focused primarily on Atiśa's role in the Later Transmission in Tibet, the development of the Kadam school, and the later embrace by the Gelug school of his ethics-centered, sūtra-based approach, there is a relative paucity of material on his less "orthodox" tantric writings. However, a closer examination of Atiśa's textual corpus, as well as traditional biographies, shows that he was indeed highly trained in the Vajrayāna from an early age, being credited with authoring a wide range of tantric sādhanas, praises (stotras), and commentaries that include abundant references to anuttarayogatantra practices such as Guhyasamāja, Cakrasaṃvara, and Hevajra, including sexual consort practice (karmamudrā). He also authored an important commentary on the Great Seal (Mahāmudrā) and several brief vajra gītis, or vajra songs, demonstrating a strong affinity with the Indian and Bengali siddha traditions of Saraha, Kṛṣṇācārya, and Tilopa, and the so-called sahajayana, or vehicle of the innate. These texts reveal that Atiśa's oeuvre was far richer and more variegated than has been commonly assumed, and that his impact on Tibetan Buddhism extends far beyond his better-known exoteric writings.

This paper will focus on passages and themes in a number of these texts, especially considering the Vajrāsana Vajragīti (Vajra Song of the Vajra Seat) and the Caryāgīti (Song of Conduct) and their respective commentaries (vṛtti). It will begin by considering doctrinal questions, such as the role of specific tantric themes and practices vis-à-vis the broader context of Atiśa's works. Based on an enriched understanding of Atiśa's writings, it will then examine some of the historical, social, and political, factors in Tibet that may have helped to construct the widespread perception of Atiśa as a religious reformer and moralist who, in the eyes of some, even denigrated the Vajrayāna. It will thus seek to understand Atiśa as a more complex, and possibly even contradictory, figure than we have known until now.

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## Secrets in Numbers: Lists of Secrets in Mahāyoga Literature from the 8th to 11th Centuries

Zack Beer (UC Berkeley)

This paper will show how a theoretical debate on the nature of esotericism played out in the unlikeliest of places: a list nested inside another list. From the eighth century onward, Mahāyoga authors in India and then Tibet initiated a commonplace practice of listing sets of tantric commitments (Skt. samaya, Tib. dam tshig). These varied, but nearly always included an admonition against sharing secrets. Soon enough, authors began also to enumerate the commitment to secrecy as a list of things to keep secret. While some scholarship has recently been done on the lists of tantric commitments themselves, less attention has been placed on variations in this nested enumeration of secrets. This paper will attempt to help fill in this gap. It will show how

the influential Mahāyoga tantras coming into Tibet during the imperial period—especially the Guhyasamāja and the *Guhyagarbha—were vague in their admonitions of secrecy and left the precise descriptions of what should be kept secret. They left this job to commentators. Focusing then on the Mahāyoga commentaries and ritual manuals that treat the tantric commitments, the paper will show how the formative literature of the Nyingma School in Tibet integrated a complex conversation on esotericism. This conversation was not without some degree of argument. The paper will compare the lists of secrets in a range of theoretical and practical texts. These include two often quoted Indian scriptures preserved in the Bstan ‘gyur—the Dam tshig gsal bkra and the Dam tshig phra rgyas—the three earliest commentaries on the *Guhyagarbha Tantra—the Spar khab, the Rgya cher ‘grel pa (attributed to one Sūryasiṃhaprabhā), and Rong zom’s 11th-cent. Dkon mchog ‘grel—as well as a set of ritual texts found among the Dunhuang manuscripts that treat the tantric commitments, especially IOL Tib J 348/2, IOL Tib J 718/1, and PT 656. These largely advocated secrecy surrounding the tantric ritual environment, and yet also came to include more abstract non-ritual elements such as the “view” (lta ba, dṛṣṭi) and signs of spiritual accomplishment. The texts’ authors, it will be shown, were drawing on the one hand one on a philosophical and epistemic discourse they encountered in the Mahāyoga tantras, and on the other hand a socially oriented discourse found in Mahāyoga ritual texts. The paper will demonstrate how these lists provided authors with a venue for integrating two disparate discourses on secrecy into one, including both material objects and philosophical concepts. Finally, it will conclude by applying aspects of Latour’s Actor Network Theory in attempt to help us understand how networks of secrets may have formed and sustained communities during the Age of Fragmentaion (sil bu’i dus) and beyond.

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## Ahaṃkāra, Maintaining Identification With a Buddha: Divine or False Identity?

Yael Bentor (The Hebrew University of Jerusalem)

Every year, dozens of tourists and pilgrims to Jerusalem are diagnosed with an emotional illness that has come to be referred to as “Jerusalem Syndrome.” In their work on this topic, Kalian and Witztum (1998, 322) inform us: “Forty percent of [those diagnosed with Jerusalem Syndrome] reported mystical experiences, and many identified with religious figures; twenty-five percent thought they were the Messiah.” What distinguishes these people, who are admitted to psychiatric hospitals, from aspirants who engage in tantric visualization in accordance with the guidelines of their gurus and sādhana manuals. Where do we draw the line between genuine identification with a buddha and mental disorder?

Aspirants who visualize themselves, act, and speak as buddhas may have altruistic motives to lead all sentient beings to enlightenment, but how can they know that their new identity is not false? I will ask to what extent do tantrikas consciously create a wishful but false identity for themselves, or, put in stronger terms, engage in self-deception? Further, what is the soteriological and ethical status of such a creation?

Luis Gómez (1977, 229) has pointed out that a main difference between a wonder-worker bodhisattva and an ordinary magician is that while the goal of magicians is to deceive their audience, the bodhisattvas aim to alert their disciples to the fact that they are constantly deceived by their ordinary perceptions. I will extend this discussion to the tantric practice of utpattikrama (bskyed rim), the visualization stage, known also as generation, development or creation stage.

## Section 21: Tibetan Buddhism

### The Transmission of the Great Madhyamaka of Extrinsic Emptiness from Si tu Paṇ chen Chos kyi ‘byung gnas (1699/1700–1774) to Kaḥ thog dGe-rtse Mahāpaṇḍita (1761–1829)

Tomoko Makidono (Minobusan University)

This paper examines Si tu Paṇ chen Chos kyi ‘byung gnas (1699/1700–1774)’s “the Mirror of the Jewel: The Questions and Answers that Please the Venerable Supreme Nirmāṇakāya,” in which he unfolds his intent of the Great Madhyamaka of extrinsic emptiness as his own school’s distinctive feature and position starting with Gam po pa (1079–1153)’s Dwags po bKa’ brgyud. Chos kyi ‘byung gnas contends that his school holds the intent of the Ratnagotravibhāga as the extrinsic emptiness since then. He demonstrates the way in which those who hold the self-emptiness misunderstand the doctrinal position of the other-emptiness, basing the assertion that Nāgārjuna and Asaṅga are of the same intent. This exposition shows a striking parallel between the doxographical writings on the Mādhyamika schools in India and Tibet by Kaḥ-thog dGe-rtse Mahāpaṇḍita, who is another exponent of the Great Madhyamaka of other-emptiness. A close reading of these texts reveals the former did influence the latter’s formation of the understanding of the Madhyamaka doctrine. It is extremely interesting to see the synchronizations and exchanges of ideas between the bKa’ brgyud pas and the rNying-ma pas as seen in these two figures, that are to form the early phases of the non-sectarian (ris-med) movement.

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### Lama kyō and Japanese Colonialism: Transnational Buddhism in Early Twentieth-century Inner Mongolia and Manchuria

Daigengna Duoer (University of California, Santa Barbara)

Following the collapse of the Qing Empire in 1912, the regions of Inner Mongolia and Manchuria came under the power of various ruling regimes and were repeatedly redefined and reimagined. The Buddhist monastery that acted both as the subjects of reimagination and as agents of change went through a series of transformations as well. Under the Republic of China Nationalist government (1912-1949), Inner Mongolia and Manchuria were divided into several provinces of the modern nation, and the monastics were regulated as population of the state. During the Japanese Occupation (1932-1945), parts of Buddhist Inner Mongolia became colonies along with Manchuria as part of the Greater East Asia Co-Prosperity Sphere. On the one hand, aristocratic Mongolian leaders such as Demchugdongrub (1902-1966) made efforts to rearticulate Buddhist Inner Mongolia and its local Buddhist agencies through the establishment of the Mongol United Autonomous Government (1939-1945); while on the other, the last Manchu emperor of the Qing dynasty, Aisin Gioro Puyi (1906-1967) struggled for power in the newly installed puppet state of Manchukuo, whose constitution upheld Buddhism as the bond that keeps the citizens of the Greater East Asia Co-Prosperity Sphere together.

Lama kyō (喇嘛教・ラマ教), or “Lamaism,” was understood by the Japanese to be the religion that was historically practiced in Inner Mongolia and Manchuria. This understanding of the kind of Tibetan Buddhism that was widely accepted in these regions was often linked with Japanese

mikkyō, or esoteric Buddhism, through a common lineage that traces back to the origin of Buddhism in India. During this period of settler colonization when tens of thousands of Japanese immigrants were migrating into Manchukuo and Inner Mongolia, Lama kyō became a rhetoric tool for the discourses of colonialism: it is a powerful common denominator for the Japanese colonizers and the colonized, however, when necessary, it also needs repair and development through regulations and re-education, especially when deemed "corrupt" or "backward" compared to the "modernized" institutions of Japanese Buddhism. At the same time, Lama kyō was a vehicle of cross-cultural exchanges: many monks from Inner Mongolia and Manchuria were sent on exchange programs to fellow "tantric" monasteries in Japan (such as the Kongōbuji on Kōya-san), and monks from Japan also traveled to Inner Mongolia, Manchuria, and even Tibet to gain more information and intelligence about "Lamaism." In this second case, Lama kyō was often tied to a larger pan-East Asian movement of "tantric revival," a search for the esoteric Buddhist teachings in the degenerate age of war and conflicts that was happening not only in Japan, Inner Mongolia, Manchuria, and Tibet, but also in central and south China.

Using sources such as policies, biographies, travelogues, and military reports, this paper examines these overlapping and conflicting layers of spatializing Buddhist Inner Mongolia and Manchuria through the discursive uses of Lama kyō in the colonial imaginations of the Japanese empire, while also exposing hidden voices of agency and resistance on the part of the colonized Buddhists in Inner Mongolia and Manchuria. This paper aims to let Lama kyō emerge not merely as a disciplined institution under imperial Japan, but as a highly versatile and transnational category that equally facilitated active religious dialogues and exchange.

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## What Goes into an Argument? Remarks on the Production of dPal 'dzin's Critique of the rNying ma Tradition

James Gentry (Stanford University)

This paper considers Buddhist polemics in Tibet by examining the production and reception of Peldzin's (Dpal 'dzin) circa-1400 treatise Distinguishing Dharma and Non-Dharma (Chos dang chos ma yin pa rnam par dbye ba'i rab tu byed pa). Peldzin's treatise is perhaps the most elaborate and full-throated polemical attack ever waged against the authenticity of the Old School (rNying ma) of Tibetan Buddhism. Sokdokpa Lodrö Gyeltsen (Sog bzlog pa Blo gros rgyal mtshan, 1552–1624) reproduces it in his encyclopedic masterpiece of Old School apologia the Thunder of Definitive Meaning (Nges don 'brug sgra). Peldzin's critique of the Old School, together with Sokdokpa's rebuttal, constitutes the first section of the Thunder, and the lengthiest by far, measuring around half its total volume. Moreover, it is abundantly clear elsewhere in the Thunder that addressing Peldzin's polemic and its subsequent reception, specifically in the writings of Śākya Chokden (Shā kya mchog ldan, 1428–1507), was the principal impetus behind Sokdokpa's composition of the Thunder. Yet despite the importance of Peldzin's text, little is known about who, precisely, Peldzin was and why he composed his scathing critique.

This discussion will analyze Peldzin's treatise and what we know about its context of production with the aim of demonstrating that the precedent for Peldzin's rejection of the Old School was the slightly earlier writing of Nyawön Künga Pel Zango (Nya dbon Kun dga' dpal bzang po, 1285–1379) titled Dispelling Mental Darkness: Responses to Questions Departing from the Rubric of Ground, Path, and Fruition (gZhi lam 'bras bu gsum las brtsams pa'i dris lan yid

kyi mun sel). Nyawön Künga Pel Zango figures in Jonang lineage records alongside Peldzin's Vajrabhairava guru Shangtön Sönam Drakpa (Zhang ston bSod nams grags pa dpal bzang po, 1292–1370) as among the fourteen great heart disciples of the famed Jonang master Dolpopa Sherap Gyeltsen (Dol po pa Shes rab rgyal mtshan, 1292–1361), and holders of the combined Jonang lineage of sūtra and tantra. I will additionally argue that comparing Peldzin's and Künga Pel's respective criticisms of the Old School in the late 14th century, along with Sokdokpa's early 17th century rebuttals to Peldzin, can not only shed light on the dynamics of inter-sectarian polemic and apologia in Tibet from the 14th to the 17th centuries, but can also yield insights into competing conceptions of scriptural authenticity that pertain to Buddhist traditions whenever and wherever they have crossed linguistic and cultural borders.

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## Hwa shang's Wrong View: Tsong kha pa's Criticism in the Lam Rim Chen Mo

Jiwon Yu (Dongguk University Gyeongju Campus)

This study attempts to analyze Tsong kha pa's criticism of a Chan monk called "the Chinese mkhan po Hwa shang" (rGya nag gi mkhan po Hwa shang, fl. late 8th c.), amongst other opponents, for his wrong views (log lta), as specified in the Lam Rim Chen Mo (hereafter LRChM), written at Rwa sgreng in 1402.

The perspective of enhancing the Chinese Chan tradition while embracing Indian Buddhism before the bSam yas debate (bSam yas rtsod pa) in the late 8th century in Tibet, I contend, is crucial to acquiring a more nuanced understanding, rather than simply considering its doctrinal and political stands.

The present paper points out that the meaning of "mu stegs pa" in the LRChM is not merely 'non-Buddhist adherents.' Rather, it describes "a person who has no view of selflessness" (bdag med pa'i lta ba). In addition, the word "someone" (kha chig or gang zhig) in the third Bhāvanākrama by Kamalaśīla (ca. 740-797 CE) refers to "Hwa shang, the one who conversely conceptualizes" (phyin ci log tu rtog pa) in the LRChM, including the works by Masters of Sa skya pa (e.g., Sa skya paṇḍita Kun dga' rgyal mtshan (1182-1251), gSer mdog Paṇ chen Śākya mchog ldan (1428-1507)).

Based on the interpretation in the LRChM, this research summarizes Tsong kha pa's three main criticisms of Hwa shang as mu stegs pa: his negation of (1) virtuous conduct such as generosity and ethical discipline; (2) attention (yid la byed pa, manaskāra); and (3) the meditation of analytical investigation (so sor rtog pa, pratyavekṣaṇa).

Countering the views of Hwa shang and other critical opponents, Tsong kha pa defines the concepts of emptiness, conceptuality (rnam par rtog pa), virtuous conduct, and discriminating insight (so sor rtog pa'i shes rab, pratisamkhyāprajñā) cited from (1) the early Yogācāra literature (referring to such sources as the Daśabhūmikasūtra, the Saṃdhinirmocanasūtra, and the Bodhisattvabhūmi among others), (2) the Ratnagotravibhāga, the treatises on the Tathāgatagarbha theory, and (3) the Bhāvanākrama, the literature that presents the stages of meditation and various Mahāyāna sūtras.

The purpose of Tsong kha pa's criticism of Hwa shang as mu stegs pa is summarized in three points. The first is to emphasize the importance of a unified practice system of meditative se-

renity and insight (śamatha-vipaśyanā, zhi gnas dang lhag mthong) in the step-by-step training method of LRChM. The second is there were many people who denied the practice of meditative insight with correct observation even at the time of Tsong kha pa. The third points out the climate of the 'later propagation [of Buddhism in Tibet]' (phyi dar) period, which distorts the meaning of the "tantra class" (Rgyud sde), and thus does not conduct for purity (brahmacarya). This emphasizes the necessity of keeping the precepts (tshul khrims bsrung ba), which are the foundation of Buddhist teaching.

In addition, contrary to the sources of 'Hwa shang Mahāyāna' (heshang moheyan 和尚摩诃衍), which recommended the practice of dhāraṇī or six perfections, Tsong kha pa, including mainstream thinkers, regarded Hwa shang's view as 'a platform for entering the ocean of nirvāṇa.' Hwa shang's wrong view is an example of the worst view among mu stegs pa.

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## Tsongkhapa as a Mahāsiddha: A Reevaluation of the Patronage of the Gelukpa in Tibet

Michael Ium (University of California: Santa Barbara)

In 1409, the prominent Tibetan monk Tsongkhapa Losang Drakpa (Tibetan: Tsong kha pa blo bzang grags pa, 1357-1419) established two institutions that would come to define religious life in Tibet for hundreds of years: the annual Great Prayer Festival (Smon lam chen mo) in Lhasa, and the monastery of Ganden (Dga' ldan), some forty kilometers northeast of the city. Celebrated annually to mark the Tibetan New Year, the Great Prayer Festival became one of Tibet's most popular festivals and was performed without fail for nearly six hundred years. Its inaugural celebration in 1409 is said to have attracted an unprecedented number of lay and monastic devotees to Lhasa. Founded later that same year, Ganden Monastery was the seat of Tsongkhapa's nascent Gandenpa (and later Gelukpa [Dge lugs pa]) sect, and of the Ganden Tripas (khri pa), the heads of the Geluk tradition. Its founding is a seminal moment in Asian history, as the Gelukpa—under their most famed figures, the Dalai Lamas—would come to form a wealthy and powerful "religious empire," controlling a vast "network of monasteries stretching from Ladakh to Lake Baikal, from Beijing to the Caspian Sea" (Sullivan 2021, 1).

In this paper, I offer a study of the early patronage of the Geluk (Dge lugs) tradition in Tibet in the fifteenth century. Existing studies of the tradition emphasize its monastic, scholastic, and institutional aspects, leading some scholars to conclude that charisma and magical power were less important to the growth of the tradition. Based on the translation of a number of historical works dating from that era, I argue that Tsongkhapa's (Tsong kha pa, 1357-1419) status as a mahāsiddha or "great adept" of Buddhist Tantra was a crucial factor in his gaining patronage from the rulers of the Pakmodrupa (Phag mo gru pa) Dynasty. In particular, this status was cemented during a period of bitter conflict in central Tibet at the end of the fourteenth century and mediated by the endorsement of the mahāsiddha Lhodrak Namkha Gyeltsen (Lho brag grub chen Nam mkha' rgyal mtshan, 1326-1401). In doing so, I argue that existing depictions of the Geluk tradition evince modernist biases towards rational and scholastic aspects of the tradition, as well as an overemphasis on the Gelukpa as embodying one pole within various dichotomous formulations favored by historians of religion (for instance, as clerical rather than shamanic).

## Section 22: Vinaya Studies

### Kāma and Monastic Bathing Regulations in the Pali Vinaya

Anthony Fiorucci (Uppsala University, Department of Theology)

While most heavily associated with scholastic treatises such as the Kāmasūtra, the notion of kāma as 'sensual pleasure' has deep roots in South Asian intellectual and cultural history. Early Buddhist monasticism in particular displays both recognition of and marked influence by notions of kāma extant during its formative period. Indeed, the monastic vocation is oftentimes described as entailing the abandonment and ultimately the transcendence of kāma. This basic ideological framework is clearly evinced in the Vinaya literature, the corpus of monastic law that governs the daily lives of monks and nuns. This literature shows a particular concern with regulating the lives of monastics so as to keep them from engaging in cultural practices deemed generative of kāma, or sensual pleasure. While typically associated with sexuality the Pali Vinaya reveals that kāma relates to a broad range of material practices encompassing domains as diverse as the use of bodily ornamentation and jewelry, of expensive furnishings and fine clothing, as well as denoting certain modes of bodily care and maintenance.

Informed by a methodological trajectory which focuses on everyday life, materiality, and corporeality, the paper discusses how Pali monastic law legislates against practices of kāma in the monastic milieu by closely examining a single aspect of everyday bodily care, namely, bathing (nahāna). The laws which govern monastic bathing in the Pali Vinaya do so according to four general criteria: permitted frequency, permitted bathing articles and agents, permitted bodily interactions during bathing, and permitted locales. This paper demonstrates that the bathing practices proscribed for monastics due to their association with kāma are those that employ bathing articles imbued with economic value, involve problematic bodily interactions among monks, and occur, in the case of nuns, in settings of mixed gender. The paper also explores the differentiation and regulation of bathing practices in terms of gender.

While the rules delineating permissible and impermissible bathing practices in the Pali Vinaya do so from the point of view of the monastic vocation, they simultaneously testify to the kinds of bathing practices extant in ancient India among the general populace, thus allowing one to reconstruct part of the subcontinent's cultural history beyond the narrow focus on monastic law. As is still the case in some parts of South Asia, bathing in ancient India was primarily public and occurred in locales such as rivers and river fords. The paper argues that this public character of bathing not only permitted social interactions and shared techniques of bathing between monastics and lay householders but also subjected the former to the latter's critical gaze. It is the compliance of monastic jurists with the critical views of householders that oftentimes leads to the legislation of monastic bathing practices.

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### Can a Bodhisattva Let Icchantika(一闡提) Die or Kill Icchantika? - Understanding Wonhyo(元曉)'s Beommanggyeong bosal gyebon sagi(梵網經菩薩戒本私記) and Seungjang(勝莊)'s Beommanggyeong sulgi(梵網經述記) through "Trolley Dilemmas"

Seongil Park (Seoul National University)

The ethics of 'prohibition of killing' has been fundamentally emphasized in Buddhist precepts. However, the Fanwang jing(梵網經, Beommanggyeong(Korean)) and its commentaries raise a question on this essential precept. "is it really immoral for a person to kill another being?"

The search for the permissibility of murder ends up in a special model of killing as a 'type-act' of a virtuous agent with good intentions. This can be translated into a Buddhist question. "Is a Bodhisattva killing someone for the sake of 'merit(功德)' rescuing other existences justifiable?" Furthermore, the following hypothetical questions can be raised: whether a Bodhisattva can kill one being (or 'letting one being die') to rescue other beings, or even kill one being 'as a means' to save other sentient beings. In particular, whether a Bodhisattva can kill an 'icchantika(一闡提),' who is deemed incapable of attaining nirvana for lack of good roots like Buddhahood, will be an important issue in Buddhist ethics.

Focusing on commentaries of the Fanwang jing written by Wonhyo and Seungjang, this paper attempts to compare and contrast several understandings of the ethical responsibility on murder.

Fanwang jing is an important scripture that is still used by every school of Buddhism to this day. It concerns the Mahāyāna bodhisattva precepts, the standards of Buddhist practice, and ethical norms for Mahāyāna Buddhism in East Asia. Many commentaries have been written on this pivotal scripture, one of the most important commentaries being Beommanggyeong bosal gyebon sagi(梵網經菩薩戒本私記). This book was written by Wonhyo(元曉, 617-686), who was one of the most prominent monks in East Asia.

In addition, this paper pays attention to 'Seungjang(勝莊, ?-?)', who is a scholar of Silla(新羅)'s Dharma-character school(法相宗) and also known as a disciple of Weoncheuk(圓測). He wrote Beommanggyeong sulgi(梵網經述記), which describes the doctrine of the Buddha-nature(佛性論) based on the five-nature taxonomy of proclivities for enlightenment(五性各別說) articulated by the Yogâcāra school. Wonhyo and Seungjang have different perspectives on human beings at this point.

To analyze the ethical perspectives of two different commentaries on Fanwang jing in a moral philosophic methodology, this paper explores the possibility of an icchantika being killed by applying three versions of the 'trolley problem': the original dilemma, the fat villain and the life-saving drug cases(who will be given money to buy the drug by the agent). It is expected that differences between these commentaries will be clarified by examining these trolley dilemmas.

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## Bidding Farewell to Parents in the Tonsure Ceremony: Focusing on Fayuan-zhulin and Sŏngmun Ŭibŏm

Jin Son (Dongguk University)

According to Akira Hirakawa(1915-2002), there are four common elements of renunciation rites for śrāmaṇeras and śrāmaṇerīs in the Sifenlü(四分律, Dharmaguptaka-vinaya), the Shisonglü(十誦律, Sarvāstivāda-vinaya), the Wufenlü(五分律, Mahīśāsaka-vinaya), and the Mohesengqilü(摩訶僧祇律, Mahāsāṃghika-vinaya), which include taking the Buddhist tonsure and wearing the kasaya, kneeling before the preceptor master, taking refuge in the triratna, and transmitting the ten precepts for śrāmaṇeras and śrāmaṇerīs. However, in these so-called Chinese translations of the four complete Vinayas, there is no rite that directly corresponds to that of expressing rites for those who are leaving family.

However, this does not necessarily mean that there is no rite of bidding farewell to parents in the Vinaya texts in Chinese Buddhism. Although unseen in the receiving the ten precepts for śrāmaṇera(授沙彌十戒) of the Chinese translation of the four complete Vinayas, the rite makes an appearance for the first time during the Tang Dynasty in Daoxuan's(道宣, 596-667) Sifen lü shanfan buque xingshi chao(四分律刪繁補闕行事鈔, An Abridged Commentary on the Dharmaguptaka-vinaya) specifically in the description of Buddhist tonsure(剃髮儀式) as part of the ordination ceremony for śrāmaṇera.

Previous studies have claimed that Daoxuan compiled the tonsure ceremony based on Samantapasadika(善見律毘婆沙) and the Qingxinshi duren jing(淸淨士度人經, Sutras on the Upāsaka's Liberating People). The latter appears to be the first text on the rite of bidding farewell to parents and is known as one of the Chinese apocryphal Buddhist texts, which implies that it is not an Indian scripture. Furthermore, the ordination ceremony for śrāmaṇeras and śrāmaṇerīs seems to have been carefully developed during the process of taking its roots in China.

I focus on the tonsure ceremony(鬄髮部) of Fascicle 22, Chapter 13 "Entering the Buddhist Way(入道篇)" in Fayuanzhulin(法苑珠林, A Forest of Pearls from the Dharma Garden) which were compiled around the same time with the Xingshi chao(行事鈔). Furthermore, it could be examined its influence on Korean Buddhism through the Sŏngmun Ŭibŏm's(釋門儀範, Rules for Buddhist Rituals) chapter on receiving the ten precepts for śrāmaṇeras.

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## Buddhist Monastics from the Perspective of Laws and Regulations in Contemporary China

Renru Tang (Lancaster University)

Since the founding of the People's Republic of China in 1949, a series of laws and regulations have been formulated to impose control on religion in China. Most regulations concerning Buddhist monasteries and monastics today are promulgated through the State Council, the State Administration of Religious Affairs, and the Buddhist Association of China. The contents of these regulations are very detailed, involving the management of monasteries, food and religious clothing, activities and even travel of Buddhist monastics. These government rules that regulate and control both Buddhist monks and nuns clearly reflect the political culture and religious policies in contemporary China. My presentation attempts to examine these laws and regulations that affect the everyday living of Buddhist monastics and analyse them in comparison with the traditional Buddhist precepts. At the same time, I hope to compare the legal positions and entitlement of Buddhist monastics and ordinary citizens and make a clear understanding about the religious identity and social status of Buddhist monastics in contemporary China.

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## The Master-Disciple Relationship in Chinese Buddhist Monasticism: A Look at the "Chapter on the Mutual Dependence of Master and Disciple" from Daoxuan's Commentary on Conduct and Procedure

Thomas Newhall (University of California, Los Angeles)

An emerging trend in Buddhist studies seeks to examine how Buddhism can be seen as a system of education---a method of passing on ideas and knowledge from one generation to the next.

One of the ways in which this aspect of Buddhism can be seen is in the tradition of having more senior "masters" in charge of teaching younger, less experienced "disciples." Such a system was used not only by the Buddha himself---the archetypal "master"---but in most, if not all Buddhist monastic groups since his time.

In this presentation, I will look at a chapter of a work by the Tang-dynasty scholar Daoxuan 道宣 (596-667) that deals with this topic in order to understand these relationships, what they can tell us about the education of Buddhist monastics, and about the types of knowledge and skills that are passed on through this relationship.

In the end I hope to show that despite the variety of idiosyncratic aspects of this relationship described in the text, the roles of master and disciple and the relationship between these two subjects were especially important for passing on not only an understanding of the philosophical and intellectual teachings of Buddhism, but to train the student in how to act as a monk and maintain the proper comportment befitting a monastic.

In this presentation, I will first discuss the content of this section of Daoxuan's work, and how it fits into Daoxuan's oeuvre and Vinaya commentaries as a whole, and then discuss some of the main ideas promoted in the work and the problems and insights they present.

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## When the Buddha's Relics Became Commodities: Codified Relic Theft in the (Mūla)-Sarvāstivādavinaya

Henry Albery (Ghent University)

It is widely recognised that Buddhism's expansion within the Indic sphere was dependent on the dissemination and installation of the Buddha's relics within stupas. Whilst this is confirmed ex post facto by archaeological remains and epigraphic records, the workings of this process are broadly undefined. Seeking to offer partial explanation to this process, this paper shall introduce some hitherto unnoticed regulations and narrative propaganda found in the Vinayas of the Sarvāstivādins and Mūlasarvāstivādins, preserved in Chinese and Tibetan. These discourses both prohibit and permit the theft of the Buddha's relics by both monastics and non-monastics, revealing that at some points individuals were in the business of stealing and selling relics, ultimately resulting in their commodification and necessitating the codification of institutional laws designed to cope with such circumstance. Notably, these legal discourses were further transposed into a propagandist form within certain versions of the Mahāparinirvāṇasūtra and Aśokādāna. The purpose of both narrative cycles is to wed Buddhism's expansion to political agenda by conveying the principle that relics are central to the formation of sovereign power. Discernible in the intertextual conversation between the two therefore is a potentially perpetual model of relic distribution premised on a codified ritual practice of destruction and theft enacted by political agents.

Reflecting on the potential historical circumstances that gave rise to these regulations and propaganda, this paper turns to examining evidence garnered from the archaeological remains of stupas, Kharoṣṭhī manuscripts and inscribed relic dedications, as well as relief art and Buddha images from Gandhara (eastern Afghanistan and Pakistan) in the early Common Era. It shall argue that the precise social and political conditions of this context demanded that the Sarvāstivādins developed both legal and propagandist discourses concerning relic theft as part of wider expansionist concerns.

## Khyentse Vision Project Information Session

Organizers: Berthe Jansen(Leiden University/Leipzig University),
Zack Beer(UC Berkeley)

### Session Introduction

This session introduces the Khyentse Vision Project, a non-profit initiative under the umbrella of the Khyentse Foundation. This project embarks upon a journey of translating the whole collection of works of Tibet's famed non-sectarian master and author Jamyang Khyentse Wangpo.

## Special Lectures by Prof. Cristina Scherrer-Schaub and Prof. Richard G. Salomon

Cristina ScherrerSchaub (Université de Lausanne)

Questioning the role of philosophy in politics. A conversation with Nāgārjuna and his king

Richard G. Salomon (University of Washington)

The Life of the Buddha: Something Old, Something New

## Workshop on Advanced Digital Tools for the Study of East Asian Buddhism

Presenter: Michael Radich(Heidelberg University),
Sharon Chi(Heidelberg University)

### Workshop Introduction

This session gives a hands-on introduction to two digital tools for the study of East Asian Buddhism. Michael Radich and Sharon Chi will teach TACL, a tool library to analyze Chinese Buddhist canonical text for linguistic and stylistic features. Participation in this session will be made smoother if participants go to https://dazangthings.nz/tacl-gui-one-stop-shop/ before the session, and download the "TACL GUI starter kit" (the download will be available by Friday August 12).

Participants need to have Python 3 and Gephi (gephi.org) installed on their computers.

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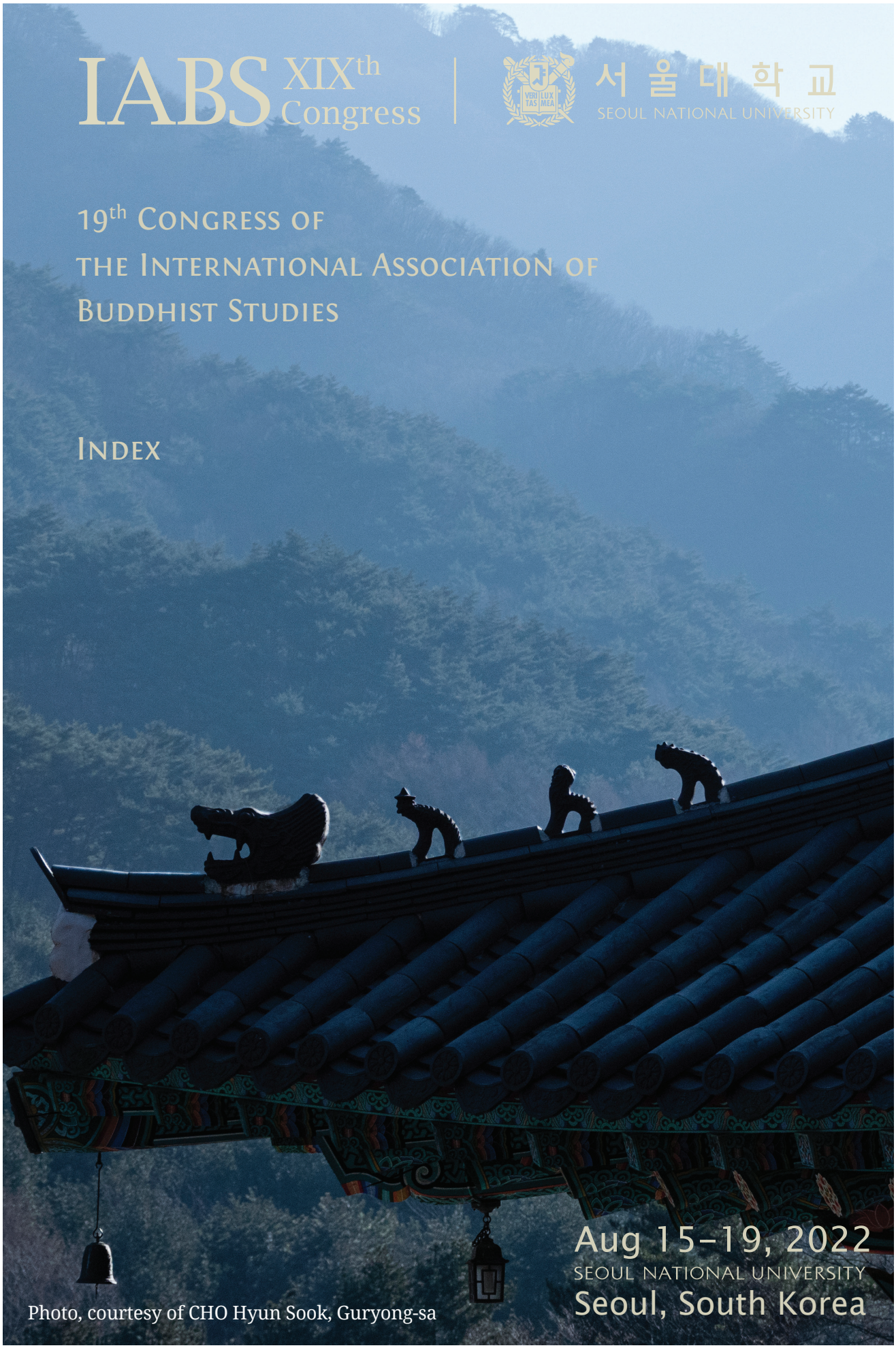

Photo, courtesy of CHO Hyun Sook, Guryong-sa

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