



何鴻毅家族基金
THE ROBERT H. N. HO FAMILY FOUNDATION



BUDDHIST STUDIES SYMPOSIUM



STANFORD UNIVERSITY
September 7-9, 2016

Buddhist Studies Symposium

**Celebrating the Fellows of
The Robert H. N. Ho Family Foundation
Program in Buddhist Studies**

Stanford University
September 7-9, 2016

*Special thanks to
The Robert H. N. Ho Family Foundation
Center for Buddhist Studies at Stanford University
for hosting the symposium*

Symposium Proceedings

The symposium is sponsored by The Robert H. N. Ho Family Foundation and organized by the American Council of Learned Societies in cooperation with The Robert H. N. Ho Family Foundation Center for Buddhist Studies at Stanford University.

Opening Event—Wednesday Evening

Introductory remarks by representatives of Stanford University, The Robert H. N. Ho Family Foundation, and the American Council of Learned Societies, followed by a roundtable discussion on “Buddhist Studies and Buddhist Practice”

Fellows’ Workshop—Thursday and Friday

The workshop is the centerpiece of the symposium, with Fellows presenting their projects in a retreat-like format. Following general discussion at each session, commentators will review salient points of the discussion and identify potential synergies in topics, methods, and approaches. Fellows as well as commentators will each speak for ten minutes.

Commentators have been intentionally “mismatched” with Fellows in panels in order to cut across disciplinary and area expertise. The point is to use the Fellows’ research projects, and the reactions to them, as a springboard for exploring implications for the international field of Buddhist studies.

Reflections on the Symposium—Friday

Group discussion: continuities, debates, and the symposium process.

Wednesday

Introductory Remarks



Paul Harrison is the George Edwin Burnell Professor of Religious Studies and Co-Director of the Ho Center for Buddhist Studies at Stanford University. Educated in his native New Zealand and in Australia, he specializes in Buddhist literature and history, especially that of the Mahāyāna, and in the study of Buddhist manuscripts in Sanskrit, Chinese, and Tibetan. He is the author of *The Samādhi of Direct Encounter with the Buddhas of the Present*, and of numerous journal articles on Buddhist sacred texts and their interpretation. He is also one of the editors of the series *Buddhist Manuscripts in the Schøyen Collection*.



Ted Lipman was appointed the chief executive officer of The Robert H. N. Ho Family Foundation in 2011. He received his BA in Asian studies from the University of British Columbia, then undertook studies in Chinese history at Peking University. He had a 35-year career as a diplomat representing Canada, principally in Greater China, with assignments in Hong Kong, Beijing, Shanghai, and Taipei. For four years, he served as the Canadian Ambassador to South and North Korea.



Steven C. Wheatley, vice president of the American Council of Learned Societies, is responsible to the president for the oversight of programs and the administration of the Council's office. Before joining ACLS as the director of the American Studies Program, he taught history at the University of Chicago, where he was also dean of students in the Public Policy Committee and, before that, assistant to the dean of the (graduate) Social Sciences Division. He holds a BA from Columbia University and MA and PhD degrees in history from the University of Chicago.

4:00 —
5:00 pm

RECEPTION
Faculty Club—Gold Lounge

5:00 —
6:30 pm

OPENING EVENT—Levinthal Hall
Introductory Remarks

Steven C. Wheatley
Vice President
American Council of Learned Societies

Ted Lipman
Chief Executive Officer
The Robert H. N. Ho Family Foundation

Paul Harrison
Co-Director
The Robert H. N. Ho Family Foundation
Center for Buddhist Studies at Stanford University

Roundtable on “Buddhist Studies and Buddhist Practice”

Moderator: Donald S. Lopez, University of Michigan
Speakers: Birgit Kellner, Austrian Academy of Sciences
John Kieschnick, Stanford University

6:30 —
8:30 pm

SUPPER
Faculty Club—Gold Lounge

Thursday

8:30 — **Breakfast**—Board Room Hallway

9:30 am

9:30 — **Fellows' Introductions**

10:00 am Explanation of the workshop format
(Andrzej W. Tymowski and the Advisory Committee)

10:00 — **Session I**

11:30 am Chair: Andrzej W. Tymowski,
Director of International Programs, ACLS
Fellows: Kris L. Anderson, University of California,
Berkeley
Linda Chhath, University of Wisconsin,
Madison
Comment: Stephen F. Teiser, Princeton University

11:30 — **Coffee Break**

11:45 am

11:45 — **Session II**

1:15 pm Chair: Steven C. Wheatley, ACLS
Fellows: Jack Meng-Tat Chia, Cornell University
Jin kyoung Choi, Ludwig-Maximilians-
Universität München
Comment: John Kieschnick, Stanford University

1:15 — **Lunch**

2:15 pm

2:15 — **Session III**

3:45 pm Chair: Michaela Mross, Stanford University
Fellows: Javier Schnake, École Pratique des Hautes
Études
Wei Wu, Princeton University
Comment: James Benn, McMaster University

3:45 — **Coffee Break**

4:00 pm

4:00 —

5:30 pm

Session IV

Chair: Donald S. Lopez, University of Michigan
Fellows: Xi He, Hamline University (in residence at
University of California, Berkeley)
Matthew Don McMullen, University of
California, Berkeley
Comment: Birgit Kellner, Austrian Academy of
Sciences

6:00 —

8:00 pm

Supper— Watt Room and Outdoor Patio

Friday

8:30 —

9:30 am

Breakfast—Board Room Hallway

9:30 —

11:30 am

Session V

Chair: Donald S. Lopez, University of Michigan
Fellows: Anthony Irwin, University of Wisconsin,
Madison
Kamilla Mojzes, Rheinische Friedrich-
Wilhelms-Universität Bonn
Lina Verchery, Harvard University
Comment: Paul Harrison, Stanford University

1:00 —

2:00 pm

Lunch

2:00 —

4:00 pm

Reflections on the Symposium—Levinthal Hall

Moderator: Stephen F. Teiser, Princeton University
Fellows and advisers will consider
themes and continuities that emerged
during the symposium.

4:00 —

5:00 pm

Farewell Reception

The Sarvadurgatipariśodhana Tantra and the Roots of Tantric Buddhist Funerary Ritual

KRIS L. ANDERSON

Buddhist Studies
University of California,
Berkeley



The Robert H. N. Ho Family
Foundation Fellows

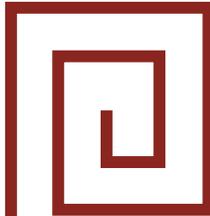
ABSTRACT

This dissertation examines the Buddhist funerary traditions of the Sarvadurgatipariśodhana tantra. The project maps the iterations of the text between the eighth and thirteenth centuries using the tantra, its Tibetan translations, and related ritual manuals from Dunhuang, contributing to scholarship on death in Buddhist traditions and on the development of the tantras. Its second portion examines later ritual literature preserved in Nepal, particularly samadhi and sadhana texts in a hybrid of Sanskrit and Newari, to trace how the text was deployed in later periods. The third portion of the project situates more recent texts and practices in the broader Sarvadurgatipariśodhana tantra tradition, looking at the contemporary Newar community of Patan and the Tibetan community of Boudhanath, Nepal.

Ethics of Independence: Buddhist Cosmopolitanism in Cambodia, 1953-1970



LINDA CHHATH



Languages and Cultures of Asia,
Religion
University of Wisconsin, Madison

Diasporic Dharma: Buddhism and Modernity across the South China Sea

JACK MENG-TAT CHIA



History
Cornell University

ABSTRACT

This dissertation examines the ways in which Khmer intellectuals, artists, and modernizers used Buddhist ethics as a medium for expressing and shaping a new internationalism, which entered into Buddhist and popular moral discourses during the 1950s and 1960s. It argues that international efforts at building transnational and pan-Buddhist solidarities in the post-World War II reality of the Cold War, decolonization, and nation building shaped local Khmer concepts of social responsibility. Thus, the ethical ideas being transmitted through material culture and religious literature in this period were conscious of global factors, mirroring what I see as the broader Buddhist cosmopolitanism of this era. “Ethics” in this project concerns values, ideas, and practices of morality within social contexts.

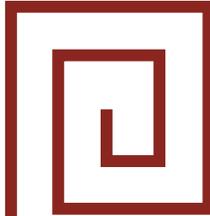
ABSTRACT

This dissertation examines Chinese Buddhism in maritime Southeast Asia and inquires into the dynamics of transnational religious circulations in the modernization and globalization of Chinese Buddhism in the twentieth century. It investigates the transnational religious careers of three eminent monks—Chuk Mor (1913-2002), Yen Pei (1917-1996), and Ashin Jinarakkhita (1923-2002)—who were instrumental in the movement, exchanges, and innovation of Buddhist knowledge and institutions in the Chinese diaspora. The research reveals that overseas Chinese monks not only contributed to the creation of a hybrid Buddhist modernism, but also to making Southeast Asia into a new center for Chinese Buddhism.

Three Sūtras in the Sanskrit Dīrghāgama Manuscript



JIN KYOUNG CHOI



Buddhist Studies
Ludwig-Maximilians-Universität
München

From Buddhology to Aesthetics: Literary Design and Religious Emotions in the “Lalitavistara”

XI HE



Group of Buddhist Studies
University of California, Berkeley

ABSTRACT

The main theme of this research belongs to a category of Buddhist philology, especially early Indian Buddhist textual tradition recorded in Sanskrit. More precisely, this dissertation project is to transliterate three sutras of the Sanskrit manuscript of the Dīrghāgama, the “Collection of Long Discourses (of the Buddha),” transmitted by the (Mūla-)Sarvativādins which was one of the most powerful Buddhist sects in ancient India, and to create a critical edition, i.e., a reconstruction of the text, a translation, and additional philological research on related sources in Pāli, Classical Chinese, and Tibetan.

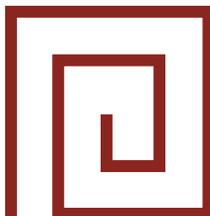
ABSTRACT

This project focuses on the Sanskrit Buddhist text the Lalitavistara, an early biography of the Buddha, dated between the second and the seventh centuries C.E. Through a close analysis of the literary and descriptive art of the Lalitavistara, the emotions that these literary devices construct, and the community who read or hear this text, this project suggests the importance, hitherto often neglected, of literary forms and literary culture to the understanding of Buddhist aesthetics, emotions, and community. It suggests the Buddhist contribution to Sanskrit literary culture and thus the importance of rethinking Sanskrit literary culture through a reflection on a genre of texts that are usually left out of consideration in Sanskrit literary tradition.

Building Buddhism in Chiang Rai, Thailand: Construction as Religion



ANTHONY IRWIN



Languages and Cultures of Asia
University of Wisconsin, Madison

ABSTRACT

This project argues that building temples is building Buddhism. Focusing on Buddhist construction in Chiang Rai, Thailand, since its repopulation in 1844, the research uses archival, ethnographic, and visual studies methodologies to track the importance of Buddhist aesthetics in the making of Buddhism itself. Buddhist construction projects are studied in relation to the development of Chiang Rai city as an emerging population center and regional hub for trade, religion, and culture. Foregrounding *sima* space consecration as an indigenous form of Theravadin religious construction, this dissertation asserts that religious building projects are at the forefront of the Yuan Buddhist imagination, and are some of the main ways that Yuan Buddhists organize ritual activity, unify community, and create meaning.

The Development of Esoteric Buddhist Scholasticism in Early Medieval Japan

MATTHEW DON MCMULLEN



Buddhist Studies
University of California, Berkeley

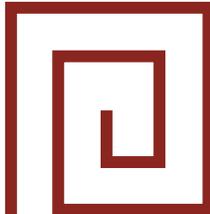
ABSTRACT

This dissertation examines the development of esoteric Buddhist doctrine in early medieval Japan. Esoteric Buddhist texts and rites had been introduced in subsequent centuries. However, not until this period did scholiasts begin to articulate a system of doctrine originating with the works of Kukai, the revered founder of the Shingon school. By focusing on the writings of the scholar-priest Saisen, the dissertation illustrates how this system developed to distinguish Kukai's views on esoteric doctrine from those of the Tendai exegete Annen. It argues that Annen's view of esoteric Buddhism unifying the esoteric teachings with the Tendai perfect teachings was the dominant interpretation until the late Heian period, when Saisen first advanced a system of doctrine based on the works of Kukai.

**The Fourth Zhwa-dmar-pa Incarnate:
A Comprehensive Study of the Life and Work of
Chos-grags ye-shes dpal bzang-po (1453-1524)**



KAMILLA MOJZES



Tibetan Studies
Rheinische Friedrich-Wilhelms-
Universität Bonn

**Dhamma through Letters: The Vajirasāratthasaṅgaha,
a Sixteenth-Century Pāli Text from Northern Thailand**

JAVIER SCHNAKE



History Texts and Documents
École Pratique des Hautes Études

ABSTRACT

The fourth Zhwa-dmar-pa incarnate Chos-grags ye-shes dpal bzang-po (1453-1524), the second highest eminence of the Tibetan Buddhist Karma bka-brgyud lineage, was an influential scholar and meditation master, who played a central role in the historical events of fifteenth- to sixteenth-century Tibet. Although he was a charismatic leader and a prolific writer at the focal point of a rich and remarkably sectarian-unbiased environment, arguably, his main sponsor, Don-yod rdo-rje (1463-1512), the most powerful Rin-spungs-pa prince, dominated and restricted his religious activity. This PhD thesis examines how the fourth Zhwa-dmar-pa's political involvement influenced and eventually came to the detriment of his religious role.

ABSTRACT

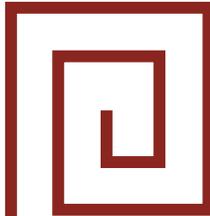
This research is a philological investigation of a Buddhist text in Pāli, the Vajirasāratthasaṅgaha written in North Thailand (fifteenth to sixteenth centuries), which has never been the object of a full-fledged study. It aims to establish a critical edition of this text and its commentary, to translate this corpus, and to understand its place within the Buddhism of South-East Asia. This compendium is unique in the Pāli literary landscape, in its mode of presentation as well as in its contents: each of its chapters is coded on the basis of linguistics mechanisms and games. It is an original synthesis of scholarly elements (hua jai, ekakkhara. . .) throwing new light on regional specificities in their practical and esoteric dimensions, and opening new ways for understanding the status of Pāli as a sacred language.

The Fajie Fojiao Zonghui: Rethinking Monasticism, Modernity, and Moral Selfhood

Seeking Dharma from Tibet: Indigenization of Tibetan Buddhism in Twentieth-Century China



LINA VERCHERY



Buddhist Studies
Harvard University

ABSTRACT

This dissertation explores modern Chinese Buddhist monasticism and the cultivation of moral personhood through the first ethnographic study of Master Xuan Hua's (1918-1995) transnational Buddhist monastic organization, the Fajie Fojiao Zonghui (Dharma Realm Buddhist Association, DRBA). Using the DRBA as a case study, this study situates the phenomenon of religious conservatism within a larger program of self-cultivation that promotes a particular vision of moral personhood. I show that this vision is inextricably modern, and has much to contribute to current discussions of personhood, agency, and ethics in the broader field of Buddhist studies.

WEI WU



Religion
Princeton University

ABSTRACT

This dissertation explores the intellectual and social history of Chinese religion with particular focus on the transmission of Tibetan Buddhism to China proper from the 1920s to the present. With the weakening of imperial centralized power in the early twentieth century, many ethnically Han followers of traditional Chinese Buddhism looked to Tibet and other non-Han ethnic traditions as sources for reviving Chinese Buddhism. By examining historical trajectory of the key events, organizations, and individuals, the dissertation investigates how these cross-cultural endeavors brought great changes to Buddhist thoughts and practice, and significantly altered the shape of the great Chinese Buddhist community.

Workshop Advisers

JAMES A. BENN

Department of Religious Studies
McMaster University



RECENT RESEARCH INTERESTS

James Benn's research is aimed at understanding the practices and world views of medieval men and women, both religious and lay, through the close reading of primary sources in literary Chinese—the lingua franca of East Asian religions. He has concentrated on three major areas of research: bodily practice in Chinese Religions, the ways in which people create and transmit new religious practices and doctrines, and the religious dimensions of commodity culture.

RECENT PUBLICATIONS

- *Tea in China: A Religious and Cultural History*. (Honolulu: University of Hawai'i Press, 2015).
- "Self-immolation, Resistance and Millenarianism in Medieval Chinese Buddhism," *Medieval History Journal*, 17.2, (October 2014), 229–254.
- "Biographies of Eight Auto-Creators and Huijiao's Critical Evaluation" in *Early Medieval China: A Sourcebook*, edited by Robert F. Campany, Wendy Swartz, and Lu Yang. (New York: Columbia University Press, 2013).



PAUL HARRISON

Department of Religious Studies
Stanford University

RECENT RESEARCH INTERESTS

Paul Harrison specializes in Buddhist literature and history, especially that of the Mahāyāna, and in the study of Buddhist manuscripts in Sanskrit, Chinese, and Tibetan. His current projects include editions and translations of a number of Mahāyāna and Mainstream Buddhist sūtras and śāstras, including the Vajracchedikā (Diamond Sutra) and the Vimalakīrtinirdeśa, as well as a general study of issues of authority, textual transmission and innovation in Mahāyāna Buddhism.

RECENT PUBLICATIONS

- “Resetting the Diamond: Reflections on Kumārajīva’s Chinese Translation of the Vajracchedikā (“Diamond Sūtra”),” *Journal of Historical and Philological Studies of China’s Western Regions*, No. 3 (Beijing: Science Press) 2010, pp. 233–248.
- *Tabo Studies III: A Catalogue of the Manuscript Collection of Tabo Monastery* by Cristina Scherrer-Schaub and Paul Harrison, Volume 1 (by Paul Harrison): Sūtra Texts (Sér phyin, Phal chen, dKon brtsegs, mDo sde, Myan ‘das) (Serie Orientale Roma CIII. 1) (Rome: Istituto Italiano per l’Africa e l’Oriente, 2009).
- “Mediums and Messages: Reflections on the Production of Mahāyāna Sūtras,” *Eastern Buddhist* 35.1 (2003): 115-151.



BIRGIT KELLNER

Institute for the Cultural and Intellectual History of Asia
Austrian Academy of Sciences

RECENT RESEARCH INTERESTS

Birgit Kellner’s area of specialization is philosophical analysis within Indian and Tibetan Buddhism. More specifically, she focuses on epistemology and logic, the so-called pramāṇa school founded by Dignaga and Dharmakīrti, in its Indian context and its manifold forms in Tibet. She investigates Buddhist philosophy in its philological dimensions and historical context, and with a view to its general philosophical significance.

RECENT PUBLICATIONS

- “Proving Idealism: Vasubandhu and Dharmakīrti.” In: Jonardon Ganeri (ed.), *The Oxford Handbook of Indian Philosophy* (2015). DOI: 10.1093/oxford-hb/9780199314621.013.18.
- Together with John Taber: “Studies in Yogācāra-Vijñānavāda idealism I: The interpretation of Vasubandhu’s Viṃśikā.” *Asiatische Studien/Études Asiatiques* 68/3 (2014) 709-756.
- “Changing Frames in Buddhist Thought: The Concept of ākāra in Abhidharma and in Buddhist Epistemological Analysis”. In: Birgit Kellner, Sara McClintock (ed.): *ākāra in Buddhist Philosophical and Soteriological Analysis*. *Journal of Indian Philosophy* 42/2-3 (2014) 275-295.



JOHN KIESCHNICK

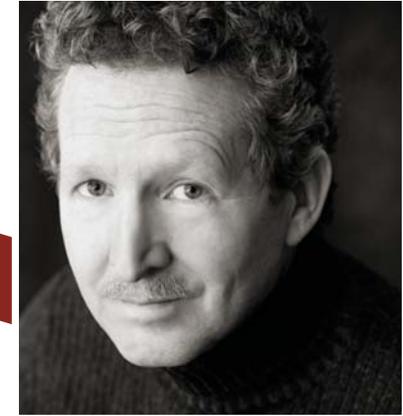
Department of Religious Studies
Stanford University

RECENT RESEARCH INTERESTS

John Kieschnick specializes in Chinese Buddhism, with particular emphasis on its cultural history. He is currently working together with Marcus Bingenheimer and Chang Boyong to create a new Chinese edition of the Song gaoseng zhuan 宋高僧傳, a tenth-century collection of biographies of monks. He is also writing a monograph on Buddhist historiography in China, tentatively titled “The Place of the Past in Chinese Buddhism.” The book examines the ways in which Buddhist historians employed Buddhist doctrines like karma and themes like the prophecies of the Buddha to re-evaluate the past.

RECENT PUBLICATIONS

- Coeditor (with Meir Shahar) of *India in the Chinese Imagination* (Philadelphia: University of Pennsylvania Press, 2014).
- “A History of the Bathhouse in Chinese Buddhist Monasteries,” in *Religion and Society. Papers from the Fourth International Conference on Sinology, History Section* (Taipei: Academia Sinica, Institute of History and Philology, 2013), pp.107-138.
- *The Impact of Buddhism on Chinese Material Culture* (Princeton: Princeton University Press, 2003).



DONALD S. LOPEZ

Department of Asian Languages
and Cultures
University of Michigan

RECENT RESEARCH INTERESTS

Donald Lopez has written widely on Indian Mahayana Buddhism and on Tibetan Buddhism. His current projects include the translation (in collaboration with Thupten Jinpa) of a refutation of the Buddhist doctrines of emptiness and rebirth by the Jesuit missionary to Tibet, Ippolito Desideri (1684-1733); a study of the influence of the Lotus Sutra; and a translation of an eighteenth-century Tibetan compendium of Buddhist philosophy.

RECENT PUBLICATIONS

- *Buddhism: Norton Anthology of World Religions* (Norton, 2015).
- *The Princeton Dictionary of Buddhism* (with Robert Buswell), (Princeton University Press, 2014).
- *A Short History of the Buddha* (University of Chicago Press, 2013).



MICHAELA MROSS

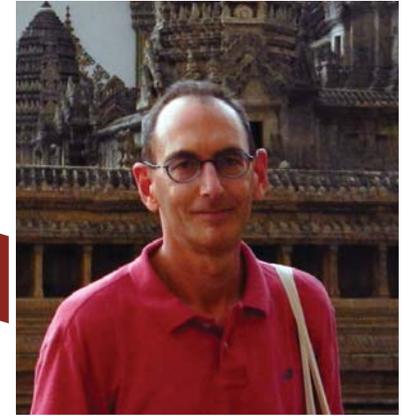
Department of Religious Studies
Stanford University

RECENT RESEARCH INTERESTS

Michaela Mross's interests include Zen Buddhism, Buddhist rituals, sacred music, and manuscript and print culture in premodern Japan. Currently, she is working on a book manuscript about the development of *kōshiki* (Buddhist ceremonies) in the Sōtō school analyzing ritual changes, the relation of rituals to their institutional context, and the role of music in Buddhist rituals. She further works on kirigami (secret initiation documents) in early modern Zen Buddhism, as well as the reformation of Zen Buddhism in the Meiji era. She has also just finished an article on prayer beads, which showcases the esoteric and multivocal nature of Japanese Sōtō Zen.

RECENT PUBLICATIONS

- Coedited with Barbara Ambros and James Ford. *Kōshiki* in *Japanese Buddhism*. Special Issue of the *Japanese Journal of Religious Studies*. (Nagoya: Nanzan Institute of Religion and Culture, 2016).
- “Vocalizing the Lament over the Buddha’s Passing: A Study of Myōe’s *Shiza kōshiki*.” In *Kōshiki in Japanese Buddhism*. Special Issue of the *Japanese Journal of Religious Studies* 43/1: 89-130. (Nagoya: Nanzan Institute of Religion and Culture, 2016).
- “Vocalizing the Remembrance of Dōgen: A Study of the *Shūpen hōon kōshiki*.” In *Dōgen and Sōtō Zen*, edited by Steven Heine, 210-234. (Oxford/New York: Oxford University Press, 2015).



STEPHEN F. TEISER

Department of Religion
Princeton University

RECENT RESEARCH INTERESTS

- Silk Road, Dunhuang manuscripts
- Chinese Buddhist practice, interaction between Buddhism and Chinese culture
- Buddhist studies, discipline and theory in the humanities

RECENT PUBLICATIONS

- *Yili yu fojiao yanjiu* 儀禮與佛教研究 (*Ritual and the Study of Buddhism*), forthcoming, based on the 2014 Guanghua Lectures, Fudan University (復旦大學光華人文傑出學者講座).
- *Readings of the Platform Sūtra*, coedited with Morten Schlütter (Columbia University Press, 2012).
- *Reinventing the Wheel: Paintings of Rebirth in Medieval Buddhist Temples* (University of Washington Press, 2006).



何鴻毅家族基金
THE ROBERT H. N. HO FAMILY FOUNDATION

Established in 2005 by Mr. Robert H. N. Ho, The Robert H. N. Ho Family Foundation is a private philanthropic organization based in Hong Kong.

Through its support of innovative programs, the Foundation raises awareness and fosters appreciation of Chinese cultural heritage, nurtures the presentation of the history of Chinese arts, and supports the application of Buddhist insights to the challenges facing society today.



ACLS, a private, nonprofit federation of 74 national scholarly organizations, is the preeminent representative of American scholarship in the humanities and related social sciences.

Working with the Foundation, ACLS offers an articulated set of fellowship and grant competitions that expands the understanding and interpretation of Buddhist thought in scholarship and society, strengthens international networks of Buddhist studies, and increases the visibility of innovative currents in those studies.



Image Credit

Head of Buddha (800-850, Sailendra dynasty) and *Head of Buddha* (1200-1300) [from left] V&A Interior: The Robert H. N. Ho Family Foundation Galleries of Buddhist Art. Courtesy of The Victoria and Albert Museum, London