



AABBS

Buddhist Studies: Australasian Contributions

**2006 Conference of the
Australasian Association of Buddhist Studies**

University of Sydney

John Woolley Building

Friday 16th-Saturday 17th June

www.buddhiststudies.org.au





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Buddhist Studies: Australasian Contributions

There is a general awareness that in recent years there has been a rapid, almost exponential, increase in Buddhist Studies throughout the scholarly world. What is perhaps not so well known is how much work is being done in Buddhist Studies in universities in the Australasian region. Some of us became aware of this when a seminar series on Buddhist topics was initiated about eighteen months ago at the University of Western Sydney. We were amazed at how many academics attended and how many were doing research in some aspect of Buddhism.

It was noteworthy that none of the academics coming to the seminars were affiliated with a department of Buddhist Studies, but were working in a wide range of disciplines and in comparative isolation, sometimes unaware that there were others, even in their own universities, who shared an interest in the study of Buddhism.

By organizing this conference, the Executive Committee of the AABS seeks to provide a forum where scholars in Buddhist studies from the Australasian region will have an opportunity to familiarize themselves with researches of their colleagues.



AABS Executive and Conference Assistants

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Registration and Conference Information

Conference Venue

The University of Sydney was established in 1850 and is the oldest university in Australia. The John Woolley Building is situated on the main (Camperdown) campus which is only two to three kilometres away from the Sydney Opera House and Sydney's CBD. This main campus is situated in the fork formed by City Road and Parramatta Road.

The Conference events will take place in John Woolley Building (building code A20) at the main campus of the University of Sydney. Please see the map of the Sydney University main campus included in this book.

Registration desk

The Registration Desk is situated in the Common Room of the Woolley Building. This desk will be open from 8.00 am on both Saturday and Sunday (all day).

Smoking is not permitted in any buildings or rooms of the University of Sydney.

Refreshment and Meals

Morning, afternoon tea and lunch are provided for all registrants. All meals offer vegetarian and non-vegetarian options.

Conference Dinner

The Conference Dinner will be held on Friday 16th from 7.30 pm at local restaurant in Glebe Pt Rd. Details to be announced.

Receipts

Receipts will be sent to registrants after the conference.

Transport

Regular city buses: buses from Sydney University to Sydney's centre can be taken from Parramatta Road.

Taxis: Taxis can be hired on the street. Taxis can also be booked by ŷphone, or there are taxi stands such as those near Central Station. Some of the major taxi companies are:

Taxi Combined Services

Tel. + 61 2 8332 8888

LEGION CABS

Tel. 131 451

PREMIER CABS

Tel. 13 10 17



Train: Redfern Station is the closest station to University of Sydney. It is, however, unsafe to walk to this station alone in the evening. Central Station is a safer option.

Automatic Teller Machines

The University campus has number of banks, as well as 24-hour ATMs (Automatic Teller Machines). Nearby ATMs are located in the Holme Building and Wentworth Building.

Public telephones

Nearby public phones on the campus are situated in the Holme Building, Wenworth Building and Fisher Library.

Food and shops

Sydney University is walking distance from Glebe Point Road (Glebe) and King Street (Newtown) where there are restaurants, cafes, and shops and cinemas. Restaurants offer a variety of cuisines. Some restaurants are BYO: Bring Your Own. Tipping is not obligatory in Australia, although it is appreciated. The shopping centre on Broadway (Bay Street) is also a very short walk from the University.

Emergencies

To call the emergency services (police, fire, ambulance), dial 000 from any telephone in Australia.

Emergency and security on campus: Security Service at University of Sydney is available 24 hours, 7 days a week. Contact number is x13333. The internal telephone from which the Security Service can be reached is located in the John Woolley Building on the level three (entrance level), on the left side from the entrance door.

First Aid

Ask at reception desk



Notes for Presenters

Instructions for Presenters

Speakers should ensure that their equipment needs are met before the start of the session in which their paper appears. Time taken to set up and troubleshoot technical problems during your session cannot be allowed into erode your presentation time. Each presenter has 20 minutes per paper. Chairpersons might allow 25 minutes at their discretion. There will be thus 5-10 minutes allocated for questions. Attendees who wish to move about during sessions may do so during question time but please be considerate of paper givers and recognise that conversations immediately outside a conference room door may disturb those inside.

Keynote Addresses will run 45 minutes; there will be 15 minutes allocated after each Key Address for questions.

Equipment provided

The room has a DataShow facility for presenters to connect laptop PC's. Please liaise with conference staff **BEFORE** your presentation to connect and test. Please ask staff for any help regarding equipment.

Advice for Session Chairpersons

Please keep strictly to the time limits of each session. Each conference session should be structured as following:

0-20 minutes in: first paper.

20-30 minutes in: first paper questions (during which time people may change sessions)

30-50 minutes in: second paper.

50-60 minutes in: questions for second paper.

60-80 minutes in: third paper.

80-90 minutes in: questions for third paper.

When the speaker has approached the 20 minute mark a warning bell should be rung. At 25 minutes two bells should be rung. At the 28 minute mark, if the speaker has not stopped, it is the responsibility of the chair to stop the speaker allowing a few minutes to allow the next speaker to prepare.

Regrettably at previous conferences this timetable has been disrupted by paper givers stopping to adjust the technology needed for their presentations. It is the responsibility of the paper giver to ensure that their PowerPoint presentations are operational before they start their session. Under no circumstances should sessions be disrupted because of problems with technology.



Conference Schedule

Friday

8.00-9.00	Registration	Coffee/tea will be available in the common room.
9.00-9.45	Opening	Conference Chair - Dr Peter Oldmeadow Deans Address - Professor Stephen Garton AABS Presidents Welcome - Professor Adrian Snodgrass Acceptance of Donation - Ms Mohini Gunasekera - Buddhist Education Foundation Acceptance of Donation - Ven Sudhammo - 60 th Dhammachai Foundation
10.00 - 11.00	Keynote	Dr Judith Snodgrass
11.00 - 11.30	Morning Tea	Coffee/tea and light refreshments will be available in the common room.
11.30 - 1.00	Panel 1 - Doctrine and Methodology	Chair - Dr Mark Allon Dr John Jorgenson Professor Adrian Snodgrass Andrew McGarrity
1.00 - 2.00	Lunch	Vegetarian and non-vegetarian lunch will be available in the common room.
2.00 - 3.30	Panel 2 - Studies in Buddhist Meditation	Chair - Dr Peter Friedlander Dr Sonam Thakchoe Antonio Fereira Jardim Dr Brendon Stewart
3.30 - 4.00	Afternoon Tea	Coffee/tea and light refreshments will be available in the common room.
4.00 - 5.30	Panel 3 - Historical Studies	Chair - Professor Adrian Snodgrass Dr Mark Allon Dr Pankaj Mohan Dr Peter Oldmeadow and Lee Chilton
6.00 - 7.00	Art Gallery of NSW	Zen Mind, Zen Brush: Japanese ink paintings from the Gitter Yelen collection
7.30 -	Conference Dinner	Dinner at local restaurant in Glebe Pt Rd. Details to be announced.

Saturday

9.30 - 10.30	Keynote	Dr John Powers
10.30 - 11.00	Morning Tea	Coffee/tea and light refreshments will be available in the common room.
11.00 - 12.30	Panel 4 - Doctrine and Methodology	Chair - Dr Judith Snodgrass Dr Douglas Osto Dr Peter Friedlander Drasko Mitrikeski
12.30 - 1.30	Lunch	Vegetarian and non-vegetarian lunch will be available in the common room.
1.30 - 3.30	Panel 5 - Contemporary Expressions in Buddhism	Chair - Andrew McGarrity Dr Chris Hartney Elizabeth Guthrie Sally Mcara Glenys Eddy
	Conclusion	With that the conference ends but members will stay for the GM and elections
3.30 - 4.00	Afternoon Tea	Coffee/tea and light refreshments will be available in the common room.
4.30 - 5.00	AABS AGM	Reports, business and elections of Executive Committee



Keynote Speakers

Dr Judith Snodgrass

"Discourse, Authority, Demand: The Politics of Early English publications on Buddhism."

Though his work has now, as Charles Hallisey puts it, sunk into well deserved obscurity, the first two books on Buddhism by Wesleyan missionary to Ceylon, the Rev. R. Spence Hardy, (*Eastern Monachism, 1850*, and *Manual of Buddhism, 1853*) were immensely influential in the early formation of Western knowledge of Pali Buddhism, and therefore of how 'real' Buddhism, Modern Buddhism, is still generally understood. Since they predated academically authorized texts by almost 3 decades, the crucial decades of emerging public interest, they stood as the one readily accessible source of knowledge, read for example, by American Transcendentalists Emerson, Thoreau and Alcott, providing the basis for Edwin Arnold's *Light of Asia*, for Barthlemy St Hilaire's *The Buddha and His Religion*, and extensively quoted in T W Rhys Davids *Buddhism*.

The paper revisits Hardy's work, describing the political imperatives that shaped its interpretation of Buddhism, its widespread circulation and acceptance in the mid nineteenth century, and its later obscurity. The paper is an examination of the processes of discursive control in the formation of knowledge.

Biography

Judith Snodgrass is senior lecturer in Japanese cultural history at the University of Western Sydney, and member of the UWS, Centre for Cultural Research. Author of *Presenting Japanese Buddhism to the West: Orientalism, Occidentalism, and the Columbian Exposition* (University of North Carolina, 2003). Her research focus is on Buddhism in the West, Buddhism and Asian modernity, Buddhist nationalism and Western knowledge of Asia. She is editor of the journal, *Japanese Studies*.

Dr John Powers

"What's Wrong with the Sutra Path? A Cultural Approach to Tsong Khapa's Great Exposition of Secret mantra"

In the opening sections to the Great Exposition of Secret Mantra (sNgags rim chen mo), Tsong Khapa vigorously criticizes proponents of the "Sutra Path," charging them with a lack of compassion and asserting that they are also deficient in intelligence. But during his time, there were no proponents of the Sutra Path in Tibet, so why was Tsong Khapa so concerned with refuting them? I argue that an expansive look at Tibetan history and literature, along with biographical and philosophical works, can shed light on his intended opponents, and why he declined to name them.



Presenters

Dr Mark Allon

"East meets West: Buddhists and Greeks in the North-west of the Indian subcontinent."

Buddhist communities in the North-west of the Indian sub-continent lived under Greek rule for at least 150 years. Our understanding of the history and character of Buddhism in this region and assessments of Greek influence on it have until recently been based primarily on evidence provided by art objects, coins, inscriptions, and archaeological excavations. What has been virtually absent from this field are examples of the Buddhist literature of this region, which, given the long and prosperous history of Buddhism in the North-west, must have been vast. In the past decade several major collections of Buddhist manuscripts from Afghanistan have appeared in the West. Dating from approximately the 1st to the 8th centuries A.D., these manuscripts span a significant proportion of the history of Buddhism in the North-West. The earliest of these post-date the last of the Indo-Greek kingdoms by several decades, but were certainly copied from manuscripts that were in circulation during the Indo-Greek period. In this paper Greek influence on Buddhism in the North-west will be discussed in the light of the new manuscript finds.

Bibliography

Dr Mark Allon is an ARC Australian Research Fellow at the University of Sydney working on several collections of newly discovered Buddhist manuscripts from Afghanistan (ancient Gandhara). Having completed a Diploma of Arts at the City Art Institute (now College of Fine Arts), Sydney, he then took Buddhist Studies degrees at the Australian National University and University of Cambridge. He has held research and teaching positions at the University of London, Kyoto University, and University of Washington, Seattle. His specialized interest is in early Buddhist literature.

Glenys Eddy

"A Strand of Contemporary Tantra: Its Discourse and Practice in the FPMT"

In his book *Tantra: Sex, Secrecy, Politics, and Power in the Study of Religion* (University of California Press, 2003), Urban agrees with Padoux's view of Tantrism, that far from being a singular coherent entity within the history of religion, as a category it is largely the product of nineteenth century scholarship. Urban also sees it as "the ambiguous result of the representation and counter representation between India and the West". He maintains that Tantra as a religious phenomenon cannot be understood in terms of one unifying element, but must be viewed instead as a shifting category, and understood in terms of its embodied forms: specific forms of discourse, ritual acts, and its expression by historical actors, and in its specific lived, social, and historical contexts.

Drawing on fieldwork conducted at a local centre affiliated with the worldwide Gelugpa Tibetan Foundation for the Preservation of the Mahayana Tradition, the FPMT, this paper explores the approach to and practice of Tantra in a contemporary western Tantric Buddhist context. In particular, this paper highlights the seriousness with which Tantra is treated in this religious setting, challenging current notions of its western appropriation as spiritual hedonism, by outlining its relationship to the following aspects of religious activity: to sutra study and practice, ethical training and the Mahayana motivation, the role of taking refuge, and to the purpose of initiation.



Antonio Ferreira-Jardim

"Some notes towards a history of Early Buddhist & Jaina meditation: *vitakka*, *viyāra/-i* and terms referring to mental one-pointedness (*egatta*, *egaggamaṇa* etc)"

As part of a larger investigation into the description and development of the "Four Meditations" (catur dhyāna) pericope in early Buddhist literature, it is methodologically appropriate to examine the preserved canonical corpus of other broadly contemporaneous traditions preserving descriptions indicative of meditative praxis.

A philological examination of the terms *vitarka* and *vicāra* is a desideratum towards a clearer understanding of the function and purpose of the first two meditations as described in early Buddhist texts. This is particularly relevant as the attainment of a state of mental oneness/one-pointedness (Pā. *cetaso ekodibhāva* & cognates) coincides with the absence of *vitarka* and *vicāra* in the second meditation.

In an earlier paper presented at the 2005 IABS meeting, I noted the remarkable similarity between the description of the first two meditations in the early Buddhist literature and the description of the first two "Pure Meditations" (*sukkajjhāṇa*) as contained in the canonical collection of the Śvetāmbara Jains. Furthermore, I suggested that at least in part, the descriptions of the first two meditations may have been indebted to or share a common ancestor with the description of a meditative path that now appears to be solely preserved in the Jaina canon.

This paper will expand on this discovery by further examining the occurrences of the words *vitakka*, *viyāra/-i* as well as terms and phrases describing mental one-pointedness (*egatta*, *egaggamaṇa* etc) in the relevant texts of the early Jaina canonical collection. It is proposed that via a more thorough examination of the usage of these key terms in the Jaina canon, further light will be shed on their understanding and usage in the early Buddhist context. Finally, this paper will attempt to show the indispensability of Jaina sources for the textual study of Early Buddhist doctrine and praxis.

Dr Peter Friedlander

"Buddhist Worlds: the development of Buddhist understandings of the world"

This paper looks at the development of Buddhist conceptions of the world. I propose that there have been four broad phases in the expansion of the Buddhist understandings of the relationship between the known world and the universe. The earliest phase is found in Pali Canon texts and depicts North India as the known world situated within a universe conceived of in terms of in early Indian cosmological speculations. The next phase coincides with the expansion of Buddhist known world to include South East Asia and the North West of India. In this there is both an expansion of the known world and the new cosmological theories about the universe are incorporated from the cultures in which Buddhism was developing. The third phase I argue can be seen from the accounts by Chinese Pilgrims and how they construct their notions of the world as a known 'Asian Buddhist world' within East Asian theories of the universe. The interaction between these existing Buddhist conceptions of the world and the 19th and 20th century discovery of Buddhism by Western countries has led I argue to a fourth, distinctive, phase in Buddhist understandings of the world. Buddhist understandings of the world have now incorporated modern cosmological theories and there is no longer a distinction between Buddhist understandings of the known world and the universe. I argue that this development of understandings of the world is important as the earlier models provide a paradigm which influences how contemporary Buddhists see their tradition as a global tradition.



Biography

After living in India from 1977 to 1983 studying Hindi language and Indian culture and religion I then studied Hindi language and literature and South Asian religious traditions at The School of Oriental and African Studies in London from 1983 to 1991. Since 1996 I have been working at La Trobe University where I teach Hindi language and Buddhist studies. I am involved with Buddhism as both a practice, having sat retreats in the UK, India and Australia, and as an academic engaged in the study of Buddhist traditions. In particular I am interested in the relationship between pre-modern Buddhist traditions and understandings of the world and Buddhism in the contemporary world.

Elizabeth Guthrie

"Rebuilding Cambodian Buddhism anew: modernity at a cost or Khmer Renaissance?"

A 2004 article in *Cambodge Soir* documented the demolition of a historic Buddhist temple, or *vihara*, in Tani Village in Kampot province, and bemoaned the loss of an important set of murals painted during the 1940s (at a time when Cambodia was occupied by the Japanese). Although historic buildings like Wat Tani are protected by law, such laws are often not enforced. When the abbot of Wat Tani applied for permission to the Ministry of Religion and Cults to demolish the old *vihara* and replace it with a new building, his application was rejected because of the building's heritage status. However, the temple's congregation was determined to replace the building, which had suffered damage during the Civil War and the Khmer Rouge regime, and was no longer usable for religious ceremonies. They raised US \$200 dollars to bribe government authorities to look the other way when they pulled down the old *vihara* over one weekend. Today a new *vihara* is under construction on the site. The abbot estimates that this new building will cost at least \$130,000 dollars to build; to date he has only raised \$10,000 but he expects that overseas Khmer - people who migrated overseas after the Khmer Rouge period, and who return to Cambodia to visit their relatives and make merit - would make up the shortfall.

Wat Tani is just one of many historic Buddhist temple in Cambodia that has been demolished and rebuilt since 1989, when the PRK (People's Republic of Kampuchea) government began to lift restrictions on religious practice. This "Khmer Buddhist Renaissance" has continued under the current Royal Government of Cambodia. In this paper, I will try to put Cambodia's desire to *kosang thmei*, "rebuild anew," into historical and religious context. I will illustrate the paper with mural paintings from three Buddhist temples in Siem Reap and Phnom Penh.

Bibliography

In addition to lecturing and tutoring on Buddhism, Southeast Asian Religions and New Religious Movements at Otago, Elizabeth Guthrie has taught English as a Second Language in New Zealand and Thailand, worked for NGOs in Cambodia, and done research in Cambodia, Thailand, Laos, Burma, Arakan and Southwestern China. She holds an MA (Hons) from Otago and a PhD from Canterbury. Publications include a book on New Religious Movements in Cambodia, and articles on the relationship between Buddhism and politics, and the religious iconography of Mainland Southeast Asia. She is currently working on a project documenting contemporary mural paintings in Buddhist temples in Cambodia, and trying to learn Chinese.



Dr Chris Hartney

"Non-Standard Buddhisms in Modern Vietnam: Reaffirming Traditions or Creating New Religions?"

Many Vietnamese explain the catastrophic history of their nation in the twentieth century as the repaying of an overbearing karmic debt. This buddhistic macrohistory is also used to explain the rise of a number of religious movements in the first half of the century that seem to walk a very fine line between being independent religious groups and re-invigorations of orthodox Buddhist ideas at a time when "orthodox" Buddhism in Vietnam floundered. In this paper I will provide an examination of how the Hoa Hao and the Cao Dai movements appropriate Buddhist traditions as part of a modernizing agenda, and note how, in the development of their groups, they come to seem increasingly Buddhist despite claiming to be independent and "modern." Finally, I shall examine what this mediation between the traditional and the modern contributes to the development of the history of Buddhism in Vietnam and, to an extent, the wider implications of comprehending Buddhism's contribution to East Asia thinking and practice in during the twentieth century.

Dr John Jorgenson

"Indian and Confucian text-critical methodologies in Chinese Buddhism"

India and China separately developed methods for text-criticism, including collation and judgements on the correct version in order to create reliable texts, and etymological glossing as part of commentaries. India developed an method of exegesis on the Vedas, which probably was adapted by the Sthaviravaadins to create a methodology (netti) in their handbook, the "Petakopadesa". This book is mentioned in Kumaarajiva's "Ta Chih-tu lun". In China, the Confucians created Han-hsueh or the study of the Confucian Classics through means such as bibliography, palaeography, phonology, etymological glossing (hsun-ku) and collation scholarship (chiao-k'an), all of which overlapped with philology (hsiao-hsueh).

It is likely that these two sets of methodologies, merged or at least provided an avenue for mutual acceptance in the first commentaries on Buddhist translations into Chinese during the early fourth century, and in translations or with translators originating from Liang-chou, men such as Chu Fo-nien. Liang-chou, in the far northwest of China, preserved the orthodox Han-hsueh which was undergoing transformations elsewhere, and was a point of contact with Central Asian Buddhism.

This paper will trace some of these historical developments, and conclude by demonstrating how important it became in some aspects of Ch'an and Zen, especially as Zengaku (the systematic, scholarly study of Zen).

Bibliography

John Jorgensen, Senior Lecturer in Japanese Studies, Griffith University. MA and PhD (1990) from ANU on aspects of Ch'an Buddhism. Have written on Ch'an Buddhism, Korean Buddhism and recently on Japanese Zen.

Recent publications: entries in *Encyclopedia of Monasticism*, ed. William M. Johnston, Fitzroy Dearborn: Chicago, 2000; *Encyclopedia of Buddhism*, ed. Robert E. Buswell, Jr, Macmillan Reference, 2004; "Representing Wonch'uk" in Benjamin Penny, ed, *Religion and Biography in China and Tibet*, Curzon Press: Richmond, 2002, pp. 74-131; "Korea as a Source for the Regeneration of Chinese Buddhism," in Robert E. Buswell, Jr, ed., *Currents and Countercurrents: Korean Influences on the*



East Asian Buddhist Traditions , University of Hawaii Press: Honolulu, 2005, pp. 73-152; *Inventing Hui-neng: Hagiography and Biography in Early Ch'an*, vol. 68 Sinica Leidensia, Brill: Leiden, Boston, 2005; *The Essential Passages Directly Pointing at the Essence of the Mind by Reverend Baegun (1299-1375)* , translated by John Jorgensen and Eun-su Cho, Jogye Order Publishing: Seoul, 2005.

Currently working on ARC Grant, "Mujaku Dochu and the Linguistic Turn in Tokugawa Zen Buddhist Scholarship."

Other interests: Korean and Japanese new religious movements, heart transplant and brain death in Japan, Tokugawa Japan and Indian Studies, and the social history of early Ch'an.



Sally Mcara

"Merit-Making and Relics in a cross cultural setting"

Dana (generosity) is a paradigmatic merit-making practice throughout Buddhist Asia and the wish to generate merit is one of the main reasons behind the construction of the monumental statues and elaborate temples and stupas found almost wherever Buddhism has become established. According to teachers in one international Buddhist network (the Foundation for the Preservation of the Mahayana Tradition or FPMT), association with holy objects can purify the "karmic obscurations" in the "mindstream" that are deemed to be the root cause of all suffering, thus clearing the way for "spiritual realizations" and ultimately, enlightenment. FPMT leaders have therefore prioritised a range of projects to create holy objects at their centres around the world, including the Great Stupa currently being built near Bendigo in Victoria. This paper is based on participant-observation in a travelling exhibition of Buddhist relics destined to be placed inside this stupa. The intended audiences for this exhibit vary, but it includes FPMT members from a wide range of cultural backgrounds. My interest here is how Anglo-European FPMT members respond to and interpret the relics and the underlying ideology of merit.

Andrew McGarrity

"Between Exegete and Historian: Hermeneutic Paradigms for Studying Tibetan Reconstructions of Indian Buddhist Thought"

This paper attempts to provide an overview of recent methodological considerations of later Tibetan reconstructions of issues, analyses and controversies in the earlier Indian philosophical tradition. Of especial interest will be Tom Tillemans' 'Buddhological appropriation of Imre Lakatos' distinction between 'internal' and 'external' history in Tibetan readings of Indian material, as well as David Seyfort Rugg's observations of the 'systematic hermeneutics' at work in the transmission of ideas from India to Tibet; also examined will be related methodological insights of Ernst Steinkellner, Georges Dreyfus and Jose Ignacio Cabezon. My focus will be upon whether a wider normative paradigm may be developed from these respective approaches within which to explore the history and transmission of Buddhist ideas and the process of traditional doxographic reconstruction. This will be done with some consideration for wider poststructural trends, and an overall concern will be for competing claims for the often vexed notion of 'context' as it is conceptualised both in a traditional Buddhist setting, and in the field of Buddhist Studies.

Drasko Mitrikeski

"The Importance of Merit Accumulation for Realizing the Ultimate"

Much has been written in Western scholarship about the role of reasoning for realization of the ultimate in Nāgārjuna's works but the role of merit accumulation has rarely been discussed. Sometimes the issue is omitted due to researcher's concern with logic and consistency but often is deliberately ignored as unimportant. This is peculiar since, in *Ratnāvalī*, Nāgārjuna goes at length in explaining that the great path of enlightenment consists of merit and wisdom and, in *Catuhstava*, gives central place to generating merit through worshipping the Buddha.

This paper will take a closer look at the role of merit accumulation in *Ratnāvalī* and *Catuhstava* with focus on its significance in bridging the gap between the conventional and the ultimate and discuss the relationship of the doctrine to the one presented in his analytical works, particularly *Mūlamadhyamakakārikā*.



Dr Pankaj Mohan

The Political Significance of the Benevolent King Sutra (Renwang jing) in Early Silla

The Benevolent King Sutra, believed to be one of the three great 'nation-protecting' Sutras together with the Lotus Sutra and the Golden Light Sutra, played an important role in the process of mutual empowerment of the royalty and the sangha in the various states of East Asia. Assemblies to recite the Renwang Jing were held throughout East Asia, but it was the early Korean state of Silla that first invoked the authority of this apocryphal canon for the sacralisation of power and the authentication of its political objectives.

The paper accepts the general understanding about early Korean Buddhism that it arrogated to itself some of the functions of Shamanism, and that Buddhism and state mutually interpenetrated and forged a commonality of interest. However, my study also constitutes a critique of the paradigm of understanding the history of Korean Buddhism within the framework of a 'nation protecting' tradition. It reveals the areas of asymmetry and tension that were generated at the intersection of the two autonomous forces, kingship and religion, and argues that the sutra's legitimation of the secular goals of the royalty was not absolute. It invested the ruling monarchs with the symbolism of cakravartin and Bodhisattva, but it also repudiated state interference in monastic order and admonished monarchs against establishing institutions to control monastic activities. By looking at these issues closely the paper intends to provide a nuanced understanding of the character of Silla Buddhism in its formative phase.

Bibliography

Dr Pankaj Mohan studied East Asian languages and history, initially at Jawaharlal Nehru University, New Delhi, and subsequently at Seoul National University, Peking University and the Australian National University from where he received his PhD in East Asian Studies. He is currently a lecturer in Korean/Asian Studies at the University of Sydney. His two forthcoming monographs are 'Buddhism and Kingship in Early Korea' and "Korea and India: Early Buddhist Linkages and Modern Cultural Interactions".



Dr Peter Oldmeadow and Lee Chilton

"Modern scholars and tradition on the place of the absolute in Yogācāra Buddhism"

This paper focusses on Louis de La Vallée Poussin and Theodore Stcherbatsky, two great early 20th century Buddhologists. The two scholars envisaged Buddhism differently: La Vallée Poussin, a Belgian Catholic, understood Buddhism primarily as "religion" and saw philosophic method and logical enquiry as ultimately subsumed in the religious experience of salvation; Stcherbatsky, coming from the Russian school, which had direct contact with Tibetan Buddhist scholasticism, saw Buddhism primarily as "philosophy" and emphasized critical enquiry and logical consistency. The respective approaches of the two scholars resulted in a protracted debate concerning the nature of the absolute and salvation in Buddhism. One area of this debate, the debate about nirvāṇa, is relatively well known; less well known is their disagreement about the place of the absolute in Yogācāra Buddhism and their assessment of that tradition. Central issues in this were the relation of Yogācāra and Madhyamaka, whether early Yogācāra could be characterised as absolute idealism, and how nihilism can be avoided in the tradition. After exploring these issues and how the respective orientations of the two scholars led them to certain interpretations (and revisions) the paper will reflect on the diversity of interpretations in Tibetan Buddhist doxography and modern scholarship and how differences found in these can be related to differences in the approach of these two great European scholars.

Dr Doug Osto

"Proto-Tantric Elements in The *Gaṇḍavyūha-sūtra*"

The expansive Gaṇḍavyūha, although a Māhāyana sūtra, contains a number of elements that suggest the beginnings of the 'tantric' phase in Indian Māhāyana Buddhism. In particular, the sūtra contains four components worthy of note:

1. a soteriology based on absolute faith in the spiritual guides (*kaḷyāṇamitra*), foreshadowing tantric guru-worship (we see clear examples of this in Mañjuśrī's statements to Sudhana about worshipping the guides as a means to obtain omniscience (Vaidya 1960: 46.12-15), and also in Sudhana's visits with the Brahman Jayoṣmāyatana (90-95), King Anala (120-123) and the boy and girl, Śrīsaṃbhava and Śrīmatī (363.19-25) where he is told not to doubt the instructions of the spiritual guides);
2. elaborate scenes detailing what can best be understood as *maṇḍalas*, particularly in the Nidāna (1-35) and Sudhana's encounters with the Night Goddesses (171-284);
3. the veneration of Night Goddesses evocative of later Ḍākiṇī worship;
4. and the strong insinuation of sexual yoga when Sudhana meets the courtesan Vasumitra (155).

After examining each aspect in some detail, I discuss the implications of these 'proto-tantric' elements for developing a relative chronology and a set of relations among Māhāyana sūtras (Silk 2002).

Bibliography

Doug Osto spent the first nineteen years of his life in the woods of Redding, Connecticut, USA; where, since his teen years, he developed a keen interest in Asian religions and philosophies. After completing a BA in Religious Studies from Grinnell College in Grinnell, Iowa (1991), he studied Buddhist philosophy, ethics and Pāli language at Peradeniya University while on a Fulbright Scholarship to Sri Lanka. Continuing his studies of Buddhism and Asian languages in the United States, Doug completed a Master of Theological Studies degree from Harvard University (1995) and a MA in Asian Languages and



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Professor Adrian Snodgrass

"A Chinese Puzzle: How to Translate the Dharma"?

By reference to hermeneutical analyses of the processes of translation and the etymologies of Chinese characters, this paper examines the changes that take place when the Dharma is rendered from Sanskrit into Chinese. Taking the Heart Sutra as a focus it shows how fundamental concepts, such as emptiness, become changed in the process.

Bibliography

Adrian Snodgrass is Adjunct Professor in the Centre for Cultural Studies at the University of Western Sydney and Research Associate with the Faculty of Architecture at The University of Sydney

Dr Brendon Stewart

"I have to be careful when I say that Buddhism means this of that to me."

At the University of Western Sydney Dr. Brendon Stewart teaches in the masters program in Analytical Psychology. The teaching unit Buddhist Practice and Analytical Psychology explores the relationship between Buddhism, an ancient religious practice and analytical psychology, a 20th century psychological theory.

Buddhism counsels us to realize that there is a means by which people can work with their suffering. But a fundamental complication in Buddhist philosophy, a complication especially confounding for many people who seek a personal salvation is that Dukkha rises endlessly. No sooner does one calm one's suffering Self than one enters into suffering once again. Paradoxical indeed! So the realization necessary in understanding suffering is to note that it is endless. There is no permanent state of grace. This seems to demand an imaginative step into another way of understanding existence.

Many of the students, newcomers to any serious study of Buddhist ideas tend to think of Western psychology as encouraging a strong ego devised individual and doubt the notion of One Mind or interconnectedness. In contrast they may consider Eastern philosophy (read Buddhism) as underrating the world of consciousness.

Nonetheless there is a growing interest in Buddhist ideas especially those that describe and advocate mindfulness and meditation. Even the Australian Psychological Society offer workshops on how a practitioner might bring these skills into their professional practice.