



AABBS

Australasian Association of Buddhist Studies

2009 Conference

Buddhist Studies: Australasian Contributions

University of Sydney
School of Languages and Cultures

The Refectory, Main Quadrangle
10th & 11th December

AABBS presents a multidisciplinary forum for the academic discussion of research on Buddhism.

Contributions are welcome from all academic perspectives. Abstracts under consideration include textual studies, history, sociology, religious studies, cultural studies, psychology, music, performance, and art history.

Post graduates are particularly welcome.

www.buddhiststudies.org.au



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Buddhist Studies: Australasian Contributions

The Executive Committee of the Australasian Association of Buddhist Studies (AABS) welcomes participants to this, our fourth annual conference. As previously, the purpose of this conference is to provide a forum where scholars in Buddhist studies from the Australasian region will have an opportunity to familiarize themselves with the research of others working in the field and to present their current research for critical comment. This event also enables scholars, students, and interested individuals from this truly huge geographical region to form new connections and renew old ones. In short, the AABS conferences function to foster and promote Buddhist Studies in our region.

The previous AABS conferences, which were held in 2005, 2006, and 2007, were well attended and saw many interesting, quality papers being presented, a testament to the increasingly healthy state of Buddhist Studies in our neighbourhood. This year's conference promises to be as interesting, with papers dealing with topics as diverse as Yogācāra and Madhyamaka thought, Buddhist practice in Australia, Nāgārjuna's Dharmadhātustotra, meditative practices, and story of the bodhisattva Sadāprarudita ("Ever-weeping") in the Aṣṭasāhasrikā Prajñāpāramitā Sūtra. We are particularly pleased to see a strong representation of post-graduates at this year's conference, proof that the next generation is being trained in our institutions. It is also pleasing to see several monastics among the presenters.

Finally, we are fortunate and delighted to have two internationally renowned scholars present the key-note addresses. They are Professor Adrian Snodgrass, the President of the AABS, whose paper is entitled "Multiple Arms, Multiple Eyes, Multiple Heads, Multiple Rationalities," and Professor Geoffrey Samuel (Cardiff University), who will speak on "Buddhism and a Sustainable World: Some Reflections."



AABS Executive and Conference Organization

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Shinen Wong



Registration and Conference Information

Conference Venue

The University of Sydney was established in 1850 and is the oldest university in Australia. The Refectory is situated in the Main Quadrangle 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.

Please see the map of the Sydney University main campus included in these papers.

Registration desk

The Registration Desk is situated in the ante room of The Refectory in the Main Quadrangle. This desk will be open from 8.00 am on Thursday and from 8.30 am Friday.

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

Conference Dinners will be held on both Thursday 11th and Friday 12th from 7.30 pm in Glebe Point Rd. 10 minutes walk from conference venue. Details of conference dinners will be available upon registration.

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 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 a 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, Wentworth 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. The shopping centre on Broadway (Bay Street) is also a very short walk from the University.

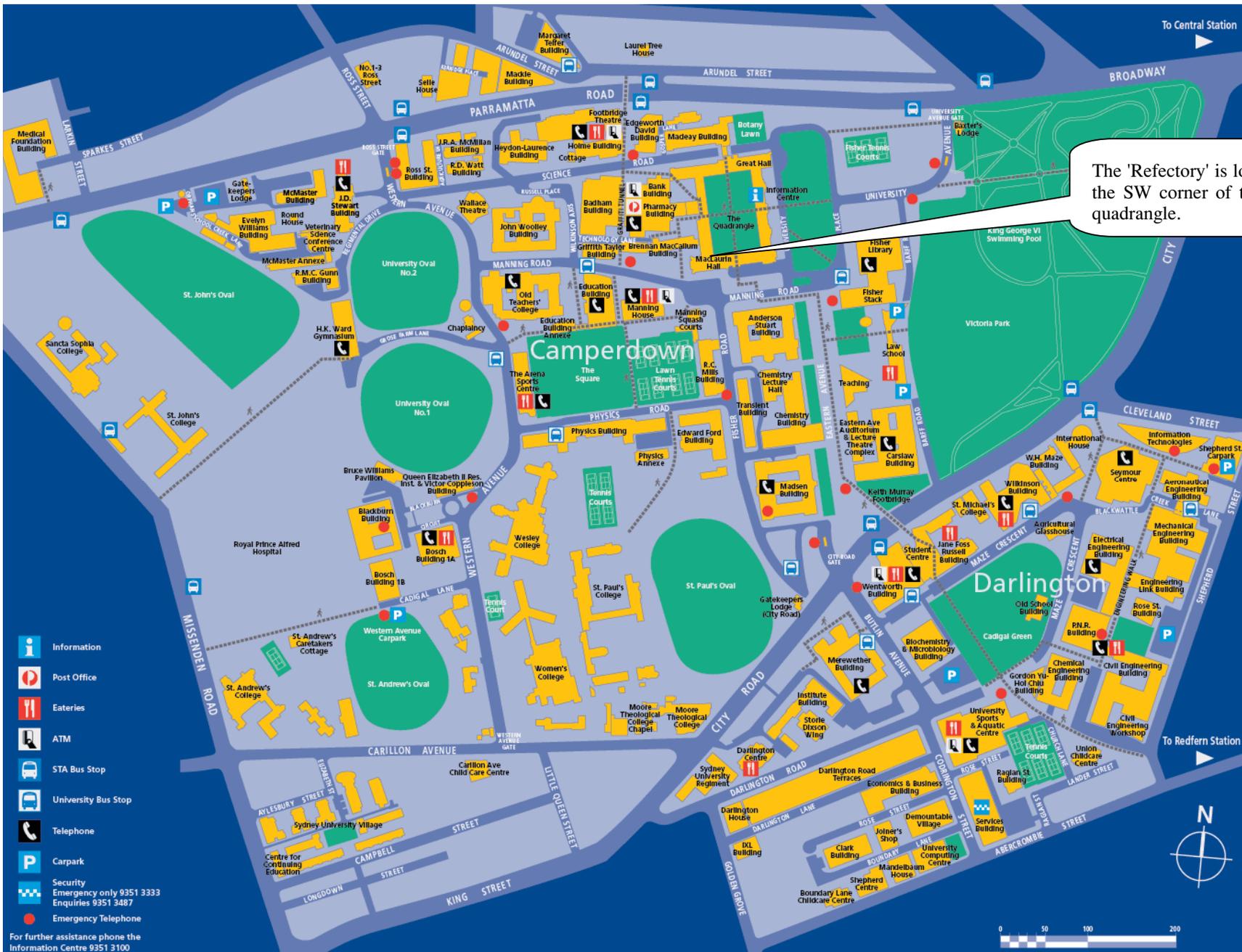
Emergencies

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



The 'Refractory' is located in the SW corner of the main quadrangle.

For further assistance phone the Information Centre 9351 3100



Conference Schedule

Thursday		
8.00-9.00	Registration	Coffee/tea and light refreshments will be available
9.00-9.15	Welcome	Conference Chair - Dr Drasko Mitrikeski Postgraduate Awards
9.15-10.15	Keynote Address	Professor Adrian Snodgrass
10.15-10.30	Morning Break	Coffee/tea and light refreshments will be available
10.30-12.00	Session – Transmission of Buddhism	Dr Mark Allon Dr John Jorgenson Dr Judith Snodgrass
12.00-1.00	Lunch	Vegetarian options will be available
1.00-2.30	Session – Buddhist Philosophy	Dr Andrew McGarrity Peter Jilks Paul Brownell
2.30-2.40	Afternoon Break	Coffee/tea and light refreshments will be available
2.40-4.10	Session - Buddhism in the West	Dr Brendon Stewart Meredith Hughes Dr Glenys Eddy
4.10-4.30	Afternoon Break	Coffee/tea and light refreshments will be available
4.30-6.30	Session – Buddhist Philosophy 2	Dr Douglas Osto Dr Edward Crangle Dr Peter Oldmeadow Iain Sinclair
7.00 -	Conference Dinner	
Friday		
8.30-9.15	Registration	Coffee/tea and light refreshments will be available
9.15-10.15	Keynote Address	Professor Geoffrey Samuel
10.15-10.30	Morning Break	Coffee/tea and light refreshments will be available
10.30-12.00	Session - Text and function	Dr Drasko Mitrikeski Chang Tzu Shi Chris Clark
12.00-1.00	Lunch	Vegetarian options will be available
1.00-2.30	Session - Buddhism in Australia	Trevor Robertson Gesar Temur Bhante Sujato
2.30-2.40	Afternoon Break	Coffee/tea and light refreshments will be available
2.40-4.10	Session - Buddhism in Practice	Clarke Scott Ruth Gamble Dr Peter Friedlander
4.10-4.30	Afternoon Break	Coffee/tea and light refreshments will be available
4.30-5.30	Session - Buddhism in Practice 2	Dr Malcolm Voyce James Stewart
5.30-6.30	AABS AGM	AABS AGM
7.00 -	Conference Dinner	



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 to erode your presentation time. Each presenter has 30 minutes, which includes 5-10 minutes for questions. Papers should therefore be approx. 20 minutes long (25 minutes at maximum). Participants who wish to move about during sessions may do so during question time but please be considerate of presenters and recognise that conversations immediately outside the conference room may disturb those inside.

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

Equipment provided

The room is fully equipped with computer and audio visual facilities, including data projection, and overhead camera. The system is compatible with both PC and Macintosh. Please liaise with conference staff BEFORE your panel commences to familiarize yourself with the system. The simplest, quickest and most reliable way to use a Powerpoint presentation is to have it mounted on the desktop in advance. If you could provide a file before the conference we will do this for you. Assistance will be available.

Advice for Session Chairpersons

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

0-20 minutes in: first paper.

20-30 minutes in: first paper questions

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 presenters stopping to adjust the technology needed for their presentations. It is the responsibility of the presenter 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.



Keynote Speakers

Adrian Snodgrass

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.

Multiple Arms, Multiple Eyes, Multiple Heads, Multiple Rationalities.

Recent books by prominent Buddhist scholars aim to repudiate the misconception that Buddhism is compatible with Western science, philosophy, logic and modernity. The discussion usually proceeds by reference to written texts deemed to resemble in some way Western philosophy. This approach locates the debate in an arena dominated by Western pre-assumptions. It ignores the elements of Buddhism that many practising Buddhists consider primary: myth, ritual, faith, what happens after death. That is, this approach ignores the religious aspects of Buddhism. This presentation focuses on the 'Other' Buddhism, the embarrassing Buddhism. By analysing a single iconographic image, that of Avalokitesvara with a thousand hands and a thousand eyes, it attempts an anamnesia, a reminder that if we are to render Buddhism rational, the notion of 'different rationalities' needs to be stretched till it snaps.

Geoffrey Samuel

Geoffrey Samuel is currently a Professor in the School of Religious and Theological Studies at Cardiff University. Professor Samuel has had a long association with Australian universities, having previously worked in sociology at Newcastle University and over semester two next year he will be holding the position of Visiting Professor in Buddhist Studies at the University of Sydney.

Buddhism and a Sustainable World: Some Reflections

There is no doubt that Buddhist thought, above all through its stress on the mutual dependence of all phenomena, contains resources that have been important for those working towards a more ecologically aware and sustainable way of life. The works of Buddhist-inspired writers such as Joanna Macy and Gary Snyder have helped create and shape the new ecological consciousness.

But these thinkers are essentially engaged in creating a new and contemporary Buddhism. Historically, Buddhist literature had relatively little explicit concern with environmental awareness, protection or sustainability.

In this keynote address, I examine some of the writing in this area, but suggest that the actual practice of Buddhist societies, particularly in Tibet and the Himalayas, often did engage quite deeply, if at a less explicit level, with environmental and ecological issues. I suggest that these societies have useful lessons for us today in the search for a sustainable world.



Presenters

Mark Allon

Mahāyāna in Gandhāra

This paper will introduce recently discovered evidence from inscriptions and manuscripts of a Mahāyāna presence in Gandhāra (eastern Afghanistan and northern Pakistan) at a relatively early period, that is, in and around the first three centuries of the Common Era and discuss the significance of these discoveries for the study of early Mahāyāna in general and Gandhāra in particular.

Paul Brownell

Defining and Understanding Hermeneutics in the Yogācāra Text *dbus dang mtha' rnam par 'byed pa kyī 'grel ba* (The Commentary on Differentiating the Middle from the Extremes)

This paper will discuss the hermeneutics outlined in this seminal Yogācāra text, root verses by Maitreya and commentary by Vasubandhu. In particular, it will address the concept of a soteriological hermeneutic. For a vast number of reasons, Buddhist scholarship in its endeavour to gain legitimacy in the eyes of Western philosophers, has tended to marginalise the soteriological aspects of Buddhism, especially in Yogācāra Buddhism. Through an analysis of this important work, this paper will illustrate the significance of the role played by soteriology in Buddhist intellectual thought, and analyse the reasons why this concept is not included in most discourses on Buddhist philosophy.

Chris Clark

Buddhaghosa as depicted in the *Buddhaghosuppatti*

Buddhaghosa is unquestionably one of the best known figures of Theravāda Buddhism. He is attributed with compiling many of the commentaries (*aṭṭhakathās*) and composing the highly influential meditation text, the *Visuddhimagga*. However the way in which he is depicted in Pāli hagiographies has not been the subject of much research. This paper will analyse the *Buddhaghosuppatti*, or the “arising of Buddhaghosa”, thought to be composed in 15th century Burma by a monk named Mahāmaṅgala. Reference will also be made to an earlier account of Buddhaghosa’s life found in the second part of the *Mahāvamsa*, the *Cūlavamsa*. I wish to analyse how these texts portray Buddhaghosa’s character and will draw attention to the literary techniques employed to facilitate this portrayal. Consideration will be given to how the likely social structures within which Mahāmaṅgala lived may have influenced this text.



Eddie Crangle

Buddhism and the Construction of the Enemy

Research of the psychologist Witkin demonstrates that we prefer two main styles of thinking, in a continuum of cognition. The pluralist cognitive style places a primary emphasis on differences. The globalist cognitive style emphasises identity. Some cognisers prefer a synthesis of both styles. The dynamics of preferred cognitive styles works across both institutions and religious traditions.

Familial, social and cultural consensus structures reality a certain way. Thus, individuals, institutions and other groups promote and reinforce sophisticated forms of discrimination that produces and reinforces 'self' over against 'other.' Here, strict preference of one particular cognitive style can lead to perception of 'the other' as 'the enemy.' That is, the movement of perceived pluralism to its extreme tends to radicalise the 'self' and the 'other,' whereby the 'other' becomes perceived and demonised as the 'enemy.'

The dynamics of preferred cognitive styles can be applied to Buddhist meditation. In its own way, Buddhist contemplative praxis, through a convenient marriage of intellectual and intuitive knowledge, thus aims to reconnect consciously with the primordial ground or emptiness (*śūnyatā*), i.e. the void potential that produces the plurality of all things in existence.

Buddhist contemplative practices involve a synthesis of both cognitive styles that lead to a revision of the notion of 'self' wherein there is a conflation of 'one' and 'many.' When thinking stops, and the constructed boundary of 'inner' and 'outer' is known as invalid, the contemplative eventually penetrates through to the central realisation that one derives from emptiness, while being the universe itself. Thereby arises the opportunity to engender great compassion.

From this, the meditator knows fully that the so-called 'other' or 'enemy' is an erroneous perception with profound implications. In this way, familiar scenes and situations are transformed in the most positive way.

Glenys Eddy

Methodology and Meditative Experience: Evaluating My Experience of the Hindrances as an Interpretive Tool for Vipassana Field Research

The academic study of religious experience has always attracted strong criticism. Notable among its critics, Robert Sharf and Thomas Tweed maintain that the correct subject matter of Religion Studies is not mental states or personal experiences inaccessible to researchers, but rather narratives, artifacts, and practices. However, contemporary forms of Buddhist practice popular in the West such as Vipassana and Zen, by emphasizing the experiential, highlight the need for methodology appropriate to the study of the nature of meditative experience in these contemplative settings. The data I collected during fieldwork, conducted between 2003 and 2005, at the Blue Mountains Insight Meditation Centre in Medlow Bath NSW, highlights the role of experiential learning in practitioners' religious socialization and commitment to the Buddhist path.



This paper examines the methodological issues involved in using one's own meditation experience as an interpretive tool for understanding that of others. In order to do this, I reflect upon my experience of learning to identify and work with the hindrances, outlined in the Satipatthana Sutta as five mental states that hinder the meditator's development of mindfulness. This was a significant step for me in understanding both the effectiveness of Vipassana as a self-transformative technique, and in understanding the application of doctrine as a guide for practice. However, this experience was not shared by any of my interview respondents, who instead considered the experiential understanding of dukkha, "suffering", and anicca, "impermanence" to be more significant in their engagement with the Buddhist path. By outlining the usefulness and the limitations of my own experience as an interpretive tool, I demonstrate the researcher's reflexive need to locate and interpret their own experience in the context of their fieldwork data.

Peter Friedlander

Surati and nirati: mindfulness and awareness

In Kabīr verses *surati* and *nirati* are a key pair of terms which relate to two states of consciousness. However, the meanings of the terms were widely discussed, and continuously re-interpreted, during the twentieth century. In this paper I will trace some of the major steps in the evolution of these understandings in order to show how the interpretation of the terms consistently reflected what the authors wanted to see in the terms. I will also demonstrate that considering these terms in relation to the related Buddhist term of mindfulness, *sati*, makes it possible to see meanings in the terms which were missed by all their Hindu interpreters.

Ruth Gamble

Dancing with the Censor: Dondrub Gyal on Buddhism

Dondrub Gyal [don sgrub rgyal 19 – 1985] is often described as "the father of modern Tibetan literature". He was at the forefront of a movement to reclaim and reform Tibetan literature after the excesses of the Cultural Revolution. This reclamation was a delicate act; the ruling Chinese Communist Party was still very suspicious of Tibetan as the language of both "splittists" and "old brains" [glad ba snying pa], and this meant that all published writing in Tibetan was carefully monitored for subversive elements. Dondrub Gyal, like many artists working within this regime, used several techniques to subvert this monitoring of subversive elements: he punned, satirized and was sometimes so obvious with his criticism that he hid his meaning in plain sight.

Yet, despite this critique of the ruling regime Dondrub Gyal did not seek a return to the old Tibet either. Indeed he was very critical of the old regime, and of what he saw as "blind faith". In works such as *Tulku, A Narrow Path* and his most famous poem *Waterfall of Youth*, he called for a re-assessment of Tibet's Buddhist heritage, enraging many conservative critics - many of whom dismissed his work as anti-Buddhist - while at the same time amassing a new generation of fans and imitators who read his work as a call to reform. In this paper I will examine these three works attitude to Buddhism, asking whether Dondrub Gyal which parts of Dondrub Gyal's work were an attempt to bypass the censor, which parts were a call for the re-form of Tibetan Buddhism, and which parts, if any, are truly "anti-Buddhist."



Meredith Hughes

Concepts and Practices of Disruption and Interrogation in Contemporary Art and Indo Tibetan Buddhism, A Practice Based Enquiry

'MY VOWS', was made in France by Annette Messager in 1988. It is a compelling object for numerous reasons; the social and political context from which it emerged, the materials from which it is made, their complex configuration and, not least of all, the impact of the work when viewed in a gallery context. Commentary that surrounds the work has tended to locate it temporally and politically in the tumultuous context of the post 60's student riots in France and theoretically it has been connected with ideas from feminism and post modernism.

These accounts of the work come from the decade following its inception. Although 'My Vows' continues to be exhibited periodically in contexts different to those surrounding its beginnings, it is commonly exhibited within cues that establish its relevance within the referents of these theoretical frameworks.

My own encounter with the work however, initially in reproductions and then with the actual work, has not reflected available commentaries. My own reading was immediately connected to a range of ideas from Indo Tibetan Buddhism that I have become increasingly engaged with over the past seven years or so. The commentaries I have mentioned that I have met with via the art education environments I have occupied in roughly the same time frame (seven years), make sense intellectually and artistically. I have however, continued to be left with questions about why, in understanding this particular work, Indo Tibetan Buddhism has resonated more powerfully, conceptually and experientially.

These questions have offered an opportunity to unpack aspects of coming to know this work via the frameworks and sensibilities that have shaped my experience as a viewer.

They therefore have inevitably required me to consider the influence of Indo Tibetan Buddhist ideas in contemporary cultural life alongside considerations informed by the arts.

Such considerations have driven an investigation where I have considered alternative paradigms that have shaped conceptions of the subjective and that have therefore informed my reading of the work. These paradigms consist mainly of aspects of the trajectory of Western intellectual thought that has shaped contemporary theory and of Indo Tibetan Buddhist senses of the subjective that are available to me in a contemporary context. Although different in intention, scope and context and therefore generative of different possibilities in reading 'My Vows', some illuminating similarities between the Western intellectual tradition and this tradition of Buddhism have emerged. These concern the functions of disruption and interrogation in Indo Tibetan Buddhist ideas and practices and contemporary art.

In this presentation I will discuss the disruptive and interrogative tendencies of these two fields of thought and practice that have emerged in my research. My presentation will include images of the work 'My Vows' and images of my own studio work that has fuelled the development of research questions.



Peter Jilks

A Development in the Notion of Irreversibility (avaivartika) on the Bodhisattva Path

I will show how exegesis on irreversible bodhisattvas gradually became more and more complicated and of less and less practical significance because of a major development in Mahāyāna soteriological theory.

I will argue that prior to Dharmakīrti, Buddhist soteriology was strongly shaped by the belief that an effect could be inferred on the basis of a cause. Thus, if it could be established that a bodhisattva had gained a certain realisation (e.g. anupattidharmakakṣānti) then his progress toward enlightenment was guaranteed since such a realisation was a key cause for the attainment of Buddhahood. It was not something that could lead to the nirvāṇa of a śrāvaka or pratyekabuddha. However, once Dharmakīrti had established that only causes could be inferred from effects, and not vice-versa, the whole treatment of irreversibility changed. Later commentators such as Haribhadra and Ratnākaraśānti concerned themselves not so much with exoteric meaning of the Buddha's teaching on irreversible bodhisattvas, but instead used their commentaries on it as an opportunity to assert the views of their own particular philosophical systems.

In short, I aim to show that although an early Buddhist truth claim concerning the path was negated by a development in epistemology, later commentators were nevertheless able to use the earlier material as a basis that supported and validated a more developed and systematised soteriological theory.

John Jorgenson

Colloquial Chinese and the problem of the accurate transmission of Chan Buddhism into Korea, Japan and Vietnam

Unlike other East Asian Buddhists, Chan monks used much colloquial Chinese to represent dialogues between masters and pupils. These dialogues came to be used to spark enlightenment in readers. But as time passed even Chinese Chan monks often failed to understand the colloquial, slang and dialect of earlier times. Yet the need for accurate representation became more crucial as gong'an and huatou were made core techniques in Chan. However, attempts were made to standardise the language in the Chan koine of the Song dynasty with the editing of the Jingde chuandenglu by a court academician in 1104.

The dominance of kanhua Chan of Dahui Zonggao (1089-1163) and its use of the huatou created even more stress on exact soteriological or "live language." This dominance occurred around the time Chan was introduced into Japan and Vietnam, posing even greater difficulties for non-native speakers of Chinese. Chan was introduced earlier into Korea, but there were few traces of the Chan colloquial there until the time of Chinul, who adopted kanhua Chan after he read Zonggao's works in 1197. While the records for Vietnam are sparse, it seems imitations of incidents in the Jingde chuandenglu began almost immediately after 1104, and kanhua Chan was first introduced in the 13th century. Early attempts to introduce Chan into Japan were abortive, partly because Japanese could not read the colloquial. Eisai (1141-1215) and Dogen (1200-1235), the Chan founders in Japan, also used the Chinese colloquial sparingly. It was only after many Japanese monks studied Chan in China and Chinese masters came to Japan that the colloquial was widely used, but even then many problems emerged.

Study of this colloquial, rather than just lineages and thought, tells us much about the differences and commonalities of Chan in China, Korea, Vietnam and Japan.



Andrew McGarrity

The Logic of Omniscience: A Madhyamaka Buddhist Argument for Realising the Emptiness of All Things

Within the religious and philosophical milieu of Classical India, the claim for the personal authority of the Buddha was, unsurprisingly, central to how Buddhist thinkers defined themselves against their 'Hindu' opponents. Fundamental for this claim was the assumption of the Buddha's omniscience. While this would seem to be a matter of faith which falls outside the domain of rational enquiry, this paper examines how Buddhist thinkers of the Madhyamaka school did indeed attempt to mount a logical defence of one aspect of omniscience. Specifically, I examine the Madhyamaka claim that seeing the emptiness of one thing is tantamount to seeing the emptiness of all things. For Mādhyamikas, all things are said to be, in the final analysis, empty of inherent nature, hence, the Buddha's omniscient insight into the nature of all things is said to be precisely the realization of universal emptiness. This insight into the nature of all things is held to occur, for a Buddha, in precisely the direct insight of the nature of just one thing, hence the nature of all things is said to be seen in a single instant. My paper will examine the contours of how this claim is defended in a philosophical setting, and how this defence draws upon highly sophisticated theories of negation, particulars and universals. What is especially of interest is the way that Buddhist thinkers refuse to abandon rational enquiry altogether even within this context of what appears to be an unverifiable faith-claim. It will thus be argued that this specific argument for omniscience, particularly in the light of the analysis it inspired, provides an insight into how the Buddhist tradition envisaged the relation between mystical insight and philosophical reasoning.

Drasko Mitrikeski

Dharmadhatustotra: Nagarjuna's revolutionary corrective to his doctrine of emptiness

This project aims to develop the most comprehensive study of Dharmadhatustotra, Nagarjuna's revolutionary corrective to his doctrine of emptiness, including the study of all existing canonical commentaries and the influence that the text has had to the present day. In doing so, the project will also uncover a vital but unexamined stream in the history of Buddhism, essential for understanding the contestations within the Tibetan Buddhist groups. The specific objectives of the project are:

- To provide a critical edition and translation of the only existing Sanskrit manuscript of the Dharmadhatustotra,
- To examine the doctrinal, religious and social consequences of the new doctrine introduced in the Dharmadhatustotra for Nagarjuna's opus as a whole and for the Buddhism of his time and place,
- To provide an edition and translation of all existing canonical commentaries of the hymn in order to understand the influence of this work on the subsequent Buddhist traditions,
- To produce a comparative study of all commentaries in order to determine how the text was historically understood and used,
- In light of the results collected, to produce an extensive critical discussion on the role of the commentator both of the traditional Buddhist exegete and of the modern Western scholar,
- To contribute to living Buddhism by providing a balanced view of the range of interpretations of the pivotal text, considered by many Tibetan schools to contain Nagarjuna's final philosophical position but virtually neglected by the academic audience.



Peter Oldmeadow

Approaching the problem of dualism in Buddhism through Martin Heidegger

This paper examines the approach of the German philosopher Martin Heidegger (1889 – 1976) to the problem of dualism and explores the usefulness of his approach to the study of dualism in Buddhism. Heidegger was operating within a Western philosophical tradition and his focus was on Western metaphysics and its implications. His critique of the Western philosophical tradition however provides a clearing in which important aspects of other traditions and cultures may come to light. This is particularly so in the case of Buddhism, with which his work has an obvious affinity. Analysis of the problem of dualism finds its clearest expression in Buddhism in the Yogacara school of Mahayana Buddhism, which analyses the human predicament and our entanglement in the cycle of ongoing unsatisfactoriness in terms of subject object duality. Heidegger, for his part, sees the dualist orientation in the Western metaphysical tradition as fundamentally distorting and a cause of cultural and personal alienation. In attempting a deconstruction of the dominant epistemological and metaphysical stance of the Western tradition Heidegger hoped that the grip of the modern Western way of ‘enframing’ reality might be loosened and new attunement to Being might occur. This, in turn, may open up new ways of understanding other worlds.

Doug Osto

A Comparative Look at Classical Sāṃkhya and Theravāda Buddhism

In most modern exegeses, Classical Sāṃkhya has been described as a Hindu darśana based on a fundamental dualism between a plurality of selves (puruṣas) and the material world (prakṛti). Theravāda Buddhism, on the other hand, has often been described as a system based on the radically different position of no-self (anattā). However, recent research has called into question many of the assumptions behind our current understanding of Classical Sāṃkhya. Based on some recent studies, I shall argue that it is inappropriate to translate puruṣa as ‘self’ or ‘soul’, or prakṛti as ‘materiality’. Through close reading of key verses in the Sāṃkhyakārikā, I argue that puruṣas are best understood as impersonal and unconditioned monads, which make both subjectivity and liberation possible. Moreover, following Burley’s (2006) analysis, I apply a phenomenological interpretation of prakṛti and view the 25 tattvas not as matter, but as establishing the necessary conditions for experience. Based on this new interpretation, I am able to demonstrate several points of contact between Classical Sāṃkhya and the Theravāda such as: both systems assert an unconditioned reality (puruṣa, nibbāna), beyond the realm of conditionality (prakṛti, saṃsāra); both systems employ numeric schemas (25 tattvas, 5 khandhas) in order to provide an exhaustive list of the conditions necessary for any experience to occur; and both systems maintain that liberation can be attained through recognising all aspects of phenomenal reality as ‘not self’. Thus I conclude that, while Sāṃkhya and the Theravāda often employ different vocabulary, their renunciate soteriologies both function to achieve the same aim: to escape from suffering through the radical renunciation of experience.



Trevor Robertson

Trends and Development in Theravāda Buddhism in Australia

Buddhism has enjoyed a remarkable history of successful adaptation to cultures quite alien from that of its birthplace, India; such as China, Japan and Korea, for example.

In more recent times, this philosophy has begun to take root in the nation-states of the West, including Australia.

In my PhD thesis I am exploring one of Buddhism's traditions, Theravāda, as it attempts to find its place in Australia, where Mahāyāna, especially Zen and Tibetan traditions, appears to be attracting far greater numbers of converts. I have chosen, however, not to exclude some analysis of the Mahāyāna traditions because, unlike many traditional Buddhist countries where just one tradition arose to prominence, we are seeing all Buddhist traditions take root and each is bound to exert some influence on the other.

In this paper I want to focus on some of the challenges that Buddhism generally, and Theravāda in particular, faces in its quest to find a home in Australia in the twenty first century.

These challenges include the role of women in the conservative Theravāda tradition, Buddhism and science; what unites and divides the traditions; some of the trends likely to develop within Theravāda, and a review of some of the more trenchant criticisms of the tradition.

Iain Sinclair

To Make or Not make Maṇḍalas: Buddhist Controversies on the Value of Rituals

By the eighth century, the making of maṇḍalas had become firmly established in the repertoire of Buddhist ritual. However, its effectiveness was called into question during this period from two sides: by theorists who denied that it could completely replace the self-cultivation practices of the Mahāyāna, on the one hand; and on the other, by adherents of a new radical current in the Vajrayāna, formed under the influence of Śaivism, who sought to transcend ritual obligations altogether. This paper will briefly discuss these debates and their eventual resolution, of sorts, in the eleventh-century work of Advayavajra.

Clarke Scott

Madhyamaka Constructionism: Establishing the Unreal

Given the Buddha's claim of Anātman is it possible to posit persons, existing as relative phenomena within the framework of a kind of interdependent dynamic system? I do just this by arguing that what is being rejected by the doctrine of anātman is not the existence of persons, but rather the existence of (1) a non-fabricated objective agent of experience, (2) any notion of an invariant or invariable property of any kind, at any level of discourse which *is* the self or is acting *as* a self, and (3) intrinsic identity at any level. I will suggest that from within the framework of conventional discourse, persons are merely epiphenomenal and this scheme leaves intact functional first-person experience that resolves the tension between the seemingly contradictory thesis of no-self and the givenness of first person experience.



Judith Snodgrass

The Young East: Buddhism, Colonialism, and Asian Modernity in the Japanese Empire

A brief introduction to new research on pan-Asian Buddhist reform in the early twentieth century, focussing on the Young East Society (formed in Tokyo in 1925) and its contribution to the various movements of Buddhist led social reform and Asian modernity that were under way in Asia at this time. Donald Lopez's groundbreaking study of modern (global) Buddhism encompassed Asian movements, but its emphasis was on Western initiatives. While these are undeniably an important aspect of the history, my recent study of the Young East Society (Snodgrass, 2009) shows a very strong intra-Asian activity in the formation of modern Buddhism. Its founders, Sakurai Gicho, Takakusu Junjiro, and Watanabe Kaigyoku, all had well established and long standing links with academics and nationalist leaders in India and other parts of Asia (and the West). The very name of the association is intriguingly resonant with the journal founded by Mohandas K. Gandhi to air his political thought (Young India, 1919-1932). The Tokyo based organization's journal, Young East, similarly provided a forum for the discussion and dissemination of the ideals of this new, socially engaged and humanitarian Buddhist movement. It brought leaders of various the Buddhist reform movements that had begun in various parts of Asia to Tokyo, then the model of Asian modernity. It was instrumental in the formation of the Tokyo World's Buddhist League which aimed to 'serve as a connecting link between the various Buddhist movements of the world', a forerunner of current global Buddhist movements. However, the years of the Young East's publication coincided with the expansion of Japan's colonial empire. How were these interactions that began through shared ideals of social reform and Asian heritage inflected by Japanese imperial expansion? To what extent and in what ways was Buddhism implicated in Japan's military expansion into these areas?

Brendon Stewart

The Koan of the Clone

The bones of our late master still exist, and so with these words from Tao Wu's discussion on Condolences we have some explanation that suggests that those we love are never lost. There is something very comforting in these words, reassuring even as we each face our own mortality.

As a Zen student I am cautioned often enough to leave the mind's road, still it remains an intriguing and fascinating thoroughfare. So, for example the koan 'what did your face look like before your parents were born?' appears to offer itself as a nonsensical question, and yet at the same time it may inspire one to search for a substantive foothold into the nature of existence. In Susan Murphy's book "Upside down Zen" she says of a Koan that (from the Japanese) it means a 'public case' whereby there is an opportunity to engage in an exchange of understanding with the Dharma. A Koan has the reputation of seemingly being paradoxical and that no particular resolution is correct, but in fact many Koans are straight forward questions that invite an insightful (if not correct) response. To help me think into the question of what my face may have looked like even before my parents were born I can refer to Dogen Zenji, a thirteenth-century Japanese Zen master who spoke of firewood and ash in a way that can illuminate this point:

Firewood becomes ash, and it does not become firewood again. Yet, do not suppose that the ash is future and the firewood past. You should understand that firewood abides in the phenomenal expression of firewood, which fully includes past and future and is independent of past and future. Ash abides in the phenomenal expression of ash, which fully includes future and past.

While Dogen was teaching on birth and death with this metaphor, it can be extended to the nature of existence. There is no beginning and there is no end.



On February 27, 1997, the journal *Nature* published an historic article. Scientists in Scotland reported that they had successfully produced a viable mammalian offspring derived from the transfer of an adult cell nucleus to an enucleated egg, creating a clone. The baby lamb took on the delightful name of Dolly becoming the poster pin-up lamb for both the promise and the threat of the burgeoning molecular technologies.

Despite the rush to ban human cloning experiments in most jurisdictions and the ensuing moral outrage, the ethical implications here are especially interesting for a Buddhist. How is one to think about this koan, concerned with my face in the age of molecular technologies and what indeed are we to do with the bones of our (never too late, possibly) teachers?

James Stewart

On the Very Idea of the Good in Pāli Buddhism

In recent years there have been many efforts to try and understand the normative structure of Buddhist ethics (Keown, Siderits, Goodman, et al). However, as G.E. Moore himself says, the first question that we should address is the question: “What is the good?” Unless this question is answered, “the rest of Ethics is as good as useless from the point of view of systematic knowledge” (*Principia Ethica*). It is my supposition that this initial question should apply also to the study of Buddhist ethics. In this paper I will argue that there is such a thing as the “the good” in Pāli Buddhism. I will argue that the good should be properly defined as the alleviation of suffering and the promotion of non suffering. I will also address G.E. Moore’s objection to moral definitionism through an appeal to a special Buddhist strategy already considered by David J. Kalupahana. We will find that Pāli Buddhist moral definitionism is quite able to survive Moore’s objection.

Bhante Sujato

Text formation of the earliest Buddhist literature, with special reference to the Bhikkhuni Vinaya

Some of my most recent research is on various problematic aspects of bhikkhuni Vinaya in its various recensions. In particular, it seems that the bhikkhuni Vinaya has been maintained less accurately and is less consistently revised than the bhikkhu Vinaya. So it seems that not only can we question certain commonly held interpretations of bhikkhuni Vinaya rules, but we can see more vividly the process of textual evolution. This has certain implications for our wider understanding of Buddhist texts. In particular, I have been following up the suggestion by Shayne Clark in a recent paper that the Pali Vinaya is, in many instances, quite distinct from the mainland Vinayas taken as a whole. In addition to the cases he refers to, such as the siksadattaka, I have found many instances in the bhikkhuni Vinaya where all the mainland Vinayas are in agreement, and the Pali stands alone. The simplest explanation for this is that the Pali was geographically and dogmatically isolated. In all the instances of this that I have found, it seems that the Pali retains the earliest forms, which is obviously relevant for our understanding of the earliest recoverable forms of the Buddhist scriptures.



Gesar Temur

The Dispersion of the Buddha's Teachings to the West

The Attraction of Westerners, at Buddha House in Adelaide, to the Buddha's Teachings

My interest in Buddhism, its development in the West, and especially its development in Australia, derives from a series of questions. Why has it been the fastest-growing religion in Australia, as shown in the latest census (ABS, 2007)? Why do large numbers of Australians of non-Asian background go to local Buddhist centres? Why is the general public being exposed to Buddhist information in the media? How is it possible and relevant for an ancient Eastern religion to become popular in the lives of modern Australians? How have they translated these beliefs into their everyday life? Questions like these began my investigation into Buddhism at one of the Tibetan Buddhist Centres in Adelaide. In doing this, relevant questions were asked in an interview with 20 members. Using the collected data from the interviews, which contained open-ended questions, was the second resource to support and prove, or disprove, what others have found in related global research and in literature reviews.

The results of my study clearly support the hypotheses 1) most people who come to Buddhism at the Adelaide Buddhist centre do so because of the self-help psychological counterparts of Buddhist teachings and contemporary psychology; 2) Most of the 20 randomly-selected interviewees—Western Buddhist converts—in this study have a higher education level than the general populace.

Buddhism in the West is on the rise. On a global scale, hundreds of thousands of Westerners have adopted Buddhism in its different forms and many more of them have incorporated Buddhist beliefs and practices into their daily lives. This study has identified a number of factors which will be mentioned in the paper. However, regardless of what happens in the future, Buddhism in the West has made a significant contribution to and has had an influence on its people and its cultures. The range of people who have made contact with, and continue to be involved in, Buddhist temples and organisations will grow in various ways and create possibilities for its further adaptation in Western countries leading, in time, to a true 'Western Buddhism'.

Bhikṣu Chang Tzu Shi

The Evolution of the Story of Sadāprarudita in the Aṣṭasāhasrikā Prajñāpāramitā Sūtra

In the prajñāpāramitā sūtras of 8,000, 18,000, 25,000 and 100,000 lines, and their respective translations in Chinese and Tibetan, there is one particular story about Sadāprarudita's search for prajñāpāramitā (perfection of wisdom). This story teaches bodhisattvas to learn from his diligent spirit. In this story the doctrine of prajñāpāramitā, which is said to be vast and deep, is taught through many interesting and impressive episodes.

There are two main different versions of the story in those sūtras. I will refer to these as version I and version II in this paper. Version I is found only in two Chinese translations of the Aṣṭasāhasrikā prajñāpāramitā sūtra (Aṣṭa), while version II is found in the Sanskrit Aṣṭa and its Chinese translations except the previous two. Version II is also found in the Chinese translations of the Pañcaviṃśatisāhasrikā prajñāpāramitā sūtra and the Śatasāhasrikā prajñāpāramitā sūtra. In addition to these two versions, the story of Sadāprarudita also exists in a jātaka version recorded in the Liūdùjīng 六度集經 (Sūtra on the Collection of Six Pāramitās). There is evidence to indicate that the Sadāprarudita jātaka has a close relationship with version I of the story. The focus of this paper is on the relationship of the three versions, in particular, the evolution of the story of Sadāprarudita.



Malcolm Voyce

Foucault, Buddhism and the rules of Buddhist monks

This paper argues that previous critiques of the rules of Buddhist monks (Vinaya) may now be reconsidered to deal with some of the assumptions concerning the legal nature of these rules and to provide a focus on how Vinaya texts may have actually operated in practice.

This work utilizes the work of Foucault and his notions of 'power' and 'subjectivity' in three ways.

First, it examines the Buddha's role as a law maker to show how Buddhist texts were a form of law making that had a diffused and lateral conception of authority. While law makers in some religious groups may be seen as authoritative, in the sense that leaders or founders were coercive or charismatic, the Buddhist concept of authority allows for a degree of freedom for the individual to shape or form themselves.

Second, the paper argues that the confession ritual, acted as a disciplinary measure to develop a unique sense of collective governance, based on self regulation, self-governance and self-discipline.

Third, the paper argues that while the Vinaya has been seen by some as a code or form of regulation that required obedience, the Vinaya had a double nature in that its rules could be transgressed and that offenders could be dealt with appropriately in particular situations.