

Australasian Association of Buddhist Studies Conference 2018

8-9 November



This interdisciplinary conference, provides a forum for scholars and students of Buddhism to explore the rich tapestry of Buddhist cultures, philosophies, and practices in traditional settings and in modern social life.

Deakin Downtown
Level 12, Tower 2
727 Collins Street
Melbourne VIC 3008

We wish to acknowledge the Wurundjeri people of the Kulin nations, the traditional owners of the land on which we are gathered. We pay our respects to the local people for allowing us to have our gathering on their land and to their Elders: past, present and future.

DAY 1- 8th NOVEMBER 2018

8.30am – 9.00am	Registration (G1 Foyer)	
9.00am – 9.15am	Welcome: Jack Reynolds (G1)	
9.15am – 10.30am	Buddhism in Australia Plenary (G1) <i>Anna Halafoff</i> <i>Venerable Chi Kwang Sunim</i> <i>Diana Cousens</i> <i>Leesa Davis</i> Chair: John Powers	
10.30am – 11.00am	Morning Tea	
11.00am – 12.15pm	Keynote Address 1 - Ann Gleig (G1)	
12.15pm – 1.15pm	Lunch	
1.15pm – 3.00pm	Concurrent Session 1	
	Panel 1 (G1)	Panel 2 (Breakout 2)
	Buddhism and Philosophy I <i>Douglas Osto</i> <i>Timothy Jackson</i> <i>Toby Mendelson</i> Chair: Leesa Davis	Buddhist Texts and Traditions I <i>Gidi Ifergan</i> <i>Jim Rheingans</i> <i>Chand R. Sirimanne</i> Chair: Mark Allon
3.00pm – 3.30pm	Afternoon Tea	
3.30pm – 4.45pm	Keynote Address 2 – Amber Carpenter (G1)	
6.30pm	Conference Dinner – Curry Vault	

DAY 2: 9th NOVEMBER 2018

9.00am – 10.15am	Keynote 3 – John Powers (G1)		
10.15am – 10.45am	Morning Tea		
10.45am – 12.30pm	Concurrent Session 2		
	Panel 3 (G1)	Panel 4 (Breakout 2)	Panel 5 (Breakout 3)
	Buddhism and Philosophy II <i>Chunmei Pan</i> Viharagala Pagngnaloka <i>Matthew Sharpe</i> Chair: Douglas Osto	Buddhism and Gender/Buddhism and Youth <i>Judith Snodgrass</i> <i>Sue Smith</i> Mee Mee Zaw Chair: Kim Lam	Buddhist Texts and Traditions II <i>Mark Allon</i> <i>Barbara Nelson</i> <i>Chiew-Hui Ho</i> Chair: Peter Friedlander
12.30pm – 1.30pm	Lunch – AABS AGM		
1.30pm – 3.00pm	Concurrent Session 3		
	Panel 6 - Room G1	Panel 7 (Breakout 2)	Panel 8 (Breakout 3)
	Buddhism and the Arts <i>Lachlan Warner</i> <i>Sylvia Huang</i> <i>Evgenii Timofeev</i> Chair: Ruth Fitzpatrick	Buddhist Texts and Traditions III <i>Chiara Neri</i> <i>Greg Bailey</i> <i>David Templeman</i> Chair: Chiew-Hui Ho	Buddhist Buildings <i>Peter Friedlander</i> <i>Jennifer Mackenzie</i> <i>Hannah Gould</i> Chair: Judith Snodgrass
3.00pm – 3.30pm	Afternoon Tea		
3.30pm – 4.45pm	Keynote Plenary – Gen X, Y, Z Buddhists (G1) <i>Ann Gleig</i> <i>Sarah-Jane Page</i> <i>Kim Lam</i> Chair: Anna Halafoff		
4.45pm – 5.00pm	Closing Remarks – AABS President Judith Snodgrass (G1)		

Keynote Addresses

Ann Gleig, University of Central Florida

From being 'Enlightened' to being 'Woke': Racial Justice Work in American Convert Buddhism

On May 14 2015, a delegation of 125 Buddhists gathered for the first 'White House-U.S. Buddhist Leadership Conference', during which they delivered a letter titled *Buddhist Statement on Racial Justice*. This letter should be seen as part of efforts to challenge racism and white privilege in American 'convert' Buddhist communities spanning over two decades. For much of this time, such efforts have been either marginalised or ignored. However, due to the combination of a committed network of Buddhist Teachers of Color and the impact of #BlackLivesMatter, such work is being increasingly centered. This paper will examine racial justice and diversity work in American convert Buddhism, highlighting the main pragmatic and theoretical strategies employed to integrate racial justice work with Buddhism, as well as considering opposition such work has faced. Finally, it will reflect on the significance of such developments for Buddhist modernism in the United States.

Amber Carpenter, Yale-National University of Singapore College

Ethical Ambitions and their Formation of Character in Plato and in Buddhist Thought

Buddhist ethics shares with Plato a rationalist orientation in the weak but crucial sense that a correct view of reality is the final goal, and that seeking and attaining this goal is transformative. This implies a further similarity, namely that the focus of ethical concern is on transformation of view, from which transformation of character (or experience) follows. Choice, deliberation, action, reason happen too far downstream, and too much simply as the result of transformation of view and character, for them to be of much theoretical interest in their own right. Buddhist ethics further shares with Plato a sublime indifference to human beings becoming 'good things of their kind'. Normativity is not grounded in our nature, nor in a metaphysics of natural kinds. While correctly understanding our human condition may be of vital practical value in appreciating the manifestation of ultimate reality in the everyday, or in motivating our concerted efforts to achieve this understanding, it does not provide a goal to aim at. This is an overlooked reason why 'virtue ethics' also fits ill as a classification of Buddhist ethics. It holds us, as does Plato's ethics, to a much more ambitious ethical ideal than virtue ethics can conceive, and this makes a difference for how seeking that ideal transforms us.

John Powers, Deakin University

Making a mixed marriage work: reflections on methodology for Buddhist philosophy

The most enduring tension in the field of Buddhist textual studies has pitted the methodology of philological-oriented scholarship (mainly championed by academics in Europe and Japan) against that of scholars (most prominently in North America) who focus on philosophical readings of texts. In this talk, I will discuss a recently completed project on Dignāga's *Ālambana-parīkṣā* that brought together a team comprising members on both sides of this methodological divide. Predictable tensions arose; some of the debates were productive, while others turned toxic. I will discuss the methodological assumptions behind this division and how they are impacted by recent developments in academia beyond buddhology. My concluding remarks will be a rumination on where we go from here: is it possible for people from these factions to work together productively? Or do the dogmatic assumptions of each create a divide too wide to reconcile?

Keynote Plenary – Gen X, Y and Z Buddhists

Ann Gleig, University of Central Florida

'We're just more fluid,' Reflections on the Gen X Dharma teacher network

On June 10 2011, at the Garrison Institute in Upstate New York, two groups of Western Buddhist teachers - the self-identified 'pioneers' or first-generation, and what they called the 'NextGen' of younger teachers - gathered together to acknowledge and facilitate the passing down of the Buddhadharma across two distinct generations. The latter group, who renamed themselves as Gen X Dharma teachers, have since expanded and formed a collaborative teaching network, which has met bi-annually since 2011. Drawing primarily on 33 interviews with Gen X teachers, this paper will discuss what they see as the main characteristics and concerns of their generation, and how they locate themselves in relationship to the boomer generation as well as Asian Buddhism. It will identify the ways in which Gen X teachers both continue and counter aspects of the modernisation of Buddhism.

Sarah-Jane Page, Aston University

Exploring Young Buddhists' Approaches to Sexuality

This paper focuses on how young adult Buddhists aged between 18 and 25, and living in the UK, approach sexuality in the context of contemporary youth culture, drawing on a mixed-methods project (questionnaires, interviews and video diaries). Compared with other religious traditions, the young Buddhists were far more likely to be positive towards non-heterosexual sexualities and were also more likely to identify as LGBTQI (lesbian, gay, bisexual, trans, queer and intersex). Their approach was driven by the Buddhist precept of avoiding sexual misconduct. Decision-making was therefore premised on avoiding harm to others, leading to a radical revision of what was deemed moral and ethical behaviour. This put them at odds both with other religious traditions as well as broader secular youth cultures. Indeed, the normative within other religious traditions associating moral sexual behaviour with heterosexual activity within-marriage-only was critiqued for having the potential to induce harm. Meanwhile they were also very critical of elements of contemporary sexual youth cultures such as casual sex and monogamy. The key issue for participants was whether sexual relationships were being conducted ethically, leading to a reflexive scrutiny of their everyday sexual practices, and a careful management of intimacy, sexual desire and relationships. This allowed them to forge new ethical frameworks that were often counter-normative within the broader cultural context.

Kim Lam, Deakin University

Recognising Intergenerational Interdependencies: The Case of Gen Y Buddhists in Australia

Existing literature on the experiences of Buddhist practitioners in Western countries has focused on the experiences of distinct cohorts: first generation immigrants, Xs, Ys and even Zs. These writings usefully note how younger generations may reject or redefine the religious traditions of their parents, and how they may develop hybrid ethno-religious identities and subjectivities which unsettle the problematic divide between so-called 'ethnic' and 'convert' Buddhists. This paper argues that while there is much to be gained from continuing to adopt a generational approach, it is also important to recognise the interdependencies between so-called generational cohorts, whereby young Buddhist practitioners imagine themselves as part of larger communities of individuals working together to address broader social and political concerns. Drawing on data collected from interviews conducted with Gen Y Buddhists in Australia, this paper demonstrates how intergenerational interdependencies are experienced by a specific cohort of young Australian Buddhists, and how this represents the development of more cosmopolitan, other-oriented dispositions which have the potential to transcend the needs of a particular generation or ethnic group.

Panel 1 Buddhism and Philosophy I

Time, Narrative and Meaning in the *Gaṇḍavyūha Sūtra*: A Theological Recovery

Douglas Osto, Massey University

In his essay “Historical Consciousness as an Offering to the Trans-Historical Buddha” (*Buddhist Theology*, pp. 111-135), John Makransky attempts to reconcile what he calls “historical consciousness” with an awareness of the soteriological activity of the “trans-historical Buddha” (that is the Buddha’s enlightened awareness) within history. However, the nature of this “historical consciousness” remains unexplored by Makransky. In the first part of this paper, I employ ideas developed by Paul Ricoeur and Hayden White to problematize this notion of historical consciousness in order demonstrate that it does not represent an a priori superior epistemology that needs to be unconditionally accepted by contemporary Buddhists. In the second part of this paper, I hermeneutically recover the implicit philosophy of time and narrativity found in the Mahāyāna *Gaṇḍavyūha Sūtra*. Through a theological (critical-constructive) investigation of this important sūtra, I argue that its worldview implicates a philosophy of time that not only needs to be taken seriously by contemporary Mahāyāna theologians and historians, but that also shares striking similarities to some contemporary philosophical notions about time. I conclude that contemporary Buddhists should remain critical of modern “historical consciousness” and reject ethically and philosophically dubious contemporary historical narratives.

Knowledge, Wisdom and the Anatta a Priori

Timothy Jackson, University of Melbourne

What is the self? A thing, a process, a fiction? Opinions differ. In an interdisciplinary whirlwind combining science with soteriology, we traverse Buddhism, Bayesianism, Information Theory, Neuroscience, Evolutionary Biology, and Pragmatism and end by asking - “what’s wrong with wisdom?” Neuropsychology indicates that the experience of “ego dissolution” is mediated by serotonin in the neocortex. When the ego dissolves, the default mode network stops constraining the evolution of consciousness and integrates with task positive networks. The result? Connectedness, both within the brain and without. As the illusory subject-object boundary breaks down, the fog lifts and the information content of consciousness skyrockets. The “cash value”? Engagement feels good and motivates us to do good. Non-western philosophies such as Buddhism have been disparaged as mere “wisdom traditions.” Modern science is an extraordinarily powerful set of tools for interrogating reality, but its focus on the accumulation of abstract knowledge creates problems as quickly as it solves them. That new solutions create new challenges is a general feature of evolving systems, but as intelligent designers we have the opportunity to avail ourselves of wisdom as well as knowledge. It’s time science seriously engaged with the wisdom that forms part of humanity’s shared cultural heritage.

Madhyamaka as Metaphysics, Madhyamaka as Phenomenology

Dr Toby Mendelson, Arete House

Andrew Tuck demonstrated in 1990 (*Comparative Philosophy and the Philosophy of Scholarship*) that western philosophical interpretations of Nāgārjuna tend to follow the dominant philosophical trends of the time. In the present time, contemporary analytic philosophers such Siderits, Perritt, Garfield and Priest consistently draw metaphysical, linguistic, logical and even mathematical themes out of Madhyamaka, whilst underplaying or even ignoring the degree to which Madhyamaka arguments are explicitly aimed at radically transforming subjective experience. Whilst not denying the philosophical utility and creativity of such ventures, I claim in this paper that Madhyamaka ought to be treated principally as a (yogic) phenomenology of experience. Central to this claim are two key points: 1. the negation of *svabhāva* has to take place in the context of phenomenological analysis (either discursive or yogic), and 2. something always follows for the subject in and after the act of negation, even if we cannot discursively assert what this is. At stake in this principally philosophical question of whether ‘phenomenological experience’ ought to be privileged, included or excluded from engagements with Madhyamaka philosophy is a deeper and more general question of what counts as ‘legitimate’ philosophical discourse in our present structural-institutional context and what kinds of (generally unstated) assumptions structure that notion of legitimacy

Panel 2 Buddhist Texts and Traditions I

Close Reading of a Supplication Prayer by Dudjom Rinpoche

Gidi Ifergan, Monash University

Although Buddhism is fundamentally a nontheistic religion, many Buddhists pray. Buddhists have always engaged in prayer and devotional rituals, mostly because wisdom, compassion and moral restraint included in prayers have their own spiritual power and value. Further, expressing the intention behind a prayer can have a powerfully transformative effect. Conversely, given that Buddha nature is ineffable, empty of hyper-essentiality and inseparable from the one that prays, it paradoxically implies that prayers are futile. So why tarnish Buddha nature by superimposing on it prayers that imply supplicating some kind of a force majeure? This paper will largely be focusing on a supplication prayer, “Calling the Lama from Afar,” by Dudjom Rinpoche (1904-1987) — one of Tibet’s foremost yogins, scholars, and meditation masters. It will address Dudjom Rinpoche’s prayer employing Theresa Sanders’ definition of supplication prayer as “a gesture towards otherness that neither wishes to understand nor demands a response.” Such a supplication prayer points to major themes in Tibetan Vajrayāna Buddhism expressing an intriguing shift from intense feelings of yearnings towards one’s Lama to its deconstruction. An examination of such a shift can enhance one’s clarity and understanding of the tension between prayer and Buddha nature.

Experiencing the Innate: The Songs of Karma Thrinlepa (1456–1539), a Tibetan Scholar- Mediator

Jim Rheingans, The University of Sydney

Among the scholars of 15th century Tibet, the first Karma Thrinlepa (1456–1539) was an arguably non-sectarian scholar-mediator active within the Sakya and Karma Kagyü traditions. He acted as abbot of the famous Sakya monastic seat Nalendra, was connected to the milieu of Crazy Yogins such as Tsangnyön, and – having studied with the seventh Karmapa hierarch – was one of the four main teachers of the Eighth Karmapa. Also known for initiating the block printing of the Blue Annals and his prominent commentaries to Saraha’s dohā, studies of his religious career and teachings have been wanting. Whereas my forthcoming monograph will examine the life and works of Karma Thrinlepa as a whole, this paper highlights a significant aspect of his writings, his spiritual songs (mgur). It will discuss this textual corpus as a source for the study of Tibetan literature, history, and Buddhist doctrine. After an introduction to the sources, this paper offers translations of selected songs along with a brief discussion of their style, contents, and key contexts. Reflections are made with regard to issues of translating culturally specific terminology as well as the text type of such songs.

Culture and Nationality as a Layer of Delusion in Buddhism

Chand R. Sirimanne, University of Sydney

Buddhism today is a globalized, evolving influence in the contemporary West represented by its various schools. Many of its scriptures are available in English and have a significant online presence, largely because of mass migrations and the Internet. Yet in this interconnected world where multicultural and multiethnic societies are the norm, fragmentation is escalating ever more with ethno-religious conflicts in Buddhist countries and the pervasive fear of the Other amidst security concerns and economic woes in the West. This paper argues that the entire ethico-psychology of Buddhism views cultural and nationalistic sentiments, racism and ethnocentrism as the outer layers of delusion (*moha*) generated by the central one of the self (*anattā*) in accordance with the doctrine of dependent origination, and all psychological barriers and differences created by its lens of distortions (*vipallāsa*). The higher truth (*paramattha*) in Buddhism delineates the sentient being as a mind-body complex – an illusionary personhood generated by the processes of the five aggregates (*khandā*). The Buddhist concepts of harmlessness (*ahimsā*), universal loving kindness (*mettā*) and compassion (*karunā*) also make any type of discriminatory conduct unethical and the ultimate expression of ignorance and delusion.

Panel 3 Buddhism and Philosophy II

The Buddhist Thought in Ma Yifu's Philosophy

Chunmei Pan, La Trobe University

As one of the most influential and representative first-generation New Confucians in 20th century China, Ma Yifu 马一浮 (1883-1967) was not only called the “Confucian Master of a Generation”, but was also called a modern Buddhist because of his profound understanding of Buddhism. However, the Buddhist contributions to his thought, particularly Huayan (華嚴) Buddhist ideas and methods, has rarely been studied. Therefore, my research will focus on Ma Yifu's Buddhist thought in his philosophy and aim to answer the following questions: 1. what is Ma Yifu's understanding of Buddhism? 2. What is the influence of Buddhism, particularly Huayan, on Ma Yifu's ontological thought? How did Ma Yifu achieve integration between Confucianism and Buddhism—particularly Mahāyāna Buddhism? Studying Ma Yifu's Buddhist thought will help us to better understand the thought and evolution of modern Confucianism and its debt to Buddhist thought. Buddhist ideas, among various ancient Chinese intellectual traditions, play a particularly important role in Chinese thinkers in 20th century China.

Buddhist Teachings for the Alleviation Of Poverty and the Establishment of Economic Sustainability (With Special Reference to *Sammā Ājīva*)

Viharagala Pagnnaloka, Sri Lanka International Buddhist Academy

Today, in this world of unlimited wants yet limited resources, global economies have been based on profitability, which have immensely increased selfishness, greed and egoistic tendencies among people. As a result, socio-economic imbalances have been inevitable in societies. Most of the time, a profit-oriented economic system gives no place for ethical values. This leads people to engage in unethical means of livelihood. However, a society based on Buddhist teachings recognizes that one should aim at promoting the good of the larger society to which one belongs, and as a minimum requirement one must not look for one's own satisfaction in ways that may cause harm to others. Thus, for a Buddhist approach to social and economic development, the primary criterion governing policy formulation must be the well-being of members of the society as a whole. In the teachings of the noble eightfold path, the Buddha emphasizes the importance and the practicability of right livelihood (*sammā ājīva*) in building a people-friendly economy based on the motto of happiness and welfare of the whole society. This paper discusses the significance of *sammā ājīva* in putting these principles into practice, and it will show how such means can bring economic security to society.

Painting Becoming: Montaigne and Buddhism

Matthew Sharpe, Deakin University

There have been several recent studies on the possible influence of Greek skepticism, through the enigmatic figure of Pyrrho, on ancient Indian philosophy. Michel de Montaigne is the most influential of modern practitioners of the skeptical method. This paper will explore crossover themes in Montaigne's famous Essays with Buddhist thought. Although he does not mention Buddhism, and almost certainly would not have had access to it (writing in 16th century France), Montaigne claimed not to depict being, but becoming; that the most universal quality is diversity; that his 'self' is a wholly incoherent bundle of perceptions and impulses; and that he had attained to a happiness that looks very much like certain Buddhistic formulations: "When I dance, I dance; when I sleep, I sleep. Nay, when I walk alone in a beautiful orchard, if my thoughts are some part of the time taken up with external occurrences, I some part of the time call them back again to my walk, to the orchard, to the sweetness of that solitude, and to myself." Since there has not yet been a dedicated academic study on Montaigne and Buddhism, this essay will undertake that pleasant work, beginning from the existing scholarship on Pyrrho as the 'Western Buddha'.

Panel 4 Buddhism and Gender/Buddhism and Youth

The Eastern Buddhist: Beatrice and Daisetz Suzuki's Contribution to the Globalization of Mahayana Buddhism

Judith Snodgrass, Western Sydney University

The work of Daisetz Suzuki in introducing Zen to the West is well known, and justly so. However, the contribution of his American wife, Beatrice Lane Suzuki, has so far received little notice. Standard narratives of D. T. Suzuki's career focus on his American years: the 11 years at La Salle from 1897; the post-war period. This paper considers the interwar years, focusing on the *Eastern Buddhist*, the journal that Beatrice and Daisetsu co-edited from 1921 until her death in 1939. In doing so, it creates a space to consider Beatrice's contribution to the shared mission and professional partnership and positions their writings on Mahāyāna Buddhism in the potent historical context that gave them shape and facilitated their dissemination.

Don't get Mad, Become a Teacher: A Study of Pre-service Teachers at a Buddhist College in Java

Dr Sue Erica Smith, Charles Darwin University

This study sought to determine some of the reasons why secondary school graduates become Buddhist teachers and to understand more broadly what some of their challenges might be in choosing this career as a minority religious population in Indonesia. Pre-service teachers at a Buddhist teacher education college were interviewed with the aid of their English teacher, who acted as a translator. One third of the total student cohort accepted the invitation to be interviewed. Their responses broadly fell in two dominant themes: resistance and resilience. A strong trend was that students had experienced various forms of bullying and ostracism both within their schools and communities; and that they had pride in their Buddhist heritage, and a commitment to, preserving it. They also used their religious understanding to altruistically seek to improve their own lives and society and to persevere with their studies in the hope that other Buddhist children might hold to their religion. The paper raises questions about how religious practitioners can be taught to improve respect for minority religions in Indonesia and how Buddhist education institutions might better support the aspirations and challenges of their students by pursuing a curriculum that is more in tune with global education and Buddhist youth.

Reaching out to Youth through Buddhist Ethics Courses in Urban Myanmar

Mee Mee Zaw, University of Western Australia

The early 2000s saw a phenomenal shift in approaches to teaching young people Buddhist social tenets in urban Myanmar. Holiday Buddhist ethics courses organized as four/five-day camps draw around five hundred to one thousand young participants and volunteers from communities. Drawing data from observation of Buddhist ethics courses in Yangon in 2009-2010, interviews with monks, lay teachers, volunteers, and young attendees, and a TV program featuring a monk moderating a forum for first person stories and debate between young people and their parents, this paper analyzes the motivation and philosophy behind the youth-friendly approaches and their secular and religious aims and how young participants perceive these approaches. This paper argues that the Buddhist ethics courses aim to perpetuate Buddhism in Myanmar by strengthening monks' social influence over youth and recognizing young people's need for social space for their moral and personal development. The young participants perceive that the courses help them with moral development and social skills, including skills for negotiating power relations in their families and communities.

Panel 5 Buddhist Texts and Traditions II

A Gāndhārī version of the Buddha's Discourse on Non-self (P Anattalakkhaṇa-sutta, Skt.

*Anātmalakṣaṇa-sūtra)

Mark Allon, University of Sydney

The Senior collection of Gandhāran Buddhist manuscripts includes a Gāndhārī version of the Buddha's *Discourse on Non-self* (P *Anattalakkhaṇa-sutta*, Skt. **Anātmalakṣaṇa-sūtra*). The importance of the topic of the "non-self" (P *anatta*, Skt. *anātman*) nature of the five aggregates (P *khandha*, Skt. *skandha*) in the teaching of the Buddha is witnessed by this discourse being the second he gave to the group of five monks in the Deer Park near Benares shortly after his awakening, the topic of the first being the Four Noble Truths (P *Dhammacakkappavattana-sutta*, Skt. *Dharmacakrapravartana-sūtra*, "Discourse on the Setting in Motion the Wheel of the Law"). The importance of the *Discourse on Non-self* is illustrated by the numerous versions available to us in a variety of languages preserved in *Sūtra*- and *Vinaya-piṭaka* versions: Pali, Sanskrit, Tibetan, Chinese, and now Gāndhārī, which belong to a diversity of schools and originate from different times and places. In this paper, I will discuss the Gāndhārī version of the *sūtra* and its relationship to the parallels in other languages, the reasons for its popularity, and the likely reasons for its inclusion in the Senior collection, a 2nd century CE Gandhāran anthology of discourses and episodes from the Buddha's life.

Kṣāntipāramitā in the *Bodhicaryāvatāra* and the *Śikṣāsamuccaya*: A Comparison

Barbara Nelson, Australian National University

This paper examines the similarities and differences in the exposition of *kṣāntipāramitā* (perfection of patience) in Śāntideva's *Bodhicaryāvatāra* and *Śikṣāsamuccaya*. This comparison highlights the fact that that the *Bodhicaryāvatāra* and the *Śikṣāsamuccaya* do not follow the same structure. The *Śikṣāsamuccaya*'s structure is clearly delineated and appears to be an innovation of Śāntideva. Prajñākaramati's *Bodhicaryāvatārapañjikā*, an eleventh-century commentary, attempts to apply the structure of the *Śikṣāsamuccaya* to the content of the *Bodhicaryāvatāra*, but *kṣāntipāramitā* presents a difficulty. Some topics presented in the *Bodhicaryāvatāra*'s *kṣāntipāramitā* chapter are not found in the *Śikṣāsamuccaya*'s *kṣāntipāramitā* chapter, but appear in an earlier chapter, which includes some verses from the *Bodhicaryāvatāra*'s *kṣānti* chapter. Further, these verses are found in both the shorter version of the *Bodhicaryāvatāra* (from the Stein collection of Tibetan manuscripts found at Dunhuang) and the longer version found in the Tibetan canon. Speculation on the relationship between these two versions and the *Śikṣāsamuccaya* has included the proposition that the canonical *Bodhicaryāvatāra* was Śāntideva's own revision of the shorter *Bodhicaryāvatāra* after the composition of the *Śikṣāsamuccaya*. Evidence gathered from comparing the treatment of *kṣāntipāramitā* in the three texts does not support this proposition because the *kṣāntipāramitā* chapter underwent very little revision.

Narrative and Illustration: The Evolving Buddhist Book

Chiew-Hui Ho, The University of Sydney

Recent scholarship on the vibrant state of Song Buddhism has questioned the idea that the Tang dynasty represents the golden age of Chinese Buddhism. Nevertheless, the works of Tang Buddhist scholiasts remain the crowning achievements of Chinese Buddhism that deeply impacted Chinese intellectual history from the Song onwards. Apart from the works of Tang learned monks, activities of the laity also left an indelible mark on the subsequent development of Chinese Buddhism. A considerable body of accounts and artefacts of scriptural devotion produced by laypeople, especially those related to the *Diamond Sutra*, documents the vitality of Tang lay Buddhism. The inclusion of twelve Tang narratives in a Ming illustrated liturgical edition of the *Diamond Sutra* attests to the influence of Tang Buddhism long after the passing of the "golden age." By exploring how these narratives were singled out among many accounts of the preceding periods and the motivation behind their inclusion in the text, this paper seeks to understand Ming imagination of *Diamond Sutra* devotion and how these narratives and their illustration might have altered the nature of the liturgical text and its uses.

Panel 6 Buddhism and the Arts

Art and Dukkha

Lachlan Warner, Australian Catholic University

In this paper, Art And Dukkha, I address two iterative and interconnected questions central to my art practice: How can I more deeply understand the Buddhist concept of suffering (*dukkha*)? And conversely, how can suffering be used in the creation and perception of visual art? Suffering is not a unique theme in art, but strangely it seldom appears in exhibitions of Buddhism-inspired contemporary art such as Buddhist Art and Contemporary Culture (2015) at Nan Tien Institute, and Grain of Emptiness (2011), at the Rubin Museum, where the focus was more about meditative quietude and the simplicity of Zen. The new artwork addresses the Buddha's pivotal teaching about suffering and its ending, the *Anurādhā Discourse*. The paper uses as a starting point the *Fire Discourse* (*Ādittapariyāya Sutta*), which described suffering as being on fire. The solution of the problem is the extinguishment of these metaphorical flames. My new imagery now centres on human bodies that are scorched and burnt. I will explore how contemporary Buddhist artists Zhang Huan, Lindy Lee and myself have addressed suffering through making art that literally utilises burning to make work that is both beautiful and alarming.

Using Musical Perspectives Regarding the Buddha's Birthday Ceremony to view Contemporary Chinese Buddhism in Taiwan

Sylvia Huang, University of Sydney

Using the discipline of ethnomusicology, Buddhist music can be researched within its own culture by musical analysis, and its important characteristics can be explored. As an ethnomusicologist, drawing on research of the Tzu Chi Buddha's Birthday Ceremony (*yufu dianli* 浴佛典禮, also known as Vesak) for 10 years, I study contemporary Chinese Buddhist music experience as a cultural phenomenon that exists and extends by examining Buddha Dharma. Music has major role in serving to instruct the ceremonial program and a tool for uniting the Buddhist community, the Buddhist Tzu Chi Foundation (*fojiao Tzu Chi jijinhui* 佛教慈濟基金會). The song lyric has become to present the symbol of newly developed Humanistic Buddhism (*renjian fojiao* 人間佛教) in Taiwan. The growth of Humanistic Buddhism has taken place within the context of a broad-scale Buddhist expansion in Taiwan since 1949. In this paper I conclude the studies of contemporary Buddhist music have the potential of revealing distinctively Buddhist concepts, meaning, and values, especially in contemporary Taiwanese societies.

Buddhist Meditation and Movement Arts

Evgenii Timofeev, University of Melbourne

This paper will summarize key topics of my current doctorate research in the Victorian College of the Arts: Somartics: Embodiment of the Real. It shows how interdisciplinary movement arts practice (taijiquan, kung fu, parkour, dance and swimming) correlates with satipatthana vipassana and contributes to inhabiting the non-verbal dimension of human experience - the Real (a register of human psyche devoid of thoughts or images, according to the Lacanian psychoanalysis).

Panel 7 Buddhist Texts and Traditions III

The Pāli *Sārasaṅgaha* and its Significance to Understand Pāli Literature and the Development of Buddhist Teachings

Chiara Neri, University of Cagliari

The *Sārasaṅgaha* is an important 13th or 14th century medieval Pāli text that is likely to have been produced in Sri Lanka as a manual for monks that became popular both in that country and in Southeast Asia. It consists of passages quoted from other Pāli texts dealing with a large number and range of topics arranged into chapters. Although the author, Siddhattha Thera, quotes some canonical Sutta, Vinaya, and Abhidhamma passages, his main sources are commentarial and sub-commentarial texts (Neri 2015). This indicates that such para-canonical texts were highly regarded in medieval Sri Lanka, as they were throughout the history of Theravāda Buddhism. The *Sārasaṅgaha* thus represents an important source for understanding what texts and topics were considered to be worthy of study in Sri Lanka and Southeast Asia at this time. In this paper, I will discuss the *Sārasaṅgaha*, the new ways in which it presented teachings, and what texts the author considered to be important to understand Buddhist thought and practice.

Critique of Opponents in the *Lalitavistara* and what this tells us about its Intellectual Context

Greg Bailey, La Trobe University

This paper presents and analyses several texts from the *Lalitavistara* that ostensibly critique other ascetic groups and brahmins who populate the world created in this text, which gives a highly devotional biography of the Buddha up until the “Turning of the Wheel of Dharma”. In the *LV* there is a very high level of intertextuality, and the contents of the text demonstrate a refined understanding of the manner in which Brahmanism had developed as a hegemonic intellectual, social and religious movement in the early centuries of the common era. But it also catalogues some of the other ascetic groups that may have functioned as potential competitors of the monks and the saṅgha, similar passages being found in some parts of the *Mahābhārata*. I examine these passages in the *LV* and categorize the social groups and the teachings associated with them. Whilst there are many references to the Vedas and brahmins in the early Pāli texts, it seems slightly anomalous that in a later text like the *LV*—composed at a time when the saṅgha was so well ensconced in local economies and in the royal courts, and possessed such a huge asset backing—that its composer(s) felt the need to show a sophisticated awareness of potential competitors.

Summing Up the Dharma: Taranatha's Comments, Asides and Verses on the Dharma.

David Templeman, Monash University

Taranatha's (1575-1634) large Autobiography written shortly before his death is mostly a compendium of events, received teachings and teachings given to others and appears to have been composed from diary notes. However interspersed between these highly interesting details are the occasional extemporized verse or comment in which he attempts to set straight his personal views on the dharma and sometimes to state a quite contrarian view to what was generally accepted. I contend that it is in these fragments that we might glimpse the 'real' person rather than the magnificent prelate. I shall examine a selection of these small verses and comments and demonstrate that what we might expect of a person of his standing and position in Tibet's religious hierarchy is given a different slant in these fragmentary writings. The translations remain preliminary and will be supplemented by incidents and comments found only in his Secret Autobiography to illustrate certain points

Panel 8 Buddhist Buildings

Buddhism beyond Borders: Visions of Perfection

Peter Friedlander, Australian National University

What happens when Buddhists and Buddhism move across borders? I situate my discussion of this question by discussing changing patterns of Buddhist practice focused around community-based temple building initiatives. I examine two Chinese temples, the first representing Chinese Buddhist traditions that established themselves in Singapore, and the second a Singaporean Buddhist tradition that established a temple in Sarnath in India. In order to understand what changes, I draw from psychological studies of memory that distinguish between autobiographical or episodic memories, and factual, or semantic, memories. I suggest that episodic memory creates a disjunction between first generation personal memories of perfect Buddhist practice in a person's home country and second-generation desires to connect with perfect Buddhism. This leads to two processes: in one, temples act like palimpsests over which there is a constant process of over writing of former practices by new practices. In a second process, temples and communities function like works of art (*ergon*) and their framing elements (*parergon*); and this changing relationship between frame and work reflects how Buddhism is changing. My conclusion is that unpacking ideas about memory can provide new understandings of how Buddhist visions of perfection change as Buddhism moves across borders.

Writing 'Borobudur': The Buddhist world of Ninth Century Asia

Jennifer Mackenzie, RMIT

My book-length poem 'Borobudur' (Transit Lounge, 2009 and Lontar, Jakarta 2012) explores the world of ninth century Asia through the imagined voice of Gunavarman, legendary architect of the *candi*, as he travels through Java, China and on to India to the famed Buddhist university of Nālandā. This paper will discuss the research behind the poem, looking at the sea and land routes traversed by Buddhist monks in search of manuscripts, the monument's connections to contemporary thought—in particular to Kūkai and Shingon. It will also consider the importance of Old Javanese literature, where depictions of nature, of monastic life and philosophical discussion give us a sense of an age rich in artistic achievement and openness to cultural influence.

Domesticating Buddha': Making a place for Japanese Buddhist altars (Butsudan) in Western homes

Hannah Gould, The University of Melbourne

This paper explores how Western followers of Japanese Buddhist schools (primarily Sōka Gakkai) practice Buddhism through acts of purchasing, decorating, and positioning altars (*butsudan*) in the space of the home. Drawing on a multi-sited ethnographic study of altar practice, I detail the oft-overlooked dimension of becoming and being Buddhist that is material consumption. Western consumption of Buddhist popular culture is frequently presented (and critiqued) as aesthetically-driven and orientalist. However, I find that aesthetics, 'Japanese-ness', and ease of use are not the only or primary concerns when crafting an altar. Rather, altar-making is often a continuous process involving significant deliberation, DIY, and compromise. By directing attention to the domestic religious sphere and the concrete artefacts via which Buddhism has crossed oceans, I show how making a place in the home for Buddhist altars is tied up in the process of making Buddhism 'at home' in the West

The Conference Organisers express their gratitude to Deakin University; The Alfred Deakin Institute; the Mobilities, Diversity and Multiculturalism Research Stream within the Institute; the School of Humanities and Social Sciences; and the Australasian Association of Buddhist Studies; and the PHI Research Stream for their support of this event.