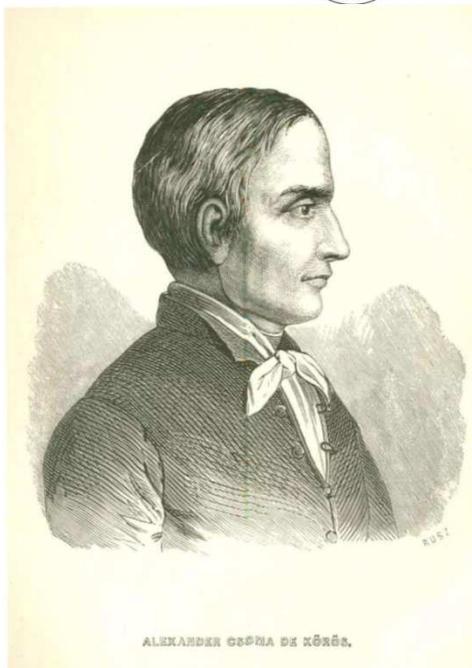




Balassi Institute
Hungarian Information and
Cultural Centre, New Delhi



(Courtesy: Asiatic Society Journal)

Seventh International Alexander Csoma de Kőrös Symposium
on
Buddhist Transcreations in Tibetan Literature and Art

Jointly organized
by
Indira Gandhi National Centre for the Arts
&
Hungarian Information and Cultural Centre
(4th-5th September, 2014)

Dr. Radha Banerjee Sarkar
Convener

Dr. Ajay Kumar Mishra
Dr. Kishor Kumar Tripathy
Assistant Convener

Indira Gandhi National Centre for the Arts
C.V. Mess, Janpath, New Delhi-110001

**"Seventh International Alexander Csoma de Kőrös Symposium on Buddhist
Transcreations in Tibetan Literature and Art"**

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New Delhi, India

First published: 2014

Indira Gandhi National Centre for the Arts

The **Indira Gandhi National Centre for the Arts**, established in memory of **Smt. Indira Gandhi**, is visualised as a centre encompassing the study and experience of all the arts -- each form with its own integrity, yet within a dimension of mutual interdependence, interrelated with nature, social structure and cosmology.

This view of the arts, integrated with, and essential to the larger matrix of human culture, is predicated upon Smt. Gandhi's recognition of the role of the arts as essential to the integral quality of person, at home with himself and society. It partakes of the holistic worldview so powerfully articulated throughout Indian tradition, and emphasized by modern Indian leaders from Mahatma Gandhi to Rabindranath Tagore.

The arts are here understood to comprise the fields of creative and critical literature, written and oral; the visual arts, ranging from architecture, sculpture, painting and graphics to general material culture, photography and film; the performing arts of music, dance and theatre in their broadest connotation; and all else in fairs, festivals and lifestyle that has an artistic dimension. In its initial stages the Centre will focus attention on India; it will later expand its horizons to other civilizations and cultures. Through diverse programmes of research, publication, training, creative activities and performance, the IGNCA seeks to place the arts within the context of the natural and human environment. The fundamental approach of the Centre is all its work will be both multidisciplinary and interdisciplinary.

Recognizing the need to encompass and preserve the distributed fragments of Indian art and culture, a pioneering attempt has been made by Indira Gandhi National Centre for the Arts (IGNCA) to serve as a major resource centre for the arts, especially written, oral and visual materials. One of the programmes of this centre, in collaboration with UNDP, is to utilize multimedia computer technology to create a wide variety of software packages that communicate cultural information. Multimedia technology allows the user to interact and explore the subject in a non-linear mode by combining audio, text, graphics, animation and video on a computer.

Hungarian Information & Cultural Centre

The Hungarian Information and Cultural Centre was founded in 1978 and has been located at 'Janpath', since then. The building of the Hungarian Centre, also known as Baikunth, contemporary and of the same style as the other major public buildings, is one of the most attractive mansions of the capital. This advantageous location has always given a kind of prestige to our Centre.

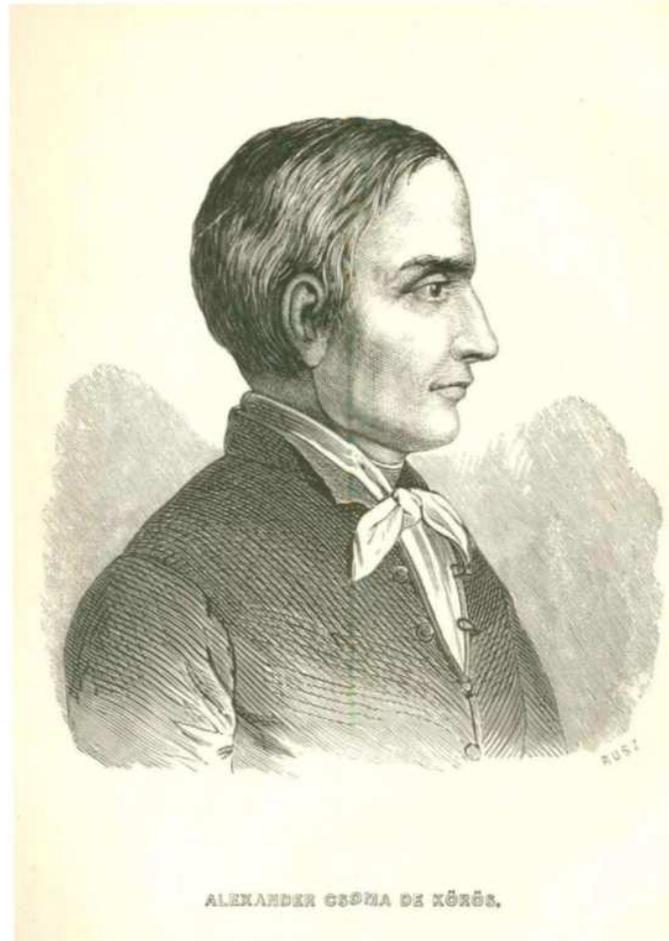
The cultural relations between India and Hungary are, however, dated back to a much longer time than just a quarter of a century since the establishment of this Centre. Famous Hungarian travellers, scholars and explorers have reached India as early as in the 18th century. János Honigberger, who had come from Transylvania, was the court doctor of the famous Maharaja Ranjit Singh. It was Alexander Csoma de Kőrös who made the ever first Tibetan-English dictionary in India, and during the centuries, also a good number of Hungarian artists came to get inspiration from this country. Indians do appreciate their Hungarian born countrymen. Paintings by Amrita Sher-Gil, the outstanding 20th century artist, born to a Hungarian mother and an Indian father in Budapest, are among the greatest art treasures of India today. Indians also remember that the legendary poet Rabindranath Tagore was treated in Hungary for his cardiac ailment, and that he used to recall the memories of his visit to Hungary with much fondness and gratitude

Delhi's audience has a daily choice of world-class cultural programs. The Hungarian Centre competes successfully with the cultural repertoire of such countries like Germany, Great-Britain, Japan, France or Russia. It is quite commendable that due to our Centre's efforts and activities the works by some of the most significant Hungarian artists – who are recipients of the prestigious Kossuth and Munkácsy prize – could be exhibited in Delhi.

We organize approximately 150 programs annually that include events in the Centre's headquarters as well as in other cultural institutions in the capital and in various regions in India. We had a series of commemorative program on the occasion of Attila József's birth centenary, Béla Bartók's 125th birth anniversary, Arthur Koestler's birth centenary, and we pay a-homage to Zoltán Kodály on his 125th birth anniversary in 2007. Our Centre's program offers have increased remarkably, for example with a lecture series on the contributions of research work in various fields of science by eminent Hungarian scholars. We pay special emphases to cherish the memory of such outstanding Hungarians who lived in India and got inspiration to their creative work in this country. Our Centre's activities, besides Delhi, take place in 15 other cities of India.

Thanks to our determined Marketing and PR activities the press coverage of our programs has increased tremendously and nearly 200 major articles are being published annually about our events. TV channels also feature the Hungarian events regularly. The Balassi Institute- Hungarian Information and Cultural Centre, New Delhi is not just by chance that Hungary's oldest Cultural Centre in Asia has been established in Delhi. Hungarians have always turned with great respect and appreciation to India, to its vast and ancient culture, to its depth of philosophy and religions and its post-Independence democracy. India, with its rapidly developing, dynamic economy, and being a regional superpower in Asia, has been playing a strategic role in Hungary's foreign policy and they have had a consistent cultural association with each other in all these years.

Concept Note



BUDDHIST TRANSCREATIONS IN ASIAN LITERATURE & ART

In commemoration of the 170th Death Anniversary of the renowned Hungarian Scholar and 'Father of Tibetology' Alexander Csoma de Kőrös (1784-1842) the 7th International Symposium will be held from September 4th and 5th 2014 in IGNCA, New Delhi, India. New researches and recent developments in the field of Tibetan & Buddhist Studies are to be presented and discussed, taking into consideration in particular the collection of Tibetan manuscripts and xylographs of Alexander Csoma de Kőrös.

The spread of Buddhist culture across the span of Asia is fascinating. Since the original texts in Indian languages were lost in India after Buddhism's 13th century decline, the Tripitaka translation in the Mahāyāna Buddhist cultures transmit a much broader range of Indic Buddhist materials than in the Theravāda-Buddhist cultures. As a true philosophical tradition, with its quest for pure knowledge, each regional network of Buddhist learning in Asia added its own

texts and commentaries while integrating cultural practice into the complex Buddhist tradition as a whole.

Buddhist Sūtras, Tantras and their extensive commentaries, were translated from Sanskrit, and by the grand revision which took place in Tibet they became a literature *sui generis*. They became transcreations with the charm of the originals as well as the depth and precision of thought which led to ever renewing energetic expressions by the Tibetan masters.

These transcreations in Asian Buddhist literatures and arts take many forms, philosophical treatises and commentaries on Indian root texts, songs (tib. *mgur*) in the style of the Indian Cāryagīti, plays and dance dramas, medical and astrological texts and so forth, as well as material expressions in arts and architecture.

For this memorial Csoma de Kőrös Symposium the invited delegates are requested to present in their study field of expertise genuine examples of such transcreations in the Buddhist literatures and arts produced in Tibet, Mongolia, China, Japan and others. Only new researches and recent developments in the field of Tibetan & Buddhist Studies are to be presented, focused and discussed, taking into consideration in particular the collection of Tibetan manuscripts and xylographs of Alexander Csoma de Kőrös.

Symposium aims to-

- 1) Trace the development of the indigenous Tibetan literature with references to the works of Csoma de Kőrös in regard to transcreations
 - Of philosophical concepts
 - Of logic systems
 - In the form of the *gTer-ma* Literature
 - Of the history of Buddhism in India
 - In Arts and Architecture
 - Rituals and Practices
 - Folk Traditions
- 2) Compare the development of the indigenous Tibetan literature and arts with transcreations in the Literatures of China, Mongolia and Japan.

List of Participants

Australia

Dr. David Roger Templeman

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3079, Australia

Austria

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Dr. Kishor Kumar Tripathy

Editor, Vedic Heritage Portal
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Dr. Heather Stoddard

U.K.

USA

Dr. Jose Ignacio Cabezon

University of California Santa Barbara
USA

Dr. Hudaya Kandhayaia

Numata Buddhist Centre, California
USA

Programme Schedule

Inaugural Session (4th September, 2014)

Venue – Conference Hall, C.V. Mess, IGNCA

Timings - 10.30 – 11.30 a.m.

**Inaugural session coordination:
Dr. Sushama Jatoo (Anchoring)
Rapporteur: Ms. Simky Singh**

10.30 a.m.	Inauguration Lighting of lamp
10.32a.m.	Invocation by Tibetan Buddhist Monks
10.35a.m.	Welcome Address by Ms. Dipali Khanna Member Secretary, IGNCA
10.40a.m.	Introduction on Alexender Csoma de Kőrös by Tibor Kovács Director, HICC
10.50 a.m.	Address by Chief Guest: His Excellency János Terényi Ambassador, Embassy of Hungary
10.57a.m.	Vote of thanks by Dr. Radha Banerjee Sarkar In-Charge, East Asian Studies, IGNCA
11.00a.m.	Screening of 25 minutes film on Alexender Cosma de Kőrös (Director : Mr. Zoltán Bonta)
11.30a.m.	High Tea

Session-1 (4th September, 2014)

Venue – Conference Hall, C.V. Mess, IGNC**Timings - 12.00 – 1.45pm**

Chair : Prof. Dr. Géza Bethlenfalvy
Coordinator: Dr. Ajay Kumar Mishra
Rapporteur: Mr. Devendra Singh
Ms. Ruby Das

Sl No.	Name of the Participant	Title of the Paper	Time
1	Dr. Margit Köves Hungary	Alexander Csoma de Kőrös and the Hungarian Narrative of the Nation	12.00- 12.25 p.m.
2	Dr. David Roger Templeman Australia	Csoma de Kőrös and his Knowledge of Indian Buddhism	12.26-12.50 p.m.
3	Dr. Nawang Tsering Shakpo India	Alexander Csoma de Kőrös and his Zanskari Informants	12.51-01.15 p.m.
	Discussion		01.16-01.45 p.m.

Session-2 (4th September, 2014)

Venue – Conference Hall, C.V. Mess, IGNC**Timings - 02.30 – 04.00pm**

Chair : Prof Suniti Kumar Pathak
Coordinator: Dr. V.S. Shukla
Rapporteur: Ms. Tanushree
Ms. Seema Singh Dua

Sl No.	Name of the Participant	Title of the Paper	Time
1	Dr. József Gazda Hungary	Preserving the Memory of Alexander Csoma de Kőrösi In the Motherland	02.30-02.55 p.m.
2	Dr. Bandana Mukherjee India	Alexander Csoma de Kőrös and the Asiatic Society	02.56-03.20 p.m.
3	Dr. Kishor Kumar Tripathy India	Alexander Csoma de Kőrös and his contribution to Oriental Literature East-West Dialogue in the context of Transcreation and Cross-cultural Interactions	03.21-03.45 p.m.
	Discussion		03.46- 04.00 p.m.

Session-3 (4th September, 2014)

Venue – Conference Hall, C.V. Mess, IGNC

Timings - 04.01 – 06.00pm

Chair : David Roger Templeman

Coordinator: Dr. Sudhir Lall

Rapporteur: Ms. Tripti

Mr. Manish Nayyar

Sl No.	Name of the Participant	Title of the Paper	Time
1	Prof. Suniti Kumar Pathak India	Aleander Csoma de Kőrös Edition of the Mahāvuyutpatti and its Relevance to His analysis of the bKa' 'gyur	04.01-04.25 p.m.
2	Dr. Helmut Tauscher Austria	Lankavatara-Sutra 2.203-205	04.26-04.50 p.m.
3	Dr. Bachcahn Kumar India	Alexander Csoma: The Patron of Mahayana Buddhism	04.51.05.15 p.m.
4	Dr. Sashibala India	Role of Siddhas in Spreading Nalanda Tradition to Tibet	05.16-05.45 p.m.
	Discussion		05.46-06.00 p.m.

Session-4 (5th September, 2014)

Venue – Conference Hall, C.V. Mess, IGNC

Timings - 10.00 – 12.00pm

Chair : Prof. Andrea Losaries

Coordinator: Dr. Kishor Kumar Tripathy

Rapporteur: Mr. Aditya Jha

Mrs. Shalini Verma

Sl No.	Name of the Participant	Title of the Paper	Time
1	Prof John Bray UK	Heinrich August Jäschke (1817-1883): Linguistic Scholar and Progenitor of Christian Tibetan Literary 'Transcreations'	10.00-10.25 a.m.
2	Prof. Dr. Achim Bayer Korea	From Gandhāran Vihāra to Tibetan shedra: Scientific Reasoning and Education and their Transmission to Tibet	10.26-10.50 a.m.
3	Prof. Bimalendra Kumar India	A Study of Palisuttas in Tibetan Literature	10.51-11.15 a.m.

3	Dr. Jagatpati Sarkar India	A study of Socio-religious aspect of Northern India from 3 rd century B.C. to 7 th century A.D. as source material of Ancient Indian History and Culture.	11.16-11.45 a.m.
	Discussion		11.46-12.00 a.m.

Session-5 (4th September, 2014)

Venue – Conference Hall, C.V. Mess, IGNC

Timings - 12.01 – 01.45 pm

Chair : Prof. Susanne von der Heide
Coordinator: Dr. Radha Banerjee Sarkar
Rapporteur Mr. Madhavishree
Ms. Kanika Sharma

Sl No.	Name of the Participant	Title of the Paper	Time
1	Dr. H.P. Negi India	The Korosi Csoma and the Kanam	12.01-12.30 p.m.
2	Dr. Géza Bethlenfalvy Hungary	The Five Sisters of Longevity	12.31-01.00 p.m.
3	Dr. Hudaya Kandhayaia USA	Revisiting Ādi Buddha and Tantric Doxography	01.01.01.30 p.m.
	Discussion		01.31-01.45 p.m.

Session-6 (5th September, 2014)

Venue – Conference Hall, C.V. Mess, IGNC

Timings - 02.30 – 04.30pm

Chair : Prof. Achim Bayer
Coordinator: Dr. Sushma Jatoo
Rapporteur Mrs. Charu Tripathy
Ms. Divya Bablani

Sl No.	Name of the Participant	Title of the Paper	Time
1	Susanne von der Heide Germany	Cultural Transfers on the Ancient Trade Route through Mustang linking the Silk Road with the Gangetic Plains	02.30-02.55 p.m.
2	Dr. Henk Blezer, Netherlands	Notes on an Unidentified Thangka of the Black-cloak Mahakala	02.56- 03.20 pm.

3	Prof. Andrea Loseries Austria	In Homage of René de Nebesky- Wojkowitz: The Cult of Tibetan Protective Deities with special Reference to the wrathful 'Amending Offerings' (bskang rdzas) as a Tibetan Transcreation of Tantrik Practice and their reflection in Tibetan Art DVD Presentation	03.21-03.45 03.46-4.05
	Discussion		04.06-04.30

Valedictory Session
(5th September, 2014)

Venue – Conference Hall, C.V. Mess, IGNC

Timings - 04.30 – 05.30pm

Chair : Prof. Lokesh Chandra

Valedictory Session Co-odination: Dr. Radha Banerjee Sarkar

Rapporteur: Mrs. Nandita Mishra

Sl No.	Program details
1	Wrap up of the Symposium by Dr. Kishor Kumar Tripathy, Editor, Cultural Informatics Laboratory, Indira Gandhi National Centre for the Arst, New Delhi
2	Recommendations of the Conference by Dr. Radha Banerjee Sarkar, In-charge, East Asian Studies, IGNC & Dr. Ajay Kumar Mishra, Assistant Professor, Indira Gandhi National Centre for the Arts, New Delhi, India.
3	Reccommendation on behalf of the Hungarian Information and Cultural Centre by Mr.Tibor Kovács
4	Valedictory Address by Prof. Lokesh Chandra, Chairman, International Academy of Indian Culture, New Delhi, India
5	Vote of Thanks by Dr. N.D. Sharma, HoD, Kala Kosa, Indira Gandhi National Centre for the Arts, New Delhi, India.

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Indira Gandhi National Centre for the Arts

Hungarian Information and Cultural Centre

Concept Note- "Seventh International Alexander Csoma de Kőrös Symposium on Buddhist Transcreations in Tibetan Literature and Art"

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From Gandhāran vihāra to Tibetan shedra: Scientific Reasoning and Education and their Transmission to Tibet

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7. Dr. Geza Bethlenfalvy

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8. Dr. Gazda József

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Heinrich August Jäschke (1817-1883): translating the Christian scriptures into Tibetan

13. Dr. Hudaya Kandahjaya

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Abstract/ Curriculum Vitae

1

Csoma de Koros and his Knowledge of Indian Buddhism Dr. David Templeman

Csoma de Körös does not always emerge from the many writings about him, as a scholar particularly well versed in Tibetan historical literature. The strengths for which he is more generally recognized lie in his analyses of the great Tibetan Buddhist canons. However a close reading of his biography by Theodore Duka and certain writings of Csoma in the *Journal of the Asiatic Society of Bengal* change that first impression of the great man.

In those sources we find reference to several rather ‘cutting edge’ works, relatively new during Csoma’s time. These include the 1733 biography of Pholanay (Tib: *Pho lha nas*), the MiwangTogjö (Tib: *Mi’i dban rtogs brjod*) by Dokar ZhabdrungTseringWangyel (Tib: *mDo khar Zhabs drung Tshe ring dbang rgyal*) as well as certain other texts we might not have expected him to refer to.

In this presentation I wish to bring to the attention of scholars the rather impressive breadth of Csoma’s endeavours in the field of history, including those recent historical works. I also will make certain suggestions about the depth of expertise of his Tibetan collaborators and the remarkable contents of monastic libraries in early 19th cent. Zanskar.

A significant point which emerges from my study is that historical writings in Tibet were not necessarily the subject of supreme disinterest by monastic scholars who were usually more focussed on purely Buddhist writings. I suggest that part of the popularity of such historical works was that they served to help make sense of a Tibet which, since the period of the Civil War (1603-21), had increasingly moved into new types of power dynamics. Among European *savants* it was the inquisitive genius Csoma de Körös who was among the very first to bring these writings to the attention of a broader scholarship.

Curriculum Vitae

David first met Tibetans in 1967 and worked with them as a teacher between 1969 and 1972 in northern India. He has worked for over 30 years studying Tibetan hagiography, especially those written by and dealing with, Tāranātha (1575-1634). Recently he has turned his attention to other aspects of Tibet, in particular the writing of a Historical Dictionary of Tibet and several volumes dealing with Tibetan approaches to change and modernity currently. He works at the Monash Asia Institute at Monash University in Australia where he is an Adjunct Research Fellow. Important publications of Prof. Templeman are -The Origin Of The Tārā Tantra by Jo Nang Tāranātha; -The Seven Instruction Lineages of Jo nangTāranātha; -Tāranātha's Life of Kāśmīrācārya / Kāśmīra; -New Views of Tibetan Culture, Volume 1; -*Historical Dictionary of Tibet*; -Alternate Voices: KungaDrolchog's Life of Kāśmīrācārya: Translation, Commentary and Critical edition of Text; Tibetan Modernity and Becoming Indian: A Study of the Life of Tāranātha.

When Bodhidharma, the founder of Chinese Zen, around the middle of the 5th century handed a copy of the LAS to his pupil Hui-k'ê, the Second Patriarch, he is reported to have said: "I have here the *Lankāvatāra* in four fascicles which I now pass to you. It contains the essential teaching concerning the mind-ground of the Tathagata, by means of which you lead all sentient beings to the truth of Buddhism." [Suzuki, *Studies in the Lankavatara Sutra*, p. 59] The LAS is important not only for the doctrine of *tathāgatagarbha*, it gives evidence for many fundamental tenets of Mahāyāna Buddhism, both Yogācāra and Madhyamaka. The study of the sutra, however, has, as Suzuki stated "not been very popular" [*op. cit.* p. 3], and the situation has not changed essentially ever since. With more textual material becoming accessible, it is getting obvious that a new critical edition as well as a new translation of this sutra are desiderata in the field of Buddhist studies.

This paper does not aim at dealing with this question in general, but at presenting a case-study by investigating 3 verses (2.203-205, repeated as 10.457, 458, 445), which appear to be important for the development of the *ekayāna* doctrine. The main concern of this paper, however, are questions of textual transmission, in the tradition of Kanjur research, initiated by Kōrōsi Csoma's pioneering works (1836-1839) on the Tibetan Kanjur. No "final" answer is provided, but the questions at stake are illustrated and investigated by comparing 17 Tibetan canonical versions, the 4 Sanskrit manuscripts represented in Nanjio's edition, the 3 extant Chinese translations, and 3 Tibetan quotations from the 12/13th century.

Curriculum Vitae

Prof. Taucher is the Director at the Institute for Tibetan and Buddhist Studies/South Asian Department, Vienna University. He has done Ph.D on Tibetan Buddhist Studies from the Vienna University. Prof. Tauchers acted as the Project leader of Western Tibetan Manuscript (2001-2013) His Field and Study Research in Lahul-Spiti and Kinnaur in Himachal Pradesh, Ladakh/Zanskar,Jammu & Kashmir, Tibetan monastery of Tashi Jong and Tibetan monastery of Depung Loseling,Karnataka are remarkable.

3

Cultural Transfers on the Ancient Trade Route through Mustang linking the Silk Road with the Gangetic Plains

Dr. Susanne von der Heide

In ancient times, three passages through Nepal connected the Silk Routes with the Gangetic plains in India, particularly with the Buddhist sites in the old kingdom of Magadha. Famous Chinese pilgrims visited these sites, such as Lumbini and Ramgram, today in Nepal, as well as Sarnath and Kushinagar in India. The old trading and pilgrimage path along the Kali Gandaki River was likely the most frequented of these three passages, as it contains extensive evidence of the interactions between India, Tibet and Central Asia, particularly in the area of the former small kingdom of Mustang. This route linked Varanasi and Bodhgaya in India with Kapilvastu, Lumbini, Bhutwal and Ridi in Central Nepal as it passed through the Mustang region in Nepal and extended to the kingdom of Guge-Purang in West Tibet, as well as to Khotan and Kashgar via Ladakh. Beginning particularly in the 11th century, an important Buddhist cultural landscape evolved in Mustang with influences from Central Asia, Kashmir, West Tibet and Northern India, as recent research has revealed (see Thingo, v.d. Heide 1998a & b, 2012; v.d. Heide, 2006, 2010, 2013). Over time, a close interaction between man and nature has shaped this cultural landscape, replete with centuries-old monasteries, temples and stupas, as well as recently rediscovered historically significant inhabited caves and cave-temple sites, with marvelously rendered wall paintings and numerous scriptures. These discoveries underline the importance of Mustang as a spiritual center that has undergone continuous religious and cultural development from the 11th century onwards, culminating in the formation of an independent kingdom in the 15th century. The wealth of material culture found along this route demonstrates the close ties with West Tibet, Ladakh and other places along the Silk Road. In the presentation some examples from the oldest cave temple sites of Mustang, Mentsün Lhakhang, Dagrangjung, Rinchen Ling, Konchog Ling and Choedzong will be discussed and compared with statues and wall paintings found in Western Tibet, Ladakh and along the Silk Roads, underlining the cultural transfers and cross contacts that took place over centuries, linking the Silk Roads via the ancient passage through Mustang with the Gangetic plains.

Curriculum Vitae

Prof. Susanne von der Heide, UNESCO Chair World Heritage Studies, Berlin, Germany, is a Cultural Scientist and Conservation Specialist, Director of HimalAsia Foundation, Nepal, a cultural anthropologist, was a Professor of Cultural management and heritage sites. She studied Tibetan Buddhism and Art History of the Himalayas with Ven. Tulku Dzongsar Ngari Thingo Rinpoche in Paris, was a Curator for Education at the Museum of East Asian Art and at the Rautenstrauch-Joest Museum Cologne, Germany. She undertook a large number of restoration projects, documentation, festivals, exhibitions conferences, editor of the series of UNESCO world heritage sites, adviser to the Mayor of Kathmandu for developing a structural programme for the cultural heritage sector of the Municipality. She is author and director of several Buddhist films and has won a number of awards.

From Gandhāran *vihāra* to Tibetan *shedra*: Scientific Reasoning and Education and their Transmission to Tibet

Dr. Achim Bayer

The Abhidharma tradition, the scholastic analysis of nature and Buddhist doctrine, has for two millenia operated as one of the most influential forces in intellectual life throughout Asia. While the impact of Abhidharma scholars such Asaṅga and Vasubandhu (4th c.) on the Buddhist world has been widely recognized as an obvious fact, recent analyses of archaeological findings and textual witnesses might suggest that the Abhidharma tradition even became a formative, though unacknowledged, influence on Islamic and eventually European scientific thought.

In his widely received *Warriors of the Cloisters* (2012), Christopher Beckwith depicts the conversion of Central Asian Buddhist scholars and their institutes to Islam as the turning point after which the Ābhidharmkas' highly sophisticated ways of scholarly exposition and analysis were applied to Islamic theology and natural sciences. According to Beckwith, this came along with the adaptation of the specific institutional form of the scholarly *vihāra*, housing and supporting a small group of advanced scholars. The Islamic colleges thus formed, then called *madrasas*, probably served as the model institutions for the foundation of the first European universities in the twelfth century, in which treatises using the Ābhidharmic "recursive argument method" were studied and written.

Beckwith's far-reaching theses on how Gandhāran scholasticism helped shaping Eurasian culture will surely unfold their full impact on wider circles in the near future, and still, comprehensive as it is, his analysis necessarily had to remain focused on the main themes, the college, the scholastic method and their transmission to Europe. Therefore, my presentation aims at evaluating Beckwith's rather brief treatment of the Tibetan reception and adaption of the *vihāra* scholarly college and the "recursive argument method." I would like to provide further detail for and against his thesis, with special consideration for the *shedra* (*bshad grwa*) college and the methods of scholarly discourse employed by this tradition.

Curriculum Vitae

Professor Achim Bayer pursued his studies of Indian and Tibetan Buddhism at the University of Hamburg (1992-1999), Tribhuvan University Kathmandu (1994-1995) and Kyoto University (1999-2004). After attaining his Master's degree with a thesis on *The Life and Works of mKhan-po gZhan-dga'* (1871-1927), he wrote his doctoral thesis on *The Theory of Karman in the Abhidharmasamuccaya* (published Tokyo 2010) under the supervision of professor Lambert Schmithausen, Hamburg. Achim Bayer teaches Tantric and Tibetan Buddhism at Dongguk University, Seoul, and his main fields of research are Tibetan religious history and Buddhist ethics as reflected in Vinaya, Yogācāra Abhidharma and Tantrism.

NOTES ON AN UNIDENTIFIED THANGKA OF THE BLACK-CLOAK MAHĀKĀLA

Dr. Henk Blezer

In collaboration with, inter alia, Robert Beer, Kalsang Norbu, Dan Martin & Sjoerd de Vries This is a brief report on an ongoing quest for the date and the precise provenance of a small thangka of Mahākāla Ber nag can (Bernagchen), as depicted below. My interest in the thangkawas first sparked after a Studium Generale lecture by Sjoerd de Vries, at Leiden University. De Vries, a long-time collector of Tibetan art, art dealer and independent scholar, had recently acquired this unassuming little gem and after the lecture showed the thangka and solicited help with the inscriptions.

We succeeded in reading and making sense of the inscriptions, part of which is almost certainly by the Eighth Karma pa, Mi bskyod rdo rje (1504–1554). The painting might also be by him and I am in the process of ascertaining whether it is—in light of the tangible evidence there is a distinct possibility that he did not paint it but merely blessed and inscribed the thangka. More in particular, I am also still trying to figure out this Karmapa’s relationship (if any) to a figure named sPrul sku rNam grol, who is mentioned in the inscription. All we can presently surmise is that Tulku Namdrol might have passed away before that Karmapa and that the latter may have inscribed (or even have painted) the thangka for that occasion. Provisional dating of the covering cloth, apparently of Indian origin (Gujarat 16th c. AD), seems to confirm the general timeframe. I look forward to receiving expert feedback on my preliminary thoughts and arguments, at the auspicious occasion of the seventh international symposium in honour of our founding father, Sandor Kőrosi Csoma.

Curriculum Vitae

Henk Blezer has been involved in academic research and publication on Indian and Tibetan Buddhism and on Bön since the early nineties. He organised the *Ninth Seminar of the International Association for Tibetan Studies* at the IAS, Leiden University (2000), and published the proceedings (Brill 2002). He was Principal Investigator in the *The Three Pillars of Bön* research program (NWO *Vidi*, Leiden University, 2005–2010), on the formation of Bön identity in Tibet, at around the turn of the first millennium AD. He presently teaches Buddhist Studies at Leiden University at the Free University of Amsterdam.

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Notes on Mongolian Buddhist Terminology in Cosmology

Dr. Agata Bareja-Starzynska

From the time of the pioneering work of Csoma de Cőrös devoted to Tibetan Buddhist terminology – *Mahavyutpatti* – it was clear that Buddhist scholars paid much attention to the way the Buddhist terms should be transmitted from Sanskrit to Tibetan. The important work of composing the *Mahavyutpatti*, completed in the 9th century A.D. has served Tibetan translators and polymaths for centuries. It proved to be a valuable tool for making translations into yet another language: Mongolian. The Mongolian version of *Mahavyutpatti* was made in the 18th century. Copies which survived till today differ slightly between one another. Making *Mahavyutpatti* available in Mongolian supported probably the grand task of translating the whole Buddhist Canon from Tibetan into Mongolian, which was completed in the 18th century. However, Mongols did translate canonical scriptures much earlier, starting with the 13th century. The aim of the present paper is to show on selected examples of Mongolian Buddhist cosmological terminology, extracted from Mongolian Buddhist texts, how this terminology evolved and to what extent it referred to the *Mahavyutpatti* dictionary.

Curriculum Vitae

Agata Bareja-Starzynska graduated from the Mongolian Studies Department of the Institute of Oriental Studies at the University of Warsaw in 1989 and started to work there. She has had scholarships at the University of Oslo (1993), Bonn (1996), and a research term at Indiana University in Bloomington (2000). She obtained her Ph.D. degree in 1999 on her study of the Mongolian handbook on Buddhism from the 16th century entitled *Chikula kereglegchi* by Shiregetü Gūūshi Chorji (published by Warsaw University Press in 2006). Since 2004 she has been the Head of the Department of Turkish Studies and Inner Asian Peoples of the currently Faculty of Oriental Studies at the University of Warsaw. Her scholarly interests focus on Buddhism in Mongolia, Mongolian-Tibetan relations, and Mongolian and Tibetan literature.

The Five Sisters of Longevity

Dr. Geza Bethlenfalv

The religious cult of mountains is an old tradition in Tibet. In various parts of the country the mountains are revered as gods or goddesses. These cults are popular among the people and during their existence the deities and the texts describing them developed a lot. In the southern part of the country, where one can find the highest hills, around the Mount Everest, the five sisters, goddesses of longevity, the „Tshe ring mched Inga” are popular. They have a long life and support people to live long lives as well. In the paper I shall describe these goddesses, their cult, see the traditions (maintained by the Siddhas and Guru Padmasambhava) and show some pictures of the beautiful ladies.

Curriculum Vitae

Prof. B. Geza served as Director of Hungarian cultural Centre, Delhi from 1994-2000. He taught in various Universities, namely Hungarian Academy of Sciences, Department of Inner Asian Studies of the ELTE University Tibetan and Buddhist Studies of the University of Vienna.

Prof Geza's field of interests are: Indian, Tibetan, Mongolian art, religion, history of religions, Tibetan Buddhist canonical literature, Tantra, Psychology of meditation, Folk-religion. He Participated in radio, television programmes, in film-making (as in documentaries on Csoma de Körös, Indian help for Hungary in 1956, and on other Indian contacts).

8

Preserving the Memory of Alexander Csoma de Kőrösi In the Motherland Dr. Joseph Gazda

The native land (Transylvania) of Alexander Csoma de Kőrös had a fatal history in the 20th century. 1920 was the Year of the Trianon Pact.

Csoma has always been existing in the Hungarian national consciousness. His native village has worn his name since 1904. (Till that time it was named as Kőrös, since then it has been officially named as Csomakőrös.) When in 1819 he set on his long journey on foot (!) to find the origin of his people, the Hungarians, his venture made a tremendous impact on the entire nation and later he became a national hero in the nation's consciousness.

However, with the Trianon Pact that legalised the partition of Hungary, Transylvania became part of Romania including also Csomakőrös as it lies in one of the Easternmost parts of Transylvania. Since then the historical circumstances have greatly prevented the free and respectful cultivation of his legacy that this great Soul would duly deserve. The then prime minister of Romania announced that his main purpose is to forcefully assimilate Hungarians (please keep in mind that the Hungarian population of Transylvania meant over 2 million people, so a huge population is in question). This was the time when the official hindering and prevention of the Hungarian cultural values, traditions and legacies, including the legacy of Alexander Csoma de Kőrös, has openly started in Romania.

In 1942, however, history has given a chance to commemorate with dignity the death centenary of Csoma de Kőrös. In that year North-Transylvania has been switched back to Hungary even though temporarily, thus Csoma's native village – as a part of the mother country, Hungary – had a chance to commemorate the legacy of its great son with due respect.

At the end of the second World War, unfortunately, Transylvania returned to Romania again, and this has resulted in an open and increased neo-national communist oppression against the Hungarian minority in Romania.

At the beginning, due to the deceiving ideology of the so-called 'people's democracy' and 'internationalism', the administration of the village of Csomakőrös (that is a part of Kovászna), decided to erect a statue of Csoma for the memory of their great son. The statue, made by Áron Orbán, has been completed but the village had to wait for 15 years, when finally in 1972, as a result of the communist system getting looser for a short while, it could be secretly set up in Csoma's native place.

Péter Jecza's statue was erected in the same time at Kovászna, that was somehow permitted by the then Communist regime and the Party elite. All the same, 12 years later, when the people of Transylvania wanted to commemorate the bi-centenary of Alexander Csoma de Kőrös's birth, Ceausescu's dictatorship has banned all sort of celebrations. Police units have occupied the entire region, if any newcomer visited the villages and towns in the region, his identity was checked,

his or her name was noted down, and whoever visited Csoma's memorial, his photograph was taken from police cars and his identity was documented the way it is usually done for criminals.

This situation changed, when on 22nd December 1989 the Ceausescu dictatorship fell, as a result of the revolution sparked by the resistance of the protestant pastor László Tőkés and his congregation of Temesvár (Timisoara).

In March 1990 the Alexander Csoma de Kőrös Cultural Association has been found with its main aim and goal to look after the legacy of the great son of Transylvania. The Founder and President of this Association till date is the person writing these lines.

Our Association organised its first Celebrations of Alexander Csoma de Kőrös Days between 4th to 6th of April 1990. (Csoma was born, rather baptised on the 4th of April 1884). We do organise similar celebrations every year. On this occasion a scientific conference, art exhibition, various cultural programmes, theatre, dance and music performances, students programmes and many more are presented during the Csoma Days. A local school, bearing the name of Alexander Csoma de Kőrös, also organises its students' science conference, commemorating Alexander Csoma de Kőrös in a grand way and in the same time. Since 1990, as a tradition, we hold the opening ceremony at the Csoma statue in Kovászna, and the closing ceremony at his statue at Csomakőrös, and also at the courtyard of his imaginary native house that has been rebuilt in 1995. (It is to be mentioned that Csoma's original native house was burnt down in a fire in 1789.) We have another tradition, that is a Csoma Commemorative Medal that is given in a ceremony to the person who achieves the most outstanding results in his research work on Csoma. We handed over the first such Medal to Elek Csetri, and now to contemporary researchers like Bernard Le Calloc'h and Péter Marczell, and also to Ervin Baktay posthumous. The lectures of the conferences have been published regularly. Please find attached the first 20 books that were published until now.

Curriculum Vitae

Prof. J.Gazda has been the Chairman of the Alexander Csoma de Koros Association since 1990 at Kovaszna, commemorating this great scholar every year during the Csoma Days, being organised in his memory.

In 1994 Prof. Gazda received Bethlen Gabor Award in 2000 Seklerland Award in 2001 Wlasics Gyula Award, in 2010 Suto Andras Language Protection Award, in 2013 Tamasi Aron Award, in 2014 the Award of Hungarian Legacy. In 2011 he again received an Award from the Hungarian State (the Hungarian State's Knight Cross.)

He has published 23 books and travelling extensively all over the world. He has staged many plays.

Alexander Csoma De Kőrös and the Asiatic Society

Dr. Bandana Mukherjee

Alexander Csoma de Koros, also named Korosi Csoma Sandor (1784-1842) was a siculo Hungarian born in Transylvania [present day Romania), in a poor but noble military family in the village Koros in April, 04, 1784. He is a cultural hero among his people because of his solitary search for the earliest settlement of Hungarians in Central Asia. It was this quest which motivated his impecunious travel, with no valid visa to Asia, and his Tibetan studies were meant to form a phase in the life-long quest. In view of the discussion on the long association of Csoma de Koros with the Asiatic Society, which is Asia's oldest Research Institute and publication house, it seems necessary to state here that Alexander Csoma de Koros achieved fame in India as a pioneer of Tibetology, who introduced the study of Tibetan language and culture in India through this Asiatic Society of Bengal. In 1831, Csoma walked to Calcutta and presented all the papers he had compiled in the hills to the Asiatic Society of Bengal, which had sponsored his researches since 1824 by giving him a monthly stipend of Rupees Fifty. Since then the Journal of the Asiatic Society was enriched with his valuable writings. This scholar from Hungary attained world wide fame in the first half of the 19th century due to his heroic work of Tibetan English Dictionary and a Tibetan Grammer which were published in 1834 from the Asiatic Society. The Asiatic Society of Bengal elected him an honorary member on February 6, 1834 and Hungarian Academy of Science a member. But these 'successes' did not change his simple life style, which was formed in the Himalayas. Csoma learnt both Sanskrit and Bengali and was ultimately appointed Librarian of the Asiatic Society. He was first specialized, regular, full time paid Librarian of the Asiatic Society of Bengal from May 1838 to his resignation in May 1841. Alexander Csoma's sense of accountability and firmness in his commitments had been vividly manifested in his letters which are kept in the Achieves of the Asiatic Society. In this paper an attempt is to be made to highlight the facts on the Alexander Csoma de Koros's association with Asiatic Society with special reference to Bengal.

Curriculum Vitae

Dr. Bandana Bhattacharya (Mukhopadhyay) is the Research Officer, The Asiatic Society, Kolkata, since 1996 and Guest Lecturer in Tibetan & Buddhist Studies, University of Calcutta. Dr. Bandana, passed M. A. in Pali with special paper Art and Archaeology, Inscription, Iconography and Ancient Indian Geography from the University of Calcutta in the Year 1978. She obtained Ph. D. Degree in Humanities from the University of Calcutta in 1991 for the thesis entitled 'Some Aspects of Social Life as revealed in the Dhammapada – Attakatha in Pali'. She has published eighty articles in National and International Journal and presented papers in various seminars.

**Aleander Czoma de Kőrös Edition of the Mahāvyutpatti and its
Relevance to His analysis of the *bKa' gyur*
Prof. Suniti Kumar Pathak**

A report of Alexander Czoma de Kőrös sent to Caplain Kennedy, Assistant Political Officer Subhata (28. 01. 1835) referred briefly of what had been the Mahāvyutpatti (*Bye brag tu rtogs par byed pa chen po*). It is a Sanskrit-Tibetan Lexicon arranged on multiple subjects relating to human culture with an emphasis on Buddhism. Czoma de Kőrös during his stay at the Asiatic Society (1832-35) prepared its English rendering and that differs in arrangement to what the Minayeff and Sakaki editions of the text read. In that respect the edition holds importance. Alexander Czoma de Kőrös's edition of the Mahāvyutpatti had been published by the Asiatic Society, Calcutta, in two installments; the first part was edited by E. Denisson Ross (1910) and its residue part was edited by Durgacharan Chattopadhyaya (1941) with a comparative chart to locate its distinction from others.

Brian Hodgson had forwarded treasures of manuscripts along with the Tibetan renderings of Indic Buddhist Literature known as the *bKa' bstan rin chen*, the composed Great Jewels of the Buddha Vacana and of the Śāstras (composed by the Indian masters). Alexander Czoma was entrusted to make a *catalogue raisonné* of such voluminous collections in Tibetan renderings. Czoma did it with efficiency in his Analysis of the Kahgyur (Asiatic Researches XX, p. 392ff). Relevance of the Mahāvyutpatti in Czoma's analytical observations of the Buddha Vacana treatises preserved in the *bKa' gyur* in respect to Vinaya, Sūtra and Tantra is dealt with elaborately in this paper. For instance the Mahāvyutpatti section of the contents of words in Sādhana (wise teachings of the Buddha), and those of the Mantra corresponding to *sngags* in Tibetan in the following diversions are significant. E.g.:

- a) *Sngags kyi rgyud nas 'byung ba'i ming la*
- b) *Sngags kyi tshul las byung ba'i tshig*
- c) *Sngags kyi rgyud dang mu stegs can gyi gshung pas 'byung po la sogs'pa'i ming la*
- d) *Snags kyi rgyud las skad mthun pa'i ming la*

Curriculum Vitae

Prof. Suniti Kumar Pathak an eminent Scholar on Tibetan Buddhism. He has retired as a Professor from the Vishva Bharati Shantiniketan. He has been engaged in doing resaechr on Tibetan Studies, particularly Buddhism for more than six decades. His pioneering works (books & articles) are widely acclaimed.

Alexander Csoma de Koros and his Zanskari Informants

Dr. Nawang Tsering Shakspo

A person with a deep knowledge may die physically but his work lives on forever. This is the case with the great Hungarian, Alexander Csoma de Koros, who was born almost two hundred thirty years ago but is remembered by Tibetologists all over the world as a great pioneer. The pioneer Tibetologist in the first half of the 19th century received worldwide fame due to his heroic efforts in producing his Tibetan dictionary and grammar, residing and studying in one of the most isolated and remotest district of Ladakh called Zanskar in the year 1823. In the year 1984, the Hungarian Academy of Sciences and Csoma de Koros Society, Budapest celebrated his two hundredth birth anniversary with great pomp and ceremony. Tibetologists the world over assembled in the Hungarian capital to celebrate the occasion. I also had the privilege of attending on behalf of the people of Ladakh to pay tribute to the great Hungarian. The occasion provided me with an opportunity to write a comprehensive article on the life and contributions of this Hungarian Bodhisattva, who is rightly known as the pioneer of Tibetan studies in the west. In the proposed paper light will be shed on the life and contributions of the Csoma to the humanity besides the Ladakhi informants of Csoma who too deserve a word of appreciation or shed light on their contributions in framing the modern literary and cultural history of Ladakh.

Curriculum Vitae

Nawang Tsering Shakspo is Director, Editor & Head, J&K Academy of art, culture and languages, Leh-Ladakh. Home: Ayu-Changcung, Saboo, Leh-Ladakh. His field of interest includes the culture of J&K Statge and its cultural legacy and history an leadseveral troupe of J&K Academy to South East Asian Counties including including North Korea for prestigious Spring Festival 1993, to Mongolia in 1993, Sapporo Winter Festival in Japan in 2003 on behalf of the Indian Council for Cultural Relations besides participating in the Republic Day related festivities at New Delhi on several occasions. He has attended national and international seminars at various universities including a seminar organized by Indian Institute of Advanced Studies, Shimla in the year 1986, Pakistan on the invitation of Lok Virsa, Islamabad. He is the founder member of Ladakh Cultural Forum, Leh, Ladakh Ecological Group and Centre for Research on Ladakh. The J&K Cultural Academy conferred best book award for the book “An Insight into Ladakh” in the year 1993, History of Zanskar in the year 1978 and History of Nubra in the year 1982. He was conferred Life Time Achievement in the field of Ladakhi Culture and Literature by the J&K Cultural Academy in the year 2003.

The KorosiCsoma and the Kanam Prof. Hira Paul Gangnegi

The man from Hungary named Alexander Csoma (1784-1842) born in a village named Koros that now is the part of Rumania became a first ever known Tibetologist who has opened door for Buddhist learning to the western world during the course of his passionate search for his Magyar racial identity. Csoma's exploration of Indian literary legacy that had been brought to Tibet with great initiative taken by Tibetan royal house assisted by the Buddhist masters of India and its native scholars had a great impact on the Buddhist studies of modern age. His carried out his literary activities in a faraway seclude place like Zangla monastery in Ladakh and KhacheLhakhang monastery at Kanam in Kinnaur. These obscure monastic centers became prominent in twentieth century due its association with Csoma and his works. Csoma preferred them because these monasteries had its own antiquity and significant socio-cultural association with regional Buddhist communities In this paper author would like to explore the antiquity of the village Kanam in Kinnaur where Csoma carried out his major academic activities that has shaped up western understanding of Tibet and also Indian spiritual learning and practices enshrined in Tibetan translations. For most of the western scholars till recent years Kanam was situated in Tibet and it was due to Csoma it came into lime light. This was a unfounded presumption. Kanam has been one of the oldest villages of the Kinnaur. Here Bon animistic elements and sublime Buddhist thought in the socio-cultural life of people coexist even to this day. During his three years long stay in Kanam unfortunately Csoma did not take any community participation and nor he wrote anything specific on the places where he lived. Though the Kanam is known for the land of festivals and celebrations but the Csoma did not use his prolific writing skill to record local history, culture and social practices.

Curriculum Vitae

Prof. Hira Paul Gangnegi is a Professor & Head at the Department of Buddhist Studies, University of Delhi, Delhi. He holds M.A., M.Phil. and *Ph.D* in Buddhist Studies from University of Delhi. Delhi. His main research interests are History of Mahayana Buddhism, Buddhism in Tibet and Western Himalayas.

He also teaches Tibetan Language and Literature, History of Mahayana & Tibetan Buddhism to post-graduate students. He has supervised several M.Phil./Ph.D. research scholars in Mahayana and Tibetan Buddhism. Prof. Hira Paul Gangnegi has published research papers and participated and presented papers in number of national and international conferences and institutions.

Alexander Csoma de Kőrös and the Hungarian Narrative of the Nation Dr Margit Köves

In the early nineteenth century Hungarians used the theme of the Orient for the reconstruction of national past. While other nations in Europe for example Germans, Slavic, Greek or Romanian neighbours of Hungarians could claim an antique past, there was no definite narrative of Hungarian history. The issue of national origins, the demand for a national language and the interest in history became connected at the time of Hungarian romanticism in the early nineteenth century. The Orient appeared to be a crucial element and a strategic asset in developing the narrative of Hungarian nationalism by emphasizing Hungarian pre-history, and the origins of Hungarians. Alexander Csoma de Kőrös (1784-1842) who started the search for the predecessors of the Hungarians in Asia was the most important figure in the quest for finding the origins of the Hungarian language. His search for the origins of Hungarians was part and parcel of the movement of Romanticism and its theory of language and nation, the discussions about the implications of geographical factors for the role of the psyche, national language and statehood. The paper will take up the movement of the Renewal of Hungarian language initiated by Ferenc Kazinczy (1759-1831) and the philosophy of language that contributed to the ideological mobilization about the national language as a carrier of national spirit in Hungary., The movement for the renewal of Hungarian language (1790-1842) had sought to create the phraseology and vocabulary that was suitable to express the technological, administrative and intellectual culture of the age and could replace Latin and German. Herder's epoch making book *Ideen zur Philosophie der Geschichte der Menschheit* (1774). It also initiated an interest in the languages on the periphery of Europe. The language policy of the Austrian ruler, Joseph II (1780-1790) who made German the compulsory language of official business throughout the Empire, affected especially Hungary. Csoma presents himself in the introduction of his *Tibetan-English Dictionary* as a researcher whose original purpose was "researches respecting the origins and language of Hungarians" and claims that he feels "the deepest interest" in "pursuing the inquiry" concerning Hungarian language. The paper will take up Csoma's views on language, his acquaintance with the Arabic historical sources and contemporary knowledge on Central Asia. My paper will also discuss two literary sources Mór Jókai's historical novel, *Eppur si muove* (1872) that founded the character of Csoma in Hungarian prose and a recent successful play by Gábor Lanczkor, *The Malaria* (2010) that takes place in Darjeeling, in India at the time of Csoma's death.

Curriculum Vitae

Margit Köves came to India in 1983 to teach Hungarian in Delhi University. She was a fellow of Indian Council of Historical Research, Indian Council of Philosophical Research and Indian Council for Social Science Research doing research on nation building and identity in the context of Hungary and India, and Hungarian responses to India in literature and journalism in the nineteenth and twentieth centuries. She has published articles and edited books in these areas and also edited collections of Hungarian prose in Hindi, *Abhineta ki mrityu* (2001), *Das aadhunik hungari kavi* (2008) and *Gezababua* by János Házy (2008) translated jointly with Girdhar Rathi. In 2009 she published *Buddhism among the Turks of Central Asia*. She has been working recently on the work of contemporary Hungarian writers, Péter Esterházy, László Krasznahorkai and János Házy and she has published articles about their prose and drama. She is teaching Hungarian in the Department of Slavonic and Finno-Ugrian Studies.

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Title: A study of Socio-religious aspect of Northern India from 3rd century B.C. to 7th century A.D. as source material of Ancient Indian History and Culture.

Dr. Jagatpati Sarkar

The paucity of sources of ancient Indian history is compensated by the availability of inscriptions discovered in large number from different parts of the Country. Among those the post-Asokan Brāhmī and Kharoshthī epigraphs, many of them being significantly enough inscribed on divine images, occupy a place of much importance in the history of historical writings. Because, the period from the end of the Maurya to the end of the Gupta age witnessed remarkable changes in the political, social, economic, religious and cultural history of India, although the historical changes appear to have been more comprehensive in the early medieval age following the downfall of the Imperial Guptas. However, the image inscriptions having an intimate association with the prevalent religious beliefs and practices have got an added significance, and from them one may derive how the; polity, society and economy were surcharged with a religious overtone. The images bearing the inscriptions, being arranged stage by stage chronologically, form a running commentary, as it were, upon the development of artistic creations. The chronology is again related to the development of scripts, both Brahmi and Kharosthi, as in most of the cases hardly a use has been made of the well-known samvats, Vikrama and Saka, for dating of the records, although regnal years find their mention in some of the epigraphs.

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Role of Siddhas in Spreading Nalanda Tradition to Tibet

Prof. Sashibala

Curriculum Vitae

Prof. Dr. Sashibala is a scholar in the areas of Buddhist art, architecture and iconography and cross cultural connection among Asian countries. As a Research Professor at the International Academy of Indian Culture, New Delhi, founded by Prof. Raghu Vira she has written eight books on Buddhism published by leading publishers in India. 55 research papers written on various subjects presented at International conferences and seminars, have been published by various organizations in India and abroad. She taught 'History of Art' for fifteen years at the National Museum Institute, a deemed University, New Delhi. As a researcher she has traveled to the USA, UK, Belgium, Germany, France, Russia, China, Japan, Indonesia, Thailand, Malaysia, Singapore, Nepal, Bhutan etc. Her exhibitions, illustrated lectures, and radio broadcastings are highly acclaimed. She has organised international conferences and exhibitions on Kumarajiva and Atisa at IGNCA. Her well researched exhibitions on Sanskrit as Shared Heritage of Asia and Sanskrit and Indian Culture: Voyages are travelling in Indian and abroad.

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Alexander choma: The Patron of Mahayana Buddhism

Dr. Bachachan Kumar

In Homage of René de Nebesky-Wojkowitz: An Analyses of the wrathful ‘Amending Offerings’ (*bskang rdzas*) to the Dharmapālas as a Tibetan Transcreation of Tantrik Practice

Dr. Andrea Loseries

The *oeuvre* ‘Oracles and Demons of Tibet’ of the Austrian Ethnologist and Tibetologist René de Nebesky-Wojkowitz (1923-1959) was the first detailed studies on the cults of the Tibetan protective deities. This voluminous 666-page book is widely considered a foundational study of Tibetan popular religion and deity cults, making it an indispensable compendium for all those who deal with this subject. His long stay in the North Eastern Himalayan region of India and Nepal gave him access to many texts on protector deities and allowed him to benefit from the council of Tibetan scholars who sought refuge during the Chinese invasion of Tibet. His collection of texts and more than 400 objects are preserved in the Museum of Ethnology at Vienna, where he passed the last years of his life following in the footsteps of Robert Bleichsteiner as a ‘wissenschaftlicher Beamter’ till his early death at the age of 36 due to pneumonia. Many members of the Tibetan Buddhist community believed that his death was actually brought on by the wrath of the very protector deities he studied so assiduously. His detailed descriptions of the cults and iconography of the various groups of transcendental and worldly Dharma protectors or guardians (*‘jig rtan las ‘das pa’I srung ma* and *‘jig rtan gyi srung ma* or *chos s kyong*) give access to a part of the Tibetan pantheon usually kept secret and veiled from the eyes of the uninitiated. The metaphorically so called ‘Golden Libation’ (*gser skyems*) Offering or the daily Petition Offerings (*gsol kha*) are important integral parts of Tibetan practice, interrelating Indic Buddhist Tantrik traditions with the indigenous folk and Bon practices in Tibet. This paper focuses first on the interface or transcreation of the practice of Dharmapālas (*chos skyong*) with non-Buddhist ‘haughty’ gods and spirits (*dregs*) and those ‘bound by oath’ (*dam can*) in general, before explaining the purpose and relevance of the protective deities and the ritual communication with them for the Tantrik practitioner. Special emphasis is given to the wrathful ‘Amendment Offerings’ (*bkangs rdas*) preserved as material objects or as depictions on Thankas and murals in the secret chamber of the Protector’s Chapel (*dgon khang*) in monasteries of the Tibetan belt and Mongolia to which the entrance is denied to the uninitiated and in some cases to women in general. Examples of such wrathful *bkangs rdas* are demonstrated with selected illustrations for pointing out their specific transcreative power of visual conception.

Curriculum Vitae

Andrea Loseries is the Professor and Head (2006 – 2010) of the Department of Indo-Tibetan Studies, and Director of the Centre for Buddhist Studies, Visva-Bharati, Santiniketan. Numerous monographies and over 80 research papers published, Author of Tibetan *Mahayoga Tantra*, New Delhi 2008, *Soelkspuren* I, II, III, Graz 1999 –2002, and author of the annual *Thanka Calendar*, Wisdom Publ. since 1995; as well as producer of documentary films on Tibet and Mongolia, and curator of exhibitions on Tibetan Art (1988, 1995, 2000, 2001, 2002, 2007) and contemporary art (2002). She is the editor of *Buddhism and its social Significance in the Asian World* (New Delhi 2009), *Tantrik Literature and Culture. Hermeneutics and Expositions* (New Delhi 2013) and *Mother in the Making* (New Delhi 2013), at Buddhist World Press, New Delhi.

A Study of Pali Suttas in Tibetan Literature

Prof. Bimalendra Kumar

Thirteen suttas of Theravadin Pali Literature have been translated by the Sinhalese Ānandas'ri and the Tibetan Thar pa lotsava Ñi ma rgyal mtshan dpal bzañ po in Kanjur. The first reference to the thirteen suttas in European scholarship was made by the great pioneer of Tibetan Studies, Alexander Csoma de Koros, who listed and summarised them in 'Analysis of Mdo', published in 1836-39. The Tibetan titles show that the thirteen suttas were translated from the "the language of India" (*rgya gar skad du*), which generally mean Sanskrit. It seems to have been Feer who first averred that they were translated from Pali. Modern translations were also made by the scholars. The *Dhammapada* and the *Abhidhammatthasangaho* were translated by the modern scholars namely Gedun Chomphel and Sempa Dorje respectively. The modern translations show that Tibetans still take an interest in the Pali texts and tenets of Theravada school of Buddhism. His Holiness XIV Dalai Lama Tenzin Gyatso also stresses the importance of the study of Pali texts for having a right understanding of the philosophical concepts. There is a need of critical edition of Pali texts, translated in Tibetan, which will clarify the extent of redactional differences from Pali. There will be an attempt to discuss all these aspects of Tibetan translations of Pali Suttas, considering the many problems of translations in Tibetan.

Curriculum Vitae

Bimalendra Kumar is Professor of Pali, Deptt. Of Pali & Buddhist Studies since November 26,2008.

He has presented research papers in Pali and Buddhist Studies in more than seventy five national/International seminars and conferences. He had academic visits to Portugal, U.K., West Germany, France, Mexico, Thailand, Myanmar, Sri Lanka and Vietnam.

His numerous publications include over eighty articles in various scholarly journals in India. He has six books to his credit namely, *Theory of Realties in Buddhist Philosophy* (1998), *Gandhavamsa: A History of Pali Literature* (1992), *Perspectives of Tibetan and Buddhist Studies* (2005), *Patthanuddesadipani*(2005) and *Dhatuvamso*(2006). He has also edited two books (jointly with Prof. H.S.Shukla) namely *Dhammadesana: A Buddhist Perspective* (Prof. Mahesh Tiwari Commemoration Volume), 2007 and *Buddhism and Social Ideals*, 2009, both published by the Publication Division, Banaras Hindu University, Varanasi. He has also contributed some book reviews to some of the referred journals.

Vajrajana Buddhism in Chinese Turkistan

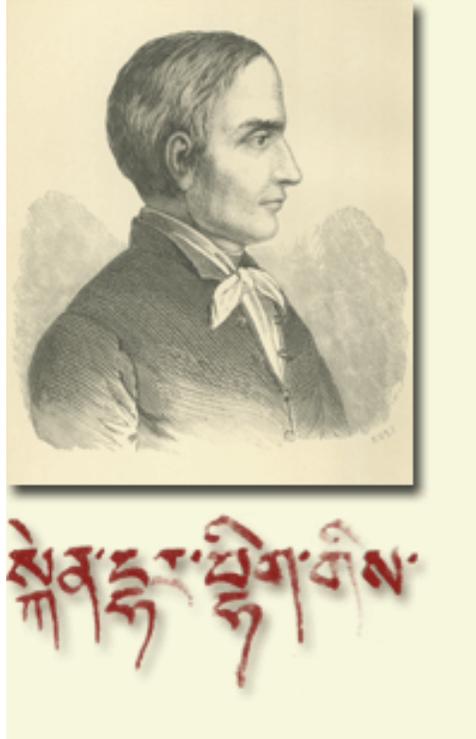
Dr. Radha Banerjee Sarkar

Curriculum Vitae

Dr Radha Banerjee Sarkar is the In-charge of East Asia unit, IGNCA. For the last 24 years She is engaged in doing researches on Indian, Chinese and Central Asian Buddhism and Art. She did her M.A, M.Phil and Ph.D on Buddhism from Buddhist studies Department, Delhi University and Post Doc research at Peking University, China. She is a professional archaeologist. She did her Two Year's Post Graduate Diploma in Archeology from Institute of Archaeology, Archaeological Survey of India.. She did her one year intensive Chinese Language course from Peking University, China. She is the recipient of four international Scholarships namely Associate Fellowship, Centre for Studies in Religion and Society (CSRS), University of Victoria, British Columbia, Canada, 2009-2011. Appointed Indian Research Coordinator for a Collaborative Project between India, China, Russia and UK on Silk Road, IDP, British Library, London, 2006-2008 ICHR Foreign Travel Research Grant Fellowship for USA, Department of Education, Govt of India, 2001-2002. Hirayama / UNESCO Silk Road Fellowship Programme on Silk Route Art,1996-1997 and Advanced Research Scholarship on Chinese Buddhism and Art under CEP, 1993-1995.

She Guides the Ph.d and M.phil students of JNU, DU, NMI, Bombay University. Dr Radha Banerjee Sarkar delivered more than 100 lectures on Buddhism and art to different academic institutions India and abroad including Inner and Altaic Studies, Harvard University, as well Berkeley University, USA. To her credit Dr Sarkar has published many books and written more than 45 articles on the subject. She was also the Subject Advisor of "Buddha Smriti Museum", recently opened at Patna. She was also the coordinator for "Xuanzang Memorial Hall", Nalanda, Bihar

**Alexander Csoma De Kőrös and his contribution to Oriental Literature
East-West Dialogue in the context of Transcreation and
Cross-cultural Interactions
Dr. Kishor Kumar Tripathy**



“Arise, commence a new course of life. Turn to the religion of Buddha. Conquer the host of the lord of death (the passion), that are like an elephant in this muddy house (the body), (or conquer your passions, like an elephant subdues everything under his feet in a muddy lake). Whoever has lived a pure or chaste life, according to the precepts of this Dulva, shall be free from transmigration, and shall put an end to all his miseries.”

(Extract from a Tibetan Work)

Oriental studies ‘the scholarly knowledge of Asian cultures, languages and people,’ reflect the fact that intellectual heritage covers a broad area encompassing multiple civilizations and cultures. Oriental studies as a branch of study which synthesizes different aspects of culture, i.e. literature, art, aesthetics, philosophy, architecture, music, dance, sculpture and various manners of life-style which was interwoven in the life and activities of the Oriental world. Literature of the Orient have been at the forefront of revitalizing interest of the idea of ‘world culture’- a field of academic study, a kind of transcultural reading practices which linkages past with the present and opens the door for future scholarship. This view of literature sought to reveal that how literature can create a dialogue between multiple worlds simultaneously. The intellectual

tradition of the orient, including its geographical features, cultural traditions, manners and customs, have always inspired the Occident to explore the grand cultural heritage of the orient. In this connection, life and works of Alexander Csoma De Kőrös may be considered for the study of Oriental Studies. Alexander Csoma, the Hungarian philologist, Orientalist and the father of Tibetan Studies was fascinated by the literature of the Orient. According to Orientalist, Prof. Rajendrohila Mitra, "that no European has studied Tibetan with greater success than Csoma did;". Dr. Malan has also marked the importance of Csoma De Kőrös as "'Csoma laid down the foundation, and others merely built upon it." When we study the life, activities and contribution of Csoma, we find that the Hungarian native has dedicated his life for the exploration of the spirit of the orient and the reason behind that the Hungarians have Asiatic origin. With this curiosity he started studying the culture of the Orient. He was noted for being literate in thirteen languages including Latin, Greek, Hebrew, French, German, Romanian, Bengali, Marathi and Sanskrit. While studying at the University of Gottingen, Germany, Alexander Csoma was inspired by the historian and Oriental scholar, Prof. Eichorn, and started his scientific mission with the objective of discovering some trace of the Hungarian in Asia. As a traveler he started his journey from Transylvania through Macedonia, Sophia, Philippopolis, Greece, Egypt, Cyprus, Sidon, Beirut, Aleppo, Orfa, mardin, Mosul, Baghdad, Teheran, Khorassan, Bokhara, Afghanistan, Kabul, Lahore, Kashmir, Ladakh, Leh, and finally he reached at the Monastery of Yangla, in the province of Zanskar. During his visit through different communities he explored the spirit of the oriental way of life, as he writes- "I think I have given, as it was required from me, an intelligible account of my history and past proceedings. For the future, as also the length to which I propose to carry my travels and researches, I beg leave to add, the civilised and learned world is indebted to Great Britain in many respects for useful discoveries, inventions, and improvements in arts and sciences. There is yet in Asia a vast terra incognita for oriental literature." He found that the intellectual tradition of Orient was hidden in the Holy Scriptures and his main focus to study the scriptures in a different perspective. He also discovered that Sanskrit, the celebrated language of the Orient has its connection with most of the European languages and declared that the Hungarians, "would find a fund of information from the study of the Sanskrit respecting their origin, manners, customs, and language, since the structure of the Sanskrit, and also of other Indian dialects, is most analogous." The Sanskrit-Tibetan Dictionary of Buddhist Terminology, (also known as Mahavyutpati) and A Grammar of the Tibetan Language are the monumental works related to Tibetan studies. As he writes- THE wide diffusion of the Buddhistic religion in the eastern parts of Asia, having of late greatly excited the attention of European scholars, and it being now ascertained by several distinguished Orientalists, that this faith, professed by so many millions of men in different and distant countries in the East, originated in Central or Gangetic India, it is hoped that a Grammar and Dictionary of the Tibetan language will be favourably received by the learned Public; since, Tibet being considered as the head-quarters of Buddhism in the present age, these elementary works may serve as keys to unlock the immense volumes, (faithful translations of the Sanskrit text) which are still to be found in that country, on the manners, customs, opinions, knowledge, ignorance, superstition, hopes, and fears of great part of Asia, especially of India, in former ages." Many of the examples cited in 'A Dictionary Tibetan and English' and his 'Grammar of the Tibetan Language' collected from the Tibetan works, which also shows the Csoma de Kőrös and his Knowledge of Tibetan Historical Literature. Some of his works related to Asiatic Researches, i.e. - "Analysis of the Dulva: A Portion of the Tibetan work entitled the Kah-gyur", "Abstract of the contents of Bstan-Hgyur", "Origin of Shakya Race translated from the (La) or the 26th volume of

the MDo class in the Ka-gyu, commencing on the 161st set”, “Interpretation of the Tibetan Inscription on a Bhotian Banner, taken in Assam, and presented to the Asiatic Society of Captain Bogle”, ‘Notices on the Different Systems of Buddhism, extracted from the Tibetan authorities”, “Analysis of a Tibetan work” and “Extract from Tibetan Works” etc. may be considered as resource materials for the study of Tibetan and Asiatic researches. Alexander Csoma De Koros was one of the explorers of Oriental culture who found that the Orient has assimilated much of the thinking of the major traditions of Asian culture, which is enriching the characteristic of Indian culture unique and potential. The wisdom, compassion and other value system of the orient serves as a beacon light to the Asian world through the ages. The manners, way of communicating with one another, tolerance, secular ideas, spirit of unity, co-operation, peace, inter-religious harmony etc. are the greatest gift of Orient to the artistic, literary and cultural traditions of Asia. Through his studies, he opened the doors for the dialogue between East and west with an objective of Transcreation and Cross-cultural interactions.

Curriculum Vitae

Dr. Kishor Kumar Tripathy is working as Editor (Vedic Heritage Portal), Cultural Informatics Laboratory, Indira Gandhi National Centre for the Arts, New Delhi. Dr. Tripathy received his Doctoral degree from Utkal University, India. Besides he maintained a brilliant academic career all through with 1st class 3rd rank in M.Phil, Master’s and Bachelor’s degree examinations from Utkal University. His fields of interest include subjects like Sanskrit, Indian Culture and Asian Studies. He is very keen to conduct interdisciplinary study, research and dissemination in the field of Sanskrit and Indian Culture with special emphasis on socio-cultural dimensions of traditional knowledge system through scientific application and organized networking. During his five years association with the Indira Gandhi National Centre for the Arts, he has been engaged in the research, documentation, publication and outreach activities related to Kalamulasastra and Area Study Programmes include Esat Asia, South esat Asian, Central & West Asia. He has been associated with the research projects of IGNCA including, ‘The Baudhayana Sruta Sutra,’ ‘Illustrated Dictionary of Vedic Rituals,’ ‘Documentation of the Slide Collection,’ ‘ABIA South and South-East Asian Art & Archaeology Index,’ etc. Apart from the research and publication activities, Sri Tripathy has also assisted for the organization of conferences, seminars, exhibitions and outreach programs of IGNCA, including- Indo-Azerbaijan Conference- Nizami Gunjavi Celebrations, Indo-Mongol Colloquium-Some Unexplored Areas of Research, IFLA International Newspaper Conference, Gurudev Rabindrnath Tagore: A Visionary, Artist & Poet, Images of India- A fascinating Journey through Time and Kalanidhi Cultural Information and Knowledge Resources, Kalanidhi Lecture Series and Outreach Program, etc. Dr. Tripathy has presented papers and research articles in various conferences and seminars.

**Heinrich August Jäschke (1817-1883): Linguistic Scholar and
Progenitor of Christian Tibetan Literary ‘Transcreations’
Dr. John Bray**

Heinrich August Jäschke (1817-1883) is best known for his *Tibetan-English Dictionary*, published in 1881. However, as he explained in the introduction to the dictionary, the main objective of the dictionary was to “make preparations for the translation of the [Christian] Holy Scriptures into Tibetan”. Jäschke himself translated most of the New Testament into Tibetan, and his work provided the linguistic foundation both for further Bible translations and for original Christian compositions in Tibetan. This paper takes a closer look at Jäschke’s work as a basis for comparison with earlier generations of Tibetan translators of the Buddhist scriptures. With the particular themes of the conference in mind, it discusses Jäschke’s literary sources and personal informants, including his assessment of the earlier work of Csoma de Kőrös as well as the findings deriving from his visit to Darjeeling in 1864/1865. The paper is part of a long-term research project, and draws particularly on documentary research conducted over the last two years in the archives of the Moravian church in Herrenhut (Germany), the Bavarian State Library (Germany) and the University of Cambridge (UK).

Curriculum Vitae

JOHN BRAY is President of the International Association of Ladakh Studies (IALS). His main research interests include the history of Christian missions on the borders of Tibet, and the 19th and early 20th politics of the Himalayan border regions. His publications include: *A Bibliography of Ladakh* (Aris & Phillips 1988); an edited volume, *Ladakhi Histories* (Brill, 2005); *Mountains Monasteries and Mosques* (co-edited with Elena de Rossi Filibeck; Rome, 2009); and articles in *The Tibet Journal*, *Zentralasiatische Studien*, and the *Journal of the Royal Asiatic Society*.

A striking Example of Transcreation in Symbolic Structures On the cusp between India, Tagzig, Sogdiana and Tibet

Dr. Heather Stoddard

During the two and a half centuries of Tibet's military empire (early 7th – mid-9th c.), when the mounted armies of Pugyal descended in all directions from the giddy heights of the Tibetan plateau to the burning plains far below, they came face to face with a vast range of cultures and peoples. More sophisticated than the belicose 'red-faced meat-eaters' of the Land of Snows, many of the neighbouring lands had long been practicing Mahayana and Tantric Buddhism: India, Nepal, Kashmir, Bactriana and the cosmopolitan oases along the Silk Routes, Tang China and the Nanchao Kingdom in present day Yunnan - thus making a full circle around the high plateau.

This was arguably the most glorious period of Mahayana Buddhism in Asia, and rapidly the first great Tibetan *btsan-po* Srongbtsan gampo (617-650) decided to adopt the foreign religion. At the same time a system of writing was created to administer the empire and make translations of Buddhist texts. It is well established that the former decision was opposed by powerful clans concerned with the loss of traditional values and religious beliefs. Indeed, early Tibetan Buddhist sources go far in affirming that the conflict of interests between pro- and anti-Buddhist clans at court was *the* major cause of the collapse of the Pugyal empire in the mid-9th century. An opposing pragmatic view shows that it was the economy of the military empire that was struggling after two and a half centuries of expansion, and as more and more young men were entering religion in order to avoid studying the arts of war.

In this paper, new research will demonstrate close links between Tibet, Sogdiana and the Persian world in both visual and conceptual terms. Building on two previous studies in this domain, questions will be raised concerning cultural and religious interaction between India, the Iranian world and Tibet. The main point of focus will be an unusual inscribed object that points to ongoing religious trans-creation and mutation from pre-Buddhist to Buddhist practices inside Tibet, as late as the 11th century.

Curriculum Vitae

Prof. Stoddard is the Head of Tibetan Studies, INALCO, Paris 1977-2012. Founder and president of Shalu Association for Tibetan Heritage 1988-2000. Co-founder of Tibet Heritage Fund. Over 50 research missions to regions of Tibetan culture, China, India, Nepal, Bhutan, Ladakh, Russia, Buriatia, Mongolia. Her Research interests are: Tibet: classical & modern history, literature, history of Buddhist art.

Mi pham's Vision of Buddhist Social Justice and the Rule of Righteous Kings

Dr. José Ignacio Cabezon

The Indian *nitiśāstras* -- treatises on political ethics -- are some of the most important texts of Indian literature. They deal with a variety of aspects of legal, economic and political theory and praxis. When Buddhism crossed the Himalayas, Indian pandits brought several of these works with them and they were translated into Tibetan. Eight such works are preserved in the Tibetan canon (Bstan 'gyur). Over time, Tibetans contributed to this literature with *niti* texts of their own. The *nitiśāstra* therefore represents one of the most significant examples of the transmission of knowledge from the Indian subcontinent to the Tibetan-Himalayan world.

This paper will not focus on the Indian works directly, but rather on a Tibetan synthesis of this entire literature by the nineteenth century polymath 'Ju mi pham rnam rgyal (1846-1912). Mi pham wrote his great synthesis on political theory -- which he called *A Treatise on Royal Ethics: An Ornament for Rulers* -- in 1895 at Sde dge Monastery. The work (157 pages long in 22 chapters) is written *entirely in verse*. This paper introduces Mi Pham's *Treatise* and discusses some of the most important aspects of his theory of just rule.

The *nitiśāstra* (*lugs kyi bstan bcos*) literature belongs to the broader genre of "elegant verse" or *subhāṣita* (*legs bshad*). It is fitting to treat this topic in a conference remembering Csoma de Kőrös since, with his 1855 translation of Sa skya paṇḍita's *Sa skya legs bshad*, the great Hungarian orientalist was the first Western scholar to bring the attention of the world to this genre of literature.

Curriculum Vitae

José Ignacio Cabezón is XIVth Dalai Lama Professor of Tibetan Buddhism and Cultural Studies at the University of California, Santa Barbara, where he is also chair of the Religious Studies Department. Cabezón studied physics at the California Institute of Technology, receiving his a Bachelor of Science in 1978. He received his doctorate in Buddhist Studies from the University of Wisconsin, Madison in 1985. He was a monk in the Tibetan tradition for almost ten years, spending six of those years studying at Sera Monastery in south India and at the Central Tibetan University in Sarnath. Professor Cabezón has published some twelve books and almost a hundred articles on all aspects of Tibetan culture and religion, but his main research interests are in Indo-Tibetan Buddhist doctrinal studies. His most recent books include *The Buddha's Doctrine and the Nine Vehicles* and *Tibetan Ritual*, both published by Oxford University Press. He is currently completing a monograph on Buddhism and sexuality in the Indian and Tibetan traditions.

Revisiting Ādi Buddha and Tantric Doxography

Dr. Hudaya Kandahjaya

Abstract

Alexander Csoma de Körös published an early note on the association between Ādi Buddha and Kālacakra systems in 1833. Five years later, he explained it further by accounting different systems of Buddhism as perceived by the Tibetans. These notes corresponded with Hodgson's from Nepal, who published his a bit earlier. However, perhaps unknown to them, such information triggered Humboldt to correlate the Buddhas at Borobudur with the systems of five Buddhas. Many also have ever since jumped into the fray contesting the origins of Ādi Buddha, the doxography of Tantric systems, as well as the nature of Borobudur. Justified answers are yet to be secured. In contrast to seminal papers by de Körös, Hodgson, and ensuing scholarly discussions, this paper reports early findings showing the Javanese of Borobudur of the eighth century seemed to have already recognized Ādi Buddha and been familiar with rituals akin to those in the Guhyasamāja family. The systems is thus earlier than the one brought back by Atiśa to Tibet and shows many peculiarities alien to those found in other regions. Portions of the liturgy are preserved in the living tradition of Bali. While further confirmation is required, the implications are substantial enough as to urge us seriously reconsider our comprehension of not only Ādi Buddha but also the doxography of Tantric systems or maybe even of the whole Buddhism.

Curriculum Vitae

Dr. Hudaya is working at the BDK America (earlier also known as the Numata Center for Buddhist Translation and Research), in Berkeley, California, USA, since 1998, assisting this institution undertaking its main project: translating Chinese Buddhist canon into English and publishing the translation in the series called the BDK English Tripitaka.

He graduated from the Graduate Theological Union, Berkeley, California, in 2004 with a PhD in Buddhist Studies specializing in Indonesian Buddhism. I have separately issued a number of publications in the form of book, chapter, article, or encyclopedia entries related to my ongoing study of Indonesian Buddhism.

In addition to scholarly and literary study, he has been engaged in practical aspect of Buddhism. He initiated and eventually established a private school on my hometown Buddhist temple ground. The school was designed to cater students of all background but under-privileged ones were given a priority. The work has ever since geared my interests in Buddhism and Education further towards theoretical as well as practical understanding of Engaged Buddhism.

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