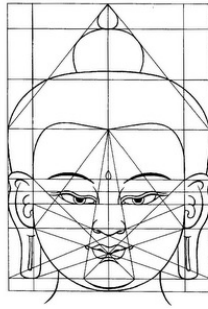


UKABS

NEWS

**NEWSLETTER OF THE
UK ASSOCIATION FOR
BUDDHIST STUDIES**

No. 2 WINTER 2015/2016



UKABS News

www.ukabs.org.uk

No. 2 WINTER 2015/2016

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All UKABS members are invited to send in their recent research activities, publications, Buddhist seminars, or any other relevant news/information they want to disseminate to other members of UKABS through the newsletter. Please email to: Pema.Clark@uea.ac.uk

The UKABS Newsletter is published annually.

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It is often the case that Buddhist scholars are not practicing Buddhists or, if they are, they keep that information private lest scholarly detachment is drawn into question. This year we invited the view of a scholar-practitioner, Roger Wright, to find out more about this inherent tension.

Theory and Practice (Buddhism – not the Driving Test)

By Roger Wright

As an independent researcher and a Buddhist practitioner, I am sometimes asked whether my academic studies and my faith conflict or cause me "cognitive dissonance" when they do.

We know that in the past, people studying and practicing Buddhism often felt it necessary to play down or even not discuss their own practice with colleagues. I think it is safe to say that that era is long gone and many, like me, started to study Buddhism in an academic framework to help deepen their own understanding of the faith.

So people do ask me questions like "but when was Lord Buddha actually born", where each strand of Buddhism has its own traditional date and the academic community has a "most likely" date, none of which agree, or "did Nāgārjuna really live for 600 years", about which there are a variety of traditional and academic opinions.

I practice in the Tibetan Geluk tradition, under the umbrella of HH Dalai Lama and I graduated in Buddhist Studies from SOAS, with a dissertation on one of the tantric commentaries attributed to Nāgārjuna. I have also received traditional teachings on that same tantric cycle and it forms part of my practice.

I find that the tensions between theory and practice resolve themselves for me in a number of ways that come out of the tradition I follow. Lord Buddha said we should test everything he taught for ourselves and study is an important part of this. Then within the Mādhyamika schools, the concept of the "Two Truths" is important in accepting the idea of "conventional truth", under which "truth" is not absolute but "truth by convention", and because "debate" forms such an important strand of the Geluk school, you find different opinions being debated, up to the present day. For example, although most traditional teachings do accept that Nāgārjuna lived for about 600 years, Tāranātha (1575-1634CE) was of the opinion that Nāgārjuna could not possibly have had a supernatural lifespan and offers an alternative explanation for the later works attributed to him.

To me, the school in which I practice and the academic approach I take to my research fit together well and I find that both enrich the other, rather than cause me to doubt either.

Roger Wright
FRAS, MA (Lond.)

NEWS

ANNOUNCING THE 2015 KHYENTSE FOUNDATION AWARD FOR ACADEMIC EXCELLENCE WINNERS

Khyentse Foundation currently partners with Buddhist Studies programs at ten universities on four continents to encourage excellence in Buddhist scholarship through the KF Award for Excellence in Buddhist Studies. The foundation provides US\$1,000 per university per year, and the departments choose the award winner. In the grand scheme of academic expenses, \$1,000 is not a huge sum, but it is our way of showing respect for the good intentions and hard work these students are investing in their studies. Many have expressed how this gesture of encouragement has been a positive influence.

“I am very fortunate to be a recipient of the award from Khyentse Foundation,” said Ma Shengnan, award winner from the University of Peking. “It will be a twofold help to me: Financially, it is a timely support, and mentally, it is a generous encouragement. I will be always grateful to the foundation and your sponsors. In my everyday life, I will turn my gratefulness to you into kindness to people I meet.”

Due to the success of these awards, plans are underway to extend the program to 15 universities. National Taiwan University is the first of these new partners to make a formal agreement.

Areas of Study from Winners of 2015 KF Awards:

University of Peking

Ma Shengnan is a student at the Research Institute of Sanskrit Manuscripts and Buddhist Literatures, where she has mastered Sanskrit and Tibetan. Based on her previous study of archaeology and her role as a museum curator, her interest is now in Sanskrit iconographical literature. Her master’s thesis is on Mañjuśhri images found in the Sādhana-mālā.

UC Berkeley

Kathryn Boden is a senior majoring in physics who has also completed a number of course in Buddhist, Tibetan, and religious studies. She first came to the attention of the UCB Buddhist Studies program in 2011 when she audited a summer class taught by Professor Jake Dalton. She is now embarking on a senior thesis project under the supervision of Professor Dalton, a sociological study of the encounters between science

and Buddhism in Tibetan monastic communities in India and Nepal. Over the past two decades, numerous groups of scientists have traveled to Asia at the invitation of high-level Tibetan teachers to discuss recent advances in science (and neuroscience in

particular) and how those new insights might mesh with Buddhist philosophies of the mind. Although Buddhologists and philosophers have joined these conversations, no studies have been conducted of the monks involved. Ms. Boden proposes to do that, and to consider the larger religious and intercultural implications of these conversations within the Tibetan Buddhist community.

University of Pennsylvania

Leopold Eisenlohr is a PhD student in the Department of East Asian Languages and Civilizations. He is working on the adaptation of Buddhist literary and philosophical forms to Islamic texts in Old Uyghur and Chinese, tracing the written interaction of Buddhism and Islam from the Yuan through Ming Dynasties as they shaped each other in China and Central Asia. An example of this material is a Chinese text from the late Ming that presents well-known koans from the Blue Cliff Record and Gateless Gate but tweaks them to reflect an Islamic sensibility, while still displaying a deep understanding of Buddhist tenets. Another text gives the reader Islamic prayers meant for chanting in Arabic, using Chinese characters, similar to the way in which Buddhist mantras are written in Chinese Sanskrit. By looking at a range of sources showing how the ideas of the two religions manifested in different social contexts, and what each had to say about the other, Mr. Eisenlohr hopes to shed light on the fluid nature of expressions of faith throughout the deeply interconnected history of Buddhism and Islam.

University of Hamburg

Jörg Heimbels earned his master's degree in 2007 from the University of Hamburg, majoring in Tibetology and ethnology. His master's thesis was on the life and works of the Fifth Dzhongkhog Rinpoche Tenpé Gyaltzen (1933-2015). He successfully defended his PhD thesis in 2014, passing the examinations with distinction. According to Professor Dorji Wangchuk, Mr. Heimbels PhD dissertation, "An Investigation into the Life and Times of the Founder of the Ngor Subschool of the Sakya Order" (1382–1456) is "an excellent work of enduring value." In October 2014, Mr. Heimbels joined the Department of Indian and Tibetan Studies as the lektor for Tibetan.

University of British Columbia

Eiji Okawa, a PhD candidate in the Department of Asian Studies at UBC, is studying the relationships between the sacred landscape of a religious site and the social space that develops there. His focus is on Mount Kōya, a Buddhist monastery in Japan that was founded by the Buddhist saint Kōbō Daishi in the 9th century. The monastery has played important roles in the development of religion in Japan, with its unique synthesis of the doctrine and practice of the esoteric sect known as Shingon, devotion to Kōbō Daishi, and rituals for salvation in the afterlife.

University of Sydney

Chris Clark is earning his PhD in Buddhist Studies under the supervision of Dr. Mark Allon. The focus of his doctoral research is the Apadāna, a Theravada Buddhist text in Pali that contains a large collection of hagiographies of early monks and nuns. The Apadāna is under-researched, partly because very few of its poems have been translated into any European language. Chris hopes to continue to edit and translate the Apadāna, which contains some 600 pages, with the aim of eventually having his

work published so that this collection of interesting narrative stories can be available to scholars, Buddhist practitioners, and the general public.

University of Hong Kong

Mr. Alan Wong Chiu Ming, a retired CFO and COO and now a Master of Buddhist Studies graduate, achieved the highest average score in the two foundation courses of the UHK programme, Early Buddhism and Mahayana Buddhism.

CONFERENCE REPORTS

2015 UKABS Conference, Lancaster Report by Elsa Lau

Paying tribute to Ian Harris and Lance Cousins

The UKABS (United Kingdom Association of Buddhist Studies) annual conference this year was held from 15–16 July at The Storey in Lancaster and attended by more than 40 speakers and other participants. On the morning of the first day, UKABS acting president Cathy Cantwell welcomed everyone and reminded us of the recent passing of two important Buddhist scholars in the UK, Ian Harris and Lance Cousins.* Peter Harvey and Ian Reader were invited to speak about Ian’s and Lance’s contributions to Buddhist scholarship. As Peter reported, both Ian and Lance were founding members of the UKABS in the mid-1990s. Lance was the first president of the UKABS and Ian Harris was its first treasurer. Lance, who passed away in March this year, was an expert on the Pali language and Abhidhamma, and a keen practitioner of *shamatha* (“calm-abiding”) meditation. Peter recalled that Lance’s mind was always very clear.

Ian Reader, who had been a close friend of Ian Harris for several decades, shared that besides being a pioneering scholar of Cambodian Buddhism, Ian had also been a good organizer, a good walker, and a good friend, and could happily discuss a wide range of topics, from academic subjects to landscape aesthetics to organic gardening. Losing such a great friend just last December, Ian Reader reflected with tears in his eyes that he had missed his last chance to hug Ian when they met for the last time in November. After the memorial speeches, all the participants were invited to a delicious vegetarian lunch hosted by Ian Harris’s wife Gwen in their home village of Burton in Lonsdale.



Cathy Cantwell welcoming the delegates

Presentation of papers

The papers given at the conference covered a vast range of disciplines and geographical areas. On the first day, Ashley Thomson from SOAS gave a keynote speech titled “New Directions for Buddhist Studies in the UK.” Arguing that Theravada and Mahayana did not coexist in the 14th and 15th centuries, she unpacked the concept of Theravada Buddhism in the context of ancient Cambodia from the archaeological perspective. Next, Brian Black from Lancaster University and Iselin Frydenlund from the Norwegian Centre for Human Rights at the University of Oslo presented their papers. In his paper “Dialogues with Kings: The Relationship between Politics and Religion in the Nikayas,” Brian Black argued that the debates about secularism are nowadays related to pre-modern India by investigating the dialogues between kings and renunciates in the Nikayas and the Upanishads. In her paper “Particularist Goals through Universalist Means: The Political Paradoxes of Buddhist Revivalism in Sri Lanka,” which is a book project about Buddhism and political process and a tribute to Ian Harris, Iselin Frydenlund demonstrated that Jathika Hela Urumaya, a political party comprised of Buddhist monks, has used the law as a means to promote their Buddhist political agenda, struggling between pre-colonial ideals of a just Buddhist ruler and liberal democratic notions of equality. Before the close of the first day and the conference dinner, Rita Langer from Bristol University showed six short documentary films on “A Buddhist Cosmology in Food,” which demonstrated how food is offered to and shared with beings in the various realms—humans, gods, animals and ghosts—in Sri Lanka. The documentary videos are available on vimeo.com.**



Iselin Frydenlund from the University of Oslo

monastic regulations. Rupert Gethin from Bristol University gave an interesting keynote address titled “‘Girls Play with Dolls, Boys Play with Ploughs’: Sexual and Gender Differentiation in the Abhidharma.” Based on Abhidharma accounts of maleness and femaleness and differences in physical characteristics and behavior, Gethin discussed not only the ancient understanding of reproduction and gender hierarchy, but also sex change and bisexual behavior—topics in contemporary biology and gender research.



His presentation was followed by Tzu-Lung Chiu from Ghent University with her paper “The Practice of the Precept against Money-handling in Contemporary Chinese Buddhist Contexts,” which examined how the precept against money handling is interpreted and practiced in contemporary Buddhist institutions in Taiwan and Mainland China. The paper revealed a hitherto under-theorized conflict between the Vinaya rules and the bodhisattva ideal, as well as a diversity of opinions on the applicability of the precept against money handling as shaped by sociocultural context.



Tzu-Lung Chiu from Ghent University

Postgraduate papers

There were three papers in the postgraduate panel this year. In his paper “Reflections from Buddhist Narrative on the Tension between Community and Renunciation,” Indaka Weerasekera from Bristol University discussed how the Theravada tradition may have tried to narrate the tension between renunciation and community, using a relatively understudied story in which

the Buddha dwells alone in the “Protected Forest” at Parileyyaka with only animals as companions. In her paper “Daoxuan and the *Shijia Fangzhi*: The Creation of a Buddhist Sacred Geography of China,” Janine Nicol from SOAS examined the *Shijia fangzhi* (Geographical account of Shakyamuni) authored by the monk Daoxuan in 6th-century China, and demonstrated how the text interpreted China as an ideal Buddhist country using the records of Xuanzang’s journey to India. In the last paper, Pema Clark from the Department of Drama of the University of East Anglia presented her performance art work “Performing Sand: A Case for the Abandonment of Video Documentation in Buddhist Inspired Live Art” in addressing the dialectic inherent in documenting performance art. Showing a performance video of her continuously walking and prostrating in between videos of her deceased mother and estranged father, she offered alternative methods of documentation as part of the creative process to keep the work “alive” in the mind of the audience, coinciding with the key concept of impermanence in Buddhism.



Pema Clark presenting her performance art work with a video

Roundtable discussion

The conference ended with a roundtable discussion on “Communal Jurisdiction of Non-Ordained Nuns in Myanmar, Thailand, and Sri Lanka,” funded by The Robert H. N. Ho Family Foundation Collaborative Research Fellowships in Buddhist Studies. First Petra Kieffer-Pülz from the Academy of Sciences and Literature in Mainz, Germany, presented a keynote address titled “The Arrangement of Rules in the Bhikkhunipatimokkha and the Question of Re-ordination of Former Buddhist Nuns.” She highlighted some aspects of the arrangement of rules in the Bhikkhunipatimokkha (the code of discipline for nuns) of the Theravada tradition since the content and sorting criteria of some of the rules vary in different Buddhist schools, especially in those which do not transmit a complete Bhikkhunipatimokkha in their canon. She also examined the question whether former Buddhist bhikkhunīs may be re-ordained according to the statements associated with this topic from the Theravadin monastic code of discipline (Vinaya) and the commentarial (*atthakatha*, c. 5th century) and sub-commentarial (*tika*, c. early 10th century) literature.

In South Asian countries, there are almost 100,000 non-ordained nuns who are neither laywomen nor bhikkhunīs (fully ordained Buddhist nuns). Although there are many studies and publications about the monastic rules and regulations of bhikkhunīs, the communal rules or code of conduct



The roundtable discussion

observed by non-ordained nuns in the Southern tradition have been little studied. Following Petra Kieffer-Pülz's presentation, Hiroko Kawanami from Lancaster University, Monica Lindberg Falk from Lund University in Sweden, and Nirmala Salgado from Augustana University in the US engaged in a roundtable discussion on this subject.

Kawanami discussed both the practice of observing communal rules in nunnery schools among *thilashin* (non-ordained Buddhist nuns) in Myanmar and the disputes and practical problems within the monastic community. Salgado focused on how the *dasasilmata*, the non-ordained nuns in Sri Lanka, sustain communal cohesion through rules in the community in both meditation centers and education centers. Lastly, based on her recent fieldwork in Thailand, Lindberg Falk explained how the state has implemented related policy in controlling the non-ordained nun (*maechii* or *sikkhamat*) community in relation to the growing issue of "fake *maechii*." Next summer, the research team will continue their work by comparing variations within the Southeast Asian region and examining how large Buddhist communities of female renunciates are kept in order and regulated to protect and sustain their monastic life.

At the Annual General Meeting, Cathy Cantwell was elected UKABS president for the next four years. She announced that UKABS 2016 would be held at SOAS in London in September. Additionally, a conference on "Translating Buddhism" will be held at York St John University from 30 June to 2 July 2016. The call for abstracts has already commenced, and scholars and research students were invited to present their work.

Further details about the two conferences can be found on the websites of UKABS ([UKABS](#)) and York St John University ([Translating Buddhism](#)).

*For more information about Ian Harris and Lance Cousins, see [International Association of Buddhist Studies - News & Events](#).

**[A Buddhist Cosmology in Food](#)

CONFERENCES AND SEMINARS

5th International Conference Buddhism & Australia

18-20 February, 2016
Perth, Western Australia

Special focus for Buddhism & Australia 2015: Buddhist Symbols and Symbolism

The International Conference Buddhism & Australia investigates the history, current and future directions of Buddhism in Australasian region and will be held on 18-20 February, 2016 in Perth, Western Australia. This conference is a platform for scientists and Buddhists to present their latest researches on Buddhism; to complete each other's views and consider the future directions of Buddhism in changing times.

Special focus for the 5th Buddhism & Australia conference:

- Buddhist Cosmology
- Transforming Buddhism
- Online Buddhist studies

Conference Registration

Registration fee of 540 AUD includes participation in all sessions for 3 days and lunches & coffee breaks during the conference.

To participate in the Buddhism & Australia 2016 please contact Marju Broder by the following email: info@buddhismandaustralia.com

Where: Edith Cowan University, Mt Lawley

Address: 2 Bradford St, Mount Lawley WA 6050

Timeline: 9.30am - Check in
10.00am – 4.00pm Presentations

Contact:

Ms. Marju Broder

Organizing Chair

Email: info@buddhismandaustralia.com

(eg. estoniannyingma@gmail.com)

Mob: +61 0405549923

10 Years of Estonian Nyingma Conferences

The International Conference Buddhism & Australia 2016 is the 10th annual academic Buddhism conference, organized by Vello Vaartnou and Estonian Nyingma and is an important milestone in progressing towards Buddhist studies.

Estonian Nyingma conferences firstly brought together scientists and Buddhists

to complete each other's views at the Buddhism & Nordland conferences in 2006 in Europe, and this tradition continues with Buddhism & Australia conferences.

The Ghent Centre for Buddhist Studies (Ghent University, Belgium), organizes a Permanent Training Program in Buddhist Studies. This is a series of lectures on diverse Buddhist themes in collaboration with the Department for Languages and Cultures at Ghent University. The PTBS consists of short term training courses and lectures on diverse aspects in Buddhist Studies. It is aimed at offering an international contact forum both for scholars and students who are interested and/or engaged in the field of Buddhology.

Location

The venue of the PTBS is the *Koninklijke Academie voor Nederlandse Taal- en Letterkunde* (KANTL), Ghent, Koningstraat 18 (<http://www.kantl.be>).

Time

The lectures usually take place on eight Tuesday evenings in spring from 19.30 - 21.30.

Programme

A new series of lectures will be held next academic year, starting in March 2016.

Eligibility

The PTBS is **open to everyone who is interested in Buddhist Studies**. As some of the lectures will be hosted by scholars from abroad, a basic knowledge of English is recommended.

Participation is free of charge for all students and members of Ghent University. All other participants who wish to attend the lectures without certification are requested to pay an entrance fee of **€ 3 per lecture**.

Certification

Participants who attend 80% of the lectures and wish to be granted an **official certificate** will have to enrol at the [central administration](#): het Ufo, St.-Pietersnieuwstraat 33, 1st floor (ticket on the groundfloor) (**registration fee: € 86,90**) (see <http://www.ugent.be/nl/studeren/permanente-vorming/studiegeldpev>). In accordance with the educational regulations of Ghent University, students cannot obtain credits for their participation in the PTBS. For further information on the PTBS, please contact: **cbs@UGent.be**

2016 Spalding Symposium

The 41st Spalding Symposium on Indian Religions will be hosted by Cardiff University at St Michael's College, Llandaff, on 15th, 16th and 17th April 2016.

The theme this year is 'narrative', by which we mean written or orally transmitted accounts of event that are real or fictive. This could include topics ranging from the narrative portions of Vedic literature to oral histories of the

partition of India. Our purview includes religions of South Asian origin wherever in the world they are being practised, and those of non-South Asian origin present within South Asia. We welcome papers based upon any and all research methods, including textual, historical, ethnographic, sociological and philosophical.

The Symposium fee, including food and accommodation, will be £175, with a non-residential rate of £75. Registration details will be sent separately.

We are delighted to announce our keynote speakers for the Symposium, and the provisional titles of their papers: Phyllis Granoff, the Lex Hixon Professor of World Religions at Yale University ('Narrating Conversion: Some Reflections on Buddhist and Jain Stories'), and Rupert Gethin, Professor of Buddhist Studies at the University of Bristol ('Narrating the Dharma: Frame Stories in the *Dīghanikāya*').

Booking will open in April and can be made on: <http://spaldingsymposium.org>

Translating Buddhism Conference York St. John University

Thursday 30 June - Saturday 2 July 2016

The theme of translation, for the conference, is interpreted in a broad, comparative sense. Papers and panels that are part of the conference will fit into the three sub-themes of the conference:

- Translating Texts
- 'Translating' Buddhism across different Asian contexts
- 'Translating' Buddhism from Asia to the West

This conference, therefore, offers an opportunity for scholars and research students to come together to examine a theme that is central to Buddhist Studies in Asia and the West, namely how Buddhist traditions have been and continue to be translated, transposed, interpreted, and adapted across linguistic, cultural, social, political and geographical borders. The aim of the conference is to explore differing and repeating issues with all types of 'translation'; whether that is the need for detailed exegetical analysis of one single word or a reinterpretation of doctrine that spans centuries.

Over the three days of the conference, there will be three keynote addresses, one for each section of the conference. The first keynote will be delivered by Prof. Collett Cox, on the topic of translating texts. The second by Dr Lori Meeks, on the topic of the relationship between Buddhism in India and Japan, and the third by Prof. Jonathan Walters, on how Buddhism was and is 'translated' for western audiences. Over the course of the conference, a selection of other papers will be given that address the theme, in parallel sessions.

There will also be an opportunity to arrive the day before the conference, or stay

until Sunday to meet up with friends and/or explore the historic city of York, with guided tours offered on the Thursday morning and Sunday morning (cost £1 per person).

For more information and booking: <http://www.yorks.ac.uk/education--theology/faculty-of-ets/faculty-news--events/faculty-events/translating-buddhism-2016/2016-conference.aspx>

UKABS Annual conference 2016

Dates: September 2016
Venue: SOAS, London

Please keep an eye on the UKABS website for an update on details, to be announced soon.

ASEASUK Conference 2016

Association of South East Asian Studies in the UK

Date: 16 September 2016**Time:** 12:00 AM

Finishes: 18 September 2016**Time:** All Day

Venue: Room: Russell Square area

Type of Event: Conference

The next ASEASUK Conference, to be held 16-18 September 2016, is being hosted at SOAS, University of London, in the Russell Square area in central London within easy access of King's Cross and Euston rail stations as well as the London tube's Northern (Charing Cross Branch), Piccadilly, and Metropolitan Lines. This conference provides a major venue for the dissemination of research on South East Asia in various disciplines for academics from both the UK and abroad.

Call for Papers

Panel Proposals

ASEASUK invites proposals for panels on any theme relating to South East Asian Studies. We encourage submissions from a wide range of disciplines and welcome the participation of early career scholars and those based in the South-East Asian region. Panel sessions will normally include five papers of 20 minutes each (including time for questions) or four papers and a discussant. Panel organisers are responsible for nominating a chair and (if required) a discussant for the panel. Heavily subscribed panels may run across two panel sessions. Panel proposals should take the form of a panel outline of no more than 200 words, which will be published on the conference website and in the conference programme. Panel chairs are responsible for collecting paper abstracts from panellists. Paper abstracts should be no more than 200 words and must include a title, author affiliation and contact details. Your panel proposal should include your panel outline, name, affiliation and contact details of panel chair/s and submitted abstract authors.

The deadline for panel proposals is Friday, 15 January 2016. Acceptance of panels is also done on a rolling basis. A second call for individual papers will go out at the end of January 2016 with an end of March deadline. Contact Dr Mike Charney (SOAS) at mc62@soas.ac.uk for more information.

Registration

Online registration will open from 1 April 2016 and an 'early bird' rate will apply until 30 June 2016. Online registration will close on 12 September.

The registration fee covers access to all academic panels, roundtables, workshops, performances and the publisher's display; lunch and refreshments, and a delegate pack including the conference programme. Delegates must additionally register for a one year membership of ASEASUK.

For further information please contact the Centres & Programmes Office on centres@soas.ac.uk

Deadlines

For panel proposals: Friday, 15 January 2016 [to be submitted to mc62@soas.ac.uk]. Once you have received confirmation from the conference committee, you will be sent further details to include in your panel advert.

Conference registration opens 1 April 2016 and early bird rates apply until 30 June. The full conference fee is payable from 1st July. All paper presenters must register in advance. Online registration will close on 12 September.

Organiser: Centre of South East Asian Studies & ASEASUK

Contact email: centres@soas.ac.uk

Contact Tel: +44 (0) 20 7898 4893/2

RECENT EVENTS

14th Sakyadhita International Conference

June 23-30, 2015

"Compassion & Social Justice"

Yogyakarta, Indonesia



The 14th Sakyadhita Conference was held in Indonesia at the Sambi Resort, located in the highlands on the outskirts of Yogyakarta, Indonesia. The tropical ambiance and spacious grounds at Sambi were an ideal setting for meditation, educational presentations, workshops, interactive discussions, and cultural exchanges. As with all Sakyadhita International Conferences, all voices were welcome; women and men, lay and ordained of all ages, nationalities, and perspectives.

Over many centuries, Buddhist women have made significant contributions to the spiritual and social well-being of their communities. Nevertheless, Buddhist women are frequently excluded from the processes that shape their communities, such as negotiations among religious, governmental, and social leaders. Decision makers and social activists may be unfamiliar with Buddhist women's contributions, while Buddhist women may remain disconnected from the overarching issues that affect their daily lives.

The 14th Sakyadhita International Conference provided an opportunity to discuss creating better connections between Dharma and the social and political dimensions of women's experience. Together, we explored how compassion and spiritual development can help shape a more just and peaceful world. Yogyakarta is a city and the capital of Yogyakarta Special Region in Java, Indonesia. It is renowned as a center of classical Javanese fine art and culture such as batik, ballet, drama, music, poetry, and puppet shows. Additionally, Yogyakarta was the center of a refined and sophisticated Javanese Hindu-Buddhist culture for three centuries, beginning in the 8th Century CE. Consequently, there were numerous candi constructed including Borobudur and Prambanan.

BOOK PUBLICATIONS

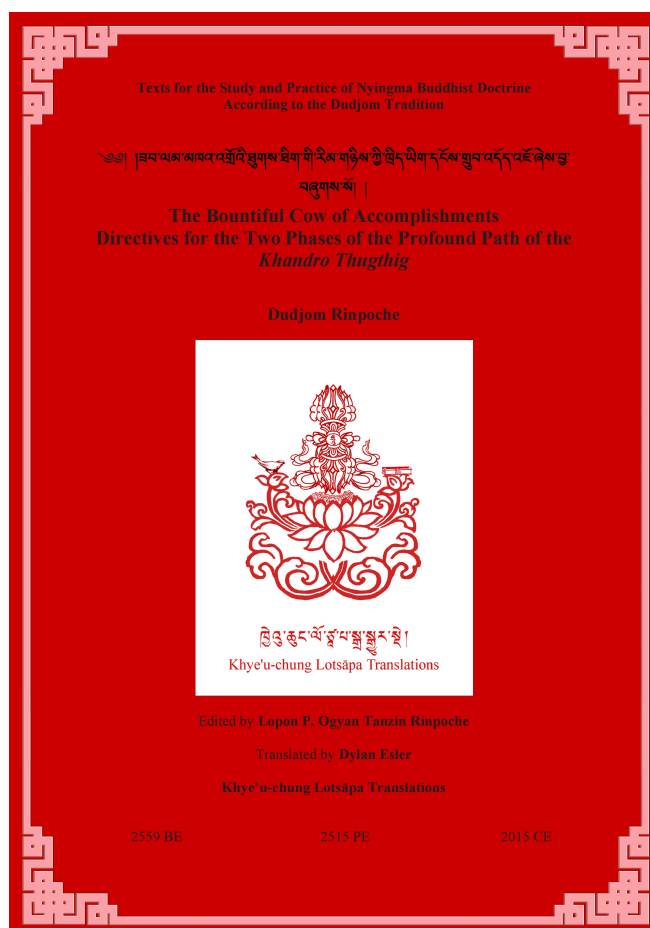
Dudjom Rinpoche, *The Bountiful Cow of Accomplishments: Directives for the Two Phases of the Profound Path of the Khandro Thugthig*, Khye'u-chung Lotsāpa Translations (Edited by Lopon P. Ogyan Tenzin, translated by Dylan Esler), Norderstedt: BoD, 2015.
(xviii, 116 pp.: Tibetan text with English translation)

Paperback, size: 19 x 27 cm
3 Illustrations
ISBN: 9783734745843

Description:

The text presented here in Tibetan with English translation is the *Bountiful Cow of Accomplishments* and provides directives for the two phases of the *Khandro Thugthig*, an important cycle of teachings and practices revealed by Dudjom Rinpoche (1904-1987) as a spiritual treasure (*gter-ma*). The present text covers the entirety of the Vajrayāna path, from the generation phase, through the completion phase to the Great Completeness.

Dylan Esler, translator
Institut Orientaliste
Université Catholique de Louvain



Eichman, Jennifer, *A Late Sixteenth-Century Chinese Buddhist Fellowship: Spiritual Ambitions, Intellectual Debates, and Epistolary Connections*, Leiden: Brill, 2015

Through a detailed analysis of epistolary writing, *A Late Sixteenth-Century Chinese Buddhist Fellowship: Spiritual Ambitions, Intellectual Debates, and Epistolary Connections* brings to life the Buddhist discourse of a network of lay disciples who debated the value of Chan versus Pure Land, sudden versus gradual enlightenment, adherence to Buddhist precepts, and animal welfare. By highlighting the differences between their mentor, the monk Zhuhong 株宏 (1535-1615), and his nemesis, the Yangming Confucian Zhou Rudeng 周汝登 (1547-1629), this work confronts long-held scholarly views of Confucian dominance to conclude that many classically educated, elite men found Buddhist practices a far more attractive option. Their intellectual debates, self-cultivation practices, and interpersonal relations helped shape the contours of late sixteenth-century Buddhist culture.

<http://www.brill.com/products/book/late-sixteenth-century-chinese-buddhist-fellowship>

From the author:

I completed my Ph.D. in Religion at Princeton University in 2005 and am currently a Research Associate at the Centre of Buddhist Studies, University of London. My primary area of expertise is late Ming Dynasty (1368-1644) Chinese Buddhist and Confucian traditions. Theoretically, I have been focused on the relationship between network and discourse. However, my future projects will encompass the following four areas of inquiry: Religious Literacy; Female Buddhist Practice; Elite Conceptions of the Three Teachings; and Yangming Confucian Discourse.

I have also translated ten essays from the oeuvre of the famous literatus Li Zhi (1527-1602) that should be of interest to scholars of Chinese Buddhist traditions. The essays range from discussions of the *Diamond Sutra*, petitions to the Medicine King Buddha, to Li Zhi's thoughts on monastic discipline. These translations will appear in *A Book to Burn and a Book to Keep (Hidden): Selected Writings*, translated by Rivi Handler-Spitz, Pauline C. Lee, and Haun Saussy, forthcoming from Columbia University Press, June 2016.

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