

Ho Center for Buddhist Studies at Stanford

Robert H.N. Ho Family Foundation Center for Buddhist Studies at Stanford University

史丹佛大學何鴻毅家族基金佛學研究中心

Newsletter • August 2013 • Issue No. 2

In This Issue:

Greetings.....1

Robert H.N Ho
Family Foundation
Professorship.....3

Highlights.....4

Student
Reflections.....6

Alumni
Reflections.....8

Community.....11

Upcoming Events.....12

GREETINGS FROM OUR ASSOCIATE DIRECTOR

The big news for us this academic year was the arrival of Dr. John Kieschnick, appointed as the first Robert H. N. Ho Family Foundation Professor in Buddhist Studies. We are delighted to have him join the Buddhist Studies team! He will serve as the Co-Director of our Center next year, alongside Professor Paul Harrison. Welcome aboard, John!

Turning to our programs, it is no surprise that we had another busy and eventful year. Over the course of 30 weeks, we held 26 events. In our programs, we try to feature different aspects of the Buddhist tradition and strive to maintain a balance of programs. I will highlight three lecture series that are representative of the range of our programs.

The Buddhist art lectures, which we run along with Stanford Continuing Studies, remain one of our most popular public series, bringing faculty, students, staff, alumni, and community members together for a Saturday afternoon. In the fall, Dr. Christian Luczanits from the Rubin Museum introduced “Mustang, Gateway to Tibet” and in the winter, Professor Boreth Ly from U. C. Santa Cruz presented “Theravada Buddhist Arts of Mainland Southeast Asia.” We had big turnouts for both events and “due to popular demand” will continue to hold this series on Buddhist art.



Wat Pa Huak (Dated 1861, Luang Prabang, Laos) (Photo: Boreth Ly)

A new lectures series this year was the Silk Road Buddhism talks. In the Fall, Professor Osmund Bopearachchi visited from Paris to speak on “Alexander the Great and Dionysus in India: The Greek Interaction with Early Buddhist Art.” We were treated to a presentation of archaeological discoveries relating to Dionysus, the god of wine, who according to Bopearachchi inspired many Buddhist artists of Central Asia and Gandhara.

Also in the fall, our very own Emeritus Professor Al Dien spoke about his first-hand observations of Gaxiandong Cave in the far northeast of China and the present state of research on the archaeological significance of the cave and the movement of the Xianbei into China. Professor Dien is an inspiration to all of us as he continues to travel worldwide for his research and remains so actively engaged in it, never slowing down for a minute, even in his retirement! We always look forward to hearing about his latest projects.

Continued on page 2



Telo Rinpoche (Photo: Chris Wesselman)

In the winter, we brought Telo Rinpoche from Kalmykia to give a talk on “Buddhism Post-Soviet Union.” Most of us in the audience did not know that Buddhism was a part of life in Russia for at least four hundred years. Telo Rinpoche recounted the fate of Buddhism under Stalin’s rule and how Buddhism was reintroduced, revived and restored after the fall of the Iron Curtain. Finally, in the spring, Professor Michelle Lee from Georgetown spoke on images at Dunhuang pertaining to the Gaṇḍavyūha dating to the late Tang Dynasty (late 9th to early 10th centuries). As you can see, the topics covered in this lecture series spanned the full extent of the Silk Road.

The last series I want to highlight is the TT & WF Chao Distinguished Buddhist Practitioners Lecture Series, which is co-sponsored by the Buddhist Community at Stanford. We heard about compassion and the cultivation of compassion from different perspectives: the Theravada Buddhist view from Gil Fronsdal (Insight Meditation Center), the Tibetan Buddhist outlook from Telo Rinpoche, and the Japanese Pure Land Buddhist point of view from Bishop Kodo Umezu (Buddhist Church of America). Each teacher drew from experiences in their own lives to illustrate the cultivation of compassion, making their talks personal and more accessible to the audience.



Tsarang, Mustang (Photo: Christian Luczanits)

If any of you missed these talks, no worries! You can go to our website and under the Events menu, click on Recorded Events, and you will get the list of the lectures available for streaming. We try to video or audio record most of our talks so people can access them from anywhere, anytime. We apologize in advance for not recording all talks since we cannot always obtain the permission of speakers to do so. We will continue to record most talks next year.

If you have questions or comments, please feel free to email buddhiststudies@stanford.edu or join our Twitter and Facebook pages. Our program coordinator, Lori Chinn, manages our social media and you can meet her on the aforementioned pages and post your comments there.

Irene Lin
Associate Director



ROBERT H.N. HO FAMILY FOUNDATION PROFESSORSHIP

John Kieschnick is the Robert H.N. Ho Family Foundation Professor in the Department of Religious Studies. His research focuses on the cultural history of Buddhism in China.



As a scholar of Buddhism, Professor Kieschnick has examined numerous facets of the religion's cultural and philosophical implications. His work has focused on the history, reception, interpretation, and cultural and material effects of Chinese Buddhism. He

is the author of *The Eminent Monk: Buddhist Ideals in Medieval Chinese Hagiography* (1997), which earned an award from the National Science Council of Taiwan, and *The Impact of Buddhism on Chinese Material Culture* (2003), which won Academia Sinica's Annual Young Scholar Publication Award. At the moment, he is working on a monograph that examines how Buddhists in China interpreted the past according to the doctrines of karma and rebirth.

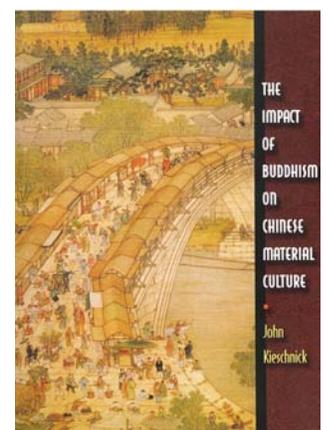
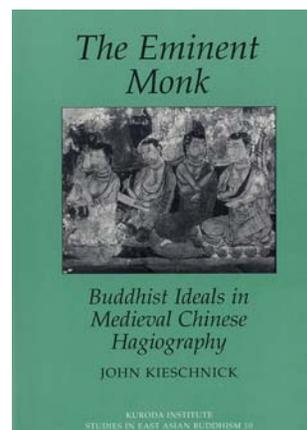
Professor Kieschnick was born in Hong Kong and raised in the United States. He received his BA in Classical Chinese at the University of California at Berkeley before coming to Stanford University to pursue graduate work in Asian Languages. He received his MA in 1988 and his PhD in 1995. After studying for a year as a postdoc at Berkeley, he took a position as a research fellow at the Institute of History and Philology at the Academia Sinica in Taipei. At the institute, Professor Kieschnick was one of sixty scholars researching Chinese history.

Before joining the Stanford Faculty in 2012, Professor Kieschnick also spent time as a Visiting Research Fellow at the Centre for International and Intercultural Studies at the Universitat Autònoma de Barcelona. He also held a lectureship in Buddhist Studies at the University of Bristol in the United Kingdom and a professorship

in the Department of Chinese Culture at Hong Kong Polytechnic University. At Bristol, he received a Research Fellowship from the Leverhulme Foundation to work on his forthcoming monograph, *The Place of the Past in Chinese Buddhism*.

In the time that Professor Kieschnick has been at Stanford, he has enabled an expansion of the religious studies course offerings. His courses include "The Religious Life of Things," an introductory seminar for freshmen and sophomores, and "Chinese Buddhism," an advanced course. He has also taught "Introduction to Chinese Religions" to undergraduates and "Chinese Buddhist Texts" to graduate students. His addition to the Department of Religious Studies engenders significant connections with the Departments of History, Art and Art History, and East Asian Languages and Cultures. Moreover, his presence at Stanford is transforming the department into a magnet for those interested in pre-modern Chinese cultural history.

Professor Kieschnick is married and has two children.



HCBSS HIGHLIGHTS

HWEI TAI SEMINAR IN BUDDHIST STUDIES



In the spring, **Professor Florin Deleanu** from the International College for Postgraduate Buddhist Studies in Tokyo led the annual Hwei Tai seminar. His area of specialization is the history of Buddhist meditation in India and early China. In the

weekend seminar, he focused on the formation of the classical path of spiritual cultivation in Yogācāra Buddhism. The participants of the seminar read passages from the *Bodhisattvabhūmi* on meditative practices, parts of the *Mahāyānasūtrālamkāra* where mind-only (*cittamātra*) comes to play a pivotal role, and stanzas from Vasubandhu's *Triṃśikāvijñaptimātratāsiddhi* which set forth the classical Yogācāra path of spiritual progression to Liberation (*vimukti*).

VISITING SCHOLARS



Dr. Michelle Li received her Ph.D. in East Asian Studies from Princeton University. She has taught at San José State University and the University of Iowa. She is an independent scholar living in Palo Alto with her family. Dr. Li's current re-

search focuses on children in Japanese Buddhism, with an emphasis on the Buddhist education of children. At present, she is working on a paper examining the roles of Buddhist Sunday school and educational drama in Japan during the 1920s and 30s. She is also working on a long-term project on children in medieval Japanese temples. Her publications include *Ambiguous Bodies: Readings the Grotesque in Japanese Short Tales* (Stanford, 2009). Dr. Li is a regular at HCBSS, having been a visiting scholar at our Center for the past few years.

SHINNYO-EN VISITING PROFESSOR



Our Shinnyo-en Visiting Professor for the Winter and Spring quarters this year was **Professor Luis Gómez**, who teaches at El Colegio de México and is Arthur F. Thurnau Professor Emeritus of Asian Languages and Cultures and Professor

Emeritus of Psychology and Religious Studies at the University of Michigan. His research interests include Indian, Tibetan, and Chinese Buddhism, with a particular emphasis on the literature and religious vision of the Mahāyāna. He is most known for his work, *The Land of Bliss: The Paradise of the Buddha of Measureless Light* (1966), a translation of the Sukhāvativyūha Sūtras. He gave the annual Shinnyo-en Visiting Professor Lecture on "Spirituality and Mental Health: Traditional and Contemporary Buddhist Views."



Professor Susan Andrews from Saint Joseph's University visited our Center during the Fall Quarter. She received her Ph.D. in Buddhist studies from Columbia University. Her research focuses on East Asian sacred place and pilgrimage traditions,

interactions between cults dedicated to local deities and those devoted to bodhisattvas, and the relationship between hagiography and landscape. Since Dr. Andrews' family is in the Bay Area, she will be a regular visiting scholar at our Center, especially during the summer and when she is on leave. Dr. Andrews has just been awarded a Social Science Research Council Postdoctoral Fellowship for Transregional Research and thus will be joining us again beginning January 1, 2014. Congratulations!

COMPASSION: SHARING WISDOM

On April 18, the Bishop of the Buddhist Churches of America (the US branch of the Nishi-Honganji, a subsect of the Jōdo Shinshū or True Pure Land School, also popularly known as Shin Buddhism), Reverend Umezu, gave a talk on “Compassion: Sharing Wisdom” for our TT & WF Chao Distinguished Buddhist Practitioner Lecture Series. His teaching was inspirational, accessible, and full of humor.

The Reverend recounted his childhood in Japan, growing up as a Jōdo Shinshū minister’s son and not appreciating being born as a minister’s son. Not knowing what the Jōdo Shinshū teachings were about as a young boy, the lifestyle of ministers in Japan did not excite him. He said, “My father was visiting members’ houses, like delivering pizzas, [delivering] sutras on memorial days, bringing back envelopes to support the temple...That was not a way of life.”

As the Reverend grew older, watching his grandparents living their lives as devout Jōdo Shinshū mem-

bers led him down the path to become a Jōdo Shinshū minister overseas. During his ministry training program, he realized that Jōdo Shinshū is not just for the deceased, for funerals or memorials, but is rather “a true means to bring happiness to people today.”



During the course of his talk, Reverend Umezu highlighted the essence of Jōdo Shinshū teaching, the importance of the practice of *nenbutsu* or reciting the name of the Buddha Amida (Sanskrit, Amitābha). By taking refuge in the Buddha or relying on the Buddha, one can see one’s true nature. Understanding oneself can lead to a better understanding of others. If one realizes that karmic conditions make a person behave in a certain way then one will be less judgmental of others and thus more compassionate toward them.

PHOTOS FROM OUR EVENTS



Clockwise from top: Spring Washam and Norman Fischer (Photo: Chris Wesselman); David Loy; Janet Gyatso; audience members; and Rosemary Rawcliffe

MY YEARS IN THE BUDDHIST STUDIES PROGRAM AT STANFORD

Chiew-Hui Ho '13



Chiew-Hui Ho and advisor Paul Harrison (Photo: Sudarsan N.S. Acharya)

My years at Stanford as a graduate student in the Buddhist Studies program at Stanford have been the most stimulating ones of my life. The wonderful environment and great resources at Stanford and the strength of its faculty in areas related to my research have offered me the best learning experience I could have ever had. Having just completed my dissertation, I realize how indebted I am to many people here who not only contributed to the completion of my study but also greatly enriched my life at Stanford in various aspects through all these years.

In retrospect, two chance encounters—which I would like to think of as the results of my good karma—have led to me to Stanford and the kind of research I have done here. I was part of the Masters in Buddhist Studies inaugural class at the University of Hong Kong in 2002–3 when Professor Victor Mair of the University of Pennsylvania was then visiting the Department of Chinese. While auditing a class on reading Chinese Buddhist texts, Professor Mair strongly encouraged me to undertake graduate studies in the U.S., which eventually led me to Stanford. At Stanford, I attended a course—again—on reading Chinese Buddhist texts taught by Professor Paul Harrison. At the end of a class on reading Diamond Sutra tales, Professor Harrison mentioned that a corpus of Diamond Sutra tales remained to be explored, and that would make a good dissertation topic. Somehow, I did not forget what

he said. After changing my dissertation topic a few times, I finally decided on the tales of the Diamond Sutra, which proves to be an extremely interesting subject for examining lay Buddhism in medieval China, a relatively unexplored area of research.

If my good karma led me to Stanford, it must be the merit I accumulated that put me in perhaps the best Buddhist Studies program in the world. The strength of the program is due in part to the solid support it received from a dedicated Buddhist Studies center, the first of its kind to be established in North America back in 1997. The Ho Center for Buddhist Studies at Stanford runs a highly rigorous academic component along with a practice-oriented one, something that is only possible with extreme dedication and vision. The academic component consists of talks, conferences, seminars, the hosting of foreign scholars, and visiting professorships that bring together the best of the latest developments in Buddhist Studies as well as related fields of study, while the practice-oriented component provides the local community with information and opportunities to learn more about Buddhism as a practiced religion. By inviting to our campus leading practitioners of different Buddhist traditions from all over the world, the latter component not only offers first-hand experiences of Buddhist practice but also knowledge of how Buddhism is being practiced locally in different parts of the world. To me the academic and practice-oriented components are like the two wings of a bird, which make possible a holistic survey of the landscape of Buddhism as a lived religion.

It is in this context that my life as a graduate student is greatly enriched by the resources provided by the Buddhist Studies program and activities organized by the center. While days spent researching in the library and writing in solitude can be onerous and monotonous, there is no lack of intellectual stimulation derived from interactions with invited scholars. Needless to say, these

interactions also provided surprising insights to our own research. Personally, I enjoyed being involved in the activities organized by the center as I contributed in my own ways to providing the Stanford community information and opportunities to engage with Buddhism.

Although my intellectual inquiry of the religion seems remote from reality at times, I am always reminded of its relevance when I witness the enthusiasm with which members of the community participated in the talks and meditation sessions we organized and their sincere inquiries to relate Buddhism to their lives. This reminds me that religion exists for the good of humans, and not the other way round. As I embark on a new journey of teaching and research at the University of Sydney, I hope that my work would lead to a better understanding of the human condition and the myriad religious expressions that responded to it.

STUDENT REFLECTIONS

Jason Protass, Doctoral Candidate

From Spring 2011 through Spring 2013 I had the privilege of being a Visiting Researcher at Ryukoku University in Kyoto, Japan. This period of pure research into Buddhist poetry, free of teaching responsibilities, is an important part of my career as a Stanford doctoral student. The results of this research will become the main bodies of evidence in my PhD dissertation, and will fuel future research and publications. I not only made encouraging strides in my research, but in these two years full of both hard work and everyday routines I gained an understanding of more subtle qualities that can only be absorbed by working closely with scholars in Japan.

My affiliation with Ryukoku was made possible by a series of personal introductions from Prof. Paul Harrison, one of my doctoral advisors and a Co-Director of HCBSS. The first year of my research was supported by a scholar-

ship from the Stanford Dean's Office. Then, the faculty of the Research Institute of Buddhist Culture at Ryukoku worked together with the co-directors of our Center for Buddhist Studies to help secure a second year-long fellowship from Bukkyō Dendō Kyōkai (Society for the Promotion of Buddhism).

When I arrived in Kyoto, my Japanese advisor, Prof. Tomoo Kida, welcomed me warmly, and promptly assigned me an office in the library. Kyoto has long been the global center of Buddhist Studies, and the new library at Ryukoku is among the finest Buddhist research archives in the world.

During the course of my tenure in Japan, my goal was to research the poems of the monk Daoqian (1043-1114?). Though well over 400 poems survive, Daoqian's collection has never before been studied systematically. These poems tell us much about the interaction of Buddhism and Chinese literary arts, and they offer a rare view into the everyday lives of monks. I spent many days in the library, searching for resources to help me read Daoqian's poems and understand them in historical and literary contexts. I met frequently with my supervisor, Prof. Kida, who specializes in Song Dynasty Buddhist and intellectual history. He directed me to new sources, questioned my assumptions, and offered fresh analysis. This specific research remained my explicit focus; however, many

Continued on page 9



Jason Protass in Ryōan-ji, Japan (Photo: Lucie Star)

ALUMNI REFLECTIONS



Wendi Adamek '97: I am happy to share some good news—I will be taking up a new position as Associate Professor in the Department of Religious Studies at the University of Calgary, as holder of the Numata Chair in Buddhist Studies. I was impressed by the

vibrant research atmosphere, intellectual curiosity, and warm welcome that I encountered among the Religion faculty at the University of Calgary, so I am very much looking forward to joining them. I have had an interesting two years in Australia, and am pleased to welcome fellow-Stanford alum Chiew-Hui Ho, who is taking my place here in East Asian Buddhism at the University of Sydney. It has been lovely and warm in Sydney, and the variety and vocality of the birdlife has been a delight. Now I anticipate taking up cross-country skiing, hiking in the Rockies, and observing grizzly bears from a safe distance

Before taking up my new post in January of 2014, I will be spending the fall in London as a research associate at SOAS. I will be wrapping up my current book, *Practicescape: The Buddhists of Baoshan*, which centers on a 6th-7th century community in Henan. I have enjoyed exploring the world of Baoshan, which was shaped by Dilun soteriology, “Final Age” eschatology, and a focus on repentance practice. The mortuary niches and inscriptions at the site afford unique glimpses into the complexity of Sui and early Tang Buddhism. (If anyone is interested, several of my published articles on the site are available on Academia.edu.) I will continue to work on Dilun-related topics after I send in the manuscript. However, I have also started working on a book project in a new area, exploring environmental and social challenges from Buddhist and related theoretical perspectives. I am also pleased to announce that my first literary essay on environmental themes (“Midnight and the Black Box”) has been accepted by the journal *Interdisciplinary Studies in Literature and the Environment*.



Dominic Steavu-Balint '10: After graduating from the Buddhist Studies program in 2010, I spent close to 3 years in Heidelberg, Germany at the Center for Transcultural Studies. It was a very enriching experience, but I jumped at the opportunity of coming back

to my beloved adoptive California. Since September of 2012, I have taken up duties as Assistant Professor of Chinese Religions and Chinese Buddhism at the University of California, Santa Barbara. My appointment is split between the departments of East Asian Languages and Cultural Studies and Religious Studies. I have the distinct pleasure of being surrounded by a number of alumni and former faculty from Stanford here at UCSB, including Fabio Rambelli, who spent a few months as a visiting professor on The Farm.

In terms of research, I have been working on a few articles generally related to the application of technical knowledge (hemerology, medicine, external alchemy) in canonical Taoist and Buddhist sources. I have also begun exploring a number of fascinating Dunhuang manuscripts on the subject. Technical knowledge is typically manifested in self-cultivation practices that involve the manipulation of divination boards, the use of talismans, or the production of elixirs. I’ve also been devoting time to the preparation of a book manuscript that examines similar topics in the more restricted context of 3rd–6th century Taoist materials. These materials, many of them connected to the Writ of the Three Sovereigns (Sanhuang wen) and its lineage in Jiangnan, formulated their practices around technical knowledge, inscribing it in soteriological discourses and cosmological frameworks. Relying on idioms of legitimation from Han dynasty omen literature, Three Sovereigns texts proposed a set of practices that defined successive Taoist revelations and, in a proto-democratic twist, infused each individual adept with the powers of a divinized monarch.



Kenneth Koo '11: After leaving Stanford I moved to Chittagong, Bangladesh's second largest city, where I worked for seventeen months at a university catering primarily to underprivileged students. Teaching religion and living in a religiously conservative

country was not easy but extremely rewarding. I commuted by rickshaw, adopted four orphaned kittens, ate too many mangos, and got used to being a novelty on the street. Students were eager to learn and full of curiosity; I really enjoyed talking to them and they taught me much in return about what it is like to be a serious religious person confronting secular ideals such as democracy, feminism, and free speech. I was sorry to leave after three semesters.

Perhaps karma decided to reward me for serving in a less developed part of the world: I was then offered a Korea Foundation Postdoctoral Fellowship at the Center for Korean Studies under the auspices of the École des hautes études en sciences sociales (EHESS) in Paris. I moved to France in fall 2012. Strange as it felt to become a global nomad thanks to a humanities Ph.D., which I had always considered professionally limiting, I have appreciated the opportunity to learn French and to give lectures around the region. My time in Paris is almost over, but in another fortunate and rather surprising turn, I have been invited to serve as a Rice Family Foundation Visiting Fellow at the MacMillan Center for International and Area Studies, a division of Yale University. I will therefore be based in New Haven starting late August for a period of ten months.

*Alumni? We would be thrilled to hear from you!
Please submit your news to Ichinn@stanford.edu*

Jason Protass, Continued from page 7

other cultural and research opportunities are available to graduate students in Kyoto. Every week I went to temples and spoke with monks. I visited nearby mountains and drank tea in many gardens.

Shortly after arriving, I received an introduction to Prof. Kenji Kinugawa of Hanazono University, a leading scholar of Chan Studies. As we shared many interests, Prof. Kinugawa invited me to join his research teams. I settled into the group translating and annotating recently discovered manuscripts of farewell poems offered to the Japanese monk Daiō Kokushi (1235-1309) by his Chinese colleagues at the end of his nine-year residence in China. The poems are fascinating, early examples of Sino-Japanese friendship that shed light on the importance of Buddhism as an international culture. This chance to work closely on a project under one of Japan's foremost experts was a tremendous gift to me. I learned many things about Buddhist poetry.

Now back in California, I am integrating the different types of new knowledge I gained in Japan. I have stacks of draft translations and chapter outlines. There are more rarefied types of knowledge as well. For example, before this trip, when I looked at Japanese scholarship I couldn't discern the nuances that are now available to me.

I am both thrilled and humbled to have witnessed the production of world-class scholarship. All of this assistance and support from persons around the world encourages me to continue my studies and complete the long dissertation process. I will head to Academia Sinica in Taipei, Taiwan, this September, under the auspices of the Fulbright Foundation, to carry on.

ALUMNI NEWS

Wendi Adamek '97 is starting a new position as Associate Professor in the Department of Religious Studies at the University of Calgary in January 2014.

Wilburn Hansen '06 is currently the Associate Professor of Religious Studies and Director of the Center for Asian & Pacific Studies at San Diego State University.

Jason Josephson '06 published his new book entitled *Invention of Religion in Japan* (Chicago, 2012).

Dominic Steavu-Balint '10 has been the Assistant Professor of Chinese Religions and Chinese Buddhism at the University of California, Santa Barbara since fall 2012.

Kenneth Koo '11 will be the Rice Family Foundation Visiting Fellow at the MacMillan Center for International and Area Studies, a division of Yale University.

George Klonos '12 is now the Assistant Professor of Japanese Studies and the Director of the Buddhist Studies in Japan Program for Antioch Education Abroad at Antioch University.

Wang Xiang '12 is an Assistant Professor in Religion and East Asian Studies at Beijing Normal University–Hong Kong Baptist University.

STUDENT NEWS

Chiew Hui Ho passed his University Oral Examination and submitted his dissertation in June. The title of his dissertation is: "Tales of the Diamond Sutra: Buddhism on the Ground in Medieval China." He will take up his new post at the University of Sydney as a Lecturer (Assistant Professor) in the Fall. Congratulations!

Jason Protass received the Bukkyō Dendō Kyōkai Fellowship allowing him to extend his stay for another year.

Zhaohua Yang passed his University Oral Examination in March and submitted his dissertation in June. The title of his dissertation is: "Devouring Impurities: Myth, Ritual and Talisman in Tang China." Congratulations!



From left to right: Carl Bielefeldt, John Kieschnick, Irene Lin, Robert H.N. Ho, and Paul Harrison (Photo: Steve Castillo); Hwei-Tai Seminar

MEET A MEMBER OF OUR COMMUNITY

Christopher Wesselman, Photographer



I have been around Buddhism most of my life. I attended the Vedanta Center in Santa Barbara from 4th through 6th grade, and began practicing Transcendental Meditation in the 1970's. I have been a formal student of Zen Buddhism since 1997,

and hope to complete my lay ordination (Jukai) in 2013. I would like to broaden my lifelong interest in compassion and mindfulness, and how to successfully apply these transformative concepts in everyday life.

My interest in photography dates back to my first cameras, a Kodak Brownie and a hand-me-down Leica from my mother. My recent focus has been on non-profit organizations working for social good. These volunteering ef-

forts have included CCARE, the Gyuto Vajrayana Center, the Vajrapani Institute, TeachAIDS, Zen Heart Sangha, and my alma mater Dunn School (where I serve on the Board of Trustees). I am also a pro bono photographer for Stanford's Ho Center for Buddhist Studies, as well as the Graduate School of Education where I have worked in technology & computer support for the last 10 years.

I really enjoy attending the Ho Center events—not only for photography, but also to learn more about Theravada & Tibetan Buddhism, as well as Zen. Presenters such as Gil Fronsdal, Rinchen Khandro, Tendzin Choegyal, and Norman Fisher provide in-depth understanding from their years of experience and practice. And, of course, the opportunities to chat with Paul Harrison and Carl Bielefeldt are always special and much appreciated.

IN MEMORY OF RUTH HAYWARD



Ruth Hayward passed away on June 11, 2013. She had been fighting with a terminal illness over the past year and a half. Ruth was a strong supporter of Tibetan Bud-

dhism and along with Khen Rinpoche Tsetan produced the film, "Oh, Bless Us, Gedun Drup: a Prayer Hall for the Dalai Lama." We screened a preview of her film on March 22. The film showed the history of Tashi Lhunpo Monastic University from the 15th century to the present, and the relationship between the Dalai Lamas and Panchen Lamas who figure in the key events of that history. The film also depicted some of the exile Tibetan community's efforts to keep the Dharma teachings alive.



Left: Ruth Hayward at film screening. Right: Khen Rinpoche, Kiff Kilpatrick (film editor), Ruth Hayward, and Cassidy Rast (Associate Producer) (Photos: Chris Wesselman)

Despite her illness and the intensive treatments, Ruth was dedicated to completing the film and she managed to finish editing it before passing away. We will remember Ruth, her spirit and her work with fondness.

UPCOMING EVENT HIGHLIGHTS 2013 – 14

SEPTEMBER 28, 2013

Donald F. McCallum

“What is Japanese about Japanese Buddhist Sculpture?”

1:00 – 4:00 pm

NOVEMBER 7, 2013

Roshi Grace Jill Schireson

“Zen Meditation: Healing the Mind, Freeing the Mind”

6:45 pm Guided Meditation; 7:30 pm Talk

NOVEMBER 20, 2013

Jan Willis

“A Community of ‘Neighbors’: A Baptist-Buddhist
Reflects on the Common Ground of Love”

7:30 pm

JANUARY 30, 2014

Richard Salomon

“Retrieving the Buddhist Canon at Bamiyan”

7:30 pm

FEBRUARY 8, 2014

Susan Whitfield

“Buddhism and Trade on the Eastern Silk Road”

1:00 – 4:00 pm

MAY 16, 2014

Jack Kornfield

“Mindfulness, Love, and Graceful Living in Fast Time”

7:30 pm

MAY 17, 2014

Jack Kornfield

“Mindfulness and Compassion: A Gracious and Wise Heart”

9:30 am – 12:30 pm Meditation Retreat

Check our website for full listings and updates



HCBSS Seminar Room (Photo: Angela Drury)

Ho Center for Buddhist Studies at Stanford

450 Serra Mall, Building 70, 71E
Stanford, CA 94305-2165
<http://hcbss.stanford.edu>
buddhiststudies@stanford.edu

Carl Bielefeldt
Co-Director

Paul Harrison
Co-Director

Irene Lin
Associate Director

Lori Chinn
Program Coordinator



Main Quad (Photo: Chris Wesselman)

