



Ho Center for Buddhist Studies at Stanford

史丹佛何氏佛學研究中心

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CO-DIRECTOR'S MESSAGE

John Kieschnick

*Robert H.N. Ho Family Foundation Professor
Department of Religious Studies*

A grad student in Islamic studies just showed me a passage in a book by a nineteenth-century Chinese Muslim who explains that in Arabia there are two kinds of Buddhists: those who follow Jesus, and those who follow Moses. In this case, the author must have been either woefully misinformed, or else used the term “Buddhist” to mean non-Muslims. But one of the pleasures of attending this year’s activities at the Center has been to look for innovative interpretations of Buddhism in unexpected places.

In one of the last events of the year, Venerable Bhante Buddharakkhita described in fascinating detail his daily life as the first Ugandan Buddhist monk. He told us, for instance, that when he is engaged in walking meditation, eyes cast to the ground, people keep interrupting, offering to help him find whatever it is he has lost. It reminded me of the remarkable talk last year by Telo Tulku Rinpoche who

recounted his journey from his childhood home in Philadelphia, son of Kalmyk immigrants, to Russia where he has been attempting to foster the reconstruction of Buddhism in Kalmykia, or of the talk by Jan Willis last November on how she discovered Tibetan Buddhism while growing up in Alabama in the context of the civil rights movement of the 1960s. Equally surprising for me were the talks by Jack Kornfield, in which, in the best attended lecture of the year, he drew as much from sources like the New Yorker as from Buddhist scripture. These talks prompted heated conversations with our graduate students over how all of this relates to the Asian Buddhist tradition, and what is something new.

Equally on the edges of modern Buddhism, but closer to the center of Buddhism in the ancient world, two talks this year took us to Afghanistan whose ancient Buddhist history continues to encroach on contempo-

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A Message from our Co-Director (*continued*)

rary events, first with the discovery of fragments of Buddhist texts from close to two thousand years ago, described for us in the thirty-ninth Evanz-Wentz lecture by the world's leading authority on this material, Richard Solomon, and second, on recent excavations in Bamiyan in a lecture by the leading Afghan archaeologist Zemaryalai Tarzi, who recounted both his initial work on the giant Buddhas of Bamiyan as a young man in the 1970s, and the experience of watching their demolition by the Taliban in 2001 on television in France.

The year culminated with a series of small, intensive workshops—on the Majjhima-nikāya, on an early Mahāyāna scripture, and on Buddhist historiography—that brought groups of specialists around a table to question what it was Buddhists of the past are trying to tell us in the scattered texts and fragments of texts that survive in a range of languages distributed over some two thousand years.

In this, my second, year at Stanford, I continue to revel in the range of activities of the Center, the excellent graduate students the program attracts, and the quality of discussion—formal and informal—from all of you who have attended our events. On behalf of the Center staff, I want to thank all of you who have made these activities possible through your generous and steadfast support.



Left to right: Simon Wiles, Sangyop Lee, Daniel Tuzzeo, Nadia Tarzi, Zemaryalai Tarzi, Paul Harrison, and Irene Lin

CARL BIELEFELDT RETIRES

Reflection by our Associate Director,
Irene Lin



Carl at Tassajara in the 1980s

I met Carl in the Fall of 1991. I came to Stanford during the summer to take a business Japanese class and met graduate students in Buddhist Studies at the weekly noodle lunch. I was intrigued by their dissertation topics and marveled at the possibility of studying Buddhism at Stanford. I was a corporate attorney then and I started to sit in classes as a non-matriculated student to learn about Buddhism. After two quarters I was hooked and promptly applied to the Master's Program at Stanford in the Department of Religious Studies.

Without any background in religious studies or much in the humanities, my first quarter as a Master's student was full of surprises. I recall getting my first paper back from Carl with question marks in the margins and the word "dubious" repeated a number of times throughout the paper. "What?" I thought. I was trained in critical thinking and had no problem with persuasive writing. Well, the word "dubious" stayed with me and from then on I decided to take on the challenge to produce writings that would not warrant Carl's "dubious" designation. I had to figure out what Buddhist Studies was all about! That journey took ten years in the end with subsequent enrollment in the Ph.D. program, and at the graduation cer-

emony in 2001, Carl was the one who hooded me. Over the course of 23 years, Carl continues to challenge me in my endeavors while at the same time tirelessly offering encouragement and support. I would not be where I am without him. Carl is someone who is humble and consistently avoids the spotlight. At his retirement, he refused the requests from his students to hold a conference and to put together a Festschrift to honor him. In fact when all of us, his graduate students, got together to get him a gift at a surprise party to celebrate his 70th birthday, he was embarrassed and speechless. So I take great delight in having this rare opportunity to reflect and to appreciate him for all he has done, not just for me, but for all his students, for all the people whose paths have crossed his, and for Buddhist Studies at Stanford.

On the personal level, Carl is always very generous with his time. When he is in his office, there is always a line of students waiting to see him, both undergrads and grads. Often students are not there just to get help with their classwork, but also to get help or advice regarding other aspects of their lives. Everyone knows that if you need help, “go see Carl.” He will always find a way to help and work out a solution. This generosity extends beyond his students, to his colleagues, to his friends, and to whoever is in need and asks for his help. Carl’s witty humor and his relaxed manner make everyone seek him out, sometimes just to shoot the breeze with no agenda in mind.

As a teacher, Carl is very popular. His Zen Buddhism course draws the largest numbers in the Department of Religious Studies. He packs auditoriums and there is always a waiting list to get into his class. He is an effective teacher in that he can make difficult subjects understandable and enjoyable. In discussion sections, his questions are challenging and his comments are thoughtful. Over his 34 years at Stanford, he has taught countless people.

I recall Carl’s recount of his experience in the Stanford Hospital while waiting for surgery. The anesthesiologist came into the room and looked at Carl and his name on his bracelet. The anesthesiologist said, “Carl Bielefeldt. Now that is a name from the past. I took your Zen Buddhism class years ago as an undergraduate student at Stanford.” “What grade did I give you?” asked Carl. As the anesthesiologist slowly and carefully slid the needle into Carl’s vein, he looked up and said, “You gave me a B+.” Carl sighed with relief as the anesthetics took effect.

I had the privilege of working closely with Carl over the years. I remember fondly how we worked together, along with my other teacher and mentor, Bernard Faure, to start the Stanford Center for Buddhist Studies. It took about two years of brainstorming, discussion, and planning before the Center was finally established in 1997. We continued to work together on expanding the Center until I graduated in 2001. Carl and I stayed in touch for the next few years and in 2007, when I returned to the States from New Zealand, he asked me to come back to work with him to rebuild the Center for Buddhist Studies. Without Carl’s guidance and hard work, the Center would not be where it is today. We were very fortunate to receive an endowment from the Robert H.N. Ho Family Foundation to name our Center in 2008. I am deeply grateful to Carl for everything,

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Carl at the Cantor Arts Center in 2008. Photo: Steve Castillo

Reflection by our Associate Director (*continued*)

including his tutelage and friendship. I could not have asked for a better teacher, advisor, “boss,” and friend. I have learned so much from him and even though he has retired, he continues to serve as a role model for me both as a scholar and as a person. I was going to say that we will all miss him a great deal at Stanford but in fact I hope we continue to see a lot of him around here.



Irene Lin and Carl Bielefeldt. Photo: Rod Searcey

HCBSS HIGHLIGHTS

Hwei-tai Seminar in Buddhist Studies



In the spring, **Jonathan Silk** led this year’s Hwei-tai seminar entitled “Articulating a New Message: Reading the Kāśyapaparivarta as an Earlier Mahāyāna Scripture.” He is a Professor in the study of Buddhism at Leiden University. His research focuses primarily on Indian Buddhism, particularly on the scriptural traditions of the Mahāyāna movement. His publications include *Riven by Lust: Incest and Schism in Indian Buddhist Legend and Historiography* (University of Hawai’i Press, 2008) and *Managing Monks: Administrators and Administrative Roles in Indian Buddhist Monasticism*. (Oxford University Press, 2008).

Shinnyo-en Visiting Professors



Funayama Toru is a graduate of Kyoto University. Professor Funayama specializes in medieval Chinese Buddhism in the Six Dynasties period and the scholastic tradition of the Yogācāra school of Indian Buddhism during the sixth through tenth centuries. His recent works include *Kōsōden*, 4 vols., co-authored with Yoshikawa Tadao, and *Shintai sanzō kenkyū ronshū*. He is a professor at the Institute for Research in Humanities at Kyoto University. In the winter quarter at Stanford, Professor Funayama taught “The Brahma Net Sutra (*Fanwang Jing*).” He also gave the annual Shinnyo-en Visiting Professor Lecture, “Thusness (*zhenru*)—A Case of the Sinicized Interpretation of Buddhist Terms.”



Jan Nattier is a graduate of Harvard University under the Committee on Inner Asian and Altaic Studies (specializing in classical Mongolian and Tibetan). She has taught at Macalester College, the University of Hawaii, Stanford University, Indiana University, and the University of Tokyo, in addition to serving as a member of the International Research Institute for Advanced Buddhology (Soka University). In the spring quarter at Stanford, Professor Nattier co-taught with Professor Paul Harrison “The Story of a Buddhist Megascripture: Readings in the Avatamsaka.”

Visiting Scholars



Susan Andrews received her Ph.D. in Buddhist Studies from Columbia University. She is an Assistant Professor at Mount Allison University in New Brunswick, Canada. 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. This year she is on sabbatical and has a grant from the Social Science Research Council.



Luis Gómez 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 also holds a Ph.D. in Clinical Psychology (Michigan, 1998), and is a practicing clinician.



Michelle Li recently published “Human of the Heart: Pitiful Oni in Medieval Japan,” a chapter in *The Ashgate Research Companion to Monsters and the Monstrous*. She also contributed to *The Ashgate Encyclopedia of Literary and Cinematic Monsters* with entries on Japanese demons (broadly speaking) and on *oni*. Her current research is focused on children in Japanese Buddhist culture, constructions of children and childhood in medieval Japan as well as Buddhist teachings for children in the late 19th and early 20th centuries.



Masaki Matsubara received his Ph.D. in Asian Religions (2009) at Cornell University. He works primarily in the area of modern/contemporary Japanese Zen. He will publish “Hakuin Ekaku,” in *Oxford Bibliographies in Buddhism* (Oxford University Press, forthcoming). He is currently working on articles titled “Remembering Hakuin in Contemporary Japan: Forgotten Memories and Use of Paintings as Social Activist,” “Biographical Narratives: Hakuin, the Master and the Reviver,” and “Inventing A Buddhist Tradition: Hakuin as the reviver of Japanese Rinzai Zen.”



Miyazaki Tensho is a research fellow of the Japan Society for the Promotion of Science. He received his M.A. and Ph.D. from the Department of Indian Philosophy and Buddhist Studies at the University of Tokyo. He is at Stanford to further his study of one of the earliest Mahāyāna sutras to be translated into Chinese, the Ajātaśatrukaukṛtyavinodanasūtra, under the direction of Professor Paul Harrison, a specialist in Mahāyāna sutras. He is returning to Japan at the end of August.

“Retrieving the Buddhist Canon at Bamiyan” – Richard Salomon

Professor Richard Salomon of the University of Washington, one of the world’s foremost authorities on Indian epigraphy & paleography and on Gāndhārī language and literature, gave the annual Evans-Wentz lecture. While the world is familiar with the bombing of the big Buddha statues at Bamiyan, it does not know about the discovery of thousands of fragments of Buddhist manuscripts near or around Bamiyan, dating back thousands of years. These Buddhist manuscripts were rescued and are now being studied by Buddhist scholars around the world. Professor Salomon talked about the importance of this find for our understanding of Buddhist history and literature.

In the popular view, the Pali Canon, or the Tipitika, is seen as THE Buddhist Canon. But we now know that the Pali Canon is A Buddhist canon, one of several or many. Due to an accident of history, the Pali Canon, used in Southern Buddhism, was fortunate enough to be preserved fully and faithfully whereas other Buddhist canons disappeared, either in part or in their entirety. In recent years, we have discovered parts of the canons of northwestern India that we thought were previously lost.

So what can this kind of discovery tell us about the history and doctrine of Buddhism, the history of Buddhist literature or the nature of sacred scriptures in general? The internal or orthodox view of the nature of scriptures in Buddhism is that they



Photo: Chris Wesselman

have always been there, from the beginning. 2,500 years ago, the Buddha spoke these words of wisdom, and his attendant and cousin, Ananda, recorded these words so that they were preserved faithfully. Academics and historians dispute this view.

In fact, it is not that simple. Canons become fixed, defined, stabilized, or unified at a later age, hundreds of years after the founder’s time. A period of unity is preceded by a period of instability, disagreement, and disunity. Some external force or necessity requires the establishment of the definition of a fixed canon. Looking at the canons we find diversity rather than consistency. Buddhism is a religion which embraces translation, and partly for this reason Buddhism spread widely and quickly over the Indian world and beyond. Thus its scriptures show great diversity.

Another issue in the history of Buddhist canon worth mentioning is the notion of a written canon. It is well known that for several centuries after the death of the Buddha, the Buddhist canon was maintained by oral preservation and memorization, then at a later period, around the first century BCE, the Buddhist community began using writing for the preservation of scriptures, as an insurance policy against the loss of the dharma. The gradual shift from oral to written tradition was presumably related to the fixing of a closed canon. After the first century CE and for the next three or four centuries, there



Photo: Getty Images

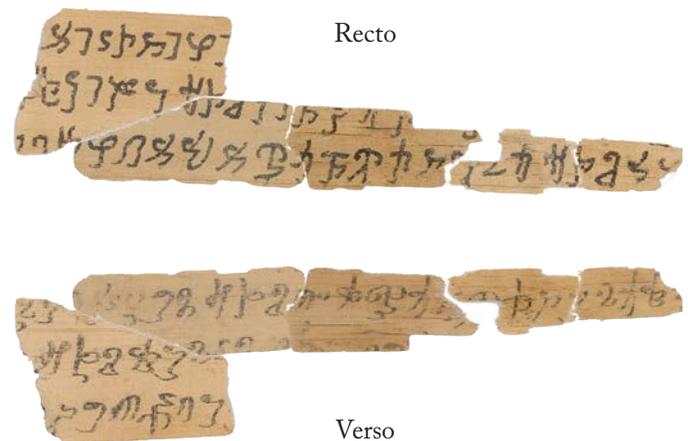
was a gradual shift from an oral to a written tradition. Given this background, the manuscript discovery at Bamiyan is important. Among the manuscripts found, one of the most significant finds is the Ekottarikāgama manuscript fragments in the Schøyen Collection in Norway. These fragments belong to a group of manuscripts dating to the first to the third centuries and written in Gāndhārī language and Kharosthi script. This find illustrates that the local vernacular was preferred for the transmission and dissemination of the canon. In this way, Buddhism became a religion of translation.

For the first time, in the Gāndhārī tradition, or the Buddhism of the Northwest, we have fragments of a complete sutra collection, of one of the major subdivisions of the canon as a whole. This seems to represent a turning point in the history of the canon of the northwest, the last stage in the development of the written tradition. Comparing the content of the Ekottarikāgama to its parallels in Pali or Chinese, we find the usual broad parallelism in content, but considerable differentiation in details, e.g., in the order and sequence of sutras. In fact, we find the typical relation of the material in Pali and Gāndhārī to be a 90% correspondence in terms of content, but the arrangement or ordering is quite different.

In an earlier stage of the study of Buddhism in modern times, there was a sense that “original Buddhism” was represented by the Pali canon, and subsequent developments were corrupt or degenerate. This theory is safely buried in the academic world, but not so in among the general public and the faithful. There is now a scholarly consensus of “many Buddhisms” and the notion that Buddhism took localized forms in different parts of India and beyond. The local traditions had their own take on the religion, their own writings and possibly their own canons, which developed separately. This discovery of the Ekottarikāgama shows the best example from the early period, that there was a separate canon in Gandhāra

in the Gāndhārī language. Perhaps a complete canon, written down, much of which remains lost.

According to Salomon, the Pali Canon looms large due to accidents of history and geography, surviving since it happened to be the canon of South and Southeast Asia where Buddhism survived and was handed down, its scriptures remembered and recopied through the centuries. We now are lucky enough to have small, but significant, pieces of another canon from the opposite end of the Indian Buddhist world, in the far northwest. This canon survived for two reasons. First, it is found in north Pakistan and eastern Afghanistan, an area beyond the reach of the Indian monsoon climate which is destructive to organic materials such as palm leaves or birch bark. Second, the Buddhists in this area had the idea that scriptures should be buried: the familiar dharma insurance policy, to bury scriptures in order to keep them safe for hundreds or even thousands of years. By another accident of history and geography, the Gandhāran canon has survived, mostly in the form of small fragments of birch bark that have remained through time. Salomon concludes that this discovery has illustrated that there is more than one Buddhist canon, in fact many Buddhist canons in different vernacular languages. However, the likelihood of uncovering more of these canons remains slim.



Upali Fragments Composite. Photo: Tim Lenz

“Mindfulness, Love, and Graceful Living in Fast Times” – Jack Kornfield

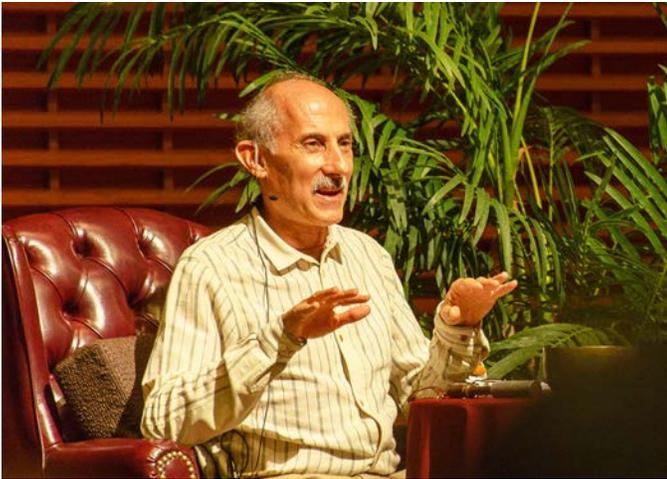


Photo: Chris Wesselman

On May 16, Dr. Jack Kornfield gave the TT & WF Chao Distinguished Buddhist Practitioner Lecture at CEMEX Auditorium on campus. As you all know, he is one of the key teachers to introduce Buddhist mindfulness practice to the West and the author of many books, translated into 20 languages. It was no surprise that the auditorium was packed on both levels with over 600 people in attendance. The talk was full of warm insights and humorous anecdotes.

Dr. Kornfield spoke about “the art of living” or how to live in a wise and graceful way in this fast time, supported by practices of mindfulness and compassion. Our typical school education provides us with only half of the education we need since the other half, namely the social and emotional learning, is not covered by our present educational system. He stressed the importance of not making quick judgments about ourselves and others, but rather the need to look at our feelings to see the reactivity that is natural for us and to realize that there is another way of being. This awareness, which encompasses mindfulness and compassion, will give us a different sense of freedom and human connection.

The teachings of mindfulness and compassion will help us to increase our emotional regulation and physical healing, thus will lead to the steadying of our attention. Dr. Kornfield emphasized that the

practice of mindfulness and compassion will allow us to realize that there is fundamental freedom in the human heart. We will see that human beings are not defined by our history nor by the conditions we find ourselves in, but rather we will recognize that we are free to engage in the world with compassion and love so we can live in joy or happiness in any condition.

How do we find happiness in fast times? Dr. Kornfield pointed to the need to start with the expression of love and compassion. The ground of happiness is not to harm ourselves nor others. We need to be sensitive to the value of life. He quoted from the calligrapher, Lloyd Reynolds, “A bug crawls over the paper. Leave him be. We need all the readers we can get. Especially for this book to remind us to love, cherish, and forgive.”

Loving kindness gets lost in our culture at times. Through meditation and mindfulness, we can nourish it once more. Dr. Kornfield went on to talk about the necessity to deepen the capacity of mindfulness and compassion. He said that mindfulness without love can be judgmental. Thus we need to be present with clarity, with loving kindness. He referred to the Zen Master Dogen who said that “to become mindful is to become intimate.” Start with the establishment of presence, of loving awareness, first with the body. The start of mindfulness is to feel the breath and the body itself. If we feel pain, we need to learn to hold the pain of our bodies so that they unravel



Photo: Chris Wesselman

“The Buddhist Stupa: A Journey Along the Silk Road” – Susan Whitfield

and release. Healing takes place simply through the attention we bring, otherwise we will be afraid of pain. We will only cling to pleasures. Mindfulness teaches us to listen to our body wisely and to listen to our feelings. We have rivers of thoughts and feelings but we are usually not aware of them. We need to be aware of our body and our feelings. Dr. Kornfield quoted from Anne Lamott, “My mind is like a bad neighborhood. I try not to go there alone.”

He went on to say that the mind secretes thoughts like the salivary glands secrete saliva. The mind is the river of thoughts. Mindfulness is the gracious presence in the midst of it. Thoughts are a great servant but a poor master. We should acknowledge thoughts and see them, but not believe in them or act them out.

With the increasing speed and multi-tasking of our society, rather than being swept into a busy and quick pace, we can choose to pause to take a break, a breath, a walk, or to do meditation. We can make a choice and take the training of mindfulness. The key here is one’s intention, whether short-term or long-term. The twofold practice of mindfulness and loving kindness can be achieved anywhere we are and at any time.

On May 17, Dr. Kornfield led a meditation retreat at Paul Brest Hall. The participants all appreciated the opportunity to sit with him. His May 16 talk can be viewed on our website.



Left to right: Paul Harrison, Irene Lin, Jack Kornfield, John Kieschnick.
Photo: Chris Wesselman



Photo: Chris Wesselman

Dr. Susan Whitfield from the British Museum spoke about stupas along the Silk Road and the ways in which they shed light on the development and transmission of Buddhism in the early centuries. Stupas are places for Buddhist ritual, originally built to house relics of the Buddha. From the 3rd century BCE, the time of King Asoka, stupas become ubiquitous throughout India. We see them as we move up the Gandharan Valley and into Central Asia. Originally they looked like upturned alms bowls but within a century or two, they became much taller, and they started being built on square bases rather than round ones. The bases also become more complicated, with terraces, staircases, and doors being built. The bases also had colonnades with paintings of scenes from the life of the Buddha or with Buddhist sculptures.

We find stupas or remains of stupas all around the Indus Valley into the region around Gandhara. There were traces of Buddhism along the mountain passes on the Silk Road until the Western Taklamakan Desert. One of the key factors of the growth of the Silk Road routes was the rise of the Kushan Empire. The Kushans were favorable to the Buddhists and the merchants along the Silk Road routes. This movement allowed Buddhism to move into the Tarim Basin, an important area in terms of its links with the great civilizations or

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The Buddhist Stupa (*continued*)

empires along its boundaries. By the beginning of the first millennium, we know of various Taklamakan kingdoms, e.g., Shule, Khotan, Kucha, Kroraina, Turfan, and Dunhuang. From secular documents found in this area, we find accounts of Buddhist monks and of goods traded on the Silk Road. So we know there were Buddhist communities in the Taklamakan kingdoms although we don't have the Buddhist documents to show this.

Throughout the Tarim Basin, we see the same form of stupas with square bases and stairs going up all sides. In Khotan, there were sculptures all round the stupas, but they are now lost. Stupas were highly decorated. In Turfan, we see more and more massive tower-style stupas, with colonnades filled with Buddha figures. These stupas replicate the stupas we find in Gandhara. Thus Buddhism was entrenched in these communities by this time.

Following the fall of the Kushan Empire in the third or fourth century, the transmission and development of Buddhism were not affected. We have more and more textual records and archaeological evidence of that time of Buddhist monks traveling in this area. This was also the time of the rise of the Northern Wei dynasty. In China, the preference for vertical stupas with lots of colonnades for housing sculptures indicates the influence of Central Asian styles. We can present a narrative of Buddhism, Buddhist architecture, and practices coming up into Gandhara, then crossing into the Eastern Silk Road into

the Taklamakan kingdoms. Eric Zurcher had challenged this idea and argued that when Buddhism came into China or East Asia from Gandhara, it passed through desert or waste land, and in fact there was no Buddhism in the Taklamakan at this time, before 250 CE. He based this hypothesis on the dates of stupas and other archeological remains.

However, we can tell a different story as historians, even though there are so many gaps in the evidence and in our understanding. We can try to fill the gaps with coherent narratives, but they are open to reassessment. We are not at a stage where we can be completely skeptical of the idea that the Taklamakan kingdoms were a Buddhist desert before 250 CE. But there is reasonable evidence from the remains and from the dates we assign them to suggest that perhaps Buddhism had taken root and that there were substantial Buddhist communities in the kingdoms of Kroraina, Khotan and Kashgar in the first few centuries CE. Some historians put these remains in the 1st or 2nd century. Stein and recent historians date them later to the 3rd, 4th or 5th centuries.

Looking at the stupa remains, we know there must have been Buddhist communities nearby. Stupas necessitate large communities of believers and substantial investments to construct and maintain. They were not buildings that just sat there, but were places of constant worship and ritual, making them centers of communities. This justifies the view that substantial communities with wealth at their disposal were present to maintain these stupas. Instead of seeing the Taklamakan kingdoms as a peripheral region to the development of Buddhism in the early centuries and to the transmission of Buddhism between Gandhara and the Far East, we can see the region as a much more influential area. Perhaps this will become clearer in the next ten or twenty years.



“Planting Dhamma Seeds in Africa” – Bhante Buddharakkhita

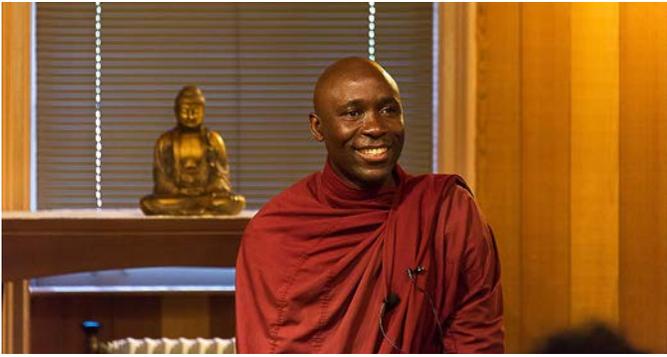


Photo: Chris Wesselman

On June 5, Venerable Bhante Buddharakkhita visited us from Uganda to speak about Buddhism in Africa. The Venerable gave a riveting talk, starting with his encounter with Buddhism in 1990 during his studies in India for a degree in business, developing interest and exploration of Buddhism, taking ordination in 2002 from the late Venerable U Silananda at the Tathagata Meditation Center in San Jose, and later returning to Uganda in 2005 to establish the Uganda Buddhist Centre.

Venerable Buddharakkhita recounted what attracted him to Buddhism. Coming from a tradition with a lot of divisions, he found the notion of the interconnect- edness with families or other people appealing. He also discovered that the Buddhist teachings answered his question about the purpose of life, which is to find happiness with the ultimate goal of liberation.

The Venerable talked about his dream to spread Bud- dhist teaching to the rest of Africa and hoped in time to build Buddhist centers in all 53 countries in Af- rica. When he had an audience with His Holiness the Dalai Lama, he was advised to acquire a lot of spiritual friends to realize his goal. As a start, the Venerable visited many countries and studied with numerous teachers, developing spiritual friends as he traveled. He spoke of how Buddhist centers in Af- rica heretofore had been built by immigrants in 11 countries in Africa, for example, by the Taiwanese, Japanese, and Sri Lankans, and how these centers



Photo: Uganda Buddhist Centre

had not involved local Africans. These centers had occasional visits by Buddhist monks but no resident Buddhist monks presided on a permanent basis.

The Uganda Buddhist Centre is the first Buddhist center founded by local Africans. It was started with only a tent, which was not waterproof, and with a Buddha statue that was given to Venerable Bud- dharakkhita by his Sri Lankan friends. The first five Buddhist followers were his family members, start- ing with his mother, who later became ordained as a Buddhist nun, the first Theravada Buddhist nun in Africa. The number of local Ugandan Buddhists has increased slowly and the current count is twenty-one.

In spite of increasing the awareness of Buddhism and meditation practice in Uganda, the number of local Ugandan Buddhists is relatively low. Venerable Bud- dharakkhita discussed the challenges facing Bud- dhism in Africa in general and also more specifically his own efforts to teach there. He started by talking about communication and cultural barriers. Bud- dhist temples in Africa that are run by expatriates and foreign visitors face language barriers since the staff members do not speak local languages and thus have difficulty communicating with the local people. He also highlighted the cultural clash between Bud- dhist teachings and local beliefs and practices. For example, the difficulty of teaching non-harming and non-killing to the local people as they evolved from a hunting culture. They also had difficulty understand-

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Planting Dhamma Seeds (*continued*)

ing the Buddhist teaching of self-reliance and the law of cause of cause and effect since they seem to contradict African beliefs that God is responsible for everything, e.g. one's life and death, success and failure.

In addition to language and cultural barriers, there were also practical challenges. These include the shortage of dhamma teachers in Africa, the lack of financial support from the local communities leading to overseas fundraising efforts to establish Buddhist centers and to support their activities. Finally, the Venerable also discussed the absence of collaboration between Buddhist centers or organizations in Africa and the larger Buddhist communities in the rest of the world.

Despite all the difficulties the Venerable Buddhakhita has encountered, he remains positive and determined. While he recognizes the amount of work ahead in facing challenges, barriers, and at times opposition to his efforts, nevertheless he tirelessly forges ahead, full of courage, patience, enthusiasm and energy. He has laid the groundwork and the next step for him is to train more Buddhist teachers, both lay and monastic, and to build Buddhist schools and universities in Africa to teach Buddhism in the African socio-cultural context to the local community so that Africans will have a proper understanding of Buddhist teachings and practices. Venerable Buddhakhita has planted the dhamma seeds in African and will require help from others to grow and foster the seeds so they can sprout and bear fruit in time.



Photo: Uganda Buddhist Centre

STUDENT REFLECTIONS

Daniel Tuzzeo, *First Year*



As I reflect on my first year of the Buddhist Studies PhD program in the Department of Religious Studies at Stanford, the past year seems to have flown by in a wonderful haze of coursework, conferences, workshops, lectures, reading groups, and other related extracurricular events. The intellectual environment fostered by the university, the department, and the Ho Center has inspired new directions in my research, and continues to make this period in a budding career in academia an exceedingly gratifying and motivating experience.

I received my undergraduate and Master's degrees at Florida State University in Tallahassee, Florida, in 2008 and 2012 respectively. With an undergraduate background in Anthropology and Religious Studies, my Master's thesis afforded me the opportunity to engage in an ethnographic and historical study of the discourse and practice of education at Dharma Drum Mountain in Taiwan. I was especially interested in the relationship between official, prescriptive discourse and individual, descriptive experience, as well as the historical processes that led to the unique development of Buddhist educational institutions sweeping Taiwan in recent decades.

While my Master's research focused on Buddhism in the modern and contemporary periods I maintained a deep interest in premodern Buddhist culture and history, which I hoped to pursue in doctoral work.

Fortuitously, after completing my M.A. I accepted a temporary position as Visiting Research Associate at the Dunhuang Research Academy in Dunhuang, China. For four wintery months between 2012 and 2013 I conducted research at the Mogao Grottoes, living just across the snow- and sand-covered pavement separating the caves from the academy. Already fascinated by the Silk Road and Dunhuang's unique position in Buddhist history, this experience solidified my decision to examine more closely the material culture and history preserved in this remote region of China.

Since coming to Stanford in 2013, I have worked closely with resident and visiting scholars and colleagues who continue to inspire and challenge me with new areas of study and new approaches to the more familiar areas. Under the guidance of Professor Kieschnick, my dissertation research plan has continued to evolve, taking clearer shape over these past months. I look forward to continuing to refine this project and further exploring the captivating world of the afterlife in Buddhist China over the coming years. As I prepare to depart for Middlebury College's Japanese Language School this summer, I already await returning to Stanford to rejoin my colleagues for our second year together in and out of the classroom, at lectures and events sponsored by the Ho Center, and at conferences, workshops, and other events that we are fortunate to have at our fingertips.

Rafal Felbur, *From Taipei, May 2014*

A recent United Nations study concluded that Taiwan may be the world's most dangerous country to live in: over 75% of the population here inhabit areas exposed to frequent occurrence of "three or more" natural disasters: taiphoons, earthquakes, and landslides. Add to this Taiwan's perilous political situation: the looming shadow of its powerful neighbor, with whom it is still formally at war, and the continuing lack of formal UN recognition.

I am now in Taipei to push forward with my dissertation on early Chinese Buddhist history of ideas. A grant from the Taiwanese government allowed me to obtain affiliation with the Philosophy Department of National Chengchi University. It is here that I spend two to three days of the week: on the NCCU campus in the lush hilly southern suburbs of Taipei. Prof. Lin Chenkuo from the Philosophy Department has been chopping away, patiently and compassionately, at my attachment to simplistic readings of Chinese Madhyamaka. I have been benefitting greatly from exposure to his expertise, which ranges from matters as general as methodology of Buddhist Studies, the place of Buddhist philosophy in the postmodern milieu, and the Critical Buddhism movement in Japan and in Taiwan, to philological problems of Paramārtha, Chinese Yogācāra, and the pre-Xuanzang logical (hetu-vidyā) tradition in China. Then there are seminars in the Chinese Literature department, led by Prof. Tu Yanqiu. Prof. Tu's warm, grandmotherly bearing conceals a formidable reader of the fragmented and difficult textual material from the early medieval period. In her seminar we are trying to make sense of the earliest Chinese reception of the Mahāyāna-mahāparinirvāṇa-sūtra along with the early commentarial collection, the Jijie. The experience of participating in, and on occasion leading, seminar sessions in both departments has been enriching and hum-

Continued on page 14



bling, as has been that of meeting with other scholars and students in Taipei, at Chengchi and beyond.

But I learn here about Buddhism also in other ways. There is the Huayan Institute of Advanced Studies where each Wednesday evening devout laypersons – engineers, cab drivers, housewives – gather to listen to equally devout lectures on the Avatamsaka. There are the ubiquitous vegetarian buffets, my daily source of quality nutrition, where calligraphy scrolls of the Heart Sutra compete for wall space with article clippings about organic food, Buddhist pamphlets about the virtues of vegetarianism, and posters criticizing government plans to build another nuclear power plant. And there are the commuters, on buses and in metro cars, on their daily pilgrimage to and from the workplace, rosary or prayer book in hand, squeezing in their dose of concentration and repentance, before they face the spouse or the boss.

In my opening comments I mentioned the volatility – natural and political – of life in Taiwan. These are not empty words: since I came here we’ve had half a dozen bookcase-shaking earthquakes, the first storms of the taiphoon season, and, on the political front, a month-long occupation of government buildings by university students, protesting a new trade agreement with China, and threatening an escalation of the already tense relationship. In my more speculative moments I imagine it may be precisely this volatility, experienced as fragility of our interconnected existence, that ultimately fosters the kindness, gentleness, and openness with which, amidst their busy lives, the Taiwanese have greeted me in their home.



Photo: Lucie Starr

This school year I had a wonderful time in Taiwan completing research for my dissertation on Buddhist poetry and poet-monk Daoqian. With the support of a fellowship from Fulbright Taiwan, I was affiliated with Academia Sinica’s Institute of Chinese Literature and Philosophy 文哲所 (ICLP) where I worked with Prof. Liao Chao-heng 廖肇亨. Prof. Liao guided my research and introduced me to Taiwan’s scholarly communities.

My time in Taiwan also offered opportunities to encounter the living traditions of Buddhist poetry. Most remarkably, prominent poet Zhou Mengdie 周夢蝶 (1921-2014), Taiwan’s “Ascetic Monk among Poets” 詩壇苦行僧, passed away in May 2014. I was moved by the community’s response and the impromptu conversations which followed the poet’s death and signalled the significance of poetry and Buddhism today.

In addition to dissertation research at Academia Sinica, I continued to develop two related research projects. I returned to Prof. Kinugawa Kenji’s research group at Hanazono University in Kyoto to present the results of our collaborative work. Then, back at ICLP, I lectured on those poems written between 13th century Japanese and Chinese monks. I believe the sub-field of Sino-Japanese literature is emerging as a hot topic in East Asian academia. Later, a GIS geo-spatial project of mine caught the



Heart Sutra Scroll

ALUMNI NEWS

Alumni? We would be thrilled to hear from you!
Submit news to buddhiststudies@stanford.edu

Wendi Adamek '97 is happy to report that her first semester as Numata Chair in Buddhist Studies at the Department of Religious Studies at the University of Calgary went well. She appreciates the collegiality of the department and the opportunity to work on Buddhist Studies-related events.

Hank Glassman '01 is Associate Professor of East Asian Languages and Cultures at Haverford College. His book, *The Face of Jizō: Image and Cult in Medieval Japanese Buddhism* was published in 2012 by University of Hawai'i Press. Currently he is the Anne van Biema research fellow at the Freer/Sackler Gallery in Washington DC, working on a project on medieval Japanese grave monuments and will present a paper on the topic at a conference in Shanghai in August.

Chiew-Hui Ho '13 is Lecturer in East Asian Buddhism at the University of Sydney. He just finished his first year there and is enjoying living in Sydney.

Zhaohua Yang '13 will take up his new post at Columbia University as the Sheng Yen Assistant Professor of Chinese Buddhism in the Fall.



Temple Roofline, Yingge. Photo: Lucie Starr

attention of working groups at the Institute of History and Philology 史語所 and ICLP. At each institute, I gave two presentations on using GIS and offered my work mapping abbots in the Records of the Transmission of the Lamp as a case example. There are large and small GIS projects happening at Academia Sinica, and the subsequent discussions with faculty and colleagues were inspiring and instructive.

My year in Taiwan was made possible by the efforts of many people and the support of several organizations. In the coming year I will return to California under the auspices of the ACLS Robert H. N. Ho Family Foundation Dissertation Fellowship. I look forward to writing up my dissertation research back at the Farm.



Buddhist Historiography Workshop on June 7, 2014 led by John Kieschnick. Participants included Stephen Berkwitz, Bryan Cuevas, Paul Harrison, Jacqueline Stone, John Strong, Stefano Zacchetti, and graduate students.



Graduate student workers Simon Wiles, Hsiaolin Hsieh, and Daniel Tuzzeo transport supplies for the "Mindfulness and Compassion: A Gracious and Wise Heart" meditation workshop with Jack Kornfield on May 17, 2014.

CENTER HAS A NEW LOGO



This year we decided to have a new logo designed to reflect the scope of Buddhist Studies at Stanford. We played on the Stanford tree logo and came up with a Bodhi tree logo, with the shape of the tree mimicking that of the Bodhi leaf. We hope you will like our new logo.

Tatiana Deogirikar took on the task and designed our new logo. Tatiana is a freelance graphic designer who specializes in marketing material and brand identity. She has over 20 years of experience in the field of graphic design and worked in high-tech, publishing and education. Tatiana holds an MFA in Design from Stanford University. For more information on Tatiana, please visit: <http://www.tad60design.blogspot.com>

Majjhima-nikāya Workshop



Majjhima-nikāya Workshop on April 12 and 13, 2014 led by Gil Fronsdal and Paul Harrison. From left to right: Bhikkhu Analayo, Roderick Bucknell, Gil Fronsdal, Paul Harrison, Jens-Uwe Hartmann, John Kieschnick, Jan Nattier, and Peter Skilling

Buddhist Historiography Workshop



Buddhist Historiography Workshop on June 7, 2014 led by John Kieschnick. From left to right: Stephen Berkwitz, Bryan Cuevas, Paul Harrison, John Kieschnick, Jacqueline Stone, John Strong, and Stefano Zanchetti

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