ESTABLISHING OF BUDDHIST NODES IN EASTERN CENTRAL ASIA 6TH TO 14TH C.
Part III: Impacts of Non-Buddhist Influences and Doctrines

12-14 July 2021 | CERES | Online Conference
Convener: Lewis Doney
ESTABLISHING OF BUDDHIST NODES IN EASTERN CENTRAL ASIA 6\textsuperscript{TH} TO 14\textsuperscript{TH} C.

Part III: Impacts of Non-Buddhist Influences and Doctrines

12–14 July 2021, Online and hosted by CERES/RUB (Germany)

Online Conference
The 3\textsuperscript{rd} and final conference of the \textit{BuddhistRoad} project, which has been creating a new framework to understand the dynamics of cultural encounter and religious transfer across premodern Eastern Central Asia, shares these aims, with first a new focus on the complex interactions between Buddhism and non-Buddhist traditions, and second a deepening of the traditional focus on Buddhist doctrines. Between the 6\textsuperscript{th} and 14\textsuperscript{th} centuries, as Buddhism continued to spread along the so-called Silk Road and strengthen its position in many of the nodes along the way, it encountered other religions, from both east and west, indigenous traditions of interacting with superhuman beings, and novel non-religious technologies. Buddhist travellers, missionaries and converts had to negotiate, accept, adapt, or reject these influences, and they all had impacts on local forms of Buddhism to a lesser or greater extent. A key part of the new Buddhist traditions created by these processes were altered worldviews, beliefs and creeds that were authorised by means of teaching and the passing down of orthodoxy. Thus, although doctrines and the impact of non-Buddhist influences are discussed on separate days of this conference, there is much scope for dynamic overlapping of topics and exciting cross-fertilisation of dialogue throughout the event.

Convener
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MONDAY, 12 JULY 2020
Non-Buddhist Influences – Other Religions

13.00–13.15  Welcome Addresses
Volkhard Krech (CERES Director, Bochum) & Carmen Meinert (PI BuddhistRoad, Bochum)

13.15–14.15  Keynote Speech
Introduction of Keynote Speaker
Lewis Doney (BuddhistRoad, Bochum)

ISLAMIC EXPANSION TO CENTRAL ASIA AND MUSLIM-BUDDHIST ENCOUNTERS
Michal Biran (Jerusalem)

14.15–14.30  Tea Break

Panel I  Chair: Carmen Meinert (Bochum, BuddhistRoad)

Max Deeg (Cardiff)

Response (15 min.)
Bill Mak (Hong Kong)

Discussion (30 min.)

15.30–16.00  Tea Break & Breakout Sessions

16.00–17.00  The Impact of Manichaeism and Native Religion on Uyghur Buddhism (15 min.)
Jens Wilkens (Göttingen)

Response (15 min.)
Yukiyo Kasai (Bochum, BuddhistRoad)

Discussion (30 min.)

17.00–18.00  On the Presence and Influence of Daoism in the Buddhist Material from Dunhuang (15 min.)
Henrik H. Sørensen (Bochum, BuddhistRoad)

Response (15 min.)
Licia Di Giacinto (Bochum)

Discussion (30 min.)

18.00–18.30  General Discussion
TUESDAY, 13 JULY 2020
*Non-Buddhist Influences – Indigenous Traditions*

**Panel II**  
Chair: Dylan Esler (Bochum)

14.00–14.30 **Introduction to BuddhistRoad Project** (30 min.)  
Carmen Meinert (Bochum, *BuddhistRoad*)

14.30–15.30 **Towards Reconstructing a Medieval Library of Eurasian Medical Knowledge: Two Accidental (?) Case-Studies** (15 min.)  
Ronit Yoeli-Tlalim (London)

  **Response** (15 min.)  
Sam van Schaik (London)

  **Discussion** (30 min.)

15.30–16.00 **Tea Break & Breakout Sessions**

**Panel III**  
Chair: Licia Di Giacinto (Bochum)

16.00–17.00 **Witch Women and Amorous Monkeys: Non-Buddhist Substrata in Khotanese Buddhism** (15 min.)  
Diego Loukota (Winnipeg, MB)

  **Response** (15 min.)  
Ruixuan Chen (Heidelberg)

  **Discussion** (30 min.)

17.00–17.15 **Tea Break**

17.15–18.15 **Non-Buddhist Ritual Traditions of Tibet: The Case of Nyen and Sadak Spirits** (15 min.)  
Daniel Berounský (Prague)

  **Response** (15 min.)  
Lewis Doney (Bochum, *BuddhistRoad*)

  **Discussion** (30 min.)

18.15–18.45 **General Discussion**
WEDNESDAY, 14 JULY 2020

Doctrines

Panel IV
Chair: Yukiyo Kasai (Bochum, BuddhistRoad)

14.00–15.00
People, Places, Texts, and Topics:
Another Look at Chan Buddhism in Eastern Central Asia (15 min.)
Carmen Meinert (Bochum, BuddhistRoad)

Response (15 min.)
Dylan Esler (Bochum)

Discussion (30 min.)

15.00–16.00
Exploring the Limits of Transgression:
The Eight Serious Downfalls in the Tangut Version (15 min.)
Haoran Hou (Beijing)

Response (15 min.)
Romain Lefebvre (Arras)

Discussion (30 min.)

16.00–16.30
Tea Break & Breakout Sessions

Panel V
Chair: Henrik H. Sørensen (Bochum, BuddhistRoad)

16.30–17.30
A Trace of Esoteric Buddhism in Old Uyghur Buddhist Texts:
A Case Study with the Old Uyghur Translation for the Buddhist Term wutitoude 五體投地 (15 min.)
Yukiyo Kasai (Bochum, BuddhistRoad)

Response
Jens Wilkens (Göttingen) (15 min.)

Discussion (30 min.)

17.30–18.30
Textual Formats Bridging the Gap:
The Transmission of the Pratītyasamutpādārdaya in Dunhuang (15 min.)
Meghan Howard (Berkeley, CA)

Response (15 min.)
Henrik H. Sørensen (Bochum, BuddhistRoad)

Discussion (30 min.)

18.30–18.45
Tea Break

18.45–19.15
Closing Discussion
Speakers’ Abstracts and Participants’ Bios

Day 1: Non-Buddhist Influences – Other Religions

Keynote Speech

Islamic Expansion to Central Asia and Muslim-Buddhist Encounters
Michal Biran (The Hebrew University of Jerusalem)

This paper analyzes Islamic expansion into Central Asia from the rise of Islam in the 7th century to the division of the Eurasian Steppe between Islam and Tibetan Buddhism in the 16th century, with a focus on the 10th–14th centuries, and on Islamic connections – political, economic, intellectual – with Central Asia’s Buddhist communities and polities. While this process has often been told as a violent struggle between Islam and Buddhism in which Islam eventually had the upper hand, the paper reveals a more complex, less linear, relationship. It highlights the interplay between political power and religious expansion, the central position of Transoxiana in Muslim networks, the connections of Muslims of different ethnicities and doctrines with various Buddhist centres (notably of India, China and Tibet), and aspects of Muslim-Buddhist crosspollination. It then uses the case study of the Chaghadaid Mongols (13th–14th centuries) to compare Islamic and Buddhist conversion tactics among Central Asian nomads.

Michal Biran (PhD HUJI 2000) is a historian of Inner Asia, a member of the Israeli Academy of Science and Humanities, and the Max and Sophie Mydans Foundation Professor in the Humanities at the Hebrew University of Jerusalem. Trained in both Islamic Studies and Sinology, she has studied the history of Inner Asia from both East and West, highlighting cross-Eurasian connections. She has published extensively on the Mongol Empire, cross-cultural contacts between China and Islamic world, Central Asian history (10th–14th centuries) including the Qarakhanids, Qara Khitai and the Ögödeid and the Chaghadaid uluses. She is currently finishing editing The Cambridge History of the Mongol Empire (2 vols. with Kim Hodong).

Panel I

The Christian Communities in Tang China: Between Adaptation and Religious Self-Identity
Max Deeg (Cardiff University)

This paper will discuss the “strategies” of self-representation of the Christian minority and diaspora community in Tang-China in the wider context of a society and culture dominated by strong religious competitors (Buddhism, Daoism) and state (court) regulation. The few preserved documents suggest that the community drew heavily on Buddhist terminology and inherited Chinese religio-cultural concepts when presenting their religion in Chinese...
(so-called “Dunhuang documents”), but used a strategy of court affinity and distinction from the other religions when presenting itself in a semi-official way (Xi’an stele inscription).

Max Deeg is Professor in Buddhist Studies at Cardiff University, Wales. His research focuses on the spread of Buddhism from India to East Asia and on the role of religious (Buddhist) narratives in religious discourses. He also has an interest in other Asian religions, including the earliest Christian community in Tang China. One of his recent publications is a German translation and commentary of the Christian Xi’an stele inscriptions (Die Strahlende Lehre – Die Stele von Xi’an, LIT 2018). At the moment he is working on a translation and commentary of Xuanzang’s “Record of the Western Regions of the Great Tang” (Datang xiyu ji).

Response – Bill Mak (Needham Research Institute, Cambridge; Tsz Shan Monastery Buddhist Art Museum, Hong Kong)

Bill Mak is a research fellow at the Needham Research Institute, Bye Fellow of the Robinson College, Cambridge University, and Principal Researcher of the Tsz Shan Monastery Buddhist Art Museum, Hong Kong. He specialises in Buddhist philology, history of science in India and China, and historical Sino-Indian scientific exchange. He is currently completing a book project titled Foreign Astronomy in China, from the Six Dynasties to the Northern Song, to be published by Routledge under the Needham Research Institute Series.

The Impact of Manichaeism and Native Religion on Uyghur Buddhism
Jens Wilkens (Academy of Sciences and Humanities, Göttingen)

Uyghur Buddhism owes its emergence to a specific milieu. Not only is it strongly influenced by Tocharian, Chinese, Sogdian, and – in later times (viz. 13th–14th centuries) – also Tibetan Buddhism, but because of the royal patronage of Manichaeism, the latter helped shape the religious landscape in the West Uyghur Kingdom (second half of the 9th c.–13th c.). Even though, in terms of religious history, Buddhism has exerted a much stronger influence on Manichaeism than vice versa, the latter has played a certain role in the formation of Buddhist literature among the Uyghurs. Faint traces of the indigenous religion of the Uyghurs can also be found in Buddhist and Manichaean texts from the Turfan oasis and from Dunhuang. The paper attempts to pinpoint these aspects, discussing methodological problems and describing the limitations of the applicability of certain comparative approaches that might help to determine how we should imagine the native religion of Uyghurs. However, minor the impact of Manichaeism and native religion may have been, the development of a particular local form of Buddhism in the Western Uyghur Kingdom was helped by this contribution.

Response – Yukiyo Kasai (BuddhistRoad, Bochum)

Yukiyo Kasai is one of the researchers of the BuddhistRoad project and a former researcher at the Berlin-Brandenburgische Akademie der Wissenschaften, working in the Turfan Studies project. She specialises in the field of the Old Uyghur philology and Central Asian history focused on Uyghur Buddhism in the period between 7th and 14th century. Her publications include an edition of a number of Old Uyghur Āgama fragments preserved in the Sven Hedin collection, The Old Uyghur Āgama Fragments Preserved in the Sven Hedin Collection (Stockholm: Turnhout, 2017, with Simone-Christiane Raschmann, Håkan Wahlquist and Peter Zieme) and that of Old Uyghur fragments which are partly written in Brāhmī script, Die altuigurischen Fragmente mit Brähmi-Elemente (Stockholm: Turnhout, 2017, with Hirotoshi Ogihara).

On the Presence and Influence of Daoism in the Buddhist Material from Dunhuang

Henrik H. Sørensen (BuddhistRoad, Bochum)

This presentation explores the presence of original Daoist elements in the Buddhist material from Dunhuang. In the course of its history in China Buddhism went from being a foreign religion to a fully domesticated one, a process which owed much to the meeting with and adaptation from the local traditions. Daoism in particular, was responsible for the process through which Buddhism became a bona fide Chinese religion. When viewing the relevant material, it becomes evident that there are specific areas of Buddhist practice which were more susceptible to Daoist influence than others. These include:

• Divinities and spirits
• Production of apocryphal literature
• Conceptions of the netherworld
• Spell casting including formal curses
• Talismans and seals
• Various forms of issues for which ritual remedies and beliefs can be had
• Longevity practices
• Astrology and divination

A model for analytical analysis of the areas of Buddhist belief and practice where the foreign elements are most prevalent is discussed and explained.
Henrik H. Sørensen is the Research Coordinator of the ERC project BuddhistRoad at Ruhr-Universität Bochum, Germany. His field of interest covers East Asian Buddhism broadly defined with special emphasis on the relation between religious practice and material culture including religious art. His recent publications include: “Buddhist Pilgrimage and Spiritual Identity: Korean Sŏn Monks Journeying to Tang China in Search of the Dharma” (in Buddhist Encounters and Identities Across East Asia edited by Ann Heirman et al., Brill, 2018) and “Spells and Magical Practices as Reflected in the Early Chinese Buddhist Sources (c. 300–600 CE) and their Implications for the Rise and Development of Esoteric Buddhism” (in Chinese and Tibetan Tantric Buddhism edited by Yael Bentor and Meir Shahar, Brill, 2017).

Response – Licia Di Giacinto (CERES, Bochum)

Licia Di Giacinto received a PhD in Sinology from Ruhr-University Bochum in 2008. She has since been engaged in postdoctoral research on early and early-medieval religions in China, with a special focus on forms and features of interreligious and intrainferligion contact between Confucianism, Daoism and Buddhism. Her publications include a monograph on pre-Buddhist religions, titled The Chenwei Riddle: Time, Stars and Heroes in the Apocrypha (OSTASIEN Verlag, 2013), and a forthcoming volume on the formation of Daoism with a special focus on the figure of Laozi.

Day 2: Non-Buddhist Influences – Indigenous Traditions

Panel II

Towards Reconstructing a Medieval Library of Eurasian Medical Knowledge: Two Accidental (?) Case-Studies

Ronit Yoeli-Tlalim (Goldsmiths, University of London)

At the end of the 19th century, two enormous repositories of knowledge became known to Europeans, repositories which were to revolutionise knowledge of Eurasian history: the Dunhuang Library Cave, in western China, and the Cairo Genizah. Among many other aspects, these two medieval repositories represent fascinating examples of medieval multilingual medical archives, which are yet to receive their rightful place in the general history of medicine. This essay will provide an analysis of key aspects of these two medieval multilingual medical archives. Central to this analysis is also an elucidation of the history of the interest (and dis-interest) in them. The European interest in them is inherently linked to particular linguistic interests, narratives on ‘lost knowledge’, as well as to colonial concerns. Through an analysis of these elements together, this essay seeks to provide an example of the way in which constructions and organisation of archives/canons of knowledge reflect
processes of inclusion and exclusion stemming from political, cultural and economic hege-
monies which have been central to the way that the dominant narrative of history of
medicine has been constructed.

Ronit Yoeli-Tlalim is Reader in the Department of History at Goldsmiths, University
of London. She gained her MA (summa cum laudae) from Tel-Aviv University in
1998, and her PhD from SOAS, University of London, in 2004. Her research has
focused on the transmission of medical ideas along the Silk-Roads. Within this gen-
eral scope, she has been working on the history of early Tibetan medicine, based
primarily on manuscripts found in the Dunhuang caves. This work followed up on
her work which consisted part of the Islam and Tibet project at the Warburg Institute.
Dr Yoeli-Tlalim’s current research project, funded by the Wellcome Trust, is titled:
“Re-Orienting Early Medicine: Bridges of Knowledge between ‘east’ and ‘west’.” Her
academic training has been in the Study of Religions and she is also interested in
the ways religions have defined transmission of knowledge, both in the Buddhist
and Jewish cases.

Response – Sam van Schaik (British Library)

Sam van Schaik is Head of the Endangered Archives Programme at the British Li-
brary, having previously worked for the International Dunhuang Project. His main
area of research is early Tibetan Buddhism. His publications include the books Ti-
bet: A History, Tibetan Zen, and recently, Buddhist Magic.

Panel III

Witch Women and Amorous Monkeys: Non-Buddhist Substrata in Khotan-
ese Buddhism

Diego Loukota (University of Winnipeg)

This paper deals surveys the evidence of the non-Buddhist religious traditions that underlie
the dominantly Buddhist culture of early historic Khotan, focusing on the indigenous Ira-
nian background as well as the Indic and Sinitic influences. The survey considers the pres-
ence of Iranian and possibly Greek gods in Khotan as also non-Buddhist Indic deities and
Sinitic cosmological notions, as well as the practices of blood sacrifice, fire worship, moun-
tain libations, fertility cults, zodiacal prognostication, and funeral geomancy.

Diego Loukota is a scholar of Buddhist Studies. He will be Assistant Professor of
South Asian Buddhism at the University of California, Los Angeles, from Septem-
ber 2021, and specialises in the early historic period in Gandhāra and Serindia, com-
bining philology, archaeology, and historiography. His recent publications include:
“Made in China? Sourcing the Old Khotanese Bhaisajyaguruvaidūryaprab-
Response – Ruixuan Chen (Heidelberg University)

Ruixuan Chen is Assistant Professor in Buddhist Studies at the Heidelberg Centre for Transcultural Studies (HCTS). He received a Magister Artium in Classical Indology from the University of Munich (2014) and a PhD in Buddhist Studies from Leiden University, the Netherlands (2018). His main field of specialization is the history of Buddhism in ancient and early medieval South and Central Asia. He investigates, first and foremost, processes of scriptural formation, issues of canonicity, interplays between religious ideas, and practices, the institution of Buddhist kingship etc., against the backdrop of the transmission of Buddhism from Indian subcontinent to various cultural spheres along the ancient Silk Routes.

Non-Buddhist Ritual Traditions of Tibet: The Case of Nyen and Sadak Spirits

Daniel Berounský (Charles University)

Buddhism started to play a significant role in the Tibetan Empire by the 8th century onwards. It encountered a ritual tradition there which could be seen as an array of rituals aimed at solving critical situations. These rituals were performed by the followers of mythical priests (gshen or bon). Buddhist rituals in Tibet undoubtedly became influenced by them. An important element of the ritual performance was voicing (gyer) the myth concerning original events. Surviving series of origination myths (rabs) show a tendency to assemble a variety of locally based myths within a single collection. A better understanding of their regional specifics would be desirable.

The present paper will focus on pan-Tibetan spirits called nyen (gnyan) and sadak (sa bdag) using mainly little-studied collections of myths entitled Nyen and Sadak Collections (Gnyan ‘bum, Sa bdag ‘bum), which were included into the “Bonpo Canon.” Much later Bonpo chronicles claim that these scriptures were unearthed in western Tibet around the turn of the 10th and 11th centuries. Regional associations of the nyen spirits with the Dong clan (Ldong, often represented in Chinese chronicles as Qiang) and the north-eastern part of Tibetan Plateau stand out from the myths of the Nyen Collection. The sadak spirits are seen as a part of the original Chinese lore, which found its way into Tibet in a form fitting the expectations there. But in both cases, one can discern features showing the development of the locally based ritual traditions towards the universal ones, which were in turn easily absorbed into Buddhist ritual.

Daniel Berounský is currently employed as Associate Professor at the Institute of Asian Studies, Faculty of Arts, Charles University in Prague. His PhD thesis (2005) focused on the Tantra of Vajrabhairava and he then prepared a new study program of Tibetan Studies at the Faculty of Arts. Starting from 2001, he conducted regular
field research in the north-eastern part of the Tibetan Plateau. It resulted in publishing case studies on contemporary spirit-mediums from Ngawa (Rnga ba), a history of Kirti monastery of Ngawa – the epicenter of the recent wave of self-immolations in Amdo – and case-studies of the cult of mountains and “warrior gods” (dgra lha/ dgra bla). His research focused also on the beginnings of the institution of reincarnated masters in Tibet, the Chinese tradition of post-mortem rituals in Tibet, magical rituals associated with Tsongkhapa, and rituals of the Bon religion. In recent years, he has been exploring the collection of myths on nyen spirits (Gnyan ’bum) included into the Bon Kanjur and the tradition of lay ritualists from Thewo (The bo) region in Amdo, called leu (le’u).

Paper-Response – Lewis Doney (BuddhistRoad, Bochum)

Non-Buddhist and Non-Bon in Early Tibetan Religious Literature
This paper discusses non-Buddhist religious practices and pantheons evident in documents from the Tibetan imperial period (c. 600–c. 850) that were not incorporated into the slowly established Bon religion, or to a lesser extent the growing Tibetan Buddhist tradition, until later. This contribution identifies some rituals, beliefs and narratives that influenced later Buddhist practice, ideology and historiography—both positively incorporated into them and negatively forming an ‘other’ to which Tibetan Buddhist identity was opposed.

Lewis Doney received his PhD (Study of Religions) from SOAS, University of London, in 2011 and has since been engaged in postdoctoral research on early Tibetan kingship and religion, their connections with South Asia and their impact on Sino-Tibetan communities around Dunhuang and later southern Tibetan Buddhist historiography and ritual. His publications include a monograph titled The Zangs gling ma: The First Padmasambhava Biography (International Institute for Tibetan and Buddhist Studies, 2014) and the forthcoming edited volume, Bringing Buddhism to Tibet: History and Narrative in the Dba’ bzhead Manuscript (De Gruyter).

Day 3: Doctrines

Panel IV

People, Places, Texts, and Topics: Another Look at Chan Buddhism in Eastern Central Asia

Carmen Meinert (BuddhistRoad, Bochum)
The 15th century Tibetan historiographical survey Deb ther sngon po [Blue Annals] by Gö Lotsaba Zhönnupel (1392-1481, Tib. Gos lo tsā ba gZhon nu dpal) relates the well-known story of the Tibetan master Gongpa Rapsel (892-975, Tib. dGongs pa Rab gsal), active in the Kokonor region of Eastern Tibet, to counter proponents of the (Chan) teachings of sudden enlightenment (Tib. cig car ’jug pa’i rnal ’byor pa) upholding the view of accumulating
merit without deeds by proving merit making through deeds and building temples and stupas; thus, he contributes to the pan-Buddhist sudden-gradual debates and evidencing the influence of Chinese Chan Buddhism in Tibet far beyond the famous 8th century debate of Samyé. The Kokonor region, which became part of the Tangut Empire only a few decades later, seems to have been an important area connecting the oasis towns (Liangzhou, Ganzhou, Dunhuang) with Tibetan areas after the end of Tibetan rule in Eastern Central Asia in the mid-9th century.

So far, a lot of research has been done on Chan Buddhism as evidenced in Dunhuang manuscripts and on the impact it had on the early development of Buddhism in Tibet. However, the picture of how Chan masters, Chan texts and topics might have played out through local and transregional exchanges in Eastern Central Asia is still not so clear. The present talk will attempt to bring together information on people, places, texts and topics related to Chan Buddhism to add to this research lacuna.

Carmen Meinert is Professor for Central Asian Religions and PI of the ERC project BuddhistRoad at CERES, Ruhr-Universität Bochum, Germany. Trained in Buddhist Studies, Tibetan Studies, and Sinology, she aims to develop the field of Central Asian religions more systematically and to integrate Central Asian and Tibetan Studies in the larger framework of Comparative Religious Studies. Her recent publications include: Carmen Meinert and Henrik H. Sørensen, ed., Buddhism in Central Asia I—Patronage, Legitimation, Sacred Space, and Pilgrimage (Leiden: Brill, 2020); Ann Heirman, Carmen Meinert, and Christoph Anderl, ed., Buddhist Encounters and Identities across East Asia (Leiden: Brill, 2018) and Carmen Meinert, ed., Transfer of Buddhism across Central Asian Networks (7th to 13th Centuries) (Leiden: Brill, 2016).

Response – Dylan Esler (CERES, Bochum)

Dylan Esler is a scholar and translator of Tibetan Buddhist texts. He holds a PhD in Languages and Literature from the Université catholique de Louvain and an MA in Buddhist Studies from SOAS, London. He presently works at the Center for Religious Studies (CERES) of the Ruhr-University Bochum on the research project An Enquiry into the Development of the Dzogchen Tradition in the Commentaries of the Tibetan Scholar Nubchen Sangye Yeshe (10th century), which is sponsored by the Federal Ministry of Education and Research. Prior to that, he worked on a DFG-funded project on Nyang ral Nyima Özer, also at CERES. He is also affiliated with the Institut Orientaliste de Louvain.

Exploring the Limits of Transgression: The Eight Serious Downfalls in the Tangut Version
Haoran Hou (Tsinghua University)

The Eight Serious Downfalls is a collection of eight Tantric precepts, serving as part of the samaya commitments of Vajrayāna Buddhism that a tantric practitioner should avoid after receiving the initiation of the inner tantras. The Chinese and Tangut versions of this text
have been unearthed in Kharakhoto and are now held in the Institute of Oriental Studies of the Russian Academy of Sciences of the St Petersburg under the number Ф221 и № 6474. But this text is not recorded in any of the catalogues of Chinese Buddhist scriptures of the ancient times, nor is it included in the Chinese Buddhist Canons. As such it is rare. This paper focuses on a comparative study of two versions of The Eight Serious Downfall from Kharakhoto and in so doing looks at the transmission of the samaya vows in the Tangut Empire.

Haoran Hou gained his MA in 2013 from the Institute for Indology and Tibetan Studies, LMU Munich, and his PhD in 2020 at the Institute of Indology and Central Asian Studies, Leipzig University. From 2019 to 2020, he was a Research Associate in the BuddhistRoad project, but is now employed at the Department of Chinese Language & Literature, School of Humanities, Tsinghua University. Before 2019, he was a main project investigator in a DFG-funded project on Tibetan genealogy, kinship lineage and reincarnation succession at Leipzig University, led by project leader Prof. Dr. Per Kjeld Sørensen. His main research interests are Tibetan historical studies (incl. Old Tibetan studies), tantric ritual studies, and esoteric Buddhism in the Tangut Kingdom.

Response – Romain Lefebvre (Artois University)

Romain Lefebvre is Assistant Professor in History of China at Artois University, Arras, France. He gained his PhD in Chinese studies (Tangut philology) in 2013, jointly with Nanjing University, with the thesis title “The Study of the Tangut Mahāvaiṇavatamsakasūtra, volume 41.” He has been a member of the Société Asiatique since 2015; a member of the European Association of Chinese Studies since 2016. His recent publications include: Romain Lefebvre. 2021. “Fragment F24 of the Pelliot Xixia Cave 181 Collection, National Library of France,” Central Asiatic Journal 63, 105–12; Romain Lefebvre 2020. “Le Hei he (en chinois 黑河, litt. Rivière noire), source d’alimentation et d’irrigation de Khara Khotö, bastion militaire des Tangoutes (ou Xi Xia 西夏, 1038-1227)” In Pierre-Sylvain Filliozat et Michel Zink (dir.) Fleuves d’Asie. Centres de civilisation (Actes de colloque, Académie des Inscriptions et Belles-Lettres). 257–64.

Panel V

A Trace of Esoteric Buddhism in Old Uyghur Buddhist Texts: A Case Study with the Old Uyghur Translation for the Buddhist Term wuti toude 五體投地
Yukiyo Kasai (BuddhistRoad, Bochum)
With the rise of Amoghavajra (705–774, Chin. Bukong 不空), Esoteric Buddhism experienced its heyday under the rule of the Tang Dynasty (618–907, 唐). This Buddhist tendency
was transmitted not only in that dynasty’s territory but also in its neighbouring regions. In Dunhuang, which was placed at the boundary area of the Tang Dynasty, numerous texts connected with Esoteric Buddhist teaching are found. It evidences that this Buddhist tendency attracted great adherences there, too. This oasis was closely connected with its neighbours like Turfan under the Uyghur rules so that the further transmission of Esoteric Buddhism in Central Asia can be expected. Many previous studies on Buddhism in Turfan did not highlight this topic when they primarily dealt with the Uyghurs’ Buddhist worship. It was caused by the shortage of materials which show the evident flourishing of Esoteric Buddhism among the Uyghurs. In my talk, I will take the Old Uyghur translation for the Buddhist term *wuti toude* 五體投地 as an example and show that Esoteric Buddhist teaching left its trace in Old Uyghur Buddhist literature.

Yukiyo Kasai is one of the researchers of the *BuddhistRoad* project and a former researcher at the Berlin-Brandenburgische Akademie der Wissenschaften, working in the Turfan Studies project. She specialises in the field of the Old Uyghur philology and Central Asian history focused on Uyghur Buddhism in the period between 7th and 14th century. Her publications include an edition of a number of Old Uyghur Āgama fragments preserved in the Sven Hedin collection, *The Old Uyghur Āgama Fragments Preserved in the Sven Hedin Collection* (Stockholm: Turnhout, 2017, with Simone-Christiane Raschmann, Håkan Wahlquist and Peter Zieme) and that of Old Uyghur fragments which are partly written in Brāhmī script, *Die altuigurischen Fragmente mit Brāhmi-Elemente* (Stockholm: Turnhout, 2017, with Hirotoshi Ogihara).

**Response – Jens Wilkens** (Academy of Sciences and Humanities, Göttingen)


**Textual Formats Bridging the Gap: The Transmission of the Pratītyasamutpādaḥṛdaya in Dunhuang**

Meghan Howard (University of California, Berkeley)

This paper approaches the question of how śāstric knowledge was transmitted across linguistic communities through an exploration of a little text called the *Pratītyasamutpādaḥṛdaya* and the Tibetan and Chinese commentarial materials associated with it in Dunhuang. In particular, I focus on three texts: a Tibetan preface (PT 767) that was likely scribed by the famous Sino-Tibetan translator Facheng, a set of Tibetan annotations to the
Pratītyasamutpādādṛṣṭaya that were most likely intended to circulate with the preface (PT 762 and PT 766), and a Chinese commentary (T. 2816, the Kaijue ji 開決記) to the Pratītyasamutpādādṛṣṭaya that may have been authored by Facheng. The Kaijue ji consists of two sections—an expository introduction followed by a line-by-line gloss of the treatise. I demonstrate that there are striking parallels between the Kaijue ji’s introduction and the Tibetan preface and between the Kaijue ji’s glosses and the Tibetan annotations. Arguing that the Tibetan preface and annotations should be seen as a commentary in their own right, I suggest that they represent an early stage in the process that led to the Kaijue ji’s composition. In closing, I emphasize the importance of textual formats and the context of the lecture hall for our understanding of the history of śāstric texts and traditions.

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Response – Henrik H. Sørensen (BuddhistRoad, Bochum)

Henrik H. Sørensen is the Research Coordinator of the ERC project BuddhistRoad at Ruhr-Universität Bochum, Germany. His field of interest covers East Asian Buddhism broadly defined with special emphasis on the relation between religious practice and material culture including religious art. His recent publications include: “Buddhist Pilgrimage and Spiritual Identity: Korean Sŏn Monks Journeying to Tang China in Search of the Dharma” (in Buddhist Encounters and Identities Across East Asia edited by Ann Heirman et al., Brill, 2018) and “Spells and Magical Practices as Reflected in the Early Chinese Buddhist Sources (c. 300–600 CE) and their Implications for the Rise and Development of Esoteric Buddhism” (in Chinese and Tibetan Tantric Buddhism edited by Yael Bentor and Meir Shahar, Brill, 2017).