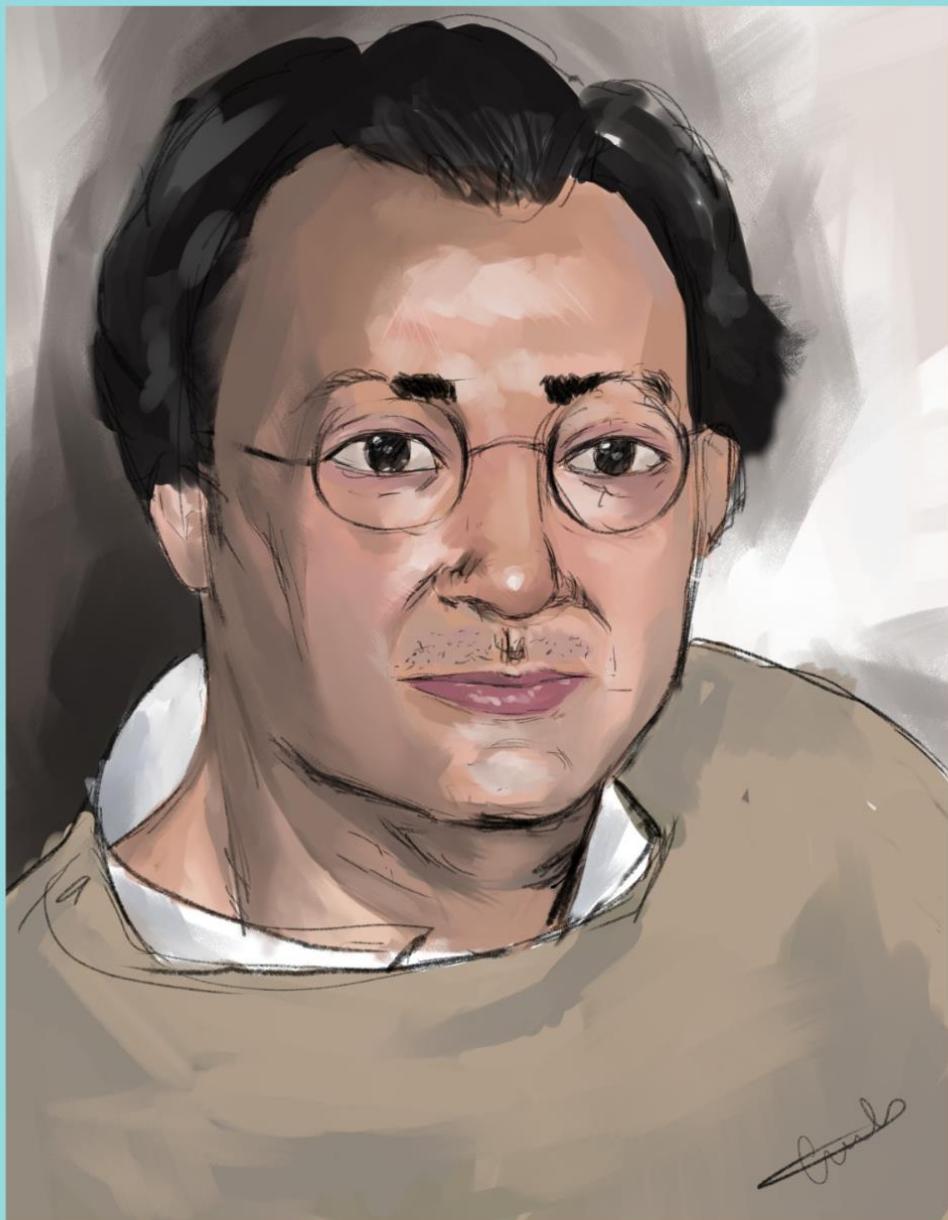


# Illuminating the Sacred Word

## A Multidisciplinary Conference in Memory of Stefano Zacchetti (1968-2020)



**21 - 22 June 2024**

Lecture Theatre, Dickson Poon Building,  
University of Oxford China Centre, Canterbury Road, Oxford, OX2 6LU

With the generous support of the Glorisun Global Network for  
Buddhist Studies, Balliol College and the Faculty of Asian and  
Middle Eastern Studies, University of Oxford.



The University of Oxford and the [Glorisun Global Network for Buddhist Studies](#) are pleased to invite all interested parties to a conference on ‘Illuminating the Sacred Word – translation, commentary, and exegesis in the Buddhist world and beyond: A Multidisciplinary Conference in Memory of Stefano Zacchetti (1968–2020)’ to be held on 21 and 22 June 2024 at [the University of Oxford China Centre](#), Oxford. The topic of the conference is translation, commentary and exegesis, whether in the domain of Buddhist Studies or otherwise, chosen in recognition of Stefano Zacchetti’s extensive work in this field and his life-long fascination with philology, literature and the wider humanities.

## Schedule

All times in BST

Additional Event *before* main conference

2-4pm Thursday 20<sup>th</sup> June 2024

Manuscript viewing, Weston Library

For early arrivals:

Manuscript viewing in the Weston Library led by Camillo Formigatti ([camilloformigatti@outlook.it](mailto:camilloformigatti@outlook.it)).

Please contact Dr Formigatti if you would like to join this event.

## Friday 21 June 2024

Lecture Theatre, The Dickson Poon University of Oxford China Centre Building

8:15–9:00am      Registration

### Panel 1

**Welcome:** Kate Crosby

**Chair:** Elena Lombardi

9:00–10:30am      **Balliol Welcoming Panel**

Elena Lombardi, John-Paul Ghobrial, Nicola Trott, Diego Zancani, Christine Borgman (pre-recorded), Joanna Weinberg.

10:30–11:00am      **Refreshments, Entrance Foyer and Mok Common Room.**

### Panel 2

**Chair:** Cathy Cantwell

11:00–11:30am      Denis Noble

*Conditioned Arising in Buddhism and Biology: Lessons from the Commentaries of Won Hyo, and Stefano Zacchetti’s work on the Da Zhidu Lun.*

11:30–12:00pm Lu Lu  
*Translating Medicine Across Cultures: The Divergent Strategies of An Shigao and Dharmarakṣa in Introducing Indian Medical Concepts to China.*

12:00–12:30pm Christopher V. Jones  
*A Commentarial Fork in the Road: A Parting of Ways in the Indian and Chinese Versions of the Ratnagotravibhāga.*

12:30–1:30pm **Buffet lunch for all attendees, Entrance Foyer and Mok Common Room.**

### Panel 3: Current doctoral students

**Chair:** Robert Mayer

1:30–1:50pm Qingniao Li  
*“Best of Sages” or “Seventh of Sages”: Isi-sattama in Pāli Atthakathā.*

1:50–2:10pm Ven. Wanyu Zhang  
*A commentary as buddhavacana: The composition of the Vinayavibhaṅga and its interplay with the Sūtra Piṭaka.*

2:10–2:30pm Yunyao Zhai  
*In Praise of the Eminent Monk: Remarks on the Life and Works of Dharmarakṣa 法護 through the Study of Colophons.*

2:30–3:00pm Ven. Tuan Huynh  
*Traces and Fragments of Early Prajñāpāramitā Exegesis in Anonymous Quotations in the Da zhidu lun (\*Mahāprajñāpāramitopadeśa).*

3:00–3:30pm **Refreshments, Entrance Foyer and Mok Common Room.**

### Panel 4

**Chair:** Camillo Formigatti

3:30–4:00pm Ulrike Roesler  
*Inviting the Perfection of Wisdom to Tibet: Translation, Circulation, and the Role of Inventories.*

4:00–4:30pm Marek Mejor  
*Atīśa’s Commentary on the “Perfection of Wisdom in One Hundred Thousand Lines”.*

4:30–5:00pm Paul Harrison  
*Not so adamantine after all: the influence of commentary on the textual development of the Vajracchedikā.*

## Evening Programme

### Balliol College

5:45–6:15pm     Drinks and light canapés in Balliol Old Common Room.

#### Stefano Zacchetti's Writings: Talks and Book Launch

**Gillis Lecture Theatre, Balliol College**

**Chair:** Christopher V. Jones

6:15–7:15pm     Michael Radich

*Stefano Zacchetti's Last (Posthumous) Monograph, its Significance, and Its Place in his Scholarship.*

Jonathan Silk

*The Unpublished Scholarly Legacy of Stefano Zacchetti: a Few Remarks.*

#### Questions

7:15–7:45pm     Jinhua Chen (online)

*The translators of Stefano's Da zhidu lun Monograph into Chinese.*

You Zhao (online) and Lu Lu

*The translation of Stefano's Da zhidu lun Monograph into Chinese.*

8:00–9:30pm     Dinner for contributors, Sichuan Grand (toast by Ulrike Roesler).

## Saturday 22 June 2024

Lecture Theatre, The Dickson Poon University of Oxford China Centre Building

### Panel 1

**Chair:** Matthew Orsborn

9:00–9:30am	Ming Chen <金光明經·大辯才天女品>諸語種文本及其注疏初探 <i>Preliminary Exploration of Texts and Annotations in Various Languages of the Sarasvatīdevī-parivarta from the Suvarṇaprabhāsasūtram</i> (online).
9:30–10:00am	Jidong Chen 赫舍里如山與“兜率宗”：一個被遺忘的中國佛教宗派的主張 <i>Hešeri Rushan and the Tuṣita (Doushuai 兜率) Heaven School: A Forgotten Invention in Classifying Chinese Buddhist Schools</i> (in person).
10:00–10:30am	Yichen Meng 早期汉译佛经“一切”的特殊用法、性质及其来源 <i>The Specific Usages, Characteristics, and Sources of "All" in Early Chinese Translations of Buddhist Scriptures</i> (online).
10:30–11:00am	<b>Refreshments, Entrance Foyer and Mok Common Room.</b>

### Panel 2

**Chair:** Marta Sernesi

11:00–11:30am	Janine Nichol <i>Death and Rebirth in the Third-Century State of Wu</i> 吳: transmigration described in the <i>Liudu ji jing</i> 六度集經 (T152).
11:30–12:00pm	Paolo Visigalli <i>The Influence of Indic Linguistics on the Formation and Interpretation of the Chinese Buddhist Lexicon.</i>
12:00–12:30pm	Eric Greene <i>Translation and Commentary at the Dawn of Chinese Buddhism: New Light from An Shigao's <i>Yin chi ru jing</i> and its Commentary.</i>
12:30–1:30pm	<b>Lunch for all attendees, Entrance Foyer and Mok Common Room.</b>

### Panel 3

Chair: Francesca Tarocco

1:30–2:00pm Nelson Landry  
*A Five Dynasties Manuscript in relation to Tang Buddhist culture: A Study of S.3728 from the British Library.*

2:00–2:30pm Qijun Zheng  
*Daoist Gods Explaining Buddhist Texts: Buddhist Exegesis through Spirit–Writing in Qing China.*

2:30–3:00pm You Zhao (online)  
*Jifa 吉法: Variations of Maṅgala in Chinese Buddhist Writing.*

3:00–3:30pm **Refreshments, Entrance Foyer and Mok Common Room.**

### Panel 4

Chair: Norihisa Baba

3:30–4:00pm Francesco Barchi  
*A Gāndhārī exegetical text corresponding to part of the \*Āryavasumitrabodhisattvasaṃgītiśāstra.*

4:00–4:30pm Péter–Dániel Szántó  
*Buddhist Homiletics as Social Commentary.*

4:30–5:00pm Vincent Tournier  
*The special dead and the living virtuosi: religious ideals in the Deccan in the Middle Period of Indian Buddhism.*

### Evening Programme

Keynote Lecture, Balliol College

5:45–6:45pm Jan Nattier represented by Paul Harrison  
*The Scripture in Forty–two Sections (Sishier zhang jing 四十二章經, T784): Reconsidering an Enigmatic Text.*  
(SCR dining room — space limited: contributors and specified guests)

6:45–7:30pm Drinks (SCR common room)

7:30–9:00pm Dinner — dress code: smart casual (SCR dining room)  
(space limited: contributors and specified guests)

Some words from other personal friends of Stefano:  
James Hawkey, Giulio Signorelli, Michele Favro.

Closing thanks by Yang Kan and Kate Crosby.

### Research Posters

Edward Voet

*Two New Romanisation Systems for Chanting in Middle Korean.*

Enbo Hu

*Correcting the “uncorrectable” mistakes: How can translingual comparison contribute to canonical editorial work.*

Jacob Daniel Fisher

*Who is Right About Being Wrong? Reliable Cognition, Memory, and the Warranting of Mistakes According to Dharmakīrti and Candrakīrti.*

Huaye Ji

中古譯經“色像”相關形式及其流傳.

*Related Forms and Transmission of “se xiang” 色像 in Medieval Sūtra Translations.*

Tianran Wang

*Dao'an: Guardian of Buddhist Scripture Authenticity in Early Chinese Translation.*

Yuwei Zhang

以“從.....出”為例看漢譯佛經中具格的特殊譯法.

*'Examining 從.....出 as an example of the special methods used for translating Buddhist texts into Chinese.*

## Abstracts and Bios

Day 1: Friday 21 June 2024

### Welcome: Kate Crosby

Kate Crosby joined the University of Oxford in 2022 as the Numata Professor of Buddhist Studies. She previously held posts at King's College, London, and at the universities of Edinburgh, Lancaster, Cardiff and SOAS. She works on Sanskrit, Pali, and Pali-vernacular literature and on Theravada practice in the pre-modern and modern periods, including on pre-modern meditation and its relationship to temporal technologies. She has conducted fieldwork in most countries with a substantial Theravada population. Her publications include *Śāntideva's Bodhicaryāvatāra* (with co-author Andrew Skilton, 1994); *Mahābhārata: The Women and the Dead of Night* (2009); *Traditional Theravada and its Modern-Era Suppression* (2013); *Theravada Buddhism: Continuity, Identity, Diversity* (2014); and *Esoteric Theravada: The Story of the Forgotten Meditation Tradition of Southeast Asia* (2020).

### Panel 1:

Chair: Elena Lombardi

Elena Lombardi is Professor of Italian Literature at Oxford, and the Paget Toynbee Fellow and Tutor in Medieval Studies at Balliol College. She is the author of five books: *The Syntax of Desire. Language and Love in Augustine, the Modistae, Dante* (Toronto UP, 2007), *The Wings of the Doves. Love and Desire in Dante and Medieval Culture* (McGill UP, 2012), *Imagining the Woman Reader in the Age of Dante* (Oxford UP, 2018), *Beatrice e le altre. Dante e l'universo femminile* (Roma-LaRepubblica, 2021), and *Dante's Ulisse and Other Stories* (ICI Berlin Press, 2023). She has written several articles on medieval and early modern topics and is one of the editors of the *Oxford Handbook of Dante* (Oxford UP, 2021). She met Stefano Zucchetti at university and college induction in 2012, and they have been friends since.

Nicky Trott is Senior Tutor and Academic Registrar at Balliol College and in previous lives taught English Literature in London and Glasgow as well as Oxford. Her research interests are British Romantic and Victorian period writing, from the Gothic to George Elliot. She knew and admired Stefano when he came to Balliol as a Professorial Fellow.

Joanna Weinberg is Professor Emerita in Early Modern Jewish History and Rabbinics, and Hebrew lecturer at Exeter College, Oxford. She has translated and edited the works of the major Jewish Renaissance scholar Azariah de' Rossi. More recently, in collaboration with Anthony Grafton she wrote a study of the great Huguenot scholar Isaac Casaubon (Harvard University Press, 2011). Together with Anthony Grafton she has also completed a book on the major German Reformed Hebraist Johann Buxtorf and his paradoxical approaches to Jews and Jewish literature. Stefano was an esteemed colleague in the Oriental (now AMES) Faculty in Oxford University.

John-Paul Ghobrial is Professor of Modern and Global History, and Lucas Fellow and Tutor in History at Balliol College. He is the author of *The Whispers of Cities* and editor of *Global History and Microhistory*, as well as a PI for the ERC-funded project *Moving Stories*. His friendship with Stefano Zacchetti dates to October 2012, when they both arrived together in the same year to take up their new posts at Oxford.

## Panel 2:

Chair: **Cathy Cantwell**

Cathy Cantwell was a Research Officer (2002-2015) and is now an Associate Member of the Faculty of Asian and Middle Eastern Studies, University of Oxford. She specialises in Tibetan Tantric rituals of all periods from the 10<sup>th</sup> century CE, especially those deriving from the “Early Transmissions” (*snga 'gyur rnying ma*). This work includes text critical and historical analysis, and ethnographic study of contemporary rituals. Her books include *Dudjom Rinpoche's Vajrakīlaya Works: A Study in Authoring, Compiling and Editing Texts in the Tibetan Revelatory Tradition* (2020), and together with Robert Mayer, *A Noble Noose of Methods, the Lotus Garland Synopsis: A Mahāyoga Tantra and its Commentary* (2012). When Robert Mayer and she organised a workshop in 2013 on *Authors and Editors in the Literary Traditions of Asian Buddhism* at Wolfson College, Oxford, Stefano kindly offered to help as a co-convener and he played a key role in the workshop and the subsequent publication (*JIABS* Volume 36/37, 2013/2014 [2015]: 195-562).

### **Denis Noble, University of Oxford**

*Conditioned Arising in Buddhism and Biology: Lessons from the Commentaries of Won Hyo, and Stefano Zacchetti's work on the Da zhidu lun.*

Biology is undergoing a major revolution away from reductionist gene-centric interpretations towards a multi-level relativistic view of causation (Noble, *Nature*, 2024, <https://www.nature.com/articles/d41586-024-00327-x>). Oriental philosophies, particularly Daoism and Buddhism, are already familiar with this view as conditioned arising (*pratītyasamutpāda*, 緣起). These ideas were specifically applied to biology by the 7th Century Korean monk, Won Hyo, in his commentary on the *Diamond Sutra*, using an 8-cornered version of 4-cornered logic, often attributed to Nagarjuna. This paper explores the parallels with the modern concept of biological relativity (Noble, 2016, *Dance to the Tune of Life*). I also acknowledge the extent to which this approach may underlie the openness of Buddhist texts, showing flow between commentaries and sutras, as analyzed in Stefano Zacchetti's (2021) *Da zhidu lun*.

Denis Noble is Emeritus Professor of Physiology in the University of Oxford and an Emeritus Fellow of Balliol College. He leads a group of biologists ([THETHIRDWAYOFEVOLUTION](#)) opposed to gene-centric interpretations, proposing instead a Systems view of Biology in his book *The Music of*

*Life* (OUP 2006). In that book he drew analogies between systems biology and two aspects of Buddhist thought: Conditioned Arising and the No-Self idea. In 2019 he toured South Korea to be filmed discussing these topics with Buddhist monks. The documentary on those discussions is planned for release later in 2024. His later book *Dance to the Tune of Life* (CUP 2016) takes the analogy with Conditioned Arising even further by formulating the principle of ‘biological relativity’. In his paper for the Conference he will show that the 7th Century Korean Monk, Won Hyo, had remarkably similar ideas. His paper for the conference will develop this comparison further in the light of more recent work on biological relativity. His paper will conclude with ideas from Stefano Zacchetti’s book on the *Da zhidu lun*, that support the openness of Buddhist thought that he experienced in the discussions in Korea.

### **Lu Lu, Zhejiang University**

*Translating Medicine Across Cultures: The Divergent Strategies of An Shigao and Dharmarakṣa in Introducing Indian Medical Concepts to China.*

This study examines the pioneering efforts of An Shigao and Dharmarakṣa in translating Indian medical concepts into Chinese, a domain unfamiliar to the Chinese audience of their time. An Shigao, regarded as the earliest credibly recorded translator of Buddhist scriptures into Chinese, adopted a strategy of localising Indian medical and divinatory terms to align with existing Chinese concepts, reflecting his profound understanding of both Indian Ayurvedic medicine and Chinese medical practices. This approach is evident in his translation of the *Daodi Jing* (T.607), originally the *Yogācārabhūmi* composed by Saṅgharakṣa, one of the earliest Buddhist texts introduced to China, which includes detailed descriptions of life, ageing, sickness, and death, paralleled in Ayurvedic texts such as the *Caraka-saṃhitā* and the *Suśruta-saṃhitā*. The terms selected by An Shigao in his translations can be verified in medical and divination texts dating back to the Eastern Han Dynasty or earlier, corroborating the accounts of his expertise in these areas as recorded in *Chu Sanzang Ji Ji*. Dharmarakṣa’s later translation, the more comprehensive *Xiuxing Daodi Jing* (T.606), demonstrates his preference for a more faithful rendition of the original texts, while also incorporating An Shigao’s terminological adaptations to some extent, striving for a balance between fidelity to the source material and the localised understanding of the concepts.

Lu Lu graduated from Zhejiang University in 2018 with a doctoral degree and subsequently conducted research at The International Research Institute for Advanced Buddhology at Soka University. Since 2021, she has been serving as an associate researcher at Zhejiang University, where her main area of study is the history of Middle Chinese vocabulary. She has published several articles on the linguistic phenomena observed in early Chinese Buddhist translations, especially those translated by An Shigao. During the academic year of 2015–16, she studied at the University of Oxford as a Recognised Student under the guidance of Professor Stefano Zacchetti.

**Christopher V. Jones, University of Vienna**

*A Commentarial Fork in the Road: A Parting of Ways in the Indian and Chinese Versions of the Ratnagotravibhāga.*

An early, influential yet somewhat irregular commentarial work of the Indian Mahāyāna tradition is the *Ratnagotravibhāga*: the great treatise concerned with teachings about “buddha-nature”, which presents itself as the definitive exposition of the Buddha’s “higher teachings” (*uttaratantra*). The text was of tremendous significance in Tibetan Buddhism, and not without an audience in South Asia; but its translation into Chinese, produced in the early sixth century, had comparatively little impact in East Asia. It is not surprising that whereas the Indian and Tibetan recensions of the *Ratnagotravibhāga* have received a great deal of scholarly attention, the same cannot be said for its Chinese counterpart – even though this constitutes our earliest witness to any version of the text. Many small features distinguish the Chinese *Ratnagotravibhāga* (*Baoxing lun* 寶性論) from our other versions, most of which can be attributed to decisions made by Ratnamati (Lenamoti 勒那摩提), its translator. There is however just a single portion of the *Ratnagotravibhāga* where the Chinese really, truly takes a direction different to that found in our other versions. This is where the commentary confronts the difficult matter of how to unpack pronouncements about the Buddha having realized, cryptically, “the perfection of self” (*ātmapāramitā*). One hypothesis, which this paper will scrutinize, is that this divergence between the South Asian and Chinese versions of the commentary reflects a fundamental difference in how Buddhists of these two broad regions tried to make sense of one of the most perplexing developments in Mahāyāna discourse: a reintroduction of the language of selfhood (*ātman*). But, as we shall see, the matter may not be that simple.

Christopher V. Jones is Assistant Professor in Buddhist Studies at the Department of South Asian, Tibetan and Buddhist Studies at the University of Vienna. He received his training in Sanskrit and other Asian languages at the University of Oxford, and has previously taught for the faculties of Oriental Studies (now AMES) and Religious Studies both there and at the University of Cambridge. His work focuses especially on Mahāyāna Buddhist literature of the early Common Era, as it survives in Sanskrit as well as in Chinese and/or Tibetan translation. He is the author of *The Buddhist Self: On Tathāgatagarbha and Ātman* (2021, University of Hawai‘i Press), editor of *Buddhism and its Religious Others: Historical Encounters and Representations* (2021, OUP), and assistant editor of *Buddhist Studies Review*.

### **Panel 3: Current doctoral students**

**Chair: Robert Mayer**

Robert Mayer joined the Faculty of Asian and Middle Eastern Studies, University of Oxford, in 2002 and was a University Research Lecturer until 2020. Since then, he has continued to enjoy academic life as an Associate Member of the Faculty and through convening the Oxford Treasure

Seminar for the Tibetan and Himalayan Studies Centre at Wolfson College. Along with solo work, Rob has worked closely with his wife Cathy Cantwell over many years publishing articles and monographs jointly. His long-term interest in the cultural and textual translations of Indian Buddhism to Tibet led to considerable interaction with Stefano, including the convening of a workshop and a resultant publication with Stefano and Cathy, soon after Stefano first arrived in Oxford.

### **Qingniao Li, University of Oxford**

*“Best of Sages” or “Seventh of Sages”: *Isi-sattama* in Pāli *Atthakathā*.*

This paper discusses the interpretation of the term *isi-sattama* in Pāli commentarial tradition. In Pāli *mūla* texts, *isi-sattama* carries ambiguous denotations, possibly referring either to the “seventh of sages” in the lineage of the Seven Buddhas or, to the “best of sages”. Through translating and analysing the *atthakathā* materials by the two prominent Buddhist commentators, Buddhaghosa and Dhammapāla, this study dives into their differing understandings and renderings of *isi-sattama* from various perspectives. The discrepancies in interpretation between the two commentators raise questions concerning the more accurate definition of *isi-sattama*, as well as the historical context within the textual transmission of related Buddhist texts. In addition, this paper also investigates the use of *isi-sattama* in the Pāli canon and explores the potential factors contributing to the variant interpretation of this term in Buddhist literature.

Qingniao Li is currently a DPhil candidate in Oriental Studies at the University of Oxford. Her doctoral project, titled *“Sattabuddhānām Pūjārtham: The Worship of the Seven Buddhas and the Historical Transmission of the Pāli Mahāpadāna-sutta and its Textual Parallels in Sanskrit and Chinese”* focuses on the historical evolution of the concept of the Seven Buddhas. Her research investigates the dynamic nature of textual and manuscript transmission in early Buddhism across Asia, examining texts written in Buddhist canonical languages such as Pāli, Buddhist Sanskrit, Classical Chinese and Tibetan. Prior to pursuing her DPhil at Oxford, Qingniao completed an MSt in Oriental Studies at Oxford and an MA in Buddhist Studies at SOAS, University of London. Her academic background demonstrates a deep interest in Buddhist textual traditions and languages.

### **Ven. Xian’gui Shi (Wanyu Zhang), University of Oxford**

*A commentary as buddhavacana: the composition of the Vinayavibhaṅga and its interplay with the Sūtra-Piṭaka.*

In line with Stefano Zacchetti’s scholarly pursuits, this paper endeavors to investigate the interface between commentary and *buddhavacana*. Specifically, it focuses on analyzing the textual composition of the *Vinayavibhaṅga* and its relationship with the *Sūtra-Piṭaka*. *Vinayavibhaṅga* can be interpreted to mean “explanation or analysis of the Vinaya.” It also called the *sūtravibhaṅga* (Pāli: *suttavibhaṅga*, Ch. 經分別 *jingfenbie*) “explanation or analysis of the [Pratimokṣa] sūtra”.

Despite its nature as a commentary explicating the *Pratimokṣa* rules, the *Vinayavibhaṅga* holds a significant status within the Buddhist canon, also being regarded as a canonical text. *Pratimokṣa* rules are considered to include very ancient portions, which can be dated to between 500-400 BC. Oldenberg and Prebish believe that the *Vinayavibhaṅga* was composed soon after the completion of the *Prātimokṣa sūtra*. Regarding its relationship with the *sūtra* some similar elements in the *Vinayavibhaṅga* can find their references in the *Nikāya* and *Āgama* collections, for example, the 10<sup>th</sup>, 11<sup>th</sup> and 18<sup>th</sup> of *bhikṣu samghātiśeṣa* rules have parallels in the *sūtra*. Frauwallner and Finot have discussed the interplay between Vinaya and *sūtra*, proposing that the Vinaya initially retained the original narrative of the Buddha's biography, but gradually underwent fragmentation, eventually dissipating or disintegrating into the *Mahāparinirvāṇa Sūtra*. However, after Frauwallner, there has been very little attention paid to this topic. This paper seeks to address this gap by conducting an in-depth examination of the *Vinayavibhaṅga* across different traditions, with a particular focus on the analysis of *saṃghatiśeṣa* rules, exploring their background narratives and identifying parallels in the *sūtra* collections. Through this analysis, the paper aims to elucidate the underlying patterns of composition behind the *Vinayavibhaṅga* as a commentary, exploring its relationship with the *sūtra*-s, and more broadly, the dynamic interaction between Vinaya and the *sūtra* collections.

Ven. Xian'gui Shi (Wanyu Zhang) is currently a DPhil Candidate at the University of Oxford. She holds Master's degrees in Buddhist Studies from the University of Hong Kong and Asian Studies from Leiden University, as well as a MPhil degree in Buddhist Studies from the University of Oxford. She is also a member of the *bhikṣuṇī samgha* at the Great Compassion Monastery in the Netherlands. Her current doctoral research explores the *sāṃghātiśeṣa dharmāḥ* of Mahāsāṃghika-Lokottaravādin school, comparing them with the parallel rules in other Vinaya traditions, to understand the development of the Vinaya and the ways in which authority was exercised in relation to *Bhikṣuṇīs*. Her research interests include Indian and Chinese Buddhist monasticism, Buddhist Hybrid Sanskrit and Pāli, Buddhist manuscript, and the Chinese Buddhist Canons.

### **Yunyao Zhai, Harvard University**

*In Praise of the Eminent Monk: Remarks on the Life and Works of Dharmarakṣa*  
(竺法護) *through the Study of Colophons*.

Colophons are essential to the study of early Chinese Buddhism and its translations. Dharmarakṣa (Zhu Fahu 竺法護) stands as a preeminent figure in this domain, often considered the foremost Buddhist translator prior to Kumārajīva. His life and corpus have been adequately examined by Daniel Boucher in his dissertation titled "*Buddhist Translation Procedures in Third Century China: A Study of Dharmarakṣa and His Translation Idiom*" (University of Pennsylvania, 1996). Although Boucher's work remains a pivotal reference for scholars of Dharmarakṣa, several critical questions persist, calling for further research. This paper is a close scrutiny of all available Chinese Buddhist catalogues, with particular attention to the earliest records, revealing previously unnoticed

information. It argues that Dharmarakṣa likely compiled the first Chinese Buddhist canon, thereby becoming the initial "arbiter of the canon" in Chinese Buddhist history. Additionally, the paper explores unresolved details of Dharmarakṣa's biography and bibliography: it clarifies the final chapter of his life and his place of death and establishes the precise translation dates for the *Bhadrakalpikasūtra* (*Xiajie jing* 賢劫經). Ultimately, this study not only underscores the value of colophons in understanding early Chinese Buddhist scholarship but also illuminates overlooked facets of Dharmarakṣa's life and work.

Yunyao Zhai is a PhD candidate in the Department of South Asian Studies at Harvard University. She holds a MA degree in Classics from the University of Liverpool, and a MPhil degree in Buddhist Studies from the University of Oxford, with a focus on early Chinese Buddhist translations. Her current study at Harvard University focuses on Tibetan Buddhism, and her doctoral dissertation is a study of the esoteric Buddhist protective deity Mahākāla. Her research interests include the transmission and perception of esoteric Buddhism, Tibetan cultural history, and the cultural exchange between the Indian Subcontinent, Tibet, and China. She also has an interest in the astrological traditions of these regions.

#### **Ven. Tuan Huynh, University of Oxford**

*Traces and Fragments of Early Prajñāpāramitā Exegesis in Anonymous Quotations in the Da zhidu lun (\*Mahāprajñāpāramitopadeśa).*

The *Da zhidu lun* 大智度論 (\**Mahāprajñāpāramitopadeśa*), as the earliest extant major commentary of not only the *Prajñāpāramitā* corpus but probably also of the *Mahāyāna sūtra* commentarial tradition, is a reservoir of valuable information on, among other things, the early and undocumented stage of development of *Prajñāpāramitā* exegesis. This extensive commentary is replete with hundreds of anonymous quotations (around 450) marked by *you ren yan* 有人言 ("some people say") and related expressions. In his groundbreaking book, Zacchetti (2021) suggests that some of these anonymous quotations might have been fragments of a lost world of early *Prajñāpāramitā* exegesis, and it is possible to detect the traces of the lost works of individual commentators based on distinctive commentarial styles. Following Zacchetti's lead, this paper provides more examples supporting Zacchetti's suggestions and explores potential approaches to uncover these traces and fragments embedded in anonymous quotations in the *Da zhidu lun*. These strategies include but are not limited to: (1) identifying distinctive features such as internal cross-references, ideas, and terminologies, as well as exegetical techniques and approaches; (2) analysing the interactions between anonymous quotations and the root texts; and (3) tracing the links to the *Abhisamayālamkāra* commentarial tradition. These traces and fragments suggest the existence of various early exegetical communities devoted to the *Prajñāpāramitā* texts, who were actively engaged not only in interpreting the *Prajñāpāramitā* texts but also in shaping the very texts they are interpreting.

Tuan Huynh (Ven. Thich Nhuan Tu) is a Buddhist monk from Vietnam. He is currently a DPhil candidate in Buddhist Studies at the Faculty of Asian and Middle Eastern Studies at the University of Oxford. Before coming to Oxford for his doctorate program, he received an MA from HKU, Hong Kong, an MA from SOAS, London, and an MPhil from the University of Oxford, all in Buddhist Studies. His doctoral thesis is on the *Da zhidu lun* (\**Mahāprajñāpāramitopadeśa*), inspired and guided by Prof. Stefano Zacchetti during and after his MPhil studies (2017–20). His research interests include the translation and transmission of Indian texts into Chinese, Buddhist hermeneutics and commentarial techniques, early Mahāyāna Buddhist thought and practice, and contemporary Buddhism in Vietnam.

#### **Panel 4:**

**Chair: Camillo Formigatti**

Camillo A. Formigatti started studying Indology and Sanskrit as a secondary when he was studying Classics at the Università Statale in Milan. He studied Sanskrit, Classical Tibetan and textual criticism in Marburg, and Sanskrit and manuscript studies in Hamburg. From 2008 to 2011, he worked as a research associate on the project In the Margins of the Text: Annotated Manuscripts from Northern India and Nepal, within the framework of the research group *Manuskriptkulturen in Asien und Afrika*, funded by the Deutsche Forschungsgemeinschaft. After that, he worked in the Sanskrit Manuscripts Project at the University of Cambridge from 2011 to 2014. He was John Clay Sanskrit Librarian until 2022 and Information Analyst for Asian collections until 2024 at the Bodleian Library in Oxford. He is currently working as Research Collaborator in the project *Universals in Indian Philosophy of Language*, Austrian Academy of Sciences, Institute for the Cultural and Intellectual History of Asia.

#### **Ulrike Roesler, University of Oxford**

*Inviting the Perfection of Wisdom to Tibet: Translation, Circulation, and the Role of Inventories.*

Among Stefano Zacchetti's manifold interests, the transmission and exegesis of the Perfection of Wisdom Sutras stands out as a theme that occupied him for a significant part of his career, from his 2005 publication of parts of the earliest Chinese translation of the Larger Prajñāpāramitā to his book on the *Da zhidu lun* (\**Mahāprajñāpāramitopadeśa*), posthumously published in 2021.

My paper will offer reflections on the textual history of the Larger Prajñāpāramitā in Tibet, as a humble tribute to Stefano Zacchetti's pioneering work in this field. The Perfection of Wisdom was "invited" to Tibet (as the Tibetans call it, using the honorific term) during the late 8th century CE. My discussion will be based on a recently discovered manuscript that provides a fascinating account of the production and circulation of copies of the Perfection of Wisdom in Tibet during the 8–11<sup>th</sup> centuries. In addition to an account of the textual transmission, the manuscript also contains a list of the chapters and sub-units of the transmitted text, outlining its internal structure and thus safeguarding its textual integrity. My paper will discuss the likely purposes of the

inventory of the Larger Prajñāpāramitā in the manuscript under discussion, and the role of textual inventories and contents outlines in Tibetan textual transmission more broadly.

Ulrike Roesler is Professor of Tibetan and Himalayan Studies at the University of Oxford. Before joining Oxford in 2010, she received her academic training in Indian and Tibetan studies at the University of Munster and taught at the Universities of Marburg and Freiburg (Germany). Her research interests include Tibetan life-writing, Buddhist narrative, and the emergence of the traditions of Tibetan Buddhism during the period of the so-called 'Later Dissemination of Buddhism' (11–13<sup>th</sup> centuries). In 2012, she founded the Tibetan and Himalayan Studies Centre at Wolfson College, Oxford (<https://thsc.web.ox.ac.uk/home>). Among her book publications are *Lives Lived, Lives Imagined: Biography in the Buddhist Traditions* (co-edited, 2010), *Tibetan and Himalayan Healing* (co-edited, 2015) and a monograph on the 11<sup>th</sup> century Tibetan Buddhist master Potowa Rinchensel and his "Dharma Exemplified" (*Dpe chos*).

### **Marek Mejor, University of Warsaw**

*Atiśa's Commentary on the "Perfection of Wisdom in One Hundred Thousand Lines".*

In the post-canonical Tibetan text collections *gzungs bsdus* ['collection of *dhāraṇī*'] and *mdo mang* ['collection of *sūtra*'] there is a short commentary on the Large Sutra, 'The Perfection of Wisdom in One Hundred Thousand Lines' attributed to Atiśa (982–1054). The commentary has a double title, in Sanskrit: *Śatasāhasrikā-prajñāpāramitā*, and a longer title in Tibetan: '*phags pa shes rab kyi pha rol tu phyin pa stong phrag brgya pa'i don ma nor par bsdus pa* ['Compendium/Collection of correct meanings of the Glorious Perfection of Wisdom in One Hundred Thousand Lines'], or in short '*Bum chung* ['Small One Hundred Thousand']. According to the colophon, Atiśa is said to have transmitted the text to the Nepalese A su, who gave it a suitable literary form. Bal po A su was a historical figure, flourishing in the early to mid-eleventh century, who propagated the teachings of Saraha in Tibet. The main body of the commentary (or rather abridgement) contains a long list of terms taken from the first part of the *Large Sutra*. The last part of the commentary contains a parable about a dying prince. The distraught father begged the Buddha for a way to prevent the death of his son. The Buddha bestowed on the king the "small" (abridged) *Sutra in One Hundred Thousand Lines* ('*bum chung*), and instructed him to recite it daily. Its healing powers staved off death and brought the prince back to life and health.

Marek Mejor is Emeritus Professor at the Faculty of Oriental Studies and former head of the Research Centre of Buddhist Studies at the University of Warsaw. He was Michael Coulson JRF at Wolfson College, Oxford (1981–82), a Humboldt Foundation Fellow at the University of Hamburg (1988–1989), and a research fellow at The International Institute for Buddhist Studies, Tokyo (1990–2). He is a member of the Polish Academy of Sciences. His research interests include the history of literature and thought of Indian Buddhism, Tibetan translations of Buddhist texts, and the history of Indology. He has published several articles and books including *Buddyzm. Zarys historii buddyzmu w Indiach*. 2nd ed. Warsaw 2001. *Vasubandhu's Abhidharmakośa and the*

*Commentaries Preserved in the Tanjur*. Stuttgart 1991; *Kṣemendra's Bodhisattvāvadāna-kalpalatā. Studies and Materials*. The International Institute for Buddhist Studies, Tokyo 1992; *Sanskryt*. 2nd ed., Warsaw 2004; *Essays in Indian Philosophy, Religion and Literature*. Delhi 2004; co-edited with A. Helman-Ważny; Thupten Kunga Chashab, *A Preliminary Report on the Wanli Kanjur Kept in the Jagiellonian Library, Kraków*. Warsaw 2010.

### **Paul Harrison, Stanford University**

*Not so adamantine after all: the influence of commentary on the textual development of the Vajracchedikā.*

Scholars of Buddhist literature have long been aware that the distinction between scripture (*sūtra*) and commentary (*śāstra*) is somewhat fuzzy, at least to the extent of the presence in *sūtra*, especially those of the Mahāyāna, of material in a commentarial style. However, it was one of Stefano Zucchetti's many achievements to reveal how the boundary between *sūtra* and *śāstra* could be porous in two directions, and how, in the case of the *Da zhidu lun* 大智度論, text from a commentarial tradition was fed back into the development of the Larger Prajñāpāramitā scriptures. Inspired by Stefano's work, this paper will attempt to establish, with reference to the surviving Indian commentaries, whether this phenomenon can also be demonstrated for a much shorter Prajñāpāramitā work, the *Vajracchedikā* or so-called *Diamond Sūtra*. Like many other Mahāyāna *sūtras*, the *Vajracchedikā* expanded with the passage of time, with its final form being roughly 30% longer than the earliest form accessible to us. Despite the highly unusual structure of this text, it may prove useful to analyze the various ways in which it was enlarged, and to consider whether any of these enlargements reveal either the application of commentarial strategies to the base scripture or the demonstrable incorporation of explanatory text from one or other of the extant commentaries.

Born in New Zealand and educated there at Auckland University and (for the PhD) at Australian National University, Paul Harrison is the George Edwin Burnell Professor of Religious Studies at Stanford University, where he is co-director of the Ho Center for Buddhist Studies. The primary focus of his research is Buddhist literature, especially Mahāyāna *sūtras*, often on the basis of original manuscripts. His publications include studies, editions and translations of Buddhist texts in Sanskrit, Tibetan and Chinese, including the *Pratyutpanna-buddha-sammukhāvasthita-samādhi-sūtra* (The Samādhi of Direct Encounter with the Buddhas of the Present), the *Vajracchedikā* (Diamond Sūtra), and (jointly, with Luis Gómez) the *Vimalakīrti-nirdeśa* (The Teaching of Vimalakīrti). He is also one of the editors of the series *Buddhist Manuscripts in the Schøyen Collection*.

## Evening Programme on 21 June 2024

### Michael Radich, Heidelberg University

*Stefano Zacchetti's Last (Posthumous) Monograph, its Significance, and Its Place in his Scholarship.*

Stefano Zacchetti left behind an almost complete manuscript of a monographic study on the *Da zhidu lun* 大智度論 *\*Mahāprajñāpāramitopadeśa* T1509 and its place in the history of Prajñāpāramitā literature. Along with my co-presenter Jonathan Silk, I had the privilege of editing this work for publication, and the book appeared in 2021. In this talk, I will talk about this work, its main arguments, its contribution to scholarship, and its place in Zacchetti's larger intellectual trajectory.

Bibliographic details of the book: Stefano Zacchetti, *The Da zhidu lun* 大智度論 (*\*Mahāprajñāpāramitopadeśa*) and the *History of the Larger Prajñāpāramitā: Patterns of Textual Variation in Mahāyāna Sūtra Literature*. Edited for posthumous publication by Michael Radich and Jonathan Silk. Hamburg Buddhist Studies 14. Hamburg: Numata Center for Buddhist Studies; Bochum/Freiburg: projekt verlag, 2021.

Michael Radich formerly taught at Victoria University of Wellington, New Zealand, and is now Professor of Buddhist Studies at Heidelberg University. His Harvard Ph.D. (2007) was entitled "The Somatics of Liberation". He is the author of *How Ajātaśatru Was Reformed* (2011) and *The Mahāparinirvāṇa-mahāsūtra and the Emergence of Tathāgatagarbha Doctrine* (2015). He was a Humboldt Fellow in Hamburg (2015), Shinnyo-en Visiting Professor of Buddhist Studies at Stanford (2019), and Visiting Professor at the Institute for Advanced Studies on Asia at Tokyo University (2023–2024). He directs the long-term project "Stone Sūtras in China" (2005–2028), established by Lothar Ledderose and funded by the Heidelberger Akademie der Wissenschaften. As of 2024, he is an elected member of the Heidelberger Akademie.

### Jonathan Silk, Leiden University

*The Unpublished Scholarly Legacy of Stefano Zacchetti: a Few Remarks.*

At his sudden and unexpected death, Stefano Zacchetti left a number of unpublished articles and research notes, often in the form of lectures with the sometimes extensive background materials he had assembled. For many of these, with some editing, it should be possible to bring them to publication. This short presentation will offer a sketch of the *nachlass* of this most creative and careful scholar of Chinese Buddhist translations and related materials, and offer some prospects for their eventual appearance.

Jonathan A. Silk studied at Oberlin College, the University of Michigan, Kyoto and Ryūkoku Universities. He focuses on Indian Buddhism and its sources preserved in Chinese and Tibetan, and

on the interaction of Chinese and Tibetan Buddhisms. He taught at Grinnell College, Western Michigan, Yale and UCLA, before joining Leiden University in 2007. He has published 6 books, 10 edited volumes, and more than 75 scholarly papers, as well as numerous book reviews and other contributions. Long-serving co-Editor-in-Chief of the flagship *Indo-Iranian Journal*, he is the founding editor of Brill's *Encyclopedia of Buddhism*. He was awarded a VICI grant from the NWO (Dutch National Science Foundation) in 2010, and a European Research Council (ERC) Advanced Grant in 2017. In 2016 he was elected as a member of the Royal Netherlands Academy of Arts and Sciences (Koninklijke Nederlandse Akademie van Wetenschappen [KNAW]).

**Jinhua Chen, University of British Columbia**

*The translators of Stefano's Da zhidu lun Monograph into Chinese.*

Jinhua Chen is a Fellow of the Royal Society of Canada, and a professor of East Asian intellectual history (particularly religions) at the University of British Columbia, where he also served as the Canada Research Chair in East Asian Buddhism (2001–2011). He has published on East Asian state-church relationships, monastic (hagio-)biographical literature, Buddhist sacred sites, relic veneration, Buddhism and technological innovation in medieval China, and Buddhist translations.

Day 2: Saturday 22 June 2024

**Panel 1:**

**Chair: Matthew Orsborn**

Matthew Orsborn is originally from New Zealand. He was an ordained Chinese-tradition monastic from 2000 to 2017, and received his MA and PhD at the University of Hong Kong, graduating in 2012. His dissertation on inverted parallel structures in the Perfection of Wisdom literature was later published as *The Structure and Interpretation of Early Prajñāpāramitā: An Analysis via Chiasmic Theory*, and he has several other articles on Buddhist chiasmus. Working with Pāli, Sanskrit and Chinese literature, Matthew's other main work is *Old School Emptiness: Hermeneutics, Criticism and Tradition in the Narrative of Śūnyatā*, which challenges the standard narrative of emptiness in Indian Buddhism. Along with such writings on Indian Buddhist literature and philosophy, Matthew's experience in contemporary Chinese/Taiwanese Buddhist traditions has inspired him recently to turn his research attention to Chinese Buddhist monastic ordination, education, and the lived experience of monastic life. He has taught Buddhist Studies at the Chinese University of Hong Kong, Fo Guang University and National Taiwan University, Shanghai International Studies University, Mahidol University, and the Faculty of Asian and Middle Eastern Studies at Oxford University, United Kingdom. Presently he is an Associate Professor at the Dharma Drum Institute of Liberal Arts, Taiwan.

《金光明經》(*Suvarṇaprabhāsasūtram*)是在中亞和東亞頗為盛行的著名佛教經典之一。該經不僅有《金光明經》(北涼曇無讖譯)、《合部金光明經》(隋朝釋寶貴合)和《金光明最勝王經》(唐代義淨譯)三個不同的漢譯版本，而且還保留了梵文本 *Suvarṇaprabhāsasūtram* 和其他的多種非漢語譯本，其中包括藏文、回鶻文、于闐文、蒙文等譯本以及當代的英譯本等。該經中的《大辯才天女品》(*Sarasvatīdevī-parivarta*, 或稱《大辯天品》)中有一段香藥洗浴法的記載，是佛經文獻中較為罕見的大型香藥方，對瞭解印度佛教寺院的藥物使用、藥物名稱的對外傳譯等都有重要的學術意義。本文充分利用《合部金光明經》卷六中的“大辯天品第十二”所引“闍那崛多續譯補之”的香藥洗浴法、《金光明最勝王經》卷七〈大辯才天女品第十五〉和梵文本 *Suvarṇaprabhāsasūtram* 中的香藥洗浴法，並對照唐代金剛智譯《吽迦陀野儀軌》卷下〈吽迦陀野相應天成就八界供養洗浴品第五〉中的“香明法”、唐代翻經沙門慧沼撰《金光明最勝王經疏》卷五中對〈大辯才天女品第十五之一〉的注疏，以及藏文、回鶻文、于闐文、蒙文等譯本和 R.E. Emmerick 教授的英譯本中的相關藥物譯名資料，一方面對三十二味香藥的“名”與“實”進行分析，解釋相關的具體藥物所指和作用；另一方面，以此為例揭示多語種翻譯和注疏在傳播古代醫藥知識、佛教信仰和習俗等方面所起到的具體作用；從而體現歷史上跨文化的佛教翻譯運動對文化交流和文明互鑒的重要意義。

The *Suvarṇaprabhāsasūtra* (金光明經) is a Buddhist scripture prevalent in Central and East Asia. It has three different Chinese translations: the *Suvarṇaprabhāsasūtra* (translated by Dharmakṣema of the Northern Liang dynasty), the *Complete Suvarṇaprabhāsasūtra* (compiled by Shi Baogui of the Sui dynasty), and the *Suvarṇaprabhāsottamarājasūtra* (translated by Yijing of the Tang dynasty). Additionally, the original Sanskrit version, as well as various non-Chinese translations, including Tibetan, Uyghur, Khotanese, and Mongolian, have been preserved, along with modern English translations. The scripture includes a passage on the bathing ritual with fragrant medicines found in the "Sarasvatī-parivarta" (or "Chapter on the Great Goddess of Eloquence"). This passage is notable for its detailed description of a massive fragrant medicine recipe, which is rare in Buddhist literature. This has significant academic value for understanding the use of medicines in Indian Buddhist monasteries and the transmission and translation of medicinal terminology. This presentation extensively utilizes materials as follows: "the bathing ritual with fragrant medicines" quoted in the Sarasvatī-parivarta of the *Complete Suvarṇaprabhāsasūtra*, complemented by Jñānagupta when he revised this translation; the bathing ritual mentioned in the Sarasvatī-parivarta of the *Suvarṇaprabhāsottamarājasūtra*, and the Sanskrit version of the *Suvarṇaprabhāsasūtra*. It also references the "fragrant medicine mantra" from the chapter of "the Hongjiatuoye's corresponding deities establishing the offerings for eight *dhātu* through bathing" in the *Hongjiatuoye Ritual* (吽迦陀野儀軌) translated by Vajrabodhi in the Tang dynasty, and

Huizhao's commentary on the Sarasvatī-parivarta of the *Suvarṇaprabhāsottamarājāsūtra*, as well as the medicinal terminology in Tibetan, Uyghur, Khotanese, Mongolian, and Professor R. E. Emmerick's English translation. The study analyses the "names" and "substances" of the thirty-two fragrant medicines, explaining what is signified by their terminology and their specific functions. This serves as an example to reveal in detail the role of multilingual translations and annotations in disseminating ancient medicinal knowledge, Buddhist beliefs, and customs. It highlights the significance of historical cross-cultural Buddhist translation movements in promoting cultural exchange and mutual learning between civilizations.

Chen Ming is professor and Dean of the School of Foreign Languages, Peking University, Beijing, China. He also serves as director of the Research Center for Eastern Literature at Peking University. He received his PhD from Peking University in 1999. His research interests include ancient Indian language and literature, Buddhist literature, history of cultural exchange between China and India, cultural history of medicine, visual studies in Asian literature. He has published ten books in Chinese, for example *Indian Buddhist Vaidyarāja: Jīvaka and Jīvaka-pustaka across cultures* (2021), *Terms in the Sanskrit and Chinese Texts of the Mūlasarvāstivāda Vinaya-vastu: A Comparative Study* (2018), *Medical Culture along the Silk Road* (2017), *Indian Buddhist Mythology: Its Writing and Transmission* (2016), and *Foreign Medicine and Culture in Medieval China* (2013). He also has published over a dozen English and French articles on the history of Sino-Indian medical exchange. He is currently working on a new book project on *A Global History of Theriaca and Snakestone*.

### **Jidong Chen, Aoyamagakuin University, Tokyo**

赫舍里如山與“兜率宗”:一個被遺忘的中國佛教宗派的主張。

*Hešeri Rushan and the Tuṣita (Doushuai 兜率) Heaven School: A forgotten Invention in Classifying Chinese Buddhist Schools. (in person)*

同治年間（1862–1874），身任浙江省官員的旗人赫舍里如山（?1838–?1886）撰《八宗二行》，首次提出中國佛教有八宗，即律宗、天台宗、兜率宗、瑜伽宗（密宗）、賢首宗（華嚴宗）、蓮宗（淨土宗）、禪宗、慈恩宗（法相宗），又新加入頭陀行、般舟行者兩種修行，與八宗並列。其中，“兜率宗”不僅與律、天台、華嚴、法相等宗相提並論，具有同等地位，而且“兜率宗”這一命名在中國佛教史上也尚屬首唱，尤為值得關注。之後，太虛（1890–1947）提出的慈宗，以及現在得到中國指導人支持的中國佛教第五大道場即彌勒道場的打造，都可追溯到如山所主張的兜率宗。本文將考察《八宗二行》的文本，分析兜率宗的內涵，揭示其在後世的反響。

During the Tongzhi period (1862–1874) the Zhejiang provincial and Manchu Banner descendent Hešeri Rushan (?1838–?1886) wrote *Eight Schools and Two Practices*, in what he claimed the existence of eight Chinese Buddhist schools including Vinaya, Tiantai, Tuṣita Heaven, Tantric Yoga, Xiangshou (Huayan), Lotus (Pure Land), Chan and Yogācāra, along with two established practices of *dhūta* (Toutuo) and *Pratyutpanna* (Banzhou). Among these Chinese Buddhist schools he

proposed, the Tuṣita (Doushuai 兜率) Heaven School was juxtaposed with other well-known Buddhist sectarian traditions, and it was the first time in the history of Chinese Buddhism that this school was recognized. Later Master Taixu (太虛, 1890–1947) proposed the Cizong school, and the construction of the fifth largest Buddhist temple of Maitreya sponsored by contemporary Chinese political leaders can be traced back to Rushan's idea of the Tuṣita Heaven School. This paper investigates the text of *Eight Schools and Two Practices*, and analyzes the meaning of "Tuṣita Heaven School" in the text and its aftermath in later time.

Chen Jidong received his undergraduate degree and then MA from the Department of Philosophy at Peking University (1985 and 1988). His PhD in Buddhist Studies from the University of Tokyo (1999). He has taught at the Department of Philosophy at Peking University and Musashino University in Tokyo, and is currently professor at the School of International Politics, Economics and Communication at Aoyamagakuin University, Tokyo. His research interests cover the history of the Ming and Qing dynasties' Chinese religions (in particular Buddhist history and folk religion), modern Chinese intellectual history and Sino-Japanese cultural interactions. He has published three books, *Shin Matsu Bukyo No kenkyu: Yangwenhui wo Chushin Toshite*, 『清末仏教の研究：楊文会を中心として』 (Sankibo, Tokyo, 2003) and *Ogurusu Kocho no Shin Matsu Chugoku Taiken: Kindai Niichu Bukyo Koryu no Kaitan* 『小栗栖香頂の清末中国体験：近代日中仏教交流の開端』 (Sankibo, Tokyo, 2016), and *Zuowei Zhishi de Jindai zZhongguo Foxue Shilun: Zai Dongya Shiyunei de Zhishishi Lunshu*, 《作为知识的近代中国佛学史论：在东亚视域内的知识史论述》 (Shangwu Yinshuguan, Beijing, 2019), and many articles including five in English in *The Eastern Buddhist, Religions* (MDPI) and other academic journals. He was a visiting scholar at the Oriental Institute, Oxford University in April 2016–March 2017, working on the relationship between Max Müller and the study of Buddhism in East Asia. His current projects are concerned with Meiji-period contacts between Japanese and Chinese Buddhists, intellectual exchange between China and Japan during the same period, the issue of Chinese Buddhist schools (sects) and belief in the Buddhist deity Budai in East Asia.

### **Yichen Meng, Zhejiang International Studies University**

早期汉译佛经“一切”的特殊用法、性质及其来源。

*The Specific Usages, Characteristics, and Sources of "All" in Early Chinese Translations of Buddhist Scriptures. (online)*

早期汉译佛经中新的语言现象，往往是在汉语和原典语双重影响下出现的，这种双重影响是纠缠的。很多情况译师选用一个汉语本有的词汇来对应佛经的原典语，但因原典语自身的词义或语法要求，致使汉语本源词在东汉译经中出现了细微的变化，且这种变化是东汉译经独有的，与中土文献不同。东汉译经中“一切”语义受梵语 “*sarva*” “*sarvaśas*” 影响。东汉译经中，总括副词“一切”义为“全”，作状语。主要对应梵语 “*sarvaśas*”，巴利语 “*sabbaso*”。总括副词“一切”沿袭了先秦两汉中的“一切”，但与中土文献中的总括副词“一切”（义为“一

律”“一概”）相比较，东汉译经中的“一切”主观性较低。东汉译经中副词“一切”的词义是在梵语的牵扯下产生的，梵语的主观性往往由语气层面的语法范畴表示的，很少会在词汇层面上表现。东汉译经中的“一切”对应梵语“*sarvaśas*”，而梵语“*sarvaśas*”并无这种主观性的语义，因而，与梵语“*sarvaśas*”对应的东汉译经中的副词“一切”自然也不再具有较强的主观性。东汉译经中，括指代词“一切”义为“所有、所有的”，可主语、宾语、定语，在两汉文献中鲜有用例，在东汉译经中却有系统的语法分布，主要对应梵语形容词“*sarva*”。与两汉时期的中土文献相比较，东汉译经中括指代词“一切”更多地作定语，修饰名词。这是梵语“*sarva*”是形容词，常与名词组合或搭配，为了对应梵语中这些大量的形容词“*sarva*”，汉译佛经中，自然会出现大量的代词“一切”与名词组合搭配，作定语，仅有少数代词“一切”单独使用。这便是本文所提出的东汉译经中代词“一切”受原典语“*sarva*”的渗透。

In early Chinese translations of Buddhist scriptures, new linguistic phenomena often emerged under the mutual influence of Chinese and the original languages of the texts, creating an entangled effect. Translators often chose existing Chinese words to correspond to terms from the original Buddhist texts, but due to the meanings or grammatical requirements of the original language, subtle changes can be observed in the Chinese terms used in Eastern Han Buddhist translations. These changes are unique to Eastern Han Buddhist translations and differ from other Chinese texts. Here, the semantics of 一切 (all) were influenced by the Sanskrit terms *sarva* and *sarvaśas*. The adverbial 一切 meaning "all" is used to denote "entirely," mainly corresponding to the Sanskrit *sarvaśas* and Pali *sabbaso*. This adverbial usage of 一切, meaning "all-inclusive," is inherited from its usage in the Pre-Qin and Han dynasties. However, compared to its meaning of "uniformly" or "without exception" in other Chinese literature, the term 一切 in Eastern Han Buddhist translations is less subjective. The meaning of the adverb 一切 in these translations is influenced by Sanskrit, where subjectivity is often expressed through grammatical categories such as mood, rather than through lexical aspects. Therefore, the adverb 一切 in Eastern Han Buddhist translations, corresponding to the Sanskrit *sarvaśas*, naturally loses much of its subjectivity. The pronoun 一切 meaning "all" or "all of" can serve as a subject, object, or modifier. This usage is rare in other Han literature but shows systematic grammatical distribution in Eastern Han Buddhist translations, mainly corresponding to the Sanskrit adjective *sarva*. Compared to Han dynasty literature, the pronoun 一切 in Eastern Han translations is more frequently used as an attributive adjective modifying nouns. This is because the Sanskrit *sarva* is an adjective that often compounds with nouns. To correspond to the numerous instances of the Sanskrit adjective *sarva*, Chinese Buddhist translations naturally feature a substantial frequency of pronoun 一切 compounded with nouns as modifiers with only a few instances of the pronoun 一切 used independently. This reflects the penetrating influence of the original language *sarva* on the usage of the pronoun 一切 in Eastern Han translations.

Yichen Meng graduated from Zhejiang University in 2020 and currently serves as a lecturer at the School of Chinese Studies in Zhejiang International Studies University. From 2017 to 2018, she worked as a recognised student in University of Oxford under the direction of Professor Zacchetti. She focuses on the study of function words in Chinese translations of Buddhist scriptures during the Eastern Han Dynasty, using the method of comparison of Sanskrit and Chinese to explore the influence of the original Buddhist scripture language on the semantic and grammatical functions of Chinese function words. In the past five years, She has published seven papers, including representative papers such as "Research on 'Yu (愚)' and 'Chi (痴)' in the medieval Chinese translations of Buddhist scriptures" published in the journal *Studies on the Chinese Language* 2021(4): 468-479, and "The study of the conjunction 'yi (亦)' in the Chinese translations of Buddhist scriptures of Eastern Han dynasty based on the comparison between Chinese and Sanskrit" published in the *Journal of Studies in Language and Linguistics* 2022(2): 79–85.

## Panel 2:

Chair: **Marta Sernesi**

Marta Sernesi is Professor of Tibetan Religions at the École Pratique des Hautes Études (EPHE-PSL) in Paris and Guest Professor of Tibetan and Buddhist Studies at the Ludwig-Maximilians-Universität (LMU) in Munich. Her work focuses on the cultural and religious history of Tibet and the Himalayas. In particular, she focuses on early contemplative traditions and instructional literature, on historical and biographical sources, and on the institutional landscape of Tibetan Buddhism. She also studies Tibetan book culture, investigating modes of textual production and circulation, and early xylographic book printing. Her recent monograph is titled *Re-enacting the Past: A Cultural History of the School of gTsang smyon Heruka* (2021, Dr. Reichert Verlag).

**Janine Nichol, Independent scholar, UK**

*Death and Rebirth in the Third-Century State of Wu 吳: transmigration described in the Liudu ji jing 六度集經 (T152).*

The *Liudu ji jing* 六度集經 (LDJJ) is traditionally regarded as a translation by the Sogdian monk Kang Senghui 康僧會, born in the southernmost reaches of the Han empire in the early third century CE. Recent scholarship has shown the history of the text to be a more complex affair. The text illustrates practice of the Six Perfections and is for the most part a collection of *jātaka* stories – many familiar from the great Pali collection, others well known from Sanskrit sources, and others unique to it. As Jan Nattier has stated (2023), the text is a pastiche that includes material from a variety of origins, and this no doubt explains the diversity of Chinese terms that it uses for likely the same Indic name or concept. This presentation will examine the vocabulary used in the LDJJ to describe the mechanics of death and rebirth, with particular emphasis on terms used to refer to that part of a being which survives death. An examination of the terms *hunling* 魂靈, *shen* 神,

*shishen* 識神, *hunshen* 魂神, *lingpo* 靈魄, *shiling*, 識靈, and *ling* 靈 reveals that while these terms, as Stefano Zacchetti argued (2010) have “essentially the same meaning” and refer to the “spiritual core in living beings”, in the LDJJ they are used in rather different contexts and are described as behaving in subtly different ways. We will consider why these terms and others closely related to them (for example, *benwu* 本無) were chosen and how they were used in other roughly contemporaneous works produced in the state of Wu. This will provide an opportunity to discuss to what extent different terminology was employed to convey particular information to particular audiences, and to suggest something further about the textual history of the LDJJ.

Janine Nicol completed her doctorate at SOAS, University of London in 2017 ('*Daoxuan* (c. 596-667) and the Creation of a Buddhist Sacred Geography of China: An examination of the *Shijia fangzhi* 釋迦方志.'). In 2022 she was awarded a translation grant from The Robert H. N. Ho Family Foundation Program in Buddhist Studies to prepare an English translation of the *Liudu jing* (六度集經 T152), first for inclusion of the *jātaka* material in the University of Edinburgh's *Jataka Stories Database* (now complete), and also to produce a comprehensively annotated translation of the entire text for publication (in progress). Janine is an independent scholar based in the UK.

### **Paolo Visigalli, Shanghai Normal University**

*Indic Linguistics' Influence on the Formation and Interpretation of Chinese Buddhist Lexicon.*

This paper aims to nuance the generally held view that Sanskrit linguistic knowledge had a negligible influence on Chinese Buddhism. Several scholars have argued that few Chinese Buddhists ever knew Sanskrit and that Sanskrit traditional grammar (*vyākaraṇa*) had, therefore, a limited influence on Chinese Buddhism. This picture can however be adjusted by considering the influence exerted by the parallel Indic linguistic discipline of etymology (*nirvacana*). Focusing on the evidence provided by *Yīqièjīng yīnyì* 一切經音義, the Tang dynasty dictionary of Buddhist terms, as well as on selections of contemporary commentarial literature, this presentation traces the non-negligible influence that Indic and Indic-derived etymological analyses exerted on the formation and interpretation of the Chinese Buddhist lexicon. Particular attention will be given to how Indic etymologies were reinterpreted in relation to Chinese frames of reference and juxtaposed to native Chinese interpretive categories.

Paolo Visigalli teaches at Shanghai Normal University where he lectures on the History of South Asia, Sanskrit and Buddhism. His main research areas are ancient and pre-modern South Asian intellectual and religious history, Indian and Chinese Buddhism, and Indo-Chinese cultural encounters. He has a growing interest in Chinese Manichaeism. He has published in academic journals and volumes in the fields of Indian studies, Buddhist studies, and comparative philosophy. Prior to joining Shanghai Normal University, he taught briefly at Fudan University (Shanghai) and at the School of Oriental and African Studies (London), and held a Postdoctoral appointment at the University of Munich. He holds a PhD in South Asian Studies from the University of Cambridge.

### Eric Greene, Yale University

*Translation and Commentary at the Dawn of Chinese Buddhism: New Light from An Shigao's *Yin chi ru jing* and its Commentary.*

The text known as the *Yin chi ru jing* (*Scripture on the Skandha, Dhātu and Āyatana*), one of the most important translations of the first known translator of Buddhist literature into Chinese, An Shigao, *floruit* c.147–67 CE, and was a major subject of Stefano Zucchetti's research, as was its third-century commentary, authored by later Chinese followers of An Shigao during the Wu-kingdom period (220–80 CE). Thanks to Zucchetti's discovery of an Indic parallel text to the *Yin chi ru jing*, this set of texts offers us one of the few examples from the first few hundred years of Chinese Buddhism in which it is possible to track the full circuit of translation and understanding from an Indic text, to a Chinese translation, to a Chinese commentary to that translation. This paper explores a number of examples that have emerged from recent work on a complete translation of this corpus that help us recover something of the broader interpretive world in which this translation was made and transmitted among Chinese Buddhists. I bring discuss two kinds of situation that shed light on these matters. First, cases where it can be shown that the Chinese commentary has preserved accurate knowledge of the original Indian texts that had *not* been included in the translations proper; second, cases where features of the original translation that seem at first glance like mistakes or mere “additions” made by the translator, as well places where the commentary appears to bring up unexpected or extraneous ideas, can be shown to derive, in some way or another, from known Indic Buddhist scholastic traditions that are discussed in sources such as the *Mahāvibhāṣā*. In addition to their mere doctrinal interest, what these features of the *Yin chi ru jing* corpus provide us is a glimpse into the living interpretive community, presumably one originating in the original translation event itself, that at least sometimes provided a scaffolding that would have made comprehensible even the kinds of very difficult translations that are characteristic of the earliest era of Chinese Buddhism.

Eric Greene is Associate Professor in the Department of Religious Studies at Yale University, where he has taught since 2015. He received his B.A. in Mathematics from UC Berkeley in 1998, followed by his M.A. (Asian Studies) and Ph.D. (Buddhist Studies) in 2012. He specializes in the history of medieval Chinese Buddhism, particularly the emergence of Chinese forms of Buddhism from the interaction between Indian Buddhism and indigenous Chinese culture. His books *Chan Before Chan* and *The Secrets of Buddhist Meditation* study the history of the transmission of Indian meditation practices to China, the development of distinctly Chinese forms of Buddhist meditation and Buddhist rituals of repentance, and the uses of meditative visionary experience as evidence of sanctity. He has also published on the early history of Chan (Zen) Buddhism, Buddhist paintings from the Silk Roads, and the influence of modern psychological terminology on the Western interpretation of Buddhism. His current research focuses on practices of translation and commentary during the first era of Chinese Buddhism, ca. 150–350 CE.

### Panel 3:

Chair: **Francesca Tarocco**

Francesca Tarocco is Professor of Buddhist Studies and Chinese Religions and the Director of the NICHE Centre for Environmental Humanities at Ca' Foscari University of Venice. Her research deals primarily with the cultural history of modern and contemporary Chinese Buddhism. Her publications include *The Cultural Practices of Modern Chinese Buddhism* (Routledge), *Altar Modern: Buddhism, Technology and the Environment in Modern China* (forthcoming), "Luminous Remains: On Jewels, Relics and Glass in Chinese Buddhism" (in *Jewels, Jewelry, and Other Shiny Things in the Buddhist Imaginary*, ed. Sasson. University of Hawai'i Press, 2021) and "Animal Protection (*husheng*) and Ethical Eating Practices in Modern Chinese Buddhism", *Review of Religion and Chinese Society*, 2023.

### **Nelson Landry, University of Hamburg**

*A Five Dynasties Manuscript in relation to Tang Buddhist culture: A Study of S.3728 from the British Library.*

The literature preserved in Dunhuang, China, such as *bianwen* 變文 and *yazuo wen* 押座文 texts were long forgotten until the cave 17 manuscript cache was discovered in the Mogao grottoes. Relevant to this talk is a manuscript from the Stein collection at the British Library, S.3728. The recto is concerned with combustibles in Dunhuang. The verso has assorted Buddhist material: a dialogue between Emperor Xuanzong (r. 713–56) and an unknown monastic called Shengguang 勝光; an excerpt from Daoxuan's 道宣 *Ji Shenzhou sanbao gantong lu* 集神州三寶感通錄 (*Record of Miracles*, for short; T2106); a paraphrased edict that was passed in the first year of the Renshou era (601) under Emperor Wen of the Sui; two seat-settling texts (*yazuo wen* 押座文) authored by Yunbian, a Five Dynasties figure renown for his skill in lecturing on the Buddhist teachings. This talk will first touch on the topic of the seventh century monk Daoxuan whose compilation of miracle tales appears on the verso of S.3728. Looking at Daoxuan's works, what was his relation to Dunhuang (Shazhou 沙州) and did he ever travel up from Chang'an (present day Xi'an) to Dunhuang? How were his texts received in this northwestern trading hub and is the reference to Daoxuan's miracle tales in S.3728 significant in relation to the other texts discovered in cave 17? Drawing on these questions, this talk will focus on Daoxuan's place in Dunhuang both as an influential author and as a scholar who had his own interest in centers of Buddhist life and practice. This talk will also cover the place of S.3728 in medieval Chinese social history. The scroll is a collage of excerpts that shift from the dialogic to the prefatory. The seat settling texts included in the manuscript are like syncretic homilies, marrying Buddhist rhetoric to Confucian filial piety. The juxtaposition of all these different excerpts on the recto of S.3728 seems arbitrary, though I would like to find and discuss the common thread that ties them all together.

Nelson Landry is a postdoctoral fellow at the University of Hamburg specializing in Chinese Buddhist social history. His interests revolve around the transmission of Buddhism to China during the Period of Disunion and early Tang dynasty miracle tale compilations. He is presently completing a monograph on the seventh-century monk Daoxuan and the collections of miracle tales and revelatory texts that he authored late in life.

**Qijun Zheng, École Pratique des Hautes Études - Université PSL**

*Daoist Gods Explaining Buddhist Texts: Buddhist Exegesis through Spirit-Writing in Qing China.*

This study aims to critically examine the intersection of Buddhist textual commentary tradition with spirit-writing practices during the late Qing, focusing particularly on the commentaries on the *Diamond Sutra* and the *Heart Sutra* revealed through spirit-writing by Daoist Patriarch Lü. By conducting a detailed textual analysis of both the paratexts and the core commentaries of these exegesis received through revelation, this study aims to elucidate the role of spirit-writing as a medium for the construction of hybrid religiosity in late Qing. By analysing the complex dynamics of transculturation manifested in these texts, this study highlights the innovative ritual techniques employed for the interpretation of sacred texts. In doing so, it seeks to contribute to the understanding of the processes through which exegetical texts were produced, interpreted, and revered in Qing China, thus providing new insights into the broader implications of spirit-writing techniques for Buddhist hermeneutics. Additionally, the commentaries serve as a prism through which to view the fluid boundaries of religious identities – be they Buddhist, Daoist, Confucian, sectarian or otherwise defined in emic terms – thereby tracing the evolution and interrelation of these identities within the late Qing context. By situating spirit-writing within the broader framework of translation, philology, and commentary, this analysis not only resonates with Professor Stefano Zacchetti's scholarly interests but also broadens the thematic scope of the conference beyond traditional Buddhist contexts. It seeks to enrich the discourse on the commentarial methods and exegetical strategies, reflecting on the local and regional approaches to the analysis of exegetical texts. This investigation into the interpretative frameworks offered by these distinctive commentaries promises to enrich the field of Chinese religious studies, shedding light on the permeable boundaries between Buddhist canonical texts and interpretative commentaries from less examined spirit-writing circles.

Qijun Zheng is a historian of Chinese religions, with a specialization in Daoism. Her research adopts a historical anthropology approach, where she combines textual studies with fieldwork. At the École Pratique des Hautes Études-Université PSL, her studies are dedicated to non-canonical texts (i.e., Buddhist apocrypha, Spirit-written texts) and the history of ideas (sacred geography, eschatology and prophecy), viewed through a *longue durée* perspective. Being an avid walker and having participated in several pilgrimages around the world, she has a particular interest in a social history of pilgrimages in China.

**Zhao You, Peking University**

*Jifa 吉法: Variations of Maṅgala in Chinese Buddhist Writing.*

What is *jifa* 吉法 (“the auspicious thing”)? Is it an equivalent of *maṅgalam* in Sanskrit? This paper aims to connect a series of episodes around *jifa* in medieval Chinese Buddhist writing. I will first trace this term in historical and exegetical notes, including Sengyou’s 僧祐 comments on Dao'an’s 道安 preface to the *Perfection of Wisdom*, followed by Jizang’s 吉藏 commentaries, down to Zanning’s 賛寧 new criteria of translation. These suggest the origin and the legitimate form of *jifa* in Buddhist traditions as opposed to the Brahminical “om”: it can refer to the formula of “thus have I heard...”, or a curved shape, like “siddham” in Tibetan manuscripts. This allows us to reaffirm that some of the symbols in early manuscripts unearthed along the Silk Road, in a variety of languages, should read “siddham” rather than “om” (following Sircar, Salomon, Sander, etc.). Furthermore, it becomes clear that the mysterious pair of symbols on the cover title 包首題 of Dunhuang scrolls is but a variation of *jifa*.

You Zhao is currently associate professor in the Department of Philosophy and Religious Studies, Peking University. Her doctoral thesis focuses on the figure of Vimalakīrti from the Indic to the Chinese context. Apart from the transmission of Buddhism in the 2–5<sup>th</sup> century, she also has special interests in early Indian metaphysics and linguistic philosophy. She has recently carried out a project on the chapter of time from the *Vākyapadīya* (On Sentence and Word) with the support of National Social Science Funds for Junior Scholars. Her recent publications include: “Śabda and Śabdabrahma: Śāntarakṣita and Kamalaśīla on Bhartṛhari’s *Vākyapadīya* 1.1” (*World Philosophy* 2023); “Oneself as Another: Yantraputraka Metaphors in Buddhist Literature” (*Religions* 2023) “The Wheel Unturned: A Study of the Zhuan falun jing (T109)” (JIABS 2020); “Time in Early Indian Philosophy: From Patañjali to Bhartṛhari” (*Foreign Philosophy* 2018); she is also co-translator of *The Impact of Buddhism on Chinese Material Culture* by John Kieschnick (2015), and the *The Da zhi du lun and the History of the Larger Prajñāpāramitā* by Stefano Zacchetti (upcoming).

#### **Panel 4:**

**Chair: Norihisa Baba**

Norihisa Baba is a Professor at the Institute for Advanced Studies on Asia at the University of Tokyo. He received his Ph.D. in 2006 from the University of Tokyo. His research interests include the history and thought of Indian Buddhism and Theravāda Buddhism; the relationship between Sri Lanka and East Asia; and Modern Discourse of Buddhism. His approach is comparative using the Pāli, Sanskrit, Tibetan, Chinese, and Japanese texts. He has published several English language articles such as “Buddhaghosa” (*Oxford Encyclopedia of Religion*) and Japanese books including *The Formation of Theravāda Buddhist Thought: From the Buddha to Buddhaghosa* (2008); *Early Buddhism: Tracing the Buddha’s Thought* (2018); and *Buddhist Orthodoxy and Heresy: The Birth of*

the *Pāli Cosmopolis* (2022). He is the recipient of several academic prizes such as the Japanese Association for South Asian Studies Prize, and the Japan Science Promotion Society Prize. He serves on the editorial boards of the *Journal of the International Association of Buddhist Studies*, and is also editor-in-chief of the *International Journal of Asian Studies* published by Cambridge University of Press.

**Francesco Barchi, Ludwig-Maximilians-Universität München**

*A Gāndhārī exegetical text corresponding to part of the \*Āryavasumitrabodhisattva-saṃgītiśāstra.*

Gāndhārī Kharoṣṭhī manuscripts include a significant number of exegetical texts (commentaries and scholastic treatises), a genre which is particularly well represented among manuscripts preserved in the British Library and in Bajaur collections. Only a portion of these exegetical texts have been studied in detail, whereas most of them have been only preliminarily investigated. So far, scholars have not been able to find parallels in other languages corresponding with exact precision to the attested Gāndhārī exegetical texts. This fact has spoken in favor of considering them as part of a regionally localized textual tradition. The recent discovery of a Chinese parallel remarkably close to the content of the Bajaur collection scroll fragment 9 verso (BC 9v) could however challenge, at least in part, this assumption. This manuscript fragment – containing approximately forty-six lines of text divided by major punctuation marks into nine sections – matches the content of the \**Citta-skandha* section of the Chinese translation of an Abhidharmic treatise (Sarvāstivāda, in all likelihood) with no extant parallels in other languages, namely the \*Āryavasumitrabodhisattvasaṃgītiśāstra (*Zun Poxumi pusa suoji lun* 尊婆須蜜菩薩所集論 ‘Discourses Collected by the Venerable Vasumitra Bodhisattva’, T1549). The exposition of arguments in the two parallels (Gāndhārī and Chinese) is so close that the two portions of texts must necessarily represent different recensions of the same source. This new discovery not only supports the connection repeatedly proposed by scholars between the \*Āryavasumitrabodhisattvasaṃgītiśāstra and the region of Gandhāra, but it also opens a new window into the early history of the Gandhāran Sarvāstivādins. This paper intends to present the striking similarities between the two texts and represents my first attempt to bring this discovery to the attention of the Buddhist Studies academic community.

Francesco Barchi successfully defended his PhD in Buddhist Studies at the Ludwig-Maximilians-Universität München (LMU). He is currently working as a researcher at the “Buddhistische Handschriften aus Gandhāra” project (BAdW-LMU). His scholarly interests range from philology to historical linguistics, focusing on early Chinese Buddhist translations and Gāndhārī sources.

**Péter-Dániel Szántó, ELTE Budapest**

*Buddhist Homiletics as Social Commentary.*

A remarkable 11<sup>th</sup>-century Sanskrit manuscript from Spos khang in Tibet transmits a rather unique work: a textbook of classical Buddhist homiletics in the shape of sample sermons on a wide variety of topics. I will argue that the text dates from c.5th century and that it is an unfinished work. After a general introduction to this unique find, I will focus on passages that can reveal the social reality in which the audience found themselves and the ways in which our preacher criticises these norms.

Péter-Dániel Szántó (1980) started his higher education at Eötvös Loránd University (ELTE) in Budapest, with degrees in Tibetan studies (2004) and Indology (2006). He wrote and defended his thesis at Oxford University (2012), where he was a research fellow at Merton College (2010–13) and All Souls College (2014–19). From 2019 to 2022, he worked at Leiden University for the Open Philology project. He is currently associate professor and head of department at ELTE Budapest. His research focuses on the literature of Indian Buddhism with special emphasis on tantric texts. He is co-author (with James Mallinson) of *The Amṛtasiddhi and the Amṛtasiddhimūla: The Earliest Texts of the Haṭhayoga Tradition* (Pondicherry 2021); co-author (with Serena Saccone) of *Tantra and Pramāṇa: A Study of the Sāramaṇjarī* (Napoli 2023); co-author (with Klaus-Dieter Mathes) of *Saraha's Spontaneous Songs* (New York 2024); and has published more than fifty papers on a variety of topics, mostly on the literature of Indian Vajrayāna.

**Vincent Tournier, Ludwig-Maximilians-Universität München**

*The special dead and the living virtuosi: religious ideals in the Deccan in the Middle Period of Indian Buddhism.*

Archaeological evidence provides our primary source of information for tracing the evolving conceptions of religious achievement or ‘sainthood’ among Buddhist communities in the Deccan during the first six centuries CE. Previous scholarship, based primarily on doxographic works, has described Buddhist lineages prominent in the Eastern Deccan as intent on ‘devaluating’ the ideal of the Arhat in order to promote the new and more ambitious Bodhisattva ideal. This paper will propose a different interpretation of this doxographic voice, based on a thorough survey and a close reading of epigraphic and visual evidence from the region. I will argue that the Arhat ideal in fact remained central among these religious communities throughout the Middle Period. Indeed, wonder-working and liberated Arhats assume a major role in the religious landscape and the imaginary of Buddhist communities of both the Eastern and the Western Deccan, while the Bodhisattva ideal only emerges in the archaeological record towards the end of this period. Even during the “crucial watershed” (in Stefano Zacchetti’s words) represented by the 5–6<sup>th</sup> century – a period when the soteriological ideal promoted by Mahāyānasūtras permeates epigraphic and visual expressions – Arhats retained their importance among the “special dead” at least in some communities. The major site of Kanheri, for which new evidence has recently emerged, provides

an excellent illustration of this phenomenon. This prompts further reflection on the coexistence and complementarity of the two ideals, which are customarily opposed to one another.

Vincent Tournier is Professor of Classical Indology at Ludwig-Maximilians-Universität München. He was trained at the Université de Strasbourg and at the École Pratique des Hautes Études (Paris), where he obtained his Ph.D. in 2012. From 2013 to 2017 he was Lecturer in Buddhist Studies and Chair of the Centre of Buddhist Studies at SOAS University of London, and from 2018 to 2022 Maître de conférences at the École française d'Extrême-Orient (EFEO), Paris. Professor Tournier's research primarily focuses on the so-called "Middle Period of Indian Buddhism." In particular, he has worked on Buddhist soteriology, the history and self-representation of Buddhist lineages, patronage at major Buddhist centres, scriptural formation and authentication, cosmology, and narrative representations of the past. Employing philological and historical methods, he scrutinises a wide range of texts on multiple supports – manuscripts and inscriptions alike – and includes visual evidence in his analysis. His publications include *La formation du Mahāvastu et la mise en place des conceptions relatives à la carrière du bodhisattva* (EFEO, 2017); and the online corpus *Early Inscriptions of Āndhradeśa* (edited with A. Griffiths <http://epigraphia.efeo.fr/andhra/>).

## Evening Programme on 22 June 2024

**Keynote:**

**Jan Nattier, University of California, Berkeley**

*The Scripture in Forty-two Sections (Sishier zhang jing 四十二章經, T784): Reconsidering an Enigmatic Text.*

The *Scripture in Forty-two Sections* is one of the most famous texts in the Chinese Buddhist canon. According to tradition it was the first Buddhist scripture to be translated into Chinese, brought by envoys sent to the West by the Han emperor Ming (r. 58-75 CE). This account is now widely considered to be a pious fiction, but the date of production of the text has been an ongoing topic of controversy, with current scholarly estimates ranging from the early 2<sup>nd</sup> century to the 5<sup>th</sup> century CE. The nature of the text has been contested as well, with some considering it a genuine translation (either of an integral Indian scripture or of a selection of excerpts from various Indian sources), while others have claimed that it is an outright forgery produced in China. In this paper I will offer a brief survey of these views and the assumptions on which they are based, before turning to a close examination of the content and terminology of the text itself. Taken together with the testimony of external sources – not only Buddhist but Daoist – we are now in the position to use a number of new tools to place this unique scripture within the overall context of Chinese Buddhist history.

Jan Nattier did her undergraduate work in comparative religion (specializing in Buddhism) at Indiana University, where she also began graduate training in the Department of Uralic and Altaic Studies. She completed her Ph.D. at Harvard University under the Committee on Inner Asian and Altaic Studies (specializing in classical Mongolian). From 1987 to 2005 she taught at Macalester College, the University of Hawaii, Stanford University, Indiana University, and the University of Tokyo, before serving as Research Professor at the International Research Institute for Advanced Buddhology (Soka University, Tokyo, Japan) from 2006–10. Subsequently she has taught as a Visiting Professor at Stanford University, the University of Washington, and the University of California at Berkeley, where she is currently a Visiting Scholar. Her publications include *Once Upon a Future Time: Studies in a Buddhist Philosophy of Decline* (1991); *A Few Good Men: The Bodhisattva Path according to the Inquiry of Ugra* (2003); and *A Guide to the Earliest Chinese Buddhist Translations* (2008), as well as a variety of journal articles, encyclopedia entries, and book reviews.

## Research Posters

### **Edward Voet, University of Oxford**

*Two New Romanisation Systems for Chanting in Middle Korean.*

This paper presents and discusses two novel romanisation systems for the transcription of Middle Korean using Latin script. The two romanisation systems included in this paper are intended to be used for the phonetic transcription of Buddhist mantras and *dhāraṇī* that were chanted in mediæval Korean Buddhist rituals. The first romanisation system, called the ‘McCune-Reischauer romanisation system for Middle Korean’, is advantageous for those already accustomed with McCune-Reischauer (MR) romanisation and those with no proficiency in the Korean language who wish to read or chant Middle Korean mantras and *dhāraṇī* in an intuitive way. The second romanisation system, called the ‘Voet romanisation system’, is an experimental system that was created with the intention to solve the issues faced by the MR system. Both systems overcome substantial disadvantages exhibited by the Yale system (currently the only romanisation system for Middle Korean). Another advantage of these romanisation systems is their economy and faithfulness to the actual pronunciation of Middle Korean, including the ability to mark tone and vowel length. These romanisation systems borrow from and improve on the MR and Yale systems by addressing their shortcomings in terms of diacritics, unnatural phonology and their inability to represent tone and vowel length. The first system is an adaptation of the existing MR system, which is the most widely used system for the romanisation of contemporary Korean. This system uses diacritic marks for vowels that cannot be represented using the standard Latin vowel glyphs. This research contributes to the continuing tradition of the phonological analysis of esoteric Buddhist mantras and *dhāraṇī* and reflects the alive and changing nature of Buddhist linguistics.

Edward Voet is a DPhil candidate in the Faculty of Asian and Middle Eastern Studies writing their dissertation on the linguistics of premodern Korean chanting and Esoteric Buddhism. They recently spent time at Sungkyunkwan University in Seoul as a Korea Foundation Fellow where they wrote

and presented two papers on the language of *The Collection of Mantras*, a text containing several hundred Sanskrit mantras and *dhāraṇī* with Chinese and Korean transliteration. Their research interests include chanting practices and the use of spells and talismans in the context of esoteric Buddhism, their influence on the vernacularisation of Korea, the reception of Chinese and Sanskrit Buddhist manuscripts and the philosophy of script and sound.

### **Enbo Hu, Ludwig-Maximilians-Universität München**

*Correcting the “uncorrectable” mistakes: How can translingual comparison contribute to canonical editorial work.*

This paper aims to identify Sanskrit or Tibetan parallel texts corresponding to a specific group of Chinese and Tangut (newly examined manuscripts) canonical texts translated from their purported “original” sources. These Chinese texts primarily center on hymns (*stotra*) dedicated to Avalokiteśvara and Mañjuśrī. Over the millennia, textual corruptions have accumulated, as corrections were practically unattainable. By resort to parallel texts, an effort is undertaken to discern the “original” texts in Sanskrit or Tibetan. A comparative analysis with these parallel texts facilitates the rectification of errors evident in the Chinese and Tangut versions. The presentation of textual evidence illustrates various types of errors, including 1) incorrect *pāda* breaking; 2) superfluous characters; 3) erroneous characters; 4) misunderstanding; and others. Certain errors necessitate correction with reference to the “original” texts, a task challenging to achieve through conventional editing methods applied to the Chinese and Tangut canonical versions. In addition, an attempt is made to clarify the route of textual transmission and to illuminate the similarities and disparities among these four languages – Sanskrit, Tibetan, Tangut and Chinese – throughout the history of transmission in the larger context of Indo-Tibetan Buddhism, and to highlight the unique features and contributions of the Tangut tradition, thus stresses the value and advantages of translingual comparison.

Enbo Hu is a PhD candidate and academic employee at the Ludwig-Maximilians-Universität München (LMU) specializing in Buddhist Philology. He studied Indology, Buddhist Studies and Religious Studies at the LMU. His interests include the textual transmission of Buddhist “root text” from India via Tibet into the Tangut Empire and China, as well as translingual (mainly Sanskrit-Tibetan-Tangut-Chinese) comparison of Buddhist poetic texts and manuscripts. He is presently completing his dissertation: “From *Sūtra* to Practice – The Transmission of the Worship of the Seven *Tathāgata* including Bhaiṣajyaguru in Tibet and the Tangut Empire”. His main papers are as following: “Edition of the *Saptaguṇavarṇanā parikathā* Based on a Newly Identified Sanskrit Manuscript with Special Reference to Its Tangut Translation” *Acta Orientalia Academiae Scientiarum Hungaricae*. 77 (2024), 41–73. “Study of a Newly identified Sanskrit Manuscript of the *Saptajinastotra*” *Acta Asiatica Varsoviensia*. 36 (2023): 69–90. “From *Sūtra* to Practice: Discovering the Liturgy of the Seven *Tathāgatas* including Bhaiṣajyaguru in Old Tibetan Manuscripts.” *Bulletin of the School of Oriental and African Studies* [forthcoming 2024].

**Jacob Daniel Fisher, University of Oxford**

*Who is Right About Being Wrong? Reliable Cognition, Memory, and the Warranting of Mistakes According to Dharmakīrti and Candrakīrti.*

Since we can remember being deceived, we must have on some level been consciousness of the subjective experience. But if we were conscious of the experience of being tricked, why were we deceived? This paper examines possible solutions to this problem as proposed by Dharmakīrti and Candrakīrti (c.7<sup>th</sup> century), with the help of Tibetan commentaries by Tsongkhapa and Khédrupjé (14<sup>th</sup> century). It discusses their descriptions of reliable cognition (*pramāṇa*), the mechanism behind memory, and how we can warrant beguiled cognitions. While much research has been done on these subjects in contemporary scholarship (cf. Lati Rinpoche and Napper 1980, Cabezón 1992, Cozort 1998, Thakchoe 2017), this paper draws out an implicit difference in the exegetical methodologies of these two luminaries. It argues that while Dharmakīrti (in *Pramāṇavārtika*) is often forced to retreat into complex metaphysical solutions to these issues, Candrakīrti (in *Prasannapadā*, *Madhyamakāvatāra*, and *Catuḥśatakatīkā*) through a consistent appeal to non-metaphysical worldly consensus (*lokasiddha*) and usage (*lokavyavahāra*), offers solutions that are arguably verifiable via personal experience. With this singular methodological thread, Candrakīrti guides his reader through these various texts, pulling them back from the precipice of an endless rabbit hole of metaphysics, and constantly reminds them of the power of normativity.

Jacob Fisher is a third-year DPhil Candidate at the University of Oxford. Prior to this he completed the seven-year *Masters Program in Buddhist Studies of Sutra and Tantra*, a full-time traditional study programme based on the Tibetan Geshe degree at Instituto Lama Tsongkhapa Italy. Following this he spent five years teaching this programme in Nalanda monastery, France. Jacob then completed an MSt in Tibetan Studies at the University of Oxford. His current DPhil research focuses on Indian and Tibetan Madhyamaka, specifically on how Indian and Tibetan Mādhyamikas resolve the problem of perceptual relativism, and cultivate insight in meditation.

**Huaye Ji, Zhejiang Gongshang University**

中古譯經“色像”相關形式及其流傳

*Related Forms and Transmission of “se xiang” 色像 in Medieval Sūtra Translations.*

早期佛經多見“色像”一詞，表示一切物質顯現於外可以眼見的形相。“色像”與“如是”“如斯”組合，又可表示“像這種方式，像這類”。“如是色像”是 *evamrūpa*, *tathārūpa*, *etādrśa*, *īdrśa* 等相關梵文詞的仿譯，義為“像這類，像這種方式”，這主要是由於梵文詞 *r* 相關梵的多義性造成的，從 MW 詞典來看，*rūpa* 既可以實指外表、顏色，也可表抽象的“方式，方法，類別”義 (sort, kind, mode, manner, way)。因此，譯師在翻譯時用“色像”對譯 *r* 此，譯的實指。但是，藉助原典對勘和排比用例我們可以發現佛典“如是色像”中“色像”應當理解為抽象的“方式，方法，類別”。中土文獻有“色”表示種類義，如“形形色色”“一色”等，但“色”本義為“顏色”，很

難由自身引申出“種類”義，這個含義極有可能是譯經中廣泛使用逐漸滲透到中土文獻以及日常漢語中，最終轉換成了漢語常用詞彙。

In early Buddhist scriptures, the term 色像 (*se xiang*) is frequently encountered, indicating all material manifestations that can be visually observed. When combined with phrases like 如是 (thus) and 如斯 (in this way), it can also mean "in this manner" or "of this kind." The phrase 如是色像 is a literal translation of related Sanskrit terms such as *evaṁrūpa*, *tathārūpa*, *etādrśa*, and *īdrśa*, meaning "of this kind" or "in this manner." This is primarily due to the polysemy of the Sanskrit word *rūpa*, which, according to the Monier-Williams dictionary, can refer to both the concrete "appearance, color" and the abstract "sort, kind, mode, manner, way." Therefore, translators used 色像 to correspond to the concrete sense of *rūpa*. However, through comparison and analysis of the original texts, it becomes evident that in Buddhist scriptures 如是色像 should be understood in the abstract "mode, manner, kind." In Chinese literature, the word 色 can denote "kind," as in the phrases 形形色色 (all kinds) and 一色 (one kind), but its primary meaning is "color." It is unlikely that the meaning of "category" derived naturally from the word 色 for "color" itself. Instead, this abstract meaning likely infiltrated Chinese literature and everyday language through the extensive abstract use of 色像 in translations of Buddhist texts, eventually becoming a common term in Chinese.

Huaye Ji received a PhD degree in Chinese Language and Literature in 2021 from Zhejiang University, China. From 2018 to 2019 she was a recognised student at the University of Oxford under the direction of Professor Stefano Zacchetti. Now, she is a lecturer in the Chinese Language Department at Zhejiang Gongshang University. Her research interests include Chinese lexicology and Buddhist Chinese, especially the Buddhist sutra translated by Zhu Fahu. Her publications include: "Jiangxiang (强项) and its related forms in Chinese Buddhist texts." *Studies of the Chinese Language*, 2023(6): 736-743; "On the Translation and Spread of the Extant *Lalitavistara* Manuscripts Based on Dunhuang Documents." *Dunhuang Research*, 2022(1): 107–119; and "Five Notes on Buddhist Scriptures." *Chinese Exegesis Journal*, 2023: 277–287.

**Tianran Wang, Ludwig-Maximilians-Universität München**

*Dao'an: Guardian of Buddhist Scripture Authenticity in Early Chinese Translation.*

At around 380 AD, the famous *saṅgha* leader Dao'an 道安 established the translation forum (譯場) in Chang'an 長安, where he oversaw the translation of many Buddhist scriptures that were collaboratively rendered by foreign and Chinese monks. As an influential Buddhist master, his approach to translation, particularly his reverence for the source texts, influenced his disciples such as Sengrui 僧叡 – an active participant also in Kumārajīva's translation forums. At this informative age of Chinese Buddhism, some commentators adopted *geyi* 格義 (matching meanings) by comparing indigenous Daoist terms with Buddhist expressions and there was a

proclivity to translate scriptures in a *wen* 文 (refined) way. Dao'an rejected this expounding method of *geyi* and wrote many prefaces to advocate for a more literal way of translating, sacrificing even readability to preserve the sacredness and originality of the source texts. He claimed that under his surveillance, the text was not altered at all except for the adjustment of a minor sentence sequence. To elaborate on how Dao'an guarded the authenticity of the source scriptures, the presentation is planned to be divided into two main parts. Firstly, Dao'an's rejection of *geyi* and his advocacy for a literal translation to preserve the sacredness of the original texts will be discussed by analyzing historical materials. Secondly, the adjustment of sentence sequence (句倒) will be examined through T1693 – Dao'an's only extant commentary of the *Renben yusheng jing* 人本欲生經 (*Mahānidānasutta*). By comparing An Shigao 安世高's translation (T14), the Pāli version, and Dao'an's commentary, the way Dao'an guarded the sacredness of the source text will be demonstrated through his understanding and commentary on An Shigao's translation.

Tianran Wang is a PhD candidate in the Buddhist Studies Program at Ludwig-Maximilians-Universität München. She holds an M.A. in Japanese Interpreting and Translation from Beijing Foreign Studies University and a second M.A. in Translation Studies from Durham University. Her research interests encompass the translation of Buddhist scriptures, translation theories and practices, translation history, and Translator Studies. Employing interdisciplinary methodologies, she focuses on investigating the history of Buddhist translation, which is the primary subject of her doctoral research. The title of her PhD dissertation is “Collaborative Translation of Buddhist Scriptures in China from the 2nd to the 4th Centuries: A Historical Perspective Based on Buddhist Biographies and Catalogs”.

### **Yuwei Zhang, Henan University**

以“從……出”為例看漢譯佛經中具格的特殊譯法。

‘Examining 從……出 as an example of the special methods used for translating Buddhist texts into Chinese.

漢譯佛經中有一種特殊的具格譯法“從……出”，功能在於引進動作行為的方式或憑藉，如《阿彌陀三耶三佛薩樓佛檀過度人道經》中的“汝自從善意出問佛耶”，《無量清淨平等覺經》中的“若自從智出乎”，等等。這種用法的“從……出”不見於中土文獻。考察對應的梵文本，“從善意出”“從智出”對應于梵文 *pratyātmamīmāṃsājñānena*，即 *prati-ātma-mīmāṃsā-jñāna* 的中性、單數、具格形式。如何將梵文中的具格準確翻譯為漢語，是佛經譯者的一大難題，由此導致漢譯佛經中的一些具格譯法並不符合漢語實際，如《無量壽經》中的“以一喰之力”，在中土文獻中，“以 NP 之力”往往表示憑藉 “NP”的力量去做某事，但“一喰”並不是具備進行某種行為或做某事的力量的主體，“以一喰之力”對應於具格 *eka-piṇḍapātēna*，表示用 *eka-piṇḍapātā* 的手段，即“憑藉一（碗）施捨”。

In Chinese translations of Buddhist scriptures, there is a special method for translating the instrumental case, exemplified by the phrase 從.....出 (*cong...chu*). This construction serves to introduce the manner or means by which an action is performed. For example, in the *Amituo Sanyesanfosaloufotan Guodu Rendao Jing* (阿彌陀三耶三佛薩樓佛檀過度人道經), we find the sentence 汝自從善意出問佛耶 “Do you ask the Buddha with good intentions?”. Similarly, in the *Wuliang Qingjingpingdengjue Jing* (無量清淨平等覺經), there is the phrase 若自從智出乎 “If it arises with own wisdom”. This kind of usage of 從.....出 is not found in traditional Chinese literature. When examining the corresponding Sanskrit text, 從善意出 and 從智出 correspond to the Sanskrit term *pratyātmamīmāṃsājñānena*, which is the neuter, singular, instrumental form of *prati-ātma-mīmāṃsā-jñāna*. Accurately translating the instrumental case from Sanskrit into Chinese posed a significant challenge for Buddhist translators. This difficulty led to some translations in Chinese Buddhist scriptures that do not align perfectly with Chinese linguistic practice. For instance, in the *Sukhāvatīvyūha-sūtra* (無量壽經), the phrase 以一餌之力 “by the power of a meal” appears. In traditional Chinese literature, 以 NP 之力 “by the power of NP” typically means using the power of “NP” to do something. However, 一餌 “a meal” is not an entity that inherently possesses the power to perform an action. The phrase “以一餌之力” corresponds to the instrumental case *eka-piṇḍapātēna* in Sanskrit, meaning “with a single offering,” indicating the use of “a meal” as a means.

Yuwei Zhang obtained her PhD from Zhejiang University, working on languages and literature of the *Larger Sukhāvatīvyūha-sūtra*. From 2016 to 2017 she was a recognised student at the Faculty of Oriental Studies, University of Oxford, under the direction of Professor Stefano Zacchetti. In 2019 she joined Henan University as a lecturer in the College of Chinese Language and Literature. She was promoted to associate professor in 2024. Her research interests include Buddhist Chinese, Sanskrit-Chinese comparative analysis, and Chinese lexicology. Her publications include “The use of *guoshu* 过数 for infinite numbers in Chinese Buddhist texts and its origin” in *Studies of the Chinese Language*, 2022(6): 736–746; “The Interpretation of *caili* 材理 in *Gaoseng Zhuan*高僧传” in *Chinese Classics & Culture*, 2022(1): 115–120, 144; and “A Study on *kehuo* 克获 in Literatures during Han-Wei and the six Dynasties” in *Studies of Historical Linguistics*, 2020(14): 272–280.

## Conference Locations

### **Conference Panels** on 21–22 June 2024, 9:00am–5:30pm (BST)

Lecture Theatre, Dickson Poon Building, The University of Oxford China Centre, Canterbury Road, Oxford, OX2 6LU

The Lecture Theatre at the Dickson Poon University of Oxford China Centre Building is located at the lower ground floor. On arrival at the Dickson Poon Building, you should call at the foyer through the main entrance from where you will be directed to the Lecture Theatre by our volunteers.

Directions:

The Dickson Poon Building is found at the entrance on Canterbury Road.

From **Marlborough House Hotel**, it is a 27-minute walk along Woodstock Road. You can also take bus **6, S1, S3 Gold**, and **ST2** from Squitchev Lane West and alight at Canterbury Road.

From **100 Banbury Road**, walk south on Banbury Road towards Linton Road, turn right onto Canterbury Road.

From **Cotswold Lodge Hotel**, it is a few minutes' walk.

From **River Hotel**, it is a 30-minute walk. By bus, take **S1** from Frideswide Square (Stop R7) (in front of Said Business School) and alight at Canterbury Road.

From the Pear Tree Park and Ride – just off the A34 and the A40 Ring Road at Wolvercote, take 300 Park&Ride, alight at Canterbury Road, and walk south on Woodstock Road toward Canterbury Road, turn left onto Canterbury Road.

The conference locations are within walking distance of the railway station, the central bus station (Gloucester Green) and city centre.

### **Evening Programme** on 21–22 June 2024

Balliol College, Broad Street, Oxford OX1 3BJ

The evening programme on both 21 and 22 June will be at the main College site on Broad Street. Please see below for the locations of the events at Balliol.



Staircases are indicated by  
roman numerals

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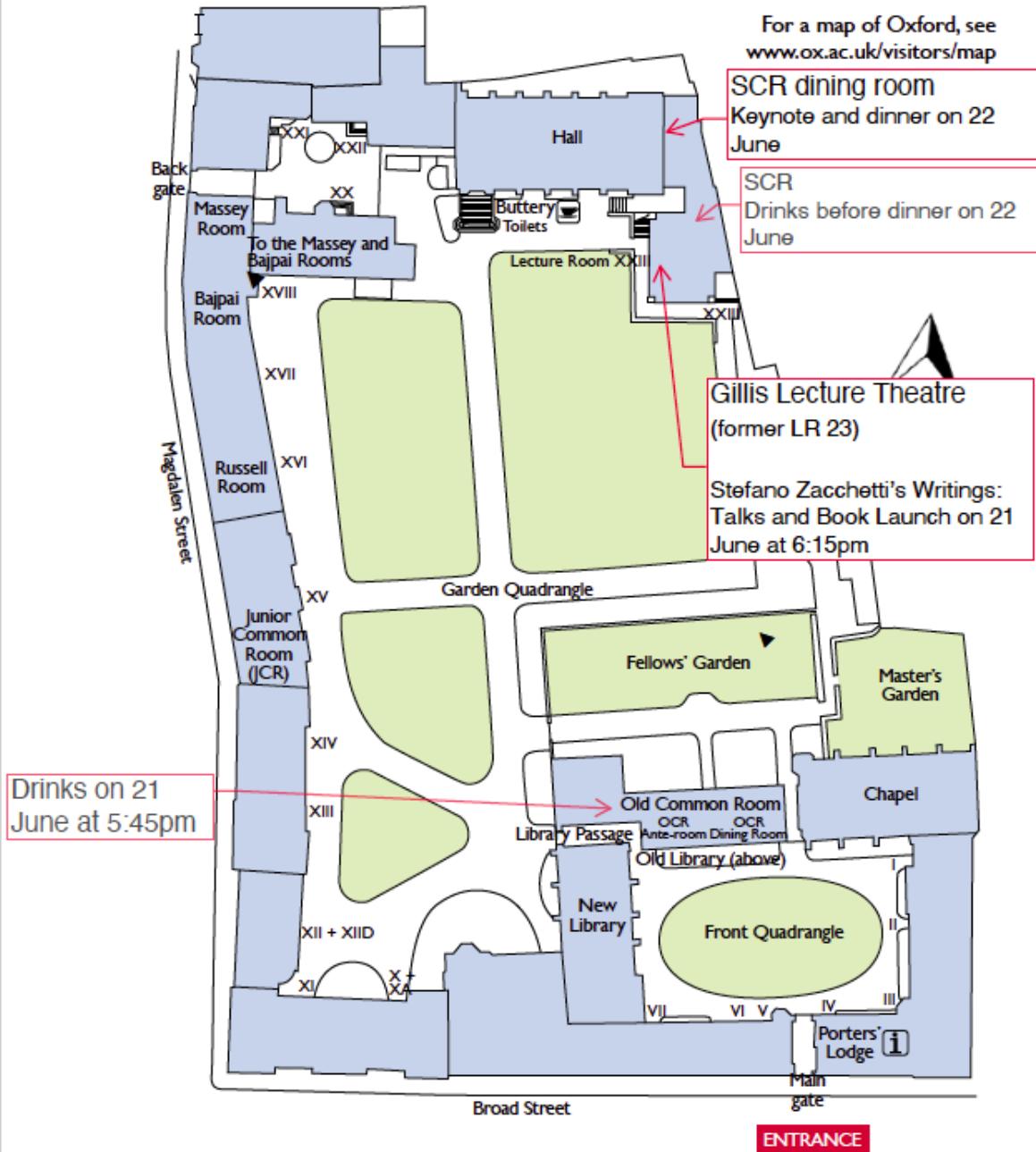
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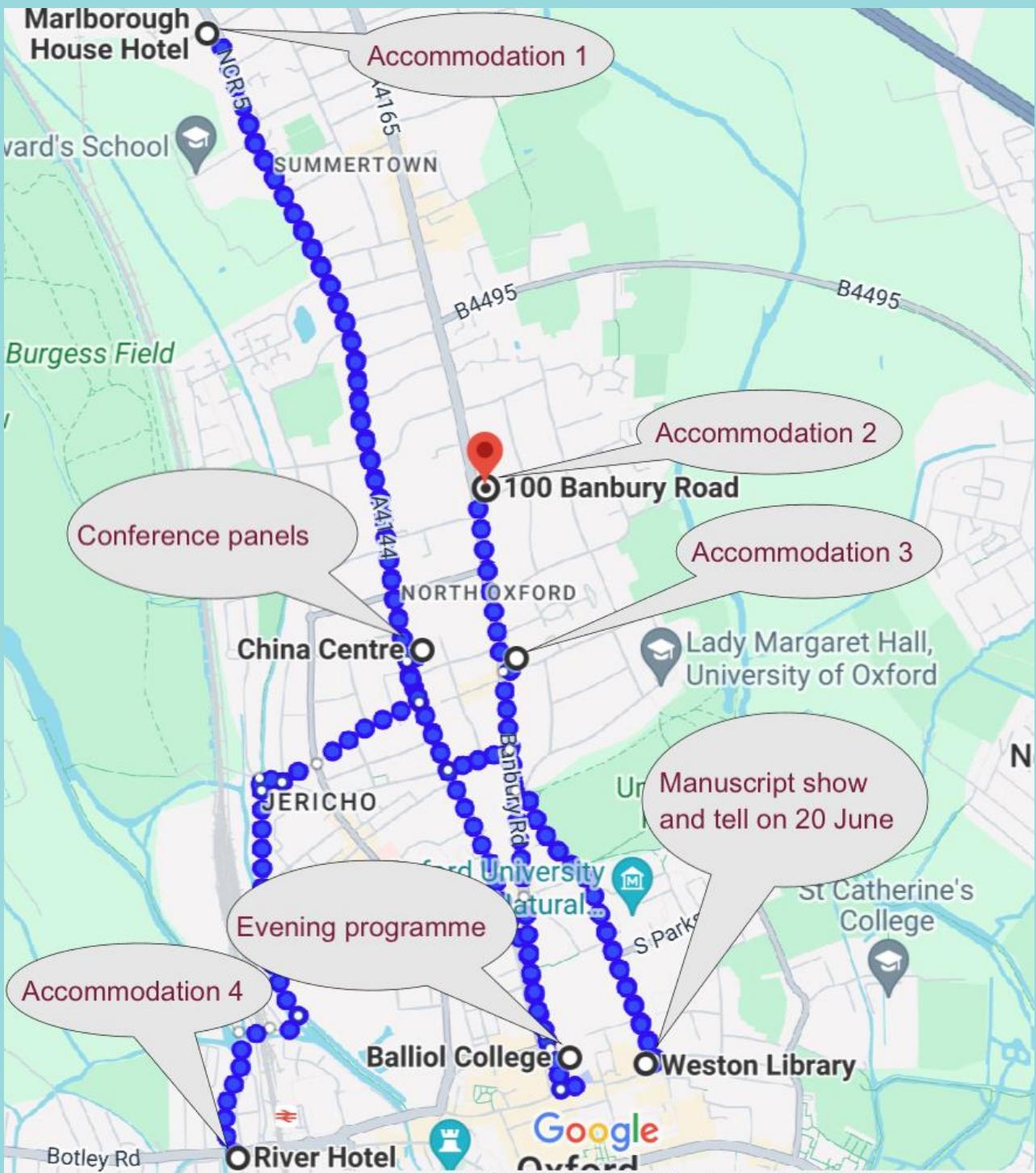
**SCR dining room**  
Keynote and dinner on 22  
June

**SCR**  
Drinks before dinner on 22  
June

**Gillis Lecture Theatre**  
(former LR 23)

Stefano Zacchetti's Writings:  
Talks and Book Launch on 21  
June at 6:15pm





## Notes



