

BUDDHISM IN THE GLOBAL EYE: BEYOND EAST AND WEST

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The 6th Annual Tung Lin Kok Yuen Canada Foundation Conference is hosted by **The Robert H. N. Ho Family Foundation Program in Buddhism and Contemporary Society** (Jessica L. Main, director) at UBC, and co-sponsored by The Modernization of Buddhism in Global Perspective Project (SSHRC Insight Grant, John S. Harding, Victor Sogen Hori, Alexander Soucy, co-investigators).

LIST OF ABSTRACTS

ORIGINAL CALL FOR PAPERS

This conference has been called to re-examine the widely held assumption that modern Buddhism is Buddhism with Western characteristics, and to attempt to map out a better paradigm for explaining the modernization of Buddhism. It takes seriously the concept of globalization: Buddhist transformations in Asia and in the West are not seen as distinct but as related, taking place in communication across multiple nodes that cross East-West lines.

The “Westernization” paradigm: Much writing on the modernization of Buddhism assumes that the process started when Buddhism came from Asia to the West and adapted to Western culture. In this paradigm, the modernization of Buddhism basically consists in Westernization; acquisition by Buddhism of features of Western culture, such as egalitarianism, gender neutrality, individualism and so on. This paradigm has several faults.

Modernization begins in Asia: The Westernization paradigm ignores the historical fact that Buddhist modernization movements first arose in Asia. By the end of the 1800s, Ceylon had “Protestant Buddhism” and Japanese thinkers were actively trying to create *shin bukkyō* or New Buddhism. In the 1920s, the Chinese monk Taixu started to define *renjian fojiao*, humanistic Buddhism. Today the best organized transnational Buddhist institutions are based in Asia.

Asian agency: The paradigm assumes that traditional Asian Buddhism lay inert until the coming of the West jolted it into reform, that in the modernization process Asian Buddhism lies passive as Western influences reshape it. However in Thailand, even before the approach of Western powers, King Mongkut in 1851 started the reform of Buddhism. And in modernization movements in other Asian countries, the Asian side was never a mere passive foil; it was an active agent mobilizing all available cultural resources to reform its local form of Buddhism.

Multiple nodes: The modernization of Buddhism is not a one-way imposition of ideas from West to East. Monks travelled between Asian countries creating networks mutually stimulating each other’s modernization movements. Japanese monk Shaku Sōen witnessed the modernization in Ceylon before returning to Japan. Thich Nhat Hanh developed Taixu’s *renjian fojiao* into “socially engaged Buddhism.” The creation of these complex networks linking multiple nodes transmitting information, influence and funds, is the dynamic of globalization.

Authenticity: Some authors have bluntly claimed that Westernized Buddhism is much closer to the Buddha’s original teaching than traditional Asian Buddhism. Here Western Buddhism masks a self-congratulatory ethnocentrism. At issue here is authenticity and claims of authority which need to be explored more critically than has been done so far.

Global forms: The forms of modern Buddhist activity in Asia are not mere imitations of Western “possessions.” Viewed from a global perspective, these forms are clearly seen as organizational, behavioral, and cognitive institutions taken up by religious and secular groups within a global exchange of forms. Buddhist engagement with, and development of, political ideologies, human rights, charitable and social work, chaplaincy, healthcare, youth culture, and education, are just that: Buddhist engagements. Further work is necessary to unearth the complex and embedded local situations of these authentically Buddhist engagements.

The emergence of secularity and a modern concept of religion: Up to 1800s, religions were classed under four categories: Christianity, Mosaism, Mohammadanism, and heathen paganism. As they learned about other religions, people abandoned this Christianity-centred system and triggered a modernization of the concept of religion itself. The idea of secularity, the granting of respect for other religions and the concept of a “world religion” were born.

This conference/workshop will seek to understand the modernization of Buddhism under a truly global paradigm. To understand and explain any phenomenon associated with modern Buddhism, we need to factor in the global networks and transnational flows that have been at work since the nineteenth century.

Some topics, questions and issues that we could discuss at this workshop include:

- Ethnographic case studies and historical studies of the modernization of temples, monasteries, religious communities, business organizations, and other groups in Asia.
- Theoretical explorations of ways to describe the modernization of Buddhism that move beyond the Westernization paradigm.
- Critical approaches to religion. How have societies in Asia contributed to a modern conception of “religion,” or to a modern conception of “world religion”?
- How has the globalization of the concept of “religion” affected the way that Buddhism has been, and is being, reconstructed?
- How have modernization projects taken different forms in different places, recognizing processes of localization, or “glocalization”?
- Critical approaches to authenticity. The question of authenticity arises wherever Buddhism modernizes. Who claims authenticity? What is the criterion of authenticity and what are the consequences of these claims?
- What synergies operate across the East-West divide in Buddhism? What synergies fail to operate across the East-West divide?

KEYNOTE ADDRESSES

The first keynote address this year will be given by **Professor Richard M. Jaffe**, Associate Professor of Religious Studies at Duke University. He received his Ph.D. in religious studies with a concentration in Buddhist studies from Yale University in 1995. A specialist of Japanese Buddhism and modernity, he authored *Neither Monk nor Layman: Clerical Marriage in Modern Japanese Buddhism* (Princeton University Press, 2002). He is currently working on a study of travel and encounters between Japanese and other Buddhists during the nineteenth and twentieth centuries, as well as overseeing the publication of four volumes of the writings of D.T. Suzuki (plus a one-volume Suzuki Reader from the University of California Press). The first two volumes were recently published: *Selected Works of D.T. Suzuki, Volume I: Zen* (2014) and *Volume II: Pure Land* (2015), the latter edited by James C. Dobbins.

Japanese Buddhism's 'Western' Turn: South/Southeast Asia and the Forging of the Japanese Buddhist Modern | **Richard Jaffe, Duke University**

Scholars have long portrayed the construction of twentieth-century Buddhism in Japan as a result of changes forced upon or willfully adopted by Japanese Buddhists as a result of ever more frequent contacts with the “West,” that is, the United States and Europe. The intellectual, scholarly, and religious exchanges that reshaped the Japanese Buddhist world from the late-nineteenth and first half of the twentieth-centuries, thus largely have been understood as overwhelmingly bipolar ones. The received narrative describing the numerous changes in modern Japanese Buddhism as a product of “Westernization,” however, overlooks almost completely the role played by cultural flows between Japan and Asia, especially South and Southeast Asia, in catalyzing the reconceptualization of Japanese Buddhism as a pan-Asian and, even, global, tradition. South and Southeast Asia served as crucial contact zones for Asian Buddhists. During the Meiji, Taishō, and early Shōwa eras Japanese Buddhists traveled along the new “Cotton Road” living, practicing, and studying in such enterpots as Bangkok, Benares, Bombay, Calcutta, Chittagong, Lhasa, and Rangoon. There they encountered Buddhists and Buddhist sympathizers from around the world, exchanging practices, texts, ideas, and material cultural objects. Returning to Japan in the wake of these Asian encounters, Japanese Buddhists were stimulated to reshape numerous facets of their tradition, including sectarian scholarship, the practice of the precepts, denominational structure, and Buddhist material culture. In this presentation, I will show how this Asian turn was a crucial element in creating a distinctive Japanese Buddhist modernity.

The second keynote will be given by **Professor David L. McMahan**, Charles A. Dana Professor of Religious Studies at Franklin & Marshall College in Pennsylvania. He received his Ph.D. in religious studies from the University of California at Santa Barbara. He is the editor of *Buddhism in the Modern World* (Routledge 2012) and author of *The Making of Buddhist Modernism* (Oxford, 2008), *Empty Vision: Metaphor and Visionary Imagery in Mahayana Buddhism* (Routledge Curzon, 2002), and a number of articles on Mahāyāna Buddhism in South Asia and Buddhism in the modern world. He has written on Indian Buddhist literature, visual metaphors and practice, and the early history of the Mahāyāna movement in India. More recently, his work has focused on the interface of Buddhism and modernity, including its interactions with science, psychology, modernist literature, romanticism, and transcendentalism.

Buddhism and Global Secularisms | **David McMahan, Franklin & Marshall College**

The standard modernization-as-westernization narrative of Buddhism closely parallels the twentieth-century narrative of secularism as a global, linear, and uniform process of religion waning and becoming less relevant to public life. The processes of disenchantment, social differentiation, displacement, and the growing dominance of instrumental reasoning and scientific thinking, according to this narrative, would gradually come to occupy the spaces once inhabited by religion. New ways of thinking about secularism, however, suggest that Buddhism in the modern world offers an example of (1) the porousness of the boundary between secular and religious; (2) the diversity, fluidity, and constructedness of the very categories of religious and secular, since they appear in different ways among different Buddhist cultures in divergent national contexts; and (3) the way these categories nevertheless have very real-world effects and become drivers of substantial change in belief and

practice. Drawing from a few examples of Buddhism in various geographical and political settings, I hope to take some modest steps toward illuminating some of the broad contours of the interlacing of secularism and Buddhism. In doing so, I am synthesizing some of my past research on Buddhist modernism, integrating it with some current research I am doing on meditation, and considering their implications for thinking about secularism and the modernization of Buddhism. Particular examples include certain meditation practices that have gone global and secularized, but take on very specific forms in different countries due to laws governing how “secular” and “religious” are understood (US, China, India). Another example is how Buddhism is being shaped by political forces in China, again, by the state conceptions of “religious” and “secular.” The examples complicate any linear understanding of modernization and secularization and, instead, suggest a multi-nodal process.

INDIVIDUAL PAPER ABSTRACTS (ALPHABETICAL ORDER)

Race Theory and the Introduction of Buddhism to North America

Ryan Anningson | *Wilfrid Laurier University / University of Waterloo*

My paper involves the cross-cultural flow of Buddhism to North America, especially in the early half of the twentieth century. This process was not simply a missionary effort undertaken by religious proselytizers. The introduction of Buddhism to North America involved theories of race science, both for North Americans as well as Asians. Buddhists in North America in the early twentieth century socially mobilized groups using new serial publications to prove their religious and racial superiority. This process involved the imagining of a utopian past which could then be traced through theories of racial evolution to the dystopian present, whereby the once pristine religion of the Aryan Buddha had devolved through Asian accretions and misunderstandings. Interestingly, many Asian missionaries argued the inverse, whereby Buddhism got progressively better over millennia only to be misunderstood by modern Western academics. The process of imagined religion and its significant disruptions based on race science form an understudied strand of Buddhism’s domestication in a North American religious framework. Viewing Buddhism through the prism of an imagined past, whether pristine or polluted, displays the way religion can be utilized for specific ends. This theoretical framework also provides more agency for Asian proselytizers than previous academic tropes of Asian religions being overtaken by an imperialist West. This framework provides a new way of displaying the trajectory Buddhism would take following the 1960s. My paper helps to nuance the vast network of cross-cultural flows involved in the introduction of Buddhism to North America.

The Challenges for Sri Lankan Monasticism in Canada

Sirinanda Bandagiriye | *Saint Mary’s University*

From the late 1970s to the present, Sri Lankan Buddhist monks have been become resident monks in Canada. Before taking up permanent residence, Sri Lankan Buddhist monks traveled to Canada only occasionally to perform Buddhist customs and rituals at Sri Lankan Buddhists’ households who immigrated in the mid-twentieth century. During these occasional visits temporary resident monks followed exactly the practices that they followed in Sri Lanka, for example walking barefoot even in the middle of winter. After relocating permanently to Canada these residential monks faced many difficulties and challenges. With this paper, I am going to explore those difficulties and challenges and the kind of changes they have made to adapt to the new environment. One of the most important dilemmas is the issue of adaptation in the face of lay expectations, that monks follow the same customs as in their homeland. I will also examine the Buddhist monks’ point of view on why those changes should be made and examine those changes in light of Theravada Buddhist Vinaya rules. My research is based on interviews with Sri Lankan monks living in Canada, lay Sri Lankan Buddhist devotees who are resident in Canada as well as my own experiences as a Sri Lankan monk in Canada.

Being Buddhist in Malaysia: Chuk Mor and Human-Life Buddhism

Jack Chia | *Cornell University*

Chuk Mor (*Zhumo* 竺摩, 1913-2002), a renowned monk in Southeast Asia, is often regarded as the “Father of Malaysia’s Chinese Buddhism” (*malaixiya hanxi fojiao zhi fu* 馬來西亞漢系佛教之父). Born and raised in China, Chuk Mor migrated to Penang in 1954 and remained in Malaysia until his death in 2002. During his four-decade religious career in Malaysia, he served as an advisor to the Phoy Tay School (*puti xueyuan* 菩提學院), founded and served as the inaugural president of the Malaysian Buddhist Association (*malaixiya fojiao zonghui* 馬來西亞佛教總會), established the Triple Wisdom Hall (*sanhui jiangtang* 三慧講堂), and initiated the Malaysian Buddhist Institute (*malaixiya fojiao foxue yuan* 馬來西亞佛學院). In 1998, Chuk Mor became the first Buddhist monk to receive the Darjah Yang Mulia Pangkuan Negeri (DMPN) award—which carried the title “Datuk”—from the Supreme Head of the State (Yang di-Pertua Negeri) of Penang for his contributions to Buddhism in Malaysia. This paper examines the transnational religious career of Chuk Mor, focusing on his activities and religious spaces in Malaysia since the second half of the twentieth century. In so doing, I attempt to present and analyze the development of Buddhism in Malaysia that was oriented towards Chinese-language scriptures and liturgy. I argue that Chuk Mor redefined the basis of “being Buddhist” in Malaysia based on the ideas of “human-life Buddhism” (*rensheng fojiao* 人生佛教), a progressive form of “modern” Buddhism that was promoted by Buddhist reformers during the Republican period in China. Chuk Mor sought to encourage intra-religious conversion by inventing a Malaysian Chinese Buddhist identity that emphasized the this-worldly practice of Buddhism, promotion of an “orthodox” Buddhism (*zhengxin fojiao* 正信佛教), and established new Buddhist spaces for the promotion of religious education. This talk will reveal how ideas of modern Buddhism from China were introduced to the Chinese community in Southeast Asia and significantly transformed the religious landscape in postcolonial Malaysia.

The Development of Bhutanese Buddhism: GNH, Bhutanese Nationalism, and Global Buddhism

Barb Clayton | *Mount Allison University*

This paper examines Gross National Happiness (GNH), the alternative development policy of the government of Bhutan. It analyzes the Buddhist ideas and values reflected in this policy, and illustrates the ways in which GNH reflects a Bhutanese Buddhist understanding of genuine societal wealth and how best to go about its cultivation. By tracing the provenance and nature of GNH, the paper demonstrates how GNH is as an example of Buddhist modernization that reveals an explicit critique and rejection of the predominant western model of development and progress, but is also an accommodation to certain features of that model. The paper also discusses the ways in which GNH can be seen as a project of Bhutanese nationalism closely tied with religious devotion to the Bhutanese monarchy. However, insofar as both North American Shambhala Buddhists and devotees of Thich Nhat Hanh, among others, have played significant roles in the development and promotion of GNH, this paper will also consider the role of transnationalism in GNH. Overall, it is argued that far from simply being an example of westernized Buddhism, GNH must be understood as an aspect of modern Buddhism that reflects a complex array of agents, influences and pressures, both Bhutanese and global.

Buddha or Bust: Veneration, Material Culture, and the Making of Modern Buddhas in Shinnyo-en

Casey Collins | *The University of British Columbia*

Although they often are dismissed as antithetical to Buddhist modernism, or go unnoticed, Buddhist-derived new religious movements (NRMs) are a key element of contemporary Buddhism. Focusing on material culture, I examine what is “new” about Buddhist NRMs—using the case of the ritual use of golden busts of Shinnyo-en’s founders from 2010 to present. I argue that the example of Shinnyo-en challenges existing conceptions of Buddhist modernism that highlight rationalism, individualism, and empiricism (McMahan 2008, Lopez 2005). In contrast to forms of Buddhist modernism that focus on the abstract and universal, Shinnyo-en endows the local and the particular with ultimate significance,

emphasizing the practical and the mundane within a strongly hierarchical institutional structure centered on the Itōs, who fulfill an epitomic and soteriological role for Shinnyo-en members around the world. Shinnyo-en's "newness" derives from the Itōs' revered position as modern buddhas, and from Shinnyo-en's divergence from the dominant values of Buddhist modernism. This paper provides a framework for analyzing the historical contingency of our present conceptualizations of Buddhism and seeks to include emergent Buddhist traditions like Shinnyo-en as permutations of contemporary Buddhism that have largely not been considered.

Chōshū, the Meiji Restoration and the First Japanese Buddhist Mission Abroad: Exploring the Development of Shimaji Mokurai's Early Thought

Mick Deneckere | *Ghent University*

In 1872, Nishi Honganji undertook an expedition 'to observe the religious situation of the West'. The travel diary of Shimaji Mokurai (1838–1911), one of the members of this first Japanese Buddhist Mission abroad, reveals frequent contacts in Europe with prominent scholars such as Léon de Rosny (1837–1917) and the German Protestant theologian Emile Gustav Lisco (1819–1887). While these encounters were instrumental in shaping Mokurai's ideas on the role of religion in a civilised Japan, it would be erroneous to consider them as the starting point of his thought. Mokurai was from Chōshū, a domain that was instrumental in bringing about the Meiji Restoration. As the main school of Buddhism in Chōshū, Shin Buddhism had nurtured close connections with the domain authorities over the centuries. In the bakumatsu, its participation in politics and its endeavours to modernise its structures enabled it to be integral part of the domain's effort to overthrow the Tokugawa. This paper traces back the origin of Mokurai's views to his Chōshū background and discusses how the Buddhist Mission abroad, made possible through Chōshū connections, constituted a next step in the evolution of his thought. By highlighting the Shin Buddhist agency, it aims to think beyond the question of how modernity shaped religion in Japan and explores how religion shaped Japan's modernity.

Integration, Acceptance, and the Market: Buddhist Food Projects on Prince Edward Island

Jason Ellsworth | *Dalhousie University*

This paper explores the global movement of the Taiwanese NGO Fu-Chi and its lay community into Canada since 2007 as an engaged and socially active Buddhist community that is influencing the agricultural landscape on Prince Edward Island (PEI). Registered as the Great Enlightenment Buddhist Institute Society (GEBIS) their monastery now houses roughly 250 monks, with over 800 monastics and 3000 lay practitioners having visited. The fast growth and migration to an island with no previous visible Buddhist population creates barriers for integration similar to other diasporic Buddhist communities in Canada, however this paper argues that their ethically driven animal welfare activities (multiple animal sanctuaries) and food projects (vegetarian restaurant, local food programs, and corporate organic agricultural businesses) have been successful avenues for integration and acceptance. Further, this paper argues that the community is reinvigorating parts of the island's economy while constructing alternative pathways that address the issues of privatization, loss of markets for local farmers, and industrial agriculture. Their combined local and global model has created a transnational movement that is directly changing the foodscapes on PEI. With very little scholarship focusing on this community, this paper draws from my fieldwork and observational findings over the past 6 years.

Branding a New Buddhist Tradition: The New Kadampa Tradition's Self-Identification as 'Modern Buddhism'

Christopher Emory-Moore | *University of Waterloo*

The New Kadampa Tradition (NKT) is a global Buddhist movement whose Tibetan founder, Geshe Kelsang Gyatso, has been described as a Gelukpa conservative "for whom the faithful transmission and continuation of the tradition as it was taught to him has been much more important than adapting the teachings or innovating new ones" (David Kay 2004). The NKT has even appeared fundamentalistic in light of its persistent protests at the Dalai Lama's public teaching events in defense of the Gelukpa

protector deity Dorje Shugden. Despite such signs of traditionalism, the organization has worked to brand itself as “Modern Buddhism” following the 2011 publication of Gyatso’s book of the same title. One NKT website defines Modern Buddhism as “an international movement without affiliations to any specific country or culture founded by the contemporary Buddhist master Venerable Geshe Kelsang Gyatso.” Through an analysis of official NKT publications, websites, and advertisements, this paper will chart the process of identity construction whereby the NKT has worked to both distance itself from Tibetan cultural trappings while laying claim to an authentic lineage of Tibetan masters. The microstudy will conclude by reflecting on what the NKT case study can teach us about Tibetan Buddhism’s modernization in global perspective.

Disenchantment-Reenchantment ‘with Chinese Characteristics’

Isabel Essebag | *McGill University*

This paper examines the paired notions of disenchantment and reenchantment outside of the Western context where they have famously been used to explain the development of modernity and the modern resurgence of religion or spirituality. Through comparing China’s process of modernization to that of the West, as described by Charles Taylor in *A Secular Age*, this paper explores the utility of Taylor’s concepts of enchantment, disenchantment and reenchantment for understanding the modernization of Chinese Buddhism in the PRC. I argue that disenchantment in China is a top-down process that began during the latter years of the Qing Dynasty with the creation of the religion/superstition (*zongjiao/mixin* 宗教/迷信) binary which has continued throughout the twentieth century through the institutionalization, secularization, suppression and revival of Chinese Buddhism. Moreover, I maintain that the post-1980s revival of Buddhism and the modern resurgence of superstition within popular Buddhism cannot strictly be interpreted as examples of reenchantment, as the ubiquitousness of disenchantment in China is uncertain. Finally, through examining the strengths and limitations of these Western categories, this paper demonstrates the necessity of developing new theoretical categories that better articulate the distinctive facets of China’s process of modernization in order to gain a clearer understanding of contemporary Chinese Buddhism in the PRC.

Egalitarianism in Transnational Sinitic Buddhist Discourse

Erik Hammerstrom | *Pacific Lutheran University*

Western Buddhism does not hold a monopoly on the ideal of Buddhist egalitarianism. In the early twentieth century, East Asian Buddhists also promoted a vision of society that was radically egalitarian. Their views on this matter were informed generally by the doctrine of Buddha-nature, but also more specifically by the Avatamsaka school (華嚴; Ch. Huáyán, Jp. Kegon, Kor. Hwaŏm) of Sinitic Buddhism, which emerged as a transnational force within East Asian Buddhism by the end of the nineteenth century. Using ideas from this school, Buddhists promoted a worldview that recognized the equal value of sentient beings beyond all distinctions of class, ethnicity, and race. This paper will show how Buddhists in China, Japan, and Korea influenced one another to use Avatamsaka thought to articulate a Buddhist social egalitarianism. In a related fashion, they also used it to support a modern understanding of a unified, pan-Asian Buddhism. The goal of this paper is thus to provide a few examples of Asian agency within the modernization of Buddhism, as well as of the existence of intra-Asian discourses influential within modern Buddhism that were not dependent on the West.

Promoting Buddhism: Perennial Wisdom and Modern Science Beyond East and West

John Harding | *University of Lethbridge*

Buddhism’s modern spread and global popularity include many facets from the international migration of Buddhists to the transnational influence of positive portrayals of the tradition, which have been strategically deployed for well over a century by Asian and Western Buddhists to promote the tradition in the global marketplaces of religions and techniques of self-cultivation. Advocates—from Asia, Europe, North America and beyond—include appeals as varied as extolling Buddhism as an ancient tradition that best encapsulates a timeless wisdom to championing Buddhism as the modern, rational, scientific and

universal resource best suited to the present. At both ends of this laudatory spectrum, Buddhism can hardly be contained by the recently constructed category of world religion. Some promoters acknowledge a tension between these traits and emphasize only part, others maintain both aspects but contrast these with shortcomings of institutional religion and with allegedly degenerate superstitious practices and beliefs. This presentation explores how these strategies of promotion are embedded in a global discourse beyond East and West with local variations that emphasize certain desirable traits and modify positions and boundaries for polemical advantage among religions and within Buddhism.

Climbing the Copper-Colored Mountain: Adaptation, Contestation, and Innovation in the Tibetan Nyingma Sect from the 17th-19th Centuries

Christopher Hiebert | *University of Virginia*

This paper explores a series of doctrinal, ritual, and institutional transformations that took place within the Nyingma sect of Tibetan Buddhism from the late 17th to 19th centuries, and how these changes and adaptations have intimately informed the strategies of resistance and adaptation deployed by Nyingma “export” lamas to the West. These changes include the simplification and “democratization” of the Nyingma esoteric ritual system by Lochen Dharmaśrī in the late 17th century, and the rejuvenation of classical textual learning and the rise of the “nonsectarian” (*ri-me*) movement in Eastern Tibet during the 19th century. These innovations gave rise to what I term a concentric institutional model, whereby the “outer” rings comprise more “secular,” accessible, and audience-specific modes of practice and instruction, while more “traditional” practices—requiring greater experience and commitment—form the stable “inner” rings. This paper outlines the development of this concentric institutional model in “pre-modern” Tibet—both in monastic institutions and in more informal semi-nomadic religious communities called *gar*—and the ways that many Tibetan “export” lamas have successfully utilized this model to adapt their teachings to Western audiences while, at the same time, preserving and propagating a largely unaltered “traditional” core of practices and teachings.

Modernized Buddhism and Secular Religion

Victor Sogen Hori | *McGill University*

The modernization of Buddhism is wrongly depicted as the one-way transfer of Western values onto traditional Asian Buddhism. At the end of the 19th century, when Buddhism was finally recognized as a world religion, the West had to coin a new concept “world religion” and modernize its conception of “religion” to take into account the example of Buddhism. The modernization process was bi-directional. The presence of Asian Buddhism forced the modernization of the Western concept of “religion”. The Western concept of religion framed the modernization of Asian Buddhism.

Making Modern Buddhism Performative in America: A Study of Chinese Traditional Liturgy (*Fahui*) in Hsi Lai Temple in Southern California

Shou Jen Kuo | *University of California, Riverside*

This paper searches for new analytical concept to advance the scholarly grasp of the relationships between Buddhism and modernity on the one hand, and between the universal structure and local embodiment of Buddhist rituals on the other. Specifically, I use an ethnographic study of a Chinese Buddhist temple in America: Fo Guang Shan Hsi Lai Temple in Los Angeles, to look at how Chinese traditional liturgy (*fahui*) to revere ancestors, gods, and ghosts are being revitalized to fit with modern living in American context. Such ritual transplantation and transformations entail reconstructed images and notions of what modern Buddhism means in everyday life. I argue that modernity does not simply lead to demise of Buddhist ritual practice but allow for a sustained role for Chinese Buddhism in providing a performative space to the localization of Chinese religiosity in America. Further, I attempt to develop a theoretical point of entry for discussing the issue of authenticity in modern Buddhist practices like the *fahui* performed in Hsi Lai Temple. Apparently, the whole issue of authenticity in contemporary Buddhist studies requires careful examination in the historical and cultural displacement of the ritualized subject, and in relation to the function of ritual performance in Buddhist representation.

Practicing Transnational Theravāda Meditation Practices by Han Chinese in Mainland China Elsa Ngar-sze Lau | Lancaster University

Based on ethnographic study in mainland China since 2014, this paper explores how the recent popularity of transnational Theravāda meditation practices has been a paradigm of Buddhist modernization movement led by Taixu since the early 20th Century. With the influence of globalization and Buddhist modernism in Asia, various meditation practices in Theravāda tradition and secularized form, such as *samatha*, *vipassanā* and mindfulness, have been transmitted to Taiwan, Hong Kong and mainland China in the past two decades. My fieldwork reveals that regular meditation retreats have been organized by monastics and lay people in traditional Han Chinese Buddhist monasteries. This paper examines how the transnational meditation practices have been adapted and localized, especially by lay people, in the modern Chinese social context. I argue that the emergence of Theravāda meditation practices not only reflects the dynamics of transition of old-formed institutionalized religion to the resurgence of new forms of religion, but also an active response to Buddhist modernization, including the idea of *renshen fojiao* (Buddhism for human life) and *renjian fojiao* (Buddhism for human world or humanistic Buddhism) suggested by Taixu and promoted by Yinshun.

D.T. Suzuki and the Modernization of Chinese Buddhism Jingjing Li | McGill University

Commonly known as D.T. Suzuki, Daisetsu Teitarō Suzuki (1870-1966) has been recognized as the authority on Zen Buddhism by Westerners both inside and outside academia. Much has been written about his influence in the West, but little has been discussed in English language scholarship concerning how he has been received in China. Meanwhile, in Chinese scholarship, intellectuals often depict Suzuki as either the promoter of Zen Buddhism in the West or the advocate for Buddhist modernism in Japan. They, however, often overlook the interactions between Suzuki and Chinese intellectuals, aside from his famous debates with the prominent scholar Hu Shih (1891-1962). This paper argues for introducing Suzuki as a significant interlocutor of modern Chinese Buddhism. The history between Suzuki and modern China can be roughly divided into three periods: the Republican China in the mainland (1912-1949); the Mao's China (1949-1978); the Post-Mao China (1978- now). The main purpose of my paper is to open new perspectives on the multiple receptions of Suzuki in China and how these receptions relate to the revival of Chinese Buddhism in the aforementioned three periods. A secondary purpose of this article is to examine how East Asian intellectuals came to voice discursive positions independent of state-supported ideas.

Conservative Culture à la mode: Contemporary Chinese Buddhism facing Globalization Silong Li | Peking University

Following the Chinese economic reform, Chinese Buddhism, having regained its energy, shook off the title of “superstition” or “opium” and became a new fashion for the Chinese society overnight. The Contemporary Chinese Buddhism (mainly referring to the Han Chinese Buddhism in Mainland China in this article), by means of modern communication technologies like website, weibo and wechat, keep expanding its influence, gaining rich social resources and, on advocating “Humanistic Buddhism”, engaging itself actively in various areas such as education, charity and health care, which allows it to take an active part in the development of Chinese economy. The modeling effect of Buddhist communities overseas certainly played an important role in this drastic shift undertaken by Chinese Buddhism. However, in the meantime, the revival of Contemporary Chinese Buddhism also appeals to maintain and restore the traditional Buddhist regime and monastic life, especially in the establishment of Buddhist Academy, where we find a strong emphasis on the “integration of study and practice”, meaning that the study in the Buddhist Academy should be carried out on following monastic rules. Facing the tendency of commercialization and secularization of monastic communities, the Chinese Buddhist circle always brings up the principle of “taking precepts as mentor”. Even among the younger generation of monks, who aspire the reestablishment of monastic regime of the Ming and Qing, we still find a clear presence of cultural conservatism. These all pushed the Contemporary Chinese Buddhism on a slightly unfavorable position comparing to Christianity. Regarding the question of how to deal with the

relationship between monastic practices and secular society, the Contemporary Chinese Buddhist communities still have lots of problems at hand.

Shin Buddhism and Global Modernity: Settlement Work, Social Work, and Other Brand New Ideas in the Early Twentieth Century

Jessica Main | *The University of British Columbia*

One of the persistent elements of the Westernization discourse in the development of modern Buddhism is the idea that Buddhist use of specific organizational forms (such as Sunday School, night school, settlement houses, YMCA, chorus, boy scouts and girl guides) represents an acquisition of “Protestant” Christian forms. This paper focuses on the adoption of the settlement movement by Shin Buddhist sects in early twentieth century Japan. The Settlement House was a charitable institution first developed in England in the 1880s. It quickly spread to the United States, and from there, to the rest of the world as a form typical of social progressivism. I argue that a closer look at the development of the settlement movement itself shows that the form is brand new, adopted by various religious, secular, and governmental groups within years of its first emergence. As such, it is “modern” rather than “Protestant Christian” and its use places modern Buddhism shoulder to shoulder with other modernizing religious organizations and groups.

The Emergence of Japan’s Buddhist Universities and Construction of Scholar-Priest Networks in the Meiji Period

Victoria Montrose | *University of Southern California*

In Japan’s Meiji era, religious and secular institutions alike began to adopt the Western university model. While most scholars understand this trend as one of the many cultural imports that accompanied Japan’s modernization efforts, the institutional role of the university as a new source of power and intellectual authority within Japanese Buddhist sects, has yet to be examined. Drawing from archival research conducted at three of Japan’s oldest and most prominent Buddhist universities (Ōtani University, Komazawa University, and Taishō University), this paper will examine the processes through which Buddhist leadership molded these institutions to create new networks that facilitated social mobility and intellectual exchange within the priesthood. Viewed through this lens, it is no longer sufficient to explain the emergence of the university model as simply an appropriation of a Western institution. Rather, the history of Buddhist universities in Japan contains significant insights about the agency of Buddhists reformers—both well known, such as Kiyozawa Manshi and Hara Tanzan, and lesser known, such as Senshōin Kūkaku—in the modernization of Buddhist education and the development of new scholarly networks that hold powerful influence within each sect even today.

The Reciprocal Exchange of Ideas on Buddhism and Modernity Between Germany and Asia (1900- 1930)

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My paper will address the flow of Buddhist thought between Asia and Germany at the beginning of the 20th century. It will be a two-way project: first focusing on the transmission of Buddhist texts from Asia to Germany during the 1910s and 1920s and secondly, exploring the return of this transformed German Buddhism through the emigration of German Buddhists to Asia, especially Sri Lanka and Tibet. The great translation projects of Karl Eugen Neumann and Richard Wilhelm were very heavily influenced by the gloomy *Zeitgeist* and the prevalent culture of crisis of this period. Subsequently, their readings of Buddhism were directed against a derailed modernity and Buddhism was essentially perceived as a remedy for modernity gone sour. Unlike most studies on Buddhism in the West, which see the current influx of Buddhism and Eastern mysticism as a cultural appropriation of a passive East by an active West, my paper will argue against this view. Instead, it will highlight the reciprocal exchange of ideas on modernity and Buddhism. By connecting these aspects with the emigration of German Buddhists (for example Lama Govinda and Nyanaponika) back to Asia during the 1920s and 1930s, my paper will shed light on the transcultural flow of Buddhism between Europe and Asia.

Rectifying Ideals and Harsh Realities: a Critique of an Alternative to ‘Socially Engaged Buddhism’

John Nelson | *University of San Francisco*

Few concepts encapsulate the thrust of a modernizing religious tradition as does “socially engaged Buddhism.” It is a term used widely to advance the notion that Buddhists should pursue “service dharma” (Queen 2013: 533) in tackling problems ranging from the political and environmental to the personal and spiritual. The concept may have been used first in 1963 by the Vietnamese monk Thich Nhat Hanh to describe the activities of Buddhist monks protesting the U.S. backed government in Saigon. Forty years later, Hanh said that the concept is a bit of a misnomer because, “engaged Buddhism is just Buddhism. If you practice Buddhism in your family, in society, it is engaged Buddhism” (Hanh 2003). This paper will argue that the concept of “socially engaged Buddhism” is in need of rectification with contemporary realities and conflicts. While serving as a catchphrase for progressive and liberal agendas in Western Buddhisms, we find the same dynamics (individual agency, subjectivity, strategic use of texts, information technologies) at work in shocking cases where select Buddhist teachings employed by senior monks in Thailand, Sri Lanka (Bodu Bala Sena), and Burma (the 969 movement) empower religious nationalism, racism, and even violence. The paper concludes with an alternative concept that repositions the agency of Buddhist religious leaders and practitioners so as to encompass a range of activism that incorporates human-rights concerns but does not exclude extremism.

The Buddha and the Left: Revolutionary Dharma in the Making of Modern Buddhism

Douglas Ober | *The University of British Columbia*

The emergence of socialism, Marxism and other “leftist” movements in 20th century Asia left an enduring imprint on the formation of modern Buddhism. While the dialogue, confrontation, and at times synthesis between Buddhism and the left began has been well- studied in its post-1950s formations in places like Cambodia, Tibet and Burma, scholars have only recently begun to explore its earlier interactions. This paper takes colonial India as its primary case study. By focusing on the global travels, politics and intellectual crises of several of colonial India’s most profound Buddhist thinkers, I map the social and intellectual spaces of the Indian left in general, and the transnational networks that Buddhists and Marxists shared in India, Russia, Tibet and beyond during the first half of the twentieth century. In doing so, I identify the central figures, social conditions and discourses that made the Buddhist Marxist milieu so pervasive and demonstrate the creative synergy and influence that leftist orientations had in the reinvention of India’s, and indeed, the world’s modern Buddhism.

Making the Buddha Modern: Ritual and Religious Change in Sri Lanka

Rev. Soorakkulame Pamaratana | *University of Pittsburg*

The religious change that occurred in Sri Lankan Buddhism under colonialism and with the advent of modernity has been mainly interpreted as a reformation which was modeled after certain characteristics of Protestant Christianity. Using the term “Protestant Buddhism,” this scholarly characterization of Buddhism emphasized its reliance on western models and its features of this-worldly asceticism, individualism, lay religious activism, privileging doctrines and their rational interpretation, and the rejection of rituals. My paper argues that reformation or modernization of Buddhism in Colonial Ceylon was not monolithic and particularly it was not limited to following western models. Based on my archival research on early printed materials, I aim to show that certain groups of Buddhist actors in late 19th and early 20th centuries have actively promoted the ritual of worshiping the Buddha as a part of reviving and modernizing Buddhism in order to affirm Buddhist identity and preserve Buddhist values in response to the trends of westernization. Exploring these efforts which eventually made a significant impact in shaping the character of Buddhism in modern Sri Lanka reveals the agency of Buddhist actors who did not simply followed western models but appropriated indigenous ritual practices to modernize Buddhism.

Localization Processes and Dynamics within Fo Guang Shan temples in the GTA and Waterloo regions of Ontario from 1991-2015

Rev. Jue Qian | Independent Scholar, **Janet McLellan** | Wilfrid Laurier University

This paper presents the process of 'localization' within the transnational Buddhist organization Fo Guang Shan, whose liberal global orientation through service work and seeding various countries with new temples and associations reflect their "Humanistic Buddhism" ideology. The paper assesses the history and inherent shifts of Fo Guang Shan localization within three different urban locales in Southern Ontario: Mississauga, Markham, and Waterloo since 1991. This paper will highlight the challenges inherent within the dynamic interplay of the numerous identities and ideologies among members that reflect the diversity in the three geographical locations, the different local Chinese populations with a variety of national backgrounds, dialects, educational and employment experiences, as well as non-Asians interested in Buddhism. This diversity is also evident among the Chinese monastics who initiate temple building, program development and service delivery to various members and participants (both local and overseas), and who also engage with broader local activities and groups. Also addressed are the challenges arising from the non-Asian and Canadian-born generational expectations of how programs are run, delivered, and in the language that reflect their preference for English as the predominant medium. These expectations contribute to often competing and distinct identities and levels of commitment that bring additional nuances to long-term localization of Humanistic Buddhism in this particular locale, and a greater emphasis on changing formats.

The Management of Venues of Buddhist Activities in Mainland China: With a Perspective of Big Data

Kai Sheng | *Tsing-Hua University*

This paper, starting from a research on the regulations of "Official Registered Monks" (Xi Zhang, 系帐) and "Imperial Granted Plaque" (Chi E, 敕额) in Tang and Song Dynasties, discusses historical experience of the management of venues of Buddhist activities. With the perspective of Big Data, I search the "Basic Information of Religious Venue" in the State Administration for Religious Affairs' database, to improve our knowledge about distribution of Buddhist schools and other basic information of Chinese Buddhism. I argue that "The License for Buddhist Activity Venue" (挂牌) is a great move, which inherits from the past dynasties the successful experience on the management of Buddhist issues, and reflects that the society is governed by law and regulations. Moreover, it will probably help current Chinese Buddhism get out of the following predicament: Buddhist temples had been occupied by tourism industry since Cultural Revolution, which mingles religious places and tourism places and causes many problems.

In the Present Moment: Buddhism as Methodology in Contemporary Art

Haema Sivanesan | *Art Gallery of Victoria*

This paper examines the relationship between Buddhism and contemporary art. Specifically, it considers how artists in the West have drawn on modern forms of Buddhism as a philosophy and practice that has informed developments in contemporary art. This paper argues that contemporary artists have engaged with Buddhist thought in such a way that Buddhism can be described as circumscribing a methodology of contemporary art practice, that is, as a framework of thinking that has significantly informed processes of art-making and its associated meaning. Since Buddhism became popularized in the West from the 1950s onward, aspects of Buddhist thinking and practice have had the effect of contributing to the renewal of the meaning and purpose of art in the contemporary context. Buddhist philosophies including Zen, the teachings of Chogyam Trungpa Rinpoche, the teachings of Thich Nhat Hahn, and more recently, the Vipassana movement have all contributed to the development of the contemporary artistic avant garde. Surveying a period of art history, from the 1930s to the present, this paper examines how numerous internationally prominent artists have engaged with Buddhist philosophy and practice as a means to generate new meaning and purpose for art. In the process, artists have supported and furthered the dissemination and popularization of Buddhist ideas, thereby participating in the process of its globalization.

Is 'Religious Experience' a Western Idea?

Jeffrey Schroeder | *University of Oregon*

One central feature of Buddhist modernization in Japan and beyond is an increased focus on individual religious experience. Analyzing the modern Zen tradition, Robert Sharf has argued that this development was modeled on the apologetics of Western scholars like William James. Recent research demonstrates that the appeal to "religious experience" was a broader phenomenon in Meiji Japan than is evident in Sharf's account. This paper focuses on the discourse of "religious experience" in the writings of Kiyozawa Manshi, founder of Ōtani denomination Shin modernism. Influenced by his study of Western philosophy, Kiyozawa adopted a thoroughly subjectivist understanding of Buddhism early in his career. However, he was hesitant to label this "experiential" given that term's connotations of external objects and objectivity. Wrestling with the competing claims to authority of subjectivist religion and objectivist science, Kiyozawa ultimately judged both religion and science to be marked by "empirical" and "fanciful" sides. The case of Kiyozawa confirms Sharf's analysis while also complicating it. Kiyozawa did strategically adopt Western discourse as part of his reform program, but he creatively developed that discourse in conversation with the Buddhist scriptural tradition. To critique his initiative as inauthentic "Westernization" of Buddhism would be simplistic and misguided.

Policing the Boundaries of Orthodoxy: Power, Gender and the Globalization of Buddhism

Alexander Soucy | *Saint Mary's University*

A significant aspect of the globalisation of Buddhism has been its restructuring as a World Religion". This has resulted in a number of distinctions being drawn. Orthodoxies have been created that distinguish Buddhism from other religions and religious practices. Sometimes the leftovers that have been shaved off have been benignly, even somewhat positively, labeled as "custom" or "tradition", and have been used as distinguishing features of nationalised Buddhist identities — say Thai Buddhism or Vietnamese Buddhism — that are seen as cultural costumes that give spice to a unified underlying Buddhist core. However, the creations of orthodoxies have also been thoroughly wrapped in the exercise of hegemonic power that serve to assert authority over marginalised groups. We can see this in the use of "superstition" as a negative label, and the way that in places like Vietnam and China the state has been involved in enforcing these distinctions through the creation of laws that outlaw superstitious practices as detrimental to the modern socialist state, and enforcing them through the instruments of institutionalised violence, like the police. It is notable that the marginalised populations, whose practices frequently fell outside of the boundaries of orthodoxy included women and homosexuals. So, we can see that in this way the creation of Buddhism as a religion with specific orthodoxies was entirely co-dependent with the structures of hegemonic masculine power. Drawing on the theoretical work of R.W. Connell and Peter Beyer, this paper will use the case of Vietnamese Buddhism to show how the globalisation of modernist Buddhist orthodoxies is tightly linked with the creation and maintenance of hegemonic gender structures.

Anti-Sectarianism among Buddhist Youth on the Verge of the 'Pacific Era'

Justin Stein | *University of Toronto*

In July 1930, Honolulu hosted the first Pan Pacific Young Men's Buddhist Association Conference. One hundred and seventy delegates attended, traveling from the mainland U.S., Canada, China, Japan, Korea, Thailand, India, and Burma, as well as from throughout the U.S. Territory of Hawaii. These delegates resolved to create a set of non-sectarian Buddhist organizations, including a Honolulu-based publishing house, international Buddhist universities, and a transnational network of peace organizations. Together, they hoped, these new modernist institutions would help propel the planet into a new "Pacific era" in which the teachings of Buddhism, stripped of sectarian dogmas and disputes, would help to bring about world peace by bringing the Dharma to millions around the globe. This paper presents preliminary research into the genealogy of this meeting and its resolutions, with particular focus on the transnational politics of its strikingly anti-sectarian vision. Making use of archived Japanese- and English-language sources, this paper examines the limited roles these Buddhist youths and their leaders

envisioned for ethnic and sectarian identity in their non-sectarian organizations, and the tensions surrounding this significant relocation of authority.

Nanjō Bunyū and Max Müller: Reconceiving Modern Japanese Buddhism Paride Stortini | *University of Chicago*

The development of post-colonial and transnational historical analysis has encouraged a reconsideration of modern Buddhism in a context larger than the nation, revealing neglected aspects and rethinking issues of agency and power relations. The aim of this paper is to participate to such reconsideration by offering a transnational case study: the contribution of Max Müller and Nanjō Bunyū's relation to the shaping of modern Japanese Buddhism. In the early Meiji period, delegations of Buddhist priests and scholars, the so called the *yōkōsō* (洋行僧), were sent to Europe and America to study Christianity and the Western approaches to religion. Nanjō Bunyū was the first to be sent (1876) with the specific purpose of studying Sanskrit and Indology under the direction of Friedrich Max Müller, the father of the modern science of religion, at Oxford University. I will analyze their relation and the work they produced in order to understand their contribution to a reconception of Japanese Buddhism in the Meiji period. It is my aim to offer a nuanced consideration of agency, in order to avoid a one-way interpretation of the cultural exchange between the two, without neglecting the power relation between them.

An Alternative to the 'Westernization' Paradigm: The Buddhist Conquest of the 'West' and the Chinese Buddhist Imaginaire Lina Verchery | *Harvard University*

The Fajie Fojiao Zonghui (法界佛教總會, "Dharma Realm Buddhist Association", DRBA) is a global Chinese Buddhist monastic organization. It was founded in Hong Kong in 1959 by a Chinese Zen monk, Master Hsuan Hua (宣化上), whose life mission—bestowed upon him in a vision by the Sixth Patriarch himself—was to bring the Orthodox Dharma (*zheng fa* 正法) to the West. Although the DRBA has been headquartered in California since the mid-1970s, its North American and worldwide temples remain overwhelmingly Chinese in their membership and activities. Despite this, the organization is unequivocal regarding the success of its mission to bring the Orthodox Dharma to the West. This begs the question: what is the "West" in the DRBA imaginaire? Recent work in the study of religion, modernity, and globalization has deconstructed the notions of "East" and "West," rightly noting that these are not static geographical or cultural entities, but rather ideological constructs with shifting referents. In the spirit of Said's famous study of the "Orient" in the imagination of 19th Century Orientalists, or Kieschnick and Shahar's study of "India" in the medieval Chinese imaginaire, my paper explores the concept of the "West" in the Chinese Buddhist imaginaire of Master Hua and the DRBA. In so doing, this paper reverses the gaze of much post-orientalist Buddhist Studies scholarship, which has been primarily concerned with rectifying Western misperceptions of the "East." This has kept Western agency at the center of the scholarly conversation, overlooking the ways in which Chinese Buddhist agents, like Master Hua, have also been appropriating, redefining, and inventing new discursive categories for thinking of cultural difference within their own global visions. In this view, Chinese Buddhism is not a passive foil against which "Westernization" processes take the spotlight; rather, Master Hua and the DRBA are active agents with global aspirations, for whom the imagined "West" represents an important stepping-stone for establishing a decidedly Chinese "Orthodox Dharma" throughout the world.

Re-thinking Space: The Story of Sao Si, Gender Dynamics, and Lao Buddhist Ordination Halls Marybeth White | *Wilfrid Laurier University*

This paper analyzes data from research conducted at the site of Wat Si Muang's ordination hall in Vientiane Laos. The mythical story of Sao Si figures prominently in establishing gender dynamics, relational norms, and comportment within the temple's areas. By exploring the story of Sao Si and comparing the ordination spaces at both Wat Si Muang and Wat Lao Veluwanaram in Caledon, Ontario, this paper aims to study the relationship between authority and gender in Lao Buddhism. My findings

suggest notions of power, gender, and legitimacy that are not embedded within particular sites but within relationships of broader dialogues and transnational spaces.

Young Buddhism: Analyzing Global Transformations of Buddhism through ‘Youth’ **Elizabeth Williams-Oerberg** | *University of Copenhagen*

In highlighting the global circulation of ideas, practices and understandings of Buddhism, scholars have frequently positioned Western “convert” Buddhists as enacting a form of “New Buddhism” (Coleman 2001) while Asian or “ethnic” Buddhists are left to occupy the role of tradition-bearers from the past. I argue for a shift in focus, what I term ‘Young Buddhism’, in order to analyze how transformations are taking place in Asian Buddhist contexts, especially where ‘youth’—both the young persons and the social category of ‘youth’—are most often at the vortex of these contemporary reformations. Taking as my starting point ethnographic research among Ladakhi Buddhist youth in India, I make the case for a youth-focused analytical approach for understanding the nexus of religion and modernity. Youth, while often aligned with modern and global trends especially regarding new media and technologies, are also frequently at the height of concern about the survival of Buddhism in Asia. How young Buddhists engage with these debates, as well as transnational currents of religious understandings and practices, I argue, helps to illuminate not only the transformation of Buddhism within encounters with modernity, but also the interplay of continuity and innovation in the global transmission of Buddhism.

Transnational Dharma: Ven. Kong Hiap and Buddhist Modernism in Singapore **Lei Ying** | *Harvard University*

This paper presents a Southeast Asian perspective on the study of modern Chinese Buddhism by focusing on the life and legacy of Ven. Kong Hiap 廣洽 (1901–1994), a Hokkien monk who migrated to Singapore at the outbreak of the Sino-Japanese war. I examine, on the one hand, Kong Hiap’s lifelong friendship with Hongyi

弘一 (1880–1942), the eminent Vinaya Master of twentieth-century China, and on the other hand, Kong Hiap’s role as a religious leader in the diasporic context. Kong Hiap stood simultaneously in a local and translocal Hokkien Buddhist community and in a multiracial, multilingual, and multi-religious Singapore that was moving from a British colony to an independent nation-state. The multifaceted exchange, at once tangible and intangible, that threaded through Kong Hiap’s life and crossed the boundaries between polities, dialect groups, and religious communities forms a case in point of transnational Dharma in the modern era. Taking a translocative approach, this study rethinks the spatial and relational fluidity embedded in the category of “Chinese” Buddhism and highlights the intra-regional flow of human and cultural resources as well as networks of spiritual companionship. Furthermore, I hope to show, Chinese Buddhists in Southeast Asia furnish a critical source and perspective for understanding the development of Chinese Buddhism in the middle decades of the twentieth century, which remains an understudied area.

East-West Collision: (re)emergence of Buddhism in late colonial Indonesia **Yulianti** | *University of Leiden / Universitas Gadjah Mada*

Late nineteenth and early twentieth centuries witnessed global phenomenon of religion. In 1930s Indonesia was predominantly a Muslim colony with Christian rulers. Interestingly, Buddhism in Indonesia archipelago also experienced similar phenomenon. Evidences showed that it was Theravada Buddhism that was introduced in the colonial Indonesia. Induced by the strengthening influence of the Theosophical society (the TS) networks in early twentieth century and in conjunction with the rise of Chinese spirit to reinvigorate their tradition/identity, (Theravada) Buddhism inimitably secured a place in the heart of the colonial society particularly among the Chinese community. This paper explores two aspects. Firstly, the interaction of international agencies with colonial society that spurs the growth of interest in Theravada Buddhism resulting in establishment of new traditions in Buddhism in the colonial Indonesia. Secondly, how the reform of Chinese tradition had made Theravada Buddhism to take root among the Chinese community. It is evidenced with propaganda crafted to promote the idea of

Buddhism. Chinese community devised new forms of rituals, literatures, and organizations in order to meet their imagined identity. This study utilizes propagandist magazines published by Peranakan Chinese Indonesia in 1930s as primary sources. Other important source such as monthly journal published by the Theosophical Society in the Netherlands Indies also provides valuable data.

[The Genesis of the Science of Buddhism in China: Translation and Comparative Hermeneutics](#) **Jessica Zu** | *Princeton University*

The encounter of Buddhism and science was a global process with multiple pathways and surprising twists and turns. This paper aims to reveal a forgotten chapter in the emergence of the science of Buddhism. This emergence began with European translations of Sanskrit and Pali texts since the mid-nineteenth century and Japanese scholars soon followed suit. The genesis of Buddhist studies in the early twentieth century China remains untold. By examining the guiding methodology—comparative hermeneutics in translating, collating, and editing *Zangyao* 藏要 (Essentials of the Tripiṭaka) from 1926-1937, I sketch an outline of a leap from Buddhist scholasticism to scientific studies of Buddhism. In this leap, one person congealed Chinese philology and cutting-edge European research into a scientific study of Chinese Tripiṭaka that rivaled the achievement of the Taishō Canon in 1923-1928. Employing comparative hermeneutics, Lü Cheng, the chief collator of *Zangyao* and a polyglot, refashioned the Chinese Canon—characterized by its translation enterprise, as a gold mine for extracting genuine knowledges of Buddhism. In so doing, Lü deftly undercut the privilege formerly enjoyed by modern European Buddhological translations, suggesting that they were simply one more exercise in the long history of Buddhist translation practices.