

## Buddhist Encounters and Identities Across East Asia

# Dynamics in the History of Religions

*Editors-in-Chief*

Volkhard Krech

Licia Di Giacinto

*(Ruhr-Universität Bochum, Germany)*

*Advisory Board*

Jan Assmann (*Ruprecht-Karls Universität, Heidelberg*)

Christopher Beckwith (*Indiana University, Bloomington*)

Rémi Brague (*Ludwig-Maximilians-Universität, München*)

José Casanova (*Georgetown University*)

Angelos Chaniotis (*Oxford University*)

Peter Skilling (*University of Sydney*)

Guy Stroumsa (*The Hebrew University of Jerusalem*)

Boudewijn Walraven (*Leiden University*)

VOLUME 10

The titles published in this series are listed at [brill.com/dhr](http://brill.com/dhr)

# Buddhist Encounters and Identities Across East Asia

*Edited by*

Ann Heirman  
Carmen Meinert  
Christoph Anderl



BRILL

LEIDEN | BOSTON

Cover illustration: Part of a paper scroll found in Cave 17 of the Mogao (Qianfo dong) caves in Dunhuang,  
© The Trustees of the British Museum.

Library of Congress Cataloging-in-Publication Data

Names: Heirman, Ann, editor.

Title: Buddhist encounters and identities across East Asia / edited by Ann Heirman,  
Carmen Meinert, Christoph Anderl.

Description: Leiden ; Boston : Brill, 2018. | Series: Dynamics in the history of  
religions, 1878-8106 ; volume 10 | Includes bibliographical references and index.

Identifiers: LCCN 2018010833 (print) | LCCN 2018014905 (ebook) |  
ISBN 9789004366152 (E-book) | ISBN 9789004366008 (hardback : alk. paper)

Subjects: LCSH: Buddhism—East Asia.

Classification: LCC BQ614 (ebook) | LCC BQ614 .B825 2018 (print) |  
DDC 294.3095—dc23

LC record available at <https://lcn.loc.gov/2018010833>

Typeface for the Latin, Greek, and Cyrillic scripts: “Brill”. See and download: [brill.com/brill-typeface](http://brill.com/brill-typeface).

ISSN 1878-8106

ISBN 978-90-04-36600-8 (hardback)

ISBN 978-90-04-36615-2 (e-book)

Copyright 2018 by Koninklijke Brill NV, Leiden, The Netherlands.

Koninklijke Brill NV incorporates the imprints Brill, Brill Hes & De Graaf, Brill Nijhoff, Brill Rodopi,  
Brill Sense and Hotei Publishing.

All rights reserved. No part of this publication may be reproduced, translated, stored in a retrieval system,  
or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise,  
without prior written permission from the publisher.

Authorization to photocopy items for internal or personal use is granted by Koninklijke Brill NV provided  
that the appropriate fees are paid directly to The Copyright Clearance Center, 222 Rosewood Drive,  
Suite 910, Danvers, MA 01923, USA. Fees are subject to change.

Brill has made all reasonable efforts to trace all rights holders to any copyrighted material used in this  
work. In cases where these efforts have not been successful the publisher welcomes communications  
from copyright holders, so that the appropriate acknowledgements can be made in future editions, and  
to settle other permission matters.

This book is printed on acid-free paper and produced in a sustainable manner.

# Contents

Acknowledgments	VII
List of Illustrations	VIII
List of Abbreviations	XI
Notes on Contributors	XIII

Introduction: Networks and Identities in the Buddhist World	1
<i>Tansen Sen</i>	

## PART 1

### *Translocal Networks*

- 1 Bagan Murals and the Sino-Tibetan World 21  
*Claudine Bautze-Picron*
- 2 Noise along the Network: A Set of Chinese Ming Embroidered *Thangkas* in the Indian Himalayas 52  
*Rob Linrothe*
- 3 Nation Founder and Universal Saviour: Guanyin and Buddhist Networks in the Nanzhao and Dali Kingdoms 81  
*Megan Bryson*
- 4 A Study on the Combination of the Deities Fudō and Aizen in Medieval Shingon Esoteric Buddhism 108  
*Steven Trenson*
- 5 The Transmission of the *Buddhadharma* from India to China: An Examination of Kumārajīva's Transliteration of the *Dhāraṇīs* of the *Saddharmapuṇḍarīkasūtra* 137  
*Bryan Levman*
- 6 The Journey of Zhao Xian and the Exile of Royal Descendants in the Yuan Dynasty (1271–1368) 196  
*Kaiqi Hua*

## PART 2

*Negotiating and Constructing Identities*

- 7 **Wailing for Identity: Topical and Poetic Expressions of Cultural Belonging in Chinese Buddhist Literature** 227  
*Max Deeg*
- 8 **How the Dharma Ended Up in the “Eastern Country”: Korean Monks in the Chinese Buddhist Imaginaire during the Tang and Early Song** 253  
*Sem Vermeersch*
- 9 **Buddhist Pilgrimage and Spiritual Identity: Korean Sōn Monks Journeying to Tang China in Search of the Dharma** 283  
*Henrik H. Sørensen*
- 10 **The Rebirth Legend of Prince Shōtoku: Buddhist Networks in Ninth Century China and Japan** 301  
*Pei-ying Lin*
- 11 **Because They Entrusted to Them a Part of Their Buddhist Selves—Imagined Communities, Layered Identities, and Networking** 320  
*Bart Dessein*
- 12 **Bodily Care Identity in Buddhist Monastic Life of Ancient India and China: An Advancing Purity Threshold** 340  
*Ann Heirman*
- Bibliography** 371
- Index** 416

## Acknowledgments

The present volume is the proceeding of the international conference “Network and Identity: Exchange Relations between China and the World” organized by the Ghent Centre for Buddhist Studies, Ghent University, in cooperation with the Buddhism in Motion group of the ΚHK *Dynamics in the History of Religions between Asia and Europe*, Ruhr-Universität Bochum, on December 18th to 20th, 2013 at Ghent University (Belgium). The convenors Ann Heirman (Ghent University) and Carmen Meinert (Ruhr-Universität Bochum) are grateful to the Chiang Ching Kuo Foundation for Scholarly Exchange, Taipei (Taiwan), the Ghent Centre for Buddhist Studies, the Faculty of Arts and Philosophy Ghent University, and the ΚHK *Dynamics in the History of Religions between Asia and Europe* (Bochum) for generously supporting this exciting scholarly gathering, and to thirteen conference participants to contributing their fine pieces of scholarship to the present volume. After the conference, Christoph Anderl (Ghent University) joined the editing team. Furthermore, the editing team is glad that the editors-in-chief of the book series *Dynamics in the History of Religions*, Volkhard Krech and Licia Di Giacinto (both Bochum), kindly accepted the book for publication in the series.

When a book is about to approach the final stage of the publication process, further work awaits, which would not have been possible without many helping hands. Therefore, we are grateful to Gwendolin Kleine Stegemann (Bochum) for her assistance during the editing process; Iain Sinclair (Melbourne) for proofreading the final manuscript and Thorben Pelzer (Bochum) for finalising the index. Last but not least, our sincere thanks to two anonymous reviewers who kindly offered numerous suggestions to improve the volume as a whole.

We hope that this book contributes to understanding how Buddhist developments in the Asian world were shaped not merely through inner discourses but in fact through translocal and transcultural exchange relations across East Asian Buddhist networks.

*Ann Heirman*

*Carmen Meinert*

*Christoph Anderl*

Ghent/Bochum, April 16th, 2018

# List of Illustrations

## Figures

- 1.1 Buddha, Thambula: Northern side of the central core. (All photos are courtesy of Joachim K. Bautze unless otherwise mentioned) 24
- 1.2 Buddha, Thambula: murals in the Eastern hall, Western wall 27
- 1.3 Buddha, Thamuti-hpaya 28
- 1.4 Buddha in *Vajrāsana* and Eight Great *Stūpas*. China, Tangut State of *Xixia*, *Kharakhoto*. 12th–13th century. Inv. no. XX-2326. The State Hermitage Museum, St. Petersburg. Photograph © The State Hermitage Museum. Photo by Leonard Kheifets 29
- 1.5 Cushion under the Buddha (detail of fig. 1.2) 30
- 1.6 Buddha, Bihar, Potala Museum, Lhasa, photo courtesy of Ulrich von Schroeder 31
- 1.7 Group of foreigners flanking the Northern entrance, Thambula 33
- 1.8 Detail of the murals on the Northern entrance, Thambula 34
- 1.9 Detail of the murals on the Northern entrance, Thambula 35
- 1.10 Two foreigners worshipping a *stūpa*, Temple 1077, southern wall 37
- 1.11 Group of eight foreign rulers, Southern wall, Nandamanya 38
- 1.12 Left part of the group of eight foreign rulers, Nandamanya 38
- 1.13 Right part of the group of eight foreign rulers, Nandamanya 38
- 1.14 Temple 1077, Southern wall 39
- 1.15 Detail of the mural in temple 1077, Southern wall, left group 40
- 1.16 Detail of the mural in temple 1077, Southern wall, right group 41
- 1.17 Doorkeeper, Western entrance, Let-put-kan 43
- 1.18 Doorkeeper, Western entrance, Let-put-kan 44
- 1.19 Foreign soldiers among Māra's army, Kubyauk-gyi, Wetkyi-in 46
- 1.20 Mongol hunters, Kyanzittha-umin, Southern corridor, Northern wall 47
- 1.21 Upagupta, Kyanzittha-umin, mural above an entrance 48
- 1.22 Upagupta, Kyanzittha-umin, central room, Eastern wall 49
- 2.1 Detail of the silk handscroll entitled “Miracles of the Mass of Universal Salvation Conducted by the Fifth Karmapa for the Yongle Emperor.” Lhasa Museum. Photo 2005 53
- 2.2 Gilt metal Yongle-period standing bodhisattva, once in the Qutan monastery, now in the Qinghai Provincial Museum, Xining (China). Photo 2007 54



- 2.3 Overview of Qutan monastery (Drotsang Dorjechang) Monastery in Amdo (Qinghai, China). Photo 2001 55
- 2.4 Arhat painting, part of a set of Chinese Ming Dynasty paintings in Sera monastery, near Lhasa, Tibet. Photo 2005 56
- 2.5 Lake Tsomoriri, with Korzok monastery along Northwestern bank in Southeastern Ladakh (India) 58
- 2.6 Korzok monastery and village, Southeastern Ladakh (India) 59
- 2.7 Eight fifteenth-century Ming Dynasty embroideries belonging to a partial set of the Bhaiṣajyaguru *maṇḍala* now hanging in Korzok monastery courtyard during masked dance (Tib. *cham*) 60
- 2.8 Blue Buddha, probably Bhaiṣajyaguru, fifteenth-century Ming Dynasty embroidery now in Korzok monastery (Ladakh, India) 61
- 2.9 Mañjuśrī Bodhisattva, fifteenth-century Ming Dynasty embroidery now in Korzok monastery (Ladakh, India) 62
- 2.10 Sūryaprabha Bodhisattva, fifteenth-century Ming Dynasty embroidery now in Korzok monastery (Ladakh, India) 63
- 2.11 Maitreya (?) Bodhisattva, fifteenth-century Ming Dynasty embroidery now in Korzok monastery (Ladakh, India) 64
- 2.12 Possibly Pratibhānakūta Bodhisattva, fifteenth-century Ming Dynasty embroidery now in Korzok monastery (Ladakh, India) 65
- 2.13 Meruśikhara Bodhisattva, fifteenth-century Ming Dynasty embroidery now in Korzok monastery (Ladakh, India) 66
- 2.14 Mekhila (?) Yakṣa General, fifteenth-century Ming Dynasty embroidery now in Korzok monastery (Ladakh, India) 67
- 2.15 Caundhara Yakṣa General, fifteenth-century Ming Dynasty embroidery now in Korzok monastery (Ladakh, India) 68
- 2.16 Detail of Figure 2.9, Mañjuśrī Bodhisattva, fifteenth-century Ming dynasty embroidery now in Korzok monastery (Ladakh, India) 69
- 2.17 Bhudevī (Pṛthivī), one of the 10 guardians of the directions in charge of the West, riding a sow. National Museum, New Delhi, acc. no. 51.223; 38 × 19.5 cm. Photo 2012 70
- 2.18 Rakṣa, one of the 10 guardians of the directions in charge of the Southwest, riding a reanimated corpse. National Museum, New Delhi, acc. no. 51.222; 38 × 19.5 cm. Photo, 2012 71
- 2.19 Detail of the back of one of the fifteenth-century Ming Dynasty embroidery now in Korzok monastery (Ladakh, India), with Chinese inscription 72
- 3.1 Acuoye Guanyin, 1147–72 / San Diego Museum of Art, USA 92

- 4.1 Aizen with Two Heads. *Kakuzenshō* (Kakuzenshō Kenkyūkai edition; Kamakura-period manuscript preserved in the Kajūji 勧修寺) 114
- 4.2 Composition of the Aizen *maṇḍala* as shown in the hanging scroll of the Burke Collection (dated 1107) 122
- 4.3 Core structure of the Great Platform rite of the Shōugyōhō 130

### Maps

- 3.1 Nanzhao Kingdom 89
- 3.2 Dali Kingdom 99

# List of Abbreviations

CE	Common Era
Chin./Ch.	Chinese
BCE	Before Common Era
DDB	Digital Dictionary of Buddhism ( <a href="http://www.buddhism-dict.net">http://www.buddhism-dict.net</a> )
BTD	Buddhist Transcription Dialect
DN	<i>Dīgha Nikāya</i>
DZ	<i>Daozang</i> 道藏. Taipei: Xin wenfeng chuban gongsi 信文豐出版公司 edition, 1977.
EMC	Early Middle Chinese
Fig.	Figure
G.	Gāndhārī
GDhp	Gāndhārī <i>Dhammapada</i>
HAR	Himalayan Art Resource, <a href="http://www.himalayanart.org">www.himalayanart.org</a>
ibid.	<i>ibidem</i>
Jap./J.	Japanese
K & N	Kern and Nanjio 1908–1912
KG	Bernhard Karlgren
Kor.	Korean
LMC	Late Middle Chinese
MI	Middle Indic
MS	manuscript
MSS	manuscripts
ONWC	Old Northwest Chinese
P.	Pāli
PB	Pulleyblank
Pkt.	Prakrit
RE	Rock Edict
S & H	Soothill & Hodous 1937
SDP	<i>Saddharmapuṇḍarīkasūtra</i>
Skt.	Sanskrit
SZ	<i>Shingonshū zensho</i> 真言宗全書. 44 vols. Edited by Shingonshū Zensho Kankōkai 真言宗全書刊行会. Kōyasan: Shingonshū zensho kankōkai, 1933–1939.
T.	<i>Taishō shinshū daizōkyō</i> 大正新修大藏經. 85 vols, ed. Takakusu Junjirō 高楠順次郎 and Watanabe Kaigyoku 渡邊海旭. Tokyo: Taishō Issaikyō Kankōkai, 1924–1934.

- TZ *Taishō shinshū daizōkyō zuzō* 大正新修大藏經圖像. 12 vols. Edited by Ono Genmyō 小野玄妙. Tokyo: Daizō shuppan, 1932–1934.
- Tib. Tibetan  
trans. translated
- W *Wan xuzang jing* 卍續藏經. 150 vols. Ed. Xinwenfeng Bianshenbu 新文豐編審部. Taipei: Xinwenfeng Chuban, 1975.

## Notes on Contributors

*Christoph Anderl*

holds a Dr. Art. (2005) in Chinese Linguistics, is Professor at Ghent University (Belgium), and teaches classes on Chinese Buddhism and Philosophy, and Classical and Medieval Chinese. His publications focus on Medieval Chinese syntax and Buddhist rhetoric (e.g. *Studies in the Language of Zu-tang ji*, Oslo: Unipub, 2004; *Zen Rhetoric in China, Korea, and Japan*, Leiden: Brill, 2013), and text-image relations in the representation of Buddhist narratives. Currently, he works on a monograph entitled “Syntax of Late Medieval Chinese.” He is the director of an international database project on the digitization, mark-up and analysis of vernacular Dunhuang manuscripts, and since 2016 he is co-investigator and research cluster leader of the large international project “From the Ground Up: Buddhism and East Asian Religions” at the University of British Columbia.

*Claudine Bautze-Picron*

is a Research Fellow at the CNRS (Centre National de la Recherche Scientifique) in Paris, UMR 7528 “Mondes Iranien et Indien” and teaches Indian art history at the Université Libre de Bruxelles. Her research focuses on the art of Eastern India and Bangladesh from the eighth to the twelfth centuries, on various issues related to Buddhist iconography in India, and on the murals of Bagan from the tenth to the thirteenth centuries. Among her recent publications, see: *The Bejewelled Buddha from India to Burma, New Considerations*, New Delhi/Kolkata: Sanctum Books/Centre for Archaeological Studies & Training, Eastern India, 2010 (Sixth Kumar Sarat Kumar Roy Memorial Lecture), and *The Forgotten Place, Stone Sculpture at Kurkihar*, New Delhi: Archaeological Survey of India, 2014.

*Megan Bryson*

is Assistant Professor of East Asian Religions at the University of Tennessee, Knoxville. Her research focuses on Buddhism in the Dali region, particularly during the Nanzhao and Dali kingdoms. Recent publications include *Goddess on the Frontier: Religion, Ethnicity, and Gender in Southwest China* (Stanford University Press, 2016), “Mahākāla Worship in the Dali Kingdom (937–1253): A Study of the *Dahei tianshen daochang yi*,” *Journal of the International Association of Buddhist Studies* 35 (2012/13): 3–69, and “Religious Women and Modern Men: Intersections of Ethnicity and Gender in The Tale of Woman

Huang,” *Signs: Journal of Women in Culture and Society* 40.3 (2015): 623–646. She is currently working on a project about Buddhist networks in the Dali kingdom.

*Max Deeg*

has a Ph.D. (1990) in Classical Indology and a Habilitation (1998) in Religious Studies (both University of Würzburg) and is Professor in Buddhist Studies at Cardiff University (Wales, UK). His research interests are the spread of Buddhism to Central Asia and East Asia, the interaction of Asian religions and the history of research (Religious and Buddhist Studies). Among his major publications are *Das Gaoseng-Faxian-zhuan als religionsgeschichtliche Quelle. Der älteste Bericht eines chinesischen buddhistischen Pilgermönchs über seine Reise nach Indien mit Übersetzung des Textes*, Wiesbaden: Otto Harrassowitz, 2005, a German translation of Kumārajīva’s translation of the *Lotus Sūtra (Saddharmapuṇḍarīka-sūtra, Chin. Miaofa lianhu jing*, Darmstadt: Wissenschaftliche Buchgesellschaft, 2007), and *Miscellanae Nepalicae: Early Chinese Reports on Nepal—The Foundation Legend of Nepal in its Trans-Himalayan Context*, Lumbini: Lumbini International Research Institute, 2016.

*Bart Dessein*

is Professor at the Oriental Department of Ghent University. His field of research concerns the philosophical development of the Śravakayāna Buddhist schools, the development of the Buddhist literary tradition, and the early history of Buddhism in China. Among his major recent publications in this field are “The Mahāsāṃghikas and the Origin of Mahayana Buddhism: Evidence Provided in the \**Abhidharmamahāvibhāṣāśāstra*”, *The Eastern Buddhist* New Series 40.1–2 (2009): 25–61, and “‘Thus have I heard’ and Other Claims to Authenticity: Development of Rhetorical Devices in the Sarvāstivāda *Ṣaṭpādābhidharma* Texts”, in *Zen Buddhist Rhetoric in China, Korea, and Japan*, edited by Christoph Anderl, 121–192, Leiden: Brill, 2012.

*Ann Heirman*

holds a Ph.D. (1998) in Oriental Languages and Cultures and is Professor at Ghent University (Belgium), where she is teaching Classical and Buddhist Chinese. She has published extensively on Chinese Buddhist monasticism and the development of disciplinary rules, including *Rules for Nuns according to the Dharmaguptakavinaya* (Delhi: Motilal Banarsidass, 2002), *The Spread of Buddhism* (edited volume with Stephan Peter Bumbacher, Leiden: Brill, 2007) and *A Pure Mind in a Clean Body, Bodily Care in the Buddhist Monasteries of Ancient India and China* (Academia Press, Ghent, 2012, with Mathieu Torck). At

Ghent University, she is director of the Ghent Centre for Buddhist Studies, an international research centre that focuses on India and China.

*Kaiqi Hua*

is a Sheng Yen postdoctoral fellow in Chinese Buddhism at the Department of Asian Studies, University of British Columbia. He holds a Ph.D. in World Cultures from the University of California, Merced. His research interests include the history of the Mongol Empire, Chinese lay Buddhism, the Buddhist canon, and Tangut studies. His dissertation “The White Cloud Movement: Local Activism and Buddhist Printing in China under Mongol Rule (1276–1368 CE)” focuses on a unique Chinese lay Buddhist movement called the White Cloud sect and its relationships to the Mongol state, Chinese local activists, and Tangut diaspora monks. Previously, Kaiqi Hua was visiting researcher at the Lingnan University in Hong Kong, the Hebrew University of Jerusalem, and the University of California, Berkeley.

*Bryan Levman*

has just completed his Ph.D. at the University of Toronto (2014) where he is a Visiting Scholar. His research work utilizes comparative linguistic techniques to isolate the earliest recoverable language of Buddhism, and investigates the process of the *buddhadhamma*'s transmission and linguistic ambiguities in the canon. He is also engaged in studying the structure of the administrative and trade “common languages” (*koine, lingua franca*) current at the time of the Buddha and how these affected Middle Indic phonology as well as the diffusionary influences of indigenous languages (Dravidian, Tibetan, Munda, etc.) on Middle Indic, both in terms of word borrowing, structure, phonology and culture. His most recent publications include “The Language of Early Buddhism” *Journal of South Asian Languages and Linguistics* 3.1 (2016): 1–41; “Language Theory, Phonology, and Etymology in Buddhism and Their Relationship to Brahmanism,” *Buddhist Studies Review*, Vol. 34, No. 1 (2017): 25–51; and “Putting Smṛti back into Sati (Putting Remembrance Back into Mindfulness),” *Journal of the Oxford Centre for Buddhist Studies*. Vol. 13 (2018): 121–149.

*Pei-ying Lin*

is Assistant Professor at Fu Jen Catholic University, Taiwan. She was awarded a Ph.D. degree from the School of Oriental and African Studies, University of London in July 2012. Her doctorate examines cross-culturally the textual transmission of Zen Buddhism in China, Japan and Korea in the ninth century. Her recent articles include: “Cross-national Buddhism and Identity Construction in Ch'oe Ch'iwŏn's 'Four Mountains Stele,’” *Fudan Journal of the Humanities*

and *Social Sciences* 8.1 (2015); “A Comparative Approach to Śubhākarasiṃha’s (637–735) Essentials of Meditation: Meditation and Precepts in Eighth Century China,” in *Chinese and Tibetan Esoteric Buddhism*, edited by Yael Bentor and Meir Shahar, 156–94. Leiden: Brill, 2017.

*Rob Linrothe*

is Associate Professor in the Department of Art History at Northwestern University, Evanston. His research is mainly based on fieldwork in Ladakh and Zangskar. He received a Ph.D. in Art History from the University of Chicago. In 2008–2009 he was a Scholar-in-Residence at the Getty Research Institute. In 2016–17 he received a Senior Fellowship from the American Institute of Indian Studies to conduct fieldwork in eastern India. Among recent publications are “Mirror Image: Deity and Donor as Vajrasattva,” *History of Religions* (2014): 5–33; “Site Unseen: Approaching a Royal Buddhist Monument of Zangskar (Western Himalayas),” *The Tibet Journal* 40 no. 2 (2015): 29–88; *Collecting Paradise: Buddhist Art of Kashmir and its Legacies* (New York: Rubin Museum of Art, 2015); *Seeing Into Stone: Pre-Buddhist Petroglyphs and Zangskar’s Early Inhabitants* (Berlin: Studio Orientalia, 2016); and “‘Utterly False, Utterly Undeniable’: The Akaniṣṭha Shrine Murals of Takden Phuntsokling Monastery,” *Archives of Asian Art* (2017): 143–187.

*Carmen Meinert*

holds the chair for Central Asian Religions at the Center for Religious Studies (CERES) at Ruhr-Universität Bochum, Germany, and is the vice-director of CERES. She is the PI of the ERC project *BuddhistRoad, Dynamics in Buddhist Networks in Eastern Central Asia 6th to 14th Centuries* (2017–2022). This project will also deal with one of her research interests, namely the transmission of Buddhism in Central Asia, Tibet and China with particular emphasis on early Tantric and Esoteric Buddhist traditions. Her publications include ed., *Transfer of Buddhism Across Central Asian Networks (7th to 13th Centuries)*, Brill: Leiden, 2016; “Assimilation and Transformation of Esoteric Buddhism in Tibet and China. Case Study of the Adaptation Processes of Violence in a Ritual Context,” in *Tibet after Empire. Culture, Society and Religion between 850–1000. Proceedings of the Seminar Held in Lumbini, Nepal, March 2010*, edited by Christoph Cüppers, Robert Mayer and Michael Walter, Lumbini: Lumbini International Research Institute, 2013.

*Tansen Sen*

is Professor of history at NYU Shanghai, PRC. He is the author of *Buddhism, Diplomacy, and Trade: The Realignment of Sino-Indian Relations, 600–1400*



(University of Hawai'i Press, 2003), *India, China, and the World: A Connected History* (Rowman & Littlefield, 2017), and co-author (with Victor H. Mair) of *Traditional China in Asian and World History* (Association for Asian Studies, 2012). He has edited *Buddhism Across Asia: Networks of Material, Cultural and Intellectual Exchange* (Institute of Southeast Asian Studies, 2014). He is currently working on a book about Zheng He's maritime expeditions.

*Henrik H. Sørensen*

is a senior researcher and project-coordinator at the *BuddhistRoad* Project (ERC) at the Ruhr-Universität (RUB). He has formerly taught at the University of Copenhagen and been a senior researcher at the National Museum in Denmark. He is currently the director of an independent research centre, the Seminar for Buddhist Studies, affiliated with the University of Edinburgh through the publication of the electronic journal *Journal for the Study of East and Central Asian Religions* (*eJECAR*). His research interests include the relationship between religious practice and material culture in East Asian Esoteric Buddhism and issues relating to the definition, textual history, and iconography of early Esoteric Buddhism in China. He was recently a research fellow at the KHK Research Project at Ruhr-Universität, Germany (2011–2012) where he worked on Buddhist and Daoist interactions in medieval China. Recent publications include “The Talismanic Seal Incorporated: An Iconographic Note on Seal-Bearing Bodhisattvas in the Sculptural Art of Sichuan and the Significance of Seals within the Chinese Esoteric Buddhist Tradition” (co-authored with Tom Suchan), *Artibus Asiae* 73:2 (2013), “Concerning the Role and Iconography of the Astral Deity Sudṛṣṭi (Miaojian 妙見) in Esoteric Buddhism,” in *China and Beyond in the Mediaeval Period: Cultural Crossings and Inter-Regional Connections*, edited by Dorothy Wong and Gustav Heldt, Singapore: Manohar 2014; and several articles in *Esoteric Buddhism and the Tantras in East Asia* (Brill, 2011, co-edited with Charles D. Orzech).

*Steven Trenson*

obtained his Ph.D. from Kyoto University in 2007 and is Associate Professor at Waseda University, where he is teaching Buddhism and Japanese religions. His research focuses on medieval Japanese esoteric Buddhism and its relationship to medieval Shinto. His most recent publications include “Shingon Divination Board Rituals and Rainmaking” (*Cahiers d'Extrême-Asie* 21, 2013), *Kiu, hōshu, ryū: Chūsei Shingon mikkyō no shinsō* [Rainmaking, Jewels, and Dragons: The Fundamental Basis of Medieval Shingon Esoteric Buddhism] (Kyoto: Kyoto Daigaku Gakujutsu Shuppankai, 2016), and “Rice, Relics, and Jewels: The

Network and Agency of Rice Grains in Medieval Japanese Esoteric Buddhism,” *Japanese Journal of Religious Studies* 45, no. 2 (2018; forthcoming).

*Sem Vermeersch*

obtained his Ph.D. in history at the School of Oriental and African Studies (2001) and is now an Associate Professor in the Department of Religious Studies, Seoul National University. He concurrently serves as editor of the *Seoul Journal of Korean Studies*, published by the Kyujanggak Institute for Korean Studies. His main field of interest is the history of Korean Buddhism in its East Asian context, on which he has published numerous articles and book chapters. He has also published two monographs: *The Power of the Buddhas: The Politics of Buddhism During the Koryŏ Dynasty* (Harvard University Asia Center, 2008), and *A Chinese Traveler in Medieval Korea: Xu Jing’s Illustrated Account of the Xuanhe Embassy to Koryŏ* (University of Hawai‘i Press, 2016).