

SESSION 1

INSTITUTIONS AND LIVES: KADAMPA COMMUNITIES OF CENTRAL TIBET

Reconstructing Kadampa Monastic Networks Based on the *Bka' gdams chos 'byung-s*

Maho Iuchi (Kyoto)

Kadampa monasteries were established one after another from the middle of the 11th century, mainly in the 'Phan yul, Klung shod, and Mal gro areas, and developed independently according to the master-disciple relationships and the lineages of teachings until the Gelugpa school rose to prominence. As clarified in Iuchi (2010), the Lo Monastery, founded by Sphyan snga pa Tshul khriims 'bar (1038-1103), increased its branches based on master-disciple relationships during the Kadampa period, and formed its own network. However, this network disappeared after it was absorbed by the Gelugpa. In this presentation, I will attempt to trace the network of teachings and master-disciple relationships that existed during the Kadampa period, which has now disappeared, based on *Bka' gdams chos 'byung* texts.

Biographical Writing in the bKa' gdams Community of rGya ma

Volker Caumanns (Leipzig)

Sangs rgyas dbon ston (1138–1210), the second religious hierarch of the monastery of Rin chen sgang, was a prominent figure in the bKa' gdams tradition of rGya ma. In recent years, a number of *rnam thar-s* of Sangs rgyas dbon ston have resurfaced, some offering comprehensive biographical accounts, while others focus on specific periods or episodes of his life. These *rnam thar-s* exhibit a wide range in terms of content, structure, and authorial intent. In my presentation, I will provide an overview of these works, exploring the diverse approaches to biographical writing within the bKa' gdams community of rGya ma in the 13th century.

*** TEA / COFFEE ***

SESSION 2

“FOUR DEITIES, THREE BASKETS”: THE ESOTERIC SYSTEM OF THE KADAMPA

“How the Kadampa Became the Kadampa”:

A text on the *“Iha chos bdun ldan”* ascribed to Phuchungwa

Ulrike Roesler (Oxford)

Among the texts that have become available in recent years are many works from the Kadam tradition that were formerly unknown. One of these is a text dedicated to the topic of the *Iha chos bdun ldan*, the “seven deities-and-teachings” of the Kadampa. The text is framed as a dialogue between Atiśa Dīpaṅkaraśrījñāna (982-1054) and Dromtönpa (1004-1064). It presents the system of the “seven deities-and-teachings” as comprising the whole of the Buddhist

doctrine, sūtra and tantra. Interestingly, its colophon claims that it was written by Phuchungwa (1031-1106), a disciple of Dromtönpa, which would place this text into a very early period of Kadampa history. This paper will introduce the text, give some samples, and try to locate its place within the wider context of Kadam literature.

The History of the Kadam "IHa chos bdun Idan" and its Transmission in Other Schools

Dorje Tseten (Xining)

Kadam *Iha chos bdun Idan* is the fundamental teaching of the Kadam School. Its origin is traced to the earliest stage of the evolution of the Kadam School. Kadam historical sources record that the founding master Dromtonpa (1005-1064), following Atiśa's instructions, chose and developed the "four deities and three teachings" (*Iha bzhi dang chos gsum*) which is also popularly known as *Iha chos bdun Idan*. This special teaching is not only practiced and transmitted by the Kadampas but is also embraced by other schools of Tibetan Buddhism including the Kagyü, Sakya, and Gelug. The exploration of this complex yet understudied transmission history helps us to understand the early formation and later development of the fundamental teachings of the Kadam School, as well as the intricate relationship between the Kadampas and the other schools. This also shows that the boundaries between different schools were and are vague and porous.



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(Sungma Lhakang, Rinchengang. Photograph: Dorje Tseten)

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Attendance is free, but **please register by 1st December 2024** via Eventbrite at

<https://www.eventbrite.co.uk/e/mapping-the-kadam-tradition>

About the speakers

Maho Iuchi is Associate Professor of the Hakubi Center for Advanced Research and Graduate School of Letters of Kyoto University, Japan. She received her Ph.D. from Otani University in 2008. Before and while researching at Kyoto University, she also stayed as a visiting scholar at Kobe City University of Foreign Studies, Harvard University, Qinghai Minzu University, and Wolfson College, Oxford University. Her main areas of expertise are the history of Tibet, in particular, the mediaeval and *Phyi dar* period in Tibet. She published articles and books, such as *An Early Text of Rwa sgreng Monastery: The Rgyal ba'i dben gnas rwa sgreng gi bshad pa nyi ma'i 'od zer* (Harvard Oriental Series) and *Tibetan Texts from Khara-khoto in the Stein Collection of the British Library* with Tsuguhito Takeuchi (Toyo Bunko).

Volker Caumanns is a Lecturer in Classical Tibetan and Mongolian at the University of Leipzig. He studied Tibetology and Classical Indology at the universities of Bochum and Hamburg, completing his PhD in Tibetology and Buddhist Studies at Ludwig Maximilians-University of Munich in 2012. From 2012 to 2015, he was a Research Fellow at the Lumbini International Research Institute in Nepal. He taught at the universities of Munich, Göttingen, and Bern, and in 2021-22 contributed to the Tibetan Dictionary Project at the Bavarian Academy of Sciences in Munich. His primary research interests focus on Tibetan literature and Tibetan history from the 11th to the 17th centuries. His publications include a monograph on the biography of the Sa skya scholar Shākya mchog ldan (2015) and several co-edited volumes, such as *Fifteenth Century Tibet: Cultural Blossoming and Political Unrest* (2017). He is currently working on a monograph on the history of the bKa' gdams tradition of rGya ma.

Ulrike Roesler is Professor of Tibetan and Himalayan Studies at the University of Oxford. She obtained her PhD in Germany with a thesis on “light” in the Rigveda, and her Habilitation (the German qualification for Professorships) with a book on the Kadampa master Potowa Rinchensel and his “Dharma Exemplified” (*Dpe chos rin chen spungs pa*). After teaching positions in Marburg and Freiburg, she took up her post at Oxford in 2010, where she founded the Tibetan and Himalayan Studies Centre at Wolfson College in 2012. In addition to her monograph on Potowa (*Frühe Quellen zum buddhistischen Stufenweg in Tibet*, 2011), her book publications include the co-edited volumes *Lives Lived, Lives Imagined: Biography in the Buddhist Traditions* (2010) and *Tibetan and Himalayan Healing* (2015).

Dorje Tseten is Associate Professor at the Tsongkhapa Research Institute, Qinghai Minzu University. He completed his MA in Tibetan-Chinese Translation Studies at Qinghai Minzu University in 2008, and his PhD in Cultural History of Tibet from the Minzu University of China in 2015. He is currently a visiting scholar at the Faculty of Asian and Middle Eastern Studies, University of Oxford. His research interests include Tsongkhapa and the Gelukpa tradition, biographical literature of the Gelukpa, and Tibetan texts from the Silk Road. In recent years he has been working on the Tibetan texts excavated at Khara-khoto. His recent publications include “A Study of Tibetan text Discovered from Khara-khoto, K.K.III.029.1, in the Stein Collection” (2023) and *Preservation and Research of Murals in Gelug Monasteries in Qinghai Series—The Volume on Hor ran sgar* (2019).

Marta Sernesi is Professor of Tibetan Religions at the École Pratique des Hautes Études (EPHE–PSL) in Paris, and currently Guest Professor of Tibetan and Buddhist Studies at the Ludwig-Maximilian University (LMU) in Munich. She has previously also taught at SOAS University of London and the University of Oxford. Her work focuses on the cultural and religious history of Tibet and the Himalayas, especially on early contemplative traditions and instructional literature, on historical and biographical sources, and on the institutional landscape of Tibetan Buddhism. She also works on Tibetan book culture, investigating modes of knowledge transmission, textual production and circulation, and early xylographic book printing. She published a monograph titled *Re-enacting the Past: A Cultural History of the School of gTsang smyon Heruka* (2021), and co-edited volumes such as *Unearthing Himalayan Treasures* (2019) and *Archaeologies of the Written* (2020).