



Cultures of Knowledge in Mutual Encounter

**Scholars between India and Europe
from Early Modernity to the Present**

Vienna, July 6-7, 2017

**Sammlung De Nobili – Arbeitsgemeinschaft
für Indologie und Religionsforschung**

Veranstalter / Organizer:

Verein „Sammlung De Nobili – Arbeitsgemeinschaft für Indologie und Religionsforschung“ (ZVR 503703432) am
Institut für Südasiens-, Tibet- und Buddhismuskunde der Universität Wien (www.istb.univie.ac.at/sdn)

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Anmeldung:

Die Teilnahme am Symposium und den Kaffeepausen ist kostenfrei. Wir bitten um formlose Anmeldung bis zum 30. Juni 2017 unter sdn.istb@univie.ac.at. Wenn Sie an den beiden Mittagessen mit den Sprechern und Vereinsvorstandsmitgliedern teilnehmen wollen, bitten wir bis zum 30. Juni 2017 um Überweisung eines Kostenbeitrags von € 20,- auf das Konto des Vereins bei der BAWAG/PSK, Alserstraße 31, A-1080 Wien, IBAN AT05 1400 0072 1001 2111; SWIFT Code (BIC) BAWAATWW; Kontoeigentümer: Sammlung De Nobili. Die Überweisung gilt zugleich als Anmeldung für das Symposium.

Registration:

Participation in the symposium and the coffee breaks is free of charge. We request informal registration until June 30, 2017 at sdn.istb@univie.ac.at. If you want to join the speakers and board members of the association during the two lunch breaks, please transfer the amount of € 20,- until June 30, 2017 to the account of the association with BAWAG/PSK, Alserstraße 31, A-1080 Wien, IBAN AT05 1400 0072 1001 2111; SWIFT Code (BIC) BAWAATWW; account owner: Sammlung De Nobili. The transfer of this contribution to the costs will count as registration for the symposium.

Backdrop, aims and relevance

In December 1926, the historian of Indian philosophy and Indian philosopher Surendranath Dasgupta (1887–1952) delivered a series of public lectures on “Ways to Philosophy in India and Europe” at the University of Vienna. Furthermore, at the invitation of the Association of Friends of Asian Art and Culture in Vienna the well-known scholar from Bengal presented a lecture accompanied by slides on “The Spirit of Indian Art” in the lecture hall of the ethnological collection of Franz Ferdinand of Austria-Este, the heir to the Habsburg throne assassinated in 1914, in the Neue Hofburg (new castle). At this time, the first volume of Dasgupta’s comprehensive and influential “History of Indian Philosophy,” based on the Sanskrit sources, had already been published by Cambridge University Press, to be concluded in 1955 with the posthumously published fifth volume.

The association “Sammlung De Nobili – Arbeitsgemeinschaft für Indologie und Religionsforschung” (“De Nobili Research Library – Association for Indology and the Study of Religions”) at the Department of South Asian, Tibetan and Buddhist Studies of the University of Vienna, founded in 1989, is devoted to research on the encounter between the Indian and European intellectual worlds, the dissemination of the results of research on this broad topic through publications and the organization of pertinent functions, and the promotion of this encounter in the present. Even before the inception of the association, its founder, Gerhard Oberhammer, established a special research library called “Sammlung De Nobili” (“De Nobili Research Library”) in close cooperation with the Austrian cardinal Franz König who generously supported the acquisition of its first holdings. The association continues to build up this library which is nowadays maintained by the branch library for South Asian, Tibetan and Buddhist Studies of the Vienna University Library. Considering that Dasgupta had been in lively dialogue with renowned European philosophers, Indologists and scholars of religion ever since his doctoral studies with the British philosopher John McTaggart at Trinity College, Cambridge, the association has taken the ninetieth anniversary of Dasgupta’s visit to Vienna as the occasion for an international symposium on “Cultures of Knowledge in Mutual Encounter: Scholars between India and Europe from Early Modernity to the Present.”

The nine international speakers, many of them coming from the Indian–Nepalese cultural sphere or having their roots there, will throw new light on Dasgupta’s scholarly personality and his relation to European scholars, especially Mircea Eliade, author of “Yoga, Immortality and Freedom,” and will further elaborate on general and specific aspects of the cooperation and relation between Indian, i.e., South Asian, scholars and scholars in the European intellectual tradition from early modernity to the present by reference to other prominent exponents of the two cultures of knowledge. Two of these exponents are the Jesuit missionary in South India, Roberto de Nobili (1577–1656), the Italian name giver of the association and its library who brought together the two cultures of knowledge in a very special way in his own person, and the German Indologist Georg Bühler (1837–1898), who was Professor for Ancient Indian Philology and Antiquities at the University of Vienna from 1880 onwards after he had worked for many years for the British government in India. Inter alia through the closely related topics of translation, language acquisition and scholarly practice in the colonial context of nineteenth-century India and the psychological analysis of key concepts of the two worlds of knowledge, the lectures will present a broad-ranging image of the mutual interaction and enrichment of the two cultures of knowledge. Especially in a period of cultural confrontation and conflicts, they will highlight examples and possibilities of peaceful intellectual encounter and the mutual expansion of horizons under the banner of openness to the Other.

Hintergrund, Zielsetzung und Relevanz

Im Dezember 1926 hielt Surendranath Dasgupta (1887–1952), Erforscher der indischen Philosophiegeschichte und indischer Philosoph, eine Reihe von öffentlichen Vorträgen zum Thema „Die Wege zur Philosophie in Indien und Europa“ an der Universität Wien. Ferner fand auf Einladung des Vereins der Freunde asiatischer Kunst und Kultur in Wien ein Lichtbildvortrag des bengalischen Gelehrten mit dem Titel „The Spirit of Indian Art“ im Vortragsaal der Estensischen Sammlung in der Neuen Hofburg statt. Zu diesem Zeitpunkt war bereits der erste Band von Dasguptas umfassender und einflussreicher, anhand der Sanskritquellen erarbeiteter „History of Indian Philosophy“ bei der Cambridge University Press erschienen, die mit dem erst posthum erschienenen fünften Band im Jahr 1955 abgeschlossen werden sollte.

Der Verein „Sammlung De Nobili – Arbeitsgemeinschaft für Indologie und Religionsforschung“ am Institut für Südasien-, Tibet- und Buddhismuskunde der Universität Wien widmet sich seit 1989 der Erforschung der Begegnung der indischen und europäischen Geisteswelt, der Verbreitung von Forschungsergebnissen zu diesem Themenkreis durch Publikationen und Veranstaltungen sowie der Förderung dieser Begegnung selbst; die wissenschaftliche Spezialbibliothek „Sammlung De Nobili“ wurde schon zuvor vom Vereinsgründer Gerhard Oberhammer in enger Zusammenarbeit mit Kardinal Franz König und mit dessen großzügiger Unterstützung gegründet und vom Verein weiter ausgebaut und kontinuierlich betreut. Der Verein hat den neunzigsten Jahrestag des Besuchs Dasguptas, der seit seinem Doktoratsstudium am Trinity College in Cambridge bei dem britischen Philosophen John McTaggart in einem lebendigen Dialog mit anderen namhaften europäischen Philosophen, Indologen und Religionswissenschaftlern stand, zum Anlass genommen, ein internationales Symposium mit dem Titel „Cultures of Knowledge in Mutual Encounter: Scholars between India and Europe from Early Modernity to the Present“ („Wissenskulturen in wechselseitiger Begegnung: Gelehrte zwischen Indien und Europa von der frühen Neuzeit bis zur Gegenwart“) zu veranstalten.

Es konnten insgesamt neun internationale Sprecher, viele von ihnen aus dem indisch-nepalesischen Kulturkreis kommend oder mit Wurzeln in diesem Kulturkreis, gewonnen werden, die in ihren Vorträgen einerseits Dasguptas wissenschaftliche Persönlichkeit und sein Verhältnis zu europäischen Wissenschaftlern – Mircea Eliade, Autor von „Yoga, Immortality and Freedom“ ist hier hervorzuheben – und der europäischen Wissenschaftskultur beleuchten, andererseits aber vor allem anhand anderer herausragender Exponenten der beiden Wissenskulturen Indiens und Europas allgemeine und spezifische Aspekte der Zusammenarbeit und Beziehungen, auch persönlicher Art, indisch-nepalesischer und europäischer Gelehrter bis in die Gegenwart herausarbeiten werden. Zu diesen Exponenten gehören der jesuitische Missionar in Südindien Roberto de Nobili (1577–1656), der italienische Namensgeber des Vereins, der auf außergewöhnliche Weise die beiden Wissenskulturen in seiner Person zusammenführte, und der deutsche Indologe Georg Bühler (1837–1898), ab 1880 Professor für altindische Philologie und Altertumskunde an der Universität Wien und zuvor in Indien für die britische Regierung tätig. Die Vorträge werden – auch mittels der eng verflochtenen Themen Übersetzung, Spracherwerb und wissenschaftliche Praxis im kolonialen Kontext des 19. Jahrhunderts in Indien sowie mittels einer psychologischen Analyse von Kernkonzepten der zwei Wissenswelten – ein breit gefächertes Bild der wechselseitigen Interaktion und Bereicherung der beiden Wissenskulturen bieten und gerade in einer Zeit kultureller Konflikte Beispiele und Möglichkeiten der friedvollen geistigen Begegnung und wechselseitigen Horizonterweiterung im Zeichen der Offenheit für das Andere aufzeigen.

Programm / Program

Donnerstag, 6. Juli 2017 / Thursday, July 6 2017

Seminarraum 1, Institut für Südasiens-, Tibet- und Buddhismuskunde, Spitalgasse 2, Hof 2, Eingang 2.7, 1090 Wien

- 9:30 Begrüßung durch Karin Preisendanz, Obfrau des Vereins „Sammlung De Nobili“ / Address of welcome by Karin Preisendanz, chairperson of the association „Sammlung De Nobili“
- 9:45 **Claudia Guggenbühl** (Thalwil, Schweiz / Switzerland)
Mircea Eliade and Surendranath Dasgupta: Friendship, Hope, Disappointment and Drama at the Origin of Eliade's Yoga. Immortality and Freedom
- 10:45 Kaffeepause / Coffee break
- 11:15 **Jonardon Ganeri** (New York)
The Interjacent Intellectual: Conceptual Struggles for Authenticity in Three Indian Philosophers
- 12:15 Mittagspause / Lunch break
- 14:15 **Sudhir Kakar** (Benaulim, Goa)
Psychological Encounters: India and Europe
- 15:15 **Hephzibah Israel** (Edinburgh)
Shifting Cultures of Knowledge: Translation, Language Learning and Scholarly Practices
- 16:15 Kaffeepause / Coffee break
- 16:45 **Anand Amaladass** (Chennai, Indien / India)
Translating Cultures between India and Europe by an Italian Jesuit Scholar in Seventeenth-century South India, Roberto de Nobili
- 17:45 Ende des Programms des ersten Tages / End of the program of the first day

Programm / Program

Freitag, 7. Juli 2017 / Friday, July 7 2017

Seminarraum 1, Institut für Südasiens-, Tibet- und Buddhismuskunde, Spitalgasse 2, Hof 2, Eingang 2.7, 1090 Wien

- 10:00 **Klaus Karttunen** (Helsinki)
Mailed Relations: Personal Correspondence and the History of Indology
- 11:00 Kaffeepause / Coffee break
- 11:30 **Amruta Natu** (Pune, Indien / India)
Georg Bühler: A Historian Advocating the Indigenous Genesis of Indian Literature
- 12:30 Mittagspause / Lunch break
- 14:30 **Jayendra Soni** (Innsbruck)
Letters to the Jaina Monk Vijayendra Suri (b. 1881)
- 15:30 **Diwakar Acharya** (Oxford)
Half a Century of Nepal–German Collaboration in Indological Research – A Reflection and Appraisal
- 16:30 Kaffeepause / Coffee break
- 17:00 **Eli Franco** (Leipzig/Wien)
*Zusammenschau und Synthese, mit abschließender Diskussion /
Synopsis and synthesis, followed by the concluding discussion*
- 17:45 Ende des Symposiums / End of the symposium

**Zusammenfassungen zu den Vorträgen
und Kurzinformationen zu den Sprechern**

**Abstracts of the papers
and brief information on the speakers**

Half a Century of Nepal–German Collaboration in Indological Research – A Reflection and Appraisal

Diwakar Acharya

Nepal–German scholarly collaboration has brought important Indological materials to light and led to the development and advancement of a number of research areas. Because in Nepal the religious and philosophical literature both of Hinduism and Buddhism is preserved in an abundance unparalleled in South Asia, this collaboration had special impact on all branches of Tantric, Puranic, and Buddhist studies. It also contributed to the study of Sanskrit literary texts, grammatical and philosophical texts, as well as medical and astrological literature. Unknown texts have come to light, and texts thought to be lost were recovered. Furthermore, researchers have found important historical materials in Nepalese manuscript sources. Last but not least, Nepal–German collaboration has facilitated the study of local languages like Newari and Maithili.

Through the international careers of successful research associates of the Nepal–German Manuscript Preservation/Cataloguing Projects, Nepal–German academic collaboration has played an important role in developing an awareness of Nepal's rich cultural heritage both in Nepal and abroad.

This talk will elaborate on the inception, implementation, and advancement of Nepal–German academic collaboration in the area of Indology during the late twentieth to early twenty-first century.

Professor Dr. Diwakar Acharya is Spalding Professor of Eastern Religions and Ethics at All Souls College, Faculty of Oriental Studies, University of Oxford.

***Translating Cultures between India and Europe by an Italian Jesuit
Scholar in seventeenth-century South India, Roberto de Nobili***

Anand Amaladass

Even before the dawn of modernity, East and West were connected by trade and commercial interests. The trade routes also served to transport ideas. People who travelled then took with them their world of beliefs and thought patterns, like migratory birds that carry their home along as they fly. That these trade routes eventually turned into paths of war is part of history. More concretely, this presentation will focus on what happened in South India (Tamilnadu) with the arrival of the “missionary scholars” from the West. This aspect of history could be described as a period of cultural translation. The prominent players in this project can be identified as Henrique Henriques (1520–1600), Roberto de Nobili (1577–1656) and Constantine Joseph Beschi (1680–1747) – all three were Jesuit travelers under the patronage of the Portuguese empire. Today, they are remembered as translators of Indian culture for an European audience and of European texts through Indian categories for an Indian audience. The most significant among the three was Roberto de Nobili who with his European type of reasoning interacted with the intellectual traditions of India from 1606, the year of his arrival in South India, until his death in 1656. A few examples from his writings will be presented here to illustrate how European scholastic categories found their expression in Tamil and how Indian culture reached the western shores.

Professor emeritus Dr. Anand Amaladass was professor and principal at Sacred Heart College – Satya Nilayam Research Institute, Chennai.

The Interjacent Intellectual: Conceptual Struggles for Authenticity in Three Indian Philosophers

Jonardon Ganeri

Analytical philosophers from the largely Anglophone twentieth-century analytical tradition tend to present themselves as engaged in a detached, observer-independent, search for a body of context-free universal truths about human capacity, that is, as scientists of the human condition. Yet there are compelling reasons to think that the style of a philosopher's work in the manufacture and manipulation of concepts is closely associated with the circumstances philosophers find themselves in, in some broad sense of circumstance; that there is a puzzle which their situation and experience confronts them with, and for which their philosophy is an attempt to find a resolution. The phenomenological circumstance of another group of twentieth-century Anglophone philosophers was quite different from that of the analytical philosophers. I am speaking about those profoundly articulate and learned thinkers of late colonial and early post-independence India, philosophers of the calibre of Krishnachandra Bhattacharya, Sarvepalli Radhakrishnan, Surendranatha Dasgupta, A.C. Mukherji, and Daya Krishna, to mention just a few. The situation that demanded philosophical engagement, for this second group of intellectuals, was to make sense of their transcultural positioning “in between” two worlds of thought. Reviewing the extraordinary work of Dasgupta from this perspective enables me to appreciate better the originality and importance of this group of thinkers, and of Dasgupta in particular.

Professor Dr. Jonardon Ganeri is Abu Dhabi Global Network Professor of Philosophy at New York University.

***Mircea Eliade and Surendranath Dasgupta: Friendship, Hope,
Disappointment and Drama at the Origin of Eliade's Yoga. Immortality
and Freedom***

Claudia Guggenbühl

The story of Eliade and Dasgupta illustrates how a meeting planned only for intellectual purposes turned into something quite different and far more complicated. When the brilliant young student from Europe met the towering Indian scholar, an intense exchange of knowledge began. At the same time, their relationship became subject to imponderabilia beyond their control. Unuttered hopes based on cultural misunderstandings, unfulfilled expectations and personal limitations led to disappointment on either side. Thus, a father-and-son-like friendship as well as a fruitful and highly promising cooperation ended in an emotional outbreak, severing their ties from one day to the next. They parted never to meet again. However, this is not the end of the story. Their breakup sowed the seeds for yet another personal drama of a much wider scope, ruining Dasgupta's unparalleled career and leading to his death as a lonely and forgotten man. And, last but not least, a few of these events were mirrored in my own story that unfolded as I was unravelling the threads of this sad tale in Calcutta some 75 years after Eliade first got there.

Dr. Claudia Guggenbühl is a former staff member of the Department of Indology, University of Zürich, a qualified yoga instructor and director of the Meditationszentrum Thalwil in Switzerland.

Shifting Cultures of Knowledge: Translation, Language Learning and Scholarly Practices

Hephzibah Israel

This paper explores the significance of the introduction of translation for pedagogical purposes in realigning existing linguistic boundaries and forms of knowledge in early nineteenth-century India. I will focus on two distinct contexts of 'learning' where translation played a significant part: the learning of 'Oriental' languages by British civil servants and missionaries in the Madras Presidency aspiring to a career in colonial administration or mission field and the training of Indian catechists aspiring to church ordination in the Bombay Presidency. Translation as pedagogy introduces in the scholarly worlds of Madras and Bombay Presidencies important new conceptions of what 'translation' is and of how languages function and relate to each other. I will explore how this brings in a new understanding in the relation between languages and modernity. I suggest that the pursuit of commensurability through academic translation exercises both produces different ways of knowing as well as introduces new measures of competencies in the real world.

Dr. Hephzibah Israel is Lecturer in Translation Studies at the Department of Asian Studies, School of Literatures, Languages and Cultures, University of Edinburgh.

Psychological Encounters: India and Europe

Sudhir Kakar

European cultures of knowledge have been all conquering in academic studies in India. Are there Indian cultures of knowledge that can contribute to the various disciplines in the humanities and, in some cases, suggest a radical reorientation? Some of the greatest Indian icons, from Buddha in ancient India to Gandhi and Tagore in more recent times, are in complete agreement that there are two key concepts, connectedness and sympathy, that define Indian civilization. I will trace these concepts through Indian thought and life and show how, as complementary to Western emphasis on understanding the world and the role of power in social relations, they could give fresh impetus to some disciplines, such as psychology and literary studies.

Professor emeritus Dr. Sudhir Kakar is a world-renowned award-winning psychoanalyst, writer and scholar in the areas of cultural psychology and psychology of religions.

Mailed Relations: Personal Correspondence and the History of Indology

Klaus Karttunen

Several letter collections that have recently been published (e.g., of Otto von Böhtlingk, Henry Thomas Colebrooke, Sylvain Lévi and Franz Anton Schiefner) remind us that the great importance of correspondences for the history of learning also concerns the field of Indology. The internet age has greatly facilitated the use of letters in writing such a history as the collections of numerous important libraries are now available online; for example, the excellent Kalliope portal covers many German collections of scholarly correspondence. Thanks to such resources, we know where to go to find relevant material. Surprisingly, letters were also exchanged between Europe and several Asian countries from early on. European scholars first corresponded with missionaries who had gone to India, but soon also with Indian scholars. An early example is Rāja Rādhākānta Deva (1784–1867), the compiler of the massive Sanskrit encyclopedia Śabdakalpadruma and also one of the leading figures of the Hindu renaissance in Calcutta in the early nineteenth century. He was correspondent or honorary member of no less than five academies and scholarly societies in the West and corresponded frequently with these institutions as well as with individual colleagues.

Professor emeritus Dr. Klaus Karttunen continues to conduct his research at the Department of World Cultures, University of Helsinki.

Georg Bühler: A Historian Advocating the Indigenous Genesis of Indian Literature

Amruta Natu

The present paper is set to explore the encounter of cultures of knowledge in a nineteenth-century scholar, Georg Bühler (1837–1898). It will be attempted to show that this scholar of German origin who travelled extensively in India and interacted with traditional scholars became an ardent advocate of traditional views, especially regarding the origin and antiquity of Sanskrit texts.

It is notable that after Bühler had discovered the *Vikramāṅkadevacarita*, a historical poem in Sanskrit, he turned his attention more and more from texts transmitted in manuscripts to inscriptions. He confined the second half of his career to the decipherment and publication of new epigraphs. Exceptions to this were such of his writings he felt obliged to compose in response to some theories, like those developed by Max Müller and Adolf Holtzmann, suggesting the origin of Sanskrit literature outside the Indian subcontinent. The reactions to them by the scholarly world were of a diametrically opposed nature. It will be surmised at the end that on the issue of an indigenous genesis of Indian literature Bühler's views were inconvenient to the scholarly world, whether that of the West or the East.

Dr. Amruta Natu is curator of the manuscript collection of the Bhandarkar Oriental Research Institute, Pune.

Letters to the Jaina Monk Vijayendra Suri (b. 1881)

Jayendra Soni

The title of this presentation slightly modifies that of the book “Letters to Vijayendra Suri”, published in 1960/61. This collection of letters is both remarkable and revealing: remarkable for the large number of European scholars (like Ludwig Alsdorf, Sylvain Lévi, Walther Schubring, Friedrich Weller, Maurice Winternitz, to name but just a few), who corresponded with, and in several cases even visited, the Jaina monk Vijayendra Suri in the early twentieth century, and revealing for the wide range of interest in the field of Indology for which the monk was approached. The presentation will strive to bring out the significance of the institution represented by Vijayendra Suri and his teacher Vijaya Dharma Suri (1868–1922) and the invaluable assistance provided by Vijayendra Suri not only in academic matters (related e.g. to manuscripts), but also personally. An attempt will also be made to explore how at that time this exceptional interaction was initiated and nurtured, and to delve into the factors that facilitated such an intense communication. On the basis of some selected letters from the book, the dynamics and interaction between the Jaina Ācāryas and renowned Indologists will be highlighted.

Dr. Jayendra Soni is a former staff member of the Indological and Tibetological unit of the Department of Classical Languages and Literatures, University of Marburg, and general secretary of the International Association of Sanskrit Studies.

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