



Internationales Symposium

Cultures of Knowledge in Mutual Encounter

Scholars between India and Europe from Early Modernity to the Present

6.-7. Juli 2017

Veranstalter:

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](http://www.istb.univie.ac.at/sdn))

Organisationskomitee:

Univ.Ass. Dr. Johanna Buss (Institut für Südasiens-, Tibet- und Buddhismuskunde, Universität Wien; stellv. Kassier des Vereins)

Univ.Doiz. Dr. Marion Rastelli (Institut für Kultur- und Geistesgeschichte der Österreichischen Akademie der Wissenschaften; stellv. Obfrau des Vereins)

o.Univ.Prof. Dr. Karin Preisendanz, Institut für Südasiens-, Tibet- und Buddhismuskunde, Universität Wien; Obfrau des Vereins)

Dr. Himal Trikha (Erwin Schrödinger-Stipendiat des FWF, z. Zt. Centre National de la Recherche Scientifique, Paris, Unité mixte de recherche 7528 „Mondes iraniens et indiens“; Kassier des Vereins)

Ort:

Seminarraum 1 des Instituts für Südasiens-, Tibet- und Buddhismuskunde der Universität Wien, Universitätscampus, Spitalgasse 2-4, Eingang 2.7, A-1090 Wien

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](mailto: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.

## 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 Vortragssaal 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 Südasiens-, 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 hundertsten 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 Wissenskultur 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

6. Juli 2017

9:30 Begrüßung durch Karin Preisendanz, Obfrau des Vereins "Sammlung De Nobili"

9:45 Claudia Guggenbühl (Thalwil, Schweiz): "Mircea Eliade and Surendranath Dasgupta: Friendship, Hope, Disappointment and Drama at the Origin of Eliade's *Yoga. Immortality and Freedom.*"

10:45 Kaffeepause

11:15 Jonardon Ganeri (New York): "The Interjacent Intellectual: Conceptual Struggles for Authenticity in Three Indian Philosophers"

12:15 Mittagspause

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

16:45 Anand Amaladass (Chennai, Indien): "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

7. Juli 2017

10:00 Klaus Karttunen (Helsinki): “Mailed Relations: Personal Correspondence and the History of Indology”

11:00 Kaffeepause

11:30 Amruta Natu (Pune, Indien): “Georg Bühler: A Historian Advocating the Indigenous Genesis of Indian Literature”

12:30 Mittagspause

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

17:00 Eli Franco (Leipzig/Wien), Zusammenschau und Synthese, mit abschließender Diskussion

18:00 Gemeinsames Abendessen der Vortragenden und Veranstalter

Zusammenfassungen zu den Vorträgen und Kurzinformationen zu den Sprechern

(in alphabetischer Reihenfolge)

**Diwakar Acharya:** “Half a Century of Nepal–German Collaboration in Indological Research – A Reflection and Appraisal”

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.

Prof. Dr. Diwakar Acharya ist Spalding Professor of Eastern Religions and Ethics am All Souls College, Faculty of Oriental Studies, der Universität Oxford.

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

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.

Em. Prof. Dr. Anand Amaladass war Professor und Rektor am Sacred Heart College, Satya Nilayam, in Chennai (Madras), Indien.

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**Jonardon Ganeri:** “The Interjacent Intellectual: Conceptual Struggles for Authenticity in Three Indian Philosophers”

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.

Prof. Dr. Jonardon Ganeri ist Abu Dhabi Global Network Professor of Philosophy an der New York University, USA.

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**Claudia Guggenbühl:** “Mircea Eliade and Surendranath Dasgupta: Friendship, Hope, Disappointment and Drama at the Origin of Eliade’s *Yoga. Immortality and Freedom*.”

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 ist ehemalige Mitarbeiterin am Institut für Indologie der Universität Zürich, diplomierte Yogalehrerin und Leiterin des Meditationszentrums Thalwil in der Schweiz.

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**Hephzibah Israel:** “Shifting Cultures of Knowledge: Translation, Language Learning and Scholarly Practices”

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 ist Lecturer in Translation Studies am Department of Asian Studies, School of Literatures, Languages and Cultures, der Universität Edinburgh.

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**Sudhir Kakar:** “Psychological Encounters: India and Europe”

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.

Em. Prof. Dr. Sudhir Kakar ist ein weltbekannter, mit vielen Preisen ausgestatteter Psychoanalytiker, Autor und Wissenschaftler in den Gebieten der Kulturpsychologie und Religionspsychologie.

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**Klaus Karttunen:** “Mailed Relations: Personal Correspondence and the History of Indology”

Several letter collections that have recently been published (e.g., of Otto von Böhtlingk, Henry Thomas Colebrooke, Sylvain Lévi and 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.

Em. Prof. Dr. Klaus Karttunen forscht am Department of World Cultures der Universität Helsinki, Finnland.

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**Amruta Natu:** “Georg Bühler: A Historian Advocating the Indigenous Genesis of Indian Literature”

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 ist Kuratorin der Handschriftensammlung des Bhandarkar Oriental Research Institute in Pune, Indien.

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**Jayendra Soni:** “Letters to the Jaina Monk Vijayendra Suri (b. 1881)”

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 ist ehemaliger Mitarbeiter am Institut für klassische Sprachen und Literaturen, Fachgebiet Indologie und Tibetologie, der Universität Marburg, Deutschland und Generalsekretär der International Association of Sanskrit Studies.