

Salle du conseil
Maison de la Recherche
Université Sorbonne Nouvelle
4, rue des Irlandais, Paris,
75005

Jeudi 9 avril 2026
14h-18h

JOURNÉE DES DOCTORANTS ET DOCTORANTES DU GREI

cinquième édition



Organisée par Nadine Künne et Arsenii Zorin

Varaha, Boar Incarnation of Vishnu, 700-800s. Central India, probably Madhya Pradesh. The Cleveland Museum of Art.

GREI
GROUPE DE RECHERCHES
EN ÉTUDES INDIENNES



École Pratique
des Hautes Études

PSL 

**Sorbonne
Nouvelle** 
université des cultures

14.00 – 14.10 Accueil

ASIE DU SUD

14.10 – 14.40 ULYSSE BARTHEL EFEO/EPHE-PSL

L'épigraphie comme source pour l'étude des religions de l'Empire kuṣāṇa (v. 50-230 de n. è.)

L'étude des religions de l'Empire kuṣāṇa (milieu du I^{er} - début du III^e siècle de n. è.) s'appuie encore largement sur des sources iconographiques, en particulier monétaires. Le corpus épigraphique, bien que plus limité et inégalement conservé, constitue pourtant un témoignage essentiel pour appréhender la question des divinités et des cultes dans la sphère impériale.

Cette communication propose d'examiner un ensemble d'une vingtaine d'inscriptions kuṣāṇa, couvrant une période allant des règnes de Kujula Kadphisès (v. 50-90 de n. è.) à Vāsudeva I^{er} (v. 190-230 de n. è.). Organisé selon des critères à la fois chronologiques et typologiques, ce corpus réunit des inscriptions relevant de contextes variés, incluant des productions directement liées au pouvoir impérial et d'autres appartenant à la sphère privée. Réparties entre plusieurs régions de l'Empire, de la Bactriane au Gange, ces inscriptions mobilisent différentes langues et écritures, reflétant la diversité culturelle et linguistique du monde kuṣāṇa. Leur étude soulève un certain nombre de difficultés, liées à l'état de conservation des documents, aux problèmes de lecture et de traduction, ainsi qu'à la documentation parfois lacunaire de leur contexte archéologique.

Sans prétendre à l'exhaustivité, cette analyse vise à interroger les apports spécifiques de l'épigraphie à la compréhension des religions de l'Empire kuṣāṇa. Elle mettra en lumière les potentialités de ce corpus pour l'étude des divinités impériales, des pratiques cultuelles et de leurs acteurs, ainsi que des interactions entre les domaines impériaux et locaux.

14.40 – 15.10 QINGYANG HUANG EPHE-PSL

Can the Mind Perceive External Objects? Mental Perception in the Debate Between Kumāṛila and the Buddhist Logical-Epistemologists

This presentation examines whether different perceptual modalities — such as the external senses and the internal sense (the mind) — can engage with the same object, with particular focus on whether the mind can cooperate with the external senses in perceiving external objects. Buddhist logical-epistemologists, starting with Dignāga (ca. 480–540), maintain that different perceptual modalities must engage with distinct objects. In contrast, Brahmanical scholars, as represented by the Mīmāṃsaka philosopher Kumāṛila (ca. 600–650), challenge this strict separation. In the chapter on perception in his Śloka-vārttika, Kumāṛila claims that the mind necessarily participates in perceiving external objects along with the external senses, while its perception of those objects still depends on the corresponding external senses.

This challenge not only questions the strict separation of objects across perceptual modalities that Dignāga assumes but also raises a further problem within the Buddhist doctrinal system. If a mental perception that causally derives from a prior sense perception is directed at the same external object as that sense perception, it becomes unclear whether mental perception can reveal anything about the object that sense perception has not already disclosed. If not, it becomes doubtful whether mental perception can qualify as a *pramāṇa*, as the Buddhists claim.

In his discussion of mental perception in the chapter on perception in the *Pramāṇavārttika*, Dharmakīrti (ca. 600–660) addresses this difficulty by appealing to his principle of momentariness. He argues that the object grasped by mental perception and that grasped by the preceding sense perception are not numerically identical, but rather distinct momentary phases of the same concrete particular. Later Dharmakīrtians further debated whether sense perception and mental perception can arise simultaneously and be directed toward the same external object. Dharmottara (740–800) rejects such simultaneity, while Prajñākaragupta (8th–9th century) defends it and explains why it may remain unnoticed by the cognitive subject.

15.10 – 15.40 TAN LOC HO EPHE-PSL

Méditation et théories de la méditation dans la Bodhisattvabhūmi

Ce travail de recherche porte sur la place et la théorie de la méditation dans la Bodhisattvabhūmi, l'un des textes majeurs du Yogācārabhūmiśāstra, vaste somme doctrinale du bouddhisme indien ancien. Il vise à étudier la manière dont ce texte conçoit les pratiques méditatives - notamment dhyāna, bhāvanā, samādhi et samāpatti - dans le cadre spécifique de la voie du bodhisattva.

Cette recherche s'inscrit dans l'histoire intellectuelle du bouddhisme des premiers siècles de notre ère, au moment où les traditions yogācāra reformulent des héritages méditatifs plus anciens et les intègrent à l'idéal mahāyāniste. L'enjeu est de comprendre comment la méditation est articulée, dans la Bodhisattvabhūmi, avec d'autres dimensions essentielles de la voie, en particulier le discernement (prajñā) et la compassion.

La thèse reposera sur une étude philologique et doctrinale du texte sanskrit, éclairée par ses traductions chinoises et tibétaine ainsi que par ses commentaires conservés en tibétain. Elle comprendra également la retraduction en français de plusieurs passages importants. À travers cette enquête, il s'agira non seulement de préciser la conception yogācāra de la méditation, mais aussi d'évaluer la place de la Bodhisattvabhūmi dans l'évolution des pratiques contemplatives et des doctrines du bouddhisme mahāyāna.

15.40 – 16.00 PAUSE

ASIE DU SUD-EST

16.00 – 16.30 ARSENI ZORIN EPHE-PSL

Monsoon Asia : Folklore evidence and the envious sister motif

The concept of Monsoon Asia as a united cultural macrosystem first appeared in early colonial scholarship. Noticing the strange parallels in the cultures of seemingly disparate populations throughout South and Southeast Asia, early scholars, most notable among them Paul Mus, suggested that the monsoon winds connecting maritime Southeast Asia, mainland Southeast Asia, present-day south China and present-day India must have led to the existence of a common cultural background long predating the expansion of Sanskrit and Wenyān in the region.

Although the Monsoon Asia concept has generally fallen out of academic favor following the rise of nation-states and national academia in the South and Southeast Asia, archeological and paleobotanical evidence suggests a strong circulation of goods, crops, and populations throughout the region as early as the late Neolithic. The circulation of folklore and mythological motifs, however, is rarely considered due to the inherent issues of dating non-written text.

Nevertheless, work with large, meta-ethnic and transregional corpora of folklore, such as the Berezkin-Duvakin corpus, has shown the existence of folklore motifs specific to Monsoon Asia, and not limited to a single region or ethnic group. An extremely vivid example is the "envious sister" motif, wherein a woman marries a powerful serpentine spirit capable of taking human form. Her envious elder sister demands a snake-husband for herself, and is devoured on her first wedding night. The uniqueness of this narrative, along with its spread throughout northeastern India, Mainland Southeast Asia, and maritime Southeast Asia, suggests if not a common origin, then at least a complicated process of borrowing, dissemination, and convergence. Although this process cannot be dated with any certainty, it is likely to have preceded the spread of the Sanskrit corpus in Southeast Asia. Moreover, the strong presence of presumably early snake-related motifs throughout Monsoon Asia raises the issue of possible non-brahmanical influence on the Sanskrit corpus and "classical Indian" culture.

16.30 – 17.00 PUTU EKA GUNA YASA EPHE-PSL

Fasting for Holistic Well-Being in the Light of an Old Javanese Tattva Brata

Fasting (in Sanskrit: upavāsa) is one of the most prominent aspects of Śaiva religious observances, as reflected in the Old Javanese text titled Tattva Brata. Some elements of this text, which was transmitted from India to Java and Bali, describe a variety of fasts, such as full moon fast (mūrṅama), dark moon fast (nilēm), and fasting by following the moon's rays (anutaken vulan), etc. A practitioner of fasting (called a vratin in Sanskrit) can tailor his/her fasting regimen to suit his/her personal objectives.

Remarkably, according to this text, the benefits of fasting extend beyond physical health to encompass overall well-being. The ones who perform fasting as a part of observances, according to this text will not just obtain healthiness in their physical body, but also wisdom in their minds. Furthermore, they may even attain access to the celestial realm of the titular divinity of the specific observances.

Fasting Buddha Shakyamuni, Paikisan, 3rd-5th century, MET, 1987.218.5

17.00 – 17.30 I GDE AGUS DARMA PUTRA EPHE-PSL

Visual Om̐: From Indonesian Epigraphic Traditions to Balinese Manuscripts and Ritual Culture

My paper will explore the visual representations of the sacred syllable om̐ in the Indonesian archipelago from the premodern to the modern period. While epigraphic evidence from Java, Sumatra, and Bali from the 9th century primarily records om̐ as a formal commencement of Hindu mantras and Buddhist dhāraṇīs, the Balinese palm-leaf manuscript tradition presents a remarkably ornate and iconic form known as Ongkara. By juxtaposing epigraphic attestations of om̐ with its subsequent manuscript instantiations, my research tries to elucidate processes of continuity and transformation across textual media and religious contexts. The study addresses inquiries pertaining to transmission, ritual function, visual codification, and situates Balinese Ongkara within broader Indic and Indonesian traditions of sacred writing. The findings provide insights into how a phonetic element of liturgical performance underwent a gradual transformation into a cosmological and iconographic symbol, thereby offering novel perspectives on the dynamics of textual, visual, and religious culture in premodern Indonesia.

Prasasti Emas Sambiran, Katalog Koleksi Emas Balai Pelestarian Cagar Budaya Yogyakarta

17.30 COCKTAIL