

BUDDHISM

A Traditional Religion Rooted In Europe



The history of Buddhism's encounter with Europe stretches back to the time of Buddha Gautama, who died 543 years before Jesus was born, and evolved over two thousand years. This long relationship of the West with Buddhism has been marked by blind indifference, self-righteous rejection, rational knowledge, romantic fantasies and existentialist commitment.

Stephen Batchelor
The Awakening to the West, Echo Point Books

Today we count over 4 million European Buddhists, Buddhism has meanwhile been officially recognised by most governments of European countries and has thus become undoubtedly one of the traditional religions rooted in Europe.

The following brief listing of the presence and rootedness of Buddhism in Europe is based on multiple academic sources, surveys of the 14 National Buddhist Unions of the EBU (Austria, Belgium, Finland, France, Germany, Italy, Netherlands, Norway, Poland, Portugal, Spain, Sweden, Switzerland and the United Kingdom) and contributions of various other sources.

This listing makes no claim to be exhaustive and is not scientifically rigorous. The list clearly shows that Buddhism has had an important impact on European intellectual and religious history, and thus also on the community of practitioners and believers.

Gabriela FREY
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Origins and growing roots of Buddhism in Europe

TIME	Country	From earliest traces of Buddhism until today
331-325 BCE	Greece	Alexander the Great invaded Bactria and Gandhara (today's Pakistan), areas under Sramanian, Buddhist and Jain influence. According to a passage in the Pali Canon, two merchant brothers from Kamsabhoga in Bactria, Tapassu and Bhallika, visited Gautama Buddha and became his disciples. The story goes that they then returned home and spread the Buddha's teachings.
360-270 BCE	Greece	Pyrrho of Elis accompanied Alexander the Great to India and returned to Greece. Pyrrhonian Buddhism reconstructs the path to enlightenment shared both by early Buddhists and the ancient Greek sceptics inspired by Pyrrho of Elis, who is believed to have had extended contacts with Buddhists when he accompanied Alexander the Great.
350-290 BCE	Greece	Megasthenes, an ancient Greek historian, diplomat and Indian ethnographer and explorer in the Hellenistic period lived 10 years as ambassador at the court of Chandragupta founder of the Mauryan Dynasty (350 - 295 BCE).
100 BC - 200 AD	Greece	The Milinda Pañha (literally: "Questions of Milinda") is a Buddhist text written between 100 BC and 200 AD. It narrates a dialogue between the Indian Buddhist sage Nagasena and the Indo-Greek king Menander I (Pali: Milinda) of Bactria, who ruled in the 2nd century BC.
150- 215	Greece	Clement of Alexandria referred to Buddhists and wrote: " <i>Among the Indians are those philosophers also who follow the precepts of Boudda, whom they honour as a god on account of his extraordinary sanctity.</i> " Buddhism was prominent in the eastern Greek world and became the official religion of the eastern Greek successor kingdoms to Alexander the Great's empire, Greco-Bactrian Kingdom (250 BC-125 BC) and Indo-Greek Kingdom (180 BC - 10 CE). Several prominent Greek Buddhist missionaries are known (Mahadharmaraksita and Dharmaraksita) and the Indo-Greek king Menander I converted to Buddhism, and is regarded as one of the great patrons of Buddhism.
216–274	Italy	Manichaeism is a religion founded by the Parthian prophet Mani in the III ^e century as a syncretism of Judaism, Buddhism, Brahmanism and Christianity. Manichaean tradition is also noted to have claimed that Mani was the reincarnation of different religious figures such as Buddha, Krishna, Zoroaster, and Jesus. Buddhist influences were significant in the formation of Mani's religious thought. The transmigration of souls became a Manichaean belief, and the quadripartite structure of the Manichaean community, appears to be based on that of the Buddhist sangha. Manichaeism reached Rome through the apostle Psattiq by 280 and Manichaean monasteries existed in Rome in 312 during the time of Pope Miltiades.
4th century BCE	Italy	Buddhism was already practised in Italy, albeit marginally, in Roman times. In all probability the tradition disappeared from the peninsula following the persecution of non-Abramic cults from the 4th century AD onwards. An enigmatic marble bust in the Galleria Borghese could tell much, of the relationship between Rome and India. The man, wearing the characteristic armour of the Roman general, has a short curly beard and a pensive, almost

		meditative expression, while his long straight hair is parted by a central parting and knotted in a knuckle at the top of his head. It is the typical hairstyle of the Buddhas of Gandhara, the kingdom of the Kushana princes of northern India, great admirers of Roman culture and main exporters of luxury goods to Rome.
10/11th century	Greece	In the late 10th century, the Georgian monk Euthymius of Mount Athos translated the legend of Indian saints Barlaam and Josaphat into Greek. This story is clearly based on the story of the Buddha's renunciation. In Europe, it was assumed that this story belonged to the 2nd conversion of India to Christianity (after the Apostle Thomas). This was revised by new translations by the Portuguese historian Diogo de Couto in 1612 and later by the French scholar Laboulaye in 1859 (see Batchelor, p. 34)
1245	Italy / France	The Italian Franciscan Jean de Plan Carpin (1182-1252) sent by Pope Innocent IV on an embassy to the great Khan of the Tartars. Author of the History of the Mongols called by us Tartars in 1247.
1253-1254	France	The French Franciscan Guillaume de Rubrouck (1215-1295), born in Rubrouck in Flanders, was an emissary of Saint Louis to the Mongol court. Author of "Voyage dans l'empire Mongol", the ambassador relates the controversy organised during his stay in Karakorum by the Khan Mogul, between Muslims, idolaters, Buddhists, Nestorians and Catholics, on the eve of Pentecost. The participants had to promise the Khan not to use "unpleasant or offensive words for their opponents, nor to cause a tumult that could prevent this conference, on pain of death."
1271 starting	Italy	Marco Polo (1254-1324), a Venetian merchant journeyed across Asia to the height of the Mongol Empire and spent more than two decades in the service of Kublai Khan (1215 – 1294), who favored Buddhism. As early as the 1240s, he made contacts with a Chan Buddhist monk Haiyun, who became his Buddhist adviser.
13th century	Netherlands	The story of Barlaam and Josaphat is a Christianized version of a Buddhist narrative on the life of the Bodhisattva. Within the Dutch language community, Philip van Utenbroeke was perhaps the first to include a substantial version of the then presumed to be Christian legend in his sequel to Jacob van Maerlant's Spieghel Historiae, around the year 1300 CE.
1338	Italy	Giovanni Marignolli, envoy of Pope Benedict XII to China, meets in Ceylon Buddhist Bhikkhus.
1630	Russia	Russia Buddhist Mongol tribes established themselves in European Russia and formed the Kalmykian Khanate thus establishing the first Buddhist state on European soil. More than half the population of the current republic of Kalmykia of the Russian Federation is Buddhist.
16th-18th century	Netherlands	With a growing trade in the 16th to 18th century and the dawn of the colonial Dutch enterprise, the number of contacts and writings on Buddhism increased . An early Dutch-Buddhist link was accomplished by Samuel van de Putte, a lawyer, adventurer and cum-explorer (1690-1745). After leaving Ceylon in 1726, he travelled through the Mughal Empire and Nepal to reach Tibet via a route recommended to him by the Italian Jesuit Ippolito Desideri. Van de Putte resided in Lhasa at the mission founded by Capuchins, who had been assigned Tibet as their mission area. His sojourn is mentioned in several letters and travel logs written by Capuchin priests.

1751-1772	France	Diderot Encyclopaedia: 40 articles on Buddhism , including 5 on Tibet (numerous articles written by Louis de Jaucourt, 1704-1780. Both a compiler of information gleaned from a wide range of works and the author of a study on comparative religion, Diderot was one of the first to introduce Buddhist thought to the West.
1788-1860	Germany	Arthur Schopenhauer sees great potential for the West in the teachings of Buddha. Friedrich Nietzsche and Richard Wagner later took up his thoughts on Buddhism, among others.
1844-1846	France	Stay in Tibet of two Lazarist fathers: Father Evariste Huc (1813-1860) and Father Joseph Gabet (1808-1853). 1841 to 1851, 10 years of travel in China, Mongolia and Tibet.
1855	Germany	Detailed description of Buddhism in "Geschichte des Altertums", Zweiter Band, (2. Aufl.) by Max Duncker, extraordinary professor at the University of Halle.
1856	Switzerland	Richard Wagner, who fled from Germany to Switzerland, showed an open interest in Buddhism. Wagner, introduced to Buddhism through the writings of Arthur Schopenhauer, planned the Buddhist opera The Victor in 1856. Despite several revisions, Wagner never completed the work.
1869 - 1938	Belgium	The Princeton Dictionary of Buddhism considers Louis de La Vallée Poussin as " <i>one of the foremost European scholars of Buddhism during the twentieth century</i> ".
1860	France	<i>History of the Buddha Sakya Mouni</i> , by Philippe-Édouard Foucaux (1811-1894), student of Eugène Burnouf and first French Tibetologist (influenced by Csoma). Married to Marie Filon (1842-1902), Buddhologist
1864	UK	Anagarika Dharmapala (1864-1933), the founder of the Mahā Bodhi Society in 1891, was instrumental in presenting Buddhism as a living monastic tradition to the United Kingdom.
1879	UK	Buddhism first found its way into Britain in the 19th century through translations of scriptures from the various schools in different parts of the east. In 1879 Sir Edwin Arnold compiled an epic poem, The Light of Asia, describing the Buddha's life
1881	UK	The Pali Text Society was established by the English orientalist T. W. Rhys Davids, to promote the study of the canonical literature of Theravada Buddhism. At the time of his death in 1922 the <i>Pāli Text Society</i> had issued 64 separate texts in 94 volumes exceeding 26,000 pages, as well a range of articles by English and European scholars.
1889-1891	France	Founding of the Guimet-Museum, by Emile Guimet. "What do you want, I'm a Buddhist!" said Georges Clemenceau (1841-1929) to the journalist from Le Gaulois who picked him up on his way out of a Buddhist ceremony at the Guimet Museum in 1891.
1893	Germany	K. E. Neumann (1865 - 1915) translated Buddhist texts of the Pali Canon, including the Dhammapada, into German.
1903 -1906	Germany	Foundation of the "Buddhist Missionary Society", Leipzig, by Dr. phil. Karl Seidenstücker (1876 - 1936). Renamed "Buddhist Society for Germany" in 1906. Publication of the first Buddhist journal ("Der Buddhist") by Dr. phil. K. Seidenstücker.

1906	Germany	The "Buddhist Society" was founded in Hamburg by Dr. Hans Much (1880-1932).
1909-1942	Switzerland	Buddhism was first introduced to Switzerland in 1909 by the German monk Nyānatiloka (Anton W.F. Gueth, 1878 - 1957) who founded the first monastery for Buddhist monks in Europe . The driving force was Walter Markgraf, who was ordained as a novice monk by Nyānatiloka in Burma in 1907. In 1910/11, Nyānatiloka lived with three disciples in the hermitage "Caritas-Vihāro" in Lausanne. In 1942, the Buddhist Community of Zurich was founded through the work of Max Ladner (1889-1963) and Raoul von Muralto (1891-1975).
1907	UK & Ireland	The Buddhist Society of Great Britain and Ireland was formed. It was in 1924 re-established as The Buddhist Society by Christmas Humphreys (1901 - 1983) a prolific author of books on Buddhism.
1909	Germany	Foundation of the "German Pali Society" in Halle by Dr. phil. Karl Seidenstücker and Walter Markgraf.
1911	France	Alexandra David-Néel's started her extensive travels to Asian countries. She provoked the hilarity of the 13th Dalai Lama who received her in audience on 15 April 1912 in Kalimpong when she claimed to be the only Buddhist in Paris, and his astonishment when he learned that the Gyatser Rolpa, a sacred Tibetan book, had been translated by Philippe-Édouard Foucaux, a professor at the Collège de France.
1912	Germany	Foundation of the "Bund für Buddhistisches Leben" in Halle by members of the "Deutsche Pali-Gesellschaft". Chairman Dr Wolfgang Bohn.
1910	Belgium	Alexandra David-Neel, who lived several years in Brussels, introduced the Maha Bodhi Society to the Congress of Free Thinkers in Brussels.
1920	France	Kalmyk refugees, from the Russian Empire, created the first Buddhist community in France: the Buzawa, a group associated with the Don Cossacks in southern Russia. Allies of the White Russians during the Russian Civil War, they were evacuated with them from the Crimea in November 1920 and arrived in France in successive waves between 1921 and 1929, carrying Nansen passports. They worked in mines and industry.
1920 - 1977	Austria	Buddhism has been present in Austria since the 19th century and has been institutionally established since the 1920s (Buddhist Society Vienna, re-established in 1949). In 1977, the Austrian Buddhist Union (ÖBU) was founded as an association of small private circles, especially from Vienna and Salzburg.
1921	Germany	Dr. Georg Grimm (1868 - 1945) founds the "Buddhist Community for Germany". His main work: "The Teaching of the Buddha" (1915)
1926	UK	Buddhists from Sri Lanka (Ceylon) set up the London Buddhist Vihara as the first Buddhist temple in England
1923-1990	Sweden	Mrs Kata Dahlström, a Swedish socialist and writer (1858-1923), was the first known Swedish Buddhist. In the 1950s, the first active Buddhists appeared, and in the 1970s a wave of spread started that embraced gradually all major denominations. At the same time, the first contacts between Asian and Western Buddhists developed, and in the 1990s there

		were exchanges with other world religions and various Swedish institutions and authorities.
1938	Germany	The diplomat Count Dürckheim (1896-1988) went to Japan for almost 10 years (with interruptions) encountered Zen Buddhism and its ways of practice. At the same time, he immersed himself in the Christian mysticism of Meister Eckhart. After returning to Germany, he developed an extensive lecture and seminar activity in Germany and abroad.
1938-1968	Netherlands	In 1938 , M.A. Spruitenburgh-Dwars (1882-1976) founded the Nederlandse Boeddhistische Vriendenkring (NBV) on January 2, 1949 . She managed to draw attention to this circle of friends on a national level, for example, by inviting bhikkhus via the London-based Buddhist Society to lecture both in Amsterdam and The Hague. In 1965 , the NBV published De Samenspraak, the first Dutch Buddhist magazine. On November 8, 1967 , Peter van der Beek founded the Stichting Nederlands Boeddhistische Centrum (SNBC), which NVB members joined. In 1968 the SNBC started publishing a magazine named Saddharma.
1946 – 1952	Austria	Heinrich Harrer (1912-2006) an Austrian mountaineer and geographer, travelled to Tibet where he met and made friends with the Dalai Lama. Author of the well-known book and film Seven Years in Tibet.
1946	Germany	Walter Persian (1905 - 1983) founds the "Buddhist Community of Germany" in Düsseldorf.
1955-58	Germany	Foundation of the "German Buddhist Society" in Munich by 43 members and is renamed 1958 German Buddhist Union , Deutsche Buddhistische Union (DBU).
1960	Switzerland	In the early 1960s, Switzerland was the first country in Europe to take in around 1,000 Tibetan refugees in cooperation with the Swiss Red Cross. In 1968, the Kohn brothers founded the monastic institute near Rikon with the approval of the 14th Dalai Lama. Since then, a community of monks lives in the monastery and looks after around 4,000 Tibetans in Switzerland as well as an increasing number of European Buddhists.
1960	Italy	Founding of the Italian Buddhist Union (UBI) in Florence and the publication of the journal Buddhismo Scientifico (1967). The signing by the then Prime Minister Massimo D'Alema of the Understanding between the Italian State and the U.B.I., consecrates and confirms the growth of Buddhism in our country.
1969	Norway	The law encouraged Norwegian Buddhists to register as a religious community in order to receive the support of the state, as the Act relating to religious communities, passed by the Norwegian parliament in 1969, provided for regular government funding of registered religious communities of all faiths, based on the principle of equal per capita support to that given to the established Church of Norway.
1970	Spain	Except in isolated cases, the first legally constituted practice groups started in the mid- 1970s. Buddhism is currently the fourth religious minority in Spain in a country where over 70% consider themselves Catholic.

1975 - 2008	Europe	Founding of the European Buddhist Union (EBU), an international umbrella association of Buddhist organizations and national Buddhist unions in Europe. The presence of Buddhism in all European countries has been growing considerably due to an ever-increasing number of Europeans have adopted Buddhism as its philosophy of life. 14 National Buddhist Unions (NBUs), member of the EBU: Austria, Belgium, Finland, France, Germany, Italy, the Netherlands, Norway, Poland, Portugal, Spain, Sweden, Switzerland and the United Kingdom. Each National Union has many Buddhist member organisations of different traditions.
1976-78	Switzerland	Founding of the Swiss Buddhist Union (USB) as an association in the sense of Art. 60 ff. SWISS CIVIL CODE. The SBU is the umbrella organisation of Swiss Buddhists with headquarters in Bern. The SBU sees itself as the umbrella organisation of the various Buddhist communities in Switzerland. In 2021, the USB counts 28 Buddhist organisations.
1978 - 2012	Netherlands	Founding of the Boeddhistische Unie Nederland (BUN) on 25 June 1978 in order to form a cooperative body comprising a number of Buddhist groups. In 2012, thanks to contributions from, among others, Prof. Joest 't Hart, the BUN acquired permanent recognition from the State Secretary of Justice and Security. From that moment on, the BUN serves as one of the sending agencies with which the Spiritual Care Service (DGV) of the Ministry of Justice and Security collaborates on an on-going basis.
1979	Norway	Vikings brought a Buddha statue to Scandinavia around the 9th century. During the 20th century various eastern-inspired spiritual movements lead to an interest in Buddhism among a number of Norwegians. First steps in organizing Buddhist groups and associations, took place in the 1970s. The Buddhist Federation of Norway (BFN) was established 1979.
1980-1995	Poland	Since the 1980s, regular meetings of Buddhist groups have taken place, which later founded the Polish Buddhist Union. It is an inter-church organisation, which was registered on 09.05.1995 by the Department for Religions in the Prime Minister's Office in Section "B" of the Register of Churches and Other Religious Associations. It is one of the five organisations of this kind in Poland. In January 1997, His Holiness the Dalai Lama assumed honorary patronage of the Union.
1986	France	Foundation of the Union Bouddhiste de France (UBF) by Jacques Martin and Bernard Lebeau. Non-profit, non-political federation, the UBF is a representative interlocutor with public authorities, religious communities, humanitarian and academic bodies and, in general, with any legally constituted national or international organisation. The UBF is responsible for the editorial line of the programme "Sagesses Bouddhistes" broadcast on France 2 on Sunday mornings.
1987	Austria	Founding of the Austrian Buddhist Religious Society (ÖBR-Österreichische Buddhistische Religionsgesellschaft) and granted the status of a public corporation, thus legally recognising Buddhism.
1988	Europe	In 1988, the Dalai Lama presented his Five-Point Plan in the European Parliament in Strasbourg. On the occasion of the Nobel Peace Prize in Oslo in 1989, he elaborated his concept of a peace zone for Tibet.

1986 - 2009	Belgium	In 1986, a first "Federation of Buddhist Communities" was created and in 1997 the Buddhist Union of Belgium was founded under the presidency of Frans Goetghebeur. In 2006 the official request for recognition was introduced and in July 2008 the Minister of Justice made a law giving a yearly grant to the BUB in order "to structure Buddhism in Belgium in view of its recognition. A General Secretary has since then been paid by the government in this perspective and negotiations went on with the Ministry to prepare the recognition. Today, the BUB counts 35 member organizations representing all the above-mentioned traditions. A survey made in 2009 by a professional polling firm indicates that presently 150.000 Belgians can be considered as Buddhists, while 600.000 are positively interested, having read some books or attended a conference.
1989	Czech Republic	The first meeting between Václav Havel and the Dalai Lama took place on 5 October 1989, Havel's birthday, when the Dalai Lama was informed that he had been awarded the Nobel Peace Prize. Vaclav Havel was the first European statesman to officially receive the Dalai Lama. Today, about 0.5% of the Czech population practices Buddhism, which is about 50-60,000 people in about 70 Buddhist places.
1992	Spain	Founding of the Federation of Buddhist Communities of Spain (FCBE, Federación de Comunidades Budistas de España). According to Spanish Law, religions are represented in the State through churches or religious federations.
1993 - 2019	Sweden	Founding of the Swedish Buddhist Co-operation Council (SBS) in 1993 and was entitled to state grants in 2005. SBS was reorganized and became a registered Faith Community 2019 - the Swedish Buddhist Community, having 29 member organizations of various Buddhist traditions now in 2022. SBC currently has 29 Buddhist member organisations, collectively serving more than 11 000 registered individuals.
1993	UK	Foundation of the Network of Buddhist Organisations UK (NBO) as a registered charity based in London. The NBO is a national, non-denominational body responding to government, legal and cultural requirements. Equality legislation has identified religious identity as a 'protected characteristic'; the Religious Education Framework identifies Buddhism as one of the six major UK faiths to be taught in schools; Buddhist clergy work in health care, prisons, further and higher education, the armed forces and other institutions.
1997	Portugal	The Portuguese Buddhist Union (UBP) was officially recognised as a non-profit religious organisation on 24 June 1997, the. It assumes the role of intermediary facilitating the relationship between its Members and any national or international entity legally constituted, in particular the Portuguese State and other religious denominations.
2007	Spain	Full recognition of Buddhism by the Spanish State as a "deeply rooted" religion, through the request of the Spanish Buddhist Union (FCBE, Federación de Comunidades Budistas de España).
2008	Europe	In 2008 the EBU was granted participatory status in the conference of INGOS in the Council of Europe. Since then, the EBU is active in representing Buddhism on European level in Strasbourg and Brussels and facilitates exchanges of knowledge and dialogue between European decision makers, national institutes and Buddhist leaders. One of the ongoing

		tasks is the updating of the number of Buddhists in Europe. The latest survey information from 2012 and 2019 based on information supplied by the EBU member organisations. In conclusion there are approximately 4 Mio Buddhists in Europe considering the available data.
2009	Finland	Founding of the Finnish Buddhist Union (Suomen Buddhalainen Unioni, SBU) to act as a co-operation organisation for Buddhist groups in Finland. It represents its member organisations equally in relations to government, scientists and national as well as international organisations.
2012	Italy	The Agreement between the Italian State and the Italian Buddhist Union was ratified on 11 December 2012. The U.B.I has been recognised as a religious body with legal personality and brings together the forty-four major Italian centres and their affiliates.
2012	Netherlands	BUN (Buddhist Union Netherlands) acquired permanent recognition from the State Secretary of Justice and Security. From that moment on, the BUN serves as one of the sending agencies with which the Spiritual Care Service (DGV) of the Ministry of Justice and Security collaborates on an on-going basis.
2018	Europe	The EBU signed up the transparency register of the European Parliament & the European Commission In Brussels. EBU-representatives are regularly invited to conferences and high-level meetings with European religious leaders to discuss the future of Europe. The EBU is in contact with the Directorate-General for Justice and Consumers on Article-17-Dialogue with churches, religions, philosophical and non-confessional organisations.
2021	Europe	The European Buddhist Union (EBU) is participating in the SASCE project (Safer and Stronger Communities in Europe) initiated and funded by the European Commission to strengthen safety in spiritual communities. Together with three other faith groups (EJC, CEC, Faith Matters) they work together to enhance the security of public spaces of worship in Europe.
2021	Europe	On the initiative of the European Buddhist Union (EBU) and the Conference of European Churches (CEC), both enjoying participatory status with the Council of Europe, the Committee for Interreligious and Interconfessional Dialogue (CIRICD) was proposed to the Conference of INGOs in April 2021, together with seven other faith-based NGOs, and was adopted by a large majority of the Conference of NGOs.
2020-2023	Belgium	In the Government Declaration of 30 September 2020, which is the political program of the new coalition of seven political parties, it is stated, “This government will recognize Buddhism as a non-confessional philosophy in conformity with article 181 § 2 of the Constitution” . In June 2022, the law of recognition has been terminated and will be on the agenda of the Government. It will be voted by the Parliament after the summer to become effective on January 1 st 2023. For the development of Buddhism, this will be an historical and crucial moment, because finally Buddhism will be put on the same footing as the above-mentioned religions and philosophical systems in Belgium.

A shorter version of this list can be found here:

<https://cdn.sanity.io/files/vbitqodu/production/ac7806d10b7270bb6591e962c66d110aab1a2178.pdf>

Books, Links, etc.

BOOKS:

- The Awakening to the West, The Encounter of Buddhism and Western Culture, by Steven Batchelor Echo Point Books, ISBN: 978-0963878441
- Buddhas langer Weg nach Europa, 2500 Jahre der Begegnung von Buddhismus und europäischer Kultur, by Steven Batchelor, Verlag Mittlerer Weg, ISBN: 978-9-463866-46-0
- Pyrrhonism: How the Ancient Greeks Reinvented Buddhism, by Adrian Kuzminski, Lexington Books, ISBN-13: 978-0739125076
- Greek Buddha: Pyrrho's Encounter with Early Buddhism in Central Asia, Princeton University Press; Reprint Edition, by Christopher E. Beckwith, ISBN-13: 978-0691176321
- Buddha in Gandhara, by Sunita Dwivedi, Rupa Publications, ISBN-13: 978-9389967432
- Österreich und der Buddhismus vom 16. Jahrhundert bis 1960, ISBN 978-3-205-21742-8

LINKS:

European Buddhist Union (EBU): <https://europeanbuddhistunion.org/>

National Buddhist Unions, member of the EBU:

<https://europeanbuddhistunion.org/the-national-buddhist-unions-committee>

1. Austria www.buddhismus-austria.at
2. Belgium www.buddhism.be
3. Finland www.sbu.fi
4. France www.bouddhisme-france.org
5. Germany www.buddhismus-deutschland.de
6. Italy www.buddhismo.it
7. Netherlands <https://boeddhisme.nl/>
8. Norway www.buddhistforbundet.no
9. Poland www.benchen.org.pl/en
10. Portugal www.uniaobudista.pt
11. Spain www.federacionbudista.es
12. Sweden www.sverigesbuddhister.se
13. Switzerland www.sbu.net
14. United Kingdom www.nbo.org.uk

In the other European countries, many Buddhist organisations and centres from different traditions exists, in some cases since very long time, but for various reasons no National Buddhist Unions could be established there so far.

The EBU initiated the Committee for the interreligious & Interconvictional Dialogue at the Conference of INGOs, Council of Europe

<https://www.coe.int/en/web/ingo/interreligious-and-interconvictional-dialogue>