

Different Perspectives On Monasteries in India



Temple 13, Nālandā (Photographs by Professor Akira SHIMADA)

13th (Sat.) and 14th (Sun.) November 2021
8:00–11:00 (GMT) / 17:00–20:00 (JST/GMT+9)

Program (GMT)

◇ Saturday, 13th November

- 8:00–8:10 Opening Address: Taiken KYUMA
8:10–9:10 **Lecture 1**
Annette SCHMIEDCHEN
9:10–9:25 Q&A Session, Chair: Ryosuke FURUI
9:25–9:45 Coffee Break
9:45–10:45 **Lecture 2**
Julia SHAW
10:45–11:00 Q&A Session, Chair: Erika FORTE
Closing Address: Taiken KYUMA

◇ Sunday, 14th November

- 8:00–8:10 Opening Address: Taiken KYUMA
8:10–9:10 **Lecture 3**
Michael WILLIS
9:10–9:20 Q&A Session, Chair: Taiken KYUMA
9:25–9:45 Coffee Break
9:45–10:45 **Lecture 4**
Alexis SANDERSON
10:45–11:00 Q&A Session, Chair:
Ryugen TANEMURA
Closing Address: Taiken KYUMA

Language: English Admission: Free

Pre-registration is required. Please apply via the following QR code or URL.

Application deadline: Wednesday, 10th November
12:00 GMT/21:00 JST

<https://forms.gle/xh25bqt91FxUjjj67>



Organized by the Vihāra Project (JSPS KAKENHI Grant No. 18H03569, “Comprehensive Studies of Indian Buddhist Monasteries from the Gupta Period Onward”)



Lecture 1:

The DHARMA Project and Its *Vihāra*-Related Research

Annette SCHMIEDCHEN

(Institute for Asian and Africa Studies, Humboldt-University;
Oriental Institute, Martin-Luther-University Halle-Wittenberg)

This presentation will give a short introduction of the European Research Council project DHARMA and the project's research as far as the topic of *vihāras* in South and Southeast Asia is concerned. DHARMA is an acronym and stands for "The Domestication of 'Hindu' Asceticism and the Religious Making of South and Southeast Asia". Although the project aims to mainly examine the social and material aspects of the evolution of the 'Hindu' religious traditions, it also focusses on the widespread appearance of monastic institutions known in Sanskrit as *āśramas*, *maṭhas* or *vihāras* in a broader sense, including Buddhist and Jaina establishments.

Chair: Ryosuke FURUI (Institute for Advanced Studies on Asia, University of Tokyo)

Lecture 2:

The Late History of Buddhist Monasticism and the Unfolding of a Multi-Religious Landscape in Central India: Patterns from the Sanchi Survey Project

Julia SHAW

(Institute of Archaeology, University College London)

In this paper I will outline the history and chronology of Buddhist monasteries and monasticism in Central India, based on archaeological landscape data from the Sanchi Survey Project. I will begin by discussing the distribution and morphology of monastic provisions that range from simply modified 'natural' rockshelters to towering platformed monasteries, and the significance that the early appearance of courtyard-style planning has for scholarly understanding of the development of institutionalised monasticism. I will go on to present key arguments regarding associated models of governmentality (including links with water and land administration) based on the relative configuration of habitational settlements, and land and water resources in the surrounding area. The third part of the paper will focus on the later history of Buddhist monasticism and consider how the Sanchi Survey Project data relate to extant models of Buddhist decline in central and eastern India. A key argument here is that the Buddhist monastery needs to be viewed within the context of changing agrarian and economic conditions on the one hand, and changing dynamics within the broader multi-religious landscape including the proliferation of Hindu temple construction from the Gupta period onwards, on the other.

Chair: Erika FORTE (Institute for Research in Humanities, Kyoto University)

Lecture 3:

New Perspectives on the Old *Vihāra* Problem: A View from Central India

Michael WILLIS

(Royal Asiatic Society)

The changes that overtook South Asia in the fourteenth century, most notably the near total collapse of the *ancien régime*, and the concurrent decline and disappearance of Buddhist *vihāras*, are problems that have occupied historians for more than a century. While there is little doubt about the main course of events, and the final outcomes, the reasons for the changes remain subjects of debate. The picture of decadence and decline has been rehearsed repeatedly, as has the resurgence of Hinduism, particularly Śaivism, as a competitor for religious patronage. Moreover, the appearance of Islam has been invoked as the 'villain of the piece', the armies of the Sultans of Delhi delivering a 'death-blow' to both Buddhism and classical Hinduism. The literature is extensive and repetitive, yet historical analysis is not well resolved. In an effort to tackle these problems from a fresh point of view, this paper will present data from disciplines as diverse as climatology, seismology and epigraphy to show that interdisciplinary and expanded datasets hold the promise that difficult problems can be tackled from new perspectives.

Chair: Taiken KYUMA (Mie University)

Lecture 4:

Śaiva Monasticism and the *Golakīmaṭha*

Alexis SANDERSON

(University of Oxford)

In this lecture I will use literary, epigraphical, and archaeological evidence to assess the role of the '*Golakīmaṭha*' in the development of Sāiddhāntika Śaiva monasticism, tracing its antecedents and influence, correcting its name to *Golagīmaṭha*, and proposing a new answer to the vexed question of its location.

Chair: Ryugen TANEMURA (Taisho University)