## Newsletter Vol. 7

Online Symposium: "Different Approaches to Indian Buddhist Monasteries from the Gupta Period Onward" (Presentation by the Team of Management/Supervision)

A public symposium that summarized the achievements of the project was held online on Zoom from November 20 and 21, 2021 (open to the public; approximately 30 people participated). The presentation schedule was as follows: November 20, the Team of Management/Supervision, the Team of Manuscripts, and the Team of Epigraphy and November 21, the Team of the ITLR (Indo-Tibetan Lexical Resource) Database, the Team of Evaluation, and the Team of Indian Archaeology/History of Art. There were lively exchanges of opinions during the Q&A sessions and the general discussions on both days.

The principal researcher, Taiken Kyuma (the Team of Management/Supervision), presented a report titled "Introductory Remarks: Some Observations on the Decline of Indian Buddhism" (including the introduction of the project) at the beginning of the program. Distinguishing between different aspects or levels is crucial when discussing the decline of Indian Buddhism (although they are closely related). They are the "doctrinal aspect," the "secular and social aspect"; the "level of monastic institutions," and the "level of individual Buddhists (including both monks and laymen)."

Regarding the doctrinal aspect, Prof. R.C. Mitra mentions the emergence of Esoteric Buddhism (tantric Buddhism) as the primary cause of the decline (*The Decline of Indian Buddhism,* Santiniketan, Birbhum: Visva-Bharati, 1954). For him, the blurring between tantric Buddhism and Hinduism resulted in Buddhism losing its identity. Classical arguments such as this remain somewhat influential. However, Buddhism had influential relationships with other religions from the outset on the Indian subcontinent. Although syncretism itself is a crucial theme, we should hold back on using it as one of the criteria for the decline of Indian Buddhism.

We cannot overlook "the decline of the Dharma" as an argument concerning the doctrinal aspect. Prof. Richard Salomon has suggested that a fear of "the decline of the Dharma" resulting from a gradual loss of memory influenced the popularity of transcription from around the 1st century BC (*The Buddhist Literature of Ancient Gandhāra, An Introduction with Selected Translations,* Wisdom Publications, 2018). However, such fear existed throughout the history of Indian Buddhism, including at the time of the Buddha's death and with the rise and fall of Mahāyāna Buddhism.
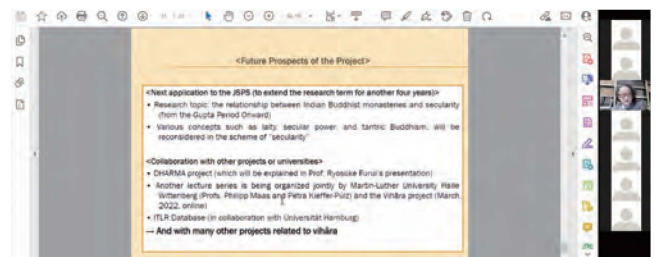
Prof. Kyuma's presentation

It is also true that we cannot consider the decline of Indian Buddhism separately from the secular and social aspects. However, there are various criteria for measuring the levels of the decline in terms of these aspects. Consequently, the theory that "Indian Buddhism has declined nonstop since the advent of tantric Buddhism" is no longer valid (see my progress report in Newsletter Vol. 4).

Several studies have been published in recent years concerning the level of monastic institutions and the level of individual Buddhists. For example, Prof. Arthur Philip McKeown warns against the overemphasizing of Buddhist monasteries as the cornerstone of the history of Indian Buddhism. He further emphasizes the need for studying the lives of Indian travelers who left their mark in Asian Buddhist regions because he argues that they recorded the

gradual decline of Indian Buddhism (*Guardian of a Dying Flame: Śāriputra [c. 1335–1426]) and the End of Late Indian Buddhism (Harvard Oriental Series 89),* Cambridge: Department of South Asian Studies, Harvard University, 2018). However, we cannot deny that the loss of the role and activities of monasteries (and networks between monasteries) transformed the history of Indian Buddhism. In the future, we will need to consciously distinguish between the level of monastic institutions and that of individual Buddhists to develop discussions.

Although details are omitted here due to restrictions of space, the report also analyzed early Buddhism and the historiography related to the theme of the project and works by Indian researchers. We sincerely hope that there will be opportunities to expand our research when maintaining collaborations with related fields.

(Report: Taiken Kyuma, Head of the Team, Mie University)

Presentation by the Team of Manuscripts

The presentation by the Team of Manuscripts outlined the workshops they have held so far and explained the characteristics of the primary literature studied during this research period. They suggested a possibility to depict some aspects of the actual situation of Buddhist monasteries in India from the literature. After Izumi Miyazaki, the Head of the Team, introduced the past activities of his research Team, the members reported on their individual research, and they concluded the presentation with Miyazaki's report on future issues and prospects. The members' presentations were multifaceted and rich, thereby leading to lively discussions afterward.
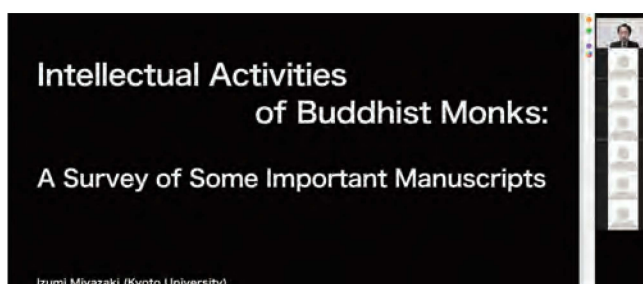
Prof. Miyazaki's presentation

Miyazaki mentioned the *Vajratuṇḍasamaya*, the *Saddharmaparikathā,* and the *Sāramañjarī* in the Introduction. The *Vajratuṇḍasamaya*, one of the *dhāraṇī* texts, explains essential rituals for agriculture, such as a rain prayer. We invited Gergely Hidas (the British Museum) and read the *Vajratuṇḍasamaya*, which is a valuable document providing a glimpse of the relationship between Buddhist monastic orders and lay followers from an agricultural perspective. The *Saddharmaparikathā* is a Buddhist preachers' manual by an unknown author. It is believed to date from around the 5th century. We read it under the guidance of Péter-Dániel Szántó (Leiden University).

Moreover, Szántó and Serena Saccone (University of Naples "L'Orientale," Austrian Academy of Sciences) covered the *Sāramañjarī*. This work by Samantabhadra, a scholar monk who was active during the middle of the 8th century, is a commentary on the *Samantabhadrasādhana* written by Jñānapāda. This document allows us to trace the relationship between the texts, for example, a part of it is based almost directly on the *Ātmasādhanāvatāra* (by Jñānapāda), whereas other parts are silently cited in the *Sugatamatavibhaṅga* by Jitāri. Ryugen Tanemura (Taisho University) reported on the *Sarvavajrodayā*. This work, by the 9th-century scholar monk Ānandagarbha, is a practical manual based on the system of the *vajradhātumaṇḍala* in the *Sarvatathāgatatattvasaṃgraha*. Initially, its content appeared unrelated to monasteries. However, Arlo Griffiths (École française d'Extrême-Orient) has reported that the mantra of boundaries in the first half of the meditation is carved on the markers of the boundaries of an Indonesian temple. It is a highly valuable document for discerning the practices involving temples of the said period as the *Kriyā-saṃgrahapañjikā* further confirms that the system of the *vajradhātumaṇḍala* adopted by the *Sarvavajrodayā* was applied to the ritual for constructing temples. After summarizing the composition of the *Nayatrayapradīpa*, Kazuo Kano (Komazawa University) referred to the passages that teach the superiority of Mantranaya (tantric Buddhism). This work by Trivikrama, who was active around the 9th to 10th century, conveys the process of the formation of an academic lineage centered on monasteries during that period. It is interesting to see how the *śrāvaka*s, *bodhisattva*s, and followers of tantric Buddhism coexisted and had tripartite discussions. Kaie Mochizuki (Minobusan

University) discussed the literature on rituals written by Dīpaṃkaraśrījñāna. He comprehensively managed with the rituals of the Pāramitāyāna (non-tantric Buddhism) and the Mantrayāna (tantric Buddhism). Moreover, he introduced his previous achievements and his future research plans. Toru Tomabechi (International Institute for Digital Humanities) discussed two works by Abhayākaragupta and analyzed their characteristics. The *Āmnāyamañjarī* is a commentary on the *Sampuṭatantra* written by Abhayākaragupta, a scholar monk who was active in the Vikramaśīla monastery in the 11th to 12th century. Abhayākaragupta wrote the text by using his extensive academic knowledge to complement the eclectic character of the *Sampuṭatantra*, the subject of the commentary. It is a varied encyclopedia of tantric Buddhism that punctuates late Indian Buddhism. The *Kramakaumudī* is a commentary on the *Pañcakrama* attributed to Nāgārjuna.

The use of the existing literature as it is or to make cross-references between his own texts, are distinctive characteristics of Abhayākaragupta. Moreover, they make more valuable material when considering his writing activity in the monastery.

This research Team has thus studied various pieces of literature from different times and examined the role of monasteries. Many other documents are to be covered; however, the Team of Manuscripts has to focus on monasteries and study the documents accurately. Therefore, the Team will continue to study the literature they have covered and consider analyzing other documents with a focus on the differences between the times and regions.

(Report: Izumi Miyazaki, Head of the Team, Kyoto University)

Presentation by the Team of Epigraphy

On behalf of the Team of Epigraphy, Ryosuke Furui gave a presentation titled "Buddhist Vihāras in South and Southeast Asian Inscriptions: An Interim Reflection" and summarized their activities to date. First, he outlined the activities he and Arlo Griffiths conduct in the European Research Council project DHARMA as the project members and their allocated regions. After reviewing the issues and reports presented at the joint workshop, "Epigraphic Evidence on Patronage and Social Context of Buddhist Monasteries in Medieval South and Southeast Asia" (May 27–28, 2019), which the project co-sponsored, he made the following tentative conclusions. Buddhist *Vihāra*s in early medieval South Asia were established as institutions with landholdings patronized by temporal power. However, regional differences were noted: *Vihāra*s in East Deccan experienced the changing pattern of patronage from dedication by influential people to foundation and support by the royal family; as well-established institutions, *Vihāra*s in Gujarat were characterized by the patronage by the king and the royal family, particularly that of the nunnery by the female royal family, whereas *Vihāra*s in Bengal became the focus of power relations between the king and the subordinate rulers. *Vihāra*s in Southeast Asia were characterized by their diversity. In Campā, Java, and Sumatra, *Vihāra*s and *Kuṭi*s of Śaivas and of both Śaivas

and Buddhists were founded, whereas epigraphic references to *Mahāvihāra* and *Saṅgha* were missing. In Cambodia, *Vihāra* meant a place of worship, residence, and education that received royal support in the form of land and labor power during the Angkor period. However, it became the term for an assembly hall attached to a *Watt* (temple) during the post-Angkor period. In Burma, during the time of the Pagan Kingdom, high-ranking women constructed a monastery at their residence for their deceased family members. In medieval Sri Lanka, a new form of monastery management was developed with the involvement of Tamil merchant guilds. Furui also reported on a plan to publish a collection of these papers, each of which had been revised based on the comments by Shayne Clarke (McMaster University), as a special issue of *Buddhism, Law & Society* with a few new contributions.

Prof. Furui's presentation

Furui further introduced the details of the three inscriptions that had recorded the donation of land to the Buddhist *Vihāra*s in the Chittagong area, including a newly discovered copper plate inscription of Devātideva as a result of the research conducted in Bangladesh in November 2019 as a part of the DHARMA Project. He discussed the information obtained from them, such as the establishment of the institution of *Vihāra* as a tendency common to the diverse schools including the Theravāda and the peculiarities of the area adjacent to Arakan. He further presented the possibility of interpreting the terms appearing in the inscriptions and exploring some aspects not clearly described in these inscriptions such as administrative personnel and land management by reading them against the accounts of Yijing, a Chinese monk who visited South and Southeast Asia in the latter half of the 7th century and collected and translated *Vinaya* texts, as a direction of future research.

(Report: Ryosuke Furui, Head of the Team, Institute for Advanced Studies on Asia, The University of Tokyo)

Presentation by the Team of the ITLR Database

The Team of the ITLR Database reported on the following:

[Vihāra Project and ITLR Database]
Since its predecessor, the Vikramaśīla Project (2010-2014: 22320014, 2014-2018:26284008), the Vihāra Project has consistently used ITLR as a platform for collecting research findings. ITLR is a lexical database that uses head words from the Indic languages, such as Sanskrit and Pāli, developed and operated by the Khyentse Center for the Tibetan Buddhist Textual Scholarship of the University of Hamburg in collaboration with the SAT Daizōkyō Text Database (University of Tokyo) and the International Institute for Digital Humanities from 2011. Each entry in the database is based on source information from the primary and secondary sources. Approximately 90 contributors enter information into the database via online collaboration, and ITLR publishes the inputs after the editorial board assesses them. The members of the Vihāra Project are registered as contributors for ITLR, and each of them enrich the database contents by providing the knowledge gained during the project as data. In return, the Vihāra Project benefits from ITLR in that it can collect and publish research findings without risks associated with maintaining its own database, such as sustainability issues.

[Extension of ITLR specifications]
The transition from the Vikramaśīla Project to the Vihāra Project resulted in the expansion of the scope of research both in terms of time and geography, thereby further diversifying the nature of the materials. Because the existing ITLR used classic philology as its foundation and its specifications could not meet the research requirements sufficiently, the Team expanded the database specifications in consultation with Prof. Dorji Wangchuk, the chief member of the ITLR database project. In particular, the Team expanded the languages of head words by accepting the modern Indic language (necessary for the names of places, such as archaeological sites) in addition to the Classical and Middle Indic languages and modified the specifications by including a database sub-entry slot for the input of information related to iconography, inscriptions, archaeology, and art.

[Activities of the Team of the ITLR database]
The Team has held research meetings (in person: September 2018 and February 2020, and online: June/September/December 2020, July/December 2021, and February 2022) that have combined data entry sessions and discussions over issues concerning data entry. In March 2019, the Head of the Team participated in the ITLR editorial meeting held in Hamburg. Although another meeting was scheduled for March 2020, it was canceled because of the pandemic.
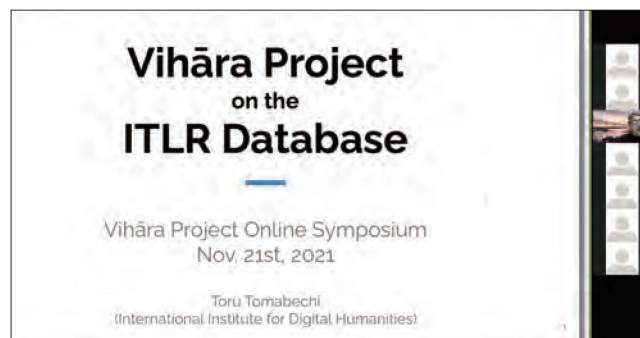
Dr. Tomabechi's presentation

[Future outlook]
If the Vihāra Project continues, it will be necessary to correct the imbalance of the input data categories. Although the

database comprises considerable amount of information regarding the names of places, monasteries, and people, it is necessary to complement the database with lexical items related to the monastic institutions and activities that are currently underrepresented in the database. Moreover, if further expansion of the ITLR specifications becomes necessary, we may have to decide on the extent to which we can change the original ITLR concept.

(Report: Toru Tomabechi, Head of the Team, International Institute for Digital Humanities)

Presentation by the Team of Evaluation

At the general symposium, Satoshi Ogura, the Head of the Team, reflected on the events the Team of Evaluation has hosted so far. During the research period, the Team focused on the Buddhist monasteries' relationship with the political power from the Gupta period onwards and the relationship between Buddhism and other religions in regions other than India as a source for comparison when considering the rise and fall of Buddhist monasteries in India.

In the first workshop, held in March 2019, which focused on the relationship between Buddhist monasteries and political power, the Team invited Prof. Richard Eaton (University of Arizona) and Prof. Walter Slaje (Martin Luther University Halle-Wittenberg). In this workshop, the speakers specifically examined the cases of Bihar and Kashmir, particularly regarding the background to the destruction of idols and monasteries by political powers.

Since the academic year 2020, the Team has hosted international workshops that analyzed cases outside North India. They first hosted an international workshop on the relationship between Buddhism and Islam in West Asia in June 2020. Prof. Pegah Shahbaz (University of Toronto) discussed the spread and acceptance of "Bilawhar wa Buyūzasf," the Buddha's biography written in Persian, and Mr. Philippe Marquis (Director, French Archaeological Delegation in Afghanistan) presented the latest findings of archaeological excavations in Balkh and Kabul, Afghanistan. In December of the same year, they hosted a Japanese workshop focusing on the history of monasteries in Nepal and the end of Buddhism in South India. At this workshop, Dr. Kengo Harimoto (University of Naples "L'Orientale")

and Prof. Jun Takashima (Professor Emeritus, Tokyo University of Foreign Studies) made presentations. Furthermore, an international workshop was held in March 2021 on the relationship between Buddhism and Hinduism in Southeast Asia, in which Dr. Andrea Acri (École Pratique des Hautes Études) gave a presentation. Consequently, the following has emerged through a series of workshops: the polysemy of the word "*vihāra*" (Harimoto), the role of monasteries in the local economy (Marquis and Takashima), and the inclusive acceptance of Buddhism by other dominant religions (Shahbaz and Acri).

In connection with "Bilawhar wa Buyūzasf" introduced by Pegah Shahbaz, the Team of Evaluation hosted a reading session for the Persian translations of the *Devatāsūtra* and the *Maitreyavyākaraṇa* included in the Persian history book, the *Zubdat al-Tawārīkh* (or the Cream of Histories), compiled in Tabriz in northwest Iran during the Ilkhanate period. The event provided an unprecedented opportunity to explore how the concepts of original texts are interpreted in the translations of the Buddhist texts compiled by Muslims. We expect this session to be held in the following research period.

The Team also planned an international workshop on the relationship between Buddhism and other religions in Central Asia. However, they were unable to proceed with it because of the COVID-19 pandemic. Further, we have postponed this event until the following research period.

(Report: Satoshi Ogura, Head of the Team, Research Institute for Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies)

Presentation by the Team of Indian Archaeology/History of Art

For the Team of Indian Archaeology/History of Art, Akira Shimada, Nicolas Morrissey (University of Georgia), and Abhishek Amar (Hamilton College) gave a joint presentation entitled "Art and Archaeology of Indian Buddhist Monasteries: An Overview of Developments from the Gupta Period to the Medieval Era." After confirming the

research goal set at the 2018 kick-off meeting, i.e., to grasp the regional developments of Buddhist monasteries since the Gupta era through field surveys and the construction of a database, Shimada, the first presenter, provided an overview of the Team's three-year activities. The primary points are as follows. (1) The Team conducted field surveys of early Indian Buddhist monasteries in January 2019 (Andhra Pradesh, Chhattisgarh, and Bihar) and January 2020 (Western Deccan, Western Malwa, Chhattisgarh, and Odisha). Although the survey in Bengal scheduled for 2021 had to be canceled because of the COVID-19 pandemic, the surveys brought comprehensive data on smaller monasteries that had escaped serious scholarly attention, particularly the ones outside the Gangetic Valley. (2) The Team collected the metadata of the Indian Buddhist monasteries after the Gupta era by using Google Documents and Google Maps, and launched a pilot version of the online database by using Omeka-S. (3) The Team delivered research papers on the ongoing results of our research at several conferences and workshops, such as the College Art Association (CAA) conference in January 2019, the international conference of RINDAS in July 2021, and the international workshop organized by the Team at the University of Georgia in October 2021 (selected papers have been published in the RINDAS Series of Working Papers in February 2022). Morrissey, the second presenter, delivered a report on the conference presentations made by the Team members, particularly the ones at the workshop at the University of Georgia at Athens (UGA). As representing his home institution, he expressed his sincere gratitude to the participants to the workshop, including Prof. Kyuma, the principal researcher of the Vihāra Project, and Prof. Furui,
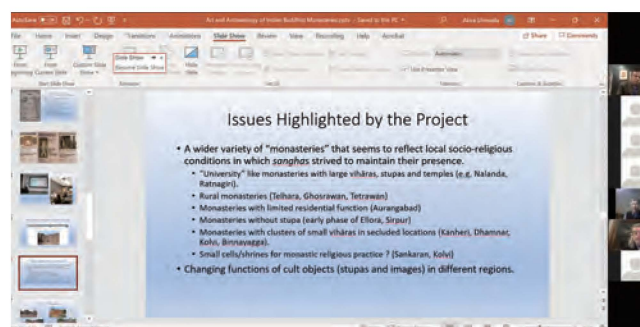
Profs. Shimada, Amar and Morrissey's presentation

the Head of the Team of Epigraphy, who actively contributed to the success of the workshop despite the various restrictions due to the pandemic. The third and the final presenter Amar introduced the specifications of the database of Indian Buddhist monasteries hosted by the Hamilton College. He reported that the database currently releasing the data on the monastic remains in the Western and the Eastern Deccan on a trial basis and making revisions based on feedback. Shimada then concluded the presentation by mentioning the following three tasks for the future: (1) to accomplish the field trip at the Bengal; (2) to increase the number of entries in the database and enhance integration with the photographic data, and (3) to reveal the detailed development processes of selected Buddhist monasteries in each region by further field surveys and the analyses of excavated objects. In the following Q&A session, there was a lively discussion about the methodological problems of the archaeological research on the Indian Buddhist monasteries.

(Report: Akira Shimada, Head of the Team, State University of New York at New Paltz)

The Team of Manuscripts Co-hosts an International Workshop

On July 29 and August 3, 2021, the Kaken Team of Manuscripts co-hosted an online international workshop with the Kaken (C) "Investigation into the Knowledge Formation in Indian Buddhism through Editing a Newly Available Sanskrit Manuscript of Abhayākaragupta's Work" (Toru Tomabechi, Principal Investigator) and "Study of Āveśa (possession) as an Underlying Principle for Esoteric Buddhist Practices" (Ryugen Tanemura, Principal Investigator).

In this workshop, Tomabechi, co-investigator of the Kaken, served as session organizer, and Harunaga Isaacson (University of Hamburg), Francesco Sferra (University of Naples "L'Orientale"), Alexis Sanderson (University of Oxford), and Péter-Dániel Szántó (Leiden Univesity) were invited as advisors to read the *Vajrajāpakrama* chapter from the *Kramakaumudī* written by Abhayākaragupta. The *Kramakaumudī* is a commentary on the *Pañcakrama*, a fundamental work on the meditational practice of the

so-called Ārya school, a leading exegetical school of the *Guhyasamājatantra*. Tomabechi is currently editing the original Sanskrit text of this commentary. In addition to those involved in this Kaken, a good number of researchers and graduate students from the University of Hamburg participated in the workshop, which provided a valuable opportunity to read this crucial unpublished text, and a lively exchange of views took place.

Abhayākaragupta was a scholar who served as the head of the Vikramaśīla monastery in the latest period of Indian Buddhism, and the *Guhyasamājatantra* constitutes an important core for his comprehensive system of tantric exegesis and practice. While, as is evident from the fact that he composed a commentary on the *Pañcakrama*, Abhayākaragupta placed more importance on the system of

the Ārya school for meditational practice, he followed the system of the Jñānapāda school of the *Guhyasamāja* exegesis for public rituals such as consecration and installation (Abhayākaragupta's *maṇḍala* ritual expounded in his *Vajrāvalī* is based on the *Guhyasamājamaṇḍalavidhi* by Dīpaṅkarabhadra of the Jñānapāda school). A useful perspective for the future research in the role of monasteries in India will be gained through investigation into how the eclectic aspects demonstrated by Abhayākaragupta's works functioned in the monastic environment which embraced different systems of exegesis and practice.

(Report: Toru Tomabechi and Ryugen Tanemura)

The Team of Evaluation Hosts an International Workshop

The Team of Evaluation co-hosted an international workshop, "Buddhism and Śaivism in Premodern Trans-Himalayan Regions," on Friday, October 8, 2021, alongside the joint research project "Formation of the 'Indic World': From the Perspective of the Frontiers" (Coodinator: Satoshi Ogura) by the Research Institute for Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies. They held the workshop by a hybrid style of both face-to-face and online since Ogura, the Head of the Team, was in France, and the COVID infection rate was relatively manageable in Europe because of the increased vaccination rates. The workshop was hosted in the hall of the office of Institut national des langues et civilisations orientales (INALCO) in the 6th arrondissement of Paris. Approximately 50 international researchers participated in person or online.

The Team of Evaluation has held several events focusing on the relationship between Buddhism and other religions outside North India. In this event, the subject was the Trans-Himalayan region. We have witnessed a remarkable development in the studies of the history of Śaiva Tantra in the region in recent years, and it warrants to investigate how Buddhism and Śaivism have interacted in terms of tantrism.

"Interactions Between Tantric Forms of Buddhism
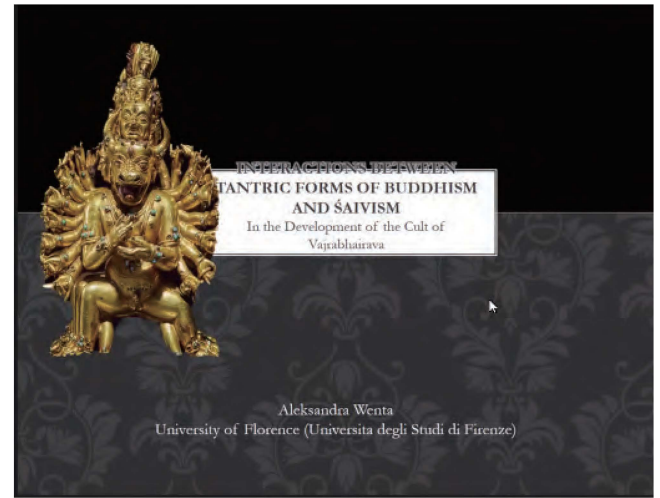
Dr. Wenta's presentation

and Śaivism in the Development of the Cult of Vajrabhairava" by Dr. Aleksandra Wenta (University of Florence) examined the relationship between Buddhism and Śaivism in the belief in Vajrabhairava, i.e., a deity of Vajrayāna Buddhism. The worship of Vajrabhairava appeared in India in the 8th century. The Buddhist monk Lalitavajra (also known as *Līlāvajra/Līlavajra) from Oddiyana, who was active at the Nālandā monastery then, compiled the most important text, the *Vajrabhairavatantra*, and the worship of Vajrabhairava spread to monasteries in Nālandā, Vikramaśīla, and Tibet.

In general, although researchers have focused on

Vajrabhairava's relationship with the deity regarded as "yamāntaka (the one who defeats Yama)" or "yamāri (the enemy of Yama)," Wenta highlighted that the image of Vajrabhairava bears more resemblance to the fearsome aspect of Śiva (Bhairava) and the story of Vajrabhairava as the "assassin of Yama" does not necessarily occupy a significant position in the textbook of this faith in the Tibetan Buddhist scriptures. However, the Myth of Yama in the *Gshin rje chos 'byung* shows that the worship of Vajrabhairava was initially strongly associated to Śaivism.

Wenta then discussed the relationship between the Vajrabhairava worship and the Śaiva Tantra in terms of rituals. There are several records of *karman* (the rules of magic) in the *Vajrabhairavatantra*, and they have numerous parallels with the description of magic in the literature related to the Śaiva Tantra. Furthermore, Buddhists and Śaivas shared magical rituals to some extent during this period.

In her presentation, "Śiva in Good Company: Re-evaluating the Religious Landscape of Early Medieval Nepal," Dr. Nina Mirnig (Austrian Academy of Sciences) discussed the relationship between Buddhism and Śaivism in the Kathmandu Valley through the analysis of approximately 200 inscriptions attributed to the Licchavi period (3rd–8th century). They are among the Sanskrit inscriptions in the Kathmandu Valley for which she has been creating a comprehensive corpus.

Buddhism, Vaiṣṇavism, and Śaivism, among other religions, coexisted in the Kathmandu Valley during the Licchavi period. Although Aṃśuvarman (reigned during approximately 605–621) is famous because the king who recorded his faith in Śaivism in inscriptions, there is a description that suggests the existing interactions between Śaivism and Buddhism in those on the Śiva Linga erected during the reign of Mānadeva iṣn the latter half of the 5th century before Aṃśuvarman's rule. By contrast, examples of inscriptions that refer to Śiva or Śaivism are evident among Buddhist monasteries erected in the Licchavi period. An interesting example is the Vajreshwari Śaiva Temple on the bank of the Vegavathi River, and its inscriptions indicate that the temple was operated in collaboration with a Buddhist organization. Although Buddhism did not syncretize

with Śaivism in the Kathmandu Valley during the Licchavi period, the two orders generally maintained good relations and cooperated when necessary. Therefore, we must thoroughly examine Śaivism's coexistence and interaction with a Buddhist organization when considering its history in the region, which evolved from the Pāśupata to the Mantramārga and then the Atimārga.

Dr. Mirnig's presentation was exceedingly interesting in its content and included numerous photographs of temples, inscriptions, and lingas.
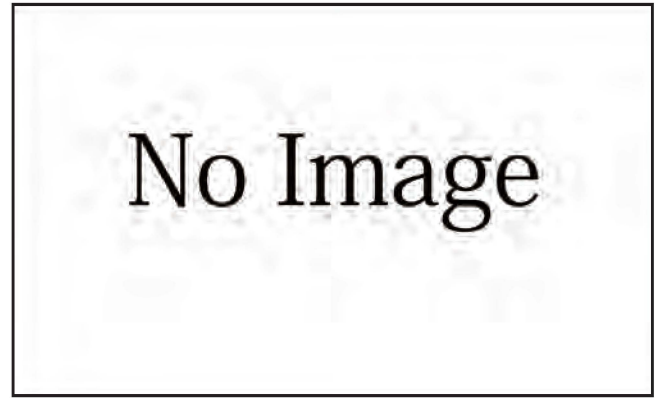
Dr. Mirnig's presentation

In response to the presentations by Wenta and Mirnig, Prof. Diwakar Acharya (University of Oxford) commented on various subjects, such as the interpretation of the lingas mentioned in the *Vajrabhairavatantra*, the relationship between Śiva and "yamāntaka (the one who defeats Yama)," and the absence of the influence of Buddhism in the Vaiṣṇava Temple in the Kathmandu Valley. After Acharya's contribution, Dr. Kengo Harimoto (University of Naples "L'Orientale") and Prof. Judit Törzsök (École Pratique des Hautes Études) took questions and comments from the audience in a lively session. Unfortunately, holding such a hybrid event again has been difficult because both Europe and Japan have suffered another wave of COVID-19. Although online meetings have become commonplace, the opportunity for researchers to have face-to-face discussions with each other is still very valuable. We hope to be able to hold another event such as this again as soon as possible.

(Report: Satoshi Ogura, Head of the Team)

The Team of Indian Archaeology/ History of Art Hosts an International Workshop

On October 28 and 29, 2021, the Art and Archaeology Team of the Vihāra Project hosted an international workshop at the University of Georgia at Athens (UGA) in Georgia, the United States. The workshop started at 5 pm (EST) on the 28th by connecting the venue (Lamar Dodd School of Art, UGA) with the online participants via Zoom. After the opening remark by Nicolas Morrissey and the introduction of the Vihāra Project by Taiken Kyuma, Prof. Ronald Davidson (Fairfield University) delivered a special lecture entitled "The Esoteric Buddhism in the Matrix of Early Medieval India: An Overview." The lecture discussed how Buddhism, which became increasingly secular and localized in the unstable social situation of North India after the collapse of the Gupta dynasty, selectively incorporated the rituals described in *dhāraṇī*s and *gṛhyasūtra*s and established Esoteric Buddhism. By comparing the rituals of Esoteric Buddhism with those of Śaivism and the Vedism, the lecture highlighted several problems with the theories by Prof. Alexis Sanderson and Prof. Johannes Bronkhorst that consider Esoteric Buddhism as a Śaivized or Brahmanized version of Buddhism.

Prof. Davidson's presentation

The next day's workshop started at 10:30 am with the presentations of the members of the Art and Archaeology Team. The first presentation by Shimada focused on Sankaram, a Buddhist monastic site in the Eastern Deccan. Through the thorough examination of the monastic remains and the sculptures, the paper revealed the remarkable longevity of the monastery until the 6th and 7th centuries CE, while most of the Buddhist monasteries in this region stopped operating from the 4th century. The second presentation by Amar introduced the smaller monasteries that have been recently excavated in Bihar, such as Telhara and Lalpahali. It stressed the importance of studying such small sites because they will provide new perspectives for understanding how Buddhist monasteries maintained their presence in the medieval society of North India. The last presentation in the morning session by Morrissey discussed so-called intrusion images — the painted or sculpted images of Buddhas and *bodhisattva*s added to the early Buddhist caves of the Western Deccan during the 5th and 6th centuries CE — with a special focus on the mural paintings of Pitalkhora. By analyzing the stylistic and iconographical features of the images, the paper suggested their chronology and the possible reasons for adding such images to the early Buddhist sites.

Following an intermission, Profs. Max Deeg (Cardiff University) and Pia Brancaccio (Drexel University) delivered special lectures from 3:30 pm. Prof. Deeg's lecture discussed the problems of treating "records" of Chinese pilgrims such as Xuanzang as historical accounts of Buddhist monasteries of Medieval India. By pointing out the discrepancies between the textual descriptions of the monasteries and the findings from excavations, the paper argued that these "records" are an aggregation of information they selected according to their interests and knowledge, rather than their direct observations. Prof. Brancaccio's lecture focused on Kanheri, the largest but little-studied Buddhist monastery in the Western Deccan. Through a comprehensive examination of the main caves, artifacts from the caves, and textual accounts of the monasteries, the lecture highlighted the remarkable longevity of the monastery from the 1st to 11th centuries CE while the other Buddhist monasteries in the region ceased their activity by the 6th century CE. The lecture also suggested that the monastery in its final phase prospered as an Esoteric Buddhist center.

This workshop, originally scheduled for March 2020, was postponed twice due to the pandemic. Thanks to the

improved COVID situation in the US in fall 2021, we were allowed to organize it as a hybrid conference. While the speakers in the US could read their papers at the University of Georgia, some of the key participants outside the US, such as Prof. Kyuma and Prof. Deeg, were unable to come to the venue. Workshop participants in persons were confined to the students and faculty members from the University of Georgia and the nearby Emory University. Although the hybrid format of the workshop generally worked well, including a lively Q&A session connecting online participants with presenters at the venue, the greatest

benefit I gained from the workshop was the in-person activity there. By spending time with other speakers for two days, I had ample opportunity to expand discussions about our presentations and explore the possibility of future research with them. Although online seminars and academic conferences have been normalized since the COVID pandemic, the workshop made me realize the importance of in-person conferences for the progress of our research.

(Report: Akira Shimada, Head of the Team)

## Lecture Series: "Different Perspectives on Monasteries in India"

On November 13 and 14, 2021, we held a series of online lectures titled "Different Perspectives on ("On" in our flyer) Monasteries in India" on Zoom (open to the public; approximately 80 participants daily). Furthermore, we asked four international researchers (leaders in their respective fields) to lecture on monasteries, i.e., the central theme of this project. All of the lectures provided valuable insights based on the latest achievements.

Annette Schmiedchen (Humboldt University Berlin) and Julia Shaw (University College London) were the speakers on November 13, 2021. In her lecture "The DHARMA Project and Its Vihāra-Related Research," Prof. Schmiedchen outlined the DHARMA Project [ERC No. 809994, "The Domestication of 'Hindu' Asceticism and the Religious Making of South and Southeast Asia"], and she introduced their research on Buddhist and other religious monasteries (āśrama/maṭha/vihāra). Prof. Shaw examined the decline of Buddhist monasteries and Indian Buddhism from multiple perspectives under the title of "The Late History of Buddhist Monasticism and the Unfolding of a Multi-Religious Landscape in Central India: Patterns from the Sanchi Survey Project."

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Prof. Schmiedchen's lecture gave an overview of the vihāra-related research conducted by the ERC DHARMA Project. 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 appearance of monastic institutions known as āśramas, maṭhas, or vihāras in a broader sense, including Buddhist and Jaina establishments. Within the DHARMA Project, the study of inscriptional sources and archaeological sites from the 6th to 13th centuries is carried out in three regional task forces: (A) The Tamil-speaking South India, (B) From the Deccan to Arakan, and (C) Southeast Asia. The material investigated by the two India-related task forces (A and B) confirms large regional differences regarding the presence of vihāras in the medieval period. Whereas there is plenty of evidence for the flourishing of the Buddhist monastic culture in Bihar and Bengal under the Pāla kings (Ryosuke Furui), in Orissa under the Bhaumakaras (Annette Schmiedchen), and in Dakṣiṇa Kosala under the Pāṇḍavas (Natasja Bosma), we find
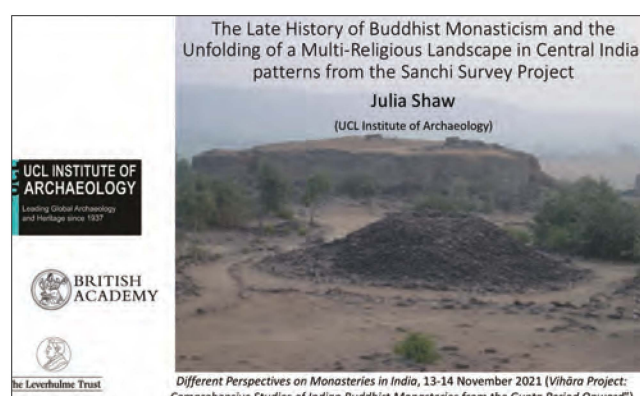
Prof. Shaw's presentation

fewer attestations for the existence of *vihāra*s in the Deccan region and in South India. The work of task force C on Southeast Asia leads again to favourable areas for *vihāra*-related research. Hundreds of religious buildings referred to in inscriptions by the Sanskrit words *āśrama* and *vihāra* dotted the landscape of Cambodia (Kunthea Chhom). While the term *āśrama* could refer to Buddhist and 'Hindu' institutions, the term *vihāra* seems to have been used for Buddhist institutions only. In the region of ancient Campā, on the other hand, the term *vihāra* could not only denote a Buddhist monastery, but also a Śaiva establishment (Arlo Griffiths and others).

Prof. Shaw's paper focused on the later history of Buddhist monasticism in central India drawing on archaeological landscape datasets from the Sanchi Survey Project (SSP). She argued that in order to understand the processes that led to the eventual abandonment of hilltop Buddhist monasteries, the traditional emphasis on inter-sectarian strife and the coming of Islam must be tempered with a consideration of the monastery's position within its socio-ecological and ritual setting. Evidence for long-term processes of entanglement between monastics and their immediate environment, particularly in relation to agricultural production and hydraulic knowledge, that sustained socially-engaged forms of monasticism and provided a practical means of tackling community suffering (*dukkha*) from the late centuries BCE, provided the necessary context within which to consider the factors that drove the eventual failure of the monastic economic model. This process culminates in evidence at Sanchi and a number of related sites for the final construction of defensive-looking structures from the 10th to 12th centuries CE, but based on the wider landscape data may have already began in the post-Gupta period. The disuse of contemporary irrigation systems from the 10th to 12th centuries CE suggests a monastic tradition and related patronage structures that are already in decline; but may also attest to the long-term unsustainability of intensive rice agriculture, as suggested by the Chinese evidence (Zhuang et al). Evidence for fluctuations in monsoon rainfall during the early second millennium CE, and textual references to major periods of drought from the

14th century CE, fit with wider South Asian patterns. Further insights were provided by sculptural and architectural datasets that illuminate the development of the broader multi-religious landscape and attest to the increasingly marginal position of Buddhism. A proliferation in Brahmanical temple construction during the Gupta period reaches a climax between the 9th and 10th centuries CE, with many appearing within, or in close proximity to, possibly-already-abandoned-Buddhist hilltop complexes. Such patterns might be contrasted with landscape data from Bihar where a proliferation of Buddhist village shrines in the post-Gupta period arguably support a revisionist view (Amar Singh) of a Buddhist *saṅga* that was an active and reactive agent, rather than passive recipient of oppression. Prof. Shaw concluded by offering several suggestions for how changing perspectives on the dissolution of medieval Christian monasteries in Europe (Duffy) might benefit discourse on the late history of Indian Buddhism, including critiques of the traditional model of an increasingly degenerate institution whose demise was inevitable, as opposed to one whose crucial economic function and embeddedness in the local socio-economic fabric of life lent itself open to appropriation from competing forces.

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On the following day, November 14, Michael Willis (Royal Asiatic Society of Great Britain and Ireland) and Alexis Sanderson (University of Oxford) gave lectures. First, Dr. Willis presented new findings and methodologies under the title of "New Perspectives on the Old Vihāra Problem: A View from Central India."

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The changes that overtook South Asia in the 14th century, most notably the near total collapse of the *ancien régime*—and the concurrent decline and disappearance of Buddhist *vihāra*s—are problems that have occupied historians for more than a century. Looking at the issue from a wider perspective, a general pattern is found at most archaeological sites in northern India: early historic beginnings, sometimes with evidence of Mauryan or pre-Mauryan activity, followed by centuries of gradual development leading to a crescendo of monumental building in the eleventh century. Then in the thirteenth century there is a

precipitous decline, with most sites falling into ruin in the fourteenth century. The reasons behind this have been rehearsed repeatedly, from institutional ossification and religious decadence, to the resurgence of Hinduism as a competitor for religious patronage. The appearance of Islam has also been invoked repeatedly as the 'villain of the piece,' the armies of the Sultans of Delhi delivering a 'death-blow' to both Buddhism and Hinduism in their classical form. The literature is extensive and repetitive, yet historical analysis is not well resolved. In an effort to tackle the problem from a fresh point of view, my research examined data from disciplines as diverse as climatology, seismology, epigraphy and architectural history. The geographical focus of research has been central India in view of the well-preserved sites and monuments located in that region. Conclusions are tentative at present, but there seems to have been a concurrent series of catastrophic developments, starting with a major earthquake (or series of earthquakes) and a severe drought in the mid-1300s. These events, coupled with religious and literary developments that augur disillusionment with the status quo, paved the way for a wholesale abandonment of old institutions and the development of new economic, political and social relations.

In his lecture, "Śaiva Monasticism and the Golakīmaṭha," Prof. Sanderson presented new insights into the study of Śaiva monasteries. He began by questioning the conventional methodology of Buddhist and Śaiva studies, saying that while researchers in the former have given insufficient attention to the Buddhism of the laity, concentrating their effort on the Buddhism of monks and nuns, researchers in Śaiva studies have tended give insufficient attention to Śaiva monastic institutions, concentrating their attention on the Śaivism of those other than ascetics. His point was highly significant for this project and very impressive. Moreover, Prof. Sanderson used a wealth of literature,
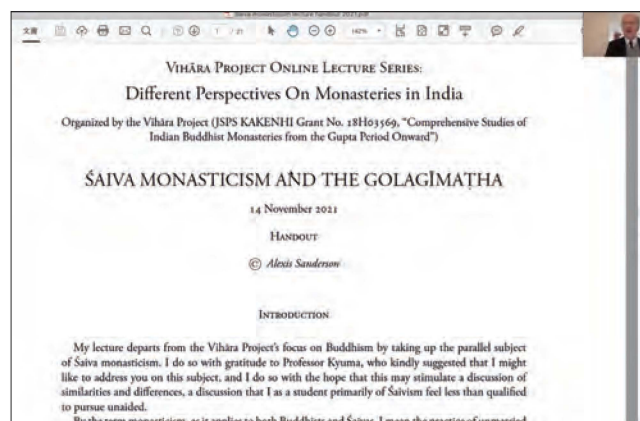
Prof. Sanderson's presentation

inscriptions, and archaeological materials to discuss the development of the Saiddhāntika Śaiva monastic system, referring in particular to the monastery generally known to scholars as the Golakīmaṭha. In the course of this discussion he proposed on the basis of early epigraphical evidence that the name "Golakīmaṭha" is a distortion, that the correct name of this major monastery was Golagīmaṭha, that this like other Śaiva monasteries, was named after its location, namely Golagī, that this name, which is attested in the local epigraphical records of the monastery, survives in the form Goragī, formerly a major Śaiva site about 20 miles due east of the city of Rewa, and that the probable location of the monastery was inside Goragī's walled compound known as Rehu(n)ta Fort.
(*The first three summaries were prepared by the presenters themselves, and the fourth one was reviewed and revised by the presenter. Due to restrictions of space, these summaries were partly abridged in the Japanese version.)

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Following each lecture, participants from Japan and abroad had a lively Q&A session. The entire event was a success. I would like to express my sincere gratitude to all the speakers, participants, the teachers who served as Chairs, and the staff.

(Report: Taiken Kyuma, Head of the Project)

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