



MARTIN-LUTHER UNIVERSITY
HALLE-WITTENBERG



科研費
KAKENHI

Studies on Buddhist Monastic Cultures

German-Japanese Collaboration

March 17, 2021 (Wed) 09:00–12:00 AM (German Time Zone) / 5:00–8:00 PM (Japan Time Zone)

09:00–09:10 **Opening address**, TAIKEN KYUMA, Mie University, Faculty of Humanities, Law and Economics

Opening address, SATOSHI OGURA, Tokyo University of Foreign Studies, Institute of Languages and Cultures of Asia and Africa, Research Institute of Languages and Cultures of Asia

Welcome address Halle University, CORNELIA BERNADETTE HORN, Martin-Luther-University Halle-Wittenberg, Oriental Institute

09:10–10:10 **Vihāra, mahāvihāra, and vihāramaṇḍala—The Terminology for Buddhist Monasteries and Nunneries in Sanskrit Epigraphy from Late Antiquity to the Early Medieval Period**

ANNETTE SCHMIEDCHEN, Humboldt-University Berlin, Institute for Asian and African Studies, ERC Synergy Grant DHARMA; Martin-Luther-University Halle-Wittenberg, Oriental Institute, Seminar for Southasian Studies and Indology, Indology

Abstract: The term *vihāra* and its derivations are richly attested in Sanskrit epigraphy; they denote Buddhist monastic buildings in a narrower sense of the word as well as Buddhist monastic institutions in a broader sense. Based on inscriptions from various Indian regions, this paper attempts to investigate potential structural differences between monasteries called *vihāra*, *mahāvihāra* ('great monastery'), or *vihāramaṇḍala* ('monastic complex').

10:10–10:25 **Questions and answers**, ROLAND STEINER, Ludwig-Maximilians-University Munich, Institute for Indology and Tibetology

10:25–10:45 Break

10:45–11:45 **Biographical Data on Yamāri**

HIROKO MATSUOKA, Austrian Academy of Sciences, Institute for the Cultural and Intellectual History of Asia, and University of Leipzig, Institute for Indology and Central Asian Studies

Abstract: Yamāri (ca. 1000–1060), a late Buddhist Vijñānavādin, is the author of a major commentary on Prajñākaragupta's *Pramāṇavārttikālaṅkāra*. Modern scholars have varied theories on Yamāri's biographical data in terms of his direct teacher (Jñānaśrībhadra or Jñānaśrīmitra) and the region of his activity (Bengal-Bihar or Kashmir). Among the scholars who have written on the subject, Stcherbatsky (1930) has been the most influential but also confusing due to unclear presentation of his sources. By tracing the Tibetan and Sanskrit sources related to Yamāri's life, this paper attempts to update both biographical and bibliographical data and to provide new information about his direct teacher and the original Sanskrit title of his work. In doing so, I will also introduce the current status of the "Yamāri Project" (headed by E. Franco, since 2014, at Leipzig University in cooperation with the China Tibetology Research Center) of editing the first Sanskrit diplomatic and critical editions of the commentary on the *Pramāṇasiddhi* chapter of the *Pramāṇavārttikālaṅkāra*.

11:45–12:00 **Questions and answers**, JENS-UWE HARTMANN, Ludwig-Maximilians-University Munich, Institute for Indology and Tibetology

Closing address, SATOSHI OGURA



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March 24, 2021 (Wed) 09:00–12:00 AM (German Time Zone) / 5:00–8:00 PM (Japan Time Zone)

09:00–09:10 **Introduction**, SATOSHI OGURA, Tokyo University of Foreign Studies, Institute of Languages and Cultures of Asia and Africa, Research Institute of Languages and Cultures of Asia

09:10–10:10 **The Meaning of *vihāra* in Pāli Literature**
PETRA KIEFFER-PÜLZ, Martin-Luther-University Halle-Wittenberg, Oriental Institut, Seminar for Southasian Studies and Indology, Indology; Academy of Sciences and Literature, Mainz

Abstract: In this lecture I will trace the development of the meaning of the word *vihāra* in Pāli literature, suggesting that it reflects, among others, changes in daily life.

10:10–10:25 **Questions and answers**, HIROMI HABATA, International College for Postgraduate Buddhist Studies, Tokyo

10:25–10:45 Break

10:45–11:45 **Scripture and Commentary—The transmission of **Mahāmantrānudhāriṇī* in Indian Tantric Buddhism**

RYUTA KIKUYA, Kyoto University, The HAKUBI Center

Abstract: *Mahāmantrānusāriṇī* (MA-1) and its other version, **Mahāmantrānudhāriṇī* (MA-2), have both been counted among the Five Protections (*Pañcarakṣā*) or Five Great Dhāraṇī (gZungs chen po Inga). However, these two scriptures are very different from each other in content. There may be two reasons. 1) MA-1 and MA-2 are described based on different sources in the tradition of the Mūlasarvāstivādin. 2) Furthermore, MA-2 has a parallel with other Five Protections such as *Mahāmāyūrī* and *Mahāśītavatī*. One of the processes of formation and transmission appears to have taken place in the **Śatasahasraṭīkā*, which is a commentary on the Protections by Karmavajra (late 11c). The present paper also attempts to describe the relationship between the lineage of *sādhana* literature and *vihāra*.

11:45–12:00 **Questions and answers**, JENS-UWE HARTMANN, Ludwig-Maximilians-University Munich, Institute for Indology and Tibetology

Closing address, JENS-UWE HARTMANN