

Spring 2014
RLG374H5

Buddhist Literatures:
Newar Buddhist Literature

Time: Wednesdays, 9-11am

Place: DV3093

Instructor: Christoph Emmrich

Email: christoph.emmrich@utoronto.ca

Office: 297A NE

Office hours: Wednesdays, 11am-12pm or on appointment

A. Guidelines

1 Course description

Buddhist past-life stories? Check. Buddhist accounts of history? Check. Buddhist ritual manuals? Check. Buddhist philosophical treatises? Check. Buddhist songs of romance, sex, and booze? Yes, that too: check. Whatever genre of literature Buddhists may have produced throughout the Buddhist world over the long history of Buddhism in Asia, the Newars, a tiny, highly literate community of mostly priests, traders, and artisans living in Nepal's Kathmandu Valley, have produced them too. Not only. Of the now almost entirely lost Sanskrit Buddhist literature of South Asia dating back to the early centuries of the common era, only the Newars have collected, preserved, and curated the manuscripts and kept the literary culture alive up to the present day. The private libraries and public archives of the Kathmandu Valley, thus, rank among both the oldest and the vastest of the entire Buddhist world and even a small representative sample of their treasures helps unfold the whole range of Buddhist literary history while helping to understand the meaning it has for contemporary Newars. This course will be a reading tour through such a sample. It introduces students both to the world of Sanskrit Buddhism as well as to the local literature in the vernacular Newar language, in English translation, to Buddhist literature as, at the same time, globally read and distributed and locally produced and understood.

2 Readings, in-class contributions and written assignment

Textbook and materials

There is no textbook. All sources required for reading in this course will be posted on Blackboard.

Requirements

This course will be conducted as a seminar. In order to be graded, students must prepare the reading assignments in due time, attend classes regularly, participate actively in the sessions, participate in one panel and submit one essay.

Readings

The weekly reading assignments consist of a series of sources covering a specific topic, which must be read ahead of the session in which this topic will be discussed. Please check the Course Calendar below to find out which book or articles should be prepared for each session. Your in-class participation (spontaneous questions, answers, comments referring to readings and to in-class remarks by fellow students as well as by the instructor) is part of the grade and the instructor will be taking notes on the frequency and quality of your spoken contributions. It will be assessed in two parts: your participation from the beginning of the course till and including March 5 (in time for the drop date) and again from March 12 till April 2, 2014.

Panel discussion

In addition to general in-class participation oral skills will be tested in individual panels consisting of student groups, which will be formed at the beginning of the course for each session, making sure that every student in class will take part in one panel discussion. The panellists will discuss the readings, point out what they found particularly interesting, strong or weak in a particular author or position and will have the opportunity to formulate questions which may be answered by the other panellists or course participants at large. The panellists will also each serve as main interlocutors for the instructor during in-class discussions. The panellists' contributions too will be graded on the basis of their frequency and quality.

Essay

The topic of the essay should focus on one of the aspects of Newar Buddhist literature discussed during the individual sessions. Please get in touch with the course instructor, if you have any doubts about how to choose your research essay topic. The course instructor will be glad to offer assistance in deciding on the relevant topic, material or method and discuss your thoughts and writing. You are encouraged to hand in written essay proposals or draft essays for a preliminary viewing and feedback by the instructor, well in time for the instructor to review them, send feedback, and for you to include that feedback in your final essay.

The deadline for the essay is April 2. It has to be handed in: (1) electronically by sending it to christoph.emmrich@utoronto including the word "BuddhLit" and your surname in the subject line (do not use the electronic dropbox on Blackboard) AND (2) as hardcopy to the instructor in class on the day of the deadline. Always keep in mind the deadline, so that you are able to react and possibly incorporate advice in time. Guidelines for the writing of the essay will be posted on Blackboard. As a more comprehensive guide for essay writing you are encouraged, but not required, to purchase:

- Scott G. Brown. *A guide to writing academic essays in Religious Studies*. London & New York: Continuum, 2008.

Plagiarism

It is crucial for written assignments that everything you produce has been either formulated by yourself or marked and referenced as a quotation if you use materials you have taken from a source (printed or electronic, textual or visual). The main objective hereby is to develop an understanding of the line, which runs between you and others, your own authorship and that of others and the respect for other people's work and intellectual property. It is important that you stand for what you yourself

can produce and do not pretend to be someone else by appropriating his or her work. At the same time it is important to learn to intensely engage with, use and, to differing degrees, distance yourself from other people's work. This is only possible if you clearly separate your own contributions from those of others from which you draw and which you respect and which makes others respect your own work. Put other's words in quotation marks and note where you found them and others can find them too. And try to find a balance in your work of what you have formulated and of what you decide to quote. No assignment should be without a quote, but not more than 10% of your assignment should consist of quotes. Never leave a quote unconnected to your own work. Use quotes effectively: to prove, to stress, to condense your own statements. Finally, texts and bits of text (paragraphs, sentences, verses etc.) taken from sources, inserted in your work and not marked as quotes are called "plagiarisms" and have to be reported to university authorities by course instructors at UTM.

3 Dates, deadlines and evaluations

Assignment type:	Deadline:	Weight for Final Grade:
in-class participation 1	March 5, 2014	15%
in-class participation 2	April 2, 2014	5%
panel participation	ongoing	30%
research essay	April 2, 2014	50%

Course grading scheme

A+	90-100%	B+	77-79%	C+	67-69%	D+	57-59%
A	85-89%	B	73-76%	C	63-66%	D	53-56%
A-	80-84%	B-	70-72%	C-	60-62%	D-	50-52%
						F	0-49%

Deadlines

All UTM students are required to declare their absence on ROSI in order to request academic consideration for any missed course work. Students who wish to receive consideration due to illness must email the instructor within a week of the deadline, and provide a UofT medical certificate: http://www.utm.utoronto.ca/registrar/sites/files/registrar/public/shared/pdfs/forms/medcert_web.pdf

Essay-related assignments are subject to a late penalty of 10% per day late. This penalty may be waived in the event of unforeseen emergencies such as illness or crisis. If your assignment is late and you believe that you should not be penalized, within a week of submitting the essay please send a written explanation to the instructor, along with appropriate supporting documentation. (Such documentation may include a UofT medical certificate, and/or a letter from a counsellor, police officer, religious leader, etc.) Based on your explanation and documentation we will overlook the late penalty, in whole or in part, as seems justified. Please note that this policy regarding late penalties means that no extensions for essays will be given in advance.

4 Interaction with the course instructor

Address all your requests and queries about the course to the course instructor. The mail header should start with "BuddhLit" so that it can be quickly identified and to avoid dismissal due to an

unclear header. Though incoming mails are viewed on a daily basis and though the course instructor will try to address your issues as swiftly as possible, it may take up to three days for him or her to reply to your mail, so do wait for that period before reacting and do mail in time if you have any urgent requests. Prearrange meetings by email so that they can be scheduled either during official office hours (Wednesday 3-4pm) or upon request.

5. Support and accommodation

The new UTM Service Directory (<http://www1.utm.utoronto.ca/~servicesdirectory/>) is a convenient gateway to a variety of campus services, such as the library, UTM Bookstore, Blackboard Help, AccessAbility, etc.

Students with diverse learning styles and needs are welcome in this course. If you have a disability/health consideration that may require accommodations, please contact the instructor and/or the AccessAbility Resource Centre as soon as possible (access@utm.utoronto.ca or <http://www.utm.utoronto.ca/access/>).

UTM students are also invited to use the resources of the Robert Gillespie Academic Skills Centre. For information regarding, e.g., individual appointments, writing workshops, and peer facilitated study groups, see <http://www.utm.utoronto.ca/asc/>.

For information on other forms of available support, please see the following sites or speak with a UTM instructor or staff member:

- Campus Police: <http://www.utm.utoronto.ca/campus-police/>
- Computing Services: <http://www.utm.utoronto.ca/computing-services/>
- Registrar & Registration Services (including course information, tuition and scholarship information, and academic advising): <http://www.utm.utoronto.ca/registrar/>
- Student Affairs & Services (including first year programs, health & counselling, housing, international student resources, multi-faith programs, study abroad, etc.): <http://www.utm.utoronto.ca/sas/>

B. Schedule and topics

I. Jan. 8, 2014: Introduction: *On the Road with the Red God Machhendranath*

In-class viewing:

- Viewing and discussion of the documentary film *On the Road with the Red God Machhendranath* (Nepal, 2005), by Karma Tseten

II. Jan. 15, 2014: Who Are the Newar Buddhists?

Required reading:

- Lienhard, Siegfried. "Nepal: the Survival of Indian Buddhism in a Himalayan Kingdom." In *The World of Buddhism*, edited by Heinz Bechert & Richard Gombrich, London: Thames and Hudson 1984, 108-116.

III. Jan. 22, 2014: Literary History, or, What Have Newar Buddhists Read and Written?

Required reading:

- Malla, Kamal P. *Classical Newari Literature. A Sketch*. Kathmandu: Educational Enterprise, 1982. The Interest in Nepalese Manuscripts Western and Nepalese, 10-17; The Intellectual Tradition of the Newars, 18-27; The Writing Systems and Writing Materials, 28-32.
- Lewis, Todd. Introduction: Buddhism as a Pragmatic Religious Tradition. In *Popular Buddhist Texts from Nepal. Narratives and Rituals of Newar Buddhism*, edited by Todd Lewis, 1-19. Albany, NY: State Univ. of New York Press, 2000.

IV. Jan. 29, 2014: Sacred Histories, or, Remember How We All Became Newar Buddhists?

Required reading:

- Malla, Kamal P. *Classical Newari Literature. A Sketch*. Kathmandu: Educational Enterprise, 1982; Historical Prose, 49-51.
- *History of Nepal as Told by Its Own and Contemporary Chroniclers*, edited by Hasrat Padmagiri and Bikrama Jit. With a Foreword by Donovan Williams. Hoshiarpur: V.V. Research Institute Book Agency, 1970; Buddhistic Version, 3-22.
- *Wright's Chronicle. History of Nepal Translated from the Parbatiya by Munshi Shew Shunker Singh, Pandit Shri Gunānand, with an Introductory Sketch of the Country and People of Nepal*, edited by Daniel Wright. New Delhi; Madras: Asian Educational Services, 1993 (First published Cambridge, 1877; first AES reprint New Delhi 1990); 78-106.

Recommended further reading:

- la Vallée Poussin, Louis de. "Mañicūḍāvadāna, as Related in the Fourth Chapter of the Svayambhūpurāṇa [Paris, Dev. 78]." *Journal of the Royal Asiatic Society of Great Britain and Ireland*, (Apr. 1894): 297-319.

V. Feb. 5, 2014: The Story of Bisvaṃtara, or, Can a Newar Buddhist Be Too Good?

In-class viewing:

- Scans from Lienhard, Siegfried. *Die Legende vom Prinzen Viśvantara. Eine nepalesische Bilderrolle aus der Sammlung des Museums für Indische Kunst Berlin*. Berlin: Museum für Indische Kunst Berlin, 1980.

Required reading:

- Malla, Kamal P. *Classical Newari Literature. A Sketch*. Kathmandu: Educational Enterprise, 1982; Narrative Prose, 51-59.
- Emmrich, Christoph. "Vessantara Opt's Out: Newar Versions of the Tale of the Generous Prince." In *Reading Vessantara*, edited by Steven Collins. Readings of Buddhist Literature Series. New York: Columbia University Press. 35 pages. In press.

Recommended further reading:

- Emmrich, Christoph. "How Bisvaṃtara Got His Dharma Body: Story, Ritual and the Domestic in the Composition of a Newar Jātaka." *Journal of the American Oriental Society* 132.4 (2012): 539-566.
- Tatelman, Joel. *The Trials of Yaśodharā: A Critical Edition, Annotated Translation and Study of Bhadrakalpāvadāna II-V*. Dissertation. Oxford University, 1996, Introduction, v-lxv.

VI. Feb. 12, 2014: The Story of Siṃhala, or, What Happens in Vegas Doesn't Always Stay There

In-class viewing:

- Scans from Lienhard, Siegfried. *Die Abenteuer des Kaufmanns Siṃhala. Eine nepalische Bilderrolle aus der Sammlung des Museums für Indische Kunst Berlin*, edited by Herbert Härtel, Veröffentlichungen Des Museums Für Indische Kunst Berlin. Berlin: Museum für Indische Kunst Berlin, 1985.

Required primary reading and viewing:

- Lewis, Todd. "Merchants, Demonesses, and Missionary Faith: The Siṃhalasārthabāhu Avadāna." In *Popular Buddhist Texts from Nepal. Narratives and Rituals of Newar Buddhism*, edited by Todd Lewis, 49-88. Albany, NY: State Univ. of New York Press, 2000.

Recommended further reading:

- Lewis, Todd. Stūpas and Spouses. The Shṛṅgabherī Avadāna. In *Popular Buddhist Texts from Nepal. Narratives and Rituals of Newar Buddhism*, edited by Todd Lewis, 21-48. Albany, NY, State Univ. of New York Press.

VII. Feb. 26, 2014: The Story of the Buddha, or, “Actually”, the Buddha Was a Newar

Required reading:

- Chittadhar Hṛdaya. *Sugata Saurabha. An Epic Poem from Nepal on the Life of the Buddha*. Todd T. Lewis & Subarna Man Tuladhar (transl.). Oxford: Oxford University Press, 2010, Introduction, 4-18; Nativity, 50-67.

Recommended further reading:

- Chittadhar Hṛdaya. *Sugata Saurabha. An Epic Poem from Nepal on the Life of the Buddha*. Todd T. Lewis & Subarna Man Tuladhar (transl.). Oxford: Oxford University Press, 2010, Perspectives for Understanding *Sugata Saurabha*, 343-391.

VIII. Mar. 5, 2014: The Perfection of Wisdom in 8,000 Verses, or, the Book-Reading and -Maintenance Club

In-class viewing:

- Reading of the Perfection of Wisdom in 8,000 Verses at Kvābāhā, Lalitpur, 2006. Uncut footage by Christoph Emmrich.

Required reading:

- Gellner, David N. (1996). 'The Perfection of Wisdom' - A Text and Its Uses in Kwā Bahā, Lalitpur. *Change and Continuity. Studies in the Change of the Kathmandu Valley*. S. Lienhard (ed.). Torino, Edizioni dell'Orso: 223-240.
- Emmrich, Christoph (2008). “Emending Perfection: Prescript, Postscript and Practice in Newar Buddhist Manuscript Culture. In *Buddhist Manuscript Cultures: Knowledge, Ritual and Art*, edited by Stephen Berkwitz, Juliane Schober and Claudia Brown, 140-156. London: Routledge.

Recommended further reading:

- Kim, Jinah. Epilogue. Invoking a Goddess in a Book. In *Receptacle of the Sacred. Illustrated Manuscripts and the Buddhist Book Cult in South Asia*, 271-285. Berkeley: University of California Press, 2013.

IX. Mar. 12, 2014: Domestic Ritual Texts, or, How to Handle Husband, House, and the Kids While Hanging Out With the Gods

In-class viewing:

- Vasudhārā Vrata in Lalitpur, 2007. Uncut footage by Christoph Emmrich.

Required reading:

- Lewis, Todd. Devotions to a Celestial Bodhisattva; The Tārā Vrata. In *Popular Buddhist Texts from Nepal. Narratives and Rituals of Newar Buddhism*, edited by Todd Lewis, 89-108. Albany, NY, State Univ. of New York Press, 2000.
- Lewis, Todd. Invoking the Powers of the Buddhist “Dark Lord”: The Caturdashī Vrata of Mahākāla. In *Popular Buddhist Texts from Nepal. Narratives and Rituals of Newar Buddhism*, edited by Todd Lewis, 109-118. Albany, NY, State Univ. of New York Press, 2000.
- Malla. K.P. *Classical Newari Literature. A Sketch*. Kathmandu: Educational Enterprise, 1982; *The Literature of Rituals*, 77-84.

X. March 19, 2014: Tantric Ritual Texts, or, How to Handle the Gods, the World, and Other Things While Hanging Out With Your Friends

Gurmaṅḍalapūjā, Flask Worship, and Fire Sacrifice in Lalitpur, 2006. Uncut footage by Christoph Emmrich.

Required reading:

- Gellner, David. "Ritualized Devotion, Altruism, and Meditation: The Offering of the Guru Maṅḍala in Newar Buddhism." *Indo-Iranian Journal* 34 (1991): 161-97.
- The Refuge of Mantra Recitation. In *Popular Buddhist Texts from Nepal. Narratives and Rituals of Newar Buddhism*, edited by Todd Lewis, 119-164 [less text, lots of images and mantras!!]. Albany, NY: State Univ. of New York Press, 2000.

Recommended further reading:

- Locke, John K. *Karunamaya. The Cult of Avalokitesvara-Matsyendranath in the Valley of Kathmandu*. Kathmandu: Sahayogi Prakashan for the Research Centre for Nepal and Asian Studies, Tribhuvan University, 1980; Ch. 2, The Principal Rituals of the Vajracaryas, 67-114.

XI. Mar. 26, 2014: Tantric Song. Love, Drinks, and Caryāgīti?

In-class viewing:

- An Evening of Song at the Vajrācārya School for Ritual Studies (2006). Uncut footage by Christoph Emmrich.

Required reading:

- Jackson, Roger R. *Tantric Treasures. Three Collections of Mystical Verse from Buddhist India*. Oxford: Oxford University Press, 2004, A Possible Scenario, and Siddhas in General, 3-7; Content: The Yoginī Tantras as Background, 10-16; Common Themes, 16-40.
- Kværne, Per (ed.). *An Anthology of Buddhist Tantric Songs*. Bangkok: White Orchid Press, 1996, 86; 113; 131; 150.
- Davidson, Ronald. *Esoteric Buddhism. A Social History of the Tantric Movement*. New York: Columbia University Press, 2002, Virūpa’s Drinking Song and Munidatta’s Interpretation, 258.

Recommended further reading:

- Jackson, Roger R. *Tantric Treasures. Three Collections of Mystical Verse from Buddhist India.* Oxford: Oxford University Press, 2004, 3-51.
- Davidson, Ronald. *Esoteric Buddhism. A Social History of the Tantric Movement.* New York: Columbia University Press, 2002; Siddhas, Literature, and Language, 236-291.

XII. Apr. 2, 2014: Everyday Song: What's the Buddha's Favourite Tune?

In-class viewing:

- A Morning of Chanting with the Tāremām Sangha at Kvābāhāḥ, Lalitpur, 2005. Uncut footage by Christoph Emmrich.

Required primary reading:

- Lienhard, Siegfried, ed. *Songs of Nepal. An Anthology of Nevar Folksongs and Hymns.* Delhi: Motilal Banardidass, 1992; Introduction, 1-13.
- Lienhard, Siegfried, ed. *Songs of Nepal. An Anthology of Nevar Folksongs and Hymns.* Delhi: Motilal Banardidass, 1992; songs nos. (1) Buddha Descends to Lumbini to (13) Mañjuśrī, 19- 28.
- Gellner, David N. Three Buddhist Hymns from Nepal. *Guthi* (NS 1125; CE 2004), 12-13 & 16.

Recommended further reading:

- Malla, Kamal P. *Classical Newari Literature. A Sketch.* Kathmandu: Educational Enterprise, 1982; Classical Newari Poetry, 60-64.
- Kaufmann, Walter. The Folksongs of Nepal. *Ethnomusicology*, 6, 2 (May, 1962), 93-114.
- Sharkey, Gregory. *Buddhist Daily Ritual. The Nitya Puja in Kathmandu Valley Shrines.* Bangkok: Orchid Press, 2001; Candrakāntā Bhikṣuṇī's Stotra, 319-321.