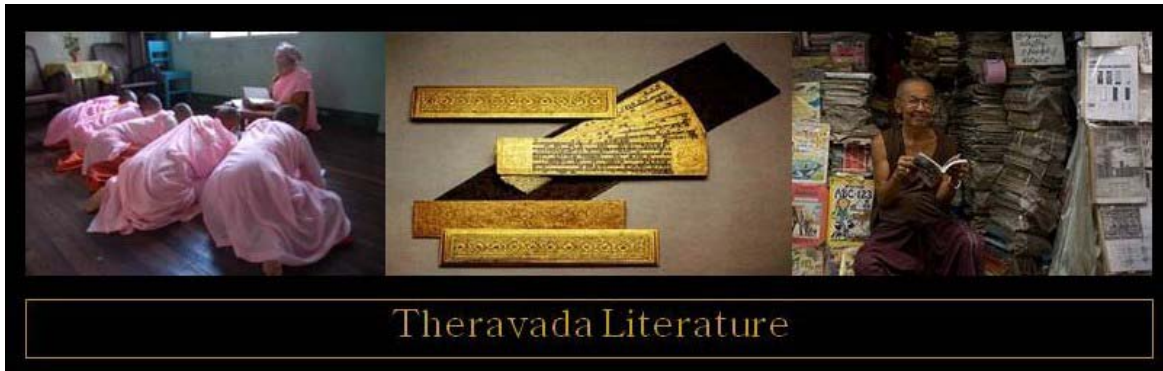


**Fall 2009
RLG377H1F**



Time: Tuesdays, 10-12

Place: WI 523

Instructor: Christoph Emmrich

Email: christoph.emmrich@utoronto.ca

Office: Centre for the Study of Religion, 170 St. George St.,
Jackman Humanities Building, Room 317

Office hours: Tuesdays 2-4 and on appointment

A. Description and guidelines

Course description

By looking into the Three Baskets of the Pāli canon, distinguishing the voices of its various medieval commentators, leafing through the gilded pages of illuminated manuscripts and comparing contemporary vernacular fiction the course introduces the historical and contemporary Buddhist literatures of Sri Lanka, Burma, Thailand, Cambodia, Laos and Nepal.

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, give one presentation and submit one essay.

The weekly reading assignments consist of a series of primary sources, articles or book chapters covering a specific topic which must be read ahead of the session in which this topic will be discussed. All readings will be made available in a reader or will be posted on the course website. Please check the Course Calendar below to find out which book or articles should be prepared for each session. Additionally, a minimum of 2 questions or critical remarks relating to the material read should be prepared for each session. Students will be expected to raise these questions or make these remarks and confront other members of the class.

Further, the participants are expected to initiate the discussions in class by presenting a short paper of 15 min. max. on a topic of their choice based on the assigned readings. Please check the Course Calendar below to find out which topic/text you would like to present on. It is possible to share such a presentation with a fellow student. The presenting students will be responsible for the programme and the moderation of the discussion during that particular session. They will have to submit the handout or outline of their paper to the course instructor as well as to the course participants not later than 24 hrs. preceding the time of the presentation.

Those students who will not present during that session are expected to prepare and raise at least 2 points per session, based on the assigned readings. For the final take home-essay (15-20 pages) students should choose one from among various topics which should be proposed, discussed and specified in coordination with the course instructor around mid-term. Students may suggest a theme according to their individual interests. This could be a particular text they have found challenging, a question which has come up in one of the readings, presentations, talks or discussions, or a topic you would like to explore more in detail.

The research essay has to be turned in one week after the final day of class as a printout and deposited in the instructor's mailbox at the Centre for the Study of Religion, Jackman Humanities Building. Possible extensions to the deadline should be discussed with the course instructor well in advance. It is advisable to have at least one meeting with the course instructor to discuss the bibliography, the outline of your essay, your work in progress or receive feedback on a draft. However, keep in mind the deadline, so that you are able to incorporate advice in time. The course instructor will be glad to offer assistance in deciding on the relevant topic, material or method and discuss your thoughts and writing.

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. As UofT has adopted a firm stance on the issue of plagiarism, please be aware that, if detected, the course instructor has the duty to report them to university authorities.

There will be no exams, quizzes or tests.

Evaluation

1. regular attendance and the active and informed participation in class: 20 %
2. in-class presentation(s): 20 %
3. one final research essay of 10-20 pages: 60%

Course grading scheme

Undergraduate

| | | | | | | | |
|----|---------|----|--------|----|--------|----|--------|
| 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% | | | | | | |

Graduate

| | | | | | |
|----|---------|----|--------|---|-------|
| A+ | 90-100% | B+ | 77-79% | F | 0-69% |
| A | 85-89% | B | 73-76% | | |
| A- | 80-84% | B- | 70-72% | | |

Interaction with the course instructor

Address all your requests and queries about the course to the course instructor. Use your utoronto.ca mail address. The mail header should identify the course so that your mail can be quickly identified. 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 the instructor 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 upon request.

Recommended preparation: RLG 206Y1/ RLG 206H5 (2L:M2-4)

Recommended preparatory reading:

- von Hinüber, O. *A Handbook of Pali Literature*. New York: Walter de Gruyter, 1996.

B. Schedule and topics

I. Sept. 15, 2009. Introducing 1: The fields

The Pāli canon, the paracanonical and the regional literatures. The languages and their relations: Pāli and Sanskrit, Burmese and Mon, Lao and Thai, Khmer and Vietnamese, Bahasa and Nepali. The places and their history: trade, state and networks between South and Southeast Asia. The people: saints, kings, queens, magicians, businessmen, nuns and monks.

II. Sept. 22, 2009. Introducing 2: The problems

What makes literature “religious”? What makes “the Canon”? What does not make it into the Canon? Who is a “Theravādin”? How “Theravādin” is Theravāda literature actually? How has Theravāda literature been studied and why so?

Required readings:

- Collins, Steven (1990). "On the Very Idea of the Pāli Canon." *Journal of the Pali Text Society* 15: 89-126. Online at Googlebooks in: *Buddhism: Buddhist origins and the early history of Buddhism in South and Southeast Asia*. By Paul Williams; pg. 72.
http://books.google.ca/books?id=g5wEgIvqQq8C&pg=PA72&lpg=PA72&dq=on+the+very+idea+of+the+pali+canon&source=bl&ots=qunPVuYRhc&sig=aB_4r38D1Wc3aSaN12JY4px7T9s&hl=en&ei=WIKeSsXPBs2e8Qacjam2Aw&sa=X&oi=book_result&ct=result&resnum=4#v=onepage&q=on%20the%20very%20idea%20of%20the%20pali%20canon&f=false
- Hallisey, Charles (1995). Roads Taken and Not Taken in the Study of Theravāda Buddhism. *Curators of the Buddha. The Study of Buddhism under Colonialism*. Donald S. Lopez, Jr., ed. Chicago and London, The University of Chicago Press: 31-61.

Recommended readings:

- Bechert, Heinz. "The Writing Down of the Tripiṭaka in Pāli." *Wiener Zeitschrift zur Kunde Südasiens* 36 (1992): 45-53.
- Bode, Mabel Haynes. *The Pali Literature of Burma*. London: The Royal Asiatic Society of Great Britain and Ireland, Luzac & Co., 1909.
- Collins, Steven. "What Is Literature in Pali?" In *Literary Cultures in History*, edited by S. Pollock, 649-88. Berkeley: University of California Press, 2003.
- Hallisey, Charles. Works and Persons in Sinhala Literary Culture. In *Literary Cultures in History*, edited by S. Pollock, 689-746. Berkeley: University of California Press, 2003.
- Saddhatissa, Hammalawa. Pali Literature in Cambodia. *Journal of the Pali Text Society*, 9 (1981), 179-197.
- Gethin, Rupert. In Search of the Theravādins. Theravāda and theriya in the Pali Sources. Unpublished manuscript, 2008.

III. Sept. 29, 2009. Organizing: manuscripts and monasteries

Transmission and education, orality and script, inscriptions and manuscripts, art and archives, production and destruction.

Required readings:

- Berkwitz, Stephen C. "Materiality and Merit in Sri Lankan Buddhist Manuscripts." In *Buddhist Manuscript Cultures. Knowledge, Ritual, and Art*, edited by Stephen C. Berkwitz, 35-49. London; New York: Routledge, 2009.
- Blackburn, Anne. *Buddhist Learning and Textual Practice in Eighteenth-Century Lankan Monastic Culture*. Princeton; Oxford: Princeton University Press, 2001; Chapter 3, Marks of Distinction, 41-75.

Recommended readings:

- Schober, Juliane. Colonial Knowledge and Buddhist Education in Burma. In *Buddhism, Power and Political Order*. Ian Harris (ed.). London & New York: Routledge 2007; 52-70.

IV. Oct. 6, 2009. Verse: blessing, pain and beauty

Required readings:

- *Maṅgalasutta*. Charles Hallisey, transl. Auspicious Things. In *Buddhism in Practice*, edited by Donald S. Lopez, Jr. Princeton: Princeton University Press, 1995; 412-414; *Buddha's Teachings Being the Sutta-Nipāta or Discourse-Collection Edited in the Original Pali Text with an English Version Facing It*, edited and translated by Lord Chalmers. Cambridge, MA: Harvard University Press, 1932; 64-67.
- *Buddhajayamaṅgala Aṭṭhagāthā, Dasa Pāramī, Sukho Buddhō, Jinapañjara Gāthā*, Swearer, Donald K. *Becoming the Buddha. The Ritual of Image Consecration in Thailand*. Princeton; Oxford: Princeton University Press, 2004; 90-93.
- *Jinacarita*, edited and translated by H.W.D. Rouse. *Journal of the Pali Text Society* (1904-1905), 33-45.
- U Kyaw Thamee, "Painful As It Is" [*Pu tha hmya*] and "No Cooling of Anguish" [*Ei khvang ma phan*]. In *Burmese Classical Poems*. Selected and Translated by Friedrich von Lustig. Rangoon: U Khin Pe Gyi, 1966; 34-35.
- Shin Maharattathara, "Deliverance Cannot Be Far Distant" [*Akyat bay hma wei ton*]. In *Burmese Classical Poems*. Selected and Translated by Friedrich von Lustig. Rangoon: U Khin Pe Gyi, 1966; 12-13.
- Anantasuriya, "The Nature of Things" [*Dammata*]. In *Burmese Classical Poems*. Selected and Translated by Friedrich von Lustig. Rangoon: U Khin Pe Gyi, 1966; 36.

Recommended reading:

- De Silva, L. Buddhism. Beliefs and Practices in Sri Lanka, 2nd ed.. Colombo: Ecumenical Institute, 1980, 111-115. In *The Experience of Buddhism. Sources and Interpretations*, edited by John Strong. 3rd ed. Belmont, CA: Wadsworth, 2008; 241-244.
- Skilling Peter. Sources for the Study of the Maṅgala- and Mora-suttas. *The Journal of the Pali Text Society*, XXIV (1998).
- The Ritual Process. Swearer, Donald K. *Becoming the Buddha. The Ritual of Image Consecration in Thailand*. Princeton; Oxford: Princeton University Press, 2004; 86-90.

V. Oct. 13, 2009. Hagiography 1: once upon another life

Required primary readings:

- [*Chandra Kinnaraviya*] Wijemanne, Nissanka. The Moon Nymph. In *Selected Sri Lankan Short Stories, 1981-1999*, edited by Kusuma Karunaratne, Kulathilaka Kumarasinghe, Sarath Wijesooriya, Tennyson Perera. 2 Vols. Wellampitiya: Godage International Publishers, Vol. 1, 152-165.
- [*Samuttharakot kamchan*]. *The Tale of Prince Samuttakote. A Buddhist Epic from Thailand* Translated by Thomas John Hudak. Athens: Center for International Studies, Ohio State University, 1993; 3-9.
- [*Vessantarajātaka*] *The Perfect Generosity of Prince Vessantara. A Buddhist Epic. Translated from the Pali and Illustrated by Unpublished Paintings from Sinhalese Temples* by Margaret Cone and Richard F. Gombrich, transl. Oxford: Clarendon Press, 1977; 3-24 & 96.

Required secondary readings:

- Jaini, Padmanabh S. The Apocryphal Jātakas of Southeast Asian Buddhism. *Collected Papers on Buddhist Studies*, edited by Padmanabh S. Jaini. Delhi: Motilal Banarsidass, 2001; 375-393.

Recommended reading:

- Gombrich, Richard F. Introduction. In *The Perfect Generosity of Prince Vessantara. A Buddhist Epic*, translated by Margaret Cone and Richard F. Gombrich, transl. Oxford: Clarendon Press, 1977; xv-xlvii.
- Hansen, Anne. The Image of an Orphan: Cambodian Narrative Sites for Buddhist Ethical Reflection. *The Journal of Asian Studies*, 62, 3 (Aug., 2003), 811-834.

- Osipov, Yuriy M. "Buddhist Hagiography in Forming the Canon in the Classical Literatures of Indochina." In *The Canon in Southeast Asia Literatures. Literatures of Burma, Cambodia, Indonesia, Laos, Malaysia, the Philippines, Thailand and Vietnam*, edited by David Smith, 1-7. London: Curzon, 2000.

VI. Oct. 20, 2009. Hagiography 2: living the life and writing it up

Required primary readings:

- *Mahāpadāna Sutta*: The Great Discourse on Lineage. *Thus Have I Heard. The Long Discourses of the Buddha*, translated by Maurice Walshe. London: Wisdom, 1996; 199-221.
- [Gotamī-*apadāna*] Gotamī's Story, translated by Jonathan S. Walters. In *Buddhism in Practice*, edited by Donald Lopez, Jr. Princeton: Princeton University Press, 1995; 113-138.
- Tiyanich, Kamala. *Sons of the Buddha. The Early Lives of Three Extraordinary Thai Masters*. Boston: Wisdom Publications, 2007; 25-39.

Recommended readings:

- Brereton, Bonnie. *Thai Tellings of Phra Malai: Texts and Rituals Concerning a Popular Buddhist Saint*. Tempe, Arizona: Arizona State University, 1995.

VII. Oct. 27, 2009. Regulations: on how to be a good monk and how to do magic

Required primary readings:

- *The Pātimokkha*, edited by William Pruitt, translated by Kenneth Roy Norman. Oxford: The Pali Text Society, 2001 (28 pp.).
- The Goal and Path of the Great Manosetopad Gaing [*Manosetopad-gaing-daw-kyi i pan-taing hning lam-zim*]. Translated by Patrick Pranke. In *Buddhism in Practice*, edited by Donald S. Lopez, Jr. Princeton: Princeton University Press, 1995; 343-358.

Required secondary readings:

- Hinüber, Oskar von. *A Handbook of Pāli Literature*. Berlin; New York: Walter de Gruyter, 1996; The Basket of the Discipline, 8-23.

Recommended readings:

- Blackburn, Anne. "Looking for the Vinaya: Monastic Discipline in the Practical Canons of the Theravada." *Journal of the International Association of Buddhist Studies* 22, no. 2 (1999): 281-309.
- Swearer, Donald K. *Becoming the Buddha. The Ritual of Image Consecration in Thailand*. Princeton; Oxford: Princeton University Press, 2004; Manual for Making a Buddha Image [*Tamrā Kān Kosāng Phraphuttharūp*], 50-60.

VIII. Nov. 3, 2009: Sermons: putting down facts or getting the message across

Required primary readings:

- *Ariyapariyesanā Sutta*. The Noble Search. In *The Middle Length Discourses of the Buddha. A Translation of the Majjhima Nikāya*, translated and revised by Ñāṇamoli, Bhikkhu, and Bhikkhu Bodhi, Oxford; Boston: The Pali Text Society in association with Wisdom Publications. 2001; 253-263.
- Buddhādāsa Bhikkhu. *Dāna Thī Mai Sia Ngoen Laew Yang Dai Nibbāna* (Giving Dāna That Doesn't Cost Any Money and Leads to Nirvāṇa). Bangkok: Assoc. for the Propagation of Buddhism, 1974; Translated by Donald K. Swearer. In *Buddhism in Practice*, edited by Donald S. Lopez, Jr. Princeton: Princeton University Press, 1995; 399-401.

Required secondary readings:

- Walters, Jonathan S. Suttas as History: Four Approaches to the "Sermon on the Noble Quest" (Ariyapariyesanasutta). *History of Religions*, 38, 3 (Feb., 1999), 247-284.

- Hinüber, Oskar von. *A Handbook of Pāli Literature*. Berlin; New York: Walter de Gruyter, 1996;23-41.

Recommended readings:

Primary readings:

- *Sāmaññaphala Sutta*: The Fruits of the Homeless Life. *Thus Have I Heard. The Long Discourses of the Buddha*, translated by Maurice Walshe. London: Wisdom, 1996; 91-109.

Secondary readings:

- Allon, Mark. "The Oral Composition and Transmission of Early Buddhist Texts." In *Indian Insights: Buddhism, Brahmanism and Bhakti. Papers from the Annual Spalding Symposium on Indian Religion*, edited by Peter Connolly and Sue Hamilton, 39–61. London: Luzac Oriental, 1997.

- Collins, Steven. "Oral Aspects of Pali Literature." *The Indo-Iranian Journal* 35 (1992): 121-35.

- Deegalle, Mahinda. Buddhist Preaching and Sinhala Religious Rhetoric: Medieval Buddhist Methods to Popularize Theravāda. *Numen*, 44, 2 (May, 1997), 180-210.

IX. Nov. 17, 2009. Commentaries: in other words and yet the same

Required primary readings:

- *Buddhist Legends Translated from the Original Pali Text of the Dhammapada Commentary*, translated by Eugene W. Burlingame. Cambridge, MA: Harvard University Press, 1921; "If Thine Eye Offend Thee, Pluck It Out," 146-158.

- *The Buddha's Last Days. Buddhaghosa's Commentary on the Mahāparinibbāna Sutta*, translated by Yang-Gyu An. Oxford: The Pali Text Society, 2003 [*Sumaṅgalavilāsinī (Dīghanikāya-aṭṭhakathā)* 516-527]; 1-28.

Required secondary readings:

- Norman, Kenneth Roy. *Pāli Literature Including the Canonical Literature in Prakrit and Sanskrit of All the Hinayāna Schools of Buddhism*. Wiesbaden: Otto Harrassowitz, 1983; The Early Commentaries, 118-137.

Recommended readings:

- Hinüber, Oskar von. *A Handbook of Pāli Literature*. New York: Walter de Gruyter, 1996;100-153.

- Okell, John. 1967. Nissaya Burmese. *Journal of the Burma Research Society* 50.1, 95-123.

X. Nov. 24, 2009. Scholasticism: from basket to bucket and back again

Required primary readings:

- *Conditional Relations (Paṭṭhāna)*. Translated by U Nārada. Vol. 1. Oxford: The Pali Text Society, 1997, 1-12.

- *Summary of the Topics of Abhidhamma (Abhidhammatthasaṅgaha) by Anuruddha. Exposition of the Topics of Abhidhamma (Abhidhammatthavibhāvinī) by Sumaṅgala Being a Commentary to Anuruddha's Summary of the Topics of Abhidhamma*. Translated by R.P. Wijeratne, , and Rupert Gethin. Lancaster: Pali Text Society, 2007; Chapter 8, 285-288; 298-307.

- *Yo-nge-khou yu-pe-pya pathane. (24) passe nung rung-khyak-mya*. Published by Science scholarship Khang-mong-do, Yangon, 2008 [view the 32 illustrations only].

- A Summary of the Seven Books of the Abhidhamma [*Abhidhamma Chet Khamphi Ruam*]. Translated by Donald K. Swearer, transl. In *Buddhism in Practice*. Edited by Donald S. Lopez, Jr. Princeton: Princeton University Press, 1995; 336-342.

Required secondary readings:

- Hinüber, Oskar von. *A Handbook of Pāli Literature*. New York: Walter de Gruyter, 1996; The Basket of Things Related to the Teaching, 64-75; The Abhidhamma Handbooks, 160-165.

Recommended readings:

- Frauwallner, Erich. *Studies in Abhidharma Literature and the Origins of Buddhist Philosophical Systems*. Translated from the German by Sophie Francis Kidd under the Supervision of Ernst Steinkellner Albany, N.Y.: State University of New York Press, 1995.
- Cousins, L. S. "The Paṭṭhāna and the Development of the Theravādin Abhidhamma." *Journal of the Pali Text Society* IX (1981): 22-46.
- Norman, Kenneth Roy. *Pāli Literature Including the Canonical Literature in Prakrit and Sanskrit of All the Hīnayāna Schools of Buddhism*. Wiesbaden: Otto Harrassowitz 1983; The Abhidhamma-Piṭaka, 96-107.

XI. Dec. 1, 2009. The Sciences: how to know things the Buddhist way

Required primary readings:

- *The Guide [Nettipakaraṇa]*, Translated by Bhikkhu Ñāṇamoli, London: Pali Text Society, 1977; 3-17.
- Jaini, P.S. Some Nīti Verses of the Lokaneyyapakaraṇa. *Collected Papers on Buddhist Studies*. Padmanabh S. Jaini, edited by Padmanabh S. Jaini. Delhi: Motilal Banarsidass Publishers, 2001; 339-340; 344-347.
- *Three Worlds According to King Luang. A Thai Buddhist Cosmology. Translation with Introduction and Notes*. F. E. Reynolds & M. B. Reynolds, transl. Berkeley, CA: Asian Humanities Press, 1982; chapter 9, The Chakkavāla and the Jambu Continent; 271-275; 289-295.

Required secondary reading:

- Bechert, Heinz. "Didactic Poetry of Indian Origin in Burma and Sri Lanka." In *Kalyāṇa-Mitta: Professor Hajime Nakamura Felicitation Volume*, 79-85. Delhi, 1991.
- Hinüber, Oskar von. *A Handbook of Pāli Literature*. New York: Walter de Gruyter, 1996; Nettippakaraṇa, 77-80.
- Reynolds, Charles J. Buddhist Cosmography in Thai History, with Special Reference to Nineteenth-Century Culture Change. *The Journal of Asian Studies*, Vol. 35, No. 2 (Feb., 1976), 203-220.

Recommended readings:

- Norman, Kenneth Roy. *Pāli Literature Including the Canonical Literature in Prakrit and Sanskrit of All the Hīnayāna Schools of Buddhism*. Wiesbaden: Otto Harrassowitz, 1983; Medical Texts, 162-163; Grammatical and Lexicographical Texts, 163-167; Poetics and Prosody, 167-168; Cosmology, 174-175; Wisdom Texts, 175-177.

XII. Date TBA, 2009. Historiography: fearing the future, predicting the past, dictating the present

Required primary readings:

- *The Mahāvamsa, or the Great Chronicle of Ceylon*, translated by Wilhelm Geiger, assisted by Mabel Haynes Bode. London: Pali Text Society, 1964; Ch. 1 The Visit of the Tathāgata, 1-9; The Victory of Duṭṭhagāmaṇi, 170-178.
- *The Glass Palace Chronicle of the Kings of Burma*. Translated by PeMaungTin, and G.H. Luce. London: Oxford University Press, 1923; Part IV, 70-80.

Required secondary readings:

- Berkwitz, Stephen C. Buddhist History in the Vernacular. The Power of the Past in Late Medieval Sri Lanka. Leiden & Boston: E.J. Brill, 2004; Chapter 1, History and Textuality, 1-36.

Recommended readings:

Primary sources:

- *The Mahāvamsa, or the Great Chronicle of Ceylon*, translated by Wilhelm Geiger, assisted by Mabel Haynes Bode. London: Pali Text Society, 1964; Ch. 5, The Third Council, 26-50.
- Regulations and reform: The efforts of King Parākramabāhu. *The Experience of Buddhism. Sources and Interpretations*. Edited by John Strong. 3rd ed. Belmont, CA: Wadsworth, 2008; 233-235.

Secondary sources:

- Bechert, Heinz. "The Beginnings of Buddhist Historiography: Mahāyāna and Political Thinking." In Religion and Legitimation of Power in Sri Lanka. B. L. Smith, ed., 1-12. Chambersburg, PA: Anima Books, 1978.
- Hinüber, Oskar von. A Handbook of Pāli Literature. Edited by Albrecht Wezler and Michael Witzel. Vol. 2, Indian Philology and South Asian Studies. Berlin; New York: Walter de Gruyter, 1996; The Chronicles, 86-99.