Texts Memorized, Texts Performed: A Reconsideration of the Role of Paritta in Sri Lankan Monastic Education.

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Comments

Abstract
During the past twenty years there has been a growing interest within the larger field of Buddhist studies. Within the last ten years, a number of monographs and articles examining the training of monks in Korea (Buswell [1992]), Tibet/India (Dreyfus [2003]), Thailand/Laos (Collins [1990], McDaniel [2002, 2003]), and Sri Lanka (Blackburn [1999a, 1999], Samuels [2002]) have been published. Many of those works have paid particular attention to the texts used in monastic training, as well as how the information contained in those texts is imparted to and embodied by monks and novices.

While the growing attention to Buddhist education and training us with a more considerable understanding of monastic culture, the contents of texts and handbooks used in the training of monks and other forms of monastic learning. Indeed, several scholars (Keyes [2001], Dreyfus [2003], Samuels [2004]) have recently begun to examine how learning in monasteries generates monastic identity.

Disciplines
Philosophy | Religion | Social Psychology | Sociology of Culture

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Monastic patronage and temple building in contemporary Sri Lanka: caste, ritual performance, and merit,