

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

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“Texts Memorized, Texts Perform Reconsideration of the Role of Pa Lankan Monastic Education.”

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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, and Sri Lanka (McDaniel [2002, 2003]), and Sri Lanka (Blackburn [1999a, 1999b]) have been published. Many of those works have paid particular attention to the texts used in monastic training, as well as to 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 has led to us with a more considerable understanding of monastic culture and the contents of texts and handbooks used in the training of monks and other forms of monastic learning. Indeed, several scholars (Keenan [2001], Dreyfus [2003], Samuels [2004]) have recently begun to examine how learning in monasteries generates monastic identity and in which monastic ideals become transmitted to newcomers to the tradition.

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