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EDUCATIONAL QUALIFICATIONS

Doctor of Philosophy: History of Religions (Buddhism), 1995
THE UNIVERSITY OF CHICAGO (1989-95)

Master of Theological Studies: Comparative Religion, 1989
HARVARD UNIVERSITY (1987-89)

Bachelor of Arts: Buddhist Studies, First Class Honors, 1985
UNIVERSITY OF PERADENIYA (1982-85)

TEACHING EXPERIENCE

BATH SPA UNIVERSITY, Senior Lecturer in the Study of Religions
since 1 August 2000-present

Cornell University, *Visiting Lecturer*, Summer 2000

McGill University, *Visiting Professor in Buddhist Studies*, Winter 2000

Antioch Buddhist Studies Program, Kyoto, *Instructor*, Autumn 1999

The University of Chicago, *Instructor*, Summer 1994

The David and Smart Museum of Art, *Lecturer and Tour Guide*, Oct.-
Dec. 1990

Buddhist and Pali University of Sri Lanka, *Lecturer*, July 1986-July
1987

RESEARCH EXPERIENCE

Research Fellow, International College for Advanced Buddhist
Studies, Tokyo, May-July 1999

Foreign Researcher, Japan Society for the Promotion of Science
Visiting Research Fellow, Aichi Gakuin University, 1997-99

Research Collaborator, Kyoto University, 1995-96
Research Fellow, Sophia University

South Asian Bibliographer Assistant and Cataloger
The University of Chicago, 1989-93

CONSULTATION

Project on "Religion and Politics" of Graduate Institute of International
Studies, Geneva, 20-25 August 2006, 19-23 August 2007, 16-22 December
2007

Educational projects of The Buddhist Federation of Norway in Sri Lanka and Thailand since 2002 to present

**WORKING
LANGUAGES**

Pali (reading), Sanskrit (reading), Sinhala (written, spoken, and reading), French (reading) and German (reading) and Japanese (spoken)

**GRANTS
FELLOWSHIPS
&
HONOURS**

The British Academy Overseas Conference Grant, 2005
The British Academy Overseas Conference Grant, 2002
Japan Society for Promotion of Science Post-doctoral Fellowship, 97-99
Bukkyo Dendo Kyokai Post-doctoral Research Fellowship, 95-96
Overseas Dissertation Research Fellowship, United Kingdom, 94
COSAS Dissertation Support Fellowship, University of Chicago, 93/95
Foreign Language Enhancement Grant, 1990
Valedictorian, Harvard Divinity School, June 7, 1989
Fulbright Scholarship, Harvard University, 1987/89
Post-Graduate Research Fellowship, University of Peradeniya, 1986
Bachelor of Arts Degree Scholarship, University of Peradeniya, 1985

**RESEARCH GRANT
ASSESSOR**

Assessor of Research Grants for The Leverhulme Trust, 2006

**PEER
REVIEWING**

Manuscript Reviewer for Routledge Critical Series in Buddhism, American Academy of Religion Text Series published by Oxford University Press, E.J. Brill's Asian Religions Series, *Journal of Buddhist Ethics*, *Buddhist Studies Review*

**BOOKS
&
EDITED
VOLUMES**

Popularizing Buddhism: Preaching as Performance in Sri Lanka
State University of New York Press (October 2006), pp. xiv+242

Buddhism, Conflict and Violence in Modern Sri Lanka (ed.), Routledge Critical Series in Buddhism. London and New York, 2006, pp. xv+277

Buddhamum Samathanamum: Ilankaiyil Ina Muranpadum (Buddhism and Peace: Ethnic Conflict in Sri Lanka, Tamil translation, ed.). Colombo: M.D. Gunasena, 2005, pp. xiv+215

Budusamaya saha Sri Lankave Janavargika Ghattanaya (Buddhism and Ethnic Conflict in Sri Lanka, ed.). Oslo: Buddhist Federation of Norway, 2003, pp. xx+378.

Proceedings of *Bath Conference on Buddhism and Conflict in Sri Lanka*, edited for *Journal of Buddhist Ethics*, Vol. 10, 2003: <http://jbe.gold.ac.uk>

Bana saha Budusamaya (Preaching and Buddhism). Wadduwa: Wivekarama Sanvardhana Padanama, 1997, pp. xvi+102.

Pali Buddhism, edited with Frank J. Hoffman. Richmond, Surrey: Curzon Press, 1996, pp. xiv+233.

Nirvanaya saha Sadacaraya (Nirvana and Morality). Nugegoda: Deepani Press, 1986, pp. xii+97.

**JOURNAL ARTICLES
ENCYCLOPAEDIA
ARTICLES
&**

“Religious Concerns in Buddhist Responses to the Ethnic Turmoil,” *Mahachulalongkornrajavidyalaya University Journal of Buddhist Studies* (forthcoming).

BOOK CHAPTERS

“The Use of Force and the Conceptualizations of War in the Buddhist Tradition,” *The Use of Armed Force: Religious and Ethical Perspectives*, ed. Vesselin Poposki and Greg Reichberg (Tokyo and Oslo: United Nations University and International Peace Research Institute, Oslo, forthcoming).

“Sustainability and Buddhism,” *Cultural Values and Sustainability*, ed. Takeshi Kimura (Tokyo: United Nations University Press, pp. 109-27, forthcoming)

“Buddhist Monks and Political Activism in Sri Lanka,” *Can Faiths Make Peace?: Holy Wars and the Resolution of Religious Conflicts*, ed. P. Broadhead and D. Keown (London: A.B. Tauris, 2007), pp. 134-148.

“Introduction: Buddhism, Conflict and Violence,” and “JHU Politics for Peace and a Righteous State,” *Buddhism, Conflict and Violence in Modern Sri Lanka*, ed. M. Deegalle (London and New York: Routledge, 2006), pp. 1-21, 233-54.

“Buddhism for Sustainable Thinking: The Role of Religion in Protecting Environment without Abandoning Science and Technology in the Development Process,” *The Third International Buddhist Conference on the United Nations Day of Vesak* (Bangkok: Mahachulalongkornrajavidyalaya University, 2006), pp. 26-36.

“A Buddhist Thinking of Religion and Violence,” *Ahimsa: Nonviolence* 11 (6) Nov-Dec. 2006: 526-28

“Vesak Across the World,” *2550th Buddha Jayanthi Celebration* (London: World Buddhist Foundation, 2006), pp. 17-22

“Buddhism: Overview” (with F. Hoffman) and “Sri Lanka,” *Encyclopedia of Developing World* (Chicago and London: Fitzroy Dearborn Publishers, 2005).

“Mt. Hiei (Japan)” (2: 1123-24) and “Pilgrimage to Sripada (Sri Lanka)” (2:1279-80), *Encyclopedia of Religion and Nature*, ed. B. Taylor (New York: Continuum Press, 2005).

“Introduction,” “Theravada Attitudes to Violence” and “Is Violence Justified in Theravada Buddhism?” (in Tamil), *Bauddhamum Samathanamum: Ilankaiyil Ina Muranpadum*, ed. M. Deegalle (Colombo: M.D. Gunasena, 2005), pp. vii-xiv, 25-34, 137-50.

“Do Buddhists Believe in Anything?” *Proceedings of the Bath Royal Literary & Scientific Institution*, vol. 9 (Sept. 2004-August 2005), pp. 83-85.

“‘Free to Choose, Open to Seek’: Religious Liberty from a Theravada Buddhist Perspective,” The Becket Fund for Religious Liberty (2004): <http://www.lankaliberty.com/Documents/Deegalle.html>.

“Politics of the Jathika Hela Urumaya Monks: Buddhism and Ethnicity in Contemporary Sri Lanka,” *Contemporary Buddhism* 5 (2) 2004: 83-103.

“Sri Lankan Theravada Buddhism in London: Religiosity and Communal Activities of a Diaspora Community,” *South Asians in the Diaspora*:

Histories and Religious Traditions, ed. Knut A. Jacobsen and P. Pratap Kumar (Leiden: Brill, 2004), pp. 52-73. A revised version is published as “Theravada Buddhist Missions in London: The Legacy of Sri Saddhatissa International Buddhist Centre,” *Buddhism in the West*, ed. Galayaye Piyadassi, Lakshman Perera, et al. (London: World Buddhist Foundation, 2005), pp. 171-204.

“Srimala,” *Holy People of the World: A Cross-cultural Encyclopedia*, ed. Phyllis G. Jestice, 3: 818-19 (Santa Barbara, CA: ABC-CLIO, 2004).

“Theravada Preunderstandings in Understanding Mahayana,” *Three Mountains and Seven Rivers: Professor Musashi Tachikawa's Felicitation Volume*, ed. Shoun Hino and Toshihiro Wada (Delhi: Motilal Banarsidass Publishers), pp. 43-64.

“Austerity as a Virtue: Spiritual Practices in Japanese and South Asian Buddhist Traditions,” *The Distant Neighbours: Fifty Years of Japan-Sri Lanka Relations*, ed. W.D. Lakshman (Colombo: Faculty of Graduate Studies, University of Colombo, 2003), pp. 164-90.

“Buddhist Heretics?” *Pranamalekha: Essays in Honour of Ven. Dr. Medagama Vajiragnana*, ed. Bellanwila Wimalaratana, Wilaoye Wimalajothi et al. (London: London Buddhist Vihara, 2003), pp. 141-44.

“Buddhist Prayer?: A Reflection,” *Christians Talk about Buddhist Meditation: Buddhists Talk about Christian Prayer*, eds. Rita M. Gross and Terry C. Muck (New York and London: Continuum, 2003), pp. 118-31.

“The Central Buddhist Doctrine of *Anicca*: A Unifying Category in Understanding Buddhist Traditions in Sri Lanka and Japan,” *Symposium on Buddhist Studies*, ed. K. Rahula (London: Thames Meditation Society, 2003), pp. 182-93.

“Education,” *Encyclopedia of Buddhism*, ed. Robert E. Buswell et al. (New York: Macmillan Reference USA, 2003).

“Preacher as a Poet: Poetic Preaching as a Monastic Strategy in Constituting Buddhist Communities in Modern Sri Lanka and Thailand,” *Constituting Communities: Theravada Buddhism and the Religious Cultures of South and Southeast Asia*, ed. John C. Holt et al. (Albany, NY: State University of New York Press, 2003), pp. 151-69.

“Theravada Monk as a Buddhist Mystic: Mystical Attainments of a Twentieth-century Sri Lankan Monk,” *Mysticisms East and West: Studies in Mystical Experience*, ed. Christopher Patridge and Theodore Gabriel (New York and London: Continuum, 2003), pp. 34-43.

“Introduction,” “Buddhist Attitudes to *Himsā*,” “Is *Himsā* Justified in Theravada Buddhism?” and “Path Beyond War” (in Sinhala), *Budusamaya saha Sri Lankave Janavargika Ghattanaya*, ed. M. Deegalle (Oslo: Buddhist Federation of Norway, 2003), pp. xvi-xx, 65-76, 309-26, 327-50.

“All Ceylon Buddhist Congress” (37-38), “Hosso Shu” (606-07), “Ontake Kyo” (975-76), “Sarvodaya” (1134-35), and “Young Men’s Buddhist Association” (1446-47), *Religions of the World: A Comprehensive Encyclopedia of Beliefs and Practices*, eds. J. Gordon Melton and Martin Baumann (Santa Barbara, CA: ABC-CLIO, 2002).

“Is Violence Justified in Theravada Buddhism?” *Current Dialogue* 39 (2002): 8-17; reprinted in *Dialogue* 29 (2002): 43-57; reprinted in *The Ecumenical Review* 55 (2) 2003: 122-31.

“Textuality of the Jayamangala Gatha and Its Liturgical Role in Modern Buddhist Marriage Ceremony,” *Buddhist Studies: Essays in Honour of Professor Lily de Silva*, ed. P.D. Premasiri et al (Peradeniya: The Department of Pali and Buddhist Studies, University of Peradeniya, 2002), pp. 183-97.

“Soteriological Fundamentalism and Interreligious Dialogue,” *Current Dialogue* 37 (2001): 9-12.

“Asceticism: Buddhist Perspectives” (89-92), “Death Rituals” (364-67), “Marathon Monks” (821-22), “Music: Buddhist Perspectives” (909-11), “Sri Lanka: History” (1198-99), “Sri Lanka: Recent Changes” (1200), “Temple” (1238-40), and “Virtues” (1329-30), *Encyclopedia of Monasticism*, ed. William M. Johnston (Chicago and London: Fitzroy Dearborn Publishers, 2000).

“Buddhist Critical Attitudes for Postmodern Age,” *Buddhism for the New Millennium*, ed. Lakshman S. Perera et al. (London: World Buddhist Foundation, 2000), pp. 133-39.

“From Buddhology to Buddhist Theology: An Orientation to Sinhala Buddhism,” *Buddhist Theology: Critical Reflections by Contemporary Buddhist Scholars*, eds. Roger Jackson and John Makransky (Richmond, Surrey: Curzon Press, 2000), pp. 331-45.

“Noviyat Hudijana: Local Consciousness within Disappearing Cosmopolitan Buddhism,” *Sambhava: Vidyodaya 125 Vana Sastriya Samaru Sangraha*, ed. G.D. Ratnapala et al. Vol. 10. (Battaramulla: Pirivena Education Branch, Ministry of Education and Higher Education, 1999), pp. 483-503.

“A Search for Mahayana in Sri Lanka,” *Journal of the International Association for Buddhist Studies* 22 (2) 1999: 343–57.

“Buddha’s Rock: Mahayana Legacy at Buduruvagala,” *Journal of Pali and Buddhist Studies* 12 (1998): 103–15.

“Mahayana Ideas within Theravada?” *Buddhist Studies (Bukkyo Kenkyo)* 27 (1998): 99-118.

“Marathon Preachers: The Two-pulpit Tradition in Sri Lanka,” *Asiatische Studien* 52 (1) 1998: 15–56.

“A Bibliography on Sinhala Buddhism,” *Journal of Buddhist Ethics*, 1997: <http://jbe.gold.ac.uk>.

“Buddhist Preaching and Sinhala Religious Rhetoric: Medieval Buddhist Methods to Popularize Theravada,” *Numen* 44 (1997): 180-210.

“Buddhist Principles of Democracy: An Exploration of Ethical and Philosophical Foundations,” *Buddhist Studies (Bukkyo Kenkyo)* 26 (1997): 89-107.

“Innovations in Theravada Buddhist Rituals,” *Journal of Indian and Buddhist Studies (Indogaku Bukkyogaku Kenkyu)* 46 (1997): 685-692.

“Reconsidering Buddhist Preaching: *Bana* Tradition in Sri Lanka,” *Recent Researches in Buddhist Studies: Essays in Honour of Professor Y. Karunadasa*, eds. K. Dhammajoti, Asanga Tilakaratne and Kapila Abhayawansa (Colombo and Hong Kong: Y. Karunadasa Felicitation Committee and Chi Ying Foundation, 1997), pp. 427-53.

“Vernacular Buddhism: Neglected Sources in the Study of Sri Lankan Theravada,” *Journal of the Japanese Association for South Asian Studies* 9 (1997): 69-101.

“Heladiva Bhikṣuva” (in Sinhala), *Bhikṣuva saha Laṅkā Samājaya*, ed. M. Sobhita, K. Sorata and M. Rohanadeera (Colombo: Paravahara Sri Paññānanda Felicitation Committee, 1997), pp. 155-68.

“Buddhist Preaching (*Bana*) in Sri Lanka: Sinhala Rhetoric in the Popularization of Theravada,” *Sri Lanka Journal of Buddhist Studies* 5 (1996): 30-41.

“Buddhist Preaching: Rethinking of History of Religions Categories,” *Transactions of the International Conference of Eastern Studies (The Toho Gakkai)* 41 (1996): 42-59.

“Introduction” (with F. Hoffman), *Pali Buddhism*, ed. Frank J. Hoffman and Mahinda Deegalle (Richmond, Surrey: Curzon Press, 1996), pp. 1-13.

“The Moral Significance of Buddhist *Nirvana*: The Early Buddhist Model of Perfection,” *Pali Buddhism*, ed. Frank J. Hoffman and Mahinda Deegalle (Richmond, Surrey: Curzon Press, 1996), pp. 105-116.

“Reflections on Buddhist Marriage: The *Jayamangala Gatha*,” *The Island*, May 3, 1996.

“Dharmapala and the World’s Parliament of Religions in Chicago,” *World Fellowship of Buddhists Review* 32 (4) 1995: 54-58.

“Buddhist Experience in North America,” *A Source Book for Earth’s Community of Religions*, ed. Joel D. Beversluis (Grand Rapids, Michigan: CoNexus Press, 1995).

“Reflections on *Karma*,” *Realist* (Penang, Malaysia and New Southgate, London: Buddhist Realists’ Centre, 1995), pp. 45-50.

“*Bhavana*: The Buddhist Way to Dwell in the Present,” *The Washington Buddhist* 25 (1) 1994: 20-22.

“Liberating Life as a Commitment to Truth,” *Current Dialogue* 20 (July 1991): 27-30.

“Does Feminism Challenge Buddhism?” *Vesak Handa* 41 (1990): 137-140.

“The Origins of Mahayana Buddhism,” *The Buddhist* 61 (1990): 12-21.

“Educated Abroad—At Harvard,” *Bulletin: Center for the Study of World Religions, Harvard University* 16 (1) 1989/90: 16-21; also in *Harvard*

Divinity Bulletin 19 (2) 1989.

“The Place of *Saddha* in Buddhism,” *Vesak Handa* 38 (1987): 115-7.

“The Buddhist and the Four Evil Causes of Action,” *Teachers’ Annual* 1986: 30-3

BOOK REVIEWS

The Buddhist Visnu: Religious Transformation, Politics, and Culture by John C. Holt (New York: Columbia University Press, 2004) in *Journal of Asian Studies*, forthcoming

Relics, Ritual, and Representation in Buddhism: Rematerializing the Sri Lankan Theravada Tradition by Kevin Trainor (Cambridge: Cambridge University Press, 1997) in *Asiatische Studien* 53 (3) 1999: 808–810.

Style and Function by Mark W. Allon (Tokyo: The Institute for Buddhist Studies, 1997) in *Religious Studies Review* 25 (1) 1999: 121.

The Religious World of Kirti Sri: Buddhism, Art, and Politics in Late Medieval Sri Lanka by John Clifford Holt (New York and Oxford: Oxford University Press, 1996) in *Journal of Buddhist Ethics* 5 (1998): <http://jbe.gold.ac.uk>

SHORT TRANSLATIONS

Padmasiri de Silva, “The Concept of Alienation: A Buddhist Perspective,” *Ceylon Studies Seminar* 3 (107) 1986, for the *Samaja Vimasuma* (Department of Sociology, University of Peradeniya, Sri Lanka, 1987).

Padmasiri de Silva, “The Study of Comparative Religions in Multi-religious Sri Lanka,” *Prabodhaya* (Wadduwa: Greu Dhamma School, 1987).

SERVICE TO PROFESSION

Committee Member, UK Association for Buddhist Studies
Book Review Editor, H-Buddhism, Humanities and Social Sciences OnLine (2001 to present)
Book Review Editor, *Buddhist Studies Review*, Sept. 2004-
Book Review Networker, *Religious Studies Review*, 2000-2002
Bath Spa Academic Representative for the annual Postgraduate Conference in the West region (held at University of Bristol), 2001-

SERVICE TO WIDER COMMUNITY

Expert Adviser, Buddhist Federation of Norway, 2002-
Secretary, World Buddhist Foundation, London, 2001-
Buddhist Adviser to Chaplaincy, University of Gloucestershire, 2002-