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The Walter & Mary Tuohy Chair of Interreligious Studies, established at John Carroll University in 1966, was one of the first ecumenical chairs to be established at an American university. It is named for the late Walter J. Tuohy, who was vice chairman and chief executive officer of Chesapeake and Ohio Railway, and his wife, Mary.

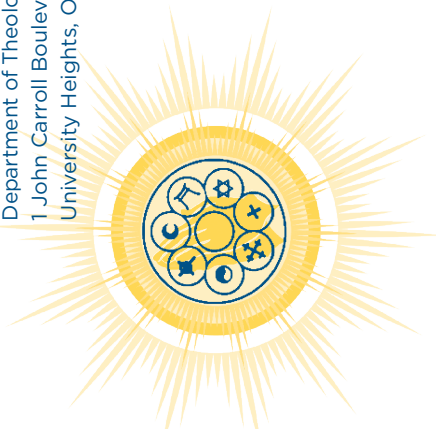
Mr. Tuohy was a dedicated Catholic layman, active member of the National Conference of Christians and Jews, and zealous promoter of religious understanding.

Under the sponsorship of the Tuohy Chair, outstanding scholars of various faiths have come to John Carroll for special lecture programs and to teach courses in theology and religious studies.

*For more information, please contact*  
John Carroll University  
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**The Walter & Mary Tuohy Chair**  
Department of Theology and Religious Studies  
1 John Carroll Boulevard  
University Heights, Ohio 44118



# THE WALTER AND MARY TUOHY

— chair of —

## INTERRELIGIOUS STUDIES

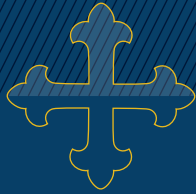
**“BUDDHIST IDEALS OF HUMAN FLOURISHING: BEAUTY, LOVE, AND HAPPINESS IN ANCIENT THERAVADA BUDDHISM”**

**Maria Heim, Ph.D.**  
*Associate Professor of Religion • Amherst College*

**MARCH 16-18, 2014 • 7:30 P.M.**  
Dolan Center for Science and Technology  
Donahue Auditorium

FREE AND OPEN TO THE PUBLIC





## About the Distinguished Tuohy Lecturer



**Maria Heim** is an associate professor of Buddhist Studies at Amherst College, where she has taught since 2003. She received her Ph.D. in Sanskrit and Indian Studies at Harvard University in 1999, and holds an undergraduate

degree from Reed College. Her most recent book is *The Forerunner of All Things: Buddhaghosa on Mind, Intention, and Agency* (Oxford, 2014), which was supported by a Guggenheim fellowship. She works on premodern South Asian texts, specializing in Theravada Buddhism. Her current work focuses on moral psychology and the intellectual history of emotions.

## Exploring Theravada Buddhism

This lecture series explores the moral psychology of love and happiness in the intellectual tradition of Theravada Buddhism, particularly in Pali canonical texts attributed to the Buddha and in the commentary on these texts by Buddhaghosa (5th cent. C.E.). We begin with Buddhaghosa's ideas about how to read texts to appreciate their beauty. From there we explore this tradition's conceptions of love and happiness, offering several comparative possibilities with Western traditions.

✦ ✦ ✦ ✦ SPRING 2014

TUOHY LECTURE SERIES

# BUDDHIST IDEALS OF HUMAN FLOURISHING

*Sunday • March 16, 2014*

## The Beauty and Pleasure of Ancient Texts

The Buddha's words are often described in Theravada Buddhist commentaries as lovely: the commentators say that he uttered nothing that was not "beautiful in the beginning, middle, and end." In addition, the Buddha was thought to be omniscient, and his knowledge of "the ways things are" was inexhaustible. Scripture was thought to somehow capture the infinite by allowing us to glimpse the Buddha's omniscience. This encountering of the infinite within finite utterances was said to yield great pleasure. What does it mean to appreciate scripture and textual knowledge as beautiful? What are the pleasures to be taken in ancient texts written in times and places far removed from us? How might commentaries and scholastic traditions teach us to read for pleasure and beauty? This first lecture will discuss this particular Buddhist intellectual tradition and explore what it can teach us about the study of ancient texts more generally, and how it might inform Western traditions of humanistic learning and our encounters with the past.

*Monday • March 17, 2014*

## Varieties of Love in Early Buddhist Texts

Buddhist texts speak of four "sublime attitudes" – loving-kindness, compassion, sympathetic joy, and equanimity – that should be cultivated for developing mental freedom. The fifth-century C.E. commentator Buddhaghosa describes the development of these experiences in great detail, offering a subtle and intricate psychology of love. He provides very specific meditation techniques for cultivating love, compassion,

and sympathy that yield what he calls the "freedom of a loving heart." This lecture describes these Buddhist practices of love and offers some brief comparative overtures to Greek and Christian schemas of love.

*Tuesday • March 18, 2014*

## Conceptions of Happiness in Theravada Buddhism

For a religious tradition premised on recognizing that life is suffering, early Buddhist texts articulate a surprising range of terms for happiness, with many conceptions newly introduced to their ancient Indian context. These conceptions range from various forms of sublime happiness associated with religious experience and the ascetic life, to more mundane conceptions of wellbeing and joy associated with friendship, family, and community. This final lecture introduces the Buddha's distinctive phenomenological method in exploring affective experience as well as the implications of his vocabulary of happiness in the context of a broader history of affect in premodern India.

For more information  
visit [go.jcu.edu/tuohy](http://go.jcu.edu/tuohy)  
or call 216.397.4700.