

Details of the course units;

Course Code:	PALI 13014		
Course Name:	Development of Pali Language and Literature		
Credit Value:	4		
Core/Optional	Compulsory		
Course Aim / Intended Learning Outcomes: At the completion of this course student will be able to			
1. introduce Pali Language.			
2. describe the origin of Pali			
3. show the socio-religious background of Pali			
4. bring out the Buddha's views on language.			
5. explain the contribution of Buddhist Councils for the development of Pali Tipitaka			
6. explain the divisions and content of the Pali Canon.			
7. show the divisions of Buddhist literature in Pali.			
8. introduce Pali Commentarial and Sub Commentarial Literature.			
9. introduce Pali Compendiums and Chronicles.			
10. evaluate the historical development of the Pali Tipitaka.			
Course Content: Origin and development of Pali (Magadhi), socio-religious background of Pali, Buddha's views on language, relevance of Buddhist councils in the history of Pali literature, geographical expansion of Pali, introduction of Buddhist literature to Sri Lanka, evolution of Pali exegetical tradition, divisions of Buddhist literature in Pali, Pali commentaries (atthakatha), sub-commentaries (tika), compendiums (pakarana), chronicles (vamsakatha), grammatical treatises (vyakarana) and the texts on poetics and prosody, development of Tipitaka literature.			
Teaching / Learning Methods: Lectures, discussions, exercises, assignments, workshops, group activities, field studies			
Number of Notional Hours- 200			
Lectures/Tutorials/Presentations/ Practical sessions -60hrs		Self-study/Homework/ Field visits/Surveys/Social Activities- 140hrs	
Evaluation and Assessment			
Continuous Assessment-40% Assignments/Quizzes/Surveys/Presentations/Matrix/field studies/memory tests/practical activities		Final Assessment-60% Answer 4 out of 8 questions in 3 hours	

References / Reading Materials:

1. Anuruddha, Kakkapalliye, (2008), *The Buddhist Councils*, Hong Kong.
2. Bode, M.H., (1965), *The Pali Literature of Burma*, Rangoon.
3. Gnanaratana, Nabirittankadawara. (2020) *Magadhi and Ardha-Magadhi Prakrit*, Department of Pali and Buddhist Studies, University of Kelaniya, Sri Lanka.
4. Malalasekara, G.P, (1958), *The Pali Literature of Ceylon*, Colombo.
5. Norman, K.R., (1988), *Pali Literature*, PTS, London.
6. Pande, G.C. (1974), *Studies in the Origins of Buddhism*, Delhi.
7. Saddhatisa, Hammalawa, (2004), *Pali Literature of South-East Asia*, Buddhist Cultural Centre, Sri Lanka.
8. Warder, A.K., (1961), *The Pali Canon and its Commentaries*, London.
9. Warder, A.K., (1980), *Indian Buddhism*, Motilal Banarsidass, Delhi.

Course Code:	PALI 13022
Course Name:	Introduction to Pali Grammar
Credit Value:	2
Core/Optional	optional

Course Aim / Intended Learning Outcomes:

At the completion of this course, student will be able to

1. write down the Pali alphabet and its divisions.
2. write and copy down Pali passages with correct diacritical marks.
3. pronounce Pali letters, prose, and verse lines articulately.
4. describe categories of Pali nouns and verbs,
5. write down Pali declension and conjugation tables by memory.
6. analyze Pali combinations and show their divisions.
7. explain Pali grammatical components such as *Samāsa*, *Taddhita*, *Kitaka*, *Nipāta*, *Upasagga* and syntactical uses of cases.
8. describe Pali sentence patterns in Pali prose and verse passages.
9. translate Pali excerpts to English.
10. compose simple Pali sentences.

<p>Course Content:</p> <p>Pali alphabet, its divisions, Pali pronunciations, grammar components such as euphonic combinations (sandhi), nouns (n ā ma), verbs (kriya), nominal compounds (sam ā sa), secondary and primary derivatives (taddhita and kitaka) particles (nipāta/upasagga), numerals, nominal and verbal cases, Moods (vibhatti), Pali sentence patterns, Pali translations and formation of Pali sentences.</p>	
<p>Teaching / Learning Methods:</p> <p>Lectures, discussions, exercises, assignments, workshops, group activities, field studies</p>	
<p>Number of Notional Hours- 100</p>	
<p>Lectures/Tutorials/Presentations/ Practical sessions -30 hrs.</p>	<p>Self-study/Homework/ Field visits/Surveys/Social Activities- 70 hrs.</p>
<p>Evaluation and Assessment</p>	
<p>Continuous Assessment-40%</p> <p>Assignments/Quizzes/Surveys/Presentations/Matrix/field studies/memory tests/practical activities</p>	<p>Final Assessment-60%</p> <p>Answer 4 out of 8 questions in 2 hours</p>
<p>References / Reading Materials:</p> <ol style="list-style-type: none"> 1. Anuruddha, Kakkapalliye, (2010), <i>A Guide to the Study of Pali</i>, Hong Kong. 2. Ananda Maitreya, Balangoda, (1997), <i>Pali Made Easy</i>, Buddhist Cultural Centre, Dehiwala 3. Gnanaratana, Nabirittankadawara. (2021) <i>A Pali Grammar for Tripitaka Studies</i>, Department of Pali and Buddhist Studies, University of Kelaniya, Sri Lanka. 4. Buddhaddatta, A.P., (1937), <i>New Pali Course, I & II</i>, Buddhist Cultural Centre, Colombo. 5. James W. Gair & W.S. Karunatilake, (2005), <i>A New Course in Reading Pali</i>, Motilal Banarsidass, Delhi. 6. Silva, Lily de, (1994), <i>Pali Primer</i>, Vipassana Research Publications, Igatpuri, India. 7. Geiger, W., (1956), <i>Pali Literature and Language</i>, Tr. Batakrisna Ghosh, Calcutta. 8. Dhammajoti, Kuala Lumpur, (2018), <i>Reading Buddhist Pali Texts</i>, The Buddha-Dharma Centre of Hong Kong. 	

Course Code:	PALI 13032
Course Name:	Selected Readings in Pali Literature
Credit Value:	2
Core/Optional	optional
Course Aim / Intended Learning Outcomes:	

<p>At the completion of this course student will be able to</p> <ol style="list-style-type: none"> 1 read and copy down Pali canonical and commentarial passages 2 employ correct diacritical marks in writing. 3 recite by memory the more important and necessary verses and phrases. 4 show different styles of Pali compositions. 5 give the meaning and translate the passages or discourses into English/Chinese. 6 describe the meaning of the discourses. 7 analyze the grammar of words and sentences. 8 produce scientific and philosophical presentations on Pali works. 	
<p>Course Content:</p> <p>Selected Texts; <i>Samyuttanikaya 1 (Brahma samyutta)</i>, <i>Anguttaranikaya 1</i> (first five vaggas), <i>Udanapali (Jaccanda vagga)</i>, <i>Dhammapada (Cittavagga)</i>, <i>Dhammapadatthakatha (Cakkhupalavatthu)</i>. Under this course unit, reading Pali passages, copying down, recitation, understanding of the meaning, translation of passages, analyzing the content and grammar as well as producing scientific and philosophical presentations on Buddhist concepts are expected.</p>	
<p>Teaching / Learning Methods:</p> <p>Lectures, discussions, exercises, assignments, workshops, group activities, field studies</p>	
<p>Number of Notional Hours- 100</p>	
<p>Lectures/Tutorials/Presentations/ Practical sessions -30 hrs.</p>	<p>Self-study/Homework/ Field visits/Surveys/Social Activities- 70 hrs.</p>
<p>Evaluation and Assessment</p>	
<p>Continuous Assessment-40%</p> <p>Assignments/Quizzes/Surveys/Presentations/Matrix/field studies/memory tests/practical activities</p>	<p>Final Assessment-60%</p> <p>Answer 4 out of 8 questions in 2 hours</p>
<p>References / Reading Materials:</p> <ol style="list-style-type: none"> 1 Anuruddha, Kakkapalliye, (2010), <i>A Guide to the Study of Pali</i>, Centre for Buddhist Studies, the University of Hong Kong. 2 Bodhi Bhikkhu, (2020) <i>Reading the Buddha's Discourses in Pali</i>, Wisdom Publication. 3 Dhammajoti, Kuala Lumpur, (2018), <i>Reading Buddhist Pali Texts</i>, The Buddha-Dharma Centre of Hong Kong. 4 Gnanaratana, Nabirittankadawara. (2021) <i>A Pali Grammar for Tripitaka Studies</i>, Department of Pali and Buddhist Studies, University of Kelaniya, Sri Lanka. 5 Gair James W, Karunatilake W.S. <i>A New Course in Reading Pali</i>, (2005), Motilal Banarsidass, Delhi. 6 Norman, K.R., (1988), <i>Pali Literature</i>, PTS, London. 	

- 7 Pande, G.C. (1974), *Studies in the Origins of Buddhism*, Delhi.
- 8 Warder, A.K., (1961), *The Pali Canon and its Commentaries*, London.
- 9 Warder, A.K., (1980), *Indian Buddhism*, Motilal Banarsidass, Delhi.

Course Code:	PALI 13042		
Course Name:	Pali for spiritual conducts		
Credit Value:	2		
Core/Optional	optional		
Teaching / Learning Methods: Lectures, discussions, exercises, assignments, workshops, group activities, field studies			
Number of Notional Hours- 100			
Lectures/Tutorials/Presentations/ Practical sessions -30 hrs.	Self-study/Homework/ Field visits/Surveys/Social Activities- 70 hrs.		
Evaluation and Assessment			
Continuous Assessment-40% Assignments/Quizzes/Surveys/Presentations/Matrix/field studies/memory tests/practical activities		Final Assessment-60% Answer 4 out of 8 questions in 2 hours	
Course Aim / Intended Learning Outcomes: At the completion of this course student will be able to			
1. observe Buddhist religious rites and rituals.			
2. engage in religious activities meaningfully.			
3. perform spiritual conducts.			
4. conduct blessing ceremonies.			
5. recite Pali discourses and stanzas keeping the meaning in mind.			
6. chant Buddhist recitations pleasingly and melodically.			
7. explain the meaning of Pali compositions.			
8. make religious presentations			
Course Content: observance of five, eight and ten precepts, twenty-four qualities of the Triple Gem, stanzas for making offerings and salutations, read, recite and learn by heart discourses used in spiritual purposes such as <i>Mangalasutta</i> , <i>Ratanasutta</i> and <i>Mettasutta</i> , <i>Jayamangala gatha</i> , and selected collections of verses from the great Book of Protection, recitations for obtaining blessings, recitations for protection, recitations			

used in offering alms, robes and other materials, recitations relevant to funeral ceremonies and transferring merits.	
Teaching / Learning Methods: Lectures, discussions, exercises, assignments, workshops, group activities, field studies	
Number of Notional Hours- 100	
Lectures/Tutorials/Presentations/ Practical sessions -30 hrs.	Self-study/Homework/ Field visits/Surveys/Social Activities- 70 hrs.
Evaluation and Assessment	
Continuous Assessment-40% Assignments/Quizzes/Surveys/Presentations/Matrix/field studies/memory tests/practical activities	Final Assessment-60% Answer 4 out of 8 questions in 2 hours
References / Reading Materials: <ol style="list-style-type: none"> 1. Bhikkhu Anandajoti, (2014) Daily Chanting, eBooks 2. Gunaratana Henepola, (2019) <i>Buddhist Suttas for Recitation, A Companion for Walking the Buddha's Path</i>, Wisdom Publication. 3. Lokuliyana Lionel, <i>The Great Book of Protections</i>, Singapore Buddhist Meditation Centre, Singapore. 4. Piyadassi Thera, (1999) <i>The Book of Protection</i>, Vajirarama, Colombo, Sri Lanka. 5. Perera Ariyapala, <i>Buddhist Paritta Chanting Ritual</i>, Buddhist Cultural Centre, Colombo. 6. <i>Chanting Book</i>, Abhayagiri Buddhist Monastery, Redwood Valley, CA, USA. 7. <i>Chanting Guide</i>, (1994), Dhammayut Order, Ontario. 	

Course Code:	PALI 13052
Course Name:	Fundamental Buddhist Teachings in Pali Tipitaka.
Credit Value:	2
Core/Optional	optional
Course Aim / Intended Learning Outcomes: At the completion of this course student will be able to <ol style="list-style-type: none"> 1. Introduce early Buddhist literature. 2. show discourses that contain fundamental Buddhist teachings in the Pali canonical literature. 3. introduce Buddhist concepts as recorded in the Pali discourses. 4. translate prescribed canonical discourses. 	

5. elaborate social, philosophical, cultural, and metaphysical significance of Pali terms. 6. discuss occurrences of Pali terms in the discourses comparatively. 7. make presentations through audio-visual media on Pali discourses that suit to different audiences.	
Course Content: <i>Dhammacakkappavattanasutta</i> (four Noble Truths), <i>Saccavibhangasutta</i> (Noble eightfold Path), <i>Anattalakkhanasutta</i> (three characteristics), <i>Vibhangasutta</i> (Dependent Origination), <i>Aggaññasutta</i> (Origin of human life), (consciousness), <i>Nibbedhikasutta</i> (rebecoming), <i>Abhayarajakumara-sutta</i> (truth and reality), <i>Ambalatthikarahulovadasutta</i> (Buddhist ethics), <i>Anapanasati-sutta</i> (mindfulness), <i>Dhammapada</i> -Cittavagga (Mind)	
Teaching / Learning Methods: Lectures, discussions, exercises, assignments, workshops, group activities, field studies	
Number of Notional Hours- 100	
Lectures/Tutorials/Presentations/ Practical sessions -30 hrs.	Self-study/Homework/ Field visits/Surveys/Social Activities- 70 hrs.
Evaluation and Assessment	
Continuous Assessment-40% Assignments/Quizzes/Surveys/Presentations/Matrix/field studies/memory tests/practical activities	Final Assessment-60% Answer 4 out of 8 questions in 2 hours
References / Reading Materials: 1. Bodhi Bhikkhu, (2020) <i>The Noble Eightfold Path: Way to the End of Suffering</i> , BPS Pariyatti ed 2. Gnanarama Pategama, (2005), <i>Essentials of Buddhism</i> , Singapore. 3. Gethin, Rupert, (1998), <i>The Foundations of Buddhism</i> , Oxford University Press. 4. Horner, I. B., <i>Middle Length Sayings</i> , Motilal Banarsidass, Delhi. 5. Jayatilleke, K.N, (1963), <i>Early Buddhist Theory of Knowledge</i> , pp. 1.168, London. 6. Jayatilake, K. N. (2010), <i>Facets of Buddhist Thought</i> , Buddhist Publication Society, Kandy, Sri Lanka. 7. Karunadasa Y. (2013), <i>Early Buddhist Teachings</i> , Centre of Buddhist Studies, the University of Hong Kong. 8. Maurice Walshe, (1987) <i>The Long Discourses of the Buddha</i> , Wisdom publication. 9. Norman K.R., (1997), <i>The Word of the Doctrine (Dhammapada)</i> , Pali Text Society, Oxford. 10. Rahula Walpola, (1958) <i>What the Buddha Taught</i> , Gordon Fraser, London. .	

Course Code:	PALI 13062		
Course Name:	Buddhist Meditation Literature in Pali		
Credit Value:	2		
Core/Optional	optional		
Course Aim / Intended Learning Outcomes: At the completion of this course student will be able to			
1. introduce Pali discourses in the Theravada Canon related to meditation.			
2. describe clarification differences in Pali discourses.			
3. elucidate themes of meditation in different discourses.			
4. show the methods of mindfulness practices.			
5. explain the significance of Abhidhamma methods of meditation.			
6. discuss Buddhaghosa's clarifications on meditation.			
7. demonstrate meditation through practical sessions.			
8. produce audio and video programmes on meditation			
Course Content: Buddhist discourses in Pali related to meditation, their clarification differences, various meditation objectives, methods of meditation practice, significance of Abhidhamma methods of meditation, commentator's clarifications on meditation.			
Teaching / Learning Methods: Lectures, discussions, exercises, assignments, workshops, group activities, field studies			
Number of Notional Hours- 100			
Lectures/Tutorials/Presentations/ Practical sessions -30 hrs.		Self-study/Homework/ Field visits/Surveys/Social Activities- 70 hrs.	
Evaluation and Assessment			
Continuous Assessment-40% Assignments/Quizzes/Surveys/Presentations/Matrix/field studies/memory tests/practical activities		Final Assessment-60% Answer 4 out of 8 questions in 2 hours	
References / Reading Materials:			
1. Analayo Bhikkhu, (2020) <i>Mindfulness in Early Buddhism: Characteristics and Functions</i> , Windhorse Publications.			
2. Analayo, (2018) <i>Satipatthana Meditation: A Practice Guide</i> , Windhorse Publications.			
3. Gunaratana, Henepola, (2011) <i>Mindfulness in Plain English</i> , Wisdom Publications.			

4. Gunaratana, Henepola, (2017) *Loving-Kindness: The Practice of Metta*, Wisdom Publications.
5. Kabat-Zinn, J. (1994). *Mindfulness Meditation for Everyday Life*. (London, Piatkus
6. Karunadasa Y. (2013), *Early Buddhist Teachings, Centre of Buddhist Studies*, the University of Hong Kong.
7. Nyanaponika Thera, (1994), *The Heart of Buddhist Meditation*, Rider and Company, London.
8. Rosenberg, L. (1998). *Breath by breath: The liberating practice of insight meditation*. Boston: Shambhala.
9. Sayadaw Mahasi, (2016) *Manual of Insight*, Wisdom Publication.

BUDDHIST PHILOSOPHY

Course Code:	BUPH 13014
Course Name:	Fundamental Teachings of Early Buddhist Philosophy
Credit Value:	4
Core/Optional	compulsory
<p>Course Aim / Intended Learning Outcomes:</p> <p>At the completion of this course student will be able to</p> <ol style="list-style-type: none"> 1 identify fundamentals of early Buddhist teachings. 2 point out its uniqueness. 3 apply the method of Four Noble Truths to solve problems. 4 analyse the Five Aggregates, twelve Faculties and eighteen Elements. 5 show how to use the teaching of three characteristics to face worldly vicissitudes. 6 point out the ethical significance of Middle Path. 7 distinguish the uniqueness of Dependent Origination. 8 explain how to obtain benefits in this life by practicing Buddhist teachings. 	
<p>Course Content:</p> <p>Early Buddhism, its nature, objectives and uniqueness, primary sources of early Buddhism, analytical study of being and the world, analysis of aggregates, twelve faculties, eighteen elements, three characteristics, its universality, theory of soullessness and its significance, Dependent Origination and synthesis reflected therein, primary and secondary objectives of Dependent Origination, Four Noble Truths, reality of human life and cessation reflected therein, un-satisfactoriness and release from it, Middle Path and synonymous terms, <i>kamma</i>, <i>kammic</i> retribution, rebirth, cycle of existence, distinctive characteristics reflected therein, inter-relationship of the fundamentals of early Buddhist</p>	

<p>teachings. Early Buddhist teaching on the release from cycle of rebirth. Comparative study of the early Buddhist teachings and various trends reflected therein.</p>	
<p>Teaching / Learning Methods: Lectures, discussions, exercises, assignments, workshops, group activities, field studies</p>	
<p>Number of Notional Hours- 200</p>	
<p>Lectures/Tutorials/Presentations/ Practical sessions -60hrs</p>	<p>Self-study/Homework/ Field visits/Surveys/Social Activities- 140hrs</p>
<p>Evaluation and Assessment</p>	
<p>Continuous Assessment-40% Assignments/Quizzes/Surveys/Presentations/ Matrix/field studies/memory tests/practical activities</p>	<p>Final Assessment-60% Answer 4 out of 8 questions in 3 hours</p>
<p>References / Reading Materials:</p> <ol style="list-style-type: none"> 1. Bodhi Bhikkhu, (2020) <i>The Noble Eightfold Path: Way to the End of Suffering</i>, BPS Pariyatti ed 2. Gnanarama Pategama, (2005), <i>Essentials of Buddhism</i>, Singapore. 3. Gethin, Rupert, (1998), <i>The Foundations of Buddhism</i>, Oxford University Press. 4. Horner, I. B., <i>Middle Length Sayings</i>, Motilal Banarsidass, Delhi. 5. Jayatilleke, K.N, (1963), <i>Early Buddhist Theory of Knowledge</i>, pp. 1.168, London. 6. Jayatilleke, K. N. (2010), <i>Facets of Buddhist Thought</i>, Buddhist Publication Society, Kandy, Sri Lanka. 7. Kalupahana, D.J., (1975), <i>The Central Philosophy of Buddhism</i>, University press of Honolulu. 8. Kalupahana, David J, (1976), <i>Buddhist Philosophy - A Historical Analysis</i>, The University press, Honolulu. 9. Karunaratna, W.S., (1988), <i>The Theory of Causality in Early Buddhism</i>, Indumati Karunaratne, Nugegoda. 10. Karunaratna, W.S., (1988), <i>Buddhism: Its Religion and Philosophy</i>, Singapore Buddhist Research Society, Singapore. 11. Oldenberg, Hermann. (1997), <i>Buddha: His Life-His Doctrine-His Order</i>, Aravali International, New Delhi. 	

Course Code:	BUPH 13022
Course Name:	Indian Background of Buddhist Philosophy
Credit Value:	2
Core/Optional	optional

Course Aim / Intended Learning Outcomes:

At the completion of this course student will be able to

1. identify the Indian Philosophical background.
2. illustrate the contemporary Indian Philosophical movements.
3. show the causes that led to emergence Buddhist movement.
4. explain how contemporary religions defined human problems.
5. point out why theory and practice should be combined.
6. discuss basic Buddhist thoughts and non-Buddhist views comparatively.
7. compare Buddhism with the development of Indian thoughts.
8. compare and contrast the different philosophical views of *Śramaṇa* tradition.

Course Content:

Pre-*vedic* period: religious and philosophical trends, various beliefs and practices, *Vedic* period: polytheism and its special characteristics, monotheism, religious and philosophical trends reflected therein. *Brāhmaṇa* period: Formation of religion, sacrifice, *Āraṇyaka* and *Upaniṣad* period: Search for ultimate reality and means of knowledge, theory of soul, concept of Brahman, evolution of Indian philosophy: eternalism, materialism and the religious views related to them. *Śramaṇa* thought and traditions: *Ājīvaka*, *Jaṭila*, *Paribrah̥jaka*, *Nigan̥tha* etc. Six heretical teachers and their philosophies, *Akiryavāda*, *Niyativāda*, *Amarāvikkhepavāda*, *pubbekata hetuvādaya* and Jainism.

Teaching / Learning Methods:

Lectures, discussions, exercises, assignments, workshops, group activities, field studies

Number of Notional Hours- 100

Lectures/Tutorials/Presentations/
Practical sessions -30hrs

Self-study/Homework/
Field visits/Surveys/Social Activities- 70hrs

Evaluation and Assessment

Continuous Assessment-40%
Assignments/Quizzes/Surveys/Presentations/
Matrix/field studies/memory tests/practical activities

Final Assessment-60%
Answer 4 out of 8 questions in 2 hours

References / Reading Materials:

1. Bapat, P.V. (1959), *2500 Years of Buddhism*, Motilal Banarsidass, Delhi.
2. Kalupahana, D.J., (1975), *The Central Philosophy of Buddhism*, University press of Honolulu.
3. Kalupahana, David J, (1976), *Buddhist Philosophy - A Historical Analysis*, The University press, Honolulu.
4. Karunaratna, W.S., (1988), *The Theory of Causality in Early Buddhism*, Indumati Karunaratne, Nugegoda.
5. Karunaratna, W.S., (1988), *Buddhism: Its Religion and Philosophy*, Singapore Buddhist Research Society, Singapore.

6. Oldenberg, Hermann. (1997), *Buddha: His Life-His Doctrine-His Order*, Aravali International, New Delhi.
7. Pande, G.C., (1974), *Studies in the Origins of Buddhism*, Motilal Banarsidass, Delhi.
8. Warder. A.K., (1980), *Indian Buddhism*, Motilal Banarsidass, Delhi.

Course Code:	BUPH 13032
Course Name:	Abhidhamma and Development of Buddhist Thought
Credit Value:	2
Core/Optional	optional
<p>Course Aim / Intended Learning Outcomes:</p> <ol style="list-style-type: none"> 1. At the completion of this course student will be able to 2. define Abhidhamma in respective of teachings in the Tipitaka, 3. explain origin and evolution of Abhidhamma, 4. discuss the psychological importance of Abhidhamma, 5. show schools of Abhidhamma and their teachings, 6. explain the influence of sectarian views on the history of Buddhist Philosophy. 7. examine controversial points found in Abhidhamma movements, 8. distinguish the theoretical significance of their arguments to resolve religious and philosophical issues. 9. explain the method of analysis in Abhidhamma, 	
<p>Course Content:</p> <p>Analytical teachings in early Buddhism, various causes that led to schism, background for Second Buddhist Councils, origin, and development of Abhidhamma, teachings of <i>Mahāsāṅghika</i>, Abhidhamma of Theravada and <i>Sarvastivāda</i>, their origin and fundamental teachings, origin of <i>Lokottaravāda</i>, concept of Buddha in <i>Lokottaravāda</i> and early Buddhist foundation of it, <i>Theravāda</i> concept of elements of existence, <i>Puggalavāda</i> and its origin, use of early Buddhist discourses as evidence in substantiation of their arguments, <i>Sarvāstivāda</i>, concept of Dhamma and trend towards the negation of person, <i>Sautrāntikas</i>, significance of the theory of moments and concept of Dhamma. Abhidhamma doctrines and controversies on perception.</p>	
<p>Teaching / Learning Methods:</p> <p>Lectures, discussions, exercises, assignments, workshops, group activities, field studies</p>	
Number of Notional Hours- 100	

Lectures/Tutorials/Presentations/ Practical sessions -30 hrs.	Self-study/Homework/ Field visits/Surveys/Social Activities- 70 hrs.
Evaluation and Assessment	
Continuous Assessment-40% Assignments/Quizzes/Surveys/Presentations/Matrix/field studies/memory tests/practical activities	Final Assessment-60% Answer 4 out of 8 questions in 2 hours
References / Reading Materials: <ol style="list-style-type: none"> 1. Conze, Edward, (1962), <i>Buddhist Thought in India – Three Phases of Buddhist Philosophy</i>, Allen & Unwin, London. 2. Dhammajoti, Bhikkhu K.L., (2015) <i>Sarvastivada Abhidharma</i>, The Buddha-Dharma Centre of Hongkong. 3. Dhammajoti, Bhikkhu K.L., (2007) <i>Abhidharma Doctrines and Controversies on Perception</i>, Centre of Buddhist Studies, The University of Hongkong. 4. Dhammajoti, Bhikkhu K.L., (2008) <i>Entrance into the Supreme Doctrine Skhandila 's Abhidhammavatara</i>, Centre of Buddhist Studies, The University of Hongkong 5. Dube, D.N, (1980), <i>Crosscurrents in Early Buddhism</i>, Motilal Banarsidass, Delhi. 6. Dutt, N., (1978), <i>Buddhist Sects in India</i>, Motilal Banarsidass, Delhi. 7. Bapat, P.V. (1959), <i>2500 Years of Buddhism</i>, Motilal Banarsidass, Delhi. 8. Galmangoda Sumanapala, (1998), <i>An introduction to Theravāda Abhidhamma</i> Singapore. 9. Galmangoda Sumanapala, (2005), <i>Abhidhammic Interpretation of Early Buddhist teachings</i>, Singapore. 10. Kalupahana, David J, (1976), <i>Buddhist Philosophy - A Historical Analysis</i>, The University press, Honolulu. 11. Karunaratna, W.S., (1988), <i>Buddhism: Its Religion and Philosophy</i>, Singapore Buddhist Research Society, Singapore. 12. Karunadasa, Y., (2010) <i>The Theravada Abhidhamma</i>, Centre of Buddhist Studies, The University of Hongkong. 	

Course Code:	BUPH 13042
Course Name:	Selected Readings in Chinese Buddhist Sutras
Credit Value:	2
Core/Optional	optional
Course Aim / Intended Learning Outcomes:	

<p>At the completion of this course student will be able to</p> <ol style="list-style-type: none"> 1. explain development of Buddhist teachings. 2. describe the introduction of Buddhist teachings to China. 3. show how Chinese <i>Tripitāka</i> is the most voluminous Tripitāka in the world, 4. explain the value and influence of it on the Far Eastern Buddhist Culture. 5. examine short discourses and passages from the Chinese <i>Āgama</i> texts having a correspondences in the Pāli <i>Sutta- Pitaka</i> 6. describe passages from the Chinese Tripitaka. 7. Discuss the development of Buddhist concepts in Chinese sutras. 	
<p>Course Content:</p> <p>The Chinese <i>Tripitāka</i> as the most voluminous <i>Tripitāka</i> in the world, its value for the understanding of Buddhism, doctrinal importance, and their influence on the Far Eastern Buddhist culture. (1) short discourses and passages from the Chinese <i>Āgama</i> texts having correspondences in the Pāli <i>Sutta- pitāka</i>, (2) the <i>Prajñāpāramitā-hṛdaya</i>, passages from the <i>Vajracchedikā Prajñāpāramitā</i> and the <i>Aṣṭasāharikā Prajñāpāramitā</i>, (3) passages from the <i>Saddharmapundarīka- sūtra</i>, the <i>Sukhāvatī-vyūha-sūtra</i> and the <i>Sandhinirmocana-sūtra</i>; (4) passages from the <i>Abhidharmakośabhāṣya</i>, (5) passages from the <i>Vimśatikā</i> and <i>Trimśikā Vijñaptimātratā-siddhi</i>, and the <i>Cheng-weishi-lun</i>; (6) passages related to the <i>tathāgata-garbha</i> doctrines, such as those from the <i>Śrīmālā-devī-siṃhanāda-sūtra</i>.</p>	
<p>Teaching / Learning Methods:</p> <p>Lectures, discussions, exercises, assignments, workshops, group activities, field studies</p>	
<p>Number of Notional Hours- 100</p>	
<p>Lectures/Tutorials/Presentations/ Practical sessions -30 hrs.</p>	<p>Self-study/Homework/ Field visits/Surveys/Social Activities- 70 hrs.</p>
<p>Evaluation and Assessment</p>	
<p>Continuous Assessment-40%</p> <p>Assignments/Quizzes/Surveys/Presentations/Matrix/field studies/memory tests/practical activities</p>	<p>Final Assessment-60%</p> <p>Answer 4 out of 8 questions in 2 hours</p>
<p>References / Reading Materials:</p> <ol style="list-style-type: none"> 1. Analayo, (2012), <i>Madhyāgama</i>. Dharma Drum Publication. Taipei 2. Bhikkhu KL, Dhammajoti, (2021), <i>Reading Buddhist Sanskrit Texts: An Elementary Grammatical Guide</i>. The Buddha-Dharma Centre of Hong Kong. 3. Bhikkhu KL, Dhammajoti (2008), <i>Entrance into the Supreme Doctrine: Skandhila 's Abhidharmāvatāra</i> (English translation). Hong Kong. 4. Edward Conze, (1960), <i>The Perfection of Wisdom in Eight Thousand Slokas</i>. Calcutta. 5. Lamotte, E. <i>The Vimalakīrti-nirdeśa</i>. English Translation by Sāra Webs 	

6. Nakamura, H. *Indian Buddhism*. Delhi.
7. Sangharakshita, *The Legacy of the Buddha*, Wind horse Publication. London.
8. Sara Web, *The Teaching of Vimalakīrti (Vimalakīrtinirdeśa): From the French Translation with Introduction and Notes*.
9. Warder, A.K. (1980), *Indian Buddhism*. Delhi.
10. Yin Shun, (1974), *An Introduction to the Buddha-dharma* (佛法概論). Taipei.
11. Yin Shun, (1978), *Lecture Notes on the Prajñāpāramitā Sūtras* (般若經講記) Taipei.
12. Yin Shun, *Lecture Notes on the Śrīmālā-devī-siṃhanāda-sūtra* (勝鬘夫人獅子吼經講記). Taipei.
13. Yan Pei, *Lecture Notes on the Sandhinirmocana-sūtra* (解深密經講記). Singapore.

Course Code:	BUPH 13052
Course Name:	Selected Readings in Āgama and Nikāya Literature
Credit Value:	2
Core/Optional	optional
<p>Course Aim / Intended Learning Outcomes:</p> <p>At the completion of this course student will be able to</p> <ol style="list-style-type: none"> 1. explain development of Buddhist teachings in India. 2. describe the origin and expansion of Buddhist schools. 3. discuss the contribution of Sarvastivada in formation of Agama texts. 4. compare the structure of sutras in the Agama and Nikaya literature. 5. read and recite discourses in the Agama texts. 6. show the difference of Nikaya and Agama Literature in Tripiṭaka, 4 explain the influence of Central Asia on the development of Agama Literature. 5 compare selected passages in the <i>Āgama</i> texts with parallels in the Pāli and Chinese Tripitaka. 6 discuss the development of Buddhist concepts in the Nikaya and Agama sutras. 	
<p>Course Content:</p> <p>The origin and development of Buddhist literature, the Buddhist schools whose Agama literature is preserved, structure of Agama sutras, influence of Central Asia for the development of Agama literature, connection between Agama and Nikaya, comparison of Pali, Sanskrit and Chinese sutra literature, conceptual differences in the philosophical terms, interpretational differences. Reading and chanting selected sutras in the Agama literature such as <i>Dirghagama</i>, <i>Madhyamagama</i>, <i>Ekottaragama</i> etc., Pali discourses such as <i>Dīghanikāya: Brahmajāla sutta</i>, <i>Majjhimanikāya: Madhupindika sutta</i>, <i>Saccavibhanga sutta</i>, <i>Samyuttanikāya: Abhisamaya Samyutta</i>, <i>Anguttaranikāya: Tikanipāta</i></p>	

Teaching / Learning Methods: Lectures, discussions, exercises, assignments, workshops, group activities, field studies	
Number of Notional Hours- 100	
Lectures/Tutorials/Presentations/ Practical sessions -30 hrs.	Self-study/Homework/ Field visits/Surveys/Social Activities- 70 hrs.
Evaluation and Assessment	
Continuous Assessment-40% Assignments/Quizzes/Surveys/Presentations/Matrix/field studies/memory tests/practical activities	Final Assessment-60% Answer 4 out of 8 questions in 2 hours
References / Reading Materials: <ol style="list-style-type: none"> 1. Analayo, (2012) <i>Madhyamagama Studies</i>, Dhamma Drum Publishing Corporations. 2. Bhikkhu KL, Dhammajoti, (2021), <i>Reading Buddhist Sanskrit Texts: An Elementary Grammatical Guide</i>. The Buddha-Dharma Centre of Hong Kong. 3. Brough, John (2001). <i>The Gāndhārī Dharmapada</i>. Motilal Banarsidass Publishers Private Limited, Delhi. 4. Jian Wang, (2014), <i>The Collation and Annotation of Samyuktagama (Chinese)</i>, East China Normal University Press. 5. Marcus Bingenheimer, Bhikkhu Analayo, Roderick S Bucknell, (2013), <i>Madhyama Agama</i>, Bukkyo Dendo , California. 6. Olivelle, Patrick (2006), <i>Between the Empires: Society in India 300 BCE to 400 CE</i>, Oxford University Press, 7. Sangharakshita, <i>The Legacy of the Buddha</i>, Wind horse Publication. London. 8. Warder, A.K. (1980), <i>Indian Buddhism</i>. Delhi. 	

Course Code:	BUPH 13062
Course Name:	Selected Readings in Buddhist Sanskrit Literature
Credit Value:	2
Core/Optional	optional
Course Aim / Intended Learning Outcomes: At the completion of this course student will be able to <ol style="list-style-type: none"> 1. explain development of Buddhist teachings. 2. describe the causes led to origin of Buddhist Sanskrit Literature. 3. show the geographical expansion of Buddhist Sanskrit literature. 4. read and explain the content of textual passages, 	

5. introduce authors and Buddhist schools that formed Buddhist Sanskrit texts. 6. discuss the socio-cultural facts that influenced on the formation of texts. 7. compare and contrast with the Pali counterparts. 8. explain the impact of Buddhist Sanskrit literature on the Buddhist movement.	
Course Content: Development of Buddhist literature, geographical expansion, Introduction to Buddhist Sanskrit literature, Buddhist schools and textual compilers, the impact on and from Buddhist Sanskrit literature, reading and analyzing of textual passages from the <i>Saddharmapundarīka sūtra</i> , <i>Sukhāvatī-vyūha-sūtra</i> , <i>Sandhinirmocana-sūtra</i> <i>Prajñāpāramitā-hṛdaya</i> , <i>Vajracchedikā Prajñāpāramitā</i> and the <i>Aṣṭasāharikā Prajñāpāramitā</i> ; passages from the <i>Abhidharmakośabhāṣya</i> , <i>Viṃśatikā</i> and <i>Triṃśatikā Vijñaptimātratā-siddhi</i> ,	
Teaching / Learning Methods: Lectures, discussions, exercises, assignments, workshops, group activities, field studies	
Number of Notional Hours- 100	
Lectures/Tutorials/Presentations/ Practical sessions -30 hrs.	Self-study/Homework/ Field visits/Surveys/Social Activities- 70 hrs.
Evaluation and Assessment	
Continuous Assessment-40% Assignments/Quizzes/Surveys/Presentations/Matrix/field studies/memory tests/practical activities	Final Assessment-60% Answer 4 out of 8 questions in 2 hours
References / Reading Materials: <ol style="list-style-type: none"> 1. Alen, Cole, (2005), <i>Text as Father: Paternal Seductions in Early Mahayana Buddhist Literature</i>, University of California Press. 2. Bhikkhu KL, Dhammajoti, (2021), <i>Reading Buddhist Sanskrit Texts: An Elementary Grammatical Guide</i>. The Buddha-Dharma Centre of Hong Kong. 3. Conze, E.T., (1968), <i>Selected Sayings from the Perception of Wisdom</i>, London. 4. Edward Conze, (1960), <i>The Perfection of Wisdom in Eight Thousand Slokas</i>. Calcutta. 5. Lamotte, E. <i>The Vimalakīrti-nirdeśa</i>. English Translation by Sāra Webs 6. Nakamura, H. <i>Indian Buddhism</i>. Delhi. 7. Sangharakshita, <i>The Legacy of the Buddha</i>, Wind horse Publication. London. 8. Sara Web, <i>The Teaching of Vimalakīrti (Vimalakīrtinirdeśa)</i>: From the French Translation with Introduction and Notes. 9. Yin Shun, (1974), <i>An Introduction to the Buddha-dharma</i> (佛法概論). Taipei. 10. Yin Shun, (1978), <i>Lecture Notes on the Prajñāpāramitā Sūtras</i> (般若經講記) Taipei. 11. Yin Shun, <i>Lecture Notes on the Śrīmālā-devī-siṃhanāda-sūtra</i> (勝鬘夫人獅子吼經講記). Taipei. 	

12. Yan Pei, *Lecture Notes on the Sandhinirmocana-sūtra* (解深密經講記). Singapore.

BUDDHIST CULTURE

Course Code:	BUCU 13014
Course Name:	Historical Background of Buddhist Culture
Credit Value:	4
Core/Optional	compulsory
Course Aim / Intended Learning Outcomes: At the completion of this course student will be able to	
1. explain cultural background of India in the 6 th century	
2. show cultural revolution created by Buddhism in India.	
3. describe fundamentals of Buddhist culture	
4. show the connection between Buddhist culture and human rights	
5. point out how Buddhist teachings differ from traditional Indian culture in theory and practice	
6. clarify foundation of Buddhist culture is based on its fundamentals	
7. explain the impact of Buddhist culture on environment.	
8. describe Buddhist attitude towards human rights, language, gender, wealth, religious pluralism, economy, morality and ethics, social relationships, freedom of thoughts, environment, health and happiness.	
Course Content: Cultural background in India in the 6 th century BC, fundamental of Buddhist culture, Buddhism as a cultural movement; Buddhist perspective on politics, human rights, language, gender, wealth, religious pluralism, economy, morality and ethics, social relationships, freedom of thoughts, environment, health, and happiness,	
Teaching / Learning Methods: Lectures, discussions, exercises, assignments, workshops, group activities, field studies	
Number of Notional Hours- 200	
Lectures/Tutorials/Presentations/ Practical sessions -60hrs	Self-study/Homework/ Field visits/Surveys/Social Activities- 140hrs
Evaluation and Assessment	
Continuous Assessment-40% Assignments/Quizzes/Surveys/Presentations/ Matrix/field studies/memory tests/practical activities	Final Assessment-60% Answer 4 out of 8 questions in 3 hours

References / Reading Materials:

1. Abenayake, Oliver, (1995), *Fundamental of Buddhist Polity*, Tisarana Buddhist Association, Singapore.
2. Conze, Edward, (1994), *Buddhism its Essence and Development*, Munshiram Manoharlal, New Delhi.
3. Kalupahana, David, J, (1976), *Buddhist Philosophy, A Historical Analysis*, The University of Honalulu, Honalulu.
4. Dutt, Sukumar, (1962), *Buddhist Monks and Monasteries of India*, London.
5. Guruge, Ananda, WP, (1984), *Buddhism the Religion and Its Culture*, World Fellowship of Buddhists, Colombo.
6. Gombrich, Richard, (1996), *How Buddhism Began: The Conditional Genesis of the Early Teachings*, London, and Atlantic Highlands.
7. Jayatilake, KN, (1962), *Ethics in Buddhist Perspective*, Buddhist Publication Society, Kandy.
8. Panabokke, Gunaratna, (1993), *History of Buddhist Sangha in India Sri Lanka*, Karunaratne and sons, Colombo.
9. Banerjee, AC, (1973), *Buddhism in India and Abroad*, World Press, Calcutta.
10. Saddhatissa Thero, H, (1970), *Buddhist Ethics*, Allen and Unwin, London.

Course Code:	BUCU 13022
Course Name:	Modern Movements of Humanistic Buddhism
Credit Value:	2
Core/Optional	optional
<p>Course Aim / Intended Learning Outcomes:</p> <p>At the completion of this course student will be able to</p> <ol style="list-style-type: none"> 1. show significant Buddhist movements in the East and West, 2. show modern movements advocating the emphasis on “engaged Buddhism” 3. introduce Western thinking of the fundamental problem of human beings, 4. describe Buddhist spiritual praxis in modern living movement initiated by the Venerable Tai Xu in China, 5. explain the concept “Buddhism is for the living, not for the dead” 6. introduce Buddhist humanistic movements such as the Fo Guang Shan led by the Venerable Shing-yun, Ci Ji led by Venerable Sheng-yan, 7. criticize Venerable Thich Nhat Hanh’s movement of mindfulness and “Engaged Buddhism” 8. examine Venerable Saṅgharakṣita’s “Friends of the Western Buddhist Order” 	

9. discuss on Goenka's movement of mindfulness practice. 10. criticize misuse of Buddhist practices for economic gain. 11. examine the influence of Buddhism on non-Buddhist religious movements. 12. Buddhist movements and political conflicts.	
Course Content: The early 20 th century movement initiated by the Venerable Tai Xu in China, his lectures and writings, his concept of Buddhism is for the living, not for the dead: subsequent Buddhist humanistic movements such as the Fo Guang Shan led by the Venerable Shing-yun and Ci Ji led by Venerable Sheng-yan, Venerable Thich Nhat Hanh's movement emphasizing the practice of mindfulness and "Engaged Buddhism". Venerable Saṅgharakṣita's "Friends of the Western Buddhist Order" movement that advocates a non-sectarian approach, conduct of Tibetan, Japanese Buddhist movements, Pure land movement, behavior of Buddhist movements in Myanmar, Thailand, and Sri Lanka. The need of Buddhist movements based on authentic Buddhist teachings for modern societies.	
Teaching / Learning Methods: Lectures, discussions, exercises, assignments, workshops, group activities, field studies	
Number of Notional Hours- 100	
Lectures/Tutorials/Presentations/ Practical sessions -30 hrs.	Self-study/Homework/ Field visits/Surveys/Social Activities- 70 hrs.
Evaluation and Assessment	
Continuous Assessment-40% Assignments/Quizzes/Surveys/Presentations/Matrix/field studies/memory tests/practical activities	Final Assessment-60% Answer 4 out of 8 questions in 2 hours
References / Reading Materials: <ol style="list-style-type: none"> 1. Analayo, (2009), <i>From Craving to Liberation</i>, The Buddhist Association of the United States, New York. 2. Batchelor, S. (1994). <i>The awakening of the West: The encounter of Buddhism and Western culture</i>. Berkeley, CA : Parallel Press. 3. Conze, Edward, (1994), <i>Buddhism its Essence and Development</i>, Munshiram Manoharlal, New Delhi. 4. Christopher S Queen, and Sallie B. King (ed), <i>Engaged Buddhism</i>, State University of New York Press, 1996. 5. Jayatilake, KN, (1962), <i>Ethics in Buddhist Perspective</i>, Buddhist Publication Society, Kandy. 6. Guruge, Ananda, WP, (1984), <i>Buddhism the Religion and Its Culture</i>, World Fellowship of Buddhists, Colombo. 7. Arrson Harvey, (1980), <i>Love and Sympathy in Theravada Buddhism</i>, Motilal Banarsidass, Varanasi. 8. Saddhatissa Thero, H, (1970), <i>Buddhist Ethics</i>, Allen and Unwin, London. 	

9. Sangharakshita, *A Survey of Buddhism*. 2nd ed. Wind horse Publication. London.
10. Sangharakshita, *The Legacy of the Buddha*. Wind horse Publication. London.
11. Thich Nhat Hanh, *The Miracle of Mindfulness A Manual on Meditation*, Beacon Press, 1999.
12. Thich Nhat Hanh, *Essential Writings*, Robert Ellsberg (Editor), Orbis Books, 2001.

Course Code:	BUCU 13032		
Course Name:	Buddhist Ethics		
Credit Value:	2		
Core/Optional	optional		
Course Aim / Intended Learning Outcomes: At the completion of this course student will be able to			
1 define what ethics is and introduce Buddhist ethics,			
2 clarify ethics found in the Sutta and Vinaya Pitaka			
3 apply Buddhist ethics to establish peace and wellbeing of individual and society,			
4 describe Buddhist ethics fitting to health and longevity.			
5 explain the significance of etiquettes for interpersonal relationships.			
6 show how Buddhist ethics are fitting to human life and environment.			
7 discuss on Buddhist ethics for multi-cultural and multi-religious society.			
8 discuss whether Buddhist ethics contradict with economic development.			
9 introduce Buddhist ethics for sustainable development.			
10 emphasize the necessity of ethics to attain to ultimate goal			
Course Content: Religious and philosophical definitions to ethics; Buddhist discourses leading to ethics; freewill and morality, <i>kusala- akusala</i> ; ethics in the sutta and <i>vinaya pitaka</i> , criteria of ethical judgment, duty and obligation, ethics for social harmony and welfare, Buddhist ethics related to religion, politics, economics, environment, and society, teacher-pupil ethics, ethics for health, longevity, interrelationship, ethics for attaining to emancipation.			
Teaching / Learning Methods: Lectures, discussions, exercises, assignments, workshops, group activities, field studies			
Number of Notional Hours- 100			
Lectures/Tutorials/Presentations/ Practical sessions -30 hrs.		Self-study/Homework/ Field visits/Surveys/Social Activities- 70 hrs.	
Evaluation and Assessment			

Continuous Assessment-40% Assignments/Quizzes/Surveys/Presentations/Matrix/field studies/memory tests/practical activities	Final Assessment-60% Answer 4 out of 8 questions in 2 hours
References / Reading Materials: <ol style="list-style-type: none"> 1. De Silva Padmasiri,(1979), <i>An Introduction to Buddhist Psychology</i>, Macmillan,, London. 2. Galmangoda Sumanapala, (2005), <i>Buddhist Social Philosophy and Ethics</i>, Singapore. 3. Guruge Ananda, W.P. (1984), <i>Buddhism the religion and its culture</i>, Dharmaduta, Colombo. 4. Jayatileke,K.N, (1972), <i>Ethics in Buddhist Perspective</i>, BPU, Kandy. 5. Keown, D. (2005). <i>Buddhist Ethics</i>. Oxford, Oxford University Press 6. Pemasiri, P.D, (2002) <i>Ethics in Buddhism</i>, Encyclopedia of Buddhism, Extract No.01, Colombo. 7. Rune Johansson, E.A, (1985), <i>The Dynamic Psychology of Early Buddhism</i>, Curzon Press, London. 8. Saddhatissa Thero, H, (1970), <i>Buddhist Ethics</i>, Allen and Unwin, London. 9. Tachibana, S, (1997), <i>Ethics in Buddhism</i>, Surrey. 	

Course Code:	BUCU 13042
Course Name:	Buddhist Cultural Diversity.
Credit Value:	2
Core/Optional	optional
Course Aim / Intended Learning Outcomes: At the completion of this course student will be able to <ol style="list-style-type: none"> 1 introduce the history of Buddhist culture in India. 2 show geographical expansion of Buddhist culture. 3 explain cultural difference in three traditions: Theravada, Mahayana and Vajrayana. 4 describe characteristics of Buddhist culture in Theravada countries. 5 introduce the cultural identity of countries where Mahayana is predominant. 6 point out the past and present of Vajrayana Buddhist culture in the world. 7 show new forms of cultures where Buddhism is involved. 8 explain the impact of Buddhist culture in making life healthy and stress free. 9 evaluate the contribution of Buddhist culture in achieving ultimate goal of Buddhism. 10 describe Buddhist cultural practices performed in certain events of human life, differently. 11 evaluate the practical aspect of Buddhist culture in present world. 	

<p>Course Content:</p> <p>History of Buddhist culture in India, geographical expansion of Buddhist culture, cultural difference in three traditions: Theravada, Mahayana and Vajrayana, characteristics of Buddhist culture in Theravada countries, cultural identity of countries where Mahayana is predominant, past and present of Vajrayana Buddhist culture in the world, new forms of cultures where Buddhism is involved, impact of Buddhist culture in making life healthy and stress free, contribution of Buddhist culture in achieving ultimate goal of Buddhism, Buddhist cultural practices performed differently in different countries, practical aspect of Buddhist culture in present world.</p>	
<p>Teaching / Learning Methods:</p> <p>Lectures, discussions, exercises, assignments, workshops, group activities, field studies</p>	
<p>Number of Notional Hours- 100</p>	
<p>Lectures/Tutorials/Presentations/ Practical sessions -30 hrs.</p>	<p>Self-study/Homework/ Field visits/Surveys/Social Activities- 70 hrs.</p>
<p>Evaluation and Assessment</p>	
<p>Continuous Assessment-40%</p> <p>Assignments/Quizzes/Surveys/Presentations/Matrix/field studies/memory tests/practical activities</p>	<p>Final Assessment-60%</p> <p>Answer 4 out of 8 questions in 2 hours</p>
<p>References / Reading Materials:</p> <ol style="list-style-type: none"> 1 Banerjee, A.C., (1973), <i>Buddhism in India and Abroad</i>, Calcutta. 2 Batchelor, S., (1994), <i>The Awakening of the West: The Encounter of Buddhism and Western Culture</i>, Berkeley, CA, Parallel Press. 3 De Silva Padmasiri, (1979), <i>An Introduction to Buddhist Psychology</i>, Macmillan, London. 4 Galmangoda Sumanapala, (2005), <i>Buddhist Social Philosophy and Ethics</i>, Singapore. 5 Guruge Ananda, W.P. (1984), <i>Buddhism the religion and its culture</i>, Dharmaduta, Colombo. 6 Hazra, K.L., (1982), <i>History of Theravada Buddhism in South-east Asia</i>, New Delhi. 7 Hirakawa Akira, (1990), <i>A History of Indian Buddhism; from Sakyamuni to Early Mahayana</i> 8 Jayatileke, K.N, (1972), <i>Ethics in Buddhist Perspective</i>, BPU, Kandy. 9 Ridley, M., (1980), <i>The Art of World Religions: Buddhism</i>, New York. 10 Rune Johansson, E.A, (1985), <i>The Dynamic Psychology of Early Buddhism</i>, Curzon Press, London. 11 Saddhatissa Thero, H, (1970), <i>Buddhist Ethics</i>, Allen and Unwin, London. 12 Tachibana, S, (1997), <i>Ethics in Buddhism</i>, Surrey. 	

Course Code:	BUCU 13052		
Course Name:	Theravada and Mahayana		
Credit Value:	2		
Core/Optional	optional		
Course Aim / Intended Learning Outcomes: At the completion of this course student will be able to			
1 introduce three Buddhist Councils.			
2 show the causes leading to schism in Buddhist Order.			
3 explain early Buddhist schools in brief.			
4 introduce philosophical and cultural trends of early Buddhist schools.			
5 describe the origin of Theravada and Mahayana traditions.			
6 introduce the centers of Theravada and Mahayana.			
7 introduce geographical expansion of Northern and Southern Buddhism.			
8 explain regional socio-cultural and political impact in the formation of Theravada and Mahayana.			
9 introduce cultural identity of Theravada and Mahayana.			
10 Introduce recent divisions and new movements of Theravada and Mahayana.			
Course content: Three Buddhist Councils causes leading to schism in Buddhist Order, early Buddhist schools, philosophical and cultural trends of early Buddhist schools, origin of Theravada and Mahayana traditions, centers of Theravada and Mahayana, geographical expansion of Northern and Southern Buddhism, regional socio-cultural and political impact in the formation of Theravada and Mahayana, cultural identity of Theravada and Mahayana, recent divisions and new movements of Theravada and Mahayana, common practices of two traditions.			
Teaching / Learning Methods: Lectures, discussions, exercises, assignments, workshops, group activities, field studies			
Number of Notional Hours- 100			
Lectures/Tutorials/Presentations/ Practical sessions -30 hrs.		Self-study/Homework/ Field visits/Surveys/Social Activities- 70 hrs.	
Evaluation and Assessment			
Continuous Assessment-40% Assignments/Quizzes/Surveys/Presentations/Matrix/field studies/memory tests/practical activities		Final Assessment-60% Answer 4 out of 8 questions in 2 hours	
References / Reading Materials: 1 Anuruddha K. (2008), <i>The First and Second Buddhist Councils</i> , Hong Kong.			

- 2 Banerjee, A.C., (1973), *Buddhism in India and Abroad*, Calcutta.
- 3 Bapat, P.V., (1959), *2500 years of Buddhism*, Delhi.
- 4 Conze Edward, (1962), *Buddhist thought in India*, Allen and Unwin, London.
- 5 De Silva, (2005), *Buddhist Social Philosophy and Ethics*, Singapore.
- 6 Guruge Ananda, W.P. (1984), *Buddhism the religion and its culture*, Dharmaduta, Colombo.
- 7 Hazra, K.L., (1982), *History of Theravada Buddhism in South-east Asia*, New Delhi.
- 8 Jayatileke, K.N., (1972), *Ethics in Buddhist Perspective*, BPU, Kandy.
- 9 Masuda, J., (1925), *Origin and Doctrines of Early Indian Buddhist Schools*, (Tr. Shyuan Tzang's version of Vasumitra's treatise) Asia Major, Leipzig, Vol. ii, (pp.1 -78).
- 10 Mcgoveru, W.M., (1997), *An Introduction to Mahāyāna Buddhism*, Munshiram Manoharlal, Delhi.
- 11 Puri, B. N., (1987), *Buddhism in Central Asia*, Motilal Banarsidass, Delhi.

Course Code:	BUCU 13062
Course Name:	Buddhist Spiritual Care and Counselling
Credit Value:	2
Core/Optional	optional
<p>Course Aim / Intended Learning Outcomes:</p> <p>At the completion of this course student will be able to</p> <ol style="list-style-type: none"> 1 introduce Buddhist spiritual care and counselling. 2 show Buddhist sources referring to care and counselling. 3 explain the Buddhist view on human spirituality and its care 4 develop positive attitudes towards one's own life and the lives of others 5 build up the personality based on Buddhist teachings on spirituality 6 guide others in balancing and finding perpetual solutions for human problems 7 suggest Buddhist teaching based methods to assist those who need care. 8 employ traditional methods invented by later Buddhist traditions to cure and manage pains. 	
<p>Course content:</p> <p>Importance of spirituality in human psychology, Buddhist analysis of human personality disorders and problems, Buddhist theory of mind and its operation, Buddhist ways of developing spirituality based on the threefold training (<i>sikkhā</i>), meditation and its mental health benefits, psychological roots of interpersonal conflict and Buddhist resolutions. The structural patterns of various Buddhist cultural rituals and their capability to balance the spirituality, positive thinking and self-initiative, controlling emotions, Buddhist view on happiness, the role of Buddhist chaplain, Buddhist cognitive</p>	

behavioral therapy, client-centered therapy, personal recovery-oriented approaches, and Buddhist-derived treatments, Buddhist pain management systems.	
Teaching / Learning Methods: Lectures, discussions, exercises, assignments, workshops, group activities, field studies	
Number of Notional Hours- 100	
Lectures/Tutorials/Presentations/ Practical sessions -30 hrs.	Self-study/Homework/ Field visits/Surveys/Social Activities- 70 hrs.
Evaluation and Assessment	
Continuous Assessment-40% Assignments/Quizzes/Surveys/Presentations/Matrix/field studies/memory tests/practical activities	Final Assessment-60% Answer 4 out of 8 questions in 2 hours
References / Reading Materials:	
<ol style="list-style-type: none"> 1. Nissanka. H.S.S., (2001). <i>Buddhist Psychotherapy</i>, Gunasena, Colombo. 2. De Silva, Padmasiri., (1976). <i>Tangles and Webs</i>, Colombo. 3. De Silva, Padmasiri., (2014). <i>An Introducció n to Buddhist Psychology and Counselling</i>, Palgrave Macmillan, London. 4. de Silva, Padmal, (2010), '<i>Buddhist Psychology: Exploring Practical and Theoretical Aspects</i>', New Horizons in Buddhist Psychology, Kwee, Maurits G.T. ed., Ohio: Taos Institute Publications. 5. de Silva, Padmasiri, (2008), <i>An Introduction to Mindfulness-based Counseling</i>, Sarvodaya Vishva Lekha, Sri Lanka: 6. Dorian, M., & Killebrew, J. E. (2014). <i>A Study of Mindfulness and Self-Care: A Path to Self-Compassion for Female Therapists in Training</i>. <i>Women & Therapy</i>, 37(1/2), 155-163. 7. Weerasinghe, Henry., (1992). <i>Education for Peace</i>, Sarvodaya Book Publishing Service, Moratuwa. 8. Segal, Z.V, Williams, J.M.G, & Teasdale, J.D, (2002), <i>Mindfulness Based Cognitive Therapy for depression: A new approach to preventing relapse</i>, New York, Guildford Press. 9. Warren, J. (2012). <i>Applying Buddhist practices to recovery: What I learned from skiing with a little Buddha wisdom</i>. <i>Journal of Addictions & Offender Counseling</i>, 33, 34-47. <p>Worden, J.W., <i>Grief counseling and grief therapy: A handbook for the mental health practitioner</i>. New York: Springer Publishing Company, 2002.</p>	

BUDDHIST PSYCHOLOGY

Course Code:	BUPS 13014		
Course Name:	Introduction to Buddhist Psychology		
Credit Value:	4		
Core/Optional	compulsory		
Course Aim / Intended Learning Outcomes: At the completion of this course student will be able to			
1. identify the scope of Buddhist psychology.			
2. point out psychological teaching in the Buddhist Canon.			
3. distinguish the salient characteristics of Buddhist psychology.			
4. value the importance of Buddhist psychology.			
5. discuss the Buddhist psychological interpretation of cultural and religious beliefs.			
6. analyze the structure and functions of mind.			
7. read the Buddhist texts of psychological significance.			
8. analyze the mental states.			
Course content: Scope of Buddhist psychology, importance of Buddhist psychology in the modern social context, Buddha's interpretation of individual and its psychological significance, Buddha's interpretation of contemporary cultural and religious beliefs and practices and their psychological foundation, acquaintance of sutta literature and their psychological significance, acquaintance to commentarial literature and the psychological elements reflected in it, early Buddhist view of Individual, structure and functions of mind, sensory system and objective world, human behavior and its impact, <i>Vinayapitaka</i> and its psychological significance, Buddhist psycho-ethics, Psychological elements in the code of ethics, Buddhist view of human behavior, acquaintance of <i>Abhidhammic</i> Teachings, analysis of consciousness, analysis of mental concomitants, influential elements of mind and its functions, significance texts of Buddhist psychology, introduction to <i>Visuddhismagga</i> as a handbook of Buddhist Psychology, psychiatric significance of Jataka stories, <i>Dhammapadatthakathā</i> and character analysis.			
Teaching / Learning Methods: Lectures, discussions, exercises, assignments, workshops, group activities, field studies			
Number of Notional Hours- 200			
Lectures/Tutorials/Presentations/ Practical sessions -60 hrs.		Self-study/Homework/ Field visits/Surveys/Social Activities- 140 hrs.	

Evaluation and Assessment	
Continuous Assessment-40% Assignments/Quizzes/Surveys/Presentations/Matrix/field studies/memory tests/practical activities	Final Assessment-60% Answer 4 out of 8 questions in 3 hours
References / Reading Materials: <ol style="list-style-type: none"> 1. Bootzin. R. R., Bower. G.H., Crocker J., Hall E., (1991). <i>Psychology Today an Introduction</i>. 7th edition., McGraw Hill. 2. Caroline A.F., Rhys Davids, (2018), <i>Buddhist Psychology: An Inquiry into the Analysis and Theory of Mind in Pali Literature</i>, Forgotten Books, 3. De Silva, Padmasiri., (1976). <i>Tangles and Webs</i>, Colombo. 4. De Silva, Padmasiri, (2014), <i>An Introduction to Buddhist Psychology and Counselling</i>, Palgrave Macmillan, London. 5. Edwina Pio, (1988). <i>Buddhist Psychology, A Modern Perspective</i>. New Delhi. 6. Gnanasiri. S., (2000). <i>Psychology in Buddhist Literature.</i>, Buddhist cultural centre, Nedimala, Colombo. 7. Jayasuriya. W. F., (1988). <i>The Psychology & Philosophy of Buddhis: An Introduction to the Abhidhamma.</i>, Buddhist Missionary Society., Malaysia. 3rd print. 8. Kalupahana. David. J., (1987). <i>The Principles of Buddhist Psychology.</i>, State university, New York. 9. Sarthchandra, E.R., (1958), <i>Buddhist Psychology of Perception</i>, Colombo. 10. Segall, S.R. (ed) (2003). <i>Encountering Buddhism: Western Psychology and Buddhis Teachings</i>. (Albany, State University of New York Press 	

Course Code:	BUPS 13022
Course Name:	Buddhist Meditation
Credit Value:	2
Core/Optional	optional
Course Aim / Intended Learning Outcomes: At the completion of this course student will be able to <ol style="list-style-type: none"> 1. Introduce Buddhist meditation. 2. Introduce non-Buddhist meditation systems. 3. Explain main objective of Buddhist meditation. 4. Describe the place of meditation in the path to Nibbana. 5. Show different meditation objectives (arammana)in Buddhism. 	

6. Clarify the importance of meditation in day-to-day life. 7. Show the benefits of meditation in developing personality and life conducts. 8. Show the psychophysical benefits of meditation.	
Course content: Past and present of meditation, how to begin meditation practice, Canonical sources on meditation, subjects (kammattthana) for meditation, meditation on the qualities of the Buddha, loving-kindness meditation, meditation on death, four foundations of meditation, meditation objectives found in the Visuddhimagga, meditation in the gradual path to emancipation, meditation for daily life, meditation for physical and mental health, psycho- physical disorders; worry and fear, <i>citta, mano</i> and <i>vinnana</i> , mind culture; mind development and peace; insight meditation leading to self-control, <i>sila, samadhi</i> and <i>pannā, nibbana</i> - the supreme bliss;	
Teaching / Learning Methods: Lectures, discussions, exercises, assignments, workshops, group activities, field studies	
Number of Notional Hours- 100	
Lectures/Tutorials/Presentations/ Practical sessions -30 hrs.	Self-study/Homework/ Field visits/Surveys/Social Activities- 70 hrs.
Evaluation and Assessment	
Continuous Assessment-40% Assignments/Quizzes/Surveys/Presentations/Matrix/field studies/memory tests/practical activities	Final Assessment-60% Answer 4 out of 8 questions in 2 hours
References / Reading Materials: 1. Burns, D.M, (1994), Buddhist Meditation and Depth Psychology, Buddhist Publication Society, Kandy. 2. Goleman, D, (1976), Meditation and Consciousness: An Asian Approach to Mental Health, American Journal of Psychotherapy, Vol.30. 3. Nyanaponika Thera., (1954). <i>The Heart of Buddhist Meditation: A Handbook of Mental Training based on the Buddha's Way of Mindfulness</i> . York Beach, ME: Samuel Weiser. 4. Sumanapala Galmangoda, (2002), An Introduction to the Methods of Meditation in Theravada Tradition, Buddhist Research Society, Singapore. 5. Nauriyal, D. K. (Ed.), (2011). <i>Buddhist Thought and Applied Psychology</i> . Transcending the boundaries London: Rout ledge-Curzon. 6. Ven Sujiva, (1995), <i>Loving Kindness Meditation</i> , Buddha Dharma Association Inc. 7. Rosenberg, L., (1998), <i>Breath by Breath: The Liberating practice of insight meditation</i> , Shambala, Boston.	

Course Code:	BUPS 13032		
Course Name:	Introduction to Buddhist Psychiatry		
Credit Value:	2		
Core/Optional	optional		
Course Aim / Intended Learning Outcomes: At the completion of this course student will be able to			
<div><div>1. introduce Buddhist psychotherapeutic methods for the release from mental problems.</div><div>2. apply Buddhist psychotherapy for the maintenance of mental, physical wellbeing.</div><div>3. respond empathically to mental illness and psychological distress</div><div>4. point out that psychiatric illness creates problems with stigma and affects patients and their families,</div><div>5. recognize one's role in combating this stigma.</div><div>6. discuss the ethical dilemmas and controversies involved in the diagnosis and management of mental disorders</div><div>7. treat patients and their careers with professionalism and confidentiality.</div><div>8. illustrate the inter-relationship between physical and psychological symptoms</div><div>9. decide when it is appropriate refer a patient to a psychiatric.</div></div>			
Course content: Foundation of Physical and Mental illnesses and behavioural therapies. Buddhist instructions for the organization of daily activities and release from mental problems. Buddhist foundation of <i>Āyurveda</i> and release from ill-health. Astrology, Buddhist culture and release from ill-health, methods of traditional healing rituals and release from ill-health, meditation and mental wellbeing.			
Teaching / Learning Methods: Lectures, discussions, exercises, assignments, workshops, group activities, field studies			
Number of Notional Hours- 100			
Lectures/Tutorials/Presentations/ Practical sessions -30 hrs.		Self-study/Homework/ Field visits/Surveys/Social Activities- 70 hrs.	
Evaluation and Assessment			
Continuous Assessment-40% Assignments/Quizzes/Surveys/Presentations/Matrix/field studies/memory tests/practical activities		Final Assessment-60% Answer 4 out of 8 questions in 2 hours	
References / Reading Materials: <div><div>1. Brazier, David, (2002). <i>The Feeling Buddha: A Buddhist Psychology of Character</i>, Adversity and Passion Paperback.</div><div>2. De Silva, Padmasiri., (1976). <i>Tangles and Webs</i>, Colombo</div></div>			

3. Hayes, S. C., Strosahl, K., & Wilson, K. G. (2011). *Acceptance and Commitment Therapy: The process and practice of mindful change* (2nd edition). New York: Guilford Press.
4. Kalupahana, David J. (1992). *The Principles of Buddhist Psychology*, Delhi: Sri Satguru Publications.
5. Mark, Epstein., (2004). *Thoughts without a Thinker: Psychotherapy from Buddhist Perspective*.
6. Mark Epstein, (2008). *Psychotherapy without the Self: A Buddhist Perspective*.
7. Nissanka. H.S.S., (2001). *Buddhist Psychotherapy*, Gunasena, Colombo.
8. Nyanaponika Thera., (1954). *The Heart of Buddhist Meditation: A Handbook of Mental Training based on the Buddha's Way of Mindfulness*. York Beach, ME: Samuel Weiser.
9. Nauriyal, D. K. (Ed.), (2011). *Buddhist Thought and Applied Psychology*. Transcending the boundaries London: Routledge-Curzon.
10. Segal, Zindel V.J. Mark G William & Jhon D. Teasdale, (2002). *Mindfulness-Based Cognitive Therapy for Depression*. N.Y, Guilford,

Course Code:	BUPS 13042
Course Name:	Mindfulness Practice and its Modern Applications.
Credit Value:	2
Core/Optional	optional
<p>Course Aim / Intended Learning Outcomes:</p> <p>At the completion of this course student will be able to</p> <ol style="list-style-type: none"> 1. introduce what is mindfulness. 2. discuss present interest and practice of mindfulness. 3. explain expected benefits from mindfulness practice. 4. show fundamental Buddhist sources on mindfulness. 5. describe basic characteristics of mindfulness. 6. modern application of Buddhist practice of mindfulness, 7. clarify mindfulness-based stress reduction methods. 8. introduce mindfulness based cognitive therapy for depression. 9. show the importance of non-judgmental approach. 10. describe how mental disorders could be healed through mindfulness practice. 	
Course content:	

Buddhist concept of mindfulness, ancient contemplative traditions and modern secular interpretations, meaning and definition, nonjudgmental Observation, acceptance, impartial watchfulness, nonconceptual awareness, present-moment awareness, non-egotistic alertness, awareness of Change, participatory Observation, ethical foundations and spiritual ethos modern application as a therapeutic strategy, mind-body medicine, psychotherapy, psychiatry, education, leadership and management, mindfulness based stress reduction, pain management, mindfulness based cognitive behavioral therapy, practice of gratitude, check in with body, paying attention to heart, fire up five senses, observe thoughts, mindful eating and wide range of other theoretical and practical domains, extension of the range and application of mindfulness,

Teaching / Learning Methods:

Lectures, discussions, exercises, assignments, workshops, group activities, field studies

Number of Notional Hours- 100

Lectures/Tutorials/Presentations/
Practical sessions -30 hrs.

Self-study/Homework/
Field visits/Surveys/Social Activities- 70 hrs.

Evaluation and Assessment

Continuous Assessment-40%
Assignments/Quizzes/Surveys/Presentations/Matrix/field
studies/memory tests/practical activities

Final Assessment-60%
Answer 4 out of 8 questions in 2 hours

References / Reading Materials:

1. Batchelor, S. (1994). *The awakening of the West: The encounter of Buddhism and Western culture*. Berkeley, CA: Parallel Press.
2. Bhikkhu Katukurunde Nānānanda., (2012). *Concept and Reality in Early Buddhist Thought*, Dharma Grantha Mudrana Bhāraya, Sri Lanka.
3. Gunaratana, Henepola, (2011) *Mindfulness in Plain English*, Wisdom Publications.
4. Gunaratana, Henepola, (2017) *Loving-Kindness: The Practice of Metta*, Wisdom Publications.
5. Kabat-Zinn, J. (1994). *Mindfulness Meditation for Everyday Life*. (London, Piatkus)
6. Kabat-Zinn, J. (2005). *Coming to Our Senses* (London, Piatkus)
7. McMahan, David L., (2008). *The Making of Buddhist Modernism*. Oxford University Press
8. Nyanaponika Thera., (1954). *The Heart of Buddhist Meditation: A Handbook of Mental Training based on the Buddha's Way of Mindfulness*. York Beach, ME: Samuel Weiser.
9. Nauriyal, D. K. (Ed.), (2011). *Buddhist Thought and Applied Psychology*. Transcending the boundaries London: Rout ledge-Curzon.
10. Sayadaw Mahasi, (2016) *Manual of Insight*, Wisdom Publication.
11. Segal, Z.V., Williams, J.M. & Teasdale, J.D. (2002). *Mindfulness-Based Cognitive Therapy* (New York, Guildford Press)

12. Segall, S.R. (ed) (2003). *Encountering Buddhism: Western Psychology and Buddhist Teachings*. (Albany, State University of New York Press

Course Code:	BUPS 13052
Course Name:	Buddhist Doctrines of Analytical and Depth Psychology
Credit Value:	2
Core/Optional	optional
<p>Course Aim / Intended Learning Outcomes:</p> <p>At the completion of this course student will be able to</p> <ol style="list-style-type: none"> 1. identify the significance of Buddhist phenomenological psychology. 2. analyse the Five Aggregates. 3. point out the causality of Self. 4. find ways to overcome psychological issues. 5. distinguish difference between emotional and physical suffering. 6. explain the nature of resistance and obstacles. 7. value Buddhist phenomenological psychology. 8. justify the importance of Buddhist phenomenological psychology for social wellbeing. 	
<p>Course content:</p> <p>(i) Place of <i>Viññāṇa</i> in early Buddhist teachings, its subjectivity and dependent nature. (ii) Analysis of Five Aggregates, the coherent sense of identity and “I”-ness and “My”-ness, ideal self, real self, perceived self, manifestation of self as essence-less or substance-less phenomenon. (iii) Self and Soul, the human psyche and the universal psyche, resistance and obstacles, Buddhist teachings on diligence, perseverance, and discernment to overcome psychological issues. (iv) Emotional suffering and physical suffering, the source or conditions for unhappiness, Buddhist teachings on human dissatisfaction, anguish and not as the clinical discords described in psychiatry. (v) Relief from suffering, metaphysical speculations, their nature and human suffering, , Buddhist concern on mind and its activity as a vital force. (vi) Aims and objectives of human life, the Buddhist psychological view, instructions for the organization of daily activities and release from mental problems, The experience-near (psychological) and experience-far (religious), The empirical, scientific approach in Buddhism.</p>	
<p>Teaching / Learning Methods:</p> <p>Lectures, discussions, exercises, assignments, workshops, group activities, field studies</p>	
Number of Notional Hours- 100	

Lectures/Tutorials/Presentations/ Practical sessions -30 hrs.	Self-study/Homework/ Field visits/Surveys/Social Activities- 70 hrs.
Evaluation and Assessment	
Continuous Assessment-40% Assignments/Quizzes/Surveys/Presentations/Matrix/field studies/memory tests/practical activities	Final Assessment-60% Answer 4 out of 8 questions in 2 hours
References / Reading Materials: <ol style="list-style-type: none"> 1. Bhikkhu Katukurunde Nānānanda., (2012). <i>Concept and Reality in Early Buddhist Thought</i>, Dharma Grantha Mudrana Bhàraya, Sri Lanka. 2. Brazier, David.,(2001). <i>The Feeling Buddha</i>, Robinson Publishing, United States of America. 3. Hayes, S. C., Strosahl, K., & Wilson, K. G. (2011). <i>Acceptance and Commitment Therapy: The process and practice of mindful change</i> (2nd edition). New York: Guilford Press. 4. Kalupahana, David J. (1992). <i>The Principles of Buddhist Psychology</i>, Delhi: Sri Satguru Publications. 5. McMahan, David L., (2008). <i>The Making of Buddhist Modernism</i>. Oxford University Press 6. Nyanaponika Thera., (1954). <i>The Heart of Buddhist Meditation: A Handbook of Mental Training based on the Buddha's Way of Mindfulness</i>. York Beach, ME: Samuel Weiser. 7. Nauriyal, D. K. (Ed.), (2011). <i>Buddhist Thought and Applied Psychology</i>. Transcending the boundaries London: Routledge-Curzon. 8. Shenk, C., Masuda, A., Bunting, K., & Hayes, S. C. (2006). <i>The Psychological Processes Underlying Mindfulness: Exploring the Link between Buddhism and Modern Contextual Behavioral Psychology</i>. 	

Course Code:	BUPS 13062
Course Name:	Buddhist Analysis of Mind and Mental States
Credit Value:	2
Core/Optional	optional
Course Aim / Intended Learning Outcomes: At the completion of this course student will be able to <ol style="list-style-type: none"> 1. outline the Buddhist teachings on mind and physical elements 2. become familiar with Buddhist method of analysis and synthesis 3. distinguish Buddhist theory of human perception 	

4. classify the issues related to human expectations, bondage, and motivation 5. analyze the psychophysical elements 6. resolve the problem of mind-body relationship 7. illustrate the impact of mental concomitants on human mind 8. find out the causality of human mentation	
Course content: (i) Buddhist view on Psychophysics, Buddhist method of analysis and synthesis, its objectives and scope. (ii) Psychological foundation of Buddhist teachings, Buddhist emphasis on mental phenomena and their impact, Buddhist teachings on discrimination, perception and its psychological foundation, Issues related to human expectations, bondage and motivations. (iii) Buddhist teachings on causality, mind-body relationship and functions, nature of mental functions and causation, mind-body relationship and its impact on human behavior. (iv) Buddhist teachings on faculties, sensations, stimuli and sensory processing mechanisms and stages, sensory faculties and subjective-objective world, sensations and Buddhist interpretation of internal and external stimuli, sensory processing mechanisms. (v) Mental concomitants and their functions, analysis of mental concomitants, the nature and functions of mental concomitants, the impact of mental concomitants on human mind	
Teaching / Learning Methods: Lectures, discussions, exercises, assignments, workshops, group activities, field studies	
Number of Notional Hours- 100	
Lectures/Tutorials/Presentations/ Practical sessions -30 hrs.	Self-study/Homework/ Field visits/Surveys/Social Activities- 70 hrs.
Evaluation and Assessment	
Continuous Assessment-40% Assignments/Quizzes/Surveys/Presentations/Matrix/field studies/memory tests/practical activities	Final Assessment-60% Answer 4 out of 8 questions in 2 hours
References / Reading Materials: 1. Kabat-Zinn, J. (2005). <i>Coming to Our Senses</i> (London, Piatkus) 2. Mark, Epstein., (2004). <i>Thoughts without a Thinker: Psychotherapy from Buddhist Perspective</i> Yale University Press. 3. Mark Epstein, (2008). <i>Psychotherapy without the Self: A Buddhist Perspective</i> , Yale University Press. 4. Brazier, David, (2002). <i>The Feeling Buddha: A Buddhist Psychology of Character</i> , Adversity and Passion Paperback. 5. Segall, Seth Robert., (2003). <i>Encountering Buddhism, Western Psychology and Buddhist Teachings</i> .	

6. Segal, Zindel V.J. Mark G William & Jhon D. Teasdale, (2002). *Mindfulness-Based Cognitive Therapy for Depression*. N.Y, Guilfoxi.
7. William. J. Mikulas., (200). *Buddhist and Western Psychology. Journal of Consciousness Studies*
8. Waldron, William S. (2003). *The Buddhist unconscious: the ālaya-vijñāna in the context of Indian Buddhist thought*. Routledge.

Additional Course Units

Course Code:	ENGL 13014
Course Name:	English for Buddhist Studies
Credit Value:	4
Core/Optional	Additional
<p>Course Aim / Intended Learning Outcomes:</p> <p>At the completion of this course student will be able to</p> <ol style="list-style-type: none"> 1. read and understand the English writings on Buddhism. 2. apply practical English in translations. 3. provide summary of the teachings found in Discourses. 4. employ technical terms appropriately. 5. show how to criticize religious compositions. 6. write critical evaluations on textual contexts. 7. make presentations in English. 8. give brief sermons in English. 9. display rational thinking in communication. 10. express ideas using monastic phrases. 	
<p>Course Content:</p> <p>Reading, writing and understanding of English compositions on Buddhism, giving translations and summaries on textual accounts, provide critical evaluations on religious issues, give talks and sermons under the topics on Buddhism, making presentations in English, apply monastic phrases in communication, use of correct technical</p>	

Teaching / Learning Methods: Lectures, discussions, exercises, assignments, workshops, group activities, field studies	
Number of Notional Hours- 200	
Lectures/Tutorials/Presentations/ Practical sessions -60hrs	Self-study/Homework/ Field visits/Surveys/Social Activities- 140hrs
Evaluation and Assessment	
Continuous Assessment-40% Assignments/Quizzes/Surveys/Presentations/Matrix/field studies/memory tests/practical activities	Final Assessment-60% Answer 4 out of 8 questions in 3 hours
References / Reading Materials: 1. English Through Buddhism, (1999) Postgraduate Institute of Pali & Buddhist Studies, University of Kelaniya. 2. Rahula Walpola, (1978), What the Buddha Thought, Unwin brothers, Surrey. 3. Anuruddha Kakkapalliye, (2004), Dictionary of Pali Idioms, The Chi Lin Nunnery, Hong Kong.	

Course Code:	SANK 13014
Course Name:	Elementary Buddhist Sanskrit
Credit Value:	4
Core/Optional	Additional
Course Aim / Intended Learning Outcomes: At the completion of this course student will be able to 1. employ the Sanskrit alphabet and basic grammar for transliteration. 2. read and copy the sentences and passages composed in the Devanagari script. 3. be familiar with the key doctrinal terms and idiomatic expressions in Buddhist Sanskrit Literature. 4. read the grammatically simpler passages in some important Buddhist Sanskrit texts including the <i>Udānavarga</i> (corresponding to the Pali <i>Dhammapada</i>), some chapters of the <i>Abhidharmakośa-bhāṣya</i> , the <i>Prajñāpāramitā-hṛdaya-sūtra</i> , the <i>Vajracchedikā</i>	

Prajñāpāramitā, the *Aṣṭasāhasrikā Prajñāpāramitā* and the *Vijñaptimātratā-siddhi*, *Saddharmapundarikasūtra*, *Lalitavistara*, *Sukhavatīvyūhasūtra*.

Course Content:

This elementary course is meant for the absolute beginners. Students will be introduced to the Sanskrit Devanagari alphabets and basic Sanskrit grammar required for reading simple Buddhist Sanskrit passages. The focus will be to familiarize students with the basic Buddhist terminologies, idiomatic expressions and the simpler verse and passages in the Buddhist Sanskrit texts, particularly the *Udānavarga*, the *Abhidharmakośa-bhāṣya*, the *Prajñāpāramitā-hṛdaya-sūtra*, the *Vajracchedikā Prajñāpāramitā*, the *Aṣṭasāhasrikā Prajñāpāramitā* and the *Vijñaptimātratā-siddhi*, *Saddharmapundarikasūtra*, *Lalitavistara*, *Sukhavatīvyūhasūtra*. Grammatical study will include the declension of nouns with different vowel and consonant endings; conjugations of the 10 verb classes; active and passive voices; genitive and locative absolute constructs; participles; gerund; the imperative and optative moods; present and future tenses; past tenses covering mainly the imperfect tense and some other past tense forms occurring more commonly in the prescribed texts.

Teaching / Learning Methods:

Lectures, discussions, exercises, assignments, workshops, group activities, field studies

Number of Notional Hours- 200

Lectures/Tutorials/Presentations/
Practical sessions -60hrs

Self-study/Homework/
Field visits/Surveys/Social Activities-
140hrs

Evaluation and Assessment

Continuous Assessment-40%
Assignments/Quizzes/Surveys/Presentations/Matrix/field
studies/memory tests/practical activities

Final Assessment-60%
Answer 4 out of 8 questions in 3 hours

References / Reading Materials:

1. Bhikkhu, Anandajoti (2007), A Comparative Edition of the Dhammapada. Neptune Connection (Pvt) Ltd. Sri Lanka.
2. Conze, E. (1960), The Prajnaparamita Literature. S. Gravenhage.
3. Conze, E. (1970), The Perfection of Wisdom in Eight Thousand Slokas. Calcutta.
4. Conze, E. (1957), Vajracchedikā Prajñāpāramitā: Edited and Translated, with Introduction and Glossary. Serie Orientale Rome XIII. Rome.

5. Dhammajoti, K.L. (2013), Reading Buddhist Texts: An Elementary Grammatical Guide. Hong Kong.
6. Dhammajoti, K.L. (1995), The Chinese Version of Dharmapada: Translated with Introduction and Annotations. Colombo.
7. Nariman, J.K. (1919), Literary History of Sanskrit Buddhism. India.
8. Edgerton, F. (1953), Buddhist Hybrid Sanskrit Grammar and Dictionary, Part I, Introduction. New Haven.
9. Willemen (1975), 'Udānavarga', with Chinese-Sanskrit Glossary. Tokyo.
10. Vaidya, P.L. (ed.) (1961), Mahāyāna-Sūtra-saṃgraha, Part I. Dharbanga, Bihar.

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