



# POSTGRADUATE INSTITUTE OF PALI AND BUDDHIST STUDIES

UNIVERSITY OF KELANIYA, SRI LANKA

## PROSPECTUS 2023/2024

**PGIPBS**  
<http://pgipbs.kln.ac.lk>

## **CONTACT DETAILS**

<b>General</b>	: +94 11 2809321
<b>Fax</b>	: +94 11 2809320/22
<b>Director</b>	: +94 11 2809320 Ex. 101
<b>Department of Buddhist Sources</b>	: +94 11 2809321 Ex.109
<b>Department of Buddhist Thought</b>	: +94 11 2809321 Ex.110
<b>Department of Buddhist Culture</b>	: +94 11 2809321 Ex.112
<b>Senior Assistant Registrar</b>	: +94 11 2809321 Ex.102
<b>Senior Assistant Bursar</b>	: +94 11 2809321 Ex.113 /+94112809322
<b>Senior Assistant Librarian</b>	: +94 11 2809321 Ex.126
<b>Assistant Registrar</b>	: +94 11 2809321 Ex. 120
<b>Research Unit</b>	: +94 11 2809321 Ex.130/131
<b>Student Affairs Division</b>	: +94 11 2809321 Ex.119 / +113051085
<b>Web</b>	: <a href="http://pgipbs.kl.ac.lk">http://pgipbs.kl.ac.lk</a>
<b>Email:</b>	: <a href="mailto:pgipbs@gmail.com">pgipbs@gmail.com</a>



**POSTGRADUATE INSTITUTE OF  
PALI AND BUDDHIST STUDIES  
UNIVERSITY OF KELANIYA  
SRI LANKA**

**PROSPECTUS - 2023/2024**

**No. 977/5, University Drive  
Bulugaha Junction, Kandy Road  
Kelaniya, Sri Lanka**

# **PROSPECTUS – 2023/2024**

**Postgraduate Institute of Pali and Buddhist Studies  
University of Kelaniya**

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Research Unit

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Research Unit

**Dr. D.D. Senadheera**

Visiting Lecturer

**POSTGRADUATE INSTITUTE OF  
PALI AND BUDDHIST STUDIES  
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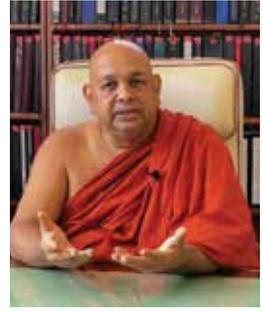
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## Message of the Director

The 2023 is the golden year of the history of the Postgraduate Institute of Pali and Buddhist Studies (PGIPBS) because the PGIPBS could house in its own four storied building in a two acres land, at the Bulugaha junction, on the Kandy Road, at Kelaniya, in this Year. I, as the Director of the Postgraduate Institute of Pali and Buddhist Studies (PGIPBS), warmly welcome all knowledge-seekers, both local and foreign, who are keen on engaging in pursuing their Buddhist Studies further, beginning from the Postgraduate Certificate to Postgraduate Diploma Course and gradually proceeding even up to the doctoral level. I, with my considerably long association, in varying capacities with the Institute, can certainly vouch for the fact that, if you follow a suitable Study Course at the Institute, it will be quite a rewarding academic journey, not only widening your horizons regarding the subject you pursue but contributing to develop and strengthen your personality. It is well known that this Institute has gained international recognition and, is occupying a special niche in Theravada Buddhism, presenting well-structured courses, tracing its long history, highlighting its spread and expansion, noting also the numerous sectarian developments and such other features. The Institute has a very competent academic staff, constituted of reputed and authoritative scholars in the areas they teach. All of them are well versed in primary sources: Pali, Sanskrit, and some even in Chinese. Besides, dedicated and dynamic teachers, they serve also as amiable guides who are of easy access and much help. The library, contains most of the relevant reading materials which are specially selected by the teachers themselves in order to facilitate the understanding of the teachings they communicate. Not only the academic staff but also the non-academic staff play an important cordial role in helping the student population to get familiar with the use of facilities available in the Institute and also in solving whatever problems that they have to face. Once again welcoming all students to the Institute, I assure them that they will have a very rewarding and academically fulfilling experience.



**Ven. Senior Professor (Chair) Medawachchiye Dhammajothi Thero**

Director/Postgraduate Institute of Pali and Buddhist Studies

University of Kelaniya



# Introduction

The Postgraduate Institute of Pali and Buddhist Studies (PGIPBS) of the University of Kelaniya had been known as the Vidyalandara Institute of Buddhist Studies since its inception on 23rd November 1975 until the 30th December 1979. Then, it was affiliated to the Vidyalandara Campus of the University of Ceylon (Sri Lanka). Its present name, status, and structure derive from the Postgraduate Institute of Pali and Buddhist Studies Ordinance No. 8 of 1979 which came into operation on 1st January 1980. In terms of this Ordinance, the Institute functions as an organization within the University of Kelaniya under the direction and control of a Board of Management (Executive Authority) constituted to represent both academic and administrative personnel. All matters related to curriculum development, courses of study, teaching, and research and the conduct of examinations are under the purview of the Faculty Board (Academic Authority) subject to the approval of the Board of Management and the University Senate. The Institute has three Departments of Study: Buddhist Sources, Buddhist Thought and Buddhist Culture. The Head and the lecturers of each Department give general direction to studies and research in the respective area. Teaching and supervision are managed by a panel of lecturers and academic supervisors drawn mainly from the Faculties of Humanities and Social Sciences of local and foreign universities. Course work and research can be pursued either in Sinhala or in English and the Institute welcomes both local and foreign students.

The Institute provides instructions for the courses of study outlined in the Master's Degree, Postgraduate Diploma, Certificate and short-term programs. It also guides any casual students especially from foreign countries who may seek assistance in projects of their own. The research function includes supervision of PhD and MPhil theses as well as research undertaken by the academic staff of the PGIPBS and external scholars.

Currently, the Institute has extended its functions over several countries. The Buddha-Dharma Centre of Hong Kong Limited, Hong Kong, The Buddhist Library Graduate School of Singapore, Singapore and The China's Buddhist Academy of Mt. Putuo, Keling Academy of Guangxiao Temple, Buddhist Academy of Great Buddha Temple, in Gungzhou, China, Academy of Chinese Buddhism in Hongkong, Malaysian Buddhist Academy, and Vidyacarana Buddhist Resource, Malaysia affiliated to the Institute to conduct their Taught and Research Programmes.

Outstanding Sri Lankan scholars in the field of Pali and Buddhist Studies, namely, Professor L. P. N. Perera (1979-1984), Professor Jothiya Dheerasekare later known as Venerable Professor Dhammavihari, (1984-1990), Professor Y. Karunadasa (1991-2000), Professor Thilak Kariyawasam (2000-2003), Professor Asanga Tilakaratne (2003-2007), Professor Sumanapala Galmangoda (2007-2013) and Venerable Professor Kotapitiye Rahula (2013-2019) have engaged in the mission of illuminating the journey of the Institute initiated by Venerable Dr. Havanpola Rathanasara (1975-1979), the founding Director of the Institute.

## *Vision*

To become the Centre of Excellence for  
Postgraduate Research in  
Pali and Buddhist Studies in the World 

## *Mission*

To achieve excellence  
in providing learners with the best possible opportunities and  
facilities to develop knowledge, attitudes and research skills  
in the field of Buddhist Studies 

# Board of Management

## Ex Officio

### Chair

The Director, Postgraduate Institute of Pali and Buddhist Studies  
**Senior Professor (Chair) Venerable Medawachchiye Dhammajothi**

### Members

The Secretary to the Ministry in charge of the subject of Higher Education or the nominee of such secretary  
**Mrs. Nimali de Silva, Director (Development) Ministry of Education (Higher Education Division)**

The Secretary to the Ministry in charge of the subject of Cultural Affairs or the nominee of such Secretary  
**Mr. C.K. Wijemanna**

Representative of the Treasury  
**Mrs. R. Kolambage**

## Heads of Departments

**Prof. W.M. Deshapriya Gunasena** - Department of Buddhist Sources  
**Reverend Dr. Wadinagala Pannaloka** - Department of Buddhist Thought  
**Venerable Professor Miriswaththe Wimalagnana** - Department of Buddhist Culture

## Members Nominated by the Council of the University of Kelaniya

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## Members Appointed by the University Grants Commission

**Venerable Dr. Wilegoda Ariyadeva Thero**  
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**Professor Praneeth Abhayasundara**  
**Mr. Micheal de Silva**

## From PGIPBS

**Mr. L.A. Sumith Jayasekara** - Senior Assistant Registrar  
**Mrs. K.D.D.S. Sugathapala** - Senior Assistant Bursar  
**Mrs. M.B.Y.G. Perera** - Assistant Registrar

# Faculty Board

## Ex Officio

### Chair

**Senior Professor (Chair) Venerable Medawachchiye Dhammajothi**

The Director, Postgraduate Institute of Pali and Buddhist Studies

## Heads of Departments

**Prof. W.M. Deshapriya Gunasena** - Department of Buddhist Sources

**Reverend Dr. Wadinagala Pannaloka** - Department of Buddhist Thought

**Venerable Professor Miriswaththe Wimalagnana** - Department of Buddhist Culture

## Heads of Departments of Study Concerned of the University of Kelaniya

**Venerable Senior Professor Makuruppe Dhammananda** - Head, Department of Pali and Buddhist Studies

**Senior Professor K.B. Jayawardhana** - Head, Department of Sanskrit

## Teachers of Departments in PGIPBS

**Venerable Professor Raluwe Padmasiri** - Department of Buddhist Thought

**Professor P.R. Wasantha Priyadarshana** - Department of Buddhist Culture

**Dr. Ashoka Welitota** - Department of Buddhist Sources

**Dr. Rathnasiri Rathnayaka** - Department of Buddhist Thought

**Dr. Iromi Ariyaratne** - Department of Buddhist Culture

## Members Appointed by the University Grants Commission

**Emeritus Professor Chandima Wijebandara**

**Senior Professor Ananda Tissa Kumara** - University of Colombo

**Venerable Dr. Madihe Sugathasiri** - University of Colombo

**Professor A.M.N.W. Mendis** - Sri Jayawardenepura University

**Professor G.A. Gamini Rathnashri** - Sri Jayawardenepura University

# Academic Committee

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**Reverend Dr. Wadinagala Pannaloka, Head, Department of Buddhist Thought**

## Secretary

**Dr. Rathnasiri Rathnayaka, Department of Buddhist Thought**

## Members

**Senior Professor (Chair) Venerable Medawachchiye Dhammajothi**

Director of the Institute

**Professor W.M. Deshapriya Gunasena**

Head, Department of Buddhist Sources

**Venerable Professor Raluwe Padmasiri**

Department of Buddhist Sources

**Venerable Professor Miriswaththe Wimalagnana**

Head, Department of Buddhist Culture

**Professor P.R. Wasantha Priyadarshana**

Department of Buddhist Culture

**Dr. Ashoka Welitota**

Department of Buddhist Sources

**Dr. Iromi Ariyaratne**

Department of Buddhist Culture

## Appointed Members

**Venerable Professor Naotunne Wimalagnana**

Department of Pali and Buddhist Studies, University of Kelaniya

**Venerable Professor Panahaduwe Yasassi**

Department of Pali and Buddhist Studies, University of Sri Jayawardenepura

**Professor Dunesh Gunathilaka**

Department of Pali and Buddhist Studies, University of Sri Jayawardenepura

## Invitees

**Mr. L. A. Sumith Jayasekara** - Senior Assistant Registrar

**Mrs. M. K. Geethani Attanayake** - Senior Assistant Librarian

**Mrs. K.D.D.S. Sugathapala** - Senior Assistant Bursar

**Mrs. M.B.Y.G. Perera** - Assistant Registrar

**Venerable Dr. Talgampala Paduma** - Scientific Assistant

**Venerable Dr. Vilegoda Sirivimala** - Scientific Assistant

# Staff

## Director

**Senior Professor (Chair) Venerable Medawachchiye Dhammajothi**

## Departments (Academic)

### Department of Buddhist Sources

Professor W.M. Deshapriya Gunasena (Head)

Dr. Ashoka Welitota

### Department of Buddhist Thought

Reverend Dr. Wadinagala Pannaloka (Head)

Venerable Professor Raluwe Padmasiri

Dr. Rathnasiri Rathnayaka

### Department of Buddhist Culture

Venerable Professor Miriswaththe Wimalagnana (Head)

Professor P. R. Wasantha Priyadarshana

Dr. Iromi Ariyaratne

### Senior Assistant Registrar

Mr. L. A. Sumith Jayasekara

### Senior Assistant Librarian

Mrs. M. K. Geethani Attanayake

### Senior Assistant Bursar

Mrs. K. D. D. S. Sugathapala

### Assistant Registrar

Mrs. M. B. Y. G. Perera

### Research Unit

Venerable Dr. Talgampala Paduma

Venerable Dr. Vilegoda Sirivimala

### Student Affairs and Examination Division

Mrs. B. D. R. T. K. Bodhikotuwa (Management Assistant)

Ms. M.W.R. Diwyanjalee (Management Assistant)

## Panel of Visiting Lecturers and Academic Supervisors

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Venerable Professor Devalegama Medhananda, PhD  
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Venerable Professor Gallele Sumanasiri, PhD  
Venerable Professor Kotapitiye Rahula, PhD  
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Venerable Senior Professor Nabiriththankadawara Gnanarathane, PhD  
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Venerable Professor Panahaduwe Yasassi, PhD  
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Venerable Dr. Mirisse Dhammika, PhD  
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Venerable Dr. Soorakkulame Pematana, PhD  
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Venerable Dr. Diwulapelesse Wimalananda, PhD  
Venerable Dr. Jambugahapitiye Dhammananda, PhD  
Venerable Dr. Vilegoda Sirivimala, PhD  
Venerable Dr. Kumbukandana Revatha, PhD

Senior Lecturer Venerable Kudakatnoruwe Vineetha, MPhil  
Senior Lecturer Venerable Vijithapura Gunarathana, MPhil  
Senior Lecturer Venerable Ilukewela Dhammarathana, MPhil

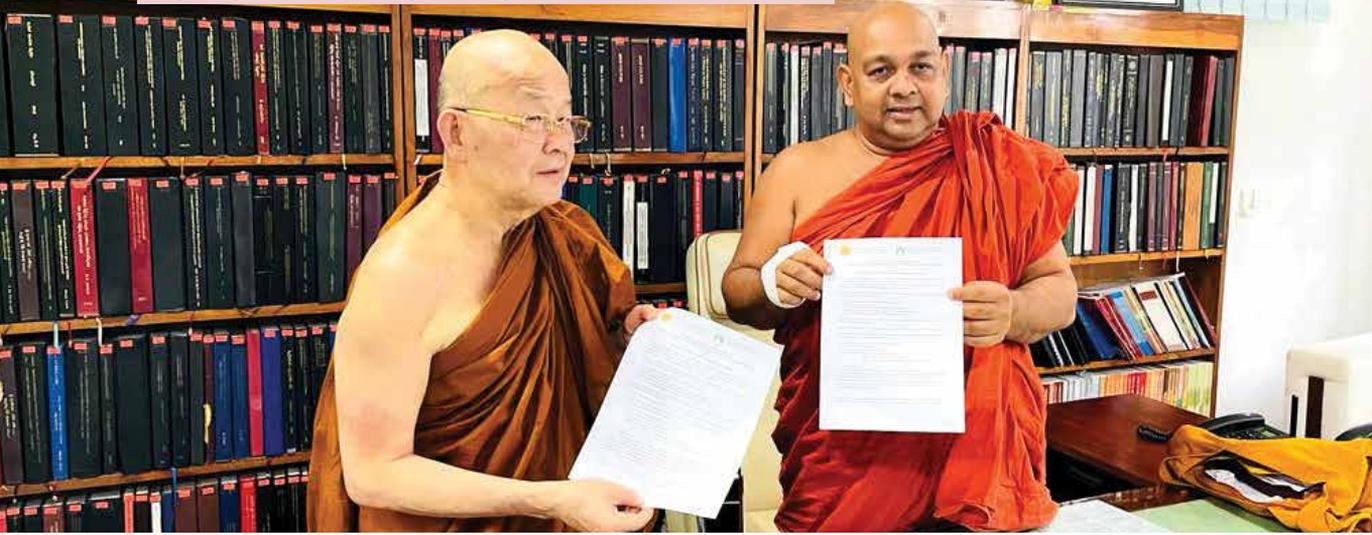
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Emeritus Professor Walter Marasinghe, PhD  
Emeritus Professor G.D. Sumanapala Galmangoda, PhD  
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Senior Professor Ananda Tissa Kumara, PhD  
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Professor Wimal Hewamanage, PhD  
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Dr. Ishanka Malsiri, PhD  
Dr. Kasun Dharmasiri, PhD  
Mr. Samatha Ilangakoon, MPhil  
Mrs. K.V.J. Koshalee, MPhil

**English Instructors**

Mr. Oliver Henry Tanner, BA (England), MA

Signing MOU, Foreign Delegates and Guest Lectures





# 01. POSTGRADUATE STUDIES

## STUDY PROGRAMMES

01.1 The Postgraduate Institute of Pali and Buddhist Studies conducts courses and provides facilities for research in approved fields of study for the following certificate courses, Postgraduate Certificate Courses, Postgraduate Diploma, Master Degrees and Research Degree Programmes.

### Certificate Courses

- Certificate Course in English for Buddhist Studies
- Certificate Course in Pali for Postgraduate Buddhist Studies
- Certificate Course in Chinese for Postgraduate Buddhist Studies

### Postgraduate Diploma Courses

- Postgraduate Diploma in Pali
- Postgraduate Diploma in Buddhist Studies
- Postgraduate Diploma in Buddhist Counselling

### Master of Arts – One Year

- Master of Arts in Buddhist Studies
- Master of Arts in Pali
- Master of Arts in Buddhist Counselling

### Higher Degrees by Research

#### Master of Arts – Two Year

- Master of Arts in Pali Studies
- Master of Arts in Buddhist Studies

#### MPhil Degree Programme (Pali and Buddhist Studies)

#### PhD Degree Programme (Pali and Buddhist Studies)

#### Postdoctoral Studies

## **Medium of Study**

- 01.2. The medium of study for all taught courses and research programmes is either English or Sinhala. Any other language can be considered if there is a sufficient number of students who wish to study in that language. Foreign affiliated institutes can use another language as medium of instructions subject to the prior approval of the Faculty Board of the Institute.

## **Academic Year**

- 01.3. The Academic Year of the Institute begins on a day of the early part of the year decided by the Faculty Board. The Academic Year consists of three terms. Calendar of dates in respect of each Academic Year is decided by the FacultyBoard.

## **Application for Admission**

- 01.4. In order to be eligible for admission to a programme of study prescribed for a particular postgraduate degree, diploma or certificate course, an applicant must have previously fulfilled all admission requirements specified for that degree, diploma or certificate course.
- 01.5. Applications for admission will normally be entertained from the 05th of November to the end of December each year, but the Institute may stipulate any other period for this purpose. Publicity will be given by notices in the press as to the period within which applications will be entertained in respect of each AcademicYear.
- 01.6. Every application for admission should be made on the prescribed form obtained from the Institute or downloaded from the website and should be addressed to the Senior Assistant Registrar of the Institute.
- 01.7. An applicant should submit with the application, certified copies of certificate/s in support of the candidate's qualifications and such other documents as a relevant to the application.
- 01.8. Where an applicant has a preference in regard to the mode of registration, medium of study, subjects, etc., this preference must be very clearly specified in the preliminary application.
- 01.9. In the event of a discrepancy in the name appearing in an applicant's educational certificates and the name appearing in the preliminary application form, an affidavit to the effect that both names refer to the applicant should be attached to the application form.

- 01.10. Duly completed application forms should be sent to the Senior Assistant Registrar of the Institute on or before the stipulated date given in the application form.
- 01.11. Each application for admission will be considered by the Faculty Board whose decision thereon is final and conclusive. The Faculty Board, where necessary, may require an applicant to present himself for a viva voce examination to consider his/her eligibility for admission.

### **Registration**

- 01.12. A person whose application has been accepted will be registered for the relevant postgraduate degree, diploma, or certificate course programmes subject to his/her abiding by all rules and regulations prescribed for that examination.
- 01.13. It shall be the responsibility of every student to ensure that he/she remains continuously registered from the date of his/her first registration to the respective programme of study up to the time he/she would complete all requirements for his/her certificate, diploma or degree.
- 01.14. A student who wishes to modify his/her status of registration (e.g. part-time to full-time status) or to modify or change the title or scope or content of his/her thesis or papers for the written examination or any other related matter, should make a request in writing to the Director/SAR of the Institute at least before two months' time.
- 01.15. The Institute may grant approval for the proposed modification subject, if necessary, to the deferment of the date of entry to the respective examination. For this purpose, the period between the date of the original registration and the date on which the modification was approved will be taken into consideration. This condition applies only to those who have registered in research degree programmes.
- 01.16. Where an applicant is unable in the first instance to provide documentary evidence of his/her academic qualifications, he/she will be registered as a provisional student and upon his/her submission of the documentary evidence called for he/she will be transferred to regular student status.

### **Withdrawal and Re-admission**

- 01.17. A student who, as per the opinion of the Faculty Board, had failed to make a satisfactory progress in his course work or research may be required to withdraw from his/her programme of study subject to the approval of the Faculty Board.

- 01.18. A student who had withdrawn from his programme of study but wishes to resume his programme or who had failed to satisfy within the prescribed period, the requirements for the postgraduate degree, diploma, or certificate course can apply for re-admission. However, such an application can be made within three years' time from his/her withdrawal.
- 01.19. The acceptance of an application for re-admission is conditional upon the student concerned being required to satisfy such requirements as the Faculty Board may stipulate.

### **Enrolment as Occasional Students**

- 01.20. A person who is desirous of following any of the courses of study offered by the Institute or of availing himself/herself of the facilities available for postgraduate research in the Institute may seek registration as an occasional student. Those students are not required to sit for the examinations.
- 01.21. Such students are entitled to supervision/ consultation and, where applicable, to attend lectures, seminars and workshops and use library facilities.
- 01.22. Since there is no stipulated time for registration as an occasional student, the applications for the purpose can be submitted to the Director/SAR of the Institute at any time of the year. However, it is more appropriate to register within the stipulated period of time for any course by an occasional student who wishes to follow the respective course in order to enable him/her to participate from the beginning of the course.
- 01.23. Every such application should be made by a formal letter clearly indicating the purpose of the intended enrolment and setting out such particulars of the applicant's academic or professional background as to enable the Faculty Board to determine whether the applicant could benefit from the course or the courses of study he/she has in view. The relevant qualifications possessed by the applicant should be supported by acceptable certificates.
- 01.24. The decision of the Faculty Board on an application for enrolment as an occasional student is final and conclusive.
- 01.25. A person who has been permitted to enroll himself/herself as an occasional student should at the time of his/her enrolment pay all fees and deposits in respect of each term as if he/she were a regular student of the Institute.

01.26. An occasional student may follow one or more courses of study offered by the Institute but he/she shall not be a candidate for any degree or diploma awarded by the University. However, in order to obtain a certificate of participation, it is necessary that he/she has attended an adequate number of lectures. In order to get a certificate of participation for successfully completing a course, in addition to attending the lectures, he/she should have passed the relevant examinations.

### **Examinations**

01.27. Applications for entry to a higher degree, Master of Arts, diploma or certificate course examination must be made only by those who have been duly registered for the respective programme, whose registration continues to be in force and who are eligible to enter the examination.

01.28. Each application for entry to a Master of Arts, diploma or certificate course examination must be made on the prescribed forms obtainable from the Senior Assistant Registrar of the Institute or downloaded from the website and should reach him on or before the closing date of entry to the examination.

01.29. Each examination entry form must be supported by a receipt for the prescribed examination fees and such other documents as are prescribed in the examination entry form.

01.30. A candidate who wishes to withdraw from an examination on unavoidable circumstances after the receipt of the admission card should annex the same to his/her application for withdrawal and send it to the Senior Assistant Registrar of the Institute so as to reach him before the commencement of that examination. No concession as regards entry fee payable for re-entry to the examination will be given to a candidate whose application for withdrawal is received after the commencement of the examination. However, if the inability to sit the examination was due to any reasonable cause, steps can be taken to grant some concession to the candidate upon acceptance of evidence.

01.31. Under no circumstances will the Institute entertain any correspondence regarding the performance of a candidate at any of its examinations.

### **Awarding Certificates**

01.32. A candidate who has been successful at the higher degree, diploma, or certificate course examination may obtain from the Institute a provisional certificate on payment of the prescribed fee.

01.33. The printed certificate will be issued after the convocation or after such other arrangement as recommended by the Senate and the Council of the University.

- 01.34. In order to sit for the final examination, a candidate of a certificate course must fulfill the requirement of 80% class participation. Those who complete the course successfully will be awarded a certificate by the Institute.
- 01.35. The University will hold each year on such date and at such time as directed by the Chancellor, convocation for the conferment of degrees. All students who have satisfied the prescribed requirements for the diploma, Master of Arts and higher degrees shall submit the application in the manner specified by the notice announcing the convocation.
- 01.36. The occasional students, the students of certificates and the postgraduate certificate courses who followed the course to the satisfaction of the Institute will be awarded a certificate. However, it should be noted that this is not a degree certificate.

### **Course Fees**

- 01.37. Fees applicable to each programme of study will be determined in accordance with the decisions made by the university authorities. Information on fees pertaining to registration, tuition and examinations will be provided together with the admission application forms. All requests for such information should be made to the Senior Assistant Registrar / Assistant Registrar of the Institute.
- 01.38. The yearly tuition fee may be paid at once or in three installments. When paying in installments, each installment should be paid before the commencement of each academic term and a half of the prescribed fee for the course or more should be paid as the first installment.
- 1.39. The examination entry fee should be paid in full by a student before he/she presents himself/herself for the relevant examination.

Convocation - 2019





## 02. TAUGHT COURSES

### 02.1 Certificate Courses

- 02.1.1 EBS: Certificate Course in English for Buddhist Studies
- 02.1.2 CPBS: Certificate Course in Pali for Postgraduate Buddhist Studies
- 02.1.3 CCPB: Certificate Course in Chinese for Postgraduate Buddhist Studies

#### 02.1.1 Certificate Course in English for Buddhist Studies

##### Scope and Content of the Course

This Certificate Course in English for Buddhist Studies is a practical course to develop academic writing skills in English for PGD, MA, MPhil & PhD in Buddhist Studies. This course covers English grammar for academic writing, reading English translations of Buddhist literature and writing basic components in a research proposal.

##### Objective

To develop English language skills of PG students in Buddhist studies in writing, reading and interpreting Buddhist stories in English, train them to write essays in English and develop academic writing skills of PGD, MA, MPhil & PhD

##### Eligibility for Admission

The candidate seeking admission to this course should have a Degree or any other acceptable qualification.

##### Course Structure

The course will be of six-month duration in two levels. Each level has 50 hours and two class sessions will be conducted every week.

##### Method of Evaluation

- i. Final Examination: 100 marks
- ii. Pass: 40 marks

## The Syllabus for the Certificate Course in English for Buddhist Studies

<b>Course Code</b>	<b>EBS</b>
<b>Course Title</b>	<b>English for Buddhist Studies</b>
<b>Aim</b>	To develop English language skills of PG students in Buddhist studies in writing, reading and interpreting Buddhist stories in English and to train them to write in academic English
<b>Content</b>	<p><b>Level – I</b>  <b>Reading:</b> English Translations of <i>Jātaka kathā</i> (selected 8 stories), <i>Dhammapadaṭṭhakathā</i> (selected 4 stories), <i>Petavatthu</i> (selected 8 stories) and <i>Vimānavatthu</i> (selected 8 stories)  <b>Grammar:</b> Practice following grammatical component reading through selected Buddhist stories (study of basic grammar – Auxiliaries, Active Voice, Passive Voice, Conjunctions, etc.)</p> <p><b>Level – II</b>  <b>Application of advanced grammar:</b> Reported Speech, Synthesis of Sentences, Adjective Phrases, Adjective Clauses, Noun Clauses, Adverb Phrases and Prepositional Phrases, avoidance and adoption of syntax in academic writing and acquisition of academic structures in English through transformation method  <b>Writing:</b> Research Topics, Introduction in the Extended Essay or Thesis, Research Problem, Aims and Objectives, Research Proposal (Synopsis), Literature Review, Previous Research, Hypothesis, Research Methodology, Conclusion, Extended Essay and Thesis/Dissertation, Abstract, Bibliography, Reference, Abbreviations and Progress Reports</p>
<b>Duration</b>	100 hours (Level-I : 50 hrs. & Level-II: 50 hrs.)
<b>Method of Teaching</b>	Lectures, class exercise and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Assignments</li> <li>■ Final examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to read and write in academic English for PG in Buddhist studies
<b>Recommended Readings</b>	<p>Burlingame, E.W., (Tr.), Bhikkhu Khantipalo (Revised), (2006). <i>Buddhist Stories from the Dhammapada Commentary</i> – Part Two, the Wheel Publication No. 324/325, Kandy, Buddhist Publication Society.</p> <p>Sreedharan, V., (1984) <i>How To Write Correct English</i>, New Delhi, Goodwill Publishing House.</p> <p>Walshe, Maurice, (2012), <i>The Long Discourses of the Buddha, A Translation of the Dīgha Nikāya</i>, Boston, Wisdom Publications.</p> <p>Swan, Michael, (2nd Ed.), (2001), <i>Practical English Usage</i>, New York, Oxford University Press.</p>

## 02.1.2 Certificate Course in Pali for Postgraduate Buddhist Studies

### Scope

This Certificate Course in Pali consists of the following three course units meant to cover basic grammar, reading and comprehension skills of selected Pali texts:

CPBS 01: Basic Pali Grammar

CPBS 02: Readings in Pali Texts I

CPBS 03: Readings in Pali Texts II

### Objective

The objective of this Certificate Course is to familiarize the students with basic language skills that they need to pursue their research studies in the field of Pali and Buddhist Studies and also to prepare them to follow the Postgraduate Diploma programs offered by the Institute.

### Eligibility for Admission

No prior knowledge in Pali is required to enroll in this course provided that the applicants fulfill one of the following requirements.

- i. A Degree from a recognized university

or

- ii. Any other qualification acceptable to the Faculty Board of the Institute

### Course Structure

The course will be of one-year duration with three terms of ten weeks each.

### Method of Evaluation

- i. Two assignments for each course unit: 20 marks per assignment
- ii. Class participation: 10 marks for each course unit
- iii. Final year examination for each course unit: 50 marks per course unit

### Grades

70-100	A	Distinction
60-69	B	Credit
40-59	C	Pass
00-39	W	Weak

- (i) **Merit Pass** - An average of 70 marks for all units with not less than 40 for any unit.
- (ii) **Pass** - 40 Marks for each unit or 35-39 marks for one unit with an average of 40 or above for all units are considered pass.
- (iii) **Inadequate Pass and Repeat Exam** - The students who have not passed only one course unit are considered incomplete in Examination. Such students are required to complete the Examination by re-sitting only that subject unit. The students who have not passed more than one course unit are required to re-sit all the course units to pass the examination.

<b>Course Code</b>	<b>CPBS 01</b>
<b>Course Title</b>	<b>Basic Pali Grammar</b>
<b>Aim</b>	This paper is meant basically to develop in student the language skills required to read and comprehend Pali prose passages and verses
<b>Content</b>	A basic knowledge in Pali grammar particularly related to the following topics is expected: Pali alphabet, gender, number, cases, nouns and declension of nouns, numerals and declension of numerals, adjectives and declension of adjectives, verbs and conjugation of verbs, participles, infinitives, indeclinables ( <i>nipāta</i> and <i>upasagga</i> ).
<b>Duration</b>	60 hours
<b>Method of Teaching</b>	Lectures, translations, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final examination</li> </ul>
<b>Expected Learning Outcomes</b>	At the end of this course, the student will be able <ol style="list-style-type: none"> <li>i. to demonstrate a knowledge in basic elements of Pali language for the purpose of textual analysis;</li> <li>ii. to read and understand Pali texts with the help of, where necessary, a Pali dictionary;</li> <li>iii. to translate simple Pali sentences into English.</li> </ol>
<b>Recommended References</b>	<p>Anuruddha, Kakkapalliye, (2010). <i>A Guide to the Study of Pali: The Language of Theravada Buddhism</i>, Hong Kong: Centre of Buddhist Studies, The University of Hong Kong.</p> <p>Buddhadatta, A.P., (1997). <i>The New Pali Course – Parts I, II</i>, Dehiwala: Buddhist Cultural Centre.</p> <p>Buddhadatta Mahāthera, A. P. (1968). <i>Concise Pali-English Dictionary</i>, Colombo: The Colombo Apothecaries.</p> <p>Dhammajoti K. L., (2018), <i>Reading Buddhist Pali Texts: An Elementary Grammatical Guide</i>, Hong Kong: The Buddha-Dharma Centre.</p> <p>Silva, Lily de., (1994). <i>Pali Primer</i>, Dhammagiri: Vipassana Research Institute.</p>

<b>Course Code</b>	<b>CPBS 02</b>
<b>Course Title</b>	<b>Readings in Pali Texts I</b>
<b>Aim</b>	To develop step by step student's reading and comprehension skills of simple sentences and verses selected from the canonical Pali texts and to develop gradually their ability to analyze grammar of the selected sentences and verses
<b>Content</b>	Selected simple prose passages and verses from the <i>Dīghanikāya</i> , the <i>Majjhimanikāya</i> , the <i>Samyuttanikāya</i> , the <i>Anguttaranikāya</i> , the <i>Khuddakanikāya</i> , and the <i>Vinayapiṭaka</i>
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, translations, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final examination</li> </ul>
<b>Expected Learning Outcomes</b>	At the end of this course, the student will be able to analyze the sentence patterns and read correctly the simple prose passages and verses of the canonical literature in Pāli.
<b>Recommended References</b>	<p>Anuruddha, Kakkapalliye, (2010). <i>A Guide to the Study of Pali: The Language of Theravada Buddhism</i>, Hong Kong: Centre of Buddhist Studies, The University of Hong Kong.</p> <p>Buddhadatta Mahāthera, A. P., (1968). <i>Concise Pali-English Dictionary</i>, Colombo: The Colombo Apothecaries.</p> <p>Dhammajoti K. L., (2018). <i>Reading Buddhist Pali Texts: An Elementary Grammatical Guide</i>, Hong Kong: The Buddha-Dharma Centre.</p> <p>James, W. Gairand W.S.Karunatilaka, (1998). <i>A New Course in Reading Pali: Entering the Word of the Buddha</i>, Delhi: Motilal Banarsidass.</p>

<b>Course Code</b>	<b>CPBS 03</b>
<b>Course Title</b>	<b>Readings in Pali Texts II</b>
<b>Aim</b>	To develop step by step student's reading and comprehension skills of sentences and verses selected from the texts belonging to the Post-canonical Pali literature and to develop gradually their ability to analyze grammar of the selected sentences and verses
<b>Content</b>	Selected simple prose passages and verses from the <i>Milindapañha</i> , the <i>Dhammapadaṭṭhakathā</i> , the <i>Rasavāhinī</i> and the <i>Jinacarita</i> .
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to analyze the sentence patterns and read correctly the simple prose passages and verses of the Post-canonical literature in Pāli.
<b>Recommended References</b>	<p>Anuruddha, Kakkapalliye, (2010). <i>A Guide to the Study of Pali: The Language of Theravada Buddhism</i>, HongKong: Centre of Buddhist Studies, The University of Hong Kong.</p> <p>Buddhadatta Mahāthera, A. P., (1968). <i>Concise Pali-English Dictionary</i>, Colombo: The Colombo Apothecaries.</p> <p>Dhammajoti K. L., (2018). <i>Reading Buddhist Pali Texts: An Elementary Grammatical Guide</i>, Hong Kong: The Buddha-Dharma Centre</p> <p>James, W. Gairand W.S. Karunatilaka, (1998). <i>A New Course in Reading Pali: Entering the Word of the Buddha</i>, Delhi: Motilal Banarsidass.</p>

## 02.1.3 Certificate Course in Chinese for Postgraduate Buddhist Studies

### Scope and Content of the Course

The Certificate Course in Chinese is designed to develop students' skills in reading and comprehending Chinese sources and to enhance their knowledge of different aspects of the Chinese language and literature. This certificate course consists of the following course units designed to cover basic Chinese grammar, reading and comprehension of selected Chinese passages, Conversation in Chinese:

PGCC 01: Basic Chinese Grammar

PGCC 02: Reading and Comprehension (Selected Buddhist and general literature texts)

PGCC 03: Conversation in Chinese

### Aim of the Course

The aim of this certificate course is to provide the students with basic language skills that they need to pursue their research studies in the field of Buddhist Studies and also to serve as a foundation course for the postgraduate programmes offered by the Institute.

### Eligibility for Admission

No prior knowledge in Chinese is required to enroll in this course provided that the applicants fulfill one of the following requirements.

- i. A Degree from a recognized university  
or
- ii. A pass at the final examination of the Oriental Studies Society (Sri Lanka)  
or
- iii. Any other qualification acceptable to the Faculty Board of the Institute

### Course Structure

The course duration is 120 hours. The PGCC 01 course unit will have a minimum of a two-hour lesson per week and PGCC 02 and PGCC 03 course units will have a one-hour lesson per week in the form of a lecture followed by tutorial guidance and discussions.

## Method of Evaluation

- i. Two assignments for each course unit: 20 marks per assignment
- ii. Class participation: 10 marks for each course unit
- iii. Final year examination for each course unit: 50 marks per course unit

## Grades

70-100	A	Distinction
60-69	B	Credit
40-59	C	Pass
00-39	W	Weak

- (i) **Merit Pass** - An average of 70 marks for all units with not less than 40 for any unit.
- (ii) **Pass** - 40 Marks for each unit or 35-39 marks for one unit with an average of 40 for all units is considered pass.
- (iii) **Inadequate Pass and Repeat Exam** - The students who have not passed only one course unit are considered incomplete in Examination. Such students are required to complete the Examination by re-sitting only that subject unit. The students who have not passed more than one course unit are required to re-sit all the course units to pass the examination.

<b>Course Code</b>	<b>PGCC 01</b>
<b>Course Title</b>	<b>Basic Chinese Grammar</b>
<b>Aim</b>	To teach the students to write Chinese characters, basic Chinese grammar and sentence patterns
<b>Content</b>	The Chinese phonetic symbols, writing method of Chinese characters, fundamental grammar, sentence construction and composition form the content of the course.
<b>Duration</b>	40 hours
<b>Method of Teaching</b>	Lectures, in-class exercise, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to read Chinese characters and construct sentences leading to compose small essays
<b>Recommended References</b>	<p><i>HSK Standard Course 1</i>, and <i>HSK Standard Course 1 Workbook</i>, Confucius Institute Headquarters.</p> <p><i>What's in a Chinese Character</i>, Tan Huay Peng, 2008.</p>

<b>Course Code</b>	<b>PGCC 02</b>
<b>Course Title</b>	<b>Reading and Comprehension</b>
<b>Aim</b>	This course is designed to develop in the students the language skills required to read and comprehend Chinese prose passages in Buddhist texts.
<b>Content</b>	Reading selected passages from Chinese Buddhist texts.
<b>Duration</b>	40 hours
<b>Method of Teaching</b>	Lectures, translations, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final examination</li> </ul>
<b>Expected Learning Outcomes</b>	<p>At the end of this course, the students will be able to:</p> <ol style="list-style-type: none"> <li>i. Read simple passages in Chinese</li> <li>ii. Read and Understand selected passages from Chinese Agama texts</li> </ol>
<b>Recommended References</b>	<p>Selected Passages from Chinese Āgama sutras and other literature sources will be discussed.</p> <p><i>The Diamond Sutra and The Heart Sutra Annotated Bilingual-Juxtaposed Revised Third Edition</i>, Translated and Annotated by Ven. Cheng Kuan, 2012.</p>

<b>Course Code</b>	<b>PGCC 03</b>
<b>Course Title</b>	<b>Conversation in Chinese</b>
<b>Aim</b>	This paper is designed to provide the students with the ability to converse in Chinese language.
<b>Content</b>	This course unit consists of the following topics: Basic Chinese dialogue, composing dialogue and presenting small speeches in Chinese
<b>Duration</b>	40 hours
<b>Method of Teaching</b>	Lectures, discussions and presentations
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final examination</li> </ul>
<b>Expected Learning Outcomes</b>	To be able to speak in Chinese
<b>Recommended References</b>	<i>Short-Term Spoken Chinese</i> , 2nd Edition, Beijing Language and Culture University Press

# Presentations and Teaching





## 02.2 Postgraduate Diploma Courses

### 02.2.1 PGDP: Postgraduate Diploma in Pali

### 02.2.2 PDBS: Postgraduate Diploma in Buddhist Studies

#### 02.2.1 Postgraduate Diploma in Pali

##### Scope and Content of the Course

The Postgraduate Diploma Course in Pali is designed to develop students' skills in reading and comprehending Pali sources and to enhance their knowledge of different aspects of the Pali language and literature in particular and Buddhist teachings in general.

##### Eligibility for Admission

Basic knowledge of Buddhism and familiarity with Pali is a pre-requisite for admission to the course.

Those who have a first degree from any recognized university in any subject/subjects are eligible to apply for this course provided they fulfill one of the following requirements:

- i. A pass in the First Examination of Oriental Studies Society (Sri Lanka) or a credit pass for Pali at the G.C.E (O/L) Examination  
or
- ii. A pass in Pali at the Bauddha Dharmacharya Examination  
or
- iii. A pass in the Certificate Course in Pali for Postgraduate Buddhist Studies conducted by the Institute  
or
- iv. Any other qualification acceptable to the Faculty Board of the Institute

## **Requirements for the Course of Study**

Postgraduate Diploma Course in Pali consists of six course units. The course units are as follows:

PGDP 01: Prescribed Texts I

PGDP 02: Prescribed Texts II

PGDP 03: Grammar and Composition

PGDP 04: Pali Literature

PGDP 05: Extended Essay

PGDP 06: Basic Doctrines of Early Buddhism

### **Course Structure**

The course will be of one-year duration with three terms of ten weeks each. Each course unit except PGDP 05 will have a minimum of one-hour lecture per week followed by tutorial guidance and seminar discussions.

### **Evaluation**

#### **Taught Course Units**

- i. Two assignments for each course unit: 15 marks per each assignment
- ii. Class participation: 10 marks
- iii. Final year examination for each course unit: 60 marks per course unit

#### **Extended Essay**

100 marks

In the evaluation of extended essay, selection of an appropriate topic, logical structure, clarity of presentation and familiarity with sources will be taken into consideration.

## Grades

70-100	A	Distinction
60-69	B	Credit
40-59	C	Pass
00-39	W	Weak

- (i) **Merit Pass** - An overall average of 70 for all units with not less than 40 marks for any unit.
- (ii) **Pass** - 40 Marks for each course unit or Marks between 35-39 for one course unit with an overall average of 40 for all units.u
- (iii) **Inadequate Pass and Repeat Exam** - The students who have not passed only in one course unit are considered incomplete in Examination. Such students are required to complete the Examination by re-sitting only that course unit. The students who have not passed more than one course unit are required to re-sit all the course units to pass the examination. However, if such a student with no passes for more than one course unit has passed PGDP 05 at the previous sitting is not required to re-take it. Furthermore, the incomplete students should complete the examination within 04 years from the date of registration as a student.

## The Syllabus for the Postgraduate Diploma in Pali

<b>Course Code</b>	<b>PGDP 01</b>
<b>Course Title</b>	<b>Prescribed Texts I</b>
<b>Aim</b>	To develop the students' skills in reading and comprehension of Pali canonical texts.
<b>Content</b>	The content of this course includes: i. <i>Dīghanikāya - Aggaññasutta</i> ii. <i>Majjhimanikāya - Ariyapariyesanasutta</i> iii. <i>Samyuttanikāya - Kosalavagga of Kosalasamyutta</i>
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, translations, discussions and assignments
<b>Method of Evaluation</b>	■ Two assignments ■ Class participation ■ Final examination
<b>Expected Learning Outcomes</b>	At the end of this course, the students will be able to: i. analyze the sentence patterns and read the Pali sentences correctly ii. demonstrate an adequate knowledge of Pali language and comprehend the content of the prescribed texts iii. demonstrate ability to understand the Buddhist teachings as shown in selected Pali passages iv. translate the selected Pali texts into English.
<b>Recommended References</b>	Anuruddha, Kakkapalliye, (2010). <i>A Guide to the Study of Pali: The Language of Theravada Buddhism</i> , Hong Kong: Center of Buddhism Studies, The University of Hong Kong.  Hinüber, Oskar Von., (2001). <i>Handbook of Pali Literature</i> , New Delhi: Munshiram Manoharlal.  Jayawardhana, S., (1994). <i>Handbook of Pali Literature</i> , Colombo: Karunaratne & Sons Ltd.  Law, B.C., (1933). <i>A History of Pali Literature</i> , London: Indica. Malalasekera, G.P. (1994). <i>The Pali Literature of Ceylon</i> , Kandy: Buddhist Publication Society.  Norman, K.R., (1983). <i>Pāli Literature: Including the Canonical Literature in Prakrit and Sanskrit of All the Hīnayāna Schools of Buddhism</i> . Wiesbaden: Otto Harrassowitz.

<b>Course Code</b>	<b>PGDP 02</b>
<b>Course Title</b>	<b>Prescribed Texts II</b>
<b>Aim</b>	To develop the students' skills in reading and comprehension of both canonical and non-canonical texts.
<b>Content</b>	The content of this course unit includes: i. <i>Mahāvaggapāḷi - Mahākkhandhaka</i> ii. <i>Udāna - Vaggas 1-3</i> iii. <i>Sumaṅgalavilāsinī – Bāhiraṇidāna</i>
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, translations, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final examination</li> </ul>
<b>Expected Learning Outcomes</b>	At the end of this course, the students will be able to: i. analyze the sentence patterns and read the Pali sentences correctly ii. demonstrate an adequate knowledge of the Pali language and comprehend the content of the prescribed texts iii. demonstrate the ability to understand the Buddhist teachings as shown in selected Pali passages iv. translate the selected Pali texts into English
<b>Recommended References</b>	<p>Anuruddha, Kakkapalliye, (2010). <i>A Guide to the Study of Pali: The Language of Theravada Buddhism</i>, Hong Kong: Center of Buddhism Studies, The University of Hong Kong.</p> <p>Hinüber, Oskar Von., (2001). <i>Handbook of Pali Literature</i>, New Delhi: Munshiram Manoharlal.</p> <p>Jayawardhana, S., (1994). <i>Handbook of Pali Literature</i>, Colombo: Karunaratne &amp; Sons Ltd.</p> <p>Law, B.C., (1933). <i>A History of Pali Literature</i>, London: Indica.</p> <p>Malalasekara, G.P. (1994). <i>The Pali Literature of Ceylon</i>, Kandy: Buddhist Publication Society.</p> <p>Norman, K.R., (1983). <i>Pāli Literature: Including the Canonical Literature in Prakrit and Sanskrit of All the Hīnayāna Schools of Buddhism</i>. Wiesbaden: Otto Harrassowitz.</p>

<b>Course Code</b>	<b>PGDP 03</b>
<b>Course Title</b>	<b>Grammar and Composition</b>
<b>Aim</b>	To provide the students with an adequate knowledge in Pali grammar and to develop their skills in composing Pali essays
<b>Content</b>	A general knowledge of Pali grammar dealing in particular with the following topics: different traditions of Pali grammar; the sound system; formation of nouns and verbs, euphonic combinations ( <i>sandhi</i> ), compounds ( <i>samāsa</i> ), secondary derivatives ( <i>taddhita</i> ), syntax ( <i>kāraka</i> ) and indeclinables ( <i>nipāta</i> and <i>upasagga</i> ). Ability to translate passages from Pali into English and vice versa and composing essays in Pali is expected.
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, translations discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final examination</li> </ul>
<b>Expected Learning Outcomes</b>	At the end of this course, the students will be able to: <ol style="list-style-type: none"> <li>i. demonstrate an adequate knowledge in the Pali grammar for the purpose of textual analysis</li> <li>ii. read and understand Pali texts with the help of, where necessary, a Pali Dictionary</li> <li>iii. translate passages from Pali into English and vice versa and compose essays in Pali</li> </ol>
<b>Recommended References</b>	<p>Anuruddha, Kakkapalliye, (2010). <i>A Guide to the Study of Pali: The Language of Theravada Buddhism</i>, Hong Kong: Center of Buddhism Studies, The University of Hong Kong.</p> <p>Buddhadatta, A. B., 1997). <i>The New Pali Course, Part I and II</i>, Dehiwela: Buddhist Cultural Centre.</p> <p>Warder, A. K., (2001). <i>Introduction to Pali</i>, Pali Text Society, Oxford: Pali Text Society.</p>

<b>Course Code</b>	<b>PGDP 04</b>
<b>Course Title</b>	<b>Pali Literature</b>
<b>Aim</b>	To provide the students with a broad overview of Pali literature.
<b>Content</b>	Course content includes: Theravada canon, post-canonical pre-commentarial works, commentaries, sub-commentaries, Pakaraṇas, poetry and other divisions of Pali literature. These broad divisions will be introduced with an emphasis on the structure, content and historical development of these texts. Pali literature developed in other Buddhist countries will also be an aspect of the relevant field of study.
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, translations discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final examination</li> </ul>
<b>Expected Learning Outcomes</b>	At the end of this course, the students will be able to demonstrate an adequate knowledge in different genres of the Pali literature.
<b>Recommended References</b>	<p>Adikaram, E. W., (1994). <i>Early History of Buddhism in Ceylon</i>, Colombo: Buddhist Cultural Centre.</p> <p>Bode, Mabel Haynes, (2009). <i>Pali Literature of Burma</i>, Royal Asiatic Society, London.</p> <p>Endo, Toshiichi, (2013). <i>Studies in Pāli Commentarial Literature</i>, Hong Kong: Center of Buddhism Studies, The University of Hong Kong.</p> <p>Hinüber, Oskar Von., (2001). <i>Handbook of Pali Literature</i>, New Delhi: Munshiram Manoharlal.</p> <p>Jayawardhana, S., (1994). <i>Handbook of Pali Literature</i>, Colombo: Karunaratne &amp; Sons Ltd.</p> <p>Law, B.C., (1933). <i>A History of Pali Literature</i>, London: India.</p> <p>Malalasekera, G.P. (1994). <i>The Pali Literature of Ceylon</i>, Kandy: Buddhist Publication Society.</p> <p>Norman, K.R., (1983). <i>Pāli Literature: Including the Canonical Literature in Prakrit and Sanskrit of All the Hīnayāna Schools of Buddhism</i>. Wiesbaden: Otto Harrassowitz.</p> <p>Saddhatissa, H., (1992). <i>Pali Literature of South-East Asia</i>, Singapore.</p>

<b>Course Code</b>	<b>PGDP 05</b>
<b>Course Title</b>	<b>Extended Essay</b>
<b>Aim</b>	To develop the skill of academic writing.
<b>Content</b>	<p>The students are required to write an essay on a topic selected in consultation with any of the instructors of the Course and approved by the Institute. The Essay should contain not less than 3,000 words and must either be a study or analysis of a Pali text (or part thereof) or a study of any subject (doctrinal or otherwise) directly based on the study or analysis of Pali texts.</p> <p>All the students are required to submit their Essay titles before the end of the second term. The Essay should be submitted within 30 days from the last question paper of the Final Year Examination of the course.</p>

<b>Course Code</b>	<b>PGDP 06</b>
<b>Course Title</b>	<b>Basic Doctrines of Early Buddhism</b>
<b>Aim</b>	A comprehensive understanding of fundamental teachings of Early Buddhism
<b>Content</b>	<p>This course is designed to provide insight into the main teachings of Early Buddhism through a study of the following themes: the Buddhist view of sentient existence as shown by the three signata (<i>tilakkhaṇa</i>) and the doctrine of dependent co-origination (<i>paṭicca-samuppāda</i>); the analysis of empiric individuality into <i>khandha</i>, <i>āyatana</i> and <i>dhātu</i> and the rejection of the physical and metaphysical views of the self; the Buddhist diagnosis of the human condition and the ideal of man's perfection and deliverance as set forth in the Four Noble Truths; analysis of mind and its relevance to mental culture; ethical teachings and social religious ideals; the epistemological standpoint and the empiricist predilection; the critique of metaphysical speculations (<i>ditṭhi</i>) and the category of the undetermined (<i>avyākata</i>); the distinctive characteristics of Buddhism as a religion and a philosophy.</p>
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to describe Buddhist fundamental concepts

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**Recommended  
References**

- Boisvert, Mathieu, (1963). *The Five Aggregates: Understanding Theravada Psychology and Soteriology*, Ontario: Canadian Cooperation for Studies in Religion.
- Conze, Edward, (2003). *Buddhism, its Essence and Development*, Mineola; New York, Dover Publications Ins.: Mineola, New York.
- Fuller, Paul, (2005). *Notion of Ditṭhi in Theravāda Buddhism*, London: Routledge Curzon.
- Hamilton, Sue, (2000). *Early Buddhism: A New Approach, The Eye of the Beholder*, Curzon Press: Surrey.
- Kalupahana, D.J., (2007). *A Source Book of Early Buddhist Philosophy*, Dehiwala: Buddhist Cultural Centre.
- , (2006). *Karma and Rebirth: Foundations of Buddhist Moral Philosophy*, Dehiwala: Buddhist Cultural Centre.
- , (1977). *Buddhist Philosophy: A Historical Analysis*, Honolulu: University of Hawaii.
- , (1975). *Causality: The Central Philosophy of Buddhism*, Honolulu: University of Hawaii.
- Karunadasa, Y., (2013). *Early Buddhist Teachings: The Middle Position in Theory and Practice*, Hong Kong: Centre of Buddhist Studies.
- Karunaratne, W.S., (1988). *The Theory of Causality*, Nugegoda: Indumati Karunaratne.
- Nyanatiloka Maha Thera, Ven., (1982). *Path to Deliverance* (Reprint), Kandy: Buddhist Publication Society.
- Piyadassi Thera, Ven., (1964). *The Buddha's Ancient Path*, London.
- Rahula, Ven. Walpola, (1959). *What the Buddha Taught*, Bedford, the Gordon Fraser Gallery Ltd.
- Sangharakshita, (1976). *A Survey of Buddhism*, London, Tharpa Publications.
- Tachibana, S., (1961). *The Ethics of Buddhism*, Colombo, Cosmo Publication.
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## 02.2.2 Postgraduate Diploma in Buddhist Studies

### Scope and Content of the Course

This course which is an introduction to Buddhist Studies is meant for the students who have no basic knowledge of Buddhism. It requires no knowledge of the Pali language or prior familiarity with Buddhist texts. Familiarity with Indian history and Indian religious thought would be useful. The course provides an insight into the main teachings of Buddhism, including the specific Indian setting in which it had its origin. Its relationship to other religious systems of India is explored. The culture of Buddhism with its impact on humanity during the last twenty-five centuries is analyzed. The course also introduces both modern and ancient studies based on Buddhism.

### Eligibility for Admission

The candidates seeking admission for this course should have one of the following qualifications:

- i. A degree from a recognized University  
or
- ii. A pass at the Final Examination of the Oriental Studies Society (Sri Lanka)  
or
- iii. Any other qualification acceptable to the Faculty Board of the Institute

### Requirements for the Course of Study

The Postgraduate Diploma in Buddhist Studies course consists of the following six course units:

PDBS 01: The Indian Religious Background and the Emergence of Buddhism

PDBS 02: Basic Doctrines of Early Buddhism

PDBS 03: Buddhist Social Philosophy

PDBS 04: Buddhist Culture: An Outline Study

PDBS 05: Extended Essay

PDBS 06: Fundamentals of Buddhist Ethics

### Course Structure

The course is of one-year duration with three terms of ten weeks each. Each course unit except PDBS 05 will have a minimum of one hour a lecture per week followed by tutorial guidance and seminar discussions.

## Evaluation

### Taught Course Units

- i. Two assignments for each course unit: 15 marks per each assignment
- ii. Class participation: 10 marks
- iii. Final year examination for each course unit: 60 marks per course unit

### Extended Essay: 100 marks

In the evaluation of Extended Essay, selection of an appropriate topic, logical structure, clarity of presentation and familiarity with sources will be taken into consideration.

### Grades

70-100	A	Distinction
60-69	B	Credit
40-59	C	Pass
00-39	W	Weak

- (i) **Merit Pass** - An overall average of 70 for all the units with not less than 40 marks for any unit
- (ii) **Pass** - 40 marks for each unit or marks between 35-39 for one unit with an overall average of 40 or above for all the units
- (iii) **Inadequate Pass and Repeat Exam** - The students who have not passed only in one course unit are considered the students who is incomplete in Examination. Such students are required to complete the Examination by re-sitting only that course unit. The students who have not passed more than one course unit are required to re-sit all the course units to pass the examination. However, if such a student with no passes for more than one course unit has passed PDBS 05 at the previous sitting is not required to re-take it. Furthermore, the incomplete students should complete the examination within 04 years from the date of registration as a student.

## The Syllabus for the Postgraduate Diploma in Buddhist Studies

<b>Course Code</b>	<b>PDBS 01</b>
<b>Course Title</b>	<b>The Indian Religious Background and the Emergence of Buddhism</b>
<b>Aim</b>	To identify origin and evolution of pre-Buddhist religious and philosophical traditions and their influence on the emergence of Buddhism
<b>Content</b>	This unit explores the religious and intellectual background against which Buddhism emerged, with a focus on the following aspects: Vedic religion and its evolution from polytheism via henotheism to monotheism, the emergence of the Upaniṣads and their central teachings: the search for the ultimate reality and the identity of ātman and Brahman; the doctrine of reincarnation, karma and salvation through knowledge; religious practices and social institutions associated with the Brāhmaṇic culture; the rise of the Sāmaṇa movement and its heterodox views and radical tendencies; the Six Teachers and their doctrines; the Paribbājakas as wandering religious mendicants; ascetic practices and their religious assumptions; conflict between externalist ( <i>sāsatavāda</i> ) and nihilist ( <i>ucchedavāda</i> ) views of life and the birth of skepticism; emergence of Buddhism and its relation to the contemporary Indian religions and philosophies.
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"><li>■ Two assignments</li><li>■ Class participation</li><li>■ Final year examination</li></ul>
<b>Expected Learning Outcomes</b>	Ability to explain the special characteristics of pre-Buddhist religious and philosophical traditions and their influence on Buddhism
<b>Recommended References</b>	Barua, M. B., (1921). <i>Pre-Buddhist Indian Philosophy</i> , Calcutta. Basham, A. L., ed. (1975). <i>A Cultural History of India</i> , Oxford. Oxford University Press. “ <i>Journal of Indian Philosophy</i> ”, (1970 -2022). USA, Kluwer Academic Publishers. Bronkhorst, Johannes, (2000). “ <i>The Riddle of the Jainas and Ājīvakas in Early Buddhism.</i> ” Debes, Paul, (1977). <i>A Discourse to the Knowers of Veda</i> , Kandy: Buddhist Publication Society. Dutt, Sukumar, (1996). <i>Early Buddhist Monachism</i> , Delhi: Munshiram Glasenapp, H.V., (1978). <i>Vedanta and Buddhism</i> , Kandy: Buddhist Publication Hazra, Kanai Lal, (1988). <i>Constitution of Buddhist Saṅgha</i> , Delhi: D.K. Jayatilke, K. N., (1963). <i>Early Buddhist Theory of Knowledge</i> , London. Joshi, Lal Mani, (1987). <i>Brahmanism, Buddhism and Hinduism</i> , Kandy: Radhakrishnan, S., (1958). <i>Indian Philosophy</i> . Vol. I, London: George Allen and Unwing Ltd.

<b>Course Code</b>	<b>PDBS 02</b>
<b>Course Title</b>	<b>Basic Doctrines of Early Buddhism</b>
<b>Aim</b>	A comprehensive understanding of fundamental teachings of Early Buddhism
<b>Content</b>	This course is designed to provide insight into the main teachings of Early Buddhism through a study of the following themes: the Buddhist view of sentient existence as shown by the three signata ( <i>tilakkhaṇa</i> ) and the doctrine of dependent co-origination ( <i>paṭicca-samuppāda</i> ); the analysis of empiric individuality into khandha, āyatana and dhātu and the rejection of the physical and metaphysical views of the self; the Buddhist diagnosis of the human condition and the ideal of man's perfection and deliverance as set forth in the Four Noble Truths; analysis of mind and its relevance to mental culture; ethical teachings and social religious ideals; the epistemological standpoint and the empiricist predilection; the critique of metaphysical speculations ( <i>diṭṭhi</i> ) and the category of the undetermined ( <i>avyākata</i> ); the distinctive characteristics of Buddhism as a religion and philosophy.
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to describe Buddhist fundamental concepts.
<b>Recommended References</b>	<p>Boisvert, Mathieu, (1963). <i>The Five Aggregates: Understanding Theravada Psychology and Soteriology</i>, Ontario: Canadian Cooperation for Studies in Religion.</p> <p>Conze, Edward, (2003). <i>Buddhism, its Essence and Development</i>, Mineola, New York, Dover Publications Ins.</p> <p>Fuller, Paul, (2005). <i>Notion of Diṭṭhi in Theravāda Buddhism</i>, London: Routledge Curzon.</p> <p>Hamilton, Sue, (2000). <i>Early Buddhism: A New Approach, The Eye of the Beholder</i>, Curzon Press: Surrey.</p> <p>Kalupahana, D.J., (2007). <i>A Source Book of Early Buddhist Philosophy</i>, Dehiwala: Buddhist Cultural Centre.</p> <p>_____, (2006). <i>Karma and Rebirth: Foundations of Buddhist Moral Philosophy</i>, Dehiwala: Buddhist Cultural Centre.</p> <p>_____, (1977). <i>Buddhist Philosophy: A Historical Analysis</i>, Honolulu: University of Hawaii.</p> <p>_____, (1975). <i>Causality: The Central Philosophy of Buddhism</i>, Honolulu: University of Hawaii.</p>

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- Karunadasa, Y., (2013). *Early Buddhist Teachings: The Middle Position in Theory and Practice*, Hong Kong: Centre of Buddhist Studies.
- Karunaratne, W.S., (1988). *The Theory of Causality*, Nugegoda: Indumati Karunaratne.
- Nyanatiloka Maha Thera, Ven., (1982). *Path to Deliverance* (Reprint), Kandy: Buddhist Publication Society.
- Piyadassi Thera, Ven., (1964). *The Buddha's Ancient Path*, Kandy: Buddhist Publication Society.
- Rahula, Ven. Walpola, (1959) . *What the Buddha Taught*, Bedford, the Gordon Fraser Gallery Ltd.
- Sangharakshita, (1987). *A Survey of Buddhism*, London, Tharpa Publications.
- Tachibana, S., (1961). *The Ethics of Buddhism*, Colombo, Cosmos Publications.
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<b>Course Code</b>	<b>PDBS 03</b>
<b>Course Title</b>	<b>Buddhist Social Philosophy</b>
<b>Aim</b>	To make an analytical and evaluative study of the social philosophy of Buddhism based on the discourses of the Pali canon and Vinaya
<b>Content</b>	The Buddhist concept of man and its implications will serve as a background to this study and it will focus attention on the following topics: Buddhist critique of the social and religious institutions based on the <i>Brāhmaṇic</i> theory of <i>varṇa</i> and <i>svadharmā</i> ; Buddhist view of the origin and evolution of society; biological, historical and ethical arguments on the oneness of the human species; emphasis on man's superiority as against his supremacy; ethical criteria of human ends and social ideals; individual, society and inter-personal relations; <i>dhmmacariyā</i> and <i>samacariyā</i> ; the Bodhisatta ideal and practice; the role of the <i>Saṅgha</i> in relation to the lay community; Buddhist observations on economy and polity; qualities of leadership, <i>rāja-dhamma</i> and the <i>Cakkavatti</i> ideal; <i>aparihāṇīya-dhamma</i> and <i>saṅgha-vatthu</i> ; Buddhist perspective of law, justice and punishment.
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to analyze fundamental concepts of Buddhist social philosophy in relation to Pali suttas and Vinaya
<b>Recommended References</b>	<p>Aronson, Harvey B., (1980). <i>Love and Sympathy in Theravada Buddhism</i>, Delhi, Motilal Banarshidas.</p> <p>Dharmasiri, G., (1986). <i>Fundamentals of Buddhist Ethics</i>, Singapore, the Buddhist Research Society.</p> <p>Diana Y. Paul, (1979). <i>Women in Buddhism</i>, California.</p> <p>Gnanarama, Ven. Pategama, (1998). <i>Aspects of Early Buddhist Social Thought</i>, Singapore: Tisarana Buddhist Association.</p> <p>Gokuldas, D., (1955). <i>Democracy in Early Buddhist Saṅgha</i>, Calcutta.</p> <p>Jayatilleke, K.N., (2000). <i>The Message of the Buddha</i>, ed. Ninian Smart, Kandy: Buddhist Publication Society.</p> <p>_____, (1969). <i>Aspects of Buddhist Social Philosophy</i>, Kandy: Buddhist Publication Society.</p> <p>Jones, Ken, (1981). <i>Buddhism and Social Action</i>, Kandy, Buddhist Publication Society.</p> <p>Katz, Nathan, (1979). <i>Buddhist Image of Human Perfection</i>, Delhi, Motilal Banarshidas.</p> <p>Ling, Trevor, (1966). <i>Buddha, Marx and God</i>, New York, the Macmillan Press Ltd.</p> <p>_____, (1951). <i>The Buddha</i>, London.</p> <p>Malalasekera, G.P., and Jayatilleke K. N., (1981). <i>Buddhism and the Race Question</i>, UNESCO.</p> <p>Wijesekera, O. H. de A., (1972). <i>Buddhism and Society</i>, Kandy: Buddhist Publication Society.</p>

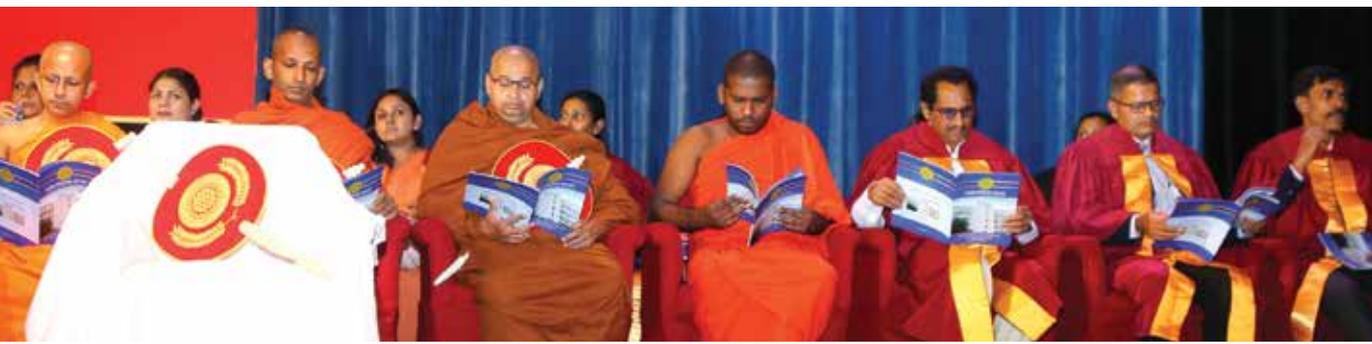
<b>Course Code</b>	<b>PDBS 04</b>
<b>Course Title</b>	<b>Buddhist Culture: An Outline Study</b>
<b>Aim</b>	A comprehensive understanding of the impact of Buddhism on society through its teachings and institutional framework from a socio-cultural angle
<b>Content</b>	This course is not confined to a particular geographical area but appropriate situations will be reviewed from countries which came under the influence of Buddhism. This will involve an evaluative study of the role played by the Buddhist monks and laity in the dissemination of the new faith and its consequent adaptation and assimilation by the indigenous people. A general acquaintance with the religion and culture of each country prior to the introduction of Buddhism provides a background to this part of the study. This will be followed by an evaluation of Buddhist contribution to the life and thought of the people in shaping their material and spiritual progress and the impetus it gave to creative works in arts and literature during its long history in various countries.
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to analyze the impact of Buddhism on Indian and other Buddhist cultures
<b>Recommended References</b>	<p>Banerjee, A. C., (1973). <i>Buddhism in India and Abroad</i>, Calcutta, World Press.</p> <p>Bechert, Heinz, and Richard Gombrich, ed., (1987). <i>The World of Buddhism</i>, London, Thames and Hudson.</p> <p>Conze, Edward, (1981). <i>A Short History of Buddhism</i>, London, Unwin.</p> <p>Dhammaratana, Ven. H., Thera, (1968). <i>Buddhism in South India</i>, Kandy: Buddhist Publication Society.</p> <p>Dutt, R.C., (1983). <i>Buddhism and Buddhist Civilization in India</i>, Delhi, Low Price Publications.</p> <p>Dutt, Sukumar, (2004). <i>Buddhism in East Asia</i>, Delhi: Originals.</p> <p>Hazra, K. L., (1982). <i>History of Theravada Buddhism in South-East Asia</i>, New Delhi, Munshiram Manoharlal Publishers.</p> <p>Joshi, Lalmani, (1977). <i>Studies in Buddhist Culture of India</i>, Delhi. Rahula, Ven. Walpola, (1966). <i>History of Buddhism in Ceylon</i>, Colombo, MD Gunasena.</p> <p>Seckel, D., (1964). <i>The Art of Buddhism</i>, London, Greystone Press.</p> <p>Singhal, D. F., (1984). <i>Buddhism in East Asia</i>, New Delhi, Books &amp; Books.</p> <p>Vogel, J. Ph., (1998). <i>Buddhist Art in India</i>, Ceylon and Java, New Delhi, Asian Education Services.</p>

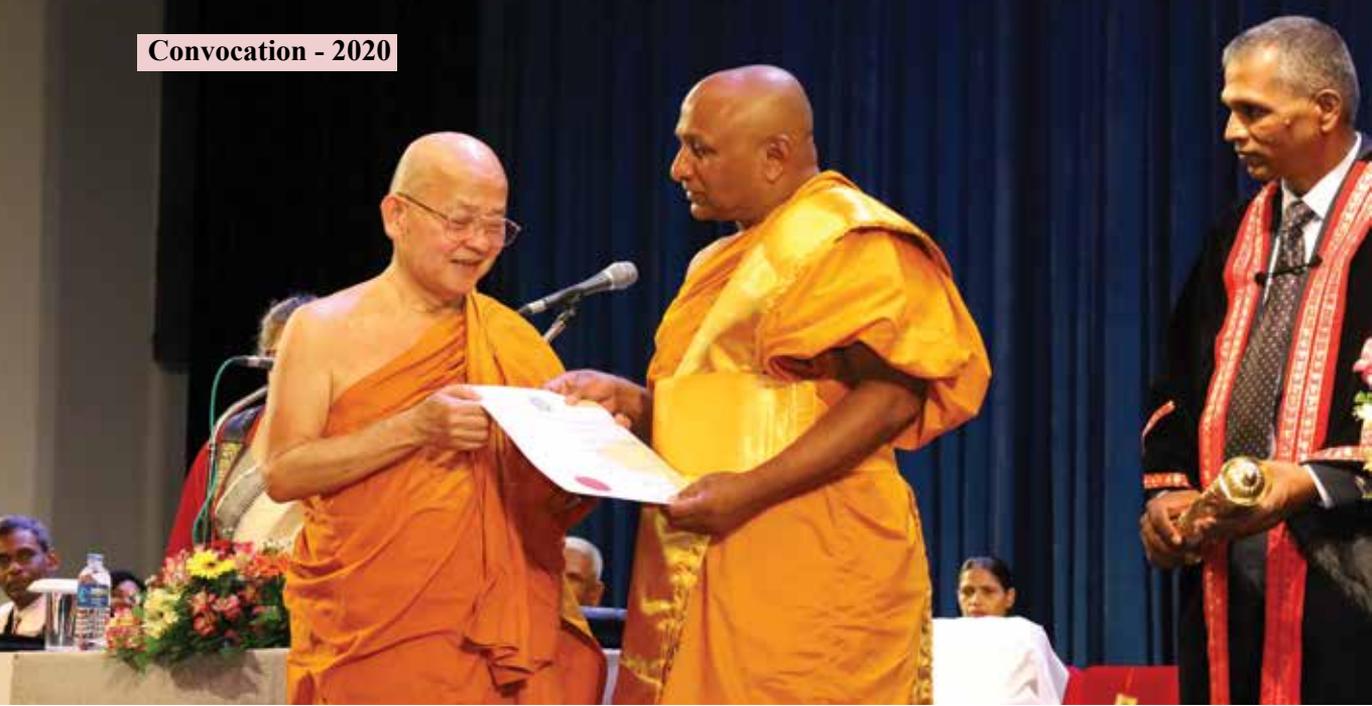
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<b>Course Code</b>	<b>PDBS 05</b>
<b>Course Title</b>	<b>Extended Essay</b>
<b>Aim</b>	To develop the skill of academic writing
<b>Content</b>	<p>The students are required to write an Essay of 3,000 words on a theme related to the course and selected with the guidance of the lecturers concerned. All the students are required to inform their Essay titles before the end of the second term.</p> <p>The Essay should be submitted within 30 days from the last question paper of the course of the final year examination.</p>

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<b>Course Code</b>	<b>PDBS 06</b>
<b>Course Title</b>	<b>Fundamentals of Buddhist Ethics</b>
<b>Aim</b>	To understand the basic ethical teachings in the Pali canon
<b>Content</b>	This unit explores the basic ethical teachings in the Pali canon. The fundamentals of Buddhist ethics, <i>Sīla</i> (morality), <i>Kamma</i> and rebirth, <i>puñña-pāpa</i> , <i>kusala-akusala</i> , four <i>brahmavihāras</i> and ethical significance of <i>nibbāna</i> will be studied. Further, the noble eightfold path ( <i>ariya aṭṭhaṅgika-magga</i> ) will be treated. Arahant and the Buddha will be examined in relation to moral cultivation.
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to explain and analyze the basic ethical teachings presented in the Pali canon
<b>Recommended References</b>	<p>Harvey, Peter, (2000). <i>An Introduction to Buddhist Ethics: Foundations, Values, and Issues</i>, Cambridge: Cambridge University Press.</p> <p>McDermott. P., (2003). <i>Development in the Early Buddhist Concept of Kamma/ Karma</i>, New Delhi: Munshiram Manoharlal.</p> <p>Misra, G.S.P., (1984). <i>Development of Buddhist Ethics</i>, New Delhi: Munshiram Manoharlal.</p> <p>Prasad, Hari Sankar, (2007). <i>The Centrality of Ethics in Buddhism: Exploratory Essays</i>, Delhi: Motilal Banarsidass Publishers.</p> <p>Saddhatissa, Hammalawa, (2001). <i>Buddhist Ethics</i>, Boston: Wisdom Publications.</p>





## 02.3 Master of Arts Degree Programme – One Year

### 02.3.1 Master of Arts in Pali Studies

### 02.3.2 Master of Arts in Buddhist Studies

### 02.3.3 Master of Arts in Buddhist Counselling

### 02.3.1 Master of Arts in Pali Studies

#### Scope and Content of the Course

The Master of Arts Degree Programme in Pali is designed to develop in students' skills in reading and comprehending Pali sources and to enhance their knowledge of different aspects of the Pali language and literature in particular and Buddhist teachings in general.

#### Eligibility for Admission

Basic knowledge of Buddhism and a good command of Pali language is a pre-requirement for admission to the course. The candidates seeking admission to this Course in Pali Studies should have at least one of the following qualifications:

- i. A Special Degree in Pali from a recognized university  
or
- ii. A Special Degree with Pali as a subsidiary subject or a General Degree with Pali as a subject from a recognized university or Institute  
or
- iii. A pass at the Final Examination of the Oriental Studies Society (SriLanka)  
or
- iv. A pass at the Final Certificate of Vidyodaya Pirivena or Vidyalankara Pirivena  
or
- v. A pass at the Postgraduate Diploma in Pali from a recognized University/ Institute  
or
- vi. Any other qualification acceptable to the Faculty Board of the Institute

## Requirements for the Course of Study

Master of Arts Degree Programme in Pali consists of the following course units. The students are required to take seven units.

MAPL 01: Prescribed Texts I: Pali Canonical Literature

MAPL 02: Prescribed Texts II: Post-Canonical and Commentarial Literature

MAPL 03: Historical Pali Grammar and Composition

MAPL 04: History of Pali Literature (Elective)

MAPL 05: Pali Poetry and Prosody

MAPL 06: Research Methodology and Extended Essay

MAPL 07: Pali Textual Criticism (Elective)

MAPL 08: Theravada Tradition: A Historical and Doctrinal Study

## Course Structure

The course is of one-year duration and consists of three terms of ten weeks each. Each course unit except MAPL 06: Research Methodology and Extended Essay will have a minimum of one-hour lecture per week followed by tutorial guidance and seminar discussions.

## Evaluation

### Taught Course Units

- i. Two assignments for each course unit: 15 marks per each assignment
- ii. Class participation: 10 marks
- iii. Final year examination for each course unit: 60 marks per course unit

### Research Methodology and Extended Essay: 100 marks

Participation in workshops, preparation of Essay proposal and completion of Essay will be taken into consideration.

## Grades

75-100	A	Distinction
65-74	B	Credit
50-64	C	Pass
00-49	W	Weak

- i. **Merit Pass** - Having an average of 75 for all the units with not less than 50 marks for any unit
- ii. **Pass** - 50 marks for each course unit or marks between 45 - 49 for one course unit with an average of 50 for all the units
- iii. **Inadequate Pass and Repeat Exam** - The students who have not passed only in one course unit are considered the students who is incomplete in Examination. Such students are required to complete the Examination by re-sitting only that course unit. The students who have not passed more than one course unit are required to re-sit all the course units to pass the examination. However, if such a student with no passes for more than one course unit has passed MABS 72 at the previous sitting is not required to re-take it. Furthermore, the incomplete students should complete the examination within 04 years from the date of registration as a student.

## The Syllabus for Master of Arts in Pali

<b>Course Code</b>	<b>MAPL 01</b>
<b>Course Title</b>	<b>Prescribed Texts I: Pāli Canonical Literature</b>
<b>Aim</b>	To provide the students with a comprehensive knowledge of the Pāli canonical literature through reading the prescribed texts
<b>Content</b>	<p>The content of this course includes the prescribed texts. The selected passages from the following prescribed texts will be read with a view to developing analytical and critical skills in the students to prepare them to use Pāli canonical texts as sources for advanced research.</p> <ol style="list-style-type: none"><li><i>Dīghanikāya</i>: Brahmajāla Sutta, Sāmaññaphala Sutta, Poṭṭhapāda Sutta, Mahāparinibbāna sutta, Mahāpadāna Sutta, Aggañña Sutta</li><li><i>Majjhimanikāya</i>: Mūlapariyāya Sutta, Sammādiṭṭhi Sutta, Alagaddūpama Sutta, Madhupiṇḍika Sutta, Ghaṭikāra Sutta, Ambalaṭṭhikarāhulovāda Sutta and Mahācattārīsaka Sutta</li><li><i>Suttanipāta</i>: Aṭṭhaka Vagga, Pārāyana Vagga</li><li><i>Cullavagga Pāli</i>- Khuddakavattthukkhandhaka</li><li><i>Kathāvatthu</i>: Sabbamatthikathā</li><li>Any other text selected from the canonical literature</li></ol>
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, translations discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"><li>■ Two assignments</li><li>■ Class participation</li><li>■ Final year examination</li></ul>
<b>Expected Learning Outcomes</b>	<p>Ability to:</p> <ol style="list-style-type: none"><li>grammatically analyze Pali sentence patterns and translate Pali texts into English correctly</li><li>demonstrate mastery of Pali language and comprehend the content of the prescribed texts</li><li>demonstrate ability to understand and translate into English the Buddhist teachings as shown in the selected Pāli passages</li></ol>
<b>Recommended References</b>	<p>Anuruddha, Kakkapalliye, (2010). <i>A Guide to the Study of Pali: The Language of Theravada Buddhism</i>, Hong Kong, the University of Hong Kong.</p> <p>Hinüber, Oskar Von., (2001). <i>Handbook of Pali Literature</i>, New Delhi: Munshiram Manoharlal.</p> <p>Jayawardhana, S., (1994). <i>Handbook of Pali Literature</i>, Colombo: Karunaratne &amp; Sons Ltd.</p> <p>Law, B.C. (1934). <i>A History of Pali Literature</i>, London: Kegan Paul Ltd.</p> <p>Norman, K.R., (1983). <i>Pāli Literature: Including the Canonical Literature in Prakrit and Sanskrit of All the Hīnayāna Schools of Buddhism</i>. Wiesbaden: Otto Harrassowitz.</p>

<b>Course Code</b>	<b>MAPL 02</b>
<b>Course Title</b>	<b>Prescribed Texts II: Pāli Post-Canonical and Commentarial Literature</b>
<b>Aim</b>	To give a broader understanding in non-canonical Pāli literature through reading prescribed texts selected from among a spectrum of Pāli works belonging to different periods of composition
<b>Content</b>	<p>The content of this course includes the Prescribed Texts. The selected passages from the following prescribed texts will be read with a view to developing analytical and critical skills in the students to prepare them to use Pali Non-canonical texts as sources for advanced research.</p> <ol style="list-style-type: none"> <li><i>Miḷindapañha</i> : Sabbaññutañāṇa</li> <li><i>Nettipakaraṇa</i> : Niddesavāra</li> <li><i>Visuddhimagga</i> : Paññābhūminiddesa</li> <li><i>Papañcasūdanī</i> : Mūlapariyāyasuttavaṇṇanā</li> <li><i>Manorathapūranī</i> : <i>Etadaggavagga</i></li> <li><i>Samantapāsādikā</i> : Suttavibhaṅga-vaṇṇanā-parājikā</li> <li><i>Dīghanikāyatikā</i> : Mahāparinibbāna-sutta-vaṇṇanā</li> <li><i>Sāratthadīpanī</i> : Dhaniyavatthu-vaṇṇanā</li> <li><i>Abhidhammāvātāra</i> : Paññattivāra</li> <li>Any other text selected from the non-canonical literature</li> </ol>
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, translations discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	<p>Ability to:</p> <ol style="list-style-type: none"> <li>critically analyze the sentence patterns and read the Pali sentences correctly</li> <li>demonstrate mastery of the Pali language and comprehend the content of the prescribed texts</li> <li>demonstrate ability to understand and translate into English the Buddhist teachings as shown in the selected Pali passages</li> </ol>
<b>Recommended References</b>	<p>Hinüber, Oskar Von., (2001). <i>Handbook of Pali Literature</i>, New Delhi: Munshiram Manoharlal.</p> <p>Jayawardhana, S., (1994). <i>Handbook of Pali Literature</i>, Colombo: Karunaratne &amp; Sons Ltd.</p> <p>Law, B.C., (1933). <i>A History of Pali Literature</i>, London: Kegan Paul Ltd.</p> <p>Malalasekera, G.P. (1994). <i>The Pali Literature of Ceylon</i>, Kandy: Publication Society.</p> <p>Norman, K.R., (1983). <i>Pāli Literature: Including the Canonical Literature in Prakrit and Sanskrit of All the Hīnayāna Schools of Buddhism</i>. Wiesbaden: Otto Harrassowitz.</p>

<b>Course Code</b>	<b>MAPL 03</b>
<b>Course Title</b>	<b>Historical Pali Grammar and Composition</b>
<b>Aim</b>	To provide the students with an advanced knowledge in Pali grammar and to develop their skills in composing Pali essays
<b>Content</b>	The course content includes an examination of linguistic peculiarities in Pali language, namely, sound system, accent, law of morae, vowels, consonants, <i>sampasāraṇa</i> , <i>svarabhakti</i> , <i>sandhi</i> , syntax of cases, nouns, declension of nouns, pronouns, declension of pronouns, numerals, declension of numerals, verbs, conjugation of verbs with reference to Prākṛit, Sanskrit and Buddhist Sanskrit.
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to demonstrate an adequate knowledge in linguistic peculiarities of the Pali language with reference to Prākṛit, Sanskrit and Buddhist Sanskrit
<b>Recommended References</b>	<p>Buddhadatta, A.P., (1951). <i>The Higher Pali Course for Advanced Students</i>, Colombo: Colombo Apothecaries.</p> <p>Geiger, W., (1994). <i>Pali Grammar</i>, K.R. Norman (Revised), London: Pali Text Society.</p> <p>Warder, A.K., (2001). <i>Introduction to Pali</i>, Oxford: Pali Text Society.</p> <p>Wijesekara, O.H. DeA., (1993). <i>Syntax of the Cases in the Pali Nikāyas</i>, Colombo, PGIPBS.</p>

<b>Course Code</b>	<b>MAPL 04</b>
<b>Course Title</b>	<b>History of Pali Literature (Elective)</b>
<b>Aim</b>	To provide the students with a critical knowledge in Pali literature
<b>Content</b>	The course content includes Pali canonical literature, post-canonical, and pre-commentarial literature, commentarial works, sub-commentarial works, chronicles, <i>pakarāṇa</i> literature, poetry, and Pali works written in other Buddhist countries. An examination of the tradition on the oral transmission of Pali texts will be a main feature of this study
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to stratify and explain in detail the different genres of Pali literature
<b>Recommended References</b>	<p>Adikaram, E.W. (1994). <i>Early History of Buddhism in Ceylon</i>, Colombo: Buddhist Cultural Centre.</p> <p>Bode, Mabel Haynes, (2009). <i>Pali Literature of Burma</i>, Royal Asiatic Society, London.</p> <p>Endo, Toshiichi, (2013). <i>Studies in Pāli Commentarial Literature</i>, Hong Kong: Center of Buddhism Studies, The University of Hong Kong.</p> <p>Hinüber, Oskar Von., (2001). <i>Handbook of Pali Literature</i>, New Delhi: Munshiram Manoharlal.</p> <p>Jayawardhana, S., (1994). <i>Handbook of Pali Literature</i>, Colombo: Karunaratne &amp; Sons Ltd.</p> <p>———, (1995). A Critical Introduction to the study of Pali Tikās, <i>Sesquicentennial Commemorative Volume</i>, Royal Asiatic Society of Sri Lanka. pp. 285-318.</p> <p>Law, B.C., (1933). <i>A History of Pali Literature</i>, London: Indica.</p> <p>Malalasekera, G.P. (1994). <i>The Pali Literature of Ceylon</i>, Kandy: Buddhist Publication Society.</p> <p>Norman, K.R., (1983). <i>Pāli Literature: Including the Canonical Literature in Prākṛit and Sanskrit of All the Hīnayāna Schools of Buddhism</i>. Wiesbaden: Otto Harrassowitz.</p> <p>Saddhatissa, H., (1992). <i>Pali Literature of South-East Asia</i>, Singapore.</p> <p>Winternitz, M., (1988). <i>History of Indian Literature</i>, Vol.II, New Delhi: Motilal Banarsidass.</p>

<b>Course Code</b>	<b>MAPL 05</b>
<b>Course Title</b>	<b>Pali Poetry and Prosody</b>
<b>Aim</b>	To provide the students with an in-depth knowledge in prosody ( <i>chandasa</i> ) and rhetoric ( <i>alaṅkāra</i> ) of Pali and thereby to develop their skills in composing poetry in Pali
<b>Content</b>	The <i>Vuttodaya</i> (a work on Pali prosody) and the <i>Subodhālaṅkāra</i> (a work on Pali rhetoric), two traditional Pali works, will serve as the primary source materials of this course. Selections from Pali works such as the <i>Hatthavanagallavihāravamsa</i> and the <i>Samantakūṭavaṇṇanā</i> will be read to supplement the study in prosody
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to demonstrate their skills in prosody ( <i>chandasa</i> ) and rhetoric ( <i>alaṅkāra</i> ) of Pali by analyzing Pali verses and composing verses in Pali language
<b>Recommended References</b>	<p>Dhammarathana, Ven. Uturawala, (Eds.), (1982). <i>Hatthavanagallavihāravamsa</i>, Maradana, Samayawardhana Publication.</p> <p>Gnāṇawimala, Ven. Kirielle, (Eds.), (1956). <i>Samantakūṭavaṇṇana</i>, Colombo, Gunasena.</p> <p>Lankananda, Ven. Labugama, (Eds.), (1946). <i>Vuttodaya</i>, Colombo, Samayawardhana Bookshop.</p> <p>_____ (Eds.), (1937). <i>Subodhālaṅkāra</i>, Horana, Vidyashekara Press.</p> <p>Warder, A.K., (1967). <i>Pali Metre</i>, London: PTS.</p>

<b>Course Code</b>	<b>MAPL 06</b>										
<b>Course Title</b>	<b>Research Methodology and Extended Essay</b>										
<b>Aim</b>	Providing an opportunity to enhance basic knowledge and skills of research methods and academic writing										
<b>Content</b>	<p>Students are required to participate in workshops organized by the Institute and prepare an Essay proposal and a 5000 - word Extended Essay. The essay must either be a study/analysis of a Pali text (or part thereof) or a study of any subject (doctrinal or otherwise) directly based on the study or analysis of Pali texts.</p> <p>The Extended Essay should be submitted within 30 days from the last question paper of the final year examination of the course.</p>										
<b>Method of Teaching</b>	The procedure is as follows:										
	<table border="1"> <thead> <tr> <th>Stages</th> <th>Scheduled time</th> <th>Themes</th> </tr> </thead> <tbody> <tr> <td>1st Work -Shop</td> <td>4th week of the 2nd term</td> <td>Buddhist Literary Sources and Fundamentals of Research</td> </tr> <tr> <td>2nd Work -Shop</td> <td>9th week of the 2nd term</td> <td>Styles of Referencing, Preparing a Research Proposal and Academic Writing.</td> </tr> </tbody> </table>		Stages	Scheduled time	Themes	1st Work -Shop	4th week of the 2nd term	Buddhist Literary Sources and Fundamentals of Research	2nd Work -Shop	9th week of the 2nd term	Styles of Referencing, Preparing a Research Proposal and Academic Writing.
Stages	Scheduled time	Themes									
1st Work -Shop	4th week of the 2nd term	Buddhist Literary Sources and Fundamentals of Research									
2nd Work -Shop	9th week of the 2nd term	Styles of Referencing, Preparing a Research Proposal and Academic Writing.									
	<ul style="list-style-type: none"> <li>■ Submission of essay topics by the students: Before the 5th week of the 2nd Term</li> <li>■ Collecting of approved/amended essay topics from the office: 7th week of the 2nd Term</li> </ul>										
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Participation in workshops: 10 marks</li> <li>■ Preparation of Essay proposal: 20 marks</li> <li>■ Completion of Essay: 70 marks</li> </ul>										
<b>Expected Learning Outcomes</b>	Ability to demonstrate the skills of academic writing, research methods and critical thinking.										
<b>Recommended References</b>	<p>Cryer, Pat, (1999). <i>The Research Student Guide to Success</i>, Mumbai: VIVA Books Private Ltd.</p> <p>Glough, Peter &amp; Nutbrown, Cathy, (2002). <i>A Student Guide to Methodology Justifying Enquiry</i>, London: SAGE Publications Company.</p> <p>Nicholas, Walliman, (2005). <i>Your Research Project</i>, New Delhi: Vistaar Publications.</p> <p>Potter, Stephen (Eds.), (2002). <i>Doing Postgraduate Research</i>, London: SAGE Publications Company.</p>										

<b>Course Code</b>	<b>MAPL 07</b>
<b>Course Title</b>	<b>Pali Textual Criticism (Elective)</b>
<b>Aim</b>	To impart a broader knowledge in the methods of textual criticism required to edit Pali texts
<b>Content</b>	The content of the course includes: History of textual criticism in Pali; origin and development of Pali textual recension; identification of Pali manuscript collections in Sri Lanka; preparing genealogical tree of Pali manuscripts; identification of autograph, hyparchetype, special features, and textual errors in Pali manuscripts; requirement of historical grammar to edit Pali manuscripts; methods of comparative and parallel editing; sources such as canonical texts, commentaries and sub-commentaries required to edit Pali manuscripts; learning to read and write Pali manuscripts and texts written in Sinhalese, Burmese, Devanāgarī, Roman, Cambodian and Thai characters and gaining a practical knowledge in editing Pali manuscripts and texts written in the characters mentioned earlier.
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions and assignment
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to explain methods of textual criticism in detail and also to edit Pali manuscripts and texts written in Sinhalese, Burmese, Devanāgarī, Roman, Thai and Cambodian characters
<b>Recommended References</b>	<p>De Silva, W.A., (1938). <i>Catalogue of Palm Leaf manuscripts in the Library of the Colombo Museum</i>, Colombo, Ceylon Government Press.</p> <p>Kelemen, Erick, (2009). <i>Textual Editing and Criticism: An Introduction</i>, New York, W.W. Norton and Company.</p> <p>Jerome, J.A. (1992). <i>A Critical of Modern Textual Criticism</i>, Britain: Yale Centre.</p> <p>Katre, S.M. (1954). <i>Indian Textual Criticism (ITC)</i>, Poona: Deccan College.</p> <p>Ñānatusita, Bhikkhu (2010). <i>Pali Manuscripts in Sri Lanka, Mainland South East Asian Manuscripts in Sri Lanka</i>, Kandy: Buddhist Publication Society.</p> <p>Mass, P. (1968). <i>Textual Criticism</i>, Oxford.</p> <p>Hall, F.W., (1913). <i>A Companion to Classical Texts</i>, Oxford.</p> <p>West, M.L., (1973). <i>Textual Criticism and Editorial Techniques</i>, B.G. Teubner, Stuttgart.</p>

<b>Course Code</b>	<b>MAPL 08</b>
<b>Course Title</b>	<b>Theravada Tradition: A Historical and Doctrinal Study</b>
<b>Aim</b>	To provide adequate historical data and a profound knowledge of the tradition of Theravada interpretations of the teachings of the Buddha
<b>Content</b>	Theravada basically refers to the tradition of the <i>Saṅgha</i> and traces its history to the very beginning of <i>Sāsana</i> during the time of the Buddha. While it developed as a distinct monastic tradition first in Sri Lanka and subsequently in countries such as Myanmar, Thailand, Laos and Cambodia, it also developed a line of interpretation of the <i>Dhamma</i> and the <i>Vinaya</i> with its own flavour. The purpose of this course unit is, while paying due attention to historical aspects, to make an in-depth study of Theravada as a tradition of interpretation of the <i>Dhamma</i> and the <i>Vinaya</i> .
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to describe the identity of Theravada as a Buddhist tradition of interpretation of Dhamma and Vinaya
<b>Recommended References</b>	<p>Beyer, S., (1974). <i>The Buddhist Experience</i>, New York: Wadsworth Publications.</p> <p>Conze, E., (1982). <i>Buddhist Thought in India</i>, London: University of Michigan Press.</p> <p>Crosby, Kate, (2014). <i>Theravada Buddhism Continuity, Diversity, and Identity</i>, West Sussex: Wiley Blackwell.</p> <p>Davids, Rhys, (1978). <i>Sakya or Buddhist Origins</i>, London: South Asia Books.</p> <p>Grimm, George, (1958). <i>The Doctrine of the Buddha: The Religion of Reason and Meditation</i>, Berlin: Akademie-Verlag.</p> <p>Hamilton, Sue, (2000). <i>Early Buddhism: A New Approach</i>, Surrey: Richmond.</p> <p>Harvey, Peter, (1990). <i>An Introduction to Buddhism: Teachings, History and Practices</i>, New Delhi: Munshiram Manoharlal Publishers.</p> <p>Jayatilke, K. N., (1963). <i>Early Buddhist Theory of Knowledge</i>, New Delhi: Motilal Banarsidass.</p>

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- Lal Hazra, Kanai, (1982). *History of Theravada Buddhism in South-East Asia with special reference to India and Ceylon*, New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd.
- Thilakaratne, Asanga, (2012). *Theravada Buddhism: The Views of the Elders*, Honolulu: University of Hawai Press.
- \_\_\_\_\_, (2020). *Theravada Studies, Collected Papers: Asanga Thilakaratne Volume III*, ed. Raluwe Padmasiri and Ashoka Welitota, Colombo: Sarasavi Publishers and Sri Lanka Association of Buddhist Studies.
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Convocation - 2020





## 02.3.2 Master of Arts in Buddhist Studies

### Scope and Content of the Course

The course is intended to introduce the student to the most up-to-date body of knowledge and research in the multiple branches of Buddhist studies so as to enable him/her to discover the new frontiers of the subject.

The studies under this scheme coordinated by three Departments of Study, extends from the primary sources of Buddhist Studies which exist in Pali, Sanskrit, Sinhala, Tibetan, Chinese etc., through Buddhist Thought to the culture of Buddhism, including social organization and development of fine arts and literature. A comprehensive range of courses covering these areas will be provided at the Institute. Knowledge of a relevant language is not required although certain taught courses may only be taken by students with a language competence. Students will be encouraged to take advantage of the opportunity to enhance their language proficiency. Any student whose first degree has not been in a field closely allied to Buddhist Studies may be required to take one course of a general or comparative kind as an introduction to the subject. The Master of Arts Degree offered by the Institute is regarded as a preparation for in-depth studies and research in Buddhism or Comparative Religion or for relevant careers or simply as an extension of a liberal education.

### Eligibility for Admission

The candidates seeking admission to the M.A. Course in Buddhist Studies should have at least one of the following qualifications:

- i. A Degree from a recognized university  
or
- ii. A postgraduate Diploma in Buddhist Studies / Pali from a recognized University/Institute  
or
- iii. A pass at the Final Examination of the Oriental Studies Society (SriLanka)  
or
- iv. A pass in Master of Arts in Buddhist Āyurvedic Counselling from a recognized university/  
institute  
or
- v. Any other qualification acceptable to the Faculty Board of the Institute

## Requirements for the Course of Study

A student is required to take **seven course units** selected from those announced for the academic year by the Institute. Out of these seven course units, MABS 01 and MABS 72 are compulsory.

## Available Course Units (Prescribed for the Academic Year 2023/2024)

- MABS 01 : Buddhist Doctrines of the Pali Nikāyas: Analysis and Interpretation (Compulsory)
- MABS 02 : Theravada Abhidhamma: Origins and Development
- MABS 04 : Doctrinal Controversies of the Abhidharma Tradition
- MABS 05 : Buddhological Developments: A Study based on pre-Mahayana Buddhist Literature
- MABS 06 : Origins of Mahayana and the Earliest Mahayana Sutras
- MABS 07 : Nāgārjuna's Philosophy as Reflected in His Mūlamadhyamakakārikā
- MABS 09 : Buddhist Vinaya and the Monastic Organization
- MABS 16 : The Chinese Buddhist Tripiṭaka: A Historical and Analytical Study
- MABS 21 : Buddhist Aesthetic Concepts: Analysis and Evaluation
- MABS 22 : Buddhist Art and Architecture - I (Indian Sub-continent)
- MABS 23 : Buddhist Art and Architecture - II (Sri Lanka)
- MABS 26 : Buddhist Psychotherapy
- MABS 27 : Buddhist Social Dimension
- MABS 33 : Buddhist Economic Philosophy
- MABS 35 : Theravada Tradition: A Historical and Doctrinal Study
- MABS 39 : Basic Pali, Research Methodology and Logical Reasoning
- MABS 40 : Buddhist Philosophy of Education and Communication
- MABS 52 : History of Indian Buddhism: From its Origins to the Emergence of Mahayana
- MABS 54 : Mahayana Buddhism: A Doctrinal Survey
- MABS 56 : The Pali Commentarial Literature

- MABS 57 : The Buddha-concept and Bodhisatta Ideal in Theravada Buddhism
- MABS 60 : Sarvastivāda Abhidharma: Doctrines and Controversies
- MABS 61 : Methods of Spiritual Praxis in the Sarvāstivāda Tradition
- MABS 62 : The Doctrine of Śūnyatā (Emptiness): Prajñāpāramitā Scriptures and Early Madhyamaka
- MABS 63 : Doctrines of Early Indian Yogācāra
- MABS 64 : History of Chinese Buddhism
- MABS 65 : Japanese Buddhism: History and Doctrines
- MABS 66 : Tibetan Buddhism: History and Doctrines
- MABS 67 : Readings in Pali Suttas
- MABS 68 : Readings in Buddhist Sanskrit Texts
- MABS 69 : Readings in Buddhist Tibetan Texts
- MABS 70 : Buddhist Doctrine: Modern Philosophical Perspectives
- MABS 71 : Buddhist Ethics: Concepts and Philosophical Interpretations
- MABS 72 : Research Methodology and Extended Essay (Compulsory)
- MABS 73 : Introduction to Pali Language
- MABS 74 : Chinese Buddhism: A Doctrinal Study
- MABS 75 : Buddhist Meditative Traditions
- MABS 76 : Fundamental Principles of Buddhist Psychology in Pali Tradition

Courses may, however, vary from those given above depending on the interests and availability of the teachers involved and additional courses may be offered from time to time. The Institute reserves the right to alter or withdraw any of the courses announced or change the conditions governing them.

### Course Structure

The course is of one-year duration and consists of three terms of ten weeks each. Each course unit except **MABS 72 Research Methodology and Extended Essay** will have a minimum of on-hour lecture per week followed by tutorial guidance and seminar discussions.

## Method of Evaluation

### Taught Course Units

- i. Two assignments for each course unit: 15 marks per each assignment
- ii. Class participation: 10 marks
- iii. Final year examination for each course unit: 60 marks per course unit

### Research Methodology and Extended Essay: 100 marks

Participation in workshops, preparation of Essay proposal and completion of Essay will be taken into consideration. Please see the syllabus for further information.

**However, the evaluation method may be decided by the lecturer concerned on the approval of the Faculty Board.**

### Grades

75-100	A	Distinction
65-74	B	Credit
50-64	C	Pass
00-49	W	Weak

- (i) **Merit Pass** - An average of 75 marks for all the units with not less than 50 marks for any unit
- (ii) **Pass** - 50 marks for each course unit or between 45 - 49 for one course unit with an average of 50 or above for all the units
- (iii) **Inadequate Pass and Repeat Exam** - The students who have not passed only in one course unit are considered the students who is incomplete in Examination. Such students are required to complete the Examination by re-sitting only that course unit. The students who have not passed more than one course unit are required to re-sit all the course units to pass the examination. However, if such a student with no passes for more than one course unit has passed PDBS 72 at the previous sitting is not required to re-take it. Furthermore, the incomplete students should complete the examination within 04 years from the date of registration as a student.

## The Syllabus for the Master of Arts in Buddhist Studies

<b>Course Code</b>	<b>MABS 01</b>
<b>Course Title</b>	<b>Buddhist Doctrines of the Pāli Nikāyas: Analysis and Interpretation</b>
<b>Aim</b>	To give the students a critical and comprehensive knowledge of Buddhist doctrines of Pali Nikāyas
<b>Content</b>	<p>Fundamental teachings of Early Buddhism, questions raised and solutions offered by the modern scholars on the interpretation of early Buddhist doctrines, the diverse trends discernible in the Early Buddhist Discourses as to the nature of the world of sensory experience and the reasons that could be adduced in grasping their significance within the context of the religion and philosophy.</p> <p>The course will be based on Suttapiṭaka and supplemented, where necessary, with the Abhidhammic and commentarial expositions. It is in the interests of the student to gain an ability to read the Pali suttas in the original texts.</p>
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to elaborate critically the fundamental teachings of <i>Suttapiṭaka</i> and to read and understand relevant discourses in the original sources
<b>Recommended References</b>	<p>Conze, E., (1967). <i>Buddhist Thought in India</i>, London: George Allen Unwin.</p> <p>Davids, Rhys, (1978). <i>Sakya or Buddhist Origins</i>, New Delhi: Oriental Books Reprint Corporation.</p> <p>Grimm, George, (1994). <i>The Doctrine of the Buddha: The Religion of Reason and Meditation</i>, New Delhi: Motilal Banarsidass.</p> <p>Jayatilke, K. N., (1980). <i>Early Buddhist Theory of Knowledge</i>, New Delhi: Motilal Banarsidass.</p> <p>Jennings, J. G. (Eds.), (1974). <i>The Vedantic Buddhism of the Buddha</i>, New Delhi: Motilal Banarsidass.</p> <p>Johansson, E.A. Rune, (1970). <i>The Psychology of Nirvāṇa</i>, London: George Allen Unwin.</p> <p>_____, (1979). <i>The Dynamic Psychology of Early Buddhism</i>, London: Curzon press.</p> <p>Keith, A.B., (1931). <i>The Doctrine of the Buddha. Bulletin of the school of Oriental Studies</i>, Vol. VI.</p> <p>Ling, Trevor, (1973). <i>The Buddha</i>, England: Penguin.</p>

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- Murti, T. R. V., (2008). *The Central Philosophy of Buddhism*, London: Routledge.
- Pande, G. C., (1983). *Studies in the Origins of Buddhism*, New Delhi: Motilal Banarsidass.
- Radhakrishnan, S. (1941). *Indian Philosophy*, London: George Allen Unwin.
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<b>Course Code</b>	<b>MABS 02 / MABS 60</b>
<b>Course Title</b>	<b>Theravada Abhidhamma: Origins and Development</b>
<b>Aim</b>	Knowledge of antecedent doctrinal trends and historical factors that led to the emergence of the Abhidhamma, its expository methodology and its fundamental concepts as found in the canonical Abhidhamma and their further elaboration in the commentaries and compendiums
<b>Content</b>	Doctrinal trends and historical factors that led to the emergence of Abhidhamma, its expository methodology and fundamental concepts as found in the canonical Abhidhamma, Abhidhammic elaborations in commentaries and compendiums; Abhidhamma's central conception of <i>dhamma</i> , its ancillary theory of the two levels of reality ( <i>paññatti</i> and <i>paramattha</i> ) and two kinds of truth ( <i>sammuti</i> and <i>paramattha</i> ); the commentarial interpretation of dhamma as <i>sabhāva</i> and its significance in the context of Sarvāstivādin's theory of tri-temporal existence; the Abhidhammic analysis of mind and matter, <i>bhavaṅga</i> and theory of perception; <i>bhāva-sādhana</i> and other methods of definition, theory of time and instantaneous being, conditioned genesis ( <i>paccayākāra-naya</i> ), mind-culture and higher reaches of mind
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to describe doctrinal and historical factors that led to the emergence of Abhidhamma, to explain expository methodology and its fundamental concepts in the canonical Abhidhamma and to elaborate on Abhidhammic expositions in commentaries and compendiums
<b>Recommended References</b>	<p>Aung, S. Z. (1910-12). <i>Abhidhamma Literature in Burma</i>. Journal of the Pali Text Society, London: PTS.</p> <p>Aung, S. Z. &amp; Rhys Davids, (2016). <i>Points of Controversy</i>, New Delhi: Motilal Banarsidass.</p> <p>_____, (1910). <i>Compendium of Buddhist Philosophy</i>, London: PTS.</p> <p>Chandawimala Maha Thera, Ven. R. (1987). <i>Abhidharmamārgaya</i>, Colombo: A.C. Jayawardana.</p> <p>_____, (1985). <i>Abhidharmaye Mūlika Karuṇu</i>, Colombo: A.C. Jayawardana.</p> <p>Davids, Rhys, (1923). <i>Buddhist Manual of Psychological Ethics</i>, New Delhi: Dhammajoti, IBhikkhu K.L. (2004). <i>Abhidharma Doctrine</i></p> <p>Frauwalner, Erich, (1995). <i>Abhidhamma Literature and Origins of Buddhist Philosophical Systems</i>, New York: State University of New York Press.</p> <p>Govern, Mc., (1923). <i>A Manual of Buddhist Philosophy</i>, Vol. I, London: Paul Warder, A.K. (1961). <i>Mātikā Mohavicchedani</i>, London: PTS.</p>

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- Watanabe, F., (1996). *Philosophy and its Development in the Nikāyas and Abhidhamma*, New Delhi: Motilal Banarsidass.
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<b>Course Code</b>	<b>MABS 04 / MABS 62</b>
<b>Course Title</b>	<b>Doctrinal Controversies of the Abhidharma Tradition</b>
<b>Aim</b>	To study critically the pre-Mahayana Abhidharma doctrines and new concepts developed within the Abhidharma tradition
<b>Content</b>	This course unit begins with a review, in historical perspective, of the division of Buddhism into various pre-Mahayana sects around the time of the second Buddhist Council. This will be followed by a detailed discussion of the following major controversial doctrines: <i>Sarvāstivāda</i> , <i>Pudgalavāda</i> , <i>karma</i> theories of <i>avijñapti</i> , <i>avipranāsa</i> and <i>bīja</i> , theories of cognition, Buddhological theories of the Mahāsāṅghika, the spiritual status of the arahant, and theory of <i>antarābhava</i> .
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to explain the doctrinal views developed among the sectarian Buddhist schools
<b>Recommended References</b>	<p>Conze, E. (1962). <i>Buddhist Thought in India</i>, London: George Allen Unwin.</p> <p>Dhammajoti, K.L. (2009). <i>Sarvāstivāda Abhidharma</i>, Hong Kong: The University of Hong Kong.</p> <p>_____, (2007). <i>Abhidharma Doctrine and Controversies on Perception</i>, Hong Kong: The University of Hong Kong.</p> <p>Dube, S.N. (1980). <i>Cross-currents in Early Buddhism</i>, New Delhi: Manoharlal Publications.</p> <p>Karunadasa, Y. (2010). <i>The Theravāda Abhidhamma: Its Inquiry into the Nature of Conditioned Reality</i>, Hong Kong: The University of Hong Kong.</p> <p>_____, (1989). <i>Buddhist Analysis of Matter</i>, Singapore: The Buddhist Research Society.</p> <p>Masuda, J. (1925). <i>Origin and Doctrines of Early Indian Buddhist Schools: A translation of the Hsüan-chwang version of Vasumitra's Treatise</i>. Asia Major. Vol.2, 1-78.</p> <p>Stcherbatsky, Th. (1991). <i>The Central Conception of Buddhism</i>, New Delhi: Sri Satguru.</p>

<b>Course Code</b>	<b>MABS 05</b>
<b>Course Title</b>	<b>Buddhalogical Developments:A Study based on Pre-Mahayana Buddhist Literature</b>
<b>Aim</b>	To provide the students with a knowledge of Buddha logical developments in the pre-Mahayana Buddhist literature
<b>Content</b>	This study will consist of a critical historical survey of the pre-Mahayana Buddhalogical developments and is expected to serve as a prelude to a better understanding of their culmination in the schools of Mahayana Buddhism. For this purpose, attention will be focused on the incipient stages of Buddhalogical speculation and their gradual growth within the pre-Mahayana Buddhist literature, polemical discussions on the subject in the <i>Kathāvatthu</i> and its commentary and the Lokottaravāda tradition of the <i>Mahāsāṅghika</i> and their sub-sects. The main topics of discussion will include: the difference between Buddha, Pacceka-Buddha and Arahant; the Buddhist concept of <i>mahāpurisa</i> ; Buddha as <i>satthādevamanussānaṃ</i> ; the account of the wondrous and marvellous events; the spiritual qualities of the Buddha: <i>dasabala</i> , <i>catu-vesarajja</i> , <i>aṭṭhādasā-āveṇika-dhamma</i> , <i>pañca-cakkhu</i> , <i>tevijjā</i> and <i>sabbaññutā</i> ; the doctrine of previous Buddhas and the future Buddha; the concept of Bodhisatta and the practice of pāramitā; the doctrine of kāya and the place of the Buddha in relation to the cosmos.
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul> Refer to Method of Evaluation in page 60
<b>Expected Learning Outcomes</b>	Ability to explain the Buddhalogical development in pre-Mahayana Buddhist literature
<b>Recommended References</b>	Dayal, Har., (1970). <i>The Bodhisattva Doctrine in Buddhist Sanskrit Literature</i> , Delhi: Motilal Banarsidass. Dube, S.N., (1980). <i>Cross Currents in Early Buddhism</i> , New Delhi: Manoharlal Publications. Dutt, Sukumar., (1957). <i>The Buddha and Five After-Centuries</i> , London: Luzac and Company Limited. Endo, Toshiichi. (1997). <i>Buddha in Theravada Buddhism</i> , Colombo: Author. Guan Xin., (2005). <i>The Concept of the Buddha: Its Evolution from Early Buddhism to the Trikāya Theory</i> , London: Routledge Curzon. Horner, I.B. (1979). <i>The Early Buddhist Theory of Man Perfected</i> , New Delhi: Oriental Books. Masuda,J.(tr). <i>Origin an Doctrines of Early Indian Buddhist Schools</i> , Asia Major, II, 1925 (pp. 1-78)

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- Thomas, E. J., (1931), *The Life of Buddha as Legend and History*, London: Kegan Paul, Trench, Trubner and com., Ltd.
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<b>Course Code</b>	<b>MABS 06</b>
<b>Course Title</b>	<b>Origins of Mahayana and the Earliest Mahayana Sutras</b>
<b>Aim</b>	To study the origins and development of Mahayana elements embedded in Nikāya Āgama Texts through those of the pre-Mahayana schools to the distinctly Mahayana doctrines in the earliest Mahāyana Sūtras
<b>Content</b>	Pre-Mahayana elements found in Nikāya and Āgama texts, pre-Mahayana schools (particularly the Mahāsāṅghika and the Vibhāṅgyavāda), causes that led to the emergence of Mahāyana taking into account the factors such as socio-economic conditions and doctrinal influences from outside Buddhism, earliest Mahāyāna Sūtras based on materials from both Sanskrit and Chinese sources (especially translations in the 2nd and 3rd centuries), main doctrinal features of these texts (to facilitate the understanding of the background of pro-Mahāyana doctrines), relevant sections of texts such as the <i>Kathāvatthu</i> (with its commentary), the <i>Samayabhedopacaraṇacakra</i> , and the <i>Abhidharmamahāvibhāṣā-sāstra</i> Students are not required to be conversant in Sanskrit and Chinese languages although some acquaintance with important doctrinal terms will be an advantage.
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to explain the causes that led to the emergence of Mahāyana in relation to Nikāya and Āgama texts and Pre-Mahāyāna schools and Mahayana concepts in relation to Early Mahāyāna Sūtras
<b>Recommended References</b>	<p>Conze, E., (1998). <i>The Prajñāpāramitā Literature</i>, S. Gravenhage, Tokyo: The Reiyakar.</p> <p>_____, (1958). <i>Aṣṭasāhasrikā Prajñāpāramitā</i>, Bibliotheca Indica.</p> <p>Dayal, Har, (1997). <i>The Bodhisattva Doctrine in Buddhist Sanskrit Literature</i>, New Delhi: Sri Satguru Publications.</p> <p>Dutt, N., (1930). <i>Aspects of Mahayana Buddhism and its Relation to Hinayana</i>, London: Luzac Co.</p> <p>Kimura, R., (1978). <i>A Historical Study of the Terms Hinayana and Mahayana and the Origin of Mahayana Buddhism</i>, Patna: Indological Corporation.</p> <p>Nakamura, H., (1957). <i>Historical Studies on the Coming into Existence of Mahayana Sutras</i>, <i>Bulletin of the Okuyayama</i>, Oriental Research Institute, No. 2.</p> <p>Nyanatusita, Ven. Bhikkhu, Edited, (2013). <i>The Bodhisattva Ideal: Essays on the Emergence of Mahāyāna</i>. Kandy: Buddhist Publication Society Inc.</p> <p>Soothill, W. E., (1925). <i>The Lotus of the Wonderful Law or the Lotus Gospel</i>, London.</p>

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<b>Course Code</b>	<b>MABS 07</b>
<b>Course Title</b>	<b>Nāgārjuna's Philosophy as Reflected in his Mūlamadhyamakakārikā</b>
<b>Aim</b>	To study Nāgārjuna's Philosophy from Primary Sources
<b>Content</b>	Nāgārjuna is generally regarded as a Mahayanist. In India, he was claimed as the founder of the Mahayana and in China, the patriarch of all the eight Mahayana schools. Many works (preserved mainly in Chinese translations) have been ascribed to him. Among them, some like the <i>Mahāprajñā-pāramitā-sāstra</i> , certainly do deal with specifically Mahayana themes particularly the altruistic practice of the <i>bodhisattva</i> . Accordingly, many modern scholars continue to present him as a great Mahayana expositor. However, some recent researchers have expressed serious doubt as to the authorship of this and other such works ascribed to him. Some (e.g. A. K. Warder) have even questioned whether he can be legitimately considered a Mahayanist as such. This course aims at a careful examination of the <i>Mūlamadhyamakakārikā</i> , the work which is unanimously agreed to be genuinely authored by him and which establishes his fundamental philosophical position. Through a more or less chapter-by-chapter in-depth critical study of the text (along with the ancient commentaries on it), it is intended that the students will be able to clarify for themselves the true standpoint of Nāgārjuna.
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to identify works of Nāgārjuna and student can explain Nāgārjuna's philosophical position and basic concepts and the philosophy of emptiness
<b>Recommended References</b>	<p>Conze, E., (1962). <i>Buddhist Thought in India</i>, London: George Allen.</p> <p>Dasgupta, S. N. (1992). <i>A History of Indian Philosophy</i>, Vol. I, New Delhi: Motilal Banarsidass.</p> <p>Inada, Kenneth K., (1970). <i>Nāgārjuna: A Translation of his Mūlamadhyamakakārikā with an Introductory Essay</i>, Tokyo: The Hokuseido Press.</p> <p>Jong, Jan. W. De, (1950). <i>Le problem de l'absolu dans l'école mādhyaṃika</i>, <i>Reveu philosophique</i>, CXL, 322-27.</p> <p>_____, (1949). <i>cinq chapitres de la prasannapada</i>, Paris.</p> <p>Kalupahana, D. J., (1986). <i>Nāgārjuna: The Philosophy of the Middle Way</i>, New York: State University of New York Press.</p> <p>May, Jacques, (1958). <i>La philosophie bouddhique de la vacuite</i>, <i>Studia philosophica</i>, XVIII, 123-37.</p> <p>Murti, T. R. V., (2008). <i>The Central Philosophy of Buddhism</i>, (London: Routledge.</p>

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- Thomas, E. J., (1997). *History of Buddhist Thought*, New Delhi: Munishiram Manoharlal.
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<b>Course Code</b>	<b>MABS 09</b>
<b>Course Title</b>	<b>Buddhist Vinaya and the Monastic Organization</b>
<b>Aim</b>	To examine how the earliest community of ascetic monks known as <i>munis</i> gradually paved the way for the emergence of a highly organized monastic Order with a code of Vinaya rules
<b>Content</b>	The practice of brahmachariya and the ideal of <i>muni</i> life, the monk and the graduated spiritual course: <i>Sīlasaṃvara</i> and <i>Pātimokkhasaṃvara</i> ; <i>Sikkhā</i> and <i>Sikkhā-pada</i> , ecclesiastical rules of the Vinaya Piṭaka and the recital of <i>pātimokkha</i> , the nature and objectives of the precepts included in the <i>Khandhakas</i> ; ecclesiastical offences and disputes; donation of monasteries and monastic residences; the structure and the administration of the monastery; evolution of monastic life and the attendant duties and responsibilities; monastic property, its use and management; divergent views as to the aim and objectives of the monastic organization; <i>khuddānukhuddaka</i> precepts and the problem of their interpretation.
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to explain the evolution of the earliest community of monks and the parallel development of the monastic code
<b>Recommended References</b>	<p>Bhagavat, D., (1940). <i>Early Buddhist Jurisprudence</i>, Poona: Deccan College and Post Graduate Research Institute.</p> <p>Davids, T. W. Rhys &amp; H. Oldenburg, (1974). <i>Vinaya Texts</i>, Vol. I, New Delhi: Sacred Books of the East.</p> <p>Deo, S. B., (1956). <i>History of Jaina Monachism</i>, Poona: Deccan College and Post Graduate Research Institute.</p> <p>Dhirasekera, J., (1981). <i>Buddhist Monastic Discipline</i>, Colombo: Ministry of Higher Education.</p> <p>Dutt, N., (1981). <i>Early Monastic Buddhism</i>, Calcutta: Firma Kim Pvt.</p> <p>Dutt, S., (1996). <i>Early Buddhist Monachism</i>, New Delhi: Munshiram Manoharlal.</p> <p>_____, (1988). <i>Buddhist Monks and Monasteries of India</i>, New Delhi: Motilal Banarsidass.</p> <p>Horner, I. B., (1949). <i>The Book of the Discipline</i>, Vols. I-III, London: PTS.</p> <p>Jayawickrama, N. A. (1961). <i>The Inception of Discipline and the Vinaya Nidāna</i>, London: Luzac Company Ltd.</p> <p>Olivelle, P., (1974). <i>The Origin and the Early Development of Buddhist Monachism</i>, Colombo: Gunasena Publication.</p> <p>Pachow, W., (1955). <i>A Comparative Study of the Prātimokṣa</i>, New Delhi: Motilal Banarsidass.</p> <p><i>Vinaya Piṭaka</i>, Oldenburg, H. (Eds.) Vol. I., (1969). London: PTS.</p>

<b>Course Code</b>	<b>MABS 16</b>
<b>Course Title</b>	<b>The Chinese Tripiṭaka: A Historical and Analytical Study</b>
<b>Aim</b>	To inculcate comprehensive understanding of Chinese Buddhist Literature
<b>Content</b>	Introduction of Buddhism into China, nature of the texts translated at the early Chinese Buddhist literature, translation process related methods and issues, and new additions to the Buddhist literature, comparative reading of Pali Nikāyas with Chinese Āgama texts paying attention to both textual and conceptual comparison; and the Vinaya and Abhidhamma texts extant in Chinese
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to engage in comparative readings between Pali and Chinese Buddhist Texts
<b>Recommended References</b>	<p>Akanuma, Chizen, (1991). <i>Comparative Catalogue of Chinese Āgamas and Pali Nikāyas</i>, New Delhi: Sri Satguru Publications.</p> <p>Analayo, Bhikkhu, (2011). <i>A Comparative Study of the Majjhima-nikāya Volume I&amp;I</i>, Taipei: Dharma Drum Publishing.</p> <p>_____, (2012). <i>The Madhyama-āgama Studies</i>, Taipei: Dharma Drum Publishing.</p> <p>_____, (2015). <i>Samyukta-āgama Studies</i>, Taipei: Dharma Drum Publishing.</p> <p>Chau, Bhiksu Thich Minh, (2009). <i>The Chinese Madhyama Āgama and the Pali Majjhima Nikāya: A Comparative Study</i>, New Delhi: Motilal Banarsidass Publishers.</p> <p>Dhammadinna (Ed.), (2014). <i>Research on the Dīrgha-āgama</i>, Taipei: Dharma Drum Publishing.</p> <p>Jan, Nattier, (2008). <i>A Guide to the Earliest Chinese Buddhist Translations</i>, Tokyo: The International Research Institute for Advanced Buddhism.</p> <p>Pannaloka, Wadinagala, <i>A Comparative Study of the Mahādukkhakkhandhasutta with Its Three Chinese Parallels</i>, URL: <a href="http://www.ykbi.edu.tw/addpage/thesis/inter_data94/inter_thesis_94_4.pdf">www.ykbi.edu.tw/addpage/thesis/inter_data94/inter_thesis_94_4.pdf</a></p> <p>Red, Pine, (2001). <i>The Diamond Sutra: The Perfection of Wisdom</i> (text and commentaries), Washington: D.C. Counterpoint.</p> <p>Shayne, Clarke, (2001). "The Mūlasarvāstivāda Vinaya Mukṭaka", <i>Bukkyo kenkyo, Buddhist Studies</i>, 30: 8–107.</p> <p>Yinshun, Venerable, (1968). <i>Study of the Abhidharma, Texts and Commentators of the Sarvāstivāda</i>, (說一切有部爲主的論書與論師之研究), Korea: Hengwen Publishing.</p>

<b>Course Code</b>	<b>MABS 21</b>
<b>Course Title</b>	<b>Buddhist Aesthetic Concepts: Analysis and Evaluation</b>
<b>Aim</b>	To examine the Buddhist teachings and observation on beauty
<b>Content</b>	<p>As a religio-philosophical system embracing the multiplex dimensions of human life, Buddhist teachings and observations on beauty and its appreciation will constitute the main body of this study.</p> <p>It will take into consideration the following aspects in order to identify the Buddhist aesthetic concepts: the Buddhist teaching on compassionate kindness and love for all forms of life; art and artistic creativity in Buddhist perspectives; poetry (<i>kāvya</i>); analysis and appreciation; the <i>udāna</i> form of poetry; the early Buddhist literature and the concept of <i>aucitya</i> and <i>anaucitya</i>; Buddhist observations on <i>rasa</i>, <i>hāsa</i>, <i>pīti</i>, <i>pamoda</i> and, <i>kāma</i>; the concept of <i>sukha</i> in Buddhist perspectives; how the Buddha and the earliest disciples saw the mundane beauty of life and nature; the supra-mundane experience and the highest level of harmony, an evaluation of the Buddhist contributions in the field of painting, sculpture, iconography, architecture and other forms of artistic creation, together with an examination of their theoretical background.</p>
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to admire, appreciate and express beauty in accordance with Buddhist teachings
<b>Recommended References</b>	<p>Agrawala, P. K., (1980). <i>Aesthetic Principles of Indian Art</i>, Varanasi: Prithivi Prakashan.</p> <p>Aryan, K. C., (1981). <i>Basis of Decorative Elements in Indian Art</i>, New Delhi: Rekha Prakashan.</p> <p>Coomaraswamy, A. K., (2004). <i>The Transformation of Nature in Art</i>, New Delhi: Munshiram Manoharlal Publishers.</p> <p>Dhirasekera, J. D., (1980). <i>Buddhism and Beauty, Bodhi Leaves A II</i>, Kandy: Buddhist Publication Society.</p> <p>Seckel, Dietrich, (1964). <i>The Art of Buddhism</i>, New York: Crown Publishers.</p> <p>Zimmer, H., (1972). <i>Myths and Symbols in Indian Art and Civilization</i>, Princeton: Princeton University Press.</p>

<b>Course Code</b>	<b>MABS 22</b>
<b>Course Title</b>	<b>Buddhist Art and Architecture - I (Indian Sub-continent)</b>
<b>Aim</b>	To give descriptive knowledge of monastic art and architecture in Indian sub-continent
<b>Content</b>	Evidence of Buddhist architecture from the Pali Canon; the monastic residence and its gradual evolution from early timber structures to buildings of a permanent nature; the rock-cut sanctuaries and their functions as residences and places of worship; Stūpa and its evolution as a symbol of religious worship; stūpa-decorations as a form of mass media; the an iconic representation of the Buddha and the subsequent introduction of the Buddha image as an object of worship; the different schools of Buddhist iconography and the areas of their origin; the development of the Bodhisattva image and other Buddhist deities; Buddhist sculpture and painting in the Gupta era; the Gandhāra school of Buddhist art; the Greek and Iranian influences on its sculpture and iconography; the role it played in the diffusion of Buddhist art in Central and East Asia; Buddhist art and architecture in South India with special reference to Amarāvati, Nāgarjunikoṇḍa and Jaggyyapeta; the last phase of Buddhist art under the Pala and Sena dynasties; refinements of its sculpture; the heavy influence of Tantrayāna on sculpture; the development of the Śakti cult and its influence on Buddhist iconography
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to describe the origins of Buddhist monastic art and architecture in Indian Sub-continent, socio-economic influences on ancient monastic art and architecture, and characteristics of relevant art works and architectural constructions
<b>Recommended References</b>	<p>Barett, D., (1954). <i>Sculpture from Amaravati in the British Museum</i>, London.</p> <p>Bhattacharyya, B., (1958). <i>Indian Buddhist Iconography</i>, Calcutta.</p> <p>Brown, P., (1949). <i>Indian Architecture (Buddhist and Hindu)</i>, Bombay. Second Edition.</p> <p>Coomaraswamy, A. K., (1927). <i>History of Indian and Indonesian Art</i>, London.</p> <p>Foucher, A., (1918). <i>The Beginnings of Buddhist Art and other Essays on Indian and Central Asian Archaeology</i>, London.</p> <p>Getty, A. (1914). <i>The Gods of Northern Buddhism</i>, Oxford. Ingholt, H. (1957). <i>Gandharan Art in Pakistan</i>, New York.</p> <p>Marshall, J., (1960). <i>Taxila</i>, Cambridge.</p> <p>Marshall, J. and A. Foucher, (1940). <i>Monuments of Sanchi</i>, Calcutta.</p> <p>Rawson, P., (1959). <i>Indian Painting</i>, London.</p> <p>Rowlands (Jr.), A., (1953). <i>The Art and Architecture of India</i>, London.</p> <p>Smith, V. A. (1911). <i>A History of Fine Art in India and Ceylon</i>, Oxford.</p> <p>Yazdani, G., (1983). <i>Ajanta</i>, Pts. I, II, III, IV, New Delhi.</p> <p>Zimmer, H., (1955). <i>The Art of Indian Asia</i>, New York.</p>

<b>Course Code</b>	<b>MABS 23</b>
<b>Course Title</b>	<b>Buddhist Art and Architecture - II (Sri Lanka)</b>
<b>Aim</b>	To give a descriptive knowledge of monastic art and architecture in ancient Sri Lanka
<b>Content</b>	The beginnings and growth of monastic architecture in ancient Sri Lanka, its basic structure and socio-religious significance; the techniques of construction and its evolution into a specific Sinhala architecture; a survey and assessment of ecclesiastical buildings such as <i>parivenas</i> , <i>padhānaghara</i> , <i>uposathagharas</i> and other appurtenant buildings; their architectural features; the origin and development of the stūpa with reference to the different techniques and styles, and its deviation from Indian proto types; Buddhist iconography with reference to the styles and techniques peculiar to Sri Lanka; the symbolic representations; the adaptation of non-Buddhist deities and their representation in iconography; the utilization of religious symbols and the representation of flora and fauna in sculpture on pillars, moonstones and guardstones; Buddhist paintings: the Local techniques and the backgrounds; the fresco and tempera styles; the use of Buddhist legends and local traditions in paintings; the social and religious relevance of these paintings and their success as a form of mass media.
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions, field studies, and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to describe the origins of Buddhist monastic art and architecture in Sri Lanka, socio-economic influences on ancient monastic art and architecture and characteristics of relevant art works and architectural constructions
<b>Recommended References</b>	<p>Bandaranayake, S., (1974). <i>Sinhalese Monastic Architecture</i>, Leiden: Brill Academic Press.</p> <p>Boisselier, J., (1979). <i>Ceylon: Sri Lanka</i> (Archaeological Mundi), Geneva, Nagel.</p> <p>Coomaraswamy, A.K., (2003). <i>Medieval Sinhalese Art</i>, New Delhi: Munshiram Manoharlal.</p> <p>_____, (1964). <i>The Arts and Crafts of India and Ceylon</i>, London: Farrar.</p> <p>Devendra, D. T.(2nd Ed.) (2013). <i>Classical Sinhalese Sculpture</i>, Colombo, Godage &amp; Brothers.</p> <p>_____, (1957). <i>The Buddha Image in Ceylon</i>, Colombo.</p> <p>Dhanapala, D. B., (1950). <i>Buddhist Paintings from Shrines and Temples in Ceylon</i>, Colombo: New American Library.</p> <p>Godakumbura, C. E., (1964). <i>Polonnaruwa Bronzes</i>, Colombo, Archaeology Department.</p> <p>_____, (1964). <i>Buddha Statues</i>, Colombo, Archaeology Department.</p> <p>_____, (1964). <i>Guardstones</i>, Colombo, Smithsonian Libraries.</p> <p>_____, (1964). <i>Moonstones</i>, Colombo, Archaeology Department.</p>

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- Gunasinhe, S., (1978). *An Album of Buddhist Paintings from Sri Lanka, Kandy Period*, Colombo: National Museum of Sri Lanka.
- \_\_\_\_\_, (1956). *Medieval Sinhalese Art*, New York.
- Manjusri, L. T. P., (1977). *Design Elements from Sri Lanka Temple Painting*, Colombo: Archaeological Society of Sri Lanka.
- Mudiyanse, N., (1963). *Art and Architecture of the Gampola Period*, Colombo: Gunasena Publication.
- Paranavitana, S., (1971). *Art and Architecture of Ceylon: Polonnaruwa Period*, Colombo.
- \_\_\_\_\_, (1971). *Art of the Ancient Sinhalese*, Colombo: Lake House Investment.
- \_\_\_\_\_, (1964). *The Stupa in Ceylon*, Colombo: Ceylon Government Press.
- \_\_\_\_\_, Smith, V.A., (1969). *A History of Fine Art in India and Ceylon*, Oxford: D.B. Taraporevala.
- Wijesekara, N. D., (1962). *Ancient Paintings and Sculpture of Sri Lanka*, Colombo: Department of Cultural Affairs.
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<b>Course Code</b>	<b>MABS 26</b>
<b>Course Title</b>	<b>Buddhist Psychotherapy</b>
<b>Aim</b>	To give a descriptive knowledge of Buddhist analysis of mind and Buddhist approach to physical and mental health
<b>Content</b>	Buddhist concept of the individual and the related world with reference to the analyses of aggregates, elements, faculties, senses, and four great elements, analysis of personality types based on internal and external facts, causes and conditions that influence the personal behavior with reference to the teaching of dependent co-origination; analysis of <i>citta</i> , <i>mano</i> , <i>viññāṇa</i> and the process of mental behavior, analysis of psycho-physical problems, behavioral, spiritual and herbal treatments recommended for psycho-physical problems
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions, assignments and practicals
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to describe the usefulness of Buddhist teachings for physical and mental health
<b>Recommended References</b>	<p>Galmangoda, Sumanapala, (2006). <i>Buddhist Social Philosophy and Ethics</i>, Colombo: Author.</p> <p>Hall, Manly, P., (1978). <i>Buddhism and Psychotherapy: The Healing of Heart Doctrine</i>. California, Philosophical Research Society.</p> <p>Harischandara, D. V. J., (2015). <i>Psychiatric Aspects of Jātaka Stories</i>, Galle, Vijitha Yapa Publications.</p> <p>Jung, C. G., (1978) <i>Psychology and the East</i>, USA: Princeton University Press.</p> <p>Kawai, Hayao, (1996). <i>Buddhism and the Art of Psychotherapy</i>, USA: Texas A &amp; M University Press.</p> <p>Magid, Barry, (2002). <i>Ordinary Mind, Exploring the Common Ground of Zen and Psychotherapy</i>, Boston: Wisdom Publications.</p> <p>Nissanka, H. S. S., (1993). <i>Buddhist Psychotherapy</i>, New Delhi: Vikas Publishing House.</p> <p>Silva, Padmasiri De, (1978). <i>Buddhist and Freudian Psychology</i>, Colombo: Lake House Investment Ltd.</p>

<b>Course Code</b>	<b>MABS 27</b>
<b>Course Title</b>	<b>Buddhist Social Dimension</b>
<b>Aim</b>	To give a comprehensive and critical knowledge of the selected topics pertaining to the Buddhist social philosophy
<b>Content</b>	The social and political background of Buddhism as reflected in the Buddhist discourses, Buddhist stratification of society, Buddhist theory of state, social significance of Buddhist path, five precepts and their social application, Buddhist attitude towards the functional problems of language, Buddhist way of conflict resolution, the importance attached to the teaching and learning in Buddhism, ethnic identity, Buddhist position of gender, position of rites and rituals in Buddhism, the Buddhist concept of development, the Buddhist norms on environmental impact assessment, Buddhism and socio-anthropological interpretations of Buddhism
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions, and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to critically and comprehensively explain topics of Buddhist social philosophy with reference to Tipiṭaka sources and understand their relevance to present day society
<b>Recommended References</b>	<p>Abeynayake, O., (1995). <i>Fundamentals of Buddhist Polity</i>, Colombo: Author.</p> <p>_____, (2016). <i>The Social and Economic Dimension of Early Buddhism</i>, Hong Kong: The Buddha Dharma Centre of HongKong.</p> <p>Bhagavat, D., (1940). <i>Early Buddhist Jurisprudence</i>, Poona: Cosmo Publications.</p> <p>Cakravarti, Uma, (1987). <i>The Social Dimensions of Early Buddhism</i>, Delhi: Munshiram Manoharlal Publisher.</p> <p>Deegalle, Mahinda, (Eds.), (2006). <i>Buddhism, Conflict and Violence in Modern Sri Lanka</i>, London: Routledge.</p> <p>Frauwallner, E., (1956). <i>The Earliest Vinaya and the beginning of Buddhist Literature</i>, Rome: M.E.O.</p> <p>Gnanarama, Ven. Pategama, (1996). <i>An Approach to Buddhist Social Philosophy</i>, Singapore: Thisarana Buddhist Association.</p> <p>Gross, Rita M., (2000). <i>Soaring and Setting: Buddhist Perspective on Contemporary Social and Religious Issues</i>, New York: Continuum.</p> <p>Guruge, Ananda W.P. (Eds.), (2004). <i>Hsi Lai Journal of Humanistic Buddhism</i>, Vol:5. California: International Academy of Buddhism, University of the West.</p>

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- Jayatileke, K.N., (1969). *Aspects of Buddhist Social Philosophy*, Kandy: BPS.
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- Jones, Ken, (2003). *The New Social Face of Buddhism: A Call to Action*, Boston: Wisdom Publications.
- Mallikarachchi, Desmond, (2003). *Buddha and Marx: on Man and Humanity*, Colombo: Author Publication.
- Queen, Christopher S & Sallie B. King (Eds.), (1996). *Engaged Buddhism*, New York: State University of New York Press.
- Ratnapala, Nandasena, (1997). *Buddhist Democratic Political Theory and Practice*, Ratmalana: Wishwa Lekha.
- Spiro, M., (1982). *Buddhism and Society*, California: University of California.
- Swaris, Nalin, (1999). *The Buddha's Way to Human Liberation: A Socio Historical Approach*, Author Publication.
- Seneviratne, H.L., (1999). *The Work of Kings: The New Buddhism in Sri Lanka*, Chicago: The University of Chicago Press.
- Sivaraksa, Sulak, (2005). *Socially Engaged Buddhism*, Delhi: Thai Inter-Religious Commission.
- Tilakaratne, Asanga, (2012). *Therevada Buddhism; The View of the Elders*, Hawaii: University of Hawaii Press.
- Weber, Max, (1958). *Religions of India*, Delhi: Munshiram Manoharlal Publisher.
- Wijesekara, O. H. de. A., (1972). *Buddhism and Society*, Kandy: PBS.
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<b>Course Code</b>	<b>MABS 33</b>
<b>Course Title</b>	<b>Buddhist Economic Philosophy</b>
<b>Aim</b>	To give the ability to analyze the fundamental Buddhist teachings with a view to discovering possible solutions to the contemporary problems in the sphere of the world economy
<b>Content</b>	This course highlights the fundamental Buddhist teachings related to what may be termed a Buddhist perspective of economics. The analysis is based on the Pali suttas and Vinaya texts. The topics discussed in this course include: the economic social structure in India during the Buddha's time, the influence of Buddhist thought on economy in India especially during the period of Emperor Asoka, the Buddhist influence on Sri Lankan economy in the subsequent era; the Buddhist teaching on individual and state economy
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions, and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to explain the concepts of Buddhist economic philosophy and its applicability to provide possible solutions to the contemporary problems
<b>Recommended References</b>	<p>Hettiaracchi, Dharmasena, (2001). <i>Buddhist Economic Philosophy as Reflected in Early Buddhism</i>, Battaramulla: Education Publication Department.</p> <p>Karunatilake, H.N.S., (1976). <i>This Confused Society</i>, Colombo: Buddhist Information Centre.</p> <p>Macy, Mark, (1987). <i>Solutions for a Troubled World</i>, Earthview Press.</p> <p>Schumacher, E.F., (1974). <i>Small is Beautiful</i>, London: Abacus.</p> <p>Silva, de Padmasiri, (1975). <i>Value Orientation and Nation Building</i>, Colombo: Lake House.</p> <p>_____, <i>The Search for Buddhist Economics</i>, Kandy: Buddhist Publication Society.</p> <p>Weber, Max, (2000). <i>The Sociology of Religion</i>, New Delhi: Munshiram Manoharlal.</p>

<b>Course Code</b>	<b>MABS 35</b>
<b>Course Title</b>	<b>Theravada Tradition: A Historical and Doctrinal Study</b>
<b>Aim</b>	To provide adequate historical data and a profound knowledge of the tradition of Theravada interpretations of the teachings of the Buddha
<b>Content</b>	<p>Theravada basically refers to the tradition of the Saṅgha and traces its history to the very beginning of Sāsana during the time of the Buddha. While it developed as a distinct monastic tradition first in Sri Lanka and subsequently in countries such as Myanmar, Thailand, Laos and Cambodia, it also developed a line of interpretation of the Dhamma and the Vinaya with its own flavour. The purpose of this course unit is, while paying due attention to historical aspects, to make an in-depth study of Theravada as a tradition of interpretations of the <i>dhamma</i> and the <i>Vinaya</i>. The following themes will constitute the main focus of the study:</p> <ol style="list-style-type: none"> <li>1. The historical beginnings of Theravada. The historical beginning of Theravada will be studied with special emphasis on the following themes: is there a distinction between early Buddhism and Theravada? the councils, traditionality, emphasis on the Vinaya; attitude toward <i>bhikkhuṇī-sāsana</i> etc.</li> <li>2. Sources for the study of Theravada: i. Post-canonical works such as <i>Netti</i>, <i>Peṭakopadesa</i> and <i>Milindapañha</i>, ii. <i>Visuddhimagga</i>, Commentaries and sub-commentaries, iii. <i>Prakarāṇa</i> works, Sinhala literature and other works and iv. Special features of interpretation including post-canonical <i>Mahāpadesa</i>.</li> <li>3. The content of Theravada <ol style="list-style-type: none"> <li>i. Theravada interpretation of doctrinal matters: <i>Paṭiccasamuppāda</i>; <i>Nirvāṇa</i>, path of purification.</li> <li>ii. Theravada interpretation of the Vinaya: Innovations in the <i>Samantapāsādikā</i>, its sub-commentary and <i>Prakarāṇas</i>; developments in <i>Pali-muttaka vinaya</i>.</li> <li>iii. Theravada interpretation of Abhidamma: debate over the origin of Abhidamma, <i>Dhamma-vāda</i> and the four ultimate states. <i>sammuti</i> and <i>paramattha sacca</i>, theory of momentariness (<i>khaṇa-vāda</i>), atomism.</li> </ol> </li> <li>4. Theravada and the interpretations of Hinayana traditions: <i>Vaibhāsika</i> and <i>Sautrāntika</i>. Doctrinal interactions between Theravada and Hinayana traditions will be studied under this theme.</li> <li>5. Theravada and Pali language: Issues such as Pali language spoken by the Buddha and how Pali became the ‘Sacred Language’ of the Theravada tradition will be studied under this theme.</li> </ol>
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions, and assignments

<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to describe the identity of Theravada as a Buddhist tradition of interpretation of <i>Dhamma</i> and <i>Vinaya</i>
<b>Recommended References</b>	<p>Abeynayake, Oliver., (1984). <i>A Textual and Historiactal Analysis of Khuddaka Nikaya</i>. Colombo:</p> <p>Adikaram, E. W., (1953). <i>Early History of Buddhism in Ceylon</i>. Colombo: M. D. Gunasena &amp; Company.</p> <p>Beyer, S., (1974). <i>The Buddhist Experience</i>, New York: Wadsworth Publications.</p> <p>Conze, E., (1982). <i>Buddhist Thought in India</i>, London: University of Michigan Press.</p> <p>Davids, Rhys, (1978). <i>Sakya or Buddhist Origins</i>, London: South Asia Books.</p> <p>Dutt, N., (1980). <i>Early History of the Spread of Buddhism and the Buddhist Schools</i>. Delhi: Rajesh Publications.</p> <p>Gethin, Rupert, (1998). <i>Foundations of Buddhism</i>. Oxford: Oxford University Press.</p> <p>Gombrich, Richard, (1988). <i>Theravada Buddhism: A Social History from Ancient Benares to Modern Colombo</i>. London: Routledge and Kegan.</p> <p>Hamilton, Sue, (2000). <i>Early Buddhism: A New Approach</i>, Surrey: Richmond.</p> <p>Harvey, Peter, (1990). <i>An Introduction to Buddhism: Teachings, History and Practices</i>, New Delhi: Munshiram Manoharlal Publishers.</p> <p>Hinuber, Oskar Von, (1994). <i>Selected Papers on Pali Studies</i>. London: Pali Text Society. <i>India and Ceylon</i>, New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd.</p> <p>Jayatillake, K. N., (1963). <i>Early Buddhist Theory of Knowledge</i>, New Delhi: Motilal Banarsidass. Jennings, J. G., (1947). <i>The Vedantic Buddhism of the Buddha</i>, London: Oxford University Press.</p> <p>Johanson, Rune, E. A., (1979). <i>The Psychology of Nirvana</i>, New York: Anchor Books.</p> <p>Kalupahana, D. J., (1975). <i>Causality: The Central Philosophy of Buddhism</i>, Honalulu: University of Honalulu.</p> <p>Kanai Lal Hazra, (1982). <i>History of Theravada Buddhism in South-East Asia with special reference to Karunaratne</i>.</p> <p>Kate Crosby, (2014). <i>Theravada Buddhism Continuity, Diversity, and Identity</i>, West Sussex: Wiley Blackwell.</p>

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- Norman, K. R., (1992). *Collected Paper*, Vol. iii, Oxford: PTS.
- \_\_\_\_\_, (2006). *A Philological Approach to Buddhism*. London: PTS
- Pande, G.C., (2006). *Studies in the Origins of Buddhism*, New Delhi: Motilal Banarsidass.
- Radhakrishnan, S., (1967). *Indian Philosophy*, London: Princeton University Press.
- Rominson, R., (1978). *The Buddha Religion: A Historical Introduction*, Wisconsin.
- Stcherbatsky, T., (2005). *The Central Conception of Buddhism*, London: South Asia Books.
- \_\_\_\_\_, (1978). *The Conception of Buddhist Nirvana*, Leningrad: Red Wheel.
- Tilakaratne, Asanga, (2012). *Therevada Buddhism: The View of the Elders*, Hawaii: University of Hawaii Press.
- \_\_\_\_\_, (2020). *Theravada Studies, Collected Papers: Asanga Thilakaratne Volume III*, ed. Raluwe Padmasiri and Ashoka Welitota, Colombo: Sarasavi Publishers and Sri Lanka Association of Buddhist Studies.
- Warder, A. K., (2008). *Indian Buddhism*, New Delhi: Motilal Banarsidass.
- Winternitz, M., (1936). *Problems of Buddhism*, Visva-Bharati Quarterly. Vol. ii.
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<b>Course Code</b>	<b>MABS 40</b>
<b>Course Title</b>	<b>Buddhist Philosophy of Education and Communication</b>
<b>Aim</b>	To give knowledge on the concept of education as reflected in Buddhist literature with a focus on Western principles of education
<b>Content</b>	<ol style="list-style-type: none"> <li>1. Buddhist concept of education, aims and objectives of Buddhist education, the definitions of Buddhist concept of education; the Buddhist concept of human mind, the Buddhist theory of human Motivation; human mind, its scope, its nature and the ways of overcoming mental obsessions and realization of ultimate goal (<i>arahantatā</i>); the comparison of the Buddhist concept of being with those of Western attitudes and the concept of liberation (<i>vimutti</i>); mental culture (<i>bhāvanā</i>) and the total development of humanbeing; the importance of cognitive (<i>pariyatti</i>), affective (<i>paṭipatti</i>), and comprehension (<i>paṭivedha</i>) in the light of Early Buddhist Sources</li> <li>2. The Buddhist concept of knowledge (<i>vijjā</i>), conduct (<i>carāṇa</i>) and psychomotor skills (<i>kosalla</i>); the Buddhist theory of communication and methods of teaching; the Buddhist theory of motivation and its relevance to modern class-room situations, human character traits (<i>carita</i>) and importance of attention (<i>cittekaggatā</i>) in teaching and learning situations; different methods of teaching and Buddhist approach to concept formation</li> <li>3. The Buddhist approach to moral education, definitions of Buddhist morality; the Noble Eight-Fold Path and moral education, place of meditation in mental culture; nature of teacher-pupil relationship-(rapport) reflected in Early Buddhist texts and its impacts on moral education</li> </ol>
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions, assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to identify the Buddhist approach to education and are able to explain elements of education in Buddhist literature comparing them with western theories of education
<b>Recommended References</b>	<p>Jayasekara, U. D., (1969). <i>Early History of Education in Ceylon (From Earliest Times up to Mahasena)</i>, Colombo: Department of Cultural Affairs.</p> <p>Jayatilleke, K.N., (1963). <i>Early Buddhist Theory of Knowledge</i>. London: Allen &amp; Unwin.</p> <p>Olivelle, Patrick., (1974). <i>The Origin and the Early Development of Buddhist Monachism</i>, Colombo, MD Gunasena.</p> <p>Radha Kumud, Mookherji, (1989). <i>Ancient Indian Education, Brahmanical &amp; Buddhist</i>, Delhi: Motilal Banarsidass.</p> <p>Weerasinghe, Henry, (1992). <i>Education for Peace: The Buddha's Way</i>, Ratmalana: Sarvodaya Book Publishing Services.</p>

<b>Course Code</b>	<b>MABS 52</b>
<b>Course Title</b>	<b>History of Indian Buddhism: From its Origins to the Emergence of Mahayana</b>
<b>Aim</b>	To give an objective understanding of the development of Indian Buddhist traditions that presuppose a proper historical perspective
<b>Content</b>	The course is designed to provide students with a foundational and general, but not superficial, survey of Indian Buddhism from a historical perspective highlighting all the important developments up to the emergence of Mahayana. The main themes for the course include: the origins of Buddhism and the Indian Background; process of the compilation of the Canon; the classification of the Buddha's teachings; the Councils; the popularization of Buddhism; the emergence and development of the major Buddhist sects; Emperor Asoka and his contribution to the Buddhist cause; spread of Buddhism outside India; rise of Mahayana Buddhism and other related topics
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions, and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	<p>Ability to:</p> <ol style="list-style-type: none"> <li>i. gain a foundation knowledge of the history of Indian Buddhism up to the emergence of the Mahayana movement;</li> <li>ii. critically examine different views and theories related to the history of Buddhism in India;</li> <li>iii. apply the knowledge derived from this foundation course to examine and appreciate the subsequent developments of Buddhism in India and beyond</li> </ol>
<b>Recommended References</b>	<p>Bapat, P.V., (1959). <i>2500 Years of Buddhism</i>, New Delhi: Government of India.</p> <p>Dutta, Nalinaksha., (1998). <i>Buddhist Sects in India</i>. Wilsele: Peters Publishers.</p> <p>Hazara, K.L., (1995). <i>The Rise and Decline of Buddhism in India</i>. New: Delhi: Munishiram Manoharlal.</p> <p>Hirakawa, Akira, (Tr. &amp; Ed. by Paul Groner)., (1990). <i>A History of Indian Buddhism</i>. Hawaii: University of Hawaii Press.</p> <p>Lamotte, E., (1988). <i>History of Indian Buddhism: from the Origins to the Saka Era Sakyamuni to Early Mahanaya</i>. New Delhi: Motilal Banarsdass.</p>

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- Warder, A. K., (2000). *Indian Buddhism*. New Delhi: Motilal Banarsidass.
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<b>Course Code</b>	<b>MABS 54</b>
<b>Course Title</b>	<b>Mahayana Buddhism: A Doctrinal Survey</b>
<b>Aim</b>	To provide a foundation knowledge of Mahayana Buddhism for students with no or little background in Buddhist studies
<b>Content</b>	This is a foundation course. Its contents are mainly focused on the historical and doctrinal development in Early Indian Buddhism - the source for all later development. The course begins with a survey on the contemporary theories of the origins of Mahayana, and proceeds to examine the conception and formulation of the Bodhisattva Ideal in the earliest extant Mahayana texts such as the <i>Aṣṭa-sāhasrikāprajñāpāramitā</i> , <i>Ugra-pariprcchā</i> , etc. (including those preserved in Chinese translation). It further examines the question of the Primitive <i>Prajñāpāramitā</i> , the emptiness doctrine ( <i>śūnyatā</i> ) expounded by Nāgārjuna, the doctrines of the early Yogācāra and <i>tathāgatagarbha</i> thoughts. Other fundamental Mahayana doctrines examined include the <i>trikāya</i> , the six <i>pāramitās</i> , and the ten-stage progression ( <i>daśabhūmi</i> ). Some important scriptures are also selected for discussion, including the <i>Diamond-cutter sutra</i> , the <i>Vimalakīrti-nirdeśa</i> , and the <i>Saddharmapuṇḍarīka</i> .
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures and class discussions
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> </ul>
<b>Expected Learning Outcomes</b>	<p>Ability to:</p> <ol style="list-style-type: none"> <li>i. gain an informed and objective historical perspective of the doctrinal development of the early Mahayana tradition, which is necessary for a proper comprehension and appreciation of the subsequent development of later Mahayana doctrines;</li> <li>ii. demonstrate the ability to critically examine the fundamental doctrines of Indian Mahayana;</li> <li>iii. critically appraise traditional and modern scholars' accounts on doctrinal and historical issues related to Buddhism in general and Mahāyāna in particular;</li> <li>iv. apply their knowledge of the ethical and spiritual teachings of Mahayana - such as compassion, wisdom, the perfection practices (<i>pāramitās</i>), etc. - in their living, and thereby adding a spiritual dimension to their individual existences</li> </ol>
<b>Recommended References</b>	<p>Chang, C.C., (1971). <i>The Buddhist Teaching of Totality</i>, Pennsylvania: Pennsylvania State University Press. Conze.</p> <p>Edward, (1975). <i>The Larger Sūtra on Perfect Wisdom</i>, California: University of California.</p> <p>_____, (1958). <i>The Perfection of Wisdom in Eight Thousand Lines and its Verse Summary</i>, New York: South Asia Books</p> <p>_____, (1957). <i>Vajracchedikā-prajñāpāramitā</i>: Edited and translated with introduction and Glossary, Rome: M.E.O.</p>

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- Suzuki, D.T., (1983). *The Essence of Buddhism*, Kyoto: The Buddhist Society.
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- Warder, A. K., (1980). *Indian Buddhism*, New Delhi: Motilal Banarsidass.
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<b>Course Code</b>	<b>MABS 56</b>
<b>Course Title</b>	<b>The Pāli Commentarial Literature</b>
<b>Aim</b>	To provide critical knowledge of different aspects of Pāli commentaries
<b>Content</b>	<p>The course is designed to critically examine and analyze different aspects of the Pāli commentaries. The course consists broadly of the following two areas: i. A textual examination of the commentaries; ii. An examination of the contents of commentaries.</p> <p>Under the first category, the following areas of study will be examined: the sources of the present <i>Pāli Aṭṭhakathā</i> known collectively as the <i>Sīhala-aṭṭhakathā</i>; the date of the composition of <i>Sīhala-aṭṭhakathā</i> and the sequence of their translation into Pāli after the fifth century A.C.; the commentators, Buddhaghosa, Dhammapāla, etc., their lives and works; etc.</p> <p>The second category will include individual concepts as reflected in the commentaries, different interpretations between Buddhaghosa and Dhammapāla, doctrinal and other differences between the Mahāvihāra and Abhayagiri fraternities, value of the Pāli commentaries as source-material for the Study of Buddhism etc.</p>
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures and class discussions
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> </ul>
<b>Expected Learning Outcomes</b>	<p>Ability to:</p> <ol style="list-style-type: none"> <li>i. acquire comprehensive information related to the development of Pāli commentarial literature;</li> <li>ii. understand the historical development and the main aspects of the <i>Sīhala</i> sources;</li> <li>iii. comprehend the significance and implications of the Pāli commentaries as a source for the study of the development of Buddhist thoughts;</li> <li>iv. apply the knowledge gained from reading the commentarial texts to further textual and doctrinal studies at a higher level</li> </ol>
<b>Recommended References</b>	<p>Adikaram, E.W. (1994). <i>Early History of Buddhism in Ceylon</i>, Colombo: Buddhist Cultural Centre.</p> <p>Ba kyaw, U., (1980). <i>Elucidation of the Intrinsic Meaning (Petavatthu-aṭṭhakathā)</i>, London: PTS.</p> <p>Endo, T., (2012). <i>Studies in Pali Commentarial Literature: Sources, Controversies, and Insights</i>, Sri Lanka: Centre of Buddhist Studies.</p> <p>Horner, I.B., (1978). <i>The Clarifier of the Sweet Meanings (Madhurattavilāsini)</i>, London: PTS.</p> <p>Jayawickrama, N.A. (1962). <i>The Inception of Discipline and the Vinaya Nidhāna</i>, London: Luzac Company.</p>

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- Mori, Sodo. (1999). *Studies of the Pali Commentaries: A Provisional Collection of Articles* Tokyo: Author.
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<b>Course Code</b>	<b>MABS 57</b>
<b>Course Title</b>	<b>The Buddha-concept and Bodhisatta Ideal in Theravada Buddhism</b>
<b>Aim</b>	To provide the students with knowledge of historical perspective of the Buddha-concept and Bodhisatta Ideal from the earliest Canonical texts to the exegetical literature of Theravada Buddhism
<b>Content</b>	This course is designed to examine from a historical perspective the Buddha-concept and Bodhisatta Ideal from the earliest Canonical texts to the exegetical literature of Theravada Buddhism. For this, the main topics for examination will include: the Buddha's biography; beginnings of his apotheosis; "great man" ( <i>mahāpurisa</i> ); "great compassion" ( <i>mahākaruṇā</i> ); "four confidences" ( <i>catu-vesārajā</i> ); "omniscient knowledge" ( <i>sabbaññuta-ñāṇa</i> ); "spiritual power" and "physical power"; "80 minor bodily marks" ( <i>asītiānuyyañjana</i> ); and "18 qualities of the Buddha" ( <i>aṭṭhārasabuddhadhamma</i> ). The course will also examine the Bodhisatta Ideal, an integral part of the Buddha-concept in Buddhism, and the topics for discussion will include the "perfections" ( <i>pāramitā</i> ), "aspirations" ( <i>abhinīhāra</i> ), "18 impossible states of birth for a Bodhisatta", and others.
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures and class discussions
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> </ul>
<b>Expected Learning Outcomes</b>	<p>Ability to:</p> <ol style="list-style-type: none"> <li>i. acquire a clear understanding of the Buddha-concept and Bodhisatta Ideal as developed in Theravada Buddhism;</li> <li>ii. comprehend clearly the differences of the Buddha-concept among various Buddhist traditions;</li> <li>iii. gain a basic knowledge of the development of the Buddha-concept and Bodhisatta doctrine in the Pali commentarial literature</li> </ol>
<b>Recommended References</b>	<p>Dayal, Har., (1978). <i>The Bodhisattva Doctrine in Buddhist Sanskrit Literature</i>, Samuel Weiser.</p> <p>Dube, S.N., (1980). <i>Cross Current in Early Buddhism</i>, New Delhi: Manoharlal Publication.</p> <p>Dutt, Sukumar., (1987). <i>The Buddha and Five After-centuries</i>, London: Luzac and Company.</p> <p>Endo, Toshiichi., (1997). <i>Buddha in Theravada Buddhism</i>, Colombo: Author.</p> <p>Hirakawa, Akira. (Eds.), (1993). <i>A History of Indian Buddhism</i>, New Delhi: Motilal Banarsidass.</p> <p>Horner, I.B., (1979). <i>The Early Buddhist Theory of Man Perfected</i>, New Delhi: Oriental Books.</p>

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<b>Course Code</b>	<b>MABS 60</b>
<b>Course Title</b>	<b>Sarvāstivāda Abhidharma: Doctrines and Controversies</b>
<b>Aim</b>	To enable students to understand basic knowledge of Abhidharma in general and doctrinal and controversial teachings in Sarvāstivāda Abhidharma
<b>Content</b>	<p>The period of the Abhidharma represents the historical stage when Buddhist—philosophy so-called truly began. A foundation knowledge of the Abhidharma doctrines will enable the students to acquire an integrated perspective of the Buddhist development as a whole: on the one hand, equipped with this knowledge which serves as a commentarial guide, they will be in a better position to comprehend the Buddhist tradition’s conceptions of the sūtra teachings in the preceding stage. On the other hand, they will be able to meaningfully relate the subsequent Mahayana development to the Abhidharma development thereby gaining a deeper insight of the teachings of the former.</p> <p>This course has as its scope the Abhidharma development in the northern tradition. It focuses primarily on the doctrines of the Sarvāstivāda-Vaibhāṣikas and the Dārṣṭāntika-Sautrāntikas. While detailing the Abhidharma controversies, the relevant doctrines of the Mahāsāṅghikas and Vātsīputrīya-Sāṃmitīyas, etc., will also be discussed. The early part of the course will outline the historical and doctrinal background necessary for understanding the controversial doctrines to be examined in detail subsequently. The bulk of the course that follows will focus on selected controversial doctrines of importance, such as the tri-temporal existence of all dharma-s (<i>sarvāstivāda</i>), simultaneous causality, the ontological status of the <i>cittaviprayukta-saṃskāra</i>-s, the <i>avijñapti</i> and the unconditioned dharma-s, etc. The discussion on these controversies will mainly be based on the <i>Abhidharmakośabhāṣya</i>, supplemented with commentarial material from the <i>Abhidharma-mahāvibhāṣā</i>, the <i>Nyāyānusāra</i> of Saṅghabhadra, the <i>Abhidharmadīpa</i> with <i>Vibhāṣā-prabhāvrtti</i>, and the <i>Sphuṭārthā Ābhidharmakośa-Vyākhyā</i> of Yaśomitra.</p>
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures and class discussions
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> </ul>

<b>Expected Learning Outcomes</b>	<p>Ability to:</p> <ol style="list-style-type: none"> <li>i. demonstrate proper understanding of the intellectual roles and doctrinal contribution of the Abhidharmika masters of the different affiliations;</li> <li>ii. critically examine the specific Buddhist doctrines in the Abhidharma literature;</li> <li>iii. show deeper insights into the doctrinal and spiritual concerns of the ancient masters in this period, and how these concerns fervently stimulated progressive articulation and development of Buddhist thoughts.</li> </ol>
<b>Recommended References</b>	<p>Cox, Collet, (1995). <i>Disputed Dharmas: Early Buddhist Theories on Existence</i>, Tokyo: International Institute for Buddhist Studies.</p> <p>Dhammajoti, K.L., (2009) (4th end). <i>Sarvāstivāda Abhidharma</i>, Colombo: Centre for Buddhist Studies.</p> <p>_____, (2008) (2nd ed). <i>Entrance into the Supreme Doctrine, Skandhila's Abhidharmāvatāra</i>, Colombo: PGIPBS</p> <p>_____, (2007) (3rd end). <i>Abhidharma Doctrines and Controversies on Perception</i>, Hong kong: University of Hong Kong.</p> <p>Frauwallner, Erich., (1995). <i>Studies in Abhidharma Literature and Origins of Buddhist Philosophical Systems, Translated from the German by Sophie Francis Kidd under the supervision of Ernst Steinkellner</i>, New York: State University of New York Press.</p> <p>Jaini, P.S., (2001). <i>Collected Papers on Buddhist Studies</i>, Delhi: Motilal Banarsidass Publishers.</p> <p>_____, (1959). <i>Abhidharmadīpa with Vibhāsā-prabhāvṛtti</i>, Patna: Kashi Prasad Jayaswal Research Institute.</p> <p>Karuandasa, Y., (2014). <i>The Theravada Abhidhamma: Its Inquiry into the Nature of Conditioned Reality</i>, Hong Kong: Centre for Buddhist Studies.</p> <p>_____, (1996). <i>The Dhamma Theory: Philosophical Cornerstone of the Abhidhamma</i>, Kandy: BPS.</p> <p>Poussin, de La Vallee Louise &amp; Lodro Sangpo., (2012). <i>Abhidharmakośa-bhāṣya of Vasubandhu</i>. 4 Vols, Berkely: Asian Humanities Press.</p> <p>Willemen, et al., (1998). <i>Sarvāstivāda Buddhist Scholasticism</i>, Brill.</p>

<b>Course Code</b>	<b>MABS 61</b>
<b>Course Title</b>	<b>Methods of Spiritual Praxis in the Sarvāstivāda Tradition</b>
<b>Aim</b>	To provide a comprehensive understanding of the Sarvāstivādin doctrines and practices pertaining to spiritual praxis
<b>Content</b>	The Sarvāstivāda was undoubtedly the most influential school for the whole development of the northern Buddhist tradition including the Mahayana. The school leaves behind a legacy of extremely important textual material mainly preserved in Classical Chinese which is indispensable for a proper understanding and appreciation of, among other things, the Buddhist tradition of spiritual praxis. This course examines the Sarvāstivādin doctrines and practices pertaining to spiritual praxis, as expounded in the gigantic <i>Abhidharma-mahāvibhāṣā</i> and the <i>Abhidharmakośa-bhāṣya</i> . Where appropriate, corresponding or parallel textual material from the Theravāda and Yogācāra tradition will also be discussed from a comparative perspective. No prior familiarity with the doctrines of the Sarvāstivāda or Classical Chinese is assumed as all the selected textual expositions for discussion will be translated into English for the students.
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures and class discussions
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participatio</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	<p>Ability to:</p> <ol style="list-style-type: none"> <li>i. demonstrate a clear and comprehensive understanding of the meditative system of the Sarvāstivāda Abhidharma tradition;</li> <li>ii. show a proper perspective of the development of the doctrines and practices of the whole of the Buddhist tradition which is traceable to the broad Sarvāstivāda lineage;</li> <li>iii. appreciate the diverse forms of meditative praxis transmitted within the various Buddhists schools.</li> <li>iv. enrich, based on the knowledge derived from this course, the spiritual dimension of his individual existence</li> </ol>
<b>Recommended References</b>	<p>Bronkhorst, Johannes., (1993). <i>The Two Traditions of Meditation in Ancient India</i>, New Delhi: Motilal Banarsidass.</p> <p>Dhammajoti, K.L., (2010). <i>The Apramāṇa Meditation in the Sarvāstivāda. With Special Reference to Maitrī-bhāvanā</i>, <i>Journal of Buddhist Studies</i>, Vol. VIII, 165-86.</p> <p>_____, (2009). <i>Sarvāstivāda Abhidharma</i>, Colombo: Centre for Buddhist Studies.</p>

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- Suen, Stephen, (2009). *Methods of Spiritual Praxis in the Sarvāstivāda: A Study Primarily Based on the Abhidharma-mahāvibhāṣa.* Unpublished PhD thesis, Hong Kong: The University of Hong Kong.
- Willemen, C., et al., (1998). *Sarvāstivāda Buddhist Scholasticism*, Brill.
- 阿毗達磨大毗婆沙論 (*Abhidharma-mahāvibhāṣā śāstra*) Taisho Tripitaka, Vol.27, No. 1545.
- 阿毗達磨俱舍論 (*Abhidharmakośabhāṣya*), Taisho Tripitaka, Vol. 29, No. 1558.
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<b>Course Code</b>	<b>MABS 62</b>
<b>Course Title</b>	<b>The Doctrine of Śūnyatā (Emptiness): Prajñāpāramitā Scriptures and Early Madhyamaka</b>
<b>Aim</b>	To educate students the doctrine of emptiness as expounded in the Prajñāpāramitā sutras and the Early Mādhyamaka School
<b>Content</b>	This course introduces the doctrine of emptiness as expounded in the Prajñāpāramitā sutras and the Early Mādhyamaka School. It highlights the historical fact that this doctrine was undoubtedly inspired by the Early Buddhist teachings as preserved in the Pāli suttas and Chinese Āgamas. Nāgārjuna, generally regarded as the effective “founder” of the Madhyamaka School, certainly declares that his <i>śūnyatā</i> doctrine is none other than the Buddha’s teaching of Conditioned Co-arising ( <i>pratītya-samutpāda</i> ). The course will begin by examining the <i>Śūnyatā</i> doctrine in the <i>Aṣṭasāhasrikā Prajñāpāramitā</i> demonstrating that, just as the Early Buddhist teachings, the early portion of this text—constituting the stratum of “primitive <i>prajñāpāramitā</i> teaching” as well as the <i>Vajracchedikā Prajñāpāramitā</i> , in fact, consistently emphasizes the doctrine of non-Self ( <i>nairātmya</i> ) and non-attachment rather than the term <i>śūnyatā</i> . This will be followed by a discussion on the development of this doctrine in the <i>Pañcaviṃsati-sāhasrikā Prajñāpāramitā</i> where the term <i>śūnyatā</i> came to be increasingly emphasized and distinctively elaborated. In conjunction with the discussion of the <i>Aṣṭasāhasrikā</i> , important stanzas from Nāgārjuna’s <i>Mūlamadhyamaka-kārikā</i> will also be critically examined.
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures and class discussions
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> </ul>
<b>Expected Learning Outcomes</b>	<p>Ability to demonstrate:</p> <ol style="list-style-type: none"> <li>i. a comprehensive understanding of the doctrine of <i>śūnyatā</i> in the early <i>Prajñāpāramitā</i> texts and Nāgārjunas exposition;</li> <li>ii. gain a proper historical perspective of the development of the <i>śūnyatā</i> doctrine from the Buddha’s teaching of <i>pratītya-samutpāda</i> in the discourses of Early Buddhism;</li> <li>iii. distinguish the subsequent development of the <i>śūnyatā</i> doctrine in the relatively later <i>prajñāpāramitā</i> textual materials from its earliest or primitive form in the earliest period (as discernible from the earliest portion of the <i>Aṣṭasāhasrikā Prajñāpāramitā</i>).</li> </ol>
<b>Recommended References</b>	<p>Conze, Edward. (1975). <i>Further Buddhist Studies: Selected Essays</i>, Bruno Cassirer.</p> <p>_____, (1973). <i>The Short Prajñāpāramitā Texts</i>, London: Lauzac &amp; Co. Ltd.</p>

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- \_\_\_\_\_, (1973). *Materials for a Dictionary of the Prajñāpāramitā Literature*, Tokyo: Suzuki Research Foundation.
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- \_\_\_\_\_, (1957). *Vajracchedikā-prajñāpāramitā: Edited and translated with Introduction and Glossary*.
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- Inada, Kenneth (1970). *Nāgārjuna: A Translation of His Mūlamadhyamaka-kārikā with an Introductory Essay*.
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<b>Course Code</b>	<b>MABS 63</b>
<b>Course Title</b>	<b>Doctrines of Early Indian Yogācāra</b>
<b>Aim</b>	To introduce students the doctrinal development of Indian Yogācāra up to the period of Dharmapāla
<b>Content</b>	This course introduces the doctrinal development of Indian Yogācāra up to the period of Dharmapāla. The study begins with a brief survey of the doctrinal contribution by the Sarvāstivādins in the milieu of the <i>Abhidharma-mahāvibhāṣā</i> particularly the early yogācāras. It will then proceed to examine the doctrines in the Basic Section (本地分) (maulī bhūmi) of the Yogācāra-bhūmi which is the whole constitutes the earliest stratum of the textual sources of the Yogācāra as a Mahayana school. Particular emphases are laid here on its doctrines of the two intrinsic natures, <i>prajñaptivāda-svabhāva</i> and <i>nirabhilāpya-svabhāva</i> , and its epistemological doctrines - both representing a realistic standpoint characteristic of this section. This will be followed by a study of the relatively more developed doctrines in the texts of the Maitreya-Asaṅga complex and of Vasubandhu, et al., including the system of eight consciousnesses (particularly the ālaya-vijñāna doctrine), the Threefold Intrinsic Nature, the Threefold Absence of Intrinsic Natures, <i>vijñaptimātratā</i> and <i>āśrayaparāvṛtti</i> . The course will end with a discussion on the developed doctrines in Xuanzang's <i>Vijñaptimātrā-siddhi</i> (成唯識論).
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures and class discussions
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> </ul>
<b>Expected Learning Outcomes</b>	<p>Ability to demonstrate:</p> <ol style="list-style-type: none"> <li>i. adequate understanding of the historical background of the origins and development of the Indian Yogācāra tradition;</li> <li>ii. critically analyze the doctrinal signification of the major Indian Yogācāra teachings developed in the various texts pertaining to the different historical strata;</li> <li>iii. understand and apply the Yogācāra teachings related to spiritual praxis in their own lives</li> </ol>
<b>Recommended References</b>	<p>Chatterjee, K.N., (1980). <i>Vasubandhu's Vijñaptimātratā-siddhi with Sthiramati's Commentary</i> (Text with English Translation).</p> <p>Deleanu, F. (2006). <i>The Chapter on the Mundane Path (Laukikamārga) in the Śrāvakabhūmi</i>. 2 Vols.</p> <p>Dhammajoti, K.L., (2009). <i>Sarvāstivāda Abhidharma</i>, Colombo: Centre for Buddhist Studies.</p>

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<b>Course Code</b>	<b>MABS 64</b>
<b>Course Title</b>	<b>History of Chinese Buddhism</b>
<b>Aim</b>	To provide knowledge of history of Chinese Buddhism and its major characteristics
<b>Content</b>	This course examines the major events and thoughts in the history of Chinese Buddhism with a particular emphasis on the establishment of Chinese Buddhist Schools. A major aim is to show how Buddhism came to be gradually and successfully incorporated into and became one of the three pillars of Chinese thought and culture. The important Chinese Buddhist masters will also be examined against their historical background to show their contribution to the development of Chinese Buddhism.
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures and class discussions
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> </ul>
<b>Expected Learning Outcomes</b>	<p>Ability to:</p> <ol style="list-style-type: none"> <li>i. critically examine historical issues related to Chinese Buddhist tradition from an informed objective;</li> <li>ii. critically appraise the doctrinal issues in the various Chinese Buddhist schools;</li> <li>iii. develop an appreciation of the Chinese Buddhist tradition and their influence and impact on Chinese culture</li> </ol>
<b>Recommended References</b>	<p>Chang, Garma Chen-chi., (1971). <i>The Buddhist Teaching of Totality: The Philosophy of Hwa-yen Buddhism</i>, Penn State University Press.</p> <p>Cheng, Chung-Ying (Editor.). <i>Journal of Chinese Philosophy</i>. Hawaii: the University of Hawaii.</p> <p>Ch' en, K. S. Kenneth., (1973). <i>The Chinese Transformation of Buddhism</i>. _____, (1972). <i>Buddhism in China, A Historical Survey</i>, Princeton University Press.</p> <p>Cleary, Thomas. (1983). <i>Entry into the Inconceivable: An Introduction to Hua Yen Buddhism</i>, Hawaii: University of Hawaii Press.</p> <p>Cook, Francis H., (1977). <i>Hua-yen Buddhism: The Jewel Net of Indra</i>, Penn State University Press.</p> <p>De Bary, Theodore and Irene, Bloom, (1999). <i>Sources of Chinese Tradition</i>, Vol. 1 &amp; 2, Colombia University Press.</p> <p>Donner, Neal &amp; Stevenson, Daniel., (1993). <i>The Great Calming and Contemplation: A Study and Annotated Translation of the First Chapter of Chih-i's Mo-ho Chih-Kuan</i>, Hawaii: University of Hawaii</p> <p>Gimello, Robert &amp; Peter N. Gregory. (1983). <i>Studies in Ch'an and Hua-Yen</i>, Hawaii: University of Hawaii Press.</p>

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<b>Course Code</b>	<b>MABS 65</b>
<b>Course Title</b>	<b>Japanese Buddhism: History and Doctrines</b>
<b>Aim</b>	To educate students on the history, teachings, practice and institutional realities of Japanese Buddhism
<b>Content</b>	This course introduces the history, teachings, practice and institutional realities of Japanese Buddhism. The course focuses especially on the introduction of Buddhism to Japan, Prince Shotoku's contribution to its spread, the Taika Reforms, the Narā Buddhism, its formation and further development in the Heian and Kamakura periods, its transformation in the Edo period, its encounter with modernity in the Meiji period and recent developments within Japanese Buddhism since the end of World War II. The founders of different schools of Buddhist thought such as Saicho, Kukai, Honen, Shinran, Eisai, Dogen, Nichiren and others together with their main teachings are also examined. The course will further examine the Buddhist impact upon the ways of thinking of the Japanese people with a view to understanding Japan and her culture.
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures and class discussions
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> </ul>
<b>Expected Learning Outcomes</b>	<p>Ability to demonstrate:</p> <ol style="list-style-type: none"> <li>i. a comprehensive understanding of the teachings and history of Japanese Buddhism;</li> <li>ii. the legacies of the ancient Japanese Buddhist masters and the traditions to which they belonged;</li> <li>iii. understanding of the uniqueness and richness of the Japanese Buddhist culture</li> </ol>
<b>Recommended References</b>	<p>Basho, Matsuo., (Tr.) Barnhill, David Landis, (2004). <i>Basho's Haiku: Selected Poems</i>, New York: State University of New York Press.</p> <p>Dumoulin, Heinrich. et al., (1988). <i>Zen Buddhism: A History (Japan)</i>, Vol. 11.</p> <p>George J., Jr. Tanabe (Eds.), (1999). <i>Religions of Japan in Practice</i>, Princeton: Princeton University Press.</p> <p>Groner, Paul Po Chin. Chai, (1984). <i>Saicho: The Establishment of the Japanese Tendai School</i>, Hawaii: University of Hawaii Press.</p> <p>Kashiwahara, Yusen, Koyu., Sonoda, (1994). <i>Shapers of Japanese Buddhism</i>, Korea: Kosei Publishing Company.</p> <p>Matsunaga, Daigan, Alicia. Matsunaga, (1978). <i>Foundation of Japanese Buddhism</i>. Vol. 1(1978), Vol 2(1984) Buddhist Books Intl.</p> <p>Nakamura, Hajime., (2002). <i>History of Japanese Thought</i>. 592-1868.</p>

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<b>Course Code</b>	<b>MABS 66</b>
<b>Course Title</b>	<b>Tibetan Buddhism: History and Doctrines</b>
<b>Aim</b>	To provide historical, doctrinal and sociological dimensions of Tibetan Buddhism
<b>Content</b>	This course mainly consists of the following topics: the historical context and events of the transmission of Buddhism to Tibet; the various Buddhist traditions of Tibet; their history and institution of the Dalai Lamas and Panchen Lama; Tibetan sacred art and symbolism and the mysticism and religious experience. Where appropriate, some aspects of the meditative practices of the Tibetan Buddhist tradition will be discussed.
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures and class discussions
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> </ul>
<b>Expected Learning Outcomes</b>	<p>Ability to demonstrate:</p> <ol style="list-style-type: none"> <li>i. a comprehensive understanding of the historical, doctrinal and sociological dimensions of Tibetan Buddhism;</li> <li>ii. a basic knowledge of the system of spiritual praxis of the Tibetan tradition;</li> <li>iii. an appreciation of the rich religious and cultural heritage of the Tibetan people</li> </ol>
<b>Recommended References</b>	<p>Halkias, Georgios., (2013). <i>Luminous Bliss: A Religious History of Pureland Literature in Tibet</i>, Hawaii: Hawaii University Press.</p> <p>Kapstein, Matthew., (2006). <i>The Tibetans</i>, Oxford: Wiley-Blackwell.</p> <p>Powers, John., (2007). <i>Introduction to Tibetan Buddhism</i>, USA: Snow Lion.</p> <p>Samuel, Geoffrey. (2012). <i>Introducing Tibetan Buddhism</i>, London: Routledge.</p> <p>Snellgrove, David., (2004). <i>Indo-Tibetan Buddhism: Indian Buddhists and Their Tibetan Successors</i>, Shambhala.</p> <p>Tucci, Giuseppe., G. Samuel, (Tr.) (1980). <i>The Religions of Tibet</i>, Translated Bombay: Allied Publisher.</p>

<b>Course Code</b>	<b>MABS 67</b>
<b>Course Title</b>	<b>Readings in Pali Suttas</b>
<b>Aim</b>	<p>This course consists of two parts, each equivalent to a single-semester course unit:</p> <ul style="list-style-type: none"> <li>■ MABS 67 Readings in Pali Suttas I: Grammatical Foundation (30 lecture hours)</li> <li>■ MABS 67 Readings in Pali Suttas II: Readings of Selected Sutta Passages (30 lecture hours)</li> </ul> <p>Unless specially exempted, the intending student for MABS 67-II must have acquired a pass in MABS 67-I as the prerequisite, To familiarize students with Pali idioms and systematically provide them with an elementary grammatical foundation for reading the Pali-suttas</p>
<b>Content</b>	<p>The first part includes Pali grammar, Pali phonetics, parts of speech, different nouns and their declension, different verbs and their conjugation, participles and their function, absolutives, <i>sandhi</i>, syntax and classification of sentences. The second part is mainly devoted to the understanding and translating of selected Pali-suttas and to progressively building up sufficient vocabularies for the purpose of reading the Pali-suttas.</p>
<b>Duration</b>	60 hours
<b>Method of Teaching</b>	Lectures and class discussions
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Mid-term test</li> <li>■ Final written examination</li> <li>■ Class participation</li> </ul>
<b>Expected Learning Outcomes</b>	<p>Ability to:</p> <ol style="list-style-type: none"> <li>i. critically analyze the sentence patterns and read the Pali sentences correctly;</li> <li>ii. demonstrate mastery of the Pali language and comprehend the content of the prescribed texts;</li> <li>iii. demonstrate understanding of the Buddhist teachings as shown in selected Pali passages;</li> <li>iv. begin to access the Pali original sources for research involving textual studies</li> </ol>
<b>Recommended References</b>	<p>Anuruddha, Kakkapalliye., (2010). <i>A Guide to the Study of Pali-The Language of Theravada Buddhism</i>, Hong Kong: Centre of Buddhist Studies.</p> <p>Buddhadatta, A.P., (1997). <i>The New Pali Course - Parts I, II</i>, Dehiwala: Buddhist Cultural Centre.</p> <p><i>Chaṭṭha Saṅgāyana Tipiṭaka</i> (online resources).</p> <p>Norman, K.R., (1983). <i>Pali Literature: Including the Canonical Literature in Prakrit and Sanskrit of All the Hīnayāna Schools of Buddhism</i>. Wiesbaden: Otto Harrassowitz.</p> <p>Silva, Lily de, (1994). <i>Pali Primer</i>, New Delhi: Vipassana Institute.</p> <p>Warder, A. K., (1995). <i>Introduction to Pali</i>, London: PTS.</p>

<b>Course Code</b>	<b>MABS 68</b>
<b>Course Title</b>	<b>Readings in Buddhist Sanskrit Texts</b>
<b>Aim</b>	<p>This course consists of two parts, each equivalent to a single-semester course unit:</p> <ul style="list-style-type: none"> <li>■ MABS 68: Readings in Buddhist Sanskrit Texts I: Grammatical Foundation (30 lecture hours);</li> <li>■ MABS 68: Readings in Buddhist Sanskrit Texts II: Readings of Selected Buddhist Sanskrit Texts (30 lecture hours).</li> </ul> <p>Unless specially exempted, the intending student for MABS 68: II must have acquired a pass in MABS 68: I as a prerequisite. To familiarize students with Sanskrit texts and systematically provide them with an elementary grammatical foundation for reading the primary Sanskrit texts</p>
<b>Content</b>	<p>The design of this course is guided by the reasonable assumption that the most interesting and rewarding way to learn Classical Sanskrit as a beginner is to actually read some simple Sanskrit texts that interest him/her, under the guidance of a teacher. Classical Buddhist Sanskrit texts have their own styles, idiomatic expressions and technical terminologies with which the student must first be familiar. As the course proceeds, the student is being gradually and systematically introduced to both Buddhist textual materials and elementary grammar on the other.</p> <p>For pedagogical reasons, all vocabularies, examples, and passages for the exercises in each lesson (except, understandably, the first one or two) are selected from the <i>Prajñāpāramitā</i> texts, particularly the <i>Aṣṭasāhasrikā</i>, to ensure linguistic and contextual homogeneity as much as possible. The selection is made on the basis of (i) simplicity in terms of grammatical structure and doctrinal meaning, and (ii) the existence of corresponding Chinese versions (particularly those translated by Xuan Zang and Kumārajīva). Occasionally, however, the need arises to select a few sentences from other Buddhist sources (such as the <i>Abhidharmakośabhāṣya</i>). Hybrid Sanskrit passages will be excluded. It can be an advantage if the student already has some familiarity with elementary Sanskrit grammar. However, neither familiarity with Buddhist scriptures and Classical Chinese nor knowledge of Sanskrit is an absolute prerequisite of this course.</p>
<b>Duration</b>	60 hours
<b>Method of Teaching</b>	Lectures and class discussions
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Mid-term test</li> <li>■ Final written examination</li> <li>■ Class participation</li> </ul>

<b>Expected Learning Outcomes</b>	<p>Ability to:</p> <ol style="list-style-type: none"> <li>i. demonstrate adequate proficiency in the Sanskrit grammar for the purpose of textual analysis;</li> <li>ii. read and understand Classical Buddhist Sanskrit texts with the help, where necessary, of a Sanskrit dictionary;</li> <li>iii. properly comprehend the meaning of fundamental Sanskrit Buddhist terminologies and idiomatic expressions especially those in the <i>Prañāpāramitā</i> texts;</li> <li>iv. begin postgraduate research studies involving textual analysis of Buddhist Sanskrit sources</li> </ol>
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<b>Recommended References</b>	<p>Bucknell R. S., (1994). <i>Sanskrit Manual</i>, New Delhi: Motilal Banarsidass.</p> <p>Conze, Edward. (1990). <i>Vajracchedikā-prajñāpāramitā: Edited and translated with Introduction and Glossary</i>, Rome: M.E.O.</p> <p>_____, (1990). <i>The Perfection of Wisdom in Eight Thousand Lines and its Verse Summary</i>, South Asia Books.</p> <p>_____, (1979). <i>The Larger Sūtra on Perfect Wisdom</i>, New Delhi: Motilal Banarsidass.</p> <p>Dhammajoti K.L., (2015). <i>Reading Buddhist Sanskrit Texts: An Elementary Grammatical Guide</i>, Hong Kong: The Buddha Dharma Center.</p> <p>Edgerton, Franklin., (2004). <i>Buddhist Hybrid Sanskrit Grammar and Dictionary I &amp; II</i>, New Delhi: Motilal Banarsidass.</p> <p>Takayasu, Kimura., (Eds.), (2007-2009). <i>Pañcavimśatisāhasikā Prajñāpāramitā I-VI</i>.</p> <p>Vaidya, P.L. (Eds.), (1960). <i>Aṣṭasāhasikā Prajñāpāramitā</i>, Darbhanga: Mithila Institute of Sanskrit Learning.</p> <p>Williams Monier., (1979). <i>A Sanskrit English Dictionary</i>, New Delhi: Bharatiya G.N.</p>
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<b>Course Code</b>	<b>MABS 69</b>
<b>Course Title</b>	<b>Readings in Buddhist Tibetan Texts</b>
<b>Aim</b>	To enable students to read and understand basics of Tibetan texts
<b>Content</b>	This is an introductory course on learning how to read Tibetan Buddhist texts. It does not presuppose any prior knowledge of literary Tibetan. The course is divided into two major parts. In the first part, students learn to read and write Tibetan while acquiring a practical understanding of the grammar and the ability to translate sentences and short passages mainly from Tibetan into English and also from English into Tibetan. In the second part, students are trained to translate texts and selected passages from various genres of Tibetan Buddhist literature while learning additional grammar and specialized Buddhist terms in their doctrinal contexts.
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures and class discussions
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Mid-term test</li> <li>■ Final written examination</li> <li>■ Class participation</li> </ul>
<b>Expected Learning Outcomes</b>	<p>Ability to:</p> <ol style="list-style-type: none"> <li>i. read and write literary Tibetan and use Tibetan-English dictionaries;</li> <li>ii. learn Tibetan grammar and syntax and become familiar with Tibetan pronunciation;</li> <li>iii. recognize and appreciate different genres of Tibetan Buddhist literature;</li> <li>iv. translate Tibetan Buddhist texts into English and acquire a working level of Tibetan Buddhist vocabulary</li> </ol>
<b>Recommended References</b>	<p>Das, Sarat Chandra., (1970). <i>A Tibetan-English Dictionary with Sanskrit Synonyms</i>, New Delhi: Motilal Banarsidass.</p> <p>Hackett, Paul G., (2003). <i>A Tibetan Verb Lexicon: Verbs, Classes, and Syntactic Frames</i>, New York: Snow Lion.</p> <p>Hodge, Stephen., (2003). <i>An Introduction to Classical Tibetan</i>, Bangkok: Orchid Press.</p> <p>Jäschke, H.A., (2003). <i>A Tibetan-English Dictionary</i>, US: Dover Publications.</p> <p>Nagano, Yasuhiko. (1997). <i>A Morphological Index of Classical Tibetan</i>, Japan: Seishido.</p> <p>Wilson, Joe B., (1992). <i>Translating Buddhism from Tibetan: An Introduction to the Tibetan Literary Language and the Translation of Buddhist Texts from Tibetan</i>, New York: Snow Lion.</p>

<b>Course Code</b>	<b>MABS 70</b>
<b>Course Title</b>	<b>Buddhist Doctrine: Modern Philosophical Perspectives</b>
<b>Aim</b>	To provide critical knowledge on gradual developments of the Buddhist thought in modern era to examine how Buddhist teachings developed as a philosophical thought through ages and how those doctrines have been interpreted in terms of modern western philosophy
<b>Content</b>	This is a course on Buddhist Philosophy. It aims at training students to acquire philosophical perspectives on Buddhist doctrines. The course begins by considering the nature of philosophy, whether and how Buddhism is a philosophy. It further discusses what the pre-Buddhistic philosophies were, and how Buddha debated and advanced his own view point. The course includes study of philosophical questions that arise in Buddhist moral philosophy and ethics, theory of knowledge (epistemology), doctrine of mind, ontology and metaphysics. The Buddhist doctrines critically examined include the four noble truths, the noble eight-fold path, dependent origination, three marks of existence, kamma and effect, saṃsāra, nirvāṇa and Abhidhamma. Some important later philosophical developments in Buddhist thought will also be critically examined, including the teachings of the <i>pramāṇa</i> school of thought. Competency to approach philosophical problems from Buddhist perspectives will be developed so that students can meaningfully compare Buddhist philosophical views with those in the West. The latter includes existentialism, pragmatism, experientialism, psychology, psychotherapy and analytic philosophy.
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions, providing written lecture notes, mentoring outside class as needed.
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ 30% for Paper One (1500 words)</li> <li>■ 60% for Paper Two (3000 words)</li> <li>■ 10% for Class Participation</li> </ul>
<b>Expected Learning Outcomes</b>	<p>Ability to:</p> <ol style="list-style-type: none"> <li>i. recognize the philosophical implications of Buddhist doctrine</li> <li>ii. identify distinctive Buddhist ideas in comparison and contrast with pre-Buddhist philosophies</li> <li>iii. expound and critically discuss Buddhist philosophy in modern comparative perspective</li> </ol>
<b>Recommended References</b>	<p>Conze, Edward. (2008). <i>Buddhist Thought in India</i>, London: Routledge.</p> <p>_____, (2000). <i>Thirty Years of Buddhist Studies and Further Buddhist Studies</i>, Berlin: Bruno Cassirer.</p> <p>Dhammajoti, K.L., (2004). <i>Abhidharma Doctrines and Controversies on Perception</i>, Hong Kong: The University of Hong Kong.</p>

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- Dharmasiri, Gunapala., (1984). *Buddhist Critique of the Christian Concept of God*, Colombo: Lake House.
- Dunne, John D., (1710). *Foundations of Dharmakīrti 's Philosophy*, U.S.: Wisdom Publication.
- Edelglass, William & Garfield, Jay, (2002). *Buddhist Philosophy: Essential Readings*, New York: Oxford University Press.
- Govinda, Lama Anagarika., (1975). *Psychological Attitude of Early Buddhist Philosophy*, New Delhi: Nag Publishers.
- Griffiths Paul J., (1995). *On Being Buddha*, New York: State University Press.
- Herman, Arthur L., (1998). *Community, Violence, and Peace: Aldo Leopold, Mohandas K. Gandhi, Martin Luther King, Jr., and Gautama the Buddha in the 21st Century*, New York: State University Press.
- Hoffman, Frank J., (1987). *Rationality and Mind in Early Buddhism*, New Delhi: Motilal Banarsidass.
- \_\_\_\_\_, Deegalle Mahinda (Eds.). (1996). *Pāli Buddhism*, London: Routledge.
- Hospers, John., (1956). *An Introduction to Philosophical Analysis*, London: Kegan.
- Jayatilleke, K.N., (1980). *Early Buddhist Theory of Knowledge*, New Delhi: Motilal Banarsidass.
- Johannsson, Rune E. A., (1979). *The Dynamic Psychology of Early Buddhism*, Oxford: Curzon Press.
- Kalupahana, David J., (2007). *A Source Book of Early Buddhist Philosophy*, Dehiwala: BCC.
- \_\_\_\_\_, (1979). *Buddhist Philosophy*, Honolulu: Hawaii: University Press.
- Karunadasa, Y. (2013). *Early Buddhist Teachings: The Middle Position in Theory and Practice*, Hong Kong: Centre for Buddhist Studies.
- Sangharakshita., (2004). *Know Your Mind: The Psychological Dimension of Ethics in Buddhism*, Delhi: Windhorse Publications.
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<b>Course Code</b>	<b>MABS 71</b>
<b>Course Title</b>	<b>Buddhist Ethics: Concepts and Philosophical Interpretations</b>
<b>Aim</b>	To provide knowledge of the basic concepts in ethics, the ethics of Buddhism, the role of ethics in the Buddhist scheme of liberation and to provide familiarity with the interpretations of Buddhist ethics from the modern Western philosophical standpoint
<b>Content</b>	The course aims primarily at examining the fundamental ethical teachings in the Pali canonical texts such as precepts pertaining to virtuous conduct ( <i>sīla</i> ), the noble eightfold path and <i>pāramitā</i> . Secondly, an attempt will be made to identify the role of ethics in the path of liberation in Buddhism. Thirdly, the relation between concepts belonging to the Buddhist world view such as kamma, rebirth, dependent arising and no-self and Buddhist ethics will be examined. And an attempt will also be made to understand contentious views among modern interpreters on certain contents such as <i>puñña-kusala</i> dichotomy and ethical transcendentalism. Finally, attention will be paid to understand the philosophical interpretations of Buddhist ethics presented in terms of western ethical systems such as Kantian ethics, Deontological ethics, virtue ethics, utilitarianism and consequentialism.
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to understand the ethical significance of Buddhist teachings, discussions on Buddhist ethical concepts open to disagreement, and interpretations given in terms of western ethical traditions
<b>Recommended References</b>	<p>Charles Goodman, (2009) <i>Consequences of Compassion: An References Interpretation and Defense of Buddhist Ethics</i>, New York: Oxford University Press.</p> <p>Kalupahana, D.J., (1995). <i>Ethics in Early Buddhism</i>, Hawaii: University of Hawaii Press.</p> <p>Keown, Damien, (1996) <i>Buddhism: A Very Short Introduction</i>, Oxford: Oxford University Press.</p> <p>_____, 1992 (2001). <i>The Nature of Buddhist Ethics</i>, Hampshire: Palgrave.</p> <p>King, Winston L., (1964). <i>In the Hope of Nibbana: An Essay on Theravada Buddhist Ethics</i>, La Salle, Ill.: Open Court.</p> <p>Macintyre, Alisdair, (1996). <i>A Short History of Ethics</i>, New York: Touchstone.</p>

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<b>Course Code</b>	<b>MABS 72</b>										
<b>Course Title</b>	<b>Research Methodology and Extended Essay</b>										
<b>Aim</b>	To provide an opportunity to enhance basic knowledge and skills of research methods and academic writing										
<b>Content</b>	<p>Study of Buddhist literary sources, fundamentals of a research, styles of referencing, preparing a research proposal and academic writing.</p> <p>Students are required to participate in the workshops organized by the Institute and prepare an Essay proposal and a 5000 - word Extended Essay on a theme related to the courses as instructed and guided at workshops. Students are required to submit their Essay proposal before the end of the second term.</p> <p>The Essay should be submitted within 30 days from the last question paper of the final year examination of the course.</p>										
<b>Method of Teaching</b>	<p>The procedure is as follows:</p> <table border="1"> <thead> <tr> <th>Stages</th> <th>Scheduled Time</th> <th>Themes</th> </tr> </thead> <tbody> <tr> <td>1st Workshop</td> <td>4th week of the 2nd term</td> <td>Buddhist Literary Sources and Fundamentals of Research</td> </tr> <tr> <td>2nd Workshop</td> <td>9th week of the 2nd term</td> <td>Styles of Referencing, Preparing a Research Proposal and Academic Writing</td> </tr> </tbody> </table> <ul style="list-style-type: none"> <li>■ Submission of Essay topics by the students: Before the 5th week of the 2nd Term</li> <li>■ Collecting of approved/amended Essay topics from the office: 7th week of the 2nd Term</li> </ul>		Stages	Scheduled Time	Themes	1st Workshop	4th week of the 2nd term	Buddhist Literary Sources and Fundamentals of Research	2nd Workshop	9th week of the 2nd term	Styles of Referencing, Preparing a Research Proposal and Academic Writing
Stages	Scheduled Time	Themes									
1st Workshop	4th week of the 2nd term	Buddhist Literary Sources and Fundamentals of Research									
2nd Workshop	9th week of the 2nd term	Styles of Referencing, Preparing a Research Proposal and Academic Writing									
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Participation in workshops: 10 marks</li> <li>■ Preparation of Essay proposal: 20 marks</li> <li>■ Completion of Essay: 70 marks</li> </ul>										
<b>Expected Learning Outcomes</b>	Ability to demonstrate the skills of academic writing, research methods and critical thinking										
<b>Recommended References</b>	<p>Cryer, Pat, (1999). <i>The Research Student Guide to Success</i>, Mumbai: VIVA Books Private Ltd.</p> <p>Glough Peter, Nutbrown Cathy, (2002). <i>A Student Guide to Methodology Justifying Enquiry</i>, London: SAGE Publications Company.</p> <p>Kumar, Ranjith, (2011). <i>Research Methodology: A step-by-step guide for beginners</i>, London, SAGE Publications Ltd.</p> <p>Nicholas, Walliman, (2005). <i>Your Research Project</i>, New Delhi: Vistaar Publications.</p> <p>Potter, Stephen., (2002). <i>Doing Postgraduate Research</i>, London: SAGE Publications Company London.</p>										

<b>Course Code</b>	<b>MABS 73</b>
<b>Course Title</b>	<b>Introduction to Pali Language</b>
<b>Aim</b>	To introduce the basic elements of Pali language
<b>Content</b>	Basic elements of Pali language, namely, alphabet, gender, number, cases, declension of nouns, conjugation of verbs, numerals, adjectives, participles, infinitives, indeclinables ( <i>nipāta and upasagga</i> ) that they need to read correctly culturally, doctrinally and philosophically important Pali terms, sentences and verses
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to analyze sentence patterns and read important Pali terms, sentences, and verses correctly
<b>Recommended References</b>	<p>Ananda Maitreya, Balangoda, (1997). <i>Pali Made Easy</i>, Dehiwala: Buddhist Cultural Centre.</p> <p>Buddhadatta, A. P., (1968). <i>Concise Pali-English Dictionary</i>, Colombo: The Colombo Apothecaries.</p> <p>_____, (1997). <i>The New Pali Course – Part I, II</i>, Dehiwala: Buddhist Cultural Centre.</p> <p>Dhammajoti K. L. (2018), <i>Reading Buddhist Pali Texts: An Elementary Grammatical Guide</i>, Hong Kong: The Buddha-Dharma Centre.</p> <p>Silva, Lily de, (1994). <i>Pali Primer</i>, Dhammagiri: Vipassana Research Institute.</p>

<b>Course Code</b>	<b>MABS 74</b>
<b>Course Title</b>	<b>Chinese Buddhism: A Doctrinal Survey</b>
<b>Aim</b>	To provide an understanding of the doctrines of the major Chinese Buddhist schools, particularly those schools that have developed in China after Buddhism was introduced from India and Central Asia
<b>Content</b>	Chinese Buddhism inherited Buddhist teachings from India and Central Asia, and came to develop distinctive schools with distinctive doctrinal emphases. Particularly, during the Sui and Tang dynasties (c. 6th to 9th century CE), the Chinese schools became doctrinally well established with articulated doctrines. These doctrines came to exert great impact on not only the Chinese Buddhist followers but also the spiritual tradition of China as a whole. Eventually, some ten distinctive Chinese Buddhist schools came to be developed, each with a specific lineage of transmission. The most influential among these schools include the Tian-tai School, the Hua-yan School, the Dharmalakṣaṇa–vijñaptimātra School, the Pure School, the Chan School, the Vinaya School, etc. This course unit makes a doctrinal survey of these schools, focusing on one or two of them in a given academic year. The doctrinal analyses will be supported with expositions on the relevant textual contents pertaining to the school(s).
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two essay assignments <ul style="list-style-type: none"> <li>i. A shorter one of around 1500 words — 30%;</li> <li>ii. A longer one of around 3000 words — 60%.</li> </ul> </li> <li>■ Attendance and participation: 10%</li> </ul>
<b>Expected Learning Outcomes</b>	<p>Ability to</p> <ol style="list-style-type: none"> <li>1. acquire a clear and comprehensive understanding of the characteristic doctrines of the Chinese schools that have developed in China;</li> <li>2. gain exposition to the important texts related to the doctrines surveyed in the lectures;</li> <li>3. gain an enriched perspective of the impact of some distinctive Buddhist teachings articulated in the Chinese Buddhist tradition</li> </ol>
<b>Recommended References</b>	<p>Chang, Garma Chen-chi. (1971). <i>The Buddhist Teaching of Totality: The Philosophy of Hua-yen Buddhism</i>, Penn State University Press.</p> <p>Ch'en, K. S. Kenneth., (1972). <i>Buddhism in China, A Historical Survey</i>. Princeton: Princeton University Press.</p> <p>Theodore De Bary and Irene Bloom with the collaboration of Wing-tsit Chan, (eds.), (1999). <i>Sources of Chinese tradition</i>. Vol. 1 &amp; 2. New York: Columbia University Press.</p>

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- Cleary, Thomas., (1983). *Entry into the Inconceivable: An Introduction to Hua Yen Buddhism*, Hawaii: University of Hawaii Press.
- Donner, Neal, Daniel., Stevenson, (1993). *The Great Calming and Contemplation: A Study and Annotated Translation of the First Chapter of Chih-i's Mo-ho Chih-Kuan*, Hawaii: University of Hawaii
- Gimello, Robert & N. Gregory Peter., (1983). *Studies in Ch'an and Hua-Yen*, Hawaii: University of Hawaii Press.
- Luis O Gomez, Johnathan A Silk, (1989). *Studies in the Literature of the Great Vehicle: Three Mahayana Buddhist Texts*. Michigan Studies in Buddhist Literature, Michigan: University of Michigan.
- Inagaki, Hisao., (2003). *The Three Pure Land Sūtras*. Berkeley: Numata Center for Buddhist Translation and Research.
- Takakusu., (1949). *The Essentials of Buddhist Philosophy*. Hawaii: University of Hawaii.
- Zurcher, Erik, (2007). *The Buddhist Conquest of China: The Spread and Adaptation of Buddhism in Early Medieval China*. Leiden: E. J. Brill.
- 湯用彤, (1997). 《漢魏兩晉南北朝佛教史》北京, 北京大學出版社。武漢大學出版社2008.
- 呂澂, (1993). 《中國佛教思想概論》台灣, 天華出版公司印行。  
(Original title: 《中國佛教思想源流》)
- 印順, 《淨土與禪》(Pure Land and Chan) . 1970. 台灣, 妙雲集 下編之四。
- 印順, 《中國禪宗史》(*A History of the Chinese Chan School*). 1971. 台灣, 正聞出版社
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<b>Course Code</b>	<b>MABS 75</b>
<b>Course Title</b>	<b>Buddhist Meditative Traditions</b>
<b>Aim</b>	To provide a broader understanding of major texts, doctrines, practices and personalities related to meditation in the Theravada, Mahayana and Vajrayana Buddhist traditions
<b>Content</b>	The course covers the role of meditation in Early Indian Buddhism, the development of different types of meditation in Theravada Buddhist countries, the emergence of the Chan school of meditation in China and its transmission to Japan (Zen), the appropriation of Tantra to Buddhist practices in Tibetan Buddhism, and the modernization of Buddhist meditational practices during the colonial period.
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, close reading of classical Buddhist texts and meditation manuals in translation, discussion and assignments
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Two essays</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to demonstrate a basic knowledge of major texts, doctrines, practices and personalities related to Buddhist meditation and analyze how Buddhist meditational practices evolved in different geographical regions
<b>Required Readings</b>	<p><i>Visuddhimagga (Ch.3 – Ch.13)</i>, (2011). <i>The Path of Purification by Bhadantācariya Buddhaghosa</i>, (Tr.) Bhikkhu Ñāṇamoli. Kandy: Buddhist Publication Society.</p> <p>Donner, Neal Arvid, Stevenson Daniel B., (1993). <i>The Great Calming and Contemplation: A Study and Annotated Translation of the First Chapter of Chih-I's Mo-Ho Chih-Kuan</i>. Classics in East Asian Buddhism. Honolulu: University of Hawaii Press.</p>
<b>Recommended References</b>	<p>Addiss, Stephen et al (ed.), (1986). <i>Zen Source Book: Traditional Documents from China, Korea and Japan</i>, Indianapolis: Hackett Publishing Company.</p> <p>Analyo, Bhikkhu, (2003). <i>Satipaṭṭhāna: The Direct Path to Realization</i>, Birmingham: Windhorse Publications.</p> <p>_____, (2021). <i>Developments in Buddhist Meditation Traditions: The Interplay Between Theory and Practice</i>, Barre: Barre Center for Buddhist Studies.</p> <p>Kornfield, Jack., (2007). <i>Living Buddhist Masters</i>, Kandy: Buddhist Publication Society.</p> <p>Shaw, Sarah., (2008). <i>Introduction to Buddhist Meditation</i>. Oxford: Routledge.</p> <p>Buswell, Robert E., (1992). <i>The Zen Monastic Experience</i>. Princeton: Princeton University Press.</p>

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- Braun, Erik, (2013). *The Birth of Insight: Meditation, Modern Buddhism and the Burmese Monk Ledi Sayadaw*, Chicago: University of Chicago Press.
- Lingpa, Jigme et al, (2020). *Deity, Mantra and Wisdom: Development Stage Meditation in Tibetan Buddhist Tantra*. Boulder: Snow Lion Publications.
- Guenther, Herbert V., (1992). *Meditation Differently, Phenomenological-psychological Aspects of Tibetan Buddhist Practices from Original Tibetan Sources*, Delhi: Motilal Banarsidass Publishers.
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<b>Course Code</b>	<b>MABS 76</b>
<b>Course Title</b>	<b>Fundamental Principles of Buddhist Psychology in Pali Tradition</b>
<b>Aim</b>	To provide a theoretical framework on the nature of mind and its development to release from the existential human predicament
<b>Content</b>	<p>This course unit begins with an inquiry into the psychology of perception in early Buddhism as an attempt to analyze the origin of existential human predicament. Then it moves to examine the nature of the psychophysical individual into mind-and-matter (<i>nāma-rūpa</i>), five aggregates (<i>pañcakkhandha</i>), six gateways (<i>salāyatana</i>), twelve gateways (<i>dvādasāyatana</i>), and eighteen elements (<i>aṭṭhārasadhātu</i>). Further, the focus will also be made to the analysis of mind referred to as <i>citta</i>, <i>mana</i>, and <i>viññāna</i>, unwholesome state of mind (<i>akusala-citta</i>), wholesome state of mind (<i>kusala-citta</i>), mental factors (<i>cetasika</i>), universal mental factors (<i>sabba-citta-sādhāraṇā-cetasika</i>), unwholesome mental factors (<i>akusala-cetasika</i>), wholesome mental factors (<i>kusala-cetasika</i>), Abhidhamma notion of cognitive processes (<i>citta-vīthi</i>) as a continuation of perception in early Buddhism, and relationship between mind and behavior. Finally, attention will be paid to the relevance of mental culture (<i>bhāvanā</i>) to release from the existential human predicament.</p> <p>Discussions relating to this course unit will be undertaken mainly on the basis of the material contained in the Buddhist texts, both canonical and post-canonical, preserved in the Pali language. However, students are not required to be conversant in Pali although some acquaintance with important doctrinal terms will be an advantage.</p>
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions in class, providing written lecture notes.
<b>Method of Evaluation</b>	<ul style="list-style-type: none"> <li>■ Essay assignments</li> <li>■ Class participation</li> <li>■ Final year examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to: I explain the origin of existential human predicament; nature of the psychophysical individual; nature of mind, perception of sense objects, II and also explain the requirement of mental culture to release from the existential human predicament
<b>Recommended References</b>	<p><i>Abhidharmakośabhaṣyam of Vasubandhu</i>, Vol. I., (1988-1990). Translated into French by Louis de La Vallée Poussin and from the French into English by Leo M. Pruden. Berkeley, Calif.: Asian Humanities Press.</p> <p>Bhikkhu Bodhi (ed.), (2000). <i>A Comprehensive Manual of Abhidhamma (Abhidhammatthasaṅgaha)</i>. Onalaska: BPS Pariyatti Editions.</p> <p>Bhikkhu Ñāṇananda., (1997). <i>Concept and Reality in Early Buddhist Thought</i>, Kandy: Buddhist Publication Society.</p>

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- Dhammajoti, KL., (2018). *Abhidharma Doctrines and Controversies on Perception*. Hong Kong: The Buddha-dharma Centre of Hong Kong.
- Fromm, Erich., (1961). *Psychoanalysis of Religion*. New Haven: Yale University Press.
- (2008). *The Sane Society*. London and New York: Routledge.
- Karunadasa, Y., (2010). *The Theravāda Abhidhamma: Its Inquiry into the Nature of Conditioned Reality*. Hong Kong: Centre of Buddhist Studies.
- Maslow, Abraham H., (1954). *Motivation and Personality*. London: Harper and Row Publishers.
- Sarachchandra, E.R., (2009). *Buddhist Psychology of Perception*. Dehiwala: Buddhist Cultural Centre.
- Silva, Padmasiri de., (1977). *An Introduction to Buddhist Psychology*. London: Mcmillan.
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## 02.3.3 Master of Arts in Buddhist Counselling

### Scope and Content of the Course

The Program consists of courses that provide students with theoretical and practical knowledge of Buddhist psychological and counselling elements reflected in Pali Buddhist texts and tradition on a practical basis. The program is designed in such a way that it can produce experts in Buddhist Counselling capable of diagnosing and relieving varieties of psychological predicaments arising in complicated socio-economic settings. The students learning Buddhist Counselling have the opportunity to read Buddhist primary sources. The scientific outlook of the course and its affinity to other globally accepted Psychotherapeutic systems is also very notable. Meditation is an integral part of the curriculum and adequate practical training in Buddhist meditation to apply to psychological issues will also be provided.

### Eligibility for Admission

#### Direct Registration Requirements

- i. Postgraduate Diploma in Buddhist Āyurvedic Counselling offered by PGIPBS  
or
- ii. A Degree in Āyurvedic Medicine and Surgery offered by a recognized local or international university or institute  
or
- iii. A Special Degree in Buddhist Philosophy, Buddhist Culture, Pali, Sanskrit or General Degree with at least one of these subjects with a Postgraduate Diploma/ Certificate Course in Counselling recognized by the Government of Sri Lanka  
or
- iv. A Special Degree in Psychology, Counselling, Philosophy or Sociology  
or
- v. A Degree in Western Medicine from a recognized university
- vi. A Degree from a recognized university with a three year continuous professional experience in Counselling in an institute or organization recognized by the Institute and the Government of Sri Lanka  
or
- vii. A Degree or a qualification accepted by the Faculty Board of the Institute as being equivalent to a Degree or a Higher Degree in Buddhist Studies, Buddhist Philosophy or Pali

## Conditional Registration Requirement

Any Bachelor of Arts or Bachelor of Science Degree (Candidate requires to study additional course unit offered free by the Department of Buddhist Culture of PGIPBS.)

## Requirements for the Course of Study

A student is required to take seven-course units including an Extended Essay.

The students registered under conditional registration have to follow an additional course unit from the Postgraduate Diploma Level (PDBC 02).

The course consists of

180 Teaching hours/ 210 Teaching hours (for students selected with conditions)

120 Practical hours

## Available Course Units

MABC 01: Psycho-analysis of Buddhism

MABC 02: Buddhist Personality Analysis

MABC 03: Buddhist Psychotherapy

MABC 06: Buddhist Sources for Counselling

MABC 07: Buddhist Sources for Psychosomatic Wellbeing

MABC 08: Buddhist Meditation ii (Therapeutic Application)

MABC 09: Research Methodology and Extended Essay

MABC 10: Aesthetics and Counselling: Buddhist Analysis and Interpretations

MABC 11: Humanistic Psychology, Buddhism and Wellbeing

PDBC 02: Buddhist Counselling Methods of Psycho and Somatic Issues

Courses may, however, vary from those given above depending on the interests and availability of the teachers involved, and additional courses may be offered from time to time. The Institute reserves the right to alter or withdraw any of the courses announced, or change the conditions governing them.

## Course Structure

The course is of one-year duration and consists of three terms of ten weeks each. Each course unit except **MABC 09 Research Methodology and Extended Essay** has two hours of teaching / workshops per week.

## Method of Evaluation

### Compulsory Taught Course Units

Continuous Assessment	20 marks
Vocal Test	10 marks
Practical Components (Participation in Practical Sessions)	20 marks
Year End Written Examination	50 marks

### Elective Taught Course Units

Attendance for lectures	20 marks
Short Essay	30 marks
Long Essay	50 marks

### MABC 09- Research Methodology and Extended Essay: 100 marks

Participation in workshops, Essay proposal and completion of the 5000-word Extended Essay will be taken into consideration in the evaluation.

Participation in Workshops	10 Marks
The Proposal	20 Marks
Extended Essay	70 Marks

## Grades

75 - 100	A	Distinction
65 - 74	B	Credit
50 - 64	C	Pass
00 - 49	W	Weak

- (i) **Merit Pass** - An average of 75 marks for all the units with not less than 50 marks for any unit
- (ii) **Pass** - 50 marks for each course unit or between 45 - 49 for one course unit with an average of 50 for all the course units
- (iii) **Inadequate Pass and Repeat Exam** - The students who have not passed only one course unit are considered incomplete in Examination. Such students are required to complete the Examination by re-sitting only that course unit. The students who have not passed more than one course unit are required to re-sit all the course units to pass the examination. However, if such a student with no passes for more than one course unit has passed MABS 72 / MABC 09 at the previous sitting is not required to re-take it. Furthermore, the incomplete students should complete the examination within 04 years from the date of registration as a student.

<b>Course Code</b>	<b>MABC 01</b>
<b>Course Title</b>	<b>Psycho-analysis of Buddhism</b>
<b>Aim</b>	To understand the causes of psychological issues and the potential of mind to resolve such problems
<b>Content</b>	<ol style="list-style-type: none"> <li>i. Classification of Psycho-corporeality: 5 Aggregates, 12 Faculties, 18 Elements, 22 Controlling Principles (<i>indriya</i>)</li> <li>ii. Five Hindrances: Sensual Desire, Hatred, Sloth and Torpor, Flurry and Worry, Skeptical doubt (<i>nīvaraṇa</i>)</li> <li>iii. Introduction to the analysis of mind and mental concomitants (<i>citta and cetasika</i>)</li> <li>iv. Analysis of wholesome and unwholesome thoughts (<i>kusala citta and akusala citta</i>)</li> <li>v. Analysis of wholesome and unwholesome mental concomitants (<i>kusala cetasika and akusala cetasika</i>)</li> <li>vi. The concept of universal mental concomitants (<i>sabbacittasādhāraṇa cetasika</i>)</li> <li>vii. Sense experience and Thought Avenues (<i>cittavīthi</i>)</li> <li>viii. Development of mental culture (<i>bhāvanā</i>)</li> </ol>
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, assignments and workshops
<b>Expected Learning Outcomes</b>	Ability to explain the influence of unwholesome states on arising psychological problems and the efficacy of wholesome states to resolve psychological issues
<b>Recommended References</b>	<p>Bodhi, Bhikkhu (ed), (1999). <i>A Comprehensive Manual of Abhidhamma</i>, Kandy, Buddhist Publication Society.</p> <p>Dhammavipassi, Ven, (1990). <i>A Correct Vision and Life Sublime</i>.</p> <p>De Silva, Padmasiri, (1978). <i>Buddhist and Freudian Psychology</i>, Colombo, Lake House Investment Ltd.</p> <p>Harischandra, D. V. J., (2015). <i>Psychiatric Aspects of Jataka Stories</i>, Nugegoda: Vijitha Yapa Publications.</p> <p>Jayatilake, K. N., (1963). <i>Early Buddhist Theory of Knowledge</i>, London, Allen and Unwin Ltd.</p> <p>Kalupahana, D. J., (1975). <i>Causality: The Central Philosophy of Buddhism</i>. Honolulu: University of Hawaii.</p> <p>Karunadasa, Y., (2014). <i>The Theravada Abhidhamma, Its Inquiry into the Nature of Conditioned Reality</i>, Hong Kong, Centre of Buddhist Studies.</p> <p>— (2020). <i>Buddhist Analysis of Matter</i>, Boston: Wisdom Publication.</p> <p>Nyanaponika Thero, (2017). <i>The Heart of Buddhist Meditation</i>, Kandy, Buddhist Publication Society.</p>

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- Sarachchandra, E. R., (1958). *Buddhist Psychology of Perception*, Colombo, Ceylon University Press.
- Sumanapala, G. D.,(1998). *An Introduction to Theravada Abhidhamma*. Singapore, Buddhist Research Society.
- Watanabe, F., (1983). *Philosophy and its Development in Nikayas and Abhidhamma*, New Delhi, Motilal Banarsidass Publishing House.
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<b>Course Code</b>	<b>MABC 02</b>
<b>Course Title</b>	<b>Buddhist Personality Analysis</b>
<b>Aim</b>	To understand Buddhist psychological theory of personality analysis
<b>Content</b>	<ul style="list-style-type: none"> <li>i. Analysis of universe and sentient being (<i>satta</i>)</li> <li>ii. The concept of <i>viññāṇaṭṭhiti</i></li> <li>iii. Analysis of character types: <i>rāga, dosa, moha, saddhā, buddhi, vitakka</i></li> <li>iv. 141-fold personalities found in the Puggalapaññatti</li> <li>v. Causes that condition personality: <i>kamma, mind, environment, food, society etc</i></li> <li>vi. Methods of understanding Personality</li> </ul>
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, assignments and practical workshops
<b>Expected Learning Outcomes</b>	Ability to analyze understanding on how weak personality features cause the arising of psychological issues and how personality development could be made by applying Buddhist teachings
<b>Recommended References</b>	<p>Hare, E.M., (Tr.), (1973). <i>The Book of the Gradual Sayings (Aṅguttara-Nikāya) or More –Numbered Suttas: Vol. III, (The Book of the Fives and Sixes)</i>, London he Pali Text Society,</p> <p>_____, (1978). <i>The Book of the Gradual Sayings (Aṅguttara-Nikāya) or More –Numbered Suttas: Vol. IV (The Book of the Sevens, Eights and Nines)</i>, London Pali Text Society.</p> <p>Law, B.C. (tr.), (1979) <i>Designation of Human Types (Puggalapaññatti)</i>, London: Pali Text Society.</p> <p>Morris, Richard (ed.), (2019). <i>The Puggala-panñatti, United States: BiblioBazaar.</i></p> <p>Ñānamoli, Bhikkhu, (2006). <i>The Path of Purification (Visuddhimagga)</i> by Bhadantācariya Buddhaghosa,</p> <p>Taiwan, R. O. C.: The Corporate Body of the Buddha Educational Foundation.</p> <p>Woodward, F. L., (1972). <i>The Book of the Gradual Sayings (Aṅguttara-Nikāya) or More –Numbered Suttas: Vol. V (The Book of Tens and Elevens)</i>, London: Pali Text Society.</p> <p>Aṅguttara Nikāya:  personality analyses in the suttas such as Sattaviññāṇaṭṭhiti (7. 41), Vajirūpama (3.25), Lekha (3.130), Avakujja (3.30), Ugghaṭitaññū (4.133), Tamonata, (4.85), Chavālāta (4.95), Rāgavinaya (4.96), Valāhaka (4.102), Sappurisa (4.73), Lakkhaṇa (3.2), Gūthabhāṇī (3.28.), Saṅkhāra (3.23), Jigucchitabba (3.27), Appassuta (4.6), Migasālā (10.75), Udakūpamā (7.15), Puggala (7.14), Anusota (4.5).</p>

<b>Course Code</b>	<b>MABC 03</b>
<b>Course Title</b>	<b>Buddhist Psychotherapy</b>
<b>Aim</b>	To introduce the nature of psychotherapy and psychotherapeutic approaches in Pali Buddhism
<b>Content</b>	<ol style="list-style-type: none"> <li>i. Buddhist and Western Psychotherapy - Introduction</li> <li>ii. Therapeutic Concept in Buddhism</li> <li>iii. Buddhist Exposition of Somatic Therapy</li> <li>iv. Buddhist Exposition of Psychotherapy</li> <li>v. Morality (<i>sīla</i>) and Behaviour Therapy</li> <li>vi. Concentration (<i>samādhi</i>) and Mental Transformation</li> <li>vii. Wisdom (<i>paññā</i>) and Cognitive Therapy</li> </ol>
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, assignments and practical workshops
<b>Expected Learning Outcomes</b>	Ability to understand the differences of Western and Buddhist Systems of psychotherapies
<b>Recommended References</b>	<p>Bodhi, Bhikkhu (ed.), (1999). <i>A Comprehensive Manual of Abhidhamma</i>, Kandy, Buddhist Publication Society.</p> <p>Galmangoda, Sumanapala, (2006). <i>Buddhist Social Philosophy and Ethics</i>, Singapore, Samadhi Buddhist Society.</p> <p>Harischandra, D.V.J., (2015). <i>Psychiatric Aspects of Jātaka Stories</i>, Nugegoda: Vijitha Yapa Publications.</p> <p>Hall, Manly P., (1979). <i>Buddhism and Psychotherapy, the Healing of Heart Doctrine</i>, California, Philosophical Research Society.</p> <p>Kawal, Hayao., (1996). <i>Buddhism and the Art of Psychotherapy</i>, Texas USA: A &amp; M University Press.</p> <p>Magid, Barry, (2002). <i>Ordinary Mind, Exploring the Common Ground of Zen and Psychotherapy</i>, Boston: Wisdom Publications.</p> <p>Nissanka, H. S. S., (2017). <i>Buddhist Psychotherapy</i>, Dehiwala, Buddhist Cultural Centre.</p>

<b>Course Code</b>	<b>MABC 06</b>
<b>Course Title</b>	<b>Buddhist Sources for Counselling</b>
<b>Aim</b>	To understand different personality disorders, psychological disorders, and abnormal behavior and various Buddhist counselling methods applicable to resolve those issues found in Buddhist Discourses ( <i>sutta-s</i> ), commentaries <i>aṭṭhakathā</i> and <i>Jātaka</i> tales
<b>Content</b>	Comprehension of different personality disorders, psychological disorders, and abnormal behavior and various Buddhist counselling methods found in the Discourses: <i>Roga</i> , <i>Sallekha</i> , <i>Vatthūpama</i> , <i>Salla</i> , <i>Sunakkhatta</i> , <i>Sokasallaharaṇa</i> , <i>Piyajātika</i> , <i>Alabbhaṭhānīya</i> , <i>Māgandiya</i> and in the corresponding commentaries of them. And the aspects such as Personality Disorders, Abnormal Behavior and Psychological issues will be studied on the basis of selected <i>Jātaka</i> tales. Further, identification, particularly, of the therapeutic approaches and theories found in those sources will be studied.
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, assignments and practical workshops
<b>Expected Learning Outcomes</b>	Ability to demonstrate understanding on different personality disorders, psychological issues, abnormal behavior and various Buddhist counselling methods reflected in Pali Buddhist sources
<b>Recommended References</b>	<p><i>Āṅguttara Nikāya</i>. Part - I. Tika-nipāta, Lonaphalavagga PTS. [Pamsudhovaka sutta, (100)], PP.253-258.</p> <p><i>Āṅguttara Nikāya</i>. Part -II. Catukka-nipāta, Indriyavagga, PTS. [Roga-sutta, (157)], P.147-148.</p> <p><i>Āṅguttara Nikāya</i>. Part -III. Cakka-nipāta, Dhammikavagga, PTS. [Ānanda Sutta, (51)], P.361-362.</p> <p><i>Āṅguttara Nikāya</i>. Part -III. Pañcaka-nipāta, Mundaraja-vagga, PTS. [Nārada Sutta], PP.57-63.</p> <p><i>Majjhima Nikāya</i>. Part -I.PTS. [Māgandiya Sutta, (75)], PP.504-511.</p> <p><i>Majjhima Nikāya</i>. Part -I. PTS. [Sallekha Sutta, (8)], PP.40-46.</p> <p><i>Majjhima Nikāya</i>. Part -I. PTS. [Vatthūpama Sutta, (7)], PP.36-40.</p> <p><i>Majjhima Nikāya</i>. Part -II. PTS. [Sunakkhatta Sutta, (105)], PP. 252-261.</p> <p><i>Majjhima Nikāya</i>. Part -III. PTS. [Dantabhūmi Sutta, (125)], PP.128-137.</p> <p><i>The Middle Length Discourses of the Buddha- A New Translation of the Majjhima Nikāya</i>, Bodhi, Bhikkhu &amp; Bhikkhu Ñāṇmoli, (Trans.), 1995., <i>Vatthūpama-sutta</i>, PP. 118-122; <i>Sallekha-sutta</i>, PP. 123-131; <i>Māgandiya-sutta</i>, PP. 607-617; <i>Dantabhūmi-sutta</i>, PP. 989-998; <i>Sunakkhatta-sutta</i>, PP. 861-868.</p>

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*The Numerical Discourse of the Buddha- A Translation of the Aṅguttara Nikāya*, Bodhi, Bhikkhu & Bhikkhu Ñāṇmoli, (Trans.), 2012. Pamsudhovaka Sutta, PP. 335-339; Roga-sutta, (157 (7)- Illness)], pp.522-522; Nārada Sutta/Sokasallaharaṇa, PP. 677-679; Ānanda Sutta, PP. 923-924.

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<b>Course Code</b>	<b>MABC 07</b>
<b>Course Title</b>	<b>Buddhist Sources for Psychosomatic wellbeing</b>
<b>Aim</b>	To study Buddhist ideals of psychosomatic wellbeing
<b>Content</b>	<ul style="list-style-type: none"> <li>i. <i>Cullavaggapāḷi: Vattakkhandhaka</i></li> <li>ii. <i>Mahāvaggapāḷi: Bhesajjakkhandhaka</i></li> <li>iii. The <i>Visuddhimagga: Kammatṭhāna-gaḥaṇa-niddesa</i></li> <li>iv. The <i>Bhesajjamañjusā</i>: Focusing on selected sections</li> </ul>
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, assignments and workshops
<b>Expected Learning Outcomes</b>	Ability to realize Buddhist emphasis on the prevention of illnesses rather than treatments and invariable association of mental health with the bodily health
<b>Recommended References</b>	<p><i>Bhesajjamañjusā</i> (ed.) Jinadasa Liyanaratne, (1996). Oxford: Pali Text Society.</p> <p><i>The Book of the Discipline V</i> (tr.) I. B. Horner., (1963). London: Luzac and Company Ltd. (pp 281-329).</p> <p><i>The Book of the Discipline IV</i> (tr.) I. B. Horner., (1971). London: Luzac and Company Ltd. (pp 81-87).</p> <p><i>The Path of Purification (Visuddhimagga)</i> (tr. Bhikkhu Ñāṇamoli., Kandy: Buddhist Publication Society. (pp 269-350).</p>

<b>Course Code</b>	<b>MABC 08</b>
<b>Course Title</b>	<b>Buddhist Meditation ii (Therapeutic Application)</b>
<b>Aim</b>	To introduce therapeutic significance of Buddhist meditational practices with reference to Pali sources and modern contemplative therapies
<b>Content</b>	The relevance of meditational practices for resolving psychological problems in Pali sources ( <i>domanassa, upāyāsa, pariḷāha, upādāna, vipallāsa, vikkhittacitta, saṁkhittacitta, byāpannacitta</i> ) as well as mental disorders elaborated in the context of modern psychotherapy. An attempt will be made here to discuss various critiques on modern contemplative therapies: Rational Emotive Behavior Therapy (REBT), Acceptance and Commitment Therapy (ACT), Dialectical Behavioral Therapy (DBT), Morita Therapy (MT), Mindfulness Based Stress Reduction (MBSR), Mindfulness Based Cognitive Therapy (MBCT), Core Process Psychotherapy (CPP)
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, assignments and workshops
<b>Expected Learning Outcomes</b>	Ability to: <ul style="list-style-type: none"> <li>i. understand various psychological problems reflected in Pali sources,</li> <li>ii. distinguish differences of analyzing psychological problems from Buddhist and modern psychotherapies,</li> <li>iii. describe the appropriateness of prescribing contemplative therapies for mental disorders.</li> </ul>
<b>Recommended References</b>	<p>Dennis, Tirsch, (2015). <i>Buddhist Psychology and Cognitive Behavioral Therapy, A Clinician's Guide</i>, New York: The Guilford Press.</p> <p>Espstein, Mark, (2004). <i>Thoughts Without a Thinker, Psychotherapy from Buddhist Perspective</i>, New York, Basic Books.</p> <p>_____, (2007). <i>Psychotherapy Without the Self: A Buddhist Perspective</i>, New Haven &amp; London, Yale University Press.</p> <p>Jenny, Quek, (2007). <i>The Buddhist's Technique and Practice of Counseling as Depicted in the Pali Cannon</i>, Singapore: KP Media Interdrnational Pvt. Ltd.</p> <p>Galmangoda, Sumanapala,. <i>An Introduction of the Methods of Meditation in the Theravada Tradition</i>, Singapore: Buddhist Research Society.</p> <p>Goleman, D. (1976). <i>Meditation and Consciousness An Asian Approach to Mental Health</i>, 'American Journal of Psychotherapy, Vol.,30(1), (2002), American Psychiatric Association Publishing.</p> <p>Silva, Padmasiri de, (2014). <i>An Introduction to Buddhist Psychology and Counseling; Pathways of Mindfulness Based Therapies</i>, London. Palgrave Macmillan.</p>

<b>Course Code</b>	<b>MABC 09</b>
<b>Course Title</b>	<b>Research Methodology and Extended Essay</b>
<b>Aim</b>	To provide an opportunity to enhance basic knowledge and skills of research methods and academic writing
<b>Content</b>	<p>Study of Buddhist literary sources, research fundamentals, referencing styles, research proposal preparation, and academic writing. Students are required to participate in workshops organized by the Department and prepare an Essay proposal and a 5000-word Extended Essay on a theme related to the courses as instructed and guided at workshops. Students are required to submit their Essay proposal before the end of the second term. The Essay should be submitted within 30 days from the last question paper of the final year examination of the course.</p> <p>Students are required to:</p> <ul style="list-style-type: none"> <li>• participate in the Workshops arranged in the second term</li> <li>• submit an Essay topic to the Institute before the 5th week of the second term (for the approval of the Topic)</li> <li>• submit the Essay proposal for approval before the end of the third term</li> <li>• complete the Extended Essay and submit it to the Institute within a month after the final examination</li> </ul>
<b>Expected Learning Outcomes</b>	Ability to demonstrate the skills of academic writing, research methods and critical thinking
<b>Recommended References</b>	<p>Cryer, Pat, (1999). <i>The Research Student Guide to Success</i>, Mumbai: VIVA Books Private Ltd.</p> <p>Glough, Peter, Nutbrown Cathy, (2002). <i>A Student Guide to Methodology Justifying Enquiry</i>, London: SAGE Publications Company.</p> <p>Kumar, Ranjith, (2011). <i>Research Methodology: A step-by-step guide for beginners</i>, London, SAGE Publications Ltd.</p> <p>Nicholas, Walliman, (2005). <i>Your Research Project</i>, New Delhi: Vistaar Publications.</p> <p>Potter, Stephen (Eds.), (2002). <i>Doing Postgraduate Research</i>, London: SAGE Publications Company.</p>

<b>Course Code</b>	<b>MABC 10</b>
<b>Course Title</b>	<b>Aesthetics and Counselling: Buddhist Analysis and Interpretation</b>
<b>Aim</b>	To apply aesthetic principles reflected in Buddhist literary tradition and in Buddhist culture for personal development and mental relaxation
<b>Content</b>	Evaluation and application of aesthetic in the Buddhist tradition; Relationship between spiritual development and aesthetics; leisure and mental ease; Creativity; Art works and mental development; Literary Art and taste; Evaluation of natural beauty; pilgrims and worship; Psychological counseling aspect of rituals; concepts of <i>hāsa</i> , <i>pīti</i> and <i>pamoda</i> ; Buddhist visual arts; Application of art of painting for mental ease; Buddhist interpretations of dancing, singing and music; Verse composition and singing; interpersonal relationships and mental ease; spiritual development and beauty
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, discussions, assignments and practicals
<b>Method of Evaluation</b>	Continuous assessment Vocal test Class participation Final examination
<b>Recommended References</b>	<p>Abenayake, Oliver., (2016). <i>The Social and Economic Dimension of Early Buddhism</i>. Hong Kong: The Buddha Dharma Centre of Hong Kong, (pp 35-70).</p> <p>Bandaranayaka, S., (1974). <i>Sinhalese Monastic Architecture</i>: Leiden, E.J. Brill Amazon.com.</p> <p>Foucher, A (n.b.), (1994). <i>The Beginnings of Buddhist Art and Other Essays in Indian and Central Asian Archaeology</i>, New Delhi, Asian Education Services.</p> <p>Cooper, David, E., (2017). “<i>Buddhism, Beauty and Virtue</i>”. <i>Artistic Visions and the Promise of Beauty, Sophia Studies in Cross-cultural Philosophy of Traditions and Cultures 16</i> (Ed. K.M.Higgins et al.), Switzerland: Springer International Publishing.</p> <p>Inada, Kenneth K., (1994). “<i>The Buddhist Aesthetic Nature</i>”. <i>Asian Philosophy</i> (Vol. 4, No. 2).</p> <p>Mead, Hunter., (1952). <i>An Introduction to Aesthetics</i>. New York, The Ronald Press Company.</p> <p>Marshall, Sir, John, (1927). <i>The Caves of Bhag: The Bhag Caves in the Gawalior State</i>, London: The India Society.</p> <p>Pande, Anupama, (2008). “<i>Ethical Teachings of Jātakas, Avadanas and Early Buddhist Literature</i>”, <i>Buddhist Ethics Symposium Volume</i>, (of IABU Summit Bangkok: at Mahachulalongkorn Rajavidyalaya University:</p>

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- Sangharakshita, (1953). *The Religion of Art*, Cambridge: Windhorse Publications.
- Sanyal, Narayan, (1984). *Immortal Ajanta*, Calcutta, Bharati Book Stall.
- Tucci, Giuseppe., (1932). *Stupa, Art, Architectonics and Symbolism*. New Delhi: Aditya Prakashan.
- Vogel, J.Ph, (2017). *Buddhist Art in India, Ceylon and Java*. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd.
- Wicks, Robert L., (2013). *European Aesthetics, A Critical Introduction from Kant to Derrida*, London: Oneworld.
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<b>Course Code</b>	<b>MABC 11</b>
<b>Course Title</b>	<b>Humanistic Psychology, Buddhism and Wellbeing</b>
<b>Aim</b>	To understand humanistic counselling principles preserved in Buddhist teachings in comparison to fundamental tenets of humanistic psychology for the enhancement of an individual's wellbeing
<b>Content</b>	History of humanistic psychology, basic teachings of Abraham Maslow, Eric Fromm, Carl Rogers, Buddhist and Humanistic psychological overviews on human nature, human needs, human potential, the meaning of life, self-awareness, self-acceptance, self-actualization, personal values, freedom of choice, total personality, truth, goodness, perfection, transformation of the personality, pain, suffering, and well-being
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, assignments and practical workshops
<b>Expected Learning Outcomes</b>	Ability to understand therapeutic potentials of the human being discussed in both Buddhism and Humanistic Psychology that could be applied to resolve modern psycho and somatic problems
<b>Recommended Reference</b>	<p>Schneider, K. J., Pierson, J. F., Bugental, J. F. T. (ed), (2018). <i>The Handbook of Humanistic Psychology: Theory, Research and Practice</i>, Sage, Los Angeles.</p> <p>House, Richard., Kalisch, David., Maidman, Jennifer. (ed), (2018). <i>Humanistic Psychology: Current Trends and Future Prospects</i>, Routledge, London.</p> <p>Fromm, Eric, (2013). <i>Psychoanalysis and Zen Buddhism</i>, Open Road Media, New York.</p> <p>Fromm, Eric, (1950). <i>Psychoanalysis and Religion</i>, Yale University Press, New Haven.</p> <p>Epstein, Mark, (2004). <i>Thoughts Without A Thinker: Psychotherapy from a Buddhist Perspective</i>, Basic Books.</p> <p>Guruge, Ananda W. P., (ed), (2000-2007). <i>His Lai Journal of Humanistic Buddhism</i> (Vols,1-8). University of the West: International Academy of Buddhism.</p> <p>Silva, Padmasiri, de, (2014). <i>An Introduction to Buddhist Psychology and Counseling: Pathways of Mindfulness Based Therapies</i>, London: Palgrave Macmillan.</p>

<b>Course Code</b>	<b>PDBC 02</b>
<b>Course Title</b>	<b>Buddhist Counselling : Methods of Psycho and Somatic Issues</b>
<b>Aim</b>	To introduce various counselling methods and approaches associated with Buddhism and Buddhist Culture applicable in Counselling
<b>Content</b>	<ol style="list-style-type: none"> <li>i. Counselling: various definitions and Buddhist Concept of <i>Anusāsanā</i></li> <li>ii. Qualities of Counselor</li> <li>iii. Historical records of successful Buddhist Counselling</li> <li>iv. Language and its usage in counselling</li> <li>v. Fundamentals of Buddhist Counselling</li> <li>vi. Methods of Mediation</li> <li>vii. Rituals and white magic</li> <li>viii. Astrology and Counselling</li> <li>ix. Acts of Merits and Counselling</li> <li>x. Buddhist Concept of emancipations and Counselling</li> </ol>
<b>Duration</b>	30 hours
<b>Method of Teaching</b>	Lectures, assignments and practical workshops
<b>Expected Learning Outcomes</b>	Ability to describe the multiple methods and approaches of Buddhist Counseling applicable in the counselling settings
<b>Recommended References</b>	<p>Harischandra, D.V.J., (2015). <i>Psychiatric Aspect of Jātaka Stories</i>, Nugegoda, Vijitha Yapa Publications.</p> <p>Johanson, Rune, E.A., (1979). <i>The Psychology of Nirvāṇa</i>, New York, George Allen and Unwin Ltd.</p> <p>Maurits, G. T. Kwee, (2006). <i>Horizons in Buddhist Psychology</i>, USA, Taos Institute Publications.</p> <p>Galmangoda, Sumanapala, (2017). <i>Fundamentals of Buddhism and Āyurveda for Psychiatry and Counselling</i>, Hong Kong: The Buddha-Dharma Centre.</p> <p>_____, (2006). <i>Buddhist Social Philosophy and Ethics</i>, Singapore: Samadhi Buddhist Society.</p>

Inauguration - Academic Year 2023





## 03. HIGHER DEGREES BY RESEARCH

### Higher Degree Programmes

- 03.1 Master of Arts in Pali Studies – Two Year
- 03.2 Master of Arts in Buddhist Studies – Two Year
- 03.3 Master of Philosophy (MPhil)
- 03.4 Doctor of Philosophy (PhD)

### 03.1 Master of Arts in Pali Studies – Two Year

#### Scope and Content of the Course

This two-year degree programme consists of a course work and a thesis. The course work is to be completed in the first year and the thesis in the consecutive second year. The course work is conducted in line with the Master of Arts in Pali Studies – One-year Degree Programme (MAPL – One-year) (Part-I).

MAPL 06 (Part-II) is the thesis to be completed in the second year under a supervisor/s.

#### Eligibility for Admission

- i. A Special Degree in Pali  
or  
An MA (one-year) Degree in Pali

In the absence of the above qualifications,

- ii. If a student is deemed to have an expertise in Pali studies to do the research thesis of the Two-year MA Degree programme, his / her eligibility is judged through an interview.

#### Registration

A candidate is deemed to have been registered for the MAPL Two-year Programme in the Institute from the date on which his/her preliminary application with the bio-data is accepted by the Faculty Board. (Refer to the General Information of the Prospectus)

## Requirements for the Course of Study

The students registered for the Master of Arts in Pali Studies – Two-year Degree Programme should complete the following 08 subject units.

MAPL 01: Prescribed Texts I: Pali Canonical Literature

MAPL 02: Prescribed Texts II: Pali Post-Canonical and Commentarial Literature

MAPL 03: Advanced Pali Grammar and Composition

MAPL 04: History of Pali Literature

MAPL 05: Pali Poetry and Prosody

MAPL 06: Research Methodology (Part-I) and Thesis (Part-II)

MAPL 07: Pali Textual Criticism

MABS 08: Theravada Tradition: A Historical and Doctrinal Study

## Sequential Requirements for the Course of Study

### First Year

- i. Completion of the course work
- ii. Workshop on research methodology (MAPL 06: Research Methodology (Part I))
- iii. Submission of the research topic
- iv. Submission of the research proposal (written)
- v. Presentation of the research proposal (vocal)

### Second Year

- vi. Completion of the thesis (MAPL 06: Thesis (Part II))
- vii. Final presentation (vocal)
- viii. The first submission of the thesis
- ix. The second submission of the thesis
- x. Viva voce
- xi. Final submission

## **Research Topic and Proposal**

In the first year, a research topic related to the field of studies along with an abstract of not more than 300 words should be submitted. After the approval of the research topic by the Academic Committee and the Faculty Board, the research proposal should be submitted for the approval. At this juncture, the candidate shall seek the instructions of the supervisor/s appointed for the candidate and further assistance could be gained from the Research Unit of the Institute to prepare the research proposal within the period prescribed by the Institute.

## **Contents of the Research Proposal**

The research proposal should consist of the following components:

- i. Title page
- ii. Introduction to the area of study
- iii. Purpose of the Study
- iv. Literature Review
- v. Research Problem
- vi. Research Method/Methods
- vii. Research Limitations
- viii. Chapter Outline (tentative)
- ix. Possible Outcomes
- x. Working Bibliography

## **Submission of the Research Proposal (Written)**

The research proposal prepared according to the guidelines of the Institute should be submitted to the Senior Assistant Registrar/ Assistant Registrar with the recommendation of the supervisor/s within the prescribed period. The decision of the Academic Committee and the Faculty Board will be informed in writing. The candidate should take actions accordingly.

## **Basic Requirements in Research Activities**

After the Research Proposal is approved by the Faculty Board, the candidate should carry out his/her studies by research under the guidance and instructions of the appointed supervisor/s. The student should fulfil the following requirements in this regard.

- i. Making a presentation (vocal) based on the research proposal within 03 months from the date of registration.
- ii. Submitting progress reports through the supervisor/s on the research once in every 03 months to the Institute.
- iii. Meeting and consulting the supervisor/s in person at least once in a month. Those who are out of the country should seek supervisor's advice through means of communication such as telephone, e-mail or other means of internet platform such as Zoom. Applicant should produce the candidate Record Book to the supervisor/s at the time of meeting enabling him/her to make a note to confirm the consultation. In the event that a candidate did not meet the supervisor/s in person and obtain guidance through other means of communication, he/she should mention in the progress report the dates and other relevant particulars of consultation confirmed by the supervisor/s.
- iv. Obtaining the guidance and instructions of the supervisor/s for written or practical activities involved with the research.
- v. A presentation (vocal) demonstrating the original contribution to be rendered through the research in the areas of subjects concerned by the candidates should be made. The presentations should be made prior to submitting the thesis to the Institute.

### **The First Presentation (Vocal)**

After the approval of the research proposal, the candidate is required to make a presentation on a date prescribed by the Institute in the presence of the members of the Academic Staff of the Institute including the Heads of the Department and the supervisors. The first presentation should mainly focus on introduction to the area of study, research problem, research method, literature review, the tentative chapter outline of the research and the working bibliography.

A report on the evaluation of the presentation will be forwarded to the Academic Committee and the Faculty Board.

### **Extension of the Registration**

A candidate who fails to complete the requirements of the Two-year Degree Programme within the stipulated time may make a request through the supervisor/s to extend the period of registration to the Senior Assistant Registrar. The decision recommended by the Academic

Committee and approved by the Faculty Board will be informed to the candidate in writing. The maximum period of time of such an extension is limited to two years.

### **Quality and Authenticity of the Thesis**

- i. The thesis should embody the results of the research conducted independently by the candidate in a given area of investigation recommended by the Academic Committee and approved by the Faculty Board of the Institute. The thesis or a part of it cannot be a piece of writing submitted for a diploma, degree or any other qualification at this Institute or any other Institute /University by the candidate or any other person. A declaration of the authenticity of the thesis should be included in the thesis. The candidate shall make a distinct contribution through the thesis to the body of existing knowledge in the field of Pali studies and afford evidence of originality either by discovering new facts or by the exercise of independent critical thinking.
- ii. The research should be conducted by the candidate under the supervision of the supervisor/s appointed by the Institution. A recommendation of the supervisor/s confirming his/her supervision and the suitability of the thesis to be examined for awarding the degree should be included in the thesis.
- iii. The candidate may change his/her original research proposal if the progress of his/her research so warrants, but the candidate shall seek the approval of the Institute through the supervisor/s for every such change. The request for the amendment will be forwarded to the Academic Committee and the Faculty Board.
- iv. The Institute may refuse to accept for examination any thesis which has not conformed in any respect to the specifications laid down by the Institute.

### **Submission of the Thesis**

- i. **First submission** : A soft-bound copy of the thesis together with a soft copy (MS Word & PDF) to check technical errors of the thesis before the expiry of the period of study should be submitted to the Student Affairs and Examination Division.
- ii. **Second submission** : three identical spiral-bound copies of the thesis should be submitted for evaluation to the Student Affairs and Examination Division. The thesis will be forwarded for evaluation to the appointed examiners.
- iii. **Final submission** : three hard-bound copies of the thesis after the viva-voce examination (the colour of the hard cover should be red) prepared according to the

guidelines of the Institute and a softcopy of the thesis (in MS Word & PDF) should also be submitted to the Student Affairs and Examination Division.

### **Viva-Voce**

After the evaluation of the thesis, the Institute will arrange a viva-voce conducted by the Examination Committee. The candidate should sit for a viva-voce conducted on a date decided by the Institute. The candidate is bound to accept the decisions of the panel of examiners. A candidate who is summoned for the viva-voce will be required to bring a copy of the thesis submitted for evaluation.

### **Results of Examination**

- i. The Examination Committee may take one of four decisions, namely to accept the thesis as it is or to accept the thesis subject to minor or major revisions, or reject the thesis.
- ii. Where a thesis has been accepted, the Examination Committee's report will state whether it is fit for publication in the manner submitted.
- iii. Where a thesis has been accepted subject to minor corrections, the candidate is required to embody, within a period of three months of such acceptance, revisions as suggested by the Examination Board or Viva Board. For this purpose, it is necessary that the supervisor/s of the candidate recommend that the thesis has been revised as recommended by the Examination Board.
- iv. If the Examination Board has recommended making a substantially major revision to the thesis, the candidate is required to handover the revised thesis to the Institute within a period of time stipulated by the Viva Board. For this purpose, it is also necessary that the supervisor/s of the candidate recommend that the thesis has been revised as recommended by the Examination Board.
- v. If the thesis is accepted for awarding the Degree on the decision of the Examination Board, the date on which the revised thesis was handed over to the Institute is deemed as the effective date of the Degree.
- vi. Where a thesis has been rejected deemed to be not suitable by one of the examiners while it has been accepted by the other examiner, the thesis should be referred to a third examiner. On the basis of the recommendation of the third examiner, the Board of Examiners should arrive at a final decision. (In such a situation additional examination cost should be paid by the candidate.)

- vii. Where a thesis has been accepted deemed to be suitable for awarding the Degree by one examiner while it has been reported by the other examiner or both examiners that more than 15% of the content of the thesis is plagiarized from Internet sources or another thesis or any other documents, the thesis should not be referred to a third examiner. In such a situation, measures will be taken in accordance with the regulations pertaining to the examination irregularities of the Institute.
- viii. All candidates for Higher Degree Examinations through research will be informed individually of their examination results.

### **Hard Copies of the Thesis**

Out of the three hard copies of the thesis finalized and submitted in accordance with decision of the Viva Board,

- i. one copy is deposited for reference in the Library of the Institute.
- ii. another copy is deposited in the Director's Office, and
- iii. the other copy is handed over to the candidate.

### **Final Submission**

The thesis should be amended by the candidate as suggested at the viva-voce examination, and recommendation of the supervisor/s should be obtained stating that the required amendments are properly made. The prescribed form for supervisor/s' recommendation could be obtained from the Student Affairs Division of the Institute. Three hard-bound copies of the amended thesis prepared according to the guidelines and also a soft copy of the thesis (MS Word & PDF saved in DVD Rom) should be submitted to the Institute.

### **Guidelines for the Preparation of the Thesis**

- i. The thesis must be compiled in the language approved by the Faculty Board.
- ii. The Text of the thesis should be prepared by computer type setting. Font-Times New Roman for English medium has been recommended for the time being by the Institute.
- iii. The recommended size for printing the body of the thesis is point 12 and point 10 for foot notes/end notes.
- iv. In preparing the Title Page, the title should be in font size 22 (**bold**), the name of the candidate and the Registration Number in 16, name of the Institute and

the details of the thesis in 18, for chapter headings in 14 and sub headings in 12 (**bold**). Diacritical marks should be employed in using classical languages like Pali, Sanskrit, Latin, Greek etc.

- v. Line space for the main body of the thesis is point 1.5.
- vi. In addition, the spine of the thesis should contain name of the candidate, topic, name of the degree (in abbreviated form) and the year.
- vii. The thesis should be printed on one side only in A/4 size paper with thickness of GSM 80.
- viii. Margins of 4 cm. on the left and 2.5 cm. on the top, bottom and right should be kept.
- ix. The number of words required in respect of the thesis for MAPL Two-year Degree should be between 45,000 and 60,000. Foot/End notes or Bibliography are not counted for this purpose.
- x. It should be noted that although it has been specified that a thesis should consist of a specified number of words referred to above, not only the number of words but also the quality of the thesis will be taken into consideration in evaluating it.
- xi. The thesis submitted for examination should include an Abstract not exceeding 300 words.
- xii. The format, size, and binding of the thesis should comply fully with the requirements specified by the Institute.

### **Format of the Thesis**

I The thesis should consist of the following components:

- i. The Title Page
- ii Declaration of the Candidate
- iii Recommendation/s of the Supervisor/s
- iv Acknowledgements (if necessary)
- v Abstract
- vi Content Page
- vii Abbreviations
- viii Main Thesis (Chapters)

- ix Bibliography
  - x Plates (if necessary)
  - xi Diagrams and Charts (if necessary)
  - xii Indexes (if necessary)
- II. The Specimen of the title page is indicated in page 180 of the Prospectus of PGIPBS
- III. The specimen of the Declaration of the Candidate is produced in page 179

### **Withdrawal from MA Two-year to MA One-year Degree Programme**

#### **Regulations for the above Withdrawal**

Two instances are introduced for the withdrawal from MA Two-year to One-year Degree Programme.

- i. Submission of applications by the students for withdrawal from Two-year to One-year MA before the end of the first-year final examination
- ii. Request made by the students for withdrawal from Two-year to One-year MA after sitting the first-year final examination

When applying for such a withdrawal under any of the above two instances, the application form obtained from the Institute should be duly filled and submitted to the Institute with the recommendation of the Course Coordinator.

The following regulations should be followed by the students in the event of withdrawal from Two-year to One-year MA Degree programme.

The following conditions apply.

1. If the request for withdrawal from Two-year MA to One-year MA is made, the application should be submitted within a period of 6 months from the date of the registration of the Two-year MA Degree Programme. The proposed topic for the Extended Essay related to the MAPL 06 and the 06 course units expected to be taken for the Final Examination of One-year MA should be clearly mentioned in the application form that is submitted to the Institute.
2. If the withdrawal from the Two-year MA to One-year MA is expected after the first-year end Examination of the Two-year MA, the request for withdrawal is to be made within a period of one month from the end-date of the first year Examination. The course units that should be taken for One-year MA and the additional course units for the same should be clearly mentioned in the application form. Furthermore, the proposed topic for the Extended Essay should also be submitted to the Institute on a date fixed by the Institute.

## 03.2 Master of Arts in Buddhist Studies – Two Year

### Scope and Content of the Course

This two-year degree programme consists of a course work and a thesis. The course is to be completed in the first year and the thesis in the consecutive second year. The course work is conducted in line with the Master of Arts in Buddhist Studies – One-year Degree Programme (MABS – One Year) (Part-I). MABS 72 (Part-II) is the thesis to be completed in the second year under a supervisor/s.

### Eligibility for Admission

- i. A Special Degree First Class or Second Upper in Pali, Buddhist Studies, Buddhist Philosophy, Buddhist Psychology, Buddhist Culture, Buddhist Civilization, Buddhist Heritage and Tourism Industry

or

A Special Degree in Sanskrit, Western Philosophy, Psychology with a Final year thesis related to Buddhist Studies, Buddhist Philosophy, Buddhist Psychology, Buddhist Culture, Buddhist Civilization

or

A first Degree acceptable to the Faculty of Board as eligible to follow the Two-year MA Degree programme

or

An MA Degree in Buddhist Studies

#### **In the absence of the above qualifications**

- ii. If a student is deemed to have an expertise in Buddhist Studies to do the research thesis of the Two-year MA, his/her eligibility is judged through an interview.

### Registration

A candidate is deemed to have been registered for the MABS Two-year Programme in the Institute from the date on which his/her preliminary application with the bio-data is accepted by the Faculty Board. (The general information from 01.3. to 01.19. in the prospectus applies pages 2-4)

## **Requirements for the Course of Study**

A student is required to take **seven course units** selected from those announced for the academic year by the Institute. Out of these seven course units, **MABS 01** and **MABS 72** are compulsory. Refer to the course units of MABS One-year on page 58.

## **Sequential Requirements for the Course of Study**

### First Year

- i. Completion of the course work
- ii. Workshop on research methodology (MABS 72 – Part-I)
- iii. Submission of the research topic
- iv. Submission of the research proposal (written)
- v. Presentation of the research proposal (vocal)

### Second Year

- vi. Completion of the thesis
- vii. Final presentation (vocal)
- viii. The first submission of the thesis
- ix. The second submission of the thesis
- x. Viva voce
- xi. Final submission

## **Research Topic and Proposal**

In the first year, a research topic related to the field of studies along with an abstract of not more than 300 words should be submitted. After the approval of the research topic by the Academic Committee and the Faculty Board, the research proposal should be submitted for the approval. At this juncture, the candidate shall seek the instructions of the supervisor/s appointed for the candidate and further assistance could be gained from the Research Unit of the Institute to prepare the research proposal within the period prescribed by the Institute.

## **Contents of the Research Proposal**

The research proposal should consist of the following components:

- i. Title page
- ii. Introduction to the area of study

- iii. Purpose of the Study
- iv. Literature Review
- v. Research Problem
- vi. Research Method/Methods
- vii. Research Limitations
- viii. Chapter Outline (tentative)
- ix. Possible Outcomes
- x. Working Bibliography

### **Submission of the Research Proposal (Written)**

The research proposal prepared according to the guidelines of the Institute should be submitted to the Senior Assistant Registrar/ Assistant Registrar with the recommendation of the supervisor/s within the prescribed period. The decision of the Academic Committee and the Faculty Board will be informed in writing. The candidate should take actions accordingly.

### **The First Presentation (Vocal)**

After the approval of the research proposal, the candidate is required to make a presentation on a date prescribed by the Institute in the presence of the members of the Academic Staff of the Institute including the Heads of the Department and the supervisors. The first presentation should mainly focus on introduction to the area of study, research problem, research method, literature review, the tentative chapter outline of the research and the working bibliography.

A report on the evaluation of the presentation will be forwarded to the Academic Committee and the Faculty Board.

### **Extension of the Registration**

A candidate who fails to complete the requirements of the Two-year Degree Programme within the stipulated time may make a request through the supervisor/s to extend the period of registration to the Senior Assistant Registrar. The decision recommended by the Academic Committee and approved by the Faculty Board will be informed to the candidate in writing. The maximum period of time of such an extension is limited to two years.

### **Quality and Authenticity of the Thesis**

- i. The thesis should embody the results of the research conducted independently by the candidate in a given area of investigation recommended by the Academic

Committee and approved by the Faculty Board of the Institute. The thesis or a part of it cannot be a piece of writing submitted for a diploma, degree or any other qualification at this Institute or any other Institute /University by the candidate or any other person. A declaration of the authenticity of the thesis should be included in the thesis. The candidate shall make a distinct contribution through the thesis to the body of existing knowledge in the field of Buddhist studies and afford evidence of originality either by discovering new facts or by the exercise of independent critical thinking.

- ii. The research should be conducted by the candidate under the supervision of the supervisor/s appointed by the Institution. A recommendation of the supervisor/s confirming his/her supervision and the suitability of the thesis to be examined for awarding the degree should be included in the thesis.
- iii. The candidate may change from his/her original research proposal if the progress of his/ her research so warrants, but the candidate shall seek the approval of the Institute through the supervisor/s for every such change. The request for the amendment will be forwarded to the Academic Committee and the Faculty Board.
- iv. The Institute may refuse to accept for examination any thesis which has not conformed in any respect to the specifications laid down by the Institute.

### **Submission of the Thesis**

- i. **First submission** : A soft-bound copy of the thesis together with a soft copy (MS Word & PDF) to check technical issues of the thesis before the expiry of the period of study should be submitted to the Student Affairs and Examination Division.
- ii. **Second submission** : three identical spiral-bound copies of the thesis should be submitted for evaluation to the Student Affairs and Examination Division. The thesis will be forwarded for evaluation to the appointed examiners.
- iii. **Final submission** : three hard-bound copies of the thesis after the viva-voce examination (the colour of the hard cover should be red) prepared according to the guidelines of the Institute and a softcopy of the thesis (in MS Word & PDF) should also be submitted to the Student Affairs and Examination Division.

## **Viva-Voce**

After the evaluation of the thesis, the Institute will arrange a viva-voce conducted by the Examination Committee. The candidate should sit for a viva-voce conducted on a date decided by the Institute. The candidate is bound to accept the decisions of the panel of examiners. A candidate who is summoned for the viva-voce will be required to bring a copy of the thesis submitted for evaluation.

## **Results of Examination**

- i. The Examination Committee may take one of four decisions, namely to accept the thesis as it is or to accept the thesis subject to minor or major revisions, or reject the thesis.
- ii. Where a thesis has been accepted, the Examination Committee's report will state whether it is fit for publication in the manner submitted.
- iii. Where a thesis has been accepted subject to minor corrections, the candidate is required to embody, within a period of three months of such acceptance, revisions as suggested by the Examination Board or Viva Board. For this purpose, it is necessary that the supervisor/s of the candidate recommend that the thesis has been revised as recommended by the Examination Board.
- iv. If the Examination Board has recommended making a substantially major revision to the thesis, the candidate is required to handover the revised thesis to the Institute within a period of time stipulated by the Viva Board. For this purpose, it is also necessary that the supervisor/s of the candidate recommend that the thesis has been revised as recommended by the Examination Board.
- v. If the thesis is accepted for awarding the Degree on the decision of the Examination Board, the date on which the revised thesis was handed over to the Institute is deemed as the effective date of the Degree.
- vi. Where a thesis has been rejected deemed to be not suitable by one of the examiners while it has been accepted by the other examiner, the thesis should be referred to a third examiner. On the basis of the recommendation of the third examiner, the Board of Examiners should arrive at a final decision. (in such a situation additional examination cost should be paid by the candidate.)

- vii. Where a thesis has been accepted deemed to be suitable for awarding the Degree by one examiner while it has been reported by the other examiner or both examiners that more than 15% of the content of the thesis is plagiarized from Internet sources or another thesis or any other documents, the thesis should not be referred to a third examiner. In such a situation, measures will be taken in accordance with the regulations pertaining to the examination irregularities of the Institute.
- viii. All candidates for Higher Degree Examinations through research will be informed individually of their examination results.

### **Hard Copies of the Thesis**

Out of the three hard copies of the thesis finalized and submitted in accordance with decision of the Viva Board,

- i. one copy is deposited for reference in Library of the Institute.
- ii. another copy is deposited in the Director's Office, and
- iii. the other copy is handed over to the candidate.

### **Basic Requirements in Research Activities**

After the Research Proposal is approved by the Faculty Board, the candidate should carry out his/her studies by research under the guidance and instructions of the appointed supervisor/s. The student should fulfil the following requirements in this regard.

- i. Making a presentation (vocal) based on the research proposal within six months from the date of registration.
- ii. Submitting progress reports through the supervisor/s on the research once in every six months to the Institute.
- iii. Meeting and consulting the supervisor/s in person at least once in a month. Those who are out of the country should seek supervisor's advice through means of communication such as telephone, e-mail or other means of internet platform such as Zoom. Applicant should produce the candidate Record Book to the supervisor/s at the time of meeting enabling him/her to make a note to confirm the consultation. In the event that a candidate did not meet the supervisor/s in person and obtain

guidance through other means of communication, he/she should mention in the progress report the dates and other relevant particulars of consultation confirmed by the supervisor/s.

- iv. Obtaining the guidance and instructions of the supervisor/s for written or practical activities involved with the research.
- v. A presentation (vocal) demonstrating the original contribution to be rendered through the research in the areas of subjects concerned by the candidates should be made. The presentations should be made prior to submitting the thesis to the Institute.

### **Final Submission**

The thesis should be amended by the candidate as suggested at the viva-voce examination, and recommendation of the supervisor/s should be obtained stating that the required amendments are properly made. The prescribed form for supervisor/s' recommendation could be obtained from the Student Affairs Division of the Institute. Three hard-bound copies of the amended thesis prepared according to the guidelines and also a soft copy of the thesis (MS Word & PDF saved in DVD Rom) should be submitted to the Institute.

### **Guidelines for the Preparation of the Thesis**

- i. The thesis must be compiled in the language approved by the Faculty Board.
- ii. The Text of the thesis should be prepared by computer type setting. Font Times New Roman for English medium has been recommended for the time being by the Institute.
- iii. The recommended size for printing the body of the thesis is point 12 and point 10 for foot notes/end notes.
- iv. In preparing the Title Page, the title should be in font size 22 (**bold**), the name of the candidate and the Registration Number in 16, name of the Institute and the details of the thesis in 18, for chapter headings in 14 and sub headings in 12 (**bold**). Diacritical marks should be employed in using classical languages like Pali, Sanskrit, Latin, Greek etc.

- v. Line space for the main body of the thesis is point 1.5.
- vi. In addition, the spine of the thesis should contain name of the candidate, topic, name of the degree (in abbreviated form) and the year.
- vii. The thesis should be printed in on one side only A/4 size paper with thickness of GSM 80.
- viii. Margins of 4 cm. on the left and 2.5 cm. on the top, bottom and right should be kept.
- ix. The number of words required in respect of the thesis for MABS Two Year Degree should be between 45,000 and 60,000. Foot/End notes or Bibliography are not counted for this purpose.
- x. It should be noted that although it has been specified that a thesis should consist of a specified number of words referred to above, not only the number of words but also the quality of the thesis will be taken into consideration in evaluating it.
- xi. The thesis submitted for examination should include an Abstract not exceeding 300 words.
- xii. The format, size, and binding of the thesis should comply fully with the requirements specified by the Institute.

### **Format of the Thesis**

- I. The thesis should consist of the following components:
  - (i) The Title Page
  - (ii) Declaration of the Candidate
  - (iii) Recommendation/s of the Supervisor/s
  - (iv) Acknowledgements (if necessary)
  - (v) Abstract
  - (vi) Content Page
  - (vii) Abbreviations

- (viii) Main Thesis (Chapters)
  - (ix) Bibliography
  - (x) Plates (if necessary)
  - (xi) Diagrams and Charts (if necessary)
  - (xii) Indexes (if necessary)
- II. The specimen of the title page is indicated in page 180 of the Prospectus of PGIPBS
- III. The specimen of the Declaration of the Candidate is produced in page 179

### **Withdrawal from MA Two-year to MA One-year Degree Programme**

#### **Regulations for the above withdrawal**

Two instances are introduced for the withdrawal from MA Two-year to One-year Degree Programme.

- i. Submission of applications by the students for withdrawal from Two-year to One-year MA before the end of the first-year final examination of the Two-year MA
- ii. Request made by the students for withdrawal from Two-year to One-year MA after sitting the first-year final examination of the Two-year MA

When applying for such a withdrawal under any of the above two instances, the application form obtained from the Institute should be duly filled and submitted to the Institute with the recommendation of the course coordinator.

The following regulations should be followed by the students in the event of withdrawal from Two-year to One-year MA Degree programme.

The following conditions apply.

04. If the request for withdrawal from Two-year Degree programme to One-year MA Degree programme is made, the application should be submitted within a period of 6 months from the date of the registration of the Two-year MA Degree Programme. The proposed topic for the Extended Essay related to the MABS 72 and the 06 course units expected to be taken for the Final Examination of One-year Degree programme should be clearly mentioned in the application form that is submitted to the Institute.

05. If the withdrawal from the Two-year MA Degree programme to One-year MA is expected after the first-year end Examination of the Two-year MA Degree programme, the request for withdrawal is to be made within a period of one month from the end-date of the first year Examination. The subject units that should be taken for One-year MA Degree programme and the additional subject units for the same should be clearly mentioned in the application form. Furthermore, the proposed topic for the Extended Essay should also be submitted to the Institute on a date fixed by the Institute.

# The Application Form for the withdrawal from MA Two-year to MA One-year Degree Programme

For office use Received Date
---------------------------------

## Application form to transfer from Two-year MA programme to One-year MA Programme Postgraduate Institute of Pali & Buddhist Studies

Transferring to One-year MA programme **prior to / after** the Final Year Examination of the One-year MA  
(delete where inapplicable)

01. **Name:** Ven./Mr./ Ms. : .....
02. **Course:** .....
03. **Academic Year:** .....
04. Registration Number: .....
05. Course Units completed/ Expected to be completed for the Final year Examination of the First Year

Number	Code of the Course Unit	Name of the Course Unit
1.		
2.		
3.		
4.		
5.		
6.		
7.		

### Course Units to be considered Extra

Number	Code of the Course Unit	Name of the Course Unit

**Topic for the Extended Essay:** .....

.....

.....

.....  
Date  
Signature

### Recommendation of the Course Coordinator:

The request is recommended/ not recommended.

Name: ..... Signature: .....

Date: .....

### For Office Use:

Recommendation of the Academic Committee and date: .....

Date approved by the Faculty Board: .....

Subject Clerk: .....

Recommendation of SAR/AR and notes: .....

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### **03.3 Master of Philosophy and Doctor of Philosophy**

03.3 Master of Philosophy (MPhil)

03.4 Doctor of Philosophy (PhD)

#### **Admission Requirements**

##### **Master of Philosophy (MPhil)**

1. An applicant seeking admission to a higher degree programme by research should fulfill one of the following requirements.
  - i. A first or a Second Class (Upper Division) in a General or Special Bachelor's Degree from a recognized University in one of the following areas of study: Buddhist Studies, Buddhist Philosophy, Buddhist Culture, Buddhist Civilization, Indian Philosophy, Western Philosophy, Religious Studies, Sinhala, Archaeology, History, Psychology, Sociology, Buddhist Leadership, Pali, Sanskrit, Classical Chinese, Classical Tibetan or any other subject related to these areas of study
  - ii. Master's Degree of a recognized university in Pali or Buddhist Studies
  - iii. A qualification obtained from a foreign university / institute recognized by the University Grant Commission in Sri Lanka deemed by the Institute as equivalent to a first or second class (Upper Division) of a general or a special Bachelor's Degree in any of the subjects referred to in (i) or (ii) above
  - iv. A qualification obtained from a foreign university /institute deemed by the Institute as equivalent to a first or second class (Upper Division) of a general or a special Bachelor's Degree in any of the subjects referred to in (i) or (ii) above with a certificate in diplomatic level confirming the qualifications
  - v. Anyother special qualification / qualifications deemed by the Institute as equivalent to any one of the above-mentioned qualifications
2. Applicants who do not possess any of the above qualifications but who are deemed by the Institute as having already made a distinct contribution to the field of Pali Buddhist Studies by pursuing academic activities in the field of Buddhist Studies, may apply for the above research degree. A decision will be taken by the Faculty Board after due consideration of such applications.

3. If a candidate who has already passed the Master of Arts Degree in Buddhist Āyurvedic Counselling / Buddhist Counselling held by the Institute, and seeks to register for a Master of Philosophy Degree in Buddhist Studies programme, is required to study and pass; five course units recommended for Master of Arts Degree in Buddhist Studies, before handing over the Master of Philosophy thesis to the Institute. **MABS 01: Buddhist Doctrines of the Pali Nikāyas: Analysis and Interpretation, and MABS 35: Theravada Tradition: A Historical and Doctrinal Study** should be considered compulsory and any other three course units except **MABS 26: Buddhist Psychotherapy** as elective in selecting the five course units
4. A candidate for a research degree is expected to possess adequate knowledge in the relevant field of study. Where necessary, additional research requirements such as an exhaustive knowledge of one or more of the languages connected with the early Buddhist literary sources, e.g. Pali, Sanskrit, Classical Chinese, Classical Tibetan may be required by the Institute. Moreover, the students engaged in research work should obtain necessary instructions from the Research Unit of the Institute and also should essentially participate in the workshops organized by the above Unit on research methodology.

### **Admission Requirements for PhD**

An applicant seeking admission to PhD Degree programme by research should fulfil one of the following requirements:

- i. A Master of Philosophy Degree / Two-year Master's Degree (with a research component) from a recognized university in Pali, Buddhist Studies, Buddhist Philosophy, Buddhist Culture, Buddhist Civilization, Indian Philosophy, and Buddhist Leadership
- ii. A First or a Second Class (Upper Division) in a General or Special (Honours) Bachelor's Degree from a recognized university in one of the following areas of study: Buddhist Studies, Buddhist Philosophy, Buddhist Culture, Buddhist Civilization, Indian Philosophy, Philosophy, Religious Studies, and Buddhist Leadership (However, this may vary subject to examination of research skills of the candidate.)

- iii. A qualification obtained from a foreign university / institute recognized by the University Grants Commission in Sri Lanka deemed by the Institute as equivalent to a Master of Philosophy Degree /Two-year Master’s Degree (with a research component) and having diplomatic verification from the relevant High Commissions of the authenticity of those certificates
- iv. Any other special qualification /qualifications deemed by the Institute as equivalent to any one of the above-mentioned qualifications

Applicants who do not possess any of the above qualifications but who are deemed by the Institute as having already made a distinct contribution to the field of Pali Buddhist Studies by pursuing academic activities in the field of Buddhist Studies, may apply for PhD Degree. A decision will be taken by the Academic Committee and the Faculty Board after due consideration of such applications.

### **Enrolment - MPhil and PhD**

Application for admission to a Higher Degree Programme by Research may be made at any time of the year. The candidate after discussing the research topic he/she wishes to pursue, with the Director or a member of the Academic Staff of the Institute may enroll for a research degree. However, the proposed research topic must be recommended first by the Academic Committee and subsequently by the Faculty Board before the candidate can undertake the research.

### **Registration - MPhil and PhD**

A candidate is deemed to have been registered for a Research Degree Programme in the Institute from the date on which his/her preliminary application with the bio data and the research topic along with a brief introduction not less than 300 words was accepted by the Faculty Board. At this juncture, the candidate can obtain the instructions of the supervisor/s appointed for the candidate, the Academic Staff and the Research Unit of the Institute to prepare the Research Proposal. However, the candidate should submit the research proposal as referred to below within six months of time from the effective date of the registration.

Within a period of six months from the date of approval of the research topic by the Faculty Board, the Research Proposal consisting of the following items should be submitted to the Institute with the supervisor's recommendation by the candidate;

- i. Proposed Research Degree and Research Topic
- ii. Introduction
- iii. Purpose of the Study
- iv. Literature Review
- v. Research Problem
- vi. Research Method/Methods
- vii. Research Scope and Limitations
- viii. Chapter Outline (tentative)
- ix. Possible Outcomes
- x. Working Bibliography

A candidate applying for registration in the MPhil/PhD Degree Programme in the first instance should annex evidence of his/her research ability and other supporting documents to the application.

### **Presentations (First, Upgrading and Final)**

Presentations (first, upgrading and final) as described below should be made by the research students in the presence of the members of the Academic Staff of the Institute including the Head of the Department concerned and supervisors. The report prepared at this occasion with regard to the progress of the research and the skill in expressing the knowledge demonstrated by the student is first referred to the Academic Committee and subsequently to the Faculty Board.

### **Master of Philosophy Degree**

- i. **First Presentation**

On the research proposal (within first 06 months from the registration)

- ii. **Upgrading Presentation**

A candidate who has been registered for the Master of Philosophy Degree and demonstrates a distinct progress of his/her research work may request upgrading his/her study to the Doctor of Philosophy Degree. However, such a request could be made only during the period between 12 months and 18 months from the date of registration and by that time over 50% of the research work should have been completed. The request shall be submitted to the Director of the Institute with

recommendation/s of the supervisor/s and the Head of the Department concerned. The candidate should make a presentation justifying his/her request for upgrading and explaining the intended additional academic contribution to be rendered by the candidate. The result of the upgrading presentation is forwarded to the Academic Committee and the Faculty Board.

iii. **Final Presentation**

Explaining the original contribution and outcomes of the research (18 to 24 months after the registration)

### **Doctor of Philosophy Degree**

i. **First Presentation**

On the research proposal (within six months from the registration)

ii. **Final Presentation**

Explaining the original contribution and outcomes of the research (24 to 36 months after the registration)

## **Supervision of Research - MPhil and PhD**

A supervisor/s will be appointed by the Institute for every candidate registered for the Master of Philosophy or Doctor of Philosophy Degrees. Considering the nature of the research, two or three supervisors may be appointed upon the recommendation of the Academic Committee and the Faculty Board. Every researcher should conduct the research under the guidance of the supervisor/s. Every candidate is required to submit the progress reports of the research through the supervisor/s to the Institute once in six months.

## **Duration of MPhil and PhD**

The minimum duration for each Research Degree Programme is as follows:

- (i) Full-time MPhil. Degree Programme: 2 years
- (ii) Part-time MPhil. Degree Programme: 3 years
- (iii) Full-time PhD Degree Programme: 3 years
- (ii) Part-time PhD Degree Programme: 4 years

## **Extension - MPhil and PhD**

A student who fails to complete the research work and submit the thesis to the Institute within the stipulated time may make a request, through the supervisor/s, to extend the period of registration. The Institute may extend the period of registration for the full-time students of Master of Philosophy Degree up to 4 years maximum and for part time students upto 6 years maximum. The Institute may also extend the period of registration for the full-time students of Doctor of Philosophy Degree up to 6 years maximum and for part-time students up to 8 years maximum. The registration of candidates who fail to complete their studies within the aforementioned periods will be terminated.

## **Requirements for Completing - MPhil and PhD**

### **Master of Philosophy**

This study programme requires the following fulfillments:

- i. A thesis under a topic approved by the Institute
- ii. Presentations made by the candidates as referred to in page 168
- iii. A written examination of two question papers:
  - i. on the basis of the thesis;
  - ii. on the basis of the subject releveant to the thesis
- iv. A viva-voce: The viva-voce is conducted by a Committee consisting of the Director of the Institute, Head of the Department concerned, examiners and supervisors of the research. However, the candidate of the Master of Philosophy Degree should have passed the written examination prior to the viva-voce.

### **Doctor of Philosophy**

This study programme consists of the following items:

- i. A thesis on a topic approved by the Institute
- ii. Presentations made by the candidate as referred to in page 168
- iii. A viva-voce: This viva-voce is conducted by a committee consisting of the members referred to at number iv above.

## **The Thesis - MPhil and PhD**

1. The thesis should embody the results of the research conducted independently by the candidate in a given area of investigation approved by the Faculty Board of the Institute. The thesis should not be a one submitted for a degree at this Institute or any other Institute /University by the candidate or any other person. A statement made by the candidate should be included in the thesis confirming this requirement. The thesis must make a distinct contribution to the body of existing knowledge in the field of Buddhist studies and afford evidence of originality either by discovering of new facts or by exercise of independent critical power. The research should be conducted by the candidate under the guidance of the supervisors appointed by the Institute. A recommendation of the supervisor/s confirming his/her supervision and the suitability of the thesis to be considered for awarding the degree concerned should be included in the thesis.
2. The candidate may deviate from his/her original research proposal if the progress of his/her research so warrants, but the candidate shall seek the approval of the Institute through the supervisors for every such deviation. The request for the deviation will be forwarded to the Academic Committee.
3. The thesis for the Master of Philosophy Degree should consist of 50,000 -75,000 words (exclusive of the bibliography) and the thesis for the Doctor of Philosophy Degree should consist of 65,000 to 80,000 words (exclusive of the bibliography). This requirement of the limits of words does not apply in case of a candidate who submits an edition of a text or texts. It should be noted that although it has been specified that a thesis should consist of a specified number of words referred to above, not only the number of words but also the quality of the thesis will be taken into consideration in evaluation.
4. The thesis submitted for examination should include an Abstract not exceeding 300 words.
5. The format, size, and binding of the thesis should comply fully with the requirements specified by the Institute.
6. The Institute may refuse to accept for examination any thesis which has not conformed in any respect to the specifications laid down by the Institute.

7. Each candidate is required to submit three identical copies of the thesis to the Institute for evaluation.

### **Viva-Voce and Its Decisions - MPhil and PhD**

1. After the evaluation of the thesis, a viva-voce will be conducted within one month by the Examination Committee. However, viva-voce for MPhil Degree will be conducted after passing the written examination. The written examination will be conducted within one month of the evaluation.
2. A candidate who is summoned for the viva-voce is required to bring a copy of the thesis submitted for evaluation.
3. The Examination Committee may take one of four decisions, namely to accept the thesis as it is or to accept the thesis subject to minor or major revisions, or reject the thesis.
4. The Examination Committee's report will state whether it is fit for publication in the manner submitted.
5. Where a thesis has been accepted subject to minor corrections, the candidate is required to embody, within a period of three months of such acceptance, such revisions as suggested by the Examination Committee. For this purpose, it is necessary that the supervisor/s of the candidate recommend that the thesis has been revised as recommended by the Examination Committee.  
  
If the Examination Committee has recommended to make a substantially major revision to the thesis, the candidate is required to handover the revised thesis to the Institute within a period of time stipulated by the Committee. For this purpose, it is also necessary that the supervisor/s of the candidate recommend that the thesis has been revised as recommended by the Examination Committee.
6. If the thesis is accepted for awarding the Degree on the decision of the Examination Committee, the date on which the revised thesis was handed over to the Institute is deemed as the effective date of the Degree.
7. Where a thesis has been rejected deemed to be not suitable by one of the examiners while it has been accepted by the other examiner, the thesis should be referred to a third examiner. On the basis of the recommendation of the third examiner, the Examination Committee shall arrive at a final decision.

8. Where a thesis has been accepted deemed to be suitable for awarding the Degree by one examiner while it has been reported by the other examiner or both examiners that more than 15% of the content of the thesis is plagiarized from Internet sources or another thesis or any other documents, the thesis should not be referred to a third examiner. In such a situation, measures will be taken in accordance with the regulations pertaining to the examination irregularities of the Institute.
9. The Examination Committee may consider the suitability to award the Master of Philosophy Degree in respect of a thesis submitted for Doctor of Philosophy Degree which was decided by the examiners as not successful for awarding the Doctor of Philosophy Degree.

### **Deposit of the Thesis**

One copy of the successful thesis will be deposited for reference in the Library of the Institute. Another copy will be deposited in the Director's Office, and the other copy will be handed over to the candidate.

### **Results of Examination - MPhil and PhD**

The results of the above Examinations will be informed individually on the recommendation of the Faculty Board and the approval of the Senate.

## **General Guidelines for MPhil and PhD Research Candidates**

### **Registration of Candidates for Research Degrees**

1. A student who seeks to follow a Research Degree at the Postgraduate Institute of Pali and Buddhist Studies should select a research topic related to the field of Pali and Buddhist Studies deemed as appropriate by himself/herself and meet the Director or member of the Academic Staff of the Institute and discuss the selected topic. Accordingly, the suitability of the topic will be recommended.
2. The initially approved research topic along with the 300 word Abstract should be in the appropriate place in the application. The duly filled application should be submitted to the

Student Affairs and Examination Division of the Institute with a recommendation of the Director or a member of the Academic staff of the Institute.

3. Every application for registration for Research Degrees will be submitted for the approval of the Faculty Board with the recommendation of the Academic Committee. The Faculty Board and the Academic Committee have the authority to approve or suggest amendments or reject the topic. Applicant should take steps accordingly.

The date on which the research topic is approved by the Faculty Board with or without amendments is regarded as the date of registration for the research study.

### **Submission of the Research Proposal**

4. A Research Proposal prepared according to the rules of the Institute and the guidance of the supervisor/s should be submitted by the candidate to the Student Affairs and Examination Division with the recommendation of the supervisor/s within six months from the date of registration.
5. The decision of the Faculty Board will be informed in writing to the candidate by the Senior Assistant Registrar (SAR) / Assistant Registrar (AR). The candidate should take action accordingly.

### **Basic Requirements in Research Activities**

6. After the Research Proposal is approved by the Faculty Board, the candidate should carry out the studies by research under the guidance and instructions of the supervisor/s appointed by the Faculty Board. The student should fulfill the following requirements in this regard.
  - i. Making a public presentation based on the research proposal within six months from the date of registration
  - ii. Submitting a progress report through the supervisor/s on the research once in every six month to the Institute
  - iii. Meeting and consulting the supervisor/s in person at least once a month: the candidates who are out of the country should seek supervisor's advice by means of communication such as telephone, e-mail or other means of internet platform such as zoom. Applicant should produce the candidate Record Book to the supervisor at the time of meeting enabling the candidate to make a note to confirm the consultation. In the event that a

candidate could not meet the supervisor in person and obtained guidance through other means of communication, he/she should mention in the six-month progress report the dates and other relevant particulars of consultation confirmed by the supervisor/s.

- iv. Obtaining the guidance and instructions of the supervisor/s for written or practical activities involved with the research
- v. Making a presentation demonstrating the original contribution to be rendered through the research in the areas of subjects concerned by Master of Philosophy candidates after a lapse of 18 months and by Doctor of Philosophy candidates after a lapse of 24 months from the date of registration. The presentation should be made prior to the submission of the thesis.
- vi. Requesting for an extension of the period of study from the Student Affairs and Examination Division through the supervisor/s in the event of failure to complete the study by research within the stipulated period of time.

### **Presentation for Upgrading**

7. A candidate registered in Master of Philosophy Degree Programme is eligible to apply for upgrading his/her registration to the Doctor of Philosophy Degree Programme after one year and before 18 months, from the date of registration provided the following conditions are fulfilled:

Supervisor's recommendation on:

- i. Fifty percent completion of the research.
- ii. The field of the study covered by the topic and the research skills of the candidate are appropriate and adequate to a study for the Doctor of Philosophy Degree.

### **Final Presentation (Refer to page 169)**

### **Thesis Submission and Evaluation Process - MPhil and PhD**

8. Students are encouraged to inform the Institute through Senior Assistant Registrar at least three months before the submission of the thesis for examination to avoid possible delay in the process.

## **First Submission**

9. Completed, type-set and temporarily bound copy of the thesis together with the recommendation of the supervisor/s should be submitted to the Student Affairs and Examination Division of the Institute in order to verify that the thesis meets the required standards. However, the candidate should submit the thesis before the expiry of the registration. A soft copy of the thesis in both MS Word and PDF formats should also be handed over to the office in a Compact Disk. The soft copy of the thesis will be subject to the plagiarism check. A receipt of acknowledgement will be issued by the Senior Assistant Registrar (SAR) / Assistant Registrar (AR) upon submission of the thesis.
10. Within one month of handing over the type-set and soft bound copy of a thesis as referred to in the above paragraph, a notification on the steps to be taken with regard to the thesis is issued to the candidate by the Institute. The candidate may make an inquiry in writing from the Senior Assistant Registrar Assistant Registrar if a notification is not received within one month.

All inquiries regarding a thesis submitted to the Institute should be made only from the Senior Assistant Registrar / Assistant Registrar.

11. According to the instructions issued in writing by the Institute, necessary amendments to the thesis should be made by the candidate under the guidance of the supervisor/s.

## **Second Submission**

12. Three printed copies of the thesis duly amended by the candidate should be re-submitted in temporary binding to the Student Affairs and Examination Division with the recommendations of the supervisor/s to be sent to the examiners. A receipt issued by the Institute acknowledging the submission of the thesis should be retained by the candidate.
13. If any notification is not received by the candidate within 3 months' time after handing over the thesis to the Student Affairs and Examination Division, the candidate may make a written enquiry or an email with a copy to the Director and the Supervisor/s to the Senior Assistant Registrar (SAR) /Assistant Registrar (AR).

## **Master of Philosophy Written Examination**

14. After handing over the thesis to the Student Affairs and Examination Division, the candidate engaged in studies for the Master of Philosophy Degree should pass a written examination held on a date/dates decided by the Institute. The written examination consists of two question papers: one paper on the area of research and the other on thesis content.

## **Viva-Voce - MPhil and PhD**

15. The candidates engaging in studies by research for Master of Philosophy or Doctor of Philosophy Degree should sit a viva-voce conducted on a date decided by the Institute. The candidate is bound to accept the decisions of the panel of examiners.

## **Final Submission - MPhil and PhD**

16. Thesis should be amended by the candidate as suggested at the viva-voce and recommendation of the supervisor/s should be obtained stating that the required amendments are properly made. (The prescribed form for supervisor/s' recommendation could be obtained from the Students' Affairs Division of the Institute.)

## **Part-time Researchers - MPhil and PhD**

1. Where necessary, applications may be made for admission as part-time students to Master of Philosophy and Doctor of Philosophy Degree Programmes.
2. In order to be eligible for admission as a part-time student, candidate should have previously fulfilled all admission requirements specified for a Master of Philosophy or Doctor of Philosophy Degree as in the case of a full-time (regular) student.
- 3.1. The Master of Philosophy Degree will be awarded to a part-time student who has successfully completed a programme of study by research within at least a three-year duration as a part-time student.
- 3.2. The Doctor of Philosophy Degree will be awarded to a part-time student who has successfully completed a program of study by research within at least a four-year duration.
4. A student who has been registered for a Master of Philosophy Degree as a part-time student for not less than two and half year's period and who has shown excellent progress

in his/her research may request, with recommendations of the supervisor/s and the Head of the Department, to transfer to the part-time PhD Programme. The request will be considered by the Faculty Board paying special attention to the progress reports provided by the supervisor/s and the Head of the Department.

5. A part-time student at his/her request and upon the recommendation of the Department of Study may be permitted by the Academic Committee and the Faculty Board to transfer his/her registration to a regular student status. The students who are employed by the Government Departments and Corporations should produce acceptable evidence of leave granted to them to follow courses as full-time students from the Heads of their institutions.
6. All other regulations pertaining to the Master of Philosophy and the Doctor of Philosophy Degree Programmes of study of full-time students shall apply equally to part-time students.

### **Guidelines for the Preparation of the Thesis - MPhil and PhD**

01. The thesis should be compiled in the language approved by the Faculty Board.
02. The text of the thesis should be prepared by computer type settings. Fonts FM Abhaya for Sinhala medium and Times New Roman for English medium have been recommended for the time being by the Institute.
03. The recommended size for printing the body of the thesis is point 12 and point 10 for foot notes/end notes. Font sizes referred to in 08.1 should be employed to print the front page, point 14 for chapter headings and point 12 (bold) for sub headings. Diacritical marks should be employed in using classical languages like Pali, Sanskrit, Latin, Greek etc;
04. Line space for the main thesis is point 1.5.
05. The thesis should be printed on one side only in A/4 size paper with thickness of GSM 80.
06. Margins of 4 cm. on the left and 2.5 cm. on the top, bottom and right should be kept.

07. The number of words required in respect of the thesis for Master of Philosophy Degree should be between 50,000 and 75,000 and in respect of the thesis for Doctor of Philosophy between 65,000 and 80,000. Foot/End notes or Bibliography are not counted for this purpose.
08. The thesis should consist of the following items;
- (a) The title page
  - (b) Declaration of the Candidate certifying that the thesis is his own independent work
  - (c) Recommendation/s of the supervisor/s
  - (d) Acknowledgements (if necessary)
  - (e) Abstract
  - (f) Content Page
  - (g) Abbreviations
  - (h) The Main Thesis
  - (i) Bibliography
  - (J) Plates (if necessary)
  - (k) Diagrams and Charts (if necessary)
  - (l) Index (if necessary)

8.1 Specimen of the title page is indicated in page 180 :

In preparing the Title Page, the title should be in font size 22 (bold), the name of the candidate and the Registration Number in 16 and name of the Institute and the details of the thesis in size 18. In addition, the spine of the thesis should contain name of the candidate, topic, name of the degree (in abbreviated form) and the year.

8.2 The specimen of the Declaration of the Candidate is produced below.

I hereby certify that the thesis titled (topic of the thesis) is a study by research carried out by me independently, and the sources used in this connection have been indicated in the work itself methodically and the present thesis or its content has not been submitted before to any University or any other educational Institute by me or any other person in any manner.

.....

Name, Signature of the

Candidate and Date



Postgraduate Institute of Pali and Buddhist Studies  
University of Kelaniya  
Sri Lanka

## **Title of the Thesis**

Name of the Candidate  
(Registration Number)

A Thesis Submitted to the Postgraduate Institute of Pali  
and Buddhist Studies  
(University of Kelaniya) in Partial Fulfillment of a  
Requirement for the Degree of  
Master of Philosophy/Doctor of Philosophy

(Month and Year)

08.03 The specimen of the recommendation/s of the supervisor/s is produced below.

I recommend the thesis (topic of the thesis) is an independent study by research made under my supervision by Rev./Mr./Ms. (name of the candidate) registered in Master of Arts Master of Philosophy/Doctor of Philosophy Degree Programme under registration number (Registered No.) in Postgraduate Institute of Pali and Buddhist Studies (University of Kelaniya) and it is suitable for considering to award the Degree of Master of Philosophy/ Doctor of Philosophy.

.....  
Signature of the supervisor/s and Date

08.04 Declaration of the candidate and the recommendation/s of the supervisor/s should be indicated in separate pages.

09. An abstract of the thesis not exceeding 300 words should be included before the Content Page. In case, a thesis is compiled in Sinhala medium, an English translation of the abstract should be included after the Sinhala Abstract.

10. The thesis should consist of an adequate number of chapters and the first chapter may be considered an introduction. Among the other matters that should be included in the Introductory Chapter, the Literature Review, Research Problem, an Introduction to the Methods applied for the present research and the system of study i.e. stating in brief the points discussed in each chapter in order to arrive at a conclusion are significant. At the end of the chapters, the conclusion should be included and it should not be regarded as a chapter.

11. Short citations may be included in inverted commas. Long citations should be indented and should be printed them as single space lines using font size 11.

12. Names of the books in the text should be indicated in italics. Italics should be used in indicating the quotations from the sources written in classical languages like Pali, Sanskrit, Greek, Roman and Latin.

13. For referencing either Harvard or Chicago style with foot/end notes can be selected according to the choice of the candidate. However, the candidate should follow

only one style of referencing throughout the entire thesis. If a reference style with foot notes/end notes is used, sequential numbers of the references should be used for each chapter separately, and the notes should be printed in single space lines with font size 10. Double space should be kept between two notes.

14. Not only the primary and the secondary sources from which the required information were obtained but also other books and journals etc. found useful to enhance the knowledge of the relevant field in carrying out the research must be included in Bibliography. In preparing the Bibliography, primary sources should be indicated first and subsequently secondary sources and other documents should be mentioned systematically in alphabetical order. Author of the text, Name of the text, Publisher, Place of publication and the Year of publication should be indicated convenient to the style of referencing followed. The Bibliography is not numbered. However, any attempt to show familiarity with literature that the researcher has not touched should be avoided.
15. The title page should be the first page of the thesis; but the page number should not be indicated on the page. Up to the first page of the main thesis, page numbers should be in Roman numerals and the page numbers of the main thesis should be in Indo-Arabian numerals. On the first page of the chapter, that is, the page that bears the title of the chapter, the page number should not be indicated. Page numbers of all other pages should be indicated at the right corner of the top of the page.
16. After the recommendation to award the Degree, three copies of the thesis hardbound with gold lettering on spine, showing the name with the initials of the candidate and the year of submission should be handed over to the Director/ Senior Assistant Registrar. The recommended colour for the front cover of the thesis of a Master of Philosophy Degree is Blue and for the thesis of a Doctor of Philosophy Degree is Black.
17. A soft copy of the thesis prepared in both formats, Microsoft Word and PDF, should also be handed over to the Institute together with final copies.

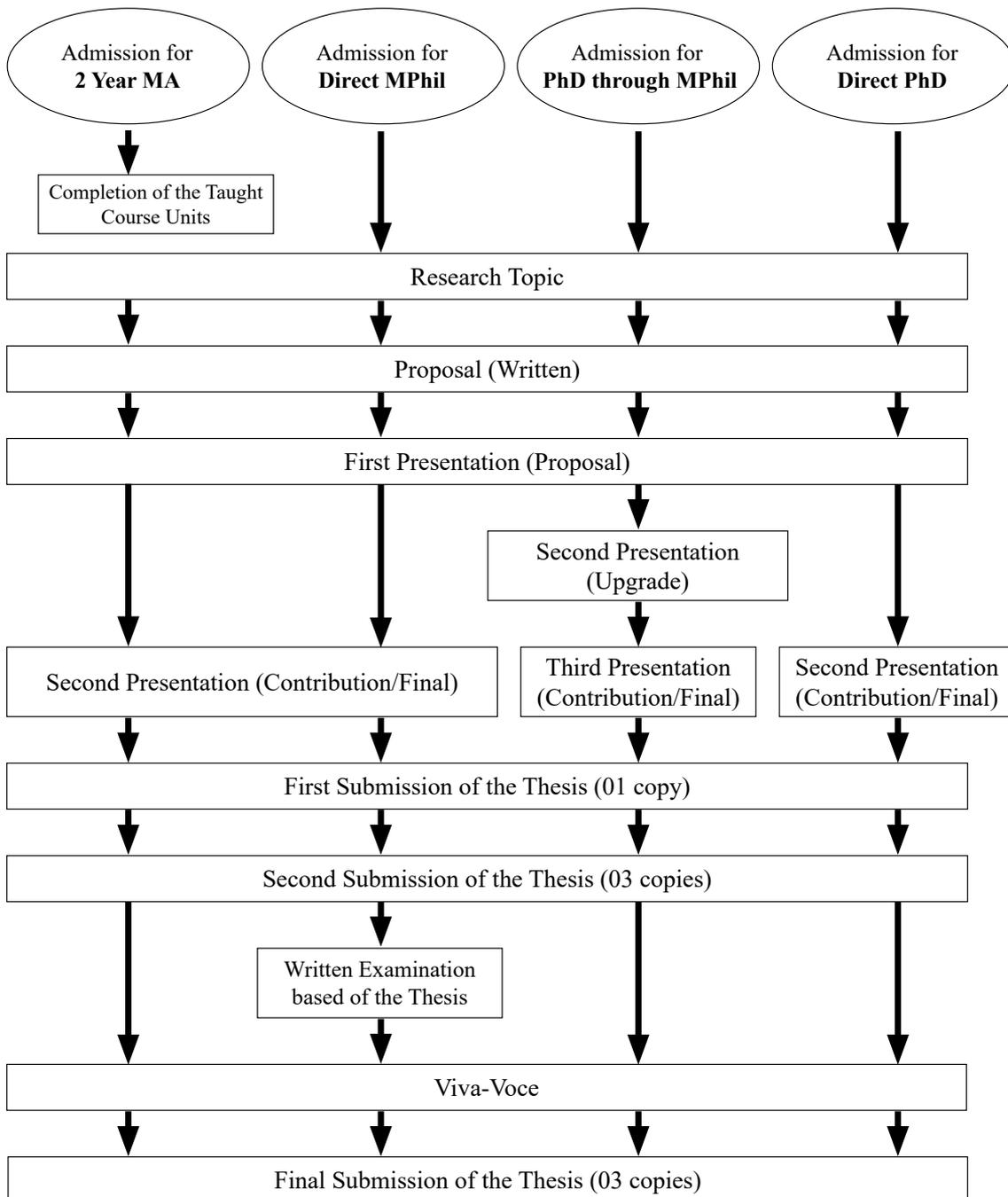
#### **04. POSTDOCTORAL STUDIES**

A candidate with a Doctor of Philosophy Degree from a recognized university could apply with a detailed proposal for Post Doctoral Studies.

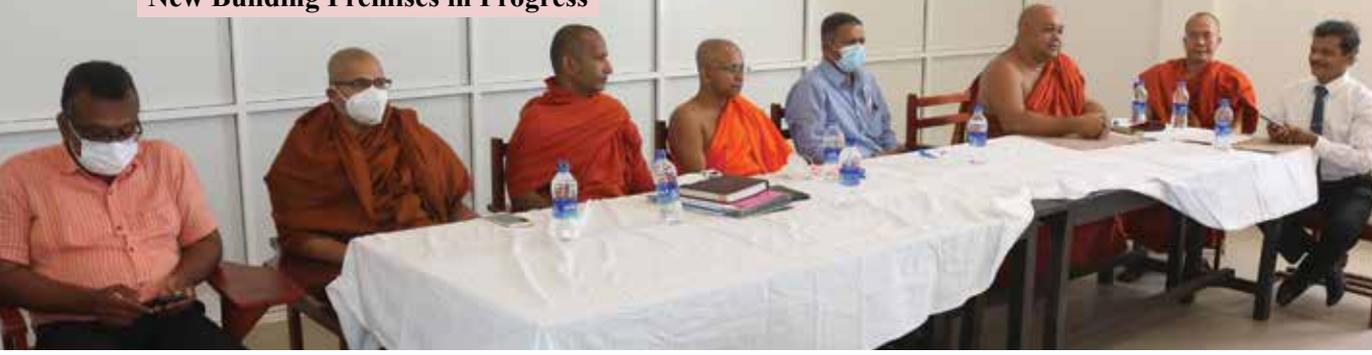
This research consists of 50,000 - word Essay composed based on a research and a public verbal presentation.

The successful candidate will be offered a certificate by the Institute.

## Research Procedure of Higher Degrees of PGIPBS



# New Building Premises in Progress





## **05. EXAMINATION RULES AND REGULATIONS**

### **05.1 RULES AND REGULATIONS RELATED TO THE WRITTEN EXAMINATIONS**

- 05.1.1 Candidates should be in the vicinity of the examination hall at least 15 minutes before the commencement of the question paper and should enter the examination hall only when the supervisor gives them permission to do so.
- 05.1.2 As soon as the candidates enter the examination hall, they should seat themselves on the seats bearing their index numbers. The seat cannot be changed except with the special permission of the supervisor.
- 05.1.3 No candidate will be allowed to enter the examination hall 30 minutes after the commencement of the examination. Once the examination starts, the candidates are not allowed to exit the examination hall in the first 30 minutes of the examination. After the first thirty minutes, any candidate may leave the hall after handing over the answer script to the supervisor, however candidates are not allowed to leave the hall in the last 30 minutes of the examination.
- 05.1.4.1 Each candidate should collect the admission card from the Examination Division get her/his signature verified by a member of the academic staff, and bring it to the examination hall, along with the Student Identity Card/ Student Record Book.
- 05.1.4.2 The candidacy of those who fail to submit the afore-mentioned documents is liable to be cancelled.
- 05.1.4.3 If the candidate does not have the admission form, she/he should furnish a statement signed according to the format supplied by the supervisor in order to sit the examination. The candidate should produce the required documents to prove identity when she/he sits the next examination paper.

- 05.1.4.4 If this happens to be the last and the only paper the candidate is sitting, the aforementioned documents should be shown to the Examination Division on the next working day.
- 05.1.4.5 If the Student Record Book/Student Identity Card is lost during the examination, a second copy should be obtained from the Examination Division.
- 05.1.4.6 If there is a difference between the name that appears on the Student Record Book/Identity Card and the Admission Card, a certificate obtained from the Senior Assistant Registrar confirming the above should be produced. In case of failure to submit such a certificate, the National Identity Card, or a recently taken photograph certified by an authorized person should be submitted.
- 05.1.5 During the examination, the admission card or the relevant part of the admission card should be handed over to the invigilator after the candidate signs the form in the presence of the invigilator. Subsequently, the candidates should sign in the due place of the admission card at each session of the examination
- 05.1.6 The candidates should bring only the necessary instruments such as pens, pencils, bottles of ink, erasers, rulers, geometrical instruments and colored pencils which are legally permitted to be brought for their use at the exam. In addition, the candidate should be responsible and refrain from bringing any sort of document, note or an instrument which could be used improperly at the exam hall. especially, mobile phones, or other electronic communication equipment or any other technical equipment with her/him during the examination.
- 05.1.7 The candidate should promptly produce any document, object or instrument which is near her/him or in her/his care as and when the supervisor asks for it.
- 05.1.8 Candidates are prohibited from asking or exchanging anything, conversing or copying from any other candidate or any document. No assistance of any sort should be obtained from another candidate/person. Copying from another candidate, encouraging or assisting another candidate to copy is strictly prohibited.
- 05.1.9 Only the writing books and papers issued for the day should be used for writing answers to the question paper. It is the candidate's responsibility to check whether the date stamp bearing the valid date and the invigilator's signature are placed on the books or/and the answering sheet. If the stamp of the valid date

with the signature of the supervisor or invigilator is not placed on the answering books and papers, such stationery should not be used to write the answers. It is the responsibility of the candidate to inform the supervisor as soon as possible, and ensure that the papers are stamped with the valid date and signature.

- 05.1.10 The required stationery to write answers. (i.e. writing paper, graph papers, drawing papers, ledger papers etc.) will be issued to the candidates as and when necessary. Tearing, scratching, folding, crushing or destroying any paper or book supplied to the candidate is prohibited. Only the stationery supplied by the supervisor or invigilator should be used and all the stationery and instruments supplied to the candidate (used/unused) should be left on the desk and should not be taken out of the examination hall.
- 05.1.11 Before starting to answer the question paper, the index number of the candidate and the name of the examination should be written in the due place on the answering sheet. The index number of the candidate should be written in all papers used for answering the questions. No candidate should write her/his name or any symbol of identification on the answering sheets. Writing someone else's index number on one's answering sheet is seen as misconduct and an examination offence. Answering sheets without the index number or an illegible index number will be rejected.
- 05.1.12 The paper used for rough work and other writing papers should be attached to the answering sheet. Irrelevant parts or mistakes made on the answer sheet should be crossed out. Rough work should not be done on the admission card, time table, question paper or the Student Record Book. Candidates who do not follow these instructions will be seen as having breached the rules of the examination.
- 05.1.13 Candidates should behave in the examination hall, without disturbing the supervisor, invigilators and other candidates. Silence should be preserved in and out of the examination hall. Candidates will not be allowed to go out of the examination hall temporarily except in an emergency situation. In such situations, permission can be granted to go out temporarily with an invigilator. The supervisor possesses the authority to expel those who do not follow the aforementioned instructions. Talking to others except with the supervisor or an invigilator in the examination hall at the time of examination is completely prohibited. The attention of the supervisor or an invigilator can be obtained by raising one's hand when a question arises.

- 05.1.14 Candidates should be suitably dressed for the examination so that their attire would not conceal their identity.
- 05.1.15 No candidate should reproduce a field book, a field programme or a thesis as a whole or in part that has been produced by another.
- 05.1.16 No candidate should permit another to sit the examination on her/his behalf, and no candidate is permitted to sit the examination on behalf of someone else.
- 05.1.17 Candidates should be aware of the fact that the supervisor possesses the sole authority to question or to take statements from a candidate regarding any matter that has arisen in the examination hall. The candidate cannot refuse answering questions or signing a statement.
- 05.1.18 If the supervisor is convinced that a situation which leads to cancellation or postponement of the examination has arisen, the supervisor will take steps to report to the Senior Assistant Registrar immediately, having stopped the examination and collected the answer sheets immediately.
- 05.1.19 The candidates should stop all work as soon as the signal to stop the examination is given by the supervisor. The supervisor/invigilator bears the right to notify the Examination Division about disobedient candidates if these instructions are not followed.
- 05.1.20 Candidates should hand over their answer sheets to the supervisor or an invigilator themselves. Candidates should stay in their seats until the answer sheets are collected. Answer sheets should not be handed over to workers or any other person in the hall for any reason. A candidate does not have the right to ask for the answer sheet once it has been handed over, for any reason whatsoever.
- 05.1.21 No candidate can take her/his or someone else's answer sheets out of the examination hall.
- 05.1.22 Candidates should be responsible not to keep any document or note or equipment in their possession, which can be misused at the time of the examination. Further, candidates should not try to use any equipment or document or note improperly. All candidates should be responsible not to engage in examination misconduct and to avoid any such act which will lead to suspicion of being engaged in examination misconduct.

- 05.1.23 In marking answer sheets, when more questions than the stipulated number of questions are answered, only the due number of answers according to the respective order of answering may be marked. (E.g.: - the last answer may not be marked when an additional question apart from the due number of questions is answered.) Nevertheless, the examiner possesses the authority of identifying an answer or part of an answer which is not needed to be marked in cases where the candidate has answered more than the required number of questions.
- 05.1.24 Sitting for examination by all candidates registered for the examination is mandatory. If the candidate does not appear for the examination, she/he should seek permission of the Academic Committee/Faculty Board within the relevant period of time, having submitted a written appeal to the Examination Division with acceptable reasons for not sitting the examination with written proof and the recommendation of the Coordinator of the relevant Course. If a candidate cannot appear for a part of the examination, the Assistant Registrar/Senior Asst. Registrar of the Faculty should be immediately informed of this in writing, and relevant proof should be sent within 48 hours, via Registered Post.
- 05.1.25 If a candidate is not sitting the whole examination or a part of it due to medical reasons, a recognised Medical Certificate should be obtained to before the examination commences or within the period of time the examination is being conducted. It should submit a valid Medical Certificate obtained from the District Medical Officer of the candidate's residential area or a Consultant Physician or a Government Ayurvedic hospital. The Certificate must be submitted of the Institute within 14 days from the due date of the examination. Medical Certificates issued by Western, Ayurvedic, or Homeopathy doctors in private practice will not be generally accepted. However, these may be considered on a case basis by case by the Appeals Board of the University.
- 05.1.26 If a candidate who has not sat the whole examination or a part of it has not obtained the approval of the Academic Committee/Faculty Board following the aforementioned instructions, sitting the said examination in the next instance would be seen as sitting a repeat examination.
- 05.1.27 If a candidate has not obtained the approval of the Academic Committee/Faculty Board for not sitting the complete examination, she/he will not be entitled to get a class upon completing the degree.

## **05.2 Examination Irregularities**

Examination irregularities have been classified as follows.

- 05.2.1 Keeping unauthorized documents in one's possession
- 05.2.2 Copying/Plagiarism
- 05.2.3 Coming to the examination hall with written notes on palm or any other part of the body or on one's clothes
- 05.2.4 Cheating
- 05.2.5 Taking the stationery belonging to the institute out of the examination hall
- 05.2.6 Improper behavior that disturbs the examination activities
- 05.2.7 Employing somebody else to sit the examination on one's behalf or sitting the examination on someone else's behalf.
- 05.2.8 Getting to know or trying to know the contents of a question paper through improper means
- 05.2.9 Encouraging, supporting or getting assistance to commit an examination irregularity
- 05.2.10 Influencing the examiner or other examination officers improperly
- 05.2.11 Not following or obeying the orders or instructions of the supervisor or arguing with the supervisor or the staff serving in the examination hall
- 05.2.12 Taking mobile phones or technical gadgets of any sort into the examination hall

## **05.3 Inquiries on Malpractices at Examination**

Malpractices related to examinations will be reported to the Senior Assistant Registrar/ Assistant Registrar/ Examinations by the Supervisor.

The Administrative Officer/Examination writes to the Committee Investigating Examination Irregularities and reports each case of irregularity to the Committee. Punishments which are prescribed by this Committee, are submitted for the

approval of the Faculty Board. The Committee Investigating Examination Irregularities is a sub-committee appointed by the Faculty Board. Considering the recommendations of this Committee, the Senate will recommend the punishments for the offences. The decision of the Faculty Board is final. The Senior Assistant Registrar/ Assistant Registrar will inform the candidates about the punishments.

#### **05.4 Punishments for Malpractice in Examinations**

##### **05.4.1 Having unauthorized documents**

Prohibition to sit the examinations conducted by the Institute for a maximum of two years or/and other punishments according to the recommendations of the Faculty Board

##### **05.4.2 Copying**

Cancellation of candidature and prohibition of sitting other examinations held by the Institute for a maximum of three years or/and sentence of other punishments according to the Faculty Board

##### **05.4.3 Having notes on the palm of your hand or any other part of the body or garments**

Cancellation of candidature and prohibition to sit examinations held by the Institute for a maximum of three years or/and sentence of other punishments according to the Faculty Board

##### **05.4.4 Cheating**

Cancellation of candidature, and prohibition to sit Institutional examinations for a specified period, and imposition of other punishments according to the Faculty Board

##### **05.4.5 Taking stationery items out of the examination hall**

Cancellation of candidature and prohibition of sitting examinations conducted by the Institute for a specified period of time decided on by the Faculty Board

#### **05.4.6 Misbehavior of causing disturbance in examination hall**

Cancellation of candidature, and prohibition of sitting any examination in the Institute for at least five years, and other punishments decided on by the Faculty Board

#### **05.4.7 Impersonation**

If a person sits the examination using another person's index number, or allows another person to impersonate her/him, it is a serious offence. In such a situation both persons are punished. If the other person who has sat the examination has not registered as a student in the Institute, the normal laws of the country will be used to punish her/him

In the case of the registered student, cancellation of candidature and prohibition of sitting Institutional exams for a minimum of 5 years and maximum of 10 years; and any punishment imposed by the Faculty Board will be upheld

#### **05.4.8 Discovering out contents of question paper or attempts to find the contents of the question paper in an illegal way before the examination**

The cancellation of candidature and punishments according to the decisions of the Faculty Board

#### **05.4.9 Supporting malpractice at an examination or getting help from someone else or examination malpractice**

The cancellation of candidature and punishments according to the decision of the Faculty Board

#### **05.4.10 Undue influence on supervisors and other officials**

The cancellation of candidature and punishments according to the decision of the Faculty Board

#### **05.4.11 Disobedience in the examination hall and/or disputes with the supervisor and staff in the examination hall**

The cancellation of candidature, prohibition of sitting Institutional examinations for a maximum of five years and other punishments decided on by the Faculty Board

**05.1.12 Bringing mobile phones or any other technological device into the exam hall**

The cancellation of candidature and prohibition of sitting Institutional Examinations for a maximum 3 years or/and other punishments according to the decisions of the Faculty Board

**05.4.13 Being guilty for the second time of malpractice at an examination**

The cancellation of student registration and/or decision taken by the Faculty Board

**05.5 Compulsory Punishments**

All candidates must be aware that according to the will of the Faculty Board, all or several of the following compulsory punishments can be imposed:

05.5.1 Cancelling the question paper and allowing to resit the relevant examination after an academic year has passed

05.5.2 Not awarding a class for the degree

05.5.3 Limiting the maximum marks for resitting a cancelled question paper to the level to pass

05.5.4 The suspension or cancellation of any scholarship or awards

05.5.5 Not calling/inviting for the convocation

05.5.6 Delaying the releasing of results and awarding the degree one year later

**05.6 Any other misconduct/malpractice/misdemeanor or fault**

Any misconduct/malpractice/misdemeanour or fault not discussed in this section, but deemed a malpractice by the Faculty Board, will be discussed and the punishment will be meted out according to the decision of the Faculty Board.

## **05.7 Appeals made by the students who have been recommended to be punished for malpractice at examinations**

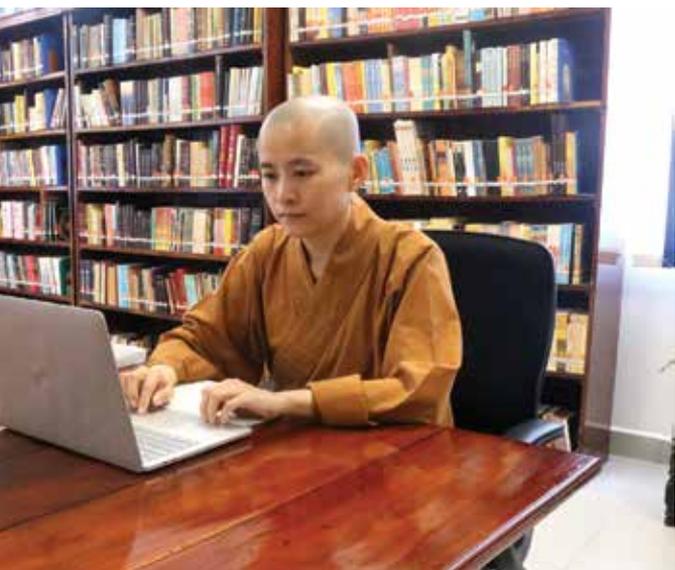
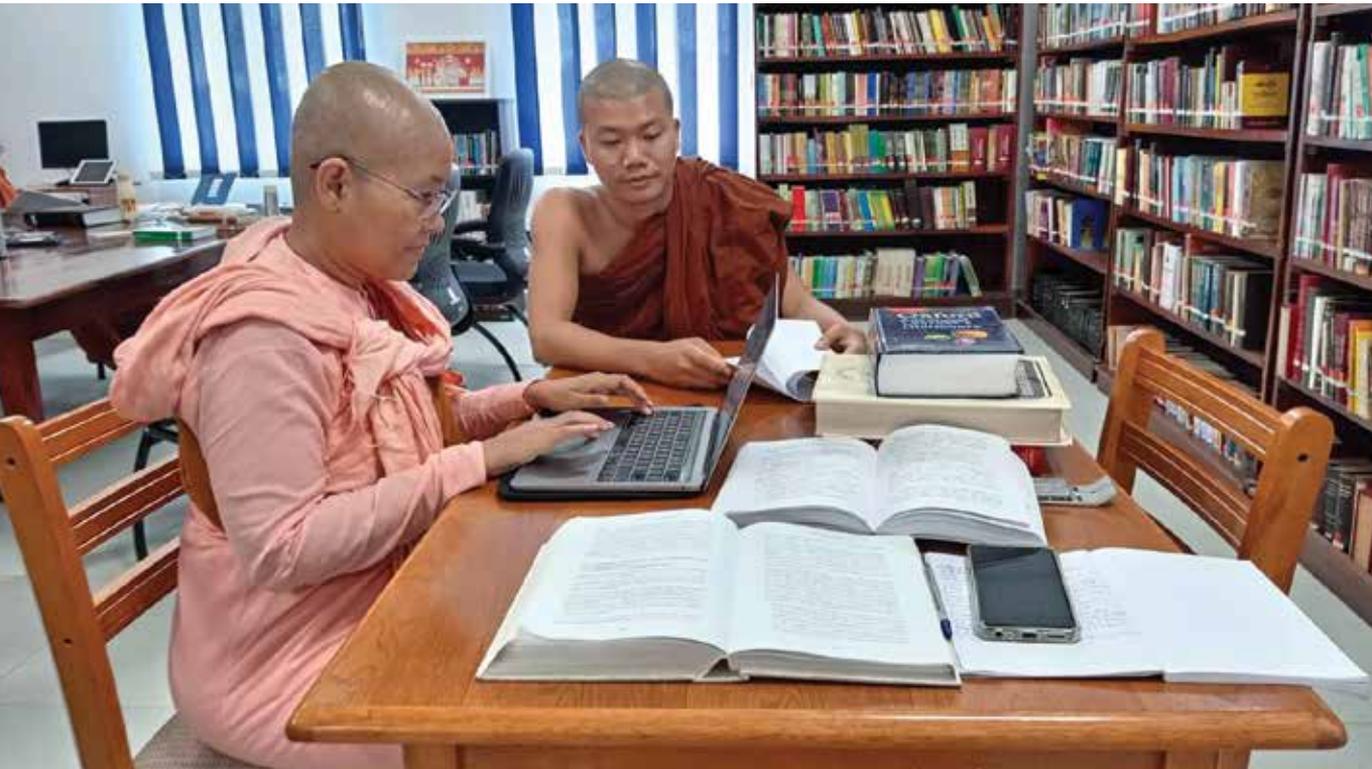
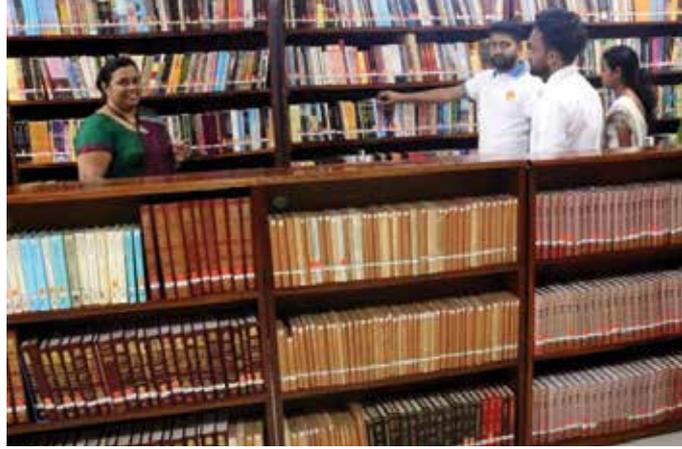
The students who have been punished for malpractice at the examinations can forward their appeals to the Director.

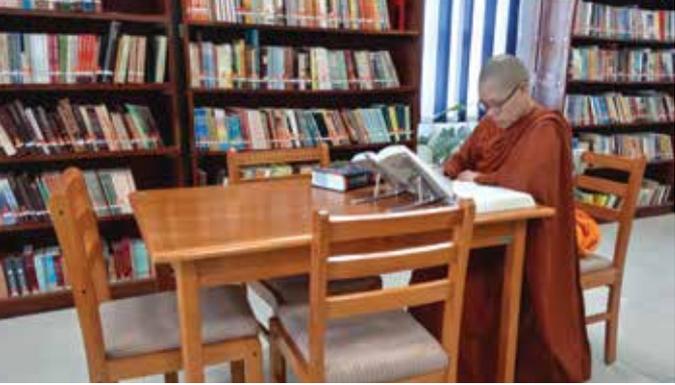
After directing it to the Committee Investigating Examination Irregularities, the Director can ask the committee to convene and consider the relevant appeals and make recommendations to the Faculty Board.

In such cases, the decision taken by the Faculty Board after considering the recommendation of the Committee Investigating Examination Irregularities, will be the final decision.

Appeals against punishments can be made by the student within 14 days of the receipt of the letter sent by the Senior Assistant Registrar of the informing her/him of the punishment.

Candidates have no right to appeal after 14 days of receiving the letter.





## 06. THE LIBRARY

### **Introduction**

The Library is located at the first floor of the PGIPBS premises. The mission of the PGIPBS Library is to support teaching, learning and research by providing the best possible information sources and services at right time for all users.

The content of the Library collection consists mainly of primary and secondary sources of Buddhism. The present stock stands at over 22,000 books including reference and lending materials. The collection is extensive and relevant to higher studies and research on Pali and Buddhist Studies. In addition, the Library maintains a collection of PGIPBS dissertations (theses) and past exam papers for reference and archiving purposes. The Library functions are fully automated through the library system.

The Library owns full sets of Pali Tipiṭaka in seven versions: Pali, Sinhala, English, Thai, Cambodian, Devanāgiri, Burmese Vietnamese and some English translations of Āgama texts. In addition, the Library contains a full series of Taisho edition of the Chinese Cannon.

### **Opening Hours and Holidays**

Monday, Friday and Saturday: 9.00 am - 4.30 pm.

Tuesday, Wednesday and Thursday: 9.00 am - 6.00 pm.

The Library is closed on Sundays and Public Holidays.

## 07. MEDALS, SCHOLARSHIPS AND OTHER AWARDS

The Institute annually awards the following medals and scholarships in recognition of the performance of students who have excelled in their studies.

### **Gold Medal**

Two Gold Medals are awarded to the students who score the highest marks in the Master of Arts in Buddhist Studies Examination in Sinhala and English medium.

### **Silver Medal**

The Silver Medal is awarded to the student who scores the highest marks in the Postgraduate Diploma in Buddhist Studies Examination.

### **Mahayana Scholarship**

This scholarship is awarded to the two students who perform best in the Course Unit — **MABS 06 – Origins of Mahayana and the Earliest Mahayana Sutras** of the Master of Arts in Buddhist Studies Programme in Sinhala and English medium. Each awardee receives a cash prize of Rs. 25,000.

### **E.W. Gunathilaka Fund Scholarship**

This scholarship is awarded to the local student who has performed best in the Postgraduate Diploma in Buddhist Studies Programme. This scholarship is maintained by E.W. Gunathilaka Fund and the awardee will be exempted from the course fee of the Master of Arts Degree in Buddhist Studies Programme.

### **The Glorious Sun Scholarships for Pali and Buddhist Studies**

The Glorious Sun Holdings Ltd., Hong Kong awarded 20 scholarships: 15 Scholarships for MA and 06 Scholarships for MPhil/PhD students of the Postgraduate Institute of Pali and Buddhist Studies.

## 08. AFFILIATED INSTITUTES

### CHINA'S BUDDHIST ACADEMY OF MT. PUTUO

The China's Buddhist Academy of Mt. Putuo stands as one of the Higher Institutions of Chinese Buddhist tradition hosted by the Buddhist Association of China, and co-organized by the Buddhist Academy of China, the Buddhist Association of Zhejiang Province and the Buddhist Association of Zhoushan City. It is situated on Zhujiajian Island of Zhoushan City, Zhejiang Province.

The Academy has 68 academic venerable staff (50 permanent academic staff, 13 supervisors, 5 visiting staff). Several famous experts and scholars are invited as academic leaders, honorary professors and visiting professors. Moreover, the excellent corporative relationship among the China's Buddhist Academy of Mt. Putuo, Otani University of Japan, Garden University of Japan, etc. will provide opportunities for further study for students excelling in their studies.

#### Academic staff

Venerable Dr. Hui Xian (Asanga) - Director

(B.A., M.A.,PhD)

Venerable Dr. Pang Yahui - Coordinator for Mt Putuo

(B.A., M.A.,PhD)

Venerable Dr. Chen Shiyong (Qindao)

(B.A., M.A.,PhD)

Venerable Dr. Neng Jin

(B.A., M.A.,PhD)

Venerable Dr. Li Xia

(B.A., M.A.,PhD)

#### Coordinator for PGI PBS

Rev. Dr. Wadinagala Pannaloka

## THE BUDDHA-DHARMA CENTRE OF HONG KONG LTD

The Buddha-Dharma Centre of Hong Kong Ltd (BDCHK) established in April 2012 is a Buddhist Centre devoted to the promotion of the integration of Buddhist Studies with spiritual praxis. Its guiding principle is the doctrine of the Five Spiritual Faculties: faith, vigour, mindfulness, equipoise and wisdom. The Director of BDCHK is Venerable Professor KL Dhammajoti, an internationally renowned scholar in Buddhist Studies and a leading scholar in Sarvāstivāda Abhidharma.



### Academic Staff

Venerable Professor K L Dhammajoti, PhD (Kelaniya), Director, BDCHK

### Visiting Teaching Staff

Venerable Professor Miriswaththe Wimalagnana

Professor Y. Karunadasa, PhD (London)

Professor Guang Xing, PhD (London)

Professor G. T. Halkias, PhD (Oxon)

Professor F. Hoffman, PhD (London)

Professor P. R. Wasantha Priyadarshana, PhD (Kelaniya)

Professor Xue Yu, PhD (Iowa)

Professor Yao Zhihua, PhD (Boston)

Dr. Chan Ngan Che, PhD (HKU)

Dr. Chiu Kwok Sum, PhD (Hong Kong Buddhist College)

Dr. Li Kwok Fu, PhD (CUHK)

Dr. Tsui Chung-hui, PhD (HKU)

### **Coordinator for PGIPBS**

Dr. Ashoka Welitota

## **BUDDHIST LIBRARY GRADUATE SCHOOL, SINGAPORE**

There was a historical and social need to establish an Institution in Singapore that offers an opportunity for the academic study of Buddhism without losing the focus on the spirit of Buddhist practice. It is for this reason that the Buddhist Research Society established the Graduate School of Buddhist Studies in 2001 through the link programmes with the University of Kelaniya, Sri Lanka. Buddhist Research Society founded in 1983 has been promoting Buddhist education through the Buddhist Library and its activities, which includes courses and seminars conducted by renowned Buddhist Scholars from Sri Lanka, Japan, Europe and North America.

The Graduate School of Buddhist Studies is now known as the Buddhist Library Graduate School. It functions within the premises of the Buddhist Library. Students are free to make use of its amenities which include a Resource Centre that houses many resource materials on Buddhism and related subjects such as psychology, ecology and comparative religions. It has an auditorium that could accommodate hundred people and two seminar rooms for lectures and tutorials.



## **Academic Staff**

Venerable Dr. Bellanwila Dhammaratana, Principal, B.A. Hons., M.A., PhD Venerable Wiloye Wimalajothi, B.A. (Hons.), M.A., Royal Pandit

## **Visiting Lecturers**

Emeritus Professor Y. Karunadasa, B.A. (Hons.), PhD

Professor Sumanapala Galmangoda, B.A. (Hons.), MA, PhD

Professor Alan Sponberg, PhD

Richard P. Hayes, PhD

Gene Reeves, PhD

## **Coordinator for PGIPBS**

Dr. Rathnasiri Rathnayaka

## THE BUDDHIST ACADEMY OF THE GREAT BUDDHA TEMPLE IN GUANGZHOU, CHINA

The Great Buddha Temple (Chinese: 大佛寺; pinyin: dafo si) is a famous Buddhist monastery with a history of more than one thousand years. Located in Yuexiu 越秀 District, a core area of Guangzhou 廣州, it has long been praised as one of the “Five Great Temples” in the city. In recent years, the Great Buddha Temple, led by its abbot Master Yaozhi 耀智, is devoted itself to promoting Buddhist education within the Buddhist society and beyond. Among others it has started in 2020 a MA program in collaboration with the University of Kelaniya, Sri Lanka.



## **KELING ACADEMY IN GUANGXIAO TEMPLE, GUANGZHOU, CHINA.**

Guangxiao Temple, one of the most important monasteries in China, has a long history dating back to 4th CE. It is the place where critical Mahayana Buddhist sutras were translated. It is in this temple that the famous Flag-or-Wind Argument Koan was originated and Master Huineng, the Sixth Patriarch of Chan Buddhism, was ordained.

Located in Guangdong Province, one of the most developed and internationalized provinces in China, Guangxiao Temple serves as a center for Buddhist exchanges and Dharma spread. It also houses institutions aiming at popularizing Dharma, such as the Buddhist Association of Guangdong, Guangdong Buddhism College, and Guangzhou Keling Academy.

Among them, Guangzhou Keling Academy exclusively offers talents for the English Base of Buddhist Exchange, an institution established in 2017 to spread Dharma internationally. So far, the academy has contributed to organizing conferences such as the 22nd China-Korea-Japan Buddhist Friendship Exchange, Buddhist Seminar for Master-Doctoral Monks, and translated texts such as the Platform Sutra and A Life of Bodhi.

Most Venerable Dr. Mingsheng, Vice President of Buddhist Association of China, is the abbot of Guangxiao Temple and the rector of Keling Academy. Venerable Miaoyi is the Executive Director of the Buddhist Association of Guangdong, the Acting Supervisor of the West Hall of Guangxiao Temple, the Provost of Guangdong Buddhism College. Talents of the Keling Academy include MA and PhD graduates from Jinan University in China, Colombo University in Sri Lanka, Lancaster University, and Liverpool Business School in the UK, etc.





## THE ACADEMY OF CHINESE BUDDHISM (ACB)

The Academy of Chinese Buddhism (ACB) is a non-government organization for education, research, and culture founded in 2012 with the mission to promote Buddhist culture through academic study of Chinese Buddhism, Tibetan Buddhism and Theravada Buddhism as a whole by organizing conferences, workshops, cultural tours, meditation sessions, as well as training programs. It was recognized by the Government of the Hong Kong Special Administration Region as a charitable institution/trust of a public character exempted from tax under Section 88 of the Inland Revenue Ordinance in 2014.



### **Bord of Directors**

Dr. Dou Yaping

Dr. Fan Zhou

Professor Xue Yu (Coordinating Director and the Chair).

### **The Academic Committee**

Professor Xue Yu: The Chinese University of Hong Kong

Ven. Snr. Prof. (Chair) Dhammajothi: University of Kelaniya

Professor Cheng Jianhua: Chinese Academy of Social Science

## MALAYSIAN BUDDHIST ACADEMY

Malaysian Buddhist Academy (MyBA) is instituted as a non-profit, non-sectarian and benevolent organisation for the benefit of the Malaysian community, and its main objectives is to create a viable platform for a systematic and intellectual mode of study in the field of Buddhist studies which are highly relevant for a holistic understanding of oneself in relation to a peaceful and harmonious society and the world.

Thus providing an opportunities for teaching, learning and research to enable Buddhist scholars and students in general to gain knowledge and insight into Buddhist education based on authentic and reliable sources, creating a sustainable platform of integrating intellectual study (*pariyatti*), spiritual praxis (*paṭipatti*), and realization (*paṭivedha*) of the Buddha-dhamma.

Hence, at MYBA one can be assured of the best in quality Buddhist education.



### Faculty Members

Venerable Dr Chuan Chao, Ph.D (Nanjing, China)

Venerable Dr Dhammapala Maha Thera Ph.D (HKU)

Venerable Shi Xian Xing

B.Sc (Hons) (USM, Malaysia) M.A (NTI, Australia), MBS (HKU)

Dr. Ngui Kuan Sang, Ph.D (UM), Fulbright Scholar (Stanford, U.S.A)

Catherine Tan, J.P., MBA (Wales, UK), MBS (HKU)

### Visiting Faculty Members

**Ven. Dr. Ayagama Siri Yasassi**

B.A. (Hons), M.A M.Phil (Kelaniya), Royal Pandith

**Prof. Wimal Hewamanage**

Ph.D (Wuhan, China), CTHE (Colombo)

### Coordinator for Pqipbs

Dr. Rathnasiri Rathnayaka

## VIDYACARANA BUDDHIST RESOURCE IN MALAYSIA

Established in February 2020, the Vidyācaraṇa Buddhist Resource (VBR), Malaysia, aims to promote the integration of Buddhist study and praxis. We strive to minimise the institutionalised aspect of Buddhism and promote the understanding of the True Dharma through direct discernment of the Buddha and his Dharma, beyond the boundaries of sectarianism. In respect of praxis, we are committed to the Buddhist ideal of progressive unfolding of the human potential to the highest, through creative transformation of the human consciousness in accordance with the Dharma as the frame of orientation. In respect of study, we endeavour to provide high-quality academic courses, research and publications. Our academic programmes are affiliated to recognised universities, and are open to ALL – irrespective of nationality, ethnicity, religious affiliation, monastics and the laity.



## **Main Officers including Director, Registrar, Coordinators**

Director: Venerable Professor KL Dhammajoti

Chief Administrator: Venerable Sing Kan

Assistant Bursar: Ms. Mary Low

Assistant Registrar: Mr. Lum Wai Tuck

Executive Assistant: Ms. Dionne Chew

Executive Assistant: Mr. Richard Tan Programme

Coordinator (English medium nominated by PGIPBS): Dr. Ashoka Welitota

Programme Coordinator (Chinese medium): Dr. K. F. Li

## **Board of Directors**

Venerable Professor KL Dhammajoti

Venerable Sing Kan

## **Members of Academic Board**

Professor Y. Karunadasa

Venerable Professor KL Dhammajoti

Dr. Sree Dharmarakhith

Dr. Nagasena Sraman

Dr. Dhammapāla Dr. K.F. Li

## **Members of Management Committee**

Venerable Professor KL Dhammajoti (Director)

Venerable Sing Kan (Chief Administrator)

Dr. Sree Dharmarakhith

Dr. Nagasena Sraman

Dr. K.F. Li Ms. Lotus Wong

## **Members of Academic Staff**

Venerable Professor KL Dhammajoti (Academic Director)

Professor G. A. Somaratne

Professor Guang Xing

Professor K. L. Kong

Dr. Sree Dharmarakhith

Dr. Nagasena Sraman

Dr. Amrtānanda

Dr. Jñānānanda

Dr. Dhammapāla

Dr. Dīpen Barua

Dr. K.F. Li

Dr. N.C. Chan

Dr. Tsui Chung Hui

Dr. Gao Minyuan

Dr. Tan Lingfeng

## **09. ASSOCIATIONS OF THE PGIPBS**

- i. Alumni Association
- ii. Postgraduate Research Students' Association
- iii. Postgraduate Students' Association





**EDIRORS OF PROSPECTUS  
2023/2024**





**POSTGRADUATE INSTITUTE OF  
PALI AND BUDDHIST STUDIES**  
UNIVERSITY OF KELANIYA, SRI LANKA

**Tel:** +94 112809321

**Fax:** +94 112809320/22

**Web:** <http://pgipbs.kln.ac.lk>

**Email:** [pgipbs@gmail.com](mailto:pgipbs@gmail.com)