

Course Code: MABS 01

Course Title: Buddhist Doctrines of Pali Nikāyas: Analysis and Interpretation

Aim: To give the students a critical and comprehensive knowledge of Buddhist doctrines of Pali Nikāyas.

Content: 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. Philosophical system of Early Buddhism will form an integral part of this course.

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.

Duration: 30 hours.

Method of Teaching and Learning: Lectures and class discussion.

Method of Assessment: In-class Participation (10%), Two Short Essays (40%) and Final Examination (50%).

Expected Learning Outcomes: Ability to elaborate critically the fundamental teachings of *Suttapiṭaka* and to read and understand relevant discourses in original sources

Recommended References:

Conze, E. (1967). *Buddhist Thought in India*, London: George Allen Unwin.

Davids, Rhys (1978). *Sakya or Buddhist Origins*, New Delhi: Oriental Books Reprint Corporation.

Grimm, George. (1994). *The Doctrine of the Buddha: The Religion of Reason and Meditation*, New Delhi: Motilal Banarsidass.

Jayatilleke, K. N. (1980). *Early Buddhist Theory of Knowledge*, New Delhi: Motilal Banarsidass.

Jennings, J.G. (Eds.).(1947).*The Vedantic Buddhism of the Buddha*, New Delhi: Motilal Banarsidass.

Johansson, E. A. Rune, (1970). *The Psychology of Nirvana*, London: George Allen Unwin.

_____, (1979). *The Dynamic Psychology of Early Buddhism*, London: Curzon press.

Keith, A. B. (1931). *The Doctrine of the Buddha*, *Bulletin of the School of Oriental Studies*, Vol. VI.

Ling, Trevor (1973). *The Buddha*, England: Penguin.

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.

Robinson, R. (1970). *The Buddhist Religion*, California: Wadsworth Pub Co.

Beyer, S. (1974). *The Central Conception of Buddhism*, New Delhi: Motilal Banarsidass.

Stcherbatsky, Th. (2005). *The Central Conception of Buddhism*, New Delhi: Motilal Banarsidass.

_____, (1965). *The Conception of the Buddhist Nirvana*, The Hague: Mouton and Co.

Warder, A. K. (1980). *Indian Buddhism*, New Delhi: Motilal Banarsidass.

Winternitz, M. (1936). *Problems of Buddhism*, Visva-Bharati Quarterly, Vol. II.

Course Code: MABS 02

Course Title: Theravāda Abhidhamma: Origins and Development

Aim: 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.

Content: 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 *dhamma*, its ancillary theory of the two levels of reality (*paññatti* and *paramattha*) and two kinds of truth (*sammuti* and *paramattha*); the commentarial interpretation of *dhamma* as *sabhaava* and its significance in the context of Sarvāstivādins' theory of tritemporal existence; the Abhidhammic analysis of mind and matter, *bhavanga* and theory of perception; *bhava-sādhana* and other methods of definition, theory of time and instantaneous being, conditioned genesis (*paccayākāra-naya*), mind-culture and higher reaches of mind.

Duration: 30 hours.

Method of Teaching and Learning: Lectures and class discussion.

Method of Assessment: In-class Participation (10%), Short Essay (30%) and Long Essay (60%).

Expected Learning Outcomes: 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.

Recommended References:

Aung, S. Z. (1910 – 12). *Abhidhamma Literature in Burma*. Journal of the Pali Text Society, London: PTS.

Aung, S. Z. & Rhys Davids, (2016). *Points of Controversy*, New Delhi: Motilal Banarsidass.

_____, (1910). *Compendium of Buddhist Philosophy*, London: PTS.

Chadawimala Maha Thera, Ven. R. (1987). *Abhidharmamārgaya*, Colombo: A.C. Jayawardana.

_____, (1985). *Abhidharmaye Mūlika Karunu*, Colombo: A.C. Jayawardana.

Davids, Rhys, (1923). *Buddhist Manual of Psychological Ethics*, New Delhi: Motilal Banarsidass.

Dhammadajoti, Bhikkhu K.L. (2004). *Abhidharma Doctrine and Controversy on Perception*, Sir Lanka: Centre for Buddhist Studies.

Guenther, Herbert V (1991). *Philosophy and Psychology in the Abhidharma*, New Delhi: Motilal Banarsidass.

Karunadasa, Y. (2010). *The Theravada Abhidhamma*, University of Hong Kong: Centre of Buddhist Studies.

_____, Y. (1989). *Buddhist Analysis of Matter*, Singapore: The Buddhist Research Society.

Karunaratne, W. S. et al (1961). *Abhidhamma, Encyclopedia of Buddhism (Vol. I)*, Colombo: Ministry of Cultural Affairs.

Kasyap, Ven. J. (1943). *The Abhidhamma Philosophy, Vols. I & II*, Benares.

Narada Thera, Ven. (1987). *A Manual of Abhidhamma, Vols. I & II*, Colombo: Buddhist Missionary Society.

Nyanaponika, Thera, Ven. (1998). *Abhidhamma Studies*, Kandy: Buddhist Publication Society.

Nyanatiloka, Ven. (1938). *Guide through the Abhidhamma Pitaka*, Colombo: Associated Newspapers of Ceylon.

McGovern, William Montgomery (1923). *A Manual of Buddhist Philosophy*, Vol. I, London: London, Kegan Paul, Trench and Co.

Sarathchandra, E. R. (1994). *Buddhist Psychology of Perception*, Dehiwala: Buddhist Cultural Centre.

Sayadaw, Ven. Ledi (1913-14). *Some Points in Buddhist Doctrine*. *Journal of the Pali Text Society*, London: PTS.

_____, (1915 – 16). *On the Philosophy of Relations*. *Journal of the Pali Text Society*, London: PTS.

Warder, A. K. (1961) “*The Matika*”, in *Mohavicchedani Abhidhamma-matikatthavannana by Kassapatthera of Cola*, A.P. Buddhadatta (ed.), London: Pali Text Society.

Watanabe, F. (1996). *Philosophy and its Development in the Nikāyas and Abhidhamma*, New Delhi: Motilal Banarsidass.

Course Code:

MABS 05

Course Title:

Buddhalogical Developments: A Study based on pre-Mahayana Buddhist Literature

Aim: To provide the students with a knowledge of Buddhalogical developments in the pre-Mahayana Buddhist literature.

Content: 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 *Kathāvatthu* and its commentary and the Lokottaravāda tradition of the Mahāsāṅghika and their sub-sects. The main topics of discussion will include: the difference between Buddha, Pacceka- Buddha and Arahant; the Buddhist concept of *mahāpurisa*; Buddha as '*satthā devamanussānan*'; the account of the wonderous and marvellous events; the spiritual qualities of the Buddha: *dasabala, catu-vesarajja, atthādasa-āveṇika-dhamma, pañca-cakkhu, tevijjā* and *sabbaññutā*; 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.

Duration: 30 hours.

Method of Teaching and Learning: Lectures and class discussion.

Method of Assessment: In-class Participation (10%), Short Essay (30%) and Long Essay (60%).

Expected Learning Outcomes: Student explain the Buddhalogical development in pre-Mahayana Buddhist literature

Recommended References:

Dayal, Har. (1970). *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*, Delhi: Motilal Banarsi das.

Dube, S.N. (1980). *Cross Currents in Early Buddhism*, New Delhi: Manoharlal Publications.

Dutt, Sukumar. (1957). *The Buddha and Five After-Centuries*, London: Luzac and Company Limited.

Endo, Toshiichi. (1997). *Buddha in Theravada Buddhism*, Colombo: Author

Guan Xin. (2005). *The Concept of the Buddha: Its Evolution from Early Buddhism to the Trikāya Theory*, London: RoutledgeCurzon.

Horner, I.B. (1979). *The Early Buddhist Theory of Man Perfected*, New Delhi: Oriental Books.

Masuda, J. (tr). 'Origin and Doctrines of Early Indian Buddhist Schools', Asia Major, II, 1925 (pp. 1-78)

Kloppenborg, Ria. (1983). *The Paccekbuddha: A Buddhist Ascetic - A Study of the Concept of the Paccekbuddha in Pali Canonical and Commentarial Literature*, Kandy: Buddhist Publication Society.

Ñānamoli, Bhikkhu. (2015), *The Life of the Buddha: According to the Pali Canon*, Kandy: Buddhist Publication Society.

Thomas, E. J. (1931), *The Life of Buddha as Legend and History*, London: Kegan Paul, Trench, Trubner and com., Ltd.

Weeraratne, W.G. (editor in chief), (2002), 'Buddhalogy', Encyclopaedia of Buddhism – Extract No. 6, Sri Lanka: Department of Buddhist Affairs, Ministry of Buddhasāsana.

Course Code:

MABS 21

Course Title:

Buddhist Aesthetic Concepts: Analysis and Evaluation

Aim: To examine the Buddhist teachings and observation on beauty.

Content: As a religio-philosophical system embracing the multiplex dimensions of human life, Buddhism's teachings and observations on beauty and its appreciation will constitute the main body of this study. 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 (kavya); analysis and appreciation; the *Udāna* form of poetry; the early Buddhist literature and the concept of *aucitya* and *anaucitya*; Buddhist observations on rasa, hasa, piti, pamoda and, kama; the concept of *sukha* 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. This study will be concluded with 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.

Duration: 30 Hours

Method of Teaching and Learning: Lectures and class discussion.

Method of Assessment: In-class Participation (10%), Short Essay (30%) and Long Essay (60%).

Expected Learning Outcomes: The students will be able to admire, appreciate and express beauty in accordance with Buddhist teachings.

Recommended References:

Agrawala, P. K. (1980). *Aesthetic Principles of Indian Art*, Varanasi: Prithivi Prakashan.

Aryan, K. C. (1981). *Basis of Decorative Elements in Indian Art*, New Delhi: Rekha Prakashan.

Coomaraswamy, A. K. (2004). *The Transformation of Nature in Art*, New Delhi: Munshiram Manoharlal Publishers.

Dhirasekera, J. D., (1980). *Buddhism and Beauty, Bodhi Leaves A II*, Kandy: Buddhist Publication Society.

Seckel, Dietrich, (1964). *The Art of Buddhism*, New York: Crown Publishers.

Zimmer, H. (1972). *Myths and Symbols in Indian Art and Civilization*, Princeton: Princeton University Press.

Course Code: MABS 22

Course Title: Buddhist Art and Architecture-I (Indian Subcontinent)

Aim: A descriptive knowledge of monastic art and architecture in Indian subcontinent.

Content: 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; *Stupa* and its evolution as a symbol of religious worship; *stupa*-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 Gandhara school of Buddhist art; the Greek and Iranian influences on its *sculpture* and iconography; the part it played in the diffusion of Buddhist art in Central and East Asia; Buddhist art and architecture in South India with special reference to Amaravati, Nagarjunikonda and Jaggypeta; the last phase of Buddhist art under the Pala and Sena dynasties; refinements of its sculpture; the heavy dependence of Tantrayana on sculpture; the development of the *Sakti* cult and its influence on Buddhist iconography.

Duration: 30 hours.

Method of Teaching and Learning: Lectures and class discussion.

Method of Assessment: In-class Participation (10%), Short Essay (30%) and Long Essay (60%).

Expected Learning Outcomes: The student will be able to describe the origins of Buddhist monastic art and architecture in Indian Subcontinent, socio-economic influences on ancient monastic art and architecture, and characteristics of relevant art works and architectural constructions.

Recommended References:

Barett, D. (1954). *Sculpture from Amaravati in the British Museum*, London.

Bhattacharyya, B. (1958). *Indian Buddhist Iconography*, Calcutta.

Brown, P. (1949). *Indian Architecture (Buddhist and Hindu)*, Bombay. Second Edition.

Coomaraswamy, A. K. (1927). *History of Indian and Indonesian Art*, London.

Foucher, A. (1918). *The Beginnings of Buddhist Art and other Essays on Indian and Central Asian Archaeology*, London.

Getty, A. (1914). *The Gods of Northern Buddhism*, Oxford.

Ingholt, H. (1957). *Gandharan Art in Pakistan*, New York.

Marshall, J. (1960). Taxila, Cambridge.

Marshall, J. and A. Foucher, (1940). *Monuments of Sanchi*, Calcutta.

Rawson, P. (1959) *Indian Painting*, London.

Rowlands (Jr.), A. (1953). *The Art and Architecture of India*, London.

Smith, V. A. (1911) *A History of Fine Art in India and Ceylon*, Oxford.

Yazdani, G. (1983). *Ajanta, Pts. I, II, III, IV*, New Delhi.

Zimmer, H. (1955). *The Art of Indian Asia*, New York.

Course Code: MABS 26

Course Title: Buddhist Psychotherapy

Aim: A descriptive knowledge of Buddhist analysis of mind and Buddhist approach to physical and mental health.

Content: 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 *citta*, *mano*, *viññāna* and the process of mental behavior, analysis of psycho-physical problems, behavioral, spiritual and herbal treatments recommended for psycho-physical problems.

Duration: 30 hours.

Method of Teaching and Learning: Lectures and class discussion.

Method of Assessment: In-class Participation (10%), Short Essay (30%) and Long Essay (60%).

Expected Learning Outcomes: Students are able to describe the usefulness of Buddhist teachings for physical and mental health.

Recommended References:

Galmangoda, Sumanapala, (2006). *Buddhist Social Philosophy and Ethics*, Singapore: Samadhi Buddhist Society.

Hall, Manly, P. (1978). *Buddhism and Psychotherapy: The Healing of Heart Doctrine*. California: Philosophical Research Society.

Harischandara, D. V. J. (1998). *Psychiatric Aspects of Jataka Stories*. Galle.

Jung, C. G. (1978). *Psychology and the East*, USA: Princeton University Press.

Kawai, Hayao (1996). *Buddhism and the Art of Psychotherapy*. USA: Texas A & M University Press.

Magid, Barry, (2002). *Ordinary Mind, Exploring the Common Ground of Zen and Psychotherapy*, Boston: Wisdom Publications.

Nissanka, H. S. S. (1993). *Buddhist Psychotherapy*, New Delhi: Vikas Publishing House.

Silva, Padmasiri De, (1978). *Buddhist and Freudian Psychology*, Colombo: Lake House Investments Ltd.

Course Code: MABS 27

Course Title: Buddhist Social Dimension

Aim: A comprehensive and critical analysis of the selected topics pertaining to the Buddhist social philosophy.

Content: 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 attitude towards fine arts, position of woman in Buddhism, position of rites and rituals of Buddhism, the Buddhist concept of development, the Buddhist norms on environmental impact assessment, Buddhism and socio-anthropological interpretation of Buddhism. In this study, pride of place is given to the data available in the discourses of the Suttapitaka and Vinayapitaka in the Pali canon to show all pervasive present day social relevance of Buddha's teachings.

Duration: 30 hours.

Method of Teaching and Learning: Lectures and class discussion.

Method of Assessment: In-class Participation (10%), Short Essay (30%) and Long Essay (60%).

Expected Learning Outcomes: Students gain ability to critically and comprehensively explain topics of Buddhist social philosophy with reference to *pitaka* sources and understand their relevance to present day society.

Recommended References:

Abeynayake, O. (1995). *Fundamentals of Buddhist Polity*, Colombo: Buddhist Cultural Center.

_____, (2016). *The Social and Economic Dimension of Early Buddhism*, Hong Kong: The Buddha Dharma Centre of Hong Kong.

Bhagavat, D. (1940). *Early Buddhist Jurisprudence*, Poona: Cosmo Publications.

Cakravarti, Uma, (1987). *The Social Dimensions of Early Buddhism*, Delhi: Munshiram Manoharlal Publisher.

Frauwallner, E. (1956). *The Earliest Vinaya and the beginning of Buddhist Literature*, Rome: M.E.O.

Gnānārāma, Ven. Pātegama, (1996). *An Approach to Buddhist Social Philosophy*, Singapore: Thisarana Buddhist Association.

Hettiaracchi, Dharmasena, (2001). *Buddhist Economic Philosophy*, Battaramulla: Education Department.

Jayatilake, K. N. (1969). *Aspects of Buddhist Social Philosophy*, Kandy: BPS.

_____, (1958). *Buddhism and the Race Question*, Paris: UNESCO

Pachow, W. (1955). *A Comparative Study of the Patimokkha*, Santiniketan: Santiniketan Press.

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.

Weber, Max, (1958). *Religions of India*, Delhi: Munshiram Manoharlal Publisher.

Wijesekara, O. H. de. A. (1972). *Buddhism and Society*, Kandy: PBS.

Course Code: MABS 33

Course Title: Buddhist Economic Philosophy

Aim: To analyse the fundamental Buddhist teachings with a view to discovering possible solutions to the contemporary problems in the sphere of the world economy.

Content: 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. A comparison will be made between the pertinent Buddhist teachings and the existing economic models and theories with a view to discovering possible solutions, inspired by the Buddhist teachings to the contemporary problems in the sphere of economics in the world. The topics discussed in this course include: the economic social structure in India during the Buddha's time which had paved the way for the emergence of Buddhism; the influence of Buddhist thinking on economy in India especially during the period of King Asoka as well as on the Sri Lankan economy in the subsequent era; etc. A central emphasis of the course is on the necessity for the adjustment and orientation of the economy of both the individual and the state in relation to the Buddhist path of liberation from the existential unsatisfactoriness (*dukkha*) of humanity.

Duration 30 hours

Method of Teaching: Lectures, discussions and assignments

Method of Evaluation: In-class Participation (10%), Short Essay (30%) and Long Essay (60%).

Expected Learning Outcomes: The student gains the ability to explain the concepts of Buddhist economic philosophy and its applicability to provide possible solutions to the contemporary problems in the world economy.

Recommended References:

De Silva, Padmasiri, (1975). *Value Orientation and Nation Building*, Colombo: Lake House., *The Search for Buddhist Economics*, Kandy: Buddhist Publication Society.

Hettiaracchi, Dharmasena, (2001). *Buddhist Economic Philosophy as Reflected in Early Buddhism*, Battaramulla: Education Publication Department.

Karunatilake, H.N.S. (1976). *This Confused Society*, Colombo: Buddhist Information Centre.

Macy, Mark, (1987). *Solutions for a Troubled World*, Earthview Press.

Schumacher, E.F. (1974). *Small is Beautiful*, London: Abacus.

Weber, Max, (2000). *The Sociology of Religion*, New Delhi: Munshiram Manoharlal

Course Code: MABS 52

Course Title: History of Indian Buddhism: From its Origins to the Emergence of Mahāyāna

Aim: To have an objective understanding of the development of any Buddhist tradition presupposes a proper historical perspective.

Contents: 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 Mahāyāna. 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; King Asoka and his contribution to the Buddhist cause; spread of Buddhism outside India; rise of Mahāyāna Buddhism and other related topics.

It is expected that students taking this course will have acquired sufficient knowledge of the major historical development as a solid foundation for the further understanding of the contents of other courses offered by the programme, which deal in depth with specific historical and doctrinal issues in the various Buddhist traditions.

Duration: 30 hours.

Method of Teaching and Learning: Lectures and class discussion.

Assessment Method: In-class Participation (10%), Short Essay (30%) and Long Essay (60%).

Expected Learning Outcomes:

At the end of this course, the student will be able to:

- i. Gain a foundational knowledge of the history of Indian Buddhism up to the emergence of the Mahāyāna movement;
- ii. Critically examine different views and theories related to the history of Buddhism in India;
- iii. Apply the knowledge derived from this foundational course to examine and appreciate the subsequent developments of Buddhism in Indian and beyond.

Recommended References:

Anuruddha, K. et al. (2008). *The First and Second Buddhist Councils: Five Versions*: English

Bapat, P.V. (1959). *2500 Years of Buddhism*, New Delhi: Government of India.

Dutt, Nalinaksha. (1998 reprint) *Buddhist Sects in India*, Wilsele: Peters Publishers.

Hazra, K.L. (1995). *The Rise and Decline of Buddhism in India*, New Delhi: Munishiram Manoharlal.

Hirakawa, Akira (tr.& ed. by Paul Groner). (1990). *A History of Indian Buddhism: from Lamotte, E.* (1988). *History of Indian Buddhism: From the origins to the Saka era Sakyamuni to Early Mahayana*, New Delhi: Motilal Banarsidass.

Nakamura, Hajime, (1980). *Indian Buddhism: A Survey with Bibliographical Notes*, New Delhi: Motilal Banarsidass.

Pande, G.C. (1995). *Studies in the Origins of Buddhism*, New Delhi: Motilal Banarsidass.

Thapar, Romila, (1998). *Asoka and the Decline of the Maurya*, OUP india: New Delhi.

Warder, A.K. (2000). *Indian Buddhism*, New Delhi: Motilal Banarsidass.

Course Code: MABS 54

Course Title: Mahāyāna Buddhism: A Doctrinal Survey

Aim: To provide a foundational knowledge of Mahāyāna Buddhism for students with no or little background in Buddhist Studies.

Content: This is a foundation course. At the end of the course, students are expected to have acquired sufficient fundamental knowledge on the Mahāyāna tradition, to be able to better understand and appreciate the other more specialized courses on the various specific historical and doctrinal aspects within the vast tradition of the Mahāyāna, and indeed within the whole spectrum of the courses offered by PGIPBS.

In keeping this aim, 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 the Mahāyāna, and proceeds to examine the conception and formulation of the Bodhisattva Ideal in the earliest extant Mahāyāna texts such as the *Aṣṭa-sāhasrikā Prajñāpāramitā*, *Ugra-paripṛcchā*, etc (including those preserved in Chinese translation). It further examines the question of the Primitive *Prajñāpāramitā*, the emptiness doctrine (*Śūnyatā*) expounded by Nagarjuna, the doctrines of the early Yogācāra and *Tathāgatagarbha* thoughts. Other fundamental Mahāyāna doctrines examined include the trikāya, the six *pāramitās*, and the ten-stage progression (*daśabhūmi*). Some important scriptures are also selected for discussion, including the *Diamond-cutter sutra*, the *Vimalakīrti Nirdeśa*, and the *Saddharma-puṇḍarīka*.

Duration: 30 hours.

Methods of Teaching and Learning: Lectures and class discussion.

Assessment Method: In-class Participation (10%), Short Essay (30%) and Long Essay (60%).

Expected Learning Outcomes:

At the end of this course, students will be able to:

- i. Gain an informed and objective historical perspective of the doctrinal development of the early Mahāyāna tradition, which is necessary for a proper comprehension and appreciation of the subsequent development of later Mahāyāna doctrines;
- ii. Demonstrate the ability to critically examine the fundamental doctrines of Indian Mahāyāna;
- iii. Critically appraise traditional and modern scholars' accounts on doctrinal and historical issues to Buddhism in general and Mahāyāna in particular;
- iv. Apply their knowledge of the ethical and spiritual teachings of Mahāyāna – such as compassion, wisdom, the perfection practices (*pāramitās*), etc. – in their living, and thereby adding a spiritual dimension to their individual existences.

Recommended References:

Chang, C.C. (1971). *The Buddhist Teaching of Totality*, Pennsylvania: Pennsylvania State University Press.

Conze, Edward (1975). *The Larger Sutra on Perfect Wisdom*, California: University of California.

_____, (1957), *Vajracchedikā Prajñāpāramitā: Edited and Translated with Introduction and Glossary*, Rome: M.E.O.

_____, (1958). *The Perfection of Wisdom in Eight Thousand Lines and its Verse Summary*, New York: South Asia Books.

Hajime, Nakamura, (2007). *Indian Buddhism: A Survey with Bibliographical Notes*, New Delhi: Motilal Banarsi das.

Jan, Nattier (2005). *A few Good Men: The Bodhisattva Path according to The Inquiry of Ugra Lamotte*,

Étienne et Boin, Sara, (1962, 1976). *The Teaching of Vimalakīrti* (Vimalakīrtinirdeśa): from the French translation with introduction and notes (Ugrapariprcchā), Hawaii: University of Hawaii.

Sangharakshita, (2006) *The Eternal Legacy of the Buddha: An Introduction to the Canonical Literature of Buddhism*, Cambridge: Windhorse Publications.

_____, (2004) (9the end). *A Survey of Buddhism: Its Doctrines and Methods Through the Ages*, Australia: Windhorse Publications.

Suzuki, D.T. (1983). *The Essence of Buddhism*, Kyoto: The Buddhist Society.

_____, (1968). *Studies in the Laṅkāvatāra*, London: Routledge.

Warder, A.K. (1980). *Indian Buddhism*, New Delhi: Motilal Banarsidass.

William, Paul, (2009) (2nd end). *Mahāyāna Buddhism: The doctrinal foundations*, London: Routledge.

Course Code:

MABS 57

Course Title:

The Buddha-concept and Bodhisatta Ideal in Theravada Buddhism

Aim: 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.

Content: 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' (*mahāpurisa*); 'great compassion' (*mahākaruṇā*); 'four confidences' (*catu- vesārajja*); 'omniscient knowledge' (*sabbaññuta ñāṇa*); 'spiritual power' and 'physical power'; '80 minor bodily marks' (*asītyanuvyañjana*); and '18 qualities of the Buddha' (*aṭṭhārasa Buddhadhammā*). 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' (*pāramitā*), 'aspirations' (*abhinīhāra*), '18 impossible states of birth for a Bodhisatta', and others.

Duration: 30 hours

Method of Teaching: Lectures and class discussion.

Method of Evaluation: In-class Participation (10%), Short Essay (30%) and Long Essay (60%).

Expected Learning Outcomes: At the end of this course, the student will be able to:

- i. acquire a clear understanding of the Buddha-concept and Bodhisatta Ideal as developed in Theravada Buddhism;
- ii. comprehend clearly the differences of the Buddha concept among various Buddhist traditions;
- iii. gain a basic knowledge of the development of the Buddha-concept and Bodhisatta doctrine in the Pali commentarial literature.

Recommended References:

Dayal, Har. (1978). *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*, Samuel Weiser.

Dube, S.N. (1980). *Cross Current in Early Buddhism*, New Delhi: Manohar Publication.

Dutt, Sukumar. (1987). *The Buddha and Five After-centuries*, London: Luzac and Company.

Endo, Toshiichi. (1997). *Buddha in Theravada Buddhism*, Colombo: Author.

Hirakawa, Akira. (Eds.). (1993). *A History of Indian Buddhism*, New Delhi: Motilal Banarsi Dass.

Horner, I.B. (1979). *The Early Buddhist Theory of Man Perfected*, New Delhi: Oriental Books.

_____, (1978). *The Clarifier of the Sweet Meaning (Madhuratthavilāsinī)*, London: Routledge.

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Katz, Nathan. (1982). *Buddhist Images of Human Perfection*, New Delhi: Motilal Banarsi Dass.

Kern, H. (1974). *Manual of Indian Buddhism*, New Delhi: Motila Banarsi Dass.

Khantipalo, Phra. (1976). *The Splendour of Enlightenment —A Life of the Buddha*, 2 vols, Bangkok: Mahamakut Rajavidyalaya Press.

Kloppenborg, Ria. (1974). *The Pacceka-buddha: A Buddhist Ascetic —A Study of the Concept of the Pacceka-buddha in Pali Canonical and Commentarial Literature*, Kandy: BPS.

Nanamoli, Bhikkhu. (1992). *The Life of the Buddha*, Kandy: BPS.

Nakamura, Hajime, (1989). *Indian Buddhism: A Survey with Bibliographical Notes*, New Delhi: Motilal Banarsi Dass.

_____, (1974). *Gotama Buddha: The Life of Sakyamuni*, Tokyo: Kosei Publishing.

Oldenberg, H. (1992). *Buddha*, New Delhi: Indological Book House.

Thomas, E.J. (1993). *The Life of Buddha as Legend and History*, USA: Kessinger Publish

Course Code: MABS 60

Course Title: Sarvāstivāda Abhidharma: Doctrines and Controversies

Aim To enable students to understand basic knowledge of Abhidharma in general and doctrinal and controversial teachings in Sarvāstivāda Abhidharma.

Content The period of the Abhidharma represents the historical stage when Buddhist “philosophy” so-called truly began. A foundational 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 Mahāyāna development to the Abhidharma development thereby gaining a deeper insight of the teachings of the former.

This course has as its scope the Abhidharma development in the northern tradition. It focuses primarily on the doctrines of the Sarvāstivāda-Vaibhāsikas and the Dārstāntika-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 (*sarvāstitva*), simultaneous causality, the ontological status of the cittaviprayukta-saṃskāra-s, the *avijñapti* and the unconditioned dharma-s, etc. The discussion on these controversies will mainly be based on the *Abhidharmakośabhāṣya*, supplemented with commentarial material from the *Abhidharma-mahāvibhāṣā*, the *Nyāyānusāra* of Sanghabhadra, the *Abhidharmadīpa* with *Vibhāṣā-prabhāvrtti*, and the *Sphutārthā Abhidharmakośa-Vyākhyā* of Yaśomitra. By studying these controversies, the students will gain a deeper insight 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.

Duration: 30 hours.

Methods of Teaching and Learning: Lectures and class discussion.

Assessment Method: In-class Participation (10%), Short Essay (30%) and Long Essay (60%).

Expected Learning Outcomes:

At the end of this course, the student will be able to:

- i. demonstrate proper understanding of the intellectual roles and doctrinal contribution of the Abhidharmika masters of the different affiliations;
- ii. critically examine the specific Buddhist doctrines in the Abhidharma literature;
- 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.

Recommended References:

Cox, Collet, (1995). *Disputed Dharmas: Early Buddhist Theories on Existence*, Tokyo: International Institute for Buddhist Studies.

Dhammadajoti, K.L. (2009) (4th end). *Sarvāstivāda Abhidharma*, Colombo: Centre for Buddhist Studies.

_____, (2008) (2nd ed). *Entrance into the Supreme Doctrine, Skandhila's Abhidharmāvatāra*, Colombo: PGIPBS

_____, (2007) (3rd end). *Abhidharma Doctrines and Controversies on Perception*, Hong kong: University of Hong Kong.

Frauwallner, Erich. (1995). *Studies in Abhidharma Literature and Origins of Buddhist Philosophical Systems*, Translated from the German by Sophie Francis Kidd under the supervision of Ernst Steinkellner, New York: State University of New York Press.

Jaini, P.S. (2001). *Collected Papers on Buddhist Studies*.

_____, (1959). *Abhidharmaadipa with Vibhasa-prabhavrtti*, Patna: Kashi Prasad Jayaswal Research Institute.

Karuandasa, Y. (2014). *The Theravada Abhidhamma: Its Inquiry into the Nature of Conditioned Reality*, Hong Kong: Centre for Buddhist Studies.

_____, (1996). *The Dhamma Theory: Philosophical Cornerstone of the Abhidhamma*, Kandy: BPS.

La Vallee Poussin, Louis de & Lodro Sangpo. (2012). *Abhidharmakośa-bhāṣya of Vasubandhu*. 4 vols, Berkely: Asian Humanities Press.

Willemen et al. (1998). *Sarvāstivāda Buddhist Scholasticism*, Brill.

Course Code: MABS 63

Course Title: Doctrines of Early Indian Yogācāra

Aim To introduce students the doctrinal development of Indian Yogācāra up to the period of Dharmapāla.

Content This course introduces the students to the doctrinal development of Indian Yogācāra up to the period of Dharmapāla. The survey begins with a brief survey of the doctrinal contribution by the Sarvāstivādins in the milieu of the *Abhidharma-mahāvibhāṣā* 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 Mahāyāna school. Particular emphases are laid here on its doctrines of the two intrinsic natures, *prajñaptivāda-svabhāva* and *nirabhilāpya-svabhāva*, 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-Asanga complex and of Vasubandu, et al., including the system of eight consciousnesses (particularly the ālaya- *vijñāna* doctrine), the Threefold Intrinsic Nature, the Threefold Absence of Intrinsic Natures, *vijñaptimātratā* and *āśrayaparāvṛtti*. The course will end with a discussion on the developed doctrines in Xuanzang's *vijñaptimātratā-siddhi* (成唯識論).

Duration: 30 hours.

Methods of Teaching and Learning: Lectures and class discussion.

Assessment Method: In-class Participation (10%), Short Essay (30%) and Long Essay (60%).

Expected Learning Outcomes:

At the end of this course, the student will be able to demonstrate:

- i. adequate understanding of the historical background of the origins and development of the Indian Yogācāra tradition;
- ii. critically analyze the doctrinal signification of the major Indian Yogācāra teachings developed in the various texts pertaining to the different historical strata;
- iii. understand and apply the Yogācāra teachings related to spiritual praxis in their own lives.

Recommended References:

Chatterjee, K.N. (1980). *Vasubandhu's Vijñaptimātratā-siddhi. With Sthiramati's Commentary* (Text with English Translation).

De La Vallée Poussin. (1928-1948). *Vijñaptimātrasiddhi. La Siddhi de Hiuan-tsang.*

Deleanu, F. (2006). *The Chapter on the Mundane Path (Laukikamārga) in the Śrāvakabhūmi*. 2 vols.

Course Code: MABS 64

Course Title: History of Chinese Buddhism

Aim: To provide knowledge of history of Chinese Buddhism and its major characteristics.

Content: 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. It is expected that, at the end of the course, students will have acquired sufficient familiarity with the basic historical events, major Buddhist schools of thoughts and important personages together with their contribution to the development of Chinese Buddhism.

Method of Teaching and learning: Lectures and class discussion.

Assessment Method: In-class participation (10%), Short Essay (30%) and Long Essay (60%).

Expected Learning Outcomes: At the end of this course, the student will be able to demonstrate:

- i. the ability to critically examine historical issues related to Chinese Buddhist tradition from an informed objective;
- ii. critically appraise the doctrinal issues in the various Chinese Buddhist schools;
- iii. develop an appreciation of the Chinese Buddhist tradition and their influence and impact on Chinese culture.

Recommended References:

Chang, Garma Chen-chi. (1971). *The Buddhist Teaching of Totality: The Philosophy of Hwa-yen Buddhism*, Penn State University Press.

Ch'en, K. S. Kenneth. (1973). *The Chinese Transformation of Buddhism*.

_____, (1972). *Buddhism in China*, A Historical Survey, Princeton University Press.

Cleary, Thomas. (1983). *Entry into the Inconceivable: An Introduction to Hua Yen Buddhism*, Hawaii: University of Hawaii Press.

Cook, Francis H. (1977). *Hua-yen Buddhism: The Jewel Net of Indra*, Penn State University Press.

De Bary, Theodore et Bloom, Irene, with the collaboration of CHAN, Wing-tsit (eds.). 1999. Sources of Chinese tradition, Vol. 1 & 2. 106 PGIPBS - PROSPECTUS - 2021/2022

Donner, Neal & Stevenson, Daniel. (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 & Peter N. Gregory. (1983). *Studies in Ch'an and Hua-Yen*, University of Hawaii Press.

Gregory, Peter N. (Ed.). (1987). *Sudden and Gradual. Approaches to Enlightenment in Chinese Thought*, China: Shanghai ancient books publishing house.

Journal of Chinese Philosophy. Cheng, Chung-Ying (Editor.). Published by the University of Hawaii.

Lopez, Donald S. Jr. (Ed.). (1996). *Religions of China in Practice*, Princeton: Princeton University Press.

Tsukamoto, Zenryu. (1985). *A history of early Chinese Buddhism: from its introduction to the death of I-lui-yuan*. Translated from the Japanese by Leon Hurvitz.

Wright, Arthur F. (1959). *Buddhism in Chinese History*, Stanford University Press.

_____, (1957). "Buddhism and Chinese Culture: Phases of Interaction", In: The Journal of Asian Studies, Vol.17, No. I, 17-42.

Yampolsky, Philip. (1967). *The Platform Sutra of the Sixth Patriarch*, Columbia: Columbia University Press.

Zurher, Erik. (2007) (first published in 1959). *The Buddhist Conquest of China: The Spread and Adaptation of Buddhism in Early Medieval China*. 2 vols.

Course Code: **MABS 67**

Course Title: **Readings in Pali Suttas**

This course consists of two parts, each equivalent to a single-semester course unit:

- **MABS 67 Readings in Pali Suttas I: Grammatical Foundation** (30 lecture hours);
- **MABS 67 Readings in Pali Suttas II: Readings of Selected Sutta Passages** (30 lecture hours).

Unless specially exempted, the intending student of MABS 67 II must have acquired a pass in MABS 67 I as the prerequisite.

Aim: To familiarize students with Pali idioms and systematically provide them with an elementary grammatical foundation for reading the Pali-suttas.

Content: This is an introductory course meant for students who have no knowledge of the Pali language. The purpose of this course is to familiarize students with Pali idioms and systematically provide them with an elementary grammatical foundation for reading the Pali-suttas. It is expected that, at the end of the course, the students will be able to read the Pali discourses at least with the help of a good dictionary. The course is divided into two parts. In the first part, basic grammar is taught along with Pali exercises.

The contents of this grammatical part include the following: Pali phonetics, parts of speech, different nouns and their declension, different verbs and their conjugation, participles and their function, absolutives, sandhi, Syntax and classification of sentences. The second part is mainly devoted to the understanding and translating of selected Pali-suttas and to progressively build up sufficient vocabularies for the purpose of reading the Pali-suttas.

Method of Teaching and Learning: Lectures and class discussion.

Assessment Method: Attendance and In-class Participation (20%), Mid-term Test (30%) and Final Examination (50%).

Expected Learning Outcomes:

At the end of this course, the students will be able to:

- i. Critically analyze the sentence patterns and read the Pali sentences correctly;
- ii. Demonstrate mastery 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. Begin to access the Pali original sources for research involving textual studies.

Recommended for Reference

Anuruddha, Kakkapalliye. (2010). *A Guide to the Study of Pali the Language of Theravada Buddhism*, Hong Kong: Centre of Buddhist Studies.

Buddhadatta, AP. (1997). *The New Pali Course - Parts I, II*, Dehiwala: Buddhist Culture Centre. *Chattha Sangayana Tipitaka* (online resources).

De Silva, Lily. (1994). *Pali Primer*, New Delhi: Vipassana Institute.

Norman, K.R. (1983). *Pali Literature: Including the Canonical Literature in Prakrit and Sanskrit of All the Hinayana Schools Buddhism*. Wiesbaden: Otto Harrassowitz.

Warder, A. K. (3rd edition) (1995). *Introduction to Pali*, London: PTS

Course Code: **MABS 68**

Course Title: **Readings in Buddhist Sanskrit Texts**

This course consists of two parts, each equivalent to a single-semester course unit:

- **MABS 68 Readings in Buddhist Sanskrit Texts I: Grammatical Foundation** (30 lecture hours);
- **MABS 68 Readings in Buddhist Sanskrit Texts II: Readings of Selected Buddhist Sanskrit Texts** (30 lecture hours).

Unless specially exempted, the intending student for MABS 68 II must have acquired a pass in MABS 68 I as the prerequisite.

Aim: To familiarize students with Sanskrit texts and systematically provide them with an elementary grammatical foundation for reading the primary Sanskrit texts.

Content: 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, 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.

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 *Prajñāpāramitā* texts, particularly the *Āṣṭasāhasrikā*, 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 *Abhidharmakośabhbāṣya*). 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.

Method of Teaching and Learning: Lectures and class discussion.

Method of Assessment: Attendance and In-class Participation (20%), Mid-term Test (30%) and Final Examination (50%).

Expected Learning Outcomes:

At the end of this course, the student will be able to:

- i. Demonstrate adequate proficiency in the Sanskrit grammar for the purpose of textual analysis;
- ii. Read and understand Classical Buddhist Sanskrit texts with the help, where necessary, of a Sanskrit dictionary;
- iii. Properly comprehend the meaning of fundamental Sanskrit Buddhist terminologies and idiomatic expressions, especially those in the *Prajñāpāramitā* texts;
- iv. Begin postgraduate research studies involving textual analysis of Buddhist Sanskrit sources.

Recommended References

Bucknell R. S. (1994). *Sanskrit Manual*, New Delhi: Motilal Banarsi das.

Conze, Edward. (1990). *Vajracchedikā-prajñāpāramitā: Edited and translated with Introduction and Glossary*, Rome: M.E.O.

_____, (1990). *The Perfection of Wisdom in Eight Thousand Lines and its Verse Summary*, South Asia Books.

_____, (1979). *The Larger Sūtra on Perfect Wisdom*, New Delhi: Motilal Banarsi das.

Dhammadjoti K.L. (2015) (3rd ed.). *Reading Buddhist Sanskrit Texts: An Elementary Grammatical Guide*, Hong Kong: The Buddha Dharma Center.

Edgerton, Franklin. (2004). *Buddhist Hybrid Sanskrit Grammar and Dictionary 1 & 11*, New Delhi: Motilal Banarsi das.

Monier Williams. (1979). *A Sanskrit English Dictionary*, New Delhi: Bharatiya G.N.

Takayasu, Kimura. (Eds.). (2007-2009). *Pañcavimśatisāhasrikā Prajñāpāramitā 1 -VI*.

Vaidya, P.L. (Eds.). (1960). *Aṣṭasāhasrikā Prajñāpāramitā, Darbhaga*. Mithila Institute of Sanskrit Learning.

Course Code:

MABS 71

Course Title:

Buddhist Ethics: Concepts and Philosophical Interpretations

Aim: To examine the basic concepts in ethics, the ethics of Buddhism, the role of ethics in the Buddhist scheme of liberation and to gain familiarity with the interpretation of Buddhist ethics from the modern Western philosophical standpoint.

Content: The course aims primarily at examining the fundamental ethical teachings in the Pali canonical texts such as precepts pertaining to virtuous conduct (*sīla*), the Noble Eightfold Path and Pāramitā . 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 *puñña-kusala* 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.

Duration: 30 hours

Method of Teaching: Lectures and class discussion.

Method of Evaluation: In-class participation (10%), Short Essay (30%) and Long Essay (60%).

Expected Learning Outcomes: To be able 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.

Recommended References:

Charles Goodman, 2009, *Consequences of Compassion: An Interpretation and Defense of Buddhist Ethics*, New York: Oxford University Press)

Kalupahana, D.J., 1995, *Ethics in Early Buddhism*, University of Hawaii Press.

Keown, Damien, 1996, *Buddhism: A Very Short Introduction*, Oxford:Oxford University Press., _____, 1992 (2001rep.), *The Nature of Buddhist Ethics*, Hampshire: Palgrave.

King, Winston L., 1964, *In the Hope of Nibbana: An Essay on Theravada Buddhist Ethics*, La Salle, Ill.: Open Court.

Macintyre, Alasdair, 1996, *A Short History of Ethics*, New York:Touchstone.

McDermott. P., 2003, *Development in the Early Buddhist Concept of Kamma/Karma*, New Delhi: Munshiram Manoharlal.

Mill, John Stuart, 1986, *Utilitarianism*, Mary Warnock (ed.), Glasgow: William Collins Sons &Co. Ltd.

Misra, G.S.P., 1984, *Development of Buddhist Ethics*, New Delhi: Munshiram Manoharlal.

Prasad, Hari Sankar, 2007, *The Centrality of Ethics in Buddhism:Exploratory Essays*, Delhi: Motilal Banarsi Dass Publishers.

Premasiri, P. D., 1991 *Ethics Encyclopaedia of Buddhism Offprint* No. 1. Colombo: Department of Buddhist Affairs.

_____, 1975, "Moral Evaluation in Early Buddhism," Sri Lanka Journal of the Humanities 2, pp. 63–74.

_____, 1976, "Interpretation of Two Principle Ethical Terms in Early Buddhism," Sri Lanka Journal of the Humanities 2:2, pp. 63–74

Rorty, Amelie Oksenberg (ed), 1980, *Essays on Aristotle's Ethics*, Berkeley, Los Angelis, London: University of California Press.

Saddhatissa, Hammalawa, 1997(1970), *Buddhist Ethics*, Boston: Wisdom Publications.

Swanton, Christine, 2003, *Virtue Ethics: A Pluralistic View*, New York: Oxford University Press.

Wood, Allen W., 1999, *Kant's Ethical Thought*, Cambridge, New York: Cambridge University Press.

Course Code: MABS 72

Course Title: Research Methodology and Extended Essay

Aim: Providing an opportunity to enhance basic knowledge and skills of research methods and academic writing.

Contents: Study of Buddhist literary sources, fundamentals of a research, styles of referencing, preparing a research proposal and academic writing.

Students are required to participate in 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. The essay should be submitted within 30 days from the last question paper of the final year examination of the course.

Methods of Teaching and Learning: The procedure is as follows:

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.

- Submit of essay topics by the students: Before the 5th week of the 2nd Term.
- Collecting of approved/amended essay topics from the office: 7th week of the 2nd Term.

Method of Assessment: Participation in workshops (10%), Preparation of essay proposal (20%), Completion of essay (70%).

Expected Learning Outcomes: Students demonstrate the skills of academic writing, research methods and critical thinking.

Recommended for References:

Cryer, Pat, (1999). *The Research Student Guide to Success*, Mumbai: VIVA Books Private Ltd.
Glough Peter & Nutbrown Cathy, (2002). *A Student Guide to Methodology Justifying Enquiry*, London: SAGE Publications Company.
Nicholas, Walliman, (2005). *Your Research Project*, New Delhi: Vistaar Publications.
Potter, Stephen (Eds.). (2002). *Doing Postgraduate Research*, London: SAGE Publications Company London

Course Code: MABS 76

Course Title: Fundamental Principles of Buddhist Psychology in Pali Tradition

Aim: To provide a theoretical framework on the nature of mind and its development to release from the existential human predicament

Content: 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-mater (*nāma-rūpa*), five aggregates (*pañcakkhandha*), six gateways (*saḷāyatana*), twelve gateways (*dvādasāyatana*), and eighteen elements (*aṭṭhārasadhātu*). Further, the focus will also be made to the analysis of mind referred to as *citta*, *mano*, and *viññāna*, unwholesome state of mind (*akusala-citta*), wholesome state of mind (*kusala-citta*), mental factors (*cetasika*), universal mental factors (*sabba-citta-sādhāraṇā-cetasika*), unwholesome mental factors (*akusala-cetasika*), wholesome mental factors (*kusala-cetasika*), Abhidhamma notion of cognitive processes (*citta-vīthi*) 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 (*bhāvanā*) to release from the existential human predicament. 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.

Duration: 30 hours

Method of Teaching and Learning: Lectures and class discussion.

Method of Assessment: In-class Participation (10%), Short Essay (30%) and Long Essay (60%).

Expected Learning Outcomes:

The students who follow this course unit should be able: to explain the origin of existential human predicament; nature of the psychophysical individual; nature of mind, perception of sense objects, and also to explain the requirement of mental culture to release from the existential human predicament.

Recommended references:

Abhidharmakośabhaṣyam of Vasubandhu, 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.

Bhikkhu Bodhi (ed.). (2000). *A Comprehensive Manual of Abhidhamma (Abhidhammatthasaṅgaha)*. Onalaska: BPS Pariyatti Editions.

Bhikkhu Nāṇananda. (1997). *Concept and Reality in Early Buddhist Thought*, Kandy: Buddhist Publication Society.

De Silva, Padmasiri. (1977). *An Introduction to Buddhist Psychology*. London: Mcmillan.

Dhammadajoti, 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, The University of Hong Kong.

Maslow, Abraham H. (1954). *Motivation and Personality*. London: Harper and Row Publishers.

Sarachchandra, E.R. (2009). *Buddhist Psychology of Perception*. Dehiwala: Buddhist Cultural Centre.