Diploma in Pali & Buddhist Studies Programme
(DPBS)
conducted in…

Home Country
Department of Pali and Buddhist Studies,
Faculty of Humanities, University of Kelaniya, Sri Lanka.

Affiliated Institutes

(1) Malaysia Buddhist Academy,
H-0, 10, Jalan 1/127, Kuchai Entrepreneurs Park,
58200 Kuala Lumpur, Malaysia

(2) The Buddha Dharma Centre of Hong Kong,
28/F, Pacific Plaza, 410 Des Voeux Rd W,
Shek Tong Tsui, Hong Kong

(3) Right Mindfulness Training Academy,
Mid-America Buddhist Association, 299 Heger Lane,
Augusta, MO 63332-1445, USA.

Background

The Department of Pali and Buddhist Studies in the University of Kelaniya, is one of the internationally recognized centers of Pali and Buddhist education. Since the establishment of this institute over 135 years ago as a monastic center of Buddhist education and practice and then as a separate Department within the campus, it has gained a vast development in both infrastructure and human resources. The Department so far has produced thousands of local and foreign academics qualified with Degrees. As
an expanding center of teaching and research, it remains deeply committed to the study of Pali and Buddhist Studies.

Twenty three (23) years before, for the first time, the Department of Pali and Buddhist Studies introduced this Diploma programme in Pali and Buddhist Studies under the special provisions obtained from the University Grants Commission (UGC), Sri Lanka, to provide a quality education and a world recognized certificate to the eligible and qualified foreign students who expect to study Pali and Buddhism. Under this study programme, nearly a thousand foreign students, particularly foreign monks and nuns have obtained Diploma in Pali and Buddhist studies and are currently engaged in higher academic and administrative positions in many parts of the world. Perhaps, this could be one of the oldest programmes for foreign candidates in Buddhist countries which has produced a highest number of Diploma holders in Pali and Buddhist studies in Sri Lanka. At present there are over 100 foreign students registered in the Department to follow study programmes in Pali and Buddhist Studies alone. In addition to foreign students academic programmes conducted in the main campus, in the last few years, the Department has introduced Diploma, BA and MA programmes to foreign countries such as Malaysia, Hong Kong, USA and China.

Aims and Objectives.

- Today there is a growing interest in religions, in view of the rising tension in the society and separate individuals. People from different walks of life seek support from religious teachings to find solutions to their problems. Many people living in different parts of the world now think Buddha’s teachings can provide sustainable solution to current problems. As a result, Buddhism is becoming a growing faith in the world, particularly in America and Europe. We have also seen a worldwide increase in academic interest in relation to science and Buddhism.
- In line with this trend, the Department of Pali and Buddhist Studies of the University of Kelaniya has taken steps to introduce new study programmes and course units to promote Buddhist studies and research in different aspects of Buddhism and its relevance to the world today. The Department believes that this programme will suit
both non-Buddhists and non-Theravada Buddhists as well, to improve their knowledge in Buddhism. Apart from this, the programme is aimed to assist those who seek solutions to individual and social problems through Buddhism.

**Entry Qualifications for Diploma Programme**

(i) A candidate possessing a pass in GCE (General Certificate of Education) Advance Level examination in Sri Lanka or

(ii) A candidate possessing a pass in London Advance Level examination or

(iii) A candidate possessing a certificate equivalent to above qualification or

(iv) A candidate possessing a Diploma in Buddhist Studies or any other subject from a recognized university or Higher education institute or

(v) A candidate possessing a High Secondary school certificate (thirteen years school education) is eligible to obtain admission to this programme.

If the certificates are not in English, they should be accompanied by translation in English language, certified by the issuing institution or authorized person by respective governments. Any documents or certificates to prove applicants’ skills in communicating in English/Chinese will be an advantage to be selected to follow the programme.

**Structure of the Programme and Duration**

To complete this Diploma programme, candidates should earn 16 credits from compulsory Course Units and 14 credits from optional course units. Total number of credits any student has to obtain is 30. The mode of delivery will be full-time in one year or part-time in two years. The medium of instruction can be decided either as English or Chinese.
## Course units

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Title of the Papers</th>
<th>Type</th>
<th>Cs</th>
<th>Os</th>
</tr>
</thead>
<tbody>
<tr>
<td>DPBS 03014</td>
<td>Historical Background of Buddhism</td>
<td>C</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>DPBS 03024</td>
<td>Fundamental Teachings of Buddhism</td>
<td>C</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>DPBS 03034</td>
<td>Selected Readings in Pali Literature</td>
<td>O</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>DPBS 03044</td>
<td>Pali Grammar &amp; Literature</td>
<td>O</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>DPBS 03052</td>
<td>Buddhist Cultural Diversity in Asia</td>
<td>O</td>
<td>2</td>
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<tr>
<td>DPBS 03054</td>
<td>Elementary Buddhist Sanskrit</td>
<td>O</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>DPBS 03062</td>
<td>Theravada and Mahayana</td>
<td>O</td>
<td>2</td>
<td></td>
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<tr>
<td>DPBS 03064</td>
<td>Buddhist Ethics and Meditation</td>
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<tr>
<td>DPBS 03074</td>
<td>Abhidhamma and Development of Buddhist Thought</td>
<td>C</td>
<td>4</td>
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<td>DPBS 03082</td>
<td>English For Buddhist Studies</td>
<td>O</td>
<td>2</td>
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<tr>
<td>DPBS 03084</td>
<td>Selected Readings in Chinese Buddhist Sutras</td>
<td>O</td>
<td>4</td>
<td></td>
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<tr>
<td>DPBS 03094</td>
<td>Modern movements of Humanistic Buddhism.</td>
<td>O</td>
<td>4</td>
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</table>

Total No. of credits to be obtained: 16

C- compulsory, O – optional

## Evaluation Criteria

(i) The examination of the Course will be held at the end of each academic year.

(ii) Out of 100 marks, 60% will be given in the year-end Examination, and the other 40% will be given for two mid-year assignments or presentations each carrying 20% marks.
(iii) In the year-end examination, for the course units offering 4 credits, students have to answer 4 out of 8 questions in 3 hours duration. For the course units offering 2 credits, students have to answer 4 out of 8 questions in 2 hours duration.

(iv) Candidates are expected to sit the examination within one year (full time) and within 2 years (part time) after enrolment and they should attend at least 75% of lectures conducted.

Key to Grades

<table>
<thead>
<tr>
<th>Range of marks</th>
<th>Grade</th>
<th>Grade point value</th>
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<tbody>
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<tr>
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<tr>
<td>55-59</td>
<td>B</td>
<td>3.00</td>
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<tr>
<td>50-54</td>
<td>B-</td>
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</tr>
<tr>
<td>45-49</td>
<td>C+</td>
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<tr>
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<tr>
<td>35-39</td>
<td>C-</td>
<td>1.70</td>
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<tr>
<td>30-34</td>
<td>D+</td>
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Ordinary Pass

(i) For the award of Diploma, a student must
   (a) accumulate grades of C or better in course units aggregating to at least 30 credits of SLQF 3
   (b) obtain a GPA of 2.00 or greater, and
(c) complete the relevant requirements within a period of three consecutive academic years.

Merit Pass

(i) For the award of Diploma with merit, a student must
(a) accumulate grades of B or better in course units aggregating to at least 30 credits of SLQF 3
(b) obtain a GPA of 3.30 or greater, and
(c) complete the relevant requirements within one academic year.

Re-sitting

(I) Any unsuccessful candidate will be allowed to re-sit and secure a pass, within following three consecutive years.
(II) The best grade obtainable by a candidate who re-sits the examination and fulfils requirements
is ‘C’ grade, unless he or she is applying under Medical Repeat category.

Re-registration

Candidates, who are unable to complete the above requirements to pass the examination within three consecutive years can apply for re-registration by paying 30% of the Course Fee.

Administrative Staff:

Vice Chancellor, University of Kelaniya

Dean, Faculty of Humanities, University of Kelaniya.

Head, Dept. of Pali & Buddhist Studies, University of Kelaniya.

Course Coordinator, Diploma Course in Pali & Buddhist Studies, University of Kelaniya.

Academic Board:

Ven. Senior Prof. T. Dhammarathana, B.A., (Hons.) (Kelaniya), Ph.D. (Delhi) Senior lecturer,
Dept. of Pali & Buddhist Studies.

Senior Prof. Udita Garusinghe, B.A., M.A. (Kel’ya), M.A., Ph.D. (Otani-Japan) Senior Lecturer,
Dept. of Pali & Buddhist Studies.

Ven. Prof. N. Gnanaratana, B.A.(Hons.) (Kelaniya), Rajakeeya Pandita, Ph.D. (Delhi), Senior
Lecturer, Dept. of Pali & Buddhist Studies.


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Ven. Prof. N. Gnanaratana, B.A., (Hons.) (Kelaniya), Rajakeeya Pandita, Ph.D. (Delhi) Senior Lecturer, Dept. of Pali & Buddhist Studies.


Ven. Prof. Naotunne Wimalagnana, B.A., (Kel’ya), M.A. (Kel’ya), M.Sc. (Kel’ya) Dip. in Ed (C'bo), Ph.D. (Kel’ya) Senior Lecturer, Dept. of Pali & Buddhist Studies.

Dr. Rajita P. Kumara, B.A. (Hons.), M.A. (Kelaniya), Ph.D. (China), Senior Lecturer, Dept. of Pali & Buddhist Studies.

Ven. Dr. Deniyaye Pannaloka Thero, B.A. (Hons.), M.A. (Kelaniya) PhD (Japan), Senior Lecturer, Dept. of Pali & Buddhist Studies.

Ven. Dr. Welimadagama Kusaladamma Thero, B.A., M.A., M.Phil. (Kel’ya) PG.Dip. (B&PU, Pracina Pandita, PhD (USA), Senior Lecturer, Dept. of Pali & Buddhist Studies.

Dr. K. A. Kaluarachchi, B.A. (USJP), M.A. (BPU), Ph.D (USJP), Lecture (unconfirmed), Dept. of Pa & Buddhist Studies.

Resource Persons:

Prof. Ananda Wijeratna, B.A. (Hons.) (Vidyodaya), M.A. (North Western), Ph.D. (Kelaniya), Post Graduate Diploma in Archaeology (Kelaniya), Post Graduate Diploma in International Relations(BCIS), Retired Senior Lecturer, Dept. of Pali & Buddhist Studies.

Syllabus of the Diploma Programme

| Course code  | : | DPBS 03014 |
|-------------|:|-----------|
| Title       | : | Historical Background of Buddhism |
Status : Compulsory

Learning outcome: By the end of this course unit, the students will be able to

- explain Vedic teachings and practices of Brahmins.
- describe contemporary religious views of sramana traditions.
- introduce life of the Buddha and identity of Buddhism.
- trace out establishment and growth of Buddhist Order.
- survey spread of Buddhism in India and political contribution to Buddhism.

Course content: Cultural and philosophical background of Vedic period: Development of Vedic thought in Brahma and Upanisad periods: belief in creator God, polytheism, monotheism and monism: practice of sacrifice and cast: concepts such as Atman, Brahma, Karma, Yoga and rebirth; Buddhist critique towards Brahma and sramana teachings and practices, development of Buddhist Order.

Method of teaching: Lectures, classroom discussions and case studies.

Assessment: Mid-year presentations, assignments and end of course examination

Recommended readings:
2. Barua, M.B, (1925), Pre-Buddhistic Indian Philosophy. Culcutta.

Course code: DPBS 03024
Title: Fundamental Teachings of Buddhism
Status: Compulsory
Learning outcome: By the end of this course unit, the students will be able to
• describe basic teachings of Buddhism such as Dependent Co-origination, Four Noble Truths etc.

• discuss comparatively the Buddhist teachings with contemporary non-Buddhist views.

• apply Buddhist teachings as solutions to address the current issues.

Course content: Tilakkhana (three characteristics); Cattari Ariyasaccani (four noble truths); Ariya Atthangikamagga (noble eight-fold path);

Paticcasamuppada (dependent co-origination); Pancakkhandha (five aggregates); Dvadasayatana (twelve faculties); Punabbhava (kamma and rebirth); Nibbana (emancipation).

Method of teaching: Lectures, classroom discussions and assignments.

Assessment: Mid-year presentations, assignments and end of course examination

Recommended readings:

Course Code: DPBS 03034

Title: Selected Readings in Pali Literature

Type: Optional

Learning Outcome: After the completion of this course unit, the students should be
able to

- read and copy down Pali canonical and commentarial passages identifying and employing correct diacritical marks.
- recite by memory the more important and necessary verses and phrases selected from the texts.
- give the meaning and translate the passages or discourses into English.
- describe the meaning of the discourses.
- analyze the grammar of words and sentences.
- produce scientific and philosophical presentations on Buddhist teaching.

Course Content : Selected Texts; Samyuttanikaya 1 (Brahma samyutta),
Anguttaranikaya 1 (first five vaggas), Udanapali (Jaccanda vagga),
Dhammapadatthakatha (Cakkhupalavatthu). Under this course unit,
reading Pali passages, copying down, recitation, understanding of the
meaning, translation of passages, analyzing the content and grammar
as well as producing scientific and philosophical presentations on
Buddhist concepts is expected.

Method of Teaching : Lectures, classroom discussions, presentations, and
assignments.

Scheme of Assessment: Mid-year presentations, assignments and end of course
examination.

Recommended readings :

5. Anuruddha, Kakkapalliye, (2008), The Buddhist Councils, Hong Kong.
Course Code : **DPBS 03044**

Title : **Pali Grammar & Literature**

Type : Optional

Learning Outcome : After the completion of this course unit, the students should be able to

- write down the Pali alphabet and its divisions.
- show the divisions of Pali combinations, join and disjoin Pali words.
- describe categories of Pali nouns and verbs,
- write down Pali declension and conjugation tables by memory.
- explain Pali grammar components such as Samasa, Taddhita, Kitaka, Nipata, Upasarga and syntactical uses of cases.
- introduce origin and evolution of Pali language.
- Explain the content of the Pali Tipitaka.
- evaluate the historical development of the Pali Tipitaka.
- Explain the significance of Buddhist Councils in compilation of Tipitaka.
- introduce Pali commentarial (Atthakatha) and sub-commentarial (Tika) literature separately.
- describe the authenticity and value of the content of Pali compendiums like chronicles, grammatical treatises and other compositions.

Course Content : Pali grammar components such as Pali alphabet, euphonic combinations(sandhi), nouns (nama), verbs (kriya), nominal compounds (samasa), secondary and primary derivatives (taddhita and kitaka) particles (nipata) and cases (vibhakti)

Pali literature, origin and development of Pali canonical, commentarial and compendium texts, contents of them and the relevance of Buddhist
councils in the history of Pali literature, introduction of Buddhism to Sri Lanka and the evolution of pali exegetical tradition, Pali commentaries (attakatha), sub-commentaries (tika), compendiums (sangaha), chronicles (vamsakatha), grammatical treatises (vyakarana) and the texts on poetics and prosody

Method of Teaching : Lectures, discussions, presentations, and assignments.

Scheme of Assessment: Mid-year presentations, assignments and end of course examination.

Recommended readings:

1 Anuruddha, Kakkapalliye, (2010), A Guide to the Study of Pali, Hong Kong.
   Gnanaratana, -


4 James W. Gair & W.S. Karunatilake, (2005), A New Course in Reading Pali,
   Motilal Banarsidass, Delhi.

5 Silva, Lily de, (1994), Pali Primer, India.


   Curzon Press, Surrey.

Course Code : DPBS 03052

Title : Buddhist Cultural Diversity in Asia

Type : Optional

Learning Outcome : After the completion of this course unit, the students should be able to

• trace out history of Buddhism in Asian countries.

• show socio-political connection of Buddhism in respective countries.
• criticize the position of Buddhism in socio-cultural revivals.
• explain international relations of Buddhism in respective countries.
• explain the impact of Buddhism on rights and rituals.
• describe the past and present of the community of Buddhist Sangha.
• evaluate the Buddhist art and architecture.
• examine the practical aspect of Buddhism in present day.
• examine the socio-cultural challenges that Buddhism face today.

Course Content: A general understanding of the cultural history of Buddhism in India, Sri Lanka, Myanmar, Thailand, China, Japan, Korea, Laos, Cambodia, Bangladesh and Nepal is expected. Attention should be focused on introduction of Buddhism and its expansion, socio-political connections, position of Buddhism in socio-cultural revivals, philosophical and doctrinal trends, international relations, impact of Buddhism on rights and rituals, past and present of the community of Buddhist Sangha, Buddhist art and architecture, contribution of the spread of Buddhism.

Method of Teaching: Lectures, discussions, presentations, and assignments.

Scheme of Assessment: Mid-year presentations, assignments and end of course examination.

Recommended readings
2 Banerjee, A.C., (1973), Buddhism in India and Abroad, Calcutta.
5 Hazra, K.L., (1982), History of Theravada Buddhism in South-east Asia, New Delhi.
Course Code : DPBS 03054
Title : Elementary Buddhist Sanskrit.
Type : Optional
Learning Outcome : After the completion of this course unit, the students should be able to

- employ the Sanskrit alphabet and basic grammar for transliteration.
- read and copy the sentences and passages composed in the Devanagari script.
- be familiar with the key doctrinal terms and idiomatic expressions in Buddhist Sanskrit Literature.
- read the grammatically simpler passages in some important Buddhist Sanskrit texts including the Udānavarga (corresponding to the Pali Dhammapada), some chapters of the Abhidharmaṇakośa-bhāṣya, the Prajñāpāramitā-hṛdaya-sūtra, the Vajracchedikā Prajñāpāramitā, the Aṣṭasāhasrīkā Prajñāpāramitā and the Vījñaptimātratā-siddhi.

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

Prescribed Textbooks :

Method of Teaching: Lectures, discussions, presentations, and assignments.
Scheme of Assessment: Mid-year presentations, assignments and end of course examination.

Recommended Readings

1. Nariman, J.K. (1919), Literary History of Sanskrit Buddhism. India.

Course Code : DPBS 03062
Title : Theravada and Mahayana.
Type : Optional
Learning outcome : After the completion of this course unit, the students should be able to

- describe disputes among disciples emerged during the Buddha’s time.
- introduce three Buddhist Councils.
• show the causes leading to schism in Buddhist Order.
• explain early Buddhist schools in brief.
• introduce philosophical and cultural trends of early Buddhist schools.
• describe the origin of Theravada and Mahayana traditions.
• introduce geographical expansion of Northern and Southern Buddhism.
• explain historical evolution of Theravada and Mahayana.
• introduce the centers of Theravada and Mahayana.
• introduce the conceptual identity of prominent teachers in Mahayana.

Course content: Disputable incidents took place within Buddhist Order during the Buddha’s time, Buddhist Councils, historical background of early Buddhist schools, divisions of schools of Buddhism and their philosophical and cultural trends.

Emergence of Theravada and Mahayana traditions, their geographical expansion, historical evolution, prominent centers and teachers of two traditions, impact of Theravada and Mahayana traditions on Buddhism and society.

Method of Teaching: Lectures, discussions, presentations, and assignments.

Scheme of Assessment: Mid-year presentations, assignments and end of course examination.

Recommended readings:
5. Anuruddha K. (2008), The First and Second Buddhist Councils, Hong Kong.
6. Hirakawa Akira, (1990), A History of Indian Buddhism; from Sakyamuni to Early Mahayana.
Course Code : DPBS 03064
Title : Buddhist Ethics and meditation
Type : Compulsory
Learning outcome : By the end of this course unit, the students will be able to

- define what ethics is and introduce Buddhist ethics,
- clarify ethics found in Vinaya Pitaka and other discourses,
- apply Buddhist ethics and meditation to establish peace and wellbeing of individual and society,
- compare and contrast discipline and rule of law
- explain the significance of mindfulness
- show the impact of meditation in human life
- identify the necessity of ethics and meditation to attain to ultimate goal.

Course content : Religious and philosophical definitions to ethics; Buddhist discourses leading to ethics; freewill and morality; kusala-akusala; criteria of ethical judgment; duty and obligation; ethics and social welfare; Buddhist ethics related to religion, politics, economics and society; teacher-pupil ethics;

psycho-physical disorders; worry and fear; citta, mano and vinnana; mind culture; mind development and peace; insight meditation leading to self-control; sila, samadhi and pannā; nibbana - the supreme bliss;

Method of teaching : Lectures, classroom discussions and assignments.
Assessment : Mid-year Assignments, presentations and end of course
Recommended readings:

5. Galmangoda Sumanapala, (2005), Buddhist Social Philosophy and Ethics, Singapore.

Course code : DPBS 03074
Title : Abhidhamma and Development of Buddhist Thought
Status : Optional
Learning outcome : By the end of this course unit, the students will be able to

- define Abhidhamma in respective of teachings in the Tipitaka,
- explain origin and evolution of Abhidhamma,
- discuss the psychological importance of Abhidhamma,
- show schools of Abhidhamma and their teachings,
- examine controversial points found in Abhidhamma movements,
- explain the method of analysis in Abhidhamma,

Course content : Place of Abhidhamma in the Buddhist Tipitaka; authenticity of Abhidhamma as the teaching of the Buddha; emergence of Abhidhamma philosophy; Abhidhamma literature of Therāvada and
Sarvāstivāda; Abhidhamma compendiums; analysis of mind; methods of synthesis and analysis of Abhidhamma;

Method of teaching : Lectures, classroom discussions and assignments.

Scheme of Assessment : Mid-year presentations, assignments and end of course examination.

Recommended readings
5 Karunadasa Y, (2010), The Theravada Abhidhamma, The University of Hong Kong.
5 Dhammajoti KL, (2015), Sarvastivada Abhidhamma, The Buddha-Dharma Centre,Hong Kong.

Course Code : DPBS 03082
Title : English for Buddhist Studies
Type : Optional
Learning Outcome : After the completion of this course unit, the students should be able to
• read and understand the English writings on Buddhism.
• apply practical English in translations.
• provide summary of the teachings found in Discourses.
• employ technical terms appropriately.
• show how to criticize religious compositions.
• write critical evaluations on textual contexts.
• make presentations in English.
• give brief sermons in English.
• display rational thinking in communication.
• express ideas using monastic phrases.

Course Content : Reading, writing and understanding of English compositions on Buddhism, giving translations and summaries on textual accounts, provide critical evaluations on religious issues, give talks and sermons under the topics on Buddhism, making presentations in English, apply monastic phrases in communication, use of correct technical terms.

Method of Teaching : Lectures, discussions, presentations, and assignments.

Scheme of Assessment: Mid-year assignments, presentations and end of course examination.

Recommended readings;

2 Rahula Walpola, (1978), What the Buddha Thought, Unwin brothers, Surrey.

Course code : DPBS 03084
Title : Selected Readings in Chinese Buddhist Sutras
Status : Optional
Learning outcome : By the end of this course unit, the students will be able to
• introduce Chinese Tripitaka is the most voluminous Tripitaka in the world,
• explain the value and influence of it on the Far Eastern Buddhist Culture.
• examine short discourses and passages from the Chinese Āgama texts having correspondences in the Pāli Sutta- Pitaka
• describe passages from the Chinese Tripitaka.
Course content : The Chinese Tripitaka as the most voluminous Tripitaka in the world, its value for the understanding of Buddhism, doctrinal importance and their influence on the Far Eastern Buddhist culture. (1) short discourses and passages from the Chinese Āgama texts having correspondences in the Pāli Sutta-pitaka; (2) the Prajñāpāramitā-hṛdaya, passages from the Vajracchedikā Prajñāpāramitā and the Aṣṭasāharikā Prajñāpāramitā; (3) passages from the Saddharmapuṇḍarīka- sūtra, the Sukhāvatī-vyūha-sūtra and the Sandhinirmocana-sūtra; (4) passages from the Abhidharmakośabhāṣya, (5) passages from the Vimśatikā and Triṃśikā Vijñaptimātratā-siddhi, and the Cheng-weishi-lun; (6) passages related to the tathāgata-garbha doctrines, such as those from the Śrīmālā-devi-simhanāda-sūtra.

Method of teaching : Lectures, classroom discussions and assignments.

Scheme of Assessment : Mid-year presentations, assignments and end of course examination

Recommended readings :

1 Analayo, (2012), Madhyāgama. Dharma Drum Publication. Taipei
4 Nakamura, H. Indian Buddhism. Delhi.
6 Dhammajoti K.l. (2008), Entrance into the Supreme Doctrine: Skandhila’s Abhidharmāvatāra (English translation). Hong Kong.
Course code : DPBS 03094
Title : Modern movements of Humanistic Buddhism.
Status : Optional
Learning outcome : By the end of this course unit, the students will be able to
  • identify significant Buddhist movements in the East and West,
  • show modern movements advocating the emphasis on “engaged Buddhism”
  • introduce Western thinking of the fundamental problem of human beings,
  • describe Buddhist spiritual praxis in modern living movement initiated by the Venerable Tai Xu in China,
  • explain the concept “Buddhism is for the living, not for the dead”
  • introduce Buddhist humanistic movements such as the Fo Guang Shan led by the Venerable Shing-yun, Ci Ji led by Venerable Sheng-yan,
  • criticize Venerable Thich Nhat Hanh’s movement of mindfulness and “Engaged Buddhism”
  • examine Venerable Saṅgharakṣita’s “Friends of the Western Buddhist Order”
  • show the significance of Triratna, and practice (the eightfold-path and the six pāramitas in particular) into modern living.
Course content: This course unit studies the following movements: The early 20th century movement initiated by the Venerable Tai Xu in China, his lectures and writings, his concept of Buddhism is for the living, not for the dead: subsequent Buddhist humanistic movements such as the Fo Guang Shan led by the Venerable Shing-yun and Ci Ji led by Venerable Sheng-yan, Venerable Thich Nhat Hanh’s movement emphasizing the practice of mindfulness and “Engaged Buddhism”. Venerable Sangharakṣita’s “Friends of the Western Buddhist Order” movement that advocates a non-sectarian approach, the need of true commitment to the Triratne, and integration of both understanding and practice (the eightfold-path and the six paramitas in particular) into modern living.

Method of teaching: Lectures, classroom discussions and assignments.

Scheme of Assessment: Mid-year presentations, assignments and end of course examination.

Recommended readings:

End of Programme