

# **Buddhist Philosophy**

## **(Revised Curriculum)**

Department of Pāli and Buddhist Studies  
Bachelor of Arts Honours Degree Program

**2021 Onwards**

**Department of Pali and Buddhist Studies  
Faculty of Humanities  
University of Kelaniya  
Sri Lanka**

### PROGRAMME SPECIFICATION

<b>Key Features of the Programme</b>	
<b>Programme title:</b>	Bachelor of Arts Honours in Buddhist Philosophy
<b>Final award: BA or BA (Hons), BSc. Hons)</b>	BA (Hons) in Buddhist Philosophy
<b>(SLQF) Level</b>	SLQF Level 6
<b>Exit Award/Fall-back Award</b>	No
<b>Programme Code</b>	BUPH
<b>Cohort(s) programme/s to which this programme specification is applicable:</b>	None
<b>Awarding institution/body:</b>	University of Kelaniya
<b>Teaching institution:</b>	University of Kelaniya
<b>Faculty:</b>	Faculty of Humanities
<b>Language of study and assessment</b>	Sinhala or English
<b>Departmental web page address:</b>	<a href="https://hu.kln.ac.lk/depts/pali/index.php">https://hu.kln.ac.lk/depts/pali/index.php</a>
<b>Method of study (Fulltime/Part-time/Split/Other)</b>	Full Time
<b>Mode of teaching/delivery</b>	Direct classroom teaching/Online teaching/Blanded
<b>Total no of notional hours</b>	6000 hours
<b>Credit value of the programme</b>	The BA (Hons) in Buddhist Studies has a total value of 120 SLQF credits (Each 1 credit is equivalent to 50 notional hours as defined by SLQF)
<b>Maximum and minimum period of registration</b>	From the effective date of registration: 4 years (minimum) - 6 years (maximum)
<b>Placement and/or study Abroad</b>	Not Applicable
<b>Criteria for admission to the programme (including SLQF level)</b>	Minimum entry requirement is completion of SLQF Level 3 01. In the first year, “D” or better grades should be obtained for the course units of a minimum of 30 credits. 02. A minimum of 2.30 GPA should be obtained for the relevant course units counted for the 30 credits. 03. “C” or better grades and a minimum of 3.00 GPA should be obtained for 10 credits of the compulsory course units of the subject chosen for the special degree
<b>Length/duration of the programme</b>	8 semesters (4 academic years)

<b>Progression: Employment and further study opportunities</b>	Completion of SLQF Level 6 meets the minimum entry requirement for SLQF Level 7, 8, 9, 10, 11 and 12.
<b>Relevant Subject Benchmark Statement (SBS), if specified</b>	Reference to the Subject Benchmark Statement for Theology and Religious Studies published by the Quality Assurance Agency for UoK Higher education
<b>Programme coordinator</b>	Head of the Department
<b>Board of Examiners:</b>	Examiners are nominated by the Head of the Department and the Faculty Board of Faculty of Humanities and are appointed with the approval of the University Senate.
<b>Professional body of accreditation</b> (if applicable):	Not Applicable

**Brief Introduction of the Awarding Institution & Department (approx. 500 words)**

The Department of Pali and Buddhist Studies represents one of the oldest Departments in the Faculty of Arts, University of Kelaniya. It is a pioneering seat of the advanced scholarship of Pali & Buddhist Studies in Sri Lanka which has originated with the foundation of the University in *Vidyālakāra Pirivena* premises, Peliyagoda in 1875. The Department has been functioning in the present premises since 1959 with the relocation of Kelaniya University in Dalugama Campus. From then onwards the Department has contributed immensely to the promotion and expansion of Pāli and Buddhist studies nationally and internationally, producing thousands of graduates and postgraduate academics from whom some have become world-recognized Buddhist scholars.

In the beginning, the Department of Pāli and Buddhist studies has been conducting General and Special Degree programs in four subjects: Pāli, Buddhist Philosophy, Buddhist Culture and Buddhist Psychology. Besides, at present there are nearly a large number of M.Phil. and Ph.D. students registered with Faculty of Graduate Studies and working under the supervision of the academic staff of the Department, the Department has also one and two year M.A. programs in both Sinhala and English medium. Further, the Department has earned an international reputation because of its Diploma, Higher Diploma and Degree Courses in Pāli and Buddhist Studies for foreign students. During the period of the last 30 years, these programmes have also been able to produce a large sum of foreign income for Sri Lanka. The Department also conducts a Diploma in Buddhist studies (one year) course and a M.A. course in Buddhist studies (one year) in Malaysia with the collaboration of the Malaysia Buddhist Academy in Kuala Lumpur. In 2014, the department signed a MoU with the Benhuan Academy, Shenzhen, China, to conduct a BA Honors Degree program in Buddhist Studies, under which two batches of Chinese students have completed their degree programs successfully. In 2017, the Department signed another MoU with the Buddha-Dharma Centre of Hong Kong to conduct a Diploma in Buddhist Studies Programme for the Hong Kong community. In addition to the above, in 2018 the Department of Pāli and Buddhist Studies has assigned another MoU with The Mindfulness Research and Training Academy, Augusta, USA and introduced a Diploma Programme in Buddhist Studies in the USA.

As one of the oldest Department of the University of Kelaniya, the Department of Pali and Buddhist Studies has introduced a new degree programme on Buddhist Psychology in 2018 in addition to existing degree programmes of Pāli, Buddhist Philosophy, Buddhist Culture to promote its academic studies as a contribution to the national interest on par with its new strategic academic plan as included in the university corporate plan. In decades ahead of where higher education will play an especially important role in the globalized world, it is necessary to expose students to the new fields of education and train and equip them with specialized knowledge, skills, and attitudes to face the new challenges and meet with new demands. The new vision of Sri Lankan education is to flourish as the hub of education in Asia as it is aware that the development and globalization of Sri Lanka are largely dependent on its new educational programs and workforce prepared to meet the new challenges and demands.

### **Introduction of the Programme**

The Buddhist philosophy (Honours) degree programme is an undergraduate course specially designed to meet the needs of those students wishing to pursue a profession in Buddhist Philosophy in institutions, academia such as: peace activist, researcher/ scholar, counsellor, religious advisor etc. national and international level. The degree programme is based on scientific studies in Buddhist philosophy and a multidisciplinary academic approach to Buddhist philosophy and field of religious studies. At the completion of the programme, the students will be able have a comprehensive knowledge of the various areas of Buddhist philosophy in theory

### **Overall Aims of the programme**

The Buddhist philosophy (Honours) degree programme is aimed at enhancing the knowledge, attitude and skills of the undergraduates in the origin and development of Buddhist thought, Buddhist metaphysics and epistemology, ethics, spread of Buddhism in China, Japan, and Tibet and its psychological, social, academic and scientific significance focusing on the philosophical ideas and arguments presented and defended by various Buddhist traditions. The study includes exposition of key terms and teachings reflected in the primary and secondary sources and modern academic findings.

### **Programme Learning Outcomes (PLOs)**

At the end of B.A. Honors Degree in Buddhist philosophy Studies program students will be able to

- PLO – 1** identify and understand the core areas of Buddhist philosophy.
- PLO - 2** review studies of Buddhist philosophy, analyze, and synthesize their research findings and draw appropriate inferences.
- PLO - 3** demonstrate an awareness of the ongoing academic studies, challenges and opportunities available in the field of Buddhist studies.
- PLO -4** use the scientific method and appropriate technology as a primary basis for engaging in critical thinking.
- PLO - 5** describe and apply skills that enhance cross-cultural communication, interactions, and relationships.
- PLO - 6** examine and evaluate attainable careers, common work settings and educational opportunities available with an undergraduate Buddhist philosophy degree.
- PLO - 7** interact with others effectively and work productively with responsibility and accountability
- PLO - 8** display knowledge of the skills necessary for success as a Buddhist philosophy major.

## Course Structure

Level	Course Code	Title of the Paper	Type	SLQF Credit	Notional Hours	
					Direct contact hours (teaching /Tutorin)	Self - learning conducting Assessme, preparation for assessment
Level 02	BUPH 21712	Buddhist Psychoanalysis - I	Compulsory	2	30	70
	BUPH 21724	Buddhist Ethics	Compulsory	4	60	140
	BUPH 21734	Buddhist Social Philosophy	Compulsory	4	60	140
	BUPH 21744	An Introduction to Chinese and Tibetan Buddhist Sources	Compulsory	4	60	140
	BUPH 21751	Community Service Engagement	Optional	1	15	35
	BUPH 22762	Buddhist Psychoanalysis- II	Compulsory	2	30	70
	BUPH 22774	Buddhism and Western Thought	Compulsory	4	60	140
	BUPH 22784	Schools of Buddhist Thought in India- Historical and Philosophical Development	Compulsory	4	60	140
	BUPH 22794	Psychology of Religions and Early Buddhist View	Compulsory	4	60	140
Level 03	BUPH 31714	Study of Primary Sources - I	Compulsory	4	60	140
	BUPH 31724	Abhidhamma and the Development of Buddhist Thought	Compulsory	4	60	140
	BUPH 31734	Study of Mahayana Sutra Literature and its Philosophical Background	Compulsory	4	60	140
	BUPH 31742	Contemporary Buddhist Scholars and their Academic Contribution	Compulsory	2	30	70
	PSNH 31512	National Heritages and Civil Responsibility	Optional	2	30	70
	BUPH 32754	Study of Primary Sources - II	Compulsory	4	60	140
	BUPH 32764	Buddhist Epistemology	Compulsory	4	60	140
	BUPH 32774	Indian Philosophical Schools	Compulsory	4	60	140
	BUPH 32782	Research Methodology	Compulsory	2	30	70
	PSIT 32522	ICT Skills for Education and Professional- Part I	Optional	2	30	70

<b>Level 04</b>	BUPH 41714	Buddhist Logic	Compulsory	4	60	140
	BUPH 41724	Methods of Meditation in Buddhism	Compulsory	4	60	140
	BUPH 41734	Buddhist Philosophical Traditions in East Asian Countries	Compulsory	4	60	140
	BUPH 41744	Buddhism and World Religions	Compulsory	4	60	140
	PSIT 41512	ICT Skills for Education and Professional- Part II	Optional	2	30	70
	BUPH 42754	Tantric Buddhism and Tibetan Studies	Compulsory	4	60	140
	BUPH 42764	Early Buddhist view on Social Issues and Conflict Resolution	Compulsory	4	60	140
	BUPH 43774	Internships	Compulsory	4		400
	BUPH 43786	Dissertation	Compulsory	6	90	210
<b>Total no. of Credits</b>			90+ 1 <sup>st</sup> year 10= 100			
<b>Total no of teaching hours</b>			1500hrs			
<b>Total no of notional hours</b>			3500hrs			

<b>Contribution of course units/modules to the compliance requirement</b>
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For each of the course unit/module in the study programme, indicate the learning outcomes that the students are expected to achieve in the following table.

**Name of the Study Programme :** Bachelor of Arts Honours in Buddhist Philosophy

**SLQF Level of the Study Programme :** Level 6

<b>Course Unit/Module:</b> Buddhist Philosophy		
<b>Categories of Learning Outcomes</b>	<b>SLQF Requirements<sup>1</sup></b>	<b>Which learning outcomes are achieved<sup>3</sup></b>
1. Subject / Theoretical knowledge	demonstrate a substantive knowledge and understanding of the core aspects of the area of study	1, 2
2. Practical Knowledge and Application	use practical skills and enquiry efficiently and effectively within the area of study;	3
3. Communication	communicate information, ideas, issues and solutions efficiently and effectively;	5
4. Teamwork and Leadership	exercise leadership in the professional environment/workplace;	6
5. Creativity and Problem Solving	critically analyze data, make judgments and propose solutions to problems;	4
6. Managerial and Entrepreneurship	exercise leadership in the professional environment/workplace; and	7
7. Information Usage and Management	demonstrate awareness of the current developments in the area of study;	3
8. Networking and Social Skills	undertake further training and develop additional skills;	6
9. Adaptability and Flexibility	engage in independent learning using scholarly reviews and secondary sources of information;	2, 4
10. Attitudes, Values and Professionalism	demonstrate positive attitudes and social responsibility.	7, 5
11. Vision for Life	demonstrate positive attitudes and social responsibility	8, 7
12. Updating Self / Lifelong Learning	exercise initiative, personal responsibility, and accountability;	7, 8



**Course Structure of the Degree Programme and Compliance with SLQF Level Descriptors  
for a 8 – Semester Study Programme**

		Categories of Learning Outcomes											
Programme Learning Outcomes <sup>3</sup>		PLO 1.2	PLO 3	PLO 5	PLO 6	PLO 4	PL O 7	PLO 3	PLO 6	PLO 2.4	PLO 7.5	PLO 8.7	PLO 7.8
Semester	Course Unit	1	2	3	4	5	6	7	8	9	10	11	
1	BUPH 11212	L 1, L 2	L 2		L 7	L 3		L 6			L 4	L 5	L 7
	BUPH 11222	L 1, 3, 5	L 7		L 5					L 7	L 7	L 2	L 7
2	BUPH 12232	L 1, 2		L 7	L 3		L 6		L 7	L 5			L 4
	BUPH 12242	L 1	L 5			L 2		L 6	L 3		L 4		L 7
	BUPH 12252	L 1, 7	L 1	L 6, 5	L 4	L 2		L 3					L 3
3	BUPH 21712	L 1, 6	L 4		L 5	L 2, 4, 8		L 7, 8				L 3, 8	L 8
	BUPH 21724	L 1, 2	L 6, 9		L 4			L 3			L 7	L 3, 8	L 5, 8, 9
	BUPH 21734	L 1, 2	L 1, 2, 4	L 5	L 8, 5, 9	L 7, 3		L 6		L 10	L 7	L 11	L 11
	BUPH 21744	L 1, 3, 14	L 2	L 7	L 6, 3	L 8, 4, 11	L 12	L 8, 13		L 1			
4	BUPH 22762	L 1	L 2	L 7	L 7, 4	L 5	L 7			L 6	L 9, 3	L 8	L 8
	BUPH 22774	L 1, 5, 8	L 2, 9	L 7		L 6, 5, 4				L 3, 6		L 10	L 10
	BUPH 22784	L 1, 4	L 1, 2, 3	L 5		L 2, 3		L 7	L 8	L 6, 3			
	BUPH	L 1, 7	L 2,	L 5	L 3	L 4, 10			L 8	L 6		L 9	L 9

*Curriculum Revision BA (Honours) Degree 2021  
AHEAD Project*

	21794		10										
<b>5</b>	BUPH 31714	L 1, 2, 6	L 2, 4, 7	L 5		L 3, 6			L 4		L 8, 9	L 8, 9	
	BUPH 31724	L 1, 6, 7	L 2, 3		L 1, 2	L 3, 5, 8			L 5		L 6, 7	L 7	
	BUPH 31734	L 1, 2, 3	L 1, 3, 2, 6	L 4		L 4, 7, 2, 5		L 7	L 5		L 6		
	BUPH 31742	L 1, 9	L 1	L 2, 3		L 2, 4, 6		L 7, 8	L 8	L 5		L 3, 9	L 9
<b>6</b>	BUPH 32754	L 1, 4, 7	L 1, 2	L 2, 3, 6	L 4	L 1, 8	L 2, 4			L 9		L 7	L 7
	BUPH 32764	L 1, 2, 6	L 1, 2, 5	L 3	L 3, 4	L 1, 2, 6	L 2, 3	L 9	L 7	L 8		L 10, 11	L 11
	BUPH 32774	L 1, 2	L 1, 2	L 6		L 3, 7, 9	L 8		L 4	L 5			
	BUPH 32782	L 1	L 1		L 2				L 4			L 3	L 3
<b>7</b>	BUPH 41714	L 1, 2, 6	L 1, 2	L 4, 6		L 5, 4, 7	L 5					L 7	L 8
	BUPH 41724	L 1, 2, 7	L 1, 2, 3, 5		L 7	L 2, 4	L 8		L 5		L 10	L 6, 9	L 6, 10
	BUPH 41734	L 1, 2, 4	L 2, 3	L 6		L 3, 4, 7			L 5	L 8			
	BUPH 41544	L 1, 10	L 1, 10	L 11		L 2, 5, 6		L 7				L 3, 8, 9	L 4
<b>8</b>	BUPH 42754	L 1, 2, 4	L 1, 2, 4, 9	L 3, 7		L 1, 2, 6, 11			L 5, 8		L 10, 13	L 12, 13	L 12
	BUPH 42764	L 1, 5	L 1, 3, 6		L 2, 3	L 4, 5, 6	L 7, 8					L 4, 5, 7, 9	L 2, 9
	BUPH 43774			L 1	L 2	L 1, 2						L 2, 3	L 2, 3
	BUPH 43786	L 2, 4	L 1		L 3, 8	L 5, 6			L 7				

### COURSE SPECIFICATION

**Field of Study:** Buddhist Philosophy

<b>1.</b>	<b>Code of the Course Unit</b>	BUPH 21712
<b>2.</b>	<b>Title of the Course Unit</b>	Buddhist Psychoanalysis - I
<b>3.</b>	<b>Number of Credits</b>	2
<b>4.</b>	<b>Type</b>	C
<b>5.</b>	<b>Coordinator of the Course Unit</b>	The most senior lecturer of the relevant course unit
<b>6.</b>	<b>Pre-requisites</b>	Not applicable
<b>7.</b>	<b>Programme Learning Outcomes:</b>	<p>At the end of B.A. Honors Degree in Buddhist philosophy Studies program students will be able to</p> <p><b>PLO - 1</b> identify and understand the core areas of Buddhist philosophy.</p> <p><b>PLO - 2</b> review studies of Buddhist philosophy, analyze, and synthesize their research findings and draw appropriate inferences.</p> <p><b>PLO - 3</b> demonstrate an awareness of the ongoing academic studies, challenges and opportunities available in the field of Buddhist studies.</p> <p><b>PLO - 4</b> use the scientific method and appropriate technology as a primary basis for engaging in critical thinking.</p> <p><b>PLO - 5</b> describe and apply skills that enhance cross-cultural communication, interactions, and relationships.</p> <p><b>PLO - 6</b> examine and evaluate attainable careers, common work settings and educational opportunities available with an undergraduate Buddhist philosophy degree.</p> <p><b>PLO - 7</b> interact with others effectively and work productively with responsibility and accountability.</p> <p><b>PLO - 8</b> display knowledge of the skills necessary for success as a Buddhist philosophy major.</p>
<b>8.</b>	<b>Main objective of the course:</b>	<p>It is hope to make students understand the foundation of Buddhist psychoanalysis and to achieve that goal the students are taught the basic principles of the Buddhist approaches, methods, theories and techniques of Buddhist psychoanalysis.</p>

<b>9.</b>	<b>Expected/Intended Learning Outcomes (CLOs)</b>					
	At the completion of this course, the student will be able to					
	<ol style="list-style-type: none"> <li>1. define the meaning and contextual usage of Buddhist psychological terms.</li> <li>2. distinguish the dependent nature of the mind and body.</li> <li>3. identify the utility of mental discipline.</li> <li>4. point out that mindfulness is useful for success and retain memory.</li> <li>5. discuss the later development of Buddhist psychoanalysis and cognitive process.</li> <li>6. describe the mental foundation of Buddhist theory of motivation.</li> <li>7. describe the Buddhist teachings of human needs.</li> <li>8. use Buddhist psychoanalysis to understand mental ailments.</li> </ol>					
<b>10.</b>	<b>Contents</b>			<b>Mode of Delivery/ Way of Delivery (T/L Materials)</b>	<b>No. of Hrs</b>	<b>CLO No.</b>
<b>Week</b>	<b>Main Themes</b>	<b>Sub Themes</b>				
<b>1<sup>st</sup></b>	Significance of psychoanalysis in early Buddhist teachings	• Its religious and ethical objectives	Direct classroom teaching/Online teaching	1	1	
		• Its foundation & nature	Direct classroom teaching/Online teaching	1	1	
<b>2<sup>nd</sup></b>	Method of early Buddhist psychoanalysis	• The analytical approach and its objectives	Direct classroom teaching/Online teaching	1	2, 3	
		• Buddhist theory of psychoanalysis and symbiotic foundation	Direct classroom teaching/Online teaching	1	2, 3	
<b>3<sup>rd</sup></b>	Concept of mind ( <i>citta</i> ) in early Buddhism;	• Definition & nature of mind and its influence on human behaviour	Direct classroom teaching/Online teaching	1	3	
		• Psycho-ethical functions of <i>citta</i> reflected in early Buddhist discourse	Direct classroom teaching/Online teaching	1	5	
<b>4<sup>th</sup></b>	Concept of <i>viññāna</i> in early Buddhist teachings	• Definition & nature of <i>viññāna</i> and its influence on human behavior	Direct classroom teaching/Online teaching	1	5	
		• Psycho-ethical functions of <i>viññāna</i> reflected in early	Direct classroom teaching/Online teaching	1	5	
<b>5<sup>th</sup></b>	Faculty of <i>mano</i> in early Buddhist teachings	• Definitions and contextual usage of the term	Direct classroom teaching/Online teaching	1	5	
		• Mind as repository of sense-data	Direct classroom teaching/Online teaching	1	5	
<b>6<sup>th</sup></b>	Process of sense-perception	• Definition of the term <i>saññā</i> and its contextual usage	Direct classroom teaching/Online teaching	1	4	
		• Process of sense-perception and human understanding	Direct classroom teaching/Online teaching	1	4	

7 <sup>th</sup>	Mind-body relationship	• Early Buddhist theory of mind-body relationship	Direct classroom teaching/Online teaching	1	2
		• Controversial issues and other theories related to mind-body relationship	Direct classroom teaching/Online teaching	1	2, 3
8 <sup>th</sup>	<b>Mid Semester Evaluation</b>	<b>Written Examination / Assignment / Individual or Group Presentation / Practical Test</b>		2	
9 <sup>th</sup>	The later development of <i>citta, mano</i> and <i>viññāna</i> in Abhidhammic philosophy	• Introduction to subliminal consciousness ( <i>bhavaṅgacitta</i> )	Direct classroom teaching/Online teaching	1	6
		• Subliminal consciousness and cognitive process	Direct classroom teaching/Online teaching	1	6
10 <sup>th</sup>	Buddhist theory of motivation	• External motivational elements	Direct classroom teaching/Online teaching	1	7
		• Internal motivational elements	Direct classroom teaching/Online teaching	1	7
11 <sup>th</sup>	Buddhist concept of Instincts	• Early Buddhist usage of the terms such as: <i>kāmatanḥā, bhavatanḥā</i> and <i>vibhavatanḥā</i>	Direct classroom teaching/Online teaching	1	7
		• Instincts and human behavior	Direct classroom teaching/Online teaching	1	7
12 <sup>th</sup>	Buddhist theory of human needs	• Primary needs	Direct classroom teaching/Online teaching	1	8
		• Secondary needs	Direct classroom teaching/Online teaching	1	8
13 <sup>th</sup>	Buddhist analysis of mental states	• Classification and analysis of mental states	Direct classroom teaching/Online teaching	1	7
		• Early Buddhist concept of mental states and human behavior	Direct classroom teaching/Online teaching	1	9
14 <sup>th</sup>	Nature of the process of <i>saṃvedanā</i> and <i>saṃcetanā</i>	• Definition of <i>saṃvedanā</i> and <i>saṃcetanā</i>	Direct classroom teaching/Online teaching	1	9
		• The psychological significance and their impact on human behaviour	Direct classroom teaching/Online teaching	1	9
15 <sup>th</sup>	Guidance and further instructions	• Instructions	Direct classroom teaching/Online teaching	1	
		• Feedback	Direct classroom teaching/Online teaching	1	
11.	<b>Number of Notional Hours: 100</b>				
	1. Lecture Hours – 60		3. Self-study and Homework Preparation Hours – 140		
	2. Tutorial / Practical / Presentation Hours –		4. Hours for Field Surveys / Factory Visits / Social Activities –		
12.	<b>Evaluation and Assessment:</b>				
	In Course Evaluation (Mid Semester Evaluation) 20% - 40% from Total Marks Allocated <i>Expected soft skills to be evaluated through the continuous assessments: 40%</i>				

	End of Course Evaluation (End Semester Evaluation) 60% - 80% from Total Marks Allocated Question Paper: 60%
13.	<p><b>Recommended Readings:</b></p> <ol style="list-style-type: none"> <li>1. De Silva, Padmasiri, (1992). <i>Buddhist and Freudian Psychology</i>, Singapore University Press.</li> <li>2. De Silva, Padmasiri., (1979). <i>An Introduction to Buddhist Psychology</i>, Macmillan, London.</li> <li>3. Johansson, Rune, E.A., (1989). <i>The Dynamic Psychology of Early Buddhism</i>, Curzon Press Ltd, London.</li> <li>4. Nissanka, H.S.S., (2001). <i>Buddhist Psychotherapy</i>, Gunasena, Colombo.</li> <li>5. Rajitha, p. Kumara, (2016). <i>Buddhist Psycho-analysis</i>, Publication Institute of Pali and Buddhist Studies, Miriswatta, Puwakpitiya.</li> <li>6. Rhys, Davids, Mrs., (1924). <i>Buddhist Psychology</i>, Luzac, London.</li> <li>7. ගල්මංගොඩ, සුමනපාල, (2006). <i>බෞද්ධ භාවනාව හා මනෝවිකිත්සාව</i>, සරසවි, දිවුලපිටිය.</li> <li>8. ඥානවිමල හිමි, අතුරුගිරියේ, (1975). <i>බුද්ධහමේ ඉගැන්වෙන විඤ්ඤාණය</i>, බෞද්ධ ග්‍රන්ථ ප්‍රකාශන සමිතිය, මහනුවර.</li> <li>9. හෙට්ටිආරච්චි, ධර්මසේන, (2006). <i>බෞද්ධ මනෝවිද්‍යා ප්‍රවේශය</i>, සරසවි ප්‍රකාශන, දිවුලපිටිය.</li> <li>10. පඤ්ඤාරතන හිමි, මහමිතව, හා ඉලංගකෝන්, සමන්ත, (2010). <i>බෞද්ධ මනෝවිද්‍යා ලිපි</i>, සමාධි ප්‍රකාශන, මිරිස්වත්ත.</li> <li>11. හරිස්වන්ද්‍ර, ටී. (2013). <i>බුද්ධ ධර්මය සහ මනෝවෛද්‍ය විද්‍යාව</i>, විජ්‍යාපා ප්‍රකාශන, කොළඹ.</li> <li>12. සුමංගල හිමි, කන්තිමහර, (2002). <i>ආධ්‍යාත්මික ලෝකය</i> (පරිවර්තනය), රත්න පොත් ප්‍රකාශකයෝ, කොළඹ.</li> </ol>

**Field of Study:** Buddhist Philosophy

<b>1.</b>	<b>Code of the Course Unit</b>	BUPH 21724				
<b>2.</b>	<b>Title of the Course Unit</b>	Buddhist Ethics				
<b>3.</b>	<b>Number of Credits</b>	4				
<b>4.</b>	<b>Type</b>	C				
<b>5.</b>	<b>Coordinator of the Course Unit</b>	The most senior lecturer of the relevant course unit				
<b>6.</b>	<b>Pre-requisites</b>	Not applicable				
<b>7.</b>	<b>Programme Learning Outcomes:</b>	<p>At the end of B.A. Honors Degree in Buddhist philosophy Studies program students will be able to</p> <p><b>PLO - 1</b> identify and understand the core areas of Buddhist philosophy.</p> <p><b>PLO - 2</b> review studies of Buddhist philosophy, analyze, and synthesize their research findings and draw appropriate inferences.</p> <p><b>PLO - 3</b> demonstrate an awareness of the ongoing academic studies, challenges and opportunities available in the field of Buddhist studies.</p> <p><b>PLO - 4</b> use the scientific method and appropriate technology as a primary basis for engaging in critical thinking.</p> <p><b>PLO - 5</b> describe and apply skills that enhance cross-cultural communication, interactions, and relationships.</p> <p><b>PLO - 6</b> examine and evaluate attainable careers, common work settings and educational opportunities available with an undergraduate Buddhist philosophy degree.</p> <p><b>PLO - 7</b> interact with others effectively and work productively with responsibility and accountability.</p> <p><b>PLO - 8</b> display knowledge of the skills necessary for success as a Buddhist philosophy major.</p>				
<b>8.</b>	<b>Main objective of the course:</b>	To provide an analytical and theoretical knowledge of Buddhist ethics and to emphasize the practical value of it.				
<b>9.</b>	<b>Expected/Intended Learning Outcomes (CLOs)</b>	<p>At the completion of this course, the student will be able to</p> <ol style="list-style-type: none"> <li>1. distinguish the difference between ethics and morality.</li> <li>2. examine the scope and vision of Buddhist ethics.</li> <li>3. point out the pre-Buddhist ethical concepts Buddhist attitude to them</li> <li>4. Discuss the nature of Buddhist ethical criteria.</li> <li>5. respect humanity and love the environment.</li> <li>6. distinguish the significance of the Buddhist criteria of ethics.</li> <li>7. examine the Buddhist teachings on freedom and social welfare.</li> <li>8. follow Buddhist moral ideals.</li> <li>9. apply Buddhist ethical teachings to create a harmonious society.</li> </ol>				
<b>10.</b>	<b>Contents</b>		<b>Mode of Delivery/ Way of Delivery (T/L Materials)</b>	<b>No. of Hrs</b>	<b>CLO No.</b>	
	<b>Week</b>	<b>Main Themes</b>				<b>Sub Themes</b>
	<b>1<sup>st</sup></b>	An introduction to the field of	• Field of Ethics and the limit of the subject	Direct classroom teaching/Online teaching	2	1, 2

	ethics and definition of ethics	<ul style="list-style-type: none"> <li>Definitions of Ethics</li> </ul>	Direct classroom teaching/Online teaching	2	1, 2
2 <sup>nd</sup>	A survey on the pre-Buddhist and contemporary moral concepts and Buddhist attitude towards them	<ul style="list-style-type: none"> <li>Brief introduction to evolution of moral concepts from early <i>vedic</i> period to Buddhist era in both <i>sramana</i> and <i>brahmana</i> traditions</li> </ul>	Direct classroom teaching/Online teaching	2	3
		<ul style="list-style-type: none"> <li>Influence of pre-Buddhist moral concepts for the establishment of Buddhist Ethics</li> </ul>	Direct classroom teaching/Online teaching	1	3
		<ul style="list-style-type: none"> <li>Buddhist attitude towards pre-Buddhist moral concepts</li> </ul>	Direct classroom teaching/Online teaching	1	3
3 <sup>rd</sup>	Nature of Buddhist moral concepts; its basis and objectives	<ul style="list-style-type: none"> <li>Basis and nature of Buddhist moral concept</li> </ul>	Direct classroom teaching/Online teaching	2	2
		<ul style="list-style-type: none"> <li>Aims and objectives of Buddhist Ethics</li> </ul>	Direct classroom teaching/Online teaching	2	2
4 <sup>th</sup>	Moral terms in Buddhist teachings: good and bad, right and wrong and, criteria used in distinguishing good and bad	<ul style="list-style-type: none"> <li>Moral terms and evaluative statement in Buddhist teachings: good and bad, right and wrong, wholesome and unwholesome</li> </ul>	Direct classroom teaching/Online teaching	2	2, 3
		<ul style="list-style-type: none"> <li>Criteria used in Buddhism to distinguishing good and bad</li> </ul>	Direct classroom teaching/Online teaching	2	3, 4
5 <sup>th</sup>	Volition, ethical reasoning, freedom, free-will and responsibility	<ul style="list-style-type: none"> <li>Volition and ethical reasoning</li> </ul>	Direct classroom teaching/Online teaching.	2	4, 7
		<ul style="list-style-type: none"> <li>Freedom, free will and responsibility</li> </ul>	Direct classroom teaching/Online teaching	2	4, 7
6 <sup>th</sup>	<i>Puñña</i> and <i>kusala</i>	<ul style="list-style-type: none"> <li>Ethical actions represented by the term <i>puñña</i> and utility of them</li> </ul>	Direct classroom teaching/Online teaching	2	4
		<ul style="list-style-type: none"> <li>Ethical actions represented by the term <i>kusala</i> and utility of them</li> </ul>	Direct classroom teaching/Online teaching	2	4
7 <sup>th</sup>	Duty and obligation, Personality of the ideal person	<ul style="list-style-type: none"> <li>A detailed study of duty and obligation</li> </ul>	Direct classroom teaching/Online teaching.	2	7
		<ul style="list-style-type: none"> <li>Personality of ideal person</li> </ul>	Direct classroom teaching/Online teaching	2	7
8 <sup>th</sup>	<b>Mid Semester Evaluation</b>	<b>Written Examination / Assignment / Individual or Group Presentation / Practical Test</b>		4	
9 <sup>th</sup>	Moral status of the enlightened	<ul style="list-style-type: none"> <li>Moral status of the enlightened person</li> </ul>	Direct classroom teaching/Online teaching.	2	8



	person, The Buddhist moral ideals	<ul style="list-style-type: none"> <li>The Buddhist moral ideals</li> </ul>	Direct classroom teaching/Online teaching	2	8
10 <sup>th</sup>	The ultimate perfection of Buddhist Ethics	<ul style="list-style-type: none"> <li>Relevance of ethical code towards cessation</li> </ul>	Direct classroom teaching/Online teaching	2	8
		<ul style="list-style-type: none"> <li>Ultimate perfection of Buddhist Ethics and the nature of enlightened mind</li> </ul>	Direct classroom teaching/Online teaching	2	8
11 <sup>th</sup>	Buddhist attitude to moral values, self-fulfillment, self-welfare, and altruism	<ul style="list-style-type: none"> <li>Necessity of moral values for the well-being a society</li> </ul>	Direct classroom teaching/Online teaching	1	6
		<ul style="list-style-type: none"> <li>Self-welfare and altruism</li> </ul>	Direct classroom teaching/Online teaching	3	7
12 <sup>th</sup>	Specialties with regard to morals concerning social institutions of laymen and clergy	<ul style="list-style-type: none"> <li>Ethical path recommended to laymen</li> </ul>	Direct classroom teaching/Online teaching	1	5, 6
		<ul style="list-style-type: none"> <li>Ethical code recommended to monks and nuns</li> </ul>	Direct classroom teaching/Online teaching	1	5, 6
		<ul style="list-style-type: none"> <li>Difference between two ethical paths in relation to relevant objectives</li> </ul>	Direct classroom teaching/Online teaching	2	5, 6
13 <sup>th</sup>	Problems arising from moral statements	<ul style="list-style-type: none"> <li>Problems arising from moral statements</li> </ul>	Direct classroom teaching/Online teaching.	2	6
		<ul style="list-style-type: none"> <li>Problems arising from moral statements</li> </ul>	Direct classroom teaching/Online teaching	2	6
14 <sup>th</sup>	Uniqueness of Bodhisattva	<ul style="list-style-type: none"> <li>Uniqueness of the character of Bodhisattva and his ethical path</li> </ul>	Direct classroom teaching/Online teaching	2	8
		<ul style="list-style-type: none"> <li>Applicability of qualities of Bodhisattva for well-being of the society</li> </ul>	Direct classroom teaching/Online teaching	2	8, 9
15 <sup>th</sup>	The universal applicability of Buddhist Ethics	<ul style="list-style-type: none"> <li>Factual correspondence of Buddhist ethical actions</li> </ul>	Direct classroom teaching/Online teaching	1	8, 9
		<ul style="list-style-type: none"> <li>Characteristics of empirical, normative, descriptive etc. of Buddhist Ethics</li> </ul>	Direct classroom teaching/Online teaching	2	8, 9
11.	<b>Number of Notional Hours: 200</b>				
	1. Lecture Hours – 60		3. Self-study and Homework Preparation Hours – 140		
2. Tutorial / Practical / Presentation Hours		4. Hours for Field Surveys / Factory Visits / Social			
12.	<b>Evaluation and Assessment:</b>				
	In Course Evaluation (Mid Semester Evaluation) 20% - 40% from Total Marks Allocated <i>Expected soft skills to be evaluated through the continuous assessments: - 40%</i>				
	End of Course Evaluation (End Semester Evaluation) 60% - 80% from Total Marks Allocated Question Paper: 60%				

<b>13.</b>	<p><b>Recommended Readings:</b></p> <ol style="list-style-type: none"> <li>1. Jayatilleka, K. N., (1972). <i>Ethics in Buddhist Perspective</i>, Buddhist Publication Society, Kandy.</li> <li>2. Saddhatissa Thero, H., (1970). <i>Buddhist Ethics</i>, Allen &amp; Unwin, London.</li> <li>3. Tachibana, S. (1997). <i>Ethics in Buddhism</i>, Surrey.</li> <li>4. කරුණාරත්න, ඩබ්ලිව්. එස්., (1987). <i>බෞද්ධ දර්ශනය හා චරණය</i>, ගොඩගේ සහ සහෝදරයෝ, කොළඹ.</li> <li>5. ගල්මංගොඩ, සුමනපාල, (1994). <i>ආදි බෞද්ධ දර්ශනය</i>, අහය මුද්‍රණ ශිල්පියෝ සහ ප්‍රකාශකයෝ, කඩවත.</li> <li>6. මලලසේකර, ජී. පී., හා ජයතිලක, කේ. එන්., (1960), <i>බුදුසමය හා ජාති ප්‍රශ්නය</i>, රාජ්‍ය භාෂා දෙපාර්තමේන්තුව, කොළඹ.</li> <li>7. ඥානතිලක හිමි, තිස්ස, (1979). <i>මිනිස් ගැටලු පිළිබඳ බෞද්ධ විග්‍රහය</i>, ඩී. කේ. කරුණාරත්න, මොරටුව.</li> <li>8. ද සිල්වා, පද්මසිරි, (1963). <i>දාර්ශනික ගැටලු</i>, විද්‍යාලංකාර මුද්‍රණාලය, කැලණිය.</li> <li>9. මහින්ද හිමි, කේ., (1998). <i>ගිහිවිනය</i>, බෞද්ධ සංස්කෘතික මධ්‍යස්ථානය, දෙහිවල.</li> <li>10. මහින්ද හිමි, දීගල්ලේ, (1998). <i>නිර්වාණය හා සදාචාරය</i>, දීපානි පොත්හල, නුගේගොඩ.</li> <li>11. රාජ්‍ය, පී. කුමාර, (2020), <i>බෞද්ධ ආචාරවිද්‍යා ප්‍රවේශය</i>, ගොඩගේ සහ සහෝදරයෝ, කොළඹ.</li> <li>12. ප්‍රේමසිරි, පී. ඩී., (1997). <i>බෞද්ධ ආචාරධර්ම</i>, බුද්ධ ශාසන අමාත්‍යාංශය, කොළඹ.</li> <li>13. නිවන්මග, (2009). <i>බෞද්ධ ආචාරධර්ම</i>, රජයේ මුද්‍රණාලය බෞද්ධ සංගමය, කොළඹ.</li> <li>13. <i>සාරදා දෙවන කාණ්ඩය, 14 කලාපය, 2018, ආචාරධර්ම</i>, පාලි හා බෞද්ධ අධ්‍යයනාංශය, කැලණිය විශ්වවිද්‍යාලය.</li> </ol>
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**Fields of Study: Buddhist Philosophy**

<b>1.</b>	<b>Code of the Course Unit</b>	BUPH 21734
<b>2.</b>	<b>Title of the Course Unit</b>	Buddhist Social Philosophy
<b>3.</b>	<b>Number of Credits</b>	4
<b>4.</b>	<b>Type</b>	C
<b>5.</b>	<b>Coordinator of the Course Unit</b>	The most senior lecturer of the relevant course unit
<b>6.</b>	<b>Pre-requisites</b>	Not applicable
<b>7.</b>	<p><b>Programme Learning Outcomes:</b></p> <p>At the end of B.A. Honors Degree in Buddhist philosophy Studies program students will be able to</p> <p><b>PLO - 1</b> identify and understand the core areas of Buddhist philosophy.</p> <p><b>PLO - 2</b> review studies of Buddhist philosophy, analyze, and synthesize their research findings and draw appropriate inferences.</p> <p><b>PLO - 3</b> demonstrate an awareness of the ongoing academic studies, challenges and opportunities available in the field of Buddhist studies.</p> <p><b>PLO - 4</b> use the scientific method and appropriate technology as a primary basis for engaging in critical thinking.</p> <p><b>PLO - 5</b> describe and apply skills that enhance cross-cultural communication, interactions, and relationships.</p> <p><b>PLO - 6</b> examine and evaluate attainable careers, common work settings and educational opportunities available with an undergraduate Buddhist philosophy degree.</p> <p><b>PLO - 7</b> interact with others effectively and work productively with responsibility and accountability.</p> <p><b>PLO - 8</b> display knowledge of the skills necessary for success as a Buddhist philosophy major.</p>	

<b>8.</b>	<b>Main objective of the course:</b>						
	To make a study of the Buddhist teachings of individual and society and social institutions taking into consideration modern views.						
<b>9.</b>	<b>Expected/Intended Learning Outcomes (CLOs)</b>						
	At the completion of this course, the student will be able to						
	<ol style="list-style-type: none"> <li>1. identify the field of Buddhist social philosophy.</li> <li>2. read the Buddhist teachings of social philosophy and sources.</li> <li>3. point out the causalities of social issues.</li> <li>4. recall the Buddhist qualities of leadership-responsibility and attitude womanhood.</li> <li>5. discuss Buddhist analysis of society.</li> <li>6. distinguish the significance of religious harmony and justice.</li> <li>7. analyze the Buddhist teaching on the management of wealth and political thought.</li> <li>8. illustrate the role of the Buddha as a social philosopher.</li> <li>9. discuss the Buddhist perspectives of law, justice, punishment etc.</li> <li>10. compare and contrast the causes led to the origin of <i>Samgha</i> community.</li> <li>11. discuss the contemporary social issues and Buddhist solutions.</li> </ol>						
<b>10.</b>	<b>Contents</b>				<b>Mode of Delivery/ Way of Delivery (T/L Materials)</b>	<b>No. of Hrs</b>	<b>CLO No.</b>
<b>Week</b>	<b>Main Themes</b>	<b>Sub Themes</b>					
<b>1<sup>st</sup></b>	An introduction to social philosophy	<ul style="list-style-type: none"> <li>• The field of social philosophy and its objectives</li> </ul>	Direct classroom teaching/Online teaching	1	1, 2		
		<ul style="list-style-type: none"> <li>• Similarities and differences between</li> </ul>	Direct classroom teaching/Online teaching	2	1, 2		
<b>2<sup>nd</sup></b>	Source literature in relation to Buddhist social philosophy	<ul style="list-style-type: none"> <li>• Introduction of discourses relevant to Buddhist social philosophy</li> </ul>	Direct classroom teaching/Online teaching	2	2		
		<ul style="list-style-type: none"> <li>• Nature of social philosophy revealed from Buddhist source literature</li> </ul>	Direct classroom teaching/Online teaching.	2	2		
<b>3<sup>rd</sup></b>	Buddhist teachings on the origin and the evolution of society and its institutional framework	<ul style="list-style-type: none"> <li>• Contemporary religious views on the origin and evolution of the social institutions at the time of the Buddha</li> </ul>	Direct classroom teaching/Online teaching	2	2		
		<ul style="list-style-type: none"> <li>• Buddhist teachings on the origin and the evolution of society</li> </ul>	Direct classroom teaching/Online teaching.	2	2		
<b>4<sup>th</sup></b>	Social stratification and oneness of mankind	<ul style="list-style-type: none"> <li>• Buddhist critique on social stratification and oneness of mankind</li> </ul>	Direct classroom teaching/Online teaching.	2	2		
		<ul style="list-style-type: none"> <li>• Negation of the theory of creation and recognition of superiority of man and his prosperity</li> </ul>	Direct classroom teaching/Online teaching	2	2		

5 <sup>th</sup>	Buddhist attitude towards the woman and their social status	<ul style="list-style-type: none"> <li>Religious views towards the social status of woman at time of the Buddha and at present</li> </ul>	Direct classroom teaching/Online teaching	2	4
		<ul style="list-style-type: none"> <li>Buddhist attitude towards the woman and their social status</li> </ul>	Direct classroom teaching/Online teaching	2	4
6 <sup>th</sup>	Individual, society and interpersonal relations	<ul style="list-style-type: none"> <li>Buddhist teachings on duties and responsibilities of a person towards relevant directions</li> </ul>	Direct classroom teaching/Online teaching	2	2, 4
		<ul style="list-style-type: none"> <li>Moral behavior and harmonious relationship with society and social adaptation</li> </ul>	Direct classroom teaching/Online teaching	2	4
7 <sup>th</sup>	Social progress and decline	<ul style="list-style-type: none"> <li>Buddhist analysis of social decline</li> </ul>	Direct classroom teaching/Online teaching	2	5
		<ul style="list-style-type: none"> <li>Buddhist attitude on social progress</li> </ul>	Direct classroom teaching/Online teaching	2	5
8 <sup>th</sup>	<b>Mid Semester Evaluation</b>	<b>Written Examination / Assignment / Individual or Group Presentation / Practical Test</b>		4	
9 <sup>th</sup>	Buddhist political thoughts	<ul style="list-style-type: none"> <li>Buddhist teachings of duties and responsibilities of rulers and the concept of good governance</li> </ul>	Direct classroom teaching/Online teaching	2	4, 7
		<ul style="list-style-type: none"> <li>Buddhist concept of Ideal universal rule</li> </ul>	Direct classroom teaching/Online teaching	1	4, 7
		<ul style="list-style-type: none"> <li>Duties and responsibilities of people towards good governance</li> </ul>	Direct classroom teaching/Online teaching	1	6
10 <sup>th</sup>	Management of wealth	<ul style="list-style-type: none"> <li>Buddhist view on right livelihood, earning and economic prosperity of lay life</li> </ul>	Direct classroom teaching/Online teaching.	1	7
		<ul style="list-style-type: none"> <li>Buddhist principles towards consumption, protection, investment and management of wealth</li> </ul>	Direct classroom teaching/Online teaching	2	7
		<ul style="list-style-type: none"> <li>Buddhist concept of wealth and social co-existence</li> </ul>	Direct classroom teaching/Online teaching	1	7
11 <sup>th</sup>	Qualities of leadership	<ul style="list-style-type: none"> <li>Buddhist teachings on leadership</li> </ul>	Direct classroom teaching/Online teaching	1	7
		<ul style="list-style-type: none"> <li>Leadership qualities of the Buddha and certain disciples</li> </ul>	Direct classroom teaching/Online teaching	1	7
		<ul style="list-style-type: none"> <li>Selected characters for</li> </ul>	Direct classroom	2	8

		practical Buddhist leadership in ancient and modern times	teaching/Online teaching		
12 <sup>th</sup>	Buddhist perspectives of law, justice and punishment	• Definitions of rule, law, offence, justice and punishment with reference to <i>sutta</i> and <i>vinaya</i>	Direct classroom teaching/Online teaching	1	9
		• Buddhist attitude on punishments and the necessity of punishments in addition to morality	Direct classroom teaching/Online teaching	1	9
		• Applicability of rehabilitation recommended in <i>vinaya</i> towards lay society	Direct classroom teaching/Online teaching	2	9
13 <sup>th</sup>	Buddhist Monastic order and its role in relation to laity	• Brief introduction to origin and evolution of <i>Samgha</i> society	Direct classroom teaching/Online teaching.	1	10
		• Aims and objectives of <i>Samgha</i> society	Direct classroom teaching/Online teaching	1	10
		• Aims and objectives of Buddhist lay society	Direct classroom teaching/Online teaching	1	10
		• Relationship between <i>Samgha</i> society and lay society	Direct classroom teaching/Online teaching	1	10
14 <sup>th</sup>	Contemporary social problems and the responses expected from Buddhist doctrine	• Identification of specified modern social problems	Direct classroom teaching/Online teaching	1	10
		• Buddhist analysis and response towards specified modern social problems with regard to present needs and challenges	Direct classroom teaching/Online teaching	3	10
15 <sup>th</sup>	Role of Buddhists to maintain religious harmony in society	• Analysis of the nature of multi-ethnic and multicultural society	Direct classroom teaching/Online teaching	1	1
		• Buddhist attitude on difference cultures and difference ethnicities	Direct classroom teaching/Online teaching	1	6
		• Biography of the Buddha as a model for religious harmony and reconciliation	Direct classroom teaching/Online teaching	1	7
		• Role of the Buddhist society towards the harmony and co-existence in multicultural and multi-ethnic society	Direct classroom teaching/Online teaching	1	10



<b>7.</b>	<b>Programme Learning Outcomes</b>					
	At the end of B.A. Honors Degree in Buddhist philosophy Studies program students will be able to					
	<b>PLO - 1</b> identify and understand the core areas of Buddhist philosophy.					
	<b>PLO - 2</b> review studies of Buddhist philosophy, analyze, and synthesize their research findings and draw appropriate inferences.					
	<b>PLO - 3</b> demonstrate an awareness of the ongoing academic studies, challenges and opportunities available in the field of Buddhist studies.					
	<b>PLO - 4</b> use the scientific method and appropriate technology as a primary basis for engaging in critical thinking.					
	<b>PLO - 5</b> describe and apply skills that enhance cross-cultural communication, interactions, and relationships.					
	<b>PLO - 6</b> examine and evaluate attainable careers, common work settings and educational opportunities available with an undergraduate Buddhist philosophy degree.					
	<b>PLO - 7</b> interact with others effectively and work productively with responsibility and accountability.					
	<b>PLO - 8</b> display knowledge of the skills necessary for success as a Buddhist philosophy major.					
<b>8.</b>	<b>Main objective of the course:</b>					
	The objective of this course is to provide students with adequate understanding of the Chinese and Tibetan Buddhist Sources relevant to the field of Buddhist studies.					
<b>9.</b>	<b>Expected/Intended Learning Outcomes (CLOs)</b>					
	At the completion of this course, the student will be able to					
	1. identify the significance of Buddhist Sources in China.					
	2. recognize sources on early <i>Hīnayāna</i> and <i>Mahāyāna</i> teachings.					
	3. recall early editions of Chinese sources.					
	4. highlight the Methods and Methodology of Translations.					
	5. interpret Chinese Philosophical Concepts.					
	6. summarize contributions of Indian and central region of scholars.					
	7. explain new trends in Chinese Buddhist literature.					
	8. distinguish different foundations of modern Chinese Buddhist literature.					
	9. examine various catalogues of the Chinese Buddhist sources.					
	10. identify the nature of Buddhist literature of Tibet.					
	11. recognize sources on early <i>Mahāyāna</i> and <i>Vajrayāna</i> .					
	12. interpret Tibetan religious concepts.					
	13. explain new trends in Tibetan Buddhist literature.					
	14. examine <i>Kangyur</i> and <i>Tanjur</i> Canon in Tibetan Buddhist literature.					
<b>10.</b>	<b>Contents</b>			<b>Mode of Delivery/ Way of Delivery (T/L Materials)</b>	<b>No. of Hrs</b>	<b>CLO No.</b>
	<b>Week</b>	<b>Main Themes</b>	<b>Sub Themes</b>			
	<b>1<sup>st</sup></b>	The introduction of Buddhist source literature	• An introduction to the <i>Hīnayāna</i> Buddhist texts in China	Direct classroom teaching/Online teaching.	2	1

	to China. Early <i>Hīnayāna</i> and <i>Mahāyāna</i> sources.	<ul style="list-style-type: none"> <li>• Addition of <i>Mahāyāna</i> and Tantric texts to Chinese Buddhist literature</li> </ul>	Direct classroom teaching/Online teaching	2	2
2 <sup>nd</sup>	Early translators	<ul style="list-style-type: none"> <li>• Buddhist scholars in India, Central Asia and the surrounding region &amp; their translation of Buddhist texts into Chinese</li> </ul>	Direct classroom teaching/Online teaching	2	3
		<ul style="list-style-type: none"> <li>• Involvement of Chinese monks in translating Buddhist texts into Chinese and their specialties</li> </ul>	Direct classroom teaching/Online teaching	2	3
3 <sup>rd</sup>	Editions of early Chinese Buddhist sources	<ul style="list-style-type: none"> <li>• Methods used in translating Buddhist texts</li> </ul>	Direct classroom teaching/Online teaching.	2	4
		<ul style="list-style-type: none"> <li>• Various editions made during the translation process</li> </ul>	Direct classroom teaching/Online teaching	2	3, 4
4 <sup>th</sup>	Introduction of Buddhist sources and development as Chinese Philosophical concepts	<ul style="list-style-type: none"> <li>• Influence of the translation of Buddhist texts on Confucian thought and Daoism</li> </ul>	Direct classroom teaching/Online teaching.	2	5
		<ul style="list-style-type: none"> <li>• Translated Buddhist texts and their various influences on Chinese philosophy</li> </ul>	Direct classroom teaching/Online teaching	2	5
5 <sup>th</sup>	Contribution of Chinese monks in nurturing Chinese Buddhist literature	<ul style="list-style-type: none"> <li>• The use of different translation concepts and methods by the Chinese monks</li> </ul>	Direct classroom teaching/Online teaching	2	6
		<ul style="list-style-type: none"> <li>• Later formation of Buddhist sects in China based on translations and new editions</li> </ul>	Direct classroom teaching/Online teaching.	2	6
6 <sup>th</sup>	Contributions of Indian and central region scholars to Chinese Buddhist literature	<ul style="list-style-type: none"> <li>• Introduction of various books to China and contemporary literary works belonging to the <i>Hīnayāna</i> Buddhist tradition</li> </ul>	Direct classroom teaching/Online teaching	2	6
		<ul style="list-style-type: none"> <li>• Periodic introduction of books belonging to the Buddhist sects of <i>Mahāyāna</i> and <i>Tantrayāna</i> and various editions that took place</li> </ul>	Direct classroom teaching/Online teaching	2	7
7 <sup>th</sup>	Chinese monks who contributed to the transformation of literature	<ul style="list-style-type: none"> <li>• New trends in Chinese Buddhism, developed through contemporary literature and methods of teaching</li> </ul>	Direct classroom teaching/Online teaching	2	7



		<ul style="list-style-type: none"> <li>The influence of the sources of <i>Hīnayāna</i>, <i>Mahāyāna</i> and <i>Vajrayāna</i> on modern Chinese Buddhist literature</li> </ul>	Direct classroom teaching/Online teaching.	2	7
8 <sup>th</sup>	Mid Semester Evaluation	<b>Written Examination / Assignment / Individual or Group Presentation / Practical Test</b>		4	
9 <sup>th</sup>	Various catalogues of the Chinese Buddhist sources	<ul style="list-style-type: none"> <li>Study of catalogs of Chinese translations from the earliest times to the tenth century AD</li> </ul>	Direct classroom teaching/Online teaching.	2	9
		<ul style="list-style-type: none"> <li>Evolution of the <i>Taishō Tripitaka</i> from previous editions of the Chinese Buddhist canon</li> </ul>	Direct classroom teaching/Online teaching	2	9
10 <sup>th</sup>	Introduction of Buddhist literature to Tibet	<ul style="list-style-type: none"> <li>Introduction of the earliest Buddhist texts to Tibet</li> </ul>	Direct classroom teaching/Online teaching	2	10
		<ul style="list-style-type: none"> <li>Introduction and translation of Buddhist texts into Tibetan by <i>Nālandā</i>, <i>Jagaddalā</i> and <i>Wickramaśīla</i> universities in India</li> </ul>	Direct classroom teaching/Online teaching	2	10
11 <sup>th</sup>	Translation and revision of the <i>Mahāyāna</i> and <i>Vajrayāna</i> Buddhist sources in Tibet	<ul style="list-style-type: none"> <li>Translating and editing <i>Mahāyāna</i> Buddhist texts into Tibetan by scholars from the Indian and Central sub-regions</li> </ul>	Direct classroom teaching/Online teaching.	2	11
		<ul style="list-style-type: none"> <li>Translation of various texts of the <i>Tantra</i> into Tibetan by Buddhist scholars from various parts of India</li> </ul>	Direct classroom teaching/Online teaching	2	11
12 <sup>th</sup>	The contribution of Indian scholars to nurture Tibetan Buddhist literature	<ul style="list-style-type: none"> <li>The use of different translation concepts and scales by the Indian monks</li> </ul>	Direct classroom teaching/Online teaching.	2	6
		<ul style="list-style-type: none"> <li>Formation of Buddhist sects in Tibet based on translations and editions</li> </ul>	Direct classroom teaching/Online teaching	2	10
13 <sup>th</sup>	Comprising the <i>Kangyur</i> and the <i>Tengyur</i> Canon in Tibetan Buddhism.	<ul style="list-style-type: none"> <li>Introduction to the specialties of <i>Kangyur</i> Buddhist literature</li> </ul>	Direct classroom teaching/Online teaching	2	14
		<ul style="list-style-type: none"> <li>Introduction to the beginnings and evolution of <i>Tengyur</i> Buddhist literature</li> </ul>	Direct classroom teaching/Online teaching.	2	14
14 <sup>th</sup>	Distinctive features of Tibetan Buddhist	<ul style="list-style-type: none"> <li>Identifying the peculiarities of Tibetan ancient Buddhist literature</li> </ul>	Direct classroom teaching/Online teaching	2	13



**Field of Study:** Professional Subject Stream

1	<b>Code of the Course Unit</b>	BUPH 21751				
2	<b>Title of the Course Unit</b>	Community Service Engagement				
3	<b>Number of Credits</b>	1				
4	<b>Type</b>	O				
5	<b>Pre-requisites</b>	Not applicable				
6	<b>Main objective of the course:</b>	The main objective of the course unit is to provide an opportunity for the students to identify the society and the responsibility and to serve the society.				
7	<b>Intended Learning Outcomes (ILOs)</b>	<p>At the completion of this course unit the student will be able to</p> <ol style="list-style-type: none"> <li>1. Nurturing community-oriented thinking pattern and emphasize cooperate social responsibility in day-to-day social life as a member of the society.</li> <li>2. Conceptualize the characteristics and meaning of ‘Community’ while understanding community dynamics in their life course.</li> <li>3. Improve students’ engagement with one of selected community or part of community among different communities in their local, regional, or at the national levels and develop the concept of volunteerism.</li> <li>4. Enhance attitudes towards social harmony by engage with different social clusters, communities, ethnic groups, religious groups, marginalized communities, etc.</li> <li>5. Develop community-oriented thinking pattern among various student groups within the faculties and the university, conceptualize, articulate and propose possible remedial actions to improve the targeted community livelihood or living standards.</li> <li>6. Provide a substantial social platform to understand the cooperate social responsibility and volunteerism as a member of the society.</li> </ol>				
9	<b>Contents</b>			<b>Mode of Delivery/ Way of Delivery (T/L Materials)</b>	<b>No of Hrs.</b>	<b>ILO No.</b>
	<b>Week</b>	<b>Main Themes</b>	<b>Sub Themes</b>			
	1 <sup>st</sup>	An introduction to the nature of course unit, its ILOs and basic concepts		Direct classroom teaching/ online teaching/ blended	1	1, 2,
	2 <sup>nd</sup>	Historical background of community service engagements			1	1, 2
	3 <sup>rd</sup>	Community service engagements and volunteerism - part I			1	3, 4
	4 <sup>th</sup>	Community service engagements and volunteerism – part II			1	3, 4
	5 <sup>th</sup>	Community service engagements and volunteerism - part III			1	3, 4
	6 <sup>th</sup>	Community service engagements and volunteerism - part IV			1	3, 4
	7 <sup>th</sup>	Community service engagements and volunteerism part V			1	3, 4

	<b>8<sup>th</sup></b>	<b>Oral presentation on community service engaged in voluntarily</b>	1	5
	<b>9<sup>th</sup></b>	A series of guidance will be provided through LMS, mentoring, and supervision on preparation project work targeted community service engagement proposed by a group of students in each department who are following the degree program.	1	1, 2
	<b>10<sup>th</sup></b>	Community service engagement activity which is a practical approach should be implement targeting a particular community, society, association, institution, or socially excluded group in the mainstream society and the group of students needs to produce audio visual evidences at the end of the activity performed. This is in addition to the project proposal and they can upload such evidences into the university website, their Face Book walls, etc. However, such public domains should be used after consultation of the mentor in the respective departments.	1	1, 2
	<b>11<sup>th</sup></b>	All respective students' groups who are engaging in community services are expected to have a healthy dialogue between group members and fellow students and teachers as well as other interested members or groups in different platforms, especially in online platforms.	1	3, 4, 5
	<b>12<sup>th</sup></b>	Community Service Engagement	1	3, 6
	<b>13<sup>th</sup></b>	Community Service Engagement	1	3, 6
	<b>14<sup>th</sup></b>	Community Service Engagement	1	3, 6
	<b>15<sup>th</sup></b>	Community Service Engagement	1	3, 6
10.	<b>Number of Notional Hours: 50</b>			
	1. Lecture Hours: 15          2. Self-study and Homework Preparation Hours: 35 3. Hours for recommended reading:			
11.	<b>Evaluation and Assessment:</b>			
	In Course Evaluation (Mid Semester Evaluation) 100% from Total Marks Allocated <i>Expected soft skills to be evaluated through the Group proposal 40%</i> <i>Community Service Engagement /Online dialogues/interactions with Audio-visual evidence 60%</i> <i>confidential report on activity completed by external monitored organization or institution</i>			

**Fields of Study: Buddhist Philosophy**

<b>1.</b>	<b>Code of the Course Unit</b>	BUPH 22762
<b>2.</b>	<b>Title of the Course Unit</b>	Buddhist Psychoanalysis -II
<b>3.</b>	<b>Number of Credits</b>	2
<b>4.</b>	<b>Type</b>	C
<b>5.</b>	<b>Coordinator of the Course Unit</b>	The most senior lecturer of the relevant course unit
<b>6.</b>	<b>Pre-requisites</b>	Not applicable
<b>7.</b>	<b>Programme Learning Outcomes</b>	<p>At the end of B.A. Honors Degree in Buddhist philosophy Studies program students will be able to</p> <p><b>PLO - 1</b> identify and understand the core areas of Buddhist philosophy.</p> <p><b>PLO - 2</b> review studies of Buddhist philosophy, analyze, and synthesize their research findings and draw appropriate inferences.</p> <p><b>PLO - 3</b> demonstrate an awareness of the ongoing academic studies, challenges and opportunities available in the field of Buddhist studies.</p> <p><b>PLO - 4</b> use the scientific method and appropriate technology as a primary basis for engaging in critical thinking.</p> <p><b>PLO - 5</b> describe and apply skills that enhance cross-cultural communication, interactions, and relationships.</p> <p><b>PLO - 6</b> examine and evaluate attainable careers, common work settings and educational opportunities available with an undergraduate Buddhist philosophy degree.</p> <p><b>PLO - 7</b> interact with others effectively and work productively with responsibility and accountability.</p> <p><b>PLO - 8</b> display knowledge of the skills necessary for success as a Buddhist philosophy major.</p>
<b>8.</b>	<b>Main objective of the course</b>	<p>The students are to enhance an advance comprehension of the Buddhist psychoanalysis and in order to reach this goal they will complete the principles, methods, theories, techniques and their special characteristics of Buddhist psychoanalysis reflected in the early Buddhist teachings.</p>

<b>9.</b>	<b>Expected/Intended Learning Outcomes (CLOs)</b>				
	At the completion of this course, the student will be able to				
	<ol style="list-style-type: none"> <li>1. identify the Buddhist foundation of psychoanalysis.</li> <li>2. examine the nature of the mind-body relationship.</li> <li>3. recall the Buddhist teachings on psychoanalysis.</li> <li>4. discuss the ethical evaluation of personality.</li> <li>5. compare and contrast the teachings on elevated personality.</li> <li>6. distinguish the significance of Buddhist psychiatry.</li> <li>7. propose new approaches, methods, and theories of mental training.</li> <li>8. solve psychological issues of individual.</li> <li>9. validate the significance of Buddhist cognitive therapies reflected in Buddhist literature.</li> </ol>				
<b>10.</b>	<b>Contents</b>				
<b>Week</b>	<b>Main Themes</b>	<b>Sub Themes</b>	<b>Mode of Delivery/ Way of Delivery (T/L Materials)</b>	<b>No. of Hrs</b>	<b>CLO No.</b>
<b>1<sup>st</sup></b>	Concept of individual in early Buddhist teachings	• Physical characteristics & behavior	Direct classroom teaching/Online teaching	1	1
		• Mental characteristics & behavior	Direct classroom teaching/Online teaching	1	2
<b>2<sup>nd</sup></b>	Process of sense-perception & cognitive process	• Process of sense-perception and its various aspects	Direct classroom teaching/Online teaching	1	3
		• Process of cognition and inner transformation of sense-data	Direct classroom teaching/Online teaching	1	3
<b>3<sup>rd</sup></b>	Introduction to theories of personality	• Individual differences and personality characteristics	Direct classroom teaching/Online teaching	1	4
		• Moods, attitudes and its diversity	Direct classroom teaching/Online teaching	1	4
<b>4<sup>th</sup></b>	Buddhist theory of personality	• Definition and types	Direct classroom teaching/Online teaching	1	4
		• Cognitive and emotional patterns	Direct classroom teaching/Online teaching	1	5
<b>5<sup>th</sup></b>	Buddhist theory of elevated personality	• Salient features of elevated personality	Direct classroom teaching/Online teaching	1	5
		• Behavior and understanding of the phenomenal world	Direct classroom teaching/Online teaching	1	5
<b>6<sup>th</sup></b>	Para-psychological powers taught in Buddhism <i>abhiññā, pariññā, jhāna,</i>	• Definitions of the terms such as: <i>abhiññā, pariññā, jhāna</i> etc. and contextual usages	Direct classroom teaching/Online teaching	1	6
		• Buddhist attitude to such knowledges	Direct classroom teaching/Online teaching	1	6
<b>7<sup>th</sup></b>	Para-psychological powers and	• Nature of psychic phenomena	Direct classroom teaching/Online teaching	1	6

	illusionary states of mind	<ul style="list-style-type: none"> <li>• Psycho kinesis, psychic healing, and precognition and related issues</li> </ul>	Direct classroom teaching/Online teaching	1	8
8 <sup>th</sup>	Mid Semester Evaluation	<b>Written Examination / Assignment / Individual or Group Presentation / Practical Test</b>		2	
9 <sup>th</sup>	Buddhist psychiatry	<ul style="list-style-type: none"> <li>• Nature and scope of Buddhist psychiatry</li> </ul>	Direct classroom teaching/Online teaching	1	6
		<ul style="list-style-type: none"> <li>• Psychological issues, techniques and theories</li> </ul>	Direct classroom teaching/Online teaching	1	7
10 <sup>th</sup>	Introspection and <i>anupassanā</i>	<ul style="list-style-type: none"> <li>• Definition of <i>anupassanā</i> and its therapeutic significance</li> </ul>	Direct classroom teaching/Online teaching	1	8
		<ul style="list-style-type: none"> <li>• Awareness of incoming thoughts, feelings and non-judgmental standpoint</li> </ul>	Direct classroom teaching/Online teaching	1	8
11 <sup>th</sup>	psychiatric basis of early Buddhist psychology	<ul style="list-style-type: none"> <li>• Mindfulness-based cognitive therapy</li> </ul>	Direct classroom teaching/Online teaching	1	8
		<ul style="list-style-type: none"> <li>• Instances of such in early Buddhist literature</li> </ul>	Direct classroom teaching/Online teaching	1	9
12 <sup>th</sup>	psychiatric uses of <i>jātaka</i> stories	<ul style="list-style-type: none"> <li>• Personality disorders in <i>jātaka</i> stories</li> </ul>	Direct classroom teaching/Online teaching	1	7, 8
		<ul style="list-style-type: none"> <li>• Techniques and treatments</li> </ul>	Direct classroom teaching/Online teaching	1	7
13 <sup>th</sup>	Methods of Buddhist meditation and mental training	<ul style="list-style-type: none"> <li>• Aims and objectives of Buddhist mediation, types and techniques</li> </ul>	Direct classroom teaching/Online teaching	1	6, 8
		<ul style="list-style-type: none"> <li>• Four foundation of mindfulness (<i>cattārosatipaṭṭhānā</i>)</li> </ul>	Direct classroom teaching/Online teaching	1	3
14 <sup>th</sup>	<i>Anussati</i> and <i>yonisomanasikāra</i>	<ul style="list-style-type: none"> <li>• The practice of <i>anussati</i> and stages of moral development</li> </ul>	Direct classroom teaching/Online teaching	1	9
		<ul style="list-style-type: none"> <li>• Cognitive development and its significance</li> </ul>	Direct classroom teaching/Online teaching	1	8, 9
15 <sup>th</sup>	Guidance and further instructions	<ul style="list-style-type: none"> <li>• Instructions</li> </ul>	Direct classroom teaching/Online teaching	1	
		<ul style="list-style-type: none"> <li>• Feedback</li> </ul>	Direct classroom teaching/Online teaching	1	
11.	<b>Number of Notional Hours: 100</b>				
	1. Lecture Hours – 30 2. Tutorial / Practical / Presentation Hours – 3. Self-study and Homework Preparation Hours – 70 4. Hours for Field Surveys / Factory Visits / Social Activities				
12.	<b>Evaluation and Assessment:</b>				
	In Course Evaluation (Mid Semester Evaluation) 20% - 40% from Total Marks Allocated <i>Expected soft skills to be evaluated through the continuous assessments: 40%</i>				
	End of Course Evaluation (End Semester Evaluation) 60% - 80% from Total Marks Allocated Question Paper: 60%				

<b>13.</b>	<p><b>Recommended Readings:</b></p> <ol style="list-style-type: none"> <li>1. De Silva, Padmasiri, (1979). <i>An Introduction to Buddhist Psychology</i>, Macmillan, London.</li> <li>2. De Silva, Padmasiri, (1992). <i>Buddhist and Freudian Psychology</i>, Singapore University Press.</li> <li>3. Johansson, Rune, E. A. (1998). <i>The Dynamic Psychology of Early Buddhism</i>, Curzon Press, London.</li> <li>4. Nissanka, H. S. S. (2001). <i>Buddhist Psychotherapy</i>, Gunasena, Colombo.</li> <li>5. Rhys, Davids. Mrs., (1924). <i>Buddhist Psychology</i>, Luzac, London.</li> <li>6. ආර්යදාස, සෝමතිලක, (1972). <i>ප්‍රායෝගික මනෝවිද්‍යාව</i>, ලේක්හවුස්, කොළඹ.</li> <li>7. උපාලි හිමි, මඩවල, (2003). <i>අධිමානසික විද්‍යාව</i>, රත්න පොත් ප්‍රකාශකයෝ මරදාන.</li> <li>8. උපරතන හිමි, කොටියාගල, (සංස්කාරක), (2018). <i>බෞද්ධ මනෝවිද්‍යාව හා උපදේශනය</i>, පුරාණවිහාරය, මාලියද්ද, දික්වැල්ල.</li> <li>9. ගල්මංගොඩ, සුමනපාල, (2006). <i>බෞද්ධ භාවනාව හා මනෝවිකිත්සාව</i>, සරසවි පොත්හල, දිවුලපිටිය.</li> <li>10. ඥානවිමල හිමි, අතුරුගිරියේ, (1975). <i>බුදුදහමේ ඉගැන්වෙන විඤ්ඤාණය</i>, බෞද්ධ ග්‍රන්ථ ප්‍රකාශන සමිතිය, මහනුවර.</li> </ol>
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**Fields of Study: Buddhist Philosophy**

<b>1.</b>	<b>Code of the Course Unit</b>	BUPH 22774
<b>2.</b>	<b>Title of the Course Unit</b>	Buddhism and Western Thought
<b>3.</b>	<b>Number of Credits</b>	4
<b>4.</b>	<b>Type</b>	C
<b>5.</b>	<b>Coordinator of the Course Unit</b>	The most senior lecturer of the relevant course unit
<b>6.</b>	<b>Pre-requisites</b>	Not applicable
<b>7.</b>	<b>Programme Learning Outcomes</b>	<p>At the end of B.A. Honors Degree in Buddhist philosophy Studies program students will be able to</p> <p><b>PLO - 1</b> identify and understand the core areas of Buddhist philosophy.</p> <p><b>PLO – 2</b> review studies of Buddhist philosophy, analyze, and synthesize their research findings and draw appropriate inferences.</p> <p><b>PLO - 3</b> demonstrate an awareness of the ongoing academic studies, challenges and opportunities available in the field of Buddhist studies.</p> <p><b>PLO - 4</b> use the scientific method and appropriate technology as a primary basis for engaging in critical thinking.</p> <p><b>PLO - 5</b> describe and apply skills that enhance cross-cultural communication, interactions, and relationships.</p> <p><b>PLO - 6</b> examine and evaluate attainable careers, common work settings and educational opportunities available with an undergraduate Buddhist philosophy degree.</p> <p><b>PLO - 7</b> interact with others effectively and work productively with responsibility and accountability.</p> <p><b>PLO - 8</b> display knowledge of the skills necessary for success as a Buddhist philosophy major.</p>
<b>8.</b>	<b>Main objective of the course:</b>	<p>Knowledge of the Buddhist attitude and critique of Western philosophical traditions, trends, social philosophies &amp; social analysis, religious traditions, philosophy of science is expected with special observation of the significance of Buddhist evaluation of critical issues of Western thought.</p>
<b>9.</b>	<b>Expected/Intended Learning Outcomes (CLOs)</b>	<p>At the completion of this course, the student will be able to</p> <ol style="list-style-type: none"> <li>1. identify the nature of Western philosophy.</li> <li>2. recall the fundamentals of Western and Buddhist teachings.</li> <li>3. examine the conceptual foundation of Western philosophical schools and Buddhist thought.</li> <li>4. explain the fundamental teachings of Buddhist and Western thought.</li> <li>5. distinguish the difference between the two systems of thought .</li> <li>6. point out Buddhist attitude to religion and secularism.</li> <li>7. compare and contrast various views, teachings, and concepts of the two systems of thought.</li> </ol>

10.		Contents		Mode of Delivery/ Way of Delivery (T/L Materials)	No. of Hrs	ILO No.
Week	Main Themes	Sub Themes				
1 <sup>st</sup>	Nature of Western philosophy	• Definitions of Philosophy (origin of the word, etymological basis, and its background)		Direct classroom teaching/Online teaching	2	1
		• Scope, aims and objectives of the Western Philosophy		Direct classroom teaching/Online teaching	2	2
2 <sup>nd</sup>	Buddhism and Western Philosophical schools	• Introduction to the Western philosophical schools		Direct classroom teaching/Online teaching	2	3
		• Introduction to main philosophers therein		Direct classroom teaching/Online teaching	2	3
3 <sup>rd</sup>	Epistemological propositions	• Rationalism and Buddhist attitude on it		Direct classroom teaching/Online teaching	2	4,5
		• Empiricism and Buddhist attitude on it		Direct classroom teaching/Online teaching	2	4,5
4 <sup>th</sup>	Epistemological propositions	• Utilitarianism and Buddhist attitude on it		Direct classroom teaching/Online teaching	2	7
		• Existentialism and Buddhist critique on it		Direct classroom teaching/Online teaching	2	7
5 <sup>th</sup>	Epistemological propositions	• Consequentialism and Buddhist critique on it		Direct classroom teaching/Online teaching	2	7
		• Philosophy of language and Buddhist critique on it		Direct classroom teaching/Online teaching	2	7
6 <sup>th</sup>	Buddhism and philosophy of science	• Introduction to Science and Scientific method		Direct classroom teaching/Online teaching	2	7
		• Buddhist view of Science and Scientific method		Direct classroom teaching/Online teaching	2	7
7 <sup>th</sup>	Buddhist attitude towards religion and secularism	• Definitions of Religion and Buddhist critique on the religion		Direct classroom teaching/Online teaching	2	6
		• Introduction to the Secularism and Buddhist attitude towards		Direct classroom teaching/Online teaching	2	6
8 <sup>th</sup>	<b>Mid Semester Evaluation</b>	<b>Written Examination / Assignment / Individual or Group Presentation / Practical Test</b>			4	
9 <sup>th</sup>	Marxism and Buddhism	• Karl Marx's exposition of religion		Direct classroom teaching/Online teaching	2	8
		• Buddhism in view of Marxism and Buddhist critique on Marxism		Direct classroom teaching/Online teaching	2	8
10 <sup>th</sup>	Theistic religious traditions	• Theory of creation and Buddhist critique on it		Direct classroom teaching/Online teaching	2	9
		• Anthropology and human-centered view and Buddhist analysis on it		Direct classroom teaching/Online teaching	2	9
11 <sup>th</sup>	Theistic religious traditions	• Pragmatism and hedonism, and Buddhist critique on it		Direct classroom teaching/Online teaching	2	8

		<ul style="list-style-type: none"> <li>• Idealism and materialism, and Buddhist critique on it</li> </ul>	Direct classroom teaching/Online teaching	2	8
12 <sup>th</sup>	Darwin's theory of species evolution	<ul style="list-style-type: none"> <li>• Introduction to Darwin's theory of species evolution and its scope</li> </ul>	Direct classroom teaching/Online teaching	2	9
		<ul style="list-style-type: none"> <li>• Buddhist Attitude on it</li> </ul>	Direct classroom teaching/Online teaching	2	9
13 <sup>th</sup>	Modern researches on parapsychology	<ul style="list-style-type: none"> <li>• The nature of parapsychology and main schools and theories therein</li> </ul>	Direct classroom teaching/Online teaching	2	10
		<ul style="list-style-type: none"> <li>• Buddhist View of Parapsychology</li> </ul>	Direct classroom teaching/Online teaching	2	10
14 <sup>th</sup>	The Buddhist doctrine of kamma and retribution	<ul style="list-style-type: none"> <li>• Various views of Theory of Karma</li> </ul>	Direct classroom teaching/Online teaching	2	10
		<ul style="list-style-type: none"> <li>• Kamma, its retribution</li> </ul>	Direct classroom teaching/Online teaching	2	10
15 <sup>th</sup>	Discoveries on the universe and the Buddhist concept of the universe	<ul style="list-style-type: none"> <li>• Modern discoveries on the universe</li> </ul>	Direct classroom teaching/Online teaching		9
		<ul style="list-style-type: none"> <li>• Buddhist concept of the universe</li> </ul>	Direct classroom teaching/Online teaching	2	9
<b>11.</b>	<b>Number of Notional Hours: 200</b>				
	1. Lecture Hours – 60		3. Self-study and Homework Preparation Hours – 140		
	2. Tutorial / Practical / Presentation Hours –		4. Hours for Field Surveys / Factory Visits / Social Activities –		
<b>12.</b>	<b>Evaluation and Assessment:</b>				
	In Course Evaluation (Mid Semester Evaluation) 20% - 40% from Total Marks Allocated <i>Expected soft skills to be evaluated through the continuous assessments: 40%</i>				
	End of Course Evaluation (End Semester Evaluation) 60% - 80% from Total Marks Allocated Question Paper: 60%				

<b>13.</b>	<p><b>Recommended Readings:</b></p> <ol style="list-style-type: none"> <li>1. Ayer A J. (1996). <i>The Problem of Knowledge</i>, Penguin Books.</li> <li>2. Dharmasiri, G. (1974). <i>Buddhist Critique of Christian Concept of God</i>, Colombo.</li> <li>3. Joshi, L.N. (1970). <i>Brahmanism, Buddhism and Hinduism</i>, Wheel Publication, Kandy.</li> <li>4. Marjorie Gene, (1962). <i>Introduction to Existentialism</i>, Dover Publication, Chicago.</li> <li>5. Nietzsche Friedrich, (1942). <i>Philosophy of Culture</i>, London.</li> <li>6. Sartre Jean Paul, (1952). <i>Existentialism and Humanism</i>, Yale University Press, London.</li> <li>7. Sartre Jean Paul,(1952). <i>Acritical Exposition of the Philosophy of Leibnitz</i>, Cambridge University Press, London.</li> <li>8. ද සිල්වා, පද්මසිරි, (1963). <i>දාර්ශනික ගැටලු</i>, විද්‍යාලංකාර මුද්‍රණාලය, කැලණිය.</li> <li>9. ධම්මරක්ඛිත හිමි, වාචිවේ, (2011). <i>බෞද්ධ ඥානවාද ප්‍රවේශය</i>, කර්තෘ ප්‍රකාශනයකි.</li> <li>10. ධම්මරක්ඛිත හිමි, වාචිවේ, (2011). <i>අනුභූතිවාදී චින්තනය හා බුදුදහම</i>, කර්තෘ ප්‍රකාශනයකි.</li> <li>11. විමලඤාණ හිමි, නාමටුන්නේ, (2016). <i>බුද්ධිවාදී චින්තනය</i>, ගොඩගේ සහ සහෝදරයෝ, කොළඹ</li> <li>12. ධර්මසිරි, ගුණපාල, (1970). <i>දාර්ශනික ප්‍රශ්න</i>, අධ්‍යාපන ප්‍රකාශන දෙපාර්තමේන්තුව, කොළඹ.</li> <li>13. එදිරිසිංහ දයා, පෙරේරා ඥානසේන, (2002). <i>දාර්ශනික විමර්ශන</i>, පත්මා ප්‍රකාශකයෝ, දෙහිවල.</li> <li>14. ඥානාරාම හිමි පාතේගම, (2007). <i>මුල් බුදුසමය හා විවරණ ගැටලු</i>, කොළඹ.</li> <li>15. ඒ, ඩී, පී, කලංසුරිය, (2007). <i>නූතන බටහිර දර්ශනය</i>, කොළඹ.</li> <li>16. ඒ, ඩී, පී, කලංසුරිය, (2007). <i>දර්ශනය ප්‍රත්‍යක්ෂය හා ඥානය</i>, කොළඹ.</li> <li>17. ඒ, ඩී, පී, කලංසුරිය, (2007). <i>බර්ට්‍රන්ඩ් රසල් සහ සමකාලීන දර්ශනය</i>, කොළඹ.</li> <li>18. රසල් බර්ට්‍රන්ඩ් (1970). <i>බටහිර දර්ශන ඉතිහාසය</i>, අධ්‍යාපන ප්‍රකාශන දෙපාර්තමේන්තුව, කොළඹ.</li> </ol>
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**Fields of Study: Buddhist Philosophy**

<b>1.</b>	<b>Code of the Course Unit</b>	BUPH 22784
<b>2.</b>	<b>Title of the Course Unit</b>	Schools of Buddhist Thought in India - Historical and Philosophical Development
<b>3.</b>	<b>Number of Credits</b>	4
<b>4.</b>	<b>Type</b>	C
<b>5.</b>	<b>Coordinator of the Course Unit</b>	The most senior lecturer of the relevant course unit
<b>6.</b>	<b>Pre-requisites</b>	Not applicable

<b>7.</b>	<b>Programme Learning Outcomes</b>					
	At the end of B.A. Honors Degree in Buddhist philosophy Studies program students will be able to					
	<b>PLO - 1</b> identify and understand the core areas of Buddhist philosophy.					
	<b>PLO - 2</b> review studies of Buddhist philosophy, analyze, and synthesize their research findings and draw appropriate inferences.					
	<b>PLO - 3</b> demonstrate an awareness of the ongoing academic studies, challenges and opportunities available in the field of Buddhist studies.					
	<b>PLO - 4</b> use the scientific method and appropriate technology as a primary basis for engaging in critical thinking.					
	<b>PLO - 5</b> describe and apply skills that enhance cross-cultural communication, interactions, and relationships.					
	<b>PLO - 6</b> examine and evaluate attainable careers, common work settings and educational opportunities available with an undergraduate Buddhist philosophy degree.					
	<b>PLO - 7</b> interact with others effectively and work productively with responsibility and accountability.					
	<b>PLO - 8</b> display knowledge of the skills necessary for success as a Buddhist philosophy major.					
<b>8.</b>	<b>Main objective of the course:</b>					
	The objective of this course is to provide students with substantial knowledge of the origin and fundamentals of <i>Vaibhāṣika</i> , <i>Mādhyamika</i> and <i>Yogācāra</i> philosophical traditions.					
<b>9.</b>	<b>Expected/Intended Learning Outcomes (CLOs)</b>					
	At the completion of this course, the student will be able to					
	1. define the Buddhist terms applied by the schools of Buddhist thought.					
	2. identify the philosophical concepts developed by the schools of Buddhist thought and distinguish the impact of other influences.					
	3. apply the new theories introduced by the schools of Buddhist thought to explain the phenomenal world.					
	4. identify the teachings of sectarian Buddhism.					
	5. explain the historical development of Buddhist sects.					
	6. distinguish the different interpretations of Buddhist concepts.					
	7. compare and contrast the fundamentals of Buddhist texts belonging to the different schools of thought.					
	8. compare and contrast the inter-relationship of early Buddhism and the teachings of Buddhist sects.					
<b>10.</b>	<b>Contents</b>			<b>Mode of Delivery/ Way of Delivery (T/L Materials)</b>	<b>No. of Hrs</b>	<b>ILO No.</b>
<b>Week</b>	<b>Main Themes</b>	<b>Sub Themes</b>				
<b>1<sup>st</sup></b>	<i>Vaibhāṣika</i> school of Buddhism	<ul style="list-style-type: none"> <li>• Fourth Buddhist Council and the new trends in the sectarian Buddhism</li> </ul>	Direct classroom teaching/Online teaching	1	1, 2	
		<ul style="list-style-type: none"> <li>• Expansion of <i>Vaibhāṣikas</i> in other countries</li> </ul>	Direct classroom teaching/Online teaching	1	1, 2	

		<ul style="list-style-type: none"> <li>Academic contribution of <i>Vaibhāṣikas</i></li> </ul>	Direct classroom teaching/Online teaching	1	1, 2
		<ul style="list-style-type: none"> <li><i>Avadāna</i> literature</li> </ul>	Direct classroom teaching/Online teaching	1	1, 2
2 <sup>nd</sup>	Impact of local and foreign philosophical thoughts towards Buddhist philosophical thought	<ul style="list-style-type: none"> <li>Hindu religious and philosophical views and their impact on Buddhist schools of thought</li> </ul>	Direct classroom teaching/Online teaching	1	2
		<ul style="list-style-type: none"> <li>Foreign philosophical thoughts and their influence on schools of Buddhist thought</li> </ul>	Direct classroom teaching/Online teaching	1	2
		<ul style="list-style-type: none"> <li>Arguments that existed among Greek and Buddhist scholars and the philosophical fervour therein.</li> </ul>	Direct classroom teaching/Online teaching	1	2
3 <sup>rd</sup>	Buddhist universities, scholars, Buddhist texts and revival of Buddhism in India	<ul style="list-style-type: none"> <li>Ancient Buddhist universities in India</li> </ul>	Direct classroom teaching/Online teaching	2	4
		<ul style="list-style-type: none"> <li>Prominent Buddhist scholars and texts in ancient India and revival of Buddhism</li> </ul>	Direct classroom teaching/Online teaching	2	5
4 <sup>th</sup>	Origin of <i>Mādhyamika</i> tradition	<ul style="list-style-type: none"> <li>Influence of early Buddhist teachings</li> </ul>	Direct classroom teaching/Online teaching	2	5
		<ul style="list-style-type: none"> <li>Influence of teachings of early <i>Mahāyānasūtras</i></li> </ul>	Direct classroom teaching/Online teaching	2	6
5 <sup>th</sup>	Early teachers and authoritative texts of <i>Mādhyamikas</i>	<ul style="list-style-type: none"> <li>Prominent teachers of <i>Mādhyamika</i> tradition in its early period</li> </ul>	Direct classroom teaching/Online teaching	2	6
		<ul style="list-style-type: none"> <li>Authoritative texts of <i>Mādhyamikas</i></li> </ul>	Direct classroom teaching/Online teaching	2	6
6 <sup>th</sup>	Uniqueness of <i>Mādhyamika</i> philosophy	<ul style="list-style-type: none"> <li>Uniqueness of <i>Mādhyamika</i> philosophy in comparison to <i>dharmavāda</i> (of <i>Sarvāstivāda</i>) and <i>Pudgalavāda</i> (of <i>Sammitīyas</i>)</li> </ul>	Direct classroom teaching/Online teaching	1	7
		<ul style="list-style-type: none"> <li><i>Pudgalanairātmyatā</i> and <i>dharmanairātmyatā</i> of <i>mādhyamika</i></li> </ul>	Direct classroom teaching/Online teaching	2	7
7 <sup>th</sup>	The philosophy of <i>Śūnyatā</i>	<ul style="list-style-type: none"> <li>The definition of terms <i>śūnya</i> and <i>śūnyatā</i></li> </ul>	Direct classroom teaching/Online teaching	1	6
		<ul style="list-style-type: none"> <li>The realities of <i>saṃskṛta</i> and <i>asaṃskṛta</i></li> </ul>	Direct classroom teaching/Online teaching	2	7
		<ul style="list-style-type: none"> <li>The concept of <i>śūnyatā</i> and the theory of <i>pratīyasamutpāda</i></li> </ul>	Direct classroom teaching/Online teaching	1	8
8 <sup>th</sup>	<b>Mid Semester Evaluation</b>	<b>Written Examination / Assignment / Individual or Group Presentation / Practical Test</b>		4	
9 <sup>th</sup>	Application of the concept of <i>Śūnyatā</i> in	<ul style="list-style-type: none"> <li><i>Śūnyatā</i> and causes and effects (<i>hetu-phala</i>), origination and cessation (<i>utpāda-nirodha</i>), action and agent (<i>kārya-kāraṇa</i>), being</li> </ul>	Direct classroom teaching/Online teaching	2	6, 7

	explanation of the reality of the conditioned world	and non-being ( <i>bhāva-abhāva</i> )			
		<ul style="list-style-type: none"> <li>The concept of <i>saṃsāra</i> and <i>nirvāṇa</i></li> </ul>	Direct classroom teaching/Online teaching	1	6, 7
		<ul style="list-style-type: none"> <li>Criticism of the views of <i>ātma</i> and <i>anātma</i></li> </ul>	Direct classroom teaching/Online teaching	1	6, 7
10 <sup>th</sup>	Theory of Dialectic ( <i>apoha</i> ) and analysis of Two Truths	<ul style="list-style-type: none"> <li>Theory of Dialectic (<i>apoha</i>) in <i>Nāgārjuna</i> philosophy</li> </ul>	Direct classroom teaching/Online teaching	2	6, 7
		<ul style="list-style-type: none"> <li>Analysis of <i>saṃvṛtisatya</i> and <i>paramārthasatya</i></li> </ul>	Direct classroom teaching/Online teaching	2	6, 7
11 <sup>th</sup>	Origin and development of <i>Vijñānavāda</i> school	<ul style="list-style-type: none"> <li>Background of the origin of <i>Vijñānavāda</i> school</li> </ul>	Direct classroom teaching/Online teaching	1	4, 5
		<ul style="list-style-type: none"> <li>Inspiration received by <i>Vijñānavāda</i> school from early Buddhist teachings, early <i>Mahāyāna</i> sutras and early schools</li> </ul>	Direct classroom teaching/Online teaching	3	7
12 <sup>th</sup>	Concept of <i>vijñaptimātratā</i> , related texts and celebrated teachers	<ul style="list-style-type: none"> <li>Defenition of <i>cittamātratā</i> or <i>vijñaptimātratā</i></li> </ul>	Direct classroom teaching/Online teaching	2	6, 7
		<ul style="list-style-type: none"> <li>Main works and celebrated teachers</li> </ul>	Direct classroom teaching/Online teaching	2	6, 7
13 <sup>th</sup>	Evolution of <i>vijñāna</i>	<ul style="list-style-type: none"> <li><i>Ālayavijñāna</i>, <i>kliṣṭhamanovijñāna</i>, <i>pravṛttivijñāna</i>,</li> </ul>	Direct classroom teaching/Online teaching	3	6, 7
		<ul style="list-style-type: none"> <li><i>Trisvabhāva</i></li> </ul>	Direct classroom teaching/Online teaching	1	6, 7
14 <sup>th</sup>	<i>Vijñānavāda</i> , <i>pratīyasamutpāda</i> and ‘yoga’ and ‘ <i>ācāra</i> ’	<ul style="list-style-type: none"> <li>Philosophy of <i>vijñānavāda</i> school and <i>pratīyasamutpāda</i></li> </ul>	Direct classroom teaching/Online teaching	2	7, 8
		<ul style="list-style-type: none"> <li>Categories of truth and its nature</li> </ul>	Direct classroom teaching/Online teaching	1	7, 8
		<ul style="list-style-type: none"> <li>Inter-relationship between ‘yoga’ and ‘<i>ācāra</i>’</li> </ul>	Direct classroom teaching/Online teaching	1	7, 8
15 <sup>th</sup>	Concepts of <i>sūnyatā</i> , <i>trikāya</i> and <i>vijñānavāda</i>	<ul style="list-style-type: none"> <li><i>Yogācāra</i> attitude to the concept of <i>sūnyatā</i></li> </ul>	Direct classroom teaching/Online teaching	1	7, 8
		<ul style="list-style-type: none"> <li><i>Vijñānavāda</i> influence on <i>trikāya</i></li> </ul>	Direct classroom teaching/Online teaching	1	7, 8
		<ul style="list-style-type: none"> <li>Inspiration received by Buddhist logicians from <i>Yogācāra</i> tradition</li> </ul>	Direct classroom teaching/Online teaching	2	7, 8
11.	<b>Number of Notional Hours: 200</b>				
	1. Lecture Hours – 60		3. Self-study and Homework Preparation Hours – 140		
	2. Tutorial / Practical / Presentation Hours –		4. Hours for Field Surveys / Factory Visits / Social Activities –		
12.	<b>Evaluation and Assessment:</b>				
	In Course Evaluation (Mid Semester Evaluation) 20% - 40% from Total Marks Allocated <i>Expected soft skills to be evaluated through the continuous assessments: 40%</i>				

	End of Course Evaluation (End Semester Evaluation) 60% - 80% from Total Marks Allocated Question Paper: 60%
<b>13.</b>	<p><b>Recommended Readings:</b></p> <ol style="list-style-type: none"> <li>1. Conze, Edward, (1962). <i>Buddhist Thought in India</i>, Allen &amp; Unwin, London.</li> <li>2. Dasgupta, S. B., (1958). <i>An Introduction to Tantric Buddhism</i>, University of Calcutta, Calcutta.</li> <li>3. Murit, T. R. V., (1998). <i>The Central Philosophy of Buddhism</i>, Munshiram Manoharlal, Delhi.</li> <li>4. රාහුල හිමි, අන්තුඩාවේ, මහානාම හිමි, බඹරැන්දේ, (1970). <i>මහායානය</i>, දීපානි, නුගේගොඩ.</li> <li>5. සිරිසිවලී හිමි, බඹරැන්දේ, (1960). <i>බෝධිසත්ව ආදර්ශය</i>, ඩී. පී. දොඩන්ගොඩ සමාගම, මොරටුව.</li> <li>6. ඤාණසීහ හිමි, හේන්පිටගෙදර, (සංස්කරණය). (1964). <i>විඤ්චිමානුකාසිද්ධිවාදය</i>, ඇම්. ඩී. ගුණසේන සහ සමාගම, කොළඹ.</li> <li>7. සුසීම හිමි, පල්ලේගෙදර, (2011). <i>මුල් බුදුසමය හා යෝගාවාර බුදුසමය</i>, කතෘ ප්‍රකාශන.</li> <li>8. සිරි සිවලී හිමි, බඹරැන්දේ, (1966). <i>ප්‍රඥාසාර ප්‍රශස්ති</i>, විද්‍යාලංකාර විශ්වවිද්‍යාල මුද්‍රණාලය, කැලණිය.</li> <li>9. සෝමනන්ද හිමි, තෙරිපැහ, (1976). <i>විවරානාභ</i>, ජෙරමියස් දියස් අරමුදල, බලපිටිය.</li> <li>10. මේධානන්ද හිමි, දේවාලේගම, (1982). <i>චතුර්විධ බෞද්ධ දර්ශන සම්ප්‍රදාය</i>, කොළඹ.</li> <li>11. ශාසනරතන හිමි, මොරටුවේ, (1970). <i>මාධ්‍යමික දර්ශනය 1 සහ 2</i>, පානදුර.</li> <li>12. ශාසනරතන හිමි, මොරටුවේ, (1952). <i>ලක්දිව මහායාන අදහස්</i>, එම්. එෆ්. සී. පෙරේරා, පානදුර.</li> <li>13. තිලකරත්න, අසංග, (2008). <i>ශුන්‍යතාවාදයෙහි දර්ශනය හා චරණය</i>, කොළඹ.</li> <li>14. විමලඤාණ හිමි, නාඔටුන්නේ, (2018). <i>යෝගාවාර බුදුසමය</i>, ගොඩගේ සහ සහෝදරයෝ, කොළඹ.</li> <li>15. හිරියන්ත, ඇම්, (2014 දෙවන මුද්‍රණය). <i>සංක්ෂිප්ත ඉන්ද්‍රිය දර්ශනය</i>, අධ්‍යාපන ප්‍රකාශන දෙපාර්තමේන්තුව.</li> <li>16. නානායක්කාර, සනත්, (2003). <i>මුල්බුදුසමයේ සිට වජ්‍රයානය දක්වා සරල හැඳින්වීමක්</i>, කොළඹ.</li> <li>17. යසස්සි හිමි, පනහඩුවේ, (සංස්කාරක), (2019). <i>බෞද්ධ නිකාය විකාශය</i>, ශ්‍රී සද්ධර්මාරාමය, රුවන් පහරුව.</li> </ol>



**Fields of Study: Buddhist Philosophy**

<b>1.</b>	<b>Code of the Course Unit</b>	BUPH 22794
<b>2.</b>	<b>Title of the Course Unit</b>	Psychology of Religions and Early Buddhist View
<b>3.</b>	<b>Number of Credits</b>	4
<b>4.</b>	<b>Type</b>	C
<b>5.</b>	<b>Coordinator of the Course Unit</b>	The most senior lecturer of the relevant course unit
<b>6.</b>	<b>Pre-requisites</b>	Not applicable
<b>7.</b>	<p><b>Programme Learning Outcomes:</b></p> <p>At the end of B.A. Honors Degree in Buddhist philosophy Studies program students will be able to</p> <p><b>PLO - 1</b> identify and understand the core areas of Buddhist philosophy.</p> <p><b>PLO - 2</b> review studies of Buddhist philosophy, analyze, and synthesize their research findings and draw appropriate inferences.</p> <p><b>PLO - 3</b> demonstrate an awareness of the ongoing academic studies, challenges and opportunities available in the field of Buddhist studies.</p> <p><b>PLO - 4</b> use the scientific method and appropriate technology as a primary basis for engaging in critical thinking.</p> <p><b>PLO - 5</b> describe and apply skills that enhance cross-cultural communication, interactions, and relationships.</p> <p><b>PLO - 6</b> examine and evaluate attainable careers, common work settings and educational opportunities available with an undergraduate Buddhist philosophy degree.</p> <p><b>PLO - 7</b> interact with others effectively and work productively with responsibility and accountability.</p> <p><b>PLO - 8</b> display knowledge of the skills necessary for success as a Buddhist philosophy major.</p>	
<b>8.</b>	<p><b>Main objective of the course:</b></p> <p>The students are to reach a standard understanding of the psychology of religions and Buddhist view. In order to achieve this aim, the students are exposed to the origin, psychological theories, various implications of religions and the Buddhist standpoint of religion.</p>	
<b>9.</b>	<p><b>Expected/Intended Learning Outcomes (CLOs)</b></p> <p>At the completion of this course, the student will be able to</p> <ol style="list-style-type: none"> <li>1. identify the nature of psychological interpretations of religions.</li> <li>2. recognize sources on psychology of religions.</li> <li>3. recall Buddha's constructive critique on religion.</li> <li>4. highlight the psychological views on religion.</li> <li>5. interpret substantialism and functionalism.</li> <li>6. summarize psychological interpretations of religion.</li> <li>7. explain psychological theories of religion.</li> <li>8. distinguish different foundations of religiosity and spirituality.</li> <li>9. solve psychological issues of religious faith, practice and beliefs.</li> <li>10. examine psychotherapeutic significance of religious teachings.</li> <li>11. examine psychotherapeutic significance of religious teachings.</li> </ol>	

10.	Contents		Mode of Delivery/ Way of Delivery (T/L Materials)	No. of Hrs	CLO No.
	Week	Main Themes			
1 <sup>st</sup>	Definitions of religion and its various implications	• Definition of the term “religion” religious and ethical objectives	Direct classroom teaching/Online teaching	2	1
		• Foundation & nature of religion	Direct classroom teaching/Online teaching	2	1
2 <sup>nd</sup>	Origin and psychological foundation of Religion	• Theories of origin of religion	Direct classroom teaching/Online teaching	2	2
		• Different approaches to study of religion	Direct classroom teaching/Online teaching	2	2,5
3 <sup>rd</sup>	Psychogenesis of religion	• Ludwig Feuerbach and studies on religion	Direct classroom teaching/Online teaching	2	6,4
		• Sigmund Freud and studies on religion	Direct classroom teaching/Online teaching	2	6,4
4 <sup>th</sup>	Willem James and other views on religion	• “The Religion of Healthy-Mindedness” and “Sick Soul”	Direct classroom teaching/Online teaching	2	6,7
		• Spiritual narcissism	Direct classroom teaching/Online teaching	2	6,7
5 <sup>th</sup>	Intra-subjective empiricism and reductionist universalism	• Intra-subjective empiricism & reductionist universalism	Direct classroom teaching/Online teaching	2	7
		• Buddhist view on it	Direct classroom teaching/Online teaching	2	7
6 <sup>th</sup>	Buddhist standpoint on atheism and agnosticism	• Atheism and Buddhist view on it	Direct classroom teaching/Online teaching	2	3
		• Agnosticism and Buddhist view on it	Direct classroom teaching/Online teaching	2	3
7 <sup>th</sup>	Introduction to transpersonal psychology	• Peak experience and transpersonal psychology	Direct classroom teaching/Online teaching	2	7
		• Buddhist view towards it	Direct classroom teaching/Online teaching	2	3
8 <sup>th</sup>	<b>Mid Semester Evaluation</b>	<b>Written Examination / Assignment / Individual or Group Presentation / Practical Test</b>		4	
9 <sup>th</sup>	Religion based conflicts and Buddhist view	• Nature of religion based conflicts and their impact	Direct classroom teaching/Online teaching	2	8
		• Buddhist view of interreligious harmony and social integrity	Direct classroom teaching/Online teaching	2	3
10 <sup>th</sup>	Ritualistic therapies, religious faith, beliefs and practices on individual	• Ritualistic therapies	Direct classroom teaching/Online teaching	2	9
		• Their psychological impact on individual and society	Direct classroom teaching/Online teaching	2	9
11 <sup>th</sup>	Buddhist view and critique of	• Mystical and paranormal experience and Buddhist view	Direct classroom teaching/Online teaching	2	3

	religious experience	<ul style="list-style-type: none"> <li>• Social stratification based on religious teachings and Buddhist critique</li> </ul>	Direct classroom teaching/Online teaching	2	3, 6
12 <sup>th</sup>	Abnormal states of mind, their nature, behavior of such individuals	<ul style="list-style-type: none"> <li>• Faith , delusion and psychotic experiences</li> </ul>	Direct classroom teaching/Online teaching	2	9
		<ul style="list-style-type: none"> <li>• Symptoms and diagnostic criteria</li> </ul>	Direct classroom teaching/Online teaching	2	10
13 <sup>th</sup>	Theory of Soul and its psychological impact	<ul style="list-style-type: none"> <li>• Buddhist critique on soul</li> </ul>	Direct classroom teaching/Online teaching	2	3
		<ul style="list-style-type: none"> <li>• Buddhist discourses of critique of religion</li> </ul>	Direct classroom teaching/Online teaching	2	3
14 <sup>th</sup>	Difference between spirituality and religiosity	<ul style="list-style-type: none"> <li>• Definition of religiosity and spirituality</li> </ul>	Direct classroom teaching/Online teaching	2	8, 11
		<ul style="list-style-type: none"> <li>• Religion and mental health</li> </ul>	Direct classroom teaching/Online teaching	2	8, 11
15 <sup>th</sup>	Guidance and further instructions	<ul style="list-style-type: none"> <li>• Instructions</li> </ul>	Direct classroom teaching/Online teaching	2	
		<ul style="list-style-type: none"> <li>• Feedback</li> </ul>	Direct classroom teaching/Online teaching	2	
<b>11.</b>	<b>Number of Notional Hours: 200</b>				
	1. Lecture Hours – 60		3. Self-study and Homework Preparation Hours – 140		
	2. Tutorial / Practical / Presentation Hours –		4. Hours for Field Surveys / Factory Visits / Social		
<b>12.</b>	<b>Evaluation and Assessment:</b>				
	In Course Evaluation (Mid Semester Evaluation) 20% - 40% from Total Marks Allocated				
	<i>Expected soft skills to be evaluated through the continuous assessments: 40%</i>				
	End of Course Evaluation (End Semester Evaluation) 60% - 80% from Total Marks Allocated				
	Question Paper: 60%				
<b>13</b>	<b>Recommended Readings:</b>				
	1. Alexander, V. K., (1979). <i>Rural Psychotherapeutic Process</i> , M. Kapur. V. N. Murthy, K. Sathyavathy and R. L. Kapur (Eds.) <i>Psychotherapeutic Process</i> . Nimhans, Bangalore.				
	2. Lovinger. R. J., (1984). <i>Working with Religious in Psychotherapy</i> . Jason Aronson: New York				
	3. Miller, W. K. and Martin, J. E. (1988). <i>Behavior Therapy and Religion</i> . Sage Publication: New Delhi.				
	4. Sigmund Freud, Peter Gay., (1989). <i>The Future of an Illusion</i> (The Standard Edition) (Complete Psychological Works of Sigmund Freud) W. W. Norton & Company.				
	5. Rajitha P. Kumara. (2016). <i>Buddhist Psychoanalysis</i> , MAGADHI Publication, Nugegoda.				
	6. Robert N. Mc Caulwy., (2011). <i>Why Religion Is Natural and Science Is Not</i> , Oxford University Press, USA.				
	7. Boyer Pascal., (2002). <i>Religion Explained: The Evolutionary Origins of Religious Thought</i> , Basic Books; Reprint edition, London.				
	8. Boyer Pascal., (2008). <i>Religion Explained: The Human Instincts That Fashion Gods, Spirits and Ancestors</i> , Vintage Books, London.				
	9. Russell Bertrand., (1986). <i>On God and Religion (Great Books in Philosophy)</i> Prometheus Books, New York.				
	10. විමලරතන හිමි, බෙල්ලන්විල, (1989). <i>බුද්දහම සහ වෙනත් ආගම්, ජනසන්නිවේදන හා සමාජ සංවර්ධන ආයතනය, කොළඹ 07.</i>				

**Fields of Study: Buddhist Philosophy**

<b>1.</b>	<b>Code of the Course Unit</b>	BUPH 31714
<b>2.</b>	<b>Title of the Course Unit</b>	Study of Primary Sources – I
<b>3.</b>	<b>Number of Credits</b>	4
<b>4.</b>	<b>Type Unit</b>	C
<b>5.</b>	<b>Coordinator of the Course Unit</b>	The most senior lecturer of the relevant course unit
<b>6.</b>	<b>Pre-requisites</b>	Not applicable
<b>7.</b>	<p><b>Programme Learning Outcomes:</b></p> <p>At the end of B.A. Honors Degree in Buddhist philosophy Studies program students will be able to</p> <p><b>PLO – 1</b> identify and understand the core areas of Buddhist philosophy.</p> <p><b>PLO – 2</b> review studies of Buddhist philosophy, analyze, and synthesize their research findings and draw appropriate inferences.</p> <p><b>PLO – 3</b> demonstrate an awareness of the ongoing academic studies, challenges and opportunities available in the field of Buddhist studies.</p> <p><b>PLO - 4</b> use the scientific method and appropriate technology as a primary basis for engaging in critical thinking.</p> <p><b>PLO – 5</b> describe and apply skills that enhance cross-cultural communication, interactions, and relationships.</p> <p><b>PLO - 6</b> examine and evaluate attainable careers, common work settings and educational opportunities available with an undergraduate Buddhist philosophy degree.</p> <p><b>PLO - 7</b> interact with others effectively and work productively with responsibility and accountability.</p> <p><b>PLO – 8</b> display knowledge of the skills necessary for success as a Buddhist philosophy major.</p>	
<b>8.</b>	<p><b>Main objective of the course:</b></p> <p>The objective of this course is to provide students with fundamental knowledge of the primary sources relevant to the field of Buddhist Studies.</p>	
<b>9.</b>	<p><b>Expected/Intended Learning Outcomes (CLOs)</b></p> <p>At the completion of this course, the student will be able to</p> <ol style="list-style-type: none"> <li>1. define the relevant technical terms reflected in the primary sources.</li> <li>2. identify the philosophical significance of Buddhist concepts.</li> <li>3. explain the basic teachings reflected therein.</li> <li>4. distinguish the difference between <i>Theravāda</i> and <i>Sarvāstivāda</i>.</li> <li>5. discover Buddhist methods of logical reasoning.</li> <li>6. analyse <i>Sarvāstivāda Ābhidharmic</i> concepts.</li> <li>7. compare and contrast new concepts reflected in the prescribed texts.</li> <li>8. examine the nature of the phenomenal world.</li> <li>9. apply the theories found in the relevant texts to explain the world of phenomena.</li> </ol>	

10.	Contents		Mode of Delivery/ Way of Delivery (T/L Materials)	No. of Hrs	ILO No.	
	Week	Main Themes				Sub Themes
1 <sup>st</sup>		<i>Visuddhimagga</i>	• An introduction to <i>Visuddhimagga</i> and philosophy of <i>Ācariya Buddhaghosa</i>	Direct classroom teaching/Online teaching	1	1
		<i>Abhidharmakośa</i>	• <i>Sarvāstivāda</i> view of <i>Abhidharma</i> and teachings of five aggregates, <i>citta viprayuktasaṃskāra dharmas (dhātunirdeśa)</i>	Direct classroom teaching/Online teaching	2	2, 3
		<i>Miḷindapañha</i>	• The historicity and significance of <i>Miḷindapañha</i>	Direct classroom teaching/Online teaching	1	1, 2
2 <sup>nd</sup>		<i>Visuddhimagga</i>	• Selected passages from <i>Pāli Visuddhimagga</i> relevant to Threefold training ( <i>tisikkhā</i> ) and characteristics of <i>sīla</i>	Direct classroom teaching/Online teaching	1	3
		<i>Abhidharmakośa</i>	• <i>Sarvāstivāda</i> view of <i>Abhidharma</i> and teachings of five aggregates, <i>citta viprayuktasaṃskāra dharmas (dhātunirdeśa)</i>	Direct classroom teaching/Online teaching	1	2
		<i>Miḷindapañha</i>	• Literal methods used in the <i>Miḷindapañha</i>	Direct classroom teaching/Online teaching	1	9
3 <sup>rd</sup>		<i>Visuddhimagga</i>	• Selected passages from <i>Pāli Visuddhimagga</i> relevant to different types of <i>sīla</i>	Direct classroom teaching/Online teaching	1	3
		<i>Abhidharmakośa</i>	• <i>Sarvāstivāda</i> view of <i>Abhidharma</i> and teachings of five aggregates, <i>citta viprayuktasaṃskāra dharmas (dhātunirdeśa)</i>	Direct classroom teaching/Online teaching	2	8
		<i>Miḷindapañha</i>	• Problem of morality in lay and ascetic practices with reference to <i>dussīlapañho</i>	Direct classroom teaching/Online teaching	1	7
4 <sup>th</sup>		<i>Visuddhimagga</i>	• Contents in brief of the chapters named <i>dhutaṅga</i> , <i>kammaṭṭhānaggahaṇa</i> , <i>paṭhavikasiṇa</i> and <i>sesakasiṇa</i>	Direct classroom teaching/Online teaching	2	1
		<i>Abhidharmakośa</i>	• The Dual nature of faculties of being: attachment and nature of faculties, and detachment and freedom from the existence as portrayed in the chapter two	Direct classroom teaching/Online teaching	1	7

		called the faculties ( <i>indriya</i> )			
	<i>Miḷindapañha</i>	• Significance of logical inference as found in <i>anumānapañho</i>	Direct classroom teaching/Online teaching	1	9
5 <sup>th</sup>	<i>Visuddhimagga</i>	• Contents in brief of the chapters named <i>asubhakammaṭṭhāna, cha anussati and anussatikammaṭṭhāna</i>	Direct classroom teaching/Online teaching	1	1
	<i>Abhidharmakośa</i>	• Dependent origination in view of <i>Sarvāstivāda</i> Buddhism as depicted in the chapter three Cosmology ( <i>loka</i> )	Direct classroom teaching/Online teaching	2	6
	<i>Miḷindapañha</i>	• Problem of retribution ( <i>kamma vipāka</i> ) and noble person in view of <i>akusalacchedanapañho</i>	Direct classroom teaching/Online teaching	1	7
6 <sup>th</sup>	<i>Visuddhimagga</i>	• Contents in brief of the chapters named <i>brahmavihāra, āruppa and samādhi</i>	Direct classroom teaching/Online teaching	2	2
	<i>Abhidharmakośa</i>	• <i>Anatarābhava</i> as depicted in the chapter three Cosmology ( <i>loka</i> )	Direct classroom teaching/Online teaching	1	6, 7
	<i>Miḷindapañha</i>	• Different types of conceptions of the being according to <i>Gabbhāvakkantipañho</i>	Direct classroom teaching/Online teaching	1	4, 5
7 <sup>th</sup>	<i>Visuddhimagga</i>	• Contents in brief of the chapters named <i>iddhividha</i> and <i>abhiññā</i>	Direct classroom teaching/Online teaching	1	1, 2
	<i>Abhidharmakośa,</i>	• Sentient beings and their planes as depicted in the chapter three Cosmology ( <i>loka</i> )	Direct classroom teaching/Online teaching	2	6,7
	<i>Miḷindapañha</i>	• Difference between wholesome and unwholesome with reference to <i>kusalākusala-samavisamapañho</i>	Direct classroom teaching/Online teaching	1	7, 8
8 <sup>th</sup>	<b>Mid Semester Evaluation</b>	<b>Written Examination / Assignment / Individual or Group Presentation / Practical Test</b>		4	
9 <sup>th</sup>	<i>Visuddhimagga</i>	• Contents in brief of the chapters named <i>khandha, āyatanadhātu</i> and <i>indriyasacca</i>	Direct classroom teaching/Online teaching	2	1, 2
	<i>Abhidharmakośa</i>	• Exposition of karma in	Direct classroom	1	6, 7, 8

		<i>sarvāstivāda</i> with reference to the fourth chapter	teaching/Online teaching		
	<i>Miḷindapañha</i>	<ul style="list-style-type: none"> <li>Nature of retribution of wholesome and unwholesome <i>kamma</i> with reference to <i>kusalākusala-balavatarapañho</i></li> </ul>	Direct classroom teaching/Online teaching	1	8, 9
10 <sup>th</sup>	<i>Visuddhimagga</i>	<ul style="list-style-type: none"> <li>Analysis of <i>paṭiccasamuppāda</i> and <i>paṭiccasamuppanna-dhamma</i> with reference to <i>paññābhūminidessa</i></li> </ul>	Direct classroom teaching/Online teaching	1	1, 2
	<i>Abhidharmakośa</i> ,	<ul style="list-style-type: none"> <li>Exposition of karma in <i>sarvāstivāda</i> with reference to the fourth chapter</li> </ul>	Direct classroom teaching/Online teaching	2	3, 4
	<i>Miḷindapañha</i>	<ul style="list-style-type: none"> <li>Issues related to the Realization of <i>nibbāna</i> with reference to <i>nibbānasacchikaraṇapañho</i></li> </ul>	Direct classroom teaching/Online teaching	1	2, 3
11 <sup>th</sup>	<i>Visuddhimagga</i>	<ul style="list-style-type: none"> <li>Description of Paṭiccasamuppāda under headings of <i>desanābheda</i>, <i>attha</i>, <i>lakkhaṇādi</i>, <i>ekavidhādi</i> etc. with reference <i>paññābhūminidessa</i></li> </ul>	Direct classroom teaching/Online teaching	2	8, 9
	<i>Abhidharmakośa</i>	<ul style="list-style-type: none"> <li>Unwholesome mental states with reference to the fifth chapter <i>anuśaya</i></li> </ul>	Direct classroom teaching/Online teaching	1	6, 7
	<i>Miḷindapañha</i>	<ul style="list-style-type: none"> <li>Buddhist view of merit transformation for died relatives with reference to <i>pubbapetādisapañho</i></li> </ul>	Direct classroom teaching/Online teaching	1	2, 3
12 <sup>th</sup>	<i>Visuddhimagga</i>	<ul style="list-style-type: none"> <li>Analysis of twenty-four causes (<i>paccaya</i>) according to <i>paññābhūminidessa</i></li> </ul>	Direct classroom teaching/Online teaching	2	5
	<i>Abhidharmakośa</i>	<ul style="list-style-type: none"> <li>Psychological significance of Unwholesome mental states with reference to the fifth chapter <i>anuśaya</i></li> </ul>	Direct classroom teaching/Online teaching	1	1,2
	<i>Miḷindapañha</i>	<ul style="list-style-type: none"> <li>Life span of the being with reference to <i>akālamaraṇapañho</i></li> </ul>	Direct classroom teaching/Online teaching	1	8,9
13 <sup>th</sup>	<i>Visuddhimagga</i>	<ul style="list-style-type: none"> <li>Analysis of twenty-four causes (<i>paccaya</i>) according to <i>paññābhūminidessa</i></li> </ul>	Direct classroom teaching/Online teaching	1	5
	<i>Abhidharmakośa</i>	<ul style="list-style-type: none"> <li>(1) the object of the path, the four noble truths, (2) stages on mental</li> </ul>	Direct classroom teaching/Online teaching	2	5

		development on the path as found in the sixth chapter			
	<i>Miḷindapañha</i>	<ul style="list-style-type: none"> <li>Buddhist view of Merit transformation for died relatives with reference to <i>pubbapetādisapañho</i></li> </ul>	Direct classroom teaching/Online teaching	1	6, 7
14 <sup>th</sup>	<i>Visuddhimagga</i>	<ul style="list-style-type: none"> <li><i>Diṭṭhivisuddhi, kaṅkhāvitaraṇavisuddhi and maggāmaggañānadassavisuddhi</i> with reference to respective chapters</li> </ul>	Direct classroom teaching/Online teaching	2	2, 3
	<i>Abhidharmakośa</i>	<ul style="list-style-type: none"> <li>(3) The eight types of persons on the path, (4) the path itself by way of the presentation of the enlightenments found in the sixth chapter</li> </ul>	Direct classroom teaching/Online teaching		6, 7
	<i>Miḷindapañha</i>	<ul style="list-style-type: none"> <li>Nature of mind as portrayed in <i>supinapañho</i></li> </ul>	Direct classroom teaching/Online teaching		2, 3
15 <sup>th</sup>	<i>Visuddhimagga</i>	<ul style="list-style-type: none"> <li><i>Paṭipadāñānadassana-visuddhi, ñānadassana-visuddhi</i> and <i>paññābhanānisamsa</i> with reference to respective chapters</li> </ul>	Direct classroom teaching/Online teaching	2	1
	<i>Abhidharmakośa</i>	<ul style="list-style-type: none"> <li>Types of knowledge (<i>jñāna</i>) with reference to the seventh chapter</li> </ul>	Direct classroom teaching/Online teaching		6, 7
	<i>Miḷindapañha</i>	<ul style="list-style-type: none"> <li><i>Dhammadesanāyaappossukapañho</i></li> </ul>	Direct classroom teaching/Online teaching		2, 3
<b>11.</b>	<b>Number of Notional Hours: 200</b>				
	1. Lecture Hours – 60		3. Self-study and Homework Preparation Hours – 140		
	2. Tutorial / Practical / Presentation Hours –		4. Hours for Field Surveys / Factory Visits / Social Activities		
<b>12.</b>	<b>Evaluation and Assessment:</b>				
	In Course Evaluation (Mid Semester Evaluation) 20% - 40% from Total Marks Allocated <i>Expected soft skills to be evaluated through the continuous assessments: 40%</i>				
	End of Course Evaluation (End Semester Evaluation) 60% - 80% from Total Marks Allocated Question Paper: 60%				



	<p><b>Recommended Readings:</b></p> <p>(1) ධර්මවංශ ස්ථවිර, මාතර (බු. ව. 2503). <i>සිංහල විඤ්ඤි මාර්ගය, මාතර වෙළෙන්දෝ.</i></p> <p>(2) ශාසනරතන නිමි, මොරටුවේ, (1976 දෙවන මුද්‍රණය). <i>අනිධර්මකෝෂය, ඉන්දික මුද්‍රණාලය, 96, ඩින්ස්පාර, කොළඹ.</i></p> <p>(3) ශරණචිකර නිමි, ගලගම, (1970). <i>සිංහල මිලින්දප්‍රශ්නය, බාගත කරගැනීමට පිවිසෙන්න;</i> <a href="http://www.buddhist.net.tc">http://www.buddhist.net.tc</a></p> <p>(4) Bhikkhu Nyanamoli, (1975). <i>Path of Purification</i>, Buddhist Publication Society, Kandy, Sri Lanka.</p> <p>(5) Pruden, M. Leo, (1991). <i>Abhidharmakośabhaṣya. Volumes I, II, III, IV</i> (English Translation), Asian Humanities Press.</p> <p>(6) Rhys Davids, (1890/1894). <i>Questions of Milinda Part I, II</i>, Clarendon Press, Oxford.</p>
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**Fields of Study: Buddhist Philosophy**

<b>1.</b>	<b>Code of the Course Unit</b>	BUPH 31724
<b>2.</b>	<b>Title of the Course Unit</b>	<i>Abhidhamma</i> and the Development of Buddhist Thought
<b>3.</b>	<b>Number of Credits</b>	4
<b>4.</b>	<b>Type</b>	C
<b>5.</b>	<b>Coordinator of the Course Unit</b>	The most senior lecturer of the relevant course unit
<b>6.</b>	<b>Pre-requisites</b>	Not applicable
<b>7.</b>	<b>Programme Learning Outcomes</b>	<p>At the end of B.A. Honors Degree in Buddhist philosophy Studies program students will be able to</p> <p><b>PLO - 1</b> identify and understand the core areas of Buddhist philosophy.</p> <p><b>PLO - 2</b> review studies of Buddhist philosophy, analyze, and synthesize their research findings and draw appropriate inferences.</p> <p><b>PLO - 3</b> demonstrate an awareness of the ongoing academic studies, challenges and opportunities available in the field of Buddhist studies.</p> <p><b>PLO - 4</b> use the scientific method and appropriate technology as a primary basis for engaging in critical thinking.</p> <p><b>PLO - 5</b> describe and apply skills that enhance cross-cultural communication, interactions, and relationships.</p> <p><b>PLO - 6</b> examine and evaluate attainable careers, common work settings and educational opportunities available with an undergraduate Buddhist philosophy degree.</p> <p><b>PLO - 7</b> interact with others effectively and work productively with responsibility and accountability.</p> <p><b>PLO - 8</b> display knowledge of the skills necessary for success as a Buddhist philosophy major.</p>
<b>8.</b>	<b>Main objective of the course</b>	The objective of this course is to provide students with adequate knowledge of the origin and fundamentals of Theravada and non-Theravada Abhidhamma traditions.

<b>9.</b>	<b>Expected/Intended Learning Outcomes (CLOs)</b>				
	At the completion of this course, the student will be able to				
	<ol style="list-style-type: none"> <li>1. identify the <i>Ābhidhammic</i> literature belonging to different <i>Ābhidhammic</i> schools.</li> <li>2. examine the fundamental <i>Ābhidhammic</i> concepts and their origin.</li> <li>3. outline the causes that led to the development of <i>Ābhidhammic</i> teachings.</li> <li>4. illustrate the formation of the individual and the different elements of existence.</li> <li>5. compare and contrast various <i>Ābhidhammic</i> teachings.</li> <li>6. express the significance of <i>Ābhidhammic</i> teachings to develop new theories of the world of phenomena.</li> <li>7. develop new theories of mind and matter.</li> </ol>				
<b>10.</b>	<b>Contents</b>				
<b>Week</b>	<b>Main Themes</b>	<b>Sub Themes</b>	<b>Mode of Delivery/ Way of Delivery (T/L Materials)</b>	<b>No. of Hrs</b>	<b>ILO No.</b>
<b>1<sup>st</sup></b>	The meaning of the term <i>Abhidhamma</i> and the general nature of the philosophy associated therewith	<ul style="list-style-type: none"> <li>• Definitions of the term <i>Abhidhamma</i></li> <li>• General nature of <i>Abhidhamma</i> philosophy</li> <li>• An introduction to <i>Theravāda Abhidhamma</i> literature</li> </ul>	<p>Direct classroom teaching/Online teaching</p> <p>Direct classroom teaching/Online teaching</p> <p>Direct classroom teaching/Online teaching</p>	<p>2</p> <p>1</p> <p>1</p>	<p>1</p> <p>2</p> <p>3</p>
<b>2<sup>nd</sup></b>	Antecedent doctrines and doctrinal trends that led to the emergence of <i>Abhidhamma</i>	<ul style="list-style-type: none"> <li>• Early Buddhist teachings and its methods that led to the emergence of <i>Abhidhamma</i></li> <li>• Difference between <i>dhamma (suttas)</i> and <i>Abhidhamma</i></li> <li>• Other religious and philosophical trends that led to its emergence</li> </ul>	<p>Direct classroom teaching/Online teaching</p> <p>Direct classroom teaching/Online teaching</p> <p>Direct classroom teaching/Online teaching</p>	<p>2</p> <p>1</p> <p>1</p>	<p>2, 3</p> <p>2, 3</p> <p>2, 3</p>
<b>3<sup>rd</sup></b>	<i>Abhidhamma</i> doctrine of dhamma and the central concepts associated therewith	<ul style="list-style-type: none"> <li>• Analysis and synthesis, the twofold methodology in <i>Abhidhamma</i></li> <li>• <i>Abhidhamma</i> doctrine of <i>dhamma (dhammavāda)</i></li> </ul>	<p>Direct classroom teaching/Online teaching</p> <p>Direct classroom teaching/Online teaching</p>	<p>2</p> <p>2</p>	<p>4</p> <p>4</p>
<b>4<sup>th</sup></b>	Controversy on <i>dhammavāda</i> of <i>Theravāda</i>	<ul style="list-style-type: none"> <li>• Emergence of <i>puggalavāda</i> as a reaction to the <i>dhammavāda</i> of <i>Theravāda</i></li> <li>• Emergence of <i>Sarvāstivāda</i> as a new interpretation to the analysis of dhamma in <i>Theravāda</i></li> </ul>	<p>Direct classroom teaching/Online teaching</p> <p>Direct classroom teaching/Online teaching</p>	<p>2</p> <p>2</p>	<p>5</p> <p>5</p>
<b>5<sup>th</sup></b>	Different traditions of <i>Abhidhamma</i>	<ul style="list-style-type: none"> <li>• Fundamentals of <i>Sarvāstivāda</i> tradition of <i>Abhidharma</i></li> </ul>	<p>Direct classroom teaching/Online teaching</p>	<p>2</p>	<p>5</p>

		<ul style="list-style-type: none"> <li>Sectarian views on <i>Abhidhamma</i> other than <i>Theravāda</i> and <i>Sarvāstivāda</i></li> </ul>	Direct classroom teaching/Online teaching	2	5
6 <sup>th</sup>	Analysis of mind and sense-perception	<ul style="list-style-type: none"> <li><i>Theravāda</i> analysis of mind and its psychological significance</li> </ul>	Direct classroom teaching/Online teaching	4	4
7 <sup>th</sup>	Analysis of mind and sense-perception	<ul style="list-style-type: none"> <li><i>Sarvāstivāda</i> and <i>Sautrāntika</i> analysis on mind</li> </ul>	Direct classroom teaching/Online teaching	2	5
		<ul style="list-style-type: none"> <li><i>Theravāda</i>, <i>Sarvāstivāda</i> and <i>Sautrāntika</i> views on sense perception</li> </ul>	Direct classroom teaching/Online teaching	2	5
8 <sup>th</sup>	<b>Mid Semester Evaluation</b>	<b>Written Examination / Assignment / Individual or Group Presentation / Practical Test</b>		4	
9 <sup>th</sup>	Analysis of matter and atomism	<ul style="list-style-type: none"> <li><i>Theravāda</i> and <i>Sarvāstivāda</i> analysis of matter (<i>rūpa</i>) and atomism</li> </ul>	Direct classroom teaching/Online teaching	4	5, 4
10 <sup>th</sup>	Theory of time and instantaneous beings	<ul style="list-style-type: none"> <li>References of Early Buddhist teachings concerning the theory of time or moment and instantaneous being</li> </ul>	Direct classroom teaching/Online teaching	1	4
		<ul style="list-style-type: none"> <li><i>Theravāda</i>, <i>Sarvāstivāda</i> and <i>Sautrāntika</i> views on the theory of moment</li> </ul>	Direct classroom teaching/Online teaching	3	4, 5
11 <sup>th</sup>	<i>Bhāvasādhana</i> and the related methods of definition	<ul style="list-style-type: none"> <li>In appropriation of <i>Kattusādhana</i> and <i>karaṇasādhana</i> in defining the <i>dhamma</i></li> </ul>	Direct classroom teaching/Online teaching	2	6, 7, 8
		<ul style="list-style-type: none"> <li>Appropriation of <i>bhāvasādhana</i> itself in defining the <i>dhamma</i></li> </ul>	Direct classroom teaching/Online teaching	2	6, 7, 8
12 <sup>th</sup>	Two levels of reality and double truths	<ul style="list-style-type: none"> <li><i>Paññatti</i> and <i>paramattha</i></li> </ul>	Direct classroom teaching/Online teaching	2	6, 8
		<ul style="list-style-type: none"> <li>Two truths, the <i>sammuti</i> and <i>paramattha</i></li> </ul>	Direct classroom teaching/Online teaching	2	6, 8
13 <sup>th</sup>	The evolution of <i>dharmavāda</i> into <i>svabhāvavāda</i>	<ul style="list-style-type: none"> <li><i>Sarvāstivāda</i> analysis of <i>dharma</i> and its pluralistic nature</li> </ul>	Direct classroom teaching/Online teaching	2	6, 7
		<ul style="list-style-type: none"> <li><i>Sarvāstivāda</i> influence towards the <i>dhamma</i> theory of <i>Theravāda</i></li> </ul>	Direct classroom teaching/Online teaching	2	6, 7
14 <sup>th</sup>	Unique features of <i>Theravāda</i> and <i>Sarvāstivāda</i> <i>Abhidharma</i>	<ul style="list-style-type: none"> <li>Unique features and identity of <i>Theravāda</i> <i>Abhidhamma</i></li> </ul>	Direct classroom teaching/Online teaching	2	6, 7, 8
		<ul style="list-style-type: none"> <li>The category of <i>citta-viprayukta-saṃskāras</i> and unique features of <i>Sarvāstivāda</i> <i>Abhidharma</i></li> </ul>	Direct classroom teaching/Online teaching	2	6, 7, 8

<b>15<sup>th</sup></b>	<i>Sautrāntika</i> attitude towards <i>Abhidhamma</i>	<ul style="list-style-type: none"> <li>• <i>Sautrāntika</i> critique on <i>Abhidharma</i></li> </ul>	Direct classroom teaching/Online teaching	2	6, 7, 8
		<ul style="list-style-type: none"> <li>• Idealistic trend of <i>Sautrāntikas</i></li> </ul>	Direct classroom teaching/Online teaching	1	6, 7, 8
		<ul style="list-style-type: none"> <li>• <i>Sautrāntika</i> influence on <i>Abhidharma</i></li> </ul>	Direct classroom teaching/Online teaching	1	6, 7, 8
<b>11.</b>	<b>Number of Notional Hours: 200</b>				
	1. Lecture Hours – 60 2. Tutorial / Practical / Presentation Hours – 3. Self-study and Homework Preparation Hours – 140 4. Hours for Field Surveys / Factory Visits / Social Activities				
<b>12.</b>	<b>Evaluation and Assessment:</b>				
	In Course Evaluation (Mid Semester Evaluation) 20% - 40% from Total Marks Allocated <i>Expected soft skills to be evaluated through the continuous assessments: 40%</i>				
	End of Course Evaluation (End Semester Evaluation) 60% - 80% from Total Marks Allocated Question Paper: 60%				
<b>13.</b>	<b>Recommended Readings:</b>				
	<ol style="list-style-type: none"> <li>1. Bhikkhu Bodhi, (1993). <i>Abhidhammatthasaṅgaha; A Comprehensive Manual of Abhidhamma</i>, Buddhist Publication Society, Kandy.</li> <li>2. Karunadasa, Y., (1967). <i>Buddhist Analysis of Matter</i>, Department of Cultural Affairs Colombo.</li> <li>3. Karunadasa, Y., (2010). <i>Theravāda Abhidhamma, Its Inquiry into the Nature of Conditioned Reality</i>, Centre of Buddhist Studies, the University of Hong Kong.</li> <li>4. Masuda, J., (1925), <i>Origin and doctrines of Early Indian Buddhist Schools</i>, Asia Major.</li> <li>5. Nyanaponika, (1949). <i>Abhidhamma Studies</i>, Island Hermitage Publication, No. 2, Colombo.</li> <li>6. Nyanatiloka, (1957). <i>Guide through the Abhidhammapitaka</i>, Buddhist Publication Society, Kandy.</li> <li>7. Sarathchandra, E.R. (1958). <i>Buddhist Psychology of Perception</i>, Colombo.</li> <li>8. Sumanapala, G.D., (1997). <i>An Introduction to Theravada Abhidhamma</i>, Singapore.</li> <li>9. Tr. S. Z., Aung, (1910). <i>Compendium of Philosophy (Abhidhammatthasaṅgaha)</i>, PTS. London.</li> <li>10. Narada, (1979). <i>A Manual of Abhidhamma (Abhidhammatthasaṅgaha)</i>, Buddhist Publication Society, Kandy.</li> <li>11. තිලකරත්න, අසංග, (1985). <i>අභිධර්ම අධ්‍යයනය</i>, කරුණාරත්න සහ පුත්‍රයෝ, කොළඹ.</li> <li>12. තෝමස්, ඊ. ජේ., (1962). <i>බෞද්ධ චින්තාවේ ඉතිහාසය</i>, ගුණසේන සහ සමාගම, කොළඹ.</li> <li>13. චන්ද්‍රවිමල හිමි, රේරුකානේ, (1960). <i>අභිධර්ම මාර්ගය</i>, කොළඹ.</li> <li>14. ඥාණසුමනහිමි, දෙල්දුවේ, (1995). <i>මධ්‍යකාලීන බුදුසමයේ මූලික කරුණු</i>, ශ්‍රී ධර්මවිහාර පදනම, රාජගිරිය.</li> <li>15. චන්ද්‍රවිමල හිමි, රේරුකානේ, (1967). <i>අභිධර්මයේ මූලික කරුණු</i>, කොළඹ.</li> <li>16. ආනන්ද හිමි, කෝන්ගස්තැන්නේ, (1996). <i>අභිධර්මය වෙනම පිටකයක්ද? රත්නපුරය</i>.</li> </ol>				

**Fields of Study: Buddhist Philosophy**

<b>1.</b>	<b>Code of the Course Unit</b>	BUPH 31734
<b>2.</b>	<b>Title of the Course Unit</b>	Study of <i>Mahāyānasūtra</i> Literature and its Philosophical Background
<b>3.</b>	<b>Number of Credits</b>	4
<b>4.</b>	<b>Type</b>	C
<b>5.</b>	<b>Coordinator of the Course Unit</b>	The most senior lecturer of the relevant course unit
<b>6.</b>	<b>Pre-requisites</b>	Not applicable
<b>7.</b>	<b>Programme Learning Outcomes</b>	<p>At the end of B.A. Honors Degree in Buddhist philosophy Studies program students will be able to</p> <p><b>PLO - 1</b> identify and understand the core areas of Buddhist philosophy.</p> <p><b>PLO - 2</b> review studies of Buddhist philosophy, analyze, and synthesize their research findings and draw appropriate inferences.</p> <p><b>PLO - 3</b> demonstrate an awareness of the ongoing academic studies, challenges and opportunities available in the field of Buddhist studies.</p> <p><b>PLO - 4</b> use the scientific method and appropriate technology as a primary basis for engaging in critical thinking.</p> <p><b>PLO - 5</b> describe and apply skills that enhance cross-cultural communication, interactions, and relationships.</p> <p><b>PLO - 6</b> examine and evaluate attainable careers, common work settings and educational opportunities available with an undergraduate Buddhist philosophy degree.</p> <p><b>PLO - 7</b> interact with others effectively and work productively with responsibility and accountability.</p> <p><b>PLO - 8</b> display knowledge of the skills necessary for success as a Buddhist philosophy major.</p>
<b>8.</b>	<b>Main objective of the course:</b>	The objective of this course is to provide students with adequate knowledge of use, comment and expound the <i>Mahāyāna</i> sources systematically leading to a comprehensive knowledge of Buddhist philosophy.
<b>9.</b>	<b>Expected/Intended Learning Outcomes (CLOs)</b>	<p>At the completion of this course, the student will be able to</p> <ol style="list-style-type: none"> <li>1.define the technical terms reflected in the <i>Mahāyānasūtra</i> literature.</li> <li>2.identify the fundamental <i>Mahāyāna</i> teachings.</li> <li>3.explain the basic <i>Mahāyāna</i> concepts.</li> <li>4.interpret the fundamentals of <i>Mahāyānasūtra</i> literature.</li> <li>5.compare and contrast the basic <i>Mahāyāna</i> teachings with early Buddhist teachings.</li> <li>6.evaluate the bodhisattva qualities embodied in the <i>Mahāyānasūtra</i> literature.</li> <li>7.express the ethical, psychological and philosophical significance of <i>Mahāyānasutra</i> literature.</li> </ol>

10.	Contents		Mode of Delivery/ Way of Delivery (T/L Materials)	No. of Hrs	ILO No.	
	Week	Main Themes				Sub Themes
1 <sup>st</sup>		Background of the compilation of early <i>Mahāyānasūtra</i> literature and gradual evolution of the <i>Mahāyānasūtra</i> literature	<ul style="list-style-type: none"> <li>An introduction to the gradual development of certain early concepts related to <i>Mahāyāna</i> from the time of second Buddhist council</li> </ul>	Direct classroom teaching/Online teaching	2	1
			<ul style="list-style-type: none"> <li>Gradual evolution of <i>Mahāyānasūtra</i> literature</li> </ul>	Direct classroom teaching/Online teaching	2	1
2 <sup>nd</sup>	<i>Aṣṭasāhasrikāprajñāpāramitāsūtra</i>	<ul style="list-style-type: none"> <li>General introduction to <i>Aṣṭasāhasrikāprajñāpāramitā-sūtra</i></li> </ul>	Direct classroom teaching/Online teaching	1	3, 4	
		<ul style="list-style-type: none"> <li>The concept of Bodhisattva and <i>mahāsattva</i></li> </ul>	Direct classroom teaching/Online teaching	2	3, 4	
		<ul style="list-style-type: none"> <li>With reference to selected passages from the <i>sūtra</i> the significance of the cultivation of <i>prajñāpāramitā</i></li> </ul>	Direct classroom teaching/Online teaching	1	4	
3 <sup>rd</sup>	<i>Aṣṭasāhasrikāprajñāpāramitāsūtra</i>	<ul style="list-style-type: none"> <li>The concept of <i>śūnyatā</i> as the central teaching of <i>Aṣṭasāhasrikāprajñāpāramitā-sūtra</i></li> </ul>	Direct classroom teaching/Online teaching	2	3, 4	
		<ul style="list-style-type: none"> <li>Identical nature of <i>prajñāpāramitā</i> and <i>śūnyatā</i></li> </ul>	Direct classroom teaching/Online teaching	1	3, 4	
		<ul style="list-style-type: none"> <li>Other <i>Mahāyāna</i> concepts in <i>Aṣṭasāhasrikāprajñāpāramitā-sūtra</i></li> </ul>	Direct classroom teaching/Online teaching	1	3, 4	
4 <sup>th</sup>	<i>Saddharma-puṇḍarīkasūtra</i>	<ul style="list-style-type: none"> <li>General introduction to <i>Saddharmapuṇḍarīkasūtra</i></li> </ul>	Direct classroom teaching/Online teaching	1	3, 4	
		<ul style="list-style-type: none"> <li>Significance of following <i>Mahāyāna</i>, the great vehicle</li> </ul>	Direct classroom teaching/Online teaching	1	4, 6	
		<ul style="list-style-type: none"> <li><i>Ekayāna</i> and <i>Upāyakauśalya</i></li> </ul>	Direct classroom teaching/Online teaching	1	4, 6	
		<ul style="list-style-type: none"> <li>Other <i>Mahāyāna</i> teachings of <i>Saddharmapuṇḍarīkasūtra</i></li> </ul>	Direct classroom teaching/Online teaching	1	4	
5 <sup>th</sup>	<i>Lankāvatārasūtra</i>	<ul style="list-style-type: none"> <li>General introduction to <i>Lankāvatārasūtra</i></li> </ul>	Direct classroom teaching/Online teaching	2	4	
		<ul style="list-style-type: none"> <li><i>Pañcadharma</i> and <i>triṣvabhāva</i> according to the <i>Lankāvatārasūtra</i></li> </ul>	Direct classroom teaching/Online teaching	2	4	
6 <sup>th</sup>	<i>Lankāvatārasūtra</i>	<ul style="list-style-type: none"> <li>The concept of <i>śadvijñāna</i> and the evolution of mind</li> </ul>	Direct classroom teaching/Online teaching	2	6, 7	
		<ul style="list-style-type: none"> <li><i>Lankāvatārasūtra</i> and the school of <i>vijñānavāda</i></li> </ul>	Direct classroom teaching/Online teaching	2	6, 7	
7 <sup>th</sup>	<i>The Suvarṇaprabhāsasūtra</i>	<ul style="list-style-type: none"> <li>General introduction to the <i>Suvarṇaprabhāsasūtra</i></li> </ul>	Direct classroom teaching/Online teaching	2	4, 7	

		<ul style="list-style-type: none"> <li>Basic teachings of the <i>sūtra</i></li> </ul>	Direct classroom teaching/Online teaching	2	3
8 <sup>th</sup>	<b>Mid Semester Evaluation</b>	<b>Written Examination / Assignment / Individual or Group Presentation / Practical Test</b>		4	
9 <sup>th</sup>	<i>Gaṇḍavyūhasūtra</i>	<ul style="list-style-type: none"> <li>General introduction to <i>Gaṇḍavyūhasūtra</i></li> </ul>	Direct classroom teaching/Online teaching	2	3, 4
		<ul style="list-style-type: none"> <li>Basic teachings of the <i>sūtra</i></li> </ul>	Direct classroom teaching/Online teaching	2	3, 4
10 <sup>th</sup>	<i>Tathāgata-guhyakasūtra</i>	<ul style="list-style-type: none"> <li>General introduction to <i>Tathāgata-guhyakasūtra</i></li> </ul>	Direct classroom teaching/Online teaching	2	3, 4
		<ul style="list-style-type: none"> <li>Basic teachings of the <i>sūtra</i></li> </ul>	Direct classroom teaching/Online teaching	2	3, 4
11 <sup>th</sup>	<i>Samādhi-rājasūtra</i>	<ul style="list-style-type: none"> <li>General introduction to <i>Samādhi-rājasūtra</i></li> </ul>	Direct classroom teaching/Online teaching	2	3, 4
		<ul style="list-style-type: none"> <li>The concept of samādhi and basic teachings of <i>Samādhi-rājasūtra</i></li> </ul>	Direct classroom teaching/Online teaching	2	3, 4
12 <sup>th</sup>	<i>Daśabhūmiśvarasūtra</i>	<ul style="list-style-type: none"> <li>General introduction to <i>Daśabhūmiśvarasūtra</i></li> </ul>	Direct classroom teaching/Online teaching	2	3, 4
		<ul style="list-style-type: none"> <li>Concept of <i>Daśabhūmi</i> as a unique feature of <i>Mahāyāna</i></li> </ul>	Direct classroom teaching/Online teaching	2	3, 4
13 <sup>th</sup>	<i>Lalitavistara</i>	<ul style="list-style-type: none"> <li>General introduction to <i>Lalitavistara</i></li> </ul>	Direct classroom teaching/Online teaching	2	3, 4
		<ul style="list-style-type: none"> <li>Story of Siddhartha Gautama Buddha from <i>Tusita</i> heaven until the first sermon</li> </ul>	Direct classroom teaching/Online teaching	2	3, 4
14 <sup>th</sup>	<i>Lalitavistara</i>	<ul style="list-style-type: none"> <li>Development of Buddhism in <i>Mahāyāna</i> compare to related teachings of <i>sutta</i> and <i>vinaya</i> with reference <i>Lalitavistara</i></li> </ul>	Direct classroom teaching/Online teaching	4	5, 7
15 <sup>th</sup>	significance of <i>vaipulyasūtra</i> literature	<ul style="list-style-type: none"> <li>Philosophy revealed from <i>vaipulyasūtras</i> and other <i>Mahāyānasūtras</i></li> </ul>	Direct classroom teaching/Online teaching	2	5, 7
		<ul style="list-style-type: none"> <li>Development of concepts of Buddha and <i>Bodhisattva</i> in <i>Mahāyānasūtra</i> literature.</li> </ul>	Direct classroom teaching/Online teaching	2	5, 7
11.	<b>Number of Notional Hours: 200</b>				
	1. Lecture Hours – 60		3. Self-study and Homework Preparation Hours – 140		
	2. Tutorial / Practical / Presentation Hours –		4. Hours for Field Surveys / Factory Visits / Social		
12.	<b>Evaluation and Assessment:</b>				
	In Course Evaluation (Mid Semester Evaluation) 20% - 40% from Total Marks Allocated Expected soft skills to be evaluated through the continuous assessments: 40%				
	End of Course Evaluation (End Semester Evaluation) 60% - 80% from Total Marks Allocated Question Paper: 60%				

13. Recommended Readings:

1. Alen, Cole, (2005). *Text as Father: Paternal Seductions in Early Mahayana Buddhist Literature*, University of California Press.
2. Brich, C. (1967). *Anthology of Chinese Literature*, London.
3. Brunnholzl, Karl, (2012). *Gone Beyond: The Prajnaparamita Sutras, The Ornament of Clear Realization, and Its Commentaries in the Tibetan Kagyu Tradition*, Snow Lion.
4. Chan, Wing-tist, (1963). *The Source Book in Chinese Philosophy*, Princeton.
5. Chang, Garma, C. C. (1983), *A Treasury of Mahayana Sutras*, Buddhist Association of United States.
6. Chappell, D. W. (1977). *Chinese Buddhist Interpretations of the Pure Lands*, Beijing.
7. Chen, T. (1964). *Buddhism in China*, Princeton.
8. Conze, E., (1962). *Buddhist Thought in India*, London.
9. Conze, E.T., (1968). *Selected Sayings from the Perception of Wisdom*, London.
10. Conze, Edward, (1960). *Prajñāpāramitāliterature*, Reiyukai, Tokyo.
11. Dayal, H., (1932). *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*, London.
12. Dutt, N., (1989). *Mahayana Buddhism*, Singapore.
13. Kogen, Mizuno, (1982). *Buddhist Sūtras*, Kobei Publishing, Tokyo.
14. Lancaster, Lewis R. (1975). "The Oldest MahāyānaSūtra: Its Significance for the Study of Buddhist Development," *The Eastern Buddhist New Series, Vol. 8, No. 1.*
15. Ramanan, K. Venkata, (1987). *Nagarjuna's Philosophy: As Presented in the MahāPrajñāpāramitā-śāstra*, Motilal Banarsidass.
16. Waley, Arthur, Snellgrove, David, Conze, Edward and Horner, I.B. (1954). *Buddhist Texts through the Ages*, Harper& Row (NY/Evanston).
17. විජේසිංහ, ඒ. ජී., සිලක්කන්ධ හිමි, වැවගෙදර, (2008). *බෞද්ධ සංස්කෘත මූලාශ්‍රය අධ්‍යයනය 1, සමයවර්ධන (පෞද්ගලික)සමාගම, කොළඹ.*



**Fields of Study: Buddhist Philosophy**

<b>1.</b>	<b>Code of the Course Unit</b>	BUPH 31742
<b>2.</b>	<b>Title of the Course Unit</b>	Contemporary Buddhist Scholars and Their Academic Contribution
<b>3.</b>	<b>Number of Credits</b>	2
<b>4.</b>	<b>Type</b>	C
<b>5.</b>	<b>Coordinator of the Course Unit</b>	The most senior lecturer of the relevant course unit
<b>6.</b>	<b>Pre-requisites</b>	Not applicable
<b>7.</b>	<b>Programme Learning Outcomes</b>	<p>At the end of B.A. Honors Degree in Buddhist philosophy Studies program students will be able to</p> <p><b>PLO - 1</b> identify and understand the core areas of Buddhist philosophy.</p> <p><b>PLO - 2</b> review studies of Buddhist philosophy, analyze, and synthesize their research findings and draw appropriate inferences.</p> <p><b>PLO - 3</b> demonstrate an awareness of the ongoing academic studies, challenges and opportunities available in the field of Buddhist studies.</p> <p><b>PLO - 4</b> use the scientific method and appropriate technology as a primary basis for engaging in critical thinking.</p> <p><b>PLO - 5</b> describe and apply skills that enhance cross-cultural communication, interactions, and relationships.</p> <p><b>PLO - 6</b> examine and evaluate attainable careers, common work settings and educational opportunities available with an undergraduate Buddhist philosophy degree.</p> <p><b>PLO - 7</b> interact with others effectively and work productively with responsibility and accountability.</p> <p><b>PLO - 8</b> display knowledge of the skills necessary for success as a Buddhist philosophy major.</p>
<b>8.</b>	<b>Main objective of the course:</b>	<p>The students are to reach a comprehensive recognition of the academic contributions made by the Buddhist scholars and to reach this goals the students are will discover the academic studies made by the national and international scholars, their new contribution to the Buddhist studies.</p>
<b>9.</b>	<b>Expected/Intended Learning Outcomes (CLOs)</b>	<p>At the completion of this course, the student will be able to</p> <ol style="list-style-type: none"> <li>1. identify the contemporary Buddhist scholars and their contributions to the field of Buddhist studies.</li> <li>2. retrieve their studies on Buddhism.</li> <li>3. discuss the significance of their academic works.</li> <li>4. summarize their academic works.</li> <li>5. explain the new theories and concepts introduced by them.</li> <li>6. compare and contrast the various aspects of their studies.</li> <li>7. illustrate the research methods and new theories developed by them.</li> <li>8. apply their theories in academic studies of Buddhism.</li> <li>9. examine psychotherapeutic significance of religious teachings.</li> </ol>

10.	Contents		Mode of Delivery/ Way of Delivery (T/L Materials)	No. of Hrs	CLO No.	
	Week	Main Themes				Sub Themes
1 <sup>st</sup>		Difference between traditional and academic studies in Buddhism	• Traditional studies of Buddhism, approach, methods	Direct classroom teaching/Online teaching	1	1
			• Academic studies of Buddhism, approach, methods	Direct classroom teaching/Online teaching	1	2
2 <sup>nd</sup>		Apologetics and polemics in relation to Buddhist studies,	• Apologetics and intellectual defence of truth	Direct classroom teaching/Online teaching	1	3
			• Polemics and nature of arguments and controversies	Direct classroom teaching/Online teaching	1	3
3 <sup>rd</sup>		The beginning of academic studies in Buddhism	• Establishment of Culcuta Buddhist Society and its contribution	Direct classroom teaching/Online teaching	1	4
			• Establishment of Pali text society; Mr. and Mrs. Rhys Davids, Sathis Chandra Vidyabhusana etc.	Direct classroom teaching/Online teaching	1	4
4 <sup>th</sup>		Dalai Lama lineage and contribution to the field of Buddhist studies	• Definition of the terminology 'Dalai Lama,' Dalai Lama lineage	Direct classroom teaching/Online teaching	1	2, 3
			• Dalai Lama and lineage, contribution to Buddhist studies	Direct classroom teaching/Online teaching	1	2, 3
5 <sup>th</sup>		Daisetsu Teitaro Suzuki and Paul Carus	• Daisetsu Teitaro Suzuki and contribution to Buddhist Studies	Direct classroom teaching/Online teaching	1	4
			• Paul Carus and contribution to Buddhist studies	Direct classroom teaching/Online teaching	1	4
6 <sup>th</sup>		Nyanatiloka and Nyanaponika Theras, their contribution to Buddhist studies	• Nyanatiloka Thera and contribution to Buddhist studies	Direct classroom teaching/Online teaching	1	5
			• Nyanaponika Thera, his contribution to Buddhist studies	Direct classroom teaching/Online teaching	1	5
7 <sup>th</sup>		Bhikkhu Bodhi, his editions and contributions to the Buddhist studies	• Bhikkhu Bodhi and his editions of Buddhist texts	Direct classroom teaching/Online teaching	1	6
			• Academic Contribution, his approach to Buddhist studies	Direct classroom teaching/Online teaching	1	6
8 <sup>th</sup>		<b>Mid Semester Evaluation</b>	<b>Written Examination / Assignment / Individual or Group Presentation / Practical Test</b>		2	

9 <sup>th</sup>	Bhikkhu Anālayo, his comparative studies of Early Buddhist Texts	• Bhikkhu Anālayo and his comparative studies	Direct classroom teaching/Online teaching	1	6
		• Method of editions, techniques and approach to Buddhist teachings	Direct classroom teaching/Online teaching	1	6
10 <sup>th</sup>	Thích Nhất Hạnh, his academic works and Plum Village Tradition	• Thích Nhất Hạnh, his academic works	Direct classroom teaching/Online teaching	1	7
		• Introduction to Plum Village tradition	Direct classroom teaching/Online teaching	1	7
11 <sup>th</sup>	Contribution made by the Oxford Centre for Buddhist Studies and scholarly works on Sanskrit, Pāli, and Buddhist studies	• Establishment of the Oxford Centre for Buddhist studies	Direct classroom teaching/Online teaching	1	7
		• Scholarly works on Sanskrit, Pāli, and Buddhist studies	Direct classroom teaching/Online teaching	1	6
12 <sup>th</sup>	Jon Kabat-Zinn and the introduction of Mindfulness-based stress reduction therapy (MBSR)	• Jon Kabat-Zinn and his academic approach to Buddhist studies and religious studies	Direct classroom teaching/Online teaching	1	9
		• Mindfulness-based stress reduction therapy (MBSR)	Direct classroom teaching/Online teaching	1	9
13 <sup>th</sup>	Academic contribution of Sri Lankan Buddhist scholars monks and the translation of Pāli Tripitaka	• Ven. Polwatte Buddhaddatta, Walpolo Rāhula, Moratuwe Sāsanaratana, Henpitagedara Nāṇasiha, Yakkaduwe, Prajñārāma, Rerukaṇe Chandawimala etc.	Direct classroom teaching/Online teaching	1	7
		• Their approach to Buddhist Studies, traditional and modern, <i>Tripitaka</i> translations, contribution made for the promotion of <i>Theravāda</i> Buddhism etc.	Direct classroom teaching/Online teaching	1	8
14 <sup>th</sup>	Academic contribution of Sri Lankan Buddhist Scholars Gunapala Malalasekara, K.N, Jayatilaka, W.S. Karunaratne, Y. Karunadasa etc.	• The academic approach to Buddhist studies and the introduction of new areas of Buddhist studies	Direct classroom teaching/Online teaching	1	8
		• Academic works and contribution to Buddhist studies	Direct classroom teaching/Online teaching	1	7
15 <sup>th</sup>	Guidance and further instructions	• Instructions	Direct classroom teaching/Online teaching	1	
		• Feedback	Direct classroom teaching/Online teaching	1	
<b>11.</b>	<b>Number of Notional Hours:100</b>				

	1. Lecture Hours – 30	3. Self-study and Homework Preparation Hours – 70
	2. Tutorial / Practical / Presentation Hours –	4. Hours for Field Surveys / Factory Visits / Social Activities –
<b>12.</b>	<b>Evaluation and Assessment:</b>	
	In Course Evaluation (Mid Semester Evaluation) 20% - 40% from Total Marks Allocated <i>Expected soft skills to be evaluated through the continuous assessments: 40%</i>	
	End of Course Evaluation (End Semester Evaluation) 60% - 80% from Total Marks Allocated Question Paper: 60%	
<b>13.</b>	<b>Recommended Readings:</b>	
	<ol style="list-style-type: none"> <li>1. Almond, Philip C. (1988). <i>The British Discovery of Buddhism</i>, Cambridge, U.K., A study of the development of British attitudes toward Buddhism during the Victorian period.</li> <li>2. Droit, Roger-Pol. (2003). <i>The Cult of Nothingness: The Philosophers and the Buddha</i>. Chapel Hill, N.C., Originally published in French in 1997, a study of the ways in which European philosophers of the nineteenth century understood Buddhism and the idea of <i>nirvāṇa</i>.</li> <li>3. Halbfass, Wilhelm. (1988). <i>India and Europe: An Essay in Understanding</i>. Albany, N.Y., A study of the European encounter with India, and especially Indian philosophies and religions, from classical antiquity to the twentieth century.</li> <li>4. Hanayama, Shinsho. (1961). <i>Bibliography of Buddhism</i>. Tokyo, A bibliography of works on Buddhism published in European languages from the seventeenth century up to 1932.</li> <li>5. Jong, J. W. de. (1997). "A Brief History of Buddhist Studies in Europe and America." <i>Eastern Buddhist</i>, n.s. 7, no. 1 (May 1974): 55–106, and no. 2 (October 1974): 49–82. Reprinted in a single volume, Tokyo, The most detailed account of the development of Buddhist studies in the West, although with a strong focus on Indological studies and little discussion of the study of East Asian and Southeast Asian Buddhism.</li> <li>6. Ketelaar, James Edward, (1990). <i>Of Heretics and Martyrs in Meiji Japan: Buddhism and Its Persecution</i>. Princeton, N.J., A study of the persecution of Buddhism by the Japanese government in the last decades of the nineteenth century, and the redefinitions of Buddhism that emerged as a result.</li> <li>7. Leoshko, Janice, (2003). <i>Sacred Traces: British Explorations of Buddhism in South Asia</i>. Burlington, Vt., A study of nineteenth-century European investigations of Buddhist art and archaeology in India, and the legacy of these investigations for subsequent views of the Buddha and of Buddhism.</li> <li>8. Lopez, Donald S., Jr., (Edi.) (1995). <i>Curators of the Buddha: The Study of Buddhism under Colonialism</i>. Chicago, A collection of essays on several of the major figures in the development of Buddhist studies in Europe and North America.</li> <li>9. McRae, John R. "Chinese Religions: The State of the Field." Part 2: "Living Religious Traditions: Buddhism." <i>Journal of Asian Studies</i> 54, no. 2 (1995): 354–371. A bibliographical essay on the state of the field of Chinese Buddhist studies at the end of the twentieth century.</li> <li>10. Nakamura, Hajime, (1980). <i>Indian Buddhism: A Survey with Bibliographical Notes</i>, Intercultural Research Institute Monograph, no. 9. Hirakata, Japan, A survey of the Japanese- and European-language scholarship on Indian Buddhism.</li> <li>11. Schwab, Raymond, (1984). <i>The Oriental Renaissance: Europe's Rediscovery of India and the East, 1680–1880</i>, New York, Originally published in French in 1950, a detailed study of the rise of Oriental studies in Europe and its influence on European arts and letters.</li> </ol>	

**Field of Study: Professional Subject Stream**

1	<b>Code of the Course Unit</b>	PSNH 31512			
2	<b>Title of the Course Unit</b>	National Heritages and Civic Responsibility			
3	<b>Number of Credits</b>	2			
4	<b>Type</b>	O			
5	<b>Pre-requisites</b>	None			
6	<b>Main objective of the course:</b> The objective of the course unit is to provide a thorough knowledge on national heritages and ethics and norms of Sri Lankan culture.				
7	<b>Intended Learning Outcomes (ILOs)</b> At the completion of this course unit the student will be able to  <ol style="list-style-type: none"> <li>1. Critically discuss the concept of heritage.</li> <li>2. Discuss the characteristics of national heritages in Sri Lanka.</li> <li>3. Identify areas of civic responsibility, ethical behaviors, and educational practices</li> <li>4. Discuss various heritages related to cultural production and expression.</li> </ol>				
8	<b>Contents</b>		<b>Mode of Delivery/ Way of Delivery (T/L Materials)</b>	<b>No of Hrs.</b>	<b>ILO No.</b>
	<b>Week</b>	<b>Main Themes</b>			
	1 <sup>st</sup>	Critical introduction to the concept of heritage	Direct classroom teaching/ online teaching/ blended	2	1, 2,
	2 <sup>nd</sup>	Ancient civilizations and “nation-ness” in Sri Lanka		2	
	3 <sup>rd</sup>	Ancient irrigation systems and other socio-economic structures		2	
	4 <sup>th</sup>	Local food cultures: Production, preservation, and distribution		2	
	5 <sup>th</sup>	Traditional Knowledges of body and mind		2	
	6 <sup>th</sup>	Ecology: knowledge, ethics, and heritages		2	
	7 <sup>th</sup>	Ecology: knowledge, ethics, and heritages		2	
	8 <sup>th</sup>	<b>Mid Semester Evaluation Written Examination/ Assignment / Individual or Group Presentation / Practical Test</b>		2	
	9 <sup>th</sup>	Artistic traditions and cultural forms of expression across genres, eras, and regions	Direct classroom teaching/ online teaching/ blended	2	
	10 <sup>th</sup>	Ethics: traditionalism and morality—a critical approach		2	
	11 <sup>th</sup>	Productive Leisure		2	
	12 <sup>th</sup>	Productive Leisure		2	
	13 <sup>th</sup>	Educational cultures, ancient and modern		2	
14 <sup>th</sup>	Educational cultures, ancient and modern	2			
15 <sup>th</sup>	Review, Further instructions - Review of student’s performances, - Further instructions and guidance.	2			
9.	<b>Number of Notional Hours: 100</b>				
	1. Lecture Hours: 30            2. Self-study and Homework Preparation Hours: 50				

	3. Hours for recommended reading: 20
10.	<b>Evaluation and Assessment:</b>
	In Course Evaluation (Mid Semester Evaluation) 50% from Total Marks Allocated Oral Presentation on Sri Lankan Culture and National Heritages Part I
	End of Course Evaluation (End Semester Evaluation) 50% from Total Marks Allocated Oral Presentation on Sri Lankan Culture and National Heritages Part II and activity

**Fields of Study: Buddhist Philosophy**

1.	<b>Code of the Course Unit</b>	BUPH 32754
2.	<b>Title of the Course Unit</b>	Study of Primary Sources -II
3.	<b>Number of Credits</b>	4
4.	<b>Type</b>	C
5.	<b>Coordinator of the Course Unit</b>	The most senior lecturer of the relevant course unit
6.	<b>Pre-requisites</b>	Not applicable
7.	<b>Programme Learning Outcomes:</b>	<p>At the end of B.A. Honors Degree in Buddhist philosophy Studies program students will be able to</p> <p><b>PLO - 1</b> identify and understand the core areas of Buddhist philosophy.</p> <p><b>PLO – 2</b> review studies of Buddhist philosophy, analyze, and synthesize their research findings and draw appropriate inferences.</p> <p><b>PLO - 3</b> demonstrate an awareness of the ongoing academic studies, challenges and opportunities available in the field of Buddhist studies.</p> <p><b>PLO - 4</b> use the scientific method and appropriate technology as a primary basis for engaging in critical thinking.</p> <p><b>PLO - 5</b> describe and apply skills that enhance cross-cultural communication, interactions, and relationships.</p> <p><b>PLO - 6</b> examine and evaluate attainable careers, common work settings and educational opportunities available with an undergraduate Buddhist philosophy degree.</p> <p><b>PLO - 7</b> interact with others effectively and work productively with responsibility and accountability.</p> <p><b>PLO - 8</b> display knowledge of the skills necessary for success as a Buddhist philosophy major.</p>
8.	<b>Main objective of the course:</b>	The objective of this course is to provide students with fundamental knowledge of the primary sources relevant to the field of Buddhist Studies.

<b>9.</b>	<b>Expected/Intended Learning Outcomes (CLOs)</b>				
	At the completion of this course, the student will be able to				
	<ol style="list-style-type: none"> <li>1. define the technical terminologies reflected in the primary sources.</li> <li>2. identify the significance of primary sources.</li> <li>3. describe the early Buddhist foundation of the philosophical concepts reflected in the texts.</li> <li>4. discover the main teachings reflected in the primary sources.</li> <li>5. examine new theories of <i>Mādhyamika</i>.</li> <li>6. discuss the teachings of <i>Vijñānavāda</i> Buddhist school.</li> <li>7. distinguish the ethical significance of <i>Bodhicaryāvatāra</i>.</li> <li>8. justify the contribution made by schools of Buddhist thought for the development of Buddhism.</li> <li>9. compare and contrast different philosophical views reflected in the primary sources.</li> </ol>				
<b>10.</b>	<b>Contents</b>				
<b>Wee k</b>	<b>Main Themes</b>	<b>Sub Themes</b>	<b>Mode of Delivery/ Way of Delivery (T/L Materials)</b>	<b>No. of Hrs</b>	<b>ILO No.</b>
<b>1<sup>st</sup></b>	<i>Vijñaptimātratā-siddhi Viṃśatikā</i>	<ul style="list-style-type: none"> <li>• Introduction to the author and content of the book</li> </ul>	Direct classroom teaching/Online teaching.	1	1, 2
	<i>Mūlamadhyamaka-kārikā-</i>	<ul style="list-style-type: none"> <li>• Introduction to the author and content of the book</li> </ul>	Direct classroom teaching/Online teaching	1	1, 2
	<i>Bodhicaryāvatāra</i>	<ul style="list-style-type: none"> <li>• An introduction to <i>Bodhicaryāvatāra</i></li> </ul>	Direct classroom teaching/Online teaching	2	1, 2
<b>2<sup>nd</sup></b>	<i>Vijñaptimātratā-siddhi Viṃśatikā</i> (Discuss 1-2 verses)	<ul style="list-style-type: none"> <li>• Presenting the main theories based on the relevant source</li> </ul>	Direct classroom teaching/Online teaching	1	3, 4
	<i>Mūlamadhyamaka-kārikā</i>	<ul style="list-style-type: none"> <li>• <i>Pratyayaparīkṣā</i>: Analysis of conditions</li> </ul>	Direct classroom teaching/Online teaching.	1	3, 4
	<i>Bodhicaryāvatāra</i>	<ul style="list-style-type: none"> <li>• Reading of Sanskrit version of the text and analysis of generating <i>bodhicitta</i> and its advantages- chapter-1, 2</li> </ul>	Direct classroom teaching/Online teaching	2	3, 4
<b>3<sup>rd</sup></b>	<i>Vijñaptimātratā-siddhi Viṃśatikā</i> (Discuss 3-5 verses)	<ul style="list-style-type: none"> <li>• Investigation of ideologies against major theories of <i>Yogācāra</i></li> </ul>	Direct classroom teaching/Online teaching.	1	6
	<i>Mūlamadhyamaka-kārikā</i>	<ul style="list-style-type: none"> <li>• <i>Cakṣurindriyaparīkṣā</i>: Analysis of the eye and the other sense-organs</li> </ul>	Direct classroom teaching/Online teaching	1	5
	<i>Bodhicaryāvatāra</i>	<ul style="list-style-type: none"> <li>• Reading of Sanskrit version of the text and analysis <i>pāpadesanā</i> chapter-2</li> </ul>	Direct classroom teaching/Online teaching	2	6
<b>4<sup>th</sup></b>	<i>Vijñaptimātratā-siddhi Viṃśatikā</i> (6-10 verses)	<ul style="list-style-type: none"> <li>• An idealistic interpretation of the problem of karma and effect</li> </ul>	Direct classroom teaching/Online teaching.	1	6
	<i>Mūlamadhyamaka-kārikā</i>	<ul style="list-style-type: none"> <li>• <i>Dhātuparīkṣā</i>: Analysis of the <i>dhatūs</i> (constituents or strata (in the sense of</li> </ul>	Direct classroom teaching/Online teaching	1	6

		metaphysical substrata))			
	<i>Bodhicaryāvatāra</i>	<ul style="list-style-type: none"> <li>• Reading of Sanskrit version of the text and analysis <i>pāpadesanā</i> chapter-2,</li> </ul>	Direct classroom teaching/Online teaching	2	6
5 <sup>th</sup>	<i>Vijñaptimātratā-siddhi Viṃśatikā</i> (11-15 verses)	<ul style="list-style-type: none"> <li>• Rejection of the idea of atomism by idealism</li> </ul>	Direct classroom teaching/Online teaching	1	5
	<i>Mūlamadhyamakārikā</i>	<ul style="list-style-type: none"> <li>• <i>Samskṛtaparīkṣā</i>: Analysis of the conditioned</li> </ul>	Direct classroom teaching/Online teaching.	1	5
	<i>Bodhicaryāvatāra</i>	<ul style="list-style-type: none"> <li>• Reading of Sanskrit version of the text and analysis <i>bodhicitta parigraha</i> chapter - 3</li> </ul>	Direct classroom teaching/Online teaching.	2	5
6 <sup>th</sup>	<i>Vijñaptimātratā-siddhi Viṃśatikā</i> (16-22 verses)	<ul style="list-style-type: none"> <li>• The problem of existence according to the idealists' analysis</li> </ul>	Direct classroom teaching/Online teaching	1	5
	<i>Mūlamadhyamakārikā</i>	<ul style="list-style-type: none"> <li>• Analysis of the <i>skandhas</i> ("aggregates")</li> </ul>	Direct classroom teaching/Online teaching	1	5
	<i>Bodhicaryāvatāra</i>	<ul style="list-style-type: none"> <li>• Reading of Sanskrit version of the text and analysis <i>bodhicitta parigraha</i> chapter - 3</li> </ul>	Direct classroom teaching/Online teaching	2	5
7 <sup>th</sup>	<i>Vijñaptimātratā-siddhi Triṃśatikā</i> - (1-5 verses)	<ul style="list-style-type: none"> <li>• "self" or "event" and the existing places of mind according to the idealists' analysis</li> </ul>	Direct classroom teaching/Online teaching.	1	5
	<i>Mūlamadhyamakārikā</i>	<ul style="list-style-type: none"> <li>• <i>Agnīndhanaparīkṣā</i>: Analysis of the fire and fuel</li> </ul>	Direct classroom teaching/Online teaching	1	6
	<i>Bodhicaryāvatāra</i>	<ul style="list-style-type: none"> <li>• Reading of Sanskrit version of the text and analysis <i>bodhicittāpramāda</i> chapter - 4</li> </ul>	Direct classroom teaching/Online teaching.	2	5
8 <sup>th</sup>	<b>Mid Semester Evaluation</b>	<b>Written Examination / Assignment / Individual or Group Presentation / Practical Test</b>		4	-
9 <sup>th</sup>	<i>Vijñaptimātratā-siddhi Triṃśatikā</i> (6-10 verses)	<ul style="list-style-type: none"> <li>• <i>Manovijñāna</i> and its function</li> </ul>	Direct classroom teaching/Online teaching	1	5
	<i>Mūlamadhyamakārikā</i>	<ul style="list-style-type: none"> <li>• <i>Duḥkḥaparīkṣā</i>: Analysis of suffering</li> </ul>	Direct classroom teaching/Online teaching.	1	5
	<i>Bodhicaryāvatāra</i>	<ul style="list-style-type: none"> <li>• Reading of Sanskrit version of the text and analysis of <i>bodhicittāpramāda</i> chapter - 4</li> </ul>	Direct classroom teaching/Online teaching	2	5
10 <sup>th</sup>	<i>Vijñaptimātratā-siddhi Triṃśatikā</i> (11-15 verses)	<ul style="list-style-type: none"> <li>• The perception of the six kinds of objects</li> </ul>	Direct classroom teaching/Online teaching	1	5
	<i>Mūlamadhyamakārikā</i>	<ul style="list-style-type: none"> <li>• <i>Samskāraparīkṣā</i>: Analysis of disposition</li> </ul>	Direct classroom teaching/Online teaching	1	5



	<i>Bodhicaryāvatāra</i>	<ul style="list-style-type: none"> <li>Reading of Sanskrit version of the text and analysis of the concept of <i>samprajanyarākṣaṇa</i> chapter-5</li> </ul>	Direct classroom teaching/Online teaching.	2	6
11 <sup>th</sup>	<i>Vijñaptimātratā-siddhi Triṃśatikā</i> (16-20 verses)	<ul style="list-style-type: none"> <li>Natures of <i>parikalpita</i> or the "fabricated" which is the same as the third transformation of "objectification of perception."</li> </ul>	Direct classroom teaching/Online teaching.	1	5
	<i>Mūlamadhyamakārikā</i> -	<ul style="list-style-type: none"> <li><i>Svabhāvaparīkṣā</i>: Analysis of being or essence</li> </ul>	Direct classroom teaching/Online teaching	1	5
	<i>Bodhicaryāvatāra</i>	<ul style="list-style-type: none"> <li>Reading of Sanskrit version of the text and analysis of the <i>kṣāntipāramitā</i> chapter-6</li> </ul>	Direct classroom teaching/Online teaching	2	5
12 <sup>th</sup>	<i>Vijñaptimātratā-siddhi Triṃśatikā</i> (21-25 verses)	<ul style="list-style-type: none"> <li>The <i>para-tantra</i> or "dependent" and the <i>manas</i> or "reflexive" consciousness, and the <i>Pariniṣpanna</i> or the "perfected" and the purified <i>ālaya</i></li> </ul>	Direct classroom teaching/Online teaching	1	5
	<i>Mūlamadhyamakārikā</i>	<ul style="list-style-type: none"> <li><i>Ātmaparīkṣā</i>: analysis of the soul</li> </ul>	Direct classroom teaching/Online teaching.	1	5
	<i>Bodhicaryāvatāra</i>	<ul style="list-style-type: none"> <li>Reading of Sanskrit version of the text and analysis of <i>vīryapāramitā</i>: chapter - 7</li> </ul>	Direct classroom teaching/Online teaching	2	5
13 <sup>th</sup>	<i>Vijñaptimātratā-siddhi Triṃśatikā</i> (26-30 verses)	<ul style="list-style-type: none"> <li>The self-nature (<i>niḥsvabhāvatā</i>) of all <i>dharmas</i></li> </ul>	Direct classroom teaching/Online teaching.	1	5
	<i>Mūlamadhyamakārikā</i>	<ul style="list-style-type: none"> <li><i>Tathāgataparīkṣā</i>: Analysis of the Tathāgata</li> </ul>	Direct classroom teaching/Online teaching	1	5
	<i>Bodhicaryāvatāra</i>	<ul style="list-style-type: none"> <li>Reading of Sanskrit version of the text and analysis of <i>dhyānapāramitā</i>, chapter -8</li> </ul>	Direct classroom teaching/Online teaching	2	5
14 <sup>th</sup>	Review of the <i>Vijñaptimātratā-siddhi Viṃśatikā</i>	<ul style="list-style-type: none"> <li>Review of content subject matter</li> </ul>	Direct classroom teaching/Online teaching.	1	8, 9
	<i>Mūlamadhyamakārikā</i>	<ul style="list-style-type: none"> <li><i>Āryasatyaparīkṣā</i>: Analysis of noble double truth</li> </ul>	Direct classroom teaching/Online teaching	1	8, 9
	<i>Bodhicaryāvatāra</i>	<ul style="list-style-type: none"> <li>Reading of Sanskrit version of the text and analysis of <i>prajñāpāramitā</i>, chapter-9</li> </ul>	Direct classroom teaching/Online teaching	2	8, 9
15 <sup>th</sup>	Review of the <i>Vijñaptimātratā-siddhi Triṃśatikā</i>	<ul style="list-style-type: none"> <li>Review of content subject matter</li> </ul>	Direct classroom teaching/Online teaching	1	8, 9
	<i>Mūlamadhyamakārikā</i>	<ul style="list-style-type: none"> <li><i>Nirvānaparīkṣā</i>: Analysis of <i>nirvāṇa</i> and <i>dvādaśāṅgaparīkṣa</i> Analysis of the twelvefold</li> </ul>	Direct classroom teaching/Online teaching.	1	8, 9



<b>7.</b>	<p><b>Programme Learning Outcomes:</b></p> <p>At the end of B.A. Honors Degree in Buddhist philosophy Studies program students will be able to</p> <p><b>PLO - 1</b> identify and understand the core areas of Buddhist philosophy.</p> <p><b>PLO - 2</b> review studies of Buddhist philosophy, analyze, and synthesize their research findings and draw appropriate inferences.</p> <p><b>PLO - 3</b> demonstrate an awareness of the ongoing academic studies, challenges and opportunities available in the field of Buddhist studies.</p> <p><b>PLO - 4</b> use the scientific method and appropriate technology as a primary basis for engaging in critical thinking.</p> <p><b>PLO - 5</b> describe and apply skills that enhance cross-cultural communication, interactions, and relationships.</p> <p><b>PLO - 6</b> examine and evaluate attainable careers, common work settings and educational opportunities available with an undergraduate Buddhist philosophy degree.</p> <p><b>PLO - 7</b> interact with others effectively and work productively with responsibility and accountability.</p> <p><b>PLO - 8</b> display knowledge of the skills necessary for success as a Buddhist philosophy major.</p>					
<b>8.</b>	<p><b>Main objective of the course</b></p> <p>The objective of this course is to provide students with a critical study of the fundamentals and development of Buddhist Epistemology based on the primary Pali sources.</p>					
<b>9.</b>	<p><b>Expected/Intended Learning Outcomes (CLOs)</b></p> <p>At the completion of this course, the student will be able to</p> <ol style="list-style-type: none"> <li>1. identify the sources of human knowledge.</li> <li>2. define the logical terms in Buddhist teachings.</li> <li>3. point out that knowledge acquired through endeavor exceeds the common knowledge.</li> <li>4. discuss the limitations of human knowledge.</li> <li>5. identify the fundamentals of Buddhist epistemology and logic.</li> <li>6. point out the difference between belief and truth.</li> <li>7. point out the logical theories reflected in Buddhist teachings.</li> <li>8. examine the later development of Buddhist thought.</li> <li>9. illustrate the Buddhist attitude towards authority and reason.</li> <li>10. outline the limitations of knowledge.</li> <li>11. justify the Buddhist theory of knowledge.</li> </ol>					
<b>10.</b>	<b>Contents</b>			<b>Mode of Delivery/ Way of Delivery (T/L Materials)</b>	<b>No. of Hrs</b>	<b>ILO No.</b>
	<b>Week</b>	<b>Main Themes</b>	<b>Sub Themes</b>			
	<b>1<sup>st</sup></b>	The definitions of Epistemology and its scope and aim	<ul style="list-style-type: none"> <li>• Definitions of Epistemology in the Western philosophy</li> <li>• Its scope and aim in the</li> </ul>	Direct classroom teaching/Online teaching	2	1, 2
				Direct classroom	2	1, 2

		Western philosophy	teaching/Online teaching		
2 <sup>nd</sup>	The definitions of Epistemology and its scope and aim	• The definitions of Epistemology in the eastern philosophy	Direct classroom teaching/Online teaching	2	1, 2
		• Its scope and aim in the Eastern Philosophy	Direct classroom teaching/Online teaching	2	1, 2
3 <sup>rd</sup>	The philosophical background of the sources and means of knowledge	• Philosophical background during the time of the Buddha	Direct classroom teaching/Online teaching.	2	2
		• The sources and means of knowledge prevailed during the time of the Buddha	Direct classroom teaching/Online teaching	2	2
4 <sup>th</sup>	Buddhist critique of authority and revelation as a means of knowledge	• Buddhist critique of authority as a means of knowledge	Direct classroom teaching/Online teaching.	2	5, 9
		• Buddhist critique of Divine revelation as a means of knowledge	Direct classroom teaching/Online teaching	2	5, 9
5 <sup>th</sup>	Buddhist critique of rationalism and views on adhesion to metaphysical speculations	• Buddhist critique of rationalism	Direct classroom teaching/Online teaching	2	4
		• Buddhist critique of views on adhesion to metaphysical speculations	Direct classroom teaching/Online teaching.	2	4
6 <sup>th</sup>	Buddhist cognitive terms and their qualitative distinctions	• Ordinary sense cognition: <i>saññā</i> and <i>viññāṇa</i>	Direct classroom teaching/Online teaching	2	7
		• Higher forms of cognition: <i>abhiññā</i> , <i>pariññā</i> and <i>paññā</i>	Direct classroom teaching/Online teaching	2	7
7 <sup>th</sup>	Views on sense perception	• Ordinary sense perception	Direct classroom teaching/Online teaching	2	7
		• Extraordinary sense perception	Direct classroom teaching/Online teaching	2	7
8 <sup>th</sup>	<b>Mid Semester Evaluation</b>	<b>Written Examination / Assignment / Individual or Group Presentation / Practical Test</b>		4	
9 <sup>th</sup>	Inference in Buddhism	• Contemporary views on inference	Direct classroom teaching/Online teaching.	2	8
		• Inference as found in early Buddhist Sources	Direct classroom teaching/Online teaching	2	8
10 <sup>th</sup>	Empirical tendencies in Buddhism	• Contemporary views on empiricism	Direct classroom teaching/Online teaching	2	4
		• Empiricism as found in Early Buddhist sources	Direct classroom teaching/Online teaching	2	7

11 <sup>th</sup>	Language, meaning, and knowledge	<ul style="list-style-type: none"> <li>Contemporary ideologies of Language, meaning, and knowledge</li> </ul>	Direct classroom teaching/Online teaching	2	10
		<ul style="list-style-type: none"> <li>Buddhist critique of Language, meaning, and knowledge</li> </ul>	Direct classroom teaching/Online teaching	2	10
12 <sup>th</sup>	The concept of truth and the theories related therewith	<ul style="list-style-type: none"> <li>Definitions of the concept of truth in Early Buddhism</li> </ul>	Direct classroom teaching/Online teaching	2	2,5
		<ul style="list-style-type: none"> <li>Conditions of measuring the truth as found in Early Buddhist Sources</li> </ul>	Direct classroom teaching/Online teaching	2	10
13 <sup>th</sup>	The problem of two truths in Buddhism	<ul style="list-style-type: none"> <li>The exposition of two truths in early Buddhism</li> </ul>	Direct classroom teaching/Online teaching	2	10
		<ul style="list-style-type: none"> <li>Scholastic views of the problem of two truth</li> </ul>	Direct classroom teaching/Online teaching.	2	11
14 <sup>th</sup>	Undetermined questions and their epistemological implications,	<ul style="list-style-type: none"> <li>Undetermined questions as portrayed in early Buddhist Texts</li> </ul>	Direct classroom teaching/Online teaching	2	9,10
		<ul style="list-style-type: none"> <li>Their epistemological implications</li> </ul>	Direct classroom teaching/Online teaching	2	9,10
15 <sup>th</sup>	Human knowledge and its limits.	<ul style="list-style-type: none"> <li>Human knowledge and its limits as found in early Buddhist Texts</li> </ul>	Direct classroom teaching/Online teaching	2	9
		<ul style="list-style-type: none"> <li>Comparison of early Buddhist view and Modern view of Knowledge and its limits</li> </ul>	Direct classroom teaching/Online teaching.	2	10
<b>11.</b>	<b>Number of Notional Hours: 200</b>				
	1. Lecture Hours – 60		3. Self-study and Homework Preparation Hours – 140		
	2. Tutorial / Practical / Presentation Hours –		4. Hours for Field Surveys / Factory Visits / Social Activities		
<b>12.</b>	<b>Evaluation and Assessment:</b>				
	In Course Evaluation (Mid Semester Evaluation) 20% - 40% from Total Marks Allocated <i>Expected soft skills to be evaluated through the continuous assessments: 40%</i>				
	End of Course Evaluation (End Semester Evaluation) 60% - 80% from Total Marks Allocated Question Paper: 60%				

**13. Recommended Readings:**

1. Bradley, F.H., (1906). *Appearance and Reality*, Second Edition, London.
2. Chattopadhyaya, B., Lokayata, (1959). *A Study on Ancient Indian Materialism*, New Dehi.
3. Das Gupta, S.N., (1922). *A History of Indian Philosophy, Vol. I*, Cambridge University, Press.
4. Galmangoda, Sumanapala, (1995). *Reality and Expression*, Singapore.
5. Khemananda, H., (1964). *Theravāda Nyāya*, Colombo.
6. Prasad, J., (1958). *History of Indian Epistemology*, Second Edition, Delhi.
7. Sastri, G., (1959). *The Philosophy of Word and Meaning*, Calcutta.
8. මේධානන්ද හිමි, දේවාලේගම, (1995). *මුල්බුදුසමය; සාමයික පසුබිම*, කොළඹ.
9. විමලඤාණ හිමි, නාමධුන්තේ, (2016). *බුද්ධිවාදී වින්තනය*, ගොඩගේ සහ සහෝදරයෝ, කොළඹ.
10. ඤාණීස්සර හිමි, අල්පිටියේ, (1988). *භාරත දර්ශන*, ගොඩගේ සහ සහෝදරයෝ, කොළඹ.
11. ද සිල්වා, පද්මසිරි, (1965). *දාර්ශනික ගැටලු*, විද්‍යාලංකාර මුද්‍රණාලය, කැලණිය.
12. ධර්මසිරි, ගුණපාල, (1970). *දාර්ශනික ප්‍රශ්න*, අධ්‍යාපන ප්‍රකාශන දෙපාර්තමේන්තුව.
13. පියරතන හිමි, කඩවත්ගම, (1999). *බෞද්ධ දර්ශනය හා මනවාද විමර්ශනය*, කැලණිය.
14. මේධානන්ද හිමි, දේවාලේගම, (1982). *බුදුසමය හා දාර්ශනික ගැටලු*, ආර්ය ප්‍රකාශකයෝ, වරකාපොල.
15. විජයබණ්ඩාර, චන්දිම, (1985). *ආදි බෞද්ධ වින්තනය*, ගොඩගේ සහ සහෝදරයෝ, කොළඹ.

**Fields of Study: Buddhist Philosophy**

1.	<b>Code of the Course Unit</b>	BUPH 32774
2.	<b>Title of the Course Unit</b>	Indian Philosophical Schools
3.	<b>Number of Credits</b>	4
4.	<b>Type</b>	C
5.	<b>Coordinator of the Course Unit</b>	The most senior lecturer of the relevant course unit
6.	<b>Pre-requisites</b>	Not applicable

<b>7.</b>	<p><b>Programme Learning Outcomes:</b></p> <p>At the end of B.A. Honors Degree in Buddhist philosophy Studies program students will be able to</p> <p><b>PLO - 1</b> identify and understand the core areas of Buddhist philosophy.</p> <p><b>PLO - 2</b> review studies of Buddhist philosophy, analyze, and synthesize their research findings and draw appropriate inferences.</p> <p><b>PLO - 3</b> demonstrate an awareness of the ongoing academic studies, challenges and opportunities available in the field of Buddhist studies.</p> <p><b>PLO - 4</b> use the scientific method and appropriate technology as a primary basis for engaging in critical thinking.</p> <p><b>PLO - 5</b> describe and apply skills that enhance cross-cultural communication, interactions, and relationships.</p> <p><b>PLO - 6</b> examine and evaluate attainable careers, common work settings and educational opportunities available with an undergraduate Buddhist philosophy degree.</p> <p><b>PLO - 7</b> interact with others effectively and work productively with responsibility and accountability.</p> <p><b>PLO - 8</b> display knowledge of the skills necessary for success as a Buddhist philosophy major.</p>				
<b>8.</b>	<p><b>Main objective of the course:</b></p> <p>The main objective of this course is to provide students with substantial knowledge of the origin and fundamentals of Indian philosophical schools.</p>				
<b>9.</b>	<p><b>Expected/Intended Learning Outcomes (CLOs)</b></p> <p>At the completion of this course, the student will be able to</p> <ol style="list-style-type: none"> <li>1. recall the fundamental teachings of Indian philosophy.</li> <li>2. define the terms of philosophical significance.</li> <li>3. examine the background of Indian philosophy.</li> <li>4. summarize the fundamental teachings reflected in the of Indian philosophical schools.</li> <li>5. discover new concepts developed by the Indian philosophers.</li> <li>6. point out the fundamental teachings of six systems of Indian thought.</li> <li>7. compare and contrast the teachings of different Indian philosophical schools.</li> <li>8. illustrate the interrelation of various theories of Indian philosophical schools.</li> <li>9. justify their contribution for social well-being and development of Indian philosophy.</li> </ol>				
<b>10.</b>	<b>Contents</b>			<b>Mode of Delivery/ Way of Delivery (T/L Materials)</b>	<b>ILO No.</b>
<b>Week</b>	<b>Main Themes</b>	<b>Sub Themes</b>			
<b>1<sup>st</sup></b>	History and Background of Indian Philosophy	<ul style="list-style-type: none"> <li>• The term '<i>darśana</i>' and its etymological meaning</li> </ul>	Direct classroom teaching/Online teaching	1	1, 2
		<ul style="list-style-type: none"> <li>• Two aspects of Indian philosophy (<i>darśana</i>); <i>vaidika darśana</i> and <i>avaidika darśana (astika and nāstika)</i></li> </ul>	Direct classroom teaching/Online teaching	1	1, 2

		<ul style="list-style-type: none"> <li>Two parts of <i>vaidika darśana</i>: (1) <i>karmakāṇḍa</i> – (<i>vaidika mantra</i> and <i>brāhmaṇa</i> rituals, Belief of karma and result), (2) <i>jñānakāṇḍa</i> – (<i>āranyaka</i> and <i>upaniṣads</i>, belief of <i>jñāna</i>)</li> <li>Tendency towards spiritual development, beginning of philosophical traits of <i>vaidika</i> philosophy</li> </ul>	Direct classroom teaching/Online teaching	1	3
			Direct classroom teaching/Online teaching	1	2, 3
2 <sup>nd</sup>	Introduction to main features and philosophical tendencies of Six systems or schools	<ul style="list-style-type: none"> <li><i>Nyāyadarśana</i> - Gautama (<i>Nyāya-sūtra</i>)</li> </ul>	Direct classroom teaching/Online teaching	4	1, 2
3 <sup>rd</sup>	Introduction to main features and philosophical tendencies of Six systems or schools	<ul style="list-style-type: none"> <li><i>Vaiśeṣikadarśana</i> - Kaṇāda (<i>vaiśeṣika-sūtra</i>)</li> </ul>	Direct classroom teaching/Online teaching	4	1, 2
4 <sup>th</sup>	Introduction to main features and philosophical tendencies of six systems or schools	<ul style="list-style-type: none"> <li><i>Sāṃkhyadarśana</i> - Kapila (<i>sāṃkhyasūtra</i>)</li> </ul>	Direct classroom teaching/Online teaching	4	4, 5
5 <sup>th</sup>	Introduction to main features and philosophical tendencies of Six systems or schools	<ul style="list-style-type: none"> <li><i>Yogadarśana</i> – Pātañjali (<i>yogasūtra</i>)</li> </ul>	Direct classroom teaching/Online teaching	4	4, 5
6 <sup>th</sup>	Introduction to main features and philosophical tendencies of six systems or schools	<ul style="list-style-type: none"> <li><i>pūrva mīmāṃsādarśana</i> – Jaiminī (<i>mīmāṃsā-sūtra</i>)</li> </ul>	Direct classroom teaching/Online teaching	2	2, 4
7 <sup>th</sup>	Introduction to main features and philosophical tendencies of six systems or schools	<ul style="list-style-type: none"> <li><i>Vedāntadarśana</i> (<i>uttara mīmāṃsādarśana</i>) - Bādarāyaṇa (<i>Vyāsa</i>) (<i>Brahmasūtra</i> or <i>Bādarāyanasūtra</i>)</li> </ul>	Direct classroom teaching/Online teaching	4	1, 3
8 <sup>th</sup>	<b>Mid Semester Evaluation</b>	<b>Written Examination / Assignment / Individual or Group Presentation / Practical Test</b>		4	
9 <sup>th</sup>	Five main sub schools of <i>Vedāntadarśana</i> built based on different interpretations on <i>Brahmasūtra</i>	<ul style="list-style-type: none"> <li><i>Advaitadarśana</i> of Sri Ādi Saṅkarācārya</li> </ul>	Direct classroom teaching/Online teaching	1	5
		<ul style="list-style-type: none"> <li><i>Viśiṣṭādvaita</i> of Rāmānujācārya</li> </ul>	Direct classroom teaching/Online teaching	1	1, 3, 5
		<ul style="list-style-type: none"> <li><i>Dvaita</i> of Madhvācārya</li> </ul>	Direct classroom teaching/Online teaching	1	1, 2, 5
		<ul style="list-style-type: none"> <li><i>Śuddhādvaita</i> of Vallabhācārya and <i>dvaitādvaita</i> of Nimbārkaācārya</li> </ul>	Direct classroom teaching/Online teaching	1	1, 3



10 <sup>th</sup>	Interrelation of six schools with Vedas	<ul style="list-style-type: none"> <li>• Appearance of <i>pūrva mīmāṃsā</i> based on <i>karmakāṇḍa</i></li> </ul>	Direct classroom teaching/Online teaching	2	6, 7
		<ul style="list-style-type: none"> <li>• Appearance of <i>Vedāntadarśana (uttara mīmāṃsādarśana)</i> based on <i>jñānakāṇḍa</i>,</li> </ul>	Direct classroom teaching/Online teaching	2	6, 7
11 <sup>th</sup>	Interrelation between six schools	<ul style="list-style-type: none"> <li>• Interrelation between <i>Nyāya darśana</i> and <i>vaiśeṣikadarśana</i></li> </ul>	Direct classroom teaching/Online teaching	2	7
		<ul style="list-style-type: none"> <li>• Interrelation between <i>Sāṃkhyadarśana</i> and <i>Yogadarśana</i></li> </ul>	Direct classroom teaching/Online teaching	1	7
		<ul style="list-style-type: none"> <li>• <i>Interrelation between Pūrva mīmāṃsādarśana and Vedāntadarśana (Uttara mīmāṃsādarśana)</i></li> </ul>	Direct classroom teaching/Online teaching	1	7
12 <sup>th</sup>	<i>Cārvākadarśana</i>	<ul style="list-style-type: none"> <li>• <i>Cārvākadarśana Bṛhaspati (Bṛhaspatyasūtra)</i></li> </ul>	Direct classroom teaching/Online teaching	4	1, 2, 3
13 <sup>th</sup>	<i>Jainadarśana</i>	<ul style="list-style-type: none"> <li>• <i>Jainadarśana - Mahāvīra (Āgama sāhitya)</i></li> </ul>	Direct classroom teaching/Online teaching	4	1, 2, 8
14 <sup>th</sup>	<i>Bauddhadarśana</i>	<ul style="list-style-type: none"> <li>• <i>Bauddhadarśana - Siddhārtha Gautama (Tripitaka)</i></li> </ul>	Direct classroom teaching/Online teaching	4	1, 2, 8
15 <sup>th</sup>	<i>Bauddhadarśana</i>	<ul style="list-style-type: none"> <li>• <i>Bauddhadarśana - Siddhārtha Gautama (Tripitaka)</i></li> </ul>	Direct classroom teaching/Online teaching	4	1, 2, 8
<b>11.</b>	<b>Number of Notional Hours: 200</b>				
	1. Lecture Hours – 60		3. Self-study and Homework Preparation Hours – 140		
	2. Tutorial / Practical / Presentation Hours –		4. Hours for Field Surveys / Factory Visits / Social		
<b>12.</b>	<b>Evaluation and Assessment:</b>				
	In Course Evaluation (Mid Semester Evaluation) 20% - 40% from Total Marks Allocated				
	<i>Expected soft skills to be evaluated through the continuous assessments: 40%</i>				
	End of Course Evaluation (End Semester Evaluation) 60% - 80% from Total Marks Allocated				
	Question Paper: 60%				

<b>13.</b>	<p><b>Recommended Readings:</b></p> <ol style="list-style-type: none"> <li>1. Bapat, P.V. (1959). <i>2500 Years of Buddhism</i>, Motilal Banarsidass, Delhi.</li> <li>2. Conze, E., (1962). <i>Buddhist Thought in India</i>, London.</li> <li>3. Pande, G.C., (1974). <i>Studies in the Origins of Buddhism</i>, Motilal Banarsidass, Delhi.</li> <li>4. Stcherbatsky, F. (1962). <i>Buddhist Logic I and II</i>, New York.</li> <li>5. Warder. A.K., (1980). <i>Indian Buddhism</i>, Motilal Banarsidass, Delhi.</li> <li>6. Wayman, Alex, (1999). <i>A Millennium of Buddhist Logic</i>, Delhi.</li> <li>7. කලුපහන. ජනදාස, (1963). <i>භාරතීය දර්ශන ඉතිහාසය</i>, රාජ්‍ය භාෂා දෙපාර්තමේන්තුව, කොළඹ.</li> <li>8. නාරද හිමි, දියගම. (2009). <i>අට ශාස්තෘන් සහ බුදුදහම</i>, කර්තෘ ප්‍රකාශනයකි.</li> <li>9. රාහුල හිමි, රත්නපුරේ, (1995). <i>බුදුසමයේ උදාව - ඓතිහාසික පසුබිම</i>, කතෘ ප්‍රකාශනයකි.</li> <li>10. පඤ්ඤාකිත්ති හිමි, හිරිපිටියේ, (1996). <i>බලදේව උපාධ්‍යාය. බෞද්ධ දර්ශනය</i>, කොළඹ.</li> <li>11. පඤ්ඤාකිත්ති හිමි, හිරිපිටියේ, (2001). <i>බෞද්ධ දර්ශනය හා අඩි දර්ශන</i>, ගොඩගේ සහ සහෝදරයෝ, කොළඹ.</li> <li>12. හිරියන්ත, ඇම්, (2014 දෙවන මුද්‍රණය). <i>සංක්ෂිප්ත ඉන්ද්‍රිය දර්ශනය</i>, අධ්‍යාපන ප්‍රකාශන දෙපාර්තමේන්තුව.</li> <li>13. ගුණරත්න, ආර්. ඩී., (1983). <i>නවීන නර්ක ශාස්ත්‍රය හා භාරතීය නර්ක ශාස්ත්‍රය</i>, කොළඹ.</li> </ol>
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**Fields of Study:** Research Methodology

1	<b>Code of the Course Unit</b>	BUPH 32782
2	<b>Title of the Course Unit</b>	Research Methodology
3	<b>Number of Credits</b>	2
4	<b>Type</b>	C
5	<b>Coordinator of the Course Unit</b>	The most senior lecturer of the relevant course unit
6	<b>Pre-requisites</b>	Not applicable
8	<p><b>Main objective of the course:</b></p> <p>The main objective of this course is to provide students a theoretical knowledge of research process and to develop skills of engaging in research in the field of Buddhist Philosophy.</p>	
9	<p><b>Programme Learning Outcomes:</b></p> <p>At the end of B.A. Honors Degree in Buddhist philosophy Studies program students will be able to</p> <p><b>PLO - 1</b> identify and understand the core areas of Buddhist philosophy.</p> <p><b>PLO - 2</b> review studies of Buddhist philosophy, analyze, and synthesize their research findings and draw appropriate inferences.</p> <p><b>PLO - 3</b> demonstrate an awareness of the ongoing academic studies, challenges and opportunities available in the field of Buddhist studies.</p> <p><b>PLO - 4</b> use the scientific method and appropriate technology as a primary basis for engaging in critical thinking.</p> <p><b>PLO - 5</b> describe and apply skills that enhance cross-cultural communication, interactions, and relationships.</p> <p><b>PLO - 6</b> examine and evaluate attainable careers, common work settings and educational opportunities available with an undergraduate Buddhist philosophy degree.</p>	

	<p><b>PLO - 7</b> interact with others effectively and work productively with responsibility and accountability.</p> <p><b>PLO - 8</b> display knowledge of the skills necessary for success as a Buddhist philosophy major.</p>					
9	<p><b>Expected/Intended Learning Outcomes (CLOs)</b></p> <p>At the completion of this course unit the student will be able to</p> <ol style="list-style-type: none"> <li>1. define what research is.</li> <li>2. acquire a theoretical knowledge of research work.</li> <li>3. develop skills of engaging research in the field of Buddhist studies.</li> </ol>					
10	<b>Contents</b>			<b>Mode of Delivery/ Way of Delivery (T/L Materials)</b>	<b>No of Hrs.</b>	<b>ILO No.</b>
	<b>Week</b>	<b>Main Themes</b>	<b>Sub Themes</b>			
	<b>1<sup>st</sup></b>	What is research?	An introduction to course -Definitions	Direct classroom teaching/Online teaching	2	1, 2
	<b>2<sup>nd</sup></b>	Writing a research proposal and its basic components	-Research questions -Literature review -Methodology	Direct classroom teaching/Online teaching	2	1, 3
	<b>3<sup>rd</sup></b>	Finding and engaging sources	Kinds of sources -Recording -Taking notes systematically	Direct classroom teaching/Online teaching.	2	1, 2
	<b>4<sup>th</sup></b>	Data collection and analysis	-Kinds of data -Claims	Direct classroom teaching/Online teaching	2	1, 2
	<b>5<sup>th</sup></b>	Planning writing	-Elements of an argument -Evidence	Direct classroom teaching/Online teaching	2	1, 2
	<b>6<sup>th</sup></b>	Using methodologies	-Historical -Philosophical -Comparative	Direct classroom teaching/Online teaching	2	1, 2
	<b>7<sup>th</sup></b>	Sources citation	-Bibliography style -Author-date style	Direct classroom teaching/Online teaching.	2	1, 2
	<b>8<sup>th</sup></b>	<b>Mid semester evaluation</b>	<b>Written Examination / Assignment /Individual or Group Presentation / Practical Test</b>		2	
	<b>9<sup>th</sup></b>	bibliography styles	-Harvard - Chicago - MLA	Direct classroom teaching/Online teaching	2	1, 2
	<b>10<sup>th</sup></b>	Abstract writing	- Abstract -Extended abstract	Direct classroom teaching/Online teaching	2	1, 2, 3
	<b>11<sup>th</sup></b>	Buddhist approaches	-Definitions -Buddhist hermeneutics	Direct classroom teaching/Online teaching	2	1, 2
	<b>12<sup>th</sup></b>	Buddhist textual analyses	-Editing -Translating -Interpreting	Direct classroom teaching/Online teaching	2	1, 2
<b>13<sup>th</sup></b>	Key theories, principles, and skills to read and assess Buddhist texts	-Critically -Academically -Scientificallly	Direct classroom teaching/Online teaching	2	1, 2	



8	<p><b>Intended Learning Outcomes (ILOs)</b></p> <p>At the completion of this course unit the student will be able to</p> <ol style="list-style-type: none"> <li>1. identify the value and nature of information and how it is organized and use it effectively especially in an electronic environment.</li> <li>2. use MS Office package for improving workplace performance.</li> <li>3. create databases by using relevant software packages.</li> <li>4. design required graphics for teaching and learning/workplace/day to day life.</li> <li>5. use digital technology for research and innovation.</li> <li>6. use digital teaching and learning tools to support e-learning.</li> <li>7. create a simple educational game.</li> <li>8. design an interactive web.</li> <li>9. use smart technology for Digital living.</li> <li>10. value ethically use of information technology.</li> </ol>					
9	<b>Contents</b>			<b>Mode of Delivery/ Way of Delivery (T/L Materials)</b>	<b>No of Hrs.</b>	<b>ILO No.</b>
<b>Week</b>	<b>Main Themes</b>	<b>Sub Themes</b>				
1 <sup>st</sup>	Identify the value and nature of information and how it is organized and use it effectively especially in an electronic environment	Definition of information literacy including components and models, Basic information literacy skills including critical thinking, reading skills, and independent learning	Direct classroom teaching/ online teaching	2	1	
2 <sup>nd</sup>	Identify the value and nature of information and how it is organized and use it effectively especially in an electronic environment	Formulating search strategies, Evaluating sources, Plagiarism, Copyright, Censorship, Methods of citation -in an online environment		2	1	
3 <sup>rd</sup>	Use of Microsoft Office package for educational purposes and for the workplace	Types of ICT tools used at workplace, Introduction to Microsoft Office and practical – Word		2	2	
4 <sup>th</sup>	Use of Microsoft Office package for educational purposes and for the workplace	Types of ICT tools used at workplace, Introduction to Microsoft Office and practical – PowerPoint		2	2	
5 <sup>th</sup>	Create databases by using relevant software packages	Types of ICT tools used at workplace, Introduction to Microsoft Office and practical – Access		2	2, 3	

	6 <sup>th</sup>	Graphics for teaching and learning			2	4
	7 <sup>th</sup>	Digital technology for research and innovation	Practical on Prezi		2	5
	8 <sup>th</sup>	Digital technology for research and innovation	Practical on Zotero or Mendeley – Online Reference Management Tools		2	5
	9 <sup>th</sup>	<b>Mid Semester Evaluation/Written Examination/ Assignment /Individual or Group Presentation / Practical Test</b>				
	10 <sup>th</sup>	Use digital teaching and learning tools to support e-learning	Practical on Blended learning tools – Mentimeter /Gosoapbox		2	6
	11 <sup>th</sup>	Create a simple educational game			2	7
	12 <sup>th</sup>	Design an interactive web			2	8
	13 <sup>th</sup>	Use smart technology for Digital living	Impact of digital technology on quality of life, work and play and examine what it means to be an individual in the 21 <sup>st</sup> century		2	9
	14 <sup>th</sup>	Use smart technology for Digital living	Smart use of smart phone, Facebook, Flickr, LinkedIn profile		2	9
	15 <sup>th</sup>	Value ethically use of information technology	Ethical standards and practices of information		2	10
10.	<b>Number of Notional Hours: 100</b>					
	1. Lecture Hours: 30                      3. Self-study and Homework Preparation Hours: 20 2. Tutorial Hours: 30                    4. Hours for recommended reading: 20					
11.	<b>Evaluation and Assessment:</b>					
	In Course Evaluation (Mid Semester Evaluation) 40% from Total Marks Allocated <i>Expected soft skills to be evaluated through the continuous assessments: 40 %</i>					
	End of Course Evaluation (End Semester Evaluation) 60% from Total Marks Allocated Question Paper: 60%					
12	<b>Recommended Readings:</b>					
	1. Merkow, M. S., Breithaupt, J. (2015), <i>Information Security: Principles and Practices</i> , Wiley, New Jersey.					
	2. Livingstone, S., Sefton-Green, J. (2016), <i>The Class: Living and Learning in the Digital Age (Connected Youth and Digital Futures)</i> , New York University Press, New York,					
	3. Munir, K. (2016), <i>Security Management in Mobile Cloud Computing (Advances in Information Security, Privacy, and Ethics)</i> , 1st Edi. IGI global, Hershey, PA.					

**Fields of Study: Buddhist Philosophy**

<b>1.</b>	<b>Code of the Course Unit</b>	BUPH 41714
<b>2.</b>	<b>Title of the Course Unit</b>	Buddhist Logic
<b>3.</b>	<b>Number of Credits</b>	4
<b>4.</b>	<b>Type</b>	C
<b>5.</b>	<b>Coordinator of the Course</b>	The most senior lecturer of the relevant course unit
<b>6.</b>	<b>Pre-requisites</b>	Not applicable
<b>7.</b>	<p><b>Programme Learning Outcomes:</b></p> <p>At the end of B.A. Honors Degree in Buddhist philosophy Studies program students will be able to</p> <p><b>PLO - 1</b> identify and understand the core areas of Buddhist philosophy.</p> <p><b>PLO - 2</b> review studies of Buddhist philosophy, analyze, and synthesize their research findings and draw appropriate inferences.</p> <p><b>PLO - 3</b> demonstrate an awareness of the ongoing academic studies, challenges and opportunities available in the field of Buddhist studies.</p> <p><b>PLO - 4</b> use the scientific method and appropriate technology as a primary basis for engaging in critical thinking.</p> <p><b>PLO - 5</b> describe and apply skills that enhance cross-cultural communication, interactions, and relationships.</p> <p><b>PLO - 6</b> examine and evaluate attainable careers, common work settings and educational opportunities available with an undergraduate Buddhist philosophy degree.</p> <p><b>PLO - 7</b> interact with others effectively and work productively with responsibility and accountability.</p> <p><b>PLO - 8</b> display knowledge of the skills necessary for success as a Buddhist philosophy major.</p>	
<b>8.</b>	<p><b>Main objective of the course:</b></p> <p>The students will comprehend the basic principles of Buddhist logic and they may discover the origin, evolution, principles and the contribution made by Buddhist logician to promote the Buddhist logic.</p>	
<b>9.</b>	<p><b>Expected/Intended Learning Outcomes (CLOs)</b></p> <p>At the completion of this course, the student will be able to</p> <ol style="list-style-type: none"> <li>1. define the Buddhist terms of logical significance.</li> <li>2. identify the nature of logical reasoning in Buddhist teachings.</li> <li>3. observe the origin and development of Buddhist logic.</li> <li>4. describe the contribution made by the Buddhist logicians.</li> <li>5. compare and contrast the direct and inferential knowledge.</li> <li>6. point out different kinds of logical marks and logical fallacies.</li> <li>7. compare and contrast different types of logical judgments.</li> <li>8. express one's views and ideas logically and methodically.</li> </ol>	

10.		Contents	Mode of Delivery/ Way of Delivery (T/L Materials)	No. of Hrs	CLO No.
Week	Main Themes	Sub Themes			
	The origin and development of Buddhist Logic	• Pre- Buddhist foundation of logic	Direct classroom teaching/Online teaching	2	1, 2
		• <i>Pramāṇa-vāda</i> and <i>Hetu-vidya</i>	Direct classroom teaching/Online teaching	2	1, 2
2 <sup>nd</sup>	Religious and philosophical background from which it developed	• Foundation of Jainese and argumentation of their theory	Direct classroom teaching/Online teaching	2	3
		• Its logical significance	Direct classroom teaching/Online teaching	2	3
3 <sup>rd</sup>	<i>Diṅnāga</i> and Deductive logic	• Magnum opus, the <i>Pramāṇa samuccaya</i>	Direct classroom teaching/Online teaching	2	3, 4
		• <i>Nyāyamukha</i> (Introduction to logic).	Direct classroom teaching/Online teaching	2	3, 4
4 <sup>th</sup>	School of <i>Diṅnāga</i>	• <i>Hetucakra</i> (The wheel of reason)	Direct classroom teaching/Online teaching	2	4
		• <i>Ālambana parīkṣā</i> , (The Treatise on the Objects of Cognition)	Direct classroom teaching/Online teaching	2	4
5 <sup>th</sup>	<i>Dharmakīrti</i> and enrichment of Buddhist logic I	• <i>Dharmakīrti's Pramāṇavarttikā</i>	Direct classroom teaching/Online teaching	2	3, 4
		• His theory of logical validity	Direct classroom teaching/Online teaching	2	3, 4
6 <sup>th</sup>	<i>Dharmakīrti</i> and enrichment of Buddhist logic II	• <i>Pramāṇaviniścaya</i> (Ascertainment of Valid Cognition)	Direct classroom teaching/Online teaching	2	5
		• His influence on <i>Mīmāṃsā</i> , <i>Nyāya</i> and <i>Shaivism</i> schools of Hindu philosophy and Jainism	Direct classroom teaching/Online teaching	2	3, 4
7 <sup>th</sup>	The definition of right knowledge ( <i>samyag-jñāna</i> ), and varieties of direct knowledge ( <i>pratyakṣa</i> ), inferential knowledge ( <i>anumāna</i> )	• Right knowledge ( <i>samyag-jñāna</i> )	Direct classroom teaching/Online teaching	2	5
		• Direct knowledge ( <i>pratyakṣa</i> ), inferential knowledge ( <i>anumāna</i> )	Direct classroom teaching/Online teaching	2	5
8 <sup>th</sup>	<b>Mid Semester Evaluation</b>	<b>Written Examination / Assignment / Individual or Group Presentation / Practical Test/ Mid Semester Evaluation</b>		4	
9 <sup>th</sup>	The three aspects of a valid logical mark ( <i>trirūpa-liṅga</i> ), three kinds of logical marks, ( <i>tri-liṅga</i> ), logical fallacies ( <i>hetvābhāsa</i> )	• The three aspects of a valid logical mark ( <i>trirūpa-liṅga</i> ), three kinds of logical marks, ( <i>tri-liṅga</i> )	Direct classroom teaching/ Online teaching	2	6
		• Logical fallacies ( <i>hetvābhāsa</i> )	Direct classroom teaching/Online teaching	2	6





**13. Recommended Readings:**

1. Ayer, A. J., (1958). *Language, Truth and Logic*, 17th Impression, London.
2. Bagchi, S., (1953). *Inductive Reasoning - A Study of Tarka and its Role in Indian Logic*, Calcutta.
3. Flew, A.G.N. (Ed.), (1953). *Essays on Logic and Language*, Second Series, Oxford.
4. Johnson, W.E., (1921). *Logic, Part I*, Cambridge.
5. Mill, J.S., (1941). *A System of Logic*, London, New York, Toronto.
6. Randle, H.N., (1926). *Fragments from Dinnaga*, London.
7. Randle, H.N., (1930). *Indian Logic in the Early Schools*, O.U.P.
8. Stcherbatsky, T. H., (1923). *Buddhist Logic, Vol. I, II*, New York.
9. Stcherbatsky, T.H., (1930). *The Central Conception of Buddhism and the Meaning of the Word Dharma*, London.
10. Stebbing, L.S., (1945). *A Modern Introduction to Logic*, London.
11. Vidyabhusanam, S.C., (1921). *A History of Indian Logic*, Calcutta.
12. Weldon, J., (1922). *A Manual of Logic*, London.
13. සුමනසාර හිමි, කරනම්පිටියේ, (1953). *නායය බින්දු සුමනසාර ව්‍යාඛ්‍යා*, කොළඹ.
14. පඤ්ඤාකිත්ති හිමි, කොටහේනේ, (1958). *නායය ප්‍රවේශය*, විද්‍යාලංකාර මුද්‍රණාලය.
15. අභයසිංහ, නායායාචාර්ය, (1950). *නායය බින්දු, දීපිකා*, කොළඹ.

**Fields of Study: Buddhist Philosophy**

<b>1.</b>	<b>Code of the Course Unit</b>	BUPH 41724
<b>2.</b>	<b>Title of the Course Unit</b>	Methods of Meditation in Buddhism
<b>3.</b>	<b>Number of Credits</b>	4
<b>4.</b>	<b>Type</b>	C
<b>5.</b>	<b>Coordinator of the Course Unit</b>	The most senior lecturer of the relevant course unit
<b>6.</b>	<b>Pre-requisites</b>	Not applicable
<b>7.</b>	<p><b>Programme Learning Outcomes:</b></p> <p>At the end of B.A. Honors Degree in Buddhist philosophy Studies program students will be able to</p> <p><b>PLO - 1</b> identify and understand the core areas of Buddhist philosophy.</p> <p><b>PLO - 2</b> review studies of Buddhist philosophy, analyze, and synthesize their research findings and draw appropriate inferences.</p> <p><b>PLO - 3</b> demonstrate an awareness of the ongoing academic studies, challenges and opportunities available in the field of Buddhist studies.</p> <p><b>PLO - 4</b> use the scientific method and appropriate technology as a primary basis for engaging in critical thinking.</p> <p><b>PLO - 5</b> describe and apply skills that enhance cross-cultural communication, interactions, and relationships.</p> <p><b>PLO - 6</b> examine and evaluate attainable careers, common work settings and educational opportunities available with an undergraduate Buddhist philosophy degree.</p> <p><b>PLO - 7</b> interact with others effectively and work productively with responsibility and accountability.</p> <p><b>PLO - 8</b> display knowledge of the skills necessary for success as a Buddhist philosophy major.</p>	
<b>8.</b>	<p><b>Main objective of the course</b></p> <p>A critical study of the main facts related to Buddhist meditation and the path to spiritual development is expected.</p>	
<b>9.</b>	<p><b>Expected/Intended Learning Outcomes (CLOs)</b></p> <p>At the completion of this course, the student will be able to</p> <ol style="list-style-type: none"> <li>1. define the Buddhist terminologies of meditation reflected in the discourses.</li> <li>2. identify the discourses of meditational significance.</li> <li>3. examine the foundation of Buddhist meditation.</li> <li>4. classify the functions of mind.</li> <li>5. distinguish the relationship between mind and body.</li> <li>6. discover the significance of Buddhist meditation for mental, physical, social and spiritual well-being.</li> <li>7. analyze the different functions of mind.</li> <li>8. justify the significance of Buddhist meditation.</li> <li>9. manage psychological issues such as: stress, depression, anxiety, and phobias.</li> <li>10. propose Buddhist methods of meditation for mental, physical, social and spiritual well-being.</li> </ol>	

10.	Contents		Mode of Delivery/ Way of Delivery (T/L Materials)	No. of Hrs	ILO No.	
	Week	Main Themes				Sub Themes
1 <sup>st</sup>		The etymological meaning and definitions of the term <i>bhāvanā</i>	• Etymological and Scientific interpretation of meditation ( <i>bhāvanā</i> ) and Buddhist identity of it	Direct classroom teaching/Online teaching	2	1, 2
			• Introduction to the background of <i>yoga</i> and meditation in pre-Buddhist India	Direct classroom teaching/Online teaching	2	1, 2
2 <sup>nd</sup>		Methods of meditation	• Meditation techniques practiced by contemporary non-Buddhist <i>śramaṇa</i> groups	Direct classroom teaching/Online teaching	2	3
			• Various Practices of meditation in Buddhism	Direct classroom teaching/Online teaching	2	2
3 <sup>rd</sup>		<i>Mahāsatipaṭṭhānasutta</i>	• <i>Kāyānupassanā</i> : contemplation of the body	Direct classroom teaching/Online teaching.	2	4
			• <i>Ānāpānasati</i> : the mindfulness of breathing meditation	Direct classroom teaching/Online teaching	2	4
4 <sup>th</sup>		<i>Mahāsatipaṭṭhānasutta</i>	• <i>Iriyāpatha</i> : mindfulness of posture meditation,	Direct classroom teaching/Online teaching	2	5
			• <i>Satisampajañña</i> : mindfulness of actions meditation	Direct classroom teaching/Online teaching	2	5
5 <sup>th</sup>		<i>Mahāsatipaṭṭhānasutta</i>	• <i>Paṭikkūlamanasikāra</i> ( <i>asubhabhāvanā</i> ): the mindfulness of the impurities of the body	Direct classroom teaching/Online teaching	2	6
			• <i>Dhātumanasikāra</i> : the meditation of the four great elements	Direct classroom teaching/Online teaching.	2	5
6 <sup>th</sup>		<i>Mahāsatipaṭṭhānasutta</i>	• <i>Navasīvathika</i> : Nine stages of the deterioration of a dead body	Direct classroom teaching/Online teaching	2	7
			• <i>Vedanānupassanā</i> : contemplation of Feeling ( <i>sukhavedanā, dukkha vedanā, adukkhamasukhavedanā</i> )	Direct classroom teaching/Online teaching	2	8
7 <sup>th</sup>			• <i>Cittānupassanā</i> : contemplation of consciousness, the nature of mind ( <i>sarāga - vītarāga, sadosa - vītadosa, samoha - vītamoha</i> )	Direct classroom teaching/Online teaching	2	

		<ul style="list-style-type: none"> <li>• <i>Cittānupassanā</i>: contemplation of consciousness, the nature of mind (<i>saṃkhitta - vikkhitta, mahaggata - amahaggata, sa-uttara - anuttara, - samāhita – asamāhita, vimutta – avimutta</i>)</li> </ul>	Direct classroom teaching/Online teaching.	2	4, 6, 7
8 <sup>th</sup>	<b>Mid Semester Evaluation</b>	<b>Written Examination / Assignment / Individual or Group Presentation / Practical Test</b>		4	
9 <sup>th</sup>	<i>Mahāsatipaṭṭhānasutta</i>	<ul style="list-style-type: none"> <li>• <i>Dhammānupassanā</i>: contemplation of thoughts (<i>nīvaraṇapabba, khandhapabba</i>)</li> </ul>	Direct classroom teaching/Online teaching	2	6
		<ul style="list-style-type: none"> <li>• <i>Dhammānupassanā</i>: contemplation of thoughts (<i>āyatanapabba, bojjaṅgapabba, chatuariyasacca</i>)</li> </ul>	Direct classroom teaching/Online teaching	2	6.7
10 <sup>th</sup>	<i>Visuddhimagga</i> -methods of meditation	<ul style="list-style-type: none"> <li>• <i>Dasakasina, dasaasubha</i></li> </ul>	Direct classroom teaching/Online teaching	2	6, 8
		<ul style="list-style-type: none"> <li>• <i>Dasaanussati, cattārobrahmavihārā, cattāroarūpā, āhārapatikūlasaññā, dhātumanasikāra</i></li> </ul>	Direct classroom teaching/Online teaching	2	8, 9
11 <sup>th</sup>	Two-fold meditations;	<ul style="list-style-type: none"> <li>• Tranquility (<i>samatha</i>)</li> </ul>	Direct classroom teaching/Online teaching.	2	9
		<ul style="list-style-type: none"> <li>• The insight (<i>vipassanā</i>)</li> </ul>	Direct classroom teaching/Online teaching	2	9, 10
12 <sup>th</sup>	Scope of <i>samatha</i> and <i>vipassanā</i>	<ul style="list-style-type: none"> <li>• Scope of <i>samatha</i></li> </ul>	Direct classroom teaching/Online teaching	2	9, 10
		<ul style="list-style-type: none"> <li>• Scope of <i>vipassanā</i></li> </ul>	Direct classroom teaching/Online teaching	2	6, 9, 10
13 <sup>th</sup>	Objectives of these two-fold meditations	<ul style="list-style-type: none"> <li>• Objectives of <i>samatha</i> meditation</li> </ul>	Direct classroom teaching/Online teaching	2	8, 9
		<ul style="list-style-type: none"> <li>• Objectives of <i>vipassanā</i> meditation</li> </ul>	Direct classroom teaching/Online teaching.	2	8, 9
14 <sup>th</sup>	Identifying the individual characteristics and appropriate meditation methods	<ul style="list-style-type: none"> <li>• The character types and character traits of the <i>Visuddhimagga</i></li> </ul>	Direct classroom teaching/Online teaching	2	4, 5
		<ul style="list-style-type: none"> <li>• Character faults and suggest appropriate meditation</li> </ul>	Direct classroom teaching/Online teaching	2	4, 5
15 <sup>th</sup>	Advantages of cultivating <i>bhāvanā</i> , relation between meditation and emancipation	<ul style="list-style-type: none"> <li>• Advantages of cultivating <i>bhāvanā</i></li> </ul>	Direct classroom teaching/Online teaching	2	9, 10
		<ul style="list-style-type: none"> <li>• Relation between meditation and emancipation</li> </ul>	Direct classroom teaching/Online teaching.	2	8, 10
<b>11.</b>	<b>Number of Notional Hours: 200</b>				

	<p>1. Lecture Hours –60 2. Tutorial / Practical / Presentation Hours –</p>	<p>3. Self-study and Homework Preparation Hours –140 4. Hours for Field Surveys / Factory Visits / Social Activities –</p>
<b>12.</b>	<b>Evaluation and Assessment:</b>	
	In Course Evaluation (Mid Semester Evaluation) 20% - 40% from Total Marks Allocated <i>Expected soft skills to be evaluated through the continuous assessments: 40%</i>	
	End of Course Evaluation (End Semester Evaluation) 60% - 80% from Total Marks Allocated Question Paper: 60%	
<b>13.</b>	<b>Recommended Readings:</b>	
	<ol style="list-style-type: none"> <li>1. Crangle, F. Edward, (1994). <i>The Origin and Development of Early Indian Contemplative Practices</i> printed in Germany.</li> <li>2. Harischandra, D. V. J. (1998). <i>Psychiatric Aspects of Jataka Stories</i>, Wijitha Yapa Publications, Unity Plaza, 2 Galle Road, Colombo 4, Sri Lanka.</li> <li>3. Nyanaponika Thero, (1962). <i>The Heart of Buddhist Meditation</i>, Buddhist Publication Society, Kandy.</li> <li>4. Sumanapala, G. D., (1998). <i>An Introduction to Theravada Abhidhamma</i>, Buddhist Research Society, Singapore.</li> <li>5. Vesey, G. N. A., (1999). <i>Body and Mind</i>, Aellen Dunwin.</li> <li>6. Johansom Rune, G. A., (1984). <i>The Dynamic Psychology of Early Buddhism</i>, Curzon Press, Scandinavian.</li> <li>7. රාහුල හිමි, චල්පොල, (1987). <i>බුදුන් වදාළ ධර්මය</i>, ගුණසේන සහ සමාගම, කොළඹ.</li> <li>8. ගල්මංගොඩ, සුමනපාල, (2006). <i>බෞද්ධ භාවනාව හා මනෝවිකිත්සාව</i>, සරසවි, දිවුලපිටිය.</li> <li>9. ගල්මංගොඩ, සුමනපාල, (2004). <i>බෞද්ධ භාවනාවේ සමාජ සන්දර්භය</i>, සර්වෝදය.</li> <li>10. නිශ්ශංක, එච්. එස්. එස්., (2001). <i>බෞද්ධ මනෝවිකිත්සාව</i>, ගුණසේන, කොළඹ.</li> <li>11. මෙමත්ති මිත්ති හිමි, කේ, (2001). <i>මහස පිළිබඳ බෞද්ධ විග්‍රහය</i>, සමයවර්ධන, කොළඹ.</li> <li>12. නිවන් මග සගරාව, (1997). <i>බෞද්ධ මනෝවිද්‍යා අංකය</i>, රජයේ මුද්‍රණාලය බෞද්ධ සංගමය, කොළඹ.</li> <li>13. නිවන් මග සගරාව, (1980). <i>සමාධි ධ්‍යාන සහ මාර්ගඵල අංකය</i>, රජයේ මුද්‍රණාලය බෞද්ධ සංගමය, කොළඹ.</li> <li>14. ගල්මංගොඩ, සුමනපාල, (2019), <i>මනෝවිකිත්සාව උපදේශනය</i>, සාකල්‍යාත්මක ප්‍රවේශය, කල්ප ක්‍රියේෂන්ස් (පුද්) සමාගම, කඩවත.</li> </ol>	

**Fields of Study: Buddhist Philosophy**

<b>1.</b>	<b>Code of the Course Unit</b>	BUPH 41734
<b>2.</b>	<b>Title of the Course Unit</b>	Buddhist Philosophical Traditions in East Asian Countries
<b>3.</b>	<b>Number of Credits</b>	4
<b>4.</b>	<b>Type</b>	C
<b>5.</b>	<b>Coordinator of the Course Unit</b>	The most senior lecturer of the relevant course unit
<b>6.</b>	<b>Pre-requisites</b>	Not applicable
<b>7.</b>	<p><b>Programme Learning Outcomes</b></p> <p>At the end of B.A. Honors Degree in Buddhist philosophy Studies program students will be able to</p> <p><b>PLO - 1</b> identify and understand the core areas of Buddhist philosophy.</p> <p><b>PLO - 2</b> review studies of Buddhist philosophy, analyze, and synthesize their research findings and draw appropriate inferences.</p> <p><b>PLO - 3</b> demonstrate an awareness of the ongoing academic studies, challenges and opportunities available in the field of Buddhist studies.</p> <p><b>PLO - 4</b> use the scientific method and appropriate technology as a primary basis for engaging in critical thinking.</p> <p><b>PLO - 5</b> describe and apply skills that enhance cross-cultural communication, interactions, and relationships.</p> <p><b>PLO - 6</b> examine and evaluate attainable careers, common work settings and educational opportunities available with an undergraduate Buddhist philosophy degree.</p> <p><b>PLO - 7</b> interact with others effectively and work productively with responsibility and accountability.</p> <p><b>PLO - 8</b> display knowledge of the skills necessary for success as a Buddhist philosophy major.</p>	
<b>8.</b>	<p><b>Main objective of the course:</b></p> <p>The objective of this course is to provide students with knowledge of introduction and development of Buddhist philosophy in China, Tibet, Korea, and Japan to compare early Buddhism and <i>Mahayana</i> Buddhist thought.</p>	

<b>9.</b>	<b>Expected/Intended Learning Outcomes (CLOs)</b>					
	At the completion of this course, the student will be able to					
	<ol style="list-style-type: none"> <li>1. identify the foundation of philosophical traditions in East Asian countries.</li> <li>2. describe the historical development of Buddhist traditions in East Asian countries.</li> <li>3. classify the different Buddhist sects and their teachings developed in the East Asian countries.</li> <li>4. discuss the introduction of Buddhism to East Asian countries.</li> <li>5. compare and contrast the teachings of different Buddhist sects.</li> <li>6. point out the significance of Buddhist philosophical traditions.</li> <li>7. distinguish the special characteristics of Chinese, Tibetan, Japanese and Korean Buddhist schools.</li> <li>8. validate the social, psychological and philosophical significance of those Buddhist sects and schools.</li> </ol>					
<b>10.</b>	<b>Contents</b>			<b>Mode of Delivery/ Way of Delivery (T/L Materials)</b>	<b>No. of Hrs</b>	<b>ILO No.</b>
<b>Week</b>	<b>Main Themes</b>	<b>Sub Themes</b>				
<b>1<sup>st</sup></b>	The advent of Buddhism to China	<ul style="list-style-type: none"> <li>• Traditional religious and philosophical background when Buddhism was introduced to China</li> </ul>	Direct classroom teaching/Online teaching	2	1, 2, 3	
		<ul style="list-style-type: none"> <li>• Strategies used to overcome the challenges faced in introducing Buddhism to China</li> </ul>	Direct classroom teaching/Online teaching	2	1, 2, 3	
<b>2<sup>nd</sup></b>	Special features and Mahāyāna foundation in Chinese Buddhism	<ul style="list-style-type: none"> <li>• Investigation of the <i>Hīnayāna</i> tradition in Chinese Buddhism</li> </ul>	Direct classroom teaching/Online teaching	2	3, 4	
		<ul style="list-style-type: none"> <li>• Study of the <i>Mahāyāna</i> influence and its expansion in Chinese Buddhism</li> </ul>	Direct classroom teaching/Online teaching	2	3, 4	
<b>3<sup>rd</sup></b>	Influence of Tao and Confucius teachings in the development of Buddhist philosophy in China	<ul style="list-style-type: none"> <li>• The influence of Confucius' teachings on Chinese Buddhism and the various changes</li> </ul>	Direct classroom teaching/Online teaching	2	1, 2	
		<ul style="list-style-type: none"> <li>• Investigation into the impact of new teachings on Chinese Buddhism as well as the influence of Chinese Buddhism on Taoism</li> </ul>	Direct classroom teaching/Online teaching	2	1, 2	
<b>4<sup>th</sup></b>	The origin of sects as Tien-Tai and Chan, their development and basic teachings	<ul style="list-style-type: none"> <li>• Intorduction to Chinese Buddhist Schools and the teachings of Tien-Tai School</li> </ul>	Direct classroom teaching/Online teaching	2	5	
		<ul style="list-style-type: none"> <li>• Intorduction to the origin and development of the Chan School and its modern development</li> </ul>	Direct classroom teaching/Online teaching	2	5	



5 <sup>th</sup>	The advent of Buddhism to Tibet	<ul style="list-style-type: none"> <li>• Intorduction of Buddhism to Tibet, the traditional religions that existed there and the challenges faced by</li> </ul>	Direct classroom teaching/Online teaching	2	4
		<ul style="list-style-type: none"> <li>• The actions taken by the Buddhist monks in the early days to spread Buddhism among the people in Tibet</li> </ul>	Direct classroom teaching/Online teaching	2	4
6 <sup>th</sup>	The <i>Mahāyāna</i> foundation and special features of Tibetan Buddhism	<ul style="list-style-type: none"> <li>• The Nature of Tantric Buddhism in India and Tibet; the Tibetan Response to it</li> </ul>	Direct classroom teaching/Online teaching	2	5
		<ul style="list-style-type: none"> <li>• Buddhist Travelers from Central Asia and China: Introduction of <i>Mahāyāna</i> Buddhism to Tibet</li> </ul>	Direct classroom teaching/Online teaching	2	5
7 <sup>th</sup>	The origin and evolution of Tibetan Buddhist sects such as <i>Kadam-Pa</i> , <i>Kagyū-Pa</i> , <i>Geluk-Pa</i> , <i>Red-Hats</i> and <i>Sakya-Pa</i>	<ul style="list-style-type: none"> <li>• A study of the basic features of the Buddhist sects that originated in Tibet.</li> </ul>	Direct classroom teaching/Online teaching	2	6
		<ul style="list-style-type: none"> <li>• Inquiry into the <i>Hīnayāna</i>, <i>Mahāyāna</i>, and <i>Vajrayāna</i> foundations of the ancient Buddhist Schools in Tibet.</li> </ul>	Direct classroom teaching/Online teaching	2	6
8 <sup>th</sup>	<b>Mid Semester Evaluation</b>	<b>Written Examination / Assignment / Individual or Group Presentation / Practical Test</b>		4	
9 <sup>th</sup>	The historical evidences regarding the spread of Buddhism in Korea	<ul style="list-style-type: none"> <li>• Influence of local as well as Chinese traditional teachings on Korean Buddhism.</li> </ul>	Direct classroom teaching/Online teaching.	2	4
		<ul style="list-style-type: none"> <li>• Methods used to promote Buddhism in the Korea</li> </ul>	Direct classroom teaching/Online teaching	2	2, 3
10 <sup>th</sup>	The fundamental teachings of Korean Buddhist sects such as <i>Son</i> and <i>Hwaom</i> , its connection with Indian Buddhism	<ul style="list-style-type: none"> <li>• A study of the fundamental teachings of the Korean Buddhist sects</li> </ul>	Direct classroom teaching/Online teaching	2	3, 4
		<ul style="list-style-type: none"> <li>• Influence of Indian Buddhism on Korean Buddhist Sects and the nature of those Schools at present</li> </ul>	Direct classroom teaching/Online teaching	2	5
11 <sup>th</sup>	The prominent teachers who were responsible for The revival of Korean Buddhist Thought	<ul style="list-style-type: none"> <li>• Ancient Buddhist scholars who contributed to the advancement of Korean Buddhism</li> </ul>	Direct classroom teaching/Online teaching.	2	5
		<ul style="list-style-type: none"> <li>• Buddhist scholars who contributed to the rehabilitation of Korean Buddhism during its decline</li> </ul>	Direct classroom teaching/Online teaching	2	5

12 <sup>th</sup>	An introduction of Buddhism to Japan	<ul style="list-style-type: none"> <li>Traditional beliefs and practices that existed in Japan when Buddhism was introduced</li> </ul>	Direct classroom teaching/Online teaching.	2	1, 2
		<ul style="list-style-type: none"> <li>Introduction of Buddhism to Japan and the strategies used to overcome the challenges</li> </ul>	Direct classroom teaching/Online teaching	1	1, 2
		<ul style="list-style-type: none"> <li>Buddhism in <i>Azuka</i> period</li> </ul>	Direct classroom teaching/Online teaching	1	
13 <sup>th</sup>	<i>Mahāyāna</i> foundation and special features	<ul style="list-style-type: none"> <li>Buddhism in <i>Nara</i> period: six main schools, <i>Mahāyāna</i> influence of Japanese Buddhism</li> </ul>	Direct classroom teaching/Online teaching	2	4
		<ul style="list-style-type: none"> <li>Chinese influence on Japanese Buddhism</li> </ul>	Direct classroom teaching/Online teaching.	2	5
14 <sup>th</sup>	Buddhist schools in <i>Heian</i> period	<ul style="list-style-type: none"> <li>The fundamental teachings of <i>Tendai</i>, and <i>Shingon</i></li> </ul>	Direct classroom teaching/Online teaching	2	6, 7
		<ul style="list-style-type: none"> <li>The fundamental teachings of above two school</li> </ul>	Direct classroom teaching/Online teaching	2	8
15 <sup>th</sup>	Buddhism in <i>Kamakura</i> Period	<ul style="list-style-type: none"> <li>Origin, development and philosophical thoughts reflected in <i>Jodo</i>, <i>Jodoshin</i> and <i>Zen</i> schools of Japanese Buddhism</li> </ul>	Direct classroom teaching/Online teaching	2	7, 8
		<ul style="list-style-type: none"> <li>The current nature of <i>Zen</i> Buddhism in Japan</li> </ul>	Direct classroom teaching/Online teaching.	2	7, 8
<b>11.</b>	<b>Number of Notional Hours: 200</b>				
	1. Lecture Hours – 60		3. Self-study and Homework Preparation Hours – 140		
	2. Tutorial / Practical / Presentation Hours –		4. Hours for Field Surveys / Factory Visits / Social Activities –		
<b>12.</b>	<b>Evaluation and Assessment:</b>				
	In Course Evaluation (Mid Semester Evaluation) 20% - 40% from Total Marks Allocated Expected soft skills to be evaluated through the continuous assessments: 40%				
	End of Course Evaluation (End Semester Evaluation) 60% - 80% from Total Marks Allocated Question Paper: 60%				

**13. Recommended Readings:**

1. Alen, Cole, (2005). *Text as Father: Paternal Seductions in Early Mahayana Buddhist Literature*, University of California Press.
2. Bollm, A., (1968). *The life of Shinran; the Journey of self-acceptance*, London.
3. Brich, C., (1967). *Anthology of Chinese Literature*, London.
4. Chan, Wing-tist, (1963). *The Source Book in Chinese Philosophy*, Princeton.
5. Chang, Garma, C.C. (1983). *A Treasury of Mahayana Sutras*, Buddhist Association of United States.
6. Chappell, D.W., (1977). *Chinese Buddhist Interpretations of the Pure Lands*, Beijing.
7. Chen, T., (1964). *Buddhism in China*, Princeton.
8. Conze, E.T., (1968). *Selected Sayings from the Perception of Wisdom*, London.
9. Dalai Lama, (1975). *The Buddhism of Tibet and the Key to the Middle Way*, London.
10. Dhargyey, N. (1976). *Tibetan Tradition of Mental Development*, Dharmasala.
11. Gaulier, S., (1976). *Buddhism in Gyatso*, T. Fourteenth.
12. Hopkins, J., (1980). *Compassion in Tibetan Buddhism*, London.
13. Hopkins, J., (1984). *The Tantric Distinction*, London.
14. Snellgrove, D.L., (1980). *The Nine Ways of Bon*, Oxford.
15. ඉලංගසිංහ, මංගල, (1997). *ආසියාවේ බෞද්ධ ඉතිහාසය*, කිරිඳිගොඩ.
16. සිරි සිවලී හිමි, බඹරන්දේ, (1958). *බෞද්ධ ලෝකය*, ගුණසේන, කොළඹ.
17. ධම්මජේති හිමි, මැදවච්චියේ, (2012). *චීන බෞද්ධ ඉතිහාසය හා සම්ප්‍රදාය*, එතික ප්‍රකාශන, නුගේගොඩ.
18. සුමනසිරි හිමි, ගල්ලෑල්ලේ, (1999). *චීන බුදුදහම පිළිබඳ ඓතිහාසික අධ්‍යයනයක්*, කොටමුදුන්ගල රජමහා විහාරය, මොලගොඩ, හරන්කහව.
19. ධම්මදස්සි හිමි, නායිම්බල, (2009). *චීනව බුදුසමය*, කර්තෘ ප්‍රකාශනයකි.

**Fields of Study: Buddhist Philosophy**

<b>1.</b>	<b>Code of the Course Unit</b>	BUPH 41744
<b>2.</b>	<b>Title of the Course Unit</b>	Buddhism and World Religions
<b>3.</b>	<b>Number of Credits</b>	4
<b>4.</b>	<b>Type</b>	C
<b>5.</b>	<b>Coordinator of the Course Unit</b>	The most senior lecturer of the relevant course unit
<b>6.</b>	<b>Pre-requisites</b>	Not applicable
<b>7.</b>	<p><b>Programme Learning Outcomes:</b> At the end of B.A. Honors Degree in Buddhist philosophy Studies program students will be able to</p> <p><b>PLO - 1</b> identify and understand the core areas of Buddhist philosophy.</p> <p><b>PLO - 2</b> review studies of Buddhist philosophy, analyze, and synthesize their research findings and draw appropriate inferences.</p> <p><b>PLO - 3</b> demonstrate an awareness of the ongoing academic studies, challenges and opportunities available in the field of Buddhist studies.</p> <p><b>PLO - 4</b> use the scientific method and appropriate technology as a primary basis for engaging in critical thinking.</p> <p><b>PLO - 5</b> describe and apply skills that enhance cross-cultural communication, interactions, and relationships.</p> <p><b>PLO - 6</b> examine and evaluate attainable careers, common work settings and educational opportunities available with an undergraduate Buddhist philosophy degree.</p> <p><b>PLO - 7</b> interact with others effectively and work productively with responsibility and accountability.</p> <p><b>PLO - 8</b> display knowledge of the skills necessary for success as a Buddhist philosophy major.</p>	
<b>8.</b>	<p><b>Main objective of the course:</b></p> <p>This course unit is aimed to provide sound knowledge of main teachings and theories therein to support making world peace and harmony in the present community.</p>	
<b>9.</b>	<p><b>Expected/Intended Learning Outcomes (CLOs)</b></p> <p>At the completion of this course, the student will be able to</p> <ol style="list-style-type: none"> <li>1. identify the nature of the world religions.</li> <li>2. recognize main sources on religions.</li> <li>3. observe how far religion and philosophy are useful for the individual.</li> <li>4. identify how Buddhism encourages a meaningful life based on knowledge and vision.</li> <li>5. recall Buddha's constructive critique on religion.</li> <li>6. summarize psychological interpretations of religion.</li> <li>7. highlight the psychological views on religion.</li> <li>8. evaluate the religious and spiritual concepts.</li> <li>9. lead a harmonious life in a multi-religious and multi-cultural society.</li> <li>10. distinguish different foundations of religiosity and spirituality.</li> <li>11. justify the contribution made by main religions to society.</li> </ol>	

10.	Contents		Mode of Delivery/ Way of Delivery (T/L Materials)	No. of Hrs	CLO No.
	Week	Main Themes			
1 <sup>st</sup>	Introduction to main teachings of religions	• Nature and characteristics of traditional religions	Direct classroom teaching/Online teaching	2	1, 6
		• Current trends and new era of revisionist theology	Direct classroom teaching/Online teaching	2	1
2 <sup>nd</sup>	Origin and evolution of Hinduism and Jainism	• Fundamentals of Hinduism, Jainism and modern trends	Direct classroom teaching/Online teaching	2	2
		• Sociological approach to Hinduism and Jainism	Direct classroom teaching/Online teaching	2	2
3 <sup>rd</sup>	Judaism its origin and historical evolution	• Monotheistic foundation of Judaism and defining characteristics	Direct classroom teaching/Online teaching.	2	2
		• Fundamentals and Jewish religious movements	Direct classroom teaching/Online teaching	2	3
4 <sup>th</sup>	Catholicism, its origin and historical evolution,	• Theory of creation and evolution	Direct classroom teaching/Online teaching	2	1, 6
		• Catholic moral theology	Direct classroom teaching/Online teaching	2	3, 11
5 <sup>th</sup>	Modern Christianity and its sub-sects	• Early Jewish Christians and creeds	Direct classroom teaching/Online teaching	2	3
		• Christian moral theology	Direct classroom teaching/Online teaching	2	3, 5, 11
6 <sup>th</sup>	Islam, its origin, evolution and its sub-sects,	• Islam and primordial faith	Direct classroom teaching/Online teaching	2	1, 6
		• Concept of God, angels, and revelations, divine destiny	Direct classroom teaching/Online teaching	2	2, 10
7 <sup>th</sup>	Bahā'ī Faith, its founder and evolution	• Founder of Bahā'ī Faith and three central figures	Direct classroom teaching/Online teaching	2	1
		• Greater Covenant and Lesser Covenant its Social principles	Direct classroom teaching/Online teaching	2	2, 9
8 <sup>th</sup>	<b>Mid Semester Evaluation</b>	<b>Written Examination / Assignment / Individual or Group Presentation / Practical Test</b>		4	
9 <sup>th</sup>	Zoroastrianism, its origin, evolution and its sub-sects and main teaching,	• Nature and significance of Zoroastrianism	Direct classroom teaching/Online teaching	2	1
		• Avestan language and dualistic cosmology of good and evil	Direct classroom teaching/Online teaching	2	3
10 <sup>th</sup>	Confucianism, its origin, evolution and its sub-sects and its main teachings,	• Great cultural and intellectual expansion in China	Direct classroom teaching/Online teaching	2	3
		• Confucian classics and main teachings	Direct classroom teaching/Online teaching	2	8, 11
11 <sup>th</sup>	Shinto its origin, evolution and its sub-sects and its main teachings	• Shinto polytheism and concept of <i>kami</i>	Direct classroom teaching/Online teaching	2	2, 3
		• Shinto beliefs, and festivals	Direct classroom teaching/Online teaching	2	3, 4

12 <sup>th</sup>	Taoism its origin, evolution and its sub-sects and its main teachings	• Taoism and its main teachings	Direct classroom teaching/Online teaching	2	2, 3
		• Sub-sects and its main teachings	Direct classroom teaching/Online teaching	2	2, 3
13 <sup>th</sup>	Sikhism its origin, evolution and its sub-sects and its main teachings	• Spiritual teachings of <i>Guru Nānak</i>	Direct classroom teaching/Online teaching	2	9
		• Concept of God, <i>Simran</i> and worldly illusion	Direct classroom teaching/Online teaching	2	10
14 <sup>th</sup>	Religious teachings and politics	• Religion as a source of political mobilization	Direct classroom teaching/Online teaching	2	11
		• Theocracy and divine guidance	Direct classroom teaching/Online teaching	2	9
15 <sup>th</sup>	Guidance and further instructions	• Instructions	Direct classroom teaching/Online teaching	2	
		• Feedback	Direct classroom teaching/Online teaching	2	
<b>11.</b>	<b>Number of Notional Hours: 200</b>				
	1. Lecture Hours – 60		3. Self-study and Homework Preparation Hours – 140		
	2. Tutorial / Practical / Presentation Hours –		4. Hours for field Surveys / Factory Visits / Social Activities		
<b>12.</b>	<b>Evaluation and Assessment:</b>				
	In Course Evaluation (Mid Semester Evaluation) 20% - 40% from Total Marks Allocated <i>Expected soft skills to be evaluated through the continuous assessments: 40%</i>				
	End of Course Evaluation (End Semester Evaluation) 60% - 80% from Total Marks Allocated Question Paper: 60%				
<b>13.</b>	<b>Recommended Readings:</b>				
	<ol style="list-style-type: none"> <li>1. Lovinger. R. J., (1984.) <i>Working with Religious in Psychotherapy</i>. Jason Aronson: New York.</li> <li>2. Miller, W. K. and Martin, J. E. (1988). <i>Behavior Therapy and Religion</i>. Sage Publication: New Delhi.</li> <li>3. Sigmund Freud, Peter Gay., (1989). <i>The Future of an Illusion</i> (The Standard Edition) (Complete Psychological Works of Sigmund Freud) W. W. Norton &amp; Company.</li> <li>4. Rajitha P. Kumara. (2016), <i>Buddhist Psychoanalysis</i>, Magadhi Publication, Nugegoda.</li> <li>5. Robet N. Mc Caulwy. (2011). <i>Why Religion is Natural and Science is Not</i>, Oxford University Press, USA.</li> <li>6. Boyer Pascal. (2002). <i>Religion Explained: The Evolutionary Origins of Religious Thought</i>, Basic Books; Reprint edition, London.</li> <li>7. Boyer, Pascal, (2008). <i>Religion Explained: The Human Instincts That Fashion Gods, Spirits and Ancestors</i>, Vintage Books, London.</li> <li>8. Dharmasiri, Gunapala, (1974). <i>A Buddhist Critique of the Christian Concept of God</i>, Colombo.</li> <li>9. Lewis H. P., (1973). <i>Philosophy of Religion</i>, St. Pauls Home, London.</li> <li>10. Marasinghe, M.M.J., (1974). <i>Gods in Early Buddhism</i>, Colombo.</li> <li>11. Masih Y., (1990). <i>A Comparative Study of Religion</i>, Motilal Banarsidas, New Delhi.</li> <li>12. Siriwardana, R. (Ed.), (1987). <i>Equality and the Religious Traditions of Asia</i>, Frances Printers, London.</li> <li>13. Beaver R, Pierce, (1992). <i>The World's Religion</i>, Lion Publishing Plc, Oxford, England.</li> <li>14. සුමනසිරිසිමි, ගල්ලැල්ලේ, (1994). සාම්ප්‍රදායික චින් ආගම්, කර්තෘ ප්‍රකාශනයකි.</li> <li>15. ප්‍රනාන්දු, ඇන්ටනී, (1994). නූතන ක්‍රිස්තියානියානියේ විවිධ ශාඛා හා මූලධර්ම, අන්තර් සංස්කෘතික පොත් ප්‍රචාරකයෝ, කඩවත.</li> </ol>				

**Field of Study:** Professional Subject Stream

1	<b>Code of the Course Unit</b>	PSIT 41512				
2	<b>Title of the Course Unit</b>	ICT Skills for Education and Professional- Part II				
3	<b>Number of Credits</b>	2				
4	<b>Type</b>	O				
5	<b>Coordinator of the Course Unit</b>	Most Senior Lecturer of the Relevant Course Unit				
6	<b>Pre-requisites</b>	None				
7	<b>Main objective of the course</b>	<ol style="list-style-type: none"> <li>1. To provide an advanced knowledge, skills, attitudes, mind-set and paradigm to students to be effectively performed in their particular field with ICT.</li> <li>2. To provide each student with an opportunity to become competent technology literate person in an effective and social manner.</li> <li>3. To strengthen national information industry for effective decision making, problem solving, and for serving relevant information to client.</li> <li>4. To provide human capital for the employment market of the country.</li> <li>5. To assist and promote new venture creation of the country.</li> <li>6. To provide opportunities for students to reflect on their own ICT practice.</li> <li>7. Enhance students' skills to develop their learners' digital skills and literacy.</li> <li>8. To provide a technological toolkit for learners and improve the level of key competences and ICT skills.</li> <li>9. To access a variety of on-line resources to promote good practice in education.</li> <li>10. To share best practices, ideas and materials in online/ICT enabled teaching and learning.</li> </ol>				
8	<b>Intended Learning Outcomes (ILOs)</b>	<p>At the completion of this course unit the student will be able to</p> <ol style="list-style-type: none"> <li>1. identify the value and nature of information and how it is organized and use it effectively especially in an electronic environment.</li> <li>2. use MS Office package (advance) for improving workplace performance.</li> <li>3. create databases by using relevant software packages.</li> <li>4. design required graphics for teaching and learning/workplace/day to day life.</li> <li>5. use digital technology for research and innovation.</li> <li>6. use digital teaching and learning tools to support e-learning.</li> <li>7. create a simple educational game.</li> <li>8. design an interactive web.</li> <li>9. use smart technology for Digital living .</li> <li>10. value ethically use of information technology.</li> <li>11. use best practices, ideas and materials in online/ICT enabled teaching and learning.</li> </ol>				
9	<b>Contents</b>			<b>Mode of Delivery/ Way of Delivery (T/L Materials)</b>	<b>No of Hrs.</b>	<b>ILO No.</b>
	<b>Week</b>	<b>Main Themes</b>	<b>Sub Themes</b>			
	<b>1<sup>st</sup></b>	Identify the value and nature of information and	<ul style="list-style-type: none"> <li>• Advanced information literacy</li> </ul>	Direct classroom teaching/ online	2	1

	how it is organized and use it effectively especially in an electronic environment	skills including critical thinking, reading skills, and independent learning	teaching		
2 <sup>nd</sup>	Identify the value and nature of information and how it is organized and use it effectively especially in an electronic environment	<ul style="list-style-type: none"> <li>Academic integrity and avoiding Plagiarism</li> </ul>		2	1
3 <sup>rd</sup>	Use of Microsoft Office package for educational purposes and for the workplace	<ul style="list-style-type: none"> <li>Types of ICT tools used at workplace, Introduction to Microsoft Office and practical – Excel</li> </ul>		2	2
4 <sup>th</sup>	Use of Microsoft Office package for educational purposes and for the workplace	<ul style="list-style-type: none"> <li>Types of ICT tools used at workplace, Introduction to Microsoft Office and practical – PowerPoint (Advanced)</li> </ul>		2	2
5 <sup>th</sup>	Create databases by using relevant software packages	<ul style="list-style-type: none"> <li>Types of ICT tools used at workplace, Introduction to Microsoft Office and practical – Access (Advanced)</li> </ul>		2	2, 3
6 <sup>th</sup>	Graphics for teaching and learning			2	4
7 <sup>th</sup>	Digital technology for research and innovation	<ul style="list-style-type: none"> <li>Use of ICT tools for research and development including database searching (advance)</li> </ul>		2	5
8 <sup>th</sup>	Digital technology for research and innovation	<ul style="list-style-type: none"> <li>Use of ICT tools for research and development</li> </ul>		2	5
9 <sup>th</sup>	Mid Semester Evaluation Written Examination/ Assignment / Individual or Group Presentation / Practical Test				
10 <sup>th</sup>	Use digital teaching and learning tools to support E-Learning	<ul style="list-style-type: none"> <li>Practical on Blended learning tools (advance)</li> </ul>		2	6
11 <sup>th</sup>	Create a simple educational game			2	7
12 <sup>th</sup>	Design an interactive web				8



					2	
	13 <sup>th</sup>	Use smart technology for Digital living	<ul style="list-style-type: none"> <li>Awareness, skills, and effectiveness in 'digital living', use of Zoom, Social Media, Khoot and other online tools</li> </ul>		2	9
	14 <sup>th</sup>	Value ethically use of information technology	<ul style="list-style-type: none"> <li>Information related to security principles and concepts, security policies, and ISO standards on security measures, implementation of security measures, importance of employee awareness in protecting information, highlighting making aware of individual's responsibility towards IS.</li> </ul>		2	10
	15 <sup>th</sup>	Use best practices, ideas and materials in online/ICT enabled teaching and learning	<ul style="list-style-type: none"> <li>Best practices, ideas and materials in online/ICT enabled teaching and learning – national and international</li> </ul>		2	11
10.	<b>Number of Notional Hours: 100</b>					
	1. Lecture Hours: 30    3. Self-study and Homework Preparation Hours: 20 2. Tutorial Hours: 30    4. Hours for recommended reading: 20					
11.	<b>Evaluation and Assessment:</b>					
	In Course Evaluation (Mid Semester Evaluation) 40% from Total Marks Allocated <i>Expected soft skills to be evaluated through the continuous assessments:</i>					
	End of Course Evaluation (End Semester Evaluation) 60% from Total Marks Allocated Question Paper:					
12	<b>Recommended Readings:</b>					
	1. Merkow, M. S., Breithaupt, J. (2015), <i>Information Security: Principles and Practices</i> , Wiley, New Jersey					
	2. Livingstone, S., Sefton-Green, J. (2016), <i>The Class: Living and Learning in the Digital Age (Connected Youth and Digital Futures)</i> , New York University Press, New York					
	3. Munir, K. (2016), <i>Security Management in Mobile Cloud Computing (Advances in Information Security, Privacy, and Ethics)</i> , 1st Edi. IGI global, Hershey, PA.					

**Fields of Study: Buddhist Philosophy**

<b>1.</b>	<b>Code of the Course Unit</b>	BUPH 42754
<b>2.</b>	<b>Title of the Course Unit</b>	Tantric Buddhism and Tibetan Studies
<b>3.</b>	<b>Number of Credits</b>	4
<b>4.</b>	<b>Type</b>	C
<b>5.</b>	<b>Coordinator of the Course Unit</b>	The most senior lecturer of the relevant course unit
<b>6.</b>	<b>Pre-requisites</b>	Not applicable
<b>7.</b>	<b>Programme Learning Outcomes:</b>	<p>At the end of B.A. Honors Degree in Buddhist philosophy Studies program students will be able to</p> <p><b>PLO - 1</b> identify and understand the core areas of Buddhist philosophy.</p> <p><b>PLO - 2</b> review studies of Buddhist philosophy, analyze, and synthesize their research findings and draw appropriate inferences.</p> <p><b>PLO - 3</b> demonstrate an awareness of the ongoing academic studies, challenges and opportunities available in the field of Buddhist studies.</p> <p><b>PLO - 4</b> use the scientific method and appropriate technology as a primary basis for engaging in critical thinking.</p> <p><b>PLO - 5</b> describe and apply skills that enhance cross-cultural communication, interactions, and relationships.</p> <p><b>PLO - 6</b> examine and evaluate attainable careers, common work settings and educational opportunities available with an undergraduate Buddhist philosophy degree.</p> <p><b>PLO - 7</b> interact with others effectively and work productively with responsibility and accountability.</p> <p><b>PLO - 8</b> display knowledge of the skills necessary for success as a Buddhist philosophy major.</p>
<b>8.</b>	<b>Main objective of the course</b>	The objective of this course is to provide students with substantial knowledge of the tantric Buddhism and Tibetan Studies and its fundamentals which came into being after Mahayana Buddhist thought.

<b>9.</b>	<b>Expected/Intended Learning Outcomes (CLOs)</b>					
	At the completion of this course, the student will be able to					
	<ol style="list-style-type: none"> <li>1. describe the origin and evolution of <i>tantra</i>.</li> <li>2. examine the development of <i>tantra</i>.</li> <li>3. recognize sources on Tantric Buddhism.</li> <li>4. identify the later development of Tantric Buddhism.</li> <li>5. highlight its characteristics.</li> <li>6. interpret various aspects of Tantric Buddhism.</li> <li>7. explain its fundamentals that developed after <i>Mahāyāna</i> Buddhist thought.</li> <li>8. compare and contrast new techniques for the realization of truth in this very life.</li> <li>9. summarize the significance of mystic powers in the materialization of objectives.</li> <li>10. outline the significance of Tibetan Buddhism.</li> <li>11. evaluate the main teachings of Tibetan Buddhism.</li> <li>12. illustrate the duties of Lamas and nuns.</li> </ol>					
<b>10.</b>	<b>Contents</b>			<b>Mode of Delivery/ Way of Delivery (T/L Materials)</b>	<b>No. of Hrs</b>	<b>ILO No.</b>
<b>Week</b>	<b>Main Themes</b>	<b>Sub Themes</b>				
<b>1<sup>st</sup></b>	Definition of the term <i>tantra</i>	• Definition of the term <i>tantra</i>	Direct classroom teaching/Online teaching	2	1	
		• Its usage and application	Direct classroom teaching/Online teaching	2	1	
<b>2<sup>nd</sup></b>	Origin, evolution and development of <i>tantra</i>	• Origin, evolution of <i>tantra</i>	Direct classroom teaching/Online teaching	2	2	
		• Development of <i>tantra</i>	Direct classroom teaching/Online teaching	2	2	
<b>3<sup>rd</sup></b>	Tantric trends in the early Buddhist teachings	• Tantric trends in the <i>Vinayapitaka</i>	Direct classroom teaching/Online teaching	2	3	
		• Tantric trends in the <i>suttapitaka</i>	Direct classroom teaching/Online teaching	2	3	
<b>4<sup>th</sup></b>	Tantric Buddhist literature and lineage of its gurus,	• Tantric Buddhist literature	Direct classroom teaching/Online teaching	2	5,6	
		• Lineage of its gurus	Direct classroom teaching/Online teaching	2	5,6	
<b>5<sup>th</sup></b>	Scholastic views on the origin of tantric Buddhism	• Tibetan scholastic views on the origin of tantric Buddhism	Direct classroom teaching/Online teaching	2	4	
		• Modern scholastic views on the origin of tantric Buddhism	Direct classroom teaching/Online teaching.	2	4	
<b>6<sup>th</sup></b>	<i>Tantrayāna</i> and <i>Yogācāra Vijñānavāda</i> , specialties in tantric Buddhism,	• <i>Tantrayāna</i> , Central philosophy and <i>Yogācāra Vijñānavāda</i> ,	Direct classroom teaching/Online teaching	2	7,8	
		• Specialties in tantric Buddhism	Direct classroom teaching/Online teaching	2	7,8	

7 <sup>th</sup>	The concept of the <i>Tathāgata</i> and the unconditioned absolute,	• The concept of the <i>Tathāgata</i>	Direct classroom teaching/Online teaching	2	9
		• The unconditioned absolute	Direct classroom teaching/Online teaching.	2	9
8 <sup>th</sup>	<b>Mid Semester Evaluation</b>	<b>Written Examination / Assignment / Individual or Group Presentation / Practical Test</b>		4	
9 <sup>th</sup>	Evolution and the formation of schools in tantric Buddhism	• <i>Vajrayāna</i> and <i>kālcakrayāna</i>	Direct classroom teaching/Online teaching.	2	10
		• <i>Mantrayāna</i> and <i>sahajayāna</i>	Direct classroom teaching/Online teaching	2	10
10 <sup>th</sup>	The meaning and function of <i>Mudrā</i> , <i>Saṃketa</i> , <i>Abhiṣeka</i> , <i>Mantra</i> , <i>Yantra</i> , <i>Dhāraṇī</i> , <i>Devatā</i> , <i>Dākinī</i> , <i>Sādhana</i> and <i>Maṇḍala</i> .	• <i>Mudrā</i> , <i>saṃketa</i> , <i>abhiṣeka</i> , <i>mantra</i> and <i>yantra</i>	Direct classroom teaching/Online teaching	2	11
		• <i>Dhāraṇī</i> , <i>devatā</i> , <i>dākinī</i> , <i>sāadhanā</i> and <i>maṇḍala</i>	Direct classroom teaching/Online teaching	2	11
11 <sup>th</sup>	Popular tantric ritualistic practices and their objectives.	• Popular tantric ritualistic practices	Direct classroom teaching/Online teaching.	2	6, 8, 11
		• Their objectives	Direct classroom teaching/Online teaching	2	8, 11
12 <sup>th</sup>	Tibetan Buddhism or Lamaism	• Origin and development of Lamaism	Direct classroom teaching/Online teaching.	2	12, 13
		• Special characteristic of Lamas and nuns	Direct classroom teaching/Online teaching	2	12, 13
13 <sup>th</sup>	Concept of Dalai Lama	• Origin and evolution of the lama community and the Dalai Lamas	Direct classroom teaching/Online teaching	2	13
		• Role and responsibility of the present Dalai Lama	Direct classroom teaching/Online teaching.	2	13
14 <sup>th</sup>	Dominant Buddhist cultural form in Tibet	• Lamaism and its powerful influence over politics	Direct classroom teaching/Online teaching	2	4
		• The arts, and other aspects of society	Direct classroom teaching/Online teaching	2	4
15 <sup>th</sup>	Expansion of Lamaism to the Western world, modern trends of the Lamaism.	• Expansion of Lamaism to the Western world	Direct classroom teaching/Online teaching	2	4, 13
		• Modern trends of the Lamaism	Direct classroom teaching/Online teaching	2	4, 13
<b>11.</b>	<b>Number of Notional Hours: 200</b>				
	1. Lecture Hours – 60		3. Self-study and Homework Preparation Hours – 140		
	2. Tutorial / Practical / Presentation Hours		4. Hours for Field Surveys / Factory Visits / Social Activities		
<b>12.</b>	<b>Evaluation and Assessment:</b>				
	In Course Evaluation (Mid Semester Evaluation) 20% - 40% from Total Marks Allocated <i>Expected soft skills to be evaluated through the continuous assessments: 40%</i>				
	End of Course Evaluation (End Semester Evaluation) 60% - 80% from Total Marks Allocated Question Paper: 60%				

<b>13.</b>	<p><b>Recommended Readings:</b></p> <ol style="list-style-type: none"> <li>1. Dasupta, S. B., (1958). <i>An Introduction to Tantric Buddhism</i>, University of Calcutta, Calcutta.</li> <li>2. Dutt, N., (1978). <i>Buddhist Sects in India</i>, Motilal Banarsi.</li> <li>3. Hardy, R. S., (1980). <i>A Manual of Buddhism in its Modern Development</i>, Calcutta.</li> <li>4. Lama, Anagarika Govinda, (1959). <i>Foundations of Tibetan Mysticism</i>, London.</li> <li>5. Lama, Thubten Yeshe, (2001). <i>Introduction to Tantra</i>, Wisdom publications.</li> <li>6. Murti, T. R. V., (1998). <i>The Central Philosophy of Buddhism</i>, New Delhi.</li> <li>7. Poussin, De La Valey, (1928). <i>Vijñaptimātratāsiddhi Vol. 3</i>, Paris.</li> <li>8. Thomas, E. J., (1933). <i>History of Buddhist Thought</i>, London.</li> <li>9. Vasubandhu, (1932). <i>Trisvabhāvanirdeśa, Sanskrit text and Translation</i>, Anacker.</li> <li>10. Vasubandhu, (1984). <i>Viṃśatikā and Triṃśatikā; Sanskrit Texts and Translation</i>, Anacker.</li> <li>11. Wayman, (1978). <i>A Calming the Mind and Discerning the Real</i>, New York.</li> <li>12. බලදේව, උපාධ්‍යාය, (1996). <i>බෞද්ධ දර්ශනය</i>, ගොඩගේ සහ සමාගම, කොළඹ.</li> <li>13. සාසනරතන හිමි, මොරටුවේ, (1962). <i>ලක්දිව මහායාන අදහස්</i>, අනුලා මුද්‍රණාලය, නුගේගොඩ.</li> <li>14. නානායක්කාර, සනත්, (2003). <i>මුල් බුදුසමයේ සිට වජ්‍රයානය දක්වා සරල හැඳින්වීමක්</i>, දෙහිවල.</li> <li>15. ගුණසේකර, පද්මා, (2006). <i>2500 වසරක බුදුසමය</i>, ගුණසේන සහ සමාගම, කොළඹ.</li> <li>16. විමලඤාණ හිමි, නාමටුන්නේ, (2014). <i>නාන්ත්‍රික බුදුසමය</i>, (කතෘ ප්‍රකාශන), පුබුදු ප්‍රීත්ථර්ස්, කදාන.</li> <li>17. ධර්මසිරි, ගුණපාල, (2007). <i>නන්ත්‍රියානයට හැඳින්වීමක්</i> (පරිවර්තනයකි), තරංග ප්‍රකාශකයෝ, මුදුන්ගොඩ.</li> </ol>
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**Fields of Study: Buddhist Philosophy**

<b>1.</b>	<b>Code of the Course Unit</b>	BUPH 42764
<b>2.</b>	<b>Title of the Course Unit</b>	Early Buddhist View on Social Issues and Conflict Resolution
<b>3.</b>	<b>Number of Credits</b>	4
<b>4.</b>	<b>Type</b>	C
<b>5.</b>	<b>Coordinator of the Course Unit</b>	The most senior lecturer of the relevant course unit
<b>6.</b>	<b>Pre-requisites</b>	Not applicable

<b>7.</b>	<p><b>Programme Learning Outcomes:</b></p> <p>At the end of B.A. Honors Degree in Buddhist philosophy Studies program students will be able to</p> <p><b>PLO - 1</b> identify and understand the core areas of Buddhist philosophy.</p> <p><b>PLO - 2</b> review studies of Buddhist philosophy, analyze, and synthesize their research findings and draw appropriate inferences.</p> <p><b>PLO - 3</b> demonstrate an awareness of the ongoing academic studies, challenges and opportunities available in the field of Buddhist studies.</p> <p><b>PLO - 4</b> use the scientific method and appropriate technology as a primary basis for engaging in critical thinking.</p> <p><b>PLO - 5</b> describe and apply skills that enhance cross-cultural communication, interactions, and relationships.</p> <p><b>PLO - 6</b> examine and evaluate attainable careers, common work settings and educational opportunities available with an undergraduate Buddhist philosophy degree.</p> <p><b>PLO - 7</b> interact with others effectively and work productively with responsibility and accountability.</p> <p><b>PLO - 8</b> display knowledge of the skills necessary for success as a Buddhist philosophy major.</p>				
<b>8.</b>	<p><b>Main objective of the course:</b></p> <p>The students are to enhance their knowledge about the diversity of social issues and conflicts and in order to reach this goal they will be exposed to the causes, nature, methods, approaches, techniques and possible solutions for the present social issues and conflicts.</p>				
<b>9.</b>	<p><b>Expected/Intended Learning Outcomes (CLOs)</b></p> <p>At the completion of this course, the student will be able to</p> <ol style="list-style-type: none"> <li>1. identify the nature and various interpretations of social problems and conflicts.</li> <li>2. recognize the significance of Buddhist teachings in resolving social problems and conflicts.</li> <li>3. recall the Buddha's attitude, approach, and methods of dealing with social issues and conflicts.</li> <li>4. compare the relationship between social issues and conflicts.</li> <li>5. examine the causes of social problems and conflicts.</li> <li>6. interpret the nature of social issues and conflicts.</li> <li>7. find Buddhist solutions to social problems and conflicts.</li> <li>8. use Buddhist teachings to design and develop plans and right solutions to address the social problems and conflicts.</li> <li>9. test and apply newly developed methods and theories in solving social problems and conflicts.</li> </ol>				
<b>10.</b>	<b>Contents</b>				
<b>Week</b>	<b>Main Themes</b>	<b>Sub Themes</b>	<b>Mode of Delivery/ Way of Delivery (T/L Materials)</b>	<b>No. of Hrs</b>	<b>CLO No.</b>
<b>1<sup>st</sup></b>	Definition and various implications of a social problem and their effects on society	<ul style="list-style-type: none"> <li>• Classification of social problems, their nature and causes in general</li> </ul>	Direct classroom teaching/Online teaching	2	1
		<ul style="list-style-type: none"> <li>• Classification of social problems, their nature and causes in general</li> </ul>	Direct classroom teaching/Online teaching	2	1

2 <sup>nd</sup>	Poverty, unemployment, homelessness and violence, crimes and drug addiction	• Poverty, unemployment, homelessness	Direct classroom teaching/Online teaching	2	5
		• Violence, crimes and drug addiction	Direct classroom teaching/Online teaching	2	6
3 <sup>rd</sup>	Urbanization, overpopulation and health issues,	• Urbanization, overpopulation	Direct classroom teaching/Online teaching.	2	1
		• Health and environmental issues	Direct classroom teaching/Online teaching	2	5
4 <sup>th</sup>	Human driven climate change and global warming	• Climate change and negative consequences	Direct classroom teaching/Online teaching	2	5
		• Causes and effects	Direct classroom teaching/Online teaching	2	5
5 <sup>th</sup>	Civil rights and racial discrimination, gender inequality	• Introduction to civil rights	Direct classroom teaching/Online teaching	2	6
		• Racial discrimination and gender inequality	Direct classroom teaching/Online teaching	2	6
6 <sup>th</sup>	Religious extremism, politics and corruption,	• Religion based conflicts	Direct classroom teaching/Online teaching	2	4
		• Politics and corruption	Direct classroom teaching/Online teaching	2	4
7 <sup>th</sup>	Human right violations , extremist organizations and infodemic	• Extremist groups of human right protection	Direct classroom teaching/Online teaching	2	4, 5
		• Infodemic and its threat to social harmony and integrity	Direct classroom teaching/Online teaching	2	4, 5
8 <sup>th</sup>	<b>Mid Semester Evaluation</b>	<b>Written Examination / Assignment / Individual or Group Presentation / Practical Test</b>		4	
9 <sup>th</sup>	Buddhist method of defining social problems, implementation, solutions and evaluation	• Buddhist method of defining a problem, the foundation of determining the root causes of a problem	Direct classroom teaching/Online teaching	2	3, 2
		• Buddhist approach to alternative solutions, the method of implementation of the solution, and the evaluation of outcome	Direct classroom teaching/Online teaching	2	3, 2
10 <sup>th</sup>	Definition of the terms: conflict and conflict resolution, and the impact on society	• Definition of the terms: conflict and conflict resolution	Direct classroom teaching/Online teaching	2	4
		• Conflict resolution, and its impact on society	Direct classroom teaching/Online teaching	2	3
11 <sup>th</sup>	Buddhist teachings on conflict resolution	• Recognition of the multifaceted nature of conflicts	Direct classroom teaching/Online teaching	2	2
		• Mutual agreement to address the issue and find the resolution, identifying changes in attitude, behavior, and approaches	Direct classroom teaching/Online teaching	2	3

12 <sup>th</sup>	Conflict resolution skills depicted in the Buddhist teachings	<ul style="list-style-type: none"> <li>Right leadership and insight, problem solving ability, non-expectation of profits, non-despise, non-contempt and negotiations, persuasion, relationship building, right communication etc.</li> </ul>	Direct classroom teaching/Online teaching	2	8
		<ul style="list-style-type: none"> <li>Significance of active engagement and listening</li> </ul>	Direct classroom teaching/Online teaching	2	7
13 <sup>th</sup>	Buddhist attitude to empathy	<ul style="list-style-type: none"> <li>Listening and understanding different viewpoints and self-control</li> </ul>	Direct classroom teaching/Online teaching	2	8
		<ul style="list-style-type: none"> <li>Compassion and inclusion, emotional intelligence etc.</li> </ul>	Direct classroom teaching/Online teaching	2	9
14 <sup>th</sup>	Buddhist teachings on facilitation an accountability on conflict resolution	<ul style="list-style-type: none"> <li>Insight, conflict management, planning, collaboration etc., qualities of a mediator reflected in the teachings such as impartiality, transparency, empathy, right approach and suitable approach and application of right methods and theories.</li> </ul>	Direct classroom teaching/Online teaching	2	3, 8
		<ul style="list-style-type: none"> <li>Conflict analysis, critical thinking, impartial decision making, restoring relationships</li> </ul>	Direct classroom teaching/Online teaching	2	9
15 <sup>th</sup>	Guidance and further instructions	<ul style="list-style-type: none"> <li>Instructions</li> </ul>	Direct classroom teaching/Online teaching	2	
		<ul style="list-style-type: none"> <li>Feedback</li> </ul>	Direct classroom teaching/Online teaching	2	
11.	<b>Number of Notional Hours: 200</b>				
	1. Lecture Hours – 60		3. Self-study and Homework Preparation Hours – 140		
2. Tutorial / Practical / Presentation Hours –		4. Hours for field Surveys / Factory Visits / Social Activities –			
12.	<b>Evaluation and Assessment:</b>				
	In Course Evaluation (Mid Semester Evaluation) 20% - 40% from Total Marks Allocated <i>Expected soft skills to be evaluated through the continuous assessments: 40%</i>				
	End of Course Evaluation (End Semester Evaluation) 60% - 80% from Total Marks Allocated Question Paper: 60%				



**13. Recommended Readings:**

1. Rapoport, A. (1989). *The Origins of Violence: Approaches to the Study of Conflict*, New York.
2. Lumineau, Fabrice; Eckerd, Stephanie; Handley, Sean (2015). “**Inter-organizational Conflicts: Research Overview, Challenges, and Opportunities,**” *Journal of Strategic Contracting and Negotiation*.
3. Bodhi, Bhikkhu, (2016). *The Buddha’s Teachings on Social and Communal Harmony: An Anthology of Discourses from the Pali Canon* (The Teachings of the Buddha).
4. David R. Loy (2015). *A New Buddhist Path Enlightenment, Evolution, and Ethics in the Modern World*, Wisdom Publications, U.S.A.
5. Wallensteen, Peter, (1945). *Understanding Conflict Resolution* (Fourth ed.). Los Angeles.
6. Kumara, p. Rajitha, (2016). *Buddhist Psychoanalysis*, Publication Institute of Pali and Buddhist Studies, Miriswatta, Puwakpitiya.
7. D’Zurilla, T. J., Goldfried, M. R. (1971). ‘**Problem Solving and Behavior Modification**’. *Journal of Abnormal Psychology*. 78 (1): 107–126.
8. Alston, ed. by Philip (1992). *The United Nations and human Rights: A Critical appraisal* (1. issued as pbk. ed.). Oxford: Clarendon Press.
9. Chakravarti, Uma, (1987). *The Social Dimensions of Early Buddhism*, Munshiram Manoharlal, Publishers Pvt. Ltd.
10. Kornfield J. A. (1993). *Path with Heart: A Guide through the Perils and Promises of Spiritual Life*. NY: Bantam Books.
11. Tsomo, K. Lekshe (2004). *Buddhist Women and Social Justice: Ideals, Challenges, and Achievements*, state university NewYork.
12. Kabt-Zinn J. (2005). *Coming to Our Senses: Healing Ourselves and the World through Mindfulness*. New York: Hyperion.
13. Galmangoda, Sumanapala, (2006). *Buddhist Social Philosophy and Ethics*, Samadhi Buddhist Society, Singapore.
14. විජේබණ්ඩාර, චන්දිම, (2000), *බෞද්ධ සමාජ දර්ශනය*, බෞද්ධ ධර්මාචාර්ය විභාගය, බුද්ධ ශාසන අමාත්‍යාංශය, කොළඹ.
15. මේධානන්ද හිමි, දේවාලේගම, (2011), *බෞද්ධ සංස්කෘතිය - සමාජ වින්තාව - පුද සිරිත් හා උත්සව*, කර්තෘ ප්‍රකාශන.
16. ඤාණතිලක හිමි, තිස්ස, (1985), *මිනිස් ගැටලු පිළිබඳ බෞද්ධ විග්‍රහය*, ප්‍රබුද්ධ ප්‍රකාශන, බොරැස්ගමුව.
17. රත්නපාල, නන්දසේන, (1999), *බුද්ධත්ව සමාජ විද්‍යාව හා ජන ජීවිතය*, ආර්ය ප්‍රකාශකයෝ, වරකාපොල.

**Field of Study:** Professional Subject Stream

1	<b>Code of the Course Unit</b>	BUPH 43774
2	<b>Title of the Course Unit</b>	Internship
3	<b>Number of Credits</b>	4
4	<b>Type</b>	C
5	<b>Pre-requisites</b>	None
6	<b>Main objective of the course:</b>  The main objective of the course unit is to develop network in the industry for the student's career development.	
7	<b>Intended Learning Outcomes (ILOs)</b>  At the completion of this course unit the student will be able to  <ol style="list-style-type: none"> <li>1. Apply the academic knowledge to carry out work related activities and get to know new trends in dynamic working environments.</li> <li>2. Develop professional skills to practice their subject knowledge within a given context as a value adding person.</li> <li>3. Develop network with the stakeholders of relevant industries and communities for career development opportunities.</li> </ol>	
8	<b>Content</b>  <ol style="list-style-type: none"> <li>1. From this course unit, it is essential to establish links by the Internship Coordinating Unit in order to provide internship opportunities for the final year undergraduates. The internship period 1 academic year covering 400 working hours. It should be completed the compulsory workshop series conducted by Internship and Skills Development Unit in the previous semester for getting basic knowledge and occupational experience for the internship.</li> <li>2. Under this course unit students are required to work minimum 2 days a week at the assigned institution. On the other days, students should attend lectures/ tutorials in the University.</li> <li>3. All the relevant criteria of internship program is depended on the Internship Policy Framework of the Internship and Skills Development Unit.</li> <li>4. The following points should be completed from the internship program. <ul style="list-style-type: none"> <li>• Self-preparation for selecting suitable organization and fulfilling initial requirement for getting acceptance to suitable organization for internship.</li> <li>• Developing professional soft skills related to different industrial organizations.</li> <li>• Developing skills and attitudes to get adapted to different organization cultures.</li> <li>• Relate academic knowledge into real life application with the supervision of supervisors in the relevant organizations.</li> <li>• Applying skills to enhance the professional network and public relations with the different types of stakeholders relevant to respective organizations and industry.</li> <li>• Improve skills for the relevant carrier development opportunities required knowledge.</li> </ul> </li> </ol>	
9.	<b>Number of Notional Hours:</b> 400	
10.	<b>Evaluation and Assessment:</b>	
	<b>Assessment Strategy:</b>	Supervisor Evaluation 50% Institutional Training Report 30% Viva-voce Examination 20%

**Fields of Study: Buddhist Philosophy**

<b>1.</b>	<b>Code of the Course Unit</b>	BUPH 43786
<b>2.</b>	<b>Title of the Course Unit</b>	Dissertation
<b>3.</b>	<b>Number of Credits</b>	6
<b>4.</b>	<b>Type</b>	C
<b>5.</b>	<b>Coordinator of the Course Unit</b>	The most senior lecturer of the relevant course unit
<b>6.</b>	<b>Pre-requisites</b>	Not applicable
<b>7.</b>	<p><b>Programme Learning Outcomes:</b></p> <p><b>PLO - 1</b> identify and understand the core areas of Buddhist philosophy.</p> <p><b>PLO - 2</b> review studies of Buddhist philosophy, analyze, and synthesize their research findings and draw appropriate inferences.</p> <p><b>PLO - 3</b> demonstrate an awareness of the ongoing academic studies, challenges and opportunities available in the field of Buddhist studies.</p> <p><b>PLO - 4</b> use the scientific method and appropriate technology as a primary basis for engaging in critical thinking.</p> <p><b>PLO - 5</b> describe and apply skills that enhance cross-cultural communication, interactions, and relationships.</p> <p><b>PLO - 6</b> examine and evaluate attainable careers, common work settings and educational opportunities available with an undergraduate Buddhist philosophy degree.</p> <p><b>PLO - 7</b> interact with others effectively and work productively with responsibility and accountability.</p> <p><b>PLO - 8</b> display knowledge of the skills necessary for success as a Buddhist philosophy major.</p>	
<b>8.</b>	<p><b>Main objective of the course:</b></p> <p>The objective of this course is to provide students with ability to forward a dissertation on an approved topic in the field of Buddhist philosophy.</p>	
<b>9.</b>	<p><b>Intended Learning Outcomes (ILOs)</b></p> <p>At the completion of this course, the student will be able to</p> <ol style="list-style-type: none"> <li>1. enhance the research skills of the students.</li> <li>2. identify errors in their composition.</li> <li>3. develop a new idea, concepts, theories.</li> <li>4. study the techniques of problem solving.</li> <li>5. make their own questions and answers and rectify grammar issues.</li> <li>6. collect the necessary data, information and interpret them.</li> <li>7. arrange necessary facts, plan, draft, revise and edit their writing.</li> <li>8. Use strategies for problem solving and summarising.</li> </ol>	

10.	Contents		Mode of Delivery/ Way of Delivery (T/L Materials)	No. of Hrs	ILO No.
	Week	Main Themes			
1 <sup>st</sup>	Make students aware of the nature and purpose of their research, goals, objectives, strategies	<ul style="list-style-type: none"> <li>Setting goals &amp; objectives, activating relevant knowledge</li> <li>Judging what is important, evaluating understanding and identifying difficulties in research</li> </ul>	Discussion/Online instruction	6	1
2 <sup>nd</sup>	Make students aware of the nature and purpose of their research, goals, objectives, strategies	<ul style="list-style-type: none"> <li>Selection of a research theme</li> <li>Its foundation, scope, limitation and significance</li> </ul>	Discussion/Online instruction	6	
3 <sup>rd</sup>	Involve students in activities designed to sharpen their inquiry skills about the research	<ul style="list-style-type: none"> <li>Making more opportunities and multifaceted activity to explore</li> <li>Helping students to gain research skills, practices in research</li> </ul>	Discussion/Online instruction	6	1
4 <sup>th</sup>	Ask questions, formulate problems and challenges	<ul style="list-style-type: none"> <li>Assisting them to think deeply and be flexible in research findings</li> <li>Methods and techniques to draw conclusions and apply them in their research</li> </ul>	Discussion/Online instruction	6	2, 3, 4
5 <sup>th</sup>	Special questions related to their research designed to challenge students' ways of reasoning and thereby develop a set of reasoning skills	<ul style="list-style-type: none"> <li>Group tasks where students practice ways of collaborating in discussion to develop reasoning and problem-solving ability</li> <li>Motivating students to make questions and find answers</li> </ul>	Discussion/Online instruction	6	3, 4, 5
6 <sup>th</sup>	Use activities that help students gather and organize ideas prior to writing	<ul style="list-style-type: none"> <li>Making them to decide simultaneously about content and language</li> <li>Cooperating with students to generate new ideas, organize them</li> </ul>	Discussion/Online instruction	6	3, 5

7 <sup>th</sup>	<b>Information Literacy</b>	<ul style="list-style-type: none"> <li>Supporting them to identify what information is needed in their research</li> <li>Understand how the information is organized, identify the best sources of information for a given need, locate those sources, evaluate the sources critically</li> </ul>	Discussion/Online instruction	6	6
8 <sup>th</sup>	<b>Mid Semester Evaluation</b>	<b>Written Examination / Assignment / Individual or Group Presentation / Practical Test</b>		6	
9 <sup>th</sup>	Direct instruction of grammar	<ul style="list-style-type: none"> <li>Teaching ambiguities in sentences, punctuation and issues related to vocabulary</li> <li>How to avoid errors in quotations, source languages</li> </ul>	Discussion/Online instruction	6	5
10 <sup>th</sup>	Heuristic process or method.	<ul style="list-style-type: none"> <li>Advice them make targeted comments on their own</li> <li>provide and jointly analyze good models of writing</li> </ul>	Discussion/Online instruction	6	6, 7
11 <sup>th</sup>	planning what to do next and evaluating the progress	<ul style="list-style-type: none"> <li>Knowledge about realizing the degree to which they understand and self-regulating strategies</li> <li>Effective group interactions to encourage students to think about their understanding</li> </ul>	Discussion/Online instruction	6	6, 7
12 <sup>th</sup>	Make students collaborate to plan, draft, revise and edit their writing	<ul style="list-style-type: none"> <li>Planning and drafting</li> <li>Revision and editing their writing</li> </ul>	Discussion/Online instruction	6	6, 7
13 <sup>th</sup>	Problem solving strategies	<ul style="list-style-type: none"> <li>Making connections when reading or self-verbalizing: guessing and checking,</li> <li>Drawing tables, diagrams</li> </ul>	Discussion/Online instruction	6	4
14 <sup>th</sup>	Strategies and procedures for summarizing material	<ul style="list-style-type: none"> <li>Main idea and supporting points that should include in summary</li> <li>Identifying key vocabulary, general idea, theories, concepts etc.</li> </ul>	Discussion/Online instruction	6	7, 8
15 <sup>th</sup>	Feedback, further Instructions	<ul style="list-style-type: none"> <li>Feedback</li> <li>Further instructions</li> </ul>	Discussion/Online instruction	6	

<b>11.</b>	<b>Number of Notional Hours:</b>				
	<table style="width: 100%; border: none;"> <tr> <td style="width: 50%;">1. Lecture Hours – 90</td> <td style="width: 50%;">3. Self-study and Homework Preparation Hours – 210</td> </tr> <tr> <td>2. Tutorial / Practical / Presentation Hours –</td> <td>4. Hours for Field Surveys / Factory Visits / Social Activities</td> </tr> </table>	1. Lecture Hours – 90	3. Self-study and Homework Preparation Hours – 210	2. Tutorial / Practical / Presentation Hours –	4. Hours for Field Surveys / Factory Visits / Social Activities
1. Lecture Hours – 90	3. Self-study and Homework Preparation Hours – 210				
2. Tutorial / Practical / Presentation Hours –	4. Hours for Field Surveys / Factory Visits / Social Activities				
<b>12.</b>	<b>Evaluation and Assessment:</b>				
	In Course Evaluation (Mid Semester Evaluation) 20% - 40% from Total Marks Allocated <i>Expected soft skills to be evaluated through the continuous assessments: 30%</i>				
	End of Course Evaluation (End Semester Evaluation) 60% - 80% from Total Marks Allocated Question Paper: 70%				
<b>13.</b>	<b>Recommended Readings:</b>				
	<ol style="list-style-type: none"> <li>1. Kothari, C.R., (2004). <i>Research Methodology: Methods and Techniques</i>, Oxford.</li> <li>2. Kumar, Ranjit., (2005). <i>Research Methodology: A Step-by-Step Guide for Beginners</i>, California.</li> <li>3. Nauriyal, D.K., Drummond, Michael, Lal, Y.B., (2006). <i>Buddhist Thought and Applied Psychological Research: Transcending the Boundaries</i>, Canada.</li> <li>4. Panneerselvam, R., (2004). <i>Research Methodology</i>, New Delhi.</li> <li>5. Singh, Kumar., (2007). <i>Research Methodology</i>, New Delhi.</li> <li>6. Uyangoda, Jayadewa, (2010). <i>Writing Research Proposals; In the Social Sciences and Humanities: A Theoretical and Practical Guide</i>, Social Scientists Association, No. 12, Sulaiman Terrace, Colombo 05.</li> </ol>				