

Department of Pali and Buddhist Studies
Bachelor of Arts Degree Programme - 2020

BUDDHIST PHILOSOPHY

Level	Course Code	Title of the Paper	Type
Level 01	BUPH 11312	Philosophical Background of Early Buddhism	C
	BUPH 11322	Basic Principles of Early Buddhist Philosophy	C
	BUPH 12332	Study of Primary Sources	C
	BUPH 12342	Development of Buddhist Thought – I	C
	BUPH 12352	Buddhist Concept of Communication	C
	BUPH 12362	Buddhism and Social Issues	A
Level 02	BUPH 21312	Buddhist Analysis of Mind	C
	BUPH 21322	Buddhist Ethics	C
	BUPH 21332	The Buddhist Attitude towards Law, Crime and Punishment	A
	BUPH 22342	Buddhist Social Philosophy	C
	BUPH 22352	Metaphysical Propositions and Inter-religious Understanding	C
	BUPH 22362	Comparative Religious Studies	O
Level 03	BUPH 21312	Buddhist Analysis of Mind	C
	BUPH 31312	Development of Buddhist Thought – II	C
	BUPH 31322	Buddhist Epistemology and Logic	C
	BUPH 31332	Buddhist Meditation	O
	BUPH 32342	Abhidhamma Studies	C
	BUPH 32352	Buddhism and Western Thought	C
	BUPH 32362	Buddhist Attitude to the Economy Politics and Health	A

Semester	Semester 01		
Course Code:	BUPH 11312		
Course Name:	Philosophical Background of Early Buddhism		
Credit Value:	2		
Core/Optional	C		
Hourly Breakdown	Theory	Practical	Independent Learning
	√	-	√
	30 hours	-	70 hours Directed self-study through Moodle ≈ 30 hours Self-directed learning expected ≈ 10 hours Assessment, review and revision ≈ 30 hours
<p>Course Aim/Intended Learning Outcomes:</p> <p>On completion of this Course student will be able to:</p> <ul style="list-style-type: none"> • identify the Indian Philosophical background. • develop an interest in the Indian Philosophical background. • explain the Indian philosophical background that led to the origin of Buddhism. • display an interest in Buddhist Studies. • point out complicated Philosophical thoughts are hindrance for realization of truth. • illustrate the evolution of Indian Philosophy. • compare and contrast the different philosophical views of <i>Śramaṇa</i> tradition. 			
<p>Course Content: (Main topics, Sub topics)</p> <p>Pre-vedic period: religious and philosophical trends, various beliefs and practices, worship of <i>Jaganmātā</i>, <i>Yogic</i> practices. <i>Vedic</i> period: polytheism and its special characteristics, monotheism, religious and philosophical trends reflected therein. <i>Brāhmaṇa</i> period: Formation of religion, sacrifice, <i>Āraṇyaka</i> and <i>Upaniṣad</i> period: Search for ultimate reality and means of knowledge, theory of soul, concept of Brahman, evolution of Indian philosophy: eternalism, materialism and the religious views related to them. <i>Śramaṇa</i> thought and traditions: <i>Ājīvaka</i>, <i>Jaṭila</i>, <i>Paribrājaka</i>, <i>Nigaṇṭha</i> etc. Six heretical teachers and their philosophies, <i>Akiriyavāda</i>, <i>Niyativāda</i>, <i>Amarāvikkhepavāda</i>, <i>pubbekata hetuvādaya</i> and Jainism.</p>			
<p>Teaching /Learning Methods:</p> <p>Lectures, discussions, assignments, workshops, field studies.</p>			

Assessment Strategy:			
Continuous Assessment 40%	Final Assessment 60%		
Details: quizzes, summarizing, memory matrix, concept map, field studies.	Theory (%) 60%	Practical%	Other (%)....
References/Reading Materials:			
<ol style="list-style-type: none"> 1. Bapat, P.V. (1959), <i>2500 Years of Buddhism</i>, Motilal Banarsidass, Delhi. 2. Pande, G.C., (1974), <i>Studies in the Origins of Buddhism</i>, Motilal Banarsidass, Delhi. 3. Warder. A.K., (1980), <i>Indian Buddhism</i>, Motilal Banarsidass, Delhi. 4. කලුපහන. ජිනදාස, (1963), <i>භාරතීය දර්ශන ඉතිහාසය</i>, රාජ්‍ය භාෂා දෙපාර්තමේන්තුව, කොළඹ. 5. මේධානන්ද හිමි, දේවාලේගම. (1997), <i>බෞද්ධ අධ්‍යයන ප්‍රවේශය</i>, කැලණිය. 6. ඤාණීස්සර හිමි, අල්පිටියේ. (1988), <i>භාරත දර්ශන</i>, ගොඩගේ පොත් සමාගම, කොළඹ. 7. තිලකසිරි. ජේ. (1958), <i>වෛදික සාහිත්‍යය</i>, එක්සත් ප්‍රවෘත්ති පත්‍ර සමාගම, කොළඹ. 8. පඤ්ඤාලෝක හිමි, වැයිහේනේ, (1960), <i>වෛදික යුගයෙන් බෞද්ධ යුගයට</i>, ගුණසේන සහ සමාගම, කොළඹ. 9. බහාමි, ඒ. එල්. (1998), <i>අසිරිමත් ඉන්දියාව</i>, අධ්‍යාපන ප්‍රකාශන දෙපාර්තමේන්තුව, බත්තරමුල්ල. 10. රාධාක්‍රිෂ්ණන්, එස්, (1970), (කතෘ ප්‍රකාශනයකි), <i>ඉන්දීය දර්ශනය</i>, අධ්‍යාපන ප්‍රකාශන දෙපාර්තමේන්තුව, කොළඹ. 11. විජේරත්න, ආනන්ද, (2002), <i>භාරතීය ආත්මවාද</i>, (කතෘ ප්‍රකාශනයකි), කඩවත. 12. විජේරත්න, ආනන්ද, (2003), <i>ශ්‍රමණ සම්ප්‍රදාය</i>, (කතෘ ප්‍රකාශනයකි), කඩවත. 			

Semester	Semester 01		
Course Code:	BUPH 11322		
Course Name:	Basic Principles of Early Buddhist Philosophy		
Credit Value:	2		
Core/Optional	C		
Hourly Breakdown	Theory	Prac tical	Independent Learning
	√	-	√
	30 hours	-	70 hours Directed self-study through Moodle ≈ 30 hours

			Self-directed learning expected \approx 10 hours Assessment, review and revision \approx 30 hours	
Course Aim/Intended Learning Outcomes:				
On completion of this Course student will be able to:				
<ul style="list-style-type: none"> • identify fundamentals of early Buddhist teachings. • point out its uniqueness. • analyse the Five Aggregates, twelve Faculties and eighteen Elements. • value the significance of three characteristics. • point out the ethical significance of Middle Path. • distinguish the uniqueness of Dependent Origination. • practise Buddhist teachings in his life. 				
Course Content: (Main topics, Sub topics)				
<p>Early Buddhism, its nature, objectives and uniqueness, primary sources of early Buddhism, analytical study of being and the world, analysis of aggregates, twelve faculties, eighteen elements, three characteristics, its universality, theory of soullessness and its significance, Dependent Origination and synthesis reflected therein, primary and secondary objectives of Dependent Origination, contemporary religious views and Dependent Origination, Four Noble Truths, reality of human life and cessation reflected therein, un-satisfactoriness and release from it, Middle Path and synonymous terms, <i>kamma</i>, <i>kammic</i> retribution, rebirth, cycle of existence, distinctive characteristics reflected therein, inter-relationship of the fundamentals of early Buddhist teachings. Early Buddhist teaching on the release from cycle of rebirth. Comparative study of the early Buddhist teachings and various trends reflected therein.</p>				
Teaching /Learning Methods:				
Lectures, discussions, assignments, workshops, field studies.				
Assessment Strategy:				
Continuous Assessment 40%		Final Assessment 60%		
Details: quizzes, summarizing, memory matrix, concept map, field studies.		Theory (%) 60%	Practical %.....	Other (%)
References/Reading Materials:				
<ol style="list-style-type: none"> 1. Kalupahana, D.J., (1975), <i>The Central Philosophy of Buddhism</i>, University press of Honolulu. 2. Kalupahana, David J, (1976), <i>Buddhist Philosophy - A Historical Analysis</i>, The University press, Honolulu. 3. Karunaratna, W.S., (1988), <i>The Theory of Causality in Early Buddhism</i>, Indumati 				

Karunaratne, Nugegoda.

4. Karunaratna, W.S., (1988), *Buddhism: Its Religion and Philosophy*, Singapore Buddhist Research Society, Singapore.
5. Oldenberg, Hermann. (1997), *Buddha: His Life-His Doctrine-His Order*, Aravali International, New Delhi.
6. ගල්මංගොඩ, සුමනපාල, (1994), *ආදි බෞද්ධ දර්ශනයේ මූලධර්ම*. අභය ප්‍රකාශකයෝ, මහර.
7. අබේනායක, ඔලිවර්, (2009), *බෞද්ධ අධ්‍යයන විමර්ශන*. විජේසූරිය ග්‍රන්ථ කේන්ද්‍රය, කොළඹ.
8. නානායකකාර, සනත්, (2010), *මුල් බුදුසමයේ සිට වජ්‍රයානය දක්වා*. බෞද්ධ ග්‍රන්ථ ප්‍රකාශන, නැදීමාල.
9. රාහුල හිමි, චල්පොල. (1987), *බුදුන් වදාළ ධර්මය*, ගුණසේන සහ සමාගම, කොළඹ.
10. විජේබණ්ඩාර, චන්දිම, (1985), *ආදි බෞද්ධ චින්තනය හැඳින්වීමක්*, ගොඩගේ සහ සමාගම, කොළඹ.
11. මේධානන්ද හිමි, දේවාලේගම, (1997), *බෞද්ධ අධ්‍යයන ප්‍රවේශය*, කැලණිය.
12. කරුණාරත්න, ඩබ්, එස්, (1987), *බෞද්ධ දර්ශනය හා චරණය*, බෞද්ධ සංස්කෘතික මධ්‍යස්ථානය, දෙහිවල.
13. ඥානාරාම හිමි පාතේගම, (1996), *මුල් බුදුසමය හා විවරණ ගැටලු*, කොළඹ.
14. කලුපහන, ඩී., ජේ., (2005), *මුල් බුදුසමයෙහි ආචාර විද්‍යාව*, තිමිර ප්‍රකාශන.

Semester	Semester 02		
Course Code:	BUPH 12332		
Course Name:	Study of Primary Sources		
Credit Value:	2		
Core/Optional	C		
Hourly Breakdown	Theory	Practical	Independent Learning
	√	-	√
	30 hours	-	70 hours Directed self-study through Moodle ≈ 30 hours Self-directed learning expected ≈ 10 hours Assessment, review and revision ≈ 30 hours

Course Aim/Intended Learning Outcomes:			
On completion of this Course student will be able to:			
<ul style="list-style-type: none"> • define the technical terms of Buddhist Philosophy. • identify the background, contents and philosophical significance of pāli discourses. • read primary sources. • value the usefulness of Buddhist discourses to study the Indian cultural and philosophical background. • develop an ability of the use of Pali language. • compare and contrast Buddhist teaching with other Indian religious teachings. • discuss the importance of Buddhist teaching. 			
Course Content: (Main topics, Sub topics)			
<i>Dīghanikāya: Brahmajāla sutta, Majjhimanikāya: Madhupiṇḍika sutta, Saccavibhaṅga sutta, Saṃyuttanikāya: Abhisamaya Saṃyutta, Aṅguttaranikāya: Tikanipāta.</i>			
Teaching /Learning Methods:			
Lectures, discussions, assignments, workshops, field studies.			
Assessment Strategy:			
Continuous Assessment 40%	Final Assessment 60%		
Details: quizzes, summarizing, memory matrix, concept map, field studies.	Theory (%) 60%	Practical %	Other (%)
References/Reading Materials:			
<ol style="list-style-type: none"> 1. Norman, K.R., (1982), <i>Pali Literature</i>, PTS, London. 2. Kogen, Mizuno, (1982), <i>Buddhist Sūtras</i>, Kobei Publishing, Tokyo. 3. බුද්ධදත්ත හිමි, පොල්වත්තේ, (1966), <i>පාලි සාහිත්‍යය</i>, සම්භාෂා මුද්‍රණාලය, කොළඹ. 4. විමලවංශ හිමි, බද්දේගම, (1955), <i>බෞද්ධ සාහිත්‍යය</i>, අනුල මුද්‍රණාලය, මරදාන. 5. හෙක්ටර් පෙරේරා, ඊ, (1959), <i>පාලි ක්‍රිපිටක ග්‍රන්ථවංශය</i>, අනුල මුද්‍රණාලය, මරදාන. 6. චීරතුංග ජී, (2011) <i>සූත්‍රධර්ම අධ්‍යයනය</i>, පැපිලියාන, කර්තෘ ප්‍රකාශන. 7. විජේබණ්ඩාර චන්දිම, (1985) <i>බෞද්ධ දර්ශනය හා සංස්කෘතිය</i>, එස් ගොඩගේ සහ සමාගම, කොළඹ. 8. අබේනායක, ඔලිවර්, (2009), <i>බෞද්ධ අධ්‍යයන විමර්ශන</i>. විජේසූරිය ග්‍රන්ථ කේන්ද්‍රය, කොළඹ. 			

Semester	Semester 02
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Course Code:	BUPH 12342		
Course Name:	Development of Buddhist Thought - I		
Credit Value:	2		
Core/Optional	C		
Hourly Breakdown	Theory	Practical	Independent Learning
	√	-	√
	30 hours	-	70 hours Directed self-study through Moodle ≈ 30 hours Self-directed learning expected ≈ 10 hours Assessment, review and revision ≈ 30 hours
<p>Course Aim/Intended Learning Outcomes:</p> <p>On completion of this Course student will be able to:</p> <ul style="list-style-type: none"> • distinguish various viewpoints that led to schism. • identify the relationship of the teachings of early Buddhist Schools and early Buddhist thought. • explain the influence of sectarian views on the history of Buddhist Philosophy. • point out how the Buddhist thought gradually developed. • compare and contrast various arguments put forward by the various schools by the Buddhist thoughts. • explain the newly developed Buddhist concepts. • distinguish the theoretical significance of their arguments to resolve religious and philosophical issues. 			
<p>Course Content: (Main topics, Sub topics)</p> <p>Various viewpoints existent among disciples on Dhamma and Vinaya at the time of the Buddha, analytical teachings in early Buddhism, various causes that led to schism, latent trends, background for second Buddhist Council, <i>Mahāsāṅghikas</i>, their origin and fundamental teachings, origin of <i>Lokottaravāda</i>, concept of Buddha in <i>Lokottaravāda</i> and early Buddhist foundation of it, Origin of <i>Theravāda</i> and fundamental teachings. <i>Theravāda</i> concept of elements of existence, <i>Puggalavāda</i> and its origin, use of early Buddhist discourses as evidence in substantiation of their arguments, <i>Sarvāstivāda</i>, their teachings and significance, concept of Dhamma in <i>Sarvāstivāda</i> and trend towards the negation of person, <i>Sautrāntikas</i>, significance of their theory of moments and concept of Dhamma. Similarities and dissimilarities among Buddhist schools.</p>			
<p>Teaching /Learning Methods:</p> <p>Lectures, discussions, assignments, workshops, field studies.</p>			

Assessment Strategy:			
Continuous Assessment 40%	Final Assessment 60%		
Details: quizzes, summarizing, memory matrix, concept map, field studies.	Theory (%) 60%	Practical%	Other (%)
References/Reading Materials:			
<ol style="list-style-type: none"> 1. Conze, Edward, (1962), <i>Buddhist Thought in India – Three Phases of Buddhist Philosophy</i>, Allen & Unwin, London. 2. Dube, D.N., (1980), <i>Cross-currents in Early Buddhism</i>, Motilal Banarsidass, Delhi. 3. Dutt, N., (1978), <i>Buddhist Sects in India</i>, Motilal Banarsidass, Delhi. 4. Bapat. P.V., <i>Two Thousand Five Hundred Years of Buddhism</i>, Motilal Banarsidass, Delhi. 5. ඤාණසීහ හිමි, හේන්පිටගෙදර, (1973), <i>ඥාන ප්‍රස්ථානය</i>, කර්තෘ ප්‍රකාශනාලය, කොළඹ. 6. තිලකරත්න, අසංග, (1995), <i>අභිධර්ම අධ්‍යයන</i>, කරුණාරත්න සහ පුත්‍රයෝ, කොළඹ. 7. තෝමස්, ඊ. ජේ. (1962), <i>බෞද්ධ චින්තාවේ ඉතිහාසය</i>, ගුණසේන සහ සමාගම, කොළඹ. 8. පඤ්ඤාකීර්ති හිමි, හිරිපිටියේ, (1996), <i>බලදේව උපාධ්‍යාය. බෞද්ධ දර්ශනය</i>, කොළඹ. 9. බුද්ධදත්ත හිමි, පොල්වත්තේ, (1949), <i>භාරතීය බෞද්ධාචාර්යයෝ</i>, රත්නසිරි, අම්බලන්ගොඩ. 10. නානායක්කාර, සනත්, (2005), <i>මුල් බුදුසමයේ සිට වජ්‍රයානය දක්වා</i>, දෙහිවල. 11. මේධානන්ද හිමි, දේවාලේගම, (1976), <i>වතුර්විධ බෞද්ධ දර්ශන සම්ප්‍රදාය</i>, කොළඹ. 12. සාසනරතන හිමි, මොරටුවේ, (1976), <i>ලක්දිව මහායාන අදහස්</i>, ගුණසේන සහ සමාගම 13. දෙල්දුවේ ඤානසුමන හිමි, (1976), <i>මධ්‍යකාලීන බුදුසමය</i>. ශ්‍රී ධර්ම විහාර පදනම, කලපළුවාව. 			

Semester	Semester 02		
Course Code:	BUPH 12352		
Course Name:	Buddhist Concept of Communication		
Credit Value:	2		
Core/Optional	C		
Hourly Breakdown	Theory	Practical	Independent Learning
	√	-	√
	30 hours	-	70 hours Directed self-study through Moodle ≈ 30 hours Self-directed learning expected ≈ 10 hours

			Assessment, review and revision ≈ 30 hours
<p>Course Aim/Intended Learning Outcomes:</p> <p>On completion of this Course student will be able to:</p> <ul style="list-style-type: none"> • identify the significance of moral behavior. • practice how to respect other’s views. • value the significance of moral behavior. • exclude self-esteem and demeaning of others. • appreciate the uniqueness of the Buddha as a great communicator. • practice the right use of the language to avoid conflicts in the society. • examine a Buddhist theory of communication. 			
<p>Course Content: (Main topics, Sub topics)</p> <p>The importance of communication; aims of communication; Buddhist concept of language and its usage (<i>catupaṭisambhidā, sakāyanirutti; janapadanirutti, sāmañña; sāttha sabyañjana</i>) methods of communication: <i>sammuti paramattha; ānupubbīkathā; sāmukkaṅsikasāsanā; sandassana, samādapana; samuttejana; sampahaṅsana</i>. Buddha as a great communicator.</p>			
<p>Teaching /Learning Methods:</p> <p>Lectures, discussions, assignments, workshops, field studies.</p>			
<p>Assessment Strategy:</p>			
<p>Continuous Assessment 40%</p>		<p>Final Assessment 60%</p>	
<p>Details: quizzes, summarizing, memory matrix, concept map, field studies.</p>		<p>Theory (%) 60%</p>	<p>Practical%</p>
<p>References/Reading Materials:</p> <ol style="list-style-type: none"> 1. ගල්මංගොඩ. සුමනපාල, (1994). ආදි බෞද්ධ දර්ශනය, අභය මුද්‍රණ ශිල්පියෝ සහ ප්‍රකාශකයෝ, මහර. 2. රාහුල හිමි, වල්පොල, (1995). බුදුන් වදාළ ධර්මය, බෞද්ධ සංස්කෘතික මධ්‍යස්ථානය, නැදීමාල. 3. මේධානන්ද හිමි. දේවාලේගම, (1996), බුදුරජාණන් වහන්සේ සහ සන්නිවේදනය, දයාවංශ ජයකොඩි සහ සමාගම, මරදාන. 4. ධම්මිස්සර හිමි, මාදුරුමය, (1991) බෞද්ධ සන්නිවේදනය., කර්තෘ ප්‍රකාශන. 5. රණවක, ඩී.එස්., (2002), උපදේශනය හා මනෝප්‍රතිකාරය, ශ්‍රී ලංකා විද්වත්වෘත්තික උපදේශකවරුන්ගේ ජාතික ආයතනය. 6. රාජපක්ෂ, චන්ද්‍රසිරි, (2005), සන්නිවේදන මූලධර්ම, කොළඹ. 			

7. නිවන්මග, (1999), ධර්ම සන්නිවේදනය සහ බෞද්ධ සංකේත, රජයේ මුද්‍රණාලය බෞද්ධ සංගමය, කොළඹ.
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Semester	Semester 02		
Course Code:	BUPH 12362		
Course Name:	Buddhism and Social Issues		
Credit Value:	2		
Core/Optional	A		
Hourly Breakdown	Theory	Practical	Independent Learning
	√	-	√
	30 hours	-	70 hours Directed self-study through Moodle ≈ 30 hours Self-directed learning expected ≈ 10 hours Assessment, review and revision ≈ 30 hours
Course Aim/Intended Learning Outcomes:			
On completion of this Course student will be able to:			
<ul style="list-style-type: none"> • identify modern social issues. • identify the nature of social issues. • classify the different social issues such as political, economic, cultural, ethical and environmental. • point out and practices the application of Buddhist teaching to solve social issues. • suggest solutions to resolve social issues. • value usefulness of Buddhist teaching dealing with modern social issues. • discuss the causality of modern social issues. • develop the strategies to distinguish different aspects of social issues. 			

Course Content: (Main topics, Sub topics)			
Field of social philosophy, foundation of Buddhist social philosophy, individual and society, social problems; drugs, abortion unrest in individual and society, poverty, increase of crimes, deterioration of the unit of family, social conflict, open economy, limited resources and increase of population, society and social ethics, state and society, environmental pollution and other contemporary social challenges.			
Teaching /Learning Methods: Lectures, discussions, assignments, workshops, field studies.			
Assessment Strategy:			
Continuous Assessment 40%		Final Assessment 60%	
Details: quizzes, summarizing, memory matrix, concept map, field studies.		Theory (%) 60%	Practical% Other (%)
References/Reading Materials:			
<ol style="list-style-type: none"> 1. Weeraratna, W.G., (1977), <i>Individual and Society in Buddhism</i>. Colombo. 2. Jayatileke, K.N., (1975), <i>The Message of the Buddha</i>, Kandy. 3. De Silva, Padmasiri,(1976), <i>Tangles and Webs</i>, Colombo. 4. Jayatileka. K.N., (1972), <i>Ethics in Buddhist Perspective</i>, Kandy. 5. Gnanarama Thero, P. (1966), <i>An Introduction to Buddhist Social Philosophy</i>, Singapore. 6. Nandasena Ratnapala, (1992), <i>Buddhist Sociology</i>, Sri Satguru Publication, Delhi. 7. ඥාණනිලක හිමි, තිස්ස, (1988), <i>මිනිස් ගැටලු පිළිබඳ බෞද්ධ විග්‍රහය</i>, ප්‍රබුද්ධ ප්‍රකාශකයෝ, බොරැස්ගමුව. 8. සෝමරංසි හිමි, උඩගලදෙණියේ, (1970), <i>බෞද්ධ දර්ශනය හා සමාජ දර්ශනය</i>, ජී. ජී. අබේකෝන් බණ්ඩාර, කලාව. 9. කරුණාරත්න, ඩබ්ලිව්. එස්. (1987), <i>බෞද්ධ දර්ශනය හා චරණය</i>, ගොඩගේ, කොළඹ. 10. රත්නපාල, නන්දසේන, (1999), <i>බුදුදහම, සමාජ විද්‍යාව හා ජනජීවිතය</i>, ආර්ය ප්‍රකාශකයෝ, වරකාපොල. 11. විජේසේකර. හේමචන්ද්‍ර, (1961), <i>බෞද්ධ සමාජ ධර්ම</i>, බෞද්ධ ග්‍රන්ථ ප්‍රකාශන, මහනුවර. 12. ප්‍රනාන්දු, එස්. දයා, (1984), <i>බුදුසමයේ දේශපාලන චින්තනය</i>, කොළඹ. 13. මලලසේකර, ජී. පී. හා ජයතිලක, කේ. එන්. (1960), <i>බුදුසමය හා ජාති ප්‍රශ්න</i>, රාජ්‍ය භාෂා දෙපාර්තමේන්තුව, කොළඹ. 14. <i>බෞද්ධ සමාජ දර්ශනය</i>, (1997), බුද්ධ ශාසන අමාත්‍යාංශය. 15. මේධානන්ද හිමි දේවාලේගම, ධම්මරතන හිමි කැරැලේ, විජේසිංහ ගාමිණී, (2011), <i>බෞද්ධ සංස්කෘතිය - සමාජ චින්තා - පුද සිරිත් හා උත්සව</i>, කර්තෘ ප්‍රකාශන. 			

Semester	Semester 01		
Course Code:	BUPH 21312		
Course Name:	Buddhist Analysis of Mind		
Credit Value:	2		
Core/Optional	C		
Hourly Breakdown	Theory	Practical	Independent Learning
	√	-	√
	30 hours	-	70 hours Directed self-study through Moodle ≈ 30 hours Self-directed learning expected ≈ 10 hours Assessment, review and revision ≈ 30 hours

<p>Course Aim/Intended Learning Outcomes:</p> <p>On completion of this Course student will be able to:</p> <ul style="list-style-type: none"> • define the meaning and contextual usage of Buddhist psychological terms. • distinguish the dependent nature of mind and body. • identify the utility of mental discipline. • point out that mindfulness is useful for success and retain memory. • discuss the therapeutic significance of Buddhist meditation. • develop an inclination to reduce harmful practices and habits. • describe the Buddhist teachings of personality. • use Buddhist therapeutic methods to solve mental problems. 			
<p>Course Content: (Main topics, Sub topics)</p> <p>The basis of Buddhist Psychology, The analysis of Buddhist terms referring to mental conditions: <i>citta</i>, <i>mano</i>, <i>viññāṇa</i>, Buddhist analysis of <i>viññāṇa</i>, interconnection between mind and body; The Buddhist analysis of perception, sensation and volition, The Buddhist methods of meditation; <i>cittānupassanā</i> and introspection; parapsychological powers taught in Buddhism, Buddhist definitions of <i>abhiññā</i>, <i>pariññā</i>, <i>paññā</i>, <i>dhyāna</i> and <i>samāpatti</i>, Buddhist definitions of personality, The analysis of mind and matter, and the classifications of personality, place of psychoanalysis found in the Buddhist teachings.</p>			
<p>Teaching /Learning Methods: Lectures, discussions, assignments, workshops, field studies.</p>			
<p>Assessment Strategy:</p>			
<p>Continuous Assessment 40%</p>		<p>Final Assessment 60%</p>	
<p>Details: quizzes, summarizing, memory matrix, concept map, field studies.</p>		<p>Theory (%) 60%</p>	<p>Practical%</p>
		<p>Other (%)</p>	

References/Reading Materials:

1. Johansson, Rune, E.A., (1989), *The Dynamic Psychology of Early Buddhism*, Curzon Press Ltd, London.
2. De Silva, Padmasiri., (1979), *An Introduction to Buddhist Psychology*, Macmillan, London.
3. Rhys, Davids, Mrs., (1924), *Buddhist Psychology*, Luzac, London.
4. Nissanka, H.S.S., (2001), *Buddhist Psychotherapy*, Gunasena, Colombo.
5. De Silva, Padmasiri, (1992), *Buddhist and Freudian Psychology*, Singapore University Press.
6. ආර්යදාස, සෝමතිලක, (1972), *ප්‍රායෝගික මනෝවිද්‍යාව*, ලේක්හවුස්, කොළඹ.
7. ද සිල්වා, පද්මසිරි, (1963), *දාර්ශනික ගැටලු*, විද්‍යාලංකාර මුද්‍රණාලය, කැලණිය.
8. ධර්මසිරි, ගුණපාල, (1963), *දාර්ශනික ප්‍රශ්න*, අධ්‍යාපන ප්‍රකාශන දෙපාර්තමේන්තුව, කොළඹ.
9. ගල්මංගොඩ, සුමනපාල, (2006), *බෞද්ධ භාවනාව හා මනෝවිකිත්සාව*, සරසවි, දිවුලපිටිය.
10. මේධානන්ද හිමි, දේවාලේගම, (1982), *බුදුසමය හා දාර්ශනික ගැටලු*, දීපානි, නුගේගොඩ.
11. ඥානවිමල හිමි, අතුරුගිරියේ, (1975), *බුදුදහමේ ඉගැන්වෙන විඤ්ඤාණය*, බෞ. ග්‍රන්ථ ප්‍රකාශන සමිතිය, නුවර.
12. හෙට්ටිආරච්චි, ධර්මසේන, (2006), *බෞද්ධ මනෝවිද්‍යා ප්‍රවේශය*, සරසවි ප්‍රකාශන, දිවුලපිටිය.
13. පඤ්ඤාරතන හිමි, මහමිතච, හා ඉලංගකෝන්, සමන්ත, (2010), *බෞද්ධ මනෝවිද්‍යා ලිපි*, සමාධි ප්‍රකාශන, මිරිස්වත්ත.

Semester	Semester 01		
Course Code:	BUPH 21322		
Course Name:	Buddhist Ethics		
Credit Value:	2		
Core/Optional	C		
Hourly Breakdown	Theory	Practical	Independent Learning
	√	-	√
	30 hours	-	70 hours Directed self-study through Moodle ≈ 30 hours Self-directed learning expected ≈ 10 hours Assessment, review and revision ≈ 30 hours
Course Aim/Intended Learning Outcomes:			

<p>On completion of this Course student will be able to:</p> <ul style="list-style-type: none"> distinguish the difference between ethics and morality. examine the scope and mission of Buddhist ethics. point out the Buddhist contribution to modern philosophy. develop human qualities. respect humanity and love environment. distinguish the significance of Buddhist criteria of ethics. examine the Buddhist teachings on freedom and social welfare. follow an ethical way of life. apply Buddhist teaching to create a harmonious society. 			
<p>Course Content: (Main topics, Sub topics)</p> <p>The definitions of ethics, field of study related to ethics, the nature scope and objectives of Buddhist ethics, Buddhist attitude towards the other contemporary religious traditions and their ethical codes in India, law and ethics, criteria of morally wholesome and unwholesome, good and bad, right and wrong; the difference between <i>Puñña</i> (meritorious) and <i>Kusala</i> (wholesome) actions, moral causation, self-culture and altruism, duty and obligation, the freedom and responsibility, ethics and social welfare, and ethics and <i>Nibbāna</i>, distinguish characteristics of ethics prescribed for laity and clergy.</p>			
<p>Teaching /Learning Methods: Lectures, discussions, assignments, workshops, field studies.</p>			
<p>Assessment Strategy:</p>			
<p>Continuous Assessment 40%</p>		<p>Final Assessment 60%</p>	
<p>Details: quizzes, summarizing, memory matrix, concept map, field studies.</p>		<p>Theory (%) 60%</p>	<p>Practical%</p>
<p>References/Reading Materials:</p> <ol style="list-style-type: none"> Jayatileka, K.N., (1972), <i>Ethics in Buddhist Perspective</i>, Buddhist Publication Society, Kandy. Tachibana, S., (1997), <i>Ethics in Buddhism</i>, Surrey. Saddhatissa Thero, H., (1970), <i>Buddhist Ethics</i>, Allen & Unwin, London. කරුණාරත්න, ඩබ්ලිව්. එස්., (1987), <i>බෞද්ධ දර්ශනය හා චරණය</i>, ගොඩගේ, කොළඹ. ගල්මංගොඩ, සුමනපාල, (1994), <i>ආදි බෞද්ධ දර්ශනය</i>, අභය මුද්‍රණ ශිල්පියෝ සහ ප්‍රකාශකයෝ, කඩවත. මලලසේකර, ජී. පී., හා ජයතිලක, කේ. එන්., (1960), <i>බුදුසමය හා ජාති ප්‍රශ්නය</i>, රාජ්‍ය භාෂා දෙපාර්තමේන්තුව, කොළඹ. ඥානතිලක හිමි, තිස්ස, (1979), <i>මිනිස් ගැටලු පිළිබඳ බෞද්ධ විග්‍රහය</i>, ඩී. කේ. කරුණාරත්න, 			

මොරටුව.

8. ද සිල්වා, පද්මසිරි, (1963), *දාර්ශනික ගැටලු*, විද්‍යාලංකාර මුද්‍රණාලය, කැලණිය.
9. මහින්ද හිමි, කේ., (1998), *ගිහිවිනය*, බෞද්ධ සංස්කෘතික මධ්‍යස්ථානය, දෙහිවල.
10. මහින්ද හිමි, දීගල්ලේ, (1998), *නිර්වාණය හා සදාචාරය*, මහනුවර.
11. ප්‍රේමසිරි, පී. ඩී., (1997), *බෞද්ධ ආචාරධර්ම*, බුදු මාසන අමාත්‍යාංශය, කොළඹ.
12. නිවන්මග, (2009), *බෞද්ධ ආචාරධර්ම*, රජයේ මුද්‍රණාලය බෞද්ධ සංගමය, කොළඹ.

Semester	Semester 01		
Course Code:	BUPH 21332		
Course Name:	Buddhist Attitude towards Law, Crime and Punishment		
Credit Value:	2		
Core/Optional	A		
Hourly Breakdown	Theory	Practical	Independent Learning
	√	-	√
	30 hours	-	70 hours Directed self-study through Moodle ≈ 30 hours Self-directed learning expected ≈ 10 hours Assessment, review and revision ≈ 30 hours
Course Aim/Intended Learning Outcomes:			
On completion of this Course student will be able to:			
<ul style="list-style-type: none"> • point out the aims and objectives of the Vinaya rules. • classify the Vinaya rules in accordance with their significance. • distinguish the significance of the Vinaya rules to resolve social issues. • develop a tendency towards becoming a good citizen and reduce wrong-doing. • explain that a lawful citizen contributes to social development in every aspect. • value that the rehabilitation is the best corrective for wrong-doing. • recall the ethical significance of Vinaya rules. • compare and contrast Buddhist Vinaya rules with modern Laws. 			

Course Content: (Main topics, Sub topics)			
The necessity of <i>Vinaya</i> for the existence of a good society; aims of the <i>Vinaya</i> rules; classification of criminal actions- <i>pārājikā</i> , <i>saṅghādisesa</i> , <i>pācittiya</i> , <i>nissaggiyapācittiya</i> , <i>aniyata</i> , crimes and relevant punishments - <i>pabbājanīya</i> , <i>ukkhepanīya</i> , <i>brahmadanda</i> ; <i>nissaya</i> , <i>methods of judgement- satta-adhikaraṇasamatha</i> ; classification of <i>vinaya</i> rules - <i>ādibrahmacariyaka</i> ; <i>ābhisamācārika</i> , Buddhist attitude towards state law, applicability of Buddhist judiciary system to secular society.			
Teaching /Learning Methods: Lectures, discussions, assignments, workshops, field studies.			
Assessment Strategy:			
Continuous Assessment 40%		Final Assessment 60%	
Details: quizzes, summarizing, memory matrix, concept map, field studies.		Theory (%) 60%	Practical% Other (%)
References/Reading Materials:			
<ol style="list-style-type: none"> 1. Chan Toon, (1902), <i>Principles of Buddhist Law</i>, Rangoon. 2. Jayatilleka, K.N., (1962), <i>Buddhism and Peace</i>, Buddhist Publication Society, Kandy. 3. ගල්මංගොඩ. සුමනපාල, (1994). <i>ආදි බෞද්ධ දර්ශනය</i>, අභය මුද්‍රණ ශිල්පියෝ සහ ප්‍රකාශකයෝ, මහර. 4. රාහුල හිමි, වල්පොල, (1995). <i>බුදුන් වදාළ ධර්මය</i>, බෞද්ධ සංස්කෘතික මධ්‍යස්ථානය, නැදීමාල. 5. දයා ප්‍රනාන්දු, එන්., (1984), <i>බුදුසමයේ දේශපාලන චින්තනය</i>, කොළඹ. 6. හෙට්ටිආරච්චි, ධර්මසේන, (2005), <i>රාජ්‍ය පාලනයට බෞද්ධ උපදෙස්</i>, කොළඹ. 7. මේධානන්ද හිමි, දේවාලේගම, (2011), <i>බෞද්ධ සංස්කෘතිය - සමාජ චින්තනය - පුද්ගලික හා උත්සව</i>, කොළඹ. 8. රණසිංහ, ලලිත්, (1998), <i>ආදි බුදුසමයේ පැනෙන නීති දර්ශනය</i>, බෞද්ධ සංස්කෘතික මධ්‍යස්ථානය, දෙහිවල. 			

Semester	Semester 02
Course Code:	BUPH 22342
Course Name:	Buddhist Social Philosophy
Credit Value:	2
Core/Optional	C

Hourly Breakdown	Theory	Practical	Independent Learning
	√	-	√
	30 hours	-	70 hours Directed self-study through Moodle ≈ 30 hours Self-directed learning expected ≈ 10 hours Assessment, review and revision ≈ 30 hours
<p>Course Aim/Intended Learning Outcomes:</p> <p>On completion of this Course student will be able to:</p> <ul style="list-style-type: none"> • identify the field of Buddhist social philosophy. • illustrate the Buddhist theory of Buddhist social philosophy. • point out the causalities of social issues. • recall the Buddhist qualities of leadership-responsibility. • develop their attitudes towards society. • distinguish the significance of religious harmony and justice. • apply Buddhist teaching to resolve present social problems. • value the role of Buddha as a social philosopher. 			
<p>Course Content: (Main topics, Sub topics)</p> <p>The field of social philosophy, similarities and special features between social philosophy and sociology, Indian social background at the time of the Buddha, the role of the Buddha as a social philosopher of the contemporary society, basis of Buddhist social philosophy, Buddhist attitude on social injustice and oneness of humankind, individual and the economic system of society, progress and deterioration of the society, Buddhist attitude towards politics, law, crime and punishment. Relevance of Buddhist teachings in solving the present social problems, relationship between the order of the <i>saṅgha</i> and the laity.</p>			
<p>Teaching /Learning Methods: Lectures, discussions, assignments, workshops, field studies.</p>			
<p>Assessment Strategy:</p>			
<p>Continuous Assessment 40%</p>		<p>Final Assessment 60%</p>	
<p>Details: quizzes, summarizing, memory matrix, concept map, field studies.</p>		<p>Theory (%) 60%</p>	<p>Practical%</p>
		<p>Other (%)</p>	

References/Reading Materials:

1. Jayatileka, K.N., (1972), *Ethics in Buddhist Perspective*, Kandy.
2. Gnanarama Thero, P., (1966), *An Introduction to Buddhist Social Philosophy*, Singapore.
3. Nandasena, Ratnapala, (1992), *Buddhist Sociology*, Sri Satguru Publication, Delhi.
4. ගල්මංගොඩ. සුමනපාල, (1994). *ආදි බෞද්ධ දර්ශනය*, අභය මුද්‍රණ ශිල්පියෝ සහ ප්‍රකාශකයෝ, මහර.
5. රාහුල හිමි, වල්පොල, (1995). *බුදුන් වදාළ ධර්මය*, බෞද්ධ සංස්කෘතික මධ්‍යස්ථානය, නැදීමාල.
6. සෝමරංසි හිමි, උඩගලදෙණියේ, (1970), *බෞද්ධ දර්ශනය හා සමාජ දර්ශනය*, ජී. ජී. අබේකෝන් බණ්ඩාර, තලාව.
7. විජේසේකර, හේමචන්ද්‍ර, (1961), *බෞද්ධ සමාජ ධර්ම*, බෞද්ධ ග්‍රන්ථ ප්‍රකාශන, මහනුවර.
8. ප්‍රනාන්දු, එස්. දයා., (1984), *බුදුසමයේ දේශපාලන චින්තනය*, කොළඹ.
9. මලලසේකර, ජී. පී., හා ජයතිලක, කේ. එන්., (1960), *බුදුසමය හා ජාති ප්‍රශ්නය*, රාජ්‍ය භාෂා දෙපාර්තමේන්තුව, කොළඹ.
10. විජේබණ්ඩාර, වන්දීම, (2000), *බෞද්ධ සමාජ දර්ශනය*, බෞද්ධ ධර්මාචාර්ය විභාගය, බුද්ධ ශාසන අමාත්‍යාංශය, කොළඹ.
11. මේධානන්ද හිමි, දේවාලේගම, (2011), *බෞද්ධ සංස්කෘතිය - සමාජ චින්තාව - පුද සිරිත් හා උත්සව*, කර්තෘ ප්‍රකාශන.
12. ඤාණතිලක හිමි, තිස්ස, (1985), *මිනිස් ගැටලු පිළිබඳ බෞද්ධ විග්‍රහය*, ප්‍රබුද්ධ ප්‍රකාශන, බොරැස්ගමුව.
13. රත්නපාල, නන්දසේන, (1999), *බුදුදහම සමාජ විද්‍යාව හා ජන ජීවිතය*, ආර්ය ප්‍රකාශකයෝ, වරකාපොල.
14. ඤාණතිලක හිමි, තිස්ස, (1988), *මිනිස් ගැටලු පිළිබඳ බෞද්ධ විග්‍රහය*, ප්‍රබුද්ධ ප්‍රකාශකයෝ, බොරැස්ගමුව.

Semester	Semester 02		
Course Code:	BUPH 22352		
Course Name:	Metaphysical Propositions and Interreligious Understanding		
Credit Value:	2		
Core/Optional	C		
Hourly Breakdown	Theory	Practical	Independent Learning
	√	-	√
	30 hours	-	70 hours Directed self-study through Moodle ≈ 30 hours Self-directed learning expected ≈ 10

			hours Assessment, review and revision ≈ 30 hours
<p>Course Aim/Intended Learning Outcomes:</p> <p>On completion of this Course student will be able to:</p> <ul style="list-style-type: none"> • define the metaphysical terms. • examine the nature of metaphysical issues. • survey the limitations of metaphysical concepts. • point out the logical foundation of the metaphysical propositions. • find out a logical foundation for consideration of metaphysical concepts of denial. • examine the significance of Buddhist teachings on metaphysics. • compare and contrast different theories of metaphysics. 			
<p>Course Content: (Main topics, Sub topics)</p> <p>Introduction to metaphysics and its definitions; metaphysical propositions and explanations regarding the nature of the world, Some metaphysical proposition prevalent at the time of the Buddha; <i>mahābrahma</i>, <i>mahāpuruṣa</i>, <i>mūlahetu</i>, <i>viśvātma</i>, <i>jagadātma</i>, <i>mahābraman</i>, <i>śiva viṣṇu</i> etc. Metaphysical propositions in other religions, <i>Dasa ayākata</i> and Buddhist attitude towards them. <i>īśvaravāda</i> and the Buddhist concept on the God and gods, the soul theory and Buddhist criticism of it, <i>Kamma</i>, re-incarnation and re-becoming; deliverance and <i>Nibbāna</i>, eternity and impermanence.</p>			
<p>Teaching /Learning Methods:</p> <p>Lectures, discussions, assignments, workshops, field studies.</p>			
<p>Assessment Strategy:</p>			
<p>Continuous Assessment 40%</p>		<p>Final Assessment 60%</p>	
<p>Details: quizzes, summarizing, memory matrix, concept map, field studies.</p>		<p>Theory (%) 60%</p>	<p>Practical%</p>
		<p>Other (%)</p>	

References/Reading Materials:

1. Dharmasiri, G., (1974), *Buddhist Critique of the Christian Concept of God*, Colombo.
2. Joshi, L.N., (1970), *Buddhism and Hinduism*, Kandy.
3. ගල්මංගොඩ. සුමනපාල, (1994). *ආදී බෞද්ධ දර්ශනය*, අභය මුද්‍රණ ශිල්පියෝ සහ ප්‍රකාශකයෝ, මහර.
4. රාහුල හිමි, වල්පොල, (1995). *බුදුන් වදාළ ධර්මය*, බෞද්ධ සංස්කෘතික මධ්‍යස්ථානය, නැදිමාල.
5. ධර්මසිරි, ගුණපාල, (1970), *දාර්ශනික ප්‍රශ්න*, අධ්‍යාපන ප්‍රකාශන දෙපාර්තමේන්තුව, කොළඹ.
6. චීරරත්න, ඩබ්ලිව්. ජී., (1970), *බෞද්ධ දේව සංකල්පය*, බෞද්ධ ග්‍රන්ථ ප්‍රකාශන, මහනුවර.
7. ග්ලෙසෙන්නේ, හෙල්මත් වොන්, (1963), *බුදුසමය හා ක්‍රිතුසමය*, බෞද්ධ ග්‍රන්ථ ප්‍රකාශන, මහනුවර.
8. විජේරත්න, ආනන්ද, (2003), *භාරතීය ආන්මවාද*, කොළඹ.

Semester	Semester 02		
Course Code:	BUPH 22362		
Course Name:	Comparative Religious Studies		
Credit Value:	2		
Core/Optional	O		
Hourly Breakdown	Theory	Practical	Independent Learning
	√	-	√
	30 hours	-	70 hours Directed self-study through Moodle ≈ 30 hours Self-directed learning expected ≈ 10 hours Assessment, review and revision ≈ 30 hours
Course Aim/Intended Learning Outcomes:			
On completion of this Course student will be able to:			
<ul style="list-style-type: none"> • compare and contrast the comparative studies of religions. • point out origin and evolution of religion. • survey the various foundations of religions. • describe and discuss central concepts of religions. • compare and contrast various religious views. 			

<ul style="list-style-type: none"> • examine the difference between religiosity and spirituality. • value the religious contribution for the peace and harmony. • discuss that religion and philosophy are useful for social harmony. • identify how Buddhism encourages a meaningful life based on knowledge and vision. • value the religious and spiritual concepts. • lead a harmonious life in a multi-religious and multi-cultural society. 			
<p>Course Content: (Main topics, Sub topics)</p> <p>Main religions of the modern world, origin and evolution of Hinduism, Jainism, Taoism, Shintoism, Judaism. Catholicism and its origin and historical evolution, modern Christianity and its sub sects, Islam, its origin, evolution and its sub sects, the fundamentals of the above religions, and their similarities and differences, modern researches on the above religions and Buddhism.</p>			
<p>Teaching /Learning Methods: Lectures, discussions, assignments, workshops, field studies.</p>			
<p>Assessment Strategy:</p>			
<p>Continuous Assessment 40%</p>		<p>Final Assessment 60%</p>	
<p>Details: quizzes, summarizing, memory matrix, concept map, field studies.</p>		<p>Theory (%) 60%</p>	<p>Practical%</p>
<p>References/Reading Materials:</p> <ol style="list-style-type: none"> 1. Dharmasiri, Gunapala, (1974), <i>A Buddhist Critique of the Christian Concept of God</i>, Colombo. 2. Lewis H.P., (1973), <i>Philosophy of Religion</i>, St. Pauls Home, London. 3. Marasinghe, M.M.J., (1974), <i>Gods in Early Buddhism</i>, Colombo. 4. Masih Y., (1990), <i>A Comparative Study of Religion</i>, Motilal Banarsidas, New Delhi 5. Siriwardana, R. (Ed.), (1987), <i>Equality and the Religious Traditions of Asia</i>, Frances Printers, London. 6. Beaver R, Pierce, (1992), <i>The World's Religion</i>, Lion Publishing Plc, Oxford, England. 			

Semester	Semester 01		
Course Code:	BUPH 31312		
Course Name:	Development of Buddhist Thought – II		
Credit Value:	2		
Core/Optional	C		
Hourly Breakdown	Theory	Practical	Independent Learning
	√	-	√
	30 hours	-	70 hours Directed self-study through Moodle ≈ 30 hours Self-directed learning expected ≈ 10 hours Assessment, review and revision ≈ 30 hours
<p>Course Aim/Intended Learning Outcomes:</p> <p>On completion of this Course student will be able to:</p> <ul style="list-style-type: none"> • survey the causes that led to the origin of <i>Mahāyāna</i> Buddhist thought. • identify the fundamentals of <i>Mahāyāna</i> Buddhist teachings. • examine <i>Mahāyāna</i> Buddhist thought. • illustrate the ethical and spiritual significance of perfections. • compare and contrast the different characteristics of Bodhisattva and Buddha concept • identify <i>Pratītyasamutpāda</i>, <i>Sūnyatā</i> and middle path. • explain the three-fold nature of world. • distinguish similarities and dissimilarities between the teachings of early Buddhist schools and <i>Mahāyāna</i> teachings. • point out the significance of <i>Mādyamaka</i> and <i>Yogacāra Viññānavāda</i> teaching. • describe main theories and prominent teachers of Tantrism. 			
<p>Course Content: (Main topics, Sub topics)</p> <p>Philosophical background of the origin of Mahāyāna Buddhism; Introduction to mahāyāna sūtra literature, <i>Bodhisattva</i> ideal and the fulfillment of perfections; Bodhicitta, <i>pranidhāna</i> and <i>Dasabhūmi</i>; <i>Mahāyāna</i> concept of Buddha and the concept of <i>trikāya</i>, origin of central philosophy (<i>Mādhyamika</i>) and its main teachings; critique of the concepts of soul and soullessness; the middle path, dependent co-</p>			

<p>origination and relativism, origin of <i>Yogāgcāra</i> idealism and its main theories, threefold nature (<i>trīśvabhāva</i>); divisions of consciousness-<i>Pravṛtti</i>; <i>manana</i> and <i>Ālaya</i>, views of the external world in <i>Mādhyamaka</i> and <i>Yogācāra</i>, The Tantrism, its main theories; prominent teachers and the authoritative texts.</p>			
<p>Teaching /Learning Methods: Lectures, discussions, assignments, workshops, field studies.</p>			
<p>Assessment Strategy:</p>			
<p>Continuous Assessment 40%</p>		<p>Final Assessment 60%</p>	
<p>Details: quizzes, summarizing, memory matrix, concept map, field studies.</p>		<p>Theory (%) 60%</p>	<p>Practical%</p>
<p>References/Reading Materials:</p> <ol style="list-style-type: none"> 1. Conze, E., (1962), <i>Buddhist Thought in India</i>, London. 2. Dayal, H., (1932), <i>The Bodhisattva Doctrine in Buddhist Sanskrit Literature</i>, London. 3. Dutt, N., (1989), <i>Mahayana Buddhism</i>, Singapore. 4. Murti, T.R.V., (1998), <i>The Central Philosophy of Buddhism</i>, Delhi. 5. Dutt, N., (1978), <i>Buddhist Sects in India</i>, Delhi. 6. සාසනරතන හිමි, මොරටුවේ, (1970), <i>මාධ්‍යමික දර්ශනය, 1 සහ 2</i>, පානදුර. 7. රාහුල හිමි, අත්තුඩාවේ, (1970), <i>මහායානය</i>, නුගේගොඩ. 8. ඤාණසිහ ස්ථවිර, හේන්පිටගෙදර, (1964), <i>විඤ්චිමානුකාසිද්ධි වාදය</i>, ඇම්.පී. ගුණසේන සහ සමාගම, කොළඹ. 9. තිලකරත්න, අසංග, (2001), <i>ශුන්‍යතාවාදයෙහි දර්ශනය හා වරණය</i>, තිමිර ප්‍රකාශන, නුගේගොඩ. 10. මහින්ද හිමි, කේ., (2006), <i>සම්පිණ්ඩිත මහානිදානය</i>, කොළඹ. 11. මේධානන්ද හිමි, දේවාලේගම, (1976), <i>චතුර්විධ බෞද්ධ දර්ශන සම්ප්‍රදාය</i>, කොළඹ. 12. නානායක්කාර, සනත්, (1995), <i>මුල්බුදුසමයේ සිට වජ්‍රයානය දක්වා</i>, දෙහිවල. 13. ඤාණසිහ හිමි, හේන්පිටගෙදර, (1960), <i>ශුන්‍යතා දර්ශනය</i>, පැල්මඩුල්ල. 			

Semester	Semester 01		
Course Code:	BUPH 31322		
Course Name:	Buddhist Epistemology and Logic		
Credit Value:	2		
Core/Optional	C		
Hourly Breakdown	Theory	Practical	Independent Learning

	√	-	√
	30 hours	-	70 hours Directed self-study through Moodle ≈ 30 hours Self-directed learning expected ≈ 10 hours Assessment, review and revision ≈ 30 hours
<p>Course Aim/Intended Learning Outcomes:</p> <p>On completion of this Course student will be able to:</p> <ul style="list-style-type: none"> • identify the sources of human knowledge. • point out the difference between belief and truth. • point out that knowledge acquired through endeavor exceeds the common knowledge. • discuss the qualitative significance of human knowledge. • identify the fundamental of Buddhist epistemology and logic. • define the logical terms in Buddhist teachings. • point out the logical theories reflected in Buddhist teachings. • examine the later development of Buddhist thought. • appreciate the Buddhist attitude towards the authority and reason. • outline the limitations of knowledge. • justify the Buddhist theory of knowledge. 			
<p>Course Content: (Main topics, Sub topics)</p> <p>Usage of the term “<i>anumāna</i>” (inference); its definitions in the Buddhist texts on logic, <i>trirūpaliṅga</i>, <i>hetvābhāsa</i>, <i>svārthānumāna</i>, <i>parārthānumāna</i> (syllogism), usage of <i>catuṣkoṭīka</i> and its later developments, Buddhist attitude towards authority and reason, perception and extra-sensory perception; empiricist trends, theory of two truths and its epistemological basis, language, truth and meaning; knowledge and its limitations, undeclared questions.</p>			
<p>Teaching /Learning Methods: Lectures, discussions, assignments, workshops, field studies.</p>			
<p>Assessment Strategy:</p>			
<p>Continuous Assessment 40%</p>		<p>Final Assessment 60%</p>	

Details: quizzes, summarizing, memory matrix, concept map, field studies.	Theory (%) 60%	Practical%	Other (%)
References/Reading Materials:			
<ol style="list-style-type: none"> 1. Stcherbatsky, F., (1962), <i>Buddhist Logic I and II</i>, New York. 2. Wayman, Alex., (1999), <i>A Millennium of Buddhist Logic</i>, Delhi. 3. Jayatilleka, K.N., (1963), <i>Early Buddhist Theory of Knowledge</i>, London. 4. ගුණරත්න, ආර්. ඩී., (1983), <i>නවීන නර්ක ශාස්ත්‍රය හා භාරතීය නර්ක ශාස්ත්‍රය</i>, කොළඹ. 5. මේධානන්ද හිමි, දේවාලේගම, (2006), <i>මුල්බුදුසමය - සාමයික පසුබිම</i>, සරස්වතී ප්‍රකාශන, දිවුලපිටිය. 6. සුමනසාර හිමි, කරහම්පිටියගොඩ, (1953), <i>නායය බිත්ඳු, සුමනසාර ව්‍යාධ්‍යා</i>, ගොඩගේ. 7. බේමානන්ද හිමි, හැගොඩ, (1992), <i>ථෙරවාද නායය</i>, තරංජ් ප්‍රින්ටර්ස්. මහරගම. 			

Semester	Semester 01		
Course Code:	BUPH 31332		
Course Name:	Buddhist Meditation		
Credit Value:	2		
Core/Optional	O		
Hourly Breakdown	Theory	Practical	Independent Learning
	√	-	√
	30 hours	-	70 hours Directed self-study through Moodle ≈ 30 hours Self-directed learning expected ≈ 10 hours Assessment, review and revision ≈ 30 hours

Course Aim/Intended Learning Outcomes:			
On completion of this Course student will be able to:			
<ul style="list-style-type: none"> • identify the significance of a systematic mental discipline. • recall mental exercise that should be practiced to achieve mental and physical efficiency of everyday life. • identify the foundation of Buddhist meditation. • practice the importance of empathy towards others. • develop compassion, loving kindness and altruistic joy. • compare and contrast methods of meditation. • value the significance of different types of <i>anussati</i> meditation. • examine the significance of meditation for personality development. 			
Course Content: (Main topics, Sub topics)			
<p>The aims, objectives and the nature of the Buddhist ethical path, the nature of the combination of body and mind, the meaning of the term <i>Bhāvanā</i>, the two types of meditation (<i>samatha-vipassanā</i>), various methods of mind culture or subjects of meditation (<i>kammaṭṭhāna</i>), four foundations of mindfulness (<i>cattāro saītipaṭṭhānā</i>), meditation on the Buddha (<i>Buddhānussati</i>), the practice of loving kindness (<i>mettābhāvanā</i>), mindfulness on In and Out breathing (<i>ānāpānasati</i>), practice of walking meditation (<i>caṅkamaṇa bhāvanā</i>) meditation and personality, meditation and the worldly life, use of meditation in everyday life, <i>ceto-vimutti</i> and <i>paññā-vimutti</i>.</p>			
Teaching /Learning Methods:			
Lectures, discussions, assignments, workshops, field studies.			
Assessment Strategy:			
Continuous Assessment 40%		Final Assessment 60%	
Details: quizzes, summarizing, memory matrix, concept map, field studies.		Theory (%) 60%	Practical%
		Other (%)	

References/Reading Materials:

1. Harischandra, D.V.J., (1998), *Psychiatric Aspects of Jataka Stories*, Galle.
2. Nyanaponika Thero, (1962), *The Heart of Buddhist Meditation*, Colombo.
3. Sumanapala, G. D., (1998), *An Introduction to Theravada Abhidhamma*, Buddhist Research Society, Singapore.
4. Vesey, G. N. A., (1999), *Body and Mind*, Aellen Dunwin.
5. Johansson Rune, G. A., (1984), *The Dynamic Psychology of Early Buddhism*. Curzon Press, Scandinavian.
6. රාහුල හිමි, වල්පොල, (1987), *බුදුන් වදාළ ධර්මය*, ගුණසේන සහ සමාගම, කොළඹ.
7. ගල්මංගොඩ, සුමනපාල, (2006), *බෞද්ධ භාවනාව හා මනෝවිකිත්සාව*, සරසවි, දිවුලපිටිය.
8. ගල්මංගොඩ, සුමනපාල, (2004), *බෞද්ධ භාවනාවේ සමාජ සන්දර්භය*, සරවෝදය.
9. නිශ්ශංක, එච්. එස්. එස්., (2001), *බෞද්ධ මනෝවිකිත්සාව*, ගුණසේන, කොළඹ.
10. මෙහේමුරුති හිමි, කේ, (2001), *මනස පිළිබඳ බෞද්ධ විග්‍රහය*, සමයවර්ධන, කොළඹ.
11. නිවන් මග සගරාව, (1997), *බෞද්ධ මනෝවිද්‍යා අංකය*, රජයේ මුද්‍රණාලය බෞද්ධ සංගමය, කොළඹ.
12. නිවන් මග සගරාව, (1980), *සමාධි ධ්‍යාන සහ මාර්ගඵල අංකය*, රජයේ මුද්‍රණාලය බෞද්ධ සංගමය, කොළඹ.

Semester	Semester 01		
Course Code:	BUPH 32342		
Course Name:	Abhidhamma Studies		
Credit Value:	2		
Core/Optional	C		
Hourly Breakdown	Theory	Practical	Independent Learning
	√	-	√
	30 hours	-	70 hours Directed self-study through Moodle ≈ 30 hours Self-directed learning expected ≈ 10 hours Assessment, review and revision ≈ 30 hours

<p>Course Aim/Intended Learning Outcomes:</p> <p>On completion of this Course student will be able to:</p> <ul style="list-style-type: none"> • identify the <i>Ābhidhammic</i> literature belonging to different schools of <i>Ābhidhammic</i> thoughts. • examine the fundamental <i>Ābhidhammic</i> concepts. • outline the causes that led to development of <i>Ābhidhammic</i> teachings. • illustrate the formation of the individual and the different elements of existence. • compare and contrast various <i>Ābhidhammic</i> teachings. • value the significance of <i>Ābhidhammic</i> teachings to develop new theories of the world of phenomena. 			
<p>Course Content: (Main topics, Sub topics)</p> <p>The teachings of the Pali canon and the philosophical concepts of the Buddhist schools which influenced the origin of Abhidharma, philosophical and psychological importance of the analysis of <i>citta</i>, <i>cetasika</i> and <i>rūpa</i> in the <i>Theravāda</i> Abhidhamma, The <i>Abhidharma-piṭaka</i> literature of the <i>Theravāda</i> and <i>Sarvāstivāda</i>, methods of analysis and synthesis of the Abhidharma, <i>Paññatti</i>, <i>Paramattha</i> and the theory of two truths; Main teachings and <i>Dharmavāda of Sarvāstivāda</i> Abhidharma; Ābhidhammic theories of moment and atom, difference between <i>Sarvāstivāda</i> and <i>Theravāda</i> Ābhidhammic teachings.</p>			
<p>Teaching /Learning Methods:</p> <p>Lectures, discussions, assignments, workshops, field studies.</p>			
<p>Assessment Strategy:</p>			
<p>Continuous Assessment 40%</p>		<p>Final Assessment 60%</p>	
<p>Details: quizzes, summarizing, memory matrix, concept map, field studies.</p>		<p>Theory (%) 60%</p>	<p>Practical%</p>
<p>References/Reading Materials:</p> <ol style="list-style-type: none"> 1. Nyanatiloka, Ven., (1949), <i>Guide Through the Abhidhamma Pitaka</i>, Colombo. 2. Sumanapala, G.D., (1988), <i>Theravada Abhidharma</i>, Buddhist Research Society, Singapore. 3. Karunadas, Y. (2010). <i>The Theravāda Abhidhamma; Its Inquiry into the Nature of Conditioned Reality</i>, Centre of Buddhist Studies, The University of Hong Kong. 4. Nyanaponika Thera, (2007). <i>Abhidhamma Studies Buddhist Explorations of Consciousness and Time</i>, Buddhist Publication Society, Kandy. 5. තිලකරත්න, අසංග, (1995), <i>අභිධර්ම අධ්‍යයන</i>, කරුණාරත්න සහ පුත්‍රයෝ, කොළඹ. 6. චන්දේවිමල හිමි, රේරුකානේ, (1987), <i>අභිධර්ම මාර්ගය</i>, ප්‍රබුද්ධ ප්‍රකාශකයෝ, බොරැස්ගමුව. 			

7. ඥාණසීහ හිමි, හේන්ටිටගෙදර, (1960), අනිධර්ම පරීක්ෂණය, ඇකිරියගල.
8. ආනන්ද හිමි, කෝන්ගස්තැන්නේ, (1996), අනිධර්මය වෙනම පිටකයක් ද, රත්නපුර.
9. උදිත හිමි, හිත්තැටියේ, (1960), ත්‍රිපිටක පරීක්ෂණය, අනුලා මුද්‍රණය, කොළඹ.
10. තෝමස්, ඊ. ජේ., (1962), බෞද්ධ චින්තාවේ ඉතිහාසය, ගුණසේන සහ සමාගම, කොළඹ.
11. සාසනරතන හිමි, මොරටුවේ, (1976), අනිධර්ම කෝෂය, පානදුර.
12. ශ්‍රී ධර්මවංශ හිමි, මාතර, (1982), අනිධර්ම වන්දිකාව, තරුණ බෞද්ධ සංගමය, කොළඹ.
13. ධාරා - ඊස් ඩේවිඩ්ස් අංකය, සංස්කරණය - වග ඥාණාලෝක හිමි, (1965), විද්‍යාලංකාර මුද්‍රණාලය.

Semester	Semester 02		
Course Code:	BUPH 32352		
Course Name:	Buddhism and Western Thought		
Credit Value:	2		
Core/Optional	C		
Hourly Breakdown	Theory	Practical	Independent Learning
	√	-	√
	30 hours	-	70 hours Directed self-study through Moodle ≈ 30 hours Self-directed learning expected ≈ 10 hours Assessment, review and revision ≈ 30 hours
Course Aim/Intended Learning Outcomes:			
On completion of this Course student will be able to:			
<ul style="list-style-type: none"> • examine the basic teachings of western philosophy. • compare and contrast empiricism and rationalism. • identify the rationalists and empiricists elements found in the Buddhist teachings. • point out that the Buddhist theory of knowledge is based on dependent origination. • ascertain the practical humanitarian trends in Buddhism discernible when compared with western thought. • identify the most logical and reasonable practice to be followed is the Buddhist teaching for success in this world and the world beyond. • value the Buddhist teachings on the analysis of mind and its ethical significance. • examine the Buddhist attitudes towards righteous enjoyment. 			
Course Content: (Main topics, Sub topics)			

<p>Buddhist critique on the concepts of the God, gods and the theory of soul, Buddhist attitude towards empiricism and sensory perception, The rationalism and the Buddhist theory of knowledge, The pragmatism and the Buddhist concept of <i>kamma</i>; The psycho-analysis and the Buddhist analysis of mind, ethics and the Buddhist path, Parapsychology and the Buddhist spiritual development, The aesthetics and the Buddhist attitude towards righteous enjoyment.</p>			
<p>Teaching /Learning Methods: Lectures, discussions, assignments, workshops, field studies.</p>			
<p>Assessment Strategy:</p>			
<p>Continuous Assessment 40%</p>		<p>Final Assessment 60%</p>	
<p>Details: quizzes, summarizing, memory matrix, concept map, field studies.</p>		<p>Theory (%) 60%</p>	<p>Practical%</p>
<p>References/Reading Materials:</p> <ol style="list-style-type: none"> 1. Dharmasiri, G., (1974), <i>Buddhist Critique of Christian Concept of God</i>. Colombo. 2. Joshi, L. N., (1970), <i>Brahmanism, Buddhism and Hinduism</i>, Kandy. 3. Nietzsche, Friedrich, (1942), <i>Philosophy of Culture</i>, London. 4. Majorie, gene, (1959), <i>Introduction to Existentialism</i>, Chicago. 5. Sartre, Jean Paul, (1952), <i>Existentialism and Humanism</i>, London. 6. Ayer, A. J., (1996), <i>The Problem of Knowledge</i>, Penguin Books. 7. ද සිල්වා, පද්මසිරි, (1963), <i>දාර්ශනික ගැටලු</i>, විද්‍යාලංකාර මුද්‍රණාලය, කැලණිය. 8. ජයතිලක, කේ. එන්., (1970), <i>සමාජ නීතිය මානව අයිතිය පිළිබඳ බෞද්ධ මතය</i>, මහනුවර. 9. රත්නපාල, නන්දසේන, (1984), <i>සමාජ විද්‍යා පර්යේෂණ මූලධර්ම</i>, මොරටුව. 10. ධර්මසිරි, ගුණපාල, (1970), <i>දාර්ශනික ප්‍රශ්න</i>, අධ්‍යාපන ප්‍රකාශන දෙපාර්තමේන්තුව, කොළඹ. 11. ධර්මසිරි, ගුණපාල, (1996), <i>බෞද්ධ සදාචාරයේ මූලධර්ම</i>, අධ්‍යාපන ප්‍රකාශන දෙපාර්තමේන්තුව, කොළඹ. 12. වීරරත්න, ඩබ්ලිව්. ජී., (1996), <i>බෞද්ධ දේව සංකල්පය</i>, බෞද්ධ ග්‍රන්ථ ප්‍රකාශන. මහනුවර. 13. මේධානන්ද හිමි, දේවාලේගම, (1982), <i>බුදුසමය හා දාර්ශනික ගැටලු</i>, දීපානි, නුගේගොඩ. 14. එදිරිසිංහ දයා, පෙරේරා, ඥානසේන, (2002) <i>දාර්ශනික විමර්ශන</i>, වත්මා ප්‍රකාශකයෝ, දෙහිවල. 15. ඥානාරාම හිමි, පාතේගම, (2007), <i>මුල් බුදු සමය හා විවරණ ගැටලු</i>, කොළඹ. 16. කලංසූරිය, ඒ. ඩී. පී., (2007), <i>නූතන බටහිර දර්ශනය</i>, කොළඹ. 17. කලංසූරිය, ඒ. ඩී. පී., (2007), <i>දර්ශනය ප්‍රත්‍යක්ෂය හා ඥානය</i>, කොළඹ. 18. කලංසූරිය, ඒ. ඩී. පී., (2007), <i>බටහිර රසල් සහ සමකාලීන දර්ශනය</i>, කොළඹ. 19. රසල්, බටහිර, (1970), <i>බටහිර දර්ශන ඉතිහාසය</i>, අධ්‍යාපන ප්‍රකාශන දෙපාර්තමේන්තුව, කොළඹ. 			

Semester	Semester 02
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Course Code:	BUPH 32362		
Course Name:	Buddhist Attitude to the Economy, Politics and Health		
Credit Value:	2		
Core/Optional	A		
Hourly Breakdown	Theory	Practical	Independent Learning
	√	-	√
	30 hours	-	70 hours Directed self-study through Moodle ≈ 30 hours Self-directed learning expected ≈ 10 hours Assessment, review and revision ≈ 30 hours
<p>Course Aim/Intended Learning Outcomes:</p> <p>On completion of this Course student will be able to:</p> <ul style="list-style-type: none"> • identify basic Buddhist teachings on politics, economy and health. • discuss the various Buddhist theories on politics, economy and health. • value the Buddhist contribution for the development of new economic and political theories. • explain various Buddhist teachings on mental health and social wellbeing. • develop humanitarian attitudes. • identify the right fulfillment of duties and responsibilities. • live harmoniously in a multi-ethnic, multi-religious environment. 			
<p>Course Content: (Main topics, Sub topics)</p> <p>Individual life and wealth; means of earning, investment, protection and management of wealth, consumption of wealth and maintenance of family, origin of kingship, methods of governing, duties and responsibilities of the state and duties of the king, duties and privileges of the people, the Buddhist concept of the universal government; definitions of the Buddhist concept of health: mental, physical and environmental. Means of health and care and Buddhist path.</p>			
<p>Teaching /Learning Methods:</p> <p>Lectures, discussions, assignments, workshops, field studies.</p>			
<p>Assessment Strategy:</p>			
<p>Continuous Assessment 40%</p>		<p>Final Assessment 60%</p>	

Details: quizzes, summarizing, memory matrix, concept map, field studies.	Theory (%) 60%	Practical%	Other (%)
References/Reading Materials:			
<ol style="list-style-type: none"> 1. හෙට්ටිආරච්චි, ධර්මසේන, (2005), රාජ්‍ය පාලනයට බෞද්ධ උපදෙස්, කොළඹ. 2. ආරියතිලක, ධර්මසේන, (1994), මුල් බුදුසමයෙන් හෙළිවන ආර්ථික දර්ශනය, අධ්‍යාපන ප්‍රකාශන දෙපාර්තමේන්තුව, කොළඹ. 3. දයා ප්‍රනාන්දු, එස්., (1984), බුදුසමයේ දේශපාලන චින්තනය, කොළඹ. 4. කරුණාරත්න, ඩබ්ලිව්. එස්., (1987), බෞද්ධ දර්ශනය හා චරණය, ගොඩගේ, කොළඹ. 5. බෞද්ධ සමාජ දර්ශනය, (1995), බෞද්ධ විශ්වකෝෂ ග්‍රන්ථමාලා අංක 03, බුද්ධ ශාසන අමාත්‍යාංශය. 6. රත්නපාල, නන්දසේන, (1999), බුදුදහම, සමාජ විද්‍යාව හා ජනජීවිතය, ආර්ය ප්‍රකාශකයෝ, වරකාපොල. 			

Student Behavior Guidelines and Classroom

This information is given to assist students in understanding proper classroom behavior. It should be noted that the classroom is a learning-centered environment in which instructors, teachers, faculty members and students are unhindered by disruptive behavior. You are a student of the Department of Pali and Buddhist Studies, Faculty of Humanities, University of Kelaniya and are expected to act in a mature manner and to be respectful of the learning process, your instructor, teacher and your fellow students. Course Coordinator, Head and Dean have the authority to manage the classrooms to ensure an environment conducive to learning.

1. Teaching Learning Process

Respect your Instructor/Teacher. If there is any issue regarding teaching methods, teaching materials or the instructor/teacher, make sure that your comments are made without confrontation or antagonism. Do not abuse a substitute teacher. Any issue regarding teaching learning process should be forwarded only through the course coordinator or Head of the Department. Please note that the instructors' /Teachers' classroom policies, procedures and teaching styles vary and the assignments and classroom activities are at the prerogative of the instructor. Each Instructor/Teacher has the freedom and authority to set the guidelines and policies for his or her classroom (within the overall policies of the University).

1.1. Be attentive to teachers while teaching

It is mandatory to give your full attention to the classroom while teachers are taking classes. You can relax during break times and be dedicated to listening and classroom activities while teaching is going on. Respect each class member's right to learn and the teacher's right to teach.

Be patient to listen to what others are saying as the class-room discussion is an important part of each lesson. Do not ridicule or criticize another class member and make an honest attempt to cooperate and participate in all activities.

Follow any given instructions when they are given. Never use offensive or objectionable language.

2. Complete home works and assignments daily

It is the responsibility of students to come to class on time after completing the daily home works and assignments. Instead of rushing to the classroom and doing in a hurry or copying from others is inappropriate, make it sure to do homework at home. You are expected to be systematic on revising the daily lessons and preparing for the next day's lessons.

2.1. Use of cell phone and Computer

The use of cell phone is a distraction to all members of the class—especially yourself. Therefore, turn off or put your phone on “airplane” or “do not disturb” mode. Make sure not to fool around on your cell phone or any other device during the teaching learning process in the class. Feel free to use a laptop or tab but only for class related work. Taking food is not allowed in the classroom while the teachings learning process is going on.

You are expected to do your part to maintain a class environment of respect, and civility.