

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

Level	Course Code	Title of the Paper	Type
<b>Level 01</b>	BUPS 11312	Introduction to Buddhist Psychology	C
	BUPS 11322	Introduction to Philosophical Background of Indian Psychology	C
	BUPS 11332	Buddhist Phenomenological psychology I	C
	BUPS 12342	Source Acquaintance of Buddhist Psychology	C
	BUPS 12352	Fundamentals of Buddhist Psychophysics	C
	BUPS 12362	Introduction to Buddhist Psychiatry	A
<b>Level 02</b>	BUPS 21312	Psychology of Religions	C
	BUPS 21322	Buddhist Cognitive Psychology	C
	BUPS 21332	Fundamentals of Modern Psychology	C
	BUPS 22342	Introduction to Applied Buddhist Psychology	C
	BUPS 22352	Buddhist Perspective in Child Psychology	O
<b>Level 03</b>	BUPS 31312	Theories and Perspectives of Buddhist psychology	C
	BUPS 31322	Buddhist Analysis of psychological disorders	C
	BUPS 31332	Psycho-analysis in <i>vijñānavāda</i> Buddhist School	C
	BUPS 32342	Stress Management and Mental Health	C
	BUPS 32352	Buddhist Educational Psychology	A

<b>Semester</b>	<b>Semester 01</b>		
<b>Course Code:</b>	<b>BUPS 11312</b>		
<b>Course Name:</b>	<b>Introduction to Buddhist Psychology</b>		
<b>Credit Value:</b>	<b>2</b>		
<b>Core/Optional</b>	<b>C</b>		
<b>Hourly Breakdown</b>	<b>Theory</b>	<b>Practical</b>	<b>Independent Learning</b>
	√	-	√
	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: On completion of this Course student will be able to:</p> <ul style="list-style-type: none"> <li>• identify the scope of Buddhist psychology.</li> <li>• distinguish the salient characteristics of Buddhist psychology.</li> <li>• value the importance of Buddhist psychology.</li> <li>• discuss the Buddhist psychological interpretation of cultural and religious beliefs.</li> <li>• recall the significance of Buddhist psychological teachings.</li> <li>• analyze the structure and functions of mind.</li> <li>• read the Buddhist texts of psychological significance.</li> <li>• analyze the mental states.</li> </ul>			
<p>Course Content: (Main topics, Sub topics)</p> <ol style="list-style-type: none"> <li>1. Nature and Significance of Buddhist Psychology <ol style="list-style-type: none"> <li>i. Scope of Buddhist psychology</li> <li>ii. Salient characteristics of Buddhist psychology</li> <li>iii. Importance of Buddhist psychology in the modern social context</li> </ol> </li> <li>2. Historical Development of Buddhist Psychology <ol style="list-style-type: none"> <li>i. Buddha's interpretation of individual and its psychological significance</li> <li>ii. Buddha's interpretation of contemporary cultural and religious beliefs and practices, its psychological foundation</li> <li>iii. New interpretations given to the accepted social and religious concepts in India, their psychological significance</li> </ol> </li> </ol>			

<ul style="list-style-type: none"> <li>iv. Acquaintance of sutta literature and their psychological significance</li> <li>v. Acquaintance to commentarial literature and the psychological elements reflected in it.</li> </ul> <ul style="list-style-type: none"> <li>3. Early Buddhist View of Individual           <ul style="list-style-type: none"> <li>i. Structure and functions of mind</li> <li>ii. Sensory system and objective world</li> <li>iii. Human behavior and its impact</li> </ul> </li> <li>4. <i>Vinayapitaka</i> and its psychological significance           <ul style="list-style-type: none"> <li>i. Introduction to nature of Buddhist psycho-ethics</li> <li>ii. Psychological elements in the code of ethics</li> <li>iii. Buddhist view of human behavior</li> </ul> </li> <li>5. Acquaintance of <i>Abhidhammic</i> Teachings           <ul style="list-style-type: none"> <li>i. Analysis of consciousness</li> <li>ii. Analysis of mental concomitants</li> <li>iii. Influential elements of mind and its functions</li> </ul> </li> <li>6. Significance texts of Buddhist psychology           <ul style="list-style-type: none"> <li>i. Introduction to <i>Visuddhismagga</i> as a handbook of Buddhist Psychology</li> <li>ii. Psychiatric significance of Jataka stories</li> <li>iii. <i>Dhammapadaṭṭhakathā</i> and character analysis</li> </ul> </li> </ul>
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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. Bootzin. R. R., Bower. G.H., Crocker J., Hall E., (1991). *Psychology Today an Introduction*. 7<sup>th</sup> edition., Mcgraw Hill.
2. Kalupahana. David. J., (1987). *The Principles of Buddhist Psychology*., State university, New York.
3. Gnanasiri. S., (2000). *Psychology in Buddhist Literature*., Buddhist cultural center, Nedimala, Colombo.
4. Jayasuriya.W. F., (1988). *The Psychology & Philosophy of Buddhis: An Introduction to the Abhidhamma*., Buddhist Missionary Society., Malaysia. 3<sup>rd</sup> print.
5. Edwina Pio, (1988). *Buddhist Psychology, A Modern Perspective*. New Delhi.
6. ගල්මංගොඩ. සුමනපාල, (1994). *ආදි බෞද්ධ දර්ශනය*, අනය මුද්‍රණ ශිල්පියෝ සහ ප්‍රකාශකයෝ, මහර.
7. රාහුල හිමි, වල්පොල, (1995). *බුදුන් වදාළ ධර්මය*, බෞද්ධ සංස්කෘතික මධ්‍යස්ථානය, නැදිමාල.

<b>Semester</b>	<b>Semester 01</b>		
<b>Course Code:</b>	<b>BUPS 11322</b>		
<b>Course Name:</b>	<b>Introduction to Philosophical Background of Indian Psychology</b>		
<b>Credit Value:</b>	<b>2</b>		
<b>Core/Optional</b>	<b>C</b>		
<b>Hourly Breakdown</b>	<b>Theory</b>	<b>Practical</b>	<b>Independent Learning</b>
	√	-	√
	30 hours	-	70 hours Directed self-study through Moodle ≈ 30 hours Self-directed learning expected ≈ 10 hours Assessment, review and revision ≈ 30 hours
<b>Course Aim/Intended Learning Outcomes:</b>			
On completion of this Course student will be able to:			
<ul style="list-style-type: none"> <li>• identify the salient features of Indian psychology.</li> <li>• develop an interest in Indian psychology.</li> </ul>			

- describe the Indian contribution to origin and evolution of psychology.
- point out the salient features of Indian psychology.
- examine the difference between Indian and Buddhist psychology.
- understand the importance of introspection.
- discuss the basic tenets of Indian psychology.
- value the significance of Indian psychology for mental health.
- distinguish the relationship between doctrine of *kamma* and human behavior.

Course Content: (Main topics, Sub topics)

1. Psychological elements reflected *saṃhitā* (collections)
  - i. Psychology, religiosity and spirituality reflected in the Vedic teachings, movements of the Planets, the Cycles of the Moon, the elements and changes in the elements (such as seasonal changes), subtle entities that dwell in higher realms of consciousness, causes of disorders of the mind.
  - ii. Intelligence (*buddhi*), self-study and introspection. mind and emotions unconsciousness, ego (*ahaṅkāra*), and past memories (*saṅskāras*)
  - iii. Ritualistic processes, religious functions and nature of psychology reflected there in
2. Basic tenets of *Upaniṣad* psychology
  - i. Belief in a world soul, a universal spirit, Brahman, and an individual soul, Atman, Brahman, the ultimate, both transcendent and immanent, the absolute infinite existence, the sum total, being and non-being
  - ii. *Upaniṣad* sages and their interpretation of mysteries, solutions,
  - iii. States of consciousness, definitive explications of *aum* as the divine word, the cosmic vibration
3. Psychological elements in *Sāṅkya* school of philosophy
  - i. The radical duality between spirit/consciousness (*Puruṣa*) and matter (*prakṛti*), the physical events as manifestations of the evolution of *prakṛti*, or primal Nature,
  - ii. Direct sense-perception, (*Pratyakṣa*) logical inference, (*Anumāna*) verbal testimony, (*Sabda*) their psychological importance
  - iii. Theory of Cosmic evolution, - a template of balance or equilibrium (*Sattva*), a template of expansion or activity (*Rajas*), a template of inertia or resistance to action. (*Tamas*)
  - iv. Macrocosmic and microcosmic creation and twenty-four principles
  - v. *Sāṅkhya* school and its influence on the Hindu Yoga school and its psychological significance
4. *Yoga* and psycho therapy
  - i. *Yoga* as a natural and readily available approach to maintain wellness and treat mental health issues
  - ii. Types of *Yoga* and Techniques
  - iii. Mental health benefits of *Yogic* teachings, increase of cooperation and

<p>collectivism, sense of belonging, of being a part of something</p> <p>5. Psychological elements in <i>Vaiśeṣika</i> (particularity), school</p> <p>i. The atomic theory of <i>Vaiśeṣika</i>, nature of universe, functions of atoms, the will of the Supreme Being.</p> <p>ii. Theory of perception and inference, its psychological importance</p> <p>iii. Six categories or <i>padārthas</i> called <i>dravya</i> or substance, <i>guṇa</i> or quality, karma or action, <i>sāmānya</i> or that which constitutes a genus, <i>viśeṣa</i> or that which constitutes its uniqueness or individuality, and, <i>samavāya</i> or coherence.</p> <p>iv. Teachings of <i>Mīmāṃsā</i> (reflection), <i>Pūrva-Mīmāṃsā</i> its focus on the earlier (<i>pūrva</i>) Vedic texts dealing with ritual actions, and <i>Karma-Mīmāṃsā</i>, its focus on ritual action (<i>karma</i>).</p> <p>6. <i>Jaina</i> psychology</p> <p>i. Para-psychology or Meta-psychology in Jainism</p> <p>ii. Doctrine of kamma and human behavior</p> <p>iii. Cognition, sensory and telepathic perception</p> <p>iv. Restraint of thought, speech and mind (<i>Gupti</i>), five-fold, regulations (<i>Samiti</i>) of five main vital functions, observances of ten-fold moral virtues (Dharma), contemplation of the twelve-fold objects (<i>Anupreksa</i>), Victory over 22 kinds of troubles (<i>Parisahjaya</i>), and observances of five-fold conducts <i>Cāritra</i>.</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. Safaya. Raghunath, (1973). *Indian Psychology, Munshiram Manoharlal, Delhi.*
2. Akhilananda, Swami, (1953). *Hindu Psychology, London.*
3. Correia, Afonso J. (1960). *The soul of Modern India, Heras Institute of Indian History and Culture, Bombay.*
4. Davids, C. A. F. Rhys, (1934). *Indian Religion and survival, London.*
5. George Allen and Unwin Caster, Geraldine, (1934), *Yoga and Western Psychology, Comparison, London.*
6. Goleman, D. (1976). Meditation and Consciousness: An Asian Approach to Mental Health, *American Journal of Psychotherapy, Vol.30 (1)*
7. Maxmuller, F. (1928). *Six Systems of Indian Philosophy., London.*
8. Davids, G.A.F. (1975). *The Birth of Indian Psychology and its Development in Buddhism, London.*
9. ගල්මංගොඩ. සුමනපාල., (1994). ආදී බෞද්ධ දර්ශනය, අභය මුද්‍රණ ශිල්පියෝ සහ ප්‍රකාශකයෝ, මහර.
10. ඥානාරාම හිමි. පාතේගම., (1996). මුල් බුදුසමය හා විචරණ ගැටලු, තිවිර ප්‍රකාශන.
11. කලුපහන. ඩී. ජේ., (2003). බෞද්ධ දර්ශන ඉතිහාසය., තිවිර ප්‍රකාශන.

<b>Semester</b>	<b>Semester 01</b>		
<b>Course Code:</b>	<b>BUPS 12332</b>		
<b>Course Name:</b>	<b>Buddhist Phenomenological Psychology I</b>		
<b>Credit Value:</b>	<b>2</b>		
<b>Core/Optional</b>	<b>C</b>		
<b>Hourly Breakdown</b>	<b>Theory</b>	<b>Practical</b>	<b>Independent Learning</b>
	√	-	√
	30 hours	-	70 hours Directed self-study through Moodle ≈ 30 hours Self-directed learning expected ≈ 10 hours Assessment, review and revision ≈ 30 hours
<b>Course Aim/Intended Learning Outcomes:</b>			
On completion of this Course student will be able to:			
<ul style="list-style-type: none"> <li>• identify the significance of Buddhist phenomenological psychology.</li> <li>• analyze the Five Aggregates.</li> </ul>			

- point out the causality of Self.
- find ways to overcome psychological issues.
- distinguish difference between emotional and physical suffering.
- explain the nature of resistance and obstacles.
- value Buddhist phenomenological psychology.
- justify the importance of Buddhist phenomenological psychology for social wellbeing.

Course Content: (Main topics, Sub topics)

1. Place of *Viññāṇa* in early Buddhist teachings
  - i. Significance of *Viññāṇa* as an analyzable phenomenology
  - ii. Significance of *Viññāṇa* as a dependently originated phenomenon
  - iii. *Viññāṇa* as an energizing element of human development
  - iv. The centrality of consciousness, its subjectivity and dependent nature
2. Five Aggregates
  - i. Analysis of Five Aggregates
  - ii. The coherent sense of identity and “I”-ness and “My”-ness
  - iii. Ideal self, real self, perceived self
  - iv. Manifestation of self as essence-less or substance-less phenomenon
3. Self and Soul
  - i. The human psyche and the universal psyche
  - ii. Resistance and obstacles
  - iii. Buddhist teachings on diligence, perseverance and discernment to overcome psychological issues
4. The sources of emotional suffering and their amelioration
  - i. Emotional suffering and physical suffering, their amelioration
  - ii. The mental aspects of physical pain
  - iii. The source or conditions for unhappiness and ways to reduce
  - iv. The Buddhist teachings on suffering as a much broader concept that includes entire range of human dissatisfaction, anguish and not as the clinical discords described in psychiatry
5. Understanding and relief from suffering
  - i. Metaphysical speculations, their nature and human suffering
  - ii. Relief from human suffering as a counterforce to metaphysical speculations
  - iii. Buddhist concern on mind and its activity as a vital force
6. Buddhist teachings on the nature of human experience
  - i. Aims and objectives of human life, the Buddhist psychological view
  - ii. Instructions for the organization of daily activities and release from mental problems
  - iii. The experience-near(psychological) and experience-far (religious)
  - iv. The empirical, scientific approach in Buddhism



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"> <li>1. Shenk, C., Masuda. A., Bunting. K., &amp; Hayes, S. C. (2006). <i>The Psychological Processes Underlying Mindfulness: Exploring the Link between Buddhism and Modern Contextual Behavioral Psychology</i>.</li> <li>2. Nauriyal, D. K. (Ed.), (2011). <i>Buddhist Thought and Applied Psychology: Transcending the boundaries</i> London: Rout ledge-Curzon.</li> <li>3. Hayes, S. C., Strosahl, K., &amp; Wilson, K. G. (2011). <i>Acceptance and Commitment Therapy: The process and practice of mindful change</i> (2nd edition). New York: Guilford Press.</li> <li>4. Bhikkhu Katukurunde Nānānanda., (2012). <i>Concept and Reality in Early Buddhist Thought</i>, Dharma Grantha Mudrana Bhàraya, Sri Lanka.</li> <li>5. Brazier, David.,(2001). <i>The Feeling Buddha</i>, Robinson Publishing, United States of America.</li> <li>6. Kalupahana, David J. (1992). <i>The Principles of Buddhist Psychology</i>, Delhi: Sri Satguru Publications.</li> <li>7. McMahan, David L., (2008). <i>The Making of Buddhist Modernism</i>. Oxford University Press</li> <li>8. Nyanaponika Thera., (1954). <i>The Heart of Buddhist Meditation: A Handbook of Mental Training based on the Buddha's Way of Mindfulness</i>. York Beach, ME: Samuel Weiser.</li> </ol>			

<b>Semester</b>	<b>Semester 02</b>		
<b>Course Code:</b>	<b>BUPS 12342</b>		
<b>Course Name:</b>	<b>Source Acquaintance in Buddhist Psychology</b>		
<b>Credit Value:</b>	2		
<b>Core/Optional</b>	C		
<b>Hourly Breakdown</b>	<b>Theory</b>	<b>Practical</b>	<b>Independent Learning</b>
	√	-	√

	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"> <li>• examine the Buddhist sources of psychology.</li> <li>• point out Buddhist sources of psychological significance.</li> <li>• collect and study Buddhist literature on psychology.</li> <li>• point out the effect of <i>kamma</i> on human behavior.</li> <li>• value the Buddhist sources of psychological significance.</li> <li>• design and formulate special concepts, theories and techniques of psychological importance.</li> <li>• interpret the psychological terms in terms of commentarial literature.</li> <li>• interpret the contextual usages and meaning of special terms.</li> </ul>			
<p>Course Content: (Main topics, Sub topics)</p> <ul style="list-style-type: none"> <li>• <i>Migasaḷā Sutta</i> and its commentary (human behavior and mental development)</li> <li>• <i>Tirokuddha Sutta</i> and its commentary (traditional beliefs and their impact on human understanding)</li> <li>• <i>Aggivaccagotta Sutta</i> and its commentary (intricacies and the Buddhist phenomenological psychology)</li> <li>• <i>Upasāva Mānava Puccha</i> and its commentary (salient features of Buddhist phenomenological psychology)</li> <li>• <i>Nibbedhika Sutta</i> and <i>Lonaphala Sutta</i> and its commentary (effect of Kamma on human behavior and its dynamic nature)</li> <li>• <i>Mahārāhulovāda Sutta</i> (foundation of psychotherapy for behavioral modification)</li> <li>• Selected discourses from <i>A.N II</i>, <i>Paṭhama paṇṇāsaka</i> such as, <i>Anusota Suttaṃ</i>, <i>Appassuta Suttaṃ</i>, <i>Sobhenti suttaṃ</i>, <i>Vesārajjasuttaṃ</i>, <i>Taṇhāsuttaṃ</i>, <i>Doṇa (loka) Suttaṃ</i>, <i>Paṭhama Rohitassa Suttaṃ</i>, <i>Dutiya Rohitassa Suttaṃ</i>, <i>Vipallāsa Suttaṃ</i> (Buddhist interpretation of phenomena)</li> </ul>			
<p>Teaching /Learning Methods: 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"> <li>1. <i>Migasalā Sutta</i> and its commentary (human behavior and mental development).</li> <li>2. <i>Tirokuddha Sutta</i> and its commentary (traditional beliefs and their impact on human understanding).</li> <li>3. <i>Aggivaccagotta Sutta</i> and its commentary (intricacies and the Buddhist phenomenal psychology).</li> <li>4. <i>Upasīva Mānava Puccha</i> and its commentary (nature of Buddhist phenomenal psychology).</li> <li>5. <i>Nibbedika Sutta</i> and <i>Lonaphala Sutta</i> and its commentary (effect of <i>kamma</i> on human behavior and its dynamic nature).</li> <li>6. <i>Mahārāhulovāda Sutta</i> (foundation of psychotherapy for behavioral modification).</li> <li>7. Selected discourses from A. II, <i>Paṭhama paṇṇāsaka</i> such as, <i>Anusota Suttaṃ</i>, <i>Appassuta Suttaṃ</i>, <i>Sobhenti Suttaṃ</i>, <i>Vesārajjasuttaṃ</i>, <i>Taṇhāsuttaṃ</i>, <i>Doṇa (loka) Suttaṃ</i>, <i>Paṭhama Rohitassa Suttaṃ</i>, <i>Dutiya Rohitassa Suttaṃ</i>, <i>Vipallāsa Suttaṃ</i> (Buddhist interpretation of phenomena).</li> </ol>			

<b>Semester</b>	<b>Semester 02</b>		
<b>Course Code:</b>	<b>BUPS12352</b>		
<b>Course Name:</b>	<b>Fundamentals of Buddhist Psychophysics</b>		
<b>Credit Value:</b>	<b>2</b>		
<b>Core/Optional</b>	<b>C</b>		
<b>Hourly Breakdown</b>	<b>Theory</b>	<b>Practical</b>	<b>Independent Learning</b>
	√	-	√
	30 hours	-	70 hours Directed self-study through Moodle ≈ 30 hours Self-directed learning expected ≈ 10 hours Assessment, review and revision ≈ 30 hours
<b>Course Aim/Intended Learning Outcomes:</b>			
On completion of this Course student will be able to:			

- outline the Buddhist teachings on mind and physical elements
- become familiar with Buddhist method of analysis and synthesis
- distinguish Buddhist theory of human perception
- classify the issues related to human expectations, bondage and motivation
- analyze the psychophysical elements
- resolve the problem of mind-body relationship
- illustrate the impact of mental concomitants on human mind
- find out the causality of human mentation

Course Content: (Main topics, Sub topics)

1. Nature and objectives of Buddhist Psychophysics
  - i. Buddhist method of analysis and synthesis
  - ii. Its objectives and scope
2. Psychological foundation of Buddhist teachings
  - i. Buddhist emphasis on mental phenomena and their impact
  - ii. Buddhist teachings on discrimination, perception and its psychological foundation
  - iii. Issues related to human expectations, bondage and motivations
3. Buddhist teachings on causality, mind-body relationship and functions
  - i. Nature of mental functions and causation
  - ii. Mind-body relationship and its impact on human behavior
4. Buddhist teachings on faculties, sensations, stimuli and sensory processing mechanisms and stages
  - i. Sensory faculties and subjective-objective world
  - ii. Sensations and Buddhist interpretation of internal and external stimuli
  - iii. Sensory processing mechanisms
5. Mental concomitants and their functions
  - i. Analysis of mental concomitants
  - ii. The nature and functions of mental concomitants
  - iii. The impact of mental concomitants on human mind

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. Mark, Epstein., (2004). *Thoughts without a Thinker: Psychotherapy from Buddhist Perspective*.
2. Mark Epstein, (2008). *Psychotherapy without the Self: A Buddhist Perspective*.
3. Brazier, David ., (2002). *The Feeling Buddha: A Buddhist Psychology of Character, Adversity and Passion* Paperback.
4. Segall, Seth Robert., (2003). *Encountering Buddhism, Western Psychology and Buddhist Teachings*.
5. William. J. Mikulas., (200). *Buddhist and Western Psychology. Journal of Consciousness Studies*.
6. Segal. Zindel V.J. Mark G William & Jhon D. Teasdale, (2002). *Mindfulness-Based Cognitive Therapy for Depression*. N.Y, Guilfoxl.

<b>Semester</b>	<b>Semester 02</b>		
<b>Course Code:</b>	<b>BUPS 12362</b>		
<b>Course Name:</b>	<b>Introduction to Buddhist Psychiatry</b>		
<b>Credit Value:</b>	<b>2</b>		
<b>Core/Optional</b>	<b>A</b>		
<b>Hourly Breakdown</b>	<b>Theory</b>	<b>Practical</b>	<b>Independent Learning</b>
	√	-	√
	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:

- introduce Buddhist psychotherapeutic methods for the release from mental problems.
- apply Buddhist psychotherapy for the maintenance of mental, physical wellbeing.
- respond empathically to mental illness and psychological distress
- point out that psychiatric illness creates problems with stigma and affects patients and their families,
- recognize one's role in combating this stigma.
- discuss the ethical dilemmas and controversies involved in the diagnosis and management of mental disorders
- treat patients and their careers with professionalism and confidentiality.

<ul style="list-style-type: none"> <li>• illustrate the inter-relationship between physical and psychological symptoms</li> <li>• decide when it is appropriate refer a patient to a psychiatric.</li> </ul>			
<p>Course Content: (Main topics, Sub topics)</p> <p>Foundation of Physical and Mental illnesses and behavioural therapies. Buddhist instructions for the organization of daily activities and release from mental problems. Buddhist foundation of <i>Āyurveda</i> and release from ill-health. Astrology, Buddhist culture and release from ill-health, methods of traditional healing rituals and release from ill-health, meditation and mental wellbeing.</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"> <li>1. Nissanka. H.S.S., (2001). <i>Buddhist Psychotherapy, Gunasena</i>, Colombo.</li> <li>2. De Silva, Padmasiri., (1976). <i>Tangles and Webs</i>, Colombo</li> <li>3. Weerasinghe, Henry., (1992). <i>Education for Peace</i>, Sarvodaya Book Publishing Service, Moratuwa.</li> <li>4. ලේමංගොඩ, සුමනපාල., (2006). <i>බෞද්ධ භාවනාව හා මනෝචිකිත්සාව</i>, සරසවි, දිවුලපිටිය.</li> <li>5. ලේමංගොඩ, සුමනපාල., (2003). <i>ආයුර්වේද අධ්‍යයන ඉතිහාසය, මූලධර්ම හා සමගාමී සංකල්ප</i>, කොළඹ.</li> <li>6. Mark, Epstein., (2004). <i>Thoughts without a Thinker: Psychotherapy from Buddhist Perspective</i>.</li> <li>7. Mark Epstein, (2008). <i>Psychotherapy without the Self: A Buddhist Perspective</i>.</li> <li>8. Brazier, David ., (2002). <i>The Feeling Buddha: A Buddhist Psychology of Character, Adversity and Passion</i> Paperback.</li> <li>9. Segall, Seth Robert., (2003). <i>Encountering Buddhism, Western Psychology and Buddhist Teachings</i>.</li> <li>10. William. J. Mikulas., (200). <i>Buddhist and Western Psychology. Journal of Consciousness Studies</i>.</li> <li>11. Segal. Zindel V.J. Mark G William &amp; Jhon D. Teasdale, (2002). <i>Mindfulness-Based Cognitive Therapy for Depression</i>. N.Y, Guilfoxl.</li> </ol>			

<b>Semester</b>	<b>Semester 01</b>
<b>Course Code:</b>	<b>BUPS 21312</b>
<b>Course Name:</b>	<b>Psychology of Religions</b>
<b>Credit Value:</b>	<b>2</b>

Core/Optional	C		
	Theory	Practical	Independent Learning
Hourly Breakdown	√	-	√
	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"> <li>• discuss the origin and evolution of religions.</li> <li>• recognize the psychological foundation of religions.</li> <li>• describe and discuss central topics in the psychology of religion.</li> <li>• develop skills in critical analysis of religions.</li> <li>• identify the difference between religiosity and spirituality.</li> <li>• compare and contrast the different psychological theories of religions.</li> <li>• value the significance of religious teachings for social wellbeing.</li> <li>• apply the theories and methods in the interpretation of religions.</li> </ul>			
<p>Course Content: (Main topics, Sub topics)</p> <ol style="list-style-type: none"> <li>1. Religion, its origin and evolution               <ol style="list-style-type: none"> <li>i. Definition and psychological interpretations of religion</li> <li>ii. Substantiality and functionalist views on religion</li> <li>iii. Origin of religion, different stages of historical development of religion (natural, institutional and organized)</li> </ol> </li> <li>2. Theory of Soul and its psychological impact               <ol style="list-style-type: none"> <li>i. Concept of Soul, various definitions</li> <li>ii. Soul and its psychological impact</li> <li>iii. Criticisms on soul theory</li> </ol> </li> <li>3. Spirituality and Religiosity               <ol style="list-style-type: none"> <li>i. Interrelationship between religion and spirituality</li> <li>ii. Religiosity and human behavior</li> <li>iii. The impact of spirituality and religiosity on mental health</li> </ol> </li> <li>4. Transpersonal psychology               <ol style="list-style-type: none"> <li>i. Carl Jung and transpersonal psychology</li> <li>ii. Abraham Maslow and Peak Experience</li> <li>iii. Jorge Ferer and the transpersonal theory</li> </ol> </li> </ol>			

iv. Subtle Cartesian-ism, spiritual narcissism 5. Theories of psychogenesis i. Psychogenesis of religion, Ludwig Feuerbach, Sigmund Freud ii. William James and “The Religion of Healthy-Mindedness” and “Sick Soul”			
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"> <li>1. Galmangoda, Sumanapala., (1998). <i>Definitions of Phenomena and the Noumenon in the Exegetical Works of the Theravada Abhidhamma</i>, (Journal Article), Recent Researches in Buddhist Studies: Essays in Honour of Professor Y. Karunadasa, Colombo, Sri Lanka.</li> <li>2. Alexander, V. K., (1979). <i>Rural psychotherapeutic process</i>. In M. Kapur. V. N. Murthy, K. Sathyavathy and R. L. Kapur (Eds.) <i>Psychotherapeutic process</i>. Nimhans, Bangalore.</li> <li>3. Lovinger. R. J., (1984). <i>Working with religious in psychotherapy</i>. Jason Aronson: New York</li> <li>4. Miller, W. K. and Martin, J. E. (1988). <i>Behavior therapy and religion</i>. Sage Publication: New Delhi</li> <li>5. 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>6. Robet N. Mcaulwy., (2011). <i>Why Religion Is Natural and Science Is Not</i>, Oxford University Press, USA.</li> <li>7. Pascal Boyer., (2002). <i>Religion Explained: The Evolutionary Origins of Religious Thought</i>, Basic Books; Reprint edition, London.</li> <li>8. Pascal Boyer., (2008). <i>Religion Explained: The Human Instincts That Fashion Gods, Spirits and Ancestors</i>, Vintage Books, London.</li> <li>9. Russell. Bertrand., (1986). <i>On God and Religion (Great Books in Philosophy)</i> Prometheus Books, New York.</li> </ol>			



<b>Semester</b>	<b>Semester 01</b>		
<b>Course Code:</b>	<b>BUPS 21323</b>		
<b>Course Name:</b>	<b>Buddhist Cognitive Psychology</b>		
<b>Credit Value:</b>	<b>2</b>		
<b>Core/Optional</b>	<b>C</b>		
<b>Hourly Breakdown</b>	<b>Theory</b>	<b>Practical</b>	<b>Independent Learning</b>
	√	-	√
	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"> <li>• read the special terminologies of Buddhist cognitive psychology.</li> <li>• identify the structure and functions of mind.</li> <li>• point out the nature of mental and material objects.</li> <li>• develop ability to perceive the significance of Buddhist cognitive psychology.</li> <li>• enhance the power of independent level of thinking on Buddhist cognitive psychology.</li> <li>• illustrate cognitive process and its impact on mind.</li> <li>• find new ways of impartial reasoning and decision making.</li> <li>• help others to enhance their cognitive abilities.</li> </ul>			
<p>Course Content: (Main topics, Sub topics)</p> <ol style="list-style-type: none"> <li>1. Introduction to Buddhist cognitive psychology <ol style="list-style-type: none"> <li>i. Buddhist view of cognition, its definitions and scope</li> <li>ii. Buddhist application of special terminologies, such as <i>viññāṇa</i>, <i>vedanā</i>, <i>saññā</i>, <i>vitakka</i>, <i>manasikāra</i>, <i>papañca</i>.</li> <li>iii. Place of cognition in the early Buddhist teachings</li> </ol> </li> <li>2. An overview of structure and function of mind <ol style="list-style-type: none"> <li>i. Structure and functions of mind</li> <li>ii. Nature of mental and physical objects</li> </ol> </li> </ol>			

<ul style="list-style-type: none"> <li>iii. Six faculties and mental and material objects</li> <li>3. Attention and perception               <ul style="list-style-type: none"> <li>i. Attention and its various implications</li> <li>ii. Human perception and recognizing patterns, objects</li> <li>iii. Cognitive process and mind, consciousness and faculty of mind</li> </ul> </li> <li>4. Buddhist teachings on diffuseness (<i>papañca</i>) and memory               <ul style="list-style-type: none"> <li>i. Conceptualization, formation of memory and its foundation</li> <li>ii. Types of memory and its assimilative and accommodative nature</li> <li>iii. Nature of memory, retrieval and knowledge representation</li> <li>iv. Extra sensory perception and memory</li> <li>v. Factual knowledge, conceptual knowledge and truth</li> </ul> </li> <li>5. Language, thinking and problem solving,               <ul style="list-style-type: none"> <li>i. Language and human thinking</li> <li>ii. Reasoning and decision making and their foundation, conscious and unconscious</li> <li>iii. Benefits of mindfulness and intelligence</li> <li>iv. Individual Differences in Cognition</li> </ul> </li> </ul>			
<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. Michael W. Eysenck, Mark T. Keane., (2012)., *Cognitive Psychology: A Student's Handbook*.
2. Sharif. R., (1996). *Theories of psychotherapy and counseling.*, Brooks Cole Publishing Company
3. Davids. Rhys., (1914). *Buddhist Psychology*. G. Bell and Sons. London
4. M.W. Padmasiri De Silva., (1978). *Buddhist and Freudian Psychology*, Lake House Investment.
5. Katz. N (Ed).,(1983). *Buddhist and Western Psychology*, Boulder, Colorado, Prajna Press.
6. Burns. D. M., (1994). *Buddhist Meditation and Depth Psychology*. Buddhist Publication Society. Kandy.
7. විමලරතන හිමි.බෙල්ලන්විල., (1994). *ජෝන් වෝලටර්ස්ගේ නොසැලෙන මනස,කොළඹ.*
8. පද්මසිරි හිමි. රචවේ., (පරිවර්තක) (2007), *ගෙන් බුදුදහම සහ මනෝ විශ්ලේෂණවාදය, ජර්ක්ප්‍රෝම්, එස්. ගොඩගේ සහ සහෝදරයෝ, කොළඹ.*
9. සුමනචෝති හිමි, වාරියපොල., (2003).*මානසික සුවය පිළිබඳ බෞද්ධ හා බටහිර මනෝවිද්‍යාත්මක ආකල්පය, කතෘ ප්‍රකාශනයකි.*

<b>Semester</b>	<b>Semester 02</b>		
<b>Course Code:</b>	<b>BUPS 22332</b>		
<b>Course Name:</b>	<b>Fundamentals of Modern Psychology</b>		
<b>Credit Value:</b>	<b>2</b>		
<b>Core/Optional</b>	<b>C</b>		
<b>Hourly Breakdown</b>	<b>Theory</b>	<b>Practical</b>	<b>Independent Learning</b>
	√	-	√
	30 hours	-	70 hours Directed self-study through Moodle ≈ 30 hours Self-directed learning expected ≈ 10 hours Assessment, review and revision ≈ 30 hours
<b>Course Aim/Intended Learning Outcomes:</b>			
On completion of this Course student will be able to:			
<ul style="list-style-type: none"> <li>• recognize the nature and scope of modern psychology.</li> <li>• discuss the central themes of modern psychology.</li> <li>• illustrate various theories of modern psychology.</li> <li>• point out the relationship between functions of mind and behavior.</li> <li>• examine the various theories of modern psychology.</li> <li>• value the contribution of modern psychology to the world.</li> <li>• compare and contrast the various theories of mind.</li> </ul>			

<ul style="list-style-type: none"> <li>• apply the modern theories in understanding the psychological issues.</li> </ul>			
<p>Course Content: (Main topics, Sub topics)</p> <ol style="list-style-type: none"> <li>1. Structuralism &amp; Functionalism             <ol style="list-style-type: none"> <li>i. Founders of structuralism &amp; functionalism and their origin</li> <li>ii. Major theories and perspectives of human mind and behavior</li> </ol> </li> <li>2. Behaviorism &amp; Gestalt Psychology             <ol style="list-style-type: none"> <li>i. Founders of behaviorism &amp; Gestalt psychology and their origin</li> <li>ii. Major theories and perspectives of human mind and behavior</li> </ol> </li> <li>3. Cognitive psychology &amp; humanistic theory             <ol style="list-style-type: none"> <li>i. Founders of cognitive psychology &amp; humanistic theory and their origin</li> <li>ii. Major theories and perspectives of human mind and behavior</li> </ol> </li> <li>4. Existential theory &amp; psycho-analytic theory             <ol style="list-style-type: none"> <li>i. Founders of existential psychology, psycho-analytic theory and their origin</li> <li>ii. Major theories and perspectives of human mind and behavior</li> </ol> </li> <li>5. Cross-cultural psychology             <ol style="list-style-type: none"> <li>i. Culture &amp; identity, enculturation and acculturation</li> <li>ii. Culture, morality and relationships</li> <li>iii. Culture, emotion, gender, psychological disorders and personality</li> </ol> </li> <li>6. Environmental Psychology             <ol style="list-style-type: none"> <li>i. Nature and scope of environmental psychology</li> <li>ii. Human behavior, crowding, overpopulation</li> <li>iii. Natural and technological disasters</li> <li>iv. Environmental problems and modern solutions</li> <li>v. Designing of more habitable environments</li> </ol> </li> </ol>			
<p>Teaching /Learning Methods: Lectures, discussions, assignments, workshops, field studies.</p>			
<p>Assessment Strategy:</p>			
<p>Continuous Assessment 40%</p>		<p>Final Assessment 80%</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. Garrison, M. (1992). *Introduction to Psychology*, New York.
2. Schultz D.P. and Schultz S.E. (2004). *A History of Modern Psychology*, Wadsworth, USA.
3. Grave T.T.E.R. and Forzawo B.L.N. (2003). *Research Methods*, USA.
4. Carson, N.R. (2002). *Foundations of Psychological Psychology*, Boston: Allyn and Bacon.
5. Adler, A. (1964). *The Individual Psychology of Alfred Adler*, New York: Harper and Row.
6. Feldman, S. Robert (1996). *Understanding Psychology*, Tata McGraw - Hill Publishing Company Limited, New Delhi.
7. Schultz D.P. and Schultz S.E. (2004). *A History of Modern Psychology*, Wadsworth, U.S.A
8. Dennis, Coon (2005). *Psychology*, Wadsworth, USA.
9. Dennis, Coon (2005). *Essentials of Psychology*, Wadsworth, USA.

<b>Semester</b>	<b>Semester 02</b>		
<b>Course Code:</b>	<b>BUPS 22342</b>		
<b>Course Name:</b>	<b>Introduction to Applied Buddhist Psychology</b>		
<b>Credit Value:</b>	<b>2</b>		
<b>Core/Optional</b>	<b>C</b>		
<b>Hourly Breakdown</b>	<b>Theory</b>	<b>Practical</b>	<b>Independent Learning</b>
	√	-	√
	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:

- examine the practical social issues.
- point out the causality of social and individual issues.
- identify the moral challenges of human life.
- discuss the significance of Buddhist theories of applied psychology.

- help others to maintain physical, social, mental and social well-being.
- develop strategies and techniques to solve psychological issues based on Buddhist teachings.
- justify the therapeutic values of Buddhist meditation.

Course Content: (Main topics, Sub topics)

1. Buddhist teachings and practical issues in life
  - i. Origin and evolution of social issues
  - ii. Nature of mental issues
2. Dependent Origination and Causality of psychological issues
  - i. Significance of Dependent Origination in understanding of psychological issues (mental)
  - ii. Significance of Dependent Origination in understanding of social issues (organizational and environmental)
3. Noble Eightfold path as a holistic approach
  - i. Maintenance of physical, social, mental and spiritual health
  - ii. Moral foundation and methods, teachings, approaches and application
4. Buddhist teachings on oneness of humankind
  - i. Introduction to the changing nature of social consciousness and discrimination
  - ii. Resolution of Individual, group and relationships conflicts
  - iii. Buddhist solutions to competition, discrimination, social stigma, and relative deprivation of pro-social behavior.
5. Buddhist teachings on happiness
  - i. Psychology of happiness and well being
  - ii. Buddhist teachings on positive emotions and their influences on human behavior.
  - iii. Conflict management, personal transformation and release from suffering.
  - iv. Duties and responsibilities, health and safety at work, employee assistance and motivation.
6. Application of Buddhist meditation as a therapy
  - i. Therapeutic values of Buddhist meditation.
  - ii. Methods, techniques, strategies prescribed for understanding of psychological issues.
  - iii. Buddhist concepts of *anusāsana*, *anupassanā*, *anuvicchakara*,
  - iv. Methods and application for the generation of thoughts of loving-kindness, compassion, unselfishness and non-extremism

Teaching /Learning Methods:

Lectures, discussions, assignments, workshops, field studies.

Assessment Strategy:

Continuous Assessment

Final Assessment

40%	60%		
Details: Quizzes, Summarizing, memory matrix, concept map, field studies.	Theory (%) 60%	Practical .....%	Other (%) ..... .....
References/Reading Materials:			
<ol style="list-style-type: none"> <li>1. Kornfield, Jack The., (2009). <i>A Guide to the Universal Teachings of Buddhist Psychology</i>, The Random House Publishing Group, New York.</li> <li>2. Hanson, Rick., (2009). <i>The Practical Neuroscience of Happiness, Love, and Wisdom</i>, New Harbinger Publications, Inc. U.S.A.</li> <li>3. Cayton, Karuna., (2012). <i>The Misleading Mind</i>, California.</li> <li>4. Dennis Tirch., Laura R. Silberstein , Russell L. Kolts., (2015). <i>Buddhist Psychology and Cognitive Behavioral Therapy: A Clinician's Guide</i> 1st Edition.</li> <li>5. De Silva. Padmasiri., (2014). <i>An Introduction to Buddhist Psychology and Counselling: Pathways of Mindfulness Based Therapies</i> Paigraive Macmillan, London.</li> <li>6. Alex H Parker., (2011). <i>Buddhist Psychology in Counselling &amp; Psychotherapy: A Structure of Personality</i>, Plessey Castle, Northumberland.</li> <li>7. Charles S. Prebish and Damien. Keown., (2006). <i>Buddhist Thought and Applied Psychological Research</i>, Oxford Centre for Buddhist Studies, London.</li> </ol>			

<b>Semester</b>	<b>Semester 02</b>		
<b>Course Code:</b>	<b>BUPS 22352</b>		
<b>Course Name:</b>	<b>Buddhist Perspective in Child Psychology</b>		
<b>Credit Value:</b>	<b>2</b>		
<b>Core/Optional</b>	<b>O</b>		
<b>Hourly Breakdown</b>	<b>Theory</b>	<b>Practical</b>	<b>Independent Learning</b>
	√	-	√
	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"> <li>• define the Buddhist technical terms and contextual usages relevant to child psychology.</li> <li>• classify the cognitive developmental stages of children as reflected in the Buddhist teachings.</li> <li>• study the psychological developmental process of children.</li> <li>• discuss the duties and responsibilities of parents.</li> <li>• identify the psychological defects in children.</li> <li>• suggest appropriate solutions for psychological issues of children.</li> <li>• illustrate the different approaches found in Buddhist teaching for the behavioral changes of children.</li> </ul>			
Course Content: (Main topics, Sub topics)			
Definitions of the terms, <i>Viññāṇa</i> , <i>Gandhabba</i> , <i>Utunī / Anutunī</i> , <i>Sannisinnagabba</i> , <i>Apagatagabba</i> , <i>Paripuṇṇagabba</i> , <i>Gabbasannī</i> , <i>Gabbaparihāra</i> , <i>Gabbauṭṭhāna</i> , <i>Taṇha</i> , <i>Kamma</i> , <i>Payamanapurisantara rāga</i> ; Buddhist concept of children and different approaches; the Buddhist classification of the different stages of child development such as prenatal stage, conception and embryonic development of a fetus and five aggregates; fetal stage and four kinds of food; formation of physical and mental body, karmic and external influences. Stage of Infancy, duties and responsibilities of parents; cognitive development Stage of early childhood and the duties and responsibilities of parents Buddhist teachings on the middle and late stages of childhood, the psychological defects in children and Buddhist solution, different approaches prescribed for their behavioral change.			
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. Crow croft. Andrew., (1967). *The psychotic Studies in Social Pathology*, Penguin Books, U.S.A
2. Pandya, Sunil k., (2005), *in human Behavior*.
3. චන්ද්‍රසේකර, සරත්.,(2008), *ප්‍රායෝගික බෞද්ධ මනෝවිද්‍යාව*, එස්. ගොඩගේසහ සහෝදරයෝ, කොළඹ
4. සුමනරත්නහිමි, ගලහිටියාගම, (2005), *විචාරය සහ බුදුදහම*, එස්. ගොඩගේසහ සහෝදරයෝ, කොළඹ
5. සේනාධීර, සිල්වි., (2010), *ලමා වර්ධනය හා සංවර්ධනය.*, එස්. ගොඩගේ සහ සහෝදරයෝ, (නව මුද්‍රණය)

<b>Semester</b>	<b>Semester 01</b>		
<b>Course Code:</b>	<b>BUPS 31312</b>		
<b>Course Name:</b>	<b>Theories and Perspectives in Buddhist Psychology</b>		
<b>Credit Value:</b>	<b>2</b>		
<b>Core/Optional</b>	<b>C</b>		
<b>Hourly Breakdown</b>	<b>Theory</b>	<b>Practical</b>	<b>Independent Learning</b>
	√	-	√
	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:

- list the Buddhist theories of psychology.
- point out the significance of theories and perspectives of Buddhist psychology.
- analyze the Buddhist teachings on psychophysics.
- value the Buddhist theory of behavioral development and spirituality.
- illustrate the formation of personality and personality development.
- discuss the Buddhist attitude to faith, dogma, hallucination, illusionary states of mind.
- compare and contrast the practical significance of Buddhist psychological theories.
- apply the acquired knowledge in relevant psychological issues.

Course Content: (Main topics, Sub topics)

1. Buddhist theory of mind-body relationship
  - i. Mind-body relationship and its symbiotic nature
  - ii. Mind-body connection and its various implications
2. Theory of psychophysical analysis and synthesis
  - i. Buddha theory of analysis and synthesis
  - ii. Development of positive thinking, exclusion of perversions
3. Buddhist theory of cognitive process, acquisition of knowledge and conceptualization.
  - i. Different stages and functions of cognitive process
  - ii. Difference among conceptualization, imagination, diffuseness, proliferation and knowledge.
4. Buddhist theory of behavioral development and spirituality
  - i. Self-inquiry, self-awareness and self-modification and Buddhist strategies
  - ii. spirituality-based distress coping skills reflected in Buddhist teachings
  - iii. Spiritual management
5. Formation of personality and personality development
  - i. Buddhist theory of personality and “big five” personality traits
  - ii. Buddhist strategies for personality development
6. Empirical world, practical thinking and mental wellbeing
  - i. Empirical foundation of Buddhist psychology and non-denial of the possibility of innate ideas
  - ii. Buddhist attitude to faith, dogma, hallucination, illusionary states of mind.

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. Epstein, M., (1995). *Thought without A Thinker: Psychotherapy from a Buddhist Perspective*. New York: Basic Books.
2. Gnanarama, P., (2004). *Glimpses of Buddhist Wisdom*. Tisarana Buddhist Association., Singapore.
3. Johanson, Rune E.A. (1965). *The Psychology of Nirvana*, London George Allen and Unwin.
4. Kariyawasam, Tilokasundari., (2003). *Buddhism and Psychology*. Godage International Publishers (Pvt. Ltd), Sri Lanka.
5. De Silava, Padmasirir., (1992). *An Introduction to Buddhist Psychology*, Macmillan, London 2nd Edition.
6. Piyadassi Thero., (1984). *The Psychological aspect of Buddhism.*, Buddhist Publication Society. Kandy.
7. මෙහෙත්ති මුර්ති හිමි, කරුණන්ගොඩ, (2001). *මනස පිළිබඳ බෞද්ධ විග්‍රහය*, සමයවර්ධන, කොළඹ.
8. ඤාණතිලක හිමි, තිස්ස, (1984). *මිනිස් ගැටළු පිළිබඳ බෞද්ධ විග්‍රහය*, ගොඩගේ සහ සහෝදරයෝ, කොළඹ.

<b>Semester</b>	<b>Semester 01</b>		
<b>Course Code:</b>	<b>BUPS 31322</b>		
<b>Course Name:</b>	<b>Buddhist Analysis of Psychophysical Disorders</b>		
<b>Credit Value:</b>	<b>2</b>		
<b>Core/Optional</b>	<b>C</b>		
<b>Hourly Breakdown</b>	<b>Theory</b>	<b>Practical</b>	<b>Independent Learning</b>
	√	-	√
	30 hours	-	70 hours Directed self-study through Moodle ≈ 30 hours Self-directed learning expected ≈ 10 hours Assessment, review and revision ≈ 30 hours
<b>Course Aim/Intended Learning Outcomes:</b>			
On completion of this Course student will be able to:			
<ul style="list-style-type: none"> <li>• point out the principles on which Buddhist theories of psychology are based on.</li> <li>• justify the major theoretical explanations of the Buddhist psychology demonstrated in the discourses.</li> <li>• discuss an ability to illustrate and develop them further.</li> <li>• explain the conceptual foundation of the phenomenal world and the process of perception.</li> <li>• analyze consciousness and mental states.</li> </ul>			

- distinguish the three natures of the world.
- apply the *yogācāra* therapeutic methods for behavioral modification.
- read the *yogācāra* texts of psychological importance.

Course Content: (Main topics, Sub topics)

1. Buddhist terminologies and their relation to disorders, abnormalities
  - i. Definitions, and contextual usage of *abādha*, *unmattaka*, *dukkha*, *vipallāsa*, *upāyāsa*, *upādāna*.
  - ii. Definitions, and contextual usage of *Kilesa*, *sañyojana*, *orgha*, *māra*, *anusaya*
2. Buddhist view-point of mental disorders and abnormal behavior
  - i. Biological and psychodynamic causes of disorders, abnormalities
  - ii. Socio-cultural, humanistic causes of disorders, abnormalities
  - iii. Karma and its influence on life
3. Types of disorders and Buddhist view
  - i. Buddhist view of obsessional disorders, anxiety, phobia, hysteria stress and depression
  - ii. Illusory and hallucinatory states of mind, manic states of mind, personality disorders, alcoholism, deviant psychological behavior
  - iii. Psychosomatic disorders
4. Classification, general characteristics, signs and symptoms of disorders
  - i. *Darimuka* Jataka story and classification of disorders
  - ii. *Ummagga jātaka*, *Kusa jātaka*, *saṅkappa jātaka* and signs and symptoms of neurosis disorders such as; depression, phobia, mania etc.
  - iii. *Salittaka jātaka*, *Chulla dharmapala jātaka*, *Bahiya Jātaka*, *Kunāla jātaka*, *Thayo Darma jātaka*, *Kachappa jātaka*, *Nalini Jātaka*, *Chula Phalobhana Jātaka*, *Labha- Garu Jātaka*, *Assaka Jātaka*, *Sujāta Jātaka*, *Virochana Jātaka*, *Chethiya Daddara Jātaka*, *Padangali Jātaka*, *Thila Mutti Jātaka*, *Dumbalakatta Jātaka* and disorders. (Hysteria Types of Reactions, Sexual Jealousy, Hypoactive Sexual Desire, Incest, Paraphilia, Sexual Sadism and Masochism, Psychopathic, Narcissistic Personality, Psychotic, Autism Spectrum, Conduct, Posttraumatic Stress disorders, Alcohol-Induced Psychotic disorders),
5. Mental disorders and abnormal behavior
  - i. self-defeating and self-destructive behavior (*parābhava*, *vasala* discourses)
  - ii. Buddhist concept of mana and salient behavior, *vipallāsa* and illogical behavior
  - iii. The *Vibhaṅga Aṭṭhakathā* and vibrant neurotic features perceptible in laymen

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 (%)

<p>References/Reading Materials:</p> <ol style="list-style-type: none"> <li>01. Mark, Epstein., (2004). <i>Thoughts without a Thinker: Psychotherapy from Buddhist Perspective.</i></li> <li>02. Mark Epstein, (2008). <i>Psychotherapy without the Self: A Buddhist Perspective.</i></li> <li>03. Brazier, David ., (2002). <i>The Feeling Buddha: A Buddhist Psychology of Character, Adversity and Passion</i> Paperback.</li> <li>04. Segall, Seth Robert., (2003). <i>Encountering Buddhism, Western Psychology and Buddhist Teachings.</i></li> <li>05. William. J. Mikulas., (200). <i>Buddhist and Western Psychology. Journal of Consciousness Studies.</i></li> <li>06. Segal. Zindel V.J. Mark G William &amp; Jhon D. Teasdale, (2002). <i>Mindfulness-Based Cognitive Therapy for Depression.</i> N.Y, Guilfoxl.</li> </ol>			

<b>Semester</b>	<b>Semester 02</b>		
<b>Course Code:</b>	<b>BUPS 32332</b>		
<b>Course Name:</b>	<b>Psycho Analysis in <i>Vijñānavāda</i> Buddhist Thought</b>		
<b>Credit Value:</b>	<b>2</b>		
<b>Core/Optional</b>	<b>C</b>		
<b>Hourly Breakdown</b>	<b>Theory</b>	<b>Practical</b>	<b>Independent Learning</b>
	√	-	√
	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"> <li>• identify the psychological elements reflected in the <i>Vijñānavāda</i> Buddhist thought.</li> <li>• reveal their contribution to the field of psychology.</li> </ul>			

- demonstrate far-reaching familiarity with psychology in *Mahayāna* Buddhist thought.
- point out the conceptual foundation of the world taught in *Vijñānavāda*.
- analyze consciousness and mental state.
- discuss the significance of three natures of the world.
- apply the *yogācāra* ethics and meditation for behavioral change.
- recall the contents of *yogācāra* texts and their teachings.

Course Content: (Main topics, Sub topics)

1. Conceptual foundation of the world
  - i. *Cittamātratā* and limitation of perception
  - ii. *Vijñānavāda* and limitation of perception
2. Analysis of consciousness
  - i. *Paravutti vijñānavāda* and mental states
  - ii. *Manana vijñāna* and mental states
  - iii. *Ālaya Vijñāna* and mental states
3. Three natures of the world
  - i. *Paratantra* nature and human perception
  - ii. *Parikalpita* nature and human perception
  - iii. *Pariniṣpanna* nature and human perception
4. *Yogācāra* ethics, method of mediation and their therapeutic significance
  - i. *Yogācāra* teachings on ethical behavior and cognitive modification
  - ii. *Yogic* practices and their therapeutic value
5. The Earliest texts on psychoanalysis
  - i. Introduction to *Lankāvatārasūtra*
  - ii. Introduction to *Viṃśatikā*
  - iii. Introduction to *Vijñaptimātratāsiddhi*

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. Lambert, Schmithausen., (2014). *Vijñānavāda: Responses and Reflections*, published by Charles Muller, Tokyo.
2. Hartmut, Buescher., (2008). *The Inception of Yogācāra-Vijñānavāda*, Austrian Academy of Sciences Press
3. Yamabe, Nobuyoshi (2004), "Consciousness, Theories of", in Bus well, Jr., Robert E., and *Macmillan Encyclopedia of Buddhism*, USA: Macmillan Reference USA.
4. Zim, Robert., (1995). *Basic ideas of Yogacara Buddhism*. San Francisco State

University.

5. Kochumuttom, Thomas A., (1999). *A Buddhist Doctrine of Experience. A New Translation and Interpretation of the Works of Vasubandhu the Yogācārin*, Delhi: Motilal Banarsidass.
6. Paul, Diana., (1984). *Philosophy of Mind in Sixth-Century China: Paramartha's Evolution of Consciousness*.
7. Tagawa, Shunei., *Charles Muller, ed.* (2009). *Living Yogacara: An Introduction to Consciousness-Only Buddhism*. Wisdom Publications.

<b>Semester</b>	<b>Semester 02</b>		
<b>Course Code:</b>	<b>BUPS 32342</b>		
<b>Course Name:</b>	<b>Stress Management and Mental Health</b>		
<b>Credit Value:</b>	<b>2</b>		
<b>Core/Optional</b>	<b>C</b>		
<b>Hourly Breakdown</b>	<b>Theory</b>	<b>Practical</b>	<b>Independent Learning</b>
	√	-	√
	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:

- define the psychological significance of relevant terminologies.
- identify the nature and causes of stress, anxiety, depression.
- follow Buddhist strategies and techniques to manage and cure stress, anxiety, depression.
- analyze and apply the objects of mediations appropriately to reduce stress, anxiety, depression.
- practice empathy towards clients.
- develop methods of good communication based on the thoughts of loving-kindness and compassion.
- value the significance of Buddhist teachings on mental health.
- point out the social and psychological support needed for clients.
- encourage clients to follow healthy lifestyles.

<p>Course Content: (Main topics, Sub topics)</p> <ol style="list-style-type: none"> <li>1. Definition of the contextual usages of relevant terminologies             <ol style="list-style-type: none"> <li>i. <i>Upāyāsa, anupāyāsa, upādāna, dukkha, uddhacchakukkuccha, vipallāsa, saṃyojana</i> etc.</li> <li>ii. Types of stress, anxiety, depression and identification of their diversity</li> </ol> </li> <li>2. Approaches and strategies found in Buddhist teachings             <ol style="list-style-type: none"> <li>i. critical thinking to identify its causes, approaches and methods found in Buddhist teachings</li> <li>ii. Planning and techniques found in Buddhist teachings</li> </ol> </li> <li>3. Healthy lifestyle strategies taught in Buddhist teachings             <ol style="list-style-type: none"> <li>i. Buddhist teachings on the role of communication and relationships in managing stress</li> <li>ii. types of social support and mental &amp; physical wellbeing</li> </ol> </li> <li>4. Modern application of Buddhist meditation and stress management             <ol style="list-style-type: none"> <li>i. Mindfulness based stress management therapy (stress reduction)</li> <li>ii. Mindfulness based cognitive therapy (preventing relapse of depression)</li> </ol> </li> <li>5. Modern application of Buddhist Meditation and behavior modification             <ol style="list-style-type: none"> <li>i. Acceptance and commitment therapy (behavior change strategies)</li> <li>ii. Dialectical behavior therapy (to treat individuals of borderline personality disorders)</li> </ol> </li> </ol>
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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. Tylor E.B., (1998). *Primitive culture*, London.
2. Hiller E.T, (1933). *Principles of Sociology*.
3. Kalupahana, Devid. J. (1991). *Buddhist Thought and Rituals*.
4. තොල්ස්තොයි., (2008). *කලාව යනු කුමක් ද?*, එස්, ගොඩගේ සහෝදරයෝ. කොළඹ.
5. කාරියවසම්, තිස්ස., (1998). *ශාන්ති කර්ම හා සිංහල සමාජය.*, එස්, ගොඩගේ සහෝදරයෝ, කොළඹ.
6. උදිත හිමි, හිත්තැටියේ., (1998)*භාරතීය ධර්ම ශාස්ත්‍ර සහ සිංහල සිරිත් විරිත්. කතා ප්‍රකාශන.*



<b>Semester</b>	<b>Semester 02</b>		
<b>Course Code:</b>	<b>BUPS 32352</b>		
<b>Course Name:</b>	<b>Buddhist Educational Psychology</b>		
<b>Credit Value:</b>	<b>2</b>		
<b>Core/Optional</b>	<b>A</b>		
<b>Hourly Breakdown</b>	<b>Theory</b>	<b>Practical</b>	<b>Independent Learning</b>
	√	-	√
	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"> <li>• identify suitable methodologies to enhance the skills of students.</li> <li>• follow Buddhist teachings to enhance the attitudes of students.</li> <li>• motivate the students in the new fields of education.</li> <li>• guide students to become entrepreneurs.</li> <li>• compare the Buddhist educational psychological principals in early Buddhist teachings and in Buddhist commentarial literature.</li> <li>• report educational issues in the modern educational context.</li> <li>• apply Buddhist educational psychological principals for resolving cognitive issues.</li> <li>• use Buddhist educational principles and theories in the classroom activities.</li> </ul>			
<p>Course Content: (Main topics, Sub topics)</p> <p>Early Buddhist analysis of education, nature of Buddhist education, Buddhist attitude to formal, non-formal and informal education, basic concepts of Buddhist education: <i>Sikkā</i> (precept), <i>Buddhi</i> (intelligent), <i>Bodhi</i> (enlightenment), <i>Paññā</i> (wisdom), <i>jāna</i> (knowledge), <i>jānāti</i> (to know), <i>Vijjā</i> (cognitive), <i>Carāṇa</i> (affective), <i>Kosalla</i> (conative), Memory and its relationship to learning: <i>sutā</i> (listening), <i>dhatā</i> (retention), <i>paricitā</i> (practice), <i>manasānupekkhitā</i> (reflection), <i>suppatividithā</i> (comprehension), lesson planning, Buddhist techniques in teaching such as motivation, direction towards goals, enhancement of cognitive process, behavior modification, attitude and attitude formation, morality and education, process of leaning, teacher pupil relationship, responsibilities, duties, punishment and reformation, development of the triad, theories of instruction, strategies,</p>			

problem solving, observation, methods of communication.			
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"> <li>1. Guruge, Ananda W.P. (1982). <i>The Miracle of Instruction</i>, Colombo, Luke House Investments.</li> <li>2. Guruge, Ananda W.P. (1983), <i>Buddhist Education in International Encyclopedia of Education: Research and studies</i>, London, Paragon.</li> <li>3. Mookerji, RathaKumud., (1989). <i>Ancient Indian Education. Brahmanical and Buddhist</i>, Delhi, Motilal Banarsidass.</li> <li>4. K.N. Jayathilleke., (1963). <i>Early Buddhist Theory of knowledge</i>, London.</li> <li>5. Conze, Edward (1967), <i>Buddhist Thought in India</i>, Anu Arbor, University of Michigan press.</li> <li>6. බෞද්ධ මනෝවිද්‍යාව අංකය., නිවන්මග සඟරාව., රජයේ මුද්‍රණාලය.</li> </ol>			

## Student Behavior Guidelines and Classroom Etiquette

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 to the course coordinator or the 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.