

Master of Arts (M.A.) Degree in Buddhist Studies

Full Time (One Year) / Part Time (Two Years)

Scope and Content of Course

The course is intended to introduce the student to the most up-to-date information, research and judgments in the multiple branches of Buddhist studies, so as to enable him/her to discover the new frontiers of the subject. Studies under this scheme, coordinated by three Departments of Study, extends from the primary sources of Buddhist Studies which exist in Pali, Sanskrit, Sinhala, Tibetan, Chinese etc., through Buddhist Thought to the culture of Buddhism, including social organization and development of fine arts and literature. A comprehensive range of courses covering these areas will be provided at the Institute. Knowledge of a relevant language is not required although certain taught courses may only be taken by students with a language competence. Students will be encouraged to take advantage of the opportunity to enhance their language proficiency. Any student whose first degree has not been in a field closely allied to Buddhist Studies may be required to take one course of a general or comparative kind, as an introduction to the subject. The Master of Arts Degree offered by the Institute is regarded as a preparation for in-depth studies and research in Buddhism or Comparative Religion, or for relevant careers or simply as an extension of a liberal education.

Eligibility for Admission

Candidates seeking admission to the M.A. course in Buddhist Studies should have at least one of the following qualifications:

i. A Degree from a recognized university

or

ii. A postgraduate Diploma in Buddhist Studies from a recognized University/ Institute

or

iii. A pass at the final examination of the Oriental Studies Society (Sri Lanka)

or

iv. Any other qualification deemed by the Faculty Board of the Institute as equivalent to the above

Requirements for the Course of Study

A student is required to take six taught course units selected from those announced for the academic year. The selection may tend towards specialization or widening out of the field. The student is also required to submit a 5,000-word essay on a theme related to one of the courses taken and selected with the guidance of the lecturers concerned. All candidates are required to inform their essay titles before the end of the second term of the academic year. The essay should be submitted within 30 days from the date of the last paper of the Final Examination.

Available Course Units (Prescribed for the Academic Year 2017)

ME 01 - Buddhist Doctrines of the Pali Nikāyas: Analysis and Interpretation

ME 02 - Theravada Abhidhamma: Origins and Development

ME 04 - Doctrinal Controversies of the Abhidharma Tradition

ME 06 - Origins of Mahayana and the Earliest Mahayana Sutras

ME 07 - Nāgārjuna's Philosophy as Reflected in His *Mūlamādhyamaka-kārikā*

ME 09 - Buddhist Vinaya and the Monastic Organization

ME 16 - Chinese Buddhist Literature

ME 21 - Buddhist Aesthetic Concepts: Analysis and Evaluation

ME 22 - Buddhist Art and Architecture - I (Indian Subcontinent)

ME 23 - Buddhist Art and Architecture - II (Sri Lanka)

ME 26 - Buddhist Psychotherapy

ME 27 - Buddhist Social Dimension

- ME 33 - Buddhist Economic Philosophy
- ME 35 - Theravada Tradition: A Historical and Doctrinal Study
- ME 39 - Basic Pali, Research Methodology and Logical Reasoning
- ME 40 - Buddhist Philosophy of Education and Communication
- ME 52 - History of Indian Buddhism: From its Origins to the Emergence of Mahayana
- ME 54- Mahayana Buddhism: A Doctrinal Survey
- ME 56 - The Pali Commentarial Literature
- ME 57- The Buddha-concept and Bodhisatta Ideal in Theravada Buddhism
- ME 60- Sarvastivada Abhidharma: Doctrines and Controversies
- ME 61 - Methods of Spiritual Praxis in the Sarvastivada Tradition
- ME 62 - The Doctrine of Śūnyatā (Emptiness): Prajñāpāramitā Scriptures and Early
Mādhyamika
- ME 63 - Doctrines of Early Indian Yogācāra
- ME 64 - History of Chinese Buddhism
- ME 65 - Japanese Buddhism: History and Doctrines
- ME 66- Tibetan Buddhism: History and Doctrines
- ME 67 - Readings in Pali Suttas
- ME 68 - Readings in Buddhist Sanskrit Texts
- ME 69 - Readings in Buddhist Tibetan Texts
- ME 70 - Buddhist Doctrine: Modern Philosophical Perspectives

Courses may, however, vary from those given above depending on the interests and availability of the teachers involved, and additional courses may be offered from time to time. The Institute reserves the right to alter or withdraw any of the courses announced, or change the conditions governing them.

Evaluation

- i. Two Assignments for each course unit: 10 marks per assignment
- ii. Three-hour final year examination for each course unit: 80 marks per course unit
 - i. Essay: 100 marks

However, the evaluation method may be decided by the lecturer concerned on the approval of the Faculty Board.

Grades

- 75 - 100: A - Distinction
- 65 - 74: B - Credit
- 50 - 64: C - Pass
- 00 – 49: W - Weak

Merit Pass

Requires an average of 75 marks for all units with not less than 50 marks for any unit.

Pass

50 marks for each course unit.

Between 45 - 49 for one course unit with average of 50 for all units.

However, the evaluation method may be decided by the lecturer concerned on the approval of the Faculty Board.

Syllabus for Master of Arts (M.A.) Degree in Buddhist Studies

Course Code: ME 01

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

Aim

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

Content

Fundamental Teachings of early Buddhism, questions raised and solutions offered by modern scholars on the interpretation of early Buddhist doctrines, the diverse trends discernible in the early Buddhist discourses as to the nature of the world of sensory experience and the reasons that could be adduced in grasping their significance within the context of the religion. Philosophical system of early Buddhism will form an Integral part of this course.

The course will be based on *Suttapiṭaka* and supplemented, where necessary, with the Abhidhammic and commentarial expositions. It is in the interests of the student to gain an ability to read the Pali suttas in the original texts.

Method of Teaching

Lectures, discussions and assignments

Expected Learning Outcomes

Ability to elaborate critically the fundamental teachings of *Suttapiṭaka* and to read and understand relevant discourses in the original sources.

Recommended for References

Pande, G. C. (1983). *Studies in the Origins of Buddhism*, New Delhi: Motilal Banarsidass.

Jennings, J. G. (Eds.). (1974). *The Vedantic Buddhism of the Buddha*, New Delhi: Motilal Banarsidass.

Murti, T. R. V. (2008). *The Central Philosophy of Buddhism*, London: Routledge.

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

Radhakrishnan, S. (1941). *Indian Philosophy*, London: George Allen Unwin.

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

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

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

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

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

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

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

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

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

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

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

Robinson, R. (1970). *The Buddhist Religion*, California: Wadsworth Pub Co. Beyer, S. (1974).

Course Code: ME 02

Course Title: Theravada Abhidhamma: Origins and Development

Aim

Knowledge of antecedent doctrinal trends and historical factors that led to the emergence of the Abhidhamma, its expository methodology and its fundamental concepts as found in the canonical Abhidhamma and their further elaboration in the commentaries and compendiums.

Content

Doctrinal trends and historical factors that led to the emergence of *Abhidhamma*, its expository methodology and fundamental concepts as found in the canonical *Abhidhamma*, *Abhidhammic* elaborations in commentaries and compendiums; *Abhidhamma's* central conception of *dhamma*, its ancillary theory of the two levels of reality (*paññatti* and *paramattha*) and two kinds of truth (*Sammuti* and *paramattha*); the commentarial interpretation of *dhamma* as *sabhāva* and its significance in the context of Sarvāstivādins' theory of tritemporal existence; the *Abhidhammic* analysis of mind and matter, *bhavaṅga* and theory of perception; *bhāva-sādhana* and other methods of definition, theory of time and instantaneous being, conditioned genesis (*paccayākāra-naya*), mind- culture and higher reaches of mind.

Method of Teaching

Lectures, discussions and assignments

Expected Learning Outcomes

Ability to describe doctrinal and historical factors that led to the emergence of *Abhidhamma*, to explain expository methodology and its fundamental concepts in the canonical *Abhidhamma* and to elaborate on *Abhidhammic* expositions in commentaries and compendiums.

Recommended References

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

Guenther, H. (1976). *Philosophy and Psychology in the Abhidharma*, Berkeley: Shambhala Publications.

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

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

Aung, S. Z. & Rhys Davids, (1910). *Compendium of Buddhist Philosophy*, London: PTS.

Ven. Nyanaponika, (1976). *Abhidhamma Studies, Researches in Buddhist Psychology*, Kandy: Buddhist Publication Society.

Govern, Mc. (1923). *A Manual of Buddhist Philosophy*, Vol. I, London: London k. PaulWarder, A.K. (1961). *Mātikā Mohavicchedani*, London: PTS.

- Ven. Kasyapa, J. (1943). *The Abhidhamma Philosophy*, Vols. I & II, Benares.
- Ven. Narada Thera, (1987). *A Manual of Abhidhamma*, Vols. I & II Colombo: Buddhist Missionary Society.
- Sarathchandra, E. R. (1994). *Buddhist Psychology of Perception*, Dehiwala: Buddhist Cultural Centre.
- Karunadasa, Y. (1989). *Buddhist Analysis of Matter*, Singapore: The Buddhist Research Society.
- Watanabe, F. (1996). *Philosophy and its Development in the Nikayas and Abhidhamma*, New Delhi: Motilal Banarsidass.
- Aung, S. Z. (1910-12). *Abhidhamma Literature in Burma*. *Journal of the Pali Text Society*, London: PTS.
- Sayadaw, Ven. Ledi (1913-14). *Some Points in Buddhist Doctrine*. *Journal of the Pali Text Society*, London: PTS.
- _____, (1915-16). *On the Philosophy of Relations*. *Journal of the Pali Text Society*, London: PTS.
- Chandawimala Maha Thera, Ven. R. (1985). *Abhidharmaye Mūlika Karuṇu*, Colombo: A.C. Jayawardana.
- _____, (1987). *Abhidharmamārgaya*, Colombo: A.C. Jayawardana.
- Sasanaratana Thera, Ven. M. (1948). *Abhidharmakoṣaya*, Panadura: Perera.
- Dhammajoti, Bhikkhu K.L. (2004). *Abhidharma Doctrine and Controversy on Perception*, Sri Lanka: Centre for Buddhist Studies.
- Frauwalner, Erich, (1995). *Abhidhamma Literature and Origins of Buddhist Philosophical Systems*, New York: State University of New York Press.
- Guenther, Herbert V (1991). *Philosophy and Psychology in the Abhidhamma*, New Delhi: Motilal Banarsidass.
- Jayasuriya, W.F. (1976). *The Psychology and Philosophy of Buddhism*, Kuala Lumpur: Buddhist Missionary Society.
- Karunadasa, Y. (2010). *The Theravada Abhidhamma*, University of Hong: Centre of Buddhist Studies.

- Karunadasa, Y. (1989). *Buddhist Analysis of Matter*. Singapore: Buddhist Research Society.
- Karunaratne, W.S. et al (1961). *Abhidhamma, Encyclopedia of Buddhism* (Vol. I), Ministry of Cultural Affairs: Colombo
- Ven. Nyanaponika Thera (1998). *Abhidhamma Studies*, Kandy: Buddhist Publication Society.
- Ven. Nyanatiloka (1938). *Guide Through the Abhidhamma-piṭaka*. Kandy: Buddhist Publication Society.
- Pieris, Aloysius, S.J. (2004). *Studies in the Philosophy and Literature of Pali Abhidhammika Buddhism*, Colombo: The Ecumenical Institute for Study and Dialogue.
- Potter, Carl H. (1996). *Encyclopedia of Indian Philosophies, Abhidharma Buddhism*. . Vol. VII.
- Ronkin, Noa. (2005). *Early Buddhist Metaphysics: The Making of a Philosophical Tradition*, London: Routledge Curzon.
- Sarachchandra, E.R. (1994). *Buddhist Psychology of Perception*. Dehiwala: Buddhist Cultural Centre.
- Sayadaw, Ladi (1915). *On the Philosophy of Relations*. *Journal of the Pali Texts Society*, London: PTS.
- Watanabe, Fumimaro (1983). *Philosophy and Its Development in the Nikāyas and Abhidhamma*, Delhi: Motilal Banarsidass.

Course Code: ME 04

Course Title: Doctrinal Controversies of the Abhidharma Tradition

Aim

To study critically the pre-Mahayana Abhidharma doctrines and new concepts developed within the Abhidharma tradition.

Content

This course unit begins with a review, in historical perspective, of the division of Buddhism into various pre-Mahayana sects around the time of the second Buddhist Council. This will be followed

by a detailed discussion of the following major controversial doctrines: *sarvamastivāda*, *pudgalavāda*, *karma* theories of *avijñapti*, *avipranāsa* and *bīja*, theories of cognition, Buddhological theories of the Mahāsāṅghika, the spiritual status of the arahant, and theory of *antarābhava*.

Method of Teaching

Lectures, discussions and assignments

Expected Learning Outcomes

The student is able to explain the doctrinal views developed among the sectarian Buddhist schools.

Recommended References

Conze, E. (1962). *Buddhist Thought in India*, London: George Allen Unwin.

Masuda, J. (1925). Origin and Doctrines of Early Indian Buddhist Schools: A translation of the Hsüan-chwang version of Vasumitra's Treatise. *Asia Major*. Vol. 2, 1-78.

Dhammajoti, K.L. (2007). *Abhidharma Doctrine and Controversies on Perception*, Hong Kong: The University of Hong Kong.

Dhammajoti, K.L. (2009). *Sarvāstivāda Abhidharma*, Hong Kong: The University of Hong Kong.

Dube, S.N. (1980). *Cross-currents in Early Buddhism*, New Dehli: Manoharlal Publications.

Stcherbatsky, Th. (1991). *The Central Conception of Buddhism*, New Delhi: Sri Satguru.

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

_____, (2010). *The Theravāda Abhidhamma: Its Inquiry into the Nature of Conditioned Reality*, Hong Kong: The University of Hong Kong.

Course Code: ME 06

Course Title: Origins of Mahayana and the Earliest Mahayana Sutras

Aim

Studying the origins and development of Mahayana elements embedded in Nikāya Āgama Texts, through those of the pre-Mahayana schools to the distinctly Mahayana doctrines in the earliest Mahāyana Sūtras.

Content

Pre-Mahayana elements found in Nikāya and Āgama texts, pre-Mahayana schools (particularly the Mahāsāṅghika and the Vibhāṅgyavāda), causes that led to the emergence of Mahāyana taking into account consideration contributing factors such as socio-economic conditions and doctrinal influences from outside Buddhism, earliest Mahāyāna Sūtras based on materials from both Sanskrit and Chinese Sources (especially translations in the 2nd and 3rd centuries), main doctrinal features of these texts (to facilitate the understanding of the background of pro-Mahāyana doctrines), relevant sections of texts such as the *Kathāvatthu* (with its commentary), the *Samayabhedopacarana-cakra*, and the *Abhidharmamahāvibhāṣā-sāstra*.

Students are not required to be conversant in Sanskrit and Chinese languages, although some acquaintance with important doctrinal terms will be an advantage

Method of Teaching

Lectures, discussions and assignments

Expected Learning Outcomes

The Student is able to explain the causes that led to the emergence of Mahāyana in relation to Nikāya and Āgama texts and Pre-Mahāyāna schools and Mahayana concepts in relation to Early Mahāyāna Sūtras.

Recommended References

Kimura, R. (1978). *A Historical Study of the Terms Hinayana and Mahayana and the Origin of Mahayana Buddhism*, Patna: Indological Corporation.

Dutt, N. (1930). *Aspects of Mahayana Buddhism and its Relation to Hinayana*, London: Luzac Co.

Dayal, Har (1997). *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*, New Delhi: Sri Satguru Publications.

Nakamura, H. (1957). Historical Studies on the Coming into Existence of Mahayana Sutras, *Bulletin of the Okuyayama*, Oriental Research Institute, No. 2.

Conze, E. (1998). *The Prajñāpāramitā Literature*, S. Gravenhage, Tokyo: The Reiyakar.

Conze, E. (1958). *Aṣṭasāhasrikā Prajñāpāramitā*, Bibliothica Indica.

W. E. Soothill, (1925) *The Lotus of the Wonderful Law or the Lotus Gospel*, London.

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

Course Code: ME 07

Course Title: Nāgārjuna's Philosophy as reflected in His *Mūlamādhyamakakārikā*

Aim

Studying Nāgārjuna's Philosophy from Primary Sources.

Content

Nāgārjuna is generally regarded as a Mahayanist. In India, he was claimed as the founder of the Mahayana, and in China, the patriarch of all the eight Mahayana schools. Many works (preserved mainly in Chinese translations) have been ascribed to him. Among them, some like the *Mahāprajñā-pāramitā-śāstra*, certainly do deal with specifically Mahayana themes, particularly the altruistic practice of the *bodhisattva*. Accordingly, many modern scholars continue to present him as a great Mahayana expositor. However, some recent researchers have expressed serious doubt as to the authorship of this and other such works ascribed to him. Some (e.g. A. K. Warder) have even questioned whether he can be legitimately considered a Mahayanist as such. This course aims at a careful examination of the *Mūlamādhyamakakārikā*, the work which is unanimously agreed to be genuinely authored by him, and which establishes his fundamental 'philosophical position.' Through a more or less chapter-by-chapter in-depth critical study of the text (along with the ancient commentaries on it), it is intended that the students will be able to clarify for themselves the true standpoint of Nāgārjuna.

Method of Teaching

Lectures, discussions and assignments

Expected Learning Outcomes

Student identifies works of Nāgārjuna and student can explain Nāgārjuna's philosophical position and basic concepts and the philosophy of emptiness.

Recommended References

Thomas, E. J. (1997). *History of Buddhist Thought*, New Delhi: Munishiram Manoharlal.

Dasgupta, S. N. (1992). *A History of Indian Philosophy*, Vol. I, New Delhi: Motilal Banarsidass.

Takakusu, J. (1956). *The Essentials of Buddhist Philosophy*, New Delhi: Motilal Banarsidass.

- Murti, T. R. V. (2008). *The Central Philosophy of Buddhism*, (London: Routledge.
- Poussin, L. de la Vallee, (1933). Reflections sur le Mādhyamika, *Melanges chinois et bouddhiques*, Vol. II,1-59.
- Poussin, L. de la Vallee, (1916). Mādhyamaka, Mādhyamikas, *Encyclopaedia of Religion and Ethics* 235-237
- E. Conze, (1962). *Buddhist Thought in India*, London: George Allen.
- Sharma, C. (1952). *Dialectics in Buddhism and Vedanta*, Benares.
- Jong, Jan. W. De, (1950). Le problem de l'absolu dans l'ecole mādhyamika, *Reveu philosophique*, CXL, 322-27
- Jong, Jan. W. De (1949). *cinq chapitres de la prasannapada*, Paris.
- R. H. Robinson, (1967). *Early Mādhyamaka in India and China*, Madison: University of Wisconsin.
- Stcherbatsky, T. (1997). *The Concept of Buddhist Nirvana*, New Delhi: Motilal Banarsidass.
- May, Jacques (1958). La philosophie bouddhique de la vacuite, *Studia philosophica*, XVIII, 123-37
- Streng, F. J. (1967). *A Study in Religious Meaning*, USA: Abingdon Press.
- Kalupahana, D. J. (1986). *Nagarjuna: The Philosophy of the Middle Way*, New York: State University of New York Press.
- Walleser, Max, (1979). The Life of Nāgārjuna from Tibetan and Chinese Sources, *Asia Major*, Hirth Anniversary Volume, 421-55.
- Inada, Kenneth K. (1970). *Nāgārjuna: A Translation of his Mūlamādhyamakakārikā with an Introductory Essay*,Tokyo: The Hokuseido Press.

Course Code: ME 09

Course Title: Buddhist Vinaya and the Monastic Organization

Aim

To examine how the earliest community of ascetic monks, known as *munis*, gradually paved the way for the emergence of a highly organized monastic order with a code of Vinaya rules.

Content

The practice of *brahmacariya* and the ideal of *muni* life, the monk and the graduated spiritual course: *Sīlasaṃvara* and *Pātimokkhasaṃvara*; *Sikkhā* and *Sikkhā-pada*, ecclesiastical rules of the Vinaya piṭaka and the recital of *pātimokkha*, the nature and objectives of the precepts included in the *Khandhakas*; ecclesiastical offences and disputes; donation of monasteries and monastic residences; the structure and the administration of the monastery; evolution of monastic life and the attendant duties and responsibilities; monastic property, its use and management; divergent views as to the aim and objectives of the monastic organization; *khuddānukhuddaka* precepts and the problem of their interpretation.

Method of Teaching

Lectures, discussions and assignments

Expected learning Outcomes

The Student is able to explain the evolution of the earliest community of monks and the parallel development of the monastic code.

Recommended References:

Vinaya Pitaka, Oldenburg, H. (Eds.) Vol. I. (1969). London: PTS

Davids, T. W. Rhys & H. Oldenburg (1974). *Vinaya Texts*, Vol. I, New Delhi: Sacred Books of the East.

Horner, I. B. (1949). *The Book of the Discipline*, Vols. I-III, London: PTS.

Olivelle, P. (1974). *The Origin and the Early Development of Buddhist Monachism*, Colombo: Gunasena Publication.

Dutt, N. (1981). *Early Monastic Buddhism*, Calcutta: Firma Kim Pvt.

Dutt, S. (1996). *Early Buddhist Monachism*, New Delhi: Munshiram Manoharlal.

Dutt, S. (1988). *Buddhist Monks and Monasteries of India*, New Delhi: Motilal Banarsidass.

Dhirasekera, J. (1981). *Buddhist Monastic Discipline*, Colombo: Ministry of Higher Education.

Pachow, W. (1955). *A Comparative Study of the Prātimokṣa*, New Delhi: Motilal Banarsidass.

Jayawickrama, N. A. (1961). *The Inception of Discipline and the Vinaya Nidāna*, London: Luzac Company Ltd.

Bhagavat, D. (1940). *Early Buddhist Jurisprudence*, Poona: Deccan College and Post Graduate Research Institute.

Deo, S. B. (1956). *History of Jaina Monachism*, Poona: Deccan College and Post Graduate Research Institute.

Course Code: ME 16

Course Title: The Chinese Tripitaka: A Historical and Analytical Study

Aim

Inculcating Comprehensive Understanding of Chinese Buddhist Literature

Content

The introduction of Buddhism into China, nature of the texts translated at the early Chinese Buddhist literature, translation process related methods and issues, and new additions to the Buddhist literature, comparative reading of Pali Nikayas with Chinese Agama texts paying attention to both textual and conceptual comparison; and finally, the Vinaya and Abhidhamma texts extant in Chinese.

Method of Teaching

Lectures, discussions and assignments

Expected Learning Outcomes

The students will be able to engage in comparative readings between Pali and Chinese Buddhist Texts

Recommended References

Akanuma, Chizen, (1991). *Comparative Catalogue of Chinese Agamas and Pali Nikayas*, New Delhi: Sri Satguru Publications.

Analayo, Bhikkhu (2011). *A Comparative Study of the Majjhima-nikāya Volume I&I*, Taipei: Dharma Drum Publishing.

_____, (2012). *The Madhyama-āgama Studies*, Taipei: Dharma Drum Publishing.

_____, (2015). *Samyukta-āgama Studies*, Taipei: Dharma Drum Publishing.

Chau, Bhiksu Thich Minh, (2009). *The Chinese Madhyama Āgama and the Pali Majjhima Nikaya: A Comparative Study*, New Delhi: Motilal Banarsidass Publishers.

Dhammdinna (Ed.) (2014). *Research on the Dīrgha-āgama*, Taipei: Dharma Drum Publishing.

Jan, Nattier, (2008). *A Guide to the Earliest Chinese Buddhist Translations*, Tokyo: The International Research Institute for Advanced Buddhology.

Pannaloka, Wadinagala, *A Comparative Study of the Mahādukkhakkhandhasutta with Its Three Chinese Parallels*, URL: www.ykbi.edu.tw/addpage/thesis/inter_data94/inter_thesis_94_4.pdf

Red, Pine, (2001). *The Diamond Sutra: The Perfection of Wisdom* (text and commentaries), Washington: D.C. Counterpoint.

Shayne, Clarke, (2001). *The Mūlasarvāstivāda Vinaya Mukta*”, Bukkyo kenkyo, Buddhist Studies, 30: 8–107.

Yinshun, Venerable, (1968). *Study of the Abhidharma, Texts and Commentators of the Sarvāstivāda*, (說一切有部為主的論書與論師之研究), Korea: hengwen Publishing.

Course Code: ME 21

Course Title: Buddhist Aesthetic Concepts: Analysis and Evaluation

Aim

To examine the Buddhist teachings and observation on beauty

Contents

As a religio-philosophical system embracing the multiplex dimensions of human life, Buddhism's teachings and observations on beauty and its appreciation will constitute the main body of this study. It will take into consideration the following aspects in order to identify the Buddhist aesthetic concepts: the Buddhist teaching on compassionate kindness and love for all forms of life; art and artistic creativity in Buddhist perspectives; poetry (kāvyo); analysis and appreciation; the

udāna form of poetry; the early Buddhist literature and the concept of *aucitya* and *anaucitya*; Buddhist observations on *rasa*, *hāsa*, *pīti*, *pamoda* and, *kāma*; the concept of *sukha* in Buddhist perspectives; how the Buddha and the earliest disciples saw the mundane beauty of life and nature; the supra-mundane experience and the highest level of harmony. This study will be concluded with an evaluation of the Buddhist contributions in the field of painting, sculpture, iconography, architecture and other forms of artistic creation, together with an examination of their theoretical background.

Methods of Teaching

Lectures and class discussion

Method of Evaluation

Essay assignments and in-class participation

Expected Learning Outcomes

The students will be able to admire, appreciate and express beauty in accordance with Buddhist teachings

Recommended References

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

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

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

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

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

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

Course code: ME 22

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

Aim

A descriptive knowledge of monastic art and architecture in Indian subcontinent

Content

Evidence of Buddhist architecture from the Pali Canon; the monastic residence and its gradual evolution from early timber structures to buildings of a permanent nature; the rock-cut sanctuaries and their functions as residences and places of worship; Stupa and its evolution as symbol of religious worship; stupa-decorations as a form of mass media; the an iconic representation of the Buddha and the subsequent introduction of the Buddha image as an object of worship; the different schools of Buddhist iconography and the areas of their origin; the development of the Bodhisattva image and other Buddhist deities; Buddhist sculpture and painting in the Gupta era; the Gandhara school of Buddhist art; the Greek and Iranian influences on its sculpture and iconography; the part it played in the diffusion of Buddhist art in Central and East Asia; Buddhist art and architecture in South India with special reference to Amaravati, Nagarjunikonda and Jaggyyapeta; the last phase of Buddhist art under the Pala and Sena dynasties; refinements of its sculpture; the heavy dependence of Tantrayana on sculpture; the development of the śakti cult and its influence on Buddhist iconography.

Method of Teaching

Lectures and class discussion

Method of Evaluation

Essay, assignments and in-class participation

Expected Learning Outcomes

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

Recommended References:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Course Code: ME 23

Course Title: Buddhist Art and Architecture - II (Sri Lanka)

Aim

A descriptive knowledge of monastic art and architecture in ancient Sri Lanka

Content

The beginnings and growth of monastic architecture in ancient Sri Lanka, its basic structure and socio-religious significance; the techniques of construction and its evolution into a specific Sinhala architecture; a survey and assessment of ecclesiastical buildings such as *parivenas*, *padhānaghara*, *uposathagharas* and other appurtenant buildings; their architectural features; the origin and development of the *stūpa* with reference to the different techniques and styles, and its deviation from Indian proto types; Buddhist iconography with reference to the styles and techniques peculiar to Sri Lanka; the symbolic representations; the adaptation of non-Buddhist deities and their representation in iconography; the utilization of religious symbols and the representation of flora and fauna in sculpture on pillars, moonstones and guard stones; Buddhist paintings: the Local

techniques and the backgrounds; the fresco and tempera styles; the use of Buddhist legends and local traditions in paintings; the social and religious relevance of these paintings and their success as a form of mass media.

Method of Teaching

Lectures, discussions, assignments and field Studies

Expected Learning Outcomes

The student is able to describe the origins of Buddhist monastic art and architecture in Sri Lanka, socio-economic influences on ancient monastic art and architecture and characteristics of relevant art works and architectural constructions.

Recommended References

Godakumbura, C. E. (1964). *Polonnaruwa Bronzes*, Colombo.

Godakumbura, C. E. (1964). *Buddha Statues*, Colombo.

Godakumbura, C. E. (1964). *Guard Stones*, Colombo.

Godakumbura, C. E. (1964). *Moonstones*, Colombo.

Dhanapala, D. B. (1950). *Buddhist Paintings from Shrines and Temples in Ceylon*, Colombo: New American Library.

Manjusri, L. T. P. (1977). *Design Elements from Sri Lanka Temple Painting*, Colombo: Archaeological Society of Sri Lanka.

Paranavitana, S. (1971). *Art and Architecture of Ceylon: Polonnaruwa Period*, Colombo.

Paranavitana, S. (1971). *Art of the Ancient Sinhalese*, Colombo: Lake House Investment.

Paranavitana, S. (1964). *The Stupa in Ceylon*, Colombo: Ceylon Government Press.

Bandaranayake, S. (1974). *Sinhalese Monastic Architecture*, Leiden: Brill Academic Press.

Boisselier, J. (1979). *Ceylon: Sri Lanka* (Archaeological Mundi), Geneva.

Coomaraswamy, A.K. (1964). *The Arts and Crafts of India and Ceylon*, London: Farrar.

Coomaraswamy, A.K. (2003). *Medieval Sinhalese Art*, New Delhi: Munshiram Manoharlal.

Smith, V. A. (1969). *A History of Fine Art in India and Ceylon*, Oxford: D.B. Taraporevala

Devendra, D. T. (1957). *The Buddha Image in Ceylon*, Colombo.

Devendra, D. T. (1958). *Classical Sinhalese Sculpture*, London: Tiranti.

Wijesekara, N. D. (1962). *Ancient Paintings and Sculpture of Sri Lanka*, Colombo: Department of Cultural Affairs.

Mudiyanse, N. (1963). *Art and Architecture of the Gampola Period*, Colombo: Gunasena Publication.

Gunasinhe, S. (1978). *An Album of Buddhist Paintings from Sri Lanka, Kandy Period*, Colombo: National Museum of Sri Lanka.

Gunasinhe, S. (1956). *Medieval Sinhales Art*, New York.

Course Code: ME 26

Course Title: Buddhist Psychotherapy

Aim

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

Content

Buddhist concept of the individual and the related world with reference to the analyses of aggregates, elements, faculties, senses, and four great elements, analysis of personality types based on internal and external facts, causes and conditions that influence the personal behavior with reference to the teaching of dependent co-origination; analysis of *citta*, *mano*, *viññāna* and the process of mental behavior, analysis of psycho-physical problems, behavioral, spiritual and herbal treatments recommended for psycho-physical problems.

Method of Teaching

Lectures, discussions, assignments and field studies

Expected Learning Outcomes

Student describes the usefulness of Buddhist teachings for physical and mental health.

Recommend References

Galmangoda, Sumanapala, (2006). *Buddhist Social Philosophy and Ethics*, Colombo: Author.

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

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

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

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

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

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

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

Course Code: ME 27

Course Title: Buddhist Social Dimension

Aim

A comprehensive and critical analysis of the selected topics pertaining to the Buddhist social Philosophy

Content

The Social and Political background of Buddhism as reflected in the Buddhist discourses, Buddhist stratification of society, Buddhist theory of state, Social significance of Buddhist path, five precepts and their social application, Buddhist attitude towards the functional problems of language, Buddhist way of conflict resolution, the importance attached to the teaching and learning in Buddhism, ethnic identity, Buddhist attitude towards fine arts, position of woman in Buddhism, position of rites and rituals in Buddhism, the Buddhist concept of development, the Buddhist norms on environmental impact assessment, Buddhism and sociological interpretation of Buddhism. In this study, pride of place is given to the data available in the discourses of the

suttapiṭaka in the Pāli canon to show all pervasive present day social relevance of Buddha's teachings.

Method of Teaching

Lectures, discussions and assignments

Expected Learning Outcomes

Student gains ability to critically and comprehensively explain topics of Buddhist social philosophy with reference to piṭaka sources and understands their relevance to present day society.

Recommended References

Tilakaratne, Asanga, (2012). *Therevada Buddhism; The View of the Elders*, Hawai: University of Hawaii Press.

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

Guruge, Ananda W.P. (Eds.). (2004). *His Lai Journal of Humanistic Buddhism, Vol:5*. California: International Academy of Buddhism, University of the West.

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

Queen, Christopher S & Sallie B. King (Eds.). (1996). *Engaged Buddhism*, New York: State University of New York Press.

Mallikarachchi, Desmond, (2003). *Buddha and Marx: on Man and Humanity*, Colombo: Author Publication.

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

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

Jones, Ken, (2003). *The New Social Face of Buddhism: A Call to Action*, Boston: Wisdom Publications.

Deegalle, Mahinda, (Eds.). (2006). *Buddhism, Conflict and Violence in Modern Sri Lanka*, London: Routledge.

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

- Jayatilake, K.N. (1958). *Buddhism and the Race Question*, Kandy: BPS.
- Ratnapala, Nandasena, (1997). *Buddhist Democratic Political Theory and Practice*, Ratmalana: Wishwa Lekha.
- Spiro, M. (1982). *Buddhism and Society*, California: University of California.
- Cakravarti, Uma, (1987). *The Social Dimensions of Early Buddhism*, Delhi: Munshiram Manoharlal Publisher.
- Gnānārāma, Ven. Pategama, (1996). *An Approach to Buddhist Social philosophy*, Singapore: Thisarana Buddhist Association.
- Weber, Max, (1958). *Religions of India*, Delhi: Munshiram Manoharlal Publisher.
- Swaris, Nalin, (1999). *The Buddha's Way to Human Liberation A Socio Historical Approach*, Author Publication.
- Ratnapala, Nandasena, (1997). *Buddhist Democratic Political Theory and Practice*, Colombo: Wishwa Lekha.
- Pachow, W. A. (1955). *Comparative Study of the Prātimokkha*, Santiniketan, New Delhi: Motilal Banarsidass.
- Gross, Rita M. (2000). *Soaring and Setting: Buddhist Perspective on Contemporary Social and Religious Issues*, New York: Continuum.
- Seneviratne, H.L. (1999). *The Work of Kings: The New Buddhism in Sri Lanka*, Chicago: The University of Chicago Press.
- Sivaraksa, Sulak, (2005). *Socially Engaged Buddhism*, Delhi: Thai Inter-Religious Commission.
- Wijesekara, O. H. de. A. (1972). *Buddhism and Society*, Kandy: PBS.

Course Code: ME 33

Course Title: Buddhist Economic Philosophy

Aim

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

Content

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

Method of Teaching

Lectures, discussions and assignments

Method of Evaluation

In-class participation

Two Assignments

Final Year Examination

Expected Learning Outcomes

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

Recommended for Reference

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

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

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

De Silva, Padmasiri, (1975). *Value Orientation and Nation Building*, Colombo: Lake House.

_____, *The Search for Buddhist Economics*, Kandy: Buddhist Publication Society.

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

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

Course Code: ME 35

Course Title: Theravada Tradition: A Historical and Doctrinal Study

Aim

Tracing the historical data adequately, studying profoundly the Theravada as a tradition of interpretation of the teachings of the Buddha

Content

Theravada basically refers to the tradition of the *Sangha and* traces its history to the very beginning of *Sāsana* during the time of the Buddha. While it developed as a distinct monastic tradition first in Sri Lanka and subsequently in countries such as Myanmar, Thailand, Laos and Cambodia, it also developed a line of interpretation of the *dhamma* and the *Vinaya* with its own flavour. The purpose of this course unit is while paying due attention to historical aspects, to make an in-depth study of Theravada as a tradition of interpretation of the *dhamma* and the *Vinaya*. The historical beginning of Theravada is studied with special emphasis on whether there is a distinction between early Buddhism and Theravada, the councils, traditionality, emphasis on the *Vinaya*, attitude toward *bhikkhuni-sāsana* etc.

Method of Teaching

Lectures, Discussions and Assignments

Expected Learning Outcomes

The student describes the identity of Theravada as a Buddhist tradition of interpretation of Dhamma and Vinaya.

Recommended for Reference

Tilakaratne, Asanga, (2012). *Therevada Buddhism: The View of the Elders*, Hawaii: University of Hawaii Press.

- Pande, G.C. (2006). *Studies in the Origins of Buddhism*, New Delhi: Motilal Banarsidass.
- Jennings, J. G. (1947). *The Vedantic Buddhism of the Buddha*, London: Oxford University Press.
- Conze, E. (1982). *Buddhist Thought in India*, London: University of Michigan Press.
- Jayatilake, K. N. (1963). *Early Buddhist Theory of Knowledge*, New Delhi: Motilal Banarsidass.
- Stcherbatsky, T. (2005). *The Central Conception of Buddhism*, London: South Asia Books.
- _____, (1978). *The Conception of Buddhist Nirvana*, Leningrad: Red Wheel.
- Dauids, Rhys, (1978). *Sakya or Buddhist Origins*, London: South Asia Books.
- Winternitz, M. (1936). Problems of Buddhism, *Visva-Bharati Quarterly*. Vol. ii.
- Ling, Trevor, (1976). *The Buddha*, London: Penguin.
- Beyer, S. (1974). *The Buddhist Experience*, New York: Wadsworth Publications.
- Rominson, R. (1978). *The Buddha Religion*, Wisconsin.
- Radhakrishnan, S. (1967). *Indian Philosophy*, London: Princeton University Press.
- Grimm, George, (1958). *The Doctrine of the Buddha: The Religion of Reason and Meditation*, Berlin: Akademie-Verlag.
- Warder, A. K. (2008). *Indian Buddhism*, New Delhi: Motilal Banarsidass.
- Murti, T. R. V. (2003). *The Central Philosophy of Buddhism*, New Delhi: Munshiram Manoharlal.
- Kalupahana, D. J. (1975). *Causality: The Central Philosophy of Buddhism*, Honolulu: University of Honolulu.
- Johanson, Rune E. A. (1979). *The Psychology of Nirvana*, New York: Anchor Books.
- Harvey, Peter, (1990). *An Introduction to Buddhism: teachings, History and Practices*, New Delhi: Munshiram Manoharlal Publishers.
- Hamilton, Sue, (2000). *Early Buddhism: A New Approach*, Surrey: Richmond.

Course Code: ME 39

Course Title: Basic Pali, Research Methodology and Logical Reasoning (Compulsory)

Aim

To improve the ability of students to read and understand mainly the text in Pali, which are relevant to Buddhist studies and to enhance the understanding of research methodology and Buddhist logical reasoning.

Content

01. Basic Pāli

- i. Pāli alphabet
- ii. Declension and conjugation (nouns and verbs)
- iii. Sandhi – Euphonic Combination, Indeclinables (Nipāta, Upasagga)
- iv. Compounds (Samāsa), Secondary Derivatives (Taddhita), Participial (Kitaka)
- v. Understanding Pali passages from unspecified texts
- vi. Recommended readings – Khuddakapāṭha, Dhammapada (Selected Parts)
- vii. A general knowledge of the above aspects is expected.

02. Research Methodology

- i. Basic characteristics of a research
- ii. Preparing a research proposal
- iii. Knowledge, classification of knowledge, Buddhist attitude towards knowledge and scientific knowledge
- iv. Types of research
- v. Preparing data and information
- vi. Research methods of social sciences
- vii. Systems of referencing
- viii. Writing theses and research papers
- ix. Research ethics

03. Logical Reasoning

- i. Propositions
- ii. Limbs of logical statements
- iii. Causes and fallacies
- iv. Criteria of debates
- v. Study of doctrinal discussions available in the texts such as the *Milindapañha*, the *Kathāvatthu*, the *Nettipakaraṇa* and the *Peṭakopadasa*

Method of Teaching

Lectures, discussions and assignments

Expected Learning Outcomes

The student reads and understands passages of relevant primary sources especially in Pāli, shows general knowledge of Buddhist Literature in Pāli, Sanskrit, Chinese and Tibetan and demonstrates knowledge of research methods and critical approach.

Recommended References

Alston, Margaret & Bowles Wendy, (2003). *Research for Social Workers. An Introduction to Methods*, New Delhi: Raw at Publications.

Cryer, Pat, (1999). *the Research Student Guide to Success*, Mumbai: VIVA Books Private Ltd.

Gupta, S.P. (1978). *Logic and Scientific method*, Delhi: Ajanta Publications India.

Glough Peter & Nutbrown Cathy, (2002). *A Student guide to methodology Justifying Enquiry*, London: SAGE Publications Company.

Jayatilaka, K.N. (2004). *Early Buddhist Theory of Knowledge*, New Delhi: Motilal Banarsidas.

Jayawardhana, Somapala, (1994). *Hand book of Literature*, Colombo: Karunarathne and Sons Ltd.

Jeffrey, Richard C. (1980). *Formal Logic: Its Scope and Limits*, New Delhi: Tata Mcgraw – Hill Publishing Company Ltd.

Law, B.C. (1933). *A History of Pali Literature*, Vol. I & II, London: Kegan Paul Trench Trubner & Company Ltd.

Malalasekera, G.P. (1994). *The Pali Literature of Celon*, Kandy: Buddhist Publication Society.

Potter, Stephen (Eds.). (2002). *Doing Postgraduate Research*, London: SAGE Publications Company London

Raghavendra, Pandeya, (1984). *Major Hetvabhasas, A Formal Analysis with reference to Nyaya and Buddhism*, New Delhi: Eastern Book Linkers.

Kuppuswami, S.A. Sastri, (1951). *Primer of Indian Logic*, Chennai: Kuppuswami Sastri Research Institute.

Singh, B.N. (1982). *Indian Logic*, Varanasi: Ratna Printing works.

Gokhale, Pradeep P. (Ed.). (1993). *Vadanyaya of Dharmakirti, the Logic of Debate*, New Delhi: Sri Satguru Publications.

Nicholas, Walliman, (2005). *Your Research Project*, New Delhi: Vistaar Publications

Course Code: ME 40

Course Title: Buddhist Philosophy of Education and Communication

Aim

To study the concept of Education as Reflected in Buddhist literature with a focus on Western Principles of Education.

Content

1. Buddhist concept of education, aims and objectives of Buddhist education, the definition of Buddhist concept of education; the Buddhist concept of human mind, the Buddhist theory of human Motivation; human mind, its scope, its nature and the ways of overcoming mental obsessions and realization of ultimate goal (*arahantatā*); the comparison of the Buddhist concept of being with those of Western attitudes and the concept of liberation (*vimutti*); mental culture (*bhāvanā*) and the total development of human being; the importance of cognitive (*pariyatti*), affective (*paṭipatti*), and comprehension (*paṭivedha*), in the light of early Buddhist Sources.
2. The Buddhist concept of knowledge (*vijjā*), conduct (*carāṇa*) and psychomotor skills (*kosalla*); the Buddhist theory of communication and methods of teaching; the Buddhist Theory of Motivation and its relevance to modern class-room situations, human character traits (*carita*) and

importance of attention (*cittekaggatā*) in teaching learning situations; different methods of teaching and Buddhist approach to concept formation.

3. The Buddhist approach to moral educational, definition of Buddhist morality; the Noble Eight-Fold Path and moral education, place of meditation in mental culture; nature of teacher-pupil relationship reflected in early Buddhist texts and its impacts on moral education.

Method of Teaching

Lectures, discussions and assignments

Expected Learning Outcomes

Students identify the Buddhist approach to education and are able to explain elements of education in Buddhist literature comparing them with western theories of education.

Recommended References

Jayalilleke, K.N. (1963). *Early Buddhist Theory of Knowledge*. London: Allen & Unwin.

Olivelle, O. (1974). *The Origin and the Early Development of Buddhist Monachism*, Colombo.

Weerasinghe, Henry, (1992). *Education for Peace: The Buddha's Way*, Ratmalana: Sarvodaya Book Publishing Service.

Radha Kumud, Mookherji, (1989). *Ancient Indian Education, Brahmanical & Buddhist*, Delhi: Motilal Banarsidas.

Jayasekara, U. D. (1969). *Early History of Education in Ceylon (From Earliest Times up to Mahasena)*, Colombo: Department of Cultural Affairs.

Course Code: ME 52

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

Aim

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

Content

The course is designed to provide students with a foundational and general, but not superficial, survey of Indian Buddhism from a historical perspective highlighting all the important developments up to the emergence of Mahāyāna. The main themes for the course include: the origins of Buddhism and the Indian Background; process of the compilation of the Canon; the classification of the Buddha's teachings; the Councils; the popularization of Buddhism; the emergence and development of the major Buddhist sects; King Asoka and his contribution to the Buddhist cause; spread of Buddhism outside India; rise of Mahāyāna Buddhism and other related topics.

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

Methods of Teaching

Lectures and class discussion

Method of Evaluation

Essay assignments

Final Written Examinations

In-class participation

Expected Learning Outcomes

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

1. gain a foundational knowledge of the history of Indian Buddhism up to the emergence of the Mahayana movement;
2. critically examine different views and theories related to the history of Buddhism in India;
3. apply the knowledge derived from this foundational course to examine and appreciate the subsequent developments of Buddhism in Indian and beyond.

Recommended for References

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

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

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

Hirakawa, Akira (tr.& ed. by Paul Groner). (1990). *A History of Indian Buddhism: from Sakyamuni to Early Mahayana*, New Delhi: Motilal Banarsidass.

Nakamura, Hajime, (1980). *Indian Buddhism: A survey with bibliographical notes*, New Delhi: Motilal Banarsidass.

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

Anuruddha, K. et al. (2008). *The First and Second Buddhist Councils: Five Versions: English translation from Pali and Chinese* (with an introduction by Dhammajoti, KL)

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

Lamotte, E. (1988). *History of Indian Buddhism: From the origins to the Saka era*

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

Course Code: ME 54

Course Title: Mahāyāna Buddhism: A Doctrinal Survey

Aim

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

Content

This is a foundation course. At the end of the course, students are expected to have acquired sufficient fundamental knowledge on the Mahāyāna tradition, to be able to better understand and appreciate the other more specialized courses on the various specific historical and doctrinal aspects within the vast tradition of the Mahāyāna, and indeed within the whole spectrum of the courses offered by PGIPBS. In keeping with this aim, its contents are mainly focused on the historical and doctrinal development in early Indian Buddhism - the source for all later development. The course begins with a survey on the contemporary theories of the origins of the Mahayana, and proceeds to examine the conception and formulation of the Bodhisattva Ideal in the earliest extant Mahāyāna texts, such as the *Aṣṭa-sāhasrikāprajñāpāramitā*, *Ugra-paripṛcchā*, etc. (including those preserved in Chinese translation). It further examines the question of the Primitive *Prajñāpāramitā*, the emptiness doctrine (*śūnyatā*) expounded by Nāgārjuna, the doctrines of the early Yogācāra and *tathāgatagarbha* thoughts. Other fundamental Mahāyāna doctrines examined include the *trikāya*, the six *pāramitās*, and the ten-stage progression

(*daśabhūmi*). Some important scriptures are also selected for discussion, including the *Diamond-cutter sutra*, the *Vimalakīrti-nirdeśa*, and the *Saddharmapuṇḍarīka*.

Methods of Teaching

Lectures and class discussions

Method of Evaluation

Essay Assignments

In-class participation

Expected Learning Outcomes

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

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

Recommended References

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

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

Conze, Edward, (1957). *Vajracchedikā-prajñāpāramitā*: Edited and translated with introduction and Glossary, Rome: M.E.O.

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

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

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

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

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

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

Suzuki, D.T. (1968). *Studies in the Lankāvatāra*, London: Routledge.

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

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

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

Course Code: ME 56

Course Title: The Pāli Commentarial Literature

Aim

To provide critical knowledge of different aspects of Pali commentaries

Content

The course is designed to critically examine and analyze different aspects of the Pāli commentaries. The course consists broadly of the following two areas: i. A textual examination of the commentaries; ii. An examination of the commentaries contents.

Under the first category the following areas of study will be examined: the sources of the present Pāli Aṭṭhakathā known collectively as the *Sīhala-aṭṭhakathā*; the date of the composition of *Sīhala-aṭṭhakathā* and the sequence of their translation into Pāli after the fifth century A.C.; the commentators, Buddhaghosa, Dhammapāla, etc., their lives and works; etc.

The second category will include individual concepts as reflected in the commentaries, different interpretations between Buddhaghosa and Dhammapāla, doctrinal and other differences between the Mahāvihāra and Abhayagiri fraternities, value of the Pāli commentaries as source-material for the Study of Buddhism etc.

Methods of Teaching

Lectures and class discussions

Method of Evaluation

Essay assignments

In-class participation

Expected Learning Outcomes

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

1. acquire comprehensive information relating to the development of Pāli commentarial literature;
2. understand the historical development and the main aspects of the Sīhala sources;
3. comprehend the significance and implications of the Pāli commentaries as a source for the study of the development of Buddhist thoughts;
4. apply the knowledge gained from reading the commentarial texts to further textual and doctrinal studies at a higher level.

Recommended References

Adikaram, E.W. (1994) *Early History of Buddhism in Ceylon*, Colombo: Buddhist Cultural Centre.

Endo, T. (2012). *Studies in Pali Commentarial Literature: Sources, Controversies, and Insights*, Sri Lanka: Centre of Buddhist Studies.

Mori, Sodo. (1999). *Studies of the Pali Commentaries: A Provisional Collection of Articles* Tokyo: Author.

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

Bhikkhu Ñānamoli. (1991). *The Path of Purification (Visuddhimaggo)*, Berkeley: Shambhala Publications.

Bhikkhu Ñānamoli. (1991). *The Dispeller of Delusion (Sammohavinodanī)* Part 1, London: PTS.

Bhikkhu Ñānamoli. (1978). *The Illustrator of Ultimate Meaning (Paramatthajotika)*. Part I, London: PTS.

Maung Tin, Pe. (1976). *The Expositor (Atthasālinī)*, London: PTS.

Law, B.C. (1969). *The Debates Commentary (Kathāvatthupparakaraṇa-Aṭṭhakathā)*, London: PTS.

Masefield, Peter. (1994). *The Udāna Commentary (Udānaṭṭhakathā)*, London: PTS.

Masefield, Peter. (1997). *Vimana stories (Vimānavatthu-Aṭṭhakathā)*, London: PTS.

Jayawickrama, N.A. (1962). *The Inception of Discipline and the Vinaya Nidhāna*, London: Luzac Company.

De Silva, Lily. (1970). *Dighanikāya Aṭṭhakathā Tikā (Līnattavaṇṇaṇā)*, London: PTS.

Horner, I.B. (1978). *The Clarifier of the Sweet Meanings (Madhuratthavilāsini)*, London: PTS.

Ba kyaw, U. (1980). *Elucidation of the Intrinsic Meaning (Petavatthu-aṭṭhakathā)*, London: PTS.

Malalasekara, G.P. (Eds.) (1996). *Encyclopaedia of Buddhism Vols. I-VI*, Colombo: Government of Sri Lanka.

Course Code: ME 57

Course Title: The Buddha-concept and Bodhisatta Ideal in Theravada Buddhism

Aim

To provide the students with knowledge of historical perspective of the Buddha-concept and Bodhisatta Ideal from the earliest Canonical texts to the exegetical literature of Theravada Buddhism

Content

This course is designed to examine from a historical perspective the Buddha-concept and Bodhisatta Ideal from the earliest Canonical texts to the exegetical literature of Theravada Buddhism. For this, the main topics for examination will include: the Buddha's biography; beginnings of his apotheosis; 'great man' (*mahāpurisa*); 'great compassion' (*mahākaruṇā*); 'four confidences' (*catu-vesārajja*); 'omniscient knowledg' (*sabbaññuta-ñāna*); 'spiritual power' and 'physical power'; '80 minor bodily marks' (*asītianuvyañjana*); and '18 qualities of the Buddha' (*aṭṭhārasabuddhadhamma*). The course will also examine the Bodhisatta Ideal, an integral part of the Buddha-concept in Buddhism, and the topics for discussion will include the 'perfections' (*pāramitā*), 'aspirations' (*abhinīhāra*), '18 impossible states of birth for a bodhisatta', and others.

Methods of Teaching

Lectures and class discussions

Method of Evaluation

Essay assignments

In-class participation

Expected Learning Outcomes

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

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

Recommended References

- Nakamura, Hajime, (1989). *Indian Buddhism: A Survey with Bibliographical Notes*, New Delhi: Motilal Banarsidass.
- _____, (1974). *Gotama Buddha: The Life of Sakyamuni*, Tokyo: Kosei Publishing.
- Dayal, Har. (1978). *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*, Samuel Weiser.
- Dube, S.N. (1980). *Cross Current in Early Buddhism*, New Delhi: Manohar Publication.
- Dutt, Sukumar. (1987). *The Buddha and Five After-centuries*, London: Luzac and Company.
- Endo, Toshiichi. (1997). *Buddha in Theravada Buddhism*, Colombo: Author.
- Hirakawa, Akin. (Eds.). (1993). *A History of Indian Buddhism*, New Delhi: Motilal Banarsidass.
- Horner, I.B. (1979). *The Early Buddhist Theory of Man Perfected*, New Delhi: Oriental Books.
- Horner, I.B. (1978). *The Clarifier of the Sweet Meaning (Madhurattavilāsini)*, London: Routledge.
- Horner, I.B. (1969). *Milinda's Questions, 2 vols*, London: PTS.
- Katz, Nathan. (1982). *Buddhist Images of Human Perfection*, New Delhi: Motilal Banarsidass.
- Kern, H. (1974). *Manual of Indian Buddhism*, New Delhi: Motilal Banarsidass.
- Khantipalo, Phra. (1976). *The Splendour of Enlightenment — A Life of the Buddha, 2 vols*, Bangkok: Mahamakut Rajavidyalaya Press.
- Kloppenborg, Ria. (1974). *The Paccekobuddha: A Buddhist Ascetic — A Study of the Concept of the Paccekabuddha in Pali Canonical and Commentarial Literature*, Kandy: BPS.
- Bhikkhu Ñānamoli. (1992). *The Life of the Buddha*, Kandy: BPS.
- Oldenberg, H. (1992). *Buddha*, New Delhi: Indological Book House.

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

Course Code: ME 60

Course Title: Sarvāstivāda Abhidharma: Doctrines and Controversies

Aim

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

Content

The period of the Abhidharma represents the historical stage when Buddhist "philosophy" so-called truly began. A foundational knowledge of the Abhidharma doctrines will enable the students to acquire an integrated perspective of the Buddhist development as a whole: On the one hand, equipped with this knowledge which serves as a commentarial guide, they will be in a better position to comprehend the Buddhist tradition's conceptions of the *sūtra* teachings in the preceding stage. On the other hand, they will be able to meaningfully relate the subsequent Mahāyāna development to the Abhidharma development, thereby gaining a deeper insight of the teachings of the former.

This course has as its scope the Abhidharma development in the northern tradition. It focuses primarily on the doctrines of the Sarvāstivāda-Vaibhāṣikas and the Dārṣṭāntika-Sautrāntikas. While detailing the Abhidharma controversies, the relevant doctrines of the Mahāsāṅghikas and Vātsīputrīya-Sāṃmitīyas, etc., will also be discussed. The early part of the course will outline the historical and doctrinal background necessary for understanding the controversial doctrines to be examined in detail subsequently. The bulk of the course that follows will focus on selected controversial doctrines of importance, such as the tri-temporal existence of all dharma-s (*sarvāstīva*), simultaneous causality, the ontological status of the *cittaviprayukta-sanskāra-s*, the *avijñapti* and the unconditioned *dharma-s*, etc. The discussion on these controversies will mainly be based on the *Abhidharmakośabhāṣya*, supplemented with commentarial material from the *Abhidharma-mahāvibhāṣā*, the *Nyāyānusāra* of Saṅghabhadra, the *Abhidharmadīpa* with *Vibhāṣā-prabhāvrtti*, and the *Sphuṭārthā Abhidharmakośa-Vyākhyā* of Yaśomitra. By studying these controversies, the students will gain a deeper insight into the doctrinal and spiritual concerns

of the ancient masters in this period, and how these concerns fervently stimulated progressive articulation and development of Buddhist thoughts.

Method of Teaching

Lectures and class discussions

Method of Evaluation

Essay assignments

In-class participation

Expected Learning Outcomes

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

1. demonstrate proper understanding of the intellectual roles and doctrinal contribution of the Abhidharmika masters of the different affiliations;
2. critically examine the specific Buddhist doctrines in the Abhidharma literature;
3. show deeper insights into the doctrinal and spiritual concerns of the ancient masters in this period, and how these concerns fervently stimulated progressive articulation and development of Buddhist thoughts.

Recommended References

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

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

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

Dhammajoti, K.L. (2008) (2nd end). *Entrance into the Supreme Doctrine, Skandhila's Abhidharmāvatāra*, Colombo: PGIPBS.

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

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

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

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

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

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

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

Course Code: ME61

Course Title: Methods of Spiritual Praxis in the Sarvāstivāda Tradition

Aim

To provide a comprehensive understanding of the Sarvāstivādin doctrines and practices pertaining to spiritual praxis

Content

The Sarvāstivāda was undoubtedly the most influential school for the whole development of the northern Buddhist tradition, including the Mahāyāna. The school leaves behind a legacy of extremely important textual material, mainly preserved in Classical Chinese, which is indispensable for a proper understanding and appreciation of, among other things, the Buddhist tradition of spiritual praxis. This course examines the Sarvāstivādin doctrines and practices pertaining to spiritual praxis, as expounded in the gigantic *Abhidharma-mahāvibhāsā* and the *Abhidharmakośa-bhāṣya*. Where appropriate, corresponding or parallel textual material from the Theravāda and Yogācāra tradition will also be discussed from a comparative perspective. No prior acquaintance of the doctrines of the Sarvāstivāda or Classical Chinese is assumed, as all the selected textual expositions for discussion will be translated into English for the students.

Methods of Teaching

Lectures and class discussions

Method of Evaluation

Essay assignments

In-class participation

Learning Outcomes

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

1. demonstrate a clear and comprehensive understanding of the meditative system of the Sarvāstivāda Abhidharma tradition;
2. show a proper perspective of the development of the doctrines and practices of the whole of the Buddhist tradition which is traceable to the broad Sarvāstivāda lineage;
3. better appreciate the diverse forms of meditative praxis transmitted within the various Buddhists schools.
4. enrich, basing on the knowledge derived from this course, the spiritual dimension of his individual existence.

Recommended References

Dhammajoti, K.L. (2009). *Sarvāstivāda Abhidharma*, Colombo: Centre for Buddhist Studies.

Dhammajoti, K.L. (2008). The Sixteen-mode Mindfulness of Breathing, *Journal of Buddhist Studies*, Vol. VI, 251- 88.

Dhammajoti, K.L. (2009). *The Doctrine of the Six-stage Mindfulness of Breathing*, Dhammajoti, KL et al. Karunadasa, Y. (Ed.). *Buddhist and Pali Studies in Honour of the Venerable Professor Kakkapaliye cf Anuruddha*, 639-50.

Dhammajoti, K.L. (2009). The *asubhā* meditation in the Sarvāstivāda, *Journal of Buddhist Studies*, Vol. VI.

Dhammajoti, K.L. (2010). The Apramāṇa Meditation in the Sarvastivada. With Special Reference to *Maitrī-bhāvanā*, *Journal of Buddhist Studies*, Vol. VIII, 165-86.

Frauwallner, Erich (1995). *Studies in Abhidharma Literature and Origins of Buddhist Philosophical Systems*, New York: State University of New York Press.

La Vallée Poussin, Louis de. & Lodro, Sangpo (2012). *Ahhidhormokośo-bhasya of Vasubandhu*. 4 vols.

Suen, Stephen, (2009). *Methods of Spiritual Praxis in the Sarvastivada: a study primarily based on the Abhidharma-mahāvibhāṣā*. Unpublished PhD thesis, Hong Kong: The University of Hong Kong.

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

Bronkhorst, Johannes. (1993). *The Two Traditions of Meditation in Ancient India*, New Delhi: Motilal Banarsidass.

Santani, N.H. (2002). *Gathering the Meanings. The Arthaviniścaya Sūtra and its Commentary Nibandhana*.

阿毗達磨大毗婆沙論 (*Abhidharma-mahāvibhāṣā*) Taisho Tripitaka, Vol. 27, no. 1545.

阿毗達磨俱舍論 (*Abhidharmakośa*) Taisho Tripitaka, Vol. 29, no. 1558.

Course Code: ME62

Course Title: The Doctrine of Śūnyatā (Emptiness): Prajñāpāramitā Scriptures and Early Madhyamika

Aim

To educate students of the doctrine of emptiness as expounded in the Prajñāpāramitā sutras and the Early Mādhyamika school

Content

This course introduces the doctrine of emptiness as expounded in the *Prajñāpāramitā* sutras and the Early Mādhyamika school. It highlights the historical fact that this doctrine was undoubtedly inspired by the early Buddhist teachings as preserved in the Pāli suttas and Chinese āgamas. Nāgārjuna, generally regarded as the effective "founder" of the Mādhyamika school, certainly declares that his śūnyatā doctrine is none other than the Buddha's teaching of Conditioned Co-arising (*pratītya-samutpāda*). The course will begin by examining the *Śūnyatā* doctrine in the *Aṣṭasāhasrikā Prajñāpāramitā*, demonstrating that, just as the early Buddhist teachings, the early portion of this text—constituting the stratum of “*primitive prajñāpāramitā teaching*” as well as the *Vajracchedikā Prajñāpāramitā*, in fact, consistently emphasizes the doctrine of non-Self (*nairātmya*) and non-attachment, rather than the term *śūnyatā*. This will be followed by a discussion on the development of this doctrine in the *Pañcaviṃśati-sāhasrikā Prajñāpāramitā* where the term *śūnyatā* came to be increasingly emphasized and distinctively elaborated. In

conjunction with the discussion of the *Aṣṭasāhasrikā*, important stanzas from Nāgārjuna's *Mūlamadhyamaka-kārika* will also be critically examined.

Methods of Teaching

Lectures and class discussions

Method of Evaluation

- Essay assignments
- In-class participation

Expected Learning Outcomes

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

1. a comprehensive understanding of the doctrine of *sūnyatā* in the early *Prajñāpāramitā* texts and Nāgārjunas exposition;
2. gain a proper historical perspective of the development of the *sūnyatā* doctrine from the Buddha's teaching of *pratītya-samutpāda* in the discourses of Early Buddhism;
3. distinguish the subsequent development of the *sūnyatā* doctrine in the relatively later *prajñāpāramitā* textual materials from its earliest or primitive form in the earliest period (as discernible from the earliest portion of the *Aṣṭasāhasrikā Prajñāpāramitā*).

Recommended References

- Conze, Edward. (1955). *Selected Sayings from the Perfection of Wisdom*.
- Conze, Edward. (1957). *Vajracchedikā-prajñāpāramitā*: Edited and translated with Introduction and Glossary.
- Conze, Edward. (1958). *Perfection of Wisdom in 8,000 Lines and its Verse Summary*.
- Conze, Edward. (1960). *The Prajñāpāramitā Literature*.
- Conze, Edward. (1961). *The Large Sutra on Perfect Wisdom with division Abhisamayalāṅkāra*, California: University of California Press.
- Conze, Edward. (1967). *Materials for a Dictionary of the Prajñāpāramitā Literature*.
- Conze, Edward. (1967). *Thirty Years of Buddhist Studies: Selected Essays*, Delhi.
- Conze, Edward. (1974). *The Short Prajñāpāramitā Texts*.
- Conze, Edward. (1975). *Further Buddhist Studies: Selected Essays*, Bruno Cassirer.
- Siderits, Mark & Katsura, Shoryu, (2013). *Naāgārjuna's Middle Way: Mūlamadhyamakakārikā*.

Inada, Kenneth (1970). Nagarjuna: A Translation of His Mūlamadhyamaka-kārikā with an Introductory Essay.

Nagao, Gadjin M. (1989). The Foundational Standpoint of Madhyamika Philosophy.

Lankaster, Lewis (Eds.). (1977). Prajñāpāramitā and Related Systems: Studies in Honour of Edward Conze, Berkeley: Group in Buddhist Studies.

Edelglass, William & Garfield, Jay. (Eds.). (2009). Buddhist Philosophy: Essential Readings, Oxford University Press.

Course Code: ME 63

Course Title: Doctrines of Early Indian Yogācāra

Aim

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

Content

This course introduces the students to the doctrinal development of Indian Yogācāra up to the period of Dharmapāla. The survey begins with a brief survey of the doctrinal contribution from the Sarvāstivādins in the milieu of the *Abhidharma-mahāvibhāṣā*, particularly the early yogācāras. It will then proceed to examine the doctrines in the Basic Section (本地分) (*maulī bhūmi*) of the *Yogācāra-bhūmi*, which on the whole constitutes the earliest stratum of the textual sources of the Yogācāra as a Mahāyāna school. Particular emphases are laid here on its doctrines of the two intrinsic natures, *prajñaptivāda-svabhāva* and *nirabhilāpya-svabhāva*, and its epistemological doctrines - both representing a realistic standpoint characteristic of this Section. This will be followed by a study of the relatively more developed doctrines in the texts of the Maitreya-Asaṅga complex and of Vasubandhu, *et al.*, including the system of eight consciousnesses (particularly the *ālaya-vijñāna* doctrine), the Threefold Intrinsic Nature, the Threefold Absence of Intrinsic Natures, *vijñaptimātratā* and *āśrayaparāvṛtti*. The course will end with a discussion on the developed doctrines in Xuanzang's *Vijñaptimātrā-siddhi* (成唯識論).

Methods of Teaching

Lectures and class discussions

Method of Evaluation

Essay assignments

In-class participation

Expected Learning Outcomes

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

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

Recommended References

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

Dhammajoti, K.L. (2009). *Sarvāstivāda Abhidharma*, Colombo: Centre for Buddhist Studies.

Dhammajoti, K.L. (2007). *Abhidharma Doctrines and Controversies on Perception*, Hong Kong: University of Hong Kong.

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

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

Powers, John. (1995). *Wisdom of the Buddha: The Samdhinirmocana Sūtra*. Tibetan Translation Series 16.

Sakuma, Hidenori S. (2011). "The Historical Development of the Āsrayaparivṛtti Theory". In *Nagoya Studies in Indian Culture and Buddhism (Sambhāṣā)* 29: 39-59.

Schmithausen, Lambert. (1987). *Ālayavijñāna. On the Origin and the Early Development of a Central Concept of Yogācāra Philosophy*.

Schmithausen, Lambert. (2000a). “*On the Yogācārabhūmi Passages Mentioning the Three Svabhāvas or Lakshanas.*” In: Silk 2000 (ed.). *Wisdom, Compassion and the Search for Understanding. The Buddhist Studies Legacy of Godjin M. Nagao*: 245-263.

Schmithausen, Lambert. (2014). *The Genesis of Yogācāra-Vijñānavāda. Responses and Reflections*, International Institute for Buddhist Studies.

Wei Tat. (1973). *Ch'eng Wei-shih Lum The Doctrine of Mere-consciousness by Tripitaka Master Hsuan Tsang*,

Course Code: ME 64

Course Title: History of Chinese Buddhism

Aim

To provide knowledge of history of Chinese Buddhism and its major characteristics

Content

This course examines the major events and thoughts in the history of Chinese Buddhism with a particular emphasis on the establishment of Chinese Buddhist Schools. A major aim is to show how Buddhism came to be gradually and successfully incorporated into and became one of the three pillars of Chinese thought and culture. The important Chinese Buddhist masters will also be examined against their historical background to show their contribution to the development of Chinese Buddhism.

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

Methods of Teaching

Lectures and class discussion

Method of Evaluation

Essay assignments and in-class participation

Expected Learning Outcomes

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

1. the ability to critically examine historical issues related to Chinese Buddhist tradition from an informed objective;
2. critically appraise the doctrinal issues in the various Chinese Buddhist schools;
3. develop an appreciation of the Chinese Buddhist tradition and their influence and impact to Chinese culture.

Recommended for References

- Ch'en, K. S. Kenneth. (1972). *Buddhism in China, A Historical Survey*, Princeton University Press.
- Ch'en, K. S. Kenneth. (1973). *The Chinese Transformation of Buddhism*.
- Tsukamoto, Zenryu. (1985). *A history of early Chinese Buddhism: from its introduction to the death of I-lui-yuan*. Translated from the Japanese by Leon Hurvitz.
- Wright, Arthur F. (1959). *Buddhism in Chinese History*, Stanford University Press.
- Wright, Arthur F. (1957). "Buddhism and Chinese Culture: Phases of Interaction", In: *The Journal of Asian Studies*, Vol.17, No. 1, 17-42.
- Zurher, Erik. (2007) (first published in 1959). *The Buddhist Conquest of China: The Spread and Adaptation of Buddhism in Early Medieval China*. 2 vols. (Chinese translation: 佛教征服 李四龍等譯，江蘇人民出版社 2003)
- De Bary, Theodore et Bloom, Irene, with the collaboration of CHAN, Wing-tsit(eds). 1999. *Sources of Chinese tradition*, Vol. 1 & 2.
- Chang, Garma Chen-chi. (1971). *The Buddhist Teaching of Totality: The Philosophy of Hwa-yen Buddhism*, Penn State University Press.
- Cleary, Thomas. (1983). *Entry into the Inconceivable: An Introduction to Hua Yen Buddhism*, Hawaii: University of Hawaii Press.
- Cook, Francis H. (1977). *Hua-yen Buddhism: The Jewel Net of Indra*, Penn State University Press.
- Gimello, Robert & Peter N. Gregory. (1983). *Studies in Ch'an and Hua-Yen*, University of Hawaii Press.
- Gregory, Peter N. (Ed.). (1987). *Sudden and Gradual. Approaches to Enlightenment in Chinese Thought*, China: Shanghai ancient books publishing house.

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

Donner, Neal & Stevenson, Daniel. (1993). *The Great Calming and Contemplation: A Study and Annotated Translation of the First Chapter of Chih-i's Mo-ho Chih-Kuan*, Hawai: University of Hawaii

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

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

Course Code: ME 65

Course Title: Japanese Buddhism: History and Doctrines

Aim

To educate students on the history, teachings, practice, and institutional realities of Japanese Buddhism

Content

This course introduces students to the history, teachings, practice, and institutional realities of Japanese Buddhism. The course focuses especially on the introduction of Buddhism to Japan, Prince Shotoku's contribution to its spread, the Taika Reforms, the Nara Buddhism, its formation and further development in the Heian and Kamakura periods, its transformation in the Edo period, its encounter with modernity in the Meiji period, and recent developments within Japanese Buddhism since the end of World War II. The founders of different schools of Buddhist thought such as Saicho, Kukai, Honen, Shinran, Eisai, Dogen, Nichiren and others together with their main teachings are also examined. The course will further examine the Buddhist impact upon the ways of thinking of the Japanese people with a view to understanding Japan and her culture.

Methods of Teaching

Lectures and class discussions

Method of Evaluation

Essay assignments and in-class participation

Expected Learning Outcomes

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

1. a comprehensive understanding of the teachings and history of Japanese Buddhism;
2. appreciate the legacies of the ancient Japanese Buddhist masters and the traditions to which they belonged;
3. apply understanding of the uniqueness and richness of the Japanese Buddhist culture to a study of human civilization from a comparative perspective.

Recommended References

Tamura, Yoshiro. (2001). *Japanese Buddhism: A Cultural History*, Korea: Kosei Publishing Company.

Kashiwahara, Yusen & Sonoda, Koyu. (1994). *Shapers of Japanese Buddhism*, Korea: Kosei Publishing Company.

Matsunaga, Daigan & Matsunaga, Alicia. (1978). *Foundation of Japanese Buddhism. vol. 1(1978), Vol 2(1984)* Buddhist Books Intl.

George J. et Jr. Tanabe (Eds.). (1999). *Religions of Japan in Practice*, Princeton University Press.

Groner, Paul & Chai, Po Chin. (1984). *Saicho: The Establishment of the Japanese Tendai School*, Hawaii: University of Hawaii Press.

Plustschow, Herbert. (2003). *Rediscovering Rikvu and the Beginning of the Japanese Tea Ceremony*.

Dumoulin, Heinrich. (1988). *Zen Buddhism: A History (Japan)*, Vol. 11. by James W. Heisig and Knitter, Paul.

Suzuki, D.T. (1934). *An Introduction to Zen Buddhism*, Grove Press

Suzuki, D.T. *Essays in Zen Buddhism. First Series, 1925. Second Series, 1933. Third Series, 1934*

Suzuki, D.T. (1971). *Shin Buddhism*.

Williams, Duncan Ryuken. (2005). *The Other Side of Zen: A Social History of Soto Zen: Buddhism in Tokugawa Japan*, Princeton University Press.

Porcu, Elisabetta. (2008). *Pure Land Buddhism in Modern Japanese Culture*, Brill Academic Publication.

Basho, Matsuo. (2004). Tr. By Barnhill, David Landis. *Basho's Haiku: Selected Poems*, New York: State University of New York Press.

Nakamura, Hajime. (1968). *Ways of Thinking of Eastern Peoples (Japan)*, Hawaii: University of Hawaii Press.

Nakamura, Hajime. (2002). *History of Japanese Thought. 592-1868: Japanese Philosophy before western culture entered Japan.*

Course Code: ME 66

Course Title: Tibetan Buddhism: History and Doctrines

Aim

To provide historical, doctrinal and sociological dimensions of Tibetan Buddhism

Content

This course aims at providing historical, doctrinal and sociological dimensions of Tibetan Buddhism. It mainly consists of the following topics: the historical context and events of the transmission of Buddhism to Tibet; the various Buddhist traditions of Tibet; their history and institution of the Dalai Lamas and Panchen Lama; Tibetan sacred art and symbolism and the mysticism and religious experience. Where appropriate, some aspects of the meditative practices of the Tibetan Buddhist tradition will be discussed.

Methods of Teaching

Lectures and class discussion

Method of Evaluation

Essay assignments and in-class participation

Expected Learning Outcomes

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

- 1.a comprehensive understanding of the historical, doctrinal and sociological dimensions of Tibetan Buddhism;
- 2.acquire a basic knowledge of the system of spiritual praxis of the Tibetan tradition;

3. an appreciation of the rich religious and cultural heritage of the Tibetan people.

Recommended for References

Powers, John. (2007) (revised edition). *Introduction to Tibetan Buddhism*, USA: Snow Lion.

Halkias, Georgios. (2013). *Luminous Bliss: A Religious History of Pure land Literature in Tibet*, Hawaii: University Press of Hawaii.

Samuel, Geoffrey. (2012). *Introducing Tibetan Buddhism*, London: Routledge.

Kapstein, Matthew. (2006). *The Tibetans*, Oxford: Wiley-Blackwell.

Tucci, Giuseppe. (1980). *The Religions of Tibet*, Translated by G. Samuel. Bombay: Allied Publisher.

Snellgrove, David. (2004) (Revised edn). *Indo-Tibetan Buddhism: Indian Buddhists and Their Tibetan Successors*, Shambhala.

Course Code: ME 67

Course Title: Readings in Pali Suttas

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

ME 67 Readings in Pali Suttas I: Grammatical Foundation (30 lecture hours);

ME 67 Readings in Pali Suttas II: Readings of Selected Sutta Passages (30 lecture hours).

Unless specially exempted, the intending student for ME 67 II must have acquired a pass in ME 67 I as the prerequisite,

Aim

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

Content

This is an introductory course meant for the students who have no knowledge of the Pali language. The purpose of this course is to familiarize students with Pali idioms and systematically provide them with an elementary grammatical foundation for reading the Pali-suttas. It is expected that, at the end of the course, the students will be able to read the Pali discourses at least with the help

of a good dictionary. The course is divided into two parts. In the first part, basic grammar is taught along with Pali exercises.

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

Methods of Teaching

Lectures and class discussion

Method of Evaluation

Mid-term Test, final written examinations and in-class participation

Expected Learning Outcomes

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

- 1.critically analyze the sentence patterns and read the Pali sentences correctly;
- 2.demonstrate mastery of the Pali language and comprehend the content of the prescribed texts;
- 3.demonstrate the ability to understand the Buddhist teachings as shown in selected Pali passages;
- 4.begin to access the Pali original sources for research involving textual studies.

Recommended References

Buddhadatta, A.P. (1997). *The New Pali Course - Parts I, II*, Dehiwala: Buddhist Cultural Centre.

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

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

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

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

Chattā Saṅgāyana Tipiṭaka (online resources).

Course Code: ME68

Course Title: Readings in Buddhist Sanskrit Texts

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

ME 68 Readings in Buddhist Sanskrit Texts I: Grammatical Foundation (30 lecture hours);

ME 68 Readings in Buddhist Sanskrit Texts II: Readings of Selected Buddhist Sanskrit Texts (30 lecture hours).

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

Aim

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

Content

The design of this course is guided by the reasonable assumption that the most interesting and rewarding way to learn Classical Sanskrit as a beginner is to actually read some simple Sanskrit texts that interest him, under the guidance of a teacher. Classical Buddhist Sanskrit texts have their own styles, idiomatic expressions and technical terminologies with which the student must first be familiarized. As the course proceeds, the student is being gradually and systematically introduced to both Buddhist textual materials, and elementary grammar on the other.

For pedagogical reasons, all vocabularies, examples, and passages for the exercises in each lesson (except, understandably, the first one or two) are selected from the *Prajñāpāramitā* texts, particularly the *Aṣṭasāhasrikā*, to ensure linguistic and contextual homogeneity as much as possible. The selection is made on the basis of (i) simplicity in terms of grammatical structure and doctrinal meaning, and (ii) the existence of corresponding Chinese versions (particularly those translated by Xuan Zang and Kumārajīva). Occasionally, however, the need arises to select a few sentences from other Buddhist sources (such as the *Abhidharmakośabhāṣya*). Hybrid Sanskrit passages will be excluded. It can be an advantage if the student already has some familiarity with

elementary Sanskrit grammar. However, neither familiarity with Buddhist scriptures and Classical Chinese nor knowledge of Sanskrit is an absolute prerequisite of this course.

Method of Teaching

Lectures and class discussion

Method of Evaluation

Mid-term Test, final written examinations, and in-class participation

Expected Learning Outcomes

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

1. demonstrate adequate proficiency in the Sanskrit grammar for the purpose of textual analysis;
2. read and understand Classical Buddhist Sanskrit texts with the help, where necessary, of a Sanskrit dictionary;
3. Properly comprehend the meaning of fundamental Sanskrit Buddhist terminologies and idiomatical expressions - especially those in the *Prañāpāramitā* texts;
4. begin postgraduate research studies involving textual analysis of Buddhist Sanskrit sources.

Recommended References

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

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

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

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

Conze, Edward. (1979). *The Larger Sūtra on Perfect Wisdom*, New Delhi: Motilal Banarsidass.

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

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

Vaidya, P.L. (Eds.). (1960). *Aṣṭasāhasikā Prajñāpāramitā*, Darbhanga: Mithila Institute of Sanskrit Learning.

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

Course Code: ME 69

Course Title: Readings in Buddhist Tibetan Texts

Aim

To enable students to read and understand basics of Tibetan texts

Content

This is an introductory course on learning how to read Tibetan Buddhist texts. It does not presuppose any prior knowledge of literary Tibetan. The course is divided in two major parts. In the first part, students learn to read and write Tibetan, while acquiring a practical understanding of the grammar and the ability to translate sentences and short passages mainly from Tibetan to English, and also from English to Tibetan. In the second part, students are trained to translate texts and selected passages from various genres of Tibetan Buddhist literature, while learning additional grammar and specialized Buddhist terms in their doctrinal contexts. At the end of this course, the students are expected to be able to read the less complicated Tibetan Buddhist scriptural passages at least with the help of a good dictionary.

Method of Teaching

Lectures and class discussion

Method of Evaluation

Mid-term Test, final written examinations and in-class participation

Expected Learning Outcomes

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

- 1.read and write literary Tibetan and learn how to use Tibetan-English dictionaries;
- 2.learn Tibetan grammar and syntax and become familiar with Tibetan pronunciation;
- 3.recognize and appreciate different genres of Tibetan Buddhist literature;
- 4.translate Tibetan Buddhist texts into English and acquire a working level of Tibetan Buddhist vocabulary.

Recommended References

- Hodge, Stephen. (2003). *An Introduction to Classical Tibetan*, Bangkok: Orchid Press.
- Hackett, Paul G. (2003). *A Tibetan Verb Lexicon: Verbs, Classes, and Syntactic Frames*, New York: Snow Lion.
- Jäschke, H.A. (2003). *A Tibetan-English Dictionary*, US: Dover Publications.
- DAS, Sarat Chandra. (1970). *A Tibetan-English Dictionary with Sanskrit Synonyms*, New Delhi: Motilal Banarsidass.
- Nagano, Yasuhiko. (1997). *A Morphological Index of Classical Tibetan*, Japan: Seishido.
- Wilson, Joe B. (1992). *Translating Buddhism from Tibetan: An Introduction to the Tibetan Literary Language and the Translation of Buddhist Texts from Tibetan*, New York: Snow Lion.

Course Code: ME70

Course Title: Buddhist Doctrine: Modern Philosophical Perspectives

Aim

To provide critical knowledge on gradual developments of the Buddhist thought in modern era to examine how Buddhist teachings developed as a Philosophical thought through ages and how those doctrines have been interpreted in terms of modern western philosophy.

Content

This is a course on Buddhist Philosophy. It aims at training students to acquire philosophical perspectives on Buddhist doctrines. The course begins by considering the nature of philosophy, whether and how Buddhism is a philosophy. It further discusses what the pre-Buddhistic philosophies were, and how Buddha debated and advanced his own viewpoint. The course includes study of philosophical questions that arise in Buddhist moral philosophy and ethics, theory of knowledge (epistemology), doctrine of mind, ontology, and metaphysics. The Buddhist doctrines critically examined include the four Noble Truths, the Eight-Fold Noble Path, Dependent Origination, three marks of existence, *kamma* and effect, *samsāra*, *nirvāṇa*, and Abhidhamma. Some important later philosophical developments in Buddhist thought will also be critically examined, including the teachings of the pramāṇa school of thought. Competency to approach philosophical problems from Buddhist perspectives will be developed so that students can

meaningfully compare Buddhist philosophical views with those in the West. The latter includes existentialism, pragmatism, experientialism, psychology, psychotherapy, and analytic philosophy.

Method of Teaching and Learning

Lectures, discussions in class, providing written lecture notes, mentoring outside class as needed.

Method of Evaluation

30% for Paper One (1500 words)

60% for Paper Two (3000 words)

10% for Class Participation

Expected Learning Outcomes

1. Recognize the philosophical implications of Buddhist doctrine.
2. Identify distinctive Buddhist ideas in comparison and contrast with pre-Buddhist philosophies.
3. Be able to expound and critically discuss Buddhist philosophy in modern comparative perspective.

Recommended Readings:

Conze, Edward. (2000). *Thirty Years of Buddhist Studies and Further Buddhist Studies*, Berlin: Bruno Cassirer

Conze, Edward. (2008). *Buddhist Thought in India*, London: Routledge.

Dhammajoti, K.L. (2002). *Sarvāstivāda Abhidharma*, Colombo: Centre for Buddhist Studies, 2002.

Dhammajoti, K.L. (2004). *Abhidharma Doctrines and Controversies on Perception*, Hong Kong: The University of Hong Kong.

Dharmasiri, Gunapala. (1984). *Buddhist Critique of the Christian Concept of God*, Colombo: Lake House.

Dunne, John D. (1710). *Foundations of Dharmakīrti 's Philosophy*, U.S.: Wisdom Publication.

Edelglass, William & Garfield, Jay (2002). *Buddhist Philosophy: Essential Readings*, New York: Oxford University press.

- Govinda, Lama Anagarika. (1975). *Psychological Attitude of Early Buddhist Philosophy*, New Delhi: Nag Publishers.
- Griffiths Paul J. (1995). *On Being Buddha*, New York: State University press.
- Herman, Arthur L. (1998). *Community, Violence, and Peace: Aldo Leopold, Mohandas K. Gandhi, Martin Luther King, Jr., and Gautama the Buddha in the 21st Century*, New York: State University press.
- Hoffman, Frank J. (1987). *Rationality and Mind in Early Buddhism*, New Delhi: Motilal Banarsidass.
- Hoffman, Frank J. & Deegalle Mahinda (Eds.). (1996). *Pāli Buddhism*, London: Routledge.
- Hospers, John. (1956). *An Introduction to Philosophical Analysis*, London: Kegan.
- Jayatileke, K.N. (1980). *Early Buddhist Theory of Knowledge*, New Delhi: Motilal Banarsidass.
- Johannsson, Rune E. A. (1979). *The Dynamic Psychology of Early Buddhism*, Oxford: Curzon Press.
- Kalupahana, David J. (1979). *Buddhist Philosophy*, Honolulu: University Press of Hawaii.
- Kalupahana, David J. (2007). *A Sourcebook of Early Buddhist Philosophy*, Dehiwala: BCC.
- Karunadasa, Y. (2013). *Early Buddhist Teachings: The Middle Position in Theory and Practice*, Hong Kong: Centre for Buddhist Studies.
- Sangharakshita. (2004). *Know Your Mind: the psychological dimension of ethics in Buddhism, An Introduction to the philosophy of Dharmakīrti*, Delhi: Windhorse Publications.