POSTGRADUATE INSTITUTE OF PALI AND BUDDHIST STUDIES

UNIVERSITY OF KELANIYA
SRI LANKA

PROSPECTUS - 2019/2020

113, Dutugemunu Street,
Kohuwala, Sri Lanka
PROSPECTUS – 2019/2020

Postgraduate Institute of Pali and Buddhist Studies
University of Kelaniya

Editorial Committee

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Professor P. R. Wasantha Priyadarshana  Department of Buddhist Culture (Member)
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Note: Rules and regulations laid down herein pertaining to all academic programs are implemented with effect from the 25th of January 2019.
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Message of the Director

First, as the Director of the Postgraduate Institute of Pali and Buddhist Studies (PGIPBS), I would like to extend a warm welcome to all students enrolling in our postgraduate study programmes in Pali and Buddhist studies. I congratulate you on your selection of the PGIPBS, the only postgraduate institute in Sri Lanka for Pali and Buddhist Studies, to pursue your higher studies.

PGIPBS has earned recognition, within and outside Sri Lanka, for its efforts to reach excellence promoting postgraduate education in Pali and Buddhist studies. The staff of PGIPBS is well qualified, up to date in knowledge, and skilled in teaching and research. The Institute has made significant progress in advancing both teaching and research at MPhil, PhD and Postdoctoral studies. The Research Unit guides students to achieve the standards of research.

The library of the Institution enables easy access to a wide array of resource materials. The students can access Tripitika versions of all Buddhist traditions, collections of Journals, volumes of Encyclopedias of Western and Eastern philosophy, and publications on ethics, comparative Religions, Buddhist history and culture, and languages of Pali and Sanskrit. The library is kept updated with all recommended and new publications.

Equipped with all these facilities, the PGIPBS is currently the institution that produces the largest number of Masters and Research Degree graduates on an annual basis. The range of academic programs offered by the PGIPBS has gradually expanded. At present students can enroll in programs for postgraduate certificates, post graduate diplomas, MA degrees, two-year MPhil degrees and three-year PhD degrees in the field of Pali and Buddhist studies. The opportunities available in the Institute for majoring in Pali and Theravada Buddhism have attracted large numbers of scholars interested in learning early Buddhist teachings systematically. Students can take advantage of the opportunities for studying philosophy and practice of Buddhism in institutions affiliated with the PGIPBS, which are located in Singapore, China, and Hong Kong. PGIPBS constantly strives to meet the rising global demand for high quality and relevant education in Buddhism and related fields.

Studying Buddhism is not merely an academic exercise. It is a life enhancing discipline. I hope that students enrolling at the PGIPBS will excel academically and reach greater heights of personal development.

I wish you an intellectually fulfilling time at the PGIPBS.

Venerable Professor Kotapitiye Rahula
Director, PGIPBS
Introduction

The Postgraduate Institute of Pali and Buddhist Studies (PGIPBS) of the University of Kelaniya was known as the Vidyalankara Institute of Buddhist Studies since its inception on 23rd November 1975 until the 30th December 1979. Then, it was affiliated to the Vidyalankara Campus of the University of Ceylon (Sri Lanka). Its present name, status, and structure derive from the Postgraduate Institute of Pali and Buddhist Studies Ordinance No. 8 of 1979, which came into operation on 1st January 1980. In terms of this Ordinance the Institute functions as an organization within the University of Kelaniya, under the direction and control of a Board of Management (executive authority) constituted to represent both academic and administrative personnel. All matters relating to curriculum development, courses of study, teaching, and research and the conduct of examinations is under the purview of the Faculty Board (academic authority) subject to the approval of the Board of Management and the University Senate. The Institute has three Departments of Study: Buddhist Sources, Buddhist Thought, and Buddhist Culture. The Head of each Department gives general direction to studies and research in the respective area. Teaching and supervision are managed by a panel of lecturers and academic supervisors drawn mainly from the faculties of Humanities and Social Sciences of local and foreign universities. Course work and research can be pursued either in Sinhala or in English and the Institute welcomes both local and foreign students.

The Institute provides instructions for the courses of study outlined in the Master’s Degree, Postgraduate diploma, certificate and short term programs. It also guides any casual students, especially from foreign countries, who may seek assistance in projects of their own. The research function includes supervision of PhD and MPhil theses as well as research undertaken by the academic staff of the PGIPBS and external scholars.

Currently, the Institute has extended its functions over several countries. The Buddha Dharma Centre of Hong Kong Limited, Hong Kong, The Buddhist Library Graduate School of Singapore, Singapore and The China’s Buddhist Academy of Mt. Putuo, China, affiliated to the Institute, conduct its Taught and Research Programs.

Outstanding Sri Lankan scholars in the field of Pali and Buddhist Studies, namely, Professor L. P. N. Perera (1979-1984), Professor Jothiya Dheeraseskare later known as Venerable Professor Dhammavihari, (1984-1990), Professor Y. Karunadasa (1991-2000), Professor Thilak Kariyawasam (2000-2003), Professor Asanga Thilakaratne (2003-2007) and Professor Sumanapala Galmangoda (2007-2013) have engaged in the mission of enlightening the journey of the Institute initiated by Venerable Dr. Havanpola Rathanasara (1975-1979), the founding Director of the Institute.
**Vision**

To Become the Centre of Excellence for
Postgraduate Research in
Pali and Buddhist Studies in the World

**Mission**

To achieve excellence
in providing learners with the best possible opportunities and facilities
to develop knowledge, attitude and research skills
in the field of Buddhist Studies
Board of Management

Ex Officio

The Director, Postgraduate Institute of Pali and Buddhist Studies:
Venerable Professor Kotapitiye Rahula - Chairman

The Secretary to the Ministry in charge of the subject of Higher Education or the nominee of such secretary:
Mr. M.A.I.K. Manthrirathna, Senior Assistant Secretary, Ministry of City Planning, Water Supply and Higher Education

The Secretary to the Ministry in charge of the subject of Cultural Affairs or the nominee of such Secretary:
Mrs. Tharani Anoja Gamage, Senior Assistant Secretary, Ministry of Housing, Construction and Cultural Affairs

Representative of the Treasury
Mr. R.M.S.P.S. Bandara, Director, Department of External Resources

Heads of Departments

Dr. Ashoka Welitota, Head, Department of Buddhist Sources

Venerable Professor Raluwe Padmasiri, Head, Department of Buddhist Thought

Venerable Professor Miriswaththe Wimalagnana, Head, Department of Buddhist Culture

Members nominated by the Council of University of Kelaniya

Venerable Ambanwala Gnanaloka
Mr. P.M.P. Perera

Members Appointed by the University Grant Commission

Professor Wimal G. Balagalle
Professor Kusuma Karunaratne
Emeritus Professor Oliver Abeynayake
Mr. C. Maliyadda
Faculty Board

Ex Officio
Venerable Professor Kotapitiye Rahula - Chairman
The Director, Postgraduate Institute of Pali and Buddhist Studies

Heads of Departments
Dr. Ashoka Welitota, Head, Department of Buddhist Sources
Venerable Professor Raluwe Padmasiri, Head, Department of Buddhist Thought
Venerable Professor Miriswaththe Wimalagnana, Head, Department of Buddhist Culture

Heads of Departments of Study Concerned of the University of Kelaniya
Venerable Professor Terele Dhammarathana, Head, Department of Pali and Buddhist Studies
Venerable Walapane Gnanasena, Head, Department of Sanskrit

Teachers of Departments in PGIPBS
Prof. W. M. Deshapriya Gunasena, Department of Buddhist Sources
Reverened Dr. Wadinagala Pannaloka Thero, Senior Lecturer, Department of Buddhist Thought
Professor P. R. Wasantha Priyadarshana, Department of Buddhist Culture

Members Appointed by the University Grants Commission
Venerable Professor Medagampitiye Vijitha Dhamma
   Head, Department of Pali and Buddhist Studies, University of Sri Jayawardanepura
Professor Rathna Wijethunga
Professor Chandima Wijebandara
Dr. Praneeth Abeysundara
   Senior Lecturer, Dept. of Sociology and Anthropology, University of Sri Jayawardanepura
Dr. Wimal Hewamanage
   Senior Lecturer, Department of Buddhist Studies, University of Colombo
Academic Committee

Dr. Ashoka Welitota  Chairman of the Committee and Head of the Department of Buddhist Sources
Venerable Professor Kotapitiye Rahula  Director of the Institute
Professor Deshapriya Gunasena  Member, Department of Buddhist Sources
Venrable Professor Raluwe Padmasiri  Head, Department of Buddhist Thought
Venerable Professor Miriswaththe Wimalagnana  Head, Department of Buddhist Culture
Professor P. R. Wasantha Priyadarshana  Member, Department of Buddhist Culture
Reverend Dr. Wadinagala Pannaloka  Secretary to the Committee, Department of Buddhist Thought

Appointed Members

Venerable Dr. Welimadagama Kusaladhmma  Senior Lecturer, Department of Pali and Buddhist Studies, University of Kelaniya
Dr. A. G. S. Bandara  Head, Department of Pali and Buddhist Studies, University of Ruhuna
Dr. A. A. R. Priyanka  Senior Lecturer, Department of Pali and Buddhist Studies, University of Ruhuna

Mr. L. A. Sumith Jayasekara  Senior Assistant Registrar
Mrs. M. K. Geethani Attanayake  Senior Assistant Librarian
Mrs. K. D. D. S. Sugathapala  Senior Assistant Bursar
From the Staff

Director
Venerable Professor Kotapitiye Rahula

Departments (Academic)
Department of Buddhist Sources
Dr. AshokaWelitota (Head)
Professor Deshapriya Gunasena

Department of Buddhist Thought
Venerable Professor Raluwe Padmasiri (Head)
Reverend Dr. Wadinagala Pannaloka

Department of Buddhist Culture
Venerable Professor Miriswaththe Wimalagnana (Head)
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Senior Assistant Bursar
Mrs. K. D. D. S. Sugathapala

Assistant Registrar
Mrs. M. B. Y. G. Perera

Research Unit
Venerable Dr. Talgampala Paduma
Venerable Wilegoda Siritiwimala

Student Affairs and Examination Division
Mrs. B. D. R. T. K. Bodhikotuwa (Management Assistant)
Mrs. N. T. Jayasinghe (Management Assistant)

Accounts Division
D. M. Jaliya Bandara (Senior Staff Assistant - Shroff)
Panel of Visiting Lecturers and Academic Supervisors

Venerable Professor Devalegama Medhananda, PhD
Venerable Professor Gallele Sumanasiri, PhD
Venerable Professor Kahapola Sugataratana, PhD
Venerable Professor Nabiriththankadawara Gnanarathane, PhD
Venerable Professor Makuruppe Dhammananda, PhD
Venerable Professor Magammana Pannananda, PhD
Venerable Professor Kollupitiye Mahinda Sangharakkhita, PhD
Venerable Professor Naimbala Dhammadassi, PhD
Venerable Professor Terele Dhammaratana, PhD
Venerable Professor Waradiwela Wijayasumana, PhD
Venerable Professor Naotunne Wimalagnana, PhD
Venerable Professor Medagampitiye Wijithadhamma, PhD
Venerable Professor Medagoda Abhayatissa, PhD
Venerable Professor Pitigala Vijitha, PhD
Venerable Dr. Beligalle Dhammajoti, PhD
Venerable Dr. Unuwaturabubule Mahinda, PhD
Venerable Dr. Deniyaye Pannaloka, PhD
Venerable Dr. Madihe Sugathasiri, PhD
Venerable Dr. Thalagampola Paduma, PhD
Senior Lecturer Venerable Kumbukandana Revata, MPhil
Senior Lecturer Venerable Gonadeniye Pannaratane, MPhil
Senior Lecturer Venerable Vijithapura Gunarathana, MPhil
Senior Lecturer Venerable Ilukevela Dhammarathana, MPhil

Professor Rathna Wijetunge, PhD
Professor Oliver Abeynayake, PhD
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Dr. Rajitha Pushpakumara, PhD
Dr. Gamini Wijesinghe, PhD
Dr. D. D. Senadheera, PhD
Dr. Sarath Witarana, PhD
Dr. Mahinda Herath, PhD
Dr. Namal Balalle, PhD
Dr. Ashoka Gunasekara, PhD
Dr. Wimal Hevamanage, PhD
Dr. A. A. R. Priyanka, PhD
Dr. Priyantha Kumara Wendabona, PhD
Dr. Ms. Yu Nam Hyun, PhD
Dr. Sumana Ratnayake, PhD
Mrs. K. V. J. Koshalee, MPhil
Dr. P. Witharana, MD

English Instructors

Dr. R. M. Ratnasiri, PhD
Dr. T. M. W. P. Tennakoon, PhD
Mrs. Pramitha Tarangani Perera, MPhil
Mr. Oliver Henry Tenner, BA (England)
01. POSTGRADUATE STUDIES

GENERAL INFORMATION

Study Programmes

1.01. The Postgraduate Institute of Pali and Buddhist Studies conducts courses and provides facilities for research in approved fields of study for the following Postgraduate Certificate Courses, Postgraduate Diploma and Higher Degree Programmes.

- Certificate Course in Pali for Postgraduate Buddhist Studies
- Certificate Course in Chinese for Postgraduate Buddhist Studies
- Postgraduate Diploma in Pali
- Master of Arts in Pali
- Postgraduate Diploma in Buddhist Studies
- Master of Arts in Buddhist Studies
- Postgraduate Diploma in Buddhist Ayurvedic Counselling (Sinhala Medium only)
- Master of Arts in Buddhist Ayurvedic Counselling (Sinhala Medium only)
- MPhil Degree Programme
- PhD Degree Programme
- Postdoctoral Studies

Medium of Study

1.02. The medium of study for all taught courses and research programmes is either English or Sinhala. Any other language can be considered if there is a sufficient number of students who wish to study in that language. Foreign affiliated institutes can use another language as medium of instructions subject to the prior approval of the Faculty Board of the Institute.
**Academic Year**

1.03. The Academic Year of the Institute begins on a day of the early part of the year decided by the Faculty Board. The academic year consists of three terms. Calendar of dates in respect of each academic year is decided by the Faculty Board.

**Application for Admission**

1.04. In order to be eligible for admission to a programme of study prescribed for a particular postgraduate degree, diploma or certificate course, an applicant must have previously satisfied all admission requirements specified for that degree, diploma or certificate course.

1.05. Applications for admission will normally be entertained from the 05th of November to the end of December each year, but the Institute may stipulate any other period for this purpose. Publicity will be given by notices in the press as to the period within which applications will be entertained in respect of each Academic Year.

1.06. Every application for admission should be made on the prescribed form obtained from the Institute or downloaded from the website and should be addressed to the Senior Assistant Registrar of the Institute.

1.07. An applicant should submit with the preliminary application, acceptable original certificate/s in support of the candidate’s qualifications and such other documents as are relevant to the application.

1.08. Where an applicant has a preference in regard to the mode of registration, medium of study, subjects, etc., this preference must be very clearly specified in the preliminary application.

1.09. In the event of a discrepancy in the name appearing in an applicant’s educational certificates and the name appearing in the preliminary application form, an affidavit to the effect that both names refer to the applicant should be attached to the application form.

1.10. Duly completed application forms should be sent to the Senior Assistant Registrar of the Institute on or before the stipulated date given in the application form.

1.11. Each application for admission will be considered by the Faculty Board whose decision thereon is final and conclusive. The Faculty Board, where necessary, may require an applicant to present himself for a viva voce examination to consider his eligibility for admission.


**Registration**

1.12. A person whose application has been accepted will be registered for the relevant postgraduate degree, diploma, or certificate course programmes subject to his/her abiding by all rules and regulations prescribed for that examination.

1.13. It shall be the responsibility of every student to ensure that he/she remains continuously registered from the date of his first registration to the respective programme of study up to the time he would complete all requirements for his certificate, diploma or degree.

1.14. A student who wishes to modify his/her status of registration (e.g. part-time to full-time status) or to modify or change the title or scope or content of his thesis or papers for the written examination or any other related matter, should make a request in writing to the Director of the Institute at least before two months' time.

1.15. The Institute may grant approval for the proposed modification subject, if necessary, to the deferment of the date of entry to the respective examination. For this purpose, the period between the date of the original registration and the date on which the modification was approved will be taken into consideration. This condition applies only to those who have registered in research degree programmes.

1.16. Where an applicant is unable in the first instance to provide documentary evidence of his academic qualifications he will be registered as a provisional student and upon his submission of the documentary evidence called for he will be transferred to regular student status.

**Withdrawal and Re-admission**

1.17. A student who in the opinion of the Faculty Board, had failed to make satisfactory progress in his course work or research may be required by the Faculty Board to withdraw from his programme of study.

1.18. A student who had voluntarily withdrawn from his programme of study but wishes to resume his programme or who had failed to satisfy, within the prescribed period, the requirements for the postgraduate degree, diploma, or certificate course can apply for readmission. However, such an application can be made within three years' time from his withdrawal.

1.19. The acceptance of an application for readmission is conditional upon the student concerned being required to satisfy such requirements as the Faculty Board may stipulate.
Enrolment as Occasional Students

1.20. A person who is desirous of following any of the courses of study offered by the Institute or of availing himself of the facilities available for postgraduate research in the Institute may seek registration as an occasional student. Those students are not required to sit for the examinations.

1.21. Such students are entitled to supervision/consultation and, where applicable, to attend lectures, seminars and workshops, and use library facilities.

1.22. Since there is no stipulated time for registration as an occasional student the applications for the purpose can be submitted to the Director of the Institute at any time of the year. However, it is more appropriate to register within the stipulated period of time for any course by an occasional student who wishes to follow the respective course in order to enable him to participate from the beginning of the course.

1.23. Every such application should be made by a formal letter clearly indicating the purpose of the intended enrolment and setting out such particulars of the applicant’s academic or professional background as would enable the Director to determine whether the applicant could benefit from the course or the courses of study he has in view. The relevant qualifications possessed by the applicant should be supported by acceptable certificates.

1.24. The decision of the Director on an application for enrolment as an occasional student is final and conclusive.

1.25. A person who has been permitted to enroll himself as an occasional student should at the time of his enrolment pay all fees and deposits in respect of each term as if he were a regular student of the Institute.

1.26. An occasional student may follow one or more courses of study offered by the Institute but he shall not be a candidate for any degree or diploma awarded by the University. However, in order to obtain a certificate of participation it is necessary that he has attended an adequate number of lectures. In order to get a certificate for successfully completing a course, in addition to attending the lectures, he should have passed the relevant examinations.

Examinations

1.27. Applications for entry to a higher degree, Master of arts, diploma or certificate course examination must be made only by those who have been duly registered for the respective programme, whose registration continues to be in force, and who are eligible to enter the examination.
1.28. Each application for entry to a higher degree, diploma, or certificate course examination must be made on the prescribed forms obtainable from the Senior Assistant Registrar of the Institute or downloaded from the website and should reach him on or before the closing date of entry to the examination.

1.29. Each examination entry form must be supported by a receipt for the prescribed examination fees and such other documents as are prescribed in the examination entry form.

1.30. A candidate who wishes to withdraw from an examination on unavoidable circumstances after the receipt of the admission card should annex the same to his application for withdrawal and send it to the Senior Assistant Registrar of the Institute, so as to reach him before the commencement of that examination. No concession as regards entry fee payable for re-entry to the examination will be given to a candidate whose application for withdrawal is received after the commencement of the examination. However, if the inability to sit the examination was due to any reasonable cause, steps can be taken to grant some concession to the candidate upon acceptance of evidence.

1.31. Under no circumstances will the Institute entertain any correspondence regarding the performance of a candidate at any of its examinations.

**Awarding Certificates**

1.32. A candidate who has been successful at the higher degree, diploma, or certificate course examination may obtain from the Institute a provisional certificate on payment of the prescribed fee.

1.33. The printed certificate will be issued after the convocation or after such other arrangement as may be recommended by the Senate and the Council of the University.

1.34. In order to sit for the final examination a candidate of a certificate course must fulfill the requirement of 80% class participation. Those who complete the course successfully will be awarded a certificate by the institute.

1.35. The University will hold each year on such date and at such time as directed by the Chancellor convocation for the conferment of degrees. All students who have satisfied the prescribed requirements for the diploma and higher degrees shall submit the application for the appropriate diploma or degree in the manner specified by the notice announcing the convocation.

1.36. The occasional students and students of the postgraduate certificate courses who followed the course to the satisfaction of the institute will be awarded a certificate. However, it should be noted that this is not a degree certificate.
Course Fees

1.37. Fees applicable to each programme of study will be determined in accordance with the decisions made by the university authorities. Information on fees pertaining to registration, tuition and examinations will be provided together with the admission application forms. All requests for such information should be made to the Senior Assistant Registrar of the Institute.

1.38. The yearly tuition fee may be paid at once or in three installments. When paying in installments each installment should be paid before the commencement of each academic term and a half of the prescribed fee for the course or more should be paid as the first installment.

1.39. The examination entry fee should be paid in full by a student before he/she presents himself for the relevant examination.
Visit of an academic delegation from Myanmar, 2018

Year end examinations 2018
Farewell 2018
02. TAUGHT COURSES

2.1 Certificate Course in Pali for Postgraduate Buddhist Studies

Scope
This Certificate Course in Pali consists of the following three course units meant to cover basic grammar, reading and comprehension skills of selected Pali texts:

   CPBS 01: Basic Pali Grammar
   CPBS 02: Readings in Pali Texts I
   CPBS 03: Readings in Pali Texts II

Objective
The objective of this certificate course is to familiarize the students with basic language skills that they need to pursue their research studies in the field of Pali and Buddhist Studies and also to prepare them to follow the Postgraduate Diploma programs offered by the Institute.

Eligibility for Admission
No prior knowledge in Pali is required to enroll in this course provided that the applicants fulfill one of the following requirements.

i. A Degree from a recognized university
   or
ii. A pass at the final examination of the Oriental Studies Society (Sri Lanka)
   or
iii. Any other qualification acceptable to the Faculty Board of the Institute

Course Structure
The course will be of one year’s duration, with three terms of ten weeks each. Each course unit will have a four-hour lesson in the form of a lecture.

Evaluation
i. Two assignments for each course unit: 20 marks per assignment
ii. In-class participation: 10 marks for each course unit
iii. Three-hour final year examination for each course unit: 50 marks per course unit
Grades

<table>
<thead>
<tr>
<th>Grades</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>W</th>
</tr>
</thead>
<tbody>
<tr>
<td>70 - 100</td>
<td>Distinction</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>60 - 69</td>
<td>Credit</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>40 - 59</td>
<td>Pass</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>00 - 39</td>
<td>Weak</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(i) **Merit Pass** - An average of 70 marks for all units with not less than 40 for any unit.

(ii) **Pass** - 40 Marks for each unit or 35-39 marks for one unit with an average of 40 or above for all units is considered pass.
# Syllabus for the Certificate Course in Pali for Postgraduate Buddhist Studies

<table>
<thead>
<tr>
<th>Course Code</th>
<th>CPBS 01</th>
</tr>
</thead>
<tbody>
<tr>
<td>Course Title</td>
<td>Basic Pali Grammar</td>
</tr>
</tbody>
</table>

**Aim**

This paper is meant basically to develop in student the language skills required to read and comprehend Pali prose passages and verses.

**Content**

A basic knowledge in Pali grammar particularly relating to following topics is expected: Pali alphabet, gender, number, cases, nouns and declension of nouns, numerals and declension of numerals, adjectives and declensions of adjectives, verbs and conjugation of verbs, participles, infinitives, indeclinables (*nipāta* and *upasagga*)

**Duration**

30 hours

**Method of Teaching**

- Lectures, translations, discussions and assignments

**Method of Evaluation**

- Two assignments
- In-class participation
- Final examination

**Expected Learning Outcomes**

At the end of this course,

1. the student will be able to demonstrate a knowledge in basic elements of Pali language for the purpose of textual analysis;
2. read and understand Pali texts with help of, where necessary, a Pali dictionary;
3. translate simple Pali sentences into English.

**Recommended References**

<table>
<thead>
<tr>
<th><strong>Course Code</strong></th>
<th>CPBS 02</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Course Title</strong></td>
<td>Readings in Pali Texts I</td>
</tr>
<tr>
<td><strong>Aim</strong></td>
<td>To develop step by step student’s reading and comprehension skills of simple sentences and verses selected from the canonical Pali texts and to develop gradually their ability to analyze grammar of the selected sentences and verses.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>Selected simple prose passages and verses from the Dīghanikāya, the Majjhimanikāya, the Saṃyuttanikāya, the Aṅguttaranikāya, the Khuddakanikāya, and the Vinayapiṭaka</td>
</tr>
<tr>
<td><strong>Duration</strong></td>
<td>45 hours</td>
</tr>
<tr>
<td><strong>Method of Teaching</strong></td>
<td>Lectures, translations, discussions and assignments</td>
</tr>
<tr>
<td><strong>Method of Evaluation</strong></td>
<td>■ Two assignments&lt;br&gt;■ In-class participation&lt;br&gt;■ Final Examination</td>
</tr>
<tr>
<td><strong>Expected Learning Outcomes</strong></td>
<td>At the end of this course, the student will be able to analyze the sentence patterns and read correctly the simple prose passages and verses of the canonical literature in Pali.</td>
</tr>
<tr>
<td><strong>Course Code</strong></td>
<td>CPBS 03</td>
</tr>
<tr>
<td>----------------</td>
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</tr>
<tr>
<td><strong>Course Title</strong></td>
<td><strong>Readings in Pali Texts II</strong></td>
</tr>
<tr>
<td><strong>Aim</strong></td>
<td>To develop step by step student’s reading and comprehension skills of sentences and verses selected from the texts belonging to the Post-canonical Pali literature and to develop gradually their ability to analyze grammar of the selected sentences and verses.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>Selected simple prose passages and verses from the <em>Milindapañha</em>, the <em>Dhammapadaṭṭhakathā</em>, the <em>Rasavāhinī</em> and the <em>Jinacarita</em>.</td>
</tr>
<tr>
<td><strong>Duration</strong></td>
<td>45 hours</td>
</tr>
<tr>
<td><strong>Method of Teaching</strong></td>
<td>Lectures, discussions and assignments</td>
</tr>
</tbody>
</table>
| **Method of Evaluation** | ■ Two assignments  
■ In-class participation  
■ Final examination |
| **Expected Learning Outcomes** | At the end of this course, the student will be able to analyze the sentence patterns and read correctly the simple prose passages and verses of the Post-canonical literature in Pali. |
Annual Field Trip 2018, @ Ambilipitiya

Anveshana: The Peer-Reviewed Journal of PGIPBS
2.2 Certificate Course in Chinese for Postgraduate Buddhist Studies

Scope and Content of the Course
The Certificate course in Chinese is designed to develop students’ skills in reading and comprehending Chinese sources and to enhance their knowledge of different aspects of the Chinese language and literature. This certificate course consists of the following course units designed to cover basic Chinese grammar, reading and comprehension of selected Chinese passages, Conversation in Chinese:

- PGCC 01: Basic Chinese Grammar
- PGCC 02: Reading and Comprehension (Selected Buddhist and general literature texts)
- PGCC 03: Conversation in Chinese

Aim of the Course
The aim of this certificate course is to provide the students with basic language skills that they need to pursue their research studies in the field of Buddhist Studies and also to serve as a foundation course for the Postgraduate programmes offered by the Institute.

Eligibility for Admission
No prior knowledge in Chinese is required to enroll in this course provided that the applicants fulfill one of the following requirements.

i. A Degree from a recognized university
   or
   ii. A pass at the final examination of the Oriental Studies Society (Sri Lanka)
      or
      iii. Any other qualification acceptable to the Faculty Board of the Institute

Course Structure
The course duration is 120 hours. The PGCC 01 course unit will have a minimum of a two-hour lesson per week and PGCC 02 and PGCC 03 course units will have a one-hour lesson per week in the form of a lecture followed by tutorial guidance and discussions.

Method of Evaluation

i. Two assignments for each course unit: 20 marks per assignment
   ii. In-class participation: 10 marks for each course unit
   iii. Three-hour final year examination for each course unit: 50 marks per course unit
### Grades

<table>
<thead>
<tr>
<th>Range</th>
<th>Grade</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>70 - 100</td>
<td>A</td>
<td>Distinction</td>
</tr>
<tr>
<td>60 - 69</td>
<td>B</td>
<td>Credit</td>
</tr>
<tr>
<td>40 - 59</td>
<td>C</td>
<td>Pass</td>
</tr>
<tr>
<td>00 - 39</td>
<td>W</td>
<td>Weak</td>
</tr>
</tbody>
</table>

(i) **Merit Pass**

An average of 70 marks for all units with not less than 40 for any unit.

(ii) **Pass**

40 Marks for each unit or 35-39 marks for one unit with an average of 40 for all units is considered pass.
# Syllabus for the Certificate Course in Chinese for Postgraduate Buddhist Studies

<table>
<thead>
<tr>
<th>Course Code</th>
<th>PGCC 01</th>
</tr>
</thead>
<tbody>
<tr>
<td>Course Title</td>
<td>Basic Chinese Grammar</td>
</tr>
<tr>
<td>Aim</td>
<td>To teach the students to write Chinese characters, basic Chinese grammar and sentence patterns.</td>
</tr>
<tr>
<td>Content</td>
<td>The Chinese phonetic symbols, writing method of Chinese characters, fundamental grammar, sentence construction and composition form the content of the course.</td>
</tr>
<tr>
<td>Duration</td>
<td>40 hours</td>
</tr>
<tr>
<td>Method of Teaching</td>
<td>Lectures, in-class exercise, discussions and assignments</td>
</tr>
</tbody>
</table>
| Method of Evaluation | ■ Two assignments  
                          ■ In-class participation  
                          ■ Final examination |
| Expected Learning Outcomes | At the end of the course, the students will be able to read Chinese characters and construct sentences leading to compose small essays. |
| Recommended References | *HSK Standard Course 1*, and *HSK Standard Course 1 Workbook*, which are Published by Confucius Institute Headquarters  
<table>
<thead>
<tr>
<th><strong>Course Code</strong></th>
<th>PGCC 02</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Course Title</strong></td>
<td>Reading and Comprehension</td>
</tr>
<tr>
<td><strong>Aim</strong></td>
<td>This course is designed to develop in the students the language skills required to read and comprehend Chinese prose passages in Buddhist texts.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>Reading selected passages from Chinese Buddhist texts.</td>
</tr>
<tr>
<td><strong>Duration</strong></td>
<td>40 hours</td>
</tr>
<tr>
<td><strong>Method of Teaching</strong></td>
<td>Lectures, translations, discussions and assignments</td>
</tr>
<tr>
<td><strong>Method of Evaluation</strong></td>
<td>■ Two assignments  ■ In-class participation  ■ Final examination</td>
</tr>
<tr>
<td><strong>Expected Learning Outcomes</strong></td>
<td>At the end of this course, the students will be able to:  i. Read simple passages in Chinese  ii. Read and Understand selected passages from Chinese Agama texts</td>
</tr>
</tbody>
</table>
| **Recommended References** | Selected Passages from Chinese Agama sutras and other literature sources will be discussed.  
<table>
<thead>
<tr>
<th>Course Code</th>
<th>PGCC 03</th>
</tr>
</thead>
<tbody>
<tr>
<td>Course Title</td>
<td>Conversation in Chinese</td>
</tr>
<tr>
<td>Aim</td>
<td>This paper is designed to provide the students with the ability to converse in Chinese language.</td>
</tr>
<tr>
<td>Content</td>
<td>This course unit consists of following topics: basic Chinese dialogue, composing dialogue and presenting small speeches in Chinese</td>
</tr>
<tr>
<td>Duration</td>
<td>40 hours</td>
</tr>
<tr>
<td>Method of Teaching</td>
<td>Lectures, discussions and presentations</td>
</tr>
</tbody>
</table>
| Method of Evaluation | ■ Two assignments  
 ■ In-class participation  
 ■ Final Examination |
| Expected Learning Outcomes | To be able to speak in Chinese |
| Recommended References | *Short-Term Spoken Chinese*, 2nd Edition, published by BeiJing Language And Culture University Press |
Meditation Retreat of MABC Course 2018, @ Sooriyakanda
Annual Field Trip 2018, @ Rajagala
Convocation 2018
Meditation Retreat of MABC Course 2018, @ Sooriyakanda

Annual Field Trip 2018, @ Rajagala
2.3 Postgraduate Diploma in Pali

Scope and Content of Course
The Postgraduate Diploma course in Pali is designed to develop students’ skills in reading and comprehending Pali sources and to enhance their knowledge of deferent aspects of the Pali language and literature in particular, and Buddhist teachings in general.

Eligibility for Admission
Basic knowledge of Buddhism and acquaintance with Pali is a pre-requisite for admission to the course.

Those who have a first degree from any recognized university in any subject/subjects are eligible to apply for this course provided they fulfill one of the following requirements:

i. A pass in First Examination of Oriental Studies Society (Sri Lanka) or a credit pass for Pali at the G.C.E (O/L) Examination

or

ii. A pass in Pali at the Bauddha Dharmacharya Examination

or

iii. A Pass in the Postgraduate Certificate course in Pali conducted by the Institute

or

iv. Any other qualification acceptable to the Faculty Board of the Institute

Requirements for the Course of Study
Postgraduate Diploma Course in Pali consists of four taught course units and an extended essay of approximately 2500 to 3000 words, which is considered to be the fifth unit. The course units are as follows:

PGDP 01: Prescribed Texts I
PGDP 02: Prescribed Texts II
PGDP 03: Grammar and Composition
PGDP 04: Pali Literature
PGDP 05: Extended Essay

Course Structure
The course will be of one-year duration, with three terms of ten weeks each. Each course unit except PGDP 05 will have a minimum of one hour a week in the form of a lecture, followed by tutorial guidance and seminar discussions.
**Evaluation**

**Taught Course Units**

i. Two assignments for each course unit: 15 marks per each assignment

ii. Inclass participation: 10 marks

iii. A three-hour final year examination for each course unit: 60 marks per course unit

iv. Extended Essay: 100 marks

In the evaluation of extended essay selection of an appropriate topic, logical structure, clarity of presentation and familiarity with sources will be taken into consideration.

**Grades**

<table>
<thead>
<tr>
<th>Marks</th>
<th>Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>70 - 100</td>
<td>A Distinction</td>
</tr>
<tr>
<td>60 - 69</td>
<td>B Credit</td>
</tr>
<tr>
<td>40 - 59</td>
<td>C Pass</td>
</tr>
<tr>
<td>00 - 39</td>
<td>W Weak</td>
</tr>
</tbody>
</table>

(i) **Merit Pass** - An overall average of 70 for all units with not less than 40 marks for any unit.

(ii) **Pass** - 40 Marks for each course unit or Marks between 35-39 for one course unit with an overall average of 40 for all units.
### Syllabus for the Postgraduate Diploma in Pali

<table>
<thead>
<tr>
<th>Course Code</th>
<th>PGDP 01</th>
</tr>
</thead>
<tbody>
<tr>
<td>Course Title</td>
<td>Prescribed Texts I</td>
</tr>
<tr>
<td>Aim</td>
<td>To develop the students’ skills in reading and comprehension of Pali canonical texts.</td>
</tr>
<tr>
<td>Content</td>
<td>The content of this course includeds:</td>
</tr>
<tr>
<td></td>
<td>i. Dīghanikāya - Aggañña sutta</td>
</tr>
<tr>
<td></td>
<td>ii. Majjhimanikāya - Ariyapariyesana sutta</td>
</tr>
<tr>
<td></td>
<td>iii. Saṃyuttanikāya - Kosalavagga of Kosalasaṃyutta</td>
</tr>
<tr>
<td>Duration</td>
<td>30 hours</td>
</tr>
<tr>
<td>Method of Teaching</td>
<td>Lectures, discussions and assignments</td>
</tr>
<tr>
<td>Method of Evaluation</td>
<td>■ Two assignments</td>
</tr>
<tr>
<td></td>
<td>■ In-class participation</td>
</tr>
<tr>
<td></td>
<td>■ Final year examination</td>
</tr>
<tr>
<td>Expected Learning Outcomes</td>
<td>At the end of this course, the students will be able to:</td>
</tr>
<tr>
<td></td>
<td>i. Analyze the sentence patterns and read the Pali sentences correctly;</td>
</tr>
<tr>
<td></td>
<td>ii. Demonstrate an adequate knowledge of Pali language and comprehend the content of the prescribed texts;</td>
</tr>
<tr>
<td></td>
<td>iii. Demonstrate ability to understand the Buddhist teachings as shown in selected Pali passages.</td>
</tr>
<tr>
<td>Course Code</td>
<td>PGDP 02</td>
</tr>
<tr>
<td>--------------</td>
<td>--------------------------------------</td>
</tr>
<tr>
<td>Course Title</td>
<td>Prescribed Texts II</td>
</tr>
<tr>
<td>Aim</td>
<td>To develop the students’ skills in reading and comprehension of both canonical and non-canonical texts.</td>
</tr>
<tr>
<td>Content</td>
<td>The content of this course unit includes:</td>
</tr>
<tr>
<td></td>
<td>i. <em>Vinayamahāvagga</em> - Mahākkhandhaka</td>
</tr>
<tr>
<td></td>
<td>ii. <em>Udāna</em> - Vaggas 1-3</td>
</tr>
<tr>
<td></td>
<td>iii. <em>Sumanīgalavilāsinī</em> – Bāhiranidāna</td>
</tr>
<tr>
<td>Duration</td>
<td>30 hours</td>
</tr>
<tr>
<td>Method of Teaching</td>
<td>Lectures, discussions and assignments</td>
</tr>
<tr>
<td>Method of Evaluation</td>
<td>■ Two assignments</td>
</tr>
<tr>
<td></td>
<td>■ In-class participation</td>
</tr>
<tr>
<td></td>
<td>■ Final year examination</td>
</tr>
<tr>
<td>Expected Learning Outcomes</td>
<td>At the end of this course, the students will be able to:</td>
</tr>
<tr>
<td></td>
<td>i. Analyze the sentence patterns and read the Pali sentences correctly;</td>
</tr>
<tr>
<td></td>
<td>ii. Demonstrate an adequate knowledge of the Pali language and comprehend the content of the prescribed texts;</td>
</tr>
<tr>
<td></td>
<td>iii. Demonstrate the ability to understand the Buddhist teachings as shown in selected Pali passages.</td>
</tr>
<tr>
<td><strong>Course Code</strong></td>
<td>PGDP 03</td>
</tr>
<tr>
<td>-----------------</td>
<td>---------</td>
</tr>
<tr>
<td><strong>Course Title</strong></td>
<td>Grammar and Composition</td>
</tr>
</tbody>
</table>

**Aim**
To provide the students with an adequate knowledge in Pali grammar and to develop their skills in composing Pali essays.

**Content**
A general knowledge of Pali grammar dealing in particular with the following topics: different traditions of Pali grammar; the sound system; formation of nouns and verbs, euphonic combinations (*sandhi*), compounds (*samāsa*), secondary derivatives (*taddhita*), syntax (*kāraka*) and indeclinables (*nipāta* and *upasagga*).

For composition, ability to translate passages from Pali to English and Vice versa, and composing essays in Pali is expected.

**Duration**
30 hours

**Method of Teaching**
Lectures, discussions and assignments

**Method of Evaluation**
- Two assignments
- In-class participation
- Final year examination

**Expected Learning Outcomes**
At the end of this course, the students will be able to:

i. Demonstrate an adequate knowledge in the Pali grammar for the purpose of textual analysis;

ii. Read and understand Pali texts with the help of, where necessary, a Pali dictionary;

iii. Translate passages from Pali to English and vice versa, and compose essays in Pali.

**Recommended References**
<table>
<thead>
<tr>
<th>Course Code</th>
<th>PGDP 04</th>
</tr>
</thead>
<tbody>
<tr>
<td>Course Title</td>
<td>Pali Literature</td>
</tr>
<tr>
<td><strong>Aim</strong></td>
<td>To provide the students with a broad overview of Pali literature.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>Course content includes: Theravada canon, post-canonical pre-commentarial works, commentaries, sub-commentaries, Pakaraṇas, poetry and other divisions of Pali literature. These broad divisions will be introduced with an emphasis on the structure, content and historical development of these texts. Pali literature developed in other Buddhist countries also will be an aspect of the relevant field of study.</td>
</tr>
<tr>
<td><strong>Duration</strong></td>
<td>30 hours</td>
</tr>
<tr>
<td><strong>Method of Teaching</strong></td>
<td>Lectures, discussions and assignments</td>
</tr>
</tbody>
</table>
| **Method of Evaluation** | ■ Two assignments  
■ In-class participation  
■ Final year examination |
| **Expected Learning Outcomes** | At the end of this course, the students will be able to demonstrate an adequate knowledge in different genres of the Pali literature. |
Endo, Toshiichi, (2013). *Studies in Pāli Commentarial Literature*, Hong Kong: Center of Buddhism Studies, The University of Hong Kong.  
<table>
<thead>
<tr>
<th>Course Code</th>
<th>PGDP 05</th>
</tr>
</thead>
<tbody>
<tr>
<td>Course Title</td>
<td>Extended Essay</td>
</tr>
<tr>
<td>Aim</td>
<td>To enhance the skill of academic writing.</td>
</tr>
<tr>
<td>Content</td>
<td>The students are required to write an essay on a topic selected in consultation with any of the instructors of the Course and approved by the Director of the Institute. The essay should contain not less than 3,000 words and must either be a study or analysis of a Pali text (or part thereof) or a study of any subject (doctrinal or otherwise) directly based on the study or analysis of Pali texts. All students are required to submit their essay titles before the end of the second term. The essay should be submitted within 30 days from the last question paper of the Final Year Examination.</td>
</tr>
</tbody>
</table>
Convocation 2018
2.4 Master of Arts in Pali

Scope and Content of Course
The Master of Arts degree programme in Pali is designed to develop in students the skill in reading and comprehending Pali sources and to enhance their knowledge of different aspects of the Pali language and literature in particular and Buddhist teachings in general. The duration of this course is one year.

Eligibility for Admission
Basic Knowledge of Buddhism and a good command of Pali language is a pre-requisite for admission to the course. Candidates seeking admission to this Course in Pali Studies should have at least one of the following qualifications:

i. Special Degree in Pali
   or
ii. Special Degree with Pali as a subsidiary subject or a General Degree with Pali as a subject
   or
iii. A pass at the final examination of the Oriental Studies Society (Sri Lanka)
   or
iv. A Pass at the Final Certificate of Vidyodaya or Vidyalankara Pirivena
   or
v. A pass at the Postgraduate Diploma in Pali from a recognized University/Institute
   or
vi. Any other qualification acceptable to the Faculty Board of the Institute

Requirements for the Course of Study
Master of Arts Degree programme in Pali consists of six course units. The course units are as follows:

   MAPL 01: Prescribed Texts: Pali Canonical Literature
   MAPL 02: Prescribed Texts: Pali Non-Canonical Literature
   MAPL 03: Pali Advanced Grammar and Composition
   MAPL 04: History of Pali Literature
   MAPL 05: Pali Poetry and Prosody
   MAPL 06: Research methodology and Extended Essay
Course Structure

The course is of one year’s duration and consists of three terms of ten weeks each. Each course unit except MAPL 06: Research Methodology and Extended Essay will have a minimum of one hour a week in the form of a lecture, followed by tutorial guidance and seminar discussions.

Evaluation

Taught Course Units

i. Two assignments for each course unit: 15 marks per each assignment
ii. In-class participation: 10 marks
iii. A three-hour final year examination for each course unit: 60 marks per course unit

Research Methodology and Extended Essay: 100 marks

Participation of workshops, preparation of essay proposal and completion of essay will be taken in to consideration. Refer to MAPL 06 syllabus.

Grades

<table>
<thead>
<tr>
<th>Marks</th>
<th>Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>75 - 100</td>
<td>A</td>
</tr>
<tr>
<td>65 - 74</td>
<td>B</td>
</tr>
<tr>
<td>50 - 64</td>
<td>C</td>
</tr>
<tr>
<td>00 - 49</td>
<td>W</td>
</tr>
</tbody>
</table>

(i) **Merit Pass** - Having an average of 75 for all units with not less than 50 for any unit

(ii) **Pass** - 50 Marks for each course unit or marks between 45 - 49 for one course unit with average of 50 for all units
# Syllabus for Master of Arts in Pali

<table>
<thead>
<tr>
<th>Course Code</th>
<th>MAPL 01</th>
</tr>
</thead>
<tbody>
<tr>
<td>Course Title</td>
<td>Prescribed Texts: Pali Canonical Literature</td>
</tr>
<tr>
<td><strong>Aim</strong></td>
<td>To provide the students with a comprehensive knowledge of the Pali canonical literature through reading the prescribed texts.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>The content of this course includes the prescribed texts. The Selected passages from the following prescribed texts will be read with a view to developing analytical and critical skills in the students to prepare them to use Pali canonical texts as sources for advanced research.</td>
</tr>
<tr>
<td>i. Dīghanikāya:</td>
<td>Brahmajāla Sutta, Sāmaññaphala Sutta, Poṭṭhapāda Sutta, Mahāparinibbāna sutta, Mahāpadāna Sutta, Aggañña Sutta</td>
</tr>
<tr>
<td>ii. Majjhimanikāya:</td>
<td>Mūlapariyāya Sutta, Sammādiṭṭhi Sutta, Alagaddūpama Sutta, Madhupiṇḍika Sutta, Ghaṭīkāra Sutta, Ambalaṭṭhikarāhulovāda Sutta</td>
</tr>
<tr>
<td>iii. Suttanipāta:</td>
<td>Aṭṭhaka Vagga, Pārāyana Vagga</td>
</tr>
<tr>
<td>iv. Vinaya:</td>
<td>Cullavagga - Khuddakavatthukhandha</td>
</tr>
<tr>
<td>v. Kathāvatthu:</td>
<td>Sabbamaththikathā</td>
</tr>
<tr>
<td>vi. Any other text selected from the canonical literature</td>
<td></td>
</tr>
</tbody>
</table>

| **Duration** | 30 hours |
| **Method of Teaching** | Lectures, discussions and assignments |

| **Method of Evaluation** | Two assignments |
|                          | In-class participation |
|                          | Final year examination |

| **Expected Learning Outcomes** | At the end of this course, the students will be able to: |
| i. Critically analyze the sentence patterns and read Pali sentences correctly; |
| ii. Demonstrate mastery of Pali language and comprehend the content of the prescribed texts; |
| iii. Demonstrate ability to understand the Buddhist teachings as shown in selected Pali passages; |
| iv. Begin to access the canonical original sources for their advanced research. |

<table>
<thead>
<tr>
<th><strong>Recommended References</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Course Code</td>
</tr>
<tr>
<td>-------------</td>
</tr>
<tr>
<td>Course Title</td>
</tr>
</tbody>
</table>

**Aim**

To give a broader understanding in non-canonical Pali literature through reading prescribed texts selected from among a spectrum of Pali works belonging to deferent periods of composition.

**Content**

The content of this course includes the Prescribed Texts. The selected passages from the following prescribed texts will be read with a view to develop analytical and critical skills in the students to prepare them to use Pali Non-canonical texts as sources for advanced research.

i. *Milindaapañha*: Sabbaññutañāṇa  
ii. *Nettippakaraṇa*: Niddesavāra  
iii. *Visuddhimagga*: Paññābhūminiddesa  
iv. *Papañcasūdanī*: Mūlapariyāyasuttavāṇjanā  
v. *Manorathapūranī*: Etadaggavagga  
vi. *Samantapāsādikā*: Suttavibhaṅga-vāṇjanā-parājikā  
vii. *Dīghanikāyatīkā*: Mahāparinibbāna-sutta-vāṇjanā-ṭīkā  
viii. *Sāratthadīpanī*: Dhaniyavatthu-vāṇjanā  
ix. *Abhidhammāvatāra*: Paññattivāra  
x. Any other text selected from the non-canonical literature

**Duration**

30 hours

**Method of Teaching**

Lectures, discussions and assignments

**Method of Evaluation**

- Two assignments  
- In-class participation  
- Final year examination

**Expected Learning Outcomes**

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

i. Critically analyze the sentence patterns and read the Pali sentences correctly;  
ii. Demonstrate mastery of the Pali language and comprehend the content of the prescribed texts;  
iii. Demonstrate ability to understand the Buddhist teachings as shown in selected Pali passages;  
iv. Begin to access the non-canonical original sources for advanced research.

**Recommended References**

<table>
<thead>
<tr>
<th><strong>Course Code</strong></th>
<th>MAPL 03</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Course Title</strong></td>
<td>Pali Advanced Grammar and Composition</td>
</tr>
<tr>
<td><strong>Aim</strong></td>
<td>To provide the students with an advanced knowledge in Pali grammar and to develop their skills in composing Pali essays.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>The course content includes an examination of linguistic peculiarities in Pali language, namely, sound system, accent, law of morae, vowels, consonants, <em>sampasāraṇa</em>, <em>svarabhakti</em>, <em>sandhi</em>, syntax of cases, nouns, declension of nouns, pronouns, declension of pronouns, numerals, declension of numerals, verbs, conjugation of verbs with reference to Prakrit, Sanskrit and Buddhist Sanskrit.</td>
</tr>
<tr>
<td><strong>Duration</strong></td>
<td>30 hours</td>
</tr>
<tr>
<td><strong>Method of Teaching</strong></td>
<td>Lectures, discussions and assignments</td>
</tr>
</tbody>
</table>
| **Method of Evaluation** | ■ Two assignments  
■ In-class participation  
■ Final year examination |
<p>| <strong>Expected Learning Outcomes</strong> | At the end of this course, the students will be able to demonstrate an adequate knowledge in linguistic peculiarities of the Pali language with reference to Prakrit, Sanskrit and Buddhist Sanskrit. |</p>
<table>
<thead>
<tr>
<th>Course Code</th>
<th>MAPL 04</th>
</tr>
</thead>
<tbody>
<tr>
<td>Course Title</td>
<td>History of Pali Literature</td>
</tr>
<tr>
<td>Aim</td>
<td>To provide the students with a critical knowledge in Pali literature.</td>
</tr>
<tr>
<td>Content</td>
<td>The course content includes Pali canonical literature, post-canonical, and pre-commentarial literature, commentarial works, sub-commentarial works, chronicles, <em>pakarana</em> literature, poetry, and Pali works written in other Buddhist countries. An examination of the tradition on the oral transmission of Pali texts will be a main feature of this study.</td>
</tr>
<tr>
<td>Duration</td>
<td>30 hours</td>
</tr>
<tr>
<td>Method of Teaching</td>
<td>Lectures, discussions and assignments</td>
</tr>
</tbody>
</table>
| Method of Evaluation | ■ Two assignments  
■ In-class participation  
■ Final year examination |
| Expected Learning Outcomes | At the end of this course, the students will be able to stratify and explain in details of the different genres of Pali literature. |
Endo, Toshiichi, (2013). *Studies in Pāli Commentarial Literature*, Hong Kong: Center of Buddhism Studies, The University of Hong Kong.  
<table>
<thead>
<tr>
<th>Course Code</th>
<th>MAPL 05</th>
</tr>
</thead>
<tbody>
<tr>
<td>Course Title</td>
<td>Pali Poetry and Prosody</td>
</tr>
<tr>
<td>Aim</td>
<td>To provide the students with an in-depth knowledge in prosody (chandas) and rhetoric (alaṅkāra) of Pali and thereby to develop their skills in composing poetry in Pali.</td>
</tr>
<tr>
<td>Content</td>
<td>The <em>Vuttodaya</em> (a work on Pali prosody) and the <em>Subodhālaṅkāra</em> (a work on Pali rhetoric), two traditional Pali works, will serve as the primary source materials of this course. Selections from Pali works such as the <em>Hatthavanagallavihāranāṃsa</em> and the <em>Samantakūṭavaṇṇanā</em> will be read to supplement the study in prosody.</td>
</tr>
<tr>
<td>Duration</td>
<td>30 hours</td>
</tr>
<tr>
<td>Method of Teaching</td>
<td>Lectures, discussions and assignments</td>
</tr>
</tbody>
</table>
| Method of Evaluation | ■ Two assignments  
■ In-class participation  
■ Final year examination |
<p>| Expected Learning Outcomes | At the end of this course, the students will be able to demonstrate their skills in prosody (chandas) and rhetoric (alaṅkāra) of Pali by analyzing Pali verses and composing verses in Pali language. |</p>
<table>
<thead>
<tr>
<th>Course Code</th>
<th>MAPL 06</th>
</tr>
</thead>
<tbody>
<tr>
<td>Course Title</td>
<td>Research Methodology and Extended Essay</td>
</tr>
</tbody>
</table>

**Aim**
Providing an opportunity to enhance basic knowledge and skills of research methods and academic writing.

**Content and Requirements**
Study of Buddhist Literary sources, Fundamentals of a research, Styles of referencing, Preparing a research proposal and Academic writing. Students are required to participate in workshops organized by the Institute and prepare an essay proposal and a 5000 word extended essay. The essay must either be a study/analysis of a Pali text (or part thereof) or a study of any subject (doctrinal or otherwise) directly based on the study or analysis of Pali texts. All students are required to submit their essay proposal before the end of the second term. The essay should be submitted within 30 days from the last question paper of the final year examination.

**Duration**
30 hours

**Method of Teaching**
The procedure is as follows:

<table>
<thead>
<tr>
<th>Stages</th>
<th>Scheduled time</th>
<th>Themes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Work Shop</td>
<td>4th week of the 2nd term</td>
<td>Buddhist Literary Sources and Fundamentals of Research</td>
</tr>
<tr>
<td>2nd Work Shop</td>
<td>9th week of the 2nd term</td>
<td>Styles of Referencing, Preparing a Research Proposal and Academic Writing.</td>
</tr>
</tbody>
</table>

- Submit of essay topics by the students: Before the 5th week of the 2nd Term
- Collecting of approved/amended essay topics from the office: 7th week of the 2nd Term

**Method of Evaluation**
- Participation in workshops: 10 marks
- Preparation of essay proposal: 20 marks
- Completion of essay: 70 marks

**Expected Learning Outcomes**
Students demonstrate the skills of academic writing, research methods and critical thinking.

**Recommended References**
Convocation 2018

Ven. Kelaniye Sudhammacari
The Silver Medalist of Taught Courses - 2017

Panna Theri from Myanmar
The Gold Medalist of Taught Courses - 2017
2.5 Postgraduate Diploma in Buddhist Studies

Scope and Content of Course
This course which is an introduction to Buddhist Studies is meant for students who have no basic knowledge of Buddhism. It requires no knowledge of the Pali language nor prior acquaintance with Buddhist texts. Familiarity with Indian history and Indian religious thought would be useful. The course provides an insight into the main teachings of Buddhism, including the specific Indian setting in which it had its origin. Its relationship to other religious systems of India is explored. The culture of Buddhism, with its impact on humanity during the last twenty-five centuries, is analyzed. The course also introduces both modern and ancient studies based on Buddhism.

Eligibility for Admission
Candidates seeking admission for this course should have one of the following qualifications:

i. A degree from a recognized university
   or
ii. A pass at the Final Examination of the Oriental Studies Society (Sri Lanka)
   or
iii. Any other qualification deemed by the Faculty Board of the Institute

Requirements for the Course of Study
The postgraduate diploma in Buddhist Studies course consists of four taught course units and an extended essay which is considered to be the fifth unit as follows:

   PDBS 01: The Indian Religious Background and the Emergence of Buddhism
   PDBS 02: Basic Doctrines of Early Buddhism
   PDBS 03: Buddhist Social Philosophy
   PDBS 04: Buddhist Culture: An Outline Study
   PDBS 05: Extended Essay

Course Structure
The course is of one year’s duration with three terms of ten weeks each. Each course unit except PDBS 05 will have a minimum of one hour a week in the form of a lecture, followed by tutorial guidance and seminar discussions.
Evaluation
Taught Course Units

i. Two assignments for each course unit: 15 marks per each assignment
ii. Inclass participation: 10 marks
iii. A three-hour final year examination for each course unit: 60 marks per course unit

Extended Essay: 100 marks

In the evaluation of extended essay selection of an appropriate topic, logical structure, clarity of presentation and familiarity with sources will be taken into consideration.

Grades

<table>
<thead>
<tr>
<th>Marks</th>
<th>Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>70 - 100</td>
<td>A Distinction</td>
</tr>
<tr>
<td>60 - 69</td>
<td>B Credit</td>
</tr>
<tr>
<td>40 - 59</td>
<td>C Pass</td>
</tr>
<tr>
<td>00 - 39</td>
<td>W Weak</td>
</tr>
</tbody>
</table>

(i) Merit Pass - An overall average of 70 for all units with not less than 40 marks for any unit

(ii) Pass - 40 Marks for each unit or marks between 35-39 for one unit with an overall average of 40 or above for all units
**Syllabus for the Postgraduate Diploma in Buddhist Studies**

<table>
<thead>
<tr>
<th>Course Code</th>
<th>PDBS 01</th>
</tr>
</thead>
<tbody>
<tr>
<td>Course Title</td>
<td>The Indian Religious Background and the Emergence of Buddhism</td>
</tr>
</tbody>
</table>

**Aim**

Identification of origin and evolution of pre-Buddhist religious and philosophical systems and their influence on the emergence of Buddhism.

**Content**

This unit explores the religious and intellectual background against which Buddhism emerged, with a focus on the following aspects:

- Vedic religion and its evolution from polytheism via henotheism to monotheism, the emergence of the Upaniṣads and their central teachings: the search for the ultimate reality and the identity of ātman and Brahman; the doctrine of reincarnation, karma and salvation through knowledge; religious practices and social institutions associated with the Brāhmaṇic culture; the rise of the Samaṇa movement and its heterodox views and radical tendencies; the Six Teachers and their doctrines; the paribbājakas as wandering religious mendicants; ascetic practices and their religious assumptions; conflict between externalist (sassatavāda) and nihilist (ucchedavāda) views of life and the birth of skepticism; emergence of Buddhism and its relation to the contemporary Indian religions and philosophies.

**Duration**

30 hours

**Method of Teaching**

- Lectures, discussions and assignments

**Method of Evaluation**

- Two assignments
- In-class participation
- Final year examination

**Expected Learning Outcomes**

Ability to explain the special characteristics of pre-Buddhist religious and philosophical traditions and their influence on Buddhism.

**Recommended References**

- Barua, M. B., (1921). *Pre-Buddhist Indian Philosophy*, Calcutta.
Course Title: Basic Doctrines of Early Buddhism

Aim: A Comprehensive understanding of fundamental teachings of Early Buddhism.

Content: This course is designed to provide insight into the main teachings of early Buddhism through a study of the following themes: the Buddhist view of sentient existence as shown by the three signata (tilakkhana) and the doctrine of dependent co-origination (paṭicca-samuppāda); the analysis of empiric individuality into khandha, āyatana and dhātu and the rejection of the physical and metaphysical views of the self; the Buddhist diagnosis of the human condition and the ideal of man’s perfection and deliverance as set forth in the Four Noble Truths; analysis of mind and its relevance to mental culture; ethical teachings and social religious ideals; the epistemological standpoint and the empiricist predilection; the critique of metaphysical speculations (diṭṭhi) and the category of the undetermined (avyākata); the distinctive characteristics of Buddhism as a religion and a philosophy.

Duration: 30 hours

Method of Teaching: Lectures, discussions and assignments

Method of Evaluation:
- Two assignments
- In-class participation
- Final year examination

Expected Learning Outcomes: Ability to describe Buddhist fundamental concepts.

Recommended References:
<table>
<thead>
<tr>
<th><strong>Course Code</strong></th>
<th>PDBS 03</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Course Title</strong></td>
<td>Buddhist Social Philosophy</td>
</tr>
</tbody>
</table>

**Aim**
An analytical and evaluative study of the social philosophy of Buddhism based on the discourses of the Pali canon.

**Content**
While the Buddhist concept of man and its implications will serve as a background to this study, it will focus attention on the following topics:
- Buddhist critique of the social and religious institutions based on the Brāhmaṇic theory of varṇa and svadharma;
- Buddhist view of the origin and evolution of society;
- Biological, historical and ethical arguments on the oneness of the human species; emphasis on man’s supremacy as against his supremacy;
- Ethical criteria of human ends and social ideals;
- Individual, society and inter-personal relations; dhmmacariyā and samacariyā;
- The Bodhisatta ideal and practice;
- The role of the Sangha in relation to the lay community;
- Buddhist observations on economy and polity; qualities of leadership, rāja-dhamma and the Cakkavatti ideal;
- Aparihānīya-dhamma and saṅgha-vatthu;
- Buddhist perspective of law, justice and punishment.

**Duration**
30 hours

**Method of Teaching**
Lectures, discussions and assignments

**Method of Evaluation**
- Two assignments
- In-class participation
- Final year examination

**Expected Learning Outcomes**
Ability to analyze fundamental concepts of Buddhist social philosophy in relation to Pali suttas

**Recommended References**
<table>
<thead>
<tr>
<th><strong>Course Code</strong></th>
<th>PDBS 04</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Course Title</strong></td>
<td>Buddhist Culture: An Outline Study</td>
</tr>
<tr>
<td><strong>Aim</strong></td>
<td>A comprehensive understanding of Buddhism’s impact on society through its teachings and institutional framework from a socio-cultural angle.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>This course is not confined to a particular geographical area but appropriate situations will be reviewed from countries which came under the influence of Buddhism. This will involve an evaluative study of the role played by the Buddhist monks and laity in the dissemination of the new faith and its consequent adaptation and assimilation by the indigenous people. A general acquaintance with the religion and culture of each country prior to the introduction of Buddhism provides a background to this part of the study. This will be followed by an evaluation of Buddhism’s contribution to the life and thought of the people in shaping their material and spiritual progress and the impetus it gave to creative works in arts and literature during its long history in various countries.</td>
</tr>
<tr>
<td><strong>Duration</strong></td>
<td>30 hours</td>
</tr>
<tr>
<td><strong>Method of Teaching</strong></td>
<td>Lectures, discussions and assignments</td>
</tr>
</tbody>
</table>
| **Method of Evaluation** |  ■ Two assignments  
■ In-class participation  
■ Final year examination |
<p>| <strong>Expected Learning Outcomes</strong> | Ability to analyze the impact of Buddhism on Indian and other country cultures. |</p>
<table>
<thead>
<tr>
<th>Course Code</th>
<th>PDBS 05</th>
</tr>
</thead>
<tbody>
<tr>
<td>Course Title</td>
<td>Extended Essay</td>
</tr>
<tr>
<td>Aim</td>
<td>To enhance the skill of academic writing.</td>
</tr>
<tr>
<td>Content</td>
<td>The students are required to write an essay of 2,500 to 3,000 words on a theme related to the course and selected with the guidance of the lecturers concerned. All students are required to inform their essay titles before the end of the second term. The essay should be submitted within 30 days from the last question paper of the final year examination.</td>
</tr>
</tbody>
</table>
2.6 Master of Arts in Buddhist Studies

Scope and Content of Course
The course is intended to introduce the student to the most up-to-date body of knowledge and research 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/ Pali from a recognized University/ Institute
   or
iii. A pass at the final examination of the Oriental Studies Society (Sri Lanka)
   or
iv. A pass in Master of Arts in Buddhist Ayurvedic Counselling from a recognized university/ institute
   or
iv. Any other qualification deemed by the Faculty Board of the Institute

Requirements for the Course of Study
A student is required to take six course units selected from those announced for the academic year. Out of these six course units MABS 01 and MABS 72 are compulsory.
### Available Course Units (Prescribed for the Academic Year 2019/2020)

<table>
<thead>
<tr>
<th>Code</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>MABS 01</td>
<td>Buddhist Doctrines of the Pali Nikāyas: Analysis and Interpretation (Compulsory)</td>
</tr>
<tr>
<td>MABS 02</td>
<td>Theravada Abhidhamma: Origins and Development</td>
</tr>
<tr>
<td>MABS 04</td>
<td>Doctrinal Controversies of the Abhidharma Tradition</td>
</tr>
<tr>
<td>MABS 05</td>
<td>Buddhhalogical Developments: A Study based on pre-Mahayana Buddhist Literature</td>
</tr>
<tr>
<td>MABS 06</td>
<td>Origins of Mahayana and the Earliest Mahayana Sutras</td>
</tr>
<tr>
<td>MABS 07</td>
<td>Nāgārjuna’s Philosophy as Reflected in His Mūlamādhyamaka- kārikā</td>
</tr>
<tr>
<td>MABS 09</td>
<td>Buddhist Vinaya and the Monastic Organization</td>
</tr>
<tr>
<td>MABS 16</td>
<td>The Chinese Buddhist Tripiṭaka: A Historical and Analytical Study</td>
</tr>
<tr>
<td>MABS 21</td>
<td>Buddhist Aesthetic Concepts: Analysis and Evaluation</td>
</tr>
<tr>
<td>MABS 22</td>
<td>Buddhist Art and Architecture - I (Indian Subcontinent)</td>
</tr>
<tr>
<td>MABS 23</td>
<td>Buddhist Art and Architecture - II (Sri Lanka)</td>
</tr>
<tr>
<td>MABS 26</td>
<td>Buddhist Psychotherapy</td>
</tr>
<tr>
<td>MABS 27</td>
<td>Buddhist Social Dimension</td>
</tr>
<tr>
<td>MABS 33</td>
<td>Buddhist Economic Philosophy</td>
</tr>
<tr>
<td>MABS 35</td>
<td>Theravada Tradition: A Historical and Doctrinal Study</td>
</tr>
<tr>
<td>MABS 39</td>
<td>Basic Pali, Research Methodology and Logical Reasoning</td>
</tr>
<tr>
<td>MABS 40</td>
<td>Buddhist Philosophy of Education and Communication</td>
</tr>
<tr>
<td>MABS 52</td>
<td>History of Indian Buddhism: From its Origins to the Emergence of Mahayana</td>
</tr>
<tr>
<td>MABS 54</td>
<td>Mahayana Buddhism: A Doctrinal Survey</td>
</tr>
<tr>
<td>MABS 56</td>
<td>The Pali Commentarial Literature</td>
</tr>
<tr>
<td>MABS 57</td>
<td>The Buddha-concept and Bodhisatta Ideal in Theravada Buddhism</td>
</tr>
<tr>
<td>MABS 60</td>
<td>Sarvastivāda Abhidharma: Doctrines and Controversies</td>
</tr>
<tr>
<td>MABS 61</td>
<td>Methods of Spiritual Praxis in the Sarvāstivāda Tradition</td>
</tr>
<tr>
<td>MABS 62</td>
<td>The Doctrine of Śūnyatā (Emptiness): Prajñāpāramitā Scriptures and Early Mādhyamika</td>
</tr>
<tr>
<td>MABS 63</td>
<td>Doctrines of Early Indian Yogācāra</td>
</tr>
<tr>
<td>MABS 64</td>
<td>History of Chinese Buddhism</td>
</tr>
<tr>
<td>MABS 65</td>
<td>Japanese Buddhism: History and Doctrines</td>
</tr>
<tr>
<td>MABS 66</td>
<td>Tibetan Buddhism: History and Doctrines</td>
</tr>
<tr>
<td>MABS 67</td>
<td>Readings in Pali Suttas</td>
</tr>
<tr>
<td>MABS 68</td>
<td>Readings in Buddhist Sanskrit Texts</td>
</tr>
<tr>
<td>MABS 69</td>
<td>Readings in Buddhist Tibetan Texts</td>
</tr>
<tr>
<td>MABS 70</td>
<td>Buddhist Doctrine: Modern Philosophical Perspectives</td>
</tr>
</tbody>
</table>
MABS 71: Buddhist Ethics: Concepts and Philosophical Interpretations
MABS 72: Research Methodology and Extended Essay (Compulsory)
MABS 73: Introduction to Pali Language

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.

Course Structure
The course is of one year's duration and consists of three terms of ten weeks each. Each course unit except MABS 72 Research Methodology and Extended Essay will have a minimum of one hour a week in the form of a lecture, followed by tutorial guidance and seminar discussions.

Method of Evaluation
Taught Course Units
i. Two assignments for each course unit: 15 marks per each assignment
ii. In class participation 10 marks
iii. A three-hour final year examination for each course unit: 60 marks per course unit

Research Methodology and Extended Essay: 100 marks
Participation of workshops, preparation of essay proposal and completion of essay will be taken into consideration. Please see the syllabus for the further information.

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

Grades

<table>
<thead>
<tr>
<th>Marks</th>
<th>Grade</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>75 - 100</td>
<td>A</td>
<td>Distinction</td>
</tr>
<tr>
<td>65 - 74</td>
<td>B</td>
<td>Credit</td>
</tr>
<tr>
<td>50 - 64</td>
<td>C</td>
<td>Pass</td>
</tr>
<tr>
<td>00 - 49</td>
<td>W</td>
<td>Weak</td>
</tr>
</tbody>
</table>

(i) Merit Pass - An average of 75 marks for all units with not less than 50 marks for any unit
(ii) Pass - 50 marks for each course unit or between 45 - 49 for one course unit with average of 50 or above for all units
Syllabus for the Master of Arts in Buddhist Studies

Course Code  MABS 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.

Duration  30 hours

Method of Teaching  Lectures, discussions and assignments

Method of Evaluation  ■ Two assignments
                     ■ In-class participation
                     ■ Final year examination

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

Recommended References


<table>
<thead>
<tr>
<th><strong>Course Code</strong></th>
<th>MABS 02</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Course Title</strong></td>
<td>Theravada Abhidhamma: Origins and Development</td>
</tr>
<tr>
<td><strong>Aim</strong></td>
<td>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.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>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, it’s 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.</td>
</tr>
<tr>
<td><strong>Duration</strong></td>
<td>30 hours</td>
</tr>
<tr>
<td><strong>Method of Teaching</strong></td>
<td>Lectures, discussions and assignments</td>
</tr>
</tbody>
</table>
| **Method of Evaluation** | ■ Two assignments  
■ In-class participation  
■ Final year examination |
| **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. |


Karunadasa, Y. (2010). *The Theravada Abhidhamma*, University of Hong: Centre of Buddhist Studies.


<table>
<thead>
<tr>
<th><strong>Course Code</strong></th>
<th>MABS 04</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Course Title</strong></td>
<td>Doctrinal Controversies of the Abhidharma Tradition</td>
</tr>
<tr>
<td><strong>Aim</strong></td>
<td>To study critically the pre-Mahayana Abhidharma doctrines and new concepts developed within the Abhidharma tradition.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>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: <em>sarvamastivāda, pudgalavāda, karma</em> theories of <em>avijñapti, avipraṇāsa</em> and <em>bīja</em>, theories of cognition, Buddhological theories of the Mahāsāṃghika, the spiritual status of the arahant, and theory of antarābhava.</td>
</tr>
<tr>
<td><strong>Duration</strong></td>
<td>30 hours</td>
</tr>
<tr>
<td><strong>Method of Teaching</strong></td>
<td>Lectures, discussions and assignments</td>
</tr>
</tbody>
</table>
| **Method of Evaluation** | ■ Two assignments  
■ In-class participation  
■ Final year examination |
<p>| <strong>Expected Learning Outcomes</strong> | Ability to explain the doctrinal views developed among the sectarian Buddhist schools. |</p>
<table>
<thead>
<tr>
<th>Course Code</th>
<th>MABS 05</th>
</tr>
</thead>
<tbody>
<tr>
<td>Course Title</td>
<td>Buddhalogical Developments: A Study based on pre-Mahayana Buddhist Literature</td>
</tr>
<tr>
<td>Aim</td>
<td>To provide the students with a knowledge of Buddhalogical developments in the pre-Mahayana Buddhist literature</td>
</tr>
<tr>
<td>Content</td>
<td>This study will consist of a critical historical survey of the pre-Mahayana Buddhalogical developments and is expected to serve as a prelude to a better understanding of their culmination in the schools of Mahayana Buddhism. For this purpose, attention will be focused on the incipient stages of Buddhalogical speculation and their gradual growth within the pre-Mahayana Buddhist literature, polemical discussions on the subject in the Kathāvatthu and its commentary and the lokottaravāda tradition of the Mahāsāṅghika and their sub-sects. The main topics of discussion will include: the difference between Buddha, Paccéka-Buddha and Arahant; the Buddhist concept of mahāpurisa; Buddha as ‘satthā devamanussānam’; the account of the wonderous and marvellous events; the spiritual qualities of the Buddha: dasabala, catu-vesarajja, aṭṭhādasa-āvenika-dhamma, pañca-cakkhu, tevijjā and sabbāññutā; the doctrine of previous Buddhas and the future Buddha; the concept of Bodhisatta and the practice of pāramitā; the doctrine of kāya and the place of the Buddha in relation to the cosmos.</td>
</tr>
<tr>
<td>Duration</td>
<td>30 hours</td>
</tr>
<tr>
<td>Method of Teaching</td>
<td>Lectures and class discussions</td>
</tr>
</tbody>
</table>
| Method of Evaluation | ■ Essay assignments  
■ In-class participation |
| Expected Learning Outcomes | Student explain the Buddhalogical development in pre-Mahayana Buddhist literature |


Masuda, J. (tr). ‘Origin and Doctrines of Early Indian Buddhist Schools’, Asia Major, II, 1925 (pp. 1-78)


<table>
<thead>
<tr>
<th><strong>Course Code</strong></th>
<th>MABS 06</th>
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</thead>
<tbody>
<tr>
<td><strong>Course Title</strong></td>
<td>Origins of Mahayana and the Earliest Mahayana Sutras</td>
</tr>
</tbody>
</table>

**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 Vibhājyavāda), causes that led to the emergence of Mahāyana taking into account 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 Samayabhedaopacaranacakra, and the Abhidharmamahāvibhāṣa-samastra. Students are not required to be conversant in Sanskrit and Chinese languages, although some acquaintance with important doctrinal terms will be an advantage.

**Duration**

30 hours

**Method of Teaching**

Lectures, discussions and assignments

**Method of Evaluation**

- Two assignments
- In-class participation
- Final year examination

**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**


<table>
<thead>
<tr>
<th><strong>Course Code</strong></th>
<th>MABS 07</th>
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</thead>
<tbody>
<tr>
<td><strong>Course Title</strong></td>
<td>Nāgārjuna’s Philosophy as reflected in His Mūlamādhyamakārikā</td>
</tr>
<tr>
<td><strong>Aim</strong></td>
<td>Studying Nāgārjuna’s Philosophy from Primary Sources.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>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 Mūlamādhyamakārikā, 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.</td>
</tr>
<tr>
<td><strong>Duration</strong></td>
<td>30 hours</td>
</tr>
<tr>
<td><strong>Method of Teaching</strong></td>
<td>Lectures, discussions and assignments</td>
</tr>
</tbody>
</table>
| **Method of Evaluation** | ■ Two assignments  
■ In-class participation  
■ Final year examination |
| **Expected Learning Outcomes** | Student identifies works of Nāgārjuna and student can explain Nāgārjuna’s philosophical position and basic concepts and the philosophy of emptiness. |


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<thead>
<tr>
<th><strong>Course Code</strong></th>
<th>MABS 09</th>
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<tbody>
<tr>
<td><strong>Course Title</strong></td>
<td>Buddhist Vinaya and the Monastic Organization</td>
</tr>
<tr>
<td><strong>Aim</strong></td>
<td>To examine how the earliest community of anchoretic monks, known as munis, gradually paved the way for the emergence of a highly organized monastic order with a code of Vinaya rules.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>The practice of brahmacariya and the ideal of muni life, the monk and the graduated spiritual course: Sīlasaṃvara and Pātimokkhasaṃvara; Sikkhā and Sīkkhā-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.</td>
</tr>
<tr>
<td><strong>Duration</strong></td>
<td>30 hours</td>
</tr>
<tr>
<td><strong>Method of Teaching</strong></td>
<td>Lectures, discussions and assignments</td>
</tr>
<tr>
<td><strong>Method of Evaluation</strong></td>
<td>■ Two assignments  ■ In-class participation  ■ Final year examination</td>
</tr>
<tr>
<td><strong>Expected Learning Outcomes</strong></td>
<td>The Student is able to explain the evolution of the earliest community of monks and the parallel development of the monastic code.</td>
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<tr>
<th><strong>Course Code</strong></th>
<th>MABS 16</th>
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<tbody>
<tr>
<td><strong>Course Title</strong></td>
<td>The Chinese Tipitaka: A Historical and Analytical Study</td>
</tr>
<tr>
<td><strong>Aim</strong></td>
<td>Inculcating Comprehensive Understanding of Chinese Buddhist Literature.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>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.</td>
</tr>
<tr>
<td><strong>Duration</strong></td>
<td>30 Hours</td>
</tr>
<tr>
<td><strong>Method of Teaching</strong></td>
<td>Lectures, discussions and assignments</td>
</tr>
</tbody>
</table>
| **Method of Evaluation** | - Two assignments  
- In-class participation  
- Final year examination |
| **Expected Learning Outcomes** | The students will be able to engage in comparative readings between Pali and Chinese Buddhist Texts. |


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<tr>
<th><strong>Course Code</strong></th>
<th>MABS 21</th>
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<tbody>
<tr>
<td><strong>Course Title</strong></td>
<td>Buddhist Aesthetic Concepts: Analysis and Evaluation</td>
</tr>
<tr>
<td><strong>Aim</strong></td>
<td>To examine the Buddhist teachings and observation on beauty.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>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 <em>udāna</em> form of poetry; the early Buddhist literature and the concept of aucitya and anaucitya; Buddhist observations on <em>rasa</em>, <em>hāsa</em>, <em>pīti</em>, <em>pamoda</em> and, <em>kāma</em>; the concept of <em>sukha</em> 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.</td>
</tr>
<tr>
<td><strong>Duration</strong></td>
<td>30 Hours</td>
</tr>
<tr>
<td><strong>Method of Teaching</strong></td>
<td>Lectures and class discussion</td>
</tr>
</tbody>
</table>
| **Method of Evaluation** | ■ Two assignments  
■ In-class participation  
■ Final year examination |
<p>| <strong>Expected Learning Outcomes</strong> | The students will be able to admire, appreciate and express beauty in accordance with Buddhist teachings. |</p>
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<tr>
<th>Course Code</th>
<th>MABS 22</th>
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</thead>
<tbody>
<tr>
<td>Course Title</td>
<td>Buddhist Art and Architecture - I (Indian subcontinent)</td>
</tr>
<tr>
<td>Aim</td>
<td>A descriptive knowledge of monastic art and architecture in Indian subcontinent.</td>
</tr>
<tr>
<td>Content</td>
<td>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 Bodhisatva 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.</td>
</tr>
<tr>
<td>Duration</td>
<td>30 hours</td>
</tr>
<tr>
<td>Method of Teaching</td>
<td>Lectures and class discussion</td>
</tr>
<tr>
<td>Method of Evaluation</td>
<td>Two assignments</td>
</tr>
<tr>
<td></td>
<td>In-class participation</td>
</tr>
<tr>
<td></td>
<td>Final year examination</td>
</tr>
<tr>
<td>Expected Learning Outcomes</td>
<td>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.</td>
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</tbody>
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<tr>
<th>Course Code</th>
<th>MABS 23</th>
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</thead>
<tbody>
<tr>
<td>Course Title</td>
<td>Buddhist Art and Architecture - II (Sri Lanka)</td>
</tr>
<tr>
<td>Aim</td>
<td>A descriptive knowledge of monastic art and architecture in ancient Sri Lanka.</td>
</tr>
<tr>
<td>Content</td>
<td>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 <em>parivenas</em>, <em>padhāna-ghara</em>, <em>uposathagharas</em> 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 prototype; 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.</td>
</tr>
<tr>
<td>Duration</td>
<td>30 hours</td>
</tr>
<tr>
<td>Method of Teaching</td>
<td>Lectures, Discussions, Assignments and Field Studies</td>
</tr>
</tbody>
</table>
| Method of Evaluation | ■ Two assignments  
■ In-class participation  
■ Final year examination |
| 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. |


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<tr>
<th>Course Code</th>
<th>MABS 26</th>
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</thead>
<tbody>
<tr>
<td>Course Title</td>
<td>Buddhist Psychotherapy</td>
</tr>
<tr>
<td>Aim</td>
<td>A descriptive knowledge of Buddhist analysis of mind and Buddhist approach to physical and mental health.</td>
</tr>
<tr>
<td>Content</td>
<td>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, viññāṇa and the process of mental behavior, analysis of psycho-physical problems, behavioral, spiritual and herbal treatments recommended for psycho-physical problems.</td>
</tr>
<tr>
<td>Duration</td>
<td>30 hours</td>
</tr>
<tr>
<td>Method of Teaching</td>
<td>Lectures, discussions, assignments and field studies</td>
</tr>
</tbody>
</table>
| Method of Evaluation | ■ Two assignments  
                        ■ In-class participation  
                        ■ Final year examination |
<p>| Expected Learning Outcomes | Student describes the usefulness of Buddhist teachings for physical and mental health. |</p>
<table>
<thead>
<tr>
<th>Course Code</th>
<th>MABS 27</th>
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</thead>
<tbody>
<tr>
<td>Course Title</td>
<td>Buddhist Social Dimension</td>
</tr>
<tr>
<td>Aim</td>
<td>A comprehensive and critical analysis of the selected topics pertaining to the Buddhist social philosophy.</td>
</tr>
<tr>
<td>Content</td>
<td>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 socio-anthropological interpretation of Buddhism. In this study, pride of place is given to the data available in the discourses of the Suttapiṭaka and Vinayapiṭaka in the Pāli canon to show all pervasive present day social relevance of the Buddhist teachings.</td>
</tr>
<tr>
<td>Duration</td>
<td>30 hours</td>
</tr>
<tr>
<td>Method of Teaching</td>
<td>Lectures, discussions and assignments</td>
</tr>
</tbody>
</table>
| Method of Evaluation | ■ Two assignments  
                        ■ In-class participation  
                        ■ Final year examination |
| Expected Learning Outcomes | Student gains ability to critically and comprehensively explain topics of Buddhist social philosophy with reference to pitaka sources and understands their relevance to present day society. |


_____, (1958). *Buddhism and the Race Question*, Kandy: BPS.


<table>
<thead>
<tr>
<th><strong>Course Code</strong></th>
<th>MABS 33</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Course Title</strong></td>
<td>Buddhist Economic Philosophy</td>
</tr>
<tr>
<td><strong>Aim</strong></td>
<td>To analyze the fundamental Buddhist teachings with a view to discovering possible solutions for the contemporary problems in the sphere of the world economy.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>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.</td>
</tr>
<tr>
<td><strong>Duration</strong></td>
<td>30 hours</td>
</tr>
<tr>
<td><strong>Method of Teaching</strong></td>
<td>Lectures, discussions and assignments</td>
</tr>
</tbody>
</table>
| **Method of Evaluation** | ■ Two assignments  
                        ■ In-class participation  
                        ■ 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. |
                        ________, *The Search for Buddhist Economics*, Kandy: Buddhist Publication Society.  
<table>
<thead>
<tr>
<th><strong>Course Code</strong></th>
<th>MABS 35</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Course Title</strong></td>
<td>Theravada Tradition: A Historical and Doctrinal Study</td>
</tr>
<tr>
<td><strong>Aim</strong></td>
<td>Tracing the historical data adequately, studying profoundly the Theravada as a tradition of interpretation of the teachings of the Buddha.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>Theravada basically refers to the tradition of the <em>Saṅgha</em> and traces its history to the very beginning of <em>Sāsana</em> 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 <em>Dhamma</em> and the <em>Vinaya</em> 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 <em>dhamma</em> 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 bhikkhuṇī-sāsana etc.</td>
</tr>
<tr>
<td><strong>Duration</strong></td>
<td>30 hours</td>
</tr>
<tr>
<td><strong>Method of Teaching</strong></td>
<td>Lectures, discussions and assignments</td>
</tr>
<tr>
<td><strong>Method of Evaluation</strong></td>
<td></td>
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</tbody>
</table>
|                        | ■ Two assignments  
|                        | ■ In-class participation  
|                        | ■ Final year examination |
| **Expected Learning Outcomes** | The student describes the identity of Theravada as a Buddhist tradition of interpretation of Dhamma and Vinaya. |


<table>
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<tr>
<th>Course Code</th>
<th>MABS 39</th>
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</thead>
<tbody>
<tr>
<td><strong>Course Title</strong></td>
<td>Basic Pali, Research Methodology and Logical Reasoning</td>
</tr>
<tr>
<td><strong>Aim</strong></td>
<td>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.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>01. Basic Pali</td>
</tr>
<tr>
<td></td>
<td>i. Pali alphabet</td>
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<td></td>
<td>ii. Declension and conjugation (nouns and verbs)</td>
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<td></td>
<td>iii. Sandhi: Euphonic Combination, Indeclinables (<em>Nipāta, Upasagga</em>)</td>
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<td></td>
<td>iv. Compounds (<em>Samāsa</em>), Secondary Derivatives (<em>Taddhita</em>), Participial (<em>Kitaka</em>)</td>
</tr>
<tr>
<td></td>
<td>v. Understanding Pali passages from unspecified texts</td>
</tr>
<tr>
<td></td>
<td>vi. Recommended readings – Khuddakapāṭha, Dhammapada (Selected Parts)</td>
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<td></td>
<td>vii. A general knowledge of the above aspects is expected.</td>
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<tr>
<td></td>
<td>02. Research Methodology</td>
</tr>
<tr>
<td></td>
<td>i. Basic characteristics of a research</td>
</tr>
<tr>
<td></td>
<td>ii. Preparing a research proposal</td>
</tr>
<tr>
<td></td>
<td>iii. Knowledge, classification of knowledge, Buddhist attitude towards knowledge and scientific knowledge</td>
</tr>
<tr>
<td></td>
<td>iv. Types of research</td>
</tr>
<tr>
<td></td>
<td>v. Preparing data and information</td>
</tr>
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<td>vi. Research methods of social sciences</td>
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<td>vii. Systems of referencing</td>
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<td>viii. Writing theses and research papers</td>
</tr>
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<td>ix. Research ethics</td>
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<td>03. Logical Reasoning</td>
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<tr>
<td></td>
<td>i. Propositions</td>
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<td>ii. Limbs of logical statements</td>
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<td></td>
<td>iii. Causes and fallacies</td>
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<td>iv. Criteria of debates</td>
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<tr>
<td></td>
<td>v. Study of doctrinal discussions available in the texts such as the Milindapañha, the Kathāvatthu, the Nettippakaraṇa and the Peṭakopadasa</td>
</tr>
<tr>
<td><strong>Duration</strong></td>
<td>30 hours</td>
</tr>
<tr>
<td><strong>Method of Teaching</strong></td>
<td>Lectures, discussions and assignments</td>
</tr>
</tbody>
</table>
| Method of Evaluation | ■ Two assignments  
■ In-class participation  
■ Final year examination |
<table>
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<tbody>
<tr>
<td>Expected Learning Outcomes</td>
<td>The student reads and understands passages of relevant primary sources especially in Pali, shows general knowledge of Buddhist Literature in Pali, Sanskrit, Chinese and Tibetan and demonstrates knowledge of research methods and critical approach.</td>
</tr>
</tbody>
</table>
Jayawardhana, Somapala, (1994). Hand Book of Literature, Colombo: Karunarathne and Sons Ltd. 
<table>
<thead>
<tr>
<th><strong>Course Code</strong></th>
<th><strong>MABS 40</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Course Title</strong></td>
<td><strong>Buddhist Philosophy of Education and Communication</strong></td>
</tr>
<tr>
<td><strong>Aim</strong></td>
<td>To study the concept of Education as Reflected in Buddhist literature with a focus on Western Principles of Education.</td>
</tr>
</tbody>
</table>
| **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 (*caraṇa*) 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. |
| **Duration** | 30 hours |
| **Method of Teaching** | Lectures, discussions and assignments |
| **Method of Evaluation** |  
- Two assignments  
- In-class participation  
- Final year examination |
<p>| <strong>Expected Learning Outcomes</strong> | 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. |</p>
<table>
<thead>
<tr>
<th>Course Code</th>
<th>MABS 52</th>
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</thead>
<tbody>
<tr>
<td>Course Title</td>
<td>History of Indian Buddhism: From its Origins to the Emergence of Mahāyāna</td>
</tr>
<tr>
<td>Aim</td>
<td>To have an objective understanding of the development of any Buddhist tradition presupposes a proper historical perspective.</td>
</tr>
<tr>
<td>Content</td>
<td>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.</td>
</tr>
<tr>
<td>Duration</td>
<td>30 hours</td>
</tr>
<tr>
<td>Method of Teaching</td>
<td>Lectures and class discussion</td>
</tr>
</tbody>
</table>
| Method of Evaluation | ■ Two assignments  
 ■ In-class participation  
 ■ Final year examination |
| Expected Learning Outcomes | At the end of this course, the student will be able to:  
i. gain a foundational knowledge of the history of Indian Buddhism up to the emergence of the Mahayana movement;  
ii. critically examine different views and theories related to the history of Buddhism in India;  
iii. apply the knowledge derived from this foundational course to examine and appreciate the subsequent developments of Buddhism in Indian and beyond. |


### Course Code
MABS 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*.

### Duration
30 hours

### 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 students will be able to:

i. 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;

ii. demonstrate the ability to critically examine the fundamental doctrines of Indian Mahāyāna;

iii. critically appraise traditional and modern scholars’ accounts on doctrinal and historical issues related to Buddhism in general and Mahāyāna in particular;
iv. 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.

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<thead>
<tr>
<th>Recommended References</th>
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<tr>
<td><strong>Course Code</strong></td>
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<tr>
<td><strong>Course Title</strong></td>
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<tr>
<td><strong>Aim</strong></td>
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<tr>
<td><strong>Content</strong></td>
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<tr>
<td><strong>Duration</strong></td>
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<tr>
<td><strong>Method of Teaching</strong></td>
</tr>
</tbody>
</table>
| **Method of Evaluation** | ■ Essay assignments  
■ In-class participation |
| **Expected Learning Outcomes** | At the end of this course, the student will be able to:  
i. acquire comprehensive information relating to the development of Pāli commentarial literature;  
ii. understand the historical development and the main aspects of the Sīhala sources;  
iii. comprehend the significance and implications of the Pāli commentaries as a source for the study of the development of Buddhist thoughts;  
iv. apply the knowledge gained from reading the commentarial texts to further textual and doctrinal studies at a higher level. |


_____., (1994). *The Udāna Commentary (Udāna-ṭṭhakathā)*, London: PTS.


<table>
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<tr>
<th><strong>Course Code</strong></th>
<th>MABS 57</th>
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</thead>
<tbody>
<tr>
<td><strong>Course Title</strong></td>
<td>The Buddha-concept and Bodhisatta Ideal in Theravada Buddhism</td>
</tr>
<tr>
<td><strong>Aim</strong></td>
<td>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.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>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; ‘great man’ (mahāpurīsa); ‘great compassion’ (mahākarunā); ‘four confidences’ (catu-vesārajja); ‘omniscient knowledge’ (sabbaññuta-ñāna); ‘spiritual power’ and ‘physical power’; ‘80 minor bodily marks’ (asītianuvyañjana); and ‘18 qualities of the Buddha’ (atthārasabuddhadhamma). 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.</td>
</tr>
<tr>
<td><strong>Duration</strong></td>
<td>30 hours</td>
</tr>
<tr>
<td><strong>Method of Teaching</strong></td>
<td>Lectures and class discussions</td>
</tr>
</tbody>
</table>
| **Method of Evaluation** | ■ Essay assignments  
■ In-class participation |
| **Expected Learning Outcomes** | At the end of this course, the student will be able to demonstrate:  
   i. acquire a clear understanding of the Buddha-concept and Bodhisatta Ideal as developed in Theravada Buddhism;  
   ii. comprehend clearly the differences of the Buddha concept among various Buddhist traditions;  
   iii. gain a basic knowledge of the development of the Buddha-concept and Bodhisatta doctrine in the Pali commentarial literature. |


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<tr>
<th><strong>Course Code</strong></th>
<th>MABS 60</th>
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</thead>
<tbody>
<tr>
<td><strong>Course Title</strong></td>
<td>Sarvāstivāda Abhidharma: Doctrines and Controversies</td>
</tr>
<tr>
<td><strong>Aim</strong></td>
<td>To enable students to understand basic knowledge of Abhidharma in general and doctrinal and controversial teachings in Sarvāstivāda Abhidharma.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>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 Vātsyāputrīya-Sāṃmitiyas, 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 (sarvāstitva), simultaneous causality, the ontological status of the cittaviprayukta-saṃskāra-s, the avijñapti and the unconditioned dharma-s, etc. The discussion on these controversies will mainly be based on the <em>Abhidharmakośabhāṣya</em>, supplemented with commentarial material from the <em>Abhidharma-mahāvibhāṣā</em>, the <em>Nyāyānusāra</em> of Saṅghabhadra, the <em>Abhidharmadīpa</em> with <em>Vibhāṣā-prabhāvṛtti</em>, and the <em>Sphuṭārthā Abhidharmakośa-Vyākhyā</em> 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.</td>
</tr>
<tr>
<td><strong>Duration</strong></td>
<td>30 hours</td>
</tr>
<tr>
<td><strong>Method of Teaching</strong></td>
<td>Lectures and class discussions</td>
</tr>
</tbody>
</table>
| **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

<table>
<thead>
<tr>
<th>Author(s)</th>
<th>Title</th>
<th>Publisher</th>
</tr>
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<tbody>
<tr>
<td>Cox, Collet</td>
<td>Disputed Dharmas: Early Buddhist Theories on Existence</td>
<td>Tokyo: International Institute for Buddhist Studies</td>
</tr>
<tr>
<td>Dhammajoti, K.L.</td>
<td>Sarvāstivāda Abhidharma</td>
<td>Colombo: Centre for Buddhist Studies</td>
</tr>
<tr>
<td>Dhammajoti, K.L.</td>
<td>Entrance into the Supreme Doctrine, Skandhila’s Abhidharmāvatāra</td>
<td>Colombo: PGIPBS</td>
</tr>
<tr>
<td>Dhammajoti, K.L.</td>
<td>Abhidharma Doctrines and Controversies on Perception</td>
<td>Hong Kong: University of Hong Kong</td>
</tr>
<tr>
<td>Jaini, P.S.</td>
<td>Collected Papers on Buddhist Studies</td>
<td>Patna: Kashi Prasad Jayaswal Research Institute</td>
</tr>
<tr>
<td>Jaini, P.S.</td>
<td>Abhidharmadipa with Vibhasa-prabhavrtti</td>
<td>Patna: Kashi Prasad Jayaswal Research Institute</td>
</tr>
<tr>
<td>Karuandasa, Y.</td>
<td>The Theravada Abhidhamma: Its Inquiry into the Nature of Conditioned Reality</td>
<td>Hong Kong: Centre for Buddhist Studies</td>
</tr>
<tr>
<td>Karuandasa, Y.</td>
<td>The Dhamma Theory: Philosophical Cornerstone of the Abhidhamma</td>
<td>Kandy: BPS</td>
</tr>
<tr>
<td>Willemen et al.</td>
<td>Sarvāstivāda Buddhist Scholasticism</td>
<td>Brill</td>
</tr>
<tr>
<td><strong>Course Code</strong></td>
<td>MABS 61</td>
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<tr>
<td><strong>Course Title</strong></td>
<td>Methods of Spiritual Praxis in the Sarvāstivāda Tradition</td>
<td></td>
</tr>
<tr>
<td><strong>Aim</strong></td>
<td>To provide a comprehensive understanding of the Sarvāstivādin doctrines and practices pertaining to spiritual praxis.</td>
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<tr>
<td><strong>Content</strong></td>
<td>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.</td>
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<tr>
<td><strong>Duration</strong></td>
<td>30 hours</td>
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<tr>
<td><strong>Method of Teaching</strong></td>
<td>Lectures and class discussions</td>
<td></td>
</tr>
</tbody>
</table>
| **Method of Evaluation** | ■ Essay assignments  
■ In-class participation |
| **Expected Learning Outcomes** | At the end of this course, the student will be able to:  
i. demonstrate a clear and comprehensive understanding of the meditative system of the Sarvāstivāda Abhidharma tradition;  
ii. 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;  
iii. better appreciate the diverse forms of meditative praxis transmitted within the various Buddhists schools.  
iv. enrich, basing on the knowledge derived from this course, the spiritual dimension of his individual existence. |


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

阿毗達磨俱舍論 (Abhidharmakohṣabhasya) Taisho Tripitaka, Vol. 29, no. 1558.
<table>
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<tr>
<th>Course Code</th>
<th>MABS 62</th>
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</thead>
<tbody>
<tr>
<td>Course Title</td>
<td>The Doctrine of Śūnyatā (Emptiness): Prajñāpāramitā Scriptures and Early Madhyamika</td>
</tr>
<tr>
<td>Aim</td>
<td>To educate students of the doctrine of emptiness as expounded in the Prajñāpāramitā sutras and the Early Mādhyamika School.</td>
</tr>
<tr>
<td>Content</td>
<td>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 Pañcaviṃsati-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.</td>
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<tr>
<td>Duration</td>
<td>30 hours</td>
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<tr>
<td>Method of Teaching</td>
<td>Lectures and class discussions</td>
</tr>
</tbody>
</table>
| Method of Evaluation | ■ Essay assignments  
■ In-class participation |
| Expected Learning Outcomes | At the end of this course, the student will be able to demonstrate:  
i. a comprehensive understanding of the doctrine of śūnyatā in the early Prajñāpāramitā texts and Nāgārjuna’s exposition;  
ii. gain a proper historical perspective of the development of the śūnyatā doctrine from the Buddha’s teaching of pratītya-samutpāda in the discourses of Early Buddhism;  
iii. distinguish the subsequent development of the śūnyatā 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). |


_____. (1958). *Perfection of Wisdom in 8,000 Lines and its Verse Summary*.


_____. (1955). *Selected Sayings from the Perfection of Wisdom*.


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<tr>
<th>Course Code</th>
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</thead>
<tbody>
<tr>
<td>Course Title</td>
<td>Doctrines of Early Indian Yogācāra</td>
</tr>
<tr>
<td>Aim</td>
<td>To introduce students the doctrinal development of Indian Yogācāra up to the period of Dharmapāla.</td>
</tr>
<tr>
<td>Content</td>
<td>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 Vasubandu, 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).</td>
</tr>
<tr>
<td>Duration</td>
<td>30 hours</td>
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<tr>
<td>Method of Teaching</td>
<td>Lectures and class discussions</td>
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</tbody>
</table>
| Method of Evaluation | ■ Essay assignments  
■ In-class participation |
| Expected Learning Outcomes | At the end of this course, the student will be able to demonstrate:  
i. adequate understanding of the historical background of the origins and development of the Indian Yogācāra tradition;  
ii. critically analyze the doctrinal signification of the major Indian Yogācāra teachings developed in the various texts pertaining to the different historical strata;  
iii. understand and apply the Yogācāra teachings related to spiritual praxis in their own lives. |


Wei Tat. (1973). *Ch’eng Wei-shih Lum The Doctrine of Mere-consciousness by Tripitaka Master Hsuan Tsang*,
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<tr>
<th><strong>Course Code</strong></th>
<th>MABS 64</th>
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<tbody>
<tr>
<td><strong>Course Title</strong></td>
<td>History of Chinese Buddhism</td>
</tr>
<tr>
<td><strong>Aim</strong></td>
<td>To provide knowledge of history of Chinese Buddhism and its major characteristics.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>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.</td>
</tr>
<tr>
<td><strong>Duration</strong></td>
<td>30 hours</td>
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<tr>
<td><strong>Method of Teaching</strong></td>
<td>Lectures and class discussion</td>
</tr>
</tbody>
</table>
| **Method of Evaluation** | ■ Essay assignments  
■ In-class participation |
| **Expected Learning Outcomes** | At the end of this course, the student will be able to demonstrate:  
i. the ability to critically examine historical issues related to Chinese Buddhist tradition from an informed objective;  
ii. critically appraise the doctrinal issues in the various Chinese Buddhist schools;  
iii. develop an appreciation of the Chinese Buddhist tradition and their influence and impact to Chinese culture. |


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


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<th><strong>Course Code</strong></th>
<th>MABS 65</th>
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<tbody>
<tr>
<td><strong>Course Title</strong></td>
<td>Japanese Buddhism: History and Doctrines</td>
</tr>
<tr>
<td><strong>Aim</strong></td>
<td>To educate students on the history, teachings, practice, and institutional realities of Japanese Buddhism.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>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.</td>
</tr>
<tr>
<td><strong>Duration</strong></td>
<td>30 hours</td>
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<tr>
<td><strong>Method of Teaching</strong></td>
<td>Lectures and class discussions</td>
</tr>
</tbody>
</table>
| **Method of Evaluation** | ■ Essay assignments  
■ In-class participation |
| **Expected Learning Outcomes** | At the end of this course, the student will be able to demonstrate:  
i. a comprehensive understanding of the teachings and history of Japanese Buddhism;  
ii. the legacies of the ancient Japanese Buddhist masters and the traditions to which they belonged;  
iii. apply understanding of the uniqueness and richness of the Japanese Buddhist culture to a study of human civilization from a comparative perspective. |


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<th>Course Code</th>
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<tbody>
<tr>
<td>Course Title</td>
<td>Tibetan Buddhism: History and Doctrines</td>
</tr>
<tr>
<td><strong>Aim</strong></td>
<td>To provide historical, doctrinal and sociological dimensions of Tibetan Buddhism.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>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.</td>
</tr>
<tr>
<td><strong>Duration</strong></td>
<td>30 hours</td>
</tr>
<tr>
<td><strong>Method of Teaching</strong></td>
<td>Lectures and class discussion</td>
</tr>
</tbody>
</table>
| **Method of Evaluation** | ■ Essay assignments  
■ In-class participation |
| **Expected Learning Outcomes** | At the end of this course, the student will be able to demonstrate:  
i. a comprehensive understanding of the historical, doctrinal and sociological dimensions of Tibetan Buddhism;  
ii. acquire a basic knowledge of the system of spiritual praxis of the Tibetan tradition;  
iii. an appreciation of the rich religious and cultural heritage of the Tibetan people. |
<table>
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<tr>
<th>Course Code</th>
<th>MABS 67</th>
</tr>
</thead>
<tbody>
<tr>
<td>Course Title</td>
<td>Readings in Pali Suttas</td>
</tr>
</tbody>
</table>

This course consists of two parts, each equivalent to a single-semester course unit:
- MABS 67 Readings in Pali Suttas I: Grammatical Foundation (30 lecture hours);
- MABS 67 Readings in Pali Suttas II: Readings of Selected Sutta Passages (30 lecture hours).

Unless specially exempted, the intending student for MABS 67 II must have acquired a pass in MABS 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.

**Duration**
60 hours

**Method of Teaching**
Lectures and class discussion

**Method of Evaluation**
- Mid-term Test
- Final written examinations
- In-class participation

**Expected Learning Outcomes**
At the end of this course, the student will be able to:

i. critically analyze the sentence patterns and read the Pali sentences correctly;

ii. demonstrate mastery of the Pali language and comprehend the content of the prescribed texts;

iii. demonstrate the ability to understand the Buddhist teachings as shown in selected Pali passages;
iv. begin to access the Pali original sources for research involving textual studies.

<table>
<thead>
<tr>
<th>Recommended References</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Chaṭṭha Saṅgāyana Tipiṭaka</em> (online resources).</td>
</tr>
</tbody>
</table>
This course consists of two parts, each equivalent to a single-semester course unit:

- MABS 68 Readings in Buddhist Sanskrit Texts I: Grammatical Foundation (30 lecture hours);
- MABS 68 Readings in Buddhist Sanskrit Texts II: Readings of Selected Buddhist Sanskrit Texts (30 lecture hours).

Unless specially exempted, the intending student for MABS 68 II must have acquired a pass in MABS 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 Kumārajiva). 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.

Duration

60 hours

Method of Teaching

Lectures and class discussion

Method of Evaluation

- Mid-term Test
- Final written examinations
- In-class participation
### Expected Learning Outcomes

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

i. demonstrate adequate proficiency in the Sanskrit grammar for the purpose of textual analysis;

ii. read and understand Classical Buddhist Sanskrit texts with the help, where necessary, of a Sanskrit dictionary;

iii. properly comprehend the meaning of fundamental Sanskrit Buddhist terminologies and idiomatical expressions - especially those in the Prañāpāramitā texts;

iv. begin postgraduate research studies involving textual analysis of Buddhist Sanskrit sources.

### Recommended References

<table>
<thead>
<tr>
<th>Author(s)</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Course Code</td>
<td>MABS 69</td>
</tr>
<tr>
<td>---------------</td>
<td>---------</td>
</tr>
<tr>
<td>Course Title</td>
<td>Readings in Buddhist Tibetan Texts</td>
</tr>
<tr>
<td>Aim</td>
<td>To enable students to read and understand basics of Tibetan texts.</td>
</tr>
<tr>
<td>Content</td>
<td>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.</td>
</tr>
<tr>
<td>Duration</td>
<td>30 hours</td>
</tr>
<tr>
<td>Method of Teaching</td>
<td>Lectures and class discussion</td>
</tr>
</tbody>
</table>
| Method of Evaluation | ■ Mid-term Test  
■ Final written examinations  
■ In-class participation |
| Expected Learning Outcomes | At the end of this course, the student will be able to:  
i. read and write literary Tibetan and use Tibetan-English dictionaries;  
ii. learn Tibetan grammar and syntax and become familiar with Tibetan pronunciation;  
iii. recognize and appreciate different genres of Tibetan Buddhist literature;  
iv. translate Tibetan Buddhist texts into English and acquire a working level of Tibetan Buddhist vocabulary. |
<table>
<thead>
<tr>
<th>Course Code</th>
<th>MABS 70</th>
</tr>
</thead>
<tbody>
<tr>
<td>Course Title</td>
<td>Buddhist Doctrine: Modern Philosophical Perspectives</td>
</tr>
</tbody>
</table>

**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, saṃsāra, 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.

**Duration**

30 hours

**Method of Teaching**

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**

i. To recognize the philosophical implications of Buddhist doctrine.

ii. To identify distinctive Buddhist ideas in comparison and contrast with pre-Buddhist philosophies.

iii. To be able to expound and critically discuss Buddhist philosophy in modern comparative perspective.

**Recommended References**


<table>
<thead>
<tr>
<th>Course Code</th>
<th>MABS 71</th>
</tr>
</thead>
<tbody>
<tr>
<td>Course Title</td>
<td>Buddhist Ethics: Concepts and Philosophical Interpretations</td>
</tr>
<tr>
<td>Aim</td>
<td>To examine the basic concepts in ethics, the ethics of Buddhism, the role of ethics in the Buddhist scheme of liberation and to gain familiarity with the interpretation of Buddhist ethics from the modern Western philosophical standpoint.</td>
</tr>
<tr>
<td>Content</td>
<td>The course aims primarily at examining the fundamental ethical teachings in the Pali canonical texts such as precepts pertaining to virtuous conduct (śīla), noble eightfold path and pāramitā. Secondly, an attempt will be made to identify the role of ethics in the path of liberation in Buddhism. Thirdly, the relation between concepts belonging to the Buddhist world view such as kamma, rebirth, dependent arising and no-self and Buddhist ethics will be examined. And also an attempt will be made to understand contentious views among modern interpreters on certain contents, such as puñña-kusala dichotomy and ethical transcendentalism. Finally, attention will be paid to understand the philosophical interpretations of Buddhist ethics, presented in terms of western ethical systems such as Kantian ethics, Deontological ethics, virtue ethics, utilitarianism, and consequentialism.</td>
</tr>
<tr>
<td>Duration</td>
<td>30 hours</td>
</tr>
<tr>
<td>Method of Teaching</td>
<td>Lectures, assignments and presentations</td>
</tr>
</tbody>
</table>
| Method of Evaluation     | ■  Two assignments  
                           | ■  In-class participation  
                           | ■  Final year Examination |
| Expected Learning Outcomes | To be able to understand the ethical significance of Buddhist teachings, discussions on Buddhist ethical concepts open to disagreement, and interpretations given in terms of western ethical traditions. |


Course Code | MABS 72
---|---
Course Title | Research Methodology and Extended Essay

Aim
Providing an opportunity to enhance basic knowledge and skills of research methods and academic writing.

Content and Requirements
Study of Buddhist literary sources, fundamentals of a research, styles of referencing, preparing a research proposal and academic writing.

Students are required to participate in workshops organized by the Institute and prepare an essay proposal and a 5000 word extended essay on a theme related to the courses as instructed and guided at workshops.

Students are required to submit their essay proposal before the end of the second term. The essay should be submitted within 30 days from the last question paper of the final year examination of the course.

Duration
30 hours

Method of Teaching
The procedure is as follows:

<table>
<thead>
<tr>
<th>Stages</th>
<th>Scheduled time</th>
<th>Themes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Work Shop</td>
<td>4th week of the 2nd term</td>
<td>Buddhist Literary Sources and Fundamentals of Research</td>
</tr>
<tr>
<td>2nd Work Shop</td>
<td>9th week of the 2nd term</td>
<td>Styles of Referencing, Preparing a Research Proposal and Academic Writing.</td>
</tr>
</tbody>
</table>

- Submit of essay topics by the students: Before the 5th week of the 2nd Term
- Collecting of approved/amended essay topics from the office: 7th week of the 2nd Term

Method of Evaluation
- Participation in workshops: 10 marks
- Preparation of essay proposal: 20 marks
- Completion of essay: 70 marks

Expected Learning Outcomes
Students demonstrate the skills of academic writing, research methods and critical thinking.

Recommended References
<table>
<thead>
<tr>
<th>Course Code</th>
<th>MABS 73</th>
</tr>
</thead>
<tbody>
<tr>
<td>Course Title</td>
<td>Introduction to Pali Language</td>
</tr>
<tr>
<td>Aim</td>
<td>To introduce students to basic elements of Pali language</td>
</tr>
<tr>
<td>Content</td>
<td>This course will introduce students to basic elements of Pali language, namely, alphabet, gender, number, cases, declension of nouns, conjugation of verbs, numerals, adjectives, participles, infinitives, indeclinables (<em>nipāta</em> and <em>upasagga</em>) that they need to read correctly the culturally, doctrinally, and philosophically important Pali terms, sentences, and verses.</td>
</tr>
<tr>
<td>Duration</td>
<td>30 hours</td>
</tr>
<tr>
<td>Method of Teaching</td>
<td>Lectures, Discussions and Assignments</td>
</tr>
</tbody>
</table>
| Method of Evaluation | ■ Two Assignments  
■ In-class Participation  
■ Final Year Examination |
| Expected Learning Outcomes | Students will analyze sentence patterns and read important Pali terms, sentences, and verses correctly. |
03. HIGHER DEGREES BY RESEARCH

Higher Degree Programmes

3.01. Students may seek registration at the Institute for the following Higher Degrees by research:
   (i) Master of Philosophy (MPhil)
   (ii) Doctor of Philosophy (PhD)
   (iii) Postdoctoral studies

Admission Requirements

3.02. An applicant seeking admission to a higher degree programme by research should satisfy one of the following requirements:

   (i) A first or a Second Class (upper division) in a General or Special Bachelor’s degree from a recognized University in Sri Lanka in one of the following areas of study: Buddhist Studies, Buddhist Philosophy, Buddhist Culture, Buddhist Civilization, Indian Philosophy, Philosophy, Religious Studies, Sinhala, Archaeology, History, Psychology, Buddhist Leadership, Pali, Sanskrit, Classical Chinese, Classical Tibetan or any other subject related to these areas of study.

   (ii) Master's Degree of a recognized university in Pali or Buddhist Studies

   (iii) A qualification obtained from a foreign university /institute recognized by the University grant commission in Sri Lanka deemed by the Institute as equivalent to a first or second class (Upper Division) of a general or a special Bachelor’s degree in any of the subjects referred to in (i) or (ii) above.

   (iv) A qualification obtained from a foreign university /institute deemed by the Institute as equivalent to a first or second class (Upper Division) of a general or a special Bachelor’s degree in any of the subjects referred to in (i) or (ii) above with a certificate in diplomatic level confirming the qualification.

   (v) Any other special qualification/qualifications deemed by the Institute as equivalent to any one of the above-mentioned qualifications

3.03. Applicants who do not possess any of the above qualifications but who are deemed by
the institute as having already made a distinct contribution to the field of Pali Buddhist Studies, by pursuing academic activities in the field of Buddhist Studies, may apply for the above research degrees. A decision will be taken by the Faculty Board after due consideration of such applications.

3.04. A candidate for a research degree is expected to possess adequate knowledge in the relevant field of study. Where necessary, additional research requirement such as an exhaustive knowledge of one or more of the languages connected with the early Buddhist literary sources, e.g. Pali, Sanskrit, Classical Chinese, Classical Tibetan may be required by the Institute. Moreover, the students engaged in research work should obtain necessary instructions from the Research Unit of the Institute and also should essentially participate in the workshops organized by the above unit on research methodology.

3.05.1 If a candidate, already passed the Master of Arts degree examination in Buddhist Auyrvedic counselling held by the Institute, and seeks to register for a Master of Philosophy Degree in Buddhist studies programme, is required to study and pass the Master of Arts Degree in Buddhist Studies conducted by the Institute.

3.05.2. A student who has passed the Master of Arts in Buddhist Ayurvedic Counselling degree conducted by the Institute is eligible to register for Master of Philosophy degree in Buddhist Studies provided he/she passes five course units recommended for Master of Arts Degree in Buddhist Studies, before handing over the Master of Philosophy thesis to the Institute. MABS 01: Buddhist Doctrines of the Pali Nikayas: Analysis and Interpretation, and MABS 35: Theravada Tradition: A Historical and Doctrinal Study should be considered as compulsory, and any other three course units except MABS 26: Buddhist Psychotherapy as elective in secting the five course units.

Enrolment

3.06. Application for admission to a Higher Degree Programme by Research may be made at any time of the year. The candidate after discussing the research topic he/she wishes to pursue, with the Director or a member of the academic staff of the institute may enroll for a research degree. However, the proposed research topic must be recommended first by the academic committee and subsequently by the Faculty Board, before the candidate can undertake the research.

Registration

3.07. A candidate is deemed to have been registered for a research degree Programme in the Institute from the date on which his/her preliminary application with the bio data and
the research topic along with a brief introduction no less than 200 words was accepted by the Faculty Board. At this juncture the candidate can obtain the instructions of the supervisor/s appointed for the candidate, the academic staff and the research unit of the Institute to prepare the Research Proposal. However, the registration of the applicants who fail to submit the research proposal as referred to in 3.08 below, within six months of time from the effective date of the registration will be terminated.

3.08. Within a period of six months from the date of approval of the research topic by the Faculty Board, the Research Proposal consisting of the following items should be submitted to the Institute by the candidate.

i. Proposed Research Degree and Proposed Research Topic
ii. Introduction
iii. Purpose of the Study
iv. Literature Review
v. Research Problem
vi. Research Method/Methods
vii. Research Limitations
viii. Chapter Outline (tentative)
ix. Possible Outcomes
x. Working Bibliography

3.09. A candidate who has been registered for the Master of Philosophy degree and demonstrates a distinct progress of his/her research work may request to upgrade his/her study to the Doctor of Philosophy Degree programme. However, such a request could be made only during the period between 12 months and 18 months from the date of registration and by that time over 50% of the research work should have been completed. The request should be submitted to the Director of the Institute with recommendation/s of the supervisor/s and the Head of the department concerned. The request will be considered by the Director and referred to the Faculty Board. However, prior to consideration of the request by the Faculty Board, the candidate should make a presentation justifying his/her request for upgrading and explaining the intended additional academic contribution to be rendered by him/her.

3.10. A candidate applying for registration in the PhD. Degree Programme in the first instance should annex evidence of his/her research ability and other supporting documents to his/her preliminary application. If the candidate has successfully completed a dissertation or a thesis for a higher degree, a copy of such dissertation/thesis must be submitted with the application.
3.11. Examiners may recommend to the Director that the degree of Doctor of Philosophy be awarded for a student of the Master of Philosophy degree programme who has submitted a thesis that demonstrates exceptional talent and made a novel academic contribution. The recommendations of all the examiners are necessary for this purpose. The recommendations will be considered by the Director of the Institute first, and then by the Faculty Board.

**Presentations**

3.12. Presentations as described below should be made by the research students in the presence of the members of the Academic Staff of the Institute including the Head of the Department concerned and supervisors. The report prepared at this occasion with regard to the progress of the research and the skill in expressing the knowledge demonstrated by the student is first referred to the Academic Committee and subsequently to the Faculty Board.

**Candidates of Master of Philosophy Degree**

i. On the research proposal (within first 06 months from the registration)
ii. Explaining the original contribution and outcomes of the research (18 to 24 months after the registration)
iii. If requesting an upgrading from the Master of Philosophy to Doctor of Philosophy, the justification for such upgrading. (12 to 18 months after the registration)

**Candidates of Doctor of Philosophy Degree**

i. On the research proposal (within six months from the registration)
ii. Explaining the original contribution and outcomes of the research (24 to 36 months after the registration)

**Supervision of Research**

3.13. A supervisor will be appointed by the Institute for every candidate registered for the Master of Philosophy or Doctor of Philosophy degrees. Considering the nature of the research two or three supervisors may be appointed upon the recommendation of the Faculty Board. Every research student should conduct the research under the guidance given personally by the supervisors. Every candidate is required to submit the progress reports of the research to the Director of the Institute once in six months. The registration of candidates who fail to submit two consecutive progress reports will be cancelled.
Duration of Research Degree Programmes

3.14. The minimum duration for each Research Degree Programme is as follows:

(i) Full-time MPhil. Degree Programme: 2 years
(ii) Part-time MPhil. Degree Programme: 3 years
(iii) Full-time PhD Degree Programme: 3 years
(ii) Part-time PhD Degree Programme: 4 years

3.15. A student who fails to complete the research work and submit the thesis to the institute within the stipulated time may make a request, through the supervisors, to extend the period of registration. The Institute may extend the period of registration for the full-time students of Master of philosophy degree up to 4 years maximum and for part time students up to 6 years maximum. Also the Institute may extend the period of registration for the full-time students of Doctor of philosophy degree up to 6 years maximum and for part time students up to 8 years maximum. The registration of candidates who fail to complete their studies within the aforementioned periods will be terminated.

Requirements for Completing a Higher Degree

Master of Philosophy Degree Programme

3.16. This study programme requires the following fulfillments:

i. A thesis under a topic approved by the Institute
ii. Presentations made by the candidates as referred to in 3.12
iii. A written examination of two question papers on the subject of the thesis
iv. An viva-voce

The viva-voce is conducted by a committee consisting of the Director of the Institute, Head of the Department concerned, Supervisors of the research as observers and examiners However the candidates of the Master of Philosophy Degrees should have passed the written examination prior to the viva-voce.
Doctor of Philosophy Degree Programme

3.17. This study programme consists of following items
   i. A thesis on a topic approved by the Institute
   ii. Presentations made by the candidate as referred to in 3.12
   iii. An viva-voce: This viva-voce is conducted by a committee consisting of the
       members referred to at 3.16 (iv) above.

The Thesis

3.18. The thesis should embody the results of the research conducted independently by
       the candidate in a given area of investigation approved by the Faculty Board of the
       Institute. The thesis should not be a one submitted for a degree at this Institute or any
       other Institute /University by the candidate or any other person. A statement made by
       the candidate should be included in the thesis confirming this requirement. The thesis
       must make a distinct contribution to the body of existing knowledge in the field of
       Buddhist studies and afford evidence of originality either by discovering of new facts
       or by exercise of independent critical power. The research should be conducted by
       the candidate under the supervision of the supervisors appointed by the Institution. A
       recommendation of the supervisor/s confirming his/her supervision and the suitability
       of the thesis to be considered for awarding the degree concerned should be included in
       the thesis.

3.19. The candidate may deviate from his/her original research proposal if the progress of
       his/her research so warrants, but the candidate shall seek the approval of the Director
       of the Institute through the supervisors for every such deviation. The request for the
       deviation will be forwarded to the Faculty Board by the Director.

3.20. The thesis for the Master of Philosophy degree should consist of 50,000 - 75,000 words
       (exclusive of the bibliography) and the thesis for the Doctor of Philosophy degree should
       consist of 65,000 to 100,000 words (exclusive of bibliography). This requirement of the
       limits of words does not apply in the case of a candidate who proposes to submit an
       edition of a text or texts. It should be noted that although it has been specified that a
       thesis should consist of a specified number of words referred to above, not only the
       number of words but also the quality of the thesis will be taken into consideration in
       evaluating it.

3.21. The thesis submitted for examination should include an abstract not exceeding 300
       words. If the thesis is compiled in Sinhala, an English translation of the abstract should
       also be included.
3.22. The format, size, and binding of the thesis should comply fully with requirements specified by the Institute.

3.23. The Director of the Institute may refuse to accept for examination any thesis which in his opinion has not conformed in any respect to the specifications laid down by the Institute.

3.24. Each candidate is requested to submit three identical copies of the thesis to the Director of the Institute who will forward it for evaluation to the examiners appointed by the Faculty Board.

**Viva-Voce**

3.25. As soon as possible, after the thesis has been evaluated the Institute will arrange for an viva-voce which will be conducted by the candidate's Examination Committee. However, viva-voce for Master of Philosophy degree will be conducted after passing the written examination only.

3.26. A candidate who is summoned for the viva-voce will be required to bring with him a copy of his thesis submitted for evaluation.

3.27. The Examination Committee may take one of three decisions, namely to accept the thesis as submitted, or to accept the thesis subject to such revisions as it may deem fit, or reject the thesis.

3.28. Where a thesis has been accepted the Examination Committee's report will state whether it is fit for publication in the manner submitted.

3.29. Where a thesis has been accepted subject to minor corrections, the candidate is required to embody, within a period of three months of such acceptance, such revisions as have been suggested by the Examination Board. For this purpose, it is necessary that the Supervisor/s of the candidate recommend that the thesis has been revised as recommended by the Examination Board.

If the Examination Board has recommended to make a substantially major revision to the thesis, the candidate is required to handover the revised thesis to the Institute within a period of time stipulated by the Board. For this purpose, also, it is necessary that the supervisor/s of the candidate recommend that the thesis has been revised as recommended by the Examination Board.

If the thesis will be accepted for awarding the degree on the decision of the Examination Board, the date on which the revised thesis was handed over to the Institute is deemed as the effective date of the degree.
3.30. Where a thesis has been rejected deemed to be not suitable by one of the examiners while it has been accepted by the other examiner; the thesis should be referred to a third examiner. On the basis of the recommendation of the third examiner, the board of examiners should arrive at a final decision.

3.31. The Examination Board may consider the suitability to award the Master of Philosophy degree in respect of a thesis submitted for Doctor of Philosophy Degree which was decided by the examiners as not successful for awarding the Doctor of Philosophy degree.

3.32. One copy of the successful thesis will be deposited for reference in the Institute's library. Another copy will be deposited in the Director's office, and the other copy will be handed over to the candidate.

Results of Examination

3.33. All candidates for higher degree examinations through research will be informed individually of their examination results.

Postdoctoral Studies

A candidate with a Doctor of Philosophy Degree from a recognized university could apply with a detailed proposal for Post Doctoral Studies.

This research consists of 50,000 words essay composed based on a research and a public verbal presentation.

Successful candidate will be offered a certificate by the Institute.
Guidelines for Research Candidates

Registration of candidates for Research Degrees

1. A Student who seeks to follow a research Degree at the Postgraduate Institute of Pali and Buddhist Studies should select a research topic relating to the field of Pali and Buddhist Studies deemed as appropriate by himself/herself and meet the Director of the Institute or a professor or a senior lecturer recommended by the Director and discuss the selected topic. Director or professor/senior lecturer will determine the suitability of the topic.

2. If the initial approval is obtained, after discussing with the Director or professor/senior lecturer the research topic should be indicated in the appropriate place in the application form obtained from the office of the Institute. Duly filled application should be submitted to the Senior Assistant Registrar with a recommendation of the Director or a Head of the relevant department of the Institute.

3. Every application for registration for research degrees will be submitted for the approval of the Faculty Board of the Institute. The Faculty Board has the authority to approve or to suggest amendments or to reject the topic. Applicant should take steps according to the decision of the Faculty Board.

   The date on which the research topic is approved by the Faculty Board with or without amendments is considered as the date of registration for the research study.

Research Proposal and the First Presentation

4. A Research proposal, prepared according to the rules of the Institute and the guidance of the supervisor/s should be submitted by the candidate to the Senior Assistant Registrar with the recommendation of the supervisor/s within six months from the date of registration.

5. The decision of the Faculty Board will be informed in writing to the candidate by the Senior Assistant Registrar. The candidate should take action accordingly.

Basic Requirements in Research Activities

6. After the research proposal is approved by the Faculty Board the candidate should carry out his/her studies by research, under the guidance and instructions of the supervisor/s appointed by the Faculty Board. The student should fulfill the following requirements in this regard.
i. Making a presentation based on the research proposal within six months from the date of registration.

ii. Submitting progress reports through the supervisor/s on the research once in every six months to the Director of the Institute.

iii. Meeting and consulting the supervisor/s in person at least once in a month. Those who are out of the country should seek supervisor's advice through means of communication such as telephone, e-mail or other means on the Director's approval. Applicant should produce the candidate record book to the supervisor at the time of meeting enabling him/her to make a note to confirm the consultation. In the event that a candidate did not meet the supervisor in person and obtained guidance through other means of communication he/she should mention in the six month progress report the dates and other relevant particulars of consultation confirmed by the supervisor/s.

iv. Obtaining the guidance and instructions of the supervisor/s for written or practical activities involved with the research.

v. Making a presentation demonstrating the original contribution to be rendered through the research in the areas of subjects concerned by Master of Philosophy candidates after a lapse of 18 months and by Doctor of Philosophy candidates after a lapse of 24 months from the date of registration. The presentations should be made prior to submitting the thesis to the Senior Assistant Registrar.

vi. Requesting for an extension of the period of study from the Director of the Institute through the Senior Assistant Registrar in the event of failing to complete the study by research within the stipulated period of time.

**Presentation for Upgrading**

7. A candidate registered in Master of Philosophy Degree programme is eligible to apply for upgrading his/her registration to the Doctor of Philosophy Degree programme after 12 months and before 18 months, from the date of registration provided the following conditions are fulfilled:

Supervisor's recommendation on:

i. Fifty percent of the research is completed.

ii. The field of the study covered by the topic and the research skills of the candidate are appropriate and adequate to a study for the Doctor of Philosophy Degree.
Thesis Submission and Evaluation Process

8. Students are encouraged to inform the Institute through Senior assistant registrar at least three months before the submission of the thesis for examination to avoid possible delay in the process.

9. Completed, type set and temporarily bound copy of the thesis together with the recommendation of the supervisor/s should be submitted to the Senior Assistant Registrar of the Institute in order to verify that the thesis meets the required standards. However, the candidate should submit the thesis before the expiry of the registration. A soft copy of the thesis in both MS Word and PDF formats should also be handed over to the office in a compact disk. The softcopy of the thesis will be subject to the plagiarism check. An acknowledgement will be issued by the Senior Assistant Registrar upon submission of the thesis.

10. Within one month of handing over the type set and soft bound copy of a thesis as referred to in the above paragraph, a notification on the steps to be taken with regard to the thesis is issued to the candidate by the Institute. The candidate may make an inquiry in writing from the Senior Assistant Registrar if a notification is not received within one month. All inquiries regarding a thesis submitted to the Institute should be made only from the Senior Assistant Registrar.

11. According to the instructions issued in writing by the Institute, necessary amendments to the thesis should be done by the candidate under the guidance of the supervisor/s.

12. Three printed copies of the thesis duly amended by the candidate should be re-submitted in temporary binding to the Senior Assistant Registrar with the recommendations of the supervisor/s to be sent to the examiners. A receipt issued by the Institute acknowledging the submission of the thesis should be retained by the candidate.

13. If any notification is not received by the candidate within 3 months’ time after handing over his/her thesis to the Senior Assistant Registrar, the candidate may make a written enquiry from him.

Master of Philosophy Written Examination

14. After handing over the thesis to the Senior Assistant Registrar, the candidate engaged in studies for the Master of Philosophy Degree, should pass a written examination held on a date/dates decided by the Institute. The written examination consists of two question papers: one paper on the area of research and the other on thesis content.
Viva-Voce

15. Candidates engaging in studies by research for both Master of Philosophy and Doctor of Philosophy degrees should sit an viva-voce conducted on a date decided by the Institute. The candidate is bound to accept the decisions of the panel of examiners.

Final Submission

16. Thesis should be amended by the candidate as suggested at the viva-voce and recommendation of the supervisor/s should be obtained stating that the required amendments are properly made. (The prescribed form for supervisor/s' recommendation could be obtained from the students' affairs division of the Institute.)

Part-time Students

1. Where necessary, applications may be made for admission as part-time students to Master of Philosophy and Doctor of Philosophy Degree Programmes.

2. In order to be eligible for admission as a part-time student one must have previously satisfied all admission requirements specified for a Master of Philosophy or Doctor of Philosophy degree as in the case of a full-time (regular) student.

3.1 The Master of Philosophy degree will be awarded to a part-time student who has successfully completed a programme of study by research within at least three years duration as a part-time student.

3.2 The Doctor of Philosophy degree will be awarded to a part-time student who has successfully completed a program of study by research within at least four years duration.

4. A student who has been registered for a Master of Philosophy degree programme as a part time student for not less than two and half year’s period and who has shown excellent progress in his/her research may request, with recommendations of his/her supervisor/s and Head of the Department, to transfer to the part time PhD Programme. The request will be considered by the Faculty Board paying special attention to the progress reports provided by the supervisor/s and Head of the Department. However, the candidate should fulfill the academic requirement referred to in 3.09 above.

5. A part-time student may at his/her request and upon the recommendation of the Department of Study be permitted by the Director to transfer his/her registration to a regular student status. Students who are employed by the Government Departments and
Corporations should produce acceptable evidence of leave granted to them to follow courses as full-time students from the Heads of their institutions.

6. All other regulations pertaining to the Master of Philosophy and Doctor of Philosophy degree programmes of study of full-time students shall apply equally to part-time students.

**Guidelines for the Preparation of the Thesis**

01. The thesis must be compiled in the language approved by the faculty Board.

02. The Text of the thesis should be prepared by computer type settings. Fonts FM Abhaya for Sinhala medium and Times New Roman for English medium have been recommended for the time being by the Institute.

03. The recommended size for printing the body of the thesis is point 12 and point 10 for foot notes/end notes. Font sizes referred to in 08.1 should be employed to print the front page, point 14 for chapter headings and point 12 (bold) for sub headings. Diacritical marks should be employed in using classical languages like Pali, Sanskrit, Latin, greek etc;

04. Line space for the main thesis is point 1.5.

05. The thesis should be printed in A/4 size paper with thickness of GSM 80 on one side only.

06. Margins of 4 cm. on the left and 2.5 cm. on the top, bottom and right should be left.

07. The number of words required in respect of the thesis for Master of Philosophy degree should be between 50,000 and 75,000 and in respect of the thesis for Doctor of Philosophy between 65,000 and 100,000. Foot/End notes or Bibliography are not counted for this purpose.

08. The thesis should consist of the following items;

(a) The title page

(b) Declaration of the candidate certifying that the thesis is his own independent work.

(c) Recommendation/s of the supervisor/s.

(d) Acknowledgements (if necessary)

(e) Abstract
Postgraduate Institute of Pali and Buddhist Studies
University of Kelaniya
Sri Lanka

Title of the Thesis

Name of the Candidate
(Registration Number)

A Thesis Submitted to the Postgraduate Institute of Pali and Buddhist Studies (University of Kelaniya) in Partial Fulfilment of a Requirement for the Degree of Master of Philosophy/Doctor of Philosophy.

(Year and Month)
(f) Content page

(g) Abbreviations

(h) The Main thesis

(i) Bibliography

08.1 Specimen of the title page is indicated in page 134:

In preparing the title Page the title should be in font size 22 (bold), the name of the candidate and the registration number in 16 and name of the Institute and the details of the thesis in size 18. In addition, the spine of the thesis should contain name of the candidate, topic, name of the degree (in abbreviated form) and the year.

08.02 The specimen of the declaration of the candidate is produced below.

I hereby certify that the thesis titled (topic of the thesis) is a study by research carried out by me independently, and the sources used in this connection have been indicated in the work itself methodically and the present thesis or its content has not been submitted before to any University or any other educational Institute by me or any other person in any manner.

Name and Signature of the Candidate and the Date

08.03 The specimen of the recommendation/s of the supervisor/s is produced below.

I recommend the thesis (topic of the thesis) is an independent study by research made under my supervision by rev./Mr./Ms. (name of the candidate) registered in Master of Philosophy/Doctor of Philosophy degree programme under registration number (registered no.) in Postgraduate Institute of Pali and Buddhist Studies (University of Kelaniya) and it is suitable for considering to award the degree of Master of Philosophy/Doctor of Philosophy.

Signature of the supervisor/s and Date

08.04 Declaration of the candidate and the recommendation/s of the supervisor/s should be indicated in separate pages.

09. An abstract of the thesis not exceeding than 300 words should be included before the content page. In a case of the thesis is compiled in Sinhala medium an English translation of the abstract should be included after the Sinhala abstract.

10. The thesis should consist of adequate number of chapters and the first chapter may be considered as introduction. Among the other matters that should be included in the
introductory chapter, the Literature review, research Problem, an Introduction to the Methods applied for the present research and the system of study i.e. stating in brief the points discussed in each chapter in order to arrive at a conclusion are significant. At the end of the chapters the conclusion should be included and it should not be regarded as a chapter.

11. Short citations may be included in inverted commas. Long citations should be indented and should be printed them as single space lines using size 11 fonts.

12. Names of the books should be indicated in italics or underlined. Italics should be used in indicating the quotations from sources written in classical languages like Pali, Sanskrit, Greek, Roman and Latin.

13. For referencing either styles with foot/end notes or the (Harvard) style without foot/end notes can be selected according to the choice of the candidate. However, the candidate should be careful to follow only one style of referencing throughout the entire thesis. If a reference style with foot notes/end notes is used, consecutive numbers of the references should be used for each chapter separately, and the notes should be printed in single space lines with fonts point 10. Double space should be left between two notes.

14. Not only the primary and the secondary sources from which the required information were obtained but also other books and journals etc. found useful to cultivate the knowledge of the relevant field in carrying out the research must be included in bibliography. In preparing the bibliography primary sources should be indicated first and subsequently secondary sources and other documents should be mentioned systematically in alphabetical order. Author of the text, Name of the text, Publisher, Place of publication and the Year of publication should be indicated convenient to the style of referencing followed. The bibliography is not numbered. However, any attempt to show acquaintance with literature that the researcher has not touched should be avoided.

15. Title page should be the first page of the thesis; but the page number should not be indicated on the page. Up to the first page of the main thesis page numbers should be in roman Numbers and the page numbers of the main thesis should be in Indo-Arabian numbers. On the first page of the chapter, that is, the page that bears the title of the chapter, the page number should not be indicated. Page numbers of all other pages should be indicated at the right corner of the top of the page.

16. After the recommendation to award the degree three copies of the thesis hardbound with gold lettering on spine, showing the name with the initials of the candidate and the year of submission should be handed over to the Director/ Senior Assistant Registrar.
The recommended colour for the front cover of the thesis of a master of Philosophy degree is Blue and for the thesis of a Doctor of Philosophy degree is Black.

17. A soft copy of the thesis prepared in both formats, Microsoft Word and PDF, should also be handed over to the Institute together with final copies.
Research Procedure of Postgraduates Studies of PGIPBS

Admission for Direct MPhil

Research Topic

Proposal (Written)

First Presentation (Proposal)

Second Presentation (Upgrade)

Second Presentation (Contribution/Final)  Third Presentation (Contribution/Final)  Second Presentation (Contribution/Final)

First Submission of the thesis (01 copy)

Second Submission of the thesis (03 copies)

Written Examination based of the thesis

Viva-Voce

Final Submission of the thesis (03 copies)
04. THE LIBRARY

Introduction

The library is located at the first floor of the PGIPBS premises. The mission of the PGIPBS Library is to support teaching, learning and research by providing the best possible information sources and services at right time for all users.

The content of the library collection consists mainly of primary and secondary sources of Buddhism. The present stock stands at over 22,000 volumes including reference and lending materials. The Collection is extensive and relevant for higher studies and research on Buddhist Studies. In addition, the Library maintains collections of PGIPBS dissertations (theses) and past exam papers, for reference and archiving purposes. The library functions are fully automated through the library system.

The library owns full sets of Pali Tipitaka in seven versions: Pali, Sinhala, English, Thai, Cambodian, Devanagiri and Burmese. In addition, the library contains a full series of Taisho edition of the Chinese Cannon.

Opening Hours and Holidays

During the academic period the library is open on week days from 9.00 am to 6.30 pm and on Saturdays from 9.00 am to 6.00 pm.

The library is closed on Sundays and Public Holidays.
05. MEDALS, SCHOLARSHIPS AND OTHER AWARDS

The Institute annually awards following medals and scholarships in recognition of the performance of students who have excelled in their studies.

**Gold Medal**

The Gold Medal is awarded to the student who scores the highest marks in the Master of Arts in Buddhist Studies Examination.

**Silver Medal**

The Silver Medal is awarded to the student who scores the highest marks in the Postgraduate Diploma in Buddhist Studies Examination.

**Mahayana Scholarship**

This scholarship is awarded to the two students who perform best in the course unit “ME 06 – Origins of Mahayana and the Earliest Mahayana Sutras” of the Master of Arts in Buddhist Studies program in Sinhala and English media. Each awardee receives a cash prize of Rs. 25,000.

**E.W. Gunathilaka Fund Scholarship**

This scholarship is awarded to the local student who has performed best in the Postgraduate Diploma in Buddhist Studies program. This scholarship is maintained by E.W. Gunathilaka Fund and the awardee will be exempted from the course fee of the Master of Arts Degree in Buddhist Studies program.
Buddhist Library Graduate School, Singapore

China’s Buddhist Academy of Mt. Putuo
06. AFFILIATED INSTITUTES

CHINA’S BUDDHIST ACADEMY OF MT. PUTUO

The China’s Buddhist Academy of Mt. Putuo stands as one of the higher institutions of Chinese Buddhist tradition hosted by the Buddhist Association of China, and co-organized by the Buddhist Academy of China, the Buddhist Association of Zhejiang Province and the Buddhist Association of Zhoushan City. It is situated on Zhujiajian Island of Zhoushan City, Zhejiang Province.

The Academy has 68 academic venerable staff (50 permanent academic staff, 13 supervisors, 5 visiting staff). Several famous experts and scholars are invited as academic leaders, honorary professors and visiting professors. Moreover, the excellent corporative relationship among the China’s Buddhist Academy of Mt. Putuo, Otani University of Japan, Garden University of Japan, etc. will provide opportunities for further study for students excelling in their studies.

Academic staff
Venerable Dr. Hui Xian (Asanga) - Director
(B.A., M.A., PhD)
Venerable Dr. Pang Y ahui - Coordinator for Mt Putuo
(B.A., M.A., PhD)
Venerable Dr. Chen Shiying (Qindao)
(B.A., M.A., PhD)
Venerable Dr. Neng Jin
(B.A., M.A., PhD)
Venerable Dr. Li Xia
(B.A., M.A., PhD)

Coordinator for PGIPBS
Rev. Dr. Wadinagala Pannaloka
THE BUDDHA-DHARMA CENTRE OF HONG KONG LTD

The Buddha-Dharma Centre of Hong Kong Ltd (BDCHK), established in April 2012, is a Buddhist centre devoted to the promotion of the integration of Buddhist Studies with spiritual praxis. Its guiding principle is the doctrine of the five spiritual faculties: faith, vigour, mindfulness, equipoise and wisdom. The Director of BDCHK is Venerable Professor KL Dhammajoti, an internationally renowned scholar in Buddhist Studies and a leading scholar in Sarvāstivāda Abhidharma.

Academic Staff

Venerable Professor K L Dhammajoti, PhD (Kelaniya), Director, BDCHK

Visiting Teaching Staff
Venerable Professor Miriswatte Wimalagnana
Professor Y. Karunadasa, PhD (London)
Professor Oliver Abeynayake, PhD (Lancaster)
Professor T. Endo, PhD (Kelaniya)
Professor Guang Xing, PhD (London)
Professor G T Halkias, PhD (Oxon)
Professor F Hoffman, PhD (London)
Professor P R Wasantha Priyadarshana, PhD (Kelaniya)
Professor Xue Yu, PhD (Iowa)
Professor Yao Zhihua, PhD (Boston)
Dr. Chan Ngan Che, PhD (HKU)
Dr. Chiu Kwok Sum, PhD (Hong Kong Buddhist College)
Dr. Li Kwok Fu, PhD (CUHK)
Dr. Tsui Chung-hui, PhD (HKU)

Coordinator for PGIPBS

Dr. Ashoka Welitota
BUDDHIST LIBRARY GRADUATE SCHOOL, SINGAPORE

There was a historical and social need to establish an institution in Singapore that offers an opportunity for the academic study of Buddhism without losing the focus on the spirit of Buddhist practice. It is for this reason that the Buddhist Research Society established the Graduate School of Buddhist Studies in 2001 through the link programmes with the University of Kelaniya, Sri Lanka. Buddhist Research Society, founded in 1983, has been promoting Buddhist education through the Buddhist Library and its activities, which includes courses and seminars conducted by renowned Buddhist Scholars from Sri Lanka, Japan, Europe and North America.

The Graduate School of Buddhist Studies is now known as the Buddhist Library Graduate School. It functions within the premises of the Buddhist Library. Students are free to make use of its amenities which include a resource centre that houses many resource materials on Buddhism and related subjects such as psychology, ecology and comparative religion. It has an auditorium that could accommodate hundred people and two seminar rooms for lectures and tutorials.

Academic Staff
Venerable Dr. Bellanwila Dhammaratana, Principal, B.A. Hons., M.A., PhD
Venerable Wiloye Wimalajothi, B.A. (Hons.), M.A., Royal Pandit
Professor Chandima Wijebandara, B.A., PhD

Visiting Lecturers
Emeritus Professor Y. Karunadasa, B.A. (Hons.), PhD
Professor Sumanapala Galmangoda, B.A. (Hons.), MA, PhD
Professor Alan Sponberg, PhD
Richard P. Hayes, PhD
Gene Reeves, PhD

Administrator
Leila Abdul Rahman

Coordinator for PGIPBS
Venerable Professor Raluwe Padmasiri
07. ASSOCIATIONS OF THE PGIPBS

Alumni Association
Postgraduate Research Students’ Association
Postgraduate Students’ Association