

02.3.2 Master of Arts in Buddhist Studies

Scope and Content of the 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.

The 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

The 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 (SriLanka)
or
- iv. A pass in Master of Arts in Buddhist Āyurvedic Counselling from a recognized university/
institute
or
- v. Any other qualification acceptable to the Faculty Board of the Institute

Requirements for the Course of Study

A student is required to take **seven course units** selected from those announced for the academic year by the Institute. Out of these seven course units, MABS 01 and MABS 72 are compulsory.

Available Course Units (Prescribed for the Academic Year 2023/2024)

- MABS 01 : Buddhist Doctrines of the Pali Nikāyas: Analysis and Interpretation (Compulsory)
- MABS 02 : Theravada Abhidhamma: Origins and Development
- MABS 04 : Doctrinal Controversies of the Abhidharma Tradition
- MABS 05 : Buddhological Developments: A Study based on pre-Mahayana Buddhist Literature
- MABS 06 : Origins of Mahayana and the Earliest Mahayana Sutras
- MABS 07 : Nāgārjuna's Philosophy as Reflected in His Mūlamadhyamakakārikā
- MABS 09 : Buddhist Vinaya and the Monastic Organization
- MABS 16 : The Chinese Buddhist Tripiṭaka: A Historical and Analytical Study
- MABS 21 : Buddhist Aesthetic Concepts: Analysis and Evaluation
- MABS 22 : Buddhist Art and Architecture - I (Indian Sub-continent)
- MABS 23 : Buddhist Art and Architecture - II (Sri Lanka)
- MABS 26 : Buddhist Psychotherapy
- MABS 27 : Buddhist Social Dimension
- MABS 33 : Buddhist Economic Philosophy
- MABS 35 : Theravada Tradition: A Historical and Doctrinal Study
- MABS 39 : Basic Pali, Research Methodology and Logical Reasoning
- MABS 40 : Buddhist Philosophy of Education and Communication
- MABS 52 : History of Indian Buddhism: From its Origins to the Emergence of Mahayana
- MABS 54 : Mahayana Buddhism: A Doctrinal Survey
- MABS 56 : The Pali Commentarial Literature

- MABS 57 : The Buddha-concept and Bodhisatta Ideal in Theravada Buddhism
- MABS 60 : Sarvastivāda Abhidharma: Doctrines and Controversies
- MABS 61 : Methods of Spiritual Praxis in the Sarvāstivāda Tradition
- MABS 62 : The Doctrine of Śūnyatā (Emptiness): Prajñāpāramitā Scriptures and Early Madhyamaka
- MABS 63 : Doctrines of Early Indian Yogācāra
- MABS 64 : History of Chinese Buddhism
- MABS 65 : Japanese Buddhism: History and Doctrines
- MABS 66 : Tibetan Buddhism: History and Doctrines
- MABS 67 : Readings in Pali Suttas
- MABS 68 : Readings in Buddhist Sanskrit Texts
- MABS 69 : Readings in Buddhist Tibetan Texts
- MABS 70 : Buddhist Doctrine: Modern Philosophical Perspectives
- MABS 71 : Buddhist Ethics: Concepts and Philosophical Interpretations
- MABS 72 : Research Methodology and Extended Essay (Compulsory)
- MABS 73 : Introduction to Pali Language
- MABS 74 : Chinese Buddhism: A Doctrinal Study
- MABS 75 : Buddhist Meditative Traditions
- MABS 76 : Fundamental Principles of Buddhist Psychology in Pali Tradition

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 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 on-hour lecture per week 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. Class participation: 10 marks
- iii. Final year examination for each course unit: 60 marks per course unit

Research Methodology and Extended Essay: 100 marks

Participation in workshops, preparation of Essay proposal and completion of Essay will be taken into consideration. Please see the syllabus for further information.

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

Grades

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

- (i) **Merit Pass** - An average of 75 marks for all the 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 an average of 50 or above for all the units
- (iii) **Inadequate Pass and Repeat Exam** - The students who have not passed only in one course unit are considered the students who is incomplete in Examination. Such students are required to complete the Examination by re-sitting only that course unit. The students who have not passed more than one course unit are required to re-sit all the course units to pass the examination. However, if such a student with no passes for more than one course unit has passed PDBS 72 at the previous sitting is not required to re-take it. Furthermore, the incomplete students should complete the examination within 04 years from the date of registration as a student.

The Syllabus for the Master of Arts in Buddhist Studies

Course Code	MABS 01
Course Title	Buddhist Doctrines of the Pāli Nikāyas: Analysis and Interpretation
Aim	To give the students a critical and comprehensive knowledge of Buddhist doctrines of Pali Nikāyas
Content	<p>Fundamental teachings of Early Buddhism, questions raised and solutions offered by the 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 and philosophy.</p> <p>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.</p>
Duration	30 hours
Method of Teaching	Lectures, discussions and assignments
Method of Evaluation	<ul style="list-style-type: none"> ■ Two assignments ■ Class participation ■ Final year examination
Expected Learning Outcomes	Ability to elaborate critically the fundamental teachings of <i>Suttapiṭaka</i> and to read and understand relevant discourses in the original sources
Recommended References	<p>Conze, E., (1967). <i>Buddhist Thought in India</i>, London: George Allen Unwin.</p> <p>Davids, Rhys, (1978). <i>Sakya or Buddhist Origins</i>, New Delhi: Oriental Books Reprint Corporation.</p> <p>Grimm, George, (1994). <i>The Doctrine of the Buddha: The Religion of Reason and Meditation</i>, New Delhi: Motilal Banarsidass.</p> <p>Jayatilke, K. N., (1980). <i>Early Buddhist Theory of Knowledge</i>, New Delhi: Motilal Banarsidass.</p> <p>Jennings, J. G. (Eds.), (1974). <i>The Vedantic Buddhism of the Buddha</i>, New Delhi: Motilal Banarsidass.</p> <p>Johansson, E.A. Rune, (1970). <i>The Psychology of Nirvāṇa</i>, London: George Allen Unwin.</p> <p>_____, (1979). <i>The Dynamic Psychology of Early Buddhism</i>, London: Curzon press.</p> <p>Keith, A.B., (1931). <i>The Doctrine of the Buddha. Bulletin of the school of Oriental Studies</i>, Vol. VI.</p> <p>Ling, Trevor, (1973). <i>The Buddha</i>, England: Penguin.</p>

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- Murti, T. R. V., (2008). *The Central Philosophy of Buddhism*, London: Routledge.
- Pande, G. C., (1983). *Studies in the Origins of Buddhism*, New Delhi: Motilal Banarsidass.
- Radhakrishnan, S. (1941). *Indian Philosophy*, London: George Allen Unwin.
- Robinson, R., (1970). *The Buddhist Religion*, California: Wadsworth Pub Co. Beyer, S. (1974).
- Stcherbatsky, Th., (2005). *The Central Conception of Buddhism*, New Delhi: Motilal Banarsidass.
- _____, (1965). *The Conception of the Buddhist Nirvana*, The Hague: Mouton and Co.
- Warder, A.K., (1980). *Indian Buddhism*, New Delhi: Motilal Banarsidass.
- Winternitz, M., (1936). *Problems of Buddhism*, Visva-Bharati Quarterly, Vol. II.
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Course Code	MABS 26
Course Title	Buddhist Psychotherapy
Aim	To give a descriptive knowledge of Buddhist analysis of mind and Buddhist approach to physical and mental health
Content	Buddhist concept of the individual and the related world with reference to the analyses of aggregates, elements, faculties, senses, and four great elements, analysis of personality types based on internal and external facts, causes and conditions that influence the personal behavior with reference to the teaching of dependent co-origination; analysis of <i>citta</i> , <i>mano</i> , <i>viññāṇa</i> and the process of mental behavior, analysis of psycho-physical problems, behavioral, spiritual and herbal treatments recommended for psycho-physical problems
Duration	30 hours
Method of Teaching	Lectures, discussions, assignments and practicals
Method of Evaluation	<ul style="list-style-type: none"> ■ Two assignments ■ Class participation ■ Final year examination
Expected Learning Outcomes	Ability to describe the usefulness of Buddhist teachings for physical and mental health
Recommended References	<p>Galmangoda, Sumanapala, (2006). <i>Buddhist Social Philosophy and Ethics</i>, Colombo: Author.</p> <p>Hall, Manly, P., (1978). <i>Buddhism and Psychotherapy: The Healing of Heart Doctrine</i>. California, Philosophical Research Society.</p> <p>Harischandara, D. V. J., (2015). <i>Psychiatric Aspects of Jātaka Stories</i>, Galle, Vijitha Yapa Publications.</p> <p>Jung, C. G., (1978) <i>Psychology and the East</i>, USA: Princeton University Press.</p> <p>Kawai, Hayao, (1996). <i>Buddhism and the Art of Psychotherapy</i>, USA: Texas A & M University Press.</p> <p>Magid, Barry, (2002). <i>Ordinary Mind, Exploring the Common Ground of Zen and Psychotherapy</i>, Boston: Wisdom Publications.</p> <p>Nissanka, H. S. S., (1993). <i>Buddhist Psychotherapy</i>, New Delhi: Vikas Publishing House.</p> <p>Silva, Padmasiri De, (1978). <i>Buddhist and Freudian Psychology</i>, Colombo: Lake House Investment Ltd.</p>

Course Code	MABS 27
Course Title	Buddhist Social Dimension
Aim	To give a comprehensive and critical knowledge of the selected topics pertaining to the Buddhist social philosophy
Content	The social and political background of Buddhism as reflected in the Buddhist discourses, Buddhist stratification of society, Buddhist theory of state, social significance of Buddhist path, five precepts and their social application, Buddhist attitude towards the functional problems of language, Buddhist way of conflict resolution, the importance attached to the teaching and learning in Buddhism, ethnic identity, Buddhist position of gender, position of rites and rituals in Buddhism, the Buddhist concept of development, the Buddhist norms on environmental impact assessment, Buddhism and socio-anthropological interpretations of Buddhism
Duration	30 hours
Method of Teaching	Lectures, discussions, and assignments
Method of Evaluation	<ul style="list-style-type: none"> ■ Two assignments ■ Class participation ■ Final year examination
Expected Learning Outcomes	Ability to critically and comprehensively explain topics of Buddhist social philosophy with reference to Tipiṭaka sources and understand their relevance to present day society
Recommended References	<p>Abeynayake, O., (1995). <i>Fundamentals of Buddhist Polity</i>, Colombo: Author.</p> <p>_____, (2016). <i>The Social and Economic Dimension of Early Buddhism</i>, Hong Kong: The Buddha Dharma Centre of HongKong.</p> <p>Bhagavat, D., (1940). <i>Early Buddhist Jurisprudence</i>, Poona: Cosmo Publications.</p> <p>Cakravarti, Uma, (1987). <i>The Social Dimensions of Early Buddhism</i>, Delhi: Munshiram Manoharlal Publisher.</p> <p>Deegalle, Mahinda, (Eds.), (2006). <i>Buddhism, Conflict and Violence in Modern Sri Lanka</i>, London: Routledge.</p> <p>Frauwallner, E., (1956). <i>The Earliest Vinaya and the beginning of Buddhist Literature</i>, Rome: M.E.O.</p> <p>Gnanarama, Ven. Pategama, (1996). <i>An Approach to Buddhist Social Philosophy</i>, Singapore: Thisarana Buddhist Association.</p> <p>Gross, Rita M., (2000). <i>Soaring and Setting: Buddhist Perspective on Contemporary Social and Religious Issues</i>, New York: Continuum.</p> <p>Guruge, Ananda W.P. (Eds.), (2004). <i>Hsi Lai Journal of Humanistic Buddhism</i>, Vol:5. California: International Academy of Buddhism, University of the West.</p>

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- Hettiaracchi, Dharmasena, (2001). *Buddhist Economic Philosophy*, Battaramaulla: Education Department.
- Jayatilleke, K.N., (1969). *Aspects of Buddhist Social Philosophy*, Kandy: BPS.
- _____, (1958). *Buddhism and the Race Question*, Kandy: BPS.
- Jones, Ken, (2003). *The New Social Face of Buddhism: A Call to Action*, Boston: Wisdom Publications.
- Mallikarachchi, Desmond, (2003). *Buddha and Marx: on Man and Humanity*, Colombo: Author Publication.
- Queen, Christopher S & Sallie B. King (Eds.), (1996). *Engaged Buddhism*, New York: State University of New York Press.
- Ratnapala, Nandasena, (1997). *Buddhist Democratic Political Theory and Practice*, Ratmalana: Wishwa Lekha.
- Spiro, M., (1982). *Buddhism and Society*, California: University of California.
- Swaris, Nalin, (1999). *The Buddha's Way to Human Liberation: A Socio Historical Approach*, Author Publication.
- Seneviratne, H.L., (1999). *The Work of Kings: The New Buddhism in Sri Lanka*, Chicago: The University of Chicago Press.
- Sivaraksa, Sulak, (2005). *Socially Engaged Buddhism*, Delhi: Thai Inter-Religious Commission.
- Tilakaratne, Asanga, (2012). *Therevada Buddhism; The View of the Elders*, Hawai: University of Hawaii Press.
- Weber, Max, (1958). *Religions of India*, Delhi: Munshiram Manoharlal Publisher.
- Wijesekara, O. H. de. A., (1972). *Buddhism and Society*, Kandy: PBS.
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Course Code	MABS 33
Course Title	Buddhist Economic Philosophy
Aim	To give the ability to analyze the fundamental Buddhist teachings with a view to discovering possible solutions to the contemporary problems in the sphere of the world economy
Content	This course highlights the fundamental Buddhist teachings related to what may be termed a Buddhist perspective of economics. The analysis is based on the Pali suttas and Vinaya texts. The topics discussed in this course include: the economic social structure in India during the Buddha's time, the influence of Buddhist thought on economy in India especially during the period of Emperor Asoka, the Buddhist influence on Sri Lankan economy in the subsequent era; the Buddhist teaching on individual and state economy
Duration	30 hours
Method of Teaching	Lectures, discussions, and assignments
Method of Evaluation	<ul style="list-style-type: none"> ■ Two assignments ■ Class participation ■ Final year examination
Expected Learning Outcomes	Ability to explain the concepts of Buddhist economic philosophy and its applicability to provide possible solutions to the contemporary problems
Recommended References	<p>Hettiaracchi, Dharmasena, (2001). <i>Buddhist Economic Philosophy as Reflected in Early Buddhism</i>, Battaramulla: Education Publication Department.</p> <p>Karunatilake, H.N.S., (1976). <i>This Confused Society</i>, Colombo: Buddhist Information Centre.</p> <p>Macy, Mark, (1987). <i>Solutions for a Troubled World</i>, Earthview Press.</p> <p>Schumacher, E.F., (1974). <i>Small is Beautiful</i>, London: Abacus.</p> <p>Silva, de Padmasiri, (1975). <i>Value Orientation and Nation Building</i>, Colombo: Lake House.</p> <p>_____, <i>The Search for Buddhist Economics</i>, Kandy: Buddhist Publication Society.</p> <p>Weber, Max, (2000). <i>The Sociology of Religion</i>, New Delhi: Munshiram Manoharlal.</p>

Course Code	MABS 40
Course Title	Buddhist Philosophy of Education and Communication
Aim	To give knowledge on the concept of education as reflected in Buddhist literature with a focus on Western principles of education
Content	<ol style="list-style-type: none"> 1. Buddhist concept of education, aims and objectives of Buddhist education, the definitions 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 (<i>arahantatā</i>); the comparison of the Buddhist concept of being with those of Western attitudes and the concept of liberation (<i>vimutti</i>); mental culture (<i>bhāvanā</i>) and the total development of humanbeing; the importance of cognitive (<i>pariyatti</i>), affective (<i>paṭipatti</i>), and comprehension (<i>paṭivedha</i>) in the light of Early Buddhist Sources 2. The Buddhist concept of knowledge (<i>vijjā</i>), conduct (<i>carāṇa</i>) and psychomotor skills (<i>kosalla</i>); 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 (<i>carita</i>) and importance of attention (<i>cittakaggatā</i>) in teaching and learning situations; different methods of teaching and Buddhist approach to concept formation 3. The Buddhist approach to moral education, definitions of Buddhist morality; the Noble Eight-Fold Path and moral education, place of meditation in mental culture; nature of teacher-pupil relationship-(rapport) reflected in Early Buddhist texts and its impacts on moral education
Duration	30 hours
Method of Teaching	Lectures, discussions, assignments
Method of Evaluation	<ul style="list-style-type: none"> ■ Two assignments ■ Class participation ■ Final year examination
Expected Learning Outcomes	Ability to identify the Buddhist approach to education and are able to explain elements of education in Buddhist literature comparing them with western theories of education
Recommended References	<p>Jayasekara, U. D., (1969). <i>Early History of Education in Ceylon (From Earliest Times up to Mahasena)</i>, Colombo: Department of Cultural Affairs.</p> <p>Jayatilleke, K.N., (1963). <i>Early Buddhist Theory of Knowledge</i>. London: Allen & Unwin.</p> <p>Olivelle, Patrick., (1974). <i>The Origin and the Early Development of Buddhist Monachism</i>, Colombo, MD Gunasena.</p> <p>Radha Kumud, Mookherji, (1989). <i>Ancient Indian Education, Brahmanical & Buddhist</i>, Delhi: Motilal Banarsidass.</p> <p>Weerasinghe, Henry, (1992). <i>Education for Peace: The Buddha's Way</i>, Ratmalana: Sarvodaya Book Publishing Services.</p>

Course Code	MABS 72										
Course Title	Research Methodology and Extended Essay										
Aim	To provide an opportunity to enhance basic knowledge and skills of research methods and academic writing										
Content	<p>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 the 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.</p> <p>The Essay should be submitted within 30 days from the last question paper of the final year examination of the course.</p>										
Method of Teaching	<p>The procedure is as follows:</p> <table border="1"> <thead> <tr> <th>Stages</th><th>Scheduled Time</th><th>Themes</th></tr> </thead> <tbody> <tr> <td>1st Workshop</td><td>4th week of the 2nd term</td><td>Buddhist Literary Sources and Fundamentals of Research</td></tr> <tr> <td>2nd Workshop</td><td>9th week of the 2nd term</td><td>Styles of Referencing, Preparing a Research Proposal and Academic Writing</td></tr> </tbody> </table> <ul style="list-style-type: none"> ■ Submission 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 		Stages	Scheduled Time	Themes	1st Workshop	4th week of the 2nd term	Buddhist Literary Sources and Fundamentals of Research	2nd Workshop	9th week of the 2nd term	Styles of Referencing, Preparing a Research Proposal and Academic Writing
Stages	Scheduled Time	Themes									
1st Workshop	4th week of the 2nd term	Buddhist Literary Sources and Fundamentals of Research									
2nd Workshop	9th week of the 2nd term	Styles of Referencing, Preparing a Research Proposal and Academic Writing									
Method of Evaluation	<ul style="list-style-type: none"> ■ Participation in workshops: 10 marks ■ Preparation of Essay proposal: 20 marks ■ Completion of Essay: 70 marks 										
Expected Learning Outcomes	Ability to demonstrate the skills of academic writing, research methods and critical thinking										
Recommended References	<p>Cryer, Pat, (1999). <i>The Research Student Guide to Success</i>, Mumbai: VIVA Books Private Ltd.</p> <p>Glough Peter, Nutbrown Cathy, (2002). <i>A Student Guide to Methodology Justifying Enquiry</i>, London: SAGE Publications Company.</p> <p>Kumar, Ranjith, (2011). <i>Research Methodology: A step-by-step guide for beginners</i>, London, SAGE Publications Ltd.</p> <p>Nicholas, Walliman, (2005). <i>Your Research Project</i>, New Delhi: Vistaar Publications.</p> <p>Potter, Stephen., (2002). <i>Doing Postgraduate Research</i>, London: SAGE Publications Company London.</p>										

Course Code	MABS 73
Course Title	Introduction to Pali Language
Aim	To introduce the basic elements of Pali language
Content	Basic elements of Pali language, namely, alphabet, gender, number, cases, declension of nouns, conjugation of verbs, numerals, adjectives, participles, infinitives, indeclinables (<i>nipāta and upasagga</i>) that they need to read correctly culturally, doctrinally and philosophically important Pali terms, sentences and verses
Duration	30 hours
Method of Teaching	Lectures, discussions and assignments
Method of Evaluation	<ul style="list-style-type: none"> ■ Two assignments ■ Class participation ■ Final year examination
Expected Learning Outcomes	Ability to analyze sentence patterns and read important Pali terms, sentences, and verses correctly
Recommended References	<p>Ananda Maitreya, Balangoda, (1997). <i>Pali Made Easy</i>, Dehiwala: Buddhist Cultural Centre.</p> <p>Buddhadatta, A. P., (1968). <i>Concise Pali-English Dictionary</i>, Colombo: The Colombo Apothecaries.</p> <p>_____, (1997). <i>The New Pali Course – Part I, II</i>, Dehiwala: Buddhist Cultural Centre.</p> <p>Dhammajoti K. L. (2018), <i>Reading Buddhist Pali Texts: An Elementary Grammatical Guide</i>, Hong Kong: The Buddha-Dharma Centre.</p> <p>Silva, Lily de, (1994). <i>Pali Primer</i>, Dhammagiri: Vipassana Research Institute.</p>