

Diploma in Pali & Buddhist Studies
(DPBS)

Course code	: DPBS 13014
Title	: Historical Background of Buddhism
Status	: Compulsory
Learning outcome:	By the end of this course unit, the students will be able to <ul style="list-style-type: none"> • explain Vedic teachings and practices of Brahmins. • describe contemporary religious views of sramana traditions. • introduce life of the Buddha and identity of Buddhism. • trace out establishment and growth of Buddhist Order. • survey spread of Buddhism in India and political contribution to Buddhism.
Course content:	Cultural and philosophical background of Vedic period: Development of Vedic thought in Brahma and Upanisad periods: belief in creator God, polytheism, monotheism and monism: practice of sacrifice and cast: concepts such as Atman, Brahma, Karma, Yoga and rebirth; Buddhist critique towards Brahma and sramana teachings and practices, development of Buddhist Order.
Method of teaching	: Lectures, classroom discussions and case studies.
Assessment	: Mid-year presentations, assignments and end of course examination
Recommended readings:	
1.	Basham,A.L, (1975), ed A Cultural History of India, Oxford.
2.	Barua,M.B, (1925), Pre-Buddhistic Indian Philosophy. Calcutta.
3.	Radhakrishnan,S, (1958), India Philosophy, Vol.I, London.
4.	Jayatileke,K.N, (1963), Early Buddhist Theory of Knowledge, pp. 1.168, London.
5.	Pande,G.C, (1995), Studies in the Origins of Buddhism, Motilal Banarasidas,
6.	Davids,Rhys (1959), Buddhist India, 8th ed, Calcutta.
7.	Warder A.K., Indian Buddhism. Delhi.

Course code	: DPBS 13024
Title	: Fundamental Teachings of Buddhism
Status	: Compulsory
Learning outcome:	By the end of this course unit, the students will be able to <ul style="list-style-type: none"> • describe basic teachings of Buddhism such as Dependant Co-origination, Four Noble Truths etc.

- discuss comparatively the Buddhist teachings with contemporary non-Buddhist views.
- apply Buddhist teachings as solutions to address the current issues.

Course content: Tilakkhana (three characteristics); Cattari Ariyasaccani (four noble truths); Ariya Atthangikamagga (noble eight fold path); Paticcasamuppada (dependent co-origination); Pancakkhandha (five aggregates); Dvadasayatana (twelve faculties); Punabbhava (kamma and rebirth); Nibbana (emancipation).

Method of teaching : Lectures, classroom discussions and assignments.

Assessment : Mid-year presentations, assignments and end of course examination

Recommended readings:

1. Walpola, Rahula, (1959), What the Buddha Taught, Bedford.
2. Wader, A.K, (1980), Indian Buddhism, Delhi.
3. Thomas, E.J, (1993), The History of Buddhist Thought, New Delhi.
4. Kalupahana, D.J, (1976), Buddhist Philosophy : A Historical Analysis , Honolulu.
5. Ven. Narada, (1965) The Buddha and his Teaching, 4th edition, Malaysia,
6. Murti T.R.V. (1955), The Central Philosophy of Buddhism, London.
7. Jayatilleke K.N. (1963), Early Buddhist Theory of Knowledge, London.
8. Kalupahana, D.J (1983), Causality: The Central Philosophy of Buddhism, Honolulu.
9. Jayatilleke, K.N., (1975), The Message of the Buddha, ed. Ninian Smart, London
10. Karunadasa Y, (2013) Early Buddhist Teachings, The University of Hong Kong.

Course Code : **DPBS 13034**

Title : **Selected Readings in Pali Literature**

Type : Optional

Learning Outcome: After the completion of this course unit, the students should be able to

- read and copy down Pali canonical and commentarial passages identifying and employing correct diacritical marks.
- recite by memory the more important and necessary verses and phrases selected from the texts.
- give the meaning and translate the passages or discourses into English.

- describe the meaning of the discourses.
- analyze the grammar of words and sentences.
- produce scientific and philosophical presentations on Buddhist teaching.

Course Content: Selected Texts; Samyuttanikaya 1 (Brahma samyutta), Anguttaranikaya 1 (first five vaggas), Udanapali (Jaccanda vagga), Dhammapadatthakatha (Cakkhupalavatthu). Under this course unit, reading Pali passages, copying down, recitation, understanding of the meaning, translation of passages, analyzing the content and grammar as well as producing scientific and philosophical presentations on Buddhist concepts is expected.

Method of Teaching : Lectures, classroom discussions, presentations, and assignments.

Scheme of Assessment: Mid-year presentations, assignments and end of course examination.

Recommended readings:

- 1 Malalasekara, G.P, (1958), The Pali Literature of Ceylon, Colombo.
- 2 Norman, K.R., (1988), Pali Literature, PTS, London.
- 3 Bode, M.H. , (1965), The Pali Literature of Burma, Rangoon.
- 4 Warder, A.K., (1961), The Pali Canon and its Commentaries, London.
- 5 Anuruddha, Kakkapalliye, (2008), The Buddhist Councils, Hong Kong.
- 6 Pande, G.C. (1974), Studies in the Origins of Buddhism, Delhi.
- 7 Warder, A.K., (1980), Indian Buddhism, Motilal Banarsidass, Delhi.

Course Code : **DPBS 13044**

Title : **Pali Grammar & Literature**

Type : Optional

Learning Outcome: After the completion of this course unit, the students should be able to

- write down the Pali alphabet and its divisions.
- show the divisions of Pali combinations, join and disjoin Pali words.
- describe categories of Pali nouns and verbs,
- write down Pali declension and conjugation tables by memory.
- explain Pali grammar components such as Samasa, Taddhita, Kitaka, Nipata, Upasarga and syntactical uses of cases.
- introduce origin and evolution of Pali language.

- explain the content of the Pali Tipitaka.
- evaluate the historical development of the Pali Tipitaka.
- explain the significance of Buddhist Councils in compilation of Tipitaka.
- introduce Pali commentarial (Atthakatha) and sub-commentarial (Tika) literature separately.
- describe the authenticity and value of the content of Pali compendiums like chronicles, grammatical treatises and other compositions.

Course Content: Pali grammar components such as Pali alphabet, euphonic combinations(sandhi) , nouns (nama), verbs (kriya), nominal compounds (samasa), secondary and primary derivatives (taddhita and kitaka) particles (nipata) and cases (vibhakti)

Pali literature, origin and development of Pali canonical, commentarial and compendium texts, contents of them and the relevance of Buddhist councils in the history of Pali literature, introduction of Buddhism to Sri Lanka and the evolution of pali exegetical tradition, Pali commentaries (attakatha), sub-commentaries (tika), compendiums (sangaha), chronicles (vamsakatha), grammatical treatises (vyakarana) and the texts on poetics and prosody

Method of Teaching: Lectures, discussions, presentations, and assignments.

Scheme of Assessment: Mid-year presentations, assignments and end of course examination.

Recommended readings:

- 1 Anuruddha, Kakkapalliye, (2010), A Guide to the Study of Pali, Hong Kong. Gnanaratana, -
- 2 Buddhadatta, A.P., (1937), New Pali Course, I & II, Colombo.
- 3 N.Gnanaratana, (2015), Pali Grammar for Tipitaka Studies, Colombo.
- 4 James W. Gair & W.S. Karunatilake, (2005), A New Course in Reading Pali, Motilal Banarsidass, Delhi.
- 5 Silva, Lily de, (1994), Pali Primer, India.
- 6 Geiger, W., (1956), Pali Literature and Language, Tr. Batakrishna Ghosh, Calcutta.
- 7 Rune E.A. Johansson, Pali Buddhist Texts: An Introductory Reader and Grammar. Curzon Press, Surrey.

Course Code : DPBS 13052

Title : Buddhist Cultural Diversity in Asia

Type : Optional

- Learning Outcome: After the completion of this course unit, the students should be able to
- trace out history of Buddhism in Asian countries.
 - show socio-political connection of Buddhism in respective countries.
 - criticize the position of Buddhism in socio-cultural revivals.
 - explain international relations of Buddhism in respective countries.
 - explain the impact of Buddhism on rights and rituals.
 - describe the past and present of the community of Buddhist Sangha.
 - evaluate the Buddhist art and architecture.
 - examine the practical aspect of Buddhism in present day.
 - examine the socio-cultural challenges that Buddhism face today.

Course Content: A general understanding of the cultural history of Buddhism in India, Sri Lanka, Myanmar, Thailand, China, Japan, Korea, Laos, Cambodia, Bangladesh and Nepal is expected. Attention should be focused on introduction of Buddhism and its expansion, socio-political connections, position of Buddhism in socio-cultural revivals, philosophical and doctrinal trends, international relations, impact of Buddhism on rights and rituals, past and present of the community of Buddhist Sangha, Buddhist art and architecture, contribution of the spread of Buddhism.

Method of Teaching: Lectures, discussions, presentations, and assignments.

Scheme of Assessment: Mid-year presentations, assignments and end of course examination.

Recommended readings:

- 1 Rowlands, Jr, B, (1953), The Art and Architecture of India, London.
- 2 Banerjee, A.C., (1973), Buddhism in India and Abroad, Calcutta.
- 3 Paranavitana, S., (1954), Art and Architecture of Ceylon, Polonnaruwa Period, Colombo.
- 4 Ridley, M., (1980), The Art of World Religions: Buddhism, New York.
- 5 Hazra, K.L., (1982), History of Theravada Buddhism in South-east Asia, New Delhi.
- 6 Rahula, W, (1956), History of Buddhism in Ceylon, Colombo.

Course Code : **DPBS 13054**
 Title : **Elementary Buddhist Sanskrit**
 Type : Optional

Learning Outcome: After the completion of this course unit, the students should be able to

- employ the Sanskrit alphabet and basic grammar for transliteration.
- read and copy the sentences and passages composed in the Devanagari script.
- be familiar with the key doctrinal terms and idiomatic expressions in Buddhist Sanskrit Literature.
- read the grammatically simpler passages in some important Buddhist Sanskrit texts including the *Udānavarga* (corresponding to the Pali *Dhammapada*), some chapters of the *Abhidharmakośa-bhāṣya*, the *Prajñāpāramitā-hṛdaya-sūtra*, the *Vajracchedikā Prajñāpāramitā*, the *Aṣṭasāhaśrikā Prajñāpāramitā* and the *Vijñaptimātratā-siddhi*.

Course Content: This elementary course is meant for the absolute beginners. Students will be introduced to the Sanskrit Devanagari alphabets and basic Sanskrit grammar required for reading simple Buddhist Sanskrit passages. The focus will be to familiarize students with the basic Buddhist terminologies, idiomatic expressions and the simpler verse and passages in the Buddhist Sanskrit texts, particularly the *Udānavarga*, the *Abhidharmakośa-bhāṣya*, the *Prajñāpāramitā-hṛdaya-sūtra*, the *Vajracchedikā Prajñāpāramitā*, the *Aṣṭasāhaśrikā Prajñāpāramitā* and the *Vijñaptimātratā-siddhi*. Grammatical study will include the declension of nouns with different vowel and consonant endings; conjugations of the 10 verb classes; active and passive voices; genitive and locative absolute constructs; participles; gerund; the imperative and optative moods; present and future tenses; past tenses covering mainly the imperfect tense and some other past tense forms occurring more commonly in the prescribed texts.

Method of Teaching : Lectures, discussions, presentations, and assignments.

Scheme of Assessment: Mid-year presentations, assignments and end of course examination.

Prescribed text books:

1. Dhammajoti, K.L. (2013), Reading Buddhist Texts: An Elementary Grammtical Guide. Hong Kong.
2. Conze, E. (1957), Vajracchedikā Prajñāpāramitā: Edited and Translated, with Introduction and Glossary. Serie Orientale Rome XIII. Rome.
3. Willemen (1975), 'Udānavarga', with Chinese-Sanskrit Glossary. Tokyo.
4. Dhammajoti, K.L. (1995), The Chinese Version of Dharmapada: Translated with Introduction and Annotations. Colombo.

Recommended readings:

5. Nariman, J.K. (1919), Literary History of Sanskrit Buddhism. India.

6. Edgerton, F. (1953), Buddhist Hybrid Sanskrit Grammar and Dictionary, Part I, Introduction. New Haven.
7. Warder, A.K. (1970), Introduction to Pali. London.
8. Dayal, H. (1970), The Bodhisattva Doctrine in Buddhist Sanskrit Literature. Delhi.
9. Conze, E. (1960), The Prajnaparamita Literature. S. Gravenhage.
10. Conze, E. (1970), The Perfection of Wisdom in Eight Thousand Slokas. Calcutta.
11. Bhikkhu, Anandajoti (2007), A Comparative Edition of the Dhammapada. Neptune Connection (Pvt) Ltd. Sri Lanka.
12. Vaidya, P.L. (ed.) (1961), Mahāyāna-Sūtra-saṃgraha, Part I. Dharbanga, Bihar.
13. Bucknell, Roderick S., Sanskrit Manual. Delhi.

Course Code : **DPBS 13062**

Title : **Theravada and Mahayana.**

Type : Optional

Learning outcome: After the completion of this course unit, the students should be able to

- describe disputes among disciples emerged during the Buddha's time.
- introduce three Buddhist Councils.
- show the causes leading to schism in Buddhist Order.
- explain early Buddhist schools in brief.
- introduce philosophical and cultural trends of early Buddhist schools.
- describe the origin of Theravada and Mahayana traditions.
- introduce geographical expansion of Northern and Southern Buddhism.
- explain historical evolution of Theravada and Mahayana.
- introduce the centers of Theravada and Mahayana.
- introduce the conceptual identity of prominent teachers in Mahayana.

Course content: Disputable incidents took place within Buddhist Order during the Buddha's time, Buddhist Councils, historical background of early Buddhist schools, divisions of schools of Buddhism and their philosophical and cultural trends.

Emergence of Theravada and Mahayana traditions, their geographical expansion, historical evolution, prominent centers and teachers of two traditions, impact of Theravada and Mahayana traditions on Buddhism and society.

Method of Teaching : Lectures, discussions, presentations, and assignments.

Scheme of Assessment: Mid-year presentations, assignments and end of course examination.

Recommended readings:

- 1 Puri B. N, (1987), Buddhism in Central Asia, Motilal Banarsidas, Delhi.
- 2 Hazra, K.L, (1988), History of Theravada Buddhism in South-East Asia, Munsriram Manoharlal, Delhi.
3. Conze Edward, (1962), Buddhist thought in India, Allen and Unwin, London.
4. Mcgoveru, W.M, (1997), An Introduction to Mahāyāna Buddhism, Munsriram Manoharlal, Delhi.
- 5 Anuruddha K. (2008), The First and Second Buddhist Councils, Hong Kong.
- 6 Hirakawa Akira, (1990), A History of Indian Buddhism; from Sakyamuni to Early Mahayana.
- 7 Bapat, P.V, (1959), 2500 years of Buddhism, Delhi.
- 8 Dutt, S., (1978), The Buddha and Five after Centuries, Calcutta.
- 9 Dutt, N, (1977), Buddhist sects in India, Calcutta.
- 10 Masuda, J, (1925), Origin and Doctrines of Early Indian Buddhist Schools, (Tr. Shyuan Tzang's version of Vasumitra's treatise) Asia Major, Leipzig, Vol. ii, (pp.1-78).

Course Code : **DPBS 13064**

Title : **Buddhist Ethics and meditation**

Type : Compulsory

Learning outcome: By the end of this course unit, the students will be able to

- define what ethics is and introduce Buddhist ethics ,
- clarify ethics found in Vinaya Pitaka and other discourses,
- apply Buddhist ethics and meditation to establish peace and wellbeing of individual and society,
- compare and contrast discipline and rule of law
- explain the significance of mindfulness
- show the impact of meditation in human life
- identify the necessity of ethics and meditation to attain to ultimate goal.

Course content: Religious and philosophical definitions to ethics; Buddhist discourses leading to ethics; freewill and morality; *kusala- akusala*; criteria of ethical judgment; duty and obligation; ethics and social welfare; Buddhist ethics related to religion, politics, economics and society; teacher-pupil ethics; psycho-physical disorders; worry and fear; *citta, mano* and *vinnana*; mind culture; mind development and peace; insight meditation leading to self control; *sila, samadhi* and *pannā*; *nibbana* - the supreme bliss.

Method of teaching : Lectures, classroom discussions and assignments.

Assessment : Mid-year Assignments, presentations and end of course examination.

Recommended readings:

1. Jayatileke, K.N, (1972), Ethics in Buddhist Perspective, BPU, Kandy.
2. Saddhatissa Thero, H, (1970), Buddhist Ethics, Allen and Unwin, London.
3. Tachibana, S, (1997), Ethics in Buddhism, Surrey.
4. De Silva Padmasiri, (1979), An Introduction to Buddhist Psychology, Macmillan, London.
5. Galmangoda Sumanapala, (2005), Buddhist Social Philosophy and Ethics, Singapore.
6. Rune Johansson, E.A, (1985), The Dynamic Psychology of Early Buddhism, Curzon Press, London.
7. Guruge Ananda, W.P. (1984), Buddhism the religion and its culture, Dharmaduta, Colombo.
8. Dhammajoti K.L, (2015), Buddhist Meditative Practice, The University of Hong Kong.

Course code : **DPBS 13074**

Title : **Abhidhamma and Development of Buddhist Thought**

Status : Compulsory

Learning outcome: By the end of this course unit, the students will be able to

- define Abhidhamma in respective of teachings in the Tipitaka,
- explain origin and evolution of Abhidhamma,
- discuss the psychological importance of Abhidhamma,
- show schools of Abhidhamma and their teachings,
- examine controversial points found in Abhidhamma movements,
- explain the method of analysis in Abhidhamma,

Course content: Place of Abhidhamma in the Buddhist Tipitaka; authenticity of Abhidhamma as the teaching of the Buddha; emergence of Abhidhamma philosophy; Abhidhamma literature of Therāvada and Sarvāstivāda; Abhidhamma compendiums; analysis of mind; methods of synthesis and analysis of Abhidhamma.

Method of teaching : Lectures, classroom discussions and assignments.

Scheme of Assessment: Mid-year presentations, assignments and end of course examination.

Recommended readings:

1. Nyanatiloka, (1949), Guide Through the Abhidhamma Pitaka, Colombo.
3. Norman, K.R, (1982), Pali Literature, PTS, London.
4. Hirakawa Akira, (1993), A History of Indian Buddhism, Delhi.

- 5 Karunadasa Y, (2010), The Theravada Abhidhamma, The University of Hong Kong.
- 5 Dhammajoti KL, (2015), Sarvastivada Abhidhamma, The Buddha-Dharma Centre, Hong Kong.
- 6 Galmangoda Sumanapala, (1998), An introduction to Theravāda Abhidhamma, Singapore.
7. Galmangoda Sumanapala, (2005), Abhidhammic Interpretation of Early Buddhist teachings, Singapore.

Course Code : **DPBS 13082**

Title : **English for Buddhist Studies**

Type : Optional

Learning Outcome: After the completion of this course unit, the students should be able to

- read and understand the English writings on Buddhism.
- apply practical English in translations.
- provide summary of the teachings found in Discourses.
- employ technical terms appropriately.
- show how to criticize religious compositions.
- write critical evaluations on textual contexts.
- make presentations in English.
- give brief sermons in English.
- display rational thinking in communication.
- express ideas using monastic phrases.

Course Content: Reading, writing and understanding of English compositions on Buddhism, giving translations and summaries on textual accounts, provide critical evaluations on religious issues, give talks and sermons under the topics on Buddhism, making presentations in English, apply monastic phrases in communication, use of correct technical terms.

Method of Teaching : Lectures, discussions, presentations, and assignments.

Scheme of Assessment: Mid-year assignments, presentations and end of course examination.

Recommended readings:

- 1 English Through Buddhism,(1999) Postgraduate Institute of Pali & Buddhist Studies, University of Kelaniya.
- 2 Rahula Walpola, (1978), What the Buddha Thought, Unwin brothers, Surrey.
- 3 Anuruddha Kakkapalliye, (2004), Dictionary of Pali Idioms, The Chi Lin Nunnery, Hong Kong.

Course code : **DPBS 13084**

Title : **Selected Readings in Chinese Buddhist Sutras**

Status : Optional

Learning outcome: By the end of this course unit, the students will be able to

- introduce Chinese *Tripitaka* is the most voluminous *Tripitaka* in the world,
- explain the value and influence of it on the Far Eastern Buddhist Culture.
- examine short discourses and passages from the Chinese *Āgama* texts having correspondences in the Pāli *Sutta- Pitaka*
- describe passages from the Chinese Tripitaka.

Course content: The Chinese *Tripitaka* as the most voluminous *Tripitaka* in the world, its value for the understanding of Buddhism, doctrinal importance and their influence on the Far Eastern Buddhist culture. (1) short discourses and passages from the Chinese *Āgama* texts having correspondences in the Pāli *Sutta-pitaka*; (2) the *Prajñāpāramitā-hṛdaya*, passages from the *Vajracchedikā Prajñāpāramitā* and the *Aṣṭasāharikā Prajñāpāramitā*; (3) passages from the *Saddharmapuṇḍarīka- sūtra*, the *Sukhāvātī-vyūha-sūtra* and the *Sandhinirmocana-sūtra*; (4) passages from the *Abhidharmakośabhāṣya*, (5) passages from the *Viṃśatikā* and *Triṃśikā Vijñaptimātratā-siddhi*, and the *Cheng-weishi-lun*; (6) passages related to the *tathāgata-garbha* doctrines, such as those from the *Śrīmālā-devī-siṃhanāda-sūtra*.

Method of teaching : Lectures, classroom discussions and assignments.

Scheme of Assessment: Mid-year presentations, assignments and end of course examination

Recommended readings:

- 1 Analayo, (2012), *Madhyāgama*. Dharma Drum Publication. Taipei
- 2 Sangharakshita, *The Legacy of the Buddha*. Wind horse Publication. London.
- 3 Warder, A.K.(1980), *Indian Buddhism*. Delhi.
- 4 Nakamura, H. *Indian Buddhism*. Delhi.
- 5 KL Dhammajoti, (2013), *Reading Buddhist Sanskrit Texts: An Elementary Grammatical Guide*. Hong Kong.
- 6 Dhammajoti K.l. (2008), *Entrance into the Supreme Doctrine: Skandhila's Abhidharmāvatāra* (English translation). Hong Kong.
- 7 Edward Conze, (1960), *The Perfection of Wisdom in Eight Thousand Slokas*. Calcutta.
- 8 Sara Web, *The Teaching of Vimalakīrti (Vimalakīrtinirdeśa): From the French Translation with Introduction and Notes*.

- 9 Lamotte, E. The Vimalakīrti-nirdeśa. English Translation by Sāra Webs
- 10 Yin Shun, (1974), An Introduction to the Buddha-dharma (佛法概論). Taipei.
- 11 Yin Shun,(1978), Lecture Notes on the Prajñāpāramitā Sūtras (般若經講記) Taipei.
- 12 Yin Shun, Lecture Notes on the Śrīmālā-devī-siṃhanāda-sūtra (勝鬘夫人獅子吼經講記). Taipei.
- 13 Yan Pei, Lecture Notes on the Sandhinirmocana-sūtra (解深密經講記). Singapore.

Course code : **DPBS 13094**

Title : **Modern movements of Humanistic Buddhism.**

Status : Optional

Learning outcome: By the end of this course unit, the students will be able to

- identify significant Buddhist movements in the East and West,
- show modern movements advocating the emphasis on “engaged Buddhism”
- introduce Western thinking of the fundamental problem of human beings,
- describe Buddhist spiritual praxis in modern living movement initiated by the Venerable Tai Xu in China,
- explain the concept “Buddhism is for the living, not for the dead”
- introduce Buddhist humanistic movements such as the Fo Guang Shan led by the Venerable Shing-yun, Ci Ji led by Venerable Sheng-yan,
- criticize Venerable Thich Nhat Hanh’s movement of mindfulness and “Engaged Buddhism”
- examine Venerable Saṅgharakṣita’s “Friends of the Western Buddhist Order”
- show the significance of Triratna, and practice (the eightfold-path and the six pāramitas in particular) into modern living.

Course content: This course unit studies the following movements: The early 20th century movement initiated by the Venerable Tai Xu in China, his lectures and writings, his concept of Buddhism is for the living, not for the dead: subsequent Buddhist humanistic movements such as the Fo Guang Shan led by the Venerable Shing-yun and Ci Ji led by Venerable Sheng-yan, Venerable Thich Nhat Hanh’s movement emphasizing the practice of mindfulness and “Engaged Buddhism”. Venerable Saṅgharakṣita’s “Friends of the Western Buddhist Order” movement that advocates a non-sectarian approach, the need of

true commitment to the Triratne, and integration of both understanding and practice (the eightfold-path and the six paramitas in particular) into modern living.

Method of teaching : Lectures, classroom discussions and assignments.

Scheme of Assessment: Mid-year presentations, assignments and end of course examination.

Recommended readings:

- 1 Gombrich Richard, (1988), Theravada Buddhism, A social History from Ancient Benares to Modern Colombo, Routledge & Kegan Paul, London.
- 2 Analayo, (2009), From Craving to Liberation, The Buddhist Association of the United States, New York.
- 3 Premasiri, P.D. (2002), Ethics in Buddhism; Encyclopaedia of Buddhism, Colombo.
- 4 Sangharakshita, A Survey of Buddhism. 2nd ed. Wind horse Publication. London.
- 5 Sangharakshita, The Legacy of the Buddha. Wind horse Publication. London.
- 6 Thich Nhat Hanh, The Miracle of Mindfulness: A Manual on Meditation, Beacon Press, 1999.
- 7 Thich Nhat Hanh, Essential Writings, Robert Ellsberg (Editor), Orbis Books, 2001.
- 8 Christopher S Queen, and Sallie B. King (ed), Engaged Buddhism, State University of New York Press, 1996.
- 9 Chandler, Stuart (2004). Establishing A Pure Land On Earth. University of Hawaii.
- 10 Guruge, Ananda Wp (2003). Humanistic Buddhism for Social Well-Being: An Overview of Grand Master Hsing Yun's Interpretation. Buddha's Light Publishing.
- 11 Hughes Seager, Richard (2006). Encountering the Dharma: Daisaku Ikeda, Soka Gakkai, and the Globalization of Buddhist Humanism. University of California Press.
- 12 Pittman, Don Alvin (2001), Toward a Modern Chinese Buddhism: Taixu's Reforms. University of Hawaii Press.

End of Programme