

Revised Curriculum
Bachelor of Arts Degree Programme
Center for Distance and Continuing Education, 2021

Subject: BUDDHIST PHILOSOPHY

Year Study	Semester	Course Code	Course Title	Compulsory /Optional	Credits
1	1 & 2	BUPH 18214	Philosophical Background and Basic Principles of Early Buddhism	Compulsory	4
		BUPH 18224	Development of Buddhist Thought	Compulsory	4
2	3 & 4	BUPH 28214	Buddhist Analysis of Mind and Abhidhamma Studies	Compulsory	4
		BUPH 28224	Buddhist Ethic and Social Philosophy	Compulsory	4
3	5 & 6	BUPH 38214	Metaphysical Propositions and Inter-religious Understanding	Compulsory	4
		BUPH 38224	Buddhist Epistemology, Logic and Western Thought	Compulsory	4

Course Code:	BUPH 18214
Compulsory/ Optional:	Compulsory
Course Name:	Philosophical Background and Basic Principles of Early Buddhism
Intended Learning Outcomes:	<p>At the completion of this course unit, the student will be able to</p> <ul style="list-style-type: none"> ➤ identify the Indian Philosophical background. ➤ define the technical terms of Buddhist Philosophy ➤ develop an interest in the Indian Philosophical background. ➤ explain the Indian philosophical background that led to the origin of Buddhism. ➤ display an interest in Buddhist Studies. ➤ point out complicated Philosophical thoughts are hindrance for the realization of truth. ➤ illustrate the evolution of Indian Philosophy. ➤ identify fundamentals of early Buddhist teachings. ➤ develop proficiency in analyzing fundamentals of early Buddhist teachings from different viewpoints ➤ analyze the Five Aggregates, twelve Faculties and eighteen Elements. ➤ evaluate the significance of three characteristics. ➤ point out the ethical significance of Middle Path. ➤ distinguish the uniqueness of Dependent Origination
Course Content	<p>Pre-<i>vedic</i> period: religious and philosophical trends, various beliefs and practices. <i>vedic</i> period: polytheism and its special characteristics, monotheism, religious and philosophical trends reflected therein. <i>brāhmaṇa</i> period: Formation of religion, sacrifice, <i>āraṇyaka</i> and <i>upaniṣad</i> period: Search for ultimate reality and means of knowledge, theory of soul, concept of Brahman, evolution of Indian philosophy: eternalism, materialism and the religious views related to them. <i>śramaṇa</i> thought and traditions: <i>ājīvaka</i>, <i>jaṭila</i>, <i>paribrājaka</i>, etc. Six heretical teachers and their philosophies, <i>akiriyavāda</i>,</p>

	<p><i>niyativāda, amarāvikkhepavāda, pubbekata hetuvāda</i> and Jainism.</p> <p>Early Buddhism, its nature, objectives and uniqueness, primary sources of early Buddhism, analytical study of being and the world, analysis of aggregates, twelve faculties, eighteen elements, three characteristics, its universality, theory of soullessness and its significance, Dependent Origination and synthesis reflected therein, primary and secondary objectives of Dependent Origination, contemporary religious views and Dependent Origination, Four Noble Truths, reality of human life and cessation reflected therein, un-satisfactoriness and release from it, Middle Path and synonymous terms, karma, karmic retribution, rebirth, cycle of existence, distinctive characteristics reflected therein, inter-relationship of the fundamentals of early Buddhist teachings.</p>
Teaching /Learning Activities:	Lectures, Discussions, Assignments, Workshop All should be presented by using LMS (As PowerPoint presentation), Using web search and self-studies methods.
Assessment Strategy:	Written exam (100 marks) or written exam (80 marks) + assignments (20marks) at end of the academic year.
Recommended Reading:	<ul style="list-style-type: none"> • කලුපහන. ජීනදාස, (1963), <i>භාරතීය දර්ශන ඉතිහාසය</i>, රාජ්‍ය භාෂා දෙපාර්තමේන්තුව, කොළඹ. • මේධානන්ද හිමි, දේවාලේගම. (1997), <i>බෞද්ධ අධ්‍යයන ප්‍රවේශය</i>, කැලණිය. • පඤ්ඤාලෝක හිමි, වැයිහේනේ, (1960), <i>වෛදික යුගයෙන් බෞද්ධ යුගයට</i>, ගුණසේන සහ සමාගම, කොළඹ. • ගල්මංගොඩ, සුමනපාල, (1994), <i>ආදී බෞද්ධ දර්ශනයේ මූලධර්ම</i>. අභය ප්‍රකාශකයෝ, මහර. • විජේබණ්ඩාර, වන්දිම, (1985), <i>ආදී බෞද්ධ චින්තනය - හැඳින්වීමක්</i>, ගොඩගේ සහ සමාගම, කොළඹ. • කරුණාරත්න, ඩබ්, එස්, (1987), <i>බෞද්ධ දර්ශනය හා චරණය</i>, බෞද්ධ සංස්කෘතික මධ්‍යස්ථානය, දෙහිවල. • ඥානාරාම හිමි පාතේගම, (1996), <i>මුල් බුදුසමය හා විචරණ ගැටලු</i>, කොළඹ.

Course Code:	BUPH 18224
Compulsory/ Optional:	Compulsory
Course Name:	Development of Buddhist Thought
Intended Learning Outcomes:	<p>At the completion of this course unit, the student will be able to</p> <ul style="list-style-type: none"> ➤ identify the relationship of the teachings of early Buddhist Schools and early Buddhist thought. ➤ distinguish various viewpoints that led to schism. ➤ explain the influence of sectarian views on the history of Buddhist Philosophy.

	<ul style="list-style-type: none"> ➤ point out how the Buddhist thought gradually developed. ➤ compare and contrast various arguments put forward by the various schools of Buddhist thought. ➤ explain the newly developed Buddhist concepts. ➤ distinguish the theoretical significance of their arguments to resolve religious and philosophical issues. ➤ survey the causes that led to the origin of <i>mahāyāna</i> Buddhist thought. ➤ identify the fundamentals of <i>mahāyāna</i> Buddhist teachings. ➤ illustrate the ethical and spiritual significance of perfections. ➤ compare and contrast the different characteristics of Bodhisattva and Buddha concepts ➤ identify <i>pratītyasamutpāda</i>, <i>śūnyatā</i> and middle path. ➤ explain the three-fold nature of world. ➤ distinguish similarities and dissimilarities between the teachings of early Buddhist schools and <i>mahāyāna</i> teachings. ➤ point out the significance of <i>mādyamaka</i> and <i>yogacāra vijñānavāda</i> teaching. ➤ describe main theories and prominent teachers of Tantrism. ➤ understand of how ideas and methods in the discipline have developed or changed
<p>Course Content</p>	<p>Various viewpoints existent among disciples on Dhamma and Vinaya at the time of the Buddha, analytical teachings in early Buddhism, various causes that led to schism, latent trends, background for second Buddhist Council, <i>mahīsāṅghikas</i>, their origin and fundamental teachings, origin of <i>lokottaravāda</i>, concept of Buddha in <i>lokottaravāda</i>. Origin of <i>theravāda</i> and fundamental teachings. <i>puggalavāda</i> and its origin, use of early Buddhist discourses as evidence in substantiation of their arguments, <i>sarvāstivāda</i>, their teachings and significance, concept of Dhamma in <i>sarvāstivāda</i> and trend towards the negation of person,</p>

	<p><i>sautrāntikas</i>, significance of their theory of moments and concept of Dhamma. Similarities and dissimilarities among Buddhist schools.</p> <p>Philosophical background of the origin of <i>mahāyāna</i> Buddhism; Introduction to <i>mahāyāna sūtra</i> literature, <i>Bodhisattva</i> ideal and the fulfillment of perfections; <i>Bodhicitta</i>, <i>pranidhāna</i> and <i>dasabhūmi</i>; <i>mahāyāna</i> concept of Buddha and the concept of <i>trikāya</i>, origin of central philosophy (<i>mādhyamika</i>) and its main teachings; critique of the concepts of soul and soullessness; the middle path, dependent co-origination and relativism, origin of <i>yogāgcāra</i> idealism and its main theories, threefold nature (<i>trhsvabhāva</i>); divisions of consciousness-<i>pravṛtti</i>; <i>manana</i> and <i>ālaya</i>, , The Tantrism, its main theories and the authoritative texts</p>
Teaching /Learning Activities:	Lectures, Discussions, Assignments, Workshop All should be presented by using LMS (As PowerPoint presentation), Using web search and self-studies methods.
Assessment Strategy:	Written exam (100 marks) or written exam (80 marks) + assignments (20marks) at end of the academic year.
Recommended Reading:	<ul style="list-style-type: none"> • Dutt, N., (1978), Buddhist Sects in India, Motilal Banarsidass, Delhi.Bapat. • P.V., Two Thousand Five Hundred Years of Buddhism, Motilal Banarsidass, Delhi. • පසුකාලීන බුද්ධ භික්ෂු ජීවිතය, (1996), බලදේව උපාධ්‍යාය. බෞද්ධ දර්ශනය, කොළඹ. • නානායක්කාර, සනත්, (2005), මුල් බුද්ධ සමයේ සිට වජ්‍රයානය දක්වා, දෙහිවල. • මේධානන්ද භික්ෂු, දේවාලේගම, (1976), චතුර්විධ බෞද්ධ දර්ශන සම්ප්‍රදාය, කොළඹ. • සාසනරතන භික්ෂු, මොරටුවේ, (1976), ලක්දිව මහායාන අදහස්, ගුණසේන සහ සමාගම • රාහුල භික්ෂු, අත්තුඩාවේ, (1970), මහායානය, නුගේගොඩ.

Course Code:	BUPH 28214
Compulsory/ Optional:	Compulsory
Course Name:	Buddhist Analysis of Mind and Abhidhamma Studies
Intended Learning Outcomes:	<p>At the completion of this course unit, the student will be able to</p> <ul style="list-style-type: none"> ➤ define the meaning and contextual usage of Buddhist psychological terms. ➤ distinguish the dependent nature of mind and body. ➤ explain the interconnectivity of <i>citta</i>, <i>mano</i>, <i>viññāṇa</i> ➤ identify the utility of mental discipline.

	<ul style="list-style-type: none"> ➤ point out that mindfulness is useful for success and retain memory. ➤ discuss the therapeutic significance of Buddhist meditation. ➤ develop an inclination to reduce harmful practices and habits. ➤ use Buddhist therapeutic methods to solve mental problems. ➤ Describe the value of Buddhist psychoanalysis ➤ identify the <i>Ābhidhammic</i> literature belonging to different schools of <i>Ābhidhammic</i> thought. ➤ examine the fundamental <i>Ābhidhammic</i> concepts. ➤ outline the causes that led to the development of <i>Ābhidhammic</i> teachings. ➤ illustrate the formation of the individual and the different elements of existence. ➤ compare and contrast various <i>Ābhidhammic</i> teachings. ➤ evaluate the significance of <i>Ābhidhammic</i> teachings to develop new theories of the world of phenomena. ➤ demonstrate familiarity with the major concepts, theoretical perspectives, empirical findings, and historical trends in <i>Ābhidhammic</i> teachings.
<p>Course Content</p>	<p>The basis of Buddhist Psychology, The analysis of Buddhist terms referring to mental conditions: <i>citta</i>, <i>mano</i>, <i>viññāṇa</i>, Buddhist analysis of <i>viññāṇa</i>, interconnection between mind and body; The Buddhist analysis of perception, sensation and volition, The Buddhist methods of meditation; <i>cittānupassanā</i> and introspection; parapsychological powers taught in Buddhism, Buddhist definitions of <i>abhiññā</i>, <i>pariññā</i>, <i>paññā</i>, <i>dhyāna</i> and <i>samāpatti</i>, Buddhist definitions of personality, The analysis of mind and matter, and the classifications of personality, place of psychoanalysis found in the Buddhist teachings.</p> <p>The teachings of the Pali canon and the philosophical concepts of the Buddhist schools which influenced the origin of <i>Abhidharma</i>,</p>

	<p>philosophical and psychological importance of the analysis of <i>citta</i>, <i>cetasika</i> and <i>rūpa</i> in the <i>theravāda Abhidhamma</i>, The <i>Abhidharma-piṭaka</i> literature of the <i>theravāda</i> and <i>sarvāstivāda</i>, methods of analysis and synthesis of the <i>Abhidharma</i>, <i>paññatti</i>, <i>paramattha</i> and the theory of two truths; Main teachings and <i>dharmavāda of sarvāstivāda Abhidharma</i>; <i>Ābhidharmic</i> theories of moment and atom, difference between <i>sarvāstivāda</i> and <i>theravāda Ābhidhammic</i> teachings</p>
<p>Teaching /Learning Activities:</p>	<p>Lectures, Discussions, Assignments, Workshop All should be presented by using LMS (As PowerPoint presentation), Using web search and self-studies methods.</p>
<p>Assessment Strategy:</p>	<p>Written exam (100 marks) or written exam (80 marks) + assignments (20marks) at end of the academic year.</p>
<p>Recommended Reading:</p>	<ul style="list-style-type: none"> • De Silva, Padmasiri., (1979), <i>An Introduction to Buddhist Psychology</i>, Macmillan, London. • Rhys, Davids, Mrs., (1924), <i>Buddhist Psychology</i>, Luzac, London. • Karunadas, Y. (2010). <i>The Theravāda Abhidhamma; Its Inquiry into the Nature of Conditioned Reality</i>, Centre of Buddhist Studies, The University of Hong Kong. • ආනන්ද හිමි, කෝන්තස්තැන්තේ, (1996), <i>අනිධර්මය වෙනම පිටකයක් ද, රත්නපුර.</i> • තිලකරත්න, අසංග, (1995), <i>අනිධර්ම අධ්‍යයන</i>, කරුණාරත්න සහ පුත්‍රයෝ, කොළඹ. • පඤ්ඤාරතන හිමි, මහමිත්ච, හා ඉලංගකෝන්, සමන්ත, (2010), <i>බෞද්ධ මනෝවිද්‍යා ලීපි</i>, සමාධි ප්‍රකාශන, මිරිස්වත්ත • හෙට්ටිආරච්චි, ධර්මසේන, (2006), <i>බෞද්ධ මනෝවිද්‍යා ප්‍රවේශය</i>, සරසවි ප්‍රකාශන, දිවුලපිය.

Course Code:	BUPH 28224
Compulsory/ Optional:	Compulsory
Course Name:	Buddhist Ethics and Social Philosophy
Intended Learning Outcomes:	<p>At the completion of this course unit, the student will be able to</p> <ul style="list-style-type: none"> ➤ distinguish the difference between ethics and morality. ➤ examine the scope and mission of Buddhist ethics. ➤ describe how attitudes can be changed through ethical teachings and persuasion towards morality ➤ point out the Buddhist contribution to modern philosophy. ➤ develop human qualities. ➤ respect humanity and love environment. ➤ distinguish the significance of Buddhist criteria of ethics. ➤ examine the Buddhist teachings on freedom and social welfare. ➤ follow an ethical way of life. ➤ apply Buddhist teaching to create a harmonious society. ➤ identify the field of Buddhist social philosophy. ➤ illustrate the Buddhist theory of Buddhist social philosophy. ➤ point out the causalities of social issues. ➤ recall the Buddhist qualities of leadership-responsibility. ➤ develop good attitudes towards society. ➤ distinguish the significance of religious harmony and justice. ➤ apply Buddhist teaching to resolve present social problems. ➤ analyze and solve a variety of social problems from a Buddhist perspective ➤ evaluate the role of Buddha as a social philosopher. ➤ demonstrate flexibility, adaptability and independence in order to engage productively with a changing social, cultural and religious environment
Course Content	The definitions of ethics, field of study related to ethics, the nature scope and objectives of Buddhist ethics, Buddhist attitude towards

	<p>the other contemporary religious traditions and their ethical codes in India, law and ethics, criteria of morally wholesome and unwholesome, good and bad, right and wrong; the difference between <i>puñña</i> (meritorious) and <i>kusala</i> actions, moral causation, self-culture and altruism, duty and obligation, the freedom and responsibility, ethics and social welfare, and ethics and <i>nibbāna</i>, distinguish characteristics of ethics prescribed for laity and clergy.</p> <p>The field of social philosophy, similarities and special features between social philosophy and sociology, Indian social background at the time of the Buddha, the role of the Buddha as a social philosopher of the contemporary society, basis of Buddhist social philosophy, Buddhist attitude on social injustice and oneness of humankind, individual and the economic system of society, progress and deterioration of the society, Buddhist attitude towards politics, law, crime and punishment. Relevance of Buddhist teachings in solving the present social problems, relationship between the order of the <i>saṅgha</i> and the laity</p>
<p>Teaching /Learning Activities:</p>	<p>Lectures, Discussions, Assignments, Workshop All should be presented by using LMS (As PowerPoint presentation), Using web search and self-studies methods.</p>
<p>Assessment Strategy:</p>	<p>Written exam (100 marks) or written exam (80 marks) + assignments (20marks) at end of the academic year.</p>
<p>Recommended Reading:</p>	<ul style="list-style-type: none"> ● Jayatilleka, K.N., (1972), <i>Ethics in Buddhist Perspective</i>, Buddhist Publication Society, Kandy. ● Saddhatissa Thero, H., (1970), <i>Buddhist Ethics</i>, Allen & Unwin, London. ● නිවන්මග, (2009), බෞද්ධ ආචාරධර්ම, රජයේ මුද්‍රණාලය බෞද්ධ සංගමය, කොළඹ. ● ප්‍රේමසිරි, පී. ඩී., (1997), <i>ඉදිරි ගමනේදී ආගමික අභ්‍යන්තරය</i>, කොළඹ. ● මලලසේකර, ජී. පී., හා ජයතිලක, කේ. එන්., (1960), <i>ඉතිහාසයේදී බුදුන්ගේ ජීවිතය</i>, කොළඹ. ● විජේබණ්ඩාර, චන්දිම, (2000), <i>ඉතිහාසයේදී බුදුන්ගේ ජීවිතය</i>, කොළඹ. ● රත්නපාල, නන්දසේන, (1999), <i>බුදුන්ගේ ජීවිතය</i>, ආර්ය ප්‍රකාශකයෝ, වරකාපොල

Course Code:	BUPH 38214
Compulsory/ Optional:	Compulsory
Course Name:	Metaphysical Propositions and Interreligious Understanding
Intended Learning Outcomes:	<p>At the completion of this course unit, the student will be able to</p> <ul style="list-style-type: none"> ➤ define the metaphysical terms. ➤ examine the nature of metaphysical issues. ➤ survey the limitations of metaphysical concepts. ➤ understand reality from different perspectives and examine that different ➤ people define issues in different ways ➤ point out the logical foundation of the metaphysical propositions. ➤ find out a logical foundation for consideration of metaphysical concepts of denial. ➤ recognize, express, and analyze arguments in metaphysics ➤ examine the significance of Buddhist teachings on metaphysics. ➤ compare and contrast different theories of metaphysics. ➤ summarize and explain difficult ideas and of metaphysical concepts ➤ recognize and appreciate the contours of religious difference
Course Content	<p>Introduction to metaphysics and its definitions; metaphysical propositions and explanations regarding the nature of the world, Some metaphysical proposition prevalent at the time of the Buddha; <i>mahābrahma</i>, <i>mahāpuruṣa</i>, <i>mūlahetu</i>, <i>viśvātma</i>, <i>jagadātma</i>, <i>mahābraman</i>, <i>śiva</i>, <i>viṣṇu</i> etc. Metaphysical propositions in other religions, <i>dasa ayākata</i> and Buddhist attitude towards them. <i>īśvaravāda</i> and the Buddhist concept on the God and gods, the soul theory and Buddhist criticism of it, <i>kamma</i>, re-incarnation and re-becoming; deliverance and <i>nibbāna</i>, eternity and impermanence</p>
Teaching /Learning Activities:	<p>Lectures, Discussions, Assignments, Workshop</p> <p>All should be presented by using LMS (As PowerPoint presentation), Using web search and self-studies methods.</p>
Assessment Strategy:	<p>Written exam (100 marks) or written exam (80 marks) + assignments (20marks) at end of the academic year.</p>

<p>Recommended Reading:</p>	<ul style="list-style-type: none"> • Dharmasiri, G., (1974), <i>Buddhist Critique of the Christian Concept of God</i>, Colombo. • Joshi, L.N., (1970), <i>Buddhism and Hinduism</i>, Kandy. • විරරත්න, ඩබ්ලිව්. ජී., (1970), <i>බෞද්ධ දේව සංකල්පය</i>, බෞද්ධ ග්‍රන්ථ ප්‍රකාශන, මහනුවර. • ග්ලෙසෙනස්, හෙල්මන් වොන්, (1963), <i>බුදුසමය හා කිතුසමය</i>, බෞද්ධ ග්‍රන්ථ ප්‍රකාශන, මහනුවර. • ධර්මසිරි, ගුණපාල, (1970), <i>දාර්ශනික ප්‍රශ්න</i>, අධ්‍යාපන ප්‍රකාශන දෙපාර්තමේන්තුව, කොළඹ. • රාහුල හිමි, චල්පොල, (1995). <i>බුදුන් වදාළ ධර්මය</i>, බෞද්ධ සංස්කෘතික මධ්‍යස්ථානය, නැදිමාල. • විජේරත්න, ආනන්ද, (2003), <i>භාෂිතය ආත්මවාද</i>, කොළඹ.
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<p>Course Code:</p>	<p>BUPH 38224</p>
<p>Compulsory/ Optional:</p>	<p>Compulsory</p>
<p>Course Name:</p>	<p>Buddhist Epistemology, Logic and Western Thought</p>
<p>Intended Learning Outcomes:</p>	<p>At the completion of this course unit, the student will be able to</p> <ul style="list-style-type: none"> ➤ identify the sources of human knowledge. ➤ point out the difference between belief and truth. ➤ point out that knowledge acquired through endeavor exceeds the common knowledge. ➤ discuss the qualitative significance of human knowledge. ➤ identify the fundamental of Buddhist epistemology and logic. ➤ define the logical terms in Buddhist teachings. ➤ point out the logical theories reflected in Buddhist teachings. ➤ examine the later development of Buddhist thought. ➤ appreciate the Buddhist attitude towards the authority and reason. ➤ justify the Buddhist theory of knowledge and examine the basic teachings of western philosophy. ➤ compare and contrast empiricism and rationalism. ➤ identify the rationalists and empiricists elements found in the Buddhist teachings. ➤ point out that the Buddhist theory of knowledge is based on dependent origination.

	<ul style="list-style-type: none"> ➤ ascertain the practical humanitarian trends in Buddhism discernible when compared with western thought. ➤ identify the most logical and reasonable practice to be followed is the Buddhist teaching for success in this world and the world beyond. ➤ evaluate the Buddhist teachings on the analysis of mind and its ethical significance.
Course Content	<p>Usage of the term “<i>anumāna</i>” (inference); its definitions in the Buddhist texts on logic, <i>trirūpaliṅga</i>, <i>hetvābhāsa</i>, <i>svārthānumāna</i>, <i>parārthānumāna</i> (syllogism), usage of <i>catuṣkoṭika</i> and its later developments, Buddhist attitude towards authority and reason, perception and extra-sensory perception; empiricist trends, theory of two truths and its epistemological basis, language, truth and meaning; knowledge and its limitations, undeclared questions.</p> <p>Buddhist critique on the concepts of the God, gods and the theory of soul, Buddhist attitude towards empiricism and sensory perception, The rationalism and the Buddhist theory of knowledge, The pragmatism and the Buddhist concept of <i>kamma</i>; The psycho - analysis and the Buddhist analysis of mind, ethics and the Buddhist path, Parapsychology and the Buddhist spiritual development, The aesthetics and the Buddhist attitude towards righteous enjoyment</p>
Teaching /Learning Activities:	<p>Lectures, Discussions, Assignments, Workshop</p> <p>All should be presented by using LMS (As PowerPoint presentation), Using web search and self-studies methods.</p>
Assessment Strategy:	<p>Written exam (100 marks) or written exam (80 marks) + assignments (20marks) at end of the academic year.</p>
Recommended Reading:	<ul style="list-style-type: none"> • Stcherbatsky, F., (1962), <i>Buddhist Logic I and II</i>, New York. • Jayatilleka, K.N., (1963), <i>Early Buddhist Theory of Knowledge</i>, London. • ගුණරත්න, ආර්. ඩී., (1983), <i>නවීන තර්ක ශාස්ත්‍රය හා භාරතීය තර්ක ශාස්ත්‍රය</i>, කොළඹ. • සුමනසාර හිමි, කරහම්පිටියගොඩ, (1953), <i>නායය ඩින්දු, සුමනසාර ව්‍යාධ්‍යා</i>, ගොඩගේ. • බේමානන්ද හිමි, හෑගොඩ, (1992), <i>චරව්‍යාද නායය</i>, තරංජි ප්‍රින්ටර්ස්. මහරගම. • සීල්වා, පද්මසිරි, (1963), <i>දාර්ශනික ගැටලු</i>, විද්‍යාලංකාර මුද්‍රණාලය, කැලණිය. • ධර්මසිරි, ගුණපාල, (1970), <i>දාර්ශනික ප්‍රශ්න</i>, අධ්‍යාපන ප්‍රකාශන දෙපාර්තමේන්තුව, කොළඹ.

