

## **Revised Curriculum**

### **Bachelor of Arts Degree Programme**

**Center for Distance and Continuing Education, 2021**

#### **Subject: BUDDHIST PSYCHOLOGY**

<b>Year Study</b>	<b>Semester</b>	<b>Course Code</b>	<b>Course Title</b>	<b>Compulsory /Optional</b>	<b>Credits</b>
1	1 & 2	<b>BUPS 18214</b>	Introduction to Buddhist Psychology and Philosophical Background of Indian Psychology	Compulsory	4
		<b>BUPS 18224</b>	Source Acquaintance of Buddhist Psychology and Fundamentals of Buddhist Psychophysics	Compulsory	4
2	3 & 4	<b>BUPS 28214</b>	Fundamentals of Modern Psychology and Psychology of Religions	Compulsory	4
		<b>BUPS 28224</b>	Introduction to Applied Buddhist Psychology and Buddhist Cognitive Psychology	Compulsory	4
3	5 & 6	<b>BUPS 38214</b>	Buddhist psychological theories and Buddhist Educational Psychology	Compulsory	4
		<b>BUPS 38224</b>	Buddhist Analysis of psychological disorders and Mental Health	Compulsory	4

<b>Course Code:</b>	<b>BUPS 18214</b>
<b>Compulsory/Optional:</b>	<b>Compulsory</b>
<b>Course Name:</b>	<b>Introduction to Buddhist Psychology and Philosophical Background of Indian Psychology</b>
<b>Intended Learning Outcomes:</b>	<p>At the completion of this course the students will be able to:</p> <ul style="list-style-type: none"> <li>➤ identify the scope of Buddhist psychology.</li> <li>➤ distinguish the salient characteristics of Buddhist psychology.</li> <li>➤ value the importance of Buddhist psychology.</li> <li>➤ discuss the Buddhist psychological interpretation of cultural and religious beliefs.</li> <li>➤ recall the significance of Buddhist psychological teachings.</li> <li>➤ analyze the structure and functions of mind.</li> <li>➤ read the Buddhist texts of psychological significance.</li> <li>➤ identify the salient features of Indian psychology.</li> <li>➤ develop an interest in Indian psychology.</li> <li>➤ describe the Indian contribution to origin and evolution of psychology.</li> <li>➤ point out the salient features of Indian psychology.</li> <li>➤ examine the difference between Indian and Buddhist psychology.</li> <li>➤ understand the importance of introspection.</li> <li>➤ discuss the basic tenets of Indian psychology.</li> <li>➤ value the significance of Indian psychology for mental health.</li> <li>➤ distinguish the relationship between doctrine of <i>kamma</i> and human behavior</li> </ul>
<b>Course Content</b>	<ol style="list-style-type: none"> <li>1. Nature and Significance of Buddhist Psychology <ol style="list-style-type: none"> <li>i. Scope of Buddhist psychology</li> <li>ii. Salient characteristics of Buddhist psychology</li> <li>iii. Importance of Buddhist psychology in the modern social context</li> </ol> </li> <li>2. Historical Development of Buddhist Psychology <ol style="list-style-type: none"> <li>i. Buddha's interpretation of individual and its psychological significance</li> <li>ii. Buddha's interpretation of contemporary cultural and religious beliefs and practices, its psychological foundation</li> <li>iii. New interpretations given to the accepted social and religious concepts in India, their psychological significance</li> <li>iv. Acquaintance of sutta literature and their psychological significance</li> <li>v. Acquaintance to commentarial literature and the psychological elements reflected in it.</li> </ol> </li> <li>3. Early Buddhist View of Individual <ol style="list-style-type: none"> <li>i. Structure and functions of mind</li> <li>ii. Sensory system and objective world</li> <li>iii. Human behavior and its impact</li> </ol> </li> <li>4. <i>Vinayapiṭaka</i> and its psychological significance</li> </ol>

	<ul style="list-style-type: none"> <li>i. Introduction to nature of Buddhist psycho-ethics</li> <li>ii. Psychological elements in the code of ethics</li> <li>iii. Buddhist view of human behavior</li> <li>5. Acquaintance of <i>Abhidhammic</i> Teachings <ul style="list-style-type: none"> <li>i. Analysis of consciousness</li> <li>ii. Analysis of mental concomitants</li> <li>iii. Influential elements of mind and its functions</li> </ul> </li> <li>6. Significance texts of Buddhist psychology <ul style="list-style-type: none"> <li>i. Introduction to <i>Visuddhismagga</i> as a handbook of Buddhist Psychology</li> <li>ii. Psychiatric significance of Jataka stories</li> <li>iii. <i>Dhammapadaṭṭhakathā</i> and character analysis</li> </ul> </li> <li>7. Psychological elements reflected <i>saṃhitā</i> (collections) <ul style="list-style-type: none"> <li>i. Psychology, religiosity and spirituality reflected in the Vedic teachings, movements of the Planets, the Cycles of the Moon, the elements and changes in the elements (such as seasonal changes), subtle entities that dwell in higher realms of consciousness, causes of disorders of the mind.</li> <li>ii. Intelligence (<i>buddhi</i>), self-study and introspection. mind and emotions unconsciousness, ego (<i>ahankāra</i>), and past memories (<i>saṃskāras</i>)</li> <li>iii. Ritualistic processes, religious functions and nature of psychology reflected there in</li> </ul> </li> <li>8. Basic tenets of <i>Upaniṣad</i> psychology <ul style="list-style-type: none"> <li>i. Belief in a world soul, a universal spirit, Brahman, and an individual soul, Atman, Brahman, the ultimate, both transcendent and immanent, the absolute infinite existence, the sum total, being and non-being</li> <li>ii. <i>Upaniṣad</i> sages and their interpretation of mysteries, solutions,</li> <li>iii. States of consciousness, definitive explications of <i>aum</i> as the divine word, the cosmic vibration</li> </ul> </li> <li>9. Psychological elements in <i>Sāṅkya</i> school of philosophy <ul style="list-style-type: none"> <li>i. The radical duality between spirit/consciousness (<i>Puruṣa</i>) and matter (<i>prakṛti</i>), the physical events as manifestations of the evolution of <i>prakṛti</i>, or primal Nature,</li> <li>ii. Direct sense-perception, (<i>Pratyakṣa</i>) logical inference, (<i>Anumāna</i>) verbal testimony, (<i>Sabda</i>) their psychological importance</li> <li>iii. Theory of Cosmic evolution, - a template of balance or equilibrium (<i>Sattva</i>), a template of expansion or activity (<i>Rajas</i>), a template of inertia or resistance to action. (<i>Tamas</i>)</li> <li>iv. Macrocosmic and microcosmic creation and twenty-four principles</li> <li>v. <i>Sāṅkhya</i> school and its influence on the <i>Hindu Yoga</i> school and its psychological significance</li> </ul> </li> </ul>
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	<p>10. <i>Yoga</i> and psycho therapy</p> <p>i. <i>Yoga</i> as a natural and readily available approach to maintain wellness and treat mental health issues</p> <p>ii. Types of <i>Yoga</i> and Techniques</p> <p>iii. Mental health benefits of Yogic teachings, increase of cooperation and collectivism, sense of belonging, of being a part of something</p> <p>11. Psychological elements in <i>Vaiśeṣika</i> (particularity), school</p> <p>i. The atomic theory of <i>Vaiśeṣika</i>, nature of universe, functions of atoms, the will of the Supreme Being.</p> <p>ii. Theory of perception and inference, its psychological importance</p> <p>iii. Six categories or <i>padārthas</i> called <i>dravya</i> or substance, <i>guṇa</i> or quality, <i>karma</i> or action, <i>sāmānya</i> or that which constitutes a genus, <i>viśeṣa</i> or that which constitutes its uniqueness or individuality, and, <i>samavāya</i> or coherence.</p> <p>iv. Teachings of <i>Mīmāṃsā</i> (reflection), <i>Pūrva-Mīmāṃsā</i> its focus on the earlier (<i>pūrva</i>) Vedic texts dealing with ritual actions, and <i>Karma-Mīmāṃsā</i>, its focus on ritual action (<i>karma</i>).</p> <p>12. <i>Jaina</i> psychology</p> <p>i. Para-psychology or Meta-psychology in Jainism</p> <p>ii. Doctrine of <i>kamma</i> and human behavior</p> <p>iii. Cognition, sensory and telepathic perception</p> <p>Restraint of thought, speech and mind (<i>Gupti</i>), five-fold, regulations (<i>Samiti</i>) of five main vital functions, observances of ten-fold moral virtues (<i>Dharma</i>), contemplation of the twelve-fold objects (<i>Anuprekṣa</i>), Victory over 22 kinds of troubles (<i>Parisahjaya</i>), and observances of five-fold conducts <i>Cāritra</i>.</p>
<b>Teaching /Learning Activities:</b>	<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>
<b>Assessment Strategy:</b>	<p>Written exam (100 marks) or written exam (80 marks) + assignments (20marks) at end of the academic year.</p>
<b>Recommended Reading:</b>	<ul style="list-style-type: none"> <li>● කලපහන. ඩී. ජේ., (2003). බෞද්ධ දර්ශන ඉතිහාසය., තිව්‍ර ප්‍රකාශන.</li> <li>● කුමාර, පී, රාජිත., (2020). බෞද්ධ ආචාරවිද්‍යා ප්‍රවේශය, ඇස් ගොඩගේ සහ සහෝදරයෝ (පුද්.) සමාගම, කොලඹ 10.</li> <li>● ගල්මංගොඩ. සුමනපාල., (1994). ආදි බෞද්ධ දර්ශනය, අභය මුද්‍රණ ශිල්පියෝ සහ ප්‍රකාශකයෝ, මහර.</li> <li>● ඥානාරාම හිමි. පාතේගම., (1996). මුල් බුදුසමය හා විවරණ ගැටලු, තිව්‍ර ප්‍රකාශන.</li> <li>● රාහුල හිමි, චල්පොල, (1995). බුදුන් වදාළ ධර්මය, බෞද්ධ සංස්කෘතික මධ්‍යස්ථානය, නැදීමාල.</li> <li>● Davids, G.A.F. (1975). <i>The Birth of Indian Psychology and its Development in Buddhism</i>, London</li> </ul>

	<ul style="list-style-type: none"> <li>• Kalupahana. David. J., (1987). <i>The Principles of Buddhist Psychology</i>, State University, New York.</li> </ul>
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<b>Course Code:</b>	<b>BUPS 18224</b>
<b>Compulsory/Optional:</b>	<b>Compulsory</b>
<b>Course Name:</b>	<b>Source Acquaintance in Buddhist Psychology and Fundamentals of Buddhist Psychophysics</b>
<b>Intended Learning Outcomes:</b>	<p>At the completion of this course the students will be able to:</p> <ul style="list-style-type: none"> <li>➤ examine the Buddhist sources of psychology.</li> <li>➤ point out Buddhist sources of psychological significance.</li> <li>➤ collect and study Buddhist literature on psychology.</li> <li>➤ point out the effect of <i>kamma</i> on human behavior.</li> <li>➤ value the Buddhist sources of psychological significance.</li> <li>➤ design and formulate special concepts, theories and techniques of psychological importance.</li> <li>➤ interpret the psychological terms in terms of commentarial literature.</li> <li>➤ interpret the contextual usages and meaning of special terms.</li> <li>➤ outline the Buddhist teachings on mind and physical elements</li> <li>➤ become familiar with Buddhist method of analysis and synthesis</li> <li>➤ distinguish Buddhist theory of human perception</li> <li>➤ classify the issues related to human expectations, bondage and motivation</li> <li>➤ analyze the psychophysical elements</li> <li>➤ resolve the problem of mind-body relationship</li> <li>➤ illustrate the impact of mental concomitants on human mind</li> <li>➤ find out the causality of human mentation</li> </ul>
<b>Course Content</b>	<ol style="list-style-type: none"> <li>1. <i>Migasaḷā Sutta</i> and its commentary (human behavior and mental development)</li> <li>2. <i>Tirokuddha Sutta</i> and its commentary (traditional beliefs and their impact on human understanding)</li> <li>3. <i>Aggivaccagotta Sutta</i> and its commentary (intricacies and the Buddhist phenomenological psychology)</li> <li>4. <i>Upasāva Mānava Puccha</i> and its commentary (salient features of Buddhist phenomenological psychology)</li> <li>5. <i>Nibbedhika Sutta</i> and <i>Lonaphala Sutta</i> and its commentary (effect of Kamma on human behavior and its dynamic nature)</li> <li>6. <i>Mahārāhulovāda Sutta</i> (foundation of psychotherapy for behavioral modification)</li> <li>7. Selected discourses from <i>A.N II</i>, <i>Paṭhama paññāsaka</i> such as, <i>Anusota Suttaṃ</i>, <i>Appassuta Suttaṃ</i>, <i>Sobhenti suttaṃ</i>, <i>Vesārajjasuttaṃ</i>,</li> </ol>

	<p><i>Taṇhāsuttaṃ, Doṇa (loka) Suttaṃ, Paṭhama Rohitassa Suttaṃ, Duttiya Rohitassa Suttaṃ, Vipallāsa Suttaṃ</i> (Buddhist interpretation of phenomena)</p> <ol style="list-style-type: none"> <li>1. Nature and objectives of Buddhist Psychophysics <ol style="list-style-type: none"> <li>i. Buddhist method of analysis and synthesis</li> <li>ii. Its objectives and scope</li> </ol> </li> <li>2. Psychological foundation of Buddhist teachings <ol style="list-style-type: none"> <li>i. Buddhist emphasis on mental phenomena and their impact</li> <li>ii. Buddhist teachings on discrimination, perception and its psychological foundation</li> <li>iii. Issues related to human expectations, bondage and motivations</li> </ol> </li> <li>3. Buddhist teachings on causality, mind-body relationship and functions <ol style="list-style-type: none"> <li>i. Nature of mental functions and causation</li> <li>ii. Mind-body relationship and its impact on human behavior</li> </ol> </li> <li>4. Buddhist teachings on faculties, sensations, stimuli and sensory processing mechanisms and stages <ol style="list-style-type: none"> <li>i. Sensory faculties and subjective-objective world</li> <li>ii. Sensations and Buddhist interpretation of internal and external stimuli</li> <li>iii. Sensory processing mechanisms</li> </ol> </li> <li>5. Mental concomitants and their functions <ol style="list-style-type: none"> <li>i. Analysis of mental concomitants</li> <li>ii. The nature and functions of mental concomitants</li> <li>iii. The impact of mental concomitants on human mind</li> </ol> </li> </ol>
<b>Teaching /Learning Activities:</b>	<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>
<b>Assessment Strategy:</b>	<p>Written exam (100 marks) or written exam (80 marks) + assignments (20marks) at end of the academic year.</p>
<b>Recommended Reading:</b>	<ul style="list-style-type: none"> <li>● අංගුත්තරනිකාය, මිගසාලා සූත්‍රය, බු. ජ. මු., බෞද්ධ සංස්තික මධ්‍යස්ථානය, නැදිමාල</li> <li>● අංගුත්තරනිකාය, නිබ්බේධික සූත්‍රය, බු. ජ. මු., බෞද්ධ සංස්තික මධ්‍යස්ථානය, නැදිමාල</li> <li>● අංගුත්තරනිකාය II, පටිමපණ්ණාසක : අනුසෝත සූත්‍රය, අප්පස්සුත සූත්‍රය, සෝභෙනති සූත්‍රය, විසාරජීප සූත්‍රය, තණ්හා සූත්‍රය, දෝණ (ලෝක) සූත්‍රය, පටිම සහ දුතිය රෝහිතස්ස සූත්‍ර, විපල්ලාස සූත්‍රය.</li> <li>● බුද්දකනිකාය, තිරොකුඩ්ඞ සූත්‍රය, බු. ජ. මු., බෞද්ධ සංස්තික මධ්‍යස්ථානය, නැදිමාල</li> <li>● මජ්ඣිමනිකාය, අග්ගිවච්ඡගොත්ත සූත්‍රය, බු. ජ. මු., බෞද්ධ සංස්තික මධ්‍යස්ථානය, නැදිමාල</li> <li>● Mark, Epstein., (2004). <i>Thoughts without a Thinker: Psychotherapy from Buddhist Perspective</i>.</li> <li>● Segall, Seth Robert., (2003). <i>Encountering Buddhism, Western Psychology and Buddhist Teachings</i></li> </ul>

<b>Course Code:</b>	<b>BUPS 28214</b>
<b>Compulsory/ Optional:</b>	<b>Compulsory</b>
<b>Course Name:</b>	<b>Fundamentals of Modern Psychology and Psychology of Religions</b>
<b>Intended Learning Outcomes:</b>	<p>At the completion of this course the students will be able to:</p> <ul style="list-style-type: none"> <li>➤ recognize the nature and scope of modern psychology.</li> <li>➤ discuss the central themes of modern psychology.</li> <li>➤ illustrate various theories of modern psychology.</li> <li>➤ point out the relationship between functions of mind and behavior.</li> <li>➤ examine the various theories of modern psychology.</li> <li>➤ value the contribution of modern psychology to the world.</li> <li>➤ compare and contrast the various theories of mind.</li> <li>➤ discuss the origin and evolution of religions.</li> <li>➤ recognize the psychological foundation of religions.</li> <li>➤ describe and discuss central topics in the psychology of religion.</li> <li>➤ develop skills in critical analysis of religions.</li> <li>➤ identify the difference between religiosity and spirituality.</li> <li>➤ compare and contrast the different psychological theories of religions.</li> <li>➤ value the significance of religious teachings for social wellbeing.</li> <li>➤ apply the theories and methods in the interpretation of religions.</li> </ul>
<b>Course Content</b>	<ol style="list-style-type: none"> <li>1. Structuralism &amp; Functionalism <ol style="list-style-type: none"> <li>i. Founders of structuralism &amp; functionalism and their origin</li> <li>ii. Major theories and perspectives of human mind and behavior</li> </ol> </li> <li>2. Behaviorism &amp; Gestalt Psychology <ol style="list-style-type: none"> <li>i. Founders of behaviorism &amp; Gestalt psychology and their origin</li> <li>ii. Major theories and perspectives of human mind and behavior</li> </ol> </li> <li>3. Cognitive psychology &amp; humanistic theory <ol style="list-style-type: none"> <li>i. Founders of cognitive psychology &amp; humanistic theory and their origin</li> <li>ii. Major theories and perspectives of human mind and behavior</li> </ol> </li> <li>4. Existential theory &amp; psycho-analytic theory <ol style="list-style-type: none"> <li>i. Founders of existential psychology, psycho-analytic theory and their origin</li> <li>ii. Major theories and perspectives of human mind and behavior</li> </ol> </li> <li>5. Cross-cultural psychology <ol style="list-style-type: none"> <li>i. Culture &amp; identity, enculturation and acculturation</li> <li>ii. Culture, morality and relationships</li> <li>iii. Culture, emotion, gender, psychological disorders and personality</li> </ol> </li> <li>6. Environmental Psychology <ol style="list-style-type: none"> <li>i. Nature and scope of environmental psychology</li> <li>ii. Human behavior, crowding, overpopulation</li> <li>iii. Natural and technological disasters</li> </ol> </li> </ol>

	<ul style="list-style-type: none"> <li>iv. Environmental problems and modern solutions</li> <li>v. Designing of more habitable environments</li> <li>7. Religion, its origin and evolution               <ul style="list-style-type: none"> <li>i. Definition and psychological interpretations of religion</li> <li>ii. Substantiality and functionalist views on religion</li> <li>iii. Origin of religion, different stages of historical development of religion (natural, institutional and organized)</li> </ul> </li> <li>8. Theory of Soul and its psychological impact               <ul style="list-style-type: none"> <li>i. Concept of Soul, various definitions</li> <li>ii. Soul and its psychological impact</li> <li>iii. Criticisms on soul theory</li> </ul> </li> <li>9. Spirituality and Religiosity               <ul style="list-style-type: none"> <li>i. Interrelationship between religion and spirituality</li> <li>ii. Religiosity and human behavior</li> <li>iii. The impact of spirituality and religiosity on mental health</li> </ul> </li> <li>10. Transpersonal psychology               <ul style="list-style-type: none"> <li>i. Carl Jung and transpersonal psychology</li> <li>ii. Abraham Maslow and Peak Experience</li> <li>iii. Jorge Ferer and the transpersonal theory</li> <li>iv. Subtle Cartesian-ism, spiritual narcissism</li> </ul> </li> <li>11. Theories of psychogenesis               <ul style="list-style-type: none"> <li>i. Psychogenesis of religion, Ludwig Feuerbach, Sigmund Freud William James and “The Religion of Healthy-Mindedness” and “Sick Soul”</li> </ul> </li> </ul>
<b>Teaching /Learning Activities:</b>	<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>
<b>Assessment Strategy:</b>	<p>Written exam (100 marks) or written exam (80 marks) + assignments (20marks) at end of the academic year.</p>
<b>Recommended Reading:</b>	



<b>Course Code:</b>	<b>BUPS 28224</b>
<b>Compulsory/ Optional:</b>	<b>Compulsory</b>
<b>Course Name:</b>	<b>Introduction to Applied Buddhist Psychology and Buddhist Cognitive Psychology</b>
<b>Intended Learning Outcomes:</b>	<p>At the completion of this course the students will be able to:</p> <ul style="list-style-type: none"> <li>➤ examine the practical social issues.</li> <li>➤ point out the causality of social and individual issues.</li> <li>➤ identify the moral challenges of human life.</li> <li>➤ discuss the significance of Buddhist theories of applied psychology.</li> <li>➤ help others to maintain physical, social, mental and social well-being.</li> <li>➤ develop strategies and techniques to solve psychological issues based on Buddhist teachings.</li> <li>➤ justify the therapeutic values of Buddhist meditation.</li> <li>➤ read the special terminologies of Buddhist cognitive psychology.</li> <li>➤ identify the structure and functions of mind.</li> <li>➤ develop ability to perceive the significance of Buddhist cognitive psychology.</li> <li>➤ enhance the power of independent level of thinking on Buddhist cognitive psychology.</li> <li>➤ illustrate cognitive process and its impact on mind.</li> <li>➤ help others to enhance their cognitive abilities</li> </ul>
<b>Course Content</b>	<ol style="list-style-type: none"> <li>1. Buddhist teachings and practical issues in life <ol style="list-style-type: none"> <li>i. Origin and evolution of social issues</li> <li>ii. Nature of mental issues</li> </ol> </li> <li>2. Dependent Origination and Causality of psychological issues <ol style="list-style-type: none"> <li>i. Significance of Dependent Origination in understanding of psychological issues (mental)</li> <li>ii. Significance of Dependent Origination in understanding of social issues (organizational and environmental)</li> </ol> </li> <li>3. Noble Eightfold path as a holistic approach <ol style="list-style-type: none"> <li>i. Maintenance of physical, social, mental and spiritual health</li> </ol> </li> </ol>

	<ul style="list-style-type: none"> <li>ii. Moral foundation and methods, teachings, approaches and application</li> </ul>
	<ul style="list-style-type: none"> <li>4. Buddhist teachings on oneness of humankind</li> </ul>
	<ul style="list-style-type: none"> <li>i. Introduction to the changing nature of social consciousness and discrimination</li> </ul>
	<ul style="list-style-type: none"> <li>i. Resolution of Individual, group and relationships conflicts</li> </ul>
	<ul style="list-style-type: none"> <li>i. Buddhist solutions to competition, discrimination, social stigma, and relative deprivation of pro-social behavior.</li> </ul>
	<ul style="list-style-type: none"> <li>5. Buddhist teachings on happiness</li> </ul>
	<ul style="list-style-type: none"> <li>i. Psychology of happiness and well being</li> </ul>
	<ul style="list-style-type: none"> <li>ii. Buddhist teachings on positive emotions and their influences on human behavior.</li> </ul>
	<ul style="list-style-type: none"> <li>iii. Conflict management, personal transformation and release from suffering.</li> </ul>
	<ul style="list-style-type: none"> <li>iv. Duties and responsibilities, health and safety at work, employee assistance and motivation.</li> </ul>
	<ul style="list-style-type: none"> <li>6. Application of Buddhist meditation as a therapy</li> </ul>
	<ul style="list-style-type: none"> <li>i. Therapeutic values of Buddhist meditation.</li> </ul>
	<ul style="list-style-type: none"> <li>ii. Methods, techniques, strategies prescribed for understanding of psychological issues.</li> </ul>
	<ul style="list-style-type: none"> <li>iii. Buddhist concepts of anusāsana, anupassanā, anuvicchakara,</li> </ul>
	<ul style="list-style-type: none"> <li>iv. Methods and application for the generation of thoughts of loving-kindness, compassion, unselfishness and non-extremism</li> </ul>
	<ul style="list-style-type: none"> <li>7. Introduction to Buddhist cognitive psychology</li> </ul>
	<ul style="list-style-type: none"> <li>i. Buddhist view of cognition, its definitions and scope</li> </ul>
	<ul style="list-style-type: none"> <li>ii. Buddhist application of special terminologies, such as viññāṇa, vedanā, saññā, vitakka, manasikāra, papañca.</li> </ul>
	<ul style="list-style-type: none"> <li>iii. Place of cognition in the early Buddhist teachings</li> </ul>
	<ul style="list-style-type: none"> <li>8. An overview of structure and function of mind</li> </ul>
	<ul style="list-style-type: none"> <li>i. Structure and functions of mind</li> </ul>
	<ul style="list-style-type: none"> <li>ii. Nature of mental and physical objects</li> </ul>
	<ul style="list-style-type: none"> <li>iii. Six faculties and mental and material objects</li> </ul>
	<ul style="list-style-type: none"> <li>9. Attention and perception</li> </ul>
	<ul style="list-style-type: none"> <li>i. Attention and its various implications</li> </ul>
	<ul style="list-style-type: none"> <li>ii. Human perception and recognizing patterns, objects</li> </ul>
	<ul style="list-style-type: none"> <li>iii. Cognitive process and mind, consciousness and faculty of mind</li> </ul>
	<ul style="list-style-type: none"> <li>10. Buddhist teachings on diffuseness (papañca) and memory</li> </ul>
	<ul style="list-style-type: none"> <li>i. Conceptualization, formation of memory and its foundation</li> </ul>
	<ul style="list-style-type: none"> <li>ii. Types of memory and its assimilative and accommodative nature</li> </ul>
	<ul style="list-style-type: none"> <li>iii. Nature of memory, retrieval and knowledge representation</li> </ul>
	<ul style="list-style-type: none"> <li>iv. Extra sensory perception and memory</li> </ul>
	<ul style="list-style-type: none"> <li>v. Factual knowledge, conceptual knowledge and truth</li> </ul>
	<ul style="list-style-type: none"> <li>11. Language, thinking and problem solving,</li> </ul>
	<ul style="list-style-type: none"> <li>i. Language and human thinking</li> </ul>

	ii. Reasoning and decision making and their foundation, conscious and unconscious iii. Benefits of mindfulness and intelligence iv. Individual Differences in Cognition
<b>Teaching /Learning Activities:</b>	Lectures, Discussions, Assignments, Workshop All should be presented by using LMS (As PowerPoint presentation), Using web search and self-studies methods.
<b>Assessment Strategy:</b>	Written exam (100 marks) or written exam (80 marks) + assignments (20marks) at end of the academic year.
<b>Recommended Reading:</b>	<ul style="list-style-type: none"> <li>• උපරතන හිමි. කොට්ඨාශල., සෝරත හිමි, වැලිවිට., (2018). බෞද්ධ මනෝවිද්‍යාව හා මනෝ ප්‍රතිකාර, නිග්‍රෝධ රාජාරාමය, වලවෙවත්ත, අම්බලන්තොට.</li> <li>• කලුආරච්චි, ඒ. එස්., (2015 දෙවන මුද්‍රණය). බෞද්ධ මනෝවිද්‍යාව, මාගධී, මිරිස්වත්ත, පුවක්පිටිය.</li> <li>• පද්මසිරි හිමි. රථවේ., (පරිවර්තක) (2007), ශෙන් බුද්දහම සහ මනෝ විශ්ලේෂණවාදය, එරික්ප්‍රේම්, එස්. ගොඩගේ සහ සහෝදරයෝ, කොළඹ.</li> <li>• විමලරතන හිමි. බෙල්ලන්විල., (1994). ජෝන් වෝලටර්ස්ගේ නොසැලෙන මනස, කොළඹ.</li> <li>• සුමනජෝති හිමි, වාරියපොල., (2003). මානසික සුවය පිළිබඳ බෞද්ධ හා බටහිර මනෝවිද්‍යාත්මක ආකල්පය, කතෘ ප්‍රකාශනයකි.</li> <li>• Kumara P. Rajitha, (2016). Buddhist Psychoanalysis, MĀGDHĪ publication, Miriswatta, Puwakpitiya.</li> <li>• Charles S. Prebish and Damien. Keown., (2006). Buddhist Thought and Applied Psychological Research, Oxford Centre for Buddhist Studies, London</li> </ul>

<b>Course Code:</b>	<b>BUPS 38214</b>
<b>Compulsory/ Optional:</b>	<b>Compulsory</b>
<b>Course Name:</b>	<b>Buddhist psychological theories and Buddhist Educational Psychology</b>
<b>Intended Learning Outcomes:</b>	At the completion of this course the students will be able to: <ul style="list-style-type: none"> <li>➤ list the Buddhist theories of psychology.</li> <li>➤ point out the significance of theories and perspectives of Buddhist psychology.</li> <li>➤ analyze the Buddhist teachings on psychophysics.</li> <li>➤ value the Buddhist theory of behavioral development and spirituality.</li> <li>➤ illustrate the formation of personality and personality development.</li> <li>➤ discuss the Buddhist attitude to <u>faith</u>, <u>dogma</u>, hallucination, illusionary states of mind.</li> <li>➤ compare and contrast the practical significance of Buddhist psychological theories.</li> </ul>

	<ul style="list-style-type: none"> <li>➤ apply the acquired knowledge in relevant psychological issues.</li> <li>➤ identify suitable methodologies to enhance the skills of students.</li> <li>➤ follow Buddhist teachings to enhance the attitudes of students.</li> <li>➤ motivate the students in the new fields of education.</li> <li>➤ guide students to become entrepreneurs.</li> <li>➤ compare the Buddhist educational psychological principals in early Buddhist teachings and in Buddhist commentarial literature.</li> <li>➤ report educational issues in the modern educational context.</li> <li>➤ apply Buddhist educational psychological principals for resolving cognitive issues.</li> <li>➤ use Buddhist educational principles and theories in the classroom activities</li> </ul>
<b>Course Content</b>	<ol style="list-style-type: none"> <li>1. Buddhist theory of mind-body relationship <ol style="list-style-type: none"> <li>i. Mind-body relationship and its symbiotic nature</li> <li>ii. Mind-body connection and its various implications</li> </ol> </li> <li>2. Theory of psychophysical analysis and synthesis <ol style="list-style-type: none"> <li>i. Buddha theory of analysis and synthesis</li> <li>ii. Development of positive thinking, exclusion of perversions</li> </ol> </li> <li>3. Buddhist theory of cognitive process, acquisition of knowledge and conceptualization. <ol style="list-style-type: none"> <li>i. Different stages and functions of cognitive process</li> <li>ii. Difference among conceptualization, imagination, diffuseness, proliferation and knowledge.</li> </ol> </li> <li>4. Buddhist theory of behavioral development and spirituality <ol style="list-style-type: none"> <li>i. Self-inquiry, self-awareness and self-modification and Buddhist strategies</li> <li>ii. spirituality-based distress coping skills reflected in Buddhist teachings</li> <li>iii. Spiritual management</li> </ol> </li> <li>5. Formation of personality and personality development <ol style="list-style-type: none"> <li>i. Buddhist theory of personality and “big five” personality traits</li> <li>ii. Buddhist strategies for personality development</li> </ol> </li> <li>6. Empirical world, practical thinking and mental wellbeing <ol style="list-style-type: none"> <li>i. Empirical foundation of Buddhist psychology and non-denial of the possibility of innate ideas</li> <li>ii. Buddhist attitude to <u>faith</u>, <u>dogma</u>, hallucination, illusionary states of mind.</li> </ol> </li> <li>7. Early Buddhist analysis of education <ol style="list-style-type: none"> <li>i. nature of Buddhist education</li> <li>ii. Buddhist attitude to formal, non-formal and informal education</li> </ol> </li> </ol>

	<p>i. basic concepts of Buddhist education: <i>Sikkā</i> (precept), <i>Buddhi</i> (intelligent), <i>Bodhi</i> (enlightenment), <i>Paññā</i> (wisdom), <i>jāna</i> (knowledge), <i>jānāti</i> (to know), <i>Vijjā</i> (cognitive), <i>Carāṇa</i> (affective), <i>Kosalla</i> (conative),</p> <p>v. Memory and its relationship to learning: <i>sutā</i> (listening), <i>dhatā</i> (retention), <i>paricittā</i> (practice), <i>manasānupekkhitā</i> (reflection), <i>suppatividithā</i> (comprehension), lesson planning</p> <p>8. Buddhist techniques in teaching</p> <p>i. motivation, direction towards goals, enhancement of cognitive process,</p> <p>i. behavior modification, attitude and attitude formation,</p> <p>i. morality and education, process of leaning,</p> <p>9. Teacher pupil relationship</p> <p>i. responsibilities, duties, punishment and reformation, development of the triad,</p> <p>i. theories of instruction, strategies, problem solving, observation, methods of communication.</p>
<b>Teaching /Learning Activities:</b>	<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>
<b>Assessment Strategy:</b>	<p>Written exam (100 marks) or written exam (80 marks) + assignments (20marks) at end of the academic year.</p>
<b>Recommended Reading:</b>	<ul style="list-style-type: none"> <li>● බෞද්ධ මනෝවිද්‍යාව අංකය., නිවන්මග සඟරාව., රජයේ මුද්‍රණාලය.</li> <li>● මහින්ද සංඝරක්ඛිත හිමි, කොල්ලුපිටියේ., (පරි.), (2007). රුනේ ඊ. ඒ. ජොහන්සන් ගේ ගතික බෞද්ධ මනෝවිද්‍යාව, ශ්‍රී දේවි ප්‍රින්ටර්ස් (ප්‍රයිවට්) ලිමිටඩ්, නැදිමාල, දෙහිවල.</li> <li>● මෛත්‍රී මූර්ති හිමි, කරලයන්ගොඩ, (2001). මනස පිළිබඳ බෞද්ධ විග්‍රහය, සමයවර්ධන, කොළඹ.</li> <li>● සරණංකර හිමි, ගනේගම., (2007). බුද්ධානුරූපය, ඇම්. ඩී. ගුණසේන සහ සමාගම, ඕල්කොට් මාවත, කොළඹ 11.</li> <li>● සීලරතන හිමි, අඹන්පොළ., (2008). බෞද්ධ චින්තනයෙන් පිළිබිඹුවන අධ්‍යාපන දර්ශනය, ශ්‍රී දේවි ප්‍රින්ටර්ස් (ප්‍රයිවට්) ලිමිටඩ්, නැදිමාල, දෙහිවල.</li> <li>● De Silva, Padmasiri., (1992). <b>An Introduction to Buddhist Psychology</b>, Macmillan, London 2nd Edition.</li> </ul> <p>Kariyawasam, Tilokasundari., (2003). <b>Buddhism and Psychology</b>. Godage International Publishers (Pvt. Ltd), Sri Lanka</p>

<b>Course Code:</b>	<b>BUPS 38224</b>
<b>Compulsory/ Optional:</b>	<b>Compulsory</b>
<b>Course Name:</b>	<b>Buddhist Analysis of psychological disorders and Mental Health</b>
<b>Intended</b>	At the completion of this course the students will be able to:

<b>Learning Outcomes:</b>	<ul style="list-style-type: none"> <li>➤ point out the principles on which Buddhist theories of psychology are based on.</li> <li>➤ justify the major theoretical explanations of the Buddhist psychology demonstrated in the discourses.</li> <li>➤ discuss an ability to illustrate and develop them further.</li> <li>➤ explain the conceptual foundation of the phenomenal world and the process of perception.</li> <li>➤ analyze consciousness and mental states.</li> <li>➤ distinguish the three natures of the world.</li> <li>➤ apply the <i>yogācāra</i> therapeutic methods for behavioral modification.</li> <li>➤ read the <i>yogācāra</i> texts of psychological importance.</li> <li>➤ define the psychological significance of relevant terminologies.</li> <li>➤ identify the nature and causes of stress, anxiety, depression.</li> <li>➤ follow Buddhist strategies and techniques to manage and cure stress, anxiety, depression.</li> <li>➤ analyze and apply the objects of meditations appropriately to reduce stress, anxiety, depression.</li> <li>➤ practice empathy towards clients.</li> <li>➤ develop methods of good communication based on the thoughts of loving-kindness and compassion.</li> <li>➤ value the significance of Buddhist teachings on mental health.</li> <li>➤ point out the social and psychological support needed for clients.</li> <li>➤ encourage clients to follow healthy lifestyles.</li> </ul>
<b>Course Content</b>	<ol style="list-style-type: none"> <li>1. Buddhist terminologies and their relation to disorders, abnormalities <ol style="list-style-type: none"> <li>i. Definitions, and contextual usage of <i>abādha</i>, <i>unmattaka</i>, <i>dukkha</i>, <i>vipallāsa</i>, <i>upāyāsa</i>, <i>upādāna</i>.</li> <li>ii. Definitions, and contextual usage of <i>Kilesa</i>, <i>sañyojana</i>, <i>orgha</i>, <i>māra</i>, <i>anusaya</i></li> </ol> </li> <li>2. Buddhist view-point of mental disorders and abnormal behavior <ol style="list-style-type: none"> <li>i. Biological and psychodynamic causes of disorders, abnormalities</li> <li>ii. Socio-cultural, humanistic causes of disorders, abnormalities</li> <li>iii. Karma and its influence on life</li> </ol> </li> <li>3. Types of disorders and Buddhist view <ol style="list-style-type: none"> <li>i. Buddhist view of obsessional disorders, anxiety, phobia, hysteria stress and depression</li> <li>ii. Illusory and hallucinatory states of mind, manic states of mind, personality disorders, alcoholism, deviant psychological behavior</li> <li>iii. Psychosomatic disorders</li> </ol> </li> <li>4. Classification, general characteristics, signs and symptoms of disorders  <i>Darimuka</i> Jataka story and classification of disorders</li> </ol>

	<p>i. <i>Ummagga jātaka</i>, <i>Kusa jātaka</i>, <i>saṅkappa jātaka</i> and signs and symptoms of neurosis disorders such as; depression, phobia, mania etc.</p> <p>ii. <i>Salittaka jātaka</i>, <i>Chulla dharmapala jātaka</i>, <i>Bahiya Jātaka</i>, <i>Kunāla jātaka</i>, <i>Thayo Darma jātaka</i>, <i>Kachappa jātaka</i>, <i>Nalini Jātaka</i>, <i>Chula Phalobhana Jātaka</i>, <i>Labha- Garu Jātaka</i>, <i>Assaka Jātaka</i>, <i>Sujāta Jātaka</i>, <i>Virochana Jātaka</i>, <i>Chethiya Daddara Jātaka</i>, <i>Padangali Jātaka</i>, <i>Thila Mutti Jātaka</i>, <i>Dumbalakatta Jātaka</i> and disorders. (Hysteria Types of Reactions, Sexual Jealousy, Hypoactive Sexual Desire, Incest, Paraphilia, Sexual Sadism and Masochism, Psychopathic, Narcissistic Personality, Psychotic, Autism Spectrum, Conduct, Posttraumatic Stress disorders, Alcohol-Induced Psychotic disorders),</p> <p>5. Mental disorders and abnormal behavior</p> <p>i. self-defeating and self-destructive behavior (<i>parābhava</i>, <i>vasala</i> discourses)</p> <p>ii. Buddhist concept of mana and salient behavior, <i>vipallāsa</i> and illogical behavior</p> <p>iii. The <i>Vibhaṅga Aṭṭhakathā</i> and vibrant neurotic features perceptible in laymen</p> <p>6. Definition of the contextual usages of relevant terminologies</p> <p>i. <i>Upāyāsa</i>, <i>anupāyāsa</i>, <i>upādāna</i>, <i>dukkha</i>, <i>uddhacchakukkuccha</i>, <i>vipallāsa</i>, <i>saṃyojana</i> etc.</p> <p>ii. Types of stress, anxiety, depression and identification of their diversity</p> <p>7. Approaches and strategies found in Buddhist teachings</p> <p>i. critical thinking to identify its causes, approaches and methods found in Buddhist teachings</p> <p>ii. Planning and techniques found in Buddhist teachings</p> <p>8. Healthy lifestyle strategies taught in Buddhist teachings</p> <p>i. Buddhist teachings on the role of communication and relationships in managing stress</p> <p>ii. types of social support and mental &amp; physical wellbeing</p> <p>9. Modern application of Buddhist meditation and stress management</p> <p>i. Mindfulness based stress management therapy (stress reduction)</p> <p>ii. Mindfulness based cognitive therapy (preventing relapse of depression)</p> <p>10. Modern application of Buddhist Meditation and behavior modification</p> <p>i. Acceptance and commitment therapy (behavior change strategies)</p> <p>Dialectical behavior therapy (to treat individuals of borderline personality disorders)</p>
<b>Teaching /Learning Activities:</b>	<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>

<b>Assessment Strategy:</b>	Written exam (100 marks) or written exam (80 marks) + assignments (20marks) at end of the academic year.
<b>Recommended Reading:</b>	<ul style="list-style-type: none"> <li>● කාරියවසම්, තිස්ස., (1998). <b>ශාන්ති කර්ම හා සිංහල සමාජය.</b>, එස්. ගොඩගේ සහෝදරයෝ, කොළඹ 10</li> <li>● තිලකරත්න, අසංග., (2008 සිවුවන මුද්‍රණය). <b>මිනිස් ගැටළු පිළිබඳ බෞද්ධ විග්‍රහය</b> කුරුළු පොත්, රාජගිරිය.</li> <li>● විමලධම්ම. කෝන්කඳවල., (2017). <b>අසාමාන්‍ය මනෝවිද්‍යාව</b>, ඇස්. ගොඩගේ සහ සහෝදරයෝ</li> <li>● (පුද්.) සමාග, කොළඹ 10.</li> <li>● විජිත හිමි, කොග්ගල්ලේ., (2019). <b>බෞද්ධ හා බටහිර මනෝ විකිත්සාව</b>, සූරිය ප්‍රකාශකයෝ,</li> <li>● මොරටුව.</li> <li>● හරිශ්චන්ද්‍ර. ටෝළුෂා., (සංස්.), (2013). <b>මනෝ වෛද්‍ය ඩී. ඩී. ජේ. හරිශ්චන්ද්‍රයන්ගේ බුද්ධ ධර්මය සහ මනෝවෛද්‍ය විද්‍යාව</b>, විජිත යාපා ප්‍රකාශන, කොළඹ.</li> <li>● Kalupahana, David. J., (1933). <b>The Principles of Buddhist Psychology</b>, New York: State University of New York Press, Albany.</li> </ul> <p>H. Tolusha., (2015 2<sup>nd</sup> Ed.). (<i>D.V.J. Harishchandra's Psychiatric Aspects of Jātaka Stories</i>, Vijitha Yapa Publications, Colombo 04.</p>