



NIIBS



STUDENT HANDBOOK

2025-2026

Faculty of Graduate Studies

Nāgānanda International Institute for Buddhist Studies

Manelwaththa, Bollegala, Kelaniya, Sri Lanka.



**Nagananda International Institute for
Buddhist Studies**

Faculty of Graduate Studies

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Vision & Mission of the Institute

Vision

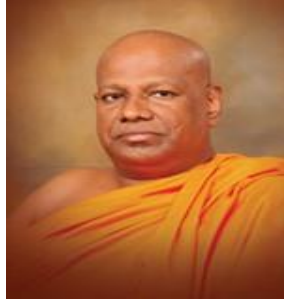
To provide leadership necessary for creating an enlightened world full of peace and unity by disseminating the philosophical and ethical teachings as well as the noble exemplary characters of Buddhism.

Mission

Our mission is the discovery, preservation and dissemination of knowledge rooted in Buddhist principles of compassion and wisdom. Nagananda International Institute of Buddhist Studies will foster lifelong learning, critical thinking and personal accomplishments and partner with communities spanning the globe in furthering human endeavors that serve all mankind in the fields of health, culture and social well-being.

Contents

- Vision & Mission of the Institute
- Message from the Vice-Chancellor
- Message of the Dean
- Council Members
- Senate Members
- Faculty Board (Faculty of Graduate Studies)
- Permanent and Visiting Academic Staff
- Degree Programmes Offered by the Faculty of Graduate Studies
- Postgraduate Diploma in Buddhist Studies (1 year –English Medium)
- Master of Arts in Buddhist Studies (1 year) – English Medium
- Higher Degree Programmes
 - I. Master of Philosophy in Buddhist Studies
 - II. Doctor of Philosophy in Buddhist Studies
- Guidelines for Compiling the Thesis based on a Study by Research
- Anthem of the Institute



Message from the Vice - Chancellor

I am extremely happy to write this message on behalf of the faculty of Graduate Studies in our Institute because the final outcomes of all the studies should be presented to the world through this faculty. I am fully satisfied with the progress of this faculty which includes nearly 100 students registered for the degrees leading to MPhil and PhD. The dignity of our Institute both in national and international level will be confirmed with the outcomes of the researches conducted by this faculty. I hope that all other faculties, academic and non- academic staff of the university will contribute in their best to upgrade our faculty to a unique centre of research in national and international context.

Ven. Dr. Bodagama Chandima Thero
Vice - Chancellor,
NIIBS

Dean's Message

The heart of the Faculty of Graduate Studies is the community of its graduate scholars who represent all the four communities of the disciples of the Buddha, bhikkhus and bhikkhunis (monks and nuns) and upasakas and upsikas (ordinary householder male and female civilians) coming from all the four quarters of the world. Being a non – sectarian center of higher learning, the Institute has Buddhists belonging to all Buddhist traditions as well as those who belong to religious traditions other than Buddhism.

The FGS is motivated by the statement of the Buddha to the effect that the Dhamma (Teaching of the Buddha) shines when it is kept open and not when it is kept hidden. The Institute in general and the Faculty in particular is open for all those seekers of the Dhamma who strive to find ways and means of its application to the world including human beings, animals and nature as a whole.

Let me welcome you to the Faculty of Graduate Studies of Nagananda International Institute of Buddhist Studies and invite you to join the community of Buddhist scholars who strive to keep rolling the wheel of the Dhamma continuously.

Emeritus Prof. Asanga Tilakaratne, PhD.
Dean, Faculty of Graduate Studies

Council Members

Ven. Dr. Bodagama Chandima Nayaka Thero	Vice Chancellor	Chairman
Mr. Jagath Sumathipala	Director	Member
Mr. Chamath De Silva	Chief Executive Officer	Member
Mr. Piyaratna Ranasinghe Arachchi	Registrar	Secretary
Ven. Dr. Dampe Vijitharatana Thero	Dean F.B.S	Member
Prof. Asanga Thilakaratne	Dean – F.G.S	Member
Prof. P. B. Mandawala	Dean – FHSS	Member
Prof. R. Werawatta	Director SICT	Member
Prof. Wasantha Priyadarshana	Academic Consultant	Member
Ven. Pasgoda Sumiththa Thero	Faculty Nominee	Member
Ven. Sooriyawewa Sumedha Thero	Faculty Nominee	Member
Mr. Nimalasiri Gallage	Bursar	Member

Senate Members

Ven. Dr. Bodagama Chandima Nayaka Thero	Vice- Chancellor	(Chairman)
Ven. Dr. Dampe Vijitharathana Thero	Duputy Vice Chancellor/ Dean- FBS	(Member)
Eng. Chamath De Silva	CEO	(Member)
Mr. Piyaratna Ranasinghe Arachchi	Registrar	(Secretary)
Emritus Prof. Asanga Tilakaratne	Dean-FGS	(Member)
Prof. P. B. Mandawala	Dean – FHSS	(Member)
Prof. Wasantha Priyadarshana	Academic Consaltant FBS	(Member)
Prof. R. Werawatta	Director-SICT	(Member)
Ven. Prof. Ittademaliye Indrasara Thero		(Appointed Member)
Ven. Prof. Medagampitiya Wijithadamma Thero		(Appointed Member)
Dr. Hasantha Hettiarachchi		(Appointed Member)
Prof. Ranjith Dissanayake		(Appointed Member)
Mr. W.D. Senaka Senevirathne	Director (CIQA)	(Member)
Dr. K. Madanayake	Head-Dept. of -Practical Buddhism	(Member)
Mr. Suneth Bandara	Head-Dept. of Pali -and Buddhist Studies	(Member)
Ven. Pasgoda Sumiththa Thero	Head of Language Department	(Member)
Ven. Sooriyawewa Sumedha Thero	Faculty Nominee (FBS)	(Member)
Ven. Gurugoda Siriwimala Thero	Assistant Registrar Academic & Examination	(Member)
Ms. Ishani Udeshika	Assistant Librarian	(Member)

Faculty Board -FGS

Emeritus Prof. Asanga Tilakaratne	Dean– F.G.S	Chairman
Senior Prof. Uditha Garusinghe (External)		Member
Ven. Prof. Medagoda Abhayathissa Thera (External)		Member
Ven. Dr.Dampe Vijitharathana Thero	Dean-F.B.P	Member
Prof. P. Mandawala	Dean- FHSS	Member
Prof. Rangamini Werawatta	Director-SICT	Member
Dr. Kumari Madanayake	Head/DoPB	Member
Mr. Suneth Bandara	Head/DoPBS	Member
Dr. D.D. Senadheera	Scientific Assistant	Member
Ms. Gayani Kumanayaka	Assistant Registrar	Secretary

Permanent and Visiting Academic Staff

Emeritus Prof. Asanga Tilakaratne

M.A., Ph.D. (Hawai'i)

Ven. Dr. Dampe Vijitharathana Thera (Dean, Faculty of Buddhist Studies)

Pandit, B.A. (Hons.), M.A., Ph.D.

Prof. Anura Manathunga

Department of Archeology, University of Kelaniya, Kelaniya.

Prof. Gamani Ratnasri

Department of Pali and Buddhist Studies

Sri Jayawardhanapura University, Gangodawila

Dr. D.D. Senadheera

B.A., M.A., Ph.D.

Dr. Hasantha Samarasinghe

B.A. (Hons.), Ph.D.

Dr. Kumari Madanayake

B.A. (Hon), M.A., Ph.D.

Dr. Dilshan Manoj Rajapaksha

M.A., Ph.D.

*Department of Pali and Buddhist Studies,
Ruhuna University, Matara.*

Mr. Suneth Bandara

B.A. (Hon), M.A.

Course Coordinator

Dr. Indra Chandramali

B.A., M.A., Ph.D.

Scientific Assistant

Dr. D.D. Senadheera

Administrative Staff

Gayani Kumanayaka

Assistant Registrar

Non-Academic Staff

R. V. V. Ayesha Lakmali

Management Assistant

Degree Programmes Offered by the Faculty of Graduate Studies

Following Degree Programmes are being conducted by the Faculty of Graduate Studies, Nagananda International Institute for Buddhist Studies:

1. Postgraduate Diploma in Buddhist Studies
2. Master of Arts Degree in Buddhist Studies
3. Master of Philosophy Degree in Buddhist Studies
4. Doctor of Philosophy Degree in Buddhist Studies

Application Procedure (General)

A candidate seeking approval for candidature for the above Degree Programmes should submit a duly completed application in the prescribed form to the Assistant Registrar, Faculty of Graduate Studies on or before the stipulated date.

Every applicant should submit the certified copies of certificates in order to support of his/her qualification and such other documents with the application.

After the approval of the Faculty Board as well as the Senate is granted the applicant will be registered for the relevant course of study subject to follow all the rules and regulations of the Institute by him/her. It shall be the responsibility of every student to maintain his/her registration from the date of his/her first registration up to the time he would complete all requirements of his study programme.

A candidate will be deemed to have withdrawn from the Degree Programme if the candidate fails to register or renew registration before the due date.

Registration of a candidate may be cancelled by the Faculty (with the consent of the Senate) due to following reasons.

- a. Information provided by the candidate in the application is found incorrect.
- b. Exceeding the maximum duration of the period of study.
- c. Non-payment of registration/ programme fee before due date.
- d. Not submitting due progress reports.
- e. Unsatisfactory academic performance.
- f. Violation of rules and regulations of NIIBS.

Nagananda International Institute for Buddhist Studies

Faculty of Graduate Studies

Postgraduate Diploma in Buddhist Studies (1 year –English Medium)

Scope and the Goal of the Course

The purpose of the course is two-fold:

- (i) to serve as the path for those students who already have a first degree in any academic subject from any recognized university or higher education center to enter the field of Buddhist studies leading to higher research degrees as MPhil and PhD in Buddhist studies;
- (ii) to serve as a reliable and scientific introduction to Buddhism as a total system for those including academics and professionals belonging diverse fields of studies who wish to acquire a solid introductory knowledge in Buddhism.

Eligibility for Admission

The candidate seeking admission for this course should have one of the following qualifications:

- i. A degree from a recognized University/Institute
Or
- ii. A pass at the Final Examination of the Oriental Studies Society (Sri Lanka)
Or
- iii. Any other qualification considered equivalent to the above by the Faculty Board of the Institute.

Requirement for the Course of Study

The students are required to complete all 05 course units including the assignment for each course unit.

Course Structure

This course comprises of the following five Course Units:

PGDBS 1115: Background and Beginning of Buddhism

PGDBS 1125: Fundamental Buddhist Teachings

PGDBS 1135: Buddhist History and Culture

PGDBS 1145: Buddhist Traditions and the Buddhist World

PGDBS 1255: Contemporary Application of Buddhism

The Course is of one year duration and each course unit consists 30 teaching hours.

Method of Evaluation

- i. 01 Assignment for each course unit – 30%
- ii. Classroom participation - 10%
- iii. Final examination - 60%

Syllabus

(1) Course Unit Title: Background and Beginning of Buddhism

Course Unit Code: PGDBS 1115

Purpose: This course unit has been designed to give the student knowledge on the social milieu of Buddhism in the 6th century BCE in India and the Buddha, his life and his mission.

Content: This unit covers the following: pre-Buddhist Indian society, society during the time of the Buddha, its social, political, economic and religious conditions; Buddhahood, life and mission of the Buddha, the Triple Gem and the beginning of Buddha-sasana.

Duration: 30 Hours of Instruction

Method of Delivery: Lectures, Discussions, Workshops and Assignments

Method of Evaluation: Final Examination, Assignment and In-class Participation

Expected Learning Outcomes: At the completion of this course unit the student is expected to have knowledge on the social and religious background of Buddhism and the concept of Buddha, and his mission of teaching a path of liberation without divine intervention.

Prescribed Readings

Warder, A.K. (2000). *Indian Buddhism, New Delhi:* Motilal Banarsidass Publishers Pvt. Ltd.

(Chapter 1, 2 and 3)

Basham, A.L. (1963). *The Wonder that was India,* New York: Hawthorn Books.(Chapter VII)

(2) Course Unit Title: Fundamental Buddhist Teachings

Course Unit Code: PGDBS 1125

Purpose: This course unit has been designed to give the student solid and reliable knowledge on the fundamental teachings of the Buddha.

Content: This unit covers the following: introduction to canonical sources, the basic Buddhist teachings such as dependent origination, the four noble truths, three characteristics of reality, factors of enlightenment, and practices including morality, concentration and wisdom (sila, samadhi, panna) and socially applicable teachings.

Duration: 30 Hours of Instruction

Method of Delivery: Lectures, Discussions, Workshops and Assignments

Method of Evaluation: Final Examination, Assignment and In-class Participation

Expected Learning Outcomes: At the completion of this course unit, it is expected that the student is able to articulate the main teachings of Buddhism and to see the inter-connectivity of those teachings to form one consistent whole.

Prescribed Readings

Karunadasa, Y. (2015). *Early Buddhist Teachings. The Middle Position in theory and Practice*. Kandy: Buddhist Publications society.

Piyadassi Thero, (1987). *The Buddha's Ancient Path*. Taiwan: the Corporate Body of the Buddha Educational Foundation.

Santina, Peter Della. (1997) *The Tree of Enlightenment*, Taiwan: The Corporate Body of the Buddha Educational Foundation. (Part 1, pp. 3-122)

Rahula, Walpola.Ven. (1978). *What the Buddha Taught*, London: Gordon Fraser.

(3) Course Unit Title: Buddhist History and Culture

Course Unit Code: PGDBS 1135

Purpose: This course unit has been designed to give the student a general understanding of the historical evolution of the organization of Buddhism across Asia and the forms of culture evolved in these regions having Buddhism as the main source of inspiration.

Content: This unit covers the following: history of Buddhism in India from the mahaparinirvana of the Buddha, spread of Buddhism in India and Sri Lanka, South-east Asia and East Asia, and the cultural heritage evolved in these countries under the influence of Buddhism.

Duration: 30 Hours of Instruction

Method of Delivery: Lectures, Discussions, Workshops and Assignments

Method of Evaluation: Final Examination, Assignment and In-class Participation

Expected Learning Outcomes: At the completion of this course unit, it is expected that the student is able to describe the historical journey of Buddhism across the ancient Asia and appreciate the forms of culture developed where Buddhism was spread.

Prescribed Readings:

Adikaram, E. W. *Early History of Buddhism in Ceylon*. (2009). Dehiwala: Buddhist Cultural Centre. (Part 2)

Akira, Hirakawa. (1993). *A History of Indian Buddhism. From Sakyamuni to Early Mahayana*. Translated and Edited by Paul Groner. Delhi: Motilal Banarsidass.

Dutt, Sukumar. (2004). *Buddha in East Asia*. Delhi: Originals, Nimri Commercial Centre.

(4) Course Unit Title: Buddhist Traditions and the Buddhist World

Course Unit Code: PGDBS 1145

Purpose: This course unit has been designed to give the student knowledge on the basics of the three main Buddhist traditions and their global spread.

Content: This unit covers the following: three main Buddhist traditions, Theravada, Mahayana and Vajrayana; their unique teachings and practices, spread of these schools, in particular, of Mahayana and Vajrayana schools in past and present, and the global state of Buddhism at present.

Duration: 30 Hours of Instruction

Method of Delivery: Lectures, Discussions, Workshops and Assignments

Method of Evaluation: Final Examination, Assignment and In-class Participation

Expected Learning Outcomes: At the completion of this course unit it is expected that the student is able to identify the three Buddhist traditions with their doctrinal and cultural aspects, and to know the current global existence of Buddhism.

Prescribed Readings

Abenayaka, Oliver & Tilakaratne, Asanga (2012) *2600 Years of Sambuddhatva: Journey of Awakening*, Colombo, Ministry of Buddha Sasana, Government of Sri Lanka.

Santina, Peter Della. (1997) *The Tree of Enlightenment*, Taiwan: The Corporate Body of the Buddha Educational Foundation. (Parts 2 & 3, pp. 125-270)

Warder, A.K. (2000) *Indian Buddhism*, New Delhi: Motilal Banarsidass.

5. Course Unit Title: Contemporary Application of Buddhism

Course Unit Code: PGDBS 1255

Purpose: This course unit has been designed to give the student an understanding of the application of Buddhist teachings and practices to meet the complex challenges of the contemporary world.

Content

(i) Challenges of the contemporary world: globalization and its challenges; (ii) Application of Buddhism for personal and psychological problems; (iii) Problems of inter-personal relations; (iv) Social problems – conflicts including armed conflicts; and economic and environmental problems; (v) Socially Engaged Buddhism and Buddhist teachings relevant to social application and meditation. (vi) Practice of Meditation.

Duration: 30 Hours of Instruction

Method of Delivery: Lectures, Discussions, Workshops and Assignments

Method of Evaluation: Final Examination, Assignment and In-class Participation

Expected outcome: At the completion of this course unit the student is expected to have knowledge on the challenges posed by the contemporary globalized world and have skills needed to apply the Buddhist teachings and practices to those problems.

Prescribed Readings:

Analayo, Ven. (2003). *Satipatthana: The Direct Path to Realization*. Birmingham: Wind horse Publications.

Jayatillike, K. N. "Buddhism and Peace" in *Facets of Buddhist thought*. (pp. 299 – 315)

Nagananda International Institute for Buddhist Studies

Faculty of Graduate Studies

Master of Arts in Buddhist Studies (1 year) – English Medium

Scope and the Goal of the Course

The Masters Course which covers all the fundamental fields/areas of Buddhist studies has been designed to achieve the following purposes: (i) to provide the most current and up-to-date knowledge of the subject, Buddhist Studies; (ii) to provide general but comprehensive knowledge on the subject; (iii) to provide factual and objective knowledge on different Buddhist traditions; (iv) to prepare the future scholars to pursue higher studies in their preferred areas of specialization in the field of Buddhist studies; and to serve as an entering point for those who are eager to be enriched with this great religio-philosophical heritage of the humanity.

The course will be taught by scholars who are academically and professionally qualified in the field.

Eligibility for Admission

The candidate seeking admission for this course should have one of the following qualifications:

- i. A degree from a recognized University/Institute in any subject.
or
- ii. Postgraduate Diploma in Buddhist Studies conducted by a recognized University/Institute
or
- iii. A pass at the Final Examination at the Oriental Studies society (Sri Lanka)

Course Structure

This course comprises of the following six Course Units:

MABS 1115: Buddhist Literary Sources (Early Buddhist, later Theravāda, Mahāyana and Vajrayāna)

MABS 1125: Fundamental Doctrines of Buddhism

MABS 1135: Intellectual History of Buddhism: Theravada and the Four Traditions

MABS 1245: Buddhist Theory of Knowledge and Ethics (Based on early Discourses)

MABS 1255: Buddhist Economic and Political Thought (Based on early discourses)

MABS 1265: Buddhist Art and Architecture MABS 1275: An independent thesis of 5,000 words on a suitable topic selected by the candidate and approved by the Dean based on a study by research.

The course units of MABS 1115: Buddhist Literary Sources, MABS 1125: Fundamental Doctrines of Buddhism, MABS 1135: Intellectual History of Buddhism: Theravada and the Four Traditions and MABS 1266: An independent thesis are compulsory. For the final examination an applicant should sit six Course units including the compulsory course units for the final examination.

Requirements for the course:

The students are required to complete all 06 course units including the assignment for each course unit.

The Course is of one year duration and each course unit consists 30 teaching hours.

Method of Evaluation

- iv. 01 Assignment for each course unit – 30%
- v. Classroom participation - 10%
- vi. Final examination - 60%

Syllabus

Course Unit Title: Buddhist Literary Sources (Early Buddhist, later Theravāda, Mahāyana and Vajrayāna)

Course Unit Code: MABS 1115

Purpose: In this Masters course meant to introduce the Buddhist tradition to future Buddhist scholars and others who desire to acquire a sound knowledge in Buddhism this course unit has been designed to provide a broad knowledge on all the main Buddhist literary traditions including Theravada, Classical Indian Mahayana, East Asian Mahayana and Vajrayana.

Content: The course unit will cover the following: formation of the early Buddhist canon, Tipitaka; Sutta, Vinaya and Abhidhamma pitakas ('baskets'); post-canonical works such as Netti, Petakopadesa and Milindapanha; Sarvastivada and Sautrantika literature; Pali Commentaries and sub-commentaries; literature of classical Indian Mahayana schools, Madhyamaka and Yogacara; Vajrayana literature in Sanskrit and Tibetan; and East Asian (Chinese) Mahayana literature.

Duration: 30 Hours of Instruction

Method of Delivery: Lectures, Discussions, Workshops and Assignments

Method of Evaluation: Final Examination, Assignment and In-class Participation

Expected Learning Outcomes: At the completion of this course unit, the student will be able to develop a comprehensive view of the entire Buddhist tradition, and be able to describe in outline form the content and main characteristics of Buddhist literature.

Prescribed Readings:

Adikaram, E. W. *Early History of Buddhism in Ceylon*. (2009). Dehiwala: Buddhist Cultural Centre. (Ch.1 – Ch.4)

Conze, E. (1998) *The Prajñāpāramitā Literature*, S. Gravenhage, Tokya: The Reiyakar.

Hinuber, Oskar von (2001). *Handbook of Pali Literature*. New Delhi: Munshiram Manoharlal.

Malalasekara, G. P. (1994). *The Pali Literature in Ceylon*. Kandy: Buddhist Publication Society.

Warder, A. K. *Indian Buddhism*. (2015). Motilal Banarsidass Publishers Private Limited. Delhi. (pp.493 – 538)

Course Unit Title: Fundamental Doctrines of Buddhism

Course Unit Code: MABS 1125

Purpose: This course unit has been designed to give the student an in-depth knowledge of the key teachings of Buddhism as found articulated in the Sutta and Abhidhamma pitakas of the Pali canon.

Content: The following teachings will be discussed: Dependent origination (as the philosophical basis of the teaching of the Buddha), the four noble truths including the three trainings and the eightfold path, three characteristics of reality, serenity and insight meditations (samatha and vipassana bhavana), thirty-seven factors of enlightenment, five aggregates (panca-khandha), concept of mind, and kamma, samsara and nibbana. These teachings will be studied as representing a comprehensive ethical path leading to liberation from suffering.

Duration: 30 Hours of Instruction

Method of Delivery: Lectures, Discussions, Workshops and Assignments

Method of Evaluation: Final Examination, Assignment and In-class Participation

Expected Learning Outcomes: At the completion of this course unit, the student, in addition to being able to describe the main teachings of Buddhism, is expected to develop a sense of inner connectivity and coherence of the teachings of the Buddha.

Prescribed Readings:

Selected Discourses: Dhammacakkappavattana-sutta (*Samyutta-nikaya*), Sacca-samyutta), Saccavibhanga-sutta (*Majjhima-nikaya*), Anattalakkhana-sutta (*Samyutta-nikaya*), Alagaddupama-sutta (*Majjhima-nikaya*), Anapanasati-sutta (*Majjhima-nikaya*)

Kalupahana, David J. (1976). *Buddhist Philosophy: Historical Analysis*, Hawaii: University of Hawaii Press.

----- (1975). *Causality: the Central Philosophy of Buddhism*. Honolulu: University of Hawaii Press.

----- (1992). *A History of Buddhist Philosophy: Continuities and Discontinuities*. Honolulu: University of Hawaii Press.

Karunadasa, Y. (2015). *Early Buddhist Teachings. The Middle Position in theory and Practice*. Kandy: Buddhist Publications society.

Tilakaratne Asanga. *Theravada Buddhism: The View of the Elders*. Hawaii, University of Hawaii Press.

Wader, A. K. *Indian Buddhism*, (Chapters 4 and 5 in particular). New Delhi: Motilal Banarsidass.

Course Unit Title: Intellectual History of Buddhism: Theravada and the Four Traditions

Course Unit Code: MABS 1135

Purpose: The course unit has been designed to give the student an understanding of the historical evolution of the main doctrines of Indian Buddhism and an overall sense in the intellectual history of Buddhism.

Content: The following themes will be covered: the early schools and their views including the person-view of Vatsiputriyas as represented in the Kathavatthu; Sautrantika views; Vaibhashika views; Madhayamaka concept of emptiness (sunyata) and Yogacara analysis of mind, including store-house consciousness (alaya-vijnana), and reality.

Duration: 30 Hours of Instruction

Method of Delivery: Lectures, Discussions, Workshops and Assignments

Method of Evaluation: Final Examination, Assignment and In-class Participation

Expected Learning Outcomes: At the completion of this course unit the student is expected to have a developed knowledge and understanding of historical evolution of some of the key doctrinal concepts developed in the Indian Buddhist tradition.

Prescribed Readings :

Dhammajoti, K. L. (2015). *Sarvastivada Abhidharma*. (pp. 63-160). Hong Kong: The Buddha Dharma Centre of Hong Kong.

Kalupahana, D. J. (1992). *A History of Buddhist Philosophy: Continuities and Discontinuities*. Honolulu: University of Hawaii Press.

----- (1986). *Nagarjuna: The Philosophy of the Middle Way*. (Introduction pp. 1-98)
New York: State University of New York Press.

Karunadasa, Y. (2015). *The Theravada Abhidhamma: It's Inquiry into the Nature of Conditioned reality*. (Chapter 17: pp. 245-274) Kandy: Buddhist Publication Society.

Robinson, R. H. (1967). *Early Madhyamaka in India and China*. Madison: University of Wisconsin.

Suzuki, D. T. (1983). *The Essence of Buddhism*. Kyoto: The Buddhist Society.

Tilakaratne, Asanga. (2024). *Kathavattu: A Study of its Logical and Methodological, Doctrinal and Philosophical Significance*. Punai: Bhandarkar Institute.

Wader, A. K. *Indian Buddhism*, (Chapters 9, 10, 11, and 12 in particular). New Delhi: Motilal Banarsidass.

Course Unit Title: Buddhist Theory of Knowledge and Ethics (Based on early Discourses)

Course Unit Code: MABS 1245

Purpose: This course unit has been designed to give the student a fairly comprehensive knowledge on the Buddhist theory of knowledge and theories of morality as articulated in the discourses of the Pali canon.

Content: Theory of knowledge: definition of knowledge, means of knowledge, critique of means of knowledge accepted by the other Indian traditions; types of knowledge, their nature and limits; **Ethics:** normative and meta-ethics in Buddhism, key ethical concepts in Buddhism: punna and papa and kusala and akusala; karma and its result and Buddhist ethics in practice.

Duration: 30 Hours of Instruction

Method of Delivery: Lectures, Discussions, Workshops and Assignments

Method of Evaluation: Final Examination, Assignment and In-class Participation

Expected Learning Outcomes: At the completion of this course unit the student is expected to have a fairly comprehensive knowledge on the concept of knowledge and the ethical theory and practice in Buddhism.

Prescribed Readings:

Selected Discourses from the Pali Canon: Kalama-sutta (Anguttara-nikaya), Chanki-sutta (Majjhima-nikaya)

Jayatilake, K. N. (1980). *Early Buddhist Theory of Knowledge*. New Delhi: Motilal Banarsidas.

----- (2010). *Facets of Buddhist thought*.(Chapters: 15-18 , The Basis of Buddhist Ethics, the Buddhist Concept of Evil, The Criteria of right and Wrong and The Ethical Theory of Buddhism) Kandy: Buddhist Publication Society.

Kalupahana, D. J. (1995). *Ethics in Early Buddhism*. (pp. 63-160) Hawaii: University of Hawaii Press.

Keown, Damien (1992), *The Nature of Buddhist Ethics*. Hampshire: Palgrave.

Misra, G.S.P. (1984). *Development of Buddhist Ethics*. New Delhi: Mushiram Manoharlal.

Tilakaratne, Asanga (2022). “Dependent Co-origination: The Buddhist Approach to Reality” in *Collected Papers of Asanga Tilakaratne*, Volume 1. Ed. Bertram G. Liyanage. pp. 31-40)

Wader, A. K. *Indian Buddhism*, (Chapter 11 in particular). New Delhi: Motilal Banarsidas.

Course Unit Title: Buddhist Economic and Political Thought (Based on early discourses)

Course Unit Code: MABS 1255

Purpose: This course unit has been designed to give the student an understanding of the applicability of the teachings of the Buddha to such issues as economics and politics which exercise a tremendous influence on the daily lives of the people as individuals and societies at large.

Content: Justification of economic and political thought in Buddhism, the basis of economic and political thought in Buddhism; **Economics:** how to create wealth and use it, samma-kammanta and samma-ajiva from economic point of view, liberal individualism and socialism from a Buddhist perspective; **Politics:** ancient Indian political background of Buddhism, the Buddhist response to the political practices of ancient India, the ideal political leader according to the Buddha, the historical practice of Buddhist political thought in ancient India, Sri Lanka, South-east Asia, Tibet and other countries

Duration: 30 Hours of Instruction

Method of Delivery: Lectures, Discussions, Workshops and Assignments

Method of Evaluation: Final Examination, Assignment and In-class Participation

Expected Learning Outcomes: At the completion of this course unit the student is expected to know not only the Buddhist views on economics and politics but also the wider social applicability of the teaching of the Buddha.

Prescribed Readings:

Selected Readings from the Pali Discourses: Kutadanta-sutta (digha-nikaya), Chakkavatti Sihanada-sutta (Digha-nikaya), Vyagghapajjaa-sutta (Anguttara-nikaya)

Abeyanayake, Oliver. (2016). *The Social and Economic Dimension of Early Buddhism*. Hong Kong: The Buddha Dharma Centre of Hong Kong.

Deegalle, Mahinda. Ed. (2017). *Justice and Statecraft*. Sri Lanka: Nagananda International Buddhist University.

Hettiaracchi, Dharmasena (2001). *Buddhist Economic Philosophy as reflected in Early Buddhism*. Battaramulla: Education Publication Department.

Karunatilake, H. N. S. (1976). *This Confused Society*. Colombo: Buddhist Information Centre.

Ratnapala, Nandasena. (1977). *Buddhist Democratic Political Theory and Practice*. Ratmalana: Sarvodaya Vishvalekha Publishers.

Wader, A. K. *Indian Buddhism*, (Chapters 2 in particular). New Delhi: Motilal Banarsidass.

Moore, Mathew J. *Buddhism and Political Theory*. Oxford: Oxford University Press.

Course Unit Title: Buddhist Art and Architecture

Course Unit Code: MABS 1265

Purpose: The purpose of this course unit is to give the student a broad general knowledge on aspects of Buddhist arts such as Sculpture, Images, Cetiya, Paintings and Buildings.

Content: The following themes will be covered: A note on the historical evolution of Buddhist monasteries (from simple residences –avasa- to complex monasteries), aspects of a Buddhist monastery: image of the Buddha and mudras (modes of manual communication), cetiya-dagoba

and relic-worship, Bodhi-ghara (enclosure to the Bodhi tree), wata-da-ge (house enclosing the dagoba), and paintings. The study will be concluded with a discussion on a concept of aesthetics in Buddhism.

Duration: 30 Hours of Instruction

Method of Delivery: Lectures, Discussions, Workshops and Assignments

Method of Evaluation: Final Examination, Assignment and In-class Participation

Expected Learning Outcomes: At the completion of this course unit it is expected that the student has a sense of Buddhist aesthetics and an overall knowledge on different forms of art developed within the world-wide Buddhist tradition.

Prescribed Readings:

Bandaranayake, S. (1974) *Sinhalese Monastic Architecture*, Leiden: Brill Academic Press.

Coomaraswamy, A.K. (2004) *The Transformation of Nature in Arts*, New Delhi: Munshiram Manoharlal Publishers.

Devendra, D.T. (2013, 2nd edition) *Classical Sinhalese Sculpture*, Colombo: Godage and Brothers.

Dhirasekera, J.D. (1980) *Buddhism and Beauty*, (Bodhi Leaves A II), Kandy Buddhist Publication Society.

Godakumbura, C.E. (1964) *Buddha Statues*, Colombo: Department of Archeology. Godakumbura, C.E. (1964) *Guardstones*, Colombo: Smithsonian Libraries.

Godakumbura, C.E. (1964) *Moonstones*, Colombo: Department of Archaeology.

Paranavitana, S. (1971) *Art of the Ancient Sinhalese*, Colombo: Lake House Investments.

Paranavitana, S. (1964) *The Stupa in Ceylon*, Colombo: Ceylon Government Press.

Seckel, Dietrich. (1964) *The Art of Buddhism*, New York: Crown Publishers.

Wijesekera, N.D. (1962) *Ancient Paintings and Sculpture of Sri Lanka*, Colombo: Department of Cultural Affairs.

Higher Degree Programmes

- 1. Master of Philosophy (MPhil.)**
- 2. Doctor of Philosophy (PhD)**

Master of Philosophy in Buddhist Studies

Admission Requirements and Eligibility

An applicant seeking admission to the MPhil Degree should have one of the following qualifications.

- i. Master's Degree of a recognized university in Buddhist Studies.
- ii. A first or second class (upper division) in a general/special Bachelor's Degree from a recognized University in Buddhist Studies or related subject.
- iii. Any other special qualification deemed by the institute as equivalent to any one of the above qualification

Period of Study:

Period of study from the date of first registration up to the submission of the thesis to the Faculty of Graduate Studies should be a minimum of two years and a maximum of four years. An extension of one year beyond the maximum period of study may be granted under special circumstances on the recommendation of the Faculty of Graduate Studies.

Doctor of Philosophy in Buddhist Studies

Admission requirements and eligibility:

MPhil Degree in Buddhist Studies or related subject

or

Two years MA Degree in Buddhist Studies or related subjects

or

Any other academic or professional qualification acceptable to the Institute

Period of Study:

Period of study from the date of first registration up to the submission of the thesis to the Faculty of Graduate Studies should be a minimum of three years and a maximum of six years. An extension of one year beyond the maximum period of study may be granted under special circumstances on the recommendation of the Faculty of Graduate Studies.

Application Procedure (General):

Application for the Master of Philosophy and Doctor of Philosophy Degree programmes may be made at any time of the year.

A candidate seeking approval for candidature for the above high degree programmes by research should submit duly completed application in the prescribed form to the Dean of the Faculty of Graduate Studies.

The research topic proposed by the candidate should also be mentioned in the application form and a brief introduction not less than 200 words on the topic should also be attached to the application.

Supervisor/s appointed for the study by research will be informed to the students with the notification of the registration.

The candidate should prepare the research proposal methodically including the following items with the guidance of the supervisor/s and submit it to the Dean of the Faculty of Graduate studies within the three (3) months' period of the registration date.

- i. Name of the Degree Programme
- ii. Research Topic
- iii. General Introduction
- iv. Aims and Objectives
- v. Literature review
- vi. Research Problem
- vii. Methodology
- viii. Limitations of research
- ix. Chapter outline (tentative)
- x. Time frame
- xi. Working Bibliography

If any amendment to the research topic or to the research proposal is expected, it should be submitted to the Dean, Faculty of Graduate Studies six (6) months prior to the submission of the thesis.

Once approval of the Faculty Board as well as the Senate is granted, a candidate may register for the M.Phil./PhD Degree within a period of six months. Registration shall be renewed annually.

A candidate will be deemed to have withdrawn from the Degree Programme if the candidate fails to renew registration before the due date.

A student who has been registered for the Master of Philosophy Degree Programme and demonstrate distinct research skills in his/her studies can make a request to upgrade his/her study to the Doctor of Philosophy Degree Programme. However, such a request could be made only during the period between 12 months and 18 months from the date of registration and by that time over 40% of the research work should have been completed. The request should be submitted to the Dean, Faculty of graduate Studies with recommendation/s of the supervisor/s. The request will be considered by the Dean, faculty of Graduate Studies and referred to the faculty Board for the approval. However, prior to consideration of the request by the faculty

Board, the candidate should make a presentation justifying his/her request for upgrading and explaining the intended additional academic contribution to be rendered by him/her.

Requirements for completing Higher Degree Programms:

- i. Compiling a thesis based on a study by research carried out by the candidate on a topic approved by the Institute.
- ii. Presentations made successfully by the candidate as stipulated by the faculty of Graduate Studies.
- iii. Appearing before a viva-voce conducted by the examination committee appointed by the Institute and passing it.

Presentations made by MPhil and PhD students

MPhil students should make three presentations

- i. The first presentation should be made within 03 months of the registration based on the research proposal. In this presentation candidates are not required to explain all the aspects of the research, but making a brief account on the significance of the research problem and the objectives of the research are adequate for this juncture.
- ii. The second presentation should be made within the period from 12 months to 18 months from the registration date. The candidate is required to make a comprehensive account on data collection, data analysis and the direction of the research explaining the research methods used by him. The candidates who have properly submitted their applications for upgrading their MPhil Degree Program to PhD degree Programme should make their presentations within this period of time justifying their request for such upgrading.
- iii. The third presentation should be made at the end of the second year from the registration date before handing over the completed thesis to the Institute. In this stage the student is required to explain the original contribution rendered by him to the academic world analysing the outcomes of his research.

PhD students also should make three presentations as follows:

- i. On the research proposal within the three months' time from the registration date.
 - ii. Within the second year making a comprehensive account on data collection, data analysis and the direction of the research explaining the research methods used by him.
 - iv. At the end of the third year from the registration date before handing over the completed thesis to the Institute, explaining the original contribution rendered by him to the academic world.
- In making presentations many students bring long documents typed in the computers and read them more than one hour. It is a very unsuccessful and unsatisfactory habit. Instead of, they can type the content in about two or three pages in brief and distribute it among the audience. A student should be able to explain his views within a short period of time in his own words without reading a document.
 - The presentations should be made in front of the team of scholars as well as the research students. It is useful to improve the research competency and skill of communication of the students.

Progress Reports:

Progress Reports should be submitted once in a every six months by the candidate to the Faculty of Graduate Studies with the recommendations of the Supervisor and Head of the Department.

Guidelines for Compiling the Thesis based on a Study by Research

01. The components and their sequence of the thesis are as follows:

- (a) The Title page
- (b) Declaration of the candidate
- (c) Recommendation/s of the supervisor/s
- (d) Acknowledgements (if necessary)
- (e) Abstract
- (f) Table of Contents
- (g) List of Illustrations (if necessary)
- (h) Abbreviations
- (i) The Main Text
- (j) Bibliography
- (k) Appendices (if necessary)

01. (a) The Title page

The Title page should be the 1st page of the thesis. The name of the Institute, Title of the Thesis, Name of the Candidate and his/her registration number, the purpose of the thesis and the year and the month should be included in the title page.

A specimen of the title page is indicated below

Nagananda International Institute of Buddhist Studies

Sri Lanka

Title of the Thesis

Name of the Candidate

(Registration Number)

The Thesis Submitted to the Nagananda International Institute of Buddhist
Studies

in Partial Fulfillment of a requirement for the Degree of Master of
Philosophy/ Doctor of Philosophy

(Year and Month)

01. (b) Declaration of the Candidate

The specimen of the declaration of the candidate is produced below:

I hereby certify that the Thesis (Topic of the Thesis) is an outcome of a study by research carried out by me and the details of the sources used in this study have been properly acknowledged in the thesis and the present thesis or a part of its content has not been submitted before to any university or any other educational Institute by me or any other person in any manner.

Signature and name of the Candidate and Date

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

The specimen of the recommendation/s of the supervisor/s is/are produced below:

I/We recommend that the present thesis (topic of the thesis) is based on a study by research carried out under my supervision by Rev. /Mr. /Ms. (name of the candidate) registered for Master of Philosophy Degree/Doctor of Philosophy Degree programme under registration number (registration no.) in Nagananda International Institute for Buddhist Studies and it is appropriate to consider for awarding the Degree of Master of Philosophy/Doctor of Philosophy.

Signature of the Supervisor/s and Date

01. (d) Acknowledgements (if necessary)

A brief statement of expressing thanks to the persons who have helped for the successful completion of the study.

01. (e) Abstract

A brief summary of the thesis not exceeding 300 words to help the reader quickly ascertain the purpose and the findings of the thesis. It should be included before the content page.

01. (f) Table of Contents

Most pages before and after the body of the essay should be included in the table of the contents. Centre the term 'Table of Contents'. Do not use the heading 'page' above the page numbers.

01.(g) List of Illustrations (if necessary)

If a list of illustrations is included it should follow the table of contents on a separate page.

01. (h) Abbreviations

A separate page should be included in the essay for the list of abbreviations.

01. (i) The Main Text

The main text should consist of adequate number of chapters. The first chapter should be considered as an introduction for the study. Literature review, Research problem, Outline of methodology, the system of study also may be discussed in the introductory chapter. Conclusion should be included at the end of the chapters. However it should not be regarded as a chapter.

01. (j) Bibliography

Bibliography is a list of all the written materials used in carrying out the study and also documents found useful to cultivate the knowledge of the relevant field. In the bibliography primary sources should be indicated first and subsequently secondary sources and other documents should be mentioned systematically.

01. (k) Appendices (if necessary)

If there are appendices they should be placed after the Bibliography. They do not belong in the main text.

02. The recommended length for MPhil thesis is 50,000 minimum words and for PhD thesis is 70,000 minimum words. The word count excludes Foot/End notes, Bibliography and appendices.

- 03.** The thesis should be prepared by computer type settings in the language approved by the faculty Board of the Institute. Font FM Abhaya for Sinhala medium and Times New Roman for English medium are recommended for the time being. Point 12 is recommended to print the body of the thesis. The recommended size of fonts to print chapter headings is point 14 (bold) and point 12 (bold) for sub headings. Line space for the main thesis is point 1.5. The thesis should be printed in A/4 size paper on one side only. Margins of 4 cm. on the left and 2.5 cm on the top, bottom and right should be left.
- 04.** Diacritical marks should be used for classical languages like Pali, Sanskrit, Latin and Greek etc.
- 05.** Names of the books and words of classical languages like Pali, Sanskrit, Greek, Roman and Latin should always be indicated in italics.
- 06.** Long citations in the text should be indented and be printed in single space lines using size 11 fonts. However short citations can be included within quotation marks.
- 07.** Referencing style to be followed can be selected, out of the recognized methods according to the choice of the candidate. However the candidate should be careful to follow only one referencing style throughout the entire thesis. If the referencing style with foot/end notes is used, consecutive numbers of the references should be used for each chapter separately.
- 08.** Title page should be considered as the first page of the thesis. However the page number should not be indicated therein. Also on the first page of the each chapter (the page that bears the title of the chapter) the page number is not indicated. From the first page of the theses up to the first page of the first chapter the page numbers should be indicated in Roman numbers. From the first page of the first chapter the page numbers should be indicated in Indo-Arabian numbers. Page numbers should always be indicated at the right corner of the top of the page.

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ආයතනයේ ගීතය

මහින්ද මාහිමි බුදුගොස්	තෙරණුන්
වැඩි මග සලකුණු නෙතෙහි	රුවා
මහාවිහාරය නාලන්දා	වන්
සරසවි සිහිනය හිසින්	දරා

තුන් සිංහලයේ සුරු විරු	අබ්මන්
ඉතිහාසය හද පතුවල	හොවා
සිරිලක් මවගේ මෙන් සඳ	කිරණින්
මුළුලොව සාමය දිලෙන	තුරා

ධීර වීර අදිටන් බල	යොදමින්
නාගානන්දයෙ සෙවණ	අරා
එක් කුස හොක් සොහොයුරන් කැලක්	මෙන්
ඤාණාලෝකයෙ පහන	දරා

මානෙල්වත්තෙන් නාගානන්	දෙන්
ලොවම එළිය වෙන දිනක්	සොයා
උතුම් අටඟි මග පියවර	තබමින්
ඇදෙමු ඉදිරියට රැය ද	දිවා

පද රචනය : මහාවාර්ය සුමනපාල ගල්මංගොඩ

තනුව හා සංගීත නිර්මාණය : එම්. ඒ. පී. සමරසූරිය