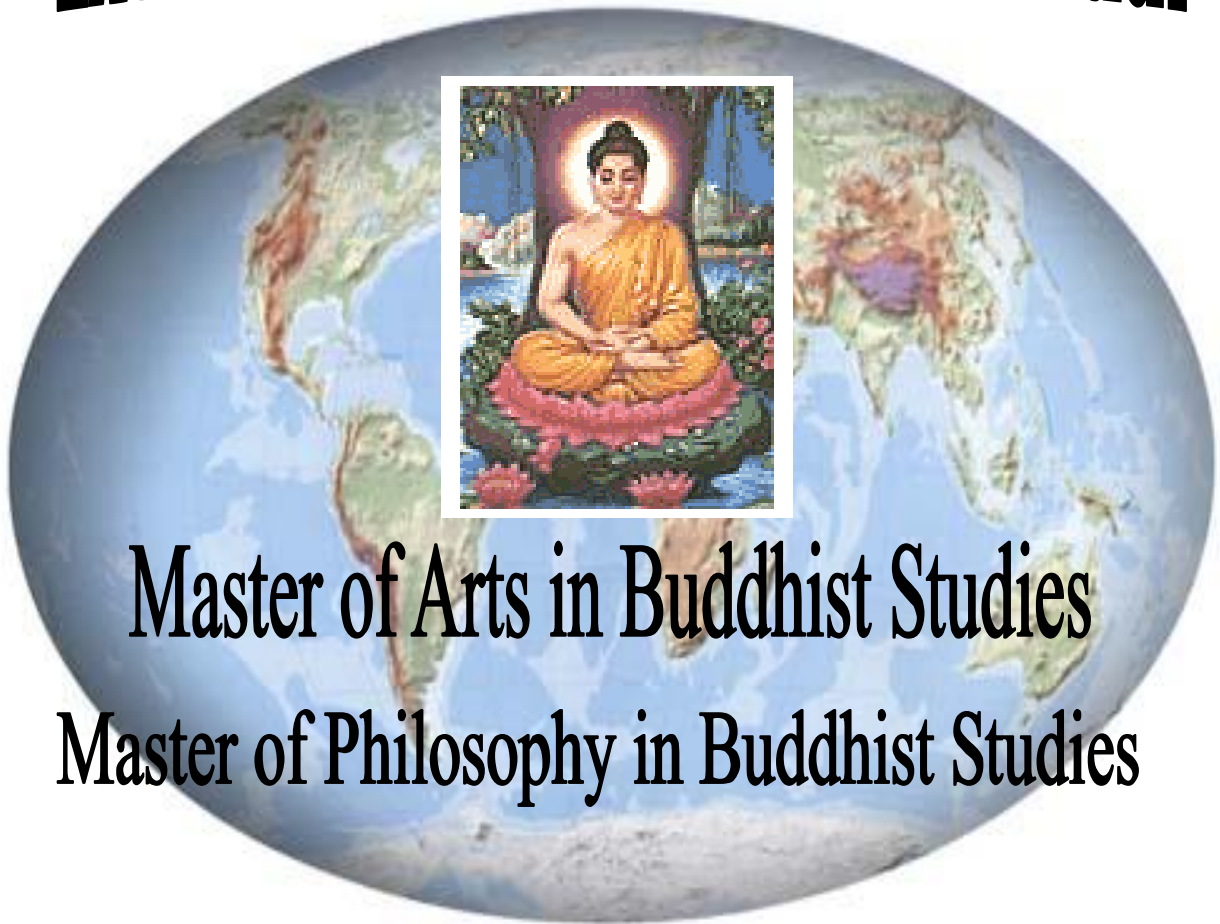




External Degree Program Manual



Master of Arts in Buddhist Studies

Master of Philosophy in Buddhist Studies

The World Buddhist University

Bangkok, Thailand

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WORLD BUDDHIST UNIVERSITY

EXTERNAL DEGREE PROGRAMS

RULES, REGULATIONS AND SYLLABI

FOR POST-SECONDARY DIPLOMA, AND M. A., & M. PHIL. IN BUDDHIST STUDIES

I

INTRODUCTION

World Buddhist University (WBU)

Established through a Charter approved by the General Conference of the World Fellowship of Buddhist in Australia in 1998, and duly incorporated in Thailand on 28 November 2543 (2000), the World Buddhist University began operations on December 9, 2000. Founded on the lines of the United Nations University as a consortium of Associated Institutions, the University Centre is located in Bangkok, Thailand. Its governing body, the WBU Council, consists of twenty-five internationally reputed, eminent Buddhist scholars from all continents of the world.

The Mission of the World Buddhist University stresses **Buddhist scholarship and research promoting Buddhism**, especially meditation and other spiritual practices, coordination among the three Buddhist traditions, networking with Associated Institutions and applying Buddhist teachings to major issues and problems.

The WBU preserves and promotes understanding of the past through Buddhist scriptures, emphasizes practice and full engagement in the present and welcomes the future through applications of Buddhism to current and future problems and issues. The major aim is to prepare many more people worldwide to use Buddhist teachings in their life and share these teachings with others.

Institution of External Degree Program

In pursuance of the World Buddhist University's (WBU) council resolution of the fifth meeting at Kaohsiung, Taiwan in March 2004, the Statute on External Degree Programs was approved by the Council later in 2004. Accordingly, the University has instituted a program of education and external examinations to grant certificates, diplomas and degrees in Buddhist Studies to candidates who are either internal students of Associated Institutions or private students pursuing self-study.

This publication presents rules and regulations, the program design, courses of study and syllabi pertaining to a short-course certificate program, a postsecondary diploma in Buddhist Studies and two graduate degrees, a **Master of Arts in Buddhist Studies (M.A.)** requiring in-depth course study and a **Master of Philosophy in Buddhist Studies (M.Phil.)**, based on intensive research. The certificate and diploma programs are class oriented and can be done at the WBU Centre or at other Associated Institutions who choose to offer these programs. The Master Degree programs are distance learning programs using the Internet and email and can be done through the WBU Centre, through an Associated Institution or as a private student anywhere in the world.

Overview of Programs

- (1) **A Certificate in Buddhist Studies** is given to a student who participates in a short course of 15 to 20 hours. It is an introductory course open to anyone who wants to learn the basics of Buddhism and is usually given over a week or two week time period through direct classes. There is no requirement of previous Buddhist study or knowledge. It will be offered by the WBU starting in 2006. The WBU version or other versions may be available at Associated Institutions.
- (2) **A Diploma in Buddhist Studies** is offered in cooperation with the WBU Associated Institution of Singapore, the Buddhist Research Society/Library, as a postsecondary Buddhist Studies Program, based on the syllabi of the Diploma Program of the Pali and Buddhist University of Sri Lanka, Colombo. This course is offered through direct classes and consists of three modules offered over a one year time period. This model is not offered at the WBU Centre at this time. It is available as a model to other Associated Institutions.
- (3) **Master of Arts in Buddhist Studies (M.A.)** is awarded to students who successfully pass essay examinations in a prescribed number of courses covering all aspects of Buddhist doctrine, practices, philosophy, history, culture, supplemented by a period of spiritual development through meditation. The examinations are conducted by the University Centre in Bangkok, Thailand where the basic languages used are English and Thai. Based on negotiations with the WBU, an Associated Institution may translate the program and offer it in the language of its location. For other languages, the WBU will try to make arrangements on an individual basis that will enable international students to study in their own language. This will depend on the availability of advisors, examiners and study materials in that language. In addition, the WBU University Centre in Bangkok may schedule seminars, meetings with teachers and general discussion

among students and progressively provide distant learning through a multi-media approach. In general, this requires a two year period of study.

- (4) **Master of Philosophy in Buddhist Studies (M. Phil.)** is awarded with the assistance of the WBU Associated Institution in the USA, the International Academy of Buddhism of the University of the West, Los Angeles County, California. An applicant will register with the WBU and can begin their research after the approval of a research thesis or published or unpublished research treatise on any aspect of Buddhist Studies. Once approved, the research will be supervised and graded by the International Academy of Buddhism at the University of the West. In general, this requires a two year period of research and writing plus an oral defense of the research.

Eligibility and Basic Requirements

All programs are open to both lay and monastic candidates.

A Bachelors degree from a recognized University or an equivalent from a recognized College or Institution of Buddhist Studies is the minimum entry requirement for either Master's degree.

Where such a degree is not in Buddhist Studies, a lay applicant may be required to establish through an examination or testimonial that he/she has some understanding of the basic doctrines and practices of Buddhism before proceeding to graduate studies in Buddhism.

Information literacy competency in the use of Internet resources will be an advantage.

A monastic applicant will be required to supplement the course work with materials and courses about his or her order, tradition or school.

Credit may be given to any graduate-level formal training obtained from a recognized University/College or Department of Buddhist Studies, provided that the ceremonial/ritual part of such training will not be considered.

Special Features and Advantages

Candidates joining any of these programs will benefit from the systematic study of Buddhism from a modern day perspective. For the Masters Degree programs, they can study from anywhere at anytime at each one's chosen pace and customize the learning according to their own interests and needs.

The international network of Associated Institutions constituting the WBU may choose to provide in-class and guided instruction for internal students, resident in the respective countries.

A broad range of resources, both printed and electronic will need to be utilized by students. For the M. A. in Buddhist Studies, the University Centre in Bangkok will

provide an advisor to each student, guidelines for the courses, some electronic and hard copy versions of materials for the courses and general guidance in distance learning. The students can access both Internet resources and on-line “streamed” courses such as those offered by the University of the West of California as well as other newly established on-line programs.

The two Masters Degree programs put major responsibility on private students to develop and organize their own learning process. The WBU Associated Institutions and the University Centre will provide advice, guidance and general direction at a relatively inexpensive cost to the student.

Certification

Diplomas issued for the two Master’s degrees shall be under the signature of the Chair of the Council, the Rector and the Vice Rector for Academic Affairs and be authenticated by the official seal of the World Buddhist University. In the case of students presented by an Associated Institution, the name and location of the Institution shall be included in the diploma.

Welcome to WBU

With these introductory comments, we have the pleasure to invite you to consider the program of your choice and benefit from this special service which the World Buddhist University provides to the international Buddhist community through the initiative of the World Fellowship of Buddhists, the direct involvement of the WBU University Centre in Bangkok, Thailand and the network of the WBU Associated Institutions.

Ananda W. P. Guruge

Chair, World Buddhist University Council
Dean of Academic Affairs and
Director, International Academy of Buddhism.
University of the West,
California, USA.

Mr. Phan Wannamethee

Acting Rector
World Buddhist University
Bangkok, Thailand

Dr. Banjob Bannaruji

Vice Rector for Academic Affairs and
Chair of the Board for External Degrees
World Buddhist University
Bangkok, Thailand

II

External Degrees: For Whom, How and Why?

For whom?

These Career-Study Path Programs are intended for the following:

1. Current college or university students who want to complement their current professional or career studies (e.g. psychology, environment or management) with a Buddhist perspective and understanding.
2. People who seek to further academic training in a career path pertaining to the teaching of Buddhism or management of a Buddhist institution or research in Buddhist Studies and who want to incorporate Buddhist teachings in their daily approach to work.
3. People, whether in service or retired, who wish to acquire academic qualifications in Buddhist Studies to teach Buddhism to others at Buddhist Institutions such as, temples or schools and elsewhere.
4. General interest adults who wish to learn more about Buddhism in an organized way either for self-improvement or to apply it to their own lives.

How?

General Principles:

These two Masters Degree programs are in line with the Charter and mission of the World Buddhist University. That is to offer a modern study path in Buddhism that includes all traditions and schools and stresses the application of the teachings to personal life, career, solving problems and communicating the Buddhist teachings to others. It is a contemporary approach to Buddhism while still using the basic Scriptures as the primary source of study.

It is based on an “open university” or distance learning model that can be accessed from worldwide locations through the Internet. Students will be in touch with a WBU advisor who will provide them with guidelines, suggestions and actual materials through the Internet. This will require students to be able to initiate their research on their own within the guidelines provided and to be able to organize, compare and summarize findings on their own. They will have to analyze and compare different and sometimes conflicting approaches to Buddhism. The required and recommended reading lists in the case of Master of Arts in Buddhist studies are meant to indicate the depth of knowledge expected by the examiners. Associated Institutions, participating in the programs, are required to develop corresponding bibliographies in national languages for the guidance of their students.

The WBU masters programs focus on what we call a “Career Study Path”. A Career Study Path can apply to any career because Buddhist teachings are universal and can be used in any work situation. Because it includes sources from all Buddhist traditions, it is primarily though not exclusively lay oriented, but it is a good alternative for any student who wants a modern, innovative and personally oriented Buddhist course of study.

Participants in these Programs are expected to subscribe to the following six principles:

1. An open, tolerant and impartial intellectual approach to all forms of Buddhism, Buddhist traditions, schools or sects and teachers.
2. A dedication to using basic scriptures and commentaries to explain Buddhism in a complete and accurate way.
3. Incorporation and emphasis on Buddhist practice (meditation, mindfulness, chanting etc.) as a necessary complement to academic learning.
4. Emphasizing critical study and commentary about Buddhist teachings and their application to all aspects of life no matter what issues are involved.
5. A respect for the freedom of academic inquiry and individual interpretations of Buddhist teachings based on the statement of the Buddha about belief found in the Kalama Sutta.
6. Encouragement of the use of a creative and open dialogue in interactions with students, advisors and organizations.

Period of Study:

Any period of study, the pace determined by completed examinations or completed research, will be counted from the date of acceptance of the candidate for the relevant Diploma or Degree by the Board for External Degrees of the WBU University Centre **or** by admission to one of the WBU Associated Institutions.

Why A System of External Degrees and Examinations?

These Programs are instituted by the World Buddhist University and Associated Institutions for the following specific purposes:

1. To promote the study of Buddhism systematically by interested students with the objective of obtaining a certificate, diploma or degree as an added incentive;
2. To provide a role with a specific scheme of instructional and research action for the WBU Associated Institutions and the University Centre to enable them to evolve into centers of excellence in the field of Buddhist Studies and Research;

3. To motivate professionals to explore through research the role of Buddhism in the service of humanity and provide a system of recognition of their efforts; and
4. Eventually to develop the World Buddhist University into a dedicated network of Institutions and Scholars contributing to the propagation of Buddhist wisdom and values in the world emphasizing contemporary interpretations and applications.

III

One Diploma and Two Degree Programs

1. Postsecondary Diploma in Buddhist Studies

A one year diploma course made up of three modules is currently offered by the WBU Associated Institution, the **Buddhist Research Society/Library in Singapore**, based on the syllabi of the Pali and Buddhist University of Sri Lanka, Colombo. The Diploma is a class-based program conducted by The Buddhist Research Society/Library in Singapore and is not available to students who cannot attend these classes in Singapore. The Diploma awarded to successful candidates will be issued under the signatures of the WBU Rector and the Director of the Associated Institution in Singapore.

Associated Institutions interested in offering this Diploma to internal students at their location are requested to contact the WBU Board for External Degrees to obtain the syllabi and details regarding teachers required, materials used, examination procedures, and related fees. The Buddhist Research Society/Library has indicated a willingness to share their diploma model with other Associated Institutions. For coordination and monitoring purposes this should be done through the WBU and the External Degree Board in Bangkok, Thailand.

2. Master of Arts (M.A.) in Buddhist Studies

The following rules apply to qualify for the Graduate Degree of Master of Arts in Buddhist Studies awarded by the Board for External Degrees of the WBU University Centre in Bangkok, Thailand:

1. A candidate for the M.A. in Buddhist Studies shall satisfy the Board that he/she has completed an in-depth study of Buddhist doctrines, philosophy, history, regional and national traditions and current issues, as prescribed by its syllabi in **eight graduate courses** and **two non-credit practicums** selected as follows:

A. Core Courses (all **five** courses to be completed before proceeding to electives. They should be studied in the prescribed order)

501. A Study of the Life of Gautama Buddha

502. The Teachings of Buddhism: Theory and Practice

503. An Introductory Study of Buddhist Scriptures

504. A Comparative Study of the Three Traditions/Schools: Theravada, Mahayana, and Vajrayana

505 Methodology in Buddhist Studies

B. Electives (Three courses to be selected from the following in any order):

506. The Vinaya

507. The Abhidharma

508 Selected Mahayana Sutras and Sastras

509. A Survey of Buddhist Literature in Pali, Sanskrit, Chinese and Tibetan

510. Southern Buddhism – origin, development and outstanding features

511. Chinese Buddhism – origin, development and outstanding features

512. Tibetan Buddhism - origin, development and outstanding features

513. Chan/Son/Zen Traditions - origin, development and outstanding features

514. History of Buddhism from the time of the Buddha to 1800 CE

515. Buddhism in the World Today

516. Buddhist Answers to Current Issues

517 Buddhism and Interfaith Dialogue

C. Practicums (Non-credit courses – At least **two, one of which must be 202. Meditation Practice, to be completed before graduation)**

201. Integrating Buddhism with a Specific Career

202. Meditation Practice

203 Communication/Presentation Skills

2. Each course entails a minimum of three months' intensive study on the basis of the guides provided for each course, recommended readings and prescribed texts. A graduate course accounts for four credits. They may be pursued simultaneously or sequentially, according to the class schedules of an Associated Institution or independently at a candidate's own pace. The University assumes that a minimum of two years of study will be required to attain the level stipulated by the syllabi and complete the program. Each applicant will be assigned an advisor who will monitor the student's progress and offer him/her guidance.
3. On completion of each course, the candidate shall apply to the Board for a question paper. The question paper to each candidate may be one or two general questions or a series of up to five more specific questions **four** of which are to be answered. Each course essay exam will be not less than 2,500 words with a minimum of five references and a bibliography. The essays for each course (8 total) shall be written under the supervision of the faculty of the Associated Institution concerned or the advisor appointed by the Board for External Degrees. The student will have two weeks from the date of receipt of the assignment to answer the questions and submit the answers to be graded.

4. Each completed essay examination shall be submitted to the Board as and when the candidate is ready, with a declaration that the work is entirely the candidate's own, supported by a certificate to that effect by the head of the Associated Institution or an academic or monastic leader of the candidate's community. WBU, however, may subject the answers for electronic scrutiny to check for plagiarism. The results will normally be conveyed to the student within a two-week period. If the student has failed, he can be examined again on another question paper after three months of study. Students can register for the next course they will study while completing a current course.
5. When a candidate has passes (A+, A, B+ or B) in eight courses including the five core courses they will have earned 32 credits. In addition the candidate is required to satisfy the examiners by completing at least two of the non-credit practicums courses one of which must be Meditation Practice. The WBU believes an exposure to meditation practice is important to understanding Buddhism and making it part of your life. The student will have to demonstrate before the degree is awarded that he or she understands meditation and has some experience with practice.

Also the student must choose one of the other two practicums, Buddhism and Career or Communications/Presentation Skills. The presentation requirement can be satisfied in a variety of ways: e.g. demonstrating that the student can give a public talk on Buddhism, write an article about Buddhism and plan a sample retreat program. These are important "presentation" skills. The final four credits, for a total of 36 credits are earned through a final research question assigned to the student after all course work is completed. After all above requirements are met, the Board shall obtain the evaluation of two examiners (one of whom will be the WBU advisor) and on their unanimous recommendation decide to confer the degree applied for.

6. When the degree is awarded, the diploma shall list the courses completed and the name of the institution in the case of students from Associated Institutions.
7. A country-specific fee shall be charged by WBU for each paper submitted. The fee shall be the equivalent of 2% of the Per Capita National Income of the country as calculated by the United Nations, provided that it shall not be less than US \$10.00 or more than US \$25.00 per paper.
8. Depending on arrangements agreed to at the start of the program, answers will be accepted in the following languages: Chinese (Mandarin), English, French, German, Hindi, Japanese, Myanmar, Sinhala, Thai, and Vietnamese. Work done with the University Centre in Bangkok will be in English and Thai.
9. Every time a student receives an Incomplete (I) they can re-take the examination for a stipulated fee of 50%. An Unsatisfactory mark (U) is a failure and means the student must re-register for the course at a full stipulated fee for each application.

3. Master of Philosophy (M. Phil) in Buddhist Studies

The following rules apply to the award of the Graduate Research Degree of **Master of Philosophy (M. Phil.) in Buddhist Studies** by the World Buddhist University with the

assistance of its Associated Institution in the USA, the International Academy of Buddhism, University of the West, Los Angeles County, California:

1. The advanced research degree of M. Phil. in Buddhist Studies shall be awarded to a student who completes a two-year period of research on an approved topic and submits a thesis of the standard specified by the Board.
2. The candidate shall propose a topic for approval by the Board by submitting a synopsis and a bibliography with the Registration form. On approval of the topic, he/she will proceed with the required research and report the results in a thesis of not less than 200 pages or 50,000 words.
3. A Thesis may be in any one of the languages specified as examination languages for the M. A. in Buddhist Studies (depending on arrangements and availability of qualified native speakers to advise and evaluate the research) and shall be submitted in **four** hard copies (typed in double space and bound) and **one** soft copy on a diskette or CD (in WORD or WORD PERFECT format) to the Director of the WBU Associated Institution in the USA (i.e. The Director, International Academy of Buddhism, University of the West, 1409 North Walnut Grove Avenue, Rosemead, California 91770, USA)
4. A declaration that the thesis consists of the candidate's own work and a certificate to that effect from the head of the Associated Institution concerned or an academic or monastic leader of the community shall accompany the thesis. It may, however, be subjected to electronic scrutiny to check for plagiarism, when an examiner so desires.
5. A thesis will be examined by three examiners appointed by the Director of the International Academy of Buddhism and the degree will only be granted by the WBU Board for External Degrees where all three examiners make a unanimous recommendation. On the request of one or more examiners, the Board may require clarifications by e-mail, fax, or telephone from a candidate. The decision of the Board shall be unanimous and final.
6. In the case of a Buddhist educator of not less than ten years' experience or an author with at least three published works or a professional conducting research to apply Buddhist insights and values to enhance the contribution of the profession to human welfare may apply for the degree of M. Phil in Buddhist Studies by submitting a substantial published or unpublished work of Buddhist research. Rules 3, 4 and 5 shall apply to such cases.
7. The country-specific fee for the examination of a thesis or published work shall be not less than US \$200.00 or more than \$400.00, calculated on the same basis as stated above.
8. Where the Board requires a thesis to be revised and resubmitted, the stipulated fee shall be paid with every submission.

IV

Course Descriptions, Reading Lists and Marking System

Core Courses

(All five courses – 20 credit units)

501. A Study of The Life of Gautama Buddha

A sound knowledge of pre-Buddhistic religious background in which Buddhism was established is an essential starting point for an-depth study of Buddhism. So far the earliest evidence for Indian religious beliefs and practices comes from the Indus-Saravasvati Valley Civilization. Equally important is a general knowledge of Vedic literature, consisting of the Samhitas, Brahmanas, Aranyakas and Upanishads and the evolution of Indian thought and practices through polytheism and anthropomorphism, sacrifice and rituals, philosophical speculation and Upanishadic thought, Varnashramadharma and sacraments, and the teachings of six ascetics contemporary to the Buddha. The interaction between the two traditions in Indian religion and philosophy – namely the Shramana (Recluse) Cult and Vedic Tradition - should also be studied.

The life of the Buddha, as the founder of Buddhism, has to be studied with thorough attention to the early biographies of the Buddha in both Pali and Sanskrit sources. Detailed examination of the Buddha's teachings to discover how he reacted to contemporary social structure and norms is also expected. The study should lead to a full understanding of the impact that the Buddha has had on India and its neighbors and the modern world. The Course guidelines in Appendix II on this course will enable the student to gauge the depth of analysis expected by the examiners.

Required Reading:

- Barua, B.M, A history of Pre-Buddhistic Indian Philosophy, Motilal Banarasidas, Delhi, 1998
Radhakrishnan, S. Indian Philosophy Vol.1, Oxford University Press 1927
Sharma, Chandradhar, A Critical survey of Indian Philosophy, Motilal Banarasidas, Delhi, 1983
Nanamoli, Bhikkhu, The Life of the Buddha: As it appears in the Pali Canon, BPS, Kandy 1972
Schuman, H. V., The Historical Buddha, Motilal Banarsidass, Delhi, 2004
Johnston, E. H., The Buddhacarita or Acts of the Buddha, Oriental Books Reprint Corp., New Delhi 1972
Thomas, E. J., Life of the Buddha- As Legend and History, New Delhi, AES, 2000, Reprint

Recommended Reading:

- Dasgupta, Surendranath, A history of Indian Philosophy, Vol. I, Cambridge University Press, 1969
Radhakrishnan S. and Moore, Charles. A Source Book of Indian Philosophy, Princeton University Press, 1973.

Warder A.K. Outline of Indian Philosophy. Motilal Banarasidas, Delhi, 1971
 Williams, Paul, Buddhist Thought, Routledge, London & New York. 2000.
 Oldenberg, H., Buddha: His Life, His Doctrine, His Order, 1882
 Nelson, Walter Henry, Gautama Buddha, London, Luzac Oriental, 1996
 Pye, Michael, The Buddha, Duckworth, London, 1979
 Saddhatissa, Hammalawa, The Life of the Buddha, Harper and Row, New York, 1976
 Jayatillake, Prof. K. N., Early Buddhist Theory of Knowledge, George Allen & Unwin, London, (or Motilal Banarsidass, Delhi, India), 1963, Chapters I and II

502. The Teachings of Buddhism: Theory and Practice

A detailed knowledge is required of the fundamental teachings of early Buddhism, as embodied in Pali Nikaya texts, pertaining to Middle Path, Three Signata (impermanence, suffering and selflessness), Four Noble Truths, Dependent Origination, Five Aggregates, Four Foundations of Mindfulness, Threefold Training (Sila, Samadhi and Panna), Five Nivarnas, Ten Samyojanas, Four Magga and Phala, and Nibbana. Also expected is a sound knowledge of the Buddhist teachings pertaining to the Niyamas, Kamma, Rebecoming, Samsara and the two paths of liberation, namely Cetovimutti and Pannavimutti. Students must also be familiar with the main teachings of Abhidhamma and the Early Buddhist Theory of Knowledge as well as the basic contents of the codes of monastic discipline. The Course guidelines in Appendix II on this course will enable the student to gauge the depth of analysis expected by the examiners.

Required Reading

Narada Maha Thera, Buddha and his Teachings (any edition)
 Rahula, Walpola, What the Buddha Taught, (any edition)
 Guruge, Ananda W.P. What in Brief is Buddhism? Buddha's Light Publishing, USA, 2003
 Sanghrakshita, Bhikshu, A Survey of Buddhism, Tharpa Publications, London, 1987
 Kalupahana, David J. Buddhist Philosophy – A Historical Analysis, Hawaii University Press, 1976
 Conze, Edward, Buddhist Thought in India, University of Michigan Press, Ann Arbor, 1967
 Jayatillake, K. N., The Message of the Buddha, George Unwin, London, 1974 or Macmillan, New York, 1975

Recommended Reading

Glazenapp, Helmuth Von, Buddhism a Non-theistic Religion, George Allen & Unwin, London, 1970
 Jayatilake, K.N., Early Buddhist Theory of Knowledge, Motilal Banarasidas, Delhi, 1980.
 Johansson, Rune E.A., Psychology of Nirvana, Anchor Books, 1970
 Harvey, Peter, The Selfless Mind-Personality, Consciousness and Nirvana in Early Buddhism, London, Curson Press, 2004
 Harvey, Peter, An Introduction to Buddhism, Cambridge University, Cambridge, UK, 1990
 Chakravarti, Uma, The Social Dimension s of Early Buddhism, New Delhi, Oxford University Press, 1987

**503. Introductory Study of Buddhist Scriptures
(i.e. Selected Suttas of the Pali Tipitaka or corresponding
Agama Sutras in Chinese Tripitaka)**

A number of Pali with corresponding Chinese Agama sutras are to be studied in order to become familiar with the contents, style and educational technology of the Buddha's teachings as recorded in the early Canons. Students will be tested on their ability to analyze and interpret these Suttas or Sutras from doctrinal, instructional and exegetical standpoints. A familiarity with relevant commentaries will also be expected.

Prescribed Suttas for 2007 –2010:

Dighanikaya – Brahmajala sutta, Samannaphala Sutta, and Sigalovada sutta
Majjhimanikaya – Alagaddupama Sutta, Culakamma Vibhanga Sutta, Saccavibhanga Sutta
Samyuttanikaya – Nidana Vagga, Avyakata Vagga
Anguttarsnikaya – Pancaka Nipata
Khuddakanikaya – Suttanipata (Atthaka Vagga, Parayana Vagga)
Dhammapada from Vagga I to Vagga VIII

Recommended reference works:

Maurice Walsh, Long Discourses, Wisdom Publications, Boston, 1995
Bhikkhu Nanamoli and Bhikkhu Bodhi, The Middle Length Discourses of the Buddha, Wisdom Publications, Boston, 1995
Bhikkhu Nanamoli and Bhikkhu Bodhi, Numerical Discourses of the Buddha: An Anthology of Suttas from Anguttara Nikaya, Walnut Creek, CA, Alta Mira Press, 2000
Bodhi, Bhikkhu, The Connected Discourses of the Buddha: A Translation of the Samyutta Nikaya, Boston, MA: Wisdom Publications, 2000
Pali Text Society's Translations of Pali Canonical Texts
Masfield, Peter: Udana Commentary, Pali Text Society, London, 1994
Warren, Henry Clark, Buddhist Reader, Selection from the Sacred Books, 2004, Print
Google.com

**504. A Comparative Study of the Three Buddhist Traditions or Schools:
Theravada, Mahayana and Vajrayana**

The historical evolution of Buddhism into the three traditions of Southern Buddhism (popularly styled Theravada), Mahayana and Vajrayana is to be studied in depth with reference to developments in doctrines, monastic discipline, rites and practices, and literature. A sound knowledge of the following is expected: Schisms that arose in India; the evolution of Buddhist philosophical movements leading to the Madhyamika and Yogacara schools; the progressive development of Sri Lankan Buddhism right up to the Sinhala Reform of the twelfth century CE and its spread to Southeast Asia; the developments in Chinese Buddhism as reflected by new schools and sects and their impact on Korean, Japanese and Vietnamese Buddhism; and the rise and spread of Tantric or Vajrayana Buddhism. Students will also be tested on their knowledge of the leading personages responsible for the promotion of these traditions including the leadership in the 19th and 20th century revival movements

Required Reading:

Harvey, Peter, Introduction to Buddhism, Cambridge University Press, Cambridge 1990
Gombrich, Richard: Theravada Buddhism, Routledge & Kegan Paul, London, 1988
Williams, Paul, Mahayana Buddhism, Routledge, London, 1989
Dutt, Nalinaksha, Buddhist Sects in India, Motilal Banarsidass, Delhi, India, 1998
Dutt, Nalinaksha, Mahayana Buddhism, Motilal Banarsidass, Delhi, India, 1978
Murti, T. R. V., The Central Philosophy of Buddhism, George Allen & Unwin, London, 1970
Powers, John, Introduction to Tibetan Buddhism, Ithaca, New York, Snow Lion Publications, 1995
Hershock, Peter D., Chan Buddhism, University of Hawaii Press, 2005

Recommended Reading:

Nakamura, Hajime: Indian Buddhism, Motilal Banarsidass, Delhi, India, 1996
Warder, A. K. Indian Buddhism, Delhi, Motilal Banarsidass, 1980
Chen, Kenneth, Buddhism in China, Princeton University Press, 2000
Dargyay, Eva M., The Rise of Esoteric Buddhism in Tibet, Samuel Weiser Inc., New York, 1977
Guenther, Herbert V., Tibetan Buddhism Without Mystification, Leiden, E. J. Brill, 1966
Lester, Robert C., Theravada Buddhism in Southeast Asia, Ann Arbor, University of Michigan Press, 1973
Smith, Bardwell L., Tradition and Change in Theravada Buddhism, Essays on Ceylon and Thailand, in the 19th and 20th Centuries, Brill, Leiden, 1973
Chattopadhyaya, Alaka, Atisa and Tibet, Indian Studies Past and Present, Calcutta, 1967
Hoffman, Helmut, The Religions of Tibet, Macmillan, New York and London, 1961
Krishna Murthy, K., Buddhism in Tibet, Delhi: Sandeep Prakashan, 1989
Zurcher, Erik, The Buddhist Conquest of China, The Spread and Adaptation of Buddhism in Early Medieval China, 2 vols., Brill, Leiden, 1972

504. Methodology in Buddhist Studies

Starting with the background exploration of traditional Buddhist methodological materials, contained in such works as Nettippakarana, Milindapanha and Petakopadesa, the course will proceed to investigate contemporary methodologies applied to interpretation of Buddhism and Religion, in general. The approaches to be studied may include the following: historical, cultural, sociological, anthropological, philosophical and phenomenological. Special attention will be given to the nature and development of Buddhist Hermeneutics.

Required Reading:

Bond, George, The Word of the Buddha: The Tripitaka and Its Interpretation in Theravada Buddhism, Colombo M. D. Gunasena and Co. Publishers, 1982
Lopez, Donald, Buddhist Hermeneutics, (The Kuroda Institute for the Study of Buddhism and Human Values, No. 6), University of Hawaii, Honolulu, 1988
Nyanaponika, Bhikkhu, The Guide (Translation of Nettippakarana), Pali Text Society, London, 1977

Rhys Davids, T. W., *Question of King Milinda*, Oxford: The Clarendon Press, 1890-94, (New York: Dover Publications, 1963)
 Strong, John, *The Experience of Buddhism: Source and Interpretation*, Belmont, CA, Wadsworth, 2nd ed. 2001
 Conze, Edward, *Thirty Years of Buddhist Studies*, New Delhi, Munishram Manoharlal, 2000
 Timm, Jeffrey R., *Texts in Context: Traditional Hermeneutics in South Asia*, Albany, NY: State University of New York, 1992

Recommended Reading

Conze, Edward, *Further Buddhist Studies, Selected Essays*, Oxford: Bruno Cassier, 1975
 Conze, Edward, *The Prajnaparamita Literature*, New Delhi: Munshiram Manoharlal, 2000
 Graham, William A., *Beyond Written Word, Oral Aspects of Scripture in the History of Religions* Cambridge University Press, 1987
 Lamotte, Etienne, "The Assessment of Textual Interpretation in Buddhism," *Buddhist Studies Review*.2. 1-2, 1984, 4-24 (Also appears in David Lopez (ed.) *Buddhist Hermeneutics*, 11-28
 Larson, Gerald and Deutsh, Eliot, *Interpreting Across Boundaries, New Essays in Comparative Religion*, Delhi, Motilal Banarsidass, 1989
 Moraldo, John, "Hermeneutics and Historicity in the Study of Buddhism," *The Eastern Buddhist*, 19.1, 1986, 17-43
 Obermiller, E., *Prajnaparamita in Tibetan Buddhism*, New Delhi, Paljor Publications, n.d.
 O'flaherty, Wendy Doniger, (ed.) *The Critical Study of Sacred Texts*, (Berkeley Studies Series), Berkeley, CA: General Theological Union, 1979
 Palmer, Richard, *Hermeneutics*, Evanston: Northwestern University Press, 1969
 Reynolds, Frank, *The Two Wheels of the Dhamma: Essays on the Theravada Tradition in India and Ceylon*, Edited by Bardwell Smith, American Academy of Religion, (Studies No. 3) Chumbersburg, PA: AAR, 1972
 Ricoeur, Paul, *Hermeneutics and the Human Sciences: Essays on Language, Action, and Interpretation*, NY: Cambridge University Press, 1981 (See especially the essay entitle, "What is a Text")
 Ricoeur, Paul, *The Rule of Metaphor: Multi-Disciplinary Studies in the Creation of Meaning of language*, University of Toronto Press, 1993
 Ricoeur, Paul, *The Conflict of Interpretations*, Evanston: Northwestern University Press, 1974
 Schmidt, Roger, *Exploring Religion*, Belmont, California, Wadsworth, 1988
 Smith, Wilfred Cantwell, *The Meaning and End of Religion*, New York: New American Library, 1964
 Thurman, Robert A. F., *Buddhist Hermeneutics*, *Journal of the American Academy of Religion*, (January 1978)

Electives

(Three courses to be selected from the following – 12 credit units)

506. The Vinaya

A sound knowledge is required of the origin of Vinaya and promulgation of precepts for Buddhist monks and nuns, the entire code of Pratimoksa rules, their categorization and function. A detailed study of the following concepts: Brahmachariya, Sila and Sikkha, Abhisamacarika and Adibrahmacariyaka Sikkha, the practice of Patimokkha recital, confession and punishment, reinstatement, establishment of the Bhikkhuni order, various Sangha transactions, rules pertaining to rain retreat and Kathina, settlement of disputes, and Bhikkhuni Vinaya. Also expected is a comparative study of the Vinaya traditions in Mahayana and Vajrayana Buddhism.

Required Reading

- Horner, I.B., Book of Discipline, 5 volumes. Pali Text Society, London
Misra, G.S.P. Age of Vinaya, Munisram Mohanlal, New Delhi, India, 1972
Holt, John C., Discipline, Motilal Banarasidas, Delhi, India, 1995
Dheeraseskara, Jotiya, Buddhist Monastic Discipline, Ministry of Higher Education, Sri Lanka, 1982
Thanissaro Bhikkhu, The Buddhist Monastic Code, Vol. I, Valley Center, California, Metta Forest Monastery, 1994
Thanissaro, Bhikkhu, The Buddhist Monastic Code, Vol. II, Valley Center, California, Metta Forest Monastery, 2000
Prebish, Charles, Buddhist Monastic Discipline, Pennsylvania State University Press, 1975
Harza, Kanai Lal, Constitution of the Buddhist Sangha, Delhi, B. R. Publishing Co., 1988

Recommended Reading:

- Pachow, W., Comparative Study of Pratimoksa, Motilal Banarsidas, Delhi, India, 2000
Heimann, Ann: Rules for Nuns According to Dharmaguptaka Vinaya, Motilal Banarasidas, Delhi, India, 2002
Dutt, Sukumar, Early Buddhist Monachism, Munishram, Hew Delhi, 1996
Wijeratne, Mohan, Buddhist Monastic Life, Cambridge University Press, 1996
Bhagavad, Durga N., Early Buddhist Jurisprudence, (Theravada Vinaya Laws), Sujanya Books
Tsomo, Karma Lekshe, Sisters in Solitude: Two Traditions of Buddhist Monastic Ethics for Women, Albany, NY: State University of New York Press, 1996
Encyclopedia of Buddhism, Ed. By Malalasekara, G. P., Government Press of Sri Lanka, Relevant words
Bartholomeusz, Tessa J., Women Under the Bo Tree: Buddhist Nuns in Sri Lanka, New York, Cambridge University Press, 1994
Chatsumarn, Kabilsingh, The Bhikkhuni Patimokkha of the Six Schools, Bangkok, Thammasat University, 1991

507. The Abhidhamma

Covering both Theravada and Vaibhasika Sarvastivada Abhidhamma, the students is expected to have a sound knowledge of the origin of the Abhidhamma, its compilation, canonical and post canonical literature, the difference between Suttanta and Abhidhamm analysis, Abhidhamma analysis of mind and thoughts, the analysis of matter and Nirvana, Abhidhamma theory of Paccayas and their causal co-relationship. Also required is knowledge of Sarvastivada (Vaibhasika) Abhidhamma literature and its impact on Chinese Buddhism

Required Reading:

Bhikku Bodhi, A Comprehensive Manual of Abhidhamma, BPS Pariyathi Edition, Seattle, 2000

Jayasuriya, Dr. W. F., The Psychology and Philosophy of Buddhism, Buddhist Missionary Society, Kuala Lumpur, Malasia, 1976

Karunadasa, Y. Buddhist Analysis of Matter, Colombo, Sri Lanka, 1967

Guenther, Herbert V., Philosophy and Psychology in the Abhidhamma, Berkeley, California, Shambala, 1976

Sarathchandra, Ediriweera, Buddhist Psychology of Perception, Ceylon University Press, 1958

Kuala Lumpur Dhammajoti: Sarvastivada Abhidharma, Colombo

Thera, Nyanaponika, Abhidhamma Studies, Boston, MA, Wisdom/Kandy Buddhist Publication Society, 1998

Recommended Reading:

Kalupahana, David J., Causality, - The Central Philosophy of Buddhism, Hawaii University Press, 1975

Bhikkhu Nananda, Concept and Reality, Buddhist Publication Society, Kandy, Sri Lanka, 1972

Nyanaponika, Thera, (Bhikkhu Bodhi ed.) Abhidhamma Studies, Boston, MA, Wisdom/Kandy, Buddhist Publication Society, 1998

Potter, Karl H., Encyclopedia of Indian Philosophies, Vol. VII, Abhidhamma Buddhism, to 150 A.D., Delhi Motilal Banarsidass, 1997

Encyclopedia of Buddhism, Government Press of Ceylon, the word **Abhidhamma**

Watanabe, Fumimoro, Philosophy and its Development in the Nikayas and Abhidhamma, Delhi, Motilal Banarsidass, 1983

508. Selected Mahayana Sutras and Sastras

A sound knowledge is required of the origin, contents and the philosophical and religious importance of the prescribed Mahayana Sutras and Sastras and a general knowledge of the Mahayana Literature in Sanskrit, Chinese, Korean, Japanese and Tibetan.

Prescribed Sutras and Sastras for 2007-2010:

Lankavatara Sutra

Astasahasrika Prajnaparamita Sutra

Vimalakirtinirdesa Sutra

Mulamadhyamikakarika, Chapters 1- 10
Catussataka

Recommended Reading:

Suzuki, D. T. Studies in the Lankavatara Sutra, SMC, Publications, Taipei, 1991
Conze, Edward, Selected Sayings from the Perfection of Wisdom, London: Buddhist Society, 1955 repr. Boulder: Prajna, 1978
Conze, Edward, Buddhist Scriptures (selected and translated), Harmondsworth, England, Penguin Books, 1959
Kern, H., Saddharmapundarika or the Lotus of the True Law, New York: Dover Publications, 1963
Sutton, F. G., Existence and Enlightenment in the Lankavatara Sutra, 1991, (print google.com)

509. A Survey of Buddhist Literature in Pali, Sanskrit, Chinese and Tibetan

A general knowledge is required of Buddhist literature in Pali, Sanskrit, Chinese and Tibetan languages. A detailed study is expected of the systematization and compilation of Pali Canon, and the extent and contents of the commentarial and sub-commentarial literature and ancillary works, produced in Pali in India, Sri Lanka, Myanmar, Thailand and Cambodia. Also required is a familiarity with early Buddhist Councils and the methods of preservation, oral tradition (Sajjhayana and Bhanaka systems), Hybrid Sanskrit texts including Sanskrit Agama literature, Sanskritization of Buddhist sutras, and the translations of Indian and Sri Lankan Buddhist literature into Chinese and Tibetan and also Tantric literature in Sanskrit and Tibetan.

Required Reading:

Winternitz, Maurice M., History of Indian Literature, Vol. II, University of Calcutta, 1933
Law, B. C., History of Pali Literature, London, Kegan Paul, Trench Trubner & Co.Ltd., 1933
Nakamura, Hajime: Indian Buddhism, KUFS Publication, Osaka, 1980
Gonda, J. A History of Indian Literature, Vol. II, (Fasc 2) Wiesbaden, Harrassowitz, 1983
Geiger, W., Pali Literature and Language, Munshiram Manoharlal Publishers, New Delhi, India, 1996
Hinueber, O Von, A Hand Book of Pali Literature, Berlin, New York, W. de Gruyter, 2000
Malalasekare, G. P., History of Pali Literature in Ceylon, M. D. Gunasena & Co. Ltd., Colombo, Sri Lanka, 1958
Bode, Mable H., Pali Literature of Burma, Rangoon, Burma Research Society, 1965

Recommended Reading:

Sangharakshita Mahasthavira, The Eternal Legacy: An Introduction to Canonical Literature of Buddhism, London, Tharpa, 1985

510. Southern Buddhism: Origin, Development and Outstanding Features

A sound knowledge is expected of the historical evolution of what is known as Southern Buddhism starting with early Buddhism, the three Buddhist Councils, the rise of Theravada tradition and its interaction and coexistence with Mahayana Buddhism, the Sinhala Reform of the 12th century and the spread of Sri Lankan Buddhism to Myanmar and Thailand and from there to the rest of Southeast Asia. The study will pay special attention to its specific doctrines and practices in contrast to Mahayana and Tibetan Buddhism and also the regional diversities in services and practices in Southern Buddhist countries.

Required Reading:

- Hazra, Kanai Lal, History of Theravada Buddhism in South-East Asia, Munshiram Manoharlal Pub. Pvt Ltd., New Delhi, 1982
Bechert, Heinz and Gombrich Richard, (eds), The World of Buddhism, Thames & Hudson, London, 1991
Monks and Nuns in Society and Culture, London and New York, Thames and Hudson, 1991
Lester, Robert C. Theravada Buddhism in Southern Asia, 1973
Guruge, Ananda W. P., What in Brief is Buddhism? Buddha Light publishing, Hacienda Heights, California, 2004
Nakamura, Hajime, Indian Buddhism, KUFS Publication, Osaka 1980

Recommended Reading:

- Gombrich, Richard, Theravada Buddhism, Routledge, London and New York, 1995
Sharma, Arvind, The Philosophy of Religion: A Buddhist Perspective, Delhi Oxford University Press, 1995
Thera Nyanaponika, The Heart of Buddhist Meditation, New York, Samuel Weiser, 1973
Swearer, Donald K., The Buddhist World of Southeast Asia, State University of New York Press, 1995

511. Chinese Buddhism: Origin, Development and Outstanding Features.

A sound knowledge is required of the history and development of Chinese Buddhism from its introduction to modern times. The study must include its relations with Daoism and Confucianism and the rise of diverse schools and traditions and their individual and collective impact on Chinese religion and culture. A familiarity with the Chinese Buddhist translations including the major contributors to Chinese Buddhism and the role of the Sangha and its Vinaya traditions is expected. Attention needs also to be given to the inception of Humanistic Buddhism and its development from Tai-xu to Hsing Yun.

Required Reading:

- Zurcher, E., Buddhist conquest of China, E.J. Brill, Leiden, 1959
Chen, Kenneth, Buddhism in China, Princeton University Press, 2000.
Chen, Kenneth, The Chinese Transformation of Buddhism, Princeton University Press, 1963

De, Barry, Source of Chinese Tradition, Colombia University Press, 1962
Guruge, Ananda W. P. Buddhist Answers to Current Issues, Authorhouse, Bloomington, Indiana 2005 (Chapter 8)
Weinstein, Stanley, Buddhism under the Tang, Cambridge University Press, 1987

Recommended Reading:

Wright, Arthur, Buddhism in Chinese History, Stanford University Press, 1959
Welch, Holmes, The Practice of Chinese Buddhism, Harvard University Press, Cambridge, 1973
Gregory, Peter, N., Traditions of Meditation in Chinese Buddhism, University of Hawaii Press, Honolulu, Hawaii, 1986
De Bary, William Theodore, The Buddhist Tradition in India, China and Japan, New York, Vintage Books, 1972
Pachow, W., Chinese Buddhism, Lanham, Md. University Press of America, 1980
Wright, Arthur R., Buddhism in Chinese History, Sanford University, Sanford, California, 1971

512. Tibetan Buddhism: Origin, Development and Outstanding Features

A sound knowledge is required of the origin and historical development of Tibetan Buddhism. Students right up to modern times with special reference to the indigenous religion of Tibet, Bon religion; introduction of Buddhism into Tibet, Indian Buddhist monks, Padmasambhava, Atisha (Dipankara Sri Jnana), nature of Vajrayana practices, Tantric theory and practice; Mantra, Mudra and Mandala, four schools of Tibetan Buddhism: Sakya, Nyingma, Gelukpa and Kargu schools and their teachings and practices. The student must also be familiar with the main aspects of Tibetan Buddhist literature, the education and role of the Tibetan Sangha and the current situation with regard to Tibetan Buddhism.

Required Reading:

Dargyay, Eva M., The Rise of Esoteric Buddhism in Tibet, Samuel Weiser Inc., New York, 1977
Powers, John, Tibetan Buddhism, Ithaca, NY, Snow Lion Publications, 1995
Guenther, Herbert V., Tibetan Buddhism Without Mystification, Leiden, E. J. Brill, 1966
Lama Anagarika Govind, Foundations of Tibetan Mysticism, Samuel Weiser, New York, 1974
Thurman Robert, A.E., The Central Philosophy of Tibet, Princeton University Press, New Jersey, 1984

Recommended Reading:

Tucci, Giuseppe, The Religions of Tibet, Berkeley, University of California Press, 1980
Hopkins, Jeffrey, The Tantric Distinction: An Introduction to Tibetan Buddhism, London, Wisdom, 1984
Samuel, Geoffrey, Civilized Shamans: Buddhism in Tibetan Societies, Washington, DC: Smithsonian Institution Press, 1993
Snellgrove, David L., Indo-Tibetan Buddhism, Shambala, Boston, 1987

Sogyal, Rinpoche, *The Tibetan Book of Living and Dying*, Harper San Francisco, 1994
Chattopadhyaya, Alaka, *Atisa and Tibet*, Motilal Banarsidass, Delhi, 1981
Mullin, Glenn H., *Six Yoga of Naropa*, Snow Lion Publications, New York, 1997

513. Chan/Son/Zen Traditions, Origin, Development and Outstanding Features

A detailed knowledge is required of the origin and historical development of Zen Buddhism right up to modern times. Special attention is to be given to the Indian monk Bodhidharma and how his initiative has resulted its various forms practiced in China as Chan, in Korea as Son and in Japan as Zen. The student is expected to be familiar with the early Buddhist practice of Dhyanic meditation which is the foundation of Zen Buddhism, the lines of Chen, Son and Zen patriarchs, the philosophical foundations of Zen practices, and the contributions of the Sixth Patriarch, Rinzai and Dogen as well as of the concepts of Satori, Zen mysticism, and meditation and practice of riddles (Tsazen, Koan and Mondo). It is also important to be familiar with the role of D. T. Suzuki in popularizing Zen Buddhism in the West.

Required Reading:

Suzuki, D. T., *Introduction to Zen Buddhism*, Grove Press, New York 1964
Kasulis, T. P., *Zen Action Zen Person*, University of Hawaii Press, 1985
Hershock, Peter D., *Chan Buddhism*, University of Hawaii Press, 2005
Changas, Garma C.C., *The Practice of Zen*, Harper and Row, New York 1959
Kapleau, Philip (ed.) *The three Pillars of Zen: Teaching, Practice and Enlightenment*, Harper and Row, New York 1966
Yampolsky, Philip B. (Trans) *The Platform Sutra of the Sixth Patriarch*, Columbia University Press, New York 1971

Recommended Reading:

Dumoulin, Heinrich, *A History of Zen Buddhism*, Beacon Press, Boston 1963
Shibayama, Zenkei, *A Flower does not Talk – Zen Essaya*, Charles E. Tuttle, Tokyo 1970
Cleary, Thomas, (Trans) *Ten Essays by Dogen*, State University of New York Press, 1986
Buswell, Robert E. (Trans) *The Korean approach to Zen: The Collected Works of Chinul*, University of Hawaii, Honolulu, 1983
Abe, Masao, *Zen and Western Thought*, University of Hawaii Press, 1990
Lu K'uan Yu, *Ch'an and Zen Teaching*, Shambala Publication Inc., Berkeley, 1970
Robert M. Gimello, *Studies in Ch'an and Hua Yen*, University of Hawaii Press, Honolulu, 1990
Clark, Charles Allen, *Religion of Old Korea*, Garland, New York, 1981
Grayson, James Huntley, *Early Buddhism and Christianity in Korea*, Brill, Leiden, 1995
Grayson, James Huntley, *Korea: A religious History*, Clarendon, Oxford, 1989

514. History of Buddhism from the Time of the Buddha to 1800 CE.

A sound knowledge is required of the origin of Buddhism, establishment of Buddhist Sangha, organization and spread of Buddhism in India during the time of the Buddha, four major Buddhist Councils, Emperor Asoka and his Buddhist mission, spread of Buddhism in nine regions, origin of sectarian Buddhism, Mahayana and Hinayana Buddhism, Kaniska I, Siladitya and Harsa and Buddhism in India and its absorption to

Hinduism and disappearance, History of Buddhism in South and Southeast Asia, Buddhist education and establishment of Buddhist monastic universities, history of Buddhism in China, Korea, Japan, Vietnam, Tibet and Mongolia, and the impact of the expansion of Islam and Christianity on Buddhism in Asia.

Required Reading:

Conze, Edward, A Short History of Buddhism, London, Allen & Unwin, 1980

Nakamura, Hajime, Indian Buddhism, Motilal Banarsidass, Delhi, 1992

Guruge, Ananda W. P., What in Brief is Buddhism?

Buddha Light publishing, Hacienda Heights, CA 2004

Chen, Kenneth, Buddhism in China, Princeton University Press, 2000.

Lamotte, Etien, History of Buddhism, University Catholique de Louvain, Institut Orientaliste, 1988

Eliade, Mircea, A History of Religious Ideas – from Gautama Buddha to the Triumph of Christianity, University of Chicago Press, 1982

Recommended Reading:

Rahula, Walpola, History of Buddhism in Ceylon, M. D. Gunasena, Colombo, Ceylon, 1966

Adikaram, E. W., Early History of Buddhism in Ceylon, M. D. Gunasena, Colombo, Ceylon, 1953

Rahula, Walpola, Heritage of a Bhikkhu, New York, Grove Press, 1974

Bapat, P. V., 2500 Years of Buddhism, Government of India Publication, India, 1956

Hirakawa, Akira, Indian Buddhism, University of Hawaii Press, Honolulu, Hawaii, 1990

Reat, Noble Ross, Buddhism: A History, Berkeley, California, Asian Humanities Press, 1994

515. Buddhism in the World Today

A sound knowledge is required of the impact of colonialism and spread of Islam on Buddhism in Asia and Buddhist responses thereto, Western Buddhist scholarship and the spread of Buddhism in Europe and Americas, role of Colonel Henry S. Olcott and Madame H. P. Blavatsky, services Theosophical Society, London Buddhist Society and Mahabodhi Society, revival of Buddhist education, the effect of political movements in traditionally Buddhist countries, Asian Buddhist Diaspora and its impact on Europe, Americas and the Oceania, and the current situation of Buddhist institutions and practices in the world. Equally important is to be familiar with the worldwide services of current International Buddhist organizations such as the World Fellowship of Buddhists, Mahabodhi Society, World Buddhist Sangha Council, Goenka Vipassana meditation movement, Bukkyo Dendo Kyokai, Risso Kosakai, Fo Guang Shan and Linh-Son Congregation. An understanding is also desired of the potential contribution of Buddhism to universal ethics, psychology and psychiatry, sustainable economic development and world peace.

Required Reading:

Guruge, Ananda W. P. (Ed) Return to Righteousness (articles, speeches and letters of Anagarika Dharmapala), Department of Cultural Affairs, Colombo 1965 and 1991

Guruge, Ananda W. P. From the Living Fountains of Buddhism, Ministry of cultural Affairs, Colombo 1984
Dumoulin, Henrich, Buddhism in the Modern World, Collier Books, New York, 1976
Harvey, Peter, Introduction to Buddhism, Cambridge University Press, Cambridge 1990
Dharmacari Subhuti, Buddhism for Today, Windhorse Publications, 1983
Niwano, N. Buddhism for Today: A Modern Interpretation of the Threefold Lotus Sutra, Tokyo, Kusei, 1980

Recommended Reading:

Encyclopaedia of Buddhism, Colombo Sri Lanka – articles on India, France, Italy,
Harvey, Peter, An Introduction to Buddhist Ethics, Cambridge University Press, 2000
Kalupahana, David J., Ethics in Early Buddhism, University of Hawaii Press, Honolulu, Hawaii, 1995
Saddhatissa, Hammalawa, Buddhist Ethics, London, Wisdom, 1987
Dharmasiri, Gunapala, Fundamentals of Buddhist Ethics, Antioch, CA: Golden Leaves, 1989
Tachibana, S., The Ethics of Buddhism, Oxford University Press, London, 1926
Wennberg, R. N., Terminal Choices: Euthanasia, Suicide and the Right to Die, William B. Eerdmans Publishing Co, Grand Rapids, MI, 1989

516. Buddhist Answers to Current Issues

A detailed understanding is required of the current position and potential contribution of Buddhism as regards current issues in economics (poverty, distribution of wealth, sustainability), bioethics (abortion, euthanasia, cloning and asexual reproduction, biotechnological advances etc.) national and international politics (genocide, war and peace, refugees, response to natural and manmade catastrophes etc.), ecology (environmental conservation, depletion of scarce and irreplaceable natural resources etc.) Social Justice (social discrimination and inequalities, social unrest etc.), sexuality (homosexuality, contraception) and coexistence of pluralistic multicultural societies (tolerance, accommodation, dialogue and cooperation).

Required Reading:

Schumacher, E. F., Buddhist Economics in Asia: A Handbook, Anthony Blond Ltd, London 1965
Payutto, P. A. Buddhist Economics – A Middle Way for the Market Place, Buddhadhamma Foundation, Bangkok 1994
Malalasekara, G. P. & Jayatillake, K. N., Buddhism and Race Question, Buddhist Publication Society, Kandy, Sri Lanka, 1974
Sivaraksa, S., Seeds of Peace – A Buddhist Vision for Renewing Society, Berkeley, CA 1992
Harvey, Peter, An Introduction to Buddhist Ethics, Cambridge University Press, 2000
Saddhatissa, Hammalawa, Buddhist Ethics, London, Wisdom, 1987
Guruge, Ananda W. P., Buddhist Answers to Current Issues, Authorhouse, Indiana, 2005
Guruge, Ananda W. P., Humanistic Buddhism of Social Well-being, Buddha Light Publishing, Hacienda Heights, CA 2003

Recommended Reading:

International Academy of Buddhism: Hsi Lai Journal of Humanistic Buddhism Volumes I - VII, University of the West, Rosemead, CA, 2000 – 2006

517. Buddhism and Interfaith Dialogue

A comparative study of World Religions in relation to Buddhism with special reference to reconcilable and specific doctrinal and ethical positions, the Buddhist attitude to other religions from the days of the Buddha to present times, Asokan edict of inter-religious amity and cooperation, the importance of understanding pluralism in multicultural societies, and religion-based conflicts and their resolution.

Required Reading:

Smart, Ninian, Religious Experience of Mankind, New York: Toronto: New York Macmillan, Collier Macmillan, 1991
Smart, Ninian, The World's Religions, Cambridge University Press, 1997
Schmidt, Roger, Exploring Religion, Wadsworth Publishing Company, Belmont, California, 1988
Dharmasiri, Gunapala, A Buddhist Critique of the Christian Concept of God, Golden Leaves, USA, 1988

Recommended Reading:

Capps, Walter H., Religious Studies, Fortress Press, Minneapolis, 1995
Smith, Huston, The World's Religions, Harper San Francisco, 1961
Parrinder, Geoffrey, World Religions, Facts on File, Inc., 1985
Hamilton, M., The Sociology of Religion: Theology and Comparative Perspective, 2001, print.google.com
Paden, W. E., Religious Worlds: The Comparative Study of Religion, 1994, print.google.com
Inglehart, R. & Norris, P., Sacred & Secular: Religion and Politics Worldwide, 2004, ksghome.harvard.edu
Huxley, A., Religion, Law and Tradition: Comparative Studies in Religious Law, 2002, print.google.com
Ward, K., Religion and Creation, New York: Oxford University Press, 1996
Green, R. M., Religion and Moral Reason: A New Method for Comparative Study, 1988, print. Google.com
Idinopulos, T. A., and Wilson, B. C., What is Religion, Brill, Leiden, 1998
Bouquet, A. C., Sacred Books of the World: A Companion Source Book to Comparative Religion, Cassell, 1962

Practicum

(At least two of the following non-credit courses, one of which must be on Buddhist Practice, must be completed before award of degree. The procedure for the completion of practicum will be communicated as candidates proceed to graduation)

201. Integrating Buddhism with a Specific Career

This is a study about how Buddhism can be integrated with a career such as medicine, law, management or environmental science. This gives the student an opportunity to study closely and apply Buddhist teachings to a career path so that their daily work can be part of their practice. They will learn new ways to work in their chosen career as well as new insights into Buddhist teachings.

202. Meditation Practice

An understanding and appreciation of meditation is basic to an understanding of Buddhism. The student should be able to demonstrate some basic understanding of this spiritual method, how it relates to Buddhist teachings and show that they have engaged in some practice of it whether it with a teacher, at a retreat, at workshops or on their own. This requirement can be completed in a variety of ways. The student should consult with their advisor about how to complete this requirement.

203. Communication Skills

An understanding and ability to communicate Buddhist teachings is important to practical applications of the teachings. The student should be able to present Buddhist teachings in a public forum or talk, write descriptions of workshops or seminars, plan a retreat schedule or write a newspaper or magazine article about Buddhism. The student will consult with their advisor to arrange for a specific series of exercises that will complete this requirement.

Marking Philosophy and System

The philosophy of the External Degree program is to support each student to reach his or her highest level of attainment. We realize that this is a process that may take longer for some students than for others. We provide an advisor to help the student and to guide them to a higher level at their own pace. Self study is not easy since it requires diligence and an ability to find resources, learn on your own and organize what you learn in complex patterns for greater understanding. The advisor works with the student during this study process.

The student and the advisor together determine when it is time to submit to the examination answers for each course. Failure to perform well on the question may result in a grade below passing. An Incomplete (I) or Unsatisfactory (U) in different ways allows the student to try again to master the material of the course. In brief then, the great majority of students will, with determination and persistence, be able to complete this master's level program.

Master of Arts in Buddhist Studies

In this program each paper submitted is graded by two examiners. Each assigns a grade based on the guidelines for grading and their own judgment after which they will consult, discuss the paper and arrive at a consensus grade for the paper. One of the examiners may be the student's academic advisor at the WBU. The grade, along with any comments, will be sent to the student by the academic advisor.

If the student has a passing grade, he/she can proceed to register for the next core or elective course. If the student has not passed, but has received an Incomplete (I), they can pay the 50% fee penalty and at a time they and their advisor determine ask for a second try at the question given for the course or be given a new question to be answered. They then repeat the process described above. If they have received an Unsatisfactory (U), they must re-register for the course at the full fee rate and proceed with their research as if they are a new student.

Master of Philosophy in Buddhist Studies

This degree is primarily research so it is graded at the completion of the research on the basis of a thesis. A defense of the thesis may be required at the discretion of the examiners and may be conducted through telephone or e-mail. The thesis will be marked by three examiners and the average of their grades will be the final grade.

Grading System: The following grades will be used in measuring the quality of the student's work:

Passing grades:

A+	4.00	Excellent
A	3.50	Very Good
B+	3.00	Good
B	2.50	Passing

Non-passing Grades:

I	Incomplete	They can do the paper over (50% fee)
W	Withdrawal	They are no longer doing the program.
U	Unsatisfactory	They must re-register for the course.

V. Registration with the WBU Centre, an Associated Institution or as a Private Student

There are three potential opportunities to participate in this External Degree Program. They are:

Become a WBU Centre Student: This will involve you living in Bangkok or nearby and registering as a private student with the WBU Centre. You will have more direct contact with your advisor and will be able to use the WBU facilities and participate in seminars, meetings and events that the WBU may arrange. You will still do much of your study by the Internet and can communicate either directly or by email with your advisor. The languages used will be English and Thai.

Register as a student at an Associated Institution: If you live near one of our Associated Institutions they may have chosen to participate in either the Diploma or Masters Degree Programs. You may then register with them and with the WBU as a joint program. You will receive assistance in your studies from the Associated Institution and can participate in any programs they schedule at their institution. The language used will be the local language of that location. English translations of your final examinations and or question may have to be arranged. There may be additional costs to be paid to the local Associated Institution.

Registration as a private student: If you want to study in your language and don't wish or cannot use English, this will involve negotiations with Buddhist professionals in your language who can offer advice and guidance. If you use English you can register from anywhere in the world with the WBU and communicate with the WBU as an international private student. If you use your local language we will work with you to arrange local supervision or with someone of your language who can communicate with you by email.

The WBU will continue to look for resources for you to help you complete this program. It will progressively make multi-media distance learning materials available for foreign students in English.

Please obtain details about this program and fees by writing to the Board for External Degrees, World Buddhist University, 616 Benjasiri Park, Soi Sukumvit 24, Sukumvit Road, Bangkok 10110. Tel. 66 2258 0369-73; Fax 66 2258 0372.

VI

Application Process and Form

In general the application process is as follows:

Inquiry from a student by direct visit, email or letter.

An initial contact discussion with WBU by direct appointment, letter or email.

Receive orientation information and materials.

Submit application form, resume and references.

Formal interview with WBU External Degree staff or Associated Centre Staff.

Notification of acceptance or non-acceptance.

Assignment of advisor and clarification of issues/questions with the advisor.

Registration for the first course.

If you decide to formally apply then:

1. Please fill out the form below in full. Incomplete forms will result in delay in registration. In the case of M. Phil., enclose the topic of research with a synopsis and a bibliography.
2. Please enclose copies of all certificates and two letters of recommendations.
3. Please attach a Bank Draft/International Money Order for the US \$5.00 registration fee. No personal cheques are accepted.

Application Form

มหาวิทยาลัยพระพุทธศาสนาแห่งโลก

616 ในอุทยานเบญจสิริ ซอยสุขุมวิท 24

ถนนสุขุมวิท เขตคลองเตย กรุงเทพฯ 10110

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The World Buddhist University

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DEPARTMENT OF ACADEMIC AFFAIRS - EXTERNAL DEGREE PROGRAM

Date

1. Type of Program: Please check the program you are interested in:

- Certificate in Buddhist Studies
- Diploma in Buddhist Studies
- Master of Arts in Buddhist Studies (M.A.)
- Master of Philosophy in Buddhist Studies (M. Phil.)

Attach a picture here:

Language of Examination or Thesis

2. Contact information:

Name:

Nationality:

Ethnicity:

Current address:

Permanent address, if different:

Telephone number(s):

E-mail address:

Fax number:

3. General Background:

If you consider yourself part of a specific Buddhist school or sect indicate it here:

Describe briefly your contact, if any, with meditation practice:

4. Affiliation with an Associated Centre of the WBU:

Name the Associated Centre you are connected to:

If you are connected to another institution that is not part of the WBU Network give us its name:

Address:

Telephone number:

E-mail address:

Fax number:

Name and title of the Contact person at that centre:

5. Educational Background:

College/Degrees:

Name of Institution

Dates Attended

Type of degree

Name of Institution	Dates Attended	Type of degree

6. Employment Background:

Career field:

Are you currently employed:

Current employer:

Briefly describe your work duties:

YES	NO

7. Knowledge, skills, and abilities:

Languages:

Excellent- Good-Fair-Minimum

English level

Speaking/listening
Written/reading

Other languages?

Computer skills: Word processing?

Internet searching?

Other relevant skills and abilities:

Describe why you want to study Buddhism and what experiences have led you up to this decision.

8. For Students of the Masters of Philosophy In Buddhism Only

Since this degree is primarily a research degree we will need to know in more detail your Buddhist Studies background. On this page and a separate piece of paper if needed please tell us about past degrees in Buddhist Studies, courses you have taken, teachers you have studied with and any relevant publications of articles, books etc. that you have written. Also include experiences with meditation practice.

Please sign this form at the bottom of this page thereby attesting to the truth of the information on this form. Return this form to the WBU at the address on the first page. Thank you for your interest in studying with The World Buddhist University.

Signature

Date

APPENDIX I

Useful Information for Individual Students

1. Assignment to and Relationship to an Advisor

After a student is accepted into either the M. A. or M. Phil. Program, he/she will be assigned an advisor from the WBU. If the student lives in a location outside of Thailand they may also have a local advisor of his/her choice to help with their studies. The advisor will meet with them directly or communicate by email to:

- a. Review the Manual to be sure the student understands the program, expectations, evaluation system etc.
- b. Review and identify resources, both locally available to the student and on the Internet.
- c. Prepare the student to study the first core course.

Once studies have begun the student and advisor should communicate at least once a month to identify progress and solve problems. The student can contact the advisor whenever they need to clarify questions, material, confusions that have come up in the course of study.

Especially in the case of the M. Phil., it is essential to document the progress of the research. This will be helpful to the student in tracking data and contacts and will be helpful to the advisor in interaction with the student. Therefore the student needs to maintain two ongoing records for the advisor to review when necessary:

- a. **The Student Log or Journal:** A weekly log should be maintained to record all your activities related to the masters degree program. Entries should include the name of the activity, date, who was involved and a space for comments, questions, main points that were learned etc. Types of activities to include would be attending a Dharma talk or presentation, attending meditation sessions, the completion of a reading or study of a book, significant conversations about the Dhamma, media events and anything else that is part of your studies for this program. This log is mainly for your monitoring of your complete studies. It will not be graded. It may be examined by your advisor and discussed with you. If you are outside of Bangkok and are communicating by email, maintain the log electronically so it can be shared with your advisor. Since we do not have organized classes your whole experience becomes your classroom. Information and insight will come to you in different ways and at different times. The log will assist you and remind you to be conscious and aware of your “Buddhist” learning experience. It can also be used to write down your questions and reactions as they happen. Use the log to identify the “persistent questions” that emerge in your studies.
- b. **References:** The second record that the student should maintain is the reference record to all readings, books, and other study materials. This is basic to all research and will be needed for your papers at the end of each course. Follow basic research guidelines as to title, author, publisher, date and pages or section if applicable.

This advisor/student relationship is crucial to the success of the program. It is the student's main contact with the program. Frequency of contact should be maintained. If there is a disagreement with the advisor that cannot be resolved by direct communication, the student has a right to submit a written explanation of the disagreement to the Board for External Degrees. It should be addressed to the Chair of the Board with a copy for the Advisor.

2. Examiners Guidelines

The following criteria apply to the evaluation of papers submitted for the M. A. in Buddhist Studies as well as the thesis for the M. Phil. In Buddhist Studies:

1. Completeness of the answer
2. Amount of details given to back up points in the answer.
3. The relevance of the answer to the question.
4. The amount of irrelevant material that is included in the answer.
5. Shows insight into the reason the question is important.
6. Use of basic teachings or referral to teachings in the answer.
7. Use of interrelationships among teachings or bringing diverse points together to bear on a single issue.
8. The ability to relate the question to universal concerns.
9. The use of direct quotes or paraphrasing from traditional texts to back up the point of the question. Over quoting would be a negative factor.
10. The ability to express the answer clearly and communicate it in understandable sentences. Clarity of expression.

3. Resources for Study and Research

Each student will have access to some **common resources** that will be distributed to all students from the External Degree program. These include the External Degree Manual, course guidelines, recommended bibliography etc. The assigned advisor will be a personal resource for each student. These resources all students will hold in common.

The program will inform each student of the other students who are currently doing the same course. In this sense the other students are also a common resource. They can be contacted by email or directly met if students are in the same location.

Where feasible WBU University Centre or an Associated Institution will attempt to call students together for joint meetings, which will be in the nature of graduate seminars. This peer process will become more important as more students enroll in the program and will add a social dimension to the program.

Individual resources: Since the research is being done essentially alone, each student will have his/her **own particular range of resources**. The following list is a brief summary of these resources.

- a. **Books/Libraries:** Students in big cities or where major Buddhist centres are located may have access to book stores selling Buddhist books or libraries with

Buddhist collections to borrow. Each student should investigate what is available within a suitable travel distance and should arrange for study of borrowing rights to the facility.

- b. Magazine subscriptions:** Depending on availability of funds, a student may subscribe to various Buddhist magazines to expand their own resource collection. Ask your advisor for suggestions for your area, for Asia, from the Buddhist schools/traditions, Western and worldwide.
- c. The Internet:** Every student in this program must have access to the Internet. This is for communication purposes (email) and because there are many sources of Buddhist information available to all on websites on the Internet. This universal resource reduces the location problem and will enable many more people to participate in this degree program. Begin by just doing a search using key Buddhist words such as Buddhist scriptures, sites, schools or traditions, Zen, Theravada, Tibetan etc. A vast number of sites will be at your disposal. Specifically we can recommend the following websites as a starter list.

www.buddhaNet.net

www.nibbana.com

www.accesstoinsight.org

www.jbe.gold.ac.uk

www.virtuallibrary.com

www.buddhistdoor.com

www.h-net.org/~buddhism/

www.dharmanet.org/

www.dharmaware.com/

www.dharmapress.com/

www.ashokaedu.net

- d. Teachers and Temples:** Students should survey their area of location for Buddhist temples or centres. Each one will have their own version of Buddhism usually focused on one school or tradition. There may be Buddhist teachers in your area that you could visit and talk with about your studies. There may at times be visiting teachers who give special workshops, meditation retreats and/or instruction. The student should be open to talking with other teachers or instructors who use some Buddhist teachings, but may not be strictly Buddhist such as a yoga teacher. You may choose to practice more intensely at a temple for a longer period of time.

In this process of being open and using all possible resources keep a central principle of the program in mind. Your primary task in the program is to arrive at a broad and deep understanding of Buddhism including all traditions and sources. For each student there should be an authentic insight into this spiritual path. Eventually one form of Buddhism or one particular teacher may attract you enough that you may decide to join that group or teacher as a member and follower.

Students may start from having a committed relationship with a form of Buddhism, may adopt one as they proceed with their studies, or may, as we suggest above, want to adopt one after their formal studies. These are all possible outcomes or givens. However, for the purposes of this study we ask that the student remain open to studying all forms of Buddhism from all sources.

Reality and the Universe: Everything around you can be your teacher. So be open to the insights that come from your interactions with the universe and to all the people-places-things that you meet. Each has a message for you and your studies, but you have to be open and aware to hear and see the message. Meditation and developing an open and “empty” interaction with your daily life can be a major resource in your studies.

APPENDIX II

Master of Arts in Buddhist Studies

Sample of a Course Guideline

101: A Study of the Life of Gautama Buddha

This study begins with an understanding of the original shramana traditions that were present in the Indo-Gangetic plain before the invasions of the Aryan settlers who were pastoralists bringing with them and later developing the traditions of the Vedas. These new settlers became the Brahmins who emphasized sacrifice, magic and a scholarly elite (caste system). The original peoples of the plain emphasized the role of sramanas who were wandering ascetic shamanic religious leaders.

To understand this contrast between Brahminic and the ascetic (sramanas) tradition is to appreciate the religious environment the Buddha was born into and from which he drew on in his own search for truth. A study of these contrasts is crucial background that will help you understand the choice that Siddhartha made when he chose to join the tradition of wandering ascetics on his search for enlightenment. Studies of the Brahmin tradition should include concepts of the Atman, Brahman, Maya, Karma, Samsaravatta, and Moksha.

Knowledge of the two kingdoms of Buddha’s time, Kosala and Magadha, and their relationship to the smaller republics, like the Shakyas where Buddha was born and grew up is helpful to understanding the environment in which Buddha lived and practiced. Lying to the north of the kingdoms places like the Vrijjis Confederation of Republics played a part in how Buddha viewed the world and his preference for more democratic, participatory forms in both his view of society and his view of enlightenment.

He grew up in chaotic times when the shift from rural to urban environments was taking place as well as the shift from smaller republics to larger kingdom. This trend eventually led, after his lifetime, to the establishment of empires like the one led by the renowned King Ashoka hundreds of years later. His empire played a profound role in the spread of Buddhism in India and throughout Asia. To find his own way forward, he chose between Brahmin orthodoxy and the model of the ascetic sramanas, individuals who searched for truth through denial of all desires.

Part of his environment included the presence of seven ascetic teachers who are often mentioned some of who we know little about. They are: Mahavira (the founder of Jainism), Purana Kassapa, Pakuttha-Kujjayana, Makalikosala, Achitakesacompol, Sunchai paripachaka and Nicanthanalabutra. Buddha’s first teachers after his “great renunciation”

of his life as a noble and warrior, Alara Kalama and Ramaputra, need to be noted as well as their influences on him and his the development of his own path.

Buddha's life before and after age 29, when he began following a spiritual path, is a part of this study. His life before this event includes figures like his father - Suddhodhana, his mother - Maya, his stepmother - Mahaprajapati, and his wife and son – Yashodhara and Rahula. Early experiences like: his birth at Lumbini (a sacred site), the predictions after his birth, his enlightening experience watching his father and nature in a spring plowing ceremony, the four sights that focused his thinking and what was expected from him in his future role as leader of the Shakyas clan help lay a foundation that make his later experiences more significant. His process of moving from the ascetic tradition to his enlightenment experience at Bodh Gaya (another sacred site) is the crucial turning point in his search for spiritual answers. Following this enlightenment, he spent about 45 years wandering through the northern Gangetic plain sharing his teachings.

His relationships with his cousins, Ananda (positive and supportive) and Devadatta (negative and conflicting) add insight into his interaction with people close to him. His reluctant acceptance of women into the Sangha (his stepmother and wife as well as others) is revealing of the times in which he lived and his approach to the Dhamma. His closest disciples, Sariputra and Maudgalyayana, can be studied for their contributions to the Dhamma. Major political support came from King Bimbisara of Magadha and from King Prasenajit of Kosala and his fame spread with the conversion of the Kashyapa brothers and the bandit, Angilimala. Two others of the four sacred sites are Sarnath where he gave his first Dhamma teaching (The First Turning of the Dhamma Wheel) to the five Brahmin ascetics from his own clan and Kushinagara where he died and reached Nirvana.

Some consideration in general should be given to the issue of the Upanishads. Are they pre-Buddhist writings or do they come after the Buddha as a justification and defense of the Brahmin structure in reaction to the revolutionary message of the Buddha? This is perhaps one of the most interesting questions as you consider and try to understand the context of the Buddha's life and times. Students can also consider how this experience in Buddha's life reflects on their own decisions about spiritual paths, what they are willing to give up, and teachers' influences on their lives among other questions.

Part I. Early Religious Thought in India

A. The Two Religious Traditions of the Indo-Gangetic Plain

1. The Shamantic traditions of the original people (sramanas-wandering ascetics) Animistic tradition.
2. The Aryan settlers (pastoralists) led by the Brahmims (Vedas) emphasizing sacrifices, magic and a scholarly elite(caste system). Braham teachings of the Atman, Brahman, etc.

B. The Social and Political Environment

1. Changes from rural to urban environments
2. Changes from small republics to larger kingdoms
3. The two major kingdoms of Kosala and Magadha
4. Absorption of republics (Vrijjis Confederation of Republics) into the kingdoms
5. Buddha's preference for democratic-participatory forms.
6. The emergence of empires like that led by King Ashoka

C. Siddhartha's Choice

1. The seven ascetic teachers of his times (see list above).
2. Buddha's rejection of Brahminism for an ascetic path
3. His first two choices of teachers: Alara Kalama and Ramaputra

Part II. The Life of the Buddha

A. Before His Renunciation at age 29

1. His family members (see above) and their relationship to him
2. His birth at Lumbini and the predictions after his birth
3. His enlightening experience at the plowing ceremony
4. The four "sights" and its affect on him
5. Expectations of his father and the clan
6. The "Great Renunciation" and his departure for the spiritual path

B. His Path to Enlightenment at age 35

1. The search for teachers as an ascetic (see above the two teachers)
2. His travels as an ascetic with his five ascetic companions from his clan
3. His almost death and his decision to seek a "middle way"
4. Sitting at Bodh Gaya until enlightenment (Mara and Brahma's role)
5. His decision to teach others

C. His Life of Teaching for 45 years

1. His first "Turning of the Wheel" of Dhamma with his fellow ascetic companions at Sarnath
2. His relationships with his cousins Ananda and Devadatta
3. The reluctant acceptance of women in the Sangha (led by his stepmother and wife)
4. Relationships with his two closest disciples (see above), the two kings of the main kingdoms, the Kashyapa brothers and the bandit, Angilimala.
5. The donation of property and the three months rains retreats
6. The four sacred sites: Lumbini (birth), Bodh Gaya (enlightenment), Sarnath (first teaching), and Kusinagara (parinirvana-death)

Part III. Issues and Applications

A. The Upanishads Relationship to Buddha (before or after the Buddha lived?)

What did the Brahmins do in reaction to the Buddha's revolutionary message?

B. Applying lessons From Buddha's Life to Your Life

1. Family expectations?
2. What reality do you see around you?
3. What are you willing to give up for a spiritual path?
4. How do you go move forward on your spiritual path?
5. Who do you choose as teachers?
6. How much control do you have and can you let go of that control?
7. How does your spiritual path affect your daily life and purpose?
8. What role does practice (meditation/mindfulness) play in your life?