

A	Justification for introducing / Replacing the Course : Expansion of the course
B	Name of the Course : Early - Buddhist Philosophy
C	Course Code : BPHE 102
D	Number of Credits : 03
E	Degree Programme : Bachelor of Arts General (External) Degree
F	Core/Optional Course : Core
G	Prerequisites : None
H	Aim of the Course The aim of this course is to introduce basic tenets of early Buddhist Philosophy using the Buddhist Canonical sources as the basis for the reconstruction of early Buddhism.
I	Intended Learning Outcomes At the end of the course students will be able to describe the way in which early Buddhism can be characterized as a philosophy with reference to early Buddhist critique of metaphysics, the early Buddhist theory of knowledge and truth, the three characteristics of existence, the concept of a person, the mind-body relationship, the nature of the external world problems about monism, dualism and idealism, the principle of Dependent Arising, Determinism and free will, Philosophical problems relating to the notions of kamma and rebirth, the concept of liberation (Nibbāna).
J	Number of Hours : Lectures - 45
K	Course Content The early Buddhist critique of metaphysics; early Buddhist theory of knowledge and truth; the three characteristics of existence; concept of the person and the mind-body relationship; external world problems about monism, dualism and idealism; principle of Dependent Arising, Determinism and free will; Philosophical problems relating to the notions of Kamma and rebirth; Concept of liberation (Nibbana); textual literature: study of the Vedic and Non-Vedic texts, special knowledge about Buddhist canonical texts, a comparative study and analysis of the critical records and post canonical texts..
L	Assessment Scheme i. Time of Assessment - End of the year ii. Assessment Methods - Written examination iii. Assigned Percentage of Marks for each Component – 100%
M	Recommended Reading 1. I'myk ã'fÊ' 2003" fn!oaO o¾Yk b;sydih" ;sñr m%ldYk 2. „auxf.dv" iqukmd,' 1994' wdos fn!oaO o¾Ykh' uQ, O¾u ú.%yhla' lvj;(wNh m%skag¾ia wekaâ mí,sI¾ia' 3. f;dauia" B' fÊ' 1962" fn!oaO Ñka;dfõ b;sydih' fld<U' .=Kfiak iy iud.u' 4. fiOdkkao ysñ" foajdf,a.u' 1997' fn!oaO wOHhk m%ofõYh' le<Ksh(úoHd,xldr uqøKd,h' 5. fiOdkkao ysñ" foajdf,a.u' 1995' uq,a nqÿiuh' iduhsI miqùu' fld<U' 6. úfÊnKavdr" pkaosu' 1985' wdos fn!oaO Ñka;kh' fld<U(f.dvf.a

7. Harvey, P. 1994. *An Introduction to Buddhism*. Cambridge.: Cambridge University.
8. Jayatilleke K. N. 1963. *Early Buddhist Theory of Knowledge*. London. George Allen and Unwin.
9. Johansson Rune, 1967. *The Psychology of Nirvana*. London: George Allen and Unwin.
10. Kalupahana, D. J. 1994. *A History of Buddhist Philosophy: Continuities and Discontinues*. Delhi. Munshiram Manoharlal Publishers Pvt. Ltd.
11. Kalupahana, D. J. 1976. *Buddhist Philosophy - A Historical Analysis*. Honolulu: The University Press of Hawaii.
12. Thilakarathna, Asanga. 1993. *Nirvana and Ineffability*. Colombo: Postgraduate Institute of Pali and Buddhist Studies, University of Kelaniya.