

Syllabus for Post Graduate Diploma in Theravada Buddhist Psychology

(A course applicable to students of the University Department)

From the Academic Year 2019 - 2020

Approved by the Ad-hoc Board of Studies in Pali Literature and Culture

Savitribai Phule Pune University

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Post Graduate Diploma in Theravada Buddhist Psychology

General Instructions about the Course, the Pattern of Examination and the Syllabus

I. General Instructions

I.1. General Structure:

Post Graduate Diploma in Theravada Buddhist Psychology is a two-semester course of sixteen credits offered by the Department of Pali, Savitribai Phule Pune University. The course is to be completed within one year. It contains four courses of four credits each. Courses I, II and III are also available as elective courses for students doing any Master degree course in the University.

Students will be introduced to the theory, practice and research methodology through lectures, group discussions, practice sessions and project work. Teaching of semesters I and II will be sequential. Syllabus for each paper will be discussed in 60 clock hours (approximately) during each semester. Attending at least one Buddhist meditation retreat of minimum ten days is mandatory. Students are expected to design and carry out a small research project on any chosen theme connecting Buddhism and Psychology as a part of course IV.

Students' understanding will be assessed on the basis of their performance on things such as: Assignments, Debate on conceptual issues, Group discussion, Essay writing, Seminar presentation, Tutorial writing, Written and Oral examination, Dissertation, etc.

Students are expected to maintain at least 75% attendance and to ensure their active participation in the class.

I.2. Introduction:

The Post Graduate Diploma in Theravada Buddhist Psychology would offer an opportunity to students particularly those of Buddhism and Psychology, to enter into dialogue with other streams of knowledge. It is in the scope of this course to introduce students to the basic concepts in Buddhism and Psychology and to encourage them to make comparison between the two. The scope of Buddhist concepts dealt with in this course is limited to the Theravāda or early Buddhist tradition. The basic concepts of Psychology introduced in this course are gathered from its entire history. It is well known that Psychological principles are in fact an accumulation of research findings spread over a long period of time. The course will help

students from Psychology background to appreciate the richness of Buddhism in providing naturalistic and analytical approach to subjective experience and acknowledging transcendental potential of human mind. It will encourage students from the background of Buddhist studies to start exploring how the Buddhist knowledge can be applied for problems of human behaviour in the present time. It will be helpful to students of any discipline to develop insight into psychological concepts and practices in Buddhism, through which they could enrich the quality of their day-to-day and professional life.

I.3. Objectives: The objectives of the Post Graduate Diploma in Theravada Buddhist Psychology are:

- To Introduce students to the psychological aspects of Theravada Buddhist tradition
- To help students to apply these theories for self-analysis and personal development
- To compare the perspectives of Buddhism and Psychology on core topics of mind, mental health and research methodology
- To Enable students of Psychology and Buddhism to do research in this field
- To encourage professionals working in the field of mental health to incorporate and apply Buddhist thoughts and practices in their profession

I.4. Eligibility: Graduation in any faculty

I.5. Duration: The duration of the Post Graduate Diploma in Theravada Buddhist Psychology will be one academic year consisting of two semesters of fifteen weeks each.

I.6. Course Fee: The Admission fee for the course, the Tuition fee for the entire course of one year duration, Examination fee, Record fee, Statement of marks shall be as per the rules and regulations of the Savitibai Phule Pune University.

I.7. Teaching:

- Medium of instruction - English or Marathi

- Lectures - Four lectures and one Tutorial/Practical per course per week, i.e., ten hours per week for fifteen weeks in a semester
- Lectures for course I and course II and their evaluation would be done in the first semester
- By the end of the first semester students will decide the topic of their research.
- Attending a Buddhist meditation retreat of minimum ten days between the two semesters and writing first person account based on it is necessary for internal assessment for course III
- Lectures for course III and its evaluation would be conducted in semester II.
- Students will have to carry out individual/group research project and submit a dissertation based on it by the end of semester II

II. Pattern of Examination

II.1. Assessment and Evaluation:

- A Post Graduate Diploma student will be assessed for his/her performance at a written test of 300 marks i.e., three courses of 100 marks each and Dissertation + course work, viva voce, library work, field work, related training and pre-submission seminar of 100 marks.
- For each semester there shall be external examination of 50 marks and internal examination of 50 marks per course.
- The external examination shall be held at the end of each semester.
- The internal assessment will be carried out throughout the semester.
- The nature of the internal assessment would be varied, which will include at least three components out of Written test, Essay writing, Group discussion, Seminar presentation, Tutorial writing, Debate on conceptual issues, Attendance in weekly practice session and Oral exam.
- For the fourth course a dissertation based on a research project is to be submitted at end of the second semester.
- There will be a pre-submission seminar on the theme of a research project, which will be considered as an internal exam.
- As an external examination of course IV there will be an evaluation of the Dissertation by referees.

- Under the internal assessment for the course IV there will be a test on research methodology (course-work) and viva voce base on the Dissertation submitted by the student.

II.2. Passing:

- To pass the Post Graduate Diploma in Theravada Buddhist Psychology examination a candidate must obtain 40% of the total marks in each of the external and internal examination (i.e., separate passing: 20 in external and 20 in internal examination)
- Or aggregate 40% marks with at least 30% marks in either external or internal examination (i.e., 15 marks out of 50).
- In the case of course IV Dissertation, aggregate 50% marks in Dissertation and internal assessment are necessary.
- Those of the successful candidates will be given appropriate grades in accordance with the grading pattern accepted by the university.

II.3. Question pattern:

Semester I

Course I: Introduction to Buddhist Psychological Ideas (100 marks), Course II: Modern Psychological ideas relevant to Buddhist Psychology (100 marks)

- External written examination 50 marks: Long answer - 30 marks, short answer - 12 marks and short note - 8 marks
- Internal examination 50 marks: Any three components out of Written test, Essay writing, Group discussion, Seminar presentation, Tutorial writing, Debate on conceptual issues, Attendance in weekly practice session and Oral exam.

Semester II

Course III: Methods of mind Cultivation

- External written examination 50 marks: Long answer - 30 marks, short answer - 12 marks and short note - 8 marks
- Internal examination 50 marks: Buddhist meditation retreat - 10 marks, First person account – 10 marks, Any two components out of Written test, Essay writing, Group

discussion, Seminar presentation, Tutorial writing, Debate on conceptual issues,
Attendance in weekly practice session and Oral exam - 30 marks

Course IV: Dissertation

- External written examination 50 marks: Dissertation - 50 marks
- Internal examination 50 marks: Test on the course work - 10 marks, Viva voce - 20 marks, Any two components out of Library work, Field work, Related training, Pre-submission seminar - 20 marks

III. Syllabus

III.1. Outline:

Semester I

Course I: Introduction to Buddhist Psychological Ideas

Course II: Modern Psychological ideas relevant to Buddhist Psychology

Semester II

Course III: Methods of mind cultivation

Course IV: Dissertation

III.2. Detail Syllabus:

SEMESTER I

Course I: Introduction to Buddhist Psychological Ideas

Credit 1: Review of Buddhist Ideas Relevant to Psychology

- (a) Buddha's quest for the solution of problem of suffering
- (b) Causal analysis of suffering (Sammassana and Paṭiccasamuppāda), Primacy of mind
- (c) Goal of Buddhism, The nature of Nibbāna
- (d) Paramatthadhamma (Essential Elements of Reality): Citta (Mind), Cetasika (Mental Factors), Rūpa (Material Factors), Nibbāna (Liberation)
- (e) Allied issues: Kamma and Rebirth, Abhiññā (Psychic Powers; Stages of Mental development), Metaphysical and psychological nature of Nibbana

Credit 2: Nature of Human Being according to Buddhism

- (a) Nāma (Mind) and Rūpa (Body), and their relation to each other; Pañcakkhandha (Five Aggregates): Rūpakkhandha (Material Aggregate) and Arūpakkhandha (Immaterial Aggregate); Rūpakkhandha: Material Categories, origin of material properties (Samuṭṭhāna), material formation; Arūpakkhandha: Vedanā (Feeling), Saññā (Perception), Saṅkhāra (Volitional activity), Viññāṇa (Cognition); Paṭiccasamuppāda (Law of Dependent Origination) with special reference to mind-matter relationship; Citta, Cetasika and Rūpa (Mind, Mental Factors and Material Factors); Āyatana (Spheres); Dhātu (Elements)
- (b) Allied issues: Khandha (Aggregates), Puggala (Individual) and Anattā (Non-self)
- (c) Personality traits (Carita): Six personality traits
- (d) The Concept of ideal person: Characteristics of Arhat, Bodhisatta and Buddha

Credit 3: Mind and Mental Factors - Citta and Cetasika

- (a) Citta (Mind): Levels of mind (Bhūmi: Kāmāvacara, Rūpāvacara, Arūpāvacara and Lokuttara), types of mind (Jāti: Kusala, Akusala, Vipāka and Kiriyā)
- (b) Cetasika (Mental Factors): Aññasamāna (Ethically Variables), Akusala (Unwholesome), Sobhana (Beautiful)

Credit 4: Cognition and Emotion

- (a) **Cognition:** Cittavīthi (Cognitive Process); Three levels of Cognition: Saññā (Perception), Viññāṇa (Cognition) and Paññā (Insight); Speculative and Non-speculative cognitive process: Papañca (Proliferation of Thought) and Yathābhūtañāṇadassana (Knowing and Seeing Things as they are)
- (b) **Emotion:** Buddhist model of emotion - Cetasika (Mental Factor): Sobhana (Wholesome) and Akusala (Unwholesome); Emotional intelligence: Role of Manasikāra (Mode of Attention -Yoniso (Proper) and Ayoniso (Improper)); Role of Sati (Mindfulness) and Sampajañña (Understanding)

Reference books:

1. Narada Thera, ed. 2013 (1956). *A MANUAL OF ABHIDHAMMA BEING ABHIDHAMMATTHA SAṄGAHA*. Kolkata: Maha Bodhi Book Agency.

2. Singh, P., ed. 1993. *ABHIDHAMMATTHASAṄGAHO*. translated by Rāmśankara Tripāṭhi. Varanasi: Bauddha Ākara Granthamālā.
3. 1998. *Abhidhammapiṭake Dhammasaṅgani-Aṭṭhakathā*. Igatapuri: Vipassana Research Institute.
4. 1995. *Suttapiṭake Majjhimanikāyo*. Vol.I. (Mūlapaññāsapāli) Igatapuri: Vipassana Research Institute.
5. 1998. *Vinayapiṭake Mahāvaggapāli*. Igatapuri: Vipassana Research Institute.
6. Dharmarakshita, Bhikkhu, trans. 2008. *Visuddhimagga* Vol. I, II, III. New Delhi: Samyak Prakashan.
7. Goleman, D. 2003. *Destructive Emotions: How Can We Overcome Them?* NY: Bantam.
8. Guenther, H. V. & Kawamura, L.S. 1975. *Mind in Buddhist Psychology*. Berkeley: Dharma.
9. Nyanponika Thera & Bhikkhu Bodhi. 1975. *Abhidhamma Studies: Buddhist Explorations of Consciousness and Time*.
10. Rhys Davids, C.A.F. 1924. *Buddhist Psychology: An Inquiry into the Analysis and Theory of Mind in Pali Literature*. London: Luzac and Co.
11. Rhys Davids. *Introduction to A Buddhist Manual of Psychological Ethics*.

Course II: Modern Psychological Ideas Relevant to Buddhist Psychology

Credit 1: Historical Review of Psychology

- (a) The beginning of Psychology; Major milestones in the history of Psychology: Structuralism, Functionalism, Psychoanalysis, Behaviourism, Cognitive behaviourism, Humanistic Psychology, Positive Psychology; The methods and goals of Psychology
- (b) Present turn towards Mindfulness: Mindfulness as defined by psychologists; Mindfulness and its various applications; Critical analysis of Mindfulness turn in Psychology

Credit 2: Review of Major Approaches to the Study of Personality in Psychology

(a) Psychoanalytic theory, Behaviouristic theory, Humanistic theory (important points to be reviewed in each theory are: Bases of individual differences and the ideal personality to be achieved)

(b) Trait approach to personality

Credit 3: Cognition and Emotion

(a) Cognition as studied in Psychology: Information processing model, cognitive errors as a source of distress

(b) Psychological theories of emotion: James Lange, Cannon-Bard, Schacter-Singer theory of emotion; Emotional Intelligence

Credit 4: Emergence of Buddhist Psychology

(a) Contribution of Buddhist scholars: Mrs. Rhys Davids' Dialogue with Psychology; Anagarika Govinda: Creative Meditation and Multi-Dimensional Consciousness, [The Way of the White Clouds](#), Psycho-cosmic symbolism of the Buddhist stūpa; Herbert V. Günther: Mind in Buddhist Psychology, The Levels of Understanding in Buddhism; Bhikkhu Analayo: Satipaṭṭhānasutta: The Direct Path to Realization; His Holiness The 14th Dalai Lama: Initiatives in Buddhist Psychology

(b) Commonality between Buddhism and Psychology: Common goal to understand human mind for eradicating human suffering

(c) Possible clashes between Buddhism and Psychology: Extra sensory perception or Abhiññā (psychic power), concept of Rebirth and Kammavipāka (fruition of action)

(d) Future direction of Buddhist Psychology: Application, research methodology and theoretical advances

Reference books:

1. Anagarika Govinda. 1969. *The Psychological Attitude of Early Buddhist Philosophy*. Delhi: Motilal Banarasidass.
2. Chaplin, J. P. & Krawiec, T.S. 1968. *System & Theories of Psychology*. New York: Holt, Rinehart and Winston.
3. Dreher, H. 1995. *Immune Power Personality: Seven Traits You Can Develop to Stay*

Healthy, Canada: Dutton.

4. Friedman, H. S. & Schustack, M. W. 2003. *Personality: Classic Theories and Modern Research*. New Delhi: Pearson Education.
5. Gazzaniga, M.S. & Heatherton, T. F. 2006. *Psychological Science*. New York and London: WW Norton.
6. Glassman, W.E. 2000. *Approaches to Psychology*. Buckingham and Philadelphia: Open University Press.
7. Nissanka, H. S.S. 1993. *Buddhist Psychotherapy*. New Delhi: Vikas Publishing House.
8. Scroggs, J. 1985. *Key Ideas in Personality Theory*. Minnesota: West Publishing Co.
9. Varela, F.J. & Shear, J. 1999. "First Person Methodologies: What, Why and How?" *Journal of Consciousness Studies*. 6 (2-3), 1-14.
10. Wiggins, J.S. 1996. *The Five Factor Model of Personality*. NY: Guilford.
11. Wallas, A. B. & Shapiro, S. L. 2006. "Mental Balance and Well-being: Building Bridges Between Buddhism and Western Psychology." *American Psychologist*. 61 (7), 690-701.
12. Yozan, Dirk Mosig. 2006. "Conceptions of The Self in Western and Eastern Psychology." *Journal of Theoretical and Philosophical Psychology*. 26, 39-50.
13. Zinn, Kabat Jon. 2013. *Full Catastrophe Living Piatkus*. London.

SEMESTER II

Course III: Methods of Mind Cultivation

Credit 1: Nature of Human Distress

(a) Psychological perspective - The 3D model of distress: Development - Distress-Disorder; Developmental hazards; Stress-Distress-Eustress; Normal and abnormal behaviour

(b) Buddhist perspective - Nature of Dukkha; Types of Dukkha: Dukkhadukkhatā (Dukkha Caused by Distress), Vipariṇāmadukkhatā (Dukkha Caused by Change), Saṅkhāradukkhatā (Dukkha Caused by Conditionality); Factors obstructing the development of mind: Āsava (Cankers), Nīvaraṇa (Hindrances), Saṃyojana (Fetters), Anusayakilesa (Proclivities); Behavior: Kamma (Ethical Action): Kusala (Wholesome), Akusala (Unwholesome) Abyākata (Undetermined), Cetanā (Volition), Kammapatha (Course of Action), Kammadvāra (Door of Action): Kāya (Body), Vaci (Speech), Mano (Mind); Viññatti (Communication):

Kāyaviññatti (Bodily Communication) and Vaciviññatti (Verbal Communication)

(c) Comparison between the Psychological and the Buddhist concept of Distress

Credit 2: Causes of Human Distress

(a) Psychological perspective - biological, psychological and social causes of mental illness

(b) Buddhist perspective - Unwholesome roots of behaviour: Lobha (Greed or Passion), Dosa (Hatred or Malice), Moha (Delusion or False Belief); Taṇhā (Craving), Māna (Estimation), Diṭṭhi (Wrong View); Vipallāsa (Distortion); Erroneous emotion and cognition as a source of suffering

(c) Comparison between the psychological and the Buddhist perspectives on the causes of human distress

Credit 3: Ways out of Distress

(a) Psychological perspective - Major types of Psychotherapy: REBT, Behaviour therapies, Humanistic therapies, Psychoanalytic therapies, Mindfulness Based therapies; Nature, process, mechanisms and goals of psychotherapy; Limitations of psychotherapy and support from drugs

(b) Buddhist perspective - Factors supporting development of mind: Kusalamūla (Wholesome Roots of Behaviour): Alobha (Non-Greed), Adosa (Non-Hatred), Amoha (Non-Delusion); Sammappadhāna (Right Exertion); Indriya (Faculty); Bala (Power); Bojjhaṅga (Factors of Enlightenment)

(c) Remedy of Tisikkhā and eight-fold path: Sīlasamādāna (Undertaking Precepts), Samādhi (Concentration), Kammatṭhāna (Object of Concentration Meditation), Vipassanāñāṇa; Seven fold visuddhi

Credit 4: Therapeutic aspects of Buddhist meditation

(a) Sati meditation (Satipaṭṭhānasutta) - Four foundations of mindfulness: Kāyānupassanā (Contemplation of Body), Vedanānupassanā (Contemplation of Feelings), Cittānupassanā (Contemplation of Mind), Dhammānupassanā (Contemplation of Phenomena)

(b) Other techniques of mind cultivation: Seven-fold techniques of removing defilements (Sabbāsavasutta); Techniques of regulating thoughts (Vitakkasaṅṭhānasutta); Practice of Brahmavihāra etc.

(c) Modern adaptations of Buddhist meditation: S.N. Goenkā, Mahasi Sayadaw, Thich Nhat

Hanh and Sangharakshita

(d) Review of scientific studies assessing the mental health effect of Buddhist meditation; Therapeutic mechanism in Samatha and Vipassanā meditation: Cognitive and emotional processes during meditation

(e) Ways of incorporating Buddhist meditation in psychotherapy limitations of incorporating Buddhist Meditation in Psychotherapies

Reference books:

1. Śāstrī, Swāmi Dwārikādās. ed. 1998. The Majjhimanikāya (Mūla Paṇṇāsaka). Varanasi: Bauddha Bhāratī.
[Note: Only for the Madhupiṇḍikasutta, Satipaṭṭhānasutta, Vitakkasaṅṭhānasutta]
2. Dharmarakshita, Bhikshu, 1956. *Visuddhi Mārga* (Hindi Translation). Varanasi: Mahabodhi Sabha, Saranath.
3. 1998. *Visuddhimaggo*, (paṭhamo bhāgo). Igatpuri: Vipassana Research Institute.
4. Rao, K. R., Paranjape, A. & Dalal, A. 2011 (2008). *Handbook of Indian Psychology*. Cambridge: Foundation Books.
5. Walsh, R., & Shapiro, S.L. 2006. "The Meeting of Meditative Disciplines and Western Psychology: A Mutually Enriching Dialogue." *American Psychologist*. 61 (3), 227-239.
6. Wallas, A. B. & Shapiro, S. L. 2006. "Mental Balance and Well-being: Building Bridges Between Buddhism and Western Psychology." *American Psychologist*. 61 (7), 690-701.

Course IV: Dissertation

(This paper will contain course-work equivalent to two credits and a dissertation based on a research project, which is equivalent to two credits. The research project will be conducted under the guidance of faculty, subject to the approval by the Departmental Committee. The Dissertation will be evaluated by the Guide and a referee appointed by the Departmental Committee. The final marks will be calculated as an average of their marks.)

Credit 1: Course - Work

Buddhist Way of Psychological Inquiry - The first person method: Non-judgemental awareness & observation; Method of analysis: Four truths as method of enquiry (Dukkha, Samudaya, Nirodha and Mārga), three rounds (Tīparivaṭṭa) and twelve modes (Dvādasākāra); Dependent Origination (Paṭiccasamuppāda): Inverse (Anuloma) and Reverse (Paṭiloma); Threefold levels of Discernment (Pariññā): Discernment of phenomenon (Ñātapariññā), Discernment through Investigation (Tiraṇapariññā), Discernment as overcoming (Pahānapariññā); Three modes of knowledge: Knowledge based on learning (Sutamayāpaññā), knowledge based on contemplation (Cintāmayāpaññā), and wisdom based on mental development (Bhāvanāmayāpaññā)

Credit 2: Course - Work

Methods of Inquiry in Psychology: Major steps in psychological research; Overview of Experimental/Quantitative methods, Qualitative methods; First, second & third person research methods for Buddhist Psychology; Kind of researches to be undertaken in Buddhist Psychology: Library research to find parallels between concepts of Psychology & Buddhism (e.g. emotions, temperament etc), Experimental studies to assess various therapeutic modalities, Survey research related to social effects of Buddhist identity, etc.

Credits 3 and 4: Dissertation based on research
