



Je Tsongkapay Ling Buddhist College

FOUNDATION PROGRAMME CURRICULUM

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Introduction

The Foundation Programme Curriculum (the Curriculum) sets out the framework for educational progress that will support the first two years of professional development of a religious professional.

The Curriculum is based on The Evaluation Office for Asian Studies (EOAS) documents Guidelines for Academic Asian Studies 2014.

Outcomes of foundation training

Satisfactory completion of two foundation years satisfies the academic criteria set by the EOAS and thus indicates that the holder of a Foundation Diploma may be engaged in professional religious activity and hold the position of a president of a Buddhist society / Dharma centre, an assistant Buddhist teacher, a resident meditation instructor or a community manager within a local Buddhist society or Buddhist centre of Tibetan Gelugpa tradition. Teaching of Buddhism at a Buddhist monastery requires further professional education.

Who should use the Curriculum

The Curriculum is intended to be used by foundation students, deliverers of their education and those responsible for quality assurance (nationally) and quality control (locally). It is also intended to inform Buddhist centres, Buddhist societies, and Buddhist communities of the outcomes and competences required from bearers of the foundation diplomas. Some areas of the documents are more appropriate for particular groups, for example, Programme Structure and Content for foundation students and their supervisors.

*It is highly recommended that the section **How to use the Curriculum** is read thoroughly by **all**.*

Key messages of the Curriculum

The purpose of the Foundation Training is clearly stated and is underpinned by two central concepts:

- traditionalism

Students are trained in strict correspondence with traditional views on Buddhist education, Buddhist ethics, Buddhist dogmatics etc. present in the Tibetan Gelugpa school of Mahayana Buddhism

- personal development

Throughout their careers, Buddhist teachers, meditation instructors, and presidents of Buddhist societies should strive to improve their performance and spiritual qualities with the aspiration to teach Buddhism most accurately and to organise the social life in accordance with the genuine sense of Buddha's Teaching.

Meditation instructors, Buddhist teachers, presidents of Buddhist societies, and Buddhist community managers must continuously work to improve their professional skills and spiritual qualities. They should regularly reflect on what they perform well and which aspects of their activities could be improved.

Learning opportunities in Foundation

Meditation instructors, Buddhist teachers, presidents of Buddhist societies, and Buddhist community managers are committed to life-long learning. Learning in, and from their spiritual practice (including both its formal and its informal aspects) is the most effective way for Buddhist professionals to evaluate their professional skills. Failure to recognise this calls into questions an individual's commitment to lifelong learning and continuing professional development.

Assessment during foundation training

Formal assessment of progress will be made at the end of each semester and at the end of first and second year of the programme.

Students are expected to demonstrate that the learning outcomes have been achieved. Individual develop at different rates and many foundation students are expected to achieve well beyond the minimum level specified in the Curriculum

The vast majority of students will have no difficulty in achieving these outcomes. When problems are identified, the students will be encouraged to work to find solutions with the support of their educational supervisors.

Curriculum Version

This edition of the Curriculum updates the curriculum, document originally published in 2004 and its revision in 2012.

Purpose of the Foundation Programme

The Foundation Programme of Je Tsongkapay Ling Buddhist College is part of the continuum of Buddhist spiritual education.

It aims to ensure that all its graduates possess necessary basic knowledge and spiritual qualities in performing their duties as religious professionals (Buddhist community managers, presidents of Buddhist centres and societies, Buddhist meditation instructors and assistant Buddhist teachers).

The Foundation Programme builds on and develops the responsibilities of spiritual professionalism. Satisfactory progress through the Foundation Programme indicates that a student is moving towards independent spiritual practice.

Throughout the Foundation Programme, students and graduates should reflect on their abilities, interests, opportunities and service needs to make more informed choices about their future religious career.

National Need for the Programme

Buddhism is widely asked both in the United Kingdom and other countries. As an old, yet still a growing religion, it provides large opportunities for developing inner peace and one's own spirituality. Buddhism strengthens one's intellectual capacities, teaches its followers to avoid extremes of fanaticism and dogmatism, and gives new opportunities to an interfaith dialogue. The national Buddhist community in any country of the world cannot grow without a necessary number of religious professionals, trained in strict accordance with Buddhist traditions. This is why the Foundation Programme in Buddhist Studies is of vital importance for both UK and international students.

Outcomes of Foundation Training

Foundation Year 1 provides students with substantial information about Early Buddhism, Buddhism Worldwide (including the "old" Buddhist countries of Sri Lanka, Thailand, Myanmar, Laos, Viet

Nam, Japan, China, Korea, as well as the “new” Buddhist regions of the North America and Australia), Buddhism in Europe, Women in Buddhism, Tibetan Buddhist Schools (such as Nyingmapa, Kagyupa, Gelugpa, Sakyapa, and Jonangpa), Comparative Study of Buddhism and Christianity, Buddhist Non-Sectarian Ethics. The training of Tibetan Language also starts in the first semester. This makes students understand Buddhism in its complexity to be able to make necessary choices concerning their future spiritual development and career.

Foundation Year 2 students then study special courses, necessary for their basic education within Tibetan Gelugpa tradition of Buddhism. In particular, the three substantial divisions of Lam Rim Chen Mo (or The Great Treatise on the Stages of the Path to Enlightenment, written by the glorious Je Tsongk(h)apa), Prajna Paramita (Buddhist Teachings for “Higher Wisdom”), Abhidharma (Buddhist Ontology), Madhyamaka (Philosophy of the “Middle-Way” School). Vinaya (Buddhist Code of Discipline), Pramana (Buddhist Logic), and Applied Meditation are studied during the second year of the Foundation Programme. Satisfactory completion of F2 leads to the award of a Foundation Diploma in Buddhist Studies which indicates that the graduate is ready to start his professional activity as a Buddhist community manager, a president of Buddhist society, a meditation instructor or as a Buddhist assistant teacher of Gelugpa tradition.

How to use the Curriculum

To make the most of the opportunities available in foundation training both foundation students and trainers need to have an appreciation of how the *Foundation Programme Curriculum* (the Curriculum) works and in particular how to work together to ensure that the learning experience is maximised.

Foundation students

The curriculum assumes that the foundation students will be proactive and organised in managing their continuing education and take responsibility for documenting and demonstrating achievements and progress.

- The *Introduction and Purpose of foundation programme* chapters allows the students to understand the key principles of foundation training
- **How foundation students will be supported educationally:** Educational supervisors are there to help foundation students. The *Teaching and Learning Techniques* and *Responsibilities of trainers* chapters identify and explain the system of learning and other educational opportunities which should be made available to foundation students
- **Induction, educational and supervision:** At the start of the Foundation Programme, there will be a local induction which introduces the programme and sets out how it is delivered and assessed by the education provider.
- **What foundation students are expected to learn:** the *Programme Structure and Content* section looks at the main outcomes for each of the courses. These indicate what foundation students should be aiming to learn over the programme, and how they should be developing their ability to work with the standard against which they will be judged.

At the first session with the educational supervisor, the foundation student may wish to discuss aspects of the Curriculum, which might include:

- How to build on personal strengths known from previous training
- Particular areas of interest to explore
- Any potential targets for development which may need to be addressed

• **How foundation students competence will be assessed:**

Foundation students should familiarise themselves with the *Assessment* section in the Curriculum.

Educational supervisors must complete reports on their foundation students at the end of each lesson. Their summative assessment will be based on multiple observations of the foundation student's performance.

• **How to use the Course Workbook:** The foundation student must enrol and become familiar with the Course Workbook as a record of learning.

F1 and F2 outcomes

The Curriculum describes the competences expected of Foundation students and indicates the performance expected in F1 and F2. At the start of the Foundation Programme foundation students will concentrate their learning on achieving the F1 outcomes. It is also important to consider further progression and the achievement of F2 outcomes from the outset. The outstanding foundation student may achieve all the outcomes, and beyond, well within the two year time frame. However, the foundation student will not be signed off for F2 completion before completing one year at F2.

When engaged in reflection, formal assessment or self-assessment, foundation students should continue to refer to the *Course Syllabi* descriptors across the Curriculum to check progress against all of the outcomes that they are expected to achieve.

Educational supervisors are there to help if foundation students experience any difficulties with this.

Trainers

Trainers include lecturers and educational supervisors as well as other Buddhist teachers involved in supplying the learning opportunities for foundation students.

Trainers should read the *Introduction* and *How to use the Curriculum* sections above and the *Definitions of educational supervisor* (Appendix B). It is essential to recognise the trainer's central roles in:

- Providing educational support
- Helping the foundation student to understand the role of the Course Workbook
- Providing judgment about the foundation student's progress (to inform the assessment process)

Trainers' roles will vary and may involve:

- Giving immediate feedback and action points for the foundation student's development
- Leading a culture of education and learning
- Encouraging trainees to develop their skills and spiritual qualities
- Undertaking formal roles such as on-line supervision.

Trainers must receive training for all their different roles which contribute to postgraduate education. Trainers should negotiate adequate time within their job plan to carry out agreed postgraduate training roles to a high standard.

Programme Structure and Content

Overview of Programme Structure

General Courses

- A1 Early Buddhism
- A2 Buddhism Worldwide
- A3 Buddhism in Europe
- A4 Women in Buddhism
- A5 Tibetan Buddhist Schools
- A6 Comparative Study of Buddhism and Christianity
- A7 Buddhist Non-Sectarian Ethics

Special Courses

- B1 Lam Rim 1
- B2 Lam Rim 2
- B3 Lam Rim 3
- B4 Tibetan Language
- B5 Vinaya
- B6 Madhyamaka
- B7 Pramana
- B8 Prajna Paramita
- B9 Abhidharma
- B10 Applied Meditation

Programme Structure Detailed

First Semester

Course	Academic hours	Credits
A1 Early Buddhism	32	2
A2 Buddhism Worldwide	64	4
A3 Buddhism in Europe	32	2
B4 Tibetan Language	64	4
TOTAL	192	12

Second Semester

Course	Academic hours	Credits
A4 Women in Buddhism	32	2
A5 Tibetan Buddhist Schools	32	2
A6 Comparative Study of Buddhism and Christianity	32	2
A7 Buddhist Non-Sectarian Ethics	32	2
B4 Tibetan Language	64	4
TOTAL	192	12

Third Semester

Course	Academic hours	Credits
B1 Lam Rim 1	32	2
B2 Lam Rim 2	32	2
B5 Vinaya	32	2
B6 Madhyamaka	32	2
B7 Pramana	32	2
B10 Applied Meditation	32	2
TOTAL	192	12

Fourth Semester

Course	Academic hours	Credits
B3 Lam Rim 3	64	4
B7 Pramana	32	2
B8 Prajna Paramita	32	2
B9 Abhidharma	32	2
B10 Applied Meditation	32	2
TOTAL	192	12

Academic Hours and Credits per Each Course

General Courses	Academic hours	Credits
A1 Early Buddhism	32	2
A2 Buddhism Worldwide	64	4
A3 Buddhism in Europe	32	2
A4 Women in Buddhism	32	2
A5 Tibetan Buddhist Schools	32	2
A6 Comparative Study of Buddhism and Christianity	32	2
A7 Buddhist Non-Sectarian Ethics	32	2
Special Courses	Academic hours	Credits
B1 Lam Rim 1	32	2
B2 Lam Rim 2	32	2
B3 Lam Rim 3	64	4
B4 Tibetan Language	128	8
B5 Vinaya	32	2
B6 Madhyamaka	32	2
B7 Pramana	64	4
B8 Prajna Paramita	32	2
B9 Abhidharma	32	2
B10 Applied Meditation	64	4
TOTAL	768	48

Principles of Programme Composition

Je Tsongkapay Ling Buddhist College is an education provider, specialised primarily on training religious professionals within Tibetan Gelugpa tradition of Buddhism. The main principles of programme composition are therefore as follows:

i) complexity

General courses of the first year (Early Buddhism, Buddhism Worldwide, Buddhism in Europe, Women in Buddhism, Tibetan Buddhist Schools, Comparative Study of Buddhism and Christianity, and Buddhist Non-Sectarian Ethics) allow students to attain the complex view on Buddhism, which goes beyond restrictions and dogmatism of a particular Buddhist school or sect.

ii) traditionalism

Students are trained in strict correspondence with traditional views on Buddhist education, Buddhist ethics, Buddhist dogmatics etc., present in the Tibetan Gelugpa school of Mahayana Buddhism. Five special subjects (Vinaya, Madhyamaka, Pramana, Prajna Paramita, and Abhidharma) are regarded by Tibetan scholars as the *Five Major Treatises* of Mahayana Buddhism. Lam Rim is said to be the source of *all* substantial Buddhist knowledge within the Gelugpa tradition

iii) pragmatism

Lam Rim Chen Mo, or the Great Treatise on the Steps to Enlightenment, is a unique source of Gelugpa views on spiritual pedagogy and personal spiritual training, needed by any religious professional. The same refers to studies in Applied Meditation and in Tibetan Language, usage of which is part of professional activity of a meditation instructor (person in charge of performing rituals and meditations within a Buddhist community) or an Assistant Buddhist Teacher.

iv) continuity

Studying Tibetan Language and the Five Major treatises of Buddhism is a *sine qua non* for any graduate from the Foundation Programme wishing to continue one's education whether at a

traditional monastic school (a shedra) or at a Western academic institution and to obtain a traditional *geshe* or a Western PhD degree.

Course Syllabi

A1 Early Buddhism

(Two hours per each subject.)

- (1) Life of the Buddha
- (2) Social life in Ancient India
- (3) Overview of philosophical schools in Ancient India
- (4) Overview of religious schools and sects in Ancient India
- (5) Everyday Life of Buddhist Sangha
- (6) Creation of the Female Sangha
- (7) Teachings of Sutta-Pitaka 1
- (8) Teachings of Sutta-Pitaka 2
- (9) Teachings of Vinaya-Pitaka
- (10) Teachings of Abhidhamma Pitaka
- (11) Early Buddhist Sangha and laymen
- (12) The First Buddhist Council
- (13) The Second Buddhist Council. The First Schism
- (14) The Third Buddhist council
- (15) Deeds of King Asoka and spreading of Buddhism
- (16) Medieval Buddhism in India

A2 Buddhism Worldwide

(Two hours per each subject.)

- (1) Historical Overview of Buddhist Schools:
- (2) Overview of actual Buddhist schools
- (3) Buddhism in Sri Lanka: History
- (4) Buddhism in Sri Lanka: Actual state
- (5) Buddhism in Thailand History
- (6) Buddhism in Thailand: Actual state
- (7) Buddhism in Myanmar: History
- (8) Buddhism in Myanmar: Actual state
- (9) Buddhism in Laos: History
- (10) Buddhism in Laos: Actual state
- (11) Buddhism in Viet Nam: History
- (12) Buddhism in Viet Nam: Actual state
- (13) Buddhism in Nepal and Bhutan: History
- (14) Buddhism in Nepal and Bhutan: Actual state
- (15) Buddhism in China: History

- (16) Buddhism in China; Actual state
- (17) Buddhism in Korea: History
- (18) Buddhism in Korea: Actual state
- (19) Buddhism in Japan: History
- (20) Buddhism in Japan: Actual state
- (21) Buddhism in Mongolia: History
- (22) Buddhism in Mongolia: Actual state
- (23) Buddhism in North America: History
- (24) Buddhism in North America: Actual state
- (25) Buddhism in South America: History
- (26) Buddhism in South America: Actual state
- (27) Buddhism in Australia and New Zealand: History
- (28) Buddhism in Australia and New Zealand: Actual state
- (29) Buddhism in Africa: History
- (30) Buddhism in Africa: Actual state
- (31) Buddhism in Russia: History
- (32) Buddhism in Russia: Actual state

A3 Buddhism in Europe

(Two hours per each subject.)

- (1) Buddhism and Theosophy
- (2) Buddhism in Germany: Arthur Schopenhauer
- (3) Buddhism in Germany: Richard Wagner
- (4) Buddhism in Germany: Hermann Oldenberg,
Theodor Schultze, Subhadra Bhikshu
- (5) Buddhism in Germany: Karl Eugen Neumann
- (6) Buddhism in Germany: Buddhist societies before WWI
- (7) Buddhism in Germany: 1918-1938
- (8) Buddhism in Germany since 1945
- (9) Buddhism in the United Kingdom
- (10) Buddhism in Switzerland
- (11) Buddhism in Austria
- (12) Buddhism in France
- (13) Buddhism in Italy
- (14) Buddhism in Spain
- (15) Buddhism in Hungary
- (16) Buddhism in Norway, Sweden, and Finland

A4 Women in Buddhism

(Two hours per each subject.)

- (1) Mahapajapati Gotami
- (2) Requirements for Bhikkhuni ordination
- (3) Is it true that the Tripitaka suppresses women?
- (4) The Eight Garudharmas
- (5) Siksamanas
- (6) Bhikkhuni (full nuns) in the Buddha's time. Bhikkhuni parajika
- (7) Ordination of nuns by monks
- (8) The enlightened bhikkhunis
- (9) The lineage of the Bhikkhuni Sangha
- (10) Buddhist attitude towards marriage
- (11) Buddhist attitude towards prostitution
- (12) Buddhist attitude towards abortion
- (13) The historical development and the present status of mae jis
- (14) Buddhism and feminism
- (15) Female Buddhist teachers in Tibet
- (16) Female Buddhist teachers in other countries

A5 Tibetan Buddhist Schools

(Two hours per each subject.)

- (1) The Cittamatra philosophical school
- (2) The Madhyamaka Svatantrika philosophical school
- (3) The Madhyamaka Prasangika philosophical school 1
- (4) The Madhyamaka Prasangika philosophical school 2
- (5) History of the Nyingma school
- (6) Actual state of the Nyingma school
- (7) History of the Kagyu school
- (8) Actual state of the Kagyu school
- (9) History of the Sakya school
- (10) Actual state of the Sakya school
- (11) Je Tsongk(h)apa
- (12) Disciples of Je Tsongk(h)apa
- (13) Further history of the Gelug school
- (14) Actual state of the Sakya school
- (15) History and actual state of the Jonang school
- (16) History and actual state of other Tibetan Buddhist schools and sects

A6 Comparative Study of Buddhism and Christianity

(Two hours per each subject.)

- (1) Buddhist and Christian views on the creation on the World
- (2) Buddhist and Christian views on the Supreme Being(s)
- (3) Buddhist and Christian views on spiritual development
- (4) Buddhist and Christian views on afterlife
- (5) Other doctrinal similarities and differences
- (6) Monkhood and asceticism in Buddhism and Christianity
- (7) Buddhist and Christian ethics 1
- (8) Buddhist and Christian ethics 2
- (9) Buddhist influence on Christianity
- (10) Cult of St. Josaphat: a Buddhist perspective
- (11) Cult of Ksitigarbha: a Christian perspective
- (12) Ecumenical movement in the 20th century
- (13) Views of H.H. Dalai-lama XIV on Christianity
- (14) Views of H.H. Ioannes Paulus II on Buddhism
- (15) “Buddhist Catholicism” and “Zen Catholicism”
- (16) Contemporary Buddhist-Christian exchange

A7 Buddhist Non-Sectarian Ethics

(Two hours per each subject.)

- (1) Buddhist views on Freedom of Will
- (2) Laws of Karma
- (3) The “ten black deeds” 1
- (4) The “ten black deeds” 2
- (5) The “ten white deeds” 1
- (6) The “ten white deeds” 2
- (7) Repentance of evil deeds
- (8) Buddhist virtues
- (9) “Worthy” and “unworthy” worldly activities
- (10) Buddhist principles of child education
- (11) Buddhist attitude towards sexual life
- (12) Duties of Buddhist laypersons 1
- (13) Duties of Buddhist laypersons 2
- (14) Duties of Buddhist monks
- (15) Duties of Buddhist teachers
- (16) Buddhist etiquette in temples and monasteries

B1 Lam Rim 1

(Two hours per each subject.)

- (1) Atisa and the *Lamp for the Path to Enlightenment*
- (2) The Greatness of the Teaching
- (3) How to listen to and explain the Teachings
- (4) Relying on the Teacher
- (5) The meditation session
- (6) Refuting misconceptions about meditation
- (7) A human life of leisure and opportunity
- (8) The three types of persons
- (9) Mindfulness of death
- (10) Reflecting on your future life
- (11) Going for refuge to the Three Jewels
- (12) The precepts of refuge
- (13) The general characteristics of Karma
- (14) The varieties of Karma
- (15) Cultivating ethical behaviour
- (16) The attitude of a person of small capacity

B2 Lam Rim 2

(Two hours per each subject.)

- (1) Method for developing the mind intent on liberation
- (2) The eight types of suffering
- (3) The six types of suffering: 1-3
- (4) The six types of suffering: 4-6
- (5) Meditation on the three types of suffering
- (6) Reflection on specific sufferings
- (7) The origin of suffering: how the afflictions arise
- (8) The origin of suffering: how Karma is accumulated
- (9) The origin of suffering: how we die and reborn
- (10) The twelve factors of dependent-arising: 1-6
- (11) The twelve factors of dependent-arising: 7-12
- (12) The measure to determination to be free
- (13) Dispelling misconceptions about the attitude of a person of medium capacity
- (14) Ascertaining the nature of the Path leading to Liberation
- (15) The nature of the three trainings: discipline and concentration
- (16) The nature of the three trainings: wisdom

B3 Lam Rim 3

(Four hours per each subject.)

- (1) The stages of the path for persons of great capacity
- (2) Compassion, the entrance to the Mahayana
- (3) The seven cause-and-effect personal instructions
- (4) Exchanging Self and Others
- (5) The ritual for adopting the spirit of Enlightenment
- (6) Maintaining the spirit of Enlightenment
- (7) An introduction to the six perfections
- (8) Training in the Mahayana: precepts and perfections
- (9) The perfection of generosity
- (10) How to give
- (11) The perfection of patience
- (12) The perfection of ethical discipline
- (13) The perfection of joyous perseverance
- (14) The perfections of meditative stabilisation
- (15) The perfection of wisdom
- (16) The four ways to gather disciples

B4 Tibetan Language

(Four hours per each subject.)

- (1) Introduction. Tibetan alphabet
- (2) Combinations of characters and spelling rules
- (3) Four directions and four basic elements
- (4) Present tense
- (5) Personal pronouns
- (6) Geographical terms
- (7) Past tense
- (8) City objects
- (9) Future tense
- (10) Clergy
- (11) Interrogative sentences
- (12) Professions
- (13) Instrumental case
- (14) Family and relatives
- (15) Conjugation of verbs with nouns in nominative case
- (16) Conversation phrases
- (17) Conjugation of verbs with nouns in instrumental case
- (18) Animals and birds
- (19) Comparative degrees of adjectives

- (20) Meals
- (21) Modal verbs
- (22) Honorific language
- (23) Numeral adjectives
- (24) Human body
- (25) Health protection and health services
- (26) Communication with lamas
- (27) Travels
- (28) Objects indoors
- (29) Subordinate clause
- (30) Final and locative cases
- (31) Time and date
- (32) Genitive and vocative cases

B5 Vinaya

(Two hours per each subject.)

- (1) The meaning of Vinaya. Review of the literature on Vinaya
- (2) Discussion of the benefits of an ethical way of life;
- (3) The motivation for taking vows
- (4) Major subjects of Vinaya
- (5) Preliminary sections of the *Sutra on Discipline*
- (6) Subjects in the study of Buddhist discipline
- (7) The basic nature of the vow of individual freedom
- (8) The types of vows
- (9) Grouping of the vows
- (10) Description of the one-day vow;
- (11) Description of the lifetime layman's vow
- (12) General description of the novice vow
- (13) General description of the intermediate nun's vow
- (14) general description of the full monk and full nun's vows
- (15) Who can take the vows
- (16) how the vows are lost. Benefits of keeping the vows

B6 Madhyamaka

(Two hours per each subject.)

- (1) Roots of the Madhyamaka school
- (2) The commentarial tradition
- (3) Meaning of the title of *Diamond-Cutter*.
- (4) How the Diamond-cutter sutra was spoken

- (5) Emptiness and the wish for enlightenment
- (6) Emptiness and the bodies of a Buddha
- (7) The future of the Buddha's teaching
- (8) Emptiness and karma
- (9) The direct perception of emptiness
- (10) Emptiness and the destruction of the mental afflictions
- (11) Emptiness and paradise
- (12) Emptiness and purification
- (13) Emptiness and the perfection of wisdom;
- (14) How emptiness and the wisdom perfection prevent the two extremes
- (15) How empty things still work
- (16) The poem of impermanence and emptiness

B7 Pramana

(Two hours per each subject.)

- (1) Why study the art of reasoning?
- (2) The definition of a reason
- (3) An Outline of All Existing Things
- (4) The subject, the quality to be proven, and the quality denied in a logical statement
- (5) Posture, the use of a rosary, and formulating the statement of a reason in three parts
- (6) Quality and Characteristic
- (7) Similar cases, dissimilar cases, and "examples of the combination" in a logical statement
- (8) The two responses to the statement of a reason
- (9) Cause and Effect
- (10) The definition of a correct logical statement, and the three relations
- (11) Formulating a statement of necessity
- (12) Subjects and Objects
- (13) An introduction to the types of correct logical statements, and a discussion of the first: the logical statement using a result
- (14) The two responses to a statement of necessity
- (15) Negative and Positive
- (16) A discussion of the second type of correct logical statement: the logical statement using a nature
- (17) Using scriptural authority
- (18) Contradiction and Relationship
- (19) A discussion of the third type of correct logical statement—the logical statement to prove an absence of something—and the

first category of this type of statement, which involves something that is not normally perceptible

- (20) Some debating tactics
- (21) Definitions and the Things They Define
- (22) The category of the third type of correct logical statement which involves something that is normally perceptible
- (23) Different types of ritual debates
- (24) The Concept of Exclusion in Perception
- (25) Identifying elements of a logical statement
- (26) classifying correct logical statements by means of the quality to be proven
- (27) classifying logical statements by means of the manner of proof
- (28) classifying logical statements by means of what is to be proven
- (29) classifying logical statements by means of the similar cases; and by means of the debater involved
- (30) The traditional debating classes and subjects
- (31) The Concept of Time
- (32) A discussion of incorrect logical statements

B8 Prajna Paramita

(Two hours per each subject.)

- (1) The Three Kinds of Refuge
- (2) The Wish for Enlightenment
- (3) What is Nirvana?
- (4) The Object we Deny
- (5) The Proofs for Emptiness
- (6) Who is Maitreya?
- (7) The Bodhisattva's Question
- (8) Buddha's Answer—The Three Kinds of No-Self-Nature
- (9) The Latter Four Characterisations
- (10) An Identification of the Three Attributes
- (11) The Outcome of the Exchange
- (12) On the Different Methods of Interpretation
- (13) Master Asanga on Avoiding the Two Extremes
- (14) On the Meaning of "Ultimate" and "Deceptive" Reality
- (15) Interpretations of the Madhyamaka-Prasangika school
- (16) Interpretations of the Madhyamaka Svatantrika school, and What Je Tsongkapa Himself Believes

B9 Abhidharma

(Two hours per each subject.)

- (1) Introduction to Abhidharma (Higher Knowledge)
- (2) the Vaibhashika School;
- (3) History and structure of *The Treasure House of Knowledge (Abhidharmakosha)* and its commentaries
- (4) The nature of karma, and what it produces
- (5) The Vaibhashika concept of "non-communicating form"
- (6) Types of deeds, and t
- (7) The nature of motivation
- (8) The correlation of deeds and their results
- (9) How karma is carried, according to the Cittamatra School
- (10) How emptiness allows karma to work, according to the Madhyamaka-School
- (11) The "path of action," and the root and branch non-virtues
- (12) The concept of most basic virtue
- (13) The distinction between projecting energy and finishing energy
- (14) The five immediate misdeeds
- (15) The concept of a schism
- (16) The relative severity of deeds, and what causes it

B10 Applied Meditation

(Four hours per each subject.)

- (1) The nature serenity and insight
- (2) The benefits of cultivating serenity and insight
- (3) Relying on the preconditions for meditative serenity
- (4) How to cultivate serenity on that basis
- (5) What to do while focusing on an object of meditation
- (6) Universal objects of meditation
- (7) Objects of meditation for purifying one's behaviour
- (8) Objects of meditation for expertise
- (9) Objects of meditation for purifying afflictions
- (10) The flawless method of mind focusing
- (11) Eliminating flawless methods
- (12) How to recognize laxity and excitement
- (13) How to eliminate laxity and excitement
- (14) The stages in which the mental states develop
- (15) The measure of successful cultivation of serenity
- (16) Serenity as part of the Path

Scriptural base of special courses

Most of the special courses are based on Buddhist scriptures, some of them have no less importance within the Gelugpa tradition of Tibetan Buddhism than the Bible within Christianity. English and Tibetan titles of scriptures underlying the courses as well as their authors, the great Buddhist scholars, are shown hereunder.

Course	Title of scripture in English	Title of scripture in Tibetan	Author (English)	Author (Tibetan)
Lam Rim 1	The Great Treatise on the Stages of the Path to Enlightenment	ལམ་རིམ་ཆེན་མོ།	Je Tsongk(h)apa	རྗེ་ཙོང་ཁ་པ།
Lam Rim 2	The Great Treatise on the Stages of the Path to Enlightenment	ལམ་རིམ་ཆེན་མོ།	Je Tsongk(h)apa	རྗེ་ཙོང་ཁ་པ།
Lam Rim 3	The Great Treatise on the Stages of the Path to Enlightenment	ལམ་རིམ་ཆེན་མོ།	Je Tsongk(h)apa	རྗེ་ཙོང་ཁ་པ།
Vinaya	Daymaker	ཉིན་བྱེད།	Ngulchu Dharma Bhadra	དུའུ་ཚུ་རྣམ་མཁུ།
Madhyamaka	Sunlight on the Path to Freedom	ལམ་བཟང་ཟབ་དོན་གསལ་བའི་ཉིམ།	Choney Lama Drakpa Shedrup	ཙོན་གྲགས་པ་བཤད་རྒྱལ།
Pramana	Jewel of the True Thought	ཅད་མ་རྣམ་འགོལ་གྱི་དགོངས་པའི་རྒྱན།	Geshe Yeshe Wangchuk	དགེ་བཤེས་ཡེ་ཤེས་དབང་ཕུག

Course	Title of scripture in English	Title of scripture in Tibetan	Author (English)	Author (Tibetan)
Prajna Paramita	Overview of the Perfection of Wisdom	པར་ཕྱིན་སྐྱེ་དོན།	Kedrup Tenpa Dargye	མཁས་གྲུབ་ བསྟན་པ་དར་ བྱུགས།
Abhidharma	Illumination of the Path to Freedom	ཐར་ལམ་གསལ་ བྱེད།	Gyalwa Gendun Drup	རྒྱལ་བ་དགེ་ འདུན་གྲུབ།
Applied Meditation	The Great Treatise on the Stages of the Path to Enlightenment	ལམ་རིམ་ཆེན་མོ།	Je Tsongk(h)apa	རྗེ་ཙོང་ཁ་པ།

Teaching and learning techniques

The traditional Buddhist monastic education uses two most important learning strategies, as they are: **memorising the texts** and **debates**.

These teaching/learning strategies are now adopted and exist in their modern form of **lectures** and **academic debates**.

The main aim of a lecturer is to give his or her own personal impression from, his or her own personal understanding, and his or her own personal reflection on the subject taught rather than simply inform the students of certain terms, concepts, facts and relations between them.

The half of academic hours required to study five special subjects (which are Vinaya, Madhyamaka, Pramana, Prajna Paramita, and Abhidharma) is devoted to debates (16 debating hours within studies of Vinaya, Madhyamaka, Prajna Paramita, and Abhidharma and 32 debating hours within Pramana studies).

During the debates, each student has a rare opportunity to broaden his or her own understanding of the subject.

A traditional monastic debate, slightly altered in Je Tsongkapay Ling Buddhist College to meet the needs of modern education, is an incredibly powerful tool for reviewing and digging deeper into the subjects learned during classes each day

The tempo of a debate is very fast, with heavy philosophical concepts flying by. The audience has to listen carefully to follow where the debaters are running. It takes only a few minutes to tear through a difficult concept in a way so thorough that it could never be accomplished even in hours of classroom time or reading in one's room. There is probably no more powerful tool for learning the great ideas of Buddhism.

Selecting a topic, and maintaining a good motivation, are the two keys in getting the most out of the wonderful opportunity of a debate. An experienced debater, like any good Buddhist, learns to bring up the difficult points that he or she is unsure of—it is less comfortable than debating what one already understands clearly, but within a few

minutes one will have deep insights into your question that one could never come up with on one's own.

It is important to give up any feeling of being self-conscious or embarrassed about. It is also essential for our students all over the world to believe in the Dharma (Buddha's Teaching) only when it makes perfect sense to them, and not because of blind faith or tradition.

Assessment

Assessment tools

Quizzes

After each lesson, both residential (full-time) and on-line students are expected to answer a number of questions put by their lecturer or supervisor. Students' answers to the questions show their actual level of both knowledge and understanding lesson materials. The students with understanding below average are helped by their supervisor with additional reading, debating hours and discussions.

Examination tools

When completing a course, both residential and on-line students pass an examination. The examination tools, developed by our programmers, include from 90 up to 150 questions on the subject of studies. The grade for each course depends on the number of correct answers given by the student (for further explanations see grading criteria below).

Course Workbooks

Towards the end of each semester, both residential and on-line students fill out their Course Workbooks on each course, which then are evaluated by their supervisors.

The Course Workbook is a powerful assessment tool consisting of two main part:

I) Main reading

II) Additional reading

The first part includes four divisions as they are:

(1) terms

(2) numbered lists

(3) syllogisms

(4 wrong statements

When filling out the first part of the Course Workbook, the student shall:

(1)

- give the most important terms of the course
- give their definition
- show why these terms are important

(2)

- give one example based on his or her practical life for each term
- give the most important numbered lists (of objects, features, rules, etc.) of the course
- show why these lists are important

(3)

- give the most important syllogisms of the course\$ indicate its Subject, Claim, and Proof
- show the relationship between these three parts of a syllogism

(4)

- give the so called “wrong statement” of the course
- show how they are disproved in the textbooks

When filling out the second park of the Course Workbook, the student shall give:

- the titles of (at least four) books and names of their authors
- the most important points in each of the book

- his or her personal opinion on the book
- his opinion on whether the book was or may be helpful in development his or her own spiritual qualities and professional skills.

When filling out a workbook on each course, the student is guided by her or her personal understanding of course materials. The aim of a course workbook is **not** reflecting the level of student's actual knowledge. Its main mission is rather showing how well the student **understands, reflects upon, and operates with** course materials, received from oral transmission and / or reading.

Grading criteria

To complete each course, a student has both to fill out a Course Workbook, consisting of two parts (see above), and to pass an examination. Both of them are graded separately.

Examination Grading

The grading criteria for grading the examination slightly differ for residential and on-line studies as is shown below

Examination grading criteria for residential studies

Grade	Descriptive Equivalent	Percentage of correct answers
A	Very Good	96 — 100
B	Good	91 — 95
C	Fair	86 — 90
D	Pass	76 — 85
F	Fail	75 and below

Examination grading Criteria for on-line studies

Grade	Descriptive Equivalent	Percentage of correct answers
A	Very Good	96 — 100
B	Good	91 — 95
C	Fair	86 — 90
D	Pass	81 — 85
F	Fail	80 and below

Any grade from A-D is a pass: “F” stands for failure.

Course Workbook Grading

The Course Workbook is graded by the supervisor according to the following criteria:

Criteria of Course Workbook Grading

Grade	Criteria			Note
	C1	C2	C3	
A	The given information is completely corrects	The student highlights the most important points and can prove their importance	All the fields are filled out	All the three criteria must be met
B	The given information has a few minor faults	The student intuitively guesses what is more important (with full or partial success) but hardly can show the importance of the points he or she had chosen	All the fields are filled out	All the criteria of this level or higher must me met
C	The given information is erroneous	The student cannot distinguish between more and less important information	All the fields are filled out	All the criteria of this level or higher must me met
D	The given information is erroneous	The student cannot distinguish between more and less important information	Some of the fields are not filled out.	All the criteria of this level or higher must me met
F			The course workbook is not filled out	

Any grade from A-D is a pass: "F" stands for failure.

Final Grading

The Final Grading of students' performance includes both grades for both examination and the course workbook and proceeds in accordance with the following scheme:

		Course Workbook Grade				
		A	B	C	D	F
Examination Grade	A	A	B	C	D	F
	B	B	B	C	D	F
	C	C	C	C	D	F
	D	D	D	D	D	F
	F	F	F	F	F	F

Admission into the Programme

Person of any sex and nationality may be accepted into the Foundation Programme under condition that he or she may provide a General Certificate for Secondary Education (GSCE) in English with C grade or better or its European / non-European equivalent and is full 16 years old or older.

To be admitted into the Foundation Programme, the candidate shall submit:

- (1) an Application Form downloadable from our website
- (2) a short resume of one's education and work experience
- (3) a brief summary of one's Buddhist religious experience
- (4) a statement of purpose: a short essay (500 – 1000 words) stating one's motivation for completing the Foundation Programme and explaining how this programme suits the candidate.

Persons with religious beliefs other than Buddhist **may** be admitted into the programme under condition that they explain the necessity of the foundation training for their personal or spiritual development in their statement of purpose.

Resolutions on admitting the candidates into the Foundation Programme are carried by the Academic Council of the Je Tsongkapay Ling Buddhist College.

Resources

Libraries

The residential library of Je Tsongkapay Ling Buddhist College counts more than 2500 items, among them books in English, German, Chinese, Tibetan, Sanskrit, Pali, and other languages.

On-line students are advised to use our on-line library or on-line libraries of the institutions we collaborate with.

Staff

Education staff includes qualified lecturers and supervisors with traditional Tibetan *Geshe* degree (doctorate in Buddhist philosophy) or a Western PhD degree in Asian studies with all necessary qualifications.

Please see Appendix B to learn responsibilities of trainers.

Finance

Students must pay for their education. A course fee for one single course includes the price of course materials, tuition and examination fee. We try to keep the course fees as low as possible in order to admit into the programme as many persons with serious interest in Buddhist studies as possible.

Buddhist monks and Buddhist nuns are educated for free. Presidents of Buddhist societies and Buddhist community managers may apply for a discount, which then shall be approved by the Academic Council.

Programme Regulations

Study on the Foundation Programme

The Foundation Programme is offered as either a full-time or as an on-line, two-year programme taught at the Je Tsongkapay Ling Buddhist College.

Successful completion of the programme leads to the award of either a Foundation Diploma in Buddhist Studies.

Duration of Study

The minimum and maximum periods of study, expressed as academic sessions, are as below:

Type of award	Full-time		On-line	
	Minimum	Maximum	Minimum	Maximum
Foundation Diploma in Buddhist Studies	2	4	4`	Not specified

Recognition of Prior Learning

Prior certificated learning and prior experiential learning can be counted for credit on this programme. It requires a resolution of the Academic Council in written

Composition of the Programme

The programme is composed of courses, each of which is characterised by the academic level at which it is set and the number of credits which it conveys. The course level may be expressed as 1, which corresponds to level 7 in the English Credit and Qualifications Framework.

In each academic session a candidate will normally take courses conveying a total of 48 credits as outlined in the Programme Structure and Content.

Approval of Curriculum

The curriculum is approved at the start of each academic year by the Academic Council. Once approved, the curriculum may not be altered except with the approval of the Academic Council

Assessment

Students' performance on each course is graded according to the Course Workbook Grading criteria, Examination Grading Criteria, and the Final Grading Criteria (see pp. 33-35).

A candidate who fails to reach the required standard of attendance (if applicable) will not be eligible for the award of Foundation Diploma.

Award of a Foundation Diploma in Buddhist Studies

A candidate who has completed courses totalling 48 credits with grade D or better on each course shall be eligible to receive a Foundation Diploma in Buddhist Studies.

The Foundation Diploma in Buddhist Studies shall be awarded with Merit to candidates with grade B or better on each course, and with Distinction to candidates with grade A on 9 courses or more and with grade B on all the remaining courses

Transcripts

Transcripts are issued by Academic Registry following completion of the programme.

Appendix A

Curriculum design and educational framework

Educational Principle underlying Curriculum design

Religious professional should never stop learning. At every stage in their careers they should continue their professional development, refine their skills and spiritual qualities and the quality of their interactions with others. They must understand their strengths and weaknesses, their personal style, assumptions and beliefs. This requires them to be open to feedback and, with reflection and guidance, to be able to modify their behaviours.

The foundation programme curriculum is designed to imbue and foster the ethos of continual learning aided by reflection which will serve religious professionals throughout their careers.

Foundation students are developing professionals and need to deepen and broaden their understanding and expertise. This means:

- Revisiting educational and spiritual practice, and studying in increasing depth
- Practising at increasingly complex levels with decreasing supervision
- Taking increasing responsibility for the supervision and organisation of others.

These attributes are recognised throughout the curriculum which seeks to provide opportunities for both professional and spiritual development of foundation students.

Educational Framework

The Dreyfus model of skills acquisition describes different levels and aspects of practice in the curriculum, from Buddhist novice layperson to a religious professional.

Level 1: Novice

- Rigid adherence to taught rules or plans
- Little situational perception
- No discretionary judgement.

Level 2: Advanced beginner

- Guidelines for action based on attributes or aspects (global characteristics of situations recognisable only after some prior experience)
- Situational perception still limited
- All attributes and aspects are treated separately and given equal importance.

Level 3: Competent

- Coping with crowdedness
- Now sees actions at least partly in terms of longer-term goals
- Conscious deliberate planning
- Standardised and routine procedures.

Level 4: Proficient

- Sees situations holistically rather than in terms of individual aspects (see above)
- Sees what is most important in a situation
- Perceives deviations from the normal pattern
- Decision-making less laboured
- Uses maxims (whose meaning varies according to the situation) for guidance.

Level 5: Expert

- No longer predominantly reliant on rules, guidelines or maxims
- Intuitive grasp of situations based on deep tacit understanding
- Analytic approaches used only in novel situation or when problems occur

- Vision of what is possible.

Source: Eraut, M Developing Professional Knowledge and Competence (1994).

Understanding the Dreyfus five levels will enable foundation students to manage each development more effectively. They will gradually need less supervision. Such models will also help supervisors and assessors expand what they look out for in the foundation student's qualities and skills and therefore make better judgements on their progress.

Appendix B

Responsibility of trainers

For the purposes of this curriculum, a trainer is a religious professional who interacts with the foundation students providing supervised instruction. Some trainers will have specific roles and responsibilities as outlined below.

Roles

When learning in and from practice, it is important to understand that roles may overlap and differ in subtle ways. In these cases, supervision provides essential support. However:

- The needs of the learner should determine which role is adopted, and these change over time and in different situations
- Skilled educators move in and among these roles according to identified need
- Enough time should be allocated to develop these roles and relationships
- Those involved should aspire to mutually negotiated and fair outcomes, but they should also recognise that supervision involves a power relationship
- Good educational practice requires a balance of the following aspects:
 - Support
 - Challenge
 - Clarification of the standards to be achieved
 - Clarification of the consequences of non-achievement.

Educational supervisor

All F1 and F2 students will have an educational supervisor. A trainer is selected and appropriately trained to be responsible for the overall supervision and management of a specified foundation student's educational progress. The educational supervisor is responsible for the foundation student's educational agreement.

Only Buddhist teachers committed to and engaged in teaching and training foundation students should undertake the role.

Responsibilities

Educational supervisors must have adequate support and resources to undertake their training role. This will include training in equality and diversity.

The educational supervisor will:

- Ensure that the programme is appropriate for the foundation student's needs
- Meet with the foundation student at the beginning of the programme to agree how the learning objectives will be met and confirm how formative feedback and summative judgements will be made
- Help foundation students by reviewing their learning needs in the light of achieved goals
- Evaluate the foundation student's Course Workbooks
- Meet with foundation students to assess whether they have met the necessary outcomes towards the end of each semester
- Support the student through any difficulties
- Tell the director of the College of serious weaknesses in their foundation student's performance that have not been dealt with, and any other problems an individual has with the programme.
- Tell the foundation student the content of any information about them that is given to someone else

- Ensure that all training opportunities meet the requirements of equality and diversity legislation
- Give appropriate handover to the next educational supervisor with the foundation student's knowledge.