

UNIVERSITY OF DELHI
MASTER OF ARTS
in
BUDDHIST STUDIES

(Effective from Academic Year 2018-19)



Revised Syllabus as approved by Academic Council on
and Executive Council on

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CONTENTS

	Page
I. About the Department	
II. Introduction to the CBCS	
Scope	
Definitions	
Programme Objectives (PSOs)	
Programme Outcomes (PCOs)	
III. M.A. in Buddhist Studies Programme Details	
Programme Structure	
Eligibility for Admissions	
Assessment of Students' Performance and Scheme of Examination	
Pass Percentage and Promotion Criteria	
Semester to Semester Progression	
Conversion of Marks into Grades	
Grade Points	
CGPA Calculation	
Division of Degree into Classes	
Attendance Requirement	
Span Period	
Guidelines for the Award of Internal Assessment Marks MA in Buddhist Studies Programme (Semester Wise)	
IV. Course Wise Content Details for MA in Buddhist Studies Programme	

MASTER OF ARTS IN BUDDHIST STUDIES
Two Year Full Time Programme

I. About the Department

The Department of Buddhist Studies was established in 1957 as follow up to the action initiated by the Government of India on the occasion of the celebration of 2500 years of Buddhism on 24 May 1956. This department, the first of its kind in India, was established with the primary objective of conducting research at the advanced level in various subjects related to Buddhist Studies. As part of this initiative, a Chair of Buddhist Studies was created. Professor P.V. Bapat, a scholar of international repute, was the first scholar to occupy this chair. Professor Bapat initially began his work of organizing the Department of Buddhist Studies under the overall supervision of the Department of Philosophy which was headed by Professor N.V. Banerjee at that time.

For the first few years, the Department had staff strength of one professor, two research fellows, one stenographer, and an office attendant. Under Professor Bapat, University Grants Commission was approached for initiating action to provide an independent identity to the Department with its own library and more academic as well as non-academic staff. As a result of these efforts, the University Grants Commission provided one reader, three lecturers, two part-time lecturers and, one research assistant were sanctioned. However, the Department continued to function as part of the Department of Philosophy till 1962 when it began to function independently as a full-fledge department of the University of Delhi.

The Department began to admit full-time research scholars from the year 1962 onwards for the degrees of Ph.D. M.Litt. Later, post-graduate Certificate and Diploma courses each of one-year duration in Pali language and Literature were introduced in the years 1967 and 1968 respectively. Likewise post-graduate Certificate and Diploma courses in Tibetan Language and Literature each of one year duration were introduced in 1968 and 1969 respectively. The Department began to bring out its own annual research Journal Buddhist Studies in 1974. The year 1979 was a landmark when a two-year full-time M.A course in Buddhist Studies was introduced. In the year 1981, M.Litt. course was replaced by M.Phil. course. The Department received the status of Department of Special Assistance (DSA) in 1989 from the University Grants Commission. Under this scheme, various facilities in the department were further expanded and now the department hopes to become Centre of Advanced Study at the end of third phase of the DSA Programme. Under the Assistance for Strengthening of Infrastructure for Humanities and Social Sciences (ASIHSS) scheme of the University Grants Commission awarded in the year 2006, the Department has been able to acquire sufficient technical and infrastructural facilities to be able to function as a competitive academic institution striving for excellence.

Apart from within India, students of as many 37 different nationalities have studied and/or done research at the Department of Buddhist Studies. A large number of the alumni of this Department hold positions of eminence in different parts of the world. The Department takes pride in having internationally known academic staff.

II. Introduction to CBCS (Choice Based Credit System)

Choice Based Credit System:

The CBCS provides an opportunity for the students to choose courses from the prescribed courses comprising core, elective/minor or skill-based courses. The courses can be evaluated following the grading system, which is considered to be better than the conventional marks system. Grading system provides uniformity in the evaluation and computation of the Cumulative Grade Point Average (CGPA) based on student's performance in examinations which enables the student to move across institutions of higher learning. The uniformity in evaluation system also enables the potential employers in assessing the performance of the candidates.

Definitions:

- (i) 'Academic Programme' means an entire course of study comprising its programme structure, course details, evaluation schemes etc. designed to be taught and evaluated in a teaching Department/ Centre or jointly under more than one such Department/ Centre
- (ii) 'Course' means a segment of a subject that is part of an Academic Programme
- (iii) 'Programme Structure' means a list of courses (Core, Elective, Open Elective) that makes up an Academic Programme, specifying the syllabus, Credits, hours of teaching, evaluation and examination schemes, minimum number of credits required for successful completion of the programme etc. prepared in conformity to University Rules, eligibility criteria for admission
- (iv) 'Core Course' means a course that a student admitted to a particular programme must successfully complete to receive the degree and which cannot be substituted by any other course
- (v) 'Elective Course' means an optional course to be selected by a student out of such courses offered in the same or any other Department/ Centre
- (vi) 'Open Elective' means an elective course which is available for students of all programmes, including students of same department. Students of other Department will opt these courses subject to fulfilling of eligibility of criteria as laid down by the Department offering the course.
- (vii) 'Credit' means the value assigned to a course which indicates the level of instruction; One-hour lecture per week equals 1 Credit, 2 hours practical class per week equals 1 credit. Credit for a practical could be proposed as part of a course or as a separate practical course
- (viii) 'SGPA' means Semester Grade Point Average calculated for individual semester.
- (ix) 'CGPA' is Cumulative Grade Points Average calculated for all courses completed by the students at any point of time. CGPA is calculated each year for both the semesters clubbed together.
- (x) 'Grand CGPA' is calculated in the last year of the course by clubbing together of CGPA of two years, i.e., four semesters. Grand CGPA is being given in Transcript form. To benefit the student a formula for conversation of Grand CGPA into %age marks is given in the Transcript.

III. MA in Buddhist Studies Programme Details:

Programme Objectives (POs):

To prepare experts on Buddhism who would excel in knowledge, orientation, and application of Buddhist thought of peace and non-violence with high ethical standards and social relevance. Keeping pace with the disciplinary advances, the programme would address learning about ethical, psychological, historical, philosophical, economic, trans-national, cultural, and linguistic functioning at individual, social, national and international level. It

would facilitate acquisition of specialized knowledge in Buddhist History, Philosophy, and Literature available in Pāli, Sanskrit, Chinese, and Tibetan languages and their literature. The course shall also facilitate inculcation of relevant attitude, values, and a sense of empowerment. It recognizes multiplicity in ways and means of knowledge-creation and its application. To this end, the students will be familiarized with plurality in perspectives, pedagogy, and their implication. The course shall allow students in specialized domains of Buddhist Studies, along with quest for personal growth and citizenship.

The Department holds a provision for the inclusion of new courses and modification of the present ones during a given academic year. In the preparation of the courses element of inter-disciplinary approach has been kept in view and embedded in the courses. Reading material will be made available by the concerned faculty.

1. To create strong research oriented theoretical foundation in consonance with the recent advances in the discipline of Buddhist Studies.
2. To enable students to take a creative, empirical and ethical approach to the programme that combines conceptual, representative and research practices in both quantitative and qualitative tradition.
3. To provide an opportunity to extend the knowledge base and practice with a view to promote healthy interface between academic and society.

Programme Specific Outcomes (PSOs):

After having completed a Master's degree in Buddhist Studies, the candidates will become experts in different fields of Buddhist Studies. Those of these experts who specialize in language-based courses, would become specialists in classical languages such as Chinese, Buddhist Sanskrit, Tibetan, and Pāli. These specialists would be capable of translating the sūtras from their originals into English and/or Hindi. Those who specialize in history of Buddhism shall be able to work as experts in the field of Buddhist archaeology and history. All these experts shall be able to work as tour specialists, do the work of interpreters, translators or even go for further research in Buddhism and become teachers. Above all, these specialists will be able to utilize their skills in the field of social engagement especially in social work, environmental protection, human and animal rights, and many issues related to present-day globalizing world.

Programme Structure

The MA in Buddhist Studies programme is a two-year course divided into four semesters. A student is required to complete 78 credits for the completion of course and the award of the degree.

		Semester	Semester
Part-I	First Year	Semester I	Semester II
Part-II	Second Year	Semester III	Semester IV

Course Credit Scheme

Semester	Core Courses			Elective Course			Open Elective Courses			Total Credits
	No. Of Papers	Credits (L+T/P)	Total Credits	No. of Papers	Credits (L+T/P)	Total Credits	No. of Papers	Credits (L+T/P)	Total Credits	
I	4	4+1=5	20	--	--	--	--	--	--	20
II	2	4+1=5	10	1	4+1=5	5	2	4+0=4	8	23
III	--	--	--	4	4+1=5	20	--	--	--	20
IV	--	--	--	3	4+1=5	15	2	4+0=4	8	23
Total Credits for the Course	6		30	8	15	40	4		16	86

- For each Core and Elective Course there shall be 4 lecture hours of teaching per week (worth 4 credits) and 1 hour of tutorial class (worth 1 credit).
- Open Electives will be of a maximum total of 8 credits.
- Duration of Examination of each paper shall be 3 hours.
- Each paper shall be of 100 marks out of which 70 marks shall be allocated for semester examination and 30 marks for internal assessment.
- In the Semester Examination in every course, candidates shall be required to answer three questions in all including one compulsory question. The compulsory question shall consist of questions requiring short answers. The other two questions shall require long essay-type answers.

SEMESTER-WISE COURSE DETAILS**Semester-wise Details of MA in Buddhist Studies Course**

Semester I				
Number of core courses	Credits in each core course			
Course	Theory	Practical	Tutorial	Credits
Core course 1: BSCC101	4	--	1	5
Core course 2: BSCC102	4	--	1	5
Core course 3: BSCC103	4	--	1	5
Core course 4: BSCC104	4	--	1	5
Core courses (total number): 4				
Total credits in core courses	16		4	20
Total credits in Semester I:				20 credits

Semester II				
Number of core courses	Credits in each core course			
Course	Theory	Practical	Tutorial	Credits
Core course: BSCC202	4	--	1	5
Core course: BSCC203	4	--	1	5
Core courses (total number): 2				
Total credits in core course	8		2	10
Number of elective courses	Credits in each core course			
Credits in each elective course	Theory	Practical	Tutorial	Credits
Elective course: BSEC201A	4	--	1	5
Elective course: BSEC201B	4	--	1	5
Elective courses (total number): 2	4	--	1	5
Total credits in elective courses	5			
Number of Open Electives				
	Credits in each open elective			
	Theory	--	--	Credits
Open Elective 1: BSOE204A	4	--	--	4
Open Elective 2: BSOE204B	4	--	--	4
Open Elective 3: BSOE204C	4	--	--	4
Open Elective 4: BSOE204D	4	--	--	4
Open Elective 5: BSOE204E	4	--	--	4
Open Elective 6: BSOE204F	4	--	--	4
Total credits in open elective	4x2			8
Total credits in Semester II:	23 credits			

Semester III				
Number of elective courses	Credits in each core course			
Course	Theory	Practical	Tutorial	Credits
elective course 1: BSEC301A	4	--	1	5
elective course 2: BSEC302A	4	--	1	5
elective course 3: BSEC303A	4	--	1	5
elective course 4: BSEC304A	4	--	1	5
elective course 5: BSEC301B	4	--	1	5
elective course 6: BSEC302B	4	--	1	5
elective course 7: BSEC303B	4	--	1	5
elective course 8: BSEC304B	4	--	1	5
elective course 9: BSEC301C	4	--	1	5
elective course 10: BSEC302C	4	--	1	5
elective course 11: BSEC303C	4	--	1	5
elective course 12: BSEC304C	4	--	1	5
elective course 13: BSEC301D	4	--	1	5
elective course 14: BSEC302D	4	--	1	5
elective course 15: BSEC303D	4	--	1	5
elective course 16: BSEC304D	4	--	1	5
elective course 17: BSEC301E	4	--	1	5
elective course 18: BSEC302E	4	--	1	5
elective course 13: BSEC303E	4	--	1	5
elective course 14: BSEC304E	4	--	1	5
elective course 15: BSEC301F	4	--	1	5
elective course 16: BSEC302F	4	--	1	5
elective course 17: BSEC303F	4	--	1	5
elective course 18: BSEC304F	4	--	1	5
Total credits in Semester III:				20 credits

Semester IV				
Number of elective courses	Credits in each core course			
Course	Theory	Practical	Tutorial	Credits
elective course 1: BSEC401A	4	--	1	5
elective course 2: BSEC402A	4	--	1	5
elective course 3: BSEC403A	4	--	1	5
elective course 4: BSEC401B	4	--	1	5
elective course 5: BSEC402B	4	--	1	5
elective course 6: BSEC403B	4	--	1	5
elective course 7: BSEC401C	4	--	1	5
elective course 8: BSEC402C	4	--	1	5
elective course 9: BSEC403C	4	--	1	5
elective course 10: BSEC401D	4	--	1	5
elective course 11: BSEC402D	4	--	1	5
elective course 12: BSEC403D	4	--	1	5
elective course 13: BSEC401E	4	--	1	5
elective course 14: BSEC402E	4	--	1	5
elective course 15: BSEC403E	4	--	1	5
elective course 16: BSEC401F	4	--	1	5
elective course 17: BSEC402F	4	--	1	5
elective course 18: BSEC403F	4	--	1	5
Total	12		3	15 credits
Number of Open Electives	Credits in each open elective			
	Theory	--	--	Credits
Open Elective 1:BSOE404A	4	--	--	4
Open Elective 2:BSOE404B	4	--	--	4
Open Elective 3:BSOE404C	4	--	--	4
Open Elective 4:BSOE404D	4	--	--	4
Open Elective 5:BSOE404E	4	--	--	4
Open Elective 6:BSOE404F	4	--	--	4
Total credits in open elective				8 credits
Total credits in Semester IV:				23 credits

Selection of Elective Courses:

In Semester II, students must choose between BSEC201A and BSEC201B. These two courses respectively pertain to Classical Chinese Language and Buddhism and Tibetan Language and Buddhism in Tibet respectively. During the Semesters III and IV, each student must choose seven elective courses (4 in Semester III and 3 in Semester IV) of the six different streams (A, B, C, D, E, and F) of specialization available. Of the 12 Open Elective courses (6 in Semester II and 6 in Semester IV) available, students of MA in Buddhist Studies shall have to choose two courses in Semester II and two courses in Semester IV. However, a students of a particular stream of specialization shall not be allowed to choose an

open elective course of the same stream. For instance, a student of the 'A' stream (Pāli) of specialization shall not be allowed to opt for either BSOE204A or BSOE404A. Students of departments other than Department of Buddhist Studies shall be free to choose two courses (one each in Semesters II and IV) the 12 Open Elective courses (6 in Semester II and 6 in Semester IV) available.

Teaching:

The faculty of the Department is primarily responsible for organizing lecture work for MA in Buddhist Studies. The instructions related to tutorials are provided by the respective registering units under the overall guidance of the Department. Faculty from other Departments and constituent colleges may also be associated with lecture and tutorial work in the Department. There shall be 90 instructional days excluding examination in a semester.

Eligibility for Admission:

A candidate to be admitted to MA in Buddhist Studies must have a bachelor's degree in any subject with a minimum of 45% marks. Admission shall be made on the basis of an Entrance Test organized by the University of Delhi at all India level. The syllabus for the Entrance Test shall be the courses of Buddhist Studies that are being taught at present at the undergraduate level in the University of Delhi. The minimum cut-off percentage for candidates to be admitted to MA in Buddhist Studies shall be 50% marks in the Entrance Test with relaxation as per rules for candidates from the SC/ST/OBC and various other categories of candidates to whom such a relaxation is given in the University of Delhi.

Assessment of Students' Performance and Scheme of Examinations:

1. English and Hindi shall be the medium of instructions and examination.
2. Examinations shall be conducted at the end of each Semester as per the Academic Calendar notified by the University of Delhi.
3. The system of evaluation shall be as follows:
 - 3.1. Each course will carry 100 marks out of which 30 marks shall be reserved for internal assessment based on classroom participation (10 marks), House Test (10 marks), and one essay assignment of 5000 words tests (10 marks).
 - 3.2. The remaining 70 marks in each paper shall be awarded on the basis of a written examination at the end of each semester. The duration of written examination at the end of each semester for each paper shall be three hours.
4. Examination for courses shall be conducted at the end of every Semester as per the Scheme of Examinations. Regular as well as Ex-Students shall be permitted to appear/re-appear/improve in courses of Odd Semesters only in the examinations conducted at the end of Odd Semesters and for courses of Even Semesters only in the examinations conducted at the end of Even Semesters.

Pass Percentage & Promotion Criteria:

Minimum marks for passing the examination in each semester shall be 40% in each paper and 45% in aggregate of a semester. However, a candidate who has secured the minimum marks to pass in each paper but has not secured the minimum marks to pass in aggregate may reappear in any of the paper/s of his choice in the concerned semester in order to be able to secure the minimum marks prescribed to pass the semester in aggregate. No student shall be allowed to avail himself/herself of more than three chances to pass any paper inclusive of the first attempt. Within the same Part, students shall be allowed to be promoted from a Semester

to the next Semester, provided she/he has passed at least half of the courses of the current semester.

Part I to Part II Progression:

Admission to Part-II of the programme shall be open to only those students who have successfully passed at least 75% papers out of papers offered in MA Part-I consisting of Semester-I and Semester-II taken together. However, he/she will have to clear the remaining papers while studying in Part-II of the Programme.

Conversion of Marks into Grades:

As per the rules of the University of Delhi in force.

Grade Points:

Grade point table as per University Examination rules.

CGPA Calculation:

As per University Examination rules.

Grand SGPA Calculation:

As per University Examination rules.

Conversion of Grand CGPA into Marks

As notified by competent authority.

Division of Degree into Classes:

Post Graduate degree to be classified based on CGPA obtained into various classes as notified into Examination policy.

Attendance Requirement:

No student shall be considered to have pursued a regular course of study unless he/she has attended the course as per University rules.

Span Period:

No student shall be admitted as a candidate for the examination for any of the Parts/Semesters after the lapse of **four** years from the date of admission to the Part-I/Semester-I of the MA in Buddhist Studies Programme.

Guidelines for the Award of Internal Assessment Marks in MA in Buddhist Studies Programme (Semester Wise)

In each course 30 marks shall be reserved for internal assessment. It shall be based on classroom participation (10 marks), House Test (10 marks), and one essay assignment of 5000 words (10 marks).

Credit Structure

Semesters I, II, III, and IV shall consist of four, five, four, and five courses respectively. Each core and elective course would have the following credit structure

4 Theory Periods = 4 Credits

1 Tutorial Period = 1 credit

Each Open Elective (OE) course shall consist of 4 theory periods amounting to 4 credits. Over 4 semesters, the total credits shall be 86.

IV: Course Wise Content Details for MA (Buddhist Studies) Programme:

MA Part I: Semester-I Core Courses

Each student shall have to opt for the following four Core Courses in Semester-I of MA Part I:

Course-BSCC101 Pāli Language and Literature

Course-BSCC102 Buddhist Sanskrit Language and Literature

Course-BSCC103 History of Indian Buddhism till the Beginning of Mauryan Period.

Course-BSCC104 Indian Buddhist Philosophy

Part I: Semester-II

Each student shall have to opt for five courses in Semester-II of MA Part I. These shall consist of two core courses, one elective course, and two open elective courses. The elective and open elective courses shall have to be chosen from the list provided.

Core Courses

Course-BSCC202: Buddhist Ethics

Course-BSCC203: Socially Engaged Buddhism

Elective Courses (candidates shall have to choose one of these)

Course-BSEC201A: Chinese Language and Buddhism in China

Course-BSEC201B: Tibetan Language and Buddhism in Tibet

Open Elective Courses (candidates shall have to choose any two of these)

Every student of Semester-II of MA Part I shall have to choose any two courses out of the following open elective courses

Course-BSOE204A: Introduction to Pāli Literature.

Course-BSOE204B: Origin and Development of Mahāyāna Buddhism

Course-BSOE204C: History of Buddhism till the Mauryan Period.

Course-BSOE204D: Origin and Development of Buddhist Sects in India and their Philosophy.

Course-BSOE204E: Devotion in Chinese Buddhism.

Course-BSOE204F: Introduction on Buddhism and Buddhist Art in Tibet.

Part II: Semester-III

Elective Courses

Each student shall have to opt for any ONE of the following six groups known as A, B, C, D, E, and F; each consisting of Four papers. The chosen group shall be treated as the field of specialization of the student.

Group A: Pāli Based Buddhism

Course-BSEC301A: Pāli Vinaya Piṭaka

Course-BSEC302A: Pāli Sutta Piṭaka

Course-BSEC303A: Pāli Abhidhamma Piṭaka

Course-BSEC304A: Post-Canonical Pāli Literature

Group B: Sanskrit Based Buddhism

Course-BSEC301B: Vaibhāṣika and Sautrāntika Literature

Course-BSEC302B: Vajrayāna and Tantric Buddhist Literature

Course-BSEC303B: Vijñānavāda (Yogācāra) Buddhist Literature

Course-BSEC304B: Mādhyamika Buddhist Literature

Group C: History of Buddhism

Course-BSEC301C: History of Indian Buddhism from the Mauryas till Harṣa

Course-BSEC302C Early Historic Cities and Settlements: A Literary & Archaeological Study

Course-BSEC303C Buddhist Art and Architecture

Course-BSEC304C Advent and Spread of Southern Buddhism

Group D: Philosophy of Buddhism

Course-BSEC301D: Theravāda Buddhist Philosophy

Course-BSEC302D: Later Mahāyāna and Vajrayāna Philosophy

Course-BSEC303D: Vasubandhu and Yogācāra Idealism

Course-BSEC304D: Nāgārjuna and the Mādhyamika Philosophy

Group E: Buddhism in China

Course-BSEC301E: Chinese Buddhist Literature

Course-BSEC302E: History of Buddhism in China (220 CE-907 CE)

Course-BSEC303E: History of Buddhism in China (907 CE onwards)

Course-BSEC304E: Monastic Order in China

Group F: Buddhism in Tibet

Course-BSEC301F: Tibetan Buddhist Literature-I

Course-BSEC302F: Tibetan Buddhist Literature -II

Course-BSEC303F: Tibetan Buddhist Literature -III

Course-BSEC304F: Tibetan Prajñāpāramitā Literature

Part II: Semester-IV

Elective Courses

Every student shall have to opt for any one of the following six groups known as A, B, C, D, E, and F; each consisting of three papers. The chosen group will be treated as the field of specialization of the student. The group chosen in Semester IV shall have to be the same as in Semester III and no change shall be allowed.

Group A: Pāli Based Buddhism

Course-BSEC401A: Pāli Poetical Literature

Course-BSEC402A: Pāli Vaṃsa Literature

Course-BSEC403A: Pāli-based Buddhist Philosophy

Group B: Sanskrit Based Buddhism

Course-BSEC401B: Text Based Study of Buddhist Logic and Epistemology

Course-BSEC402B: Sarvāstivāda and Sanskrit Gāthā Literature

Course-BSEC403B: Mahāyāna Buddhist Literature

Group C: History of Buddhism

Course-BSEC401(C) Ancient Indian Epigraphy
Course-BSEC402(C) History of the Decline of Indian Buddhism
Course-BSEC403(C) Advent and Spread of Northern Buddhism

Group D: Philosophy of Buddhism

Course-BSEC401D: Dignāga: Buddhist Logic and Epistemology
Course-BSEC402D: Buddhist Philosophy of Language and Dialectics
Course-BSEC403D: Sanskrit-based Abhidharma Philosophy

Group E: Buddhism in China

Course-BSEC401E: The Influence of Buddhism on Chinese Culture
Course-BSEC402E: Buddhist Sects in China
Course-BSEC403E: Buddhist Art & Literature in China

Group F: Buddhism in Tibet

Course-BSEC401F: Tibetan Buddhist Philosophy & Logic
Course-BSEC402F: Esoteric Buddhism in Tibet
Course-BSEC403F: Advent and Spread of Buddhism in Himalayan Region

Open Elective Courses

Every student of Semester-IV of MA Part II shall have to choose two open elective courses out of the courses available in the Department of Buddhist Studies as well as in the other departments of the University of Delhi. The following open elective courses shall be made available by the Department of Buddhist Studies to students of Semester-IV of MA Part II:

Course-BSOE404A: Buddhist Concepts Based on Pāli Literature
Course-BSOE404B: Introduction to Buddhist Sanskrit Literature
Course-BSOE404C: History of the Decline of Buddhism India
Course-BSOE404D: Origin and Development of Mahāyāna Buddhist Philosophy
Course-BSOE404E: Royal Patronage of Buddhism in China
Course-BSOE404F: The Impact & Importance of Four Major Traditions of Buddhism in Tibet

**Course Content of Each Paper
Semester I**

Course Code: BSCC101

Course Name: PĀLI LANGUAGE AND LITERATURE

Marks: 100

Duration: 3 hours

Objectives: This course aims at providing students with a comprehensive treatment of the grammar, syntax, and usage of Pāli, in order to allow them, by the end of the year, to read independently simple Pāli texts, and to pursue more advanced studies in Pāli or Buddhist literature.

Course Learning Outcomes:

At the end of the course, a student should be able to:

- Demonstrate a clear understanding of basic Pāli grammar and syntax.
- Demonstrate knowledge and understanding of essential Pāli vocabulary and sentence formation.
- Understand simple passages from the Pāli canon, with the help of a dictionary.
- Demonstrate skills in the interpretation of primary textual sources, and in questioning scholarly interpretation of these sources.
- Locate Pāli texts within the broader framework of Theravādin Buddhist literature.

Contents:

Questions shall be asked on grammar, composition, comprehension, and translation of textual passages in Pāli. Short questions shall also be asked on a given passage.

1. Pāli Grammar: 20 Marks
Sandhi, Kāraka, Samāsa, Kāla, Dhātugaṇa, Saddarupa.
2. Short Notes on Theravāda Buddhist Conceptual terms in Pāli (50 Words each) 15 marks
Bodhisatto, Buddho, Dukkhaṃ, Dukkha-samudayaṃ, Dukkhanirodhaṃ. Aniccā, Anattā, Mettā, Karuṇā, Upekkhā, Arahatta, Nibbānaṃ, Paṭiccasamuppādaṃ, Pañcakkhandhā, Majjhimāpaṭipadā, Śīla, Samādhi, Paññā.
3. Comprehension of a Pāli Passage: 10 marks
The Mahāvagga: First Five chapters from the *Mahākkhandhaka*.
4. Translation from Pāli to English/Hindi. 10 marks
5. Introduction of Pāli Literature & Its History: 15 Marks
 - a. A general study of Tipiṭaka and Post Piṭaka Literature.
 - b. Classifications of Buddhavacana.
 - c. Vaṃsa Literature.

Suggested Reading

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2. Geiger, W., *Pāli Literature and Language*, Eng. Trans. C. Ghosh, reprint, Calcutta: 1968.
3. Jagdish, B.J., *Pāli Mahāvyaākaraṇa*, Sāranātha: 1968.
4. Warder, A.K., *Introduction to Pāli*, London: 1974.
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6. Buddhadatta, A.P., *The Higher Pāli Course*, Colombo: 1951.
7. Buddhadatta, A.P., *The New Pāli Course*, 2 parts, Colombo: 1946.
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9. Winternitz, M., *A History of Indian Literature*, 2 volumes, New Delhi: 1968.
10. Upadhaya, B.S., *Pāli Sāhitya Kā Itihaas*, Hindi Sāhitya Sammelana, Prayāga: 2008.
11. Dalwis, James, *Introduction to Kachchāyan's Grammar of the Pāli Language*, Colombo: 1863.
12. Muller, E., *A Simplified Grammar of the Pāli Language*, Trübner & Co, London: 1884.
13. Shukla, H.S., *Pāli Nibandhāwali*, Tara Publication, Varanasi: 1993.
14. Kumar, Bimalendra, *Gandhavaṃsa (History of Pali Literature)*, Eastern Book Linkers, Delhi, 1992.
15. Hazra, K. L., *Pali Language and Literature (2 vols.)*, New Delhi: D.K. Printworld(P)Ltd, 1998.

Course Code: BSCC102

Course Name: BUDDHIST SANSKRIT LANGUAGE AND LITERATURE

Marks: 100

Duration: 3 hours

Objectives: This course aims at providing students with a comprehensive treatment of the grammar, syntax, and usage of Buddhist Sanskrit, in order to allow them, by the end of the year, to read independently simple Buddhist Sanskrit texts, and to pursue more advanced studies in Buddhist Sanskrit literature.

Course Learning Outcomes:

At the end of the course, a student should be able to:

- Demonstrate a clear understanding of basic grammar and syntax of Buddhist Sanskrit
- Demonstrate knowledge and understanding of essential vocabulary of Buddhist Sanskrit
- Understand simple passages from the Buddhist Sanskrit sūtras, with the help of a dictionary
- Demonstrate skills in the interpretation of primary textual sources, and in questioning scholarly interpretation of these sources
- Locate Buddhist Sanskrit texts within the broader framework of Buddhist Sanskrit literature

Contents

Unit-I: General Introduction to Buddhist Sanskrit Grammar: Sandhi, Kāraṅka, Word-structure.	20 Marks
Unit-II: Comprehension of selected Buddhist Sanskrit passage (to be compiled by the department)	20 Marks
Unit-III: Buddhist Sanskrit Literature: (a). Origin and Development of Buddhist Sanskrit Literature (b). A brief survey of Buddhist Sanskrit Philosophical Literature	30 Marks

Suggested Reading

1. Edgerton, F., *Buddhist Hybrid Sanskrit: Grammar and Dictionary*, 2 Volumes, reprint, Delhi: 1977.
2. Chatterji, S.K., *Introduction to Indo-Āryan*, Calcutta: 1953.
3. Garrouski, *Studies about the Sanskrit Buddhist Literature*, Delhi: 1967.
4. Sen, Sukumar, *A Comparative Grammar of Middle Indo-Āryan*, Poona, 1960.
5. Nariman, J. K., *A Literary History of Sanskrit Buddhism*, Delhi, 1994.

Course Code: BSCC103

Course Name: HISTORY OF INDIAN BUDDHISM TILL THE BEGINNING OF THE MAURYAN PERIOD

Marks: 100

Duration: 3 hours

Course Objectives: The primary objective of this course is to advance students' critical awareness of the background to the origin and nature of Buddhism in India from its birth till the beginning of the Mauryan Period in the fourth century BCE.

Course Learning Outcomes: Upon the completion of this course, students should:

- have acquired a clear understanding of the background to the origin of Buddhism in India.

- have a sound knowledge during the first millennium of its existence
- have a sound knowledge of its perspective on women, ahiṃsā, and caste system.
- be equipped with the methodological capability to be able to conduct postgraduate or independent research on virtually any topic on the history of Indian Buddhism.
- have acquired a good understanding of the key doctrines of Theravāda.
- have gained good familiarity with consulting and analysing the source material for the study of the history of early Indian Buddhism.

Contents:

Unit I: Survey of the source material: indigenous (archaeological and literary) and foreign..

Unit II: India on the Eve of the Origin of Buddhism.

Unit III: Background to the origin of Buddhism: Role of iron.

Unit IV: Date of the Buddha.

Unit V: Biography of the Buddha: till Mahā Abhiniṣkramaṇa. Various legends pertaining to conception and childhood.

Unit VI: Biography of the Buddha: Mahā-Abhiniṣkramaṇa till the Mahāparinirvāṇa.

Unit VII: Origin and growth of the Saṃgha.

Unit VIII: First and Second Buddhist Councils.

Unit IX: Early Buddhist perspective on Caste.

Unit X: Buddhist doctrine of Ahiṃsā.

Unit XI: Buddhist attitude towards women.

Unit XII: Evaluation of Devadatta's role in Buddhism.

Suggested Reading

1. Strong, John, S., *The Buddha: A Short Biography*, Oxford: Oneworld, 2001.
2. Nakamura, H., *Indian Buddhism: A Survey with Bibliographical Notes*, reprint, Delhi: Motilal Banarsidass, 1989.
3. Sarao, K.T.S., *Origin and Nature of Ancient Indian Buddhism*, 4th revised edition, New Delhi Munshiram Manoharlal, 2009. *Prācīna Bhāratīya Bauddha Dharma kī Utpatti, Svarūpa aur Patana* (in Hindi), Delhi University: Directorate of Hindi Medium Implementation, 2004.
4. Sarao, K.T.S., and Long, J.D. (eds.), *Encyclopedia of Indian Religions: Buddhism and Jainism*, 2 vols., New York: Springer, 2017.
5. Lamotte, É., *History of Indian Buddhism*, Louvain: Peeters Pub, 1988.
6. Warder, A.K., *Indian Buddhism*, 4th edition, Delhi: Motilal Banarsidass, 2017.
7. Bapat, P.V. *2500 Years of Buddhism*, New Delhi: Government of India. *Baudha Dharma ke 2500 Varṣa* (in Hindi), New Delhi: Government of India.
8. Schopen, Gregory. *Bones, Stones, and Buddhist Monks: Collected Papers on the Archaeology, Epigraphy, and Texts of Monastic Buddhism in India*, Honolulu: Hawai'i University Press, 1997.

Course Code: BSCC104

Course Name: INDIAN BUDDHIST PHILOSOPHY

Marks: 100

Duration: 3 hours

Objectives: This course aims at providing students with a comprehensive understanding of the philosophy of Indian Buddhism.

Course Learning Outcomes:

At the end of the course, students will have the basic understanding of the philosophy of Indian Buddhism and shall be able to go for further studies in the subject.

Contents

- Unit-I: Fundamental Teachings of the Buddha: Four Noble Truths; Eight-fold Path; the Three Characteristics of Existence; the Four Perverted Views; Brahma-vihāras; Paṭiccasamuppāda; Nibbāna; Momentariness.
- Unit-II: The Early Buddhist Conceptions of Karma and Rebirth.
- Unit-III: Schools of Buddhism: the Sarvāstivāda: Vaibhāṣika and Sautrāntika; Madhyamika (Śūnyavāda); Yogācāra (Vijñānavāda).
- Unit-IV: Introduction to Tāntric Philosophy (Vajrayāna, Mantrayāna, Tantrayāna).
- Unit-V: Epistemological and logical aspect of Buddhist philosophy (general introduction)
- Unit-VI: Buddhist Dialectics.
- Unit-VII: Buddhist Theory of Language (Apoha).

Suggested Reading

1. Rahul Walpola, *What the Buddha Taught*, Reprint, London: 2007.
2. Conze, E., *Buddhist Thought in India*, Delhi: 1996.
3. Kalupahana, D.J., *Buddhist Philosophy: A Historical Analysis*, Hawaii: 1976.
4. Kalupahana, D.J., *The Principles of Buddhist Philosophy*, Delhi: 1992.
5. Murti, T.R.V., *The Central Philosophy of Buddhism*, London: 1975.
6. Murti, T.R.V., *Studies in Indian Thought*, Delhi: 1979.
7. Chatterjee, A.K., *The Yogācāra Idealism*, Delhi: 1975.
8. Stcherbatsky, Th., *Central Conception of Buddhism*, London: 1923.
9. Mookerjee, S., *Buddhist Philosophy of Universal Flux*, Calcutta: 1935.
10. Singh, Indra Narain, *Philosophy of University Flux in Theravāda Buddhism*, Delhi: 2001.

Buddhist Studies

MA Part I

Semester II

Course Code: BSEC201A

Course Name: CHINESE LANGUAGE AND BUDDHISM IN CHINA

Maximum Marks: 100

Duration: 3 hours

Course Objectives: This course aims at acquainting the students with the following aspects of Chinese and Chinese Buddhist learning:

- To understand the historical development of Chinese language and to have basic knowledge of its structure i.e. syntax and grammar.
- To provide the students insight about the rendering process adopted by the Buddhist missionary monks of Buddhist Sanskrit literature and terminology into Chinese. Selected portion of a Chinese Buddhist text is also taught to highlight the above stated point.
- To make students know about the pre-Buddhist Chinese society, culture, religious practice mainly about Confucianism and Taoism.
- To trace the initial contacts with China by exploring the ancient land and sea routes to China used for the purposes of trade, diplomacy, and religious activities. The nature and characteristics of early Buddhism in China

Course Learning Outcomes:

- By learning Confucianism and Taoism, the learners would know that the former was the source of socio-political system of imperial China, while the latter represents the metaphysical system of the Chinese.
- Provide knowledge about the ancient Indian and Chinese geography, contacts, and exchanges in trade, diplomacy and culture.
- After completion of this course the students can utilize the aspects of learning in the course of their further study, research, and as a means of enriching their general knowledge about India and China cultural relations.

Contents:

Unit I: Origin and development of Chinese characters, basic knowledge of Modern Chinese.

Unit II: Chinese Buddhist Terms (50 terms).

Unit III: Pre-Buddhist China: Society, Religious Practices, thought (Confucian and Taoist)

Unit IV: Introduction of Buddhism to China: Routes, Literary and Archaeological Sources. Characteristics of Han Buddhism.

Unit V: Text: Jin gang ban ruo bolo mi jing- Taisho edition, vol. 8. (Selected portion as decided by the teacher)

Suggested Reading

1. Edkins, Joseph. Chinese Buddhism: A Volume of Sketches, Historical, Descriptive and Critical. London: Trubner and Co. Ludgate Hill, 1893. (Chapter VI onwards)
2. E. Zürcher, *The Buddhist Conquest of China*, Leiden: 1959.
3. Foreign Language Press, *Elementary Chinese Reader, Vol. 1*, Beijing: 1980.
4. Kenneth K.S. Ch'en, *Buddhism in China: A Historical Survey*, New Jersey: Princeton University Press, 1964.
5. Lo Ch'ang P'ei, *Indian Influence on the Study of Chinese Phonology*, Sino-Indian Studies, I, 3: 1944.
6. Mathews, R.H., *Chinese-English Dictionary*, Cambridge, Massachusetts, 1943.
8. P.C. Bagchi, *India and China*, Calcutta: 1981. Soothill & Hodous, *A Dictionary of Chinese Buddhist Terms*, Delhi: 1977.
9. Ray, H.P., *Trade and Trade Routes between India and China*, Kolkata: 2003.
10. Sharma, A., *Learn Chinese Through English*, Delhi: 1997.
11. W.T. de Berry, *Sources of Chinese Tradition*, New York: 1960.
12. चौड सियांग क्वांग, *चीनी बौद्ध धर्म का इतिहास*, इलाहाबाद- भारती लीडर प्रेस, 1926।

Course Code: BSEC201B

Course Name: TIBETAN LANGUAGE AND BUDDHISM IN TIBET

Maximum Marks: 100

Duration: 3 hours

Course Objectives

The objective of this paper is to enable students to know about the Tibetan language, to write and read. Make students to understand Buddhism in Tibet and also enable them to pronounce the Tibetan words correctly. Main focus of this paper will be on elementary grammar, composition, and comprehension of passage and translation.

Course Learning Outcomes:

Student will be able to read, write and understand Tibetan text and its content well, so student can be able to explain it too.

Contents

Unit I: General Introduction of Tibetan Language and Grammar	30 Marks
a. Alphabets, Vowels	
b. Suffix, Prefix, Additional Suffix	
c. Compound Letters	
d. Case, Formation of Sentences	
Unit II: Fifty Buddhist Conceptual Terms (Compiled by the Department)	15 Marks
Unit III: General Introduction of Buddhism and Buddhist Literature in Tibet:	15 Marks
a. Pre-Buddhist Religion (Bon)	
b. Early and Later development of Buddhism in Tibet.	
c. Buddhist Literature: Kanjur and Tenjur	
Unit IV: General introduction to four major Buddhist religious traditions in Tibet.	10 Marks

Suggested Reading

1. Tulku Dondub, *bod skad slob deb (Tibbati Pathmala)*, Sarnath: CIHTS, 1976.
2. Csoma de Koros, *A Grammar of the Tibetan Language*, Calcutta: 1834.
3. Jaschke, H.A., *Tibetan Grammar*, New York: 1974.
4. Angrup, A., *Sambhota Vyakarana*, Keylong: Bhot Sahitya Prakashan, 1964.
5. Tharchin, G., *The Tibetan Grammar*, Part I, Kalimpong: 1960.
6. Bell, C.A., *Grammar of Colloquial Tibetan*, Alipore: 1939.
7. Tashi, A Basic Grammar of Modern Spoken Tibetan, Dharamshala: 1994.
8. Waddell, D. *The Buddhism of Tibet*, W. Heffer & Sons Ltd. Cambridge, 1985.

Course Code: BSCC202

Course Name: BUDDHIST ETHICS

Marks: 100

Duration: 3 hours

Objectives: This course aims at providing students with a comprehensive understanding of Buddhist ethics.

Course Learning Outcomes:

At the end of the course, students will have the basic understanding of Buddhist ethics and shall be able to go for further studies in the subject.

Contents

- Unit-I: Brāhmanical, Jaina, and Buddhist concept of Ahimsā. Comparison with Gandhi's conception of Ahimsā and Satyagraha (zest for truth).
- Unit-II: Buddhist concepts of Karma and Śīla with reference to Gītā's concept of Niṣkāmakarma.
- Unit-III: Buddhist views on Suicide, Euthanasia, Capital Punishment. Expression of dissent: terrorism.
- Unit-IV: Equality, discrimination and preferential treatment.
- Unit-V: Concept of Śīla, Samādhi, Prajñā
- Unit-VI: Buddhist concept of Brahmavihāra

Unit-VII: Theory of Karma and Rebirth (Pratisandhi).

Unit-VIII: Arhata and Bodhisattva Ideal

Unit-IX: Buddhist Theory of Perfection (Pāramitā).

Suggested Reading

1. Frankena, W. *Ethics*, Englewood Cliffs, NJ: 1963.
2. Mackie, J.L. *Ethics: Inventing Right and Wrong*, Harmondsworth, Middlesex: 1977.
3. Dayal, Har *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*, reprint, Delhi: Motilal Banarsidass, 1999.
4. Nuttall, J. *Moral Questions: An Introduction to Ethics*, London, Macmilan: 1993.
5. Fishin, J.S. *Justice, Equal Opportunity, and the Family*, New Haven, 1983.
6. Duff, R.A. *Trials and Punishment*, Cambridge, 1986.
7. Aiyer, Raghvan, *Moral and Political Thought of Mahatma Gandhi*, Madras: 1978.
8. Rahula, Walpola, *What the Buddha Taught*, reprint, London: 2007.
9. Narada, Thera, *A Manual of Buddhism*, Kandy: 1992.
10. Misra, G.P.S. *Development of Buddhist Ethics*, Delhi, 1984.
11. Keown, D. *Morality in Visuddhimagga*, New York: 1983.
12. Keown, D. *The Nature of Buddhist Ethics*, New York: 1992.
13. Macintyre, A. *A Short History of Ethics*, London: 1966.

Course Code: BSCC203

Course Name: SOCIALLY ENGAGED BUDDHISM

Marks: 100

Duration: 3 hours

Course Objectives: The primary objective of this course is to advance students' awareness of the background to the definition and relevance of Socially Engaged Buddhism as well as the work being done socially engaged Buddhists in the present-day globalizing world.

Course Learning Outcomes: Upon the completion of this course, students should:

- have acquired a clear understanding of the meaning and relevance of Socially Engaged Buddhism.
- have a sound knowledge of the work done by different socially engaged Buddhists.

Unit I: Definition and Relevance

Unit II: B.R. Ambedkar and Dalai Lama as Socially Engaged Buddhists

Unit III: A.T. Aryaratana and his Sarvodayā Śramadāna

Unit IV: Sulak Sivaraksa

Unit V: Thich Nhat Hahn

Unit VI: Buddhist Perspective on Sustainable Development

Unit VII: Buddhist Perspective on Pluralism and Inter-faith Dialogue

Unit VIII: Deep Ecology

Unit IX: Animal Rights and Buddhism

Unit X: Human Rights and Buddhist Vision of Social Justice

Suggested Reading

1. Jones, K. *The Social Face of Buddhism: an Approach to Political and Social Activism*, London: Wisdom Publications, 1989.

2. Macy, J. *Dharma and Development: Religion as Resource in the Sarvodaya Self-help Movement*, West Hartford, Connecticut: Kumarian Press, 1983.
3. L.P.N. Perera, *Buddhism and Human Rights*, Colombo, 1991.
4. Singer, P. *Animal Liberation*, Harper Perennial, 2001.
5. Batchler, M. & K. Brown (eds). *Buddhism and Ecology*, London: Cassell, 1992.
6. Sarao, K.T.S. *Kailash Pilgrimage: The Indian Route*, Delhi: Aryan International Publishers, 2009; *Kailāśa Tīrthayātra*, New Delhi: Vidyanidhi, 2010.
7. Kotler, Arnold. *Engaged Buddhist Reader*, Berkeley: Parallax Press, 1996.
8. Omvedt, Gail., *Dalits and the Democratic Revolution: Dr. Ambedkar and the Dalit Movement in Colonial India*, New Delhi: Sage Publications, 1994.
9. Jondhale, S & Johannes Beltz (eds), *Reconstructing the World: B. R. Ambedkar and Buddhism in India*, Oxford: Oxford University Press, 2004.
10. Kabat-Zinn, Jon. *Full Catastrophe Living: Using the Wisdom of Your Body and Mind to Face Stress, Pain, and Illness; The Program of the Stress Reduction Clinic at the University of Massachusetts Medical Center*, New York: Delta, 1990.
11. Zadek, S., "The Practice of Buddhist Economics? Another view." *The American Journal of Economics and Sociology*, 52 (4), 1994: 433-445.
12. Schumacher, F.E. *Small is Beautiful: Economics As if People Mattered*, Blond & Briggs, 1973.
13. Sarao, K.T.S., and Long, J.D. (eds.), *Encyclopedia of Indian Religions: Buddhism and Jainism*, 2 vols., New York: Springer, 2017.
14. Inada, Kenneth. "A Buddhist Response to the Nature of Human Rights," Claude E. Welch, Jr., and Virginia A. Leary (eds), *Asian Perspectives on Human Rights*, Boulder, Co.: Westview Press, 1990: 91-103.
15. Keown, D., *The Nature of Buddhist Ethics*, New York: 1992.
16. Schmithuasen, L., *Buddhism and Nature: Lecture Delivered on the Occasion of the EXPO 1990: An Enlarged Version with Notes*, Tokyo: The International Institute for Buddhist Studies, 1991.

MA Part I: Semester II: Open Elective Courses

Course Code: BSOE204A

Course Name: Introduction to Pāli Literature

Marks: 100

Duration: 3 hours

Objectives: This course aims at providing students with a comprehensive introduction to Pāli Tipiṭaka, its commentaries, and sub-commentaries.

Course Learning Outcomes:

At the end of the course, a student should be able to demonstrate a clear understanding of Pāli literature and be able to locate Pāli texts within the broader framework of Theravādin Buddhist literature

Contents

Unit-I: Origin & Development of Pāli Literature.

Unit-II: Modes of the Preservation of Canonical Literature

Unit-III: Development of Commentarial Exposition

Unit-IV: Life of the Buddha on the basis of Pāli Literature

Unit-V: Extra Canonical Literature and its impact on further Development of Pāli Literature.

Suggested Reading

1. Aung S.Z. & C.A.F. Rhys Davids, *Compendium of Abhidhamma Philosophy*, Pali Text Society, London, U.K. 1956
2. Bapat, P.V. ed., *2500 Years of Buddhism*, Publication Division, New Delhi, 1964.
3. Barua, Dipak Kumar, *An Analytical Study of Four Nikāyas*, Rabindra Bharati University, Calcutta, 1971.
4. Basu, R.N., *A Critical Study of the Milinda-Pañha*, Firma KLM, Calcutta, 1978.
5. Conze, Edward (ed.), *Buddhist Texts Through the Ages*, Munshiram Manoharlal Publishers Pvt. Ltd., New Delhi, 1992.
6. Conze, Edward, *Buddhist Thought in India: Three Phases of Buddhist Philosophy*, George Allen & Unwin Ltd., London, 1962.
7. Davids, C.A.S. Rhys, *The Sacred Book of the East (The Question of King Milinda)*, vols. 34 & 35, Motilal Banarsidass, Delhi, 1982.
8. Davids, T.W., *Indian Buddhism*, Motilal Banarsidass Publishers, Delhi, 1993.
9. Kern, H., *A Manual of Buddhism*, Karl J. Trübner, Strasburg, 1896.
10. Mahathera, Narada, *The Buddha and His Teachings*, Vajirama, Colombo, 1980.
11. Morgan Kenneth W., *The Path of the Buddha*, Ronald Press Company, New York, 1956.
12. Piyadassi, Thera, *Buddha's Ancient Path*, Buddhist Publication Society, Kandy, 1979.
13. Upadhaya, B.S., *Pāli Sāhitya Kā Itihaas*, Hindi Sāhitya Sammelana, Prayāga: 2008.
14. Kumar, Prof. Bimalendra, *Gandhavamsa (History of Pali Literature)*, Eastern Book Linkers, Delhi, 1992.
15. Hazra, K. L., *Pali Language and Literature (2 Vol.)*, D.K. Printworld, New Delhi: 1998.
16. Singh, Siddhartha (ed. & trans.), *Jinacarita*, Pilgrims Publication, Varanasi: 2007.

Course Code: BSOE204B

Course Name: Origin and Development of Mahāyāna Buddhism

Marks: 100

Duration: 3 hours

Objectives: This course aims at providing students with a basic understanding of the origin and development of Mahāyāna Buddhism.

Course Learning Outcomes:

At the end of the course, a student should be able to demonstrate a clear understanding of the origin and development of Mahāyāna Buddhism.

Contents

Unit-I: General Introduction to Mahāyāna Buddhism

Unit-II: Survey of Mahāyāna Buddhist Literature & Philosophy

Unit-III: Origin and Growth of Mahāyāna Buddhism in India.

Unit-IV: Salient Features of Mahāyāna Buddhism in China, Japan, and Korea.

Suggested Readings

1. Hazime Nakamura, *Indian Buddhism*, M.L.B.D., Delhi, 1989.
2. Winternitz M., *History of Indian Literature*, 2 vols., Reprint – New Delhi 1968
3. Pandey, G.C., *Studies in the Origins of Buddhism*, Delhi: Motilal Banarsidas : 1974.
4. Nariman J.K., *A Literature History of Sanskrit Buddhism*, Reprint, Delhi-1974.

5. Mitra D.L., *A History of Nepalese Buddhist Sanskrit Literature*, Kolkata 1973.
6. Narendra Deva, *Bauddha Dharma and Darsana*, Bihar Rashtriya Bhasa Parisad, Patna, Second Edition 2000.
7. Garroriski, *Studies about the Sanskrit Buddhist Literature*, Delhi 1967.
8. Keith, A.B. , *History of Sanskrit Literature*, O.U.P. , 1953
9. Sankrityayan Rahula , *Sanskrit Kavyadhārā*, Kitab Mahal, Delhi 1959.
10. Kalhupahna David J., *A History of Buddhist Philosophy*, Delhi: Motilal Banarsidass, reprint, 2006.
11. Joshi L.M., *Studies in the Buddhist Culture of India*, M.L.B.D., Delhi: 1982.

Course Code: BSOE204C

Course Name: HISTORY OF INDIAN BUDDHISM TILL THE MAURYAN PERIOD

Marks: 100

Duration: 3 hours

Course Objectives: The primary objective of this course is to advance students' critical awareness of the background to the origin and nature of Buddhism in India from its birth till the beginning of the Mauryan Period in the fourth century BCE.

Course Learning Outcomes: Upon the completion of this course, students should:

- have acquired a clear understanding of the background to the origin of Buddhism in India.
- have a sound knowledge during the first millennium of its existence
- have a sound knowledge of its perspective on women, ahimsā, and caste system.
- be equipped with the methodological capability to be able to conduct postgraduate or independent research on virtually any topic on the history of Indian Buddhism.
- have acquired a good understanding of the key doctrines of Theravāda.
- have gained good familiarity with consulting and analysing the source material for the study of the history of early Indian Buddhism.

Contents:

Unit I: Survey of the source material: indigenous (archaeological and literary) and foreign.

Unit II: India on the Eve of the Origin of Buddhism.

Unit III: Background to the origin of Buddhism: Role of iron.

Unit IV: Date of the Buddha.

Unit V: Biography of the Buddha: till Mahā Abhiniṣkramaṇa. Various legends pertaining to conception and childhood.

Unit VI: Biography of the Buddha: Mahā Abhiniṣkramaṇa till the Mahāparinirvāṇa.

Unit VII: Origin and growth of the Saṃgha.

Unit VIII: First and Second Buddhist Councils.

Unit IX: Early Buddhist perspective on Caste.

Unit X: Buddhist doctrine of Ahimsā.

Unit XI: Buddhist attitude towards women.

Unit XII: Evaluation of Devadatta's role in Buddhism.

Suggested Reading

1. Strong, John, S., *The Buddha: A Short Biography*, Oxford: Oneworld, 2001.
2. Nakamura, H., *Indian Buddhism: A Survey with Bibliographical Notes*, reprint, Delhi: Motilal Banarsidass, 1989.

3. Schopen, Gregory. *Bones, Stones, and Buddhist Monks: Collected Papers on the Archaeology, Epigraphy, and Texts of Monastic Buddhism in India*, Honolulu: Hawai'i University Press, 1997.
4. Sarao, K.T.S., *Origin and Nature of Ancient Indian Buddhism*, 4th revised edition, New Delhi Munshiram Manoharlal, 2009. *Prācīna Bhāratīya Bauddha Dharma kī Utpatti, Svarūpa aur Patana* (in Hindi), Delhi University: Directorate of Hindi Medium Implementation, 2004.
5. Sarao, K.T.S., and Long, J.D. (eds.), *Encyclopedia of Indian Religions: Buddhism and Jainism*, 2 vols., New York: Springer, 2017.
6. Lamotte, É., *History of Indian Buddhism*, Louvain: Peeters Pub, 1988.
7. Warder, A.K., *Indian Buddhism*, 4th edition, Delhi: Motilal Banarsidass, 2017.
8. Bapat, P.V. *2500 Years of Buddhism*, New Delhi: Government of India. *Baudha Dharma ke 2500 Varṣa* (in Hindi), New Delhi: Government of India.

Course Code: BSOE204D

Course Name: Origin and Development of Buddhist Sects in India and their Philosophy

Marks: 100

Duration: 3 hours

Objectives: This course aims at providing students with a basic understanding of the origin and development of Mahāyāna Buddhism.

Course Learning Outcomes:

At the end of the course, a student should be able to demonstrate a clear understanding of the origin and development of Mahāyāna Buddhism.

Contents

Unit-I: History of the Origin of Buddhist Sects in India.

Unit-II: Basic Philosophy of Sthaviravāda, Sāṃghika, Lokottaravāda, Sarvāstivāda, Yogācāra and Madhyamika.

Unit-III: Canons of the Major Buddhist sects.

Suggested Readings

1. Berkwitz, Stephen C., *South Asian Buddhism A Survey*, Routledge, London, 2009.
2. Bhikkhu Bodhi, *A comprehensive Manual of Abhidhamma*, Buddhist Publication Society, Kandy, 1993.
3. Conze, Edward (ed.), *Buddhist Texts Through the Ages*, Munshiram Manoharlal Publishers Pvt Ltd, 1992.
4. Dutta, N., *Buddhist Sects in India*, Reprint, Firma KLM (Private) Ltd., Calcutta, 1977.
5. Dutta, N., *Mahāyāna Buddhism*, Firma KLM (Private) Ltd., Calcutta, 1976.
6. Duve, S. N., *Cross Currents in Early Buddhism*, Manohar Publication, New Delhi, 1989.
7. Kalupahana, David J., *A History of Buddhist Philosophy*, MLBD, Delhi, 1994.
8. Kashyapa, Bhikshu Jagadish, *The Abhidhamma Philosophy*, 2 vols., Bharatiya Vidya Prakashan, Delhi, 1982.
9. Kern, H., *Manual of Indian Buddhism*, Indological Book House, Varanasi Delhi, 1972.
10. Kimura, Ryun, *A Historical Study of the Terms Hīnayāna and Mahāyāna and the Origin of Mahāyāna Buddhism*, Indological Book Corporation, Rajendra Nagar, 1978.
11. Law, B.C., *A History of Pāli Literature* 2 vols., Indological Book House, Delhi, 1983.
12. Macgovern, W.M., *A Manual of Buddhist Philosophy*, Oriental Printers, Lucknow, 1976.
13. Mitra, Rajendra Lal, *Sanskrit Buddhist Literature of Nepal*, Cosmo Publications, New Delhi, 1981.

14. Nariman, J. K., Literary History of Sanskrit Buddhism, MLBD, Delhi, 1972.
15. Pandey, G. C., Bauddha Dharma ke Vikāsa kā Itihāsa, Hindi Samiti, Lucknow, 1976.
16. Pandey, G. C., Studies in the Origin of Buddhism, MLBD, Delhi, 1974.
17. Suzuki, D. T., Outlines of Mahāyāna Buddhism, Newyork: Schocken, 1963.
18. Tripathi, Ramshankar, Bauddha Darśana Prasthāna, Kendriya Uchcha Tebbeti Sansthana, Sarnath, Varanasi, 1977.
19. Upadhyay, Baldeva, Bauddha Darśana Mimānsā, Chaukhambha Vidya Bhavan, Varanasi, 1978.
20. Upadhyay, Bharat Singh, Pāli Sāhitya ka Itihāsa, Hindi Sahitya Sammelan, Allahabad, 1994.
21. Warder, A. K., Indian Buddhism, MLBD, Delhi, 2000.
22. William, Paul, Mahāyāna Buddhism, 2nd edn., Roulledge, London, 2008.

Course Code: BSOE204E

Course Name: DEVOTION IN CHINESE BUDDHISM

Maximum Marks: 100

Duration: 3 hours

Course Objectives:

This course introduces major religions of China through exploring myths and legends; rites, rituals, and festivals; and contemporary popular culture. Particular attention will be paid to the complexities and contingencies in shifting categories such as “religion” and “culture” in China. In sum, we will work with translated primary sources, scholarly surveys and analyses, and literary and artistic pieces. The goal is to provide close reading, critical thinking, and effective communication. There are no formal prerequisites, although some prior knowledge of Chinese history and / or religion will be helpful. No knowledge of the Chinese language is required.

Course Learning Outcomes:

- Identify, analyze, explain, and appraise the key doctrines of Chinese Buddhism.
- Discover the Buddhist perspective on the individual and the world.
- Through understanding the realities of life and living, develop a positive, activist and compassionate attitude towards oneself and one’s dealings with the world.

Contents:

Unit-I: Concept of Buddha: Śākyamuni, Amitābha, Mahāvairocana, and Bhaiśajyaguru.

Unit-II: Concept of Bodhisattva: Maitreya, Avalokiteśvara, Manjuśrī, Samantabhadra, and Kṣitigarbha. Four great Bodhisattvas and the pilgrimage to their abodes.

Unit-III: Expression of Buddhist Devotion in Chinese Society: charitable activities, Buddhist festivals, Buddhist societies, vegetarian feasts.

Suggested Reading

1. Naquin, Susan; Yu, Chun-Fang (Ed.), *Pilgrims and sacred sites in China*, Berkeley, CA: University of California Press, 1992.
2. Taigen Dan Leighton, *Faces of Compassion, Classic Bodhisattva Archetypes and Their Modern Expression*, Boston: Wisdom Publications, 2003.
3. Van Oort, H. A. *The Iconography of Chinese Buddhism in traditional China*. Pt. 1. Iconography of Religions Series, XII-5. Kinderhook, NY: E. J. Brill U. S. A., Incorporated, 1986.

4. Welch, Holmes H. *Practice of Chinese Buddhism, 1900-1950*. Cambridge, MA: Harvard University Press, 1967.
5. Williams. Paul. *Mahayana Buddhism: The Doctrinal Foundations*, London and New York: Routledge, 1989.
6. Yhu, Chun-fang. *Kuan-Yin: The Chinese Transformation of Avalokiteśvara*. New York: Columbia University Press, 2000.
7. Yoshinori, Takeuchi. *Buddhist Spirituality, Vol. I*. Delhi: Motilal Banarsidass Publishers. 2003.

Course Code: BSOE204F

Course Name: INTRODUCTION OF BUDDHISM AND BUDDHIST ART IN TIBET

Maximum Marks: 100

Duration: 3 hours

Course Objectives

Paper is to provide students with elementary knowledge about origin and development of religious systems in Tibet, together with contribution of selected Indian Buddhist masters. Shed light on the art and culture that is influenced by Buddhism in Tibet.

Course Outcomes

Student will have fair understanding about the Bon, Buddhist culture and Indian connectivity with Buddhist art and literature.

Contents

Unit I: Historical background

Unit II: Introduction and Development of Buddhism in Tibet.

Unit III: Introduction to the Buddhist Literature (Kanjur and Tenjur) in Tibet.

Unit IV: Contribution of Śāntarakṣita, Padmasambhava, Atiśa Dīpaṅkara toward the development of Buddhism in Tibet.

Unit V: Buddhists Art in Tibet:

- a. Stylistic trend of Tibetan art.
- b. Painting, Sculpture, Architecture and Stūpa

Suggested Reading

1. Pal, P. *The art of Tibet*, The Asia Society, New York, 1969
2. Pal, P. *Art of the Himalayas*, Hudson Hills Press, New York, 1996
3. Waddell, D. *The Buddhism of Tibet*, W. Heffer & Sons Ltd. Cambridge, 1985.

MA Part II: Semester III

In MA Part II, Semester III, every student shall have to opt for one of the following six groups (A, B, C, D, E, and F) of elective papers. Each group consists of four papers.

Group A: PĀLI BASED BUDDHISM

Course Code: BSEC301A

Course Name: PĀLI VINAYA PĪṬAKA

Marks: 100

Duration: 3 hours

Objectives: This course aims at providing students with a comprehensive treatment of the Pāli Vinaya Piṭaka, in order to allow them, by the end of the year, to understand the Rules of Discipline and read the Vinaya independently and to pursue more advanced studies in Pāli or Buddhist literature.

Course Learning Outcomes:

At the end of the course, a student should be able to demonstrate a clear understanding of the Buddhavacana, ability to understand the original texts of the Vinaya Piṭaka and translate them into Hindi/English.

Contents:

Unit-I: <i>The Mahāvagga</i> : Second Khandhaka and Third Khandhaka.	30 Marks
Unit-II: <i>The Cullavagga</i> : Pañcasatikā Khandhaka and Sattasatikā Khandhaka.	20 Marks
Unit-III: <i>The Pātimokkha</i> : The Pārājikā, The Saṃghādisesa Dhammā, and The Sekhiyā Dhammā.	20 Marks

Suggested Reading

1. *The Vinaya Piṭakam*, ed. H. Oldenberg, 5 vols, London: PTS, 1964.
2. *Vinaya Piṭakam*, ed. Bhikkhu J. Kashyap, Nalanda: 1960.
3. Horner, I.B., *The Book of Discipline*, 6 vols, London: PTS, 1982-86.
4. *Vinaya Piṭaka*, Hindi trans. Rahula Sankrityayana, Taipei: 1993.
5. *The Mahāvagga*, ed. & tr., Dwārikādās Shāstri, Varanasi, 1998.
6. *The Cullavagga*, ed. & tr., Dwarikadas Shāstri, Varanasi, 1998.
7. Thanissaro Bhikkhu, *Buddhist Monastic Code*, Vol 1&2, 2009
8. Vinaya Texts, Part I,II&III, tr.Davids, T.W.Rhys & Oldenberg Hermann, The Clarendon Press, Oxford: 1881.

Course Code: BSEC302A

Course Name: PĀLI SUTTA PIṬAKA

Marks: 100

Duration: 3 hours

Objectives: This course aims at providing students with a comprehensive treatment of the Pāli Sutta Piṭaka, in order to allow them, by the end of the year, to understand the Buddhavacana and read independently Pāli texts of the Sutta Piṭaka, and to pursue more advanced studies in Pāli or Buddhist literature.

Course Learning Outcomes:

At the end of the course, a student should be able to demonstrate a clear understanding of the Buddhavacana, ability to understand the original texts of the Sutta Piṭaka and translate them into Hindi/English.

Contents:

Unit-I: <i>The Dīgha Nikāya</i> : the Sāmañaphala Sutta and the Kūṭadanta Sutta.	20 Marks
Unit-II: <i>The Majjhima Nikāya</i> : the Sammādiṭṭhi Sutta, the Mahāsīhanāda Sutta.	20 Marks
Unit-III: <i>The Dhammapada</i> : First Four Vagga.	15 Marks
Unit-IV: <i>The Therīgāthā</i> , Sundarī Nandā Therīgāthā, Paṭicārā Therīgāthā, Mahāpajāpati	

Therīgāthā, Ambapāli Therīgāthā.

15 Marks

Suggested Reading

1. *The Dīgha Nikāya*, ed. T.W.Rhys Davids & J.E. Carpenter, 3 Vols. PTS London, 1890-1911. Tr.T.W. & C.A.F. Rhys Davids; *The Dialogues of the Buddha*; 3 vols. 1899, 1910 & 1957 respectively (reprints), London: PTS.
2. *The Majjhima Nikāya*, ed. V. Trenckner & R. Chelmers, 3 vols. London: PTS, 1888-1896. Tr. I.B. Horner; *The Collection of Middle Length Sayings*, 3 vols. London: PTS, 1954-1959 (Reprints).
3. *The Dhammapada*, ed. O. von Hinüber & K.R. Norman, Oxford: PTS, 1994; tr. K.R. Norman, *The Word of the Doctrine (Dhammapada), translated with introduction and notes*, Oxford: PTS, 1997; K.T.S. Sarao (trans.), *The Dhammapada: A Translator's Guide*, New Delhi: Munshiram Manoharlal: 2009; K.T.S. Sarao (trans.), *Dhammapada: Eka Vyutpattiparka Anuvāda* (in Hindi), New Delhi: Vidya Nidhi Prakashan, 2015.
4. *The Therīgāthā*, ed. K.R. Norman & L. Alsdorf; London: PTS, 1966. Tr. with an intro. & notes K.R. Norman; *Elders' Verses II*, London: PTS, 1971, Ed. And Tr., Dwarikadas Shastri, Varanasi, 2003, tr. Bharat Singh Upadhyaya, Delhi, 1950.
5. *The Long Discourses of the Buddha (A translation of the Dīgha Nikāya)*, Maurice Walshe, Wisdom Publication, Boston: 1995.
6. *The Middle Length Discourses of the Buddha (A translation of the Majjhima Nikāya)*, Bhikkhu Ñāṇamoli & Bhikkhu Bodhi, Wisdom Publication, Boston: First Published in 1995. Buddhist Publication Society, Sri Lanka.
7. *Majjhima Nikāyo-I*, Mahesh Tiwari (ed.), Department of Buddhist Studies, University of Delhi, Delhi: 1983.

Course Code: BSEC303A

Course Name: PĀLI ABHIDHAMMA PIṬAKA

Marks: 100

Duration: 3 hours

Objectives: This course aims at providing students with a comprehensive treatment of the Pāli Abhidhamma Piṭaka, in order to allow them, by the end of the year, to understand the Abhidhamma and read independently Pāli texts of the Abhidhamma Piṭaka, and to pursue more advanced studies in Abhidhamma.

Course Learning Outcomes:

At the end of the course, a student should be able to demonstrate a clear understanding of the Buddhavacana, ability to understand the original texts of the Abhidhamma Piṭaka and the treatment of Buddhist psychology, ethics, and philosophy in the Abhidhamma Piṭaka.

Contents:

Unit-I: The Dhammasaṅgānī: Mātikā, Nikkheppakaṇḍa	30 Marks
Unit-II: The Puggalapaññatti: First Chapter.	20 Marks
Unit-III: The Kathāvatthu: First Chapter.	20 Marks

Suggested Reading

1. *The Dhammasaṅgānī*, ed. E. Muller, London: PTS: 1885.
2. *Points of Controversy* Trans. of Kathāvatthu by Shwe Zan Aung & CAF Rhys Davids, Pali Text Society, London: 1915.

3. Narada, Thera, *Conditional Relations*, vol. 1, London: PTS, 1992.
4. B. C. Law, *Designation of Human Types*, London: PTS, 1992.
5. Narada, Thera, *A Manual of Abhidhamma*, Colombo, 1956.
6. Karunadasa, Y., *The Buddhist Analysis of Matter*, Colombo, 1967.
7. C.A.F. Rhys Davids, *A Buddhist Manual of Psychological Ethics*, London: PTS, 1993.
8. Ñāṇaponika, *Guide Through Abhidhamma Piṭaka*, Colombo: Heritage: 2000.
9. *The Puggala Paññatti*, ed. & tr. O.P. Pathak & Veena Gaur, Delhi: EBL: 2000.
10. *The Expositor*, tr. Pe Maung Tin, 2 vols, reprint, London: PTS: 1976.
11. *The Aṭṭhasālinī*, ed. R.S. Tripathi, Varanasi: 1989.
12. Aung S.Z. & C.A.F. Rhys Davids, *Compendium of Abhidhamma Philosophy*, Pali Text Society, London, U.K.: 1956.

Course-BSEC304A

Course Name: POST-CANONICAL PĀLI LITERATURE

Marks: 100

Duration: 3 hours

Objectives: This course aims at providing students with a comprehensive treatment of the Post-Canonical Pāli literature, in order to allow them, by the end of the year, to understand the growth and development of post-Canonical literature.

Course Learning Outcomes:

At the end of the course, a student should be able to demonstrate a clear understanding of the Buddhavacana, ability to understand the growth and development of post-Canonical literature.

Contents:

Unit-I: <i>The Milindapañha</i> : Lakkhaṇapañho and Vimaticchedanapañho.	20 Marks
Unit-II: <i>The Abhidhammatthasaṅgaho</i> : First two chapters.	30 Marks
Unit-III: <i>The Visuddhimagga</i> : First Chapter (Sīlaniddeso).	20 Marks

Suggested Reading

1. *The Milindapañho*, ed. V. Trenckner, London: PTS, 1980.
2. *Milinda's Questions*, tr. I.B. Horner, 2 vols. London: PTS, 1963-64.
3. *The Piṭaka Discourse*, tr. Ñāṇamoli, London: PTS, 1964.
4. *Milindapañho*, tr. Shashtri Dwarikadasa, Varanasi: Baudha Bharati, 1989.
5. *Questions of King Milinda*, tr. Max Muller, reprint, Delhi: Motilal Banarsidass, 1932.
6. *The Visuddhimagga*, ed. C.A.F. Rhys Davids, London: PTS, 1920-21.
7. Ñāṇamoli, *The Path of Purification*, reprint, Kandy, 1991.
8. Keown, D., *Morality in the Visuddhimagga*, New York, 1983.
9. Aung S.Z. & C.A.F. Rhys Davids, *Compendium of Abhidhamma Philosophy*, Pali Text Society, London, U.K. 1956.
10. Shukla, H. S., *Abhidharma Bindu*, Kashi Hindu Vishvavidyalaya, Varanasi: 2001.
11. Kumar, Bimalendra, *Theory of Relations in Buddhist Philosophy*, Eastern Book Linkers, Delhi, 1988.

GROUP B: SANSKRIT BASED BUDDHISM

Course Code: BSEC301B

Course Name: VAIBHĀṢIKA AND SAUTRĀNTIKA LITERATURE

Marks: 100

Duration: 3 hours

Objectives: This course aims at providing students with a comprehensive understanding of the Vaibhāṣika and Sautrāntika literature.

Course Learning Outcomes:

At the end of the course, a student should be able to demonstrate a clear understanding of the Vaibhāṣika and Sautrāntika literature.

Contents:

Unit-I: A General introduction of the literary sources.

Unit-II: Textual study of *the Abhidharmakośa* of Vasubandhu, chapters I.

Suggested Reading

1. *The Abhidharmakośa*, ed. Louis de La Vallée Poussin, *Abhidharmakosa de Vasubandhu*, 5 Vols., Paris: 1923-1925.
2. *Abhidharmakośa*, Part I, tr. Acarya Narendra Deva, Allahabad: 1958.
3. Banerji, A.C., *Sarvāstivāda Literature*, Calcutta: 1957.
4. Tiwary, Mahesh (ed.), *Abhidharmakośa Bhāṣyam*, Department of Buddhist Studies, Delhi University 1984

Course Code: BSEC302B

Course Name: VAJRAYĀNA BUDDHIST LITERATURE

Marks: 100

Duration: 3 hours

Objectives: This course aims at providing students with a comprehensive understanding of the Vajrayāna literature.

Course Learning Outcomes:

At the end of the course, a student should be able to demonstrate a clear understanding of the Vajrayāna literature.

Contents:

Unit-I: Survey of the Vajrayāna Literary Sources.

Unit-II: The *Saddharmālaṅkāvatārasūtra (Abhisamayānand Tathāgatanityānityaprasaṅga Parivarta)*, ed S. Bagchi, Darbhanga: Darbhanga Sanskrit Edition.

Unit-III: *The Guhyasamājatantra*, ed. Dwarka Dass Shastri, Varanasi: 1984. (II to III Chapters).

Suggested Reading

1. Woodroffe, Sir John, *Principles of Tantras*, 2 vols., Madras: 1969.
2. Basu, Manoranjan, *Tantras: A General Study*, Calcutta: 1976.
3. Bloemfeld, J., *The Way of Power*, London: 1970.
4. Ramachandra, S.K., *Tibetan Tantric Tradition*, Arnold Heinmann: 1976.
5. Bhattacharyya, B., *The World of Tantra*, New Delhi: 1968.

6. Tsong, Kha-pa, *Tantra in Tibet*, tr. & ed., Jeffrey Hopkins, London: 1977.
7. Govinda, Anagarika, *Foundations of Tibetan Mysticism*, London: 1975.
8. Bhattacharyya, B., *An Introduction to Buddhist Esoterism*, Reprint, Delhi: 1980.
9. Bhattacharyya, H., *The Cultural Heritage of India*, Vol. IV, Calcutta: 1956, Chapters 12, 13 & 14.
10. Hopkins, Jeffrey, *The Tantric Distinction: An Introduction to Tibetan Buddhism*, ed. Anne C. Klein, London: 1984.
11. Dasgupta, S.B., *An Introduction to Tantric Buddhism*, Calcutta: 1968.
12. Wayman, Alex, *Buddhist Tantra*, London: 1981.

Course Code: BSEC303B

Course Name: VIJÑĀNAVĀDA (YOGĀCĀRA) BUDDHIST LITERATURE

Marks: 100

Duration: 3 hours

Objectives: This course aims at providing students with a comprehensive understanding of the Vijñānavāda (Yogācāra) literature.

Course Learning Outcomes:

At the end of the course, a student should be able to demonstrate a clear understanding of the Vijñānavāda (Yogācāra) literature.

Contents:

A General Introduction to Literary Sources and Vijñānavāda (Yogācāra *Vijñaptimātratāsiddhi* of Vasubandhu (*Triṃśikā*).

Suggested Reading

1. Kochumuttom, *A Buddhist Doctrine of Experience*, Delhi: 1982.
2. Kalupahana, D.J., *The Principles of Buddhist Psychology*, Delhi: 1992.
3. Tripathi, R.S., *Vijñaptimātratāsiddhi* (Hindi), Varanasi: 1992.
4. Chatterjee, S.K., *Yogācāra Idealism*, Delhi: 1975.
5. Anacker, Stefan, *Seven Works of Vasubandhu: The Buddhist Psychological Doctor*, Delhi: 1984.
6. Vaidya, P.L. (ed.), *Lankāvatārasūtra*, Mithila Institute, Darbhanga: 1976.

Course Code: BSEC304B

Course Name: MĀDHYAMIKA BUDDHIST LITERATURE

Marks: 100

Duration: 3 hours

Objectives: This course aims at providing students with a comprehensive understanding of the Mādhyamika Buddhist literature.

Course Learning Outcomes:

At the end of the course, a student should be able to demonstrate a clear understanding of the Mādhyamika Buddhist literature.

Contents:

Unit-I: A General Introduction to the Nāgārjuna and Mādhyamika Tradition.

Unit-II: The *Mūlamadhyamakakārikā* with Candrakīrti's commentary, Chapter I : The *Pratyaya-parīkṣā*, ed. P.L. Vaidya, Darbhanga: 1962.

Unit-III: The *Vigrahavyāvartanī* with *Svavṛtti*, ed. and tr. Kamaleshwar Bhattacharya, Delhi: 1978. (Summary and Introduction).

Suggested Reading

1. Stcherbatsky, Th., *The Conception of Buddhist Nirvāṇa*, Delhi: 1935.
2. Murti, T.R.V., *The Central Philosophy of Buddhism*, London: 1955.
3. Bhattacharya, K., *The Dialectical Method of Nāgārjuna (Vigraha-vyāvartanī)*, Delhi: 1978.
4. Kalupahana, D.J., *The Mūlamadhyamakakārikā of Nāgārjuna: The Philosophy of Middle Way*, Delhi: 1991.
5. Sprung, *Lucid Exposition of the Middle Way*, London: 1979.
6. Venkataramanan, K., *Nāgārjuna's Philosophy*, Delhi: 1978.
7. Ratnāvali, tr. Jeffrey Hopkins & L. Rinpoche, *The Precious Garland*, Delhi: 1975.
8. Upadhyaya, Baldev, *Baudha Darshan Mimāṃsā*, Varanasi: 1978.

Course Code: BSEC301C

Course Name: HISTORY OF INDIAN BUDDHISM FROM THE MAURYANS TILL HARṢA

Marks: 100

Duration: 3 hours

Course Objectives: The primary objective of this course is to advance students' critical awareness of the background to development and growth of Buddhism in India from the Mauryan Period till Harṣavardhana.

Course Learning Outcomes: Upon the completion of this course, students should have acquired a clear understanding of development and growth of Buddhism in India from the Mauryan Period till the end of the reign of Harṣavardhana.

Contents:

Unit I: Survey of the source material: indigenous (archaeological and literary) and foreign.

Unit II: Mauryas: Asoka's Dhamma Policy, Buddhism as a Pan-Asian Religion, Third Buddhist Council.

Unit III: Indo-Greeks.

Unit IV: Śuṅgas: Evaluation of Puṣyamitra's attitude towards Buddhism.

Unit V: Kuṣāṇas: Development of Buddhism. Fourth Buddhist Council.

Unit VI: Rise of Mahāyāna Buddhism.

Unit VII: Guptas

Unit VIII: Harṣavardhana

Unit IX: Nālandā University

Unit X: Faxian and Xuanzang.

Unit XI: Bhakti Movement and Buddhism.

Suggested Reading

1. Hazra, K. L. *Royal Patronage of Buddhism in Ancient India*, Buddhist World Press 2012.
2. Nakamura, H., *Indian Buddhism: A Survey with Bibliographical Notes*, reprint, Delhi: 1989.

3. Lamotte, E., *Histoire du bouddhisme indien*, Louvain: 1958, English edition: *History of Indian Buddhism*, Louvain: 1988.
4. Warder, A.K., *Indian Buddhism*, 2nd edition, Delhi: 1980.
5. R. Thapar, *Aśoka and the Decline of the Mauryas*, Oxford India Paperbacks, Delhi: OUP: 1998.
6. Devahuti, D. *Harsha: A Political Study*, third revised edition, New Delhi: Oxford University Press, 1998.
7. Dutt, Sukumar. *Buddhist Monks and Monasteries of India: Their History and Their Contribution to Indian Culture*, London: George Allen & Unwin, 1962, reprint, Delhi: Motilal Banarsidass, 1988.

Course Code: BSEC302C

Course Name: EARLY INDIAN HISTORIC CITIES AND SETTLEMENTS: A LITERARY AND ARCHAEOLOGICAL STUDY

Marks: 100

Duration: 3 hours

Course Objectives: The primary objective of this course is to advance students' critical awareness of the archaeological and literary background to development and growth of various urban settlements connected with Buddhism.

Course Learning Outcomes: Upon the completion of this course, students should have acquired a clear understanding of the archaeological and literary material available on different urban centres connected with Buddhism.

Contents:

- Unit I: History of Bodhagayā and the Mahābodhi Temple from the time of the Buddha till the present-day
- Unit II: Kapilavastu: Identification and Piprahwā Vase Inscription and the other archaeological findings at Piprahwa-Ganwāriā.
- Unit III: Indraprastha as known to the Buddhists.
- Unit IV: Bārāṇasī and Sāranātha.
- Unit V: Nālandā
- Unit VI: Śrāvastī (Saheth-Maheth),
- Unit VII: Lumbini and the Aśokan Pillar
- Unit VIII: Kauśāmbī
- Unit IX: Vaiśālī
- Unit X: Nāgārjunakoṇḍā
- Unit XI: Campā

Suggested Reading

1. Bajpai, K.D., *The Geographical Encyclopaedia of Ancient and Medieval India*, Part I, Varanasi: 1967.
2. Mitra, D., *Buddhist Monuments*, Calcutta: 1971.
3. Patil, D.R., *Kuśinagara*, Delhi: 1957.
4. Sarao, K.T.S., *Urbanization and Urban centres as reflected in the Pāli Vinaya and Sutta Piṭakas*, 3rd rev ed., New Delhi: Munshiram Manoharlal, 2009.
5. Srivastava, K.M., *Discovery of Kapilavastu*, New Delhi: 1986.

6. Chakrabarti, Dilip K. *The Archaeology of Ancient Indian Cities*, New Delhi: Oxford University Press, 1995.
7. Singh, Upinder. *Ancient Delhi*, New Delhi: Oxford University Press, 2006.
8. Sarao, K.T.S., and Long, J.D. (eds.), *Encyclopedia of Indian Religions: Buddhism and Jainism*, 2 vols., New York: Springer, 2017.

Course Code: BSEC303C

Course Name: BUDDHIST ART AND ARCHITECTURE

Marks: 100

Duration: 3 hours

Course Objectives: The primary objective of this course is to advance students' critical awareness of various schools of Buddhist art and architecture in India.

Course Learning Outcomes: Upon the completion of this course, students should have acquired a clear understanding of the origin and development of the different Buddhist schools of art and their salient features.

Contents:

Unit I: Background to the Origin of Buddhist Art and Architecture.

Unit II: Origin and Development of the Buddha Image

- (a) Gandhāra
- (b) Mathurā
- (c) Gupta and Later Developments: terracotta, stone, bronze, stucco.

Unit III: Origin and Development of Stūpa architecture:

- (a) Bharhut
- (b) Sāñcī
- (c) Amarāvātī
- (d) Sañghol.

Unit IV: Rock-cut Art and Architecture in Western India, Types of Cetiyaḡṛhas and their architectural development.

Unit VI: Buddhist Vihāras.

Unit VII: Amarāvātī School of Art

Unit VIII: Paintings: Ajanta, Bagh, Alchi, and Pāla.

Unit IX: Buddhist Art in Eastern India.

Suggested Reading

1. Banerjee, J.N., *Development of Hindu Iconography*, 3rd rev edn, Delhi: Munshiram Manoharlal, 1956.
2. Mitra, D., *Buddhist Monuments*, Calcutta: Orient Book Distributors, 1971.
3. Brown, P., *Indian Architecture: Buddhist and Hindu*, vol. I, 2nd ed. edn., Kolkata: Read Books, 2010.
4. Bhattacharyya, B., *Indian Buddhist Iconography*, reprint, Delhi: Aryan Books International, 2008.
5. Dutt, S., *Buddhist Monks and Monasteries of India*, 3rd edn., Delhi: Motilal Banarsidass, 2015.
6. Goetz, Herman, *India: Five Thousand Years of Indian Art*, London: Puffin, 1959.
7. Rowland, B., *The Art and Architecture of India*, London: Puffin, 1956.

8. Sackel, Dietrich, *The Art of Buddhism*, London: Penguin, 1964.
9. Michell, George, *The Penguin Guide to the Monuments of India*, Vol. I, London: Penguin, 1989.
10. Huntington, Susan, L., *The Art of Ancient India*, 2nd edn, New York: Weatherhill Publications, 2016.

Course Code: BSEC304C

Course Name: ADVENT AND SPREAD OF SOUTHERN BUDDHISM

Marks: 100

Duration: 3 hours

Course Objectives: The primary objective of this course is to advance students' critical awareness of the advent and spread of Southern Buddhism in India and Southeast Asia.

Course Learning Outcomes: Upon the completion of this course, students should have acquired a clear understanding of development and growth of Buddhism in India from the Mauryan Period till the end of the reign of Harṣavardhana.

Contents:

Unit-I: Third Buddhist Council and its Role in the advent and spread of Southern Buddhism

Unit-II: Advent, development, and spread in different parts of the Indian Sub-continent.

Unit-III: Advent, development and spread of Buddhism in Sri Lanka.

Unit-IV: Advent, development and spread of Buddhism in Burma (Myanmar).

Unit-V: Advent, development and spread of Buddhism in Thailand, Laos, Cambodia and other parts of East Asia.

Suggested Reading

1. Adikaram, E.W., *Early History of Buddhism in Ceylon or "State of Buddhism in Ceylon as Revealed by the Pāli Commentaries of the 5th Century AD,"* Colombo: 1946.
2. Cady, J.F., *Thailand, Burma, Laos and Cambodia*, New Jersey: 1966.
3. Hazra, K.L., *History of Theravāda Buddhism in South-East Asia*, Delhi: 1982.
4. Singhal, D.P., *Buddhism in East Asia*, New Delhi: 1984.
5. Luce, G.H., *Old Burma--Early Pagān*, 3 Vols, New York: 1969.
6. Mendis, G.C., *The Early History of Ceylon*, 2nd edition, Calcutta: 1955.
7. Paranavitana, S. & C.W. Nicholas; *A Concise History of Ceylon*, Colombo: 1962.
8. Ray, N.R., *An Introduction to the Study of Theravāda Buddhism in Burma*, Calcutta: 1946.
9. Rahula, Walpola, *History of Buddhism in Ceylon*, Colombo: 1956.

Group D: PHILOSOPHY OF BUDDHISM

Course Code: BSEC301D

Course Name: THERAVĀDA BUDDHIST PHILOSOPHY

Marks: 100

Duration: 3 hours

Course Objectives: The primary objective of this course is to advance students' critical awareness of the Theravāda Buddhist philosophy.

Course Learning Outcomes: Upon the completion of this course, students should have acquired a clear understanding of Theravāda Buddhist philosophy.

Contents:

Unit-I: Basic Tenets of Theravāda Abhidhamma Philosophy.

Unit-II: Abhidhammatthasaṅgaho: Citta, Caitasika, Rūpa, and Nibbāna.

Unit-III: Milindapañho: Dilemmatic Questions.

Unit-IV: Tilakkhaṇa, Cattāri Ariyasaccāni, Brahmavihāra, Anattā.

Suggested Reading

1. Narada, *Manual of Abhidhamma*, reprint, Singapore: 1993.
2. Kashyap, B.J., *Abhidhamma*, reprint, Delhi: Munshiram Manoharlal: 1993
3. Rhys Davids, T.W. (ed)., *The Milindapañha*, 2 vols., London: PTS: 1929-31.
4. Guenther, G.V., *Philosophy and Psychology in the Abhidharma*, Delhi: 1975.
5. Kalupahana, D.J., *The Principles of Buddhist Psychology*, Delhi: 1992.
6. Perez-Remón, Joaquin, *Self and Non-Self in Early Buddhism*, The Hague: 1980.
7. Bhagwat, N.K., *Buddhist Philosophy of the Theravāda as Embodied in Pāli Abhidhamma*, Patna: 1970.
8. Indra Narain Singh, *Philosophy of University Flux in Theravāda Buddhism*, Vidyanidhi Prakashan, 2002.
9. Rahul Walpola, *What the Buddha Taught?* reprint, Oxford, London. 2007.
10. *The Expositor (the Aṭṭhasālinī.)* Tr. Pe Maung Tin, London: 1976.

Course Code: BSEC302D

Course Name: LATER MAHĀYĀNA AND VAJRAYĀNA PHILOSOPHY

Marks: 100

Duration: 3 hours

Course Objectives: The primary objective of this course is to advance students' critical awareness of the later Mahāyāna and Vajrayāna philosophy.

Course Learning Outcomes: Upon the completion of this course, students should have acquired a clear understanding of later Mahāyāna and Vajrayāna philosophy.

Contents:

Unit-I: General Introduction to Mahāyāna and Vajrayāna. (15 Marks)

Unit-II: Philosophical Foundation of Tantrayāna. (15 Marks)

Unit-III: Concept of Buddhas and Bodhisattvas. (15 Marks)

Unit-IV: Divine and Divinity in Tantra. (15 Marks)

Unit-V: Key Concepts: Bodhicitta, Maṇḍalas, Mudras, Mantras, Prajñā, Upāya and Mahākaruṇā.

(10 Marks)

Suggested Reading

1. *The Saddharmālaṅkāvatāra Sūtra (Dhāraṇī Parivarta)*, ed S. Bagchi, Darbhanga: Darbhanga Sanskrit Edition, 1996.
2. *The Hevajra-tantra*, ed. Snell Grove, London: (Chapter I only).
3. *The Guhyasamājatantra*, ed. Dwarka Dass Shastri, Varanasi: 1984 (I to X Paṭalas).
4. Woodroffe, Sir John, *Principles of Tantras*, 2 vols., Madras: 1969.
5. Basu, Manoranjan, *Tantras: A General Study*, Calcutta: 1976.

6. Blofeld, J., *The Way of Power*, London: 1970.
7. Govinda, Anagarika, *Foundations of Tibetan Mysticism*, London: 1975.
8. Bhattacharyya, B., *An Introduction to Buddhist Esoterism*, first Indian reprint, Delhi: 1980.
9. Bhattacharyya, H., *The Cultural Heritage of India*, Vol. IV, Calcutta: 1956, Chapters 12, 13 & 14.
10. Wayman, Alex, *Buddhist Tantra*, London: 1981.

Course Code: BSEC303D

Course Name: VASUBANDHU AND YOGĀCĀRA IDEALISM

Marks: 100

Duration: 3 hours

Course Objectives: The primary objective of this course is to advance students' critical awareness of the Vasubandhu and Yogācāra Idealism.

Course Learning Outcomes: Upon the completion of this course, students should have acquired a clear understanding of Vasubandhu and Yogācāra Idealism.

Contents:

- Unit-I: Life and Works of Asaṅga and Vasubandhu (20 marks)
- Unit-II: Introduction to Buddhist Idealism (20 marks)
- Unit-III: Classification of Consciousness (20 marks)
- Unit-IV: Three Characteristics of Consciousness (Trisvabhāva) (10 marks)

Suggested Reading

1. Tiwary, M. (ed.), *The Vijñaptimātratāsiddhi of Vasubandhu* (both *Viṃśatikā* and *Triṃśikā*), Delhi: 1995.
2. Kochumuttom, T.A. *A Buddhist Doctrine of Experience*, Delhi: 1982.
3. Kalupahana, D.J., *The Principles of Buddhist Psychology*, Delhi: 1992.
4. Tripathi, R.S., *Vijñaptimātratāsiddhi* (Hindi), Varanasi: 1992.
5. Chatterjee, A.K. *Yogācāra Idealism*, Delhi: 1975.
6. Anacker, Stefan, *Seven Works of Vasubandhu: The Buddhist Psychological Doctor*, Delhi: 1984.

Course Code: BSEC304D

Course Name: NĀGĀRJUNA AND THE MĀDHYAMAKA PHILOSOPHY

Marks: 100

Duration: 3 hours

Course Objectives: The primary objective of this course is to advance students' critical awareness of Nāgārjuna and the Mādhyamaka Philosophy.

Course Learning Outcomes: Upon the completion of this course, students should have acquired a clear understanding of Nāgārjuna and the Mādhyamaka Philosophy.

Contents:

- Unit-I: Life and works of Nāgārjuna. (20 marks)
- Unit-II: Nāgārjuna on Two Truths. (20 marks)

Unit-III: Law of Causality. (15 Marks)

Unit-IV: Concept of Saṃsāra and Nirvāṇa. (15 Marks)

Suggested Reading

1. *The Mādhyamaka-kārikā with Candrakīrti's commentary*, Chapters I & XXV: 2. The Pratyaya-parīkṣā & the Nirvāṇa-parīkṣā, ed. P.L. Vaidya, Darbhanga: 1962.
2. *The Vīgrahavyāvartanī with svavṛtti*, ed. And tr. Kamaleshwar Bhattacharya, Delhi: 1978.
3. Stcherbatsky, Th., *The Conception of Buddhist Nirvāṇa*, Delhi: 1923.
4. Murti, T.R.V., *The Central Philosophy of Buddhism*, London: 1955.
5. Bhattacharya, K., *The Dialectical Method of Nāgārjuna (Vīgrahavyāvartanī)*, Delhi: 1978.
6. Kalupahana, D.J., *The Mūlamādhyamaka-kārikā of Nāgārjuna: The Philosophy of Middle Way*, Delhi: 1991.
8. Sprung, *Lucid Exposition of the Middle Way*, London: 1979.
9. Ratnāvali, tr. Jeffrey Hopkins & Lati Rinpoche, *The Precious Garland*, Delhi: 1975.
10. Upadhyaya, Baldev, *Bauddha Darśan Mimāṃsā*, Varanasi: 1978.

Group E: Buddhism in China

Course Code: BSEC301E

Course Name: CHINESE BUDDHIST LITERATURE

Maximum Mark: 100

Duration: 3 hours

Course Objectives: The course introduces the literary Chinese of Buddhist texts from the Chinese Taisho Tripitaka. And also serves as an introduction to translation methods and linguistic problem-solving. Students read and translate text selections in a variety of genres, as well as reading secondary materials on textual analysis in order to gain familiarity with a range of styles of discourse that developed during the formative period of Buddhism in China.

Course Learning Outcomes:

- To develop and be able to read, understand and analyse, with the aid of a dictionary, samples of Chinese religious literature, with an awareness of the underlying cultural, social and historical contexts.
- To have acquired the basic linguistic and methodological skills to undertake independent research on Chinese religious texts, working on primary sources.
- A student can reach a good awareness of the textual study of Chinese religions as a field, and be familiar with the main relevant resources

Contents

Unit I: Miao fa lian hua jing (Chapter II) (Selected portion as decided by the teacher)

Unit II: Jin gang ban ruo bo lo mi jing (Selected portion as decided by the teacher)

Unit III: Wei shi san shi lun song (verses 1-15)

Unit IV: Introduction to the above mentioned texts

Suggested Reading

1. Conze, E., *Buddhist Wisdom: The Diamond Sūtra and the Heart Sūtra*, New York, 1958.
2. Ikeda, Daisaku. *The Flower of Chinese Buddhism*. Santa Monica: Santa Monica: Middleway Press, 2009.

3. Jin gang ban ruo bo luo mi jing, (tr.) Kumarajiva, Taisho, Vol. 8.
4. Linebarger, Graham Lock, Gary. *Chinese Buddhist Texts: An Introductory Reader* New York: Routledge.2018.
5. Miao fa lian hua jing, (tr.) Kumarajiva, Taisho, Vol. 9.
6. Wei shi san shi lun song (tr.) Xuan Zang, Taisho, Vol. 31.
7. Watson. B., *The Lotus Sūtra*, New York: Columbia University Press, 1994.
8. Williams. P., *Mahayana Buddhism: The Doctrinal Foundations*, London and New York: Routledge, 1989.
9. चौड सियांग क्वांग, चीनी बौद्ध धर्म का इतिहास, इलाहाबाद- भारती लीडर प्रेस, 1926।

Course Code: BSEC302E

Course Name: HISTORY OF BUDDHISM IN CHINA (220 CE907 CE)

Maximum Marks: 100

Duration: 3 hours

Course Objective: The prerequisite course provides a comprehensive overview of Chinese Buddhist History focusing on the formative period after the Three Kingdoms onwards. The course systematically exposes students to different phases of Chinese historical developments, dominant literary genres, prominent literary personalities and their representative works along with exhaustive annotations to the original texts from remote antiquity to T'ang.

Course Learning Outcomes:

- It can explore the growth and transformation of the beliefs, doctrines, practices, and institutions that shaped the historical trajectory of Chinese Buddhism, and assess the overall impact of Buddhism on Chinese religious, social, and cultural life.
- It helps the students to serve as a useful source of collateral reading for courses dealing with the history and culture of China and East Asia.

Contents:

Unit I: Buddhism during the Western Jin and Eastern Jin Period.

Unit II: Buddhism during the Northern dynasties.

Unit III: Buddhism during the Southern dynasties.

Unit IV: Buddhism during the Sui and Tang period.

Suggested Reading

1. A.F. Wright, *Buddhism in Chinese History*, Stanford: 1958.
2. Charles Hucker, *China's Imperial Past*, London: 1975.
3. Fairbank, King, John & Goldman, Merle. *China: A New History*, London: Harvard University Press, 1998.
4. Jan yan Hua (tr), *A Chronicle of Buddhism in China*, Santiniketan: 1966.
5. Kenneth K.S. Ch'en, *Buddhism in China: A Historical Survey*, New Jersey: Princeton University Press, 1964.
6. Walter LIBENTHAL, *Chinese Buddhism during the 4th and 5th Centuries*, Monumenta Nipponica, XI.
7. Twitchett, C. Denis & Fairbank, King John. *Cambridge History of China, Vol. II & III*, New York: Cambridge University Press, 2008.
8. Winstein Stenley, *Buddhism under the Tang*, Cambridge: 1987.
9. चौड सियांग क्वांग, चीनी बौद्ध धर्म का इतिहास, इलाहाबाद- भारती लीडर प्रेस, 1926।

Course Code: BSEC303E

Course Name: HISTORY OF BUDDHISM IN CHINA (907 CE ONWARDS)

Maximum Marks: 100

Duration: 3 hours

Course Objective: The prerequisite course provides a comprehensive overview of the history of Chinese Buddhism focusing on the formative period from 907 CE onwards up to the modern period. The course systematically exposes students to different phases of Chinese historical developments, dominant literary genres, prominent literary personalities and their representative works along with exhaustive annotations to the original texts from Tang to Qing Dynasty.

Course Learning Outcomes:

- It can explore the growth and transformation of the beliefs, doctrines, practices, and institutions that shaped the historical trajectory of Chinese Buddhism, and assess the overall impact of Buddhism on Chinese religious, social, and cultural life.
- It helps the students to serve as a useful source of collateral reading for courses dealing with the history and culture of China and East Asia.

Contents:

Unit I: Buddhism under the Five Dynasties and Northern and Southern Song Dynasties.

Unit II: Buddhism under the Alien Dynasties: Liao, Jin and Yuan.

Unit III: Buddhism during the Ming and Qing Dynasties.

Unit IV: Buddhism in the Modern Period.

Suggested Reading

1. *Cambridge History of China*, (the relevant volumes).
2. J.J.M. De Groot, *Sectarianism and Religious Persecution in China*, Taipei: 1970.
3. K.A. Wittfogel and Feng Chia sheng, *History of Chinese Society*, Philadelphia: 1949.
4. Kenneth K.S. Ch'en, *The Sale of monk certificates during the Sung Dynasty*, Harvard Theological Review, 49, 4: 1956.
5. Kiely, J. Jan & Jessup, Brooks (editor). *Recovering Buddhism in Modern China*. New York: Columbia University Press, 2016.
6. K. Reichelt, *Truth and Tradition in Chinese Buddhism*, Shanghai:1927.
7. Pittman, Alvin, Don. *Toward a Modern Chinese Buddhism: Taixu's Reforms*. University of Hawaii Press: Honolulu, 2001.
8. Tan Sen, *Buddhism, Diplomacy and Trade*, Delhi: 2004.
9. Wing-tsit Chan, *Religious Trends in Modern China*, New York: 1953.

Course Code: BSEC304E

Course Name: MONASTIC ORDERS IN CHINA

Maximum Marks: 100

Duration: 3 hours

Course Objectives: This course will provide students with a basic understanding of the history, teachings, and practices of the Buddhist tradition: The early teachings, the founding of the monastic order, and the development of Buddhist doctrinal systems. We will then turn to the

rise of Mahāyāna Buddhism, and the transformation of Buddhism as it moved from India to China, and Japan.

Course Learning Outcomes:

- Identify, analyze, explain, and appraise the key doctrines of Chinese Buddhism.
- Use Early Buddhism as a comparative tool for distinguishing early Buddhist doctrines from other early Indian religions and philosophies as well as for understanding the distinctive doctrinal developments in various Buddhist traditions.
- Students can understand the concept of lifestyles of the monks and the how Chinese Buddhist monasteries influenced the spread of Asian civilizations.

Contents

Unit I: Establishment and Stages of the Development of Buddhist Sangha in China.

Unit II: Composition and Categories of Sangha, Classification of temples, social origins of monks.

Unit III: Sangha-state relations: Sangha officials and administration of the Sangha. Status of the Sangha in China.

Unit IV: The Origin and development of Monastic codes in China.

Suggested Reading

1. Hurvitz, *Render unto Caesar in Early Chinese Buddhism Sino-Indian Studies*, vol.5.
2. J. Takakusu, *Record of the Buddhist Religion as Practised in India and Malaya Archipelago*, Delhi: 1982.
3. Kenneth K.S. Ch'en, *Buddhism in China*, New Jersey: Princeton, 1964.
4. Kenneth K.S. Ch'en, *Chinese Transformation of Buddhism*, New Jersey: Princeton, 1973.
5. Nanjio, B., *Catalogue of the Chinese Translation of the Buddhist Tripitaka*, Oxford: 1883.
6. Prebish, S. Charles. *Buddhist Monastic Discipline: The Sanskrit Pratimoksa Sutras of the Mahasamghikas and Mulasarvastivadins*. Delhi: Motilal Banarsidass, 2002.
7. Welter, Albert. *Monks, Rulers, and Literati: The Political Ascendancy of Chan Buddhism*. New York: Oxford University Press, 2006.
8. Yifa. *The Origins of Buddhist Monastic Codes in China*. Honolulu: University of Hawaii Press, 2002

Group F: BUDDHISM IN TIBET

Course Code: BSEC301F

Course Name: BUDDHIST LITERATURE IN TIBETAN-I

Maximum Marks: 100

Duration: 3 hours

This paper shall consist of compulsory passages and/or verses for translation from Tibetan to Hindi/ English worth 40 Marks. There will also be a question to be attempted for explanation of passage in Tibetan worth 30 marks.

Course Objectives

Through this paper students will be informed about the development of Buddhism in Tibet during eighth and eleventh century. These two books also played the major role on teaching and practice of the fundamentals of Buddhism in Tibet.

Course Outcomes

Paper enables students to have fair idea about the history of the early propagation of Buddhism in Tibet and salient features of Buddhist practices purely based on Indian scholastic tradition.

Contents

Unit I: *sGom rim dang po* of Kamalasila.

Unit II: *Byang chub lam gyi sgron ma* of Ātiśa Dipamkara.

Suggested Reading

1. Acharya Gyaltsan Namdol, Tr. & resto., *The Bhawanakrama of Kamalashila*, Varanasi: 1997.
2. Goodman, Steven, D. & R.M. Davidson, (ed), *Tibetan Buddhism: Reason and Revelation*, New York: 1992.
3. Glenn, H. Mullin, *Bridging the Sūtras and the Tantras: A Collection of Ten Minor Works by Gyalwa Gendun Dup*, Dharamshala: 1981.
4. Sherburne, Richard, *A Lamp of the Path and Commentary by Atisha*, London: 1983.
5. Gomes Luis. O., 'In Early Chan in China and Tibet,' Whalen Lai & Lewis R. Lancaster (ed), *Berkeley Buddhist Studies Series*, vol. 5, 1983: 393-434.
6. Gregory Peter (ed), *Sudden and Gradual Approaches to Enlightenment in Chinese Thought*, Honolulu: 1987.
7. Park Sung Bae, *Buddhist Faith and Sudden Enlightenment*, Delhi: 1981.

Course Code: BSEC302F

Course Name: BUDDHIST LITERATURE IN TIBETAN-II

Maximum Marks: 100

Duration: 3 hours

This Paper will consist of compulsory passages and/or verses for translation from Tibetan to Hindi/ English worth 20 Marks. There will also be a question to be attempted for explanation of a passage in Tibetan worth 20 marks. Questions on critical study of the prescribed texts will be worth 30 marks.

Course Objectives

This course will provide student with a fair idea about the overall understanding of dependent origination (*Pratītyasamutpāda*) and the life story of the Buddha previous life as the Bodhisattva and his activities.

Course Outcomes

Students will have a thorough understanding of the dependent origination (cause and conditions) as the foundation of Buddhist understanding and the other two papers provides a clear view on overall perception of the Buddha and Bodhisattva activities.

Contents

Unit I: *rTen 'brel rman dbye bstan pa'i mdo*.

Unit II: *mdZangs blun gyi mdo* (2,11,12,16).

Unit III: *rTog brjod dpag bsam khri shing* (13th, 14th, and 15th Avadānas).

Suggested Reading

1. Sempa Dorje (tr.) and R.S. Tripathi (ed.), *Dammukasūtra (Tales of the Wise and Fools)*, Leh: 1987.
2. Shastri, N. Aiyaswami (ed), *Arya Śālistambasūtra: Pratitīyasamutpāda Dvibhanganirdeśasāstra and Pratitīyasamutpādagāthāsūtra*, Adyar: 1950.
3. Silk Jonathan, A., *The Heart Sūtra in Tibetan*, Wien: 1994.
4. Das, S.C., (ed), *Avadānakalpalatā*, Calcutta: 1888-1918.
5. Cleary, Thomas, tr., *The Flower of Ornament Scripture: A Translation of the Avatamsakasūtra*, 3 vols, London: 1984-87.
6. Johnton, E.H., ed & tr., *The Buddhacarita or Act of the Buddha*, Delhi: 1972.
7. Jinpa Gyatsho, ed., *dPag bsam khri shing*, Dharamshala: 1984.

Course Code: BSEC303F

Course Name: BUDDHIST LITERATURE IN TIBETAN-III

Maximum Marks: 100

Duration: 3 hours

This examination question paper will consist of compulsory passages and/or verses for translation from Tibetan to Hindi/ English worth 20 Marks. There will also be a question to be attempted in Tibetan for explanation of passage worth 20 marks. Questions on critical study of the prescribed texts will be worth 30 marks.

Course Objectives

The paper is to provide students with insight into the Bodhisattva ideal and how one can follow the path and become the Bodhisattva. Through this “Way of Bodhisattva”, Students will be introduced with the literary guideline of Buddhist practice in making them a responsible citizen.

Course Outcomes

Having inculcated moral conduct student will live a life well-trained in moral and ethical values enshrined in Buddhist teaching.

Contents

Unit I: Byang chub sems dpa'i spyod par 'jug pa of Santideva (Chapters First only).

Unit II: bshes pa'i spring yig of Nāgārjuna (First 35 verses).

Unit III: rGyal sras lag len so bdun ma of Thog med Zangpo.

Suggested Reading

1. Geshe Ngawang Dhargyey et al, ed. & tr., *The Thirty Seven Practices of all the Buddha's Son*, Dharamshala: 1989.
2. Lobzang Jampal et Peter D. Santina, *Nāgārjuna's letter to the king Gautamiputra*, Delhi: 1978.
3. Sempa Dorje, ed. & tr., *rGyal sras lag len so bdun ma*, Varanasi: 1993.
4. Poussin, L.V., *Bodhicariyāvatāra with Panjikā*, B.I., 1902-14.
5. Sharma, Parmananda, tr. *Bodhicariyāvatāra*, 2vols, New Delhi: 1990.
6. Matics, Marian L., *Entering the Path of Enlightenment: the Bodhicariyāvatāra of the Buddhist Poet Śāntideva*, London: 1970.

Course Code: BSEC304F

Course Name: TIBETAN PRAJÑPĀRAMITĀ LITERATURE

Maximum Marks: 100

Duration: 3 hours

This Paper will consist of compulsory passages and or verses for translation from Tibetan to Hindi/ English worth 20 Marks. There will also be a question to be attempted for explanation of passage worth 20 marks. Questions on critical study of the prescribed texts will be worth 30 marks.

Course Objectives

This paper provide student with insight into the ultimate reality in both ontological and epistemological sphere of the Buddhist learning.

Course Outcomes

It will help student to have fair idea about Prajnaparamita literature and its contents in true perspective of emptiness.

Contents

Unit I: General Introduction to the content of rDo rje gcod pa shes rab kyi pha rol tu pyin pa.

Unit II: Sher phyin snying po.

Unit III: brGyad stong pa (9th Chapter).

Suggested Reading

1. A.F. Price & Moulam Wang, *The Diamond Sutra and the Sutra of Hui Neng*, Boulder: 1969.
2. Jonathan, A. Silk, *The Heart Sutra in Tibetan: A Critical edition of the two recessions retained in the Kanjur*, Vienna: 1994.
3. Shastri, Shanti Bhikshu and Sanghasena Singh, ed, *The Vajracchedikāprajñāpāramitā*, Delhi: 1978.
4. William Gemmel, *The Diamond Sūtra*, London: 1912.
5. E. Obermiller, *Prajñā Pāramitā in Tibetan Buddhism*, Delhi: 1988.
6. Mitra, R., ed. *Aṣṭasahasrikāprajñā Pāramitā*, Calcutta: 1888;. Also U. Wogihara, ed. Tokyo: 1932-35; Also P.L. Vaidya, ed, Darbhanga: 1960.
7. Conze Edward, tr, *Aṣṭasahasrikāprajñā Pāramitā, (The Perfection of Wisdom in Eight Thousand Verses)*, Calcutta: 1958-70.
8. Conze, Edward, *The Large Sutra and Perfect Wisdom*, Berkeley: 1975.
9. Jaini Padmanabha, ed., *Saratamā: A Panjikā on the Aṣṭasthasrikapraynaparamitasūtra*, Patna: Tibetan Sanskrit Works Series, vol. 18, Patna: 1979.
10. Conze, Edward, *The Vajracchedikāprajñāpāramitā*, Rome: 1957.

**MA Part II
Semester IV**

In MA Part II, Semester IV, every student shall have to opt for one of the following six groups (A, B, C, D, E, and F) of elective papers. Each group consists of three papers. The group chosen in Semester IV shall be the same as chosen in Semester III.

Group A: Pāli Based Buddhism

Course Code: BSEC401A

Course Name: PĀLI POETICAL LITERATURE

Maximum Marks: 100

Duration: 3 hours

Objectives: This course aims at providing students with a comprehensive understanding of the Pāli poetical literature, in order to allow them, by the end of the year, to pursue more advanced studies in Pāli poetical literature.

Course Learning Outcomes: At the end of the course, a student should be able to demonstrate a clear understanding of the Pāli poetical literature.

Contents:

Unit-I: Theragāthā: Upāli Theragāthā, Aṅgulimālattheragāthā, Ānandattheragāthā, Mahākassaptheragāthā, Mahākaccāyanattheragāthā.

Unit-II: Udāna: Pāṭaligāmiyavagga.

Unit-III: Khuddakapāṭho : Maṅgala-sutta, Metta-sutta, Ratana-sutta.

Unit-IV: Suttanipāta: Uruga-vagga - Dhaniya- sutta, Khaggavisāna-sutta, Kasī Bhāradvāja-Sutta, and Parāyana-vagga.

Suggested Reading

1. Theragāthā, ed. Bhikkhu J. Kashyap, Nava Nalanda Mahavihara Edition 1959
2. *Songs of the Brothers*, P.T.S. London Series.
3. *Udāna*, Ed. Bhikkhu J. Kashyap, Nava Nalanda Mahavihara Edition-1959.
4. *Khuddakapāṭho*, Ed. Bhikkhu J. Kashyap, Nava Nalanda Mahavihara Edition.
5. *Suttanipāta* - P.T.S. London Series
6. *Suttanipāta* - Ed. Bhikkhu J. Kashyap, Nava Nalanda Mahavihara Edition 1959.
7. A.K. Warder, *Pāli Metre*, London: PTS, 1969.
8. *An Annotated Hindi Translation of Udāna Pāli* (only the 1st chapter). (May 2014). Occasional Paper, University for Potential for Excellence II, Centre for Social Sciences and Humanities, University of Pune.
9. Theragāthāpāli evaṃ Therīgāthāpāli, Ed.& tras. Pradeep Kumar Diwedi, Pali Adhyayana Kendra, Rastriya Sanskrit Sansthana, Lucknow

Course Code: BSEC402A

Course Name: PĀLI VAṂSA LITERATURE

Maximum Marks: 100

Duration: 3 hours

Objectives: This course aims at providing students with a comprehensive understanding of the Pāli Vaṃsa literature, in order to allow them, by the end of the year, to pursue more advanced studies in Pāli poetical literature.

Course Learning Outcomes: At the end of the course, a student should be able to demonstrate a clear understanding of the Pāli Vaṃsa literature and its role in understanding the history of Buddhism.

Contents:

Unit-I: *The Dīpavaṃsa*: Sixth and Seventh chapters.

Unit-II: *The Mahāvamsa*: First two chapters.

Unit-III: *The Sāsanavamsa*: First two chapters.

Suggested Reading

1. *The Mahāvamsa*, ed. W. Geiger, PTS, London: 1908.
2. E. Adikaram, *Early History of Buddhism in Ceylon: State of Buddhism in Ceylon as Revealed by Pāli Commentaries of the 5th Century AD*.
3. *The Sāsanavamsa*, ed. S. Mookherjee & C.S. Upasak, Nalanda: Nava Nalanda Mahavihar: 1961.
4. *Sāsanavamsa (with hindi translation)*, Balmiki Prasad, Samyaka Prakashana, New Delhi: 2015
5. *Dīpavamsa*, ed. and tr. Oldenberg, London: 1879.
6. *Dīpavamsa (with Hindi translation)*, Balmiki Prasad, Samyaka Prakashana, New Delhi: 2014
7. Kumar, Bimalendra, *Gandhavamsa (History of Pali Literature)*, Eastern Book Linkers, Delhi: 1992.
8. *Saddhammasaṅgaha*, JPTS: 1890.
9. Siddhartha (ed and trans), *Saddhammasaṅgaho*, Motilal Banarasidasa, Delhi: 2006
10. *Mahāvamsa (With Hindi translation)*, Balmiki Prasad, Samyaka Prakashana, New Delhi: 2017.
11. *Mahāvamsa-I (With English translation)*, Mahesh Tiwari, Department of Buddhist Studies, University of Delhi, Delhi: 1985.

Course Code: BSEC403A

Course Name: Pāli-based Buddhist Philosophy

Maximum Marks: 100

Duration: 3 hours

Objectives: This course aims at providing students with a comprehensive understanding of the Pāli-based Buddhist philosophy, in order to allow them, by the end of the year, to pursue more advanced studies in Pāli-based Buddhism and its philosophy.

Course Learning Outcomes: At the end of the course, a student should be able to demonstrate a clear understanding of the Pāli-based Buddhist philosophy.

Contents:

Unit-I: Basic Tenets of Theravāda Abhidhamma Philosophy.

Unit-II: *Abhidhammatthasangaho*: Citta, Cetasika, Rūpa, and Nibbāna.

Unit-III: *Milindapañho*: Dilemmatic Questions.

Unit-IV: Doctrine of Kamma and Rebirth (*Paṭisaṃdhi*).

Suggested Reading

1. Narada, *Manual of Abhidhamma*, reprint, Singapore: 1993.
2. Kashyap, B.J., *Abhidhamma*, reprint, Delhi: Munshiram Manoharlal: 1993
3. Rhys Davids, T.W. (ed)., *The Milindapañha*, 2 vols., London: PTS: 1929-31.
4. Guenther, G.V., *Philosophy and Psychology in the Abhidharma*, Delhi: 1975.
5. Kalupahana, D.J., *The Principles of Buddhist Psychology*, Delhi: 1992.
6. Perez-Remón, Joaquin, *Self and Non-Self in Early Buddhism*, The Hague: 1980.
7. Sarao, K.T.S., and Long, J.D. (eds.), *Encyclopedia of Indian Religions: Buddhism and Jainism*, New York: Springer, 2017.

7. Bhagwat, N.K., *Buddhist Philosophy of the Theravāda as Embodied in Pāli Abhidhamma*, Patna: 1970.
8. Indira Narain Singh, *Philosophy of University Flukes in Theravāda Buddhism*, Vidyanidhi Prakashan, 2002.
9. Rahul Walpola, *What the Buddha Taught?* reprint, Oxford, London. 2007.
10. *The Expositor (the Aṭṭhasālinī.)* Tr. Pe Maung Tin, London: 1976.
11. Shukla, H. S., *Abhidharma Bindu*, Kashi Hindu Vishvavidyalaya, Varanasi: 2001.
12. Kumar, Bimalendra, *Theory of Relations in Buddhist Philosophy*, Eastern Book Linkers, Delhi, 1988.

Group B: Sanskrit-Based Buddhism

Course Code: BSEC401B

Course Name: Buddhist Logic and Epistemology

Maximum Marks: 100

Duration: 3 hours

Objectives: This course aims at providing students with a comprehensive understanding of the Buddhist logic and epistemology, in order to allow them, by the end of the year, to pursue more advanced studies in Pāli-based Buddhism and its philosophy.

Course Learning Outcomes: At the end of the course, a student should be able to demonstrate a clear understanding of the Buddhist logic and epistemology.

Contents:

Unit-I: A general introduction to the literary sources of Buddhist Logic and Epistemology

Unit-II: The *Nyāya-Praveśa* of Dignāga.

Unit-III: The *Pramāṇavārtikā* of Dharmakīrti (Chapter 1).

Suggested Reading

1. *Pramāṇavārtikā*, ed. Rahul Sankrityayan, K.P. Jaiswal Institute, Patna, 1955.
2. Hattori, M., (tr.) *Dignāga on Perception*, Harvard: 1969.
3. Hayes, R.P., *Dignāga on the Interpretation of Signs*, Dordrecht: 1986.
4. Matilal, B.K., *Buddhist Logic and Epistemology*, Dordrecht: 1986.
5. Mookerjee, Satkari, *The Buddhist Philosophy of Universal Flux*, Delhi: 1996.
6. Stcherbatsky, Th., *Buddhist Logic*, vol. I, Tokyo: 1977.

Course Code: BSEC402B

Course Name: Sarvāstivāda and Sanskrit Gāthā Literature

Maximum Marks: 100

Duration: 3 hours

Objectives: This course aims at providing students with a comprehensive understanding of the Sarvāstivāda and Sanskrit Gāthā Literature, in order to allow them, by the end of the year, to pursue more advanced studies in Sarvāstivāda and Sanskrit Gāthā-based Buddhism and its philosophy.

Course Learning Outcomes: At the end of the course, a student should be able to demonstrate a clear understanding of the Sarvāstivāda and Sanskrit Gāthā Literature.

Contents:

Unit-I: *The Mahāvastu*, ed. E. Senart, vol. 1 (Birth of Dīpankara only), pp: 215-231.

Unit-II: *The Avadāna-śataka*, Darbhanga Sanskrit edition, (10 selected Avadānas).

Unit-III: *The Saundaranandā of Aśvaghōṣa*, ed. Surya Narayana Chaudhary, Delhi: Motilal Banarsidass: 1987 (Canto 5 only).

Suggested Readings

1. E. H. Johnston, *The Buddhacarita or Acts of the Buddha*, Motilal Banarsidass, Reprint 1995.
2. J. K. Nariman, *Literary History of Sanskrit Buddhism*, Motilal Banarsidass, Reprint 1972.
3. P. L. Vaidya, ed. *Avadānaśataka*, Mithila Institute, Darbhanga, 1958.
4. *Buddhist Mahayana Texts*, Oxford, 1894.
5. Williams Paul, *Mahayana Buddhism: The Doctrinal Foundations*, London: Routledge, 2007.
6. Ram Shankar Tripathi, ed. *Saundarananda Mahakāvya of Ācārya Aśvaghōṣa (With Tibetan and Hindi Translation)*, 1999.
7. Winternitz Maurice, *A History of Indian Literature*, vol. 2, Motilal Banarsidass, Delhi, 1988.
8. D. L. Mitra, *A History of Nepalese Buddhist Sanskrit Literature*, Calcutta, 1973.
9. Narendra Dev, *Bauddh-Dharma aur Darshan*, Patna, 1962.
10. Garronski, *Studies About the Sanskrit Buddhist Literature*, Delhi, 1967.
11. Dubey, Pradyumna, *Sauntrāntrika Boudh Nikāya ka Udhvab evam Vikās*, Kalā Prakāshan, Varansi, 1996.

Course-BSEC403B

Course Name: Mahāyāna Buddhist Literature

Maximum Marks: 100

Duration: 3 hours

Objectives: This course aims at providing students with a comprehensive understanding of the Mahāyāna Buddhist Literature, in order to allow them, by the end of the year, to pursue more advanced studies in Mahāyāna Buddhist Literature.

Course Learning Outcomes: At the end of the course, a student should be able to demonstrate a clear understanding of the Mahāyāna Buddhist Literature.

Contents:

Unit-I: *The Samādhirājasūtra*, ed. P.L. Vaidya, Darbhanga Sanskrit Edition (First Chapter only).

Unit-II: *The Daśabhūmikasūtra*, ed. S. Bagchi, Darbhanga Sanskrit edition (Chapter Two only).

Unit-III: *The Bodhicaryāvatāra*, ed. P.L. Vaidya, Darbhanga Sanskrit Edition (Chapter Three only).

Suggested Readings

1. E. H. Johnston, *The Buddhacarita or Acts of the Buddha*, Motilal Banarsidass, Reprint 1995.
2. J. K. Nariman, *Literary History of Sanskrit Buddhism*, Motilal Banarsidass, Reprint 1972.
3. P. L. Vaidya, ed. *Avadānaśataka*, Mithila Institute, Darbhanga, 1958.
4. *Buddhist Mahayana Texts*, Oxford, 1894.

5. Williams Paul, Mahāyāna Buddhism: The Doctrinal Foundations, London: Routledge, 2007.
6. Ram Shankar Tripathi, ed. Saundarananda Mahākavya of Acārya Aśvaghōṣa (With Tibetan and Hindi Translation), 1999.
7. Winternitz Maurice, A History of Indian Literature, vol. 2, Motilal Banarasidass, Delhi, 1988.
8. D. L. Mitra, A History of Nepalese Buddhist Sanskrit Literature, Calcutta, 1973.
9. Narendra Dev, Baudh-Dharma aur Darshan, Patna, 1962.
10. Garronski, Studies About the Sanskrit Buddhist Literature, Delhi, 1967.
11. Shrāvak, Lalji, Acārya Dharmatrat dwara PranitMisrakabhidharmahridyasastra, CIHTS, Sārṇath, Vārānasi, 2006
12. Shrāvak, Lalji, Abhidharamasangitiparyayapadsūtra, CIHTS, Sārṇath, Vārānasi, 2014.

Group C: History of Buddhism

Course Code: BSEC401C

Course Name: Ancient Indian Epigraphy

Maximum Marks: 100

Duration: 3 hours

Course Objectives

The primary objective of this course is to familiarize with the students with

- (a) Brāhmī script of the Aśokan period
- (b) Transcription from Aśokan Brāhmī to Devanāgarī/Hindi and vice-versa
- (c) Training of students in translation from Prakṛta language to Hindi/English
- (d) Explanation of specific terms used in the inscriptions of Emperor Aśoka and their significance

Course Outcomes

After having completed this course, students shall be able to read the Aśokan Brāhmī script, transcribe from it to Devanāgarī/Roman and vice-versa as well as basic knowledge of the grammar of Prakṛta language.

Contents

Section A

Unit I: Origin of Brāhmī script.

Unit II: Transcription from Aśokan Brāhmī to Roman/ Devanāgarī and vice-versa.

Section B: Inscriptions

Unit I: Piprahwā Buddhist Vase Inscription (Bühler, *Journal of the Royal Asiatic Society (London)* 1898: 387ff; Führer, *An. Prog. Rep. Arch. Surv., NWP & Oudh*, 1898: 3; Péppe, *Journal of the Royal Asiatic Society (London)*, 1898: 576f; Smith-Davids-Hoey, *Journal of the Royal Asiatic Society (London)*, 1898: 586ff; Bloch, *Journal of the Royal Asiatic Society (London)*, 1899: 42f; Davids, *Journal of the Royal Asiatic Society (London)*, 1901: 398; Pischel, *ZWMG.*, LVI: 157f; *Sitz. Preuss. Al. Wiss.*, 1905: 526; Lévi, *Journal des Savants*, 1905: 540ff; Fleet, *Journal of the Royal Asiatic Society (London)*, 1905: 679ff; Fleet, *Journal of the Royal Asiatic Society (London)*, 1906: 149ff; Thomas, *Journal of the Royal Asiatic Society (London)*, 11906: 452f; Senart, *Journal Asiatique*, X.vii: 132ff; Barth, *Journal des Savants*, 1906: 541ff; Fleet, *Journal of the Royal Asiatic Society (London)*: 1907: 105ff; Barth, *Indian Antiquary*,

XXXVI: 117ff; Lüders, *List # 931*.)

Unit II: Lumbini Pillar Inscription of Aśoka (Hultzsch, *Corpus Ins. Indicarum*. I; Barua; *Aśoka and His Inscriptions*).

Unit III: Bairāt Rock Edict of Aśoka (Senart, *Indian Antiquary*, XX: 165ff; Hultzsch, *Corpus Ins. Indicarum*. I: 172f; Barua; *Aśoka and His Inscriptions*).

Unit IV: Buddhist Pillar Inscription of the Time of the Śuṅgas (*Indian Antiquary*, XXI: 227).

Unit V: Shinkot Steatite Casket Inscription of the Time of Menander (N.G. Majumdar, *Epigraphia Indica*, XXIV: 7; D.C. Sircar; *Epigraphia Indica*, XXVI: 318ff; *The Age of Imperial Unity*: 114-15; Sten Konow, *N.I.A.*, January 1940: 639-48; *Epigraphia Indica*, XXVII).

Unit VI: Nālandā Inscription of Vipulaśrīmitra (H. Sastri, *Nālandā and Its Epigraphical Materials*, *MASI*).

Unit VII: Maināmatī Copper-plate (*Indian Historical Quarterly*. IX).

Unit VIII: Maunggun Gold Plate Inscriptions (*Epigraphia Indica*, vol. v, 1898- 99: 101-02 & plate #8 opposite p.101. *Annual Report of the Archaeological Survey of India* 1926-27:179 and 200, plate XLII g & h).

Suggested Reading

1. Dani, A.H., *Indian Palaeography*, Oxford: Oxford University Press, 1963.
2. Ojha, G.H., *Bhāratīya Prācīna Lipimālā*, reprint, Delhi: Motilal Banarsidass, 1971.
3. Hultzsch, E., *Corpus Inscriptionum Indicarum*, vol. 1 (inscriptions of Asoka), new edition, Delhi: Motilal Banarsidass, 1969.
4. Filliozat, J., *Studies in Aśokan Inscriptions*, tr. R.K. Menon, Calcutta: 1967.
5. Sircar, D.C., *Indian Epigraphy*, Delhi: Motilal Banarsidass, 1965.
6. Barua, B.M., *Aśoka and his Inscriptions*, 2 vols, Calcutta: 1967.
7. Basak, R.G., *Aśokan Inscriptions*, Delhi: Motilal Banarsidass, 1989.
8. Allchin, F.R. & K.R. Norman, 'Guide to the Aśokan Inscription,' *South Asian Studies*, I, 1985: 43-50.
9. Narayan, A.K. and M.S. Shukla, *Prācīna Bhāratīya Abhilekha-Sangraha*, 2 vols., Varanasi: BHU: 1969.

Course Code: BSEC402C

Course Name: HISTORY OF THE DECLINE OF BUDDHISM IN THE SUBCONTINENT

Maximum Marks: 100

Duration: 3 hours

Course Objectives

The basic objective of this course is to critically familiarize the students with the decline of Buddhism which is considered as one of the greatest mysteries of ancient India.

Course Outcomes

After having done is course the students shall be able to understand at the level of an expert the reasons and background to the decline of Buddhism in India.

Contents

Unit I: Survey of the source material: indigenous (archaeological, literary) and foreign.

Unit II: Salient Features and peculiarities of the Decline.

Unit III: Decline in different parts of India

- (a) Majjhimadesa
- (b) Kaśmīra and north-western India
- (c) Eastern India.
- (d) Decline in Western India with special reference to Sind.
- (e) Decline in the Deccan.

Unit IV: Moral and Ethical Degeneracy,

Unit V: Role of Brāhmanical-Hinduism and Brāhmanical Kings,

Unit VI: Sectarianism and the Rise of Mahāyāna and Vajrayāna,

Unit VII: Attacks by Arabs and Turks,

Unit VIII: Impact of Bhakti Movement and Sufism,

Unit IX: Urbanization,

Unit X: death-psyche.

Suggested Reading

1. Bagchi, P.C. "Decline of Buddhism and its Causes," *Sir Asutosh Mukerjee Silver Jubilee Volume*, III, Calcutta: University of Calcutta, 1943: 404-12.
2. Hazra, K.L. *The Rise and Decline of Buddhism in India*, New Delhi: Munshiram Manoharlal, 1995.
3. Jaini, P.S. "The Disappearance of Buddhism and the Survival of Jainism: A Study in Contrast," in A.K. Narain (ed), *Studies in History of Buddhism*, Delhi: B.R. Publishing Corporation, 1980: 81-91.
4. Joshi, L.M. *Studies in the Buddhist Culture of India*, 2nd rev ed, Delhi: Motilal Banarsidass, 1977: 302ff.
5. Krishan, Y. "The Causes of the Decline of Buddhism and Its Disappearance from India: A Reassessment," *Visvesvaranand Indological Journal*, II, September 1964: 264-297.
6. Maclean, D.N. *Religion and Society in Arab Sind*, Leiden: E.J. Brill, 1989.
7. Mitra, R.C. *The Decline of Buddhism in India*, Santiniketan, Birbhum: Visva-Bharati, 1954.
8. Nattier, J. *Once Upon a Future Time: Studies in a Buddhist Prophecy of Decline*, Berkeley: Asian Humanities Press, 1991.
9. Sarao, K.T.S. *The Decline of Buddhism in India: A Fresh Perspective*, Delhi: : Munshiram Manoharlal, 2010.
10. Sharma, R.S. *Urban Decay in India (c.300-c.1000)*, Delhi: Munshiram Manoharlal, 1987.

Course Code: BSEC403C

Course Name: Advent and Spread of Northern Buddhism

Maximum Marks: 100

Duration: 3 hours

Course Objectives

The primary objective of this course is to familiarize the students with the general trends as well as the salient features of the spread of Mahāyāna Buddhism in China, Korea, Japan, and Vietnam.

Course Outcomes

After having done this course successfully, the students shall be able to have sufficient knowledge of the advent and history of Buddhism in China, Korea, Japan, and Vietnam.

Contents

Unit I: Advent, development, and Spread of Buddhism in China.

Unit II: Advent, Development, and spread of Buddhism in Korea.

Unit III: Advent, Development, and spread of Buddhism in Japan.

Unit IV: Unit I: Advent, Development, and Spread of Buddhism in Vietnam.

Suggested Reading

1. Kenneth K.S. Ch'en, *Buddhism in China*, Princeton: 1964.
2. Wright, A.F, *Buddhism in China*, Stanford: 1958.
3. Stenley, Winstein, *Buddhism under the Tang*, Cambridge 1984.
4. Anesaki, M., *History of Japanese Religion*, Tokyo: 1963.
5. Hanayama, S., *A History of Japanese Buddhism*, Tokyo: 1966.
6. Kitagawa, J.M., *Religion in Japanese History*, New York: 1966.
7. Saunders, E., *Buddhism in Japan*, Philadelphia: 1964.
8. Bechert, H. & R. Gombrich (ed.), *The World of Buddhism*, London: 1984.
9. Clark, C.A., *Religions of Old Korea*, reprint, Seoul: 1982.
10. The Korean Buddhist Research Institute, *The History and Culture of Buddhism in Korea*, Seoul: 1983.
11. Guang-Lien, *A Short Introduction of Buddhism in Vietnam*, Saigon: 1968.

Group D: Buddhist Philosophy

Course Code: BSEC401D

Course Name: DIGNĀGA: BUDDHIST EPISTEMOLOGY

Maximum Marks: 100

Duration: 3 hours

Course Objectives

The primary objective of this course is to familiarize the students with Dignāga and Buddhist epistemology.

Course Outcomes

After having done this course successfully, the students shall be able to have sufficient knowledge of Dignāga and Buddhist epistemology.

Contents

Unit-I: Critical Study of Philosophy of Knowledge.

Unit-II: Definition of Perception.

Unit-III: Theory of Inference.

Unit-IV: Apoha. And Logic.

Unit-V: Definition of Perception and Inference according to Dharmottra.

Suggested Reading

1. The Pramāsamuccaya of Dinnāga, Chapters I, II & V: pratyakṣa, anumāna & apoha.
2. The Nāyabinduṭīkā of Dharmottara.
3. Hattori, M., (tr.) Dignāga on Perception, Harvard: 1969.
4. Hayes, R.P., Dignāga on the Interpretation of Signs, Dordrecht: 1986.
5. Matilal, B.K., Buddhist Logic and Epistemology, Dordrecht: 1986.
6. Mookerjee, Satkari, The Buddhist Philosophy of Universal Flux, Delhi: 1996.
7. Stcherbatsky, Th., Buddhist Logic, vol. I, Tokyo: 1977.

Course Code: BSEC402D

Course Name: BUDDHIST PHILOSOPHY OF LANGUAGE AND DIALECTICS

Maximum Marks: 100

Duration: 3 hours

Course Objectives

The primary objective of this course is to familiarize the students with Buddhist philosophy of language and dialectics.

Course Outcomes

After having done this course successfully, the students shall be able to have sufficient knowledge of Buddhist philosophy of language and dialectics.

Contents

Unit-I: Critical Study of Doctrine of Apoha.

Unit-II: Buddhist Theory of Apoha.

Unit-III: Definition of Apoha by Dharmakṛiti, Dignaga and Ratnakṛiti.

Unit-IV: Dialectical Methods of Nāgārjuna.

Unit-V: Theory of Catuṣkoti (Four fold Dialectics).

Suggested Reading

1. Ratnakṛiti's Apohasiddhi, tr. Dharendra Sharma, Darbhanga University publication, 1979.
2. Nāgārjuna's Vigraha Vyāvartani with auto-commentary, tr. K. Bhattacharya, Dialectical Method of Nāgārjuna.
3. Th. Stcherbatsky, Buddhist Logic, vol. 1.
4. T.R.V. Murti, The Central Philosophy of Buddhism, London: George Unwin Ltd: 1960.
5. S. Mukherjee, The Buddhist Philosophy of Universal Flux, Delhi: Motilal Banarsidass: 1975.

Course Code: BSEC403D

Course Name: SANSKRIT-BASED ABHIDHARMA PHILOSOPHY

Course Objectives

The primary objective of this course is to familiarize the students with Sanskrit-based Abhidharma philosophy.

Course Outcomes

After having done this course successfully, the students shall be able to have sufficient knowledge of Sanskrit-based Abhidharma philosophy.

Contents

Unit-I: Introduction of Abhidharma Philosophy. (20 Marks)

Unit-II: Basic Tenets of Sarvastivāda Philosophy. (20 Marks)

Unit-III: Basic Tenets of Vaibhasika and Sautrantika Philosophy. (10 Marks)

Unit-IV: Short Notes on Saṃskṛita Dharma, Asaṃskṛita Dharma, Pratisankhya Nirodha, Apratisankhya Nirodha and Akasaḥ (10 Marks)

Unit-V: The Three Schemes: Aṣṭādaśadhātu, Dvādaśāyatana, and Pañcaskandha. (10 Marks)

Suggested Reading

1. The Abhidharmakośa, ed. Louis de La Vallée Poussin, L'Abhidharmakośa De Vasubandhu, 5 Vols., Paris: 1923-1925.
2. Abhidharmakośa, Part I, tr. Acarya Narendra Deva, Allahabad: 1958.
3. Banerji, A.C., Sarvāstivāda Literature, Calcutta: 1957.

Group E: Chinese Buddhism

Course Code: BSEC401E

Course Name: THE INFLUENCE OF BUDDHISM ON CHINESE CULTURE

Maximum Marks: 100

Duration: 3 hours

Course Objectives: This course introduces the diversity of Buddhist ideas and practices in China. It explores the Buddhist Teachings as a living tradition as well as it focuses on the impact and interpretation of Buddhism in historical and contemporary cultures. After developing a background in basic Buddhist philosophy we explore Buddhism's cultural impact in literature, art, ritual, ethics, economics, social interaction and politics.

Course Learning Outcomes:

- A Student can evaluate different perspectives on the problems, challenges and potentials of the Chinese culture, social, educational, literary, religious, and economy, and familiarize students with the culture, social, educational, literary, religious, and economy environment of China
- To understand the traditional culture as well as the three systems of thought: Confucianism, Daoism and Buddhism.

Contents

Unit I: Influence of Buddhism on Chinese language and literature.

Unit II: Influence of Buddhism on Chinese ethical, educational and economic life.

Unit III: Buddhist social interaction: Buddhist festivals, religious societies, vegetarian feasts, and charitable activities of the Sangha.

Unit IV: Buddhist Interaction with Taoism and Confucianism.

Unit V: Text: Selected paragraph from the *Da Tang Xiyuji*, Taisho: 51 (Second Chapter).

Suggested Reading

1. A. Waley, *Ballads and Stories from Tunhuang*, London: 1960.
2. A. Waley, *The life and times of Po Chu-i*, London: 1949.
3. Duyvendak, J.J.L., *The Buddhist festivals of the all souls in China and Japan*, Acta Orientalia, 5.1, 1926: 39-48.
4. Kenneth K.S. Ch'en, *Chinese Transformation of Buddhism*, New Jersey: Princeton, 1973.
5. Kenneth K.S. Ch'en, *Buddhism in China: A Historical Survey*, New Jersey: Princeton University Press, 1964.
6. Kenneth. Ch'en, *Economic Background of Hui Ch'ang Persecution HJAS*, 19, 1956: 67-105.
7. Twichett, D.W., *The Monasteries and China's economy in medieval times. BSOAS*, 19.3: 1957.
8. Twichett, D.W., *Monastic Estates in T'ang China*, Asia Major, N.S., 5, 1956.
9. Rana, R.K. *Interactions Between Buddhism and Daoism during the Medieval China*. Buddhist Studies, The Journal of the Department of Buddhist Studies, University of Delhi, Volume XXXI, 2007. pp.45-58.
10. Reischauer, E.O., *Ennin's Travels in T'ang China*, New York: 1955.

11. Yoshinori, Takeuchi. *Buddhist Spirituality, Vol. I*. Delhi: Motilal Banarsidass Publishers. 2003.

Course Code: BSEC402E

Course Name: BUDDHIST SECTS IN CHINA

Maximum Marks: 100

Duration: 3 hours

Course Objectives: In this course we will explore some of the main historical, doctrinal and sociological developments of Buddhism in Chinese contexts. It covers the following topics: the historical agents and events leading to the transmission of Buddhism to China; the formation and teachings of various Buddhist schools including their doctrinal differences and manifold socio-political spheres of influences.

Course Learning Outcomes: Students can understand the Indian Philosophical traditions such as Madhyamika and Yogācāra in Chinese context.

- Students can understand the Indian Philosophical traditions such as Madhyamika and Yogācāra in Chinese context.
- Some new schools which were developed in China provide insight into the developments done by the Chinese Buddhist masters to serve the Chinese inclination T'ian-tai, Hua-yen demonstrate their doctrinal advancement while Pure Land, and Ch'an represent the in peculiar practices. These are quintessential examples of this tendency.

Contents:

Unit I: Schools of Mahayana Buddhism transmitted from India to China: San-lun and Fa-xiang.

Unit II: Scholastic Schools of Chinese Buddhism: Tian-tai and Hua-yan.

Unit III: Schools of Popular Practice in China : Pure land and Chan.

Unit IV: Text: *Wei Shi San Shi Lun-song*, (verses no 16-30) Taisho: 31.

Suggested Reading

1. Bhiksu, Chengchien, *Sun-Face Buddha: The Teachings of Ma-tsu and the Hung-Chou School of Ch'an*. California:Asian Humanities Press,1993.
2. Diana Y. Paul, *Philosophy of Mind in Sixth Century China*, Stanford:1984.
3. Fung yu-lan, *History of Chinese Philosophy*, vol.2, Princeton: 1953.
4. H. Doumonlin, *A History of Zen Buddhism*, New York: 1973.
5. J. Takakusu, *Essentials of Buddhist Philosophy*, Honolulu: 1947.
6. K.C. Armstrong, 'The doctrine of Tendai school,' *Eastern Buddhist*,1999: 3-12.
7. Leo Weiger, *A History of religious beliefs and philosophical opinions in China*, Peking: 1927.
8. Poceski, Mario. *Mazu yulu and the Creation of the Chan Records of Sayings*. Steven Heine and Dale S. Wright, eds. *The Zen Canon: Understanding the Classic Texts*. New York: Oxford University Press, 2004. pp.53-79.
9. W.T. Chan, *A Source book of Chinese Philosophy*, New Jersey: Princeton University Press: 1973.
10. W.T. de Berry, *Sources of Chinese Tradition*, Volume 1. Columbia University Press 1963.
11. Yoshinori, Takeuchi. *Buddhist Spirituality, Vol. I*. Delhi: Motilal Banarsidass Publishers. 2003.

Course Code: BSEC403E

Course Name: BUDDHIST ART AND LITERATURE IN CHINA

Maximum Marks: 100

Duration: 3 hours

Course Objectives: This course is designed for the art and architecture in China. It discusses the forms of art influenced by great philosophers, teachers, religious figures and even political leaders. This course focuses on the Cave temples. These caves are an architectural form commonly found throughout Asia. Excavated along mountain cliffs far away from urban centers, a cave complex typically consists of multiple units that combine sculptures, paintings, and other material objects together to facilitate religious worship and other purposes.

Course Learning Outcomes:

- A student can interpret the meaning of Chinese Buddhist art, language, literature, sculpture, and iconography, the development of various schools, regional expressions, and stylistic evolution.
- To view the development of Chinese Art through understanding of the role in the evolution of religious thought.
- To develop and to understand political circumstances and the wave-like patterns of Chinese history, with periods of foreign conquest and national restoration, have instigated vast changes in belief and expression.
- A student can understand a range of issues related to their initial creation and also survival in subsequent times, including the development of Buddhist monasticism and lay devotion as seen in changes of style and iconography; political and social dimensions of patronage; techniques and materials for artistic productions; and modes of restoration and conservation.

Contents:

Unit I: Stupa, Cetiya, and Monastery architecture.

Unit II: Buddhist Iconography and Painting.

Unit III: Buddhist caves in China: Tun-huang, Yun kang, and Longmen.

Unit IV: Translation of Buddhist texts and extent of Buddhist Literature in China.

Unit V: Text: *Lo Yang Jia Lan Ji* by Yang Xuan Zhi. (Selected portion to be decided by the teacher)

Suggested Reading

1. Lao Kan, *The art of Tunhuang,* *China Culture*, 1, 2, 1957.
2. Michael, Sullivan, *The Arts of China*, London: 1997.
3. Peter C. Swann, *Chinese Monumental Art*, London: 1963.
4. Kenneth Ch'en, *Some problems in the translation of Chinese Buddhist Canon*. *Tsinghua Journal of Chinese Studies*, NS, 1960, 2:178-188.
5. Kenneth Ch'en, *Buddhism in China*, New Jersey: Princeton University Press, 1964: Chapter: 13.
6. Kieschnick. John. 2003. *The Impact of Buddhism on Chinese Material Culture*. New Jersey: Princeton University Press.
7. R. Grousset, *In the Foot Steps of Buddha*, London: 1932.
8. Rana, R.K. *Aspects of Buddhist Literature in China*. *Buddhist Studies, The Journal of the Buddhist Studies, University of Delhi*, Volume XXX, Delhi, 2006, pp.22-32.
9. Soper, *Literary evidence for early Buddhist art in China*, Switzerland:1959.
10. Stein, *The Thousand Buddha: Ancient paintings from the cave temples of Tunhuang*, London: 1921.
11. Waley, *A Record of paintings recovered from Tunhuang*, London:1931.

12. Welter, Albert. *Monks, Rulers, and Literati: The Political Ascendancy of Chan Buddhism*. New York: Oxford University Press, 2006.

Group F: BUDDHISM IN TIBET

Course Code: BSEC401F

Course Name: PHILOSOPHY AND LOGIC OF BUDDHISM IN TIBET

Maximum Marks: 100

Duration: 3 hours

This Paper will consist of compulsory passages and/or verses for translation from Tibetan to Hindi/ English worth 20 Marks. There will also be a question to be attempted for explanation of passage worth 20 marks. Questions on critical study of the prescribed texts will be worth 30 marks.

Course Objectives

It is to acquaint student with the Buddhist philosophical position and enable students to be rational and reasonable with logic has created a system of Buddhist perception. That has become the standard formulation of Buddhist logic and epistemology to ascertain the reality.

Course Outcomes

In the light of logic and epistemology student is taught to analysis and understand the nature of reality as, impermanent, non-substantial and unsatisfactory. It is also help in development of moral and ethical conclude in individual.

Contents

Unit I: Dbu ma rtsa ba'i tshig le'ur byas pa of Nagarjuna (1st chapter).

Unit II: Nyi shu pa rnam rig tsam of Vasubandhu.

Unit III: rTsod ldog of Nagarjuna.

Unit IV: Tshad ma'i btan bcos rig 'jug of Dignaga.

Suggested Reading

1. Hattori Masaki, tr. *Dignāga on Perception*, Harvard Oriental Series, vol. 47, Cambridge MA: 1968.
2. Krishnamacharya Embar, ed, *Tattvasangraha of Śāntaraksita with Commentary of Kamalaśīla*, 2 vols, reprint, Broda: 1926.
3. Guenther Herbert, V. *Buddhist Philosophy in Theory and Practice*, Boulder: 1976.
4. Anacker Stefan, *Seven Works of Vasubandhu*, reprint, Delhi: 1994.
5. Sempa Dorje, ed. & restored tr, *Stong nyid bdun cu pa: Sanyatasaptatih of Nāgārjuna*, Varanasi: 1985.
6. Tripathi, R.S., ed., *Vijyaptimātratāsiddhi: with Sanskrit, Tibetan and Hindi Translation*, Leh: 1984.
7. Tucci, G., *Pre-Dinnāga Buddhist text of Logic from Chinese Sources*, Broada: 1921.
8. Shastri, H.P., ed., *Six Buddhist Nyaya Tracts in Sanskrit*, Calcutta: 1989.
9. Sharma, Dharendra, *The Negative Dialectics*, N. Delhi: 1986.
10. Gedundub, *Tshad ma rnam 'grel legs bshad*, Varanasi: 1968.
11. Garfield, J.L., *The Fundamental Wisdom of the Middle Way*, Oxford: 1995.

12. Sepa Dorje, tr & ed., *Nyayapraveshsūtram with Nyayapraveshvrti of Haribhadra*, Varanasi: 1983.

Course Code: BSEC402F

Course Name: ESOTERIC BUDDHISM IN TIBET

Maximum Marks: 100

Duration: 3 hours

This Paper will consist of compulsory passages and/or verses for translation from Tibetan to Hindi/ English worth 20 Marks. There will also be a question to be attempted for explanation of passage worth 20 marks. Questions on critical study of the prescribed texts will be worth 30 marks.

Course Objectives

This paper will provide a fair insight into the salient features of Tantric and Vajrayana Buddhism that developed on the foundation of Yogācārya and Mādhyamika philosophical traditions. It will also help students to have a fair knowledge about tantric system, its practice and vast range of divinities and their ritualistic Sādhanā.

Course Outcomes

Student will have fair understand of yogic practice and have it helps in realization of the ultimate reality in Buddhist perspective.

Contents

Unit I: rGyud sde spyi 'i rnam gzhag of mKhas grub rje.

Unit II: Kye rdo rje'i rtsa rgyud (Selected portions as decided by the teacher).

Unit III: gSang 'dus rtsa rgyud (Selected portions as decided by the teacher).

Suggested Reading

1. Alex Wayman, *The Buddhist Tantras*, London: 1973.
2. Alex Wayman, *Calming the Mind and Discerning the Rear from the Lam rim chen mo of Tsongkhapa*, New York: 1978.
3. Shastri, M.H., ed., *Advayavjrasamgaraha*, Broada: 1927.
4. Beyer, Stefan, *The Cult of Tara*, Berkeley: 1978.
5. Bharti Agehananda, *The Tantric Tradition*, London: 1965.
6. Bhattacharya, B., *Guhyasamajatantra*, Broada: 1931.
7. Bhattacharya, B., 'Notes on the Guhyasamajatantra in the age of the Tantras,' *IHQ*, vol.9: 1933: 1-10.
8. Dargay Eva, M., *The Rise of Esoteric Buddhism in Tibet*, Delhi: 1977-79.
9. Tucci, G., *Theory and Practice of the Mandala*, London: 1961.
10. Bhattacharya, B., *An Introduction to Buddhist Esoterism*, London: 1932.
11. Dasgupta, S.B., *An Introduction to Tantric Buddhism*, Calcutta: 1950.
12. Yoshito S. Hakeda, *Kukai: Major Works*, New York: 1972.
13. Snellgrove, D.L., *The Hevajatantra: A Critical Study*, 2 vols, London: 1959.
14. Trungpa Chogyam, *Born in Tibet*, Penguin: 1971.
15. Dalai Lama 14 and Jeffrey Hopkins, *The Kalachakra Tantra: Rite of Initiation for the Stage of Generation*, London: 1985.

16. F. Lassing & A. Wayman, tr., *mKhas grub je's Fundamentals of Buddhist Tantras*, The Hague: 1968.

Course Code: BSEC403F

Course Name: ADVENT AND SPREAD OF BUDDHISM IN THE HIMALAYAN REGION

Maximum Marks: 100

Duration: 3 hours

Course Objectives

It is more into the Buddhism in Tibet which had spread around the Himalaya region of India, Tibet and Bhutan. It gives you the glimpse of the art and the culture of Tibet which came together with the Buddha's teaching. It is any attempt to see Himalayan Buddhism in Indian anthrax to familiarize student with context.

Course Outcomes

The student will have a clear vision on Buddhism in the Himalayan region and its traditions. Being similar in outlook with Buddhism in Tibet is the art and culture of the Himalayan region which is duly understood in Indian Cultural context.

Contents

Unit I: Western Tibet

Unit II: Ladakh

Unit III: Himachal Pradesh

Unit IV: Sikkim

Unit V: Bhutan

Unit VI: Arunachal Pradesh.

Suggested Reading

1. Alex McKay, *History of Tibet*, 3 vols, London: Routledge, 1996.
2. Chattopadhyaya Alaka, *Atisa and Tibet: Life and Works of Dipamkara Srijnana in relation to the History and Religion of Tibet*, Delhi: Motilal Banarasi Das, 1981.
3. Francke, A.H., *Antiquities of Indian Tibet*, 2 vols., New Delhi: S. Chand, 1972.
4. Khosla Sarla, *History of Buddhism in Kashmir*, New Delhi: Sagar, 1972.
5. Norbu Namkhai, *The Necklace of gzi: A Cultural History of Tibet*, Dharamsala: Information Office of H.H., The Dalai Lama, 1984.
6. Rabbani, G.M., *Ancient Kashmir: A Historical Perspective*, Srinagar: Gulshan Publishers, 1981.
7. Sanskritayan Rahul, *History of Central Asia: Bronze age (2000 BC) to Chengiz Khan (1227 AD)*, New Delhi: New Age Publication, 1964.
8. San-s rgyas rgya mtsho, *Vaidurya gser po - A history of dGe lugs pa monasteries in Tibet, with Tshan's glu gsar snan = The Annals of Kokonor/sum pa mkhan po ye ses dpal byor*, New Delhi: International Academy of Indian Culture, 1960.
9. Shakabpa, W.D., *Bod Kyi Srid don rgyal rabs - An Advanced Political History of Tibet*, 2 vols., Kalimpong: Shakabpa House, 1976.
10. Thupstan Paldan, *Chags rabs gnand don kun tshan - An introduction to History, Monasteries Castles and Buddhism in Ladakh*, Leh Ladakh, 1976.
11. Tucci, Giuseppe, *Trans-Himalaya* tr. from French by James Hogarth, Delhi: Vikas Publishing, 1973.

12. Dorji, C.T., *History of Bhutan based on Buddhism*, Amazon, Delhi, 1994.
13. Sinha, A.C., *Himalayan Kingdom of Bhutan*, Indus Publishing House, Delhi.
14. Subba, J.R., *History Culture and Customs of Sikkim*, Eastern Book Corporation, Delhi, 2008.

Open Elective Courses

Course Code: BSOE404A

Course Name: Pāli-Based Buddhist Concepts

Maximum Marks: 100

Duration: 3 hours

Course Objectives

The basic objective of this course is to critically familiarize the students with the Pāli-based Buddhist concepts and their application in the different aspects of human life.

Course Outcomes

After having done this course the students shall become familiar with the Buddhist Pāli-based Buddhist concepts.

Contents

Unit-I: Fundamental Teachings of the Buddha

- a. Four Noble Truths (*Cattāriariyasaccāni*).
- b. Eight Fold Path (*Aṭṭhaṅgikomaggo*).
- c. Path of Purification (*Sīla, Samādhi, Paññā*).
- d. Theory of Cause and Effect or Theory of Dependent Origination (*Paṭiccasamuppāda*).
- e. Theory of Perception.

Unit-II: Studies of Contemporary Issues on the basis of Pāli Literature

- a. Economic Issues.
- b. Environmental Issues.
- c. Women Empowerment.
- d. Mental Health and Buddhism.
- e. Social Issues.

Suggested Reading

1. Barua, Dipak Kumar: *An Analytical Study of four Nikāyas*, Delhi, Munshiram Manoharlal, 2003.
2. Keown, Damien: *Buddhism and Bioethics*, London, Macmillan, 1995.
3. Sarao, K.T.S., and Long, J.D. (eds.), *Encyclopedia of Indian Religions: Buddhism and Jainism*, New York: Springer, 2017
4. Ñāṇamoli, Bhikkhu. tr. *The Path of Purification (Visuddhimagga)*, Singapore, Buddhist Meditation Centre: 1997.
5. Ratnakul. Pinit: *Bioethics, An Introduction to the Ethics of Medicine and Life Sciences*, Bangkok, Mahidol University 1986.
6. Kalupahana, David: *Causality. The Central Philosophy of Buddhism*. Honolulu, University of Hawaii: 1975.
7. Labh, B, *Paññā in Early Buddhism*, Eastern Book Linkers, Delhi, 1991
8. Shukla, H.S., *Aspects of Buddhism (Based on Pāli Sources)*, Banaras Hindu University, Varanasi: 2001.
9. Pavagadhi, Dr. Shubra B., *Papers on Buddhism*, A. K. Publication, Delhi: 2016.

10. Shukla, H. S. & Shrivak, Lalji, (ed.), *Buddhism and Buddhist Studies*, Buddhist World Press, Delhi: 2012.
11. *Dharmapracaya (Aspects of Buddhist Studies)*, ed. Lalji Shrivak & Charles Willemen, Buddhist World Press, Delhi: 2012.

Course Code: BSOE404B

Course Name: INTRODUCTION TO BUDDHIST SANSKRIT LITERATURE

Maximum Marks: 100

Duration: 3 hours

Course Objectives

The basic objective of this course is to critically familiarize the students with the Buddhist Sanskrit literature.

Course Outcomes

After having done is course the students shall become familiar with the Buddhist Sanskrit literature.

Contents

Unit-I: General Survey of Sanskrit Buddhist Literature.

Unit-II: General Introduction to the Buddhist Sanskrit biographical Literature.

Unit-III: Spread of Mahāyāna Buddhism in India, China, Tibet, Vietnam, Nepal and Bhutan.

Suggested Readings

1. Hazime Nakamura, *Indian Buddhism*, M.L.B.D., Delhi, 1989.
2. Winternitz M., *History of Indian Literature*, 2 vols., Reprint – New Delhi 1968
3. Pandey, G.C., *Studies in the Origins of Buddhism*, Delhi : Motilal Banarsidas: 1974.
4. Nariman J.K., *A Literature History of Sanskrit Buddhism*, Reprint, Delhi-1974.
5. Mitra D.L., *A History of Nepalese Buddhist Sanskrit Literature*, Kolkata 1973.
6. Narendra Deva, *Bauddha Dharma and Darsana*, Bihar Rashtriya Bhasa Parisad, Patna, Second Edition 2000.
7. Garroriski, *Studies about the Sanskrit Buddhist Literature*, Delhi 1967.
8. Keith, A.B. , *History of Sanskrit Literature*, O.U.P. , 1953
9. Sankrityayan Rahula, *Sanskrit Kavyadhārā*, Kitab Mahal, Delhi 1959.
10. Kalhupahna David J., *A History of Buddhist Philosophy*, Delhi: Motilal Banarsidass, reprint, 2006.
11. Joshi L.M., *Studies in the Buddhistic Culture of India*, M.L.B.D., Delhi: 1982.

Course Code: BSOE404C

Course Name: HISTORY OF THE DECLINE OF BUDDHISM IN THE SUBCONTINENT

Maximum Marks: 100

Duration: 3 hours

Course Objectives

The basic objective of this course is to critically familiarize the students with the decline of Buddhism which is considered as one of the greatest mysteries of ancient India.

Course Outcomes

After having done is course the students shall be able to understand at the level of an expert the reasons and background to the decline of Buddhism in India.

Contents

Unit I: Survey of the source material: indigenous (archaeological, literary) and foreign.

Unit II: Salient Features and peculiarities of the Decline.

Unit III: Decline in different parts of India

(f) Majjhimadesa

(g) Kāsmīra and north-western India

(h) Eastern India.

(i) Decline in Western India with special reference to Sind.

(j) Decline in the Deccan.

Unit IV: Moral and Ethical Degeneracy,

Unit V: Role of Brāhmanical-Hinduism and Brāhmanical Kings,

Unit VI: Sectarianism and the Rise of Mahāyāna and Vajrayāna,

Unit VII: Attacks by Arabs and Turks,

Unit VIII: Impact of Bhakti Movement and Sufism,

Unit IX: Urbanization,

Unit X: death-psyche.

Suggested Reading

1. Mitra, R.C. *The Decline of Buddhism in India*, Santiniketan, Birbhum: Visva-Bharati, 1954.
2. Jaini, P.S. "The Disappearance of Buddhism and the Survival of Jainism: A Study in Contrast," in A.K. Narain (ed), *Studies in History of Buddhism*, Delhi: B.R. Publishing Corporation, 1980: 8191.
3. Joshi, L.M. *Studies in the Buddhistic Culture of India*, 2nd rev ed, Delhi: Motilal Banarsidass, 1977: 302ff.
4. Bagchi, P.C. "Decline of Buddhism and its Causes," *Sir Asutosh Mukerjee Silver Jubilee Volume*, III, Calcutta: University of Calcutta, 1943: 404-12.
5. Hazra, K.L. *The Rise and Decline of Buddhism in India*, New Delhi: Munshiram Manoharlal, 1995.
6. Sarao, K.T.S. *The Decline of Buddhism in India: A Fresh Perspective*, Delhi: 2010.
7. Krishan, Y. "The Causes of the Decline of Buddhism and Its Disappearance from India: A Reassessment," *Visvesvaranand Indological Journal*, II, September 1964: 264-297.
8. Nattier, J. *Once Upon a Future Time: Studies in a Buddhist Prophecy of Decline*, Berkeley: Asian Humanities Press, 1991.
9. Maclean, D.N. *Religion and Society in Arab Sind*, Leiden: E.J. Brill, 1989.
10. Sharma, R.S. *Urban Decay in India (c.300-c.1000)*, Delhi: Munshiram Manoharlal, 1987.

COURSE CODE: BSOE404D

Course Name: ORIGIN AND DEVELOPMENT OF MAHĀYĀNA BUDDHIST PHILOSOPHY

Maximum Marks: 100

Duration: 3 hours

Course Objectives

The basic objective of this course is to critically familiarize the students with the origin and development of Mahāyāna Buddhist Philosophy.

Course Outcomes

After having done is course the students shall be able to understand the origin and development of Mahāyāna Buddhist Philosophy.

Contents

Unit-I: Origin and Development of Mahāyāna Buddhism

Unit-II: Features of Mahāyāna Buddhism

Unit-III: Hīnayāna and Mahāyāna

Unit-IV: Doctrines of *Trividhayāna*, *Trikāya*, *Bodhisattva*'s Ideals, and Pāramitā

Unit-V: Concept of *Dasabhūmi*

Suggested Reading

1. Acharya Narendra Dev, *Bauddha Dharma Darṣana*, MLBD, Delhi, 2006.
2. Berkwitz, Stephen C., *South Asian Buddhism A Survey*, Routledge, London, 2009.
3. Bhadanta Revatadhamma and Ramshankar Tripathi, *Abhidhammatthasaṅgaho* (Hindi Translation) 2 Vols., Sampurnanand Sanskrit Visvavidyalaya, Varanasi, 1991,1992.
4. Bhikkhu Bodhi, *A comprehensive Manual of Abhidhamma*, Buddhist Publication Society, Kandy, 1993.
5. Conze, Edward (ed.), *Buddhist Texts through the Ages*, Munshiram, New Delhi, 1992.
6. Dutta, N., *Buddhist Sects in India*, Reprint, Firma KLM (Private) Ltd., Calcutta, 1977.
8. Dutta, N., *Mahāyāna Buddhism*, Firma KLM (Private) Ltd., Calcutta, 1976.
9. Duve, S. N., *Cross Currents in Early Buddhism*, Manohar Publication, New Delhi, 1989.
10. Joshi, L. M., *Studies in the Buddhistic Culture of India*, MLBD, Delhi
11. Kalupahana, David J., *A History of Buddhist Philosophy*, MLBD, Delhi, 1994
12. Kalupahana, David J., *Mūla Madhyamakakārikā of Nāgārjuna: The Central Philosophy of Middle Way*, MLBD, Delhi, 1991.
13. Kalupahana, David J., *Causality: The Central Philosophy of Buddhism*, Honolulu: The University Press of Hawaii, 1976.
14. Kashyapa, Bhikshu Jagadish, *The Abhidhamma Philosophy*, Vidya Prakashan, Delhi, 1982.
15. Kern, H., *Manual of Indian Buddhism*, Indological Book House, Varanasi Delhi, 1972.
16. Kimura, Ryun, *A Historical Study of the Terms Hīnayāna and Mahāyāna and the Origin of Mahāyāna Buddhism*, Indological Book Corporation, Rajendra Nagar, 1978.
17. Macgovern, W.M., *A Manual of Buddhist Philosophy*, Oriental Printers, Lucknow, 1976.
18. Pandey, G. C., *Bauddha Dharma Ke Vikāsa kā Itihāsa*, Hindi Samiti, Lucknow, 1976.
19. Pandey, G. C., *Studies in the Origin of Buddhism*, MLBD, Delhi, 1974.
20. Pandeya, R. C., *Buddhistic Studies in India*, MLBD, Delhi, 1975.
21. Pandeya, R. C. (ed.), *Indian Studies in Philosophy*, MLBD, Delhi, 1977.
22. Suzuki, D. T., *Outlines of Mahāyāna Buddhism*, Newyork: Schocken, 1963, 1907.
23. Tripathi, Ramshankar, *Bauddha Darśana Prasthāna*, Kendriya Uchcha Tebbeti Sansthana, Sarnath, Varanasi, 1977.
24. Upadhyay, Baldeva, *Bauddha Dar.,,ana Mimāṃsā*, Chaukhambha, Varanasi, 1978.
25. Upadhyay, Bharat S. *Pāli Sāhitya ka Itihāsa*, Hindi Sahitya Sammelan, Allahabad, 1994.
26. Warder, A. K., *Indian Buddhism*, MLBD, Delhi, 2000.
27. William, Paul, *Mahāyāna Buddhism*, 2nd edn., Routledge, London, 2008.

Course Code: BSOEC404 E

Course Name: Royal Patronage of Buddhism in China

Maximum Marks: 100

Duration: 3 hours

Course Objectives: This course is an introduction to the history of Buddhism in China from Chin dynasties to T'ang dynasty. In the course of the History of Buddhism in China, rulers played a crucial role in shaping the nature and characteristics of Chinese Buddhism. The main objective of this paper is to highlight the royal patronage Buddhism received and the terms and conditions imposed by the state in return of favours. Through engagement with historical scholarship, primary sources in translation, and Chinese Buddhist arts, Temples, and caves etc. This course will explore the intellectual history and cultural impact of Buddhism in China. Some prior knowledge of Chinese history and / or religion will be helpful. No knowledge of the Chinese language is required.

Course Learning Outcomes:

- Students will learn to discuss religious ideas with peers in a simultaneously respectful and critically reflective manner.
- Students will gain an ability to critically investigate religious traditions from an analytical critical and interdisciplinary perspective.
- Students will analyze how Buddhist narratives, symbols and rituals have been used to shape boundaries of community and social and political responses to changing historical circumstances.
- Students can serve as a useful source of collateral readings for courses dealing with the history and culture of China.
- Students get well acquainted with the Sangha-State relations with up and downs during the course of history of Buddhism in China.

Contents:

Unit I: Yao xing of later Qin and Kumarajiva's translation of Buddhist text.

Unit II: Royal patronage of Buddhism during the Northern Wei and Liang dynasty.

Unit III: Emperor Wen of Sui: Establishment of Buddhist monasteries and stūpas, Buddhism as the official ideology, restoration of Buddhist texts, images, and monuments.

Unit IV: Royal Patronage under the T'ang.

Suggested Reading

1. Berger, Patricia Ann. *Empire of emptiness: Buddhist art and political authority in Qing China*. Honolulu: University of Hawaii Press, 2003.
2. Chan, Sin-wai. *Buddhism in late Ch'ing political thought*. Hong Kong: Chinese University Press, 1985
3. Chen, Jinhua. *Monks and monarchs, kinship and kingship: Tanqian in Sui Buddhism and politics* English and some Chinese. Kyoto : Scuola Italiana di Studi sull'Asia Orientale, 2003.
4. Gregory, Peter N., and Getz, Daniel A., Jr., eds. *Buddhism in the Sung*. Honolulu: Hawaii University Press, 1999.
5. Kenneth K.S.Ch'en, *Buddhism in China*, Princeton : Princeton University Press 1964.
6. Tan Sen, *Buddhism, Diplomacy and Trade*, Delhi: Manohar, 2004.
7. Weinstein, Stanley. *Buddhism under the T'ang*. New York: Cambridge University Press, 1987.
8. Welter, Albert. *Monks, Rulers, and Literati: The Political Ascendancy of Chan Buddhism*. Oxford; New York: Oxford University Press, 2006.
9. Zürcher, E. *The Buddhist conquest of China: the spread and adaptation of Buddhism in Early Medieval China*, NJ: Atlantic Highlands, 1973.

Course Code: BSOE404F

Course Name: Four Major Traditions of Buddhism in Tibet: Impact and Importance

Maximum Marks: 100

Duration: 3 hours

Course Objectives

This paper is to familiarize students with the pre-Buddhist religion on Tibet and four major Buddhist religions traditions in it is also to show how Tibetan history and religion is influenced by Indian culture and tradition.

Course Outcomes

Students will have a good understanding of the four Buddhist Schools in Tibet and the pre-Buddhist school which is Bon not only that it gives you an overview of the system of all four schools, how they are interrelated with prevailing Indian Buddhist traditions.

Contents

Unit I: Bon, the Pre-Buddhist Religion of Tibet.

Unit II: Monastic system of Buddhism in Tibet.

Unit III: Historical account of rNying ma School and its general teaching.

Unit IV: Emergence of Sākya tradition as a political power in Tibet.

Unit V: Salient features of bka' brgyud pa school and its prominent masters.

Unit VI: The dge lugs pa tradition and institute of Dalai Lama.

Suggested Readings

1. Bruce Newman, *A Beginner's Guide to Tibetan Buddhism*, Boston: Snow Lion Publication, 1996.
2. Thubten Chodron, *Buddhism for Beginners*, Boston: Snow Lion Publication, 1972.
3. Wallace, B. Alan, *Tibetan Buddhism from the Ground up: A Practical Approach for Modern Life*. Berkeley: Wisdom Publications, 1993.
4. Yeshe, Lama Thubten, *The Essence of Tibetan Buddhism*, Lama Yeshe Wisdom Archive, 2001.
5. Power, John, *Introduction to Tibetan Buddhism*, Boston: Snow Lion Publication, 2007.