

Syllabus for M.A. Buddhist Studies

(A course applicable to students of the University Department)

From the Academic Year 2019 - 2020

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

Savitribai Phule Pune University

Savitribai Phule Pune University

M.A. Buddhist Studies

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

I. General Instructions

I.1. General Structure: M.A. Buddhist Studies is a four-semester course of sixty four credits offered by the Department of Pali, Savitribai Phule Pune University. The course is to be completed within two years. It contains sixteen courses of five credits each. All the elective courses are also available for students doing any Master degree course in the University.

The post-graduate (M.A.) course is a fulltime course. It is divided into two parts: M.A. Part I (consisting of two semesters: Semester I and Semester II) and M.A. Part II (consisting of two semesters: Semester III and Semester IV). The course will be conducted in the form of lectures, seminars, tutorials, group discussions, practice sessions and project work. Teaching of semesters I and II will be sequential and also that of semesters III and IV. Syllabus for each paper will be discussed in 60 clock hours (approximately) during each semester.

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

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

I.2. Introduction: The M.A. Buddhist Studies course offers a deeper level understanding of the Buddhist literature available in Sanskrit. It also introduces students to Buddhist literature in two other important languages, namely, Pali and Tibetan. The syllabus of the course is designed in such a way that it gives holistic understanding of Buddhist literature along with its related fields such as: Comparative Linguistics and Philology, Philosophy (Indian and Western), Buddhist Art, Architecture and Epigraphy, Buddhist Psychology and Engaged Buddhism. The course aims at providing a solid foundation in Buddhist literature, based on which students can pursue serious research in the field. It also prepares students for a bright academic career by enhancing their knowledge and capacities in different areas. Students completing this course together with a number of allied subjects mentioned above would have career openings in different fields, and

could do path breaking work by connecting Buddhist literature with a number of other disciplines.

I.3. Objectives of the Course:

- To provide thorough understanding of Buddhist Sanskrit language and literature with the help of extensive textual study of different genres
- To help students acquire foundational skills in Pali and Tibetan with the purpose of encouraging comparative study
- To enable students to explore the vast field of Buddhist studies covering various other disciplines such as Linguistics, Philosophy, Psychology, Sociology, History, Epigraphy, etc.
- To inspire students to find out relevance of the ancient Buddhist wisdom in the modern world having multiple challenges

I.4. Eligibility:

- B.A. with Buddhist Studies / Sanskrit / Pali / Prakrit as a special or general subject
- Or, B.A. in any subject with Advance Diploma or its equivalent in Buddhist Studies / Sanskrit / Pali / Prakrit
- Or, Graduate of any faculty with Higher Diploma or its equivalent in Buddhist Studies / Sanskrit / Pali / Prakrit.

I.5. Duration: The duration of the M.A. Buddhist Studies shall be two academic years.

I.6. Course Fee: The Admission Fee for the course, the Tuition Fee for the entire course of two-year duration, Examination Fee, Record Fee, Statement of Marks shall be as per the rules and regulations of the Savitribai Phule Pune University, Pune.

I.7. Teaching:

- Medium of instruction - English
- Lectures - Four lectures and one Tutorial/Practical per course per week, i.e., twenty lectures per week for fifteen weeks in a semester

II. Pattern of Examination

II.1. Assessment and Evaluation:

- An M.A. student will be assessed for his/her performance at a written test of 1600 marks i.e., sixteen courses of 100 marks each.
- For each semester there shall be external examination of 50 marks and internal examination of 50 marks per course.
- The external examination will be held at the end of each semester.
- The internal assessment will be carried out throughout the semester.
- The nature of the internal assessment would be varied, which will include at least three components out of Written test, Essay writing, Group discussion, Seminar presentation, Tutorial writing, Debate on conceptual issues and Oral exam.

II.2. Passing: To pass the M.A. examination a candidate must obtain 40% of the total marks in each of the external and internal examination (i.e., separate passing: 20 in external and 20 in internal examination), or aggregate 40% marks with at least 30% marks in either external or internal examination (i.e., 15 marks out of 50). Those of the successful candidates will be given appropriate grades in accordance with the grading pattern accepted by the university.

II.3. Question pattern:

- External written examination - 50 marks: Long answer, short answer, short note, translation, reference to context, etc.
- Internal examination - 50 marks: At least three components out of Written test, Essay writing, Group discussion, Seminar presentation, Tutorial writing, Debate on conceptual issues, Open book test, Oral exam, etc.

III. Syllabus

III.1 Outline: For all the four semesters first three core courses are compulsory. The remaining courses marked with an asterisk (*) from the fourth course onwards in each semester are elective courses. Students can select any one course out of these elective courses.

(Note: 1) *All the elective courses will be available to students from other departments.*

2) *Students are expected to choose at least one elective course per semester. They are also free to take additional credits by choosing other elective courses from within the subject or from outside.)*

SEMESTER I

(Core Courses)

BS I.1: Saundarananda

BS I.2: Śiṣyalekha

BS I.3: Mahāvastu

SEMESTER I

(Elective Courses)

*BS I.4: Milindapañha

*BS I.5: Reading Buddhist Sanskrit Texts Part I

*BS I.6: Introduction to Buddhism and Its Socially Engaged Aspects

*BS I.7: Introduction to Buddhist Psychological Ideas

*BS I.8: Buddhist Art and Architecture I

*(Note: To opt for the elective course *BS I.4 Milindapañha the knowledge of Pali language is essential.)*

SEMESTER II

(Core Courses)

BS II.1: Nāgānanda

BS II.2: Prosody and Metrics

BS II.3: Lalitavistara

SEMESTER II

(Elective Courses)

* BS II.4: Suttanipāta - Mahāvagga

* BS II.5: Reading Buddhist Sanskrit Texts Part II

* BS II.6: Interdisciplinary Role of Buddhism

*BS II.7: Methods of Mind Cultivation

* BS II.8: Buddhist Art and Architecture II

(Note: 1. *To opt for the elective course *BS II.4: Suttanipāta - Mahāvagga the knowledge of Pali language is essential.*

2. *To opt for the elective course *BS II.5: Reading Buddhist Sanskrit Texts Part II it is mandatory to pass the elective course *BS I.5: Reading Buddhist Sanskrit Texts Part I.*

3. *To opt for the elective course *BS II.8: Buddhist Art and Architecture II it is mandatory to pass the elective course *BS I.8: Buddhist Art and Architecture I.)*

SEMESTER III

(Core Courses)

BS III.1: Abhidharmakośabhāṣya

BS III.2: Vinayavastu

BS III.3: Saddharmapuṇḍarīkasūtra

SEMESTER III

(Elective Courses)

*BS III.4: Elementary Classical Tibetan

*BS III.5: Comparative Linguistics

*BS III.6: Resurgence of Buddhism in India

*BS III.7: Modern Psychological Ideas Relevant for Buddhist Psychology

*BS III.8: Buddhist Epigraphy I

*BS III.9: Buddhism and Indian Philosophy

SEMESTER IV

(Core Courses)

BS IV.1: Vajracchedikāprajñāpāramitāsūtra

BS IV.2: Mūlamadhyamakakārikā & Viṃśikā

BS IV.3: Laṅkāvatārasūtra

SEMESTER IV

(Elective Courses)

- *BS IV.4: Buddhist Classical Tibetan Reading
- *BS IV.5: Comparative Philology
- *BS IV.6: Buddhism and Modern World
- *BS IV.7: Methods of Mind Cultivation
- *BS IV.8: Buddhist Epigraphy II
- *BS IV.9: Buddhism and Western Philosophy

*(Note: 1. To opt for the elective course *BS IV.4: Buddhist Classical Tibetan Reading it is mandatory to pass the elective course *BS III.4: Elementary Classical Tibetan.)*

*2. To opt for the elective course *BS IV.8: Buddhist Epigraphy II it is mandatory to pass the elective course *BS III.8: Buddhist Epigraphy I.)*

III.2 Detail Syllabus

SEMESTER I

(Core Courses)

BS I.1: Saundarananda

Credit 1: Introduction to Saundarananda and survey of modern research; Nandapravrājanah (verses 1–26)

Credit 2: Nandapravrājanah (verses 27–53)

Credit 3: Svargarśanaḥ (verses 1–34)

Credit 4: Svargarśanaḥ (verses 35–64)

Note: Verse numbers are according to the Chaukhamba Surbharati Prakashan edition.

Reference books:

1. Aśvaghōṣas Saundarananda in Ajanta. Wiener Zeitschrift für die Kunde Südasiens 19 (Wien 1975), p.85–102. [Interpretation of the painting in cave XVI based on Aśvaghōṣa's epos.]
2. Covill, Linda, trans. 2007. *Handsome Nanda by Aśvaghōṣa*. Clay Sanskrit Library, New York University Press and JJC Foundation.
3. Covill, Linda. 2009. *Metaphorical Study of the Saundarananda*. Delhi: Motilal Banarsidass Publishers Private Limited.
4. Mishra, Jagadish Chandra, ed. 2010. *Saundarananda Mahākāvya of Śrī Aśvaghōṣa*. Varanasi: Chaukhamba Surbharati Prakashan.

BS I.2: Śiṣyalekha

Credit 1: Introduction to Lekha literature with special reference to Śiṣyalekha and survey of modern research; Śiṣyalekha (verses 1–30)

Credit 2: Śiṣyalekha (verses 31–60)

Credit 3: Śiṣyalekha (verses 61–90)

Credit 4: Śiṣyalekha (verses 91–116)

Reference books:

1. Hahn, Michael, trans. 1999. *Invitation to Enlightenment*. Berkeley: Dharma Publishing.

BS I.3: Mahāvastu

Credit 1: Introduction to Mahāvastu and survey of modern research; Mahāvastu, Vol. II - chapter 1 - Kumārotpattiḥ (pp. 1–11)

Credit 2: Mahāvastu, Vol. II - chapter 1 - Kumārotpattiḥ and chapter 2 - Asitasya Kumāradarśanam (pp. 12–22)

Credit 3: Mahāvastu, Vol. II - chapter 2 - Asitasya Kumāradarśanam and Bodhisatvasyakaumāram (pp. 23–34)

Credit 4: Mahāvastu, Vol. II - chapter 18 - Mahābhiniṣkramaṇaṃ saṃbodhiprāptiśca (pp. 79–89)

Note: Page numbers are according to the Mithila Institute edition.

Reference books:

1. Bagchi, S., ed. 2003. *Mahāvastu Avadāna*. Vol. I. Darbhanga: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, Darbhanga.
2. Basak, Radhagovind, ed. 2003. *Mahāvastu Avadāna*. Vol. II. Darbhanga: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, Darbhanga.
3. Jones, J.J., trans. 1949. *Mahāvastu*. Vol. I. London: Luzac and Company.
4. Jones, J.J., trans. 1952. *Mahāvastu*. Vol. II. London: Luzac and Company.
5. Law, B. C. 2011. *Study of the Mahāvastu*. New Delhi: New Bharatiya Book Corporation.

SEMESTER I

(Elective Courses)

***BS I.4: Milindapañha**

Credit 1: Introduction to Milindapañha and survey of modern research; Mahāvaggo (pp. 22–38)

Credit 2: Addhānavaggo (pp. 39–49)

Credit 3: Vicāravaggo (pp. 50–65)

Credit 4: Nibbāvaggo (pp. 66–73)

Note: Page numbers are according to Vipassana Research Institute edition.

Reference books:

1. 1998. *Suttapiṭake Khuddakanikāye, Milindapañhapāḷi*. Igatpuri: Vipassana Research Institute.
2. Deshpande, Madhav M., ed. 1999. *Milindapañha-Aṭṭhakathā*. Tokyo: The International Institute for Buddhist Studies.
3. Horner, I. B. 1996. *Milinda's Questions*, Vol. I. Oxford: The Pāli Text Society.
4. Kashyap, Jagadish, trans. 2013. *Milinda-prasna*. Delhi: Buddhist World Press.

5. Rhys Davids, T. W. 2003. *The Questions of King Milinda*. Delhi: Motilal Banarsidass Publishers Private Limited.
6. Śāstrī, Swāmī Dwārikādāsa, 1998. *Milindapañhapāli with Hindi Translation*. Varanasi: Bauddha Bharati.
7. Trenckner, V., ed. 1997. *The Milindapañho*. Oxford: The Pali Text Society.
8. Vadekar, R. D., ed. 1972. *Milindapañho*. Bombay: University of Bombay.

E-source:

1. Chau, Bhikkhu Thich Minh. *Milindapañha & Nāgasena Bhikshu Sutra - A Comparative Study (Through Pali and Chinese Sources)*. www.buddhanet.net
2. Pesala, Bhikkhu. 2001. *The Debate of King Milinda*. Malaysia: Inward Path. www.buddhanet.net

***BS I.5: Reading Buddhist Sanskrit Texts Part I**

Credit 1: Lessons 1–2

Credit 2: Lesson 3

Credit 3: Lesson 4; Lesson 5 (5.1–5.8)

Credit 4: Lesson 5 (5.9–5.14); Lesson 6

Reference book:

1. Dhammajoti, K. L. 2015. *Reading Buddhist Sanskrit Texts: An Elementary Grammatical Guide*. Hong Kong: Buddha-dharma Centre of Hong Kong.

***BS I.6: Introduction to Buddhism and Its Socially Engaged Aspects**

Credit 1: Buddha's life and fundamental teachings; Socially engaged aspects of Buddhism (from Theravāda and Mahāyāna sources): Rational approach; Inefficacy of rites and rituals in spiritual life; Bodhisattva Ideal

Credit 2: Socially engaged aspects of Buddhism (from Theravāda and Mahāyāna sources): Ideal social order - refutation of caste and gender inequality, interpersonal relationship based on equality, householder's discipline and monastic order

Credit 3: Socially engaged aspects of Buddhism (from Theravāda and Mahāyāna sources): Ideal political order - concept of dharmacakravarti and republican polity; Ideal economic life - no glorification of poverty, economic life based on the principal of sharing

Credit 4: Contemporary issues before Buddhism: (i) compatibility with science (ii) karma and rebirth (iii) capitalism, communism (iv) caste and gender inequalities (v) environmental crisis (vi) post-modernism (vii) conflict resolution and world peace

Reference books:

Primary Source: Pali Sutta in translation (<https://suttacentral.net/>)

Aggañña-sutta, Ambaṭṭha-sutta, Attadaṇḍa-sutta, Brahmajāla-sutta, Kalahavivāda-sutta, Kalāma-sutta, Kūṭadanta-sutta, Madhupiṇḍika-sutta, Rāhulovāda-sutta, Tevijja-sutta, Vāsetṭha-sutta, Vasala-sutta and important passages from Vinaya Piṭaka; Paṭiccasamuppāda and its various interpretations in Pali text

Secondary Sources:

1. Ambedkar, B. R. 1984 (1957). *The Buddha and His Dhamma*. Bombay: Siddharth Publications.
2. Narada. 1988 (1964). *The Buddha and His Teachings*. BMS: Malaysia.
3. Sangharakshita. 1999. *The Bodhisattva Ideal*. Birmingham. U.K.: Windhorse Publications.
4. Sangharakshita. 1990. *Vision and Transformation*. Glasgow: Windhorse Publications.
5. Sangharakshita. 2001. *A Survey of Buddhism*. Delhi: Motilal Banarsidass Publishers.
6. Sangharakshita. 2011. *A Guide to the Buddhist Path*. Birmingham: Windhorse Publications.

***BS I.7: Introduction to Buddhist Psychological Ideas**

Credit 1: Review of Buddhist Ideas Relevant to Psychology

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

Credit 2: Nature of Human Being according to Buddhism

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

Credit 3: Mind and Mental Factors - Citta and Cetasika

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

Credit 4: Cognition and Emotion

- (a) **Cognition:** Cittavīthi (Cognitive Process); Three levels of Cognition: Saññā (Perception),

Viññāna (Cognition) and Paññā (Insight); Speculative and Non-speculative cognitive process: Papañca (Proliferation of Thought) and Yathābhūtañānadassana (Knowing and Seeing Things as they are)

(b) **Emotion:** Buddhist model of emotion - Cetasika (Mental Factor): Sobhana (Wholesome) and Akusala (Unwholesome); Emotional intelligence: Role of Manasikāra (Mode of Attention - Yoniso (Proper) and Ayoniso (Improper)); Role of Sati (Mindfulness) and Sampajañña (Understanding)

Reference books:

1. Narada Thera, ed. 2013 (1956). *A MANUAL OF ABHIDHAMMA BEING ABHIDHAMMATTHA SAṄGAHA*. Kolkata: Maha Bodhi Book Agency.
2. Singh, P., ed. 1993. *ABHIDHAMMATTHASAṄGAHO*. translated by Rāmsankara Tripāṭhi. Varanasi: Bauddha Ākara Granthamālā.
3. 1998. *Abhidhammapiṭake Dhammasaṅgani-Aṭṭhakathā*. Igatapuri: Vipassana Research Institute.
4. 1995. *Suttapiṭake Majjhimanikāyo*. Vol.I. (Mūlapaññāsapāli) Igatapuri: Vipassana Research Institute.
5. 1998. *Vinayapiṭake Mahāvaggapāli*. Igatapuri: Vipassana Research Institute.
6. Dharmarakshita, Bhikkhu, trans. 2008. *Visuddhimagga* Vol. I, II, III. New Delhi: Samyak Prakashan.
7. Goleman, D. 2003. *Destructive Emotions: How Can We Overcome Them?* NY: Bantam.
8. Guenther, H. V. & Kawamura, L.S. 1975. *Mind in Buddhist Psychology*. Berkeley: Dharma.
9. Nyanaponika Thera & Bhikkhu Bodhi. 1975. *Abhidhamma Studies: Buddhist Explorations of Consciousness and Time*.
10. Rhys Davids, C.A.F. 1924. *Buddhist Psychology: An Inquiry into the Analysis and Theory of Mind in Pali Literature*. London: Luzac and Co.
11. Rhys Davids. *Introduction to A Buddhist Manual of Psychological Ethics*.

***BS I.8: Buddhist Art and Architecture I**

Credit 1: Buddhist Art

- a) Introduction to Buddhist art
- b) Buddhist Symbols: Concept, Important Buddhist symbols: Dhammacakra, Bodhiṅkṣa, Buddhapāda, Triratna, Padma
- c) Buddhist Narrative Art: Incidents from the life of Buddha, Jātaka stories: Concept, significance, Buddhist narratives and literature, visual representation

Credit 2: Buddhist Sculptural Art

- a) Introduction to Buddhist sculptural art
- b) Buddha images: Concept, features and different types
- c) Brief introduction to different schools of Buddhist art: Gāndhāra, Mathurā and Sāranātha
- d) Brief introduction to Buddhist Bronze art

Credit 3: Structural Buddhist Architecture

- a) Introduction to Structural Buddhist Architecture
- b) Stūpa: Meaning, concept, textual evidence, archaeological evidence,
- c) Different parts of stūpa and their symbolism, various types of stūpas, regional variations of stūpas in India
- d) Caitya: Meaning, concept, textual evidence, archaeological evidence, architectural features of caityas in India
- e) Vihāra: Meaning, concept, textual evidence, archaeological evidence, architectural features of vihāras in India

Credit 4: Rock-cut Buddhist Architecture

- a) Introduction to Rock-cut Buddhist Architecture
- b) Antiquity and spread of Buddhist caves in India
- c) Different types of Buddhist caves and their functional importance
- d) Salient features of early and late Buddhist caves
- e) Significance of inscriptions from Buddhist caves

Reference books:

1. Agrawal, V. S. 1972. *Indian Art*. Varanasi: Prithvi Prakashan.

2. Brown, Percy. 1976. *Indian Architecture (Buddhist and Hindu Periods)*. Bombay: D.B. Taraporewala.
3. Dhavalikar, M. K. 2004. *Satavahana Art*. Delhi: Sharada Publishing House.
4. Dutt, Sukumar. 1962. *Buddhist Monks and Monasteries of India*. London: George Allen and Unwin.
5. Fisher, Robert E. 1993. *Buddhist Art and Architecture*. London: Thames & Hudson.
6. Gupte, R. S. 1972. *Iconography of the Hindus, Buddhist and Jains*. Mumbai: D.B. Taraporewala Sons & Co. Pvt Ltd.
7. Huntington, Susan L. 1985. *The Art of Ancient India: Buddhist, Hindu and Jain*. New York: Weather hill.
8. Kail, O. C. 1975. *Buddhist Cave Temples of India*. Bombay: D. B. Taraporewala Sons & Co. Pvt Ltd.
9. Mate, M. S. 1998. *Prachin Kala Bharati*. Pune: Continental Prakashan.
10. Mitra, Debla. 1971. *Buddhist Monuments*. Calcutta: Sahitya Samsad.
11. Nagaraju, S. 1981. *Buddhist Architecture of Western India*. Delhi: Agam Kala Prakashan.
12. Sarkar, H. 1966. *Studies in Early Buddhist Architecture*. New Delhi: Munshiram Manoharlal.

SEMESTER II

(Core Courses)

BS II.1: Nāgānanda

Credit 1: Introduction to Nāgānanda of Śrīharṣa and survey of modern research; Act 1 (pp. 1–13)

Credit 2: Act 4 (pp. 42–44)

Credit 3: Act 5 (pp. 55–64)

Credit 4: Act 5 (pp. 65–74)

Note: Page numbers are according to the Aditya Prakashan edition.

Reference books:

1. Ghoṣa, Madhava Candra, ed. 1991(1864). *The Recensions of The Nāgānanda by Harṣadeva*. New Delhi: Aditya Prakashan.
2. Karmarkar, R. D., ed. 2002. *Nāgānanda of Śrīharṣa*. Delhi: Chaukhamba Sanskrit Pratishthan.
3. Mishra, Jagadish Chandra, ed. 2014. *Nāgānanda-nāṭakam*. Varanasi: Chaukhamba Surbharati Prakashan.
4. Steinar, Roland, ed. 1997. *Untersuchungen zu Harṣadevas Nāgānanda und zum indischen Schauspiel*. Swisttal-Odendorf: Indica et Tibetica Verlag.
5. Tripathi, Ramanatha, ed. 1989. *Nāgānandanāṭakam*. Varanasi: Krishnadas Academy.

BS II.2: Prosody and Metrics

Credit 1: Buddhist contribution to Sanskrit poetics: prosody and metrics; Introduction to Kāvyaḍarṣa of Daṇḍin and survey of modern research; Selected figures of speech from the Kāvyaḍarṣa - upamā, rūpaka, vyatireka and utprekṣā

Credit 2: Selected figures of speech from the Kāvyaḍarṣa - atīśayokti, arthāntaranyāsa, nidarśanā, aprastutaprasāṃsā, dīpaka and yamaka

Credit 3: Introduction to Vṛttamālāstuti of Jñānaśrīmitra and survey of modern research; Selected meters from the Vṛttamālāstuti - anuṣṭubh, indravajrā, upendravajrā, upajāti, rathoddhatā, śālinī, drutavilambita, vaṃśastha, vaṃśamālā

Credit 4: Selected meters from the Vṛttamālāstuti-mañjubhāṣiṇī, vasantatilakā, mālinī, pṛthvī, mandākrāntā, śikhariṇī, hariṇī, śārdūlavikrīḍita, sragdharā, puṣpitāgrā, viyoginī, mālabhāriṇī

Reference books:

1. Belvalkar S. K., ed. 1924. *Kāvyaḍarṣa of Daṇḍin*. Poona: The Oriental Book-supplying Agency.
2. Hahn, Michael, Bahulkar, S. S., Deokar, L. M., Deokar, M. A., ed. 2016. *Vṛttamālāstuti of Jñānaśrīmitra with Śākyarakṣita's Vṛttamālā(stuti)vivṛti*. Pune & New Delhi: Deshana & Aditya Prakashan.

3. Raddi, Rangacharya, ed. 1938. *Kāvyādarśa of Daṇḍin*. Poona: Bhandarkar Oriental Research Institute.

BS II.3: Lalitavistara

Credit 1: Introduction to Lalitavistara and survey of modern research; Duṣkaracaryāparivartaḥ (pp. 204–216)

Credit 2: Māradharṣaṇaparivartaḥ (pp. 248–260)

Credit 3: Māradharṣaṇaparivartaḥ (pp. 261–272)

Credit 4: Māradharṣaṇaparivartaḥ (pp. 273–284)

Note: Page numbers are according to the Mithila Institute.

Reference books:

1. Hokazono, Koichi, ed. 1994. *Raritavisutara no kenkyū*. Tokyo: DaitōShuppansha, Heisei.
2. Mitra, Rajendralal, ed. 2004. *The Lalita Vistara or Memoirs of The Early Life of Sakya Siṅha*. I & II vols. New Delhi: Cosmo Publications.
3. Tripathi Shridhar, eds. *Lalitavistara*. Darbhanga: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, 1987.
4. <https://aryanthought.files.wordpress.com/2014/05/lalitavistara-sutra.pdf>

SEMESTER II

(Elective Courses)

***BS II.4: Suttanipāta - Mahāvagga**

Credit 1: Introduction to Suttanipāta and Survey of modern research; Pabbajā-sutta, Padhāna-sutta, Subhāsita-sutta, Sundarikabhāradvāja-sutta

Credit 2: Sela-sutta and Salla-sutta

Credit 3: Vāsetṭha-sutta

Credit 4: Nālaka-sutta

Reference books:

1. 1995. *Suttapiṭake Khuddakanikāye, Itivuttakapāḷi, Suttanipātapāḷi*. Igatpuri: Vipassana Research Institute.
2. Bodhi, Bhikkhu, ed. 2017. *The Suttanipāta: An Ancient Collection of the Buddha's Discourses Together with its commentaries*. UK: The Pali Text Society in association with Wisdom Publications.
3. Dharmarakṣita, Bhikṣu, ed. 1995 (1983). *Suttanipāta*. Delhi: Motilal Banarsidass Publishers Private Limited.
4. Kashyap, Bhikkhu Jagdish, ed. 2017 (1959). *The Khuddakanikāya (Khuddakapāṭha-Dhammapada-Udāna-Itivuttaka-Suttanipāta)*. Nalanda: Nava Nalanda Mahavihara.
5. Norman, K. R., trans. 2006 (2001). *The Group of Discourses (Sutta-nipāta)*. Lancaster: The Pali Text Society.
6. Pathak, O. P., ed. 2004. *Suttanipāta*. Delhi & Varanasi: Bharatiya Vidya Prakashan.
7. Śāstrī, Swāmī Dwārikādāsa, ed. 2005. *Suttanipātapāḷi*. Translated by Swāmī Dwārikādāsa Śāstrī. Varanasi: Bauddha Bharati.

***BS II.5: Reading Buddhist Sanskrit Texts Part II**

Credit 1: Lesson 7; Lesson 8 (8.1–8.3)

Credit 2: Lesson 8 (8.4–8.7); Lesson 9

Credit 3: Lessons 10 and 11

Credit 4: Lessons 12 and 13

Reference book:

1. Dhammajoti, K. L. 2015. *Reading Buddhist Sanskrit Texts: An Elementary Grammatical Guide*. Hong Kong: Buddha-dharma Centre of Hong Kong.

***BS II.6: Interdisciplinary Role of Buddhism**

Credit 1: Role of Buddhism with reference to social issues: caste, class and gender

Credit 2: Buddhist engagements with state, politics and public administration, economics and management science

Credit 3: Buddhist engagements with science, psychology and ecology

Credit 4: Buddhist engagements with culture: language, media and arts

Reference books:

1. Batchelor, Martine, and Kerry Brown, 1992. ed. *Buddhism and Ecology*. London: Cassell.
2. Batchelor, Martine. 2002. *Women on the Buddhist Path*. London: Thorsons
3. De Silva, Padmasiri. 1975. *The Search for Buddhist Economics*. Kandy, Sri Lanka: Buddhist Publication Society.
4. Gross, Rita. 1993. *Buddhism after Patriarchy: A Feminist History, Analysis, and Reconstruction of Buddhism*. Albany: State University of New York Press.
5. Payutto, Bhikkhu P. A. 1994. *Buddhist Economics: A Middle Way for the Market Place*. Bangkok: Buddhadhamma Foundation.

***BS II.7: Methods of Mind Cultivation**

Credit 1: Nature of Human Distress

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

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

(Bodily Communication) and Vaciviññatti (Verbal Communication)

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

Credit 2: Causes of Human Distress

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

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

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

Credit 3: Ways out of Distress

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

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

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

Credit 4: Therapeutic aspects of Buddhist meditation

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

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

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

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

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

Reference books:

1. 1995. *Suttapiṭake Majjhimanikāyo*, Vol. I., II, and III. Igatpuri: Vipassana Research Institute.
2. Bapat, P. V., ed. 2017. (1958). *The Majjhima Nikāya (Mūlapaṇṇāsakaṃ)*. Nalanda: Nava Nalanda Mahavihara.
3. Sankrityayana, Rahula, ed. 2017. (1958). *The Majjhima Nikāya (Majjhimapaṇṇāsaka)*. Nalanda: Nava Nalanda Mahavihara.
4. Śāstrī, Swāmi Dwārikādās, ed. 1998. *The Majjhimanikāya (Mūla Paṇṇāsaka)*. Varanasi: Bauddha Bhāratī.
[Note: Only for Madhupiṇḍikasutta, Satipaṭṭhānasutta, Vitakkasaṅṭhānasutta]
5. Dharmarakshita, Bhikshu. 1956. *Visuddhi Mārga* (Hindi Translation). Varanasi: Mahabodhi Sabha, Saranath.
6. 1998. *Visuddhimaggo*, (paṭhamo bhāgo). Igatpuri: Vipassana Research Institute.
7. Rao, R., Paranjape, A. and Dalal, A. 2011 (2008). *Handbook of Indian Psychology*. Foundation Books.
8. Walsh, R., & Shapiro, S.L. 2006. "The Meeting of Meditative Disciplines and Western Psychology: A Mutually Enriching Dialogue." *American Psychologist*. 61 (3), 227-239.
9. Wallas, A. B. & Shapiro, S. L. 2006. "Mental Balance and Well- being: Building Bridges Between Buddhism and Western Psychology." *American Psychologist*. 61 (7), 690-701.

***BS II.8: Buddhist Art and Architecture II**

Credit 1: Buddhist Art

- a) Origin and dissemination of Buddhist art
- b) Symbols in Buddhist Narratives and sculptures: Their significance
- c) Study of Buddhist narrative Art, Buddhist narratives and literature, Buddhist narratives from Bharahuta, Sāñchī, Amarāvati, Nāgārjunakoṇḍā and Kanaganahalli.

Credit 2: Buddhist Sculptural Art and Paintings

- a) Origin of the Buddha images: Gāndhāra versus Mathurā
- b) Salient features of the Buddha images from Gāndhāra, Mathurā and Sāranātha schools, western and eastern Deccan: Ajantā, Ellorā, Nāgārjunakoṇḍā
- c) Buddhist Bronzes from Nālandā and Nāgapaṭṭnam
- d) Paintings from Ajantā and Bāgh: Features, Techniques and Themes

Credit 3: Structural Buddhist Architecture

Stūpa: a) Origin and development of stūpa architecture
b) Stūpa Architecture - Pre-Mauryan and Mauryan periods
c) Study of important Buddhist stūpa sites of India: North India: Piprahvā (Kapilavastu), Sāranatha; Central India - Sāñchī, Bharahuta; Deccan: Amarāvati, Nāgārjunakoṇḍā, Kanaganahalli; Eastern India: Kesariyā; Gāndhāra region

Caitya: a) Origin and development of Caitya architecture
b) Circular and apsidal Caityas
c) Study of important circular and apsidal caityas: Nāgārjunakoṇḍā, Salihundam

Vihāra: a) Origin and development of Monastic Architecture
b) Features of Mahāvihāra Architecture
c) Study of important vihāra and mahāvihāra sites of India: Nāgārjunakoṇḍā, Nālandā, Antichak (Vikramśilā), Ratnāgiri (Odisha)

Credit 4: Rock-cut Buddhist Architecture

- a) Origin and development of Buddhist Rock-cut Architecture
- b) Study of important Buddhist cave sites of the Western Deccan: Bhāje, Pitalakhorā, Kondivaṭe, Koṇḍāne, Beḍase, Kārle, Nāśika, Kānherī, Junnar, Kuḍā, Ajantā, Aurangābād and Ellorā; Eastern Deccan-Guntapalle; Central India-Bāgh and Western India (Gujarat):

Talajā and Sanā.

- c) Chronological framework of Buddhist caves
- d) Architectural pattern of early and late Buddhist caves

Reference books:

1. Agrawal, V. S. 1972. *Indian Art*. Varanasi: Prithvi Prakashan.
2. Barua, B. 1934-37. *Barhut* Vols. I-III. Calcutta: Indian Research Institute.
3. Brown, Percy 1940. *Indian Architecture (Buddhist and Hindu Periods)*. Bombay: D.B. Taraporevala Sons and Co.
4. Cunningham, Alexander. 1966. *The Bhilsa Topes*. Varanasi: Indological Book Corporation.
5. Cunningham, Alexander. 1965. *The Stupa of Bharhut*. Varanasi: Indological Book Corporation.
6. Dehejia, Vidya. 1972. *Early Buddhist Rock Temples Achronological Study*. London: Thames and Hudson.
7. Dehejia, Vidya. 1997. *Discourse in Early Buddhist Art*. New Delhi: Munishiram Manoharlal Publishers Pvt. Ltd.
8. Dhavalikar, M. K. 1985. *Late Hinayana Caves of Western India*. Pune: Deccan College.
9. Dhavalikar, M. K. 2004. *Satavahana Art*. Delhi: Sharada Publishing House.
10. Fergusson, James and James Burgess. 2000 (reprint). *The Cave Temples of India*. New Delhi: Munshiram Manoharlal.
11. Ghosh, A. 1967. *Ajanta Murals*. New Delhi: Archaeological Survey of India.
12. Gupta, S. P. ed. 2003. *Kushana Sculptures from Sanghol*. New Delhi: National Museum.
13. Hawkes, J. and Akira Shimada eds. 2009. *Buddhist Stupas in South Asia*. New Delhi: Oxford University Press.
14. Huntington, Susana. L. with John Huntington 1985. *The Art and Architecture of India*. New York: Weather hill.
15. Knox, Robert. 1992. *Amravati - Buddhist Sculpture from the Great Stupa*. London: British Museum Press.
16. Marshall, John. 1960. *The Buddhist Art of Gandhara*. Cambridge: Cambridge University

Press.

17. Mate, M.S. 1998. *Prachin Kala Bharati*. Pune: Continental Prakashan.
18. Misra, B. N. 2017. *Nalanda*, 3 vols. Delhi: B. R. Publishing.
19. Mitra, Debla. 1971. *Buddhist Monuments*. Calcutta: Sahitya Samsad.
20. Nagaraju, S. 1981. *Buddhist Architecture of Western India*. New Delhi: Agam Kala Prakashan.
21. Quintanilla, Sonya Rhie. 2007. *History of Early Stone Sculptures at Mathura CA 150 BCE - 100 CE*. Leiden: Brill.
22. Ramachandran, T. N. 1954. *The Nagapattinam and Other Buddhist Bronzes in the Madras Museum*. Madras: Government Museum.
23. Sarkar, H. 1966. *Studies in Early Buddhist Architecture of India*. New Delhi: Munshiram Manoharlal.
24. Sharma, R.C.1984. *Buddhist Art of Mathura*. New Delhi: Agam Kala Prakashan.
25. Sivaramamurti, C. 1942. *Amaravati Sculptures in the Madras Government Museum*. Madras: Government Press.
26. Srinivasan, P.R. 1994. *Bronzes of South India*. Madras: Government Museum.
27. Stone, Elizabeth Rosen. 1994. *The Buddhist Art of Nagarjunkonda*. Delhi: Motilal Banarassidas Publisher Pvt. Ltd.
28. Talim, Meena. 2002. *Bagh Paintings: Identification and Interpretation*. Mumbai: Somaiya Publications.

SEMESTER III

(Core Courses)

BS III.1: Abhidharmakośabhāṣya

Credit 1: Introduction to Sarvāstivāda Abhidharma literature with special reference to Abhidharmakośabhāṣya of Vasubandhu and survey of modern research; Dhātunirdeśaḥ (verses 1–11)

Credit 2: Dhātunirdeśaḥ (verses 12–24)

Credit 3: Dhātunirdeśaḥ (verses 25–36)

Credit 4: Dhātunirdeśaḥ (verses 37–48)

Note: Verse numbers are according to the Bauddhabharati edition.

Reference books:

1. Chaudhuri, Sukomal. 1983. *Analytical Study of the Abhidharmakośa*. Calcutta: Firma KLM Private Limited.
2. Dev, Narendra, trans. 1958. *Abhidharmakośa*. Ilahabad: Hindustani Academy.
3. Dhammajoti, K. L. 2009. *Sarvāstivāda Abhidharma*. Hong Kong: University of Hong Kong.
4. Dhammajoti, KL. 2018. “Exposition on the Elements (Dhatunirdeśa) Chapter I of the Abhidharmakośa – Part I.” Edited by KL Dhammajoti. *Journal of Buddhist Studies* (Centre for Buddhist Studies, Sri Lanka and The Buddha-dharma Centre of Hon Kong) XV.
5. Sangpo, Gelong Lodro, trans. 2012. *Abhidharmakośa-Bhāṣya of Vasubandhu: The Treasury of the Abhidharma and its (Auto) commentary*. Vols. I-IV. Delhi: Motilal Banarsidass Publishers Private Limited.
6. Śāstri, Swamī Dwārikādās, ed. 1998. *The Abhidharmakośa and Bhāṣya of Ācārya Vasubandhu with Sphuṭārthā Commentary of Ācārya Yaśomitra*. Varanasi: Bauddhabharati.

BS III.2: Vinayavastu

Credit 1: Introduction to Vinayavastu and survey of modern research; Śayanāsanavastu (pp. 3–17)

Credit 2: Śayanāsanavastu (pp. 18–30)

Credit 3: Śayanāsanavastu (pp. 30–42)

Credit 4: Śayanāsanavastu (pp. 43–56)

Note: Page numbers are according to the Istituto Italiano Per Il Medio Ed Estremo Oriente edition.

Reference books:

1. Bagchi, S., ed. 2000. *Mūlasarvāstivādinayavastu*. Vol. II. Darbhanga: The Mithila Institute of Post-graduate Studies and Research in Sanskrit Learning.
2. Gnoli, Raniero, ed. 1978. *The Gigit Manuscript of The Śāyanāsanavastu and The Adhikaraṇavastu*. Roma: Istituto Italiano Per Il Medio Ed Estremo Oriente.
3. Sankrutyayana, Rahul, trans. 1934. *Vinaya Piṭaka*. Taiwan: The Corporate Body of the Buddha Educational Foudation.
4. Schopen, Gregory. 2000 "Hierarchy and Housing in a Buddhist Monastic Code: A Translation of the Sanskrit Text of the Śāyanāsanavastu of the Mūlasarvāstivāda-vinaya - Part One (from the Sanskrit)." *Journal of Buddhist Literature* Vol. 2. (Institute of Buddhist Studies, Berkeley) 92-196.

BS III.3: Saddharmapuṇḍarīkasūtra

Credit 1: Introduction to Saddharmapuṇḍarīkasūtra and survey of modern research; Upāyakauśalyaparivartaḥ (pp. 21–33 [verse no. 67])

Credit 2: Upāyakauśalyaparivartaḥ (pp. 33 [verse 68]–43)

Credit 3: Aupamyaparivartaḥ (pp. 44–57 [verse 51])

Credit 4: Aupamyaparivartaḥ (pp. 57 [verse 52]–70)

Note: Page numbers are according to the Mithila institute edition.

Reference books:

1. Dutt, Nalinaksha, ed. 1953. *Saddharmapuṇḍarīkasūtram*. Calcutta: The Calcutta Oriental Press Ltd.
2. Kern, H., trans. 1884. *The Saddharma-puṇḍarīka or The Lotus of the True Law*. Oxford: The Clarendon Press
3. Vaidya, P. L., ed. 1960. *Saddharmapuṇḍarīkasūtra*. Darbhanga: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning.
4. Watanbe, Shoko, ed. 1975. *Saddharmapuṇḍarīka Manuscripts found in Gilgit*. Tokyo: The Reiyukai.

5. Wogihara, U. and Tsuchida C., ed. 1934. *Saddharmapuṇḍarīka-sūtram*. Tokyo: The Seigo-kenkyūkai.
6. Yuyama, Akira. 1970. *A Bibliography of the Sanskrit Texts of the Saddharmapuṇḍarīkasūtra*. Canberra: Faculty of Asian Studies in association with Australian National University Press.

SEMESTER III
(Elective Courses)

***BS III.4: Elementary Classical Tibetan**

Credit 1: a) A brief introduction to the spread of Buddhism in Tibet, and the role of royal dynasties in its establishment, beginnings of the translation activity, the establishment and the role of the translation committee, structure of the Tibetan canon

b) Introduction to the Tibetan script: Vowels and consonants, Prescripts, postscripts, postpostscripts, superscripts, subscripts

c) A brief guide to the pronunciation, transliteration of Sanskrit akṣaras in the Tibetan script, transliteration from Tibetan to Roman and vice versa

d) Indefinite particles, demonstrative pronouns

e) Sentence patterns

f) Indefinite pronouns, plural particles

Credit 2: a) Grammatical Cases: Instrumental, Genitive, Locative

b) Possessive particles

c) Grammatical Cases: Accusative, Dative, Ablative

d) Sentence patterns, interrogative pronouns, isolation particle

e) Translation of simple Tibetan sentences into English/Marathi

Credit 3:

a) Stem form of verbs

b) Sociative particle, concessive particle, adverbs of negation

c) Case particles in connection with verbal stems

Credit 4: a) Elegant and honorific modes of speech, personal pronouns, possessive pronouns

b) Semifinal particles, coordination particles, relative pronouns

c) Reading 'Dzangs blun

Reference books:

1. Beyer, Stephan V. 1993. *The Classical Tibetan Language* . Delhi: Sri Satguru Publications.
2. Hahn, Michael. 2005. *Textbook of Classical Tibetan Language (Unpublished English version) of the German Reader Lehrbuch der klassischen Schriftsprache*. Translated by Ulrich Pagel. Marburg: Indica et Tibetica, Vol. 10.

***BS III.5: Comparative Linguistics**

Credit 1: General Introduction to Linguistics - Definition of Language; Linguistics as a science of language; Levels of language study: Phonology, Morphology, Syntax and Semantics; History of Linguistics: Discovery by Sir William Jones, contributions of Comparative Philology, halt Because of Saussure, present scenario; Classification of Languages: a) Typological b) Genealogical; Language Families of the world; Language Families of India & their peculiar features, Indo-European Language Family

Credit 2: Language Families - Synchronic and Diachronic approach to language study; Descriptive and Historical Linguistics; Basic assumptions of Historical linguistics; Principles of Language Change: Assimilation, Dissimilation, Syncope Haplology Elision, Metathesis, Morphological Change, Borrowing etc.

Credit 3: Indo-Aryan Language Family - Prehistory of Indo-Aryan Language Family; the Aryan Problem and linguistic theories; Migration of Indo-Aryans to India; Introduction to the Indo-Iranian Language Family: Indo-Aryan Language Family; A brief introduction to the Vedic literature; Peculiarities of Old Indo-Aryan: Vedic Language: a) in contrast to Indo-European b) in contrast to Classical Sanskrit; Borrowings in the Vedic Language; Vedic Dialects; Epic Sanskrit and its peculiarities; Paṇini and development of Classical Sanskrit

Credit 4: Middle Indo-Aryan Languages - Various theories about origin and development of Middle Indo-Aryan old stage of Middle Indo Aryan; Language of the Aśokan inscriptions, its peculiarities, Pali Language and Literature; Middle Stage of Middle Indo-Aryan: The Prakrits and their peculiarities; New Stage of Middle Indo-Aryan: Apabhraṃśa and its peculiar features; New Indo-Aryan Languages

Reference books:

1. Beas, John. 1872-1879. *A Comparative Grammar of Modern Aryan Language of India*. Delhi: Munshiram Manoharlal
2. Bloch, Jules. 1965. *Indo Aryan From the Vedas to Modern Times*. Paris: Adrien-Manisonneuve.
3. Bubenik, Vit. 2003. 'Prakrits & Apabhramsa', In Cardona & Jains (eds), *The Indo- Aryan Languages*, (pp. 204–249).
4. Burrow, Thomas. 1965. *The Sanskrit Language*. London: Faber & Faber Limited.
5. Cardona, George. 'The Indo-Aryan Languages' *Encyclopedia Britannica* (15th Edition), 1974 vol. 9, (pp. 439–450).
6. Cardona, George. 1990. 'Sanskrit' In Bernard (ed.), *The Major Languages of South Asia, the Middle East & Africa*, London: Routledge. (pp. 31–52).
7. Cardona, George. 2003. 'Sanskrit' In Cardona & Jain (Eds.), *The Indo-Aryan Languages*. (pp. 104–160).
8. Cardona, George. 2003. Jain, Dhanesh (Eds.), *The Indo-Aryan Language*, London & New York: Routledge.
9. Ghatge A. M. 1993(1941). *Introduction to ArdhaMagadhi*. Pune: Sanmati Tirtha.
10. Ghatge, A. M. 1962. *Historical Linguistics & Indo-Aryan Language*. Bombay: University of Bombay.
11. Gonda, Jan. 1971. *Old India*. Laiden & Koln, E. J. Brill.
12. Katre, S. M. 1964. *Prakrit Languages & their Contribution to Indian Culture*. Poona: Deccan College.
13. Lazzerani, Romeno. 'Sanskrit' IN *ROMAT & ROMAT* (EDS.), *The Indo-European Languages*, London & New York: Routledge: 1998 (pp. 99–124).

***BS III.6: Resurgence of Buddhism in India**

Credit 1: Rediscovery of Buddhism - archaeological finds, introduction of Buddhist literature and personal experiences

Credit 2: Resurgence of Buddhism in modern India - Non Ambedkarite Buddhist movements, individual and Institutional contributions

Credit 3: Dr. Ambedkar - his life and mission, His Social Philosophy and Constitutional Vision;
Dr. Ambedkar's Writings and Speeches on Buddhism

Credit 4: Dr. Ambedkar's "The Buddha and His Dhamma"

Reference books:

1. Ahir D.C. 2005. *Buddhism and Ambedkar*. B. R. Publication Corporation.
2. Ambedkar, B. R. 1984 (1957). *The Buddha and His Dhamma*. Bombay: Siddharth Publications Babasaheb Ambedkar Writings and Speeches (BAWS)
3. Chakravarti, Uma. 1987. *The Social Dimensions of Early Buddhism*. New Delhi: Oxford University Press.
4. Collected works of Anagarika Dharmapala
5. G. Alyosius. 1998. *Religion as emancipatory identity: a Buddhist movement among the Tamils under colonialism*. Christian Institute for the Study of Religion and Society.
6. Gokhale, Pradeep, ed. *The Philosophy of Dr. B. R. Ambedkar*. Sugava Prakashan, Pune
7. Jayaswal, K. P. 1988. "The Discoverer" in Rahula Smriti Peoples' Publishing House (Pvt.) Ltd, New Delhi.
8. John Stavrellis (2009). *Chandrika Prasad Jigyasu and Bhikkhu Bodhananda: Buddhism and the Evolution of the Dalit Public Sphere*. University of Wisconsin-Madison.
9. Joshi Lal Mani. 1983. *Discerning the Buddha*. MRML Manual.
10. Ling, Trevor. 1979. "Buddhism in India: Residual and Resurgent" in *Studies in Pali and Buddhism*, Edited by A. K. Narain, Delhi: B. R. Publishing Company, 229-241.
11. Narain, A. K., ed. 1979. *Studies in Pali and Buddhism*. Delhi: B. R. Publishing Company.
12. Narain, A.K., and D.C. Ahir, eds. 1994. *Dr. Ambedkar, Buddhism, and Social Change*. New Delhi: D.K Publishing.
13. Narsu Laxmi. 2005. *A Study of Caste*. Blue Moon Publication. New Delhi.
14. Nikam, N.A., and Richard McKeon, eds. 1978. *The Edicts of Asoka*. Chicago: University of Chicago Press.
15. Pilchick, Terry. 1988. *Jai Bhim! Dispatches from a Peaceful Revolution*. Glasgow/Berkeley: Windhorse Publications/Parallax Press.

16. Rodrigues, Valerian. 2002. *The Essential Writings of B.R. Ambedkar*. New York: Oxford University Press.
17. Sangharakshita. 1986. *Ambedkar and Buddhism*. Glasgow: Windhorse Publications.
18. Smith, Vincent. 1964. *Asoka: The Buddhist Emperor of India*. Delhi: S. Chand & Co.
19. Swaris Nalin. 2011. *The Buddha'S Way: A Socio-Historical Approach*. Navayana Publications.
20. Zelliott, Eleanor. 1979. "The Indian Rediscovery of Buddhism, 1855-1956" in *Studies in Pali and Buddhism*, Ed. A. K. Narain, B. R. Publishing Corporation, Delhi, 389-406.

***BS III.7: Modern Psychological Ideas Relevant for Buddhist Psychology**

Credit 1: Historical Review of Psychology

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

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

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

Credit 3: Cognition and Emotion

- (a) Cognition as studied in Psychology: Information processing model, cognitive errors as a source of distress
- (b) Psychological theories of emotion: James Lange, Cannon-Bard, Schacter-Singer theory of emotion; Emotional Intelligence

Credit 4: Emergence of Buddhist Psychology

- (a) Contribution of Buddhist Scholars: Mrs. Rhys Davids' Dialogue with Psychology; Anagarika Govinda: Creative Meditation and Multi-Dimensional Consciousness, The Way of the White Clouds, Psycho-cosmic symbolism of the Buddhist stūpa; Herbert V. Günther: Mind in Buddhist Psychology, The Levels of Understanding in Buddhism; Bhikkhu Anālayo: Satipaṭṭhānasutta: The Direct Path to Realization; His Holiness The 14th Dalai Lama: Initiatives in Buddhist Psychology
- (b) Commonality between Buddhism and Psychology: Common goal to understand human mind for eradicating human suffering
- (c) Possible clashes between Buddhism and Psychology: Extra sensory perception or Abhiññā (Psychic Power), concept of Rebirth and Kammavipāka (Fruition of Action)
- (d) Future direction of Buddhist Psychology: Application, Research methodology and Theoretical advances

Reference books:

1. Anagarika Govinda. 1969. *The Psychological Attitude of Early Buddhist Philosophy*. Delhi: Motilal Banarasidass.
2. Chaplin, J.P.& Krawiec, T.S. 1968. *System & Theories of Psychology*. New York: Holt, Rinehart and Winston.
3. Dreher, H. 1995. *Immune Power Personality: Seven Traits You Can Develop to Stay Healthy*, Canada: Dutton.
4. Friedman, H.S. & Schustack, M.W. 2003. *Personality: Classic Theories and Modern Research*. New Delhi: Pearson Education.
5. Gazzaniga, M.S. & Heatherton, T. F. 2006. *Psychological Science*. New York and London: WW Norton.
6. Glassman, W.E. 2000. *Approaches to Psychology*. Buckingham and Philadelphia: Open University Press.
7. Nissanka, H. S.S. 1993. *Buddhist Psychotherapy*. New Delhi: Vikas Publishing House.
8. Scroggs, J. 1985. *Key Ideas in Personality Theory*. Minnesota: West Publishing Co.
9. Varela, F.J. & Shear, J. 1999. "First Person Methodologies: What, Why and How?"

Journal of Consciousness Studies. 6 (2-3), 1-14.

10. Wiggins, J.S. 1996. *The Five Factor Model of Personality*. NY: Guilford.
11. Wallas, A. B. & Shapiro, S. L. 2006. "Mental Balance and Well-being: Building Bridges Between Buddhism and Western Psychology." *American Psychologist*. 61 (7), 690-701.
12. Yozan, Dirk Mosig. 2006. "Conceptions of The Self in Western and Eastern Psychology." *Journal of Theoretical and Philosophical Psychology*. 26, 39-50.
13. Zinn, Kabat Jon. 2013. *Full Catastrophe Living Piatkus*. London.
14. Ekman, P., Davidson, R.J., Ricard, M., & Wallace, A. B. (2005). Buddhist and psychological perspective on emotions and well-being. *Current Directions in Psychological Science*, 14 (2), 59-63

***BS III.8: Buddhist Epigraphy I**

Credit 1: Introduction to Epigraphy

- a) Significance of inscriptions in reconstruction of history of Buddhism
- b) Survey of research in Epigraphy
- c) Antiquity of writing in ancient India
- d) Categories of inscriptions
- e) Materials and techniques of writing
- f) Theories of origin of Brāhmī script
- g) Theories of origin of Kharoṣṭhī script
- h) Geographic distribution of Buddhist inscriptions

Credit 2: Introduction to Ancient Scripts

- a) Brāhmī: Orthography, decipherment of letters and numerals
- b) Kharoṣṭhī: Orthography, decipherment of letters and numerals

Credit 3: Inscriptions of the Mauryan Period

- a) Aśokan Inscriptions: Geographic distribution, types, scripts and language
- b) Major Rock Edicts (Girnār Version): Nos. I, III, IV, VI, IX and XII
- c) Pillar edicts: Delhi-Toprā Pillar Inscriptions (selected inscriptions)
- d) Minor edicts: Rumminadei minor pillar inscription, Bhābru minor rock edict

Credit 4: An Introduction to Inscriptional Prakrit

- a) Phonology: Alphabets - Vowels, consonants and consonant clusters; Phonetic change in comparison with Pali and Sanskrit
- b) Morphology: Nominal Bases: Additions, omissions and innovations; Verbal stems: Additions, omissions and innovations; Declension system; Conjugational system; Secondary derivatives; Vocabulary
- c) Syntax and Symantics: Comparison with Pali and Sanskrit syntax

References

1. Allchin, F. R. and K.R. Norman. 1985. Guide to the Ashokan Inscriptions. *South Asian Studies* 1: 43-50.
2. Bhandarkar, D.R. 1935-36. *A List of the Inscriptions of Northern India in Brahmi and its Derivative Scripts, from about 200 B.C.* Appendix to Epigraphia Indica vols. 19-23.
3. Bühler, George. 1959. *Indian Palaeography*. Calcutta: Indian Studies
4. Dani, Ahmad Hasan 1963. *Indian Palaeography*. Oxford: Clarendon Press.
5. Epigraphia Indica (Relevant volumes)
6. Hultzsch, D. (ed.). 1969. *Inscriptions of Asoka, Corpus Inscriptionum Indicarum*. Vol. I. Reprint. Varanasi: Indological Book House.
7. Gokhale, S. *Purabhilekhavidya*. Pune: Continental Prakashan.
8. Goyal, S.R. 2005. *Ancient Indian Inscriptions*. Jodhpur: Kusumanjali Book World.
9. Mangalam, S.J. 1990. *Kharoshthi Script*. Delhi: Eastern Book Linkers.
10. Mehendale, M.A. 1948. *Historical Grammar of Inscriptional Prakrit*. Poona: Deccan College Post-Graduate and Research Institute.
11. Pandey, R. 1957. *Indian Palaeography*. Delhi: Motilal Banarasidass.
12. Ramesh, K.V. 1984. *Indian Epigraphy*. Delhi: Sundeep Prakashan.
13. Salomon, Richard. 1998. *Indian Epigraphy*. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd.
14. Sircar, D.C. 1986. *Select Inscriptions*. Vol. I. Delhi: Asian Humanities Press.

***BS III.9: Buddhism and Indian Philosophy**

(Objective: To introduce major schools of Indian philosophy and highlight points of comparison between Buddhism and other schools)

Credit 1: Indian Philosophy as Darśanaśāstra and Ānvīkṣikī; The two-fold division of schools of Philosophy into Āstika and Nāstika (Orthodox and Heterodox); The three-fold division of the Schools: Vedic (Āstika), Śramaṇa and Lokāyata; Is Buddhism continuation of the Vedic tradition or reaction to it?

Credit 2: Brahmanical Ritualism and Pūrvamimāṃsā: Sacrifices and their justification, Vedaprāmāṇya and hierarchical social order, Vedic Apauruṣeyavāda

(Points for comparison in Buddhism: Criticism of sacrifices, Varṇa / Caste hierarchy, Karma, Ahimsā)

Upanishadic Philosophy and Advaita-vedānta: The doctrine of Ātman, Brahman, Non-dualism, Mokṣa

(Points for comparison in Buddhism: Vijñānavāda, Anattā, Śūnyatā, Nirvāṇa)

Lokāyata: Dehātmavāda, Materialistic Hedonism, criticism of Paraloka and Ritualism

(Points for comparison in Buddhism: Anātmavāda, Madhyamā Pratipadā, Rebirth, Other Worlds, the role of experience and reason)

Credit 3: Jainism: The concept of Sat, Jīva, Ajīva, Triratna, the doctrine of Karma, Mahāvratā, Seven Tattvas, Anuvratā, Kaivalya

(Points for comparison in Buddhism: Anityatā, Anātmatā, Madhyamā Pratipadā, Nirvāṇa, the concept of Pudgala)

Sāṅkhya: The nature of Puruṣa & Prakṛti, Discriminative Knowledge & Kaivalya,

Satkāryavāda, Pariṇāmavāda

(Points for comparison in Buddhism: Anityatā, Anātmatā, Pratityasamutpāda, Nirvāṇa)

Yoga: Citta, Citta-vṛttis, Aṣṭāṅgayoga, Samādhi, Kaivalya

(Points for comparison in Buddhism: Nirodha, Kleśa, Avidyā, Brahmavihāra, Rūpadhyāna, Arūpadhyāna, Prajñā, Śīla)

Credit 4: Nyāya: Four Pramāṇas, Prameya, Apavarga, Ísvara

(Points for comparison in Buddhism: Two Pramāṇas, the nature of Anumāna, Dvādaśanidāna)

Vaiśeṣika: The nature of six Padārthas, Abhāva

(Points for comparison in Buddhism: Svalakṣaṇa & Sāmānyalakṣaṇa, criticism of Sāmānya, Avayavin and Sambandha)

Reference books:

1. Dasgupta, S. N. 1940. *History of Indian Philosophy*. London: Cambridge University Press
2. Hiriyanna, M. 1956. *Outlines of Indian Philosophy*. London.
3. Mohanty, J. N. *Introduction to Indian Philosophy*. Oxford University Press.

SEMESTER IV

(Core Courses)

BS IV.1: Vajracchedikāprajñāpāramitāsūtra

Credit 1: Introduction to Pāramitā literature with special reference to Vajracchedikāprajñāpāramitāsūtra and the commentary of Kamalaśīla; Survey of modern research; Vajracchedikāprajñāpāramitāsūtra (sections 1–8)

Credit 2: Vajracchedikāprajñāpāramitāsūtra (sections 9–14)

Credit 3: Vajracchedikāprajñāpāramitāsūtra (sections 15–18)

Credit 4: Vajracchedikāprajñāpāramitāsūtra (sections 19–32)

Note: Section numbers are according to the University of Delhi edition.

Reference book:

1. Conze, Edward. 2001. *Buddhist wisdom: The diamond sutra and the heart sutra*. Lontoo: Vintage.
2. Harrison, Paul. 2006. "Vajracchedikā Prajñāpāramitā: A new English translation of the Sanskrit text based on two manuscripts from Greater Gandhāra." *Buddhist Manuscripts in the Schøyen Collection* 3. 133-159.

3. <https://diamond-sutra.com/>
4. Joshi, L. M., ed. 2009. *Vajracchedikā Prajñāpāramitāsūtra tathā Ācārya Asaṅgakṛta Triśatikākārikāsaptati*. Translated by L. M. Joshi. Sarnath: Central Institute of Higher Tibetan Studies.
5. Simha, Shantibhikṣu Shastri & Sanghasena, ed. 1978. *Vajracchedikā Prajñāpāramitā*. Delhi: Department of Buddhist Studies, University of Delhi.
6. Tenzin, Pema, ed. 1994. *Prajñāpāramitāvajracchedikāsūtram with Prajñāpāramitāvajra-cchedikāṭīkā of Ācārya Kamalaśīla*. Sarnath: Central Institute of Higher Tibetan Studies.
7. Xuanhua, and Kuan Heng. 1974. *A General Explanation of the Vajra Prajñā Pāramitā Sūtra*. Burlingame: Buddhist Text Translation Society.

BS IV.2: Mūlamadhyamakakārikā and Viṃśikā

Credit 1: Introduction to the Mūlamadhyamakakārikā; Mūlamadhyamakakārikā - Chapter 1: Pratyayaparīkṣa

Credit 2: Mūlamadhyamakakārikā - Chapter 15: Svabhāvaparīkṣā

Credit 3: Introduction to the Viṃśikā; Vijñāptimātratāsiddhi [Viṃśikā] (verses 1–10)

Credit 4: Vijñāptimātratāsiddhi [Viṃśikā] (verses 11–22)

Note: Verse numbers are according to the Sampurnananda Sanskrit University edition.

Reference books:

1. Inada, Kenneth K., trans. 1993. *Nāgārjuna: A Translation of His Mūlamadhyamakakārikā with an Introductory Essay*. Delhi: Sri Satguru Publications.
2. Tripāṭhī, Rāmaśaṅkara, ed. 1992. *Vijñāptimātratāsiddhiḥ [Prakaraṇadvayaṃ] of Ācārya Vasubandhu*. Translated by Thubtan Chogdub Śāstrī & Rāmaśaṅkara Tripāṭhī. Varanasi: Sampurnananda Sanskrit University.

3. Tripathi, Shridhar, ed. 1987. *Madhyamakaśāstra of Nāgārjuna with the Commentary: Prasannapadā by Candrakīrti*. Darbhanga: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning.

BL IV.3: Laṅkāvatārasūtra

Credit 1: Introduction to Laṅkāvatārasūtra and survey of modern research; Anityatāparivartaḥ (pp. 56–63[verse 33])

Credit 2: Anityatāparivartaḥ (pp. 63–70 [verse 60])

Credit 3: Anityatāparivartaḥ (pp. 70–77 [verse 85])

Credit 4: Anityatāparivartaḥ (pp. 77–85)

Note: Page numbers are according to the Mithila Institute edition.

Reference books:

1. Suzuki, Daisetz Teitaro, trans. 1999. *The Laṅkāvatāra Sūtra: A mahāyāna Text*. Delhi: Motilal Banarsidass Publishers Private Limited.
2. Vaidya, P. L., ed. 1963. *Saddharmalaṅkāvatārasūtra*. Darbhanga: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning.

SEMESTER IV

(Elective Courses)

***BS IV.4: Buddhist Classical Tibetan Reading**

Credit 1: a) Periphrastic constructions

b) Auxilliary verbs

c) Causatives, desideratives, duratives

Credit 2: a) Reflexive pronouns, reciprocal pronouns, diminutive particles

b) Adverbial particles, intensification, Collective particles: ka, ko, phrag

c) Cardinal and ordinal numbers

Credit 3: a) Reading the Tibetan translation of the Maitrakanyakāvadāna of the Avadānaśataka with the help of its Sanskrit text (pp. 87–92)

b) Reading the Tibetan translation of the * section of the Saddharmapuṇḍarīkasūtra with the help of its Sanskrit text (5 pages corresponding to pp. 21–25)

Credit 4: a) Reading the Tibetan translation of the Asitasya kumāradarśanam of the Mahāvastu with the help of its Sanskrit text (5 pages corresponding to pp. 12–17)

b) Reading Sa skya paṇḍita's Subhāṣitaratnanidhi (verses 1–20)

Reference books:

1. Beyer, Stephan V. 1993. *The Classical Tibetan Language* . Delhi: Sri Satguru Publications.
2. Hahn, Michael. 2005. *Textbook of Classical Tibetan Language (Unpublished English version) of the German Reader Lehrbuch der klassischen Schriftsprache*. Translated by Ulrich Pagel. Marburg: Indica et Tibetica, Vol. 10.

***BS IV.5: Comparative Philology**

Credit 1: Phonology of Indo-Aryan Languages - Alphabets of Vedic Sanskrit, Classical Sanskrit, Pāli, Prakrits and Apabhraṃsha: Vowels of Indo-Aryan and the development therein, Consonants and their development, Visarga and Anusvāra and the change therein, Consonant Clusters and their development

Credit 2: Morphology of Indo-Aryan Languages - Nominal Bases: Additions, omissions and innovations; Verbal Stems: Additions, omissions and innovations; Declension System; Conjugational System; Secondary Derivatives; Vocabulary

Credit 3: Syntactical and Semantic Changes in Indo-Aryan Languages - Sanskrit Syntax: An Introduction; Pāli Syntax: Peculiarities; Prakrit Syntax: Peculiarities

Credit 4: Modern Vernaculars and their development

Reference books:

1. Bubenik, Vit. 1996. *The Structure & Development of Middle Indo-Aryan Dialects*. Delhi: Motilal Banarsidass Publishers Private Limited.
2. Bubenik, Vit. 1998. *A Historical Syntax of Late Middle Indo-Aryan (Apabhraṃsa)*. Amsterdam / Philadelphia: John Benjamins Publishing Co.

3. Collins, Steven. 2005. *A Pali Grammar for Students*. Chiang Mai (Thailand): Silkworm Books.
4. Edgerton, F. 1972. *Buddhist Hybrid Sanskrit Grammar*. Delhi: Motilal Banarsidass
5. Geiger, Wilhelm. 1943. *Pali Literature & Language*. Translated by B. K. Ghosh. Calcutta: University of Calcutta.
6. Geiger, Wilhelm. 1944. *A Pali Grammar*. Translated by B. K. Ghosh. Edited by K. R. Norman. Oxford: The Pali Text Society.
7. Mehendale, M. A. 1948. *Historical Grammar of Inscriptional Prakrits*. Poona: Deccan College Mehendale, M. A. 1968. *Some Aspects of Indo-Aryan Linguistics*. Bombay: University of Bombay.
8. Mehendale, M. A. 1968. *Some Aspects of Indo-Aryan Linguistics*. Bombay: University of Bombay.
9. Norman K. R. 1983. *Pali Literature, including the Canonical Literature in Prakrit & Sanskrit of all the Hinayana Schools of Buddhism* (A History of Indian Literature VII.2). Edited by J. Gonda.
10. Oberlies, Thomas. 2001. *Pali- A Grammar of the Language of the Theravada Tripitaka*. Berlin-New York: De Gruyter.
11. Obuibenine, Bords. *A Descriptive Grammar of Buddhist Sanskrit*, Part I. The Language of the Textual Tradition of the Mahasamghika - Lokottaravadins.
12. Sen, Sukumar. 1960. *A Comparative Grammar of Middle Indo-Aryan*. Deccan College (LSI) Poona.
13. Sen, Sukumar. 1995. *Syntactic Studies of Indo-Aryan Languages*. Tokyo: Institute for the Study of Languages & Cultures of Asia & Africa.
14. Varma, Siddheshwar. 1961(1929). *Critical Study in the Phonetic Observations of Indian Grammarians*. Delhi: Munshiram Manoharlal.

***BS IV.6: Buddhism and Modern World**

Credit 1: Post-Ambedkar Buddhist Movement in India: Activities of Buddhist Society of India, Trailokya Bauddha Mahāsaṅgha Sahāyaka Gaṇa, The Tibetan Buddhist Movements, S. N. Goenka's Vipassana Movement, etc.

Credit 2: Socially Engaged Buddhism in countries with Theravāda Background: Sri Lanka,

Thailand, Myanmar, etc.

Credit 3: Socially Engaged Buddhism in countries with Mahāyāna Background: China, Taiwan, Vietnam, Japan, Korea, etc.

Credit 4: Socially Engaged Buddhism in other parts of the World: Europe, America and Africa

Reference book:

1. Aung San Suu Kyi. 1995. *Freedom from Fear & Other Writings*. New York: Penguin Books.
2. Buddhadasa Bhikkhu. 1985. *Dharmic Socialism*. Bangkok: Thai Inter-Religious Commission for Development.
3. Dalai Lama. 1999. *Ethics for the New Millennium*. New York: Riverhead Books.
4. Jones, Charles. 1999. *Buddhism in Taiwan: Religion and the State 1660-1990*. Honolulu: University of Hawaii Press.
5. Jones, Ken. 2003. *The New Social Face of Buddhism: A Call to Action*. Boston: Wisdom Publications.
6. Keown, Damien, Charles Prebish, and Wayne Husted, ed. 1998. *Buddhism and Human Rights*. Surrey, U.K.: Curzon Press.
7. Kotler, Arnold, ed. 1996. *Engaged Buddhist Reader*. Berkeley: Parallax Press.
8. Loy, David. 2003. *The Great Awakening: A Buddhist Social Theory*. Boston: Wisdom Publications.
9. Macy, Joanna. 1985. *Dharma and Development: Religion as Resource in the Sarvodaya Self-Help Movement*. West Hartford, CT: Kumarian Press.
10. Nhat Hanh, Thich. 1998. *Interbeing: Fourteen Guidelines for Engaged Buddhism*. Berkeley: Parallax Press.
11. Nhat Hanh, Thich. 1987. *Being Peace*. Berkeley: Parallax Press.
12. Queen, Christopher, and Sallie King. 1996. *Engaged Buddhism: Buddhist Liberation Movements in Asia*. Albany: State University of New York Press.
13. Queen, Christopher, ed. 2000. *Engaged Buddhism in the West*. Boston: Wisdom Publications.
14. Sangharakshita. 1999. *The Bodhisattva Ideal*. Birmingham, U.K.: Windhorse Publications.

15. Sivaraksa, Sulak. 1988. *A Socially Engaged Buddhism*. Bangkok: Thai Inter-Religious Commission for Development.

***BS IV.7: Methods of Mind Cultivation**

Credit 1: Nature of Human Distress

- (a) Psychological perspective - The 3D model of distress: Development-Distress-Disorder; Developmental hazards; Stress-Distress-Eustress; Normal and abnormal behaviour
- (b) Buddhist perspective - Nature of Dukkha; Types of Dukkha: Dukkhadukkhatā (Dukkha Caused by Distress), Vipariṇāmadukkhatā (Dukkha Caused by Change), Saṅkhāradukkhatā (Dukkha Caused by Conditionality); Factors obstructing the development of mind: Āsava (Cankers), Nīvaraṇa (Hindrances), Saṃyojana (Fetters), Anusayakilesa (Proclivities); Behavior: Kamma (Ethical Action): Kusala (Wholesome), Akusala (Unwholesome) Abyākata (Undetermined), Cetanā (Volition), Kammaṭṭhāna (Course of Action), Kammadvāra (Door of Action): Kāya (Body), Vaci (Speech), Mano (Mind); Viññatti (Communication): Kāyaviññatti (Bodily Communication) and Vaciviññatti (Verbal Communication)
- (c) Comparison between the Psychological and the Buddhist concept of Distress

Credit 2: Causes of Human Distress

- (a) Psychological perspective - biological, psychological and social causes of mental illness
- (b) Buddhist perspective - Unwholesome roots of behaviour: Lobha (Greed or Passion), Dosa (Hatred or Malice), Moha (Delusion or False Belief); Taṇhā (Craving), Māna (Estimation), Diṭṭhi (Wrong View); Vipallāsa (Distortion); Erroneous emotion and cognition as a source of suffering
- (c) Comparison between the psychological and the Buddhist perspectives on the causes of human distress

Credit 3: Ways out of Distress

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

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

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

Credit 4: Therapeutic aspects of Buddhist meditation

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

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

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

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

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

Reference books:

1. Śāstrī, Swāmi Dwārikādās. ed. 1998. The Majjhimanikāya (Mūla Paṇṇāsaka). Varanasi: Bauddha Bhāratī.
[Note: Only for the Madhupiṇḍikasutta, Satipaṭṭhānasutta, Vitakkasaṅṭhānasutta]
2. Dharmarakshita, Bhikshu, 1956. *Visuddhi Mārga* (Hindi Translation). Varanasi: Mahabodhi Sabha, Saranath.

3. 1998. *Visuddhimaggo*, (paṭhamo bhāgo). Igatpuri: Vipassana Research Institute.
4. Rao, K. R., Paranjape, A. & Dalal, A. 2011 (2008). *Handbook of Indian Psychology*. Cambridge: Foundation Books.
5. Walsh, R., & Shapiro, S.L. 2006. "The Meeting of Meditative Disciplines and Western Psychology: A Mutually Enriching Dialogue." *American Psychologist*. 61 (3), 227-239.
6. Wallas, A. B. & Shapiro, S. L. 2006. "Mental Balance and Well-being: Building Bridges Between Buddhism and Western Psychology." *American Psychologist*. 61 (7), 690-701.

***PA IV.8: Buddhist Epigraphy II**

Credit 1: Introduction to Epigraphical Records and ancient Scripts

- a) Significance of inscriptions in reconstruction of history of Buddhism
- b) Geographic distribution of Buddhist inscriptions
- c) Development of Brāhmī script: Northern and Southern versions, Box-headed and Nail-headed Brāhmī scripts
- d) Siddhamātrkā: Orthography, decipherment of letters and numerals
- e) Saindhavī: Orthography, decipherment of letters and numerals

Credit 2: Inscriptions of the Post-Mauryan Period (Indo-Greek, Kuṣāṇa, Sātavāhana-Kṣatrapa and Ikṣavāku periods)

- a) Introduction to Post-Mauryan inscriptions: Nature, geographic distribution, categories and language
- b) Piprahwā Relic Casket Inscription
- c) Bharhuta Label Inscriptions (Gift of Jetavana Pillar)
- d) Takṣaśilā Copper Plate Inscription of Patika (Year 78)
- e) Kalawana Copper Plate Inscription of Patika (Year 134)
- f) Kārle Inscription of Bhūtapāla
- g) Nashik Inscription of Gautamiputra Sātakarni (Year 24)
- h) Kārle Caitya Inscription of Ushavadāta
- i) Sāranatha Bodhisattva Image inscription of Kanishka I (Year 3)
- j) Manikyala Relic Casket Inscription of Kaniṣka I (Year 18)
- k) Nāgārjunakoṇḍā Inscription of Virapurishadatta, (Year 6)

Credit 3: Inscriptions of Gupta-Vākāṭaka and the Post-Gupta Period

- a) Introduction to inscriptions of the Gupta- Vākāṭaka and the Post-Gupta Period: Nature, geographic distribution, categories and language
- b) Ajantā Cave 16 Inscription of Varāhadeva
- c) Sāñchi Inscription of Kumāragupta I (Year 131)
- d) Mandasaur Inscription of Govindagupta (Mālavā Era 524)
- e) Nālandā Inscription of Yashovarmā
- f) Bodhagayā Inscription of Mahānāma (Year 269)
- g) Bodhagayā Inscription of Tunga Dhramāvaloka
- h) Nālandā Copper plate of Devapāladeva

Credit 4: Introduction to Inscriptional Prakrit (Post-Mauryan Period) and Sanskrit

- a) Phonology: Alphabets - Vowels, Consonants and Consonant clusters; Phonetic change in comparison with Pali and Sanskrit
- b) Morphology: Nominal Bases: Additions, omissions and innovations; Verbal Stems: Additions, omissions and innovations; Declension System; Conjugational System; Secondary Derivatives; Vocabulary
- c) Syntax and Symantecs: Comparison with Pali and Sanskrit syntax

References

1. Bhandarkar, D. R. 1935-36. *A List of the Inscriptions of Northern India in Brahmi and its Derivative Scripts, from about 200 B.C.* Appendix to Epigraphia Indica vols. 19-23.
2. Bhandarkar, D. R. 1981. *Inscriptions of the Early Gupta Kings* (B. Chhabra and G. S. Gai eds.). *Corpus Inscriptionum Indicarum* vol. III. New Delhi: Archaeological Survey of India.
3. Bühler, George. 1959. *Indian Palaeography*. Calcutta: Indian Studies
4. Dani, Ahmad Hasan. 1963. *Indian Palaeography*. Oxford: Clarendon Press.
5. Epigraphia Indica (Relevant volumes)
6. Gokhale, S. 2007 (1975). *Purabhilekhavidya*. Pune: Continental Prakashan.
7. Goyal, S. R. 2005. *Ancient Indian Inscriptions*. Jodhpur: Kusumanjali Book World.

8. Lüders, H. 1912. *A List of Brahmi Inscriptions from the Earliest Times to About A.D. 400 with the Exception of those of Asoka*. Appendix to *Epigraphia Indica* Vol. X.
9. Mehendale, M. A. 1948. *Historical Grammar of Inscriptional Prakrit*. Poona: Deccan College Post-Graduate and Research Institute.
10. Mirashi, V. V. 1963. *Inscriptions of the Vakatakas, Corpus Inscriptionum Indicarum*. Vol. V. Reprint. New Delhi: Archaeological Survey of India.
11. Mirashi, V. V. 1981. *The History and Inscriptions of the Satavahanas and the Western Kshatrapas*. Bombay: Maharashtra State Board of Literature and Culture.
12. Pandey, R. 1957. *Indian Palaeography*. Delhi: Motilal Banarasidass.
13. Raghunath, K. 1998. *Ikshvakus of Vijaya Puri: Study of the Nagarjunakonda Inscriptions*. Delhi: Eastern Book Linkers.
14. Ramesh, K. V. 1984. *Indian Epigraphy*. Delhi: Sundeep Prakashan.
15. Salomon, Richard. 1998. *Indian Epigraphy*. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd.
16. Sircar, D. C. 1986. *Select Inscriptions*. Vol. I. Delhi: Asian Humanities Press.
17. Srinivasan, P. R. and S. Sankaranarayanan. 1979. *Inscriptions of the Ikshvaku Period*. Hyderabad: Andhra Pradesh Government.

***BS IV.9: Buddhism and Western Philosophy**

[Objective: To introduce the doctrines and discussions in the western philosophy on some important issues common to Buddhism. The student is not supposed to do comparison between Buddhism and western philosophy as a part of this course, but to enrich the understanding of Buddhism in a broader framework. The course consists of four credits. Under each credit first the broad theme and the western theories and philosophers are mentioned. It is followed by a square bracket in which the relevant Buddhist philosophers, their doctrines and concepts are mentioned.]

Credit 1: (a) What is Philosophy? Love of Wisdom, Rational Inquiry, Logic as the Essence; Rhetoric, Philosophical Analysis [Prajñā, Pramāṇa, Prameya and Puruṣārtha; Theory of Vāda, Nītārtha-Neyārtha] (b) Nature of Reality: Permanence and Impermanence: Parmenides, Heraclitus [Sautrāntika; Dharmakīrti] (c) Structure of Reality: Realism and Idealism: Plato,

Aristotle, Berkeley, David Hume [Sarvāstivāda (Classification of Dharmas as Skandha, Āyatana and Dhātu), Vijñaptimātratā]

Credit 2: (a) Universals: Plato, Aristotle, Wittgenstein (Realism, Conceptualism, Nominalism) [Diñnāga, Dharmakīrti, Nāgārjuna]

(b) Causation: Aristotle, Hume, Kant, Bergson [Pratītyasamutpāda: Its Theravāda and Mādhyamika interpretation; the doctrine of four pratyayas]

Credit 3: (a) Soul-Mind-Body: Plato, Descartes, Hume, Gilbert Ryle [Anattā, the doctrine of Pañcaskandhas, Pudgalavāda, Vijñānavāda] (b) Epistemology: Empiricism and Rationalism; Synthetic-Analytic: Descartes, Locke, Hume, Kant [Pratyakṣa and Anumāna in Dharmakīrti's epistemology]

Credit 4: (a) Ethics: Egoistic, Altruistic and Universalistic; Hedonism: Aristotle, Hobbes, Kant and J. S. Mill [“Bahujanahitāya, Bahujanasukhāya....”, the concept of middle path, Arhat and Bodhisattva ideal] (b) Recent trends; Phenomenology (Husserl), Deconstruction (Derrida), Post-modernism (Lyotard) [Vijñānavāda (Vasubandhu), Śūnyatā (Nāgārjuna), Kṣaṇikatā (Dharmakīrti)]

Reference books:

1. Anderson, Walter Truett, ed. 1996. *The Fontana Post-modern Reader*. London: Fontana Press.
2. Chattopadhyaya, D. P., Embree, Lester; Mohanty, Jitendranath, ed. 1992. *Phenomenology and Indian Philosophy*. New Delhi: Motilal Banarsidass.
3. Copleston F. 1962-94. *History of Philosophy*. Vol. 1-7, New York: Image Books
4. O'Connor D. J. 1964. *A Critical History of Western Philosophy*. London: Collier Macmillan Publishers.
5. Titus, H. H. 1968. *Living Issues in Philosophy*. New Delhi: Asian Publishing Home
6. Russell, Bertrand. 1978. *Problems of Philosophy*. London: OUP.
7. Relevant Entries from Stanford Encyclopaedia of Philosophy