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University of Mumbai



Syllabus for the M.A.

Program: M.A.

Course: Buddhist Studies

Semester I to IV

(Introduced as per Credit Based Semester and Grading System with effect from the academic year 2012–2013 for Sem . I & Sem. II & from the academic year 2013-14 for Sem.-III & Sem.-IV)

Master of Arts in Buddhist Studies

Two Year Full Time Programme

Preamble:

Buddhism has been India's greatest gift to Asia and indeed, to the rest of the world. Over the last fifty years, Buddhist Studies has grown into a complex field, with historical, philosophical, linguistic, and socio-cultural aspects which are being studied independently as well as in comparative light. New materials came to light in the last century and have created the need for sustained research into this important chapter in human history.

The proposed MA programme has been designed keeping in mind the advances made in this field. It will facilitate the creation of a strong resource base in the areas of history, philosophy and Buddhist literature as also in the allied fields of art and architecture. Modern developments, such as socially engaged Buddhism and the interaction of trade and religion have been incorporated, so that students of other disciplines may also participate and benefit from the specialized courses.

In addition, this programme underscores the students' personal growth, as a result of the exposure to diverse perspectives, to ethical values and their application in responsible citizenship.

Objectives:

- a) To develop a strong corps of research scholars who are equipped with the requisite skills and knowledge base about recent advances in the field of Buddhist Studies.
- b) To offer the curriculum in a manner that enhances creative, conceptual and analytical abilities in the student.
- c) To encourage an approach that facilitates meaningful interaction between academics and society at large.

M.A. Syllabus Outline

The MA (Buddhist Studies) will be offered over four semesters and will be a full time course of two-year duration. Students with a bachelors' degree from any discipline would qualify for admission, but they must have scored a minimum of 55% overall.

The core papers in the syllabus cover all the basic subjects that any student of MA (Buddhist Studies) would be expected to know. The electives have been drawn up in such that students can explore their particular interest, such as history, philosophy, literature, etc.

Each semester will have four papers, two of which will be compulsory (core papers) and two will be electives. There are two sets of electives offered in each semester and the student will have to choose one from each group.

Each paper has been drawn up in four units, with 3 topics in each unit. However, should the University issue any fresh guidelines regarding credit system or any change in format, the necessary changes can be made to this syllabus.

Credit System:

Each paper of the semester-based M.A. (Buddhist Studies) programme will earn the student 6 credits, with the final degree being awarded to the student after 96 credits have been earned over 4 semesters. The details of the credit system, formulated as per the University guidelines, are as follows:

- a) With each paper being worth 6 credits, the student will earn 24 credits each semester, 48 credits in a year.
- b) Each credit will translate into 15 hours, making it 90 hours per paper. Of these, 60 hours will be covered by lectures and the balance half will be counted towards preparation, homework, library work, assignments and student seminars.
- c) Each semester will comprise about 15 weeks. Of these, two weeks will be taken up in final and mid-semester exams. In order to cover 60 hours over 15 weeks, there will be 4 lectures per week of a particular paper.

Eligibility for Students: As per University Rule.

Fee Structure: As per University Rule.

Venue to Conduct Lectures: As there is no department of Ancient Indian History Culture and Archeology the MA courses for the same are conducted by the PG Section. Venue for the Lectures can be K. J. Somaiya Centre for the Buddhist Studies, Vidyavihar, Mumbai, University Campus or any other college or Research Institute affiliated to University of Mumbai having proper infrastructure to conduct the course.

Examination Guidelines:

Examinations will be conducted as per the university rules and guidelines.

Paper pattern for the Examination:

Internal Assessment: 40 Marks.

The Internal Assessment Examination will be conducted by the teachers teaching the respective subjects. This can be in the form of Class Tests, Assignments, Project Works, Seminar Papers, Field Visit Reports, etc.

Semester End Examination: There will be Four Questions with internal options based on each unit in Each Question paper. Examination will be conducted as per the University Rules and Guidelines. Each question will have 15 marks.

Course Outline

	Core Paper	Elective I	Elective II
Semester I			
	Pre- Buddhist India (PAAICBS 101)	Pali Language Elementary course (PAAICBS A103)	Buddhist Ethics (PAAICBS A104)
	Early History Indian Buddhism (PAAICBS 102)	Tibetan Language Elementary course (PAAICBS B103)	Buddhist Sanskrit Elementary Language. (PAAICBS B104)
Semester II	Introduction to Early Buddhist Philosophy and Literature (PAAICBS 201)	Buddhism and Indian Philosophy (Comparative) (PAAICBS A 203)	Women in Buddhism (PAAICBS A204)
	Later History of Buddhism (PAAICBS 202)	Sutta Literature (PAAICBS B 203)	Vinaya Literature (PAAICBS B204)
		Sarvastivada and Mahasanghika Literature (PAAICBS C 203)	Life and teachings of the Buddha from Sanskrit sources (PAAICBS C204)
		Interaction of trade and religion (PAAICBS D 203)	Epigraphy (PAAICBS D204)
Semester III	Later Buddhist philosophy through Literature (Upto Yogacara) (PAAICBS 301)	Buddhism and western Philosophy (PAAICBS A 303)	Buddhist Rites and Rituals. (PAAICBS A304)
	Introduction to Buddhist Logic and Epistemology (PAAICBS 302)	Abhidhamma literature (PAAICBS B 303)	Pali Non-canonical Literature (PAAICBS B304)
		Jatakamala and Avadanakalpalata (PAAICBS C 303)	Bodhicaryavatara (PAAICBS C304)
		Buddhism in South and Southeast Asia (PAAICBS D 303)	Theravada Buddhist Meditation. (PAAICBS D304)
		Contributors to Buddhism (PAAICBS E303)	History of Buddhism in Tibet (PAAICBS E304)

Semester IV	Resurgence of Buddhism. (PAAICBS 401)	Madhyamaka Philosophy (PAAICBS A 403)	Yogacara Philosophy (PAAICBS A 401)
	Buddhist Art and Architecture (PAAICBS 402)	Pali Poetical and Vamsa Literature) (PAAICBS B 403)	Pali Commentarial Literature (PAAICBS B 401)
		Buddhism in East Asian Culture (PAAICBS C 403)	Rock-cut Architecture in Western India (PAAICBS C 401)
		Advanced Buddhist Logic and Epistemology (PAAICBS D403)	Mahayana Buddhist Meditation (PAAICBS D 401)
		Socially Engaged Buddhism (PAAICBS E 403)	Buddhism in East Asia (PAAICBS E 401)

Eligibility of Teaching Faculty:

The following chart presents the eligibility criteria for the faculty required for each paper.

Semester I	Paper	Eligibility
Core Paper I	Pre- Buddhist India	MA (Buddhist Studies), MA (Ancient Indian History Culture and Archeology), MA (History).
Core Paper II	Early History of Indian Buddhism	MA (Buddhist Studies), MA (Ancient Indian History Culture and Archeology), MA (History).
Elective 1A	Pali Language Elementary course	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology) with Diploma in Pali and publication, MA(Pali) or MA (Sanskrit) with Diploma in Pali and publication.
Elective 1B	Tibetan Language Elementary course	MA (Buddhist Studies)/MA (Ancient Indian History Culture, MA (Sanskrit) with Tibetan language as optional subject
Elective 2A	Buddhist Ethics	MA (Buddhist Studies)/MA (Ancient Indian History Culture.
Elective 2B	Buddhist Sanskrit Elementary Language.	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology) with Diploma in Sanskrit and publication, (MA (Sanskrit)

Semester II	Paper	Eligibility
Core Paper I	Introduction to Early Buddhist Philosophy through Literature	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology), MA(Pali), MA (Sanskrit)
Core Paper II	Later History of Buddhism	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology).
Elective 1A	Buddhism and Indian Philosophy (Comparative)	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology), MA (Philosophy)
Elective 1B	Sutta Literature	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology) with Diploma in Pali and publication, MA(Pali) or MA (Sanskrit) with Diploma in Pali and publication.
Elective 1C	Sarvastivada and Mahasanghika Literature	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology), MA (Sanskrit)
Elective 1D	Interaction of trade and religion	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology).
Elective 2A	Women in Buddhism	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology).
Elective 2B	Vinaya Literature	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology) with Diploma in Pali and publication, MA (Pali) or MA (Sanskrit) with Diploma in Pali and publication.
Elective 2C	Life and teachings of the Buddha from Sanskrit sources	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology), MA (Sanskrit)
Elective 2D	Epigraphy	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology).

Semester III	Paper	Eligibility
Core Paper I	Later Buddhist philosophy through Literature (Upto Yogacara)	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology), MA (Sanskrit)
Core Paper II	Introduction to Buddhist Logic and Epistemology	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology).
Elective 1A	Buddhism and western Philosophy	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology).
Elective 1B	Abhidhamma literature	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology) with Diploma in Pali and publication, MA (Pali) or MA (Sanskrit) with Diploma in Pali and publication.
Elective 1C	Jatakamala and Avadanakalpalata	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology), MA (Sanskrit)
Elective 1D	Buddhism in South and Southeast Asia	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology).
Elective 1E	Contributors to Buddhism	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology).
Elective 2A	Buddhist Rites and Rituals.	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology).
Elective 2B	Pali Non-canonical Literature	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology) with Diploma in Pali and publication, MA (Pali) or MA (Sanskrit) with Diploma in Pali and publication.
Elective 2C	Bodhicaryavatara	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology), MA (Sanskrit)
Elective 2D	Theravada Buddhist Meditation.	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology)
Elective 2E	History of Buddhism in Tibet	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology), MA (Tibetan Studies)

Semester IV	Paper	Eligibility
Core Paper I	Resurgence of Buddhism.	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology).
Core Paper II	Buddhist Art and Architecture	MA (Fine Arts),MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology).
Elective 1A	Madhyamaka Philosophy	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology).
Elective 1B	Pali Poetical and Vamsa Literature)	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology) with Diploma in Pali and publication, MA (Pali) or MA (Sanskrit) with Diploma in Pali and publication.
Elective 1C	Buddhism in East Asian Culture	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology).
Elective 1D	Advanced Buddhist Logic and Epistemology	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology).
Elective 1E	Socially Engaged Buddhism	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology).
Elective 2A	Yogacara Philosophy	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology)
Elective 2B	Pali Commentarial Literature	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology) with Diploma in Pali and publication, MA (Pali) or MA (Sanskrit) with Diploma in Pali and publication.
Elective 2C	Rock-cut Architecture in Western India	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology), MA (Fine Arts)
Elective 2D	Mahayana Buddhist Meditation	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology).
Elective 2E	Buddhism in East Asia	MA (Buddhist Studies) /MA (Ancient Indian History Culture and Archaeology).

Semester I

Core Paper 1: Pre-Buddhist India (PAAICBS 101)

This paper deals with Indian civilization and culture from 3000 B.C. to 1000 B.C. with which the history of India begins, from the Indus valley civilization followed by the Vedic age that witnessed the rise of major polities known as the Mahajanapadas. During this time, Aryan culture became increasingly agricultural and was socially organized around the four social classes (varnas). This paper provides the student with the historical, religious, economic, political and social context in which Buddhism arose, which is necessary to comprehend the contribution it made to Indian culture.

UNIT I

- 1) Pre-Buddhist Indian History: archaeological and literary sources
- 2) Indus Valley Civilization – I: various sites, artefacts, evidence of town planning.
- 3) Indus Valley Civilisation – II: art, architecture, seals and script.

UNIT II

- 4) Aryans and Early Vedic texts: Samhitas.
- 5) Early Vedic Texts: Brahmanas(Aitareya and Satapatha) and Upanisads (Chandogya and Brhadaranyaka)
- 6) Later Vedic texts: Sutras (Srauta and Grhya Sutras)

UNIT III

- 7) Pre-Buddhist Indian geography and political administration.
- 8) Pre-Buddhist Economic and Social Life
- 9) Religious cults and ritual practices.

UNIT IV

- 10) Philosophy in pre-Buddhist India
- 11) Education in pre-Buddhist India
- 12) India at the emergence of Buddhism

Reference Books:

Durant, Will. *The Story of Civilization*, (Vol. 1: Our Oriental Heritage). New York: Simon and Schuster, 1963.

Marshall, John. *Mohenjo-Daro and Indus Valley Civilization*.(3 Vols.)Delhi:Indological Book House, 1983.

Sastri, K.A.N. *New Light on the Indus Valley Civilization*.(Vol. I. Religion and Philosophy).Delhi:Atma Ram & Sons,1957.

Gordon, D.H.*The Pre-historic Background of Indian Culture*. Delhi: MunshiramManoharlal, 1997.

Singh,Dhirendra. *Indian Heritage and Culture*.Delhi: A. P. H. Publishing Corporation, 1998.

_____, Brian K. Smith.*Canonical Authority and Social Classification: Veda and "Varna" in Ancient Indian Texts:History of Religions*. Chicago:The University of Chicago Press,1992.

Bhandarkar,D. R.*Lecture on the Ancient History of India(from 650 B.C. to 325 B.C.)* (Delivered in 1918) Delhi: Bharatiya Publishing House, 1977.

Basham, A. L. *The Wonder That was India*. Delhi: Rupa,1981.

Witzel, Michael.*Inside the Texts, Beyond the Texts: New Approaches to the Study of the Vedas*. Cambridge: Harvard Oriental Series, Opera Minora vol. 2, Harvard University Press, 1997.

Keith, A.B. Religion and Philosophy of the Vedas and Upanishads.(2 Vols). Delhi: MotilalBanarsidass, 1989.

Krishna, Daya. *Indian Philosophy: A New Approach*. Delhi: Sri Satguru, 1997.

MacDonell,A.A.*A History of Sanskrit Literature*.Delhi: Sanjay Prakashan, 2004.

Muller, F. Max. *History of Sanskrit Literature*. Delhi: MotilalBanarsidass, 2004.

Das, Sisir Kumar.*History of Indian Literature*.Delhi:MotilalBanarsidass, 1991.

Winternitz, M. *History of Indian Literature* (3 Vols).Delhi:MotilalBanarsidass,1996.

Radhakrishnan, S.*Indian Philosophy*(2Vols). Delhi: Oxford University Press, 2008.

_____*The Principal Upanishads*. Delhi: Oxford University Press, 1989.

Barua, B. M. *A History of Pre-Buddhistic Indian Philosophy*. Delhi: MotilalBanarsidass, 1970.

Semester I

Core Paper 2: Early History of Indian Buddhism (Socio, religio-philosophical and political history up to Kaniska) (PAAICBS 102)

This paper focuses on the life and teachings of the Buddha, the systematization of the teachings in various councils and the compilation of Buddhist canons. The Sangha saw sectarian developments and there was a proliferation of schools, starting with a first schism a hundred years after the Buddha's parinirvana. Buddhism spread across the Indian continent as a result of royal patronage, the most significant of the patrons being the Mauryan Emperor Asoka and the Kusana king, Kaniska.

UNIT I

- 1) Life of the Buddha
- 2) Basic Buddhist teachings
- 3) Mission of the Buddha: formation of the Sangha.

UNIT II

- 4) Mission of the Buddha: response to contemporary religious teachers.
- 5) The first and second Buddhist Councils, sectarian development.
- 6) Buddhism in the Mauryan period, third council.

UNIT III

- 7) Emergence of the Pali Canon
- 8) Buddhism in the Sunga period
- 9) Buddhism in the Satavahana period

UNIT IV

- 10) Dominant schools
- 11) Buddhism in the Kusana period and the fourth council
- 12) An overview of the Chinese and the Tibetan canons

Reference Books

E. H. Brewster. *The Life of Gotama the Buddha*. (Compiled from the Pali Canon). London: Kegan Paul, 1926.

Narada Thera. *The Life of the Buddha in his own words*. Kandy, Ceylon: Buddhist Publication Society, 1967.

TheraKassapa, TheraSiridhamma. *The Life of the Buddha*. Colombo: Dept. of Cultural Affairs, 1958.

Thomas, E. J. *The Life of Buddha as Legend and History*. London: Kegan Paul, Trench, Trubner & Co., 1931.

TheraPivadassi. *The Buddha, A Short Study of His Life and His Teachings*. Kandy: Buddhist Publication Society, 1982.

DuttNalinaksha. *Buddhist Sects in India*. New Delhi: MotilalBanarsidass, 1998.

_____ *Early History of the Spread of Buddhism and Buddhist Schools*. Delhi: Rajesh Publication, 1980

_____ *Buddhism in Kashmir*. New Delhi: Eastern Book Linkers, 1985.

Carus, Paul, *Karma. A Story of Early Buddhism*. Chicago: Open Court, 1894.

Hirakawa, Akira. [*A History of Indian Buddhism - From Sakyamuni to Early Mahayana*](#). Trans. and Ed. Paul Groner. Honolulu: University of Hawaii Press, 1990.

Morgan, Kenneth W. (ed). *The Path of the Buddha: Buddhism Interpreted by Buddhists*. New York: Ronald Press, 1956.

Winternitz M. *History of Indian Literature*. (3 Vols). New Delhi: MotilalBanarsidass, 1996.

Conze, Edward, and Arthur Walley. *Buddhism: Its essence and development*, New York: Harper, 1959.

Goyal, S.R. *A History of Indian Buddhism*. Meerut: KusumanjaliPrakasan, 1987.

Pande, G.C. *Studies in the Origin and Development of Buddhism*, Delhi: 1983.

Verma, V.P. *Early Buddhism and Its Origins*, New Delhi: MunshiramManoharlal, 1973.

Yazdani, G. *The Early History of the Deccan*, New Delhi: Oriental Books, 1982.

Conze, E. *Buddhist Thought in India*. Ann Arbor, MI: University of Michigan Press, 1967.

Sastri, K.A.N., *Age of Nandas and Mauryas*, New Delhi: MotilalBanarsidass, 1996.

Gopalachari, K., *Early History of Andhra Country*, Madras:Madras University Historical Series No.16, 1976.

Margabandhu, C., *Archaeology of SatavahanaKshatrapa Times* New Delhi: SundeepPrakashan, 1985.

Mukherjee, R.K. *Asoka*. New Delhi: MotilalBanarsidass, 1995.

Bhandarkar, R.G. *Early History of the Dekkan - Down to the Mohammedan Conquest*, Varanasi: Bhartiya Publishing House, 1975.

Sircar, D. C., *Studies in the Religious life of ancient and Medieval India*, New Delhi: MotilalBanarsidass, 1969.

Mirashi, V. V., *History and Inscriptions of Satavahanas and Western Kshatrapas*, Bombay: Maharashtra State Board for Literature and Culture, 1981.

Shastri, Ajay Mitra. *Great Ages of Indian History - The Age of the Satavahana*. New Delhi: Aryan Books International, 1997.

The Satavahanas and the Western Kshatrapas- A Historical Framework. Nagpur: Dattsons, 1998.

Manohar F. J. *The early History of Bengal (Mauryan Art)*, Varanasi: Bharatiya Publishing House, 1974.

Dandekar R. N. *The Age of the Guptas and other essays*. New Delhi: Ajanta Publication, 1982.

Shrimati K. M. *History of Pancala*(up to 520 A. D.)(2 vols.) New Delhi: MunshiramManoharlal, 1983.

Mathur, Vijay Kumar *Art and Culture and Sungas*, Delhi: Bharatiya Kalapraksan,1996.

Law, B. C. *India as described in the early text of Buddhism and Jainism*. New Delhi: Bharatiya Publishing House, 1980.

Mohan, M. V. D. *The Greco-Sunga Period of Indian History*.Ludhiana :Indological Research Institute, 1963

Luders, W. *List of Brahmi Inscriptions, Appendix to EpigraphicaIndica* Vol. X.

Babu, Ramesh Chandra B.*The Palaeography of the Brahmi Script in Andhra: c. 300 B.C. to 300 A.D.* New Delhi: Bharatiya Kala Prakashan, 2006.

Gopalachari K. *Early History of Andhra Country*. Madras: University of Madras, 1976.

Margabandhu, C., *Archaeology of SatavahanaKshatrapa Times*. New Delhi: SandeepPrakashan, 1985.

Majumdar, R.C., ed. *The History and Culture of the Indian People: The Classical Age* (Vol.3). Mumbai: BhartiyaVidyaBhavan. 1997

Semester I

Elective 1A: Elementary Pali Language (PAAICBS A 103)

Pali is the language in which the Buddhist canon of the Theravada tradition is preserved. This canon is regarded as the oldest complete collection of Buddhist texts surviving in an Indian language. Pali is closely related to Sanskrit, but its grammar and structure are simpler. Traditional Theravadins regard Pali as the language spoken by the Buddha himself, but in the opinion of leading linguistic scholars, Pali was probably a synthetic language created from several vernaculars to make the Buddhist texts comprehensible to Buddhist monks.

This Elective is designed to help the student to learn the basics of Pali grammar and vocabulary through direct study of selections from the Buddha's discourses. It thus aims to enable one to read the Buddha's discourses in the original as quickly as possible.

UNIT I

- 1) Introduction to the development of Pali language
- 2) Pali grammar: (Sandhi, Karaka, Vibhatti)
- 3) Pali grammar (Samasa, Kala, Dhatugana, Itthi-paccayo, Apacca-bodhaka-paccayo, and Adhikara-bodhaka-paccayo)

UNIT II

- 4) An overview of Pali literature in the background of Pali grammar.
- 5) Theravada Buddhist Conceptual terms in Pali (Bodhisatto, Buddho, Samsara)
- 6) Theravada Buddhist Conceptual terms in Pali (Dukkha, Dukkha-samudaya, Dukkhanirodha. Aniccata, Anattata, Metta, Karuna, Upekkha)

UNIT III

- 7) Theravada Buddhist conception of philosophical terms (Arahata, Nibbana, Paticcasamuppada)
- 8) Theravada Buddhist conception of philosophical terms. (Puggalo, Pancakkhandha, Appamada, Sila, Samadhi, Panna)
- 9) Comprehension of Pali passages (The Mahavagga: chapters 1 & 2 from the *Mahakkhandhaka*)

UNIT IV

- 10) Comprehension of Pali passages (The Mahavagga: chapters 3 & 4 from the *Mahakkhandhaka*)
- 11) Translation from Pali to English / Hindi / Marathi.
- 12) Introduction to Pali literature & Its History: Canonical, non-canonical and Vamsa literature.

Reference Books

- Tiwary, L.N. & B. Sharma (ed). *Kaccayana-vyakarana*, Varanasi: Tara Printing Press, 1961.
- Geiger, W. *Pali Literature and Language*, (English tr. C. Ghosh), reprint, Calcutta: 1968.
- Jagdish, B.J. *Pali Mahavyakarana*, Saranath: Mahabodhi Sabha, 1968.
- Warder, A.K. *Introduction to Pali*, London: Pali Text Society, 1974.
- Warder, A.K. *Pali Metre*, London: Pali Text Society, 1967.
- Buddhadatta, A.P. *The Higher Pali Course*, Colombo: Colombo Apothecaries' Co., 1951.
- Buddhadatta, A.P. *The New Pali Course*, 2 parts, Colombo: Colombo Apothecaries' Co., 2000.
- Law, B.C. *History of Pali Literature*, 2 volumes; Varanasi: Bharatiya Publishing House, 1974.
- Winternitz, M. *A History of Indian Literature*, 3 volumes, New Delhi: Motilal Banarsidass, 1998.
- Gair, J. W. & W. S. Karunatillake. *A New Course in Reading Pali*, New Delhi: Motilal Banarsidass, 1998.
- Bullitt, John T. *A Guide to Learning the Pali Language*. Barre, MA: Dhamma Dana Publishers, 1997.
- _____ ed. *A Glossary of Pali and Buddhist Terms*. www.accesstoinsight.org.
- Rhys Davids, T. W. and William Stede. *Pali – English Dictionary* New Delhi: Motilal Banarsidass, 2007.
- Kashyapa, Bhikkhu J. *Pali Mahavyakarana*. New Delhi: Motilal Banarasidass, 1955.
- Shukla, H. S. *Pali Nibandhavali*. Varanasi: Tara Press, 1978.
- Maitreya, Anand B. *Pali Grammar and Composition*. London: Pali Buddhist Review 2–6, 1977–82.
- _____ *Pali Made Easy*. Shizuoka: SIS, 1993.
- Andersen, Dines. *A Pali Reader and Pali Glossary*, New Delhi: Motilal Banarsidass, 1996.
- Bapat, P.V. & R.D. Vadekar. *A Practical Pali Dictionary for the use of students in High Schools and Colleges*, Poona: 1940.

Semester I

Elective 1 B: Elementary Tibetan Language (PAAICBS B 103)

The Tibetan canon is vast and preserves texts of which the original Sanskrit versions have been lost in India. Knowledge of Tibetan is therefore an invaluable resource for studying diverse primary materials which form Buddhist heritage. This paper introduces the Tibetan script, grammar patterns, phonetics and pronunciation as also Buddhist terminology, focusing on the classical Tibetan of the texts. Simpler passages from canonical literature will be used to guide the students to reading textual materials so that, at the end of the course they are equipped to read texts on their own, with the help of dictionaries.

UNIT I

- 1) History of the Tibetan language, dialects, classical and modern Tibetan.
- 2) Overview of Tibetan literature.
- 3) Tibetan Script. Superscribed and subscribed letters.

UNIT II

- 4) Phonetics and pronunciation.
- 5) Basic Grammar: Nouns, pronouns, sentence structure
- 6) Basic Grammar: Verbs and conjugation.

UNIT III

- 7) Basic grammar: Negatives, Adjectives, Special structures.
- 8) General Vocabulary.
- 9) Common phrases, religious and monastic vocabulary, Buddhist terminology.

UNIT IV

- 10) Introduction to the Mahavyutpatti and the Sanskrit-Tibetan interface.
- 11) Brief compositions and translations into English/ Hindi/Marathi.
- 12) Selected reading from Buddhist texts.

Reference Books

Jaschke, H.A. *Tibetan Grammar*. New York: Abe Books, 1974.

Beyer, Stephan V. *The Classical Tibetan Language*. New York: State University of New York Press, 1992.

Csoma de Koros, A. *A Grammar of the Tibetan Language*. Calcutta: Baptist Mission Press, 1834.

Angrup, A. *Sambhota Vyakarana*. Keylong: Bhot Sahitya Prakashan, 1964.

Tharchin, G. *The Tibetan Grammar, Part I*. (ed) Kalimpong: Negi Sanggye Tenzin, Tharchin, 1960.

Bell, C.A. *Grammar of Colloquial Tibetan*. Alipore: Bengal Government Press, 1939.

Tashi, A. *Basic Grammar of Modern Spoken Tibetan*. Dharamsala: Library of Tibetan Works and Archives, 1999.

Wilson, Joe. *Translating Buddhism from Tibetan*. Ithaca, NY: Snow Lion Publications, 1992.

Lhundup Sopa. *Lectures on Tibetan Religious Culture*. Dharamsala: Library of Tibetan Works and Archives, 1983.

Curtis, David. *Introduction to Tibetan Language Level – I*. Hamilton (USA): Tibetan Language Institute, 2007.

_____ *Introduction to Tibetan Language Level- II*. Hamilton (USA): Tibetan Language Institute, 2007.

Bhokyi Che Kaed Lob Dehp Dangpo Nyipa (General Tibetan Language) Book One. Nepal: Himalayan Society, 2006.

Bhokyi Che Kaed Lob Dehp Dangpo Nyipa (General Tibetan Language) Book Two. Nepal: Himalayan Society, 2006.

Semester I

Elective 2A: Buddhist Ethics (PAAIC BS A 104)

The Dhammapada says “Not to do any evil, to cultivate the good and to purify one’s mind—this is the teaching of the Buddhas” (183). This paper will introduce the student to the principles of Buddhist ethics, examining them in the context of later developments in Buddhist doctrine as well. Ethical principles in Buddhism are not based on a code of obedience and punishment/reward. The Buddha explains the consequences of action and the teachings are directed to training the mind, so that it does not fall into unskillful states in which actions cause harm to oneself and to others.

Students will also be familiarized with the Buddhist view on some modern issues such as euthanasia and abortion, as well as economics and the environment. Three case studies will be included, of Tibet, Thailand and Burma, where the monastic community has been actively engaged in a struggle for justice and humane governance.

UNIT I

- 1) Overview of Buddhist Ethics arising from the Buddhist world view; the key concepts of karma and rebirth.
- 2) Ethics in Theravada Buddhism: Vinaya, the Arahant ideal.
- 3) Ethics in Theravada Buddhism: concepts and approach for laity. Sigalovada Sutta, Vyagghapajja Putta.

UNIT II

- 4) Mahayana Ethics: implications of the Bodhisattva ideal.
- 5) The Vajrayana Path and transcending ethics
- 6) Buddhist view on violence: war and vegetarianism.

UNIT III

- 7) Buddhist view on the right to life: abortion, suicide, euthanasia.
- 8) Buddhist perspective on gender and sexuality.
- 9) Buddhist perspective on economics, environment and modern living.

UNIT IV

- 10) Buddhist perspective on human rights and political activism.
- 11) Activist monks: The case of Tibet Thailand.
- 12) Activist monks: Thailand and Burma.

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Semester I

Elective 2B: Elementary Buddhist Sanskrit Language (PAAIC BS B 104)

Keeping in view the importance of literary sources in the field of academic advances, the paper would impart learning about linguistic features of Buddhist Sanskrit Literature. The paper will familiarize students with the basic grammar concepts so that they can read original Sanskrit texts with the help of dictionaries.

UNIT I

- 1) Introduction to Classical Sanskrit Grammar
Script and Phonology, Karaka (Syntax) and case-endings (Kale's Higher Sanskrit Grammar- ch.I, III, IV)
- 2) Word-structure, Sandhi, Samasa(Kale's Higher Sanskrit Grammar- ch.II, VII)
- 3) Kriyapada - structure, Krdanta, Verbal derivatives, Taddhitas (Kale's Higher Sanskrit Grammar- ch.XII,XIII,XIV)

UNIT II

- 4) Origin and Development of Buddhist Sanskrit Language.
(Introduction of Edgerton's Buddhist Hybrid Sanskrit Grammar Vol.I)
- 5) Consonants, vowels, Sandhi, Gender Number, case, (Edgerton's Buddhist Hybrid Sanskrit Grammar Vol.I)
- 6) The verb: general, Verbal derivatives.(Edgerton's Buddhist Hybrid Sanskrit Grammar Vol.I)

UNIT III

- 7) History of Buddhist Sanskrit Literature
- 8) The Four Sights (Lalitavistara) ch.4 from Edgerton's Buddhist Hybrid Sanskrit Reader
- 9) The Deer-King and the Doe (Mahavastu)ch.1 from Edgerton's Buddhist Hybrid Sanskrit Reader

UNIT IV

- 10) Studies of Selected Buddhist Sanskrit passages: Pratiyasamutpada (Lalitavistara verses)
- 11) Studies of Selected Buddhist Sanskrit passages: Dharmacakrapravartanasutra (Lalitavistara)
- 12) Studies of Selected Buddhist Sanskrit passages: Dharmacakrapravartanasutra (Mahavastu)

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Semester II

Core Paper 1: Introduction to Early Buddhist Philosophy through Literature (PAAICBS 201)

The Buddha rejected all schools of thought prevalent at his time and in his solitary quest, he took recourse to the analysis of lived experience to arrive at his understanding of ultimate reality. This paper is based on the teachings preserved in the Pali canon and uses specific suttas to elaborate the philosophical aspects of early Buddhism.

UNIT I

- 1) Background for discussion of this paper: Is Buddhism a religion? Or a philosophy or a way of life? Concept of creation, creator and bhutas. (AggannaSutta, DN; PathikaSutta, DN)
- 2) Efficacy of rituals (KutadantaSutta, DN) atheism.
- 3) Denial of metaphysical constructs (CulamalunkyaSutta, MN; PotthapadaSutta, DN).

UNIT II

- 4) Four Noble Truths and PaticcaSamuppada(DhammacakkapavattanaSutta, SN; PaticcaSamuppadasutta, SN; PaticcaSamuppada vibhangasutta, SN; UpanisaSutta, SN; KalahavivadaSutta, Suttanipata)
- 5) Tilakkhana: Dukkha(DhammacakkapavattanaSutta, SN)Anicca(selected passages from Milindapanha, AnattalakkhanaSutta), Anatta (AnattalakkhanaSutta of Vinaya Pitaka Mahavagga, selected passages from Milindapanha about Vedagu).
- 6) Karma and rebirth: (KammavibhangaSutta, portions from Milindapanha, Petavatthu, Vimanavatthu)

UNIT III

- 7) Eightfold path and the concept of Trisikhas: introductory part of the Visuddhimagga for sila, samadhi, panna.
- 8) Samatha and vipassana,: SatipatthanaSutta, MN; AnapanasatiSutta, MN; for Samadhi – sections from Milindapanha
- 9) Brahmaviharas – TevijjaSutta, DN.

UNIT IV

- 10) Buddha's approach to teaching – Kalama Sutta, AN; ApannakaSutta, MN; VimansakaSutta, MN; CankiSutta, MN.
- 11) Social philosophy: distinction between laity and monks. (SigalovadaSutta, DN)
- 12) Idea of social hierarchy based on birth. (VasetthaSutta, MN; VasalaSutta, Suttanipata).

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Semester II

Core Paper 2: Later History of Indian Buddhism(contribution to Socio- economic, Religio-Philosophical, Art & architecture) (PAAICBS 202)

This paper covers the later history of Indian Buddhism, the patronage it received and its development across the Indian sub-continent. This period saw a proliferation of sects as also the establishment of what were perhaps the first universities in the world. As Buddhism had disseminated to other parts of Asia, these attracted monks and scholars from diverse regions. The mercantile class played an important role in this growth. This paper also studies the decline of Buddhism and helps the student to explore the possible causes.

UNIT I

- 1) Overview of later history of Indian Buddhism
- 2) Buddhism in the Guptas
- 3) Buddhism in the Kalabhara period in South India

UNIT II

- 4) Buddhism in the Pallava Dynasty.
- 5) Buddhism in the Chola Dynasty.
- 6) Buddhism in the Vardhamana Dynasty .

UNIT III

- 7) Buddhism in the Pala Dynasty
- 8) Buddhist Education and teachers (arama, vihara, mahavihara)
- 9) Role of Buddhist universities in the development of Buddhism ∴ Contribution of particular universities – Vallabhi, Nalanda, Vikramasila, Odantapuri)

UNIT IV

- 10) Tantrayana, Mantrayana Buddhism
- 11) Decline of Buddhism in mainland India
- 12) Survival and remnants of Buddhism after 12th century in the south and the Himalayan region (Leh-Ladakh and north-east)

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SemesterII

Elective 1A Buddhism and Indian Philosophy(Comparative) (PAAICBS A 203)

This paper offers a survey of Indian Philosophy and historical perspective on the different schools of philosophy which emerged in ancient India. This gives a glimpse of the six systems (Darsanas), which accept the authority of the Vedas, regarded as orthodox (astika) schools of Indian philosophy; and those schools that do not accept the authority of the Vedas are categorized by Brahmins as unorthodox (nastika) system. Chief among the latter category are Buddhism, Jainism and Carvakas.During the Vedantic age, India had two broad philosophical streams of thought: The Sramana philosophical schools, represented by Buddhism, Jainism , and the long defunct Sankya and Ajivaka on one hand, and the Brahmana / Upanisadic schools represented by Vedantas .

UNIT I

- 1) Overview of the three-fold division of the schools: Vedic (Astika), Shramana-Lokayata, Tantra.
- 2) Lokayata: Dehatmavada, Materialistic hedonism, Criticism of Paraloka and ritualism (Points for comparison in Buddhism: Anattavada, MadhyamaPratipat, rebirth, the role of experience and reason)
- 3) Jainism: The concept of Sat, Triratna, Jiva, Ajiva

UNIT II

- 4) Purvamimansa: concept of Karma and sacrifice and its critique.
- 5) Purvamimansa: Concept of Dharma. (Points for comparison: Nyaya and Vedanta concept of Dharma, Rarna)

6) Idealist, monist tantra.

UNIT III

- 7) Critical View on Ahimsa (of sacrifices and varna/caste hierarchy)
- 8) Upanishadic philosophy and Advaita-vedanta: The doctrine of Brahma, non-dualism, Mayavada, Moksha (Points for comparison: Vijnanavada, Anatta, Shunyata, Nirvana)
- 9) Sankhya: The nature of purusha&prakrti, Discriminative knowledge &Kaivalya, Satkaryavada, Parinamavada (Points for comparison: Anityata, Anatmata, Pratityasamutpada, Nirvana)

UNIT IV

- 10) Yoga: Citta, citta-vrttis, Ashtangayoga, Heya-heyahetu-hana-hanopaya, Samadhi, Kaivalya(Points for comparison: Aryasatya, Brahmavihara, Sila, Samadhi, Prajna)
- 11) Nyaya: four pramanas, Nature of pratyaksa and anumana(pancavayavi), prameya(Points for comparison: Two pramanas, the nature of pratyaksa and anumana)
- 12) Vaisesikas: The nature of six padarthas, Abhava, the nature of moksa(Points for comparison: Svalakshana&Samanyalakshana, Criticism of Jati, Nirvana)

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Semester II

Elective IB: Sutta Literature (PAAICBS B 203)

This elective paper deals with three out of the five Nikayas from the Suttapitaka, throwing light on the contemporary teachers and their teachings in the light of that of the Buddha's. This paper also covers one of the important aspects of the eight fold path, the last of the four noble truths. The Buddha's teaching emphasizes the fruit of leading the life of a recluse besides focusing on the importance "Mind" and the "Loving Kindness" which are the cornerstone of his teaching.

UNIT I

- 1) Overview of the Sutta Pitaka
- 2) Digha Nikaya (1): Samannaphala Sutta - six heterodox teachers
- 3) Digha Nikaya (2): Samannaphala Sutta - fruits of leading the life of a recluse

UNIT II

- 4) MajjhimaNikaya (1): SammaditthiSutta
- 5) MajjhimaNikaya (2): SammaditthiSutta
- 6) AnguttaraNikaya: Ekakanipata (paras 1 to 10)

UNIT III

- 7) AnguttaraNikaya : Dukkhanipata(para 5 to 10)
- 8) SamyuttaNikaya : SagathaVagga: DevataSamyutta: first section
- 9) SamyuttaNikaya : SagathaVagga : KosalaSamyutta and Mara samyutta

UNIT IV

- 10) Dhammapada : Cittavagga
- 11) Dhammapada: TanhaVagga
- 12) Suttanipata: Dhaniya and MettaSutta

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Semester II

Elective 1CSarvāstivāda and Māhasamghika Literature (PAAICBS C203)

This paper looks at the two schools of Buddhism which arose during the second Council 100 years after Buddha's Mahāparinirvāna, known as Sthaviravāda or Theravāda and Mahasamghika. Among the Sthaviras were a group that held that dharmas existed in the three periods (past, present and future) they were the Sarvastivāda. This elective includes the selected topics from the *Abhidharmakosa*, which summarizes Sarvastivādin tenets. Vasubandhu wrote a commentary to his own work, called the *Abhidharma-kosa-bhashya*. In it, he critiques the interpretations of the Sarvastivādins and others whose tenets he presented in that work.

This paper also deals with Mahasamghika, the larger of the two schools that arose at the first schism. It is still a matter of debate whether the Mahāyāna can be traced to this school. The Vinaya recension seems to belong to an older redaction. Selected topics from Mahāvastu Avadāna, a Vinaya text of the Lokottaravādins, a sub-group within the Mahasamghika, are included in this paper.

UNIT I

- 1) An overview of Sarvastivāda Literature.
- 2) Important elements of the *Abhidharmakosa* of Vasubandhu.
- 3) Sangitiparyaya (Discourses on Gathering Together) in *Abhidharmakosa*.

UNIT II

- 4) Important concepts: Noble (Arya) and Suffering (Dukkha).
- 5) Important concepts: Karma and Pratiya-samutpada.
- 6) Dharmas, the ultimate constituents of reality: Knowability, continuity and identity.

UNIT III

- 7) An overview of Vasubandhu's criticism of the Vaibhasika orthodoxy in his *bhashya*.
- 8) An overview of the concepts of Mahasamghika (Lokottaravāda)
- 9) Introduction to Mahāvastu Avadāna

UNIT IV

- 10) Selected portions from Mahavastu Avadana
- 11) Comparison between Apadana and Avadana in their linguistic approach.
- 12) Comparative study of selected stories from Apadana and Avadana

Reference Books

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Senart, E.(ed), *Mahavastu*, vol.I. Paris, 1892.

Semester II

Elective 1D: Interaction of Trade and Religion: Dissemination of Buddhism outside India (PAAICBS D 203)

Two thousand years ago, the far flung areas of Asia were well connected by maritime and overland trade routes. The merchant class had been generous donors and benefactors of the Buddhist Sangha from its earliest phase and this relationship continued as Buddhism spread throughout Asia along the trade routes. This paper looks at this critical interaction of trade and religion that was to become one of the most important factors facilitating the widespread transmission of Buddhism in Asia.

UNIT I

The Buddhist approach to wealth creation, the virtue of selfless giving and accumulation of merit.

Trade routes in India, the role of merchants in early Buddhism, in establishment of monastic institutions and places of pilgrimage.

Trade Networks in Asia– a survey of maritime routes, major ports, settlements and goods traded.

UNIT II

Trade Networks in Asia– a survey of overland routes, transit towns, settlements and goods traded.

The Dissemination of Buddhism to Southeast Asia: Sri Lanka, Burma, Thailand, Laos, Cambodia.

The Dissemination of Buddhism to Southeast Asia: Java, Indonesia.

UNIT III

Dissemination of Buddhism to China by maritime routes.

Central Asia: Geographical features, peoples and migrations.

City states and Cross-cultural exchanges on the Silk Route.

UNIT IV

Buddhism on the Silk Route: Gandhara and Central Asia
Buddhism on the Silk Route: China
Impact of Buddhism on trade in the Asian regions.

Reference Books:

Majumdar, R. C. *Ancient India*. Delhi: Motilal Banarsidass, 1994.

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_____. *Religions of the Silk Road: Overland Trade and Cultural Exchange from Antiquity to the Fifteenth Century*, NY: St Martin's Griffin, 1999.

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Kieschnick, John. *Impact of Buddhism on Chinese Material Culture*. Princeton, NJ: Princeton University Press, 2003.

Xinjiang, Rong. "Land Route or Sea Route? Commentary on the Study of the Paths of Transmission and Areas in which Buddhism Was Disseminated during the Han Period." Xiuqin Zhou (trans.) *Sino-Platonic Papers*, 144. Victor H. Mair, Editor. Philadelphia: University of Pennsylvania, 2004.

Semester II

Elective 2A: Women in Buddhism (PAAICBS A 204)

Gender issues are common to all societies and traditions. Buddhism has been no exception. The Buddha's reluctance to admit women into the Sangha, the fact that the monastic code for nuns had special rules requiring them to be always obsequious of monks and the unfavourable manner in which women are sometimes referred to in the texts are the background against which this discussion is conducted. However, there is also the record that the Buddha said women were capable of attaining the four stages of awakening and that he was unstinting in his praise of those nuns whose attainments were reflected in the wisdom of their discourses, which we also learn from the textual sources.

Later doctrinal developments in Buddhism reflect this dual scenario – women were idealized as consorts and dakinis, but at the same time, they had to be reborn as males as a pre-condition to attaining full Buddhahood. This paper will engage students in these debates and also examine how far these issues remain prevalent in the modern world.

UNIT I

- 1) Position of Women in pre Buddhist India
- 2) Gender issues in early Buddhism(1): formation of Bhikkhunisangha, garudhammas, limitations to spiritual attainments. Selections from suttas.
- 3) The tales of struggle and accomplishment of nuns: Selections from the Therigatha.

UNIT II

- 4) Gender issues in early Buddhism(2): Depiction of laywomen in textual sources.
- 5) Comparative study of Palisuttas and Chinese Agamas on the position of women.
- 6) Position of women in Mahayana Buddhism: Prajnaparamita, Avalokitesvara/Guanyin,

UNIT III

- 7) Depiction of women in Vajrayana Buddhism: consorts, yoginis, dakinis.
- 8) Nuns in Buddhist history.

9) The modern dilemma of Theravada Bhikkhuni ordination.

UNIT IV

10) Women in East Asian monastic orders.

11) Women in Tibetan monastic orders: female Tulku lineages.

12) Present status of BhikkuniSangha and reform.

Reference Books

Altekar, A. S. *The Position of Women in Hindu Civilization: From Prehistoric Times to the Present Day*. Delhi: MLBD, 2009.

Sinha, S. N. *Women in Ancient India*. Delhi: Khama Publishers, 2002.

Bader, Clarisse. *Women in Ancient India: Moral and Literary Studies*. Varanasi: Chowkhamba Sanskrit Series, 1964.

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Talim, Meena. *Life of Women in Buddhist Literature*. Delhi: Buddhist World Press, 2010.

Horner, I. B. *Women Under Primitive Buddhism*. London: Routledge&Kegan Paul, 1930.

Barua, Bibhuti. *Women in Buddhist Legends*. Delhi: Sarup& Sons, 2000.

Blackstone, Kathryn. *Women in the Footsteps of the Buddha*. Delhi: MotilalBanarsidass, 2000.

Murcott, Susan. *The First Buddhist Women: Translations and Commentary on the Therigatha*, Berkeley: Parallax Press, 1991.

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Paul, Diana. *Women in Buddhism: Images of the Feminine in Mahayana Buddhism*. Berkeley: University of California Press, 1985.

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Cheng, Wei-yi. *Buddhist Nuns in Taiwan and Sri Lanka: A critique of the feminist perspective*. Oxford: Routledge, 2007.

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Hopkinson, Deborah, et al. *Not Mixing Up Buddhism: Essays on Women and Buddhist Practice*. New York: White Pine Press, 1986.

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Cheng Wei-Yi. *Buddhist Nuns in Taiwan and Sri Lanka: A critique of the feminist perspective*. Oxford: Routledge, 2007.

Havnevik, Hanna. *Tibetan Buddhist Nuns: history, cultural norms and social reality*. Norwegian University Press, 1989.

Analayo. "The Bahudhatuka-sutta and its Parallels On Women's Inabilities" in *Journal of Buddhist Ethics*, Vol 16, 2009.

_____. "Theories on the Foundation of the Nuns' Order – A Critical Evaluation" on <http://www.buddhismuskunde.uni-hamburg.de>

_____. "Attitudes Towards Nuns – A Case Study of the Nandakovāda in the Light of its Parallels" (with an appendix by Giuliana Martini) *Journal of Buddhist Ethics*, vol. 17, 2010.

_____. "Mahāpajāpatī's Going Forth in the Madhyama-āgama" in *Journal of Buddhist Ethics*, vol. 18, 2011.

Mohr, Thea and Ven. Jampa Tsedroen. *Dignity and Discipline: Reviving Full Ordination for Buddhist Nuns*. Somerville, MA: Wisdom, 2010.

Chandel, Bhuvan (ed.) *Women in Ancient and Medieval India*. Delhi: Centre for Studies in Civilisations, 2009. (dist. by MunshiramManoharlal)

Semester II

Elective 2B: Vinaya Literature (PAAICBS B 204)

The Buddha formulated the code of monastic discipline as and when monks encountered issues which raised questions in terms of the frugal, celibate lives they led. In the First Council after the Buddha's parinirvana, these rules, known as the Vinaya, were recited by Upali. The rules were specified the course of action to be followed, like confession to the Sangha, when they had been breached. There were some transgressions that were, however, serious enough to warrant expulsion. When women were admitted into the Sangha, they had eight special rules, the *garudhamma*, to follow. The bhikkhuni Vinaya also has more rules than does the Bhikkhu Vinaya.

This paper deals with these aspects of the code of monastic discipline and allows the student to get a glimpse into the way of life of Buddhist monks and nuns.

UNIT I

- 1) Overview of the Vinaya Pitaka
- 2) Parajika Pali: Aniyata and Nissaggiya
- 3) Mahavagga: Pancavaggiya katha and Dhammacakkapavattana Sutta

UNIT II

- 4) Mahavagga: Yasa Pabajja and Sariputta Moggallana Pabajja
- 5) Cullavagga: Kammakhandhaka - Tadjaniya Kamma and Niyassa Kamma
- 6) Cullavagga: Kammakhandhaka - Pabajjaniya Kamma, Patisaraniya kamma and Ukkhepaniya Kamma

UNIT III

- 7) Bhikkhuni Khandhaka - (up to Bhikkhuniupasampadanujananam)
- 8) Bhikkhu and Bhikkhuni Patimokha: Parajika
- 9) Bhikkhu and Bhikkhuni Patimokha: Sanghadisesa

UNIT IV

- 10) Parivara Pali: Samgha Vinicchaya (analyses the rules from various points of view)
- 11) Selected portions from the Vinayavinischaya tika
- 12) Adhikaranasamatha.

Reference Books

Upasak, C. S. *Dictionary of Early Buddhist Monastic Terms (based on Pali Literature)*. Vanarasi: Bharati Prakashan, 1975.

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Sankrityayana, Rahula (tr) *Vinayapitaka*. Taipei, 1993.

Shastri, Dwarikadasa (ed & tr) *The Mahavagga*. Varanasi, 1998.

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Winternitz, M. *A History of Indian Literature*, 2.vols. Delhi: Motilal Banarsidass, 1990.

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Semester II

Elective 2C: Life and Teachings of the Buddha from Sanskrit sources (PAAICBS C 204)

The paper shall facilitate acquisition of specialized knowledge in Buddha's life from biographical sources and philosophical sutra literature available in Sanskrit. The study will also help to create strong research-oriented foundation to understand the Buddha's teachings of high ethical standard with philosophical relevance.

UNIT I

- 1) Introduction to Vaipulya Sutras
- 2) Life of the Buddha as in Lalitavistara.
- 3) Life of the Buddha as in Buddhacarita.

UNIT II

- 4) Linguistic Approach in Lalitavistara and Buddhacarita.
- 5) Lalitavistara (selected portion- Dharmacakrapravartana).
- 6) Buddhacarita (selected portion – Maravijaya).

UNIT III

- 7) Saundarananda (selected portion- canto 16).
- 8) An overview and survey of *Prajna* Literature.
- 9) Philosophical Importance of *PrajnaParamita Sutra*.

UNIT IV

- 10) An overview of the *Saddharma-pundarika-sutra*
- 11) Selected portion from *Saddharma-pundarika-sutra*.
- 12) The importance of the *Saddharma-pundarika sutra* in East Asia.

Reference Books

Johnston, E.H. *The Buddhacarita or Acts of the Buddha*. Delhi: MotilalBanarsidass, 1992.

_____ *Saundarananda of Asvaghosa* (1928)

_____ (tr) *Saundarananda or Nanda the fair*. Delhi: MotilalBanarsidass, 1932.

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_____ *The Prajnaparamita Literature*. Delhi: MunshiramManoharlal, 2000.

Lopez, Donald S. *The Heart Sutra Explained*. Delhi: Sri Satguru, 1990.

_____ *Buddhism in Practice*. Delhi: MunshiramManoharlal, 1998.

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Kern, H. & B. Nanjio. *Saddhadharmapundarika Sutra*. Delhi: BibliothicaBuddhica,

MotilalBanarsidass, 1908-12.

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_____ F. Max Muller and J. Takakusu. *Buddhist Mahayana Texts*. Delhi: Atlantic Publishers, 1990.

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Semester II

Elective 2D: Epigraphy (PAAICBS D 204)

The study of scripts and their subsequent changes and development gives us a glimpse into the cultural life of the people. Inscriptions, when studied in parallel with literature, throw light on the history of Buddhism. This paper introduces the student to systems of ancient scripts in India, both in the North and in the South, in which these inscriptions were made. Students will also be familiarized with a number of such inscriptions and the light they shed on Indian Buddhist history.

UNIT I

- 1) Antiquity of writing in old world civilizations (Pictograph, Ideogram, Syllabic and Logo-Syllabic to Alphabet). Antiquity of writing in India
- 2) Writing materials. Study of seals and copper plates.
- 3) Eras and Dates in Indian inscriptions.

UNIT II

- 4) Origin and development of Kharoshthi and Brahmi. Symbols and signs, early numerals in Indian inscriptions.
- 5) Asokan Inscription - Inscriptions for detailed study.
- 6) Kharoshti Inscriptions - Inscriptions for detailed study.

UNIT III

- 7) Study of some Buddhist and other inscriptions from north and south India
 - i. Inscription from Sarnath
 - ii. Devni Mori Relic Casket Inscription
 - iii. Piprahawa Inscription
 - iv. Sanchi Inscription(Sariputta, Moggallana)
 - v. Traikutaka Copper Plate Inscription
 - vi. Madhya Pradesh (Bronzes)
- 8)
 - vii. Kanheri Inscription (Cave No.3)
 - viii. Kanheri (Cave No.10)
 - ix. Karle
 - x. Ajanta Inscription (Cave 16-17)
 - xi. Ajanta Inscription (Cave 29)

9)

- xii. Nasik
- xiii. Ghatotkacha Inscription
- xiv. Nagapattnam
- xv. Kuda
- xvi. Girnar (Rudradaman)

UNIT IV

10) Palaeography: North Indian Scripts

- a) Brahmi
- b) Middle Brahmi
- c) Kutila and Nagari Script

11) Palaeography: South Indian Scripts

- a) Tamil-Brahmi
- b) Origin and development of Telugu-Kannada script
- c) Pallava-Grantha

12) Epigraphy as a source of Indian history

Reference Books:

Sircar, D C. *Indian Epigraphy*. Delhi: MotilalBanarsidass, 1965.

_____ *Indian Epigraphical Glossary*. Delhi: MotilalBanarsidass, 1966.

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Buhler, George. *Indian Paleography*. New Delhi: Munshiram Manoharlal, 2004.

Deo, S. B. *Maharashtra Va Goa, Shilalekh Va Tamba- Patanchi Varnanatmakasuchi*. Kolhapur: 1984.

Semester III

Core Paper 1: Later Buddhist Philosophy through Literature (PAAICBS 301)

Later Buddhist philosophy is drawn from the Abhidharma of the Sarvastivadins, the Sautrantika view and the Mahayana schools of Madhyamaka and Yogacara. This paper will address the issues on which these schools of Buddhism debated among themselves as well as other, non-Buddhist systems of philosophy.

UNIT I

- 1) Schism in Buddhism: Eighteen Nikayas and their main doctrines.
- 2) Sarvastivada/Vaibhasika philosophy: Classification of Dhatus; Sanskrita and Asamskrita, Skandha-ayatana-dhatu, Citta-- Cittasamprayukta—Cittaviprayukta, (Selected verses from *Abhidharmakosa*)
- 3) Sarvastivada/Vaibhasika philosophy: Classification of Hetu, Existence in three times, Knowledge of external objects (Selected verses from *Abhidharmakosa*)

UNIT II

- 4) Sautrantika philosophy: Major doctrines: Momentariness, Atomism, *Jnana-sakaravada*, Inferability of external objects.
- 5) Argument against existence of past and future (Traikalya pariksa from Tattvasamgraha)
- 6) Pudgalavada and its refutation (‘Pudgala-viniscaya’, *Abhidharmakosa*)

UNIT III

- 7) Madhyamika Buddhism; Sunyata, Pratityasamutpada, and Madhyama Pratipat (selected verses from *Madhyamakasastra*)

- 8) Madhyamika Buddhism: Doctrine of Two Truths, Samsara and Nirvana, Drstipariksa (selected verses from *Madhyamakasastra*)
9) Schools of Madhyamika Buddhism: Svatantrika and Prasangika

UNIT IV

- 10) Yogacara Buddhism: Doctrine of Vijnaptimatratra, Alayavijnana, Manovijnana and Pravrttivijnana (Selected verses from *Trimsika and Vimsika*)
11) Yogacara Buddhism: Refutation of External objects; Doctrine of Trisvabhava (Selected verses from *Trimsika and Vimsika*)
12) The Tathagatagarbha doctrine and its assimilation into Madhyamaka and Yogacara schools.

Reference Books:

Pande, G.C. *Bauddhadharmake Vikasaka Itihasa*. UP: Hindi Samiti Granthamala, 1976.

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Sangharakhsita. *A Survey of Buddhism (Its doctrines and methods through the ages)*. (6th edition) London: Tharpa publication, 1987.

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Kalupahana, David J. *Mulamadhyamakakarika of Nagarjuna: The Philosophy of the Middle Way*. Delhi: Motilal Banarsidass, 2004.

Jha, Ganganath. *Tattvasangraha of Santaraksita, with a commentary by Kamalasila*. (2 Vols) Baroda: Baroda Oriental Institute, 1987-1991.

Brown, Brian Edward. *The Buddha Nature: A study of the Tathagatagarbha and Alayavijnana*. Delhi: Motilal Banarsidass, 2010.

Zimmermann, Michael. *A Buddha Within: The Tathāgatagarbhasūtra*. Bibliotheca Philologica et Philosophica Buddhica VI, The International Research Institute for Advanced Buddhology, SokaUniversity, 2002.

King, Sallie B. *Buddha Nature*. Albany: StateUniversity of New York Press, 1991.

Semester III

Core Paper 2: Introduction to Buddhist Logic & Epistemology (PAAICBS 302)

Dinnaga formulated the principles of Buddhist logic and epistemology in the 5th century but he also composed treatises on Indian logic and epistemology in general. His work was carried forward brilliantly by Dharmakirti, in the 7th century. This paper will introduce the student to the basic concepts of Buddhist logic and epistemology, drawing on the work of these two masters.

Unit I

- 1) Basic Concepts of Buddhist Epistemology; Pramana, Prameya, Pramanya.
- 2) Repudiation of Logic and Epistemology by Nagarjuna
- 3) Reconstruction of Epistemology :Realistic and Idealistic schools; Bahyarthapratyaksavada and Bahyarthanumeyavada;

Unit II

- 4) The Contribution byDinnaga on the background of Nyaya Realism.
- 5) Introduction of Two Pramanas in the context of two truths.
- 6) Theory of perception- a. Dinnaga b. Dharmakirti

Unit III

- 7) Dinnaga's Theory of Inference: Explanation of terms; Paksa, Hetu, Drstanta, Sapaksa, Vipksa, Three characteristics of Hetu.
- 8) Dinnaga's Theory of Inference:Svarthanumana and Pararthanumana
- 9) The wheel of Hetus; Fallacies of Hetus

Unit IV

- 10) Fallacies of Paksa and Drstanta
- 11) Dharmakirti's theory of inference; Avinabhava, Svabhavanumana and Karyanumana.
- 12) Theory of universals- Apohavada

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Dharmakirti, ChandrasekharShastri (ed.). *Nyaya-Bindu*, Varanasi:Chaukhamba, 1954.

Matilal, B.K. & Evans R.D (ed.) .*Buddhist Logic and Epistemology*.Dordrecht:D. Reidel, 1986.

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Chatterjee, S.C.*The Nyaya Theory of Knowledge*.Calcutta: University ofCalcutta, 1950.

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Jayatileke, K.N. The Logic of Four Alternatives.*Philosophy East and West*. Vol.17:1-4. Hawaii, USA: University of Hawaii Press,1967.

Semester III

Elective 1A: Buddhism and Western Philosophy (PAAICBS A 303)

Buddhist philosophy examines issues in epistemology, phenomenology, metaphysics and ethics. In this paper, students will study key concepts of Buddhist philosophy in the comparative light of western philosophy, so as to be able to identify where the two systems have common ground and where there is radically different interpretation.

UNIT I

- 1) Problem of being and becoming: Parmenides and Heraclitus (Comparison: Buddhism on Change)
- 2) Nature of Self: Cartesian dualism, No-Self theory of Hume.(Comparison: Buddhist doctrine of Anatta)
- 3) Problem of Universals: Platonic Realism, Conceptualism, Nominalism (Comparison: Nyaya Buddhist controversy on *samanyas*)

UNIT II

- 4) Views about Substance (Locke, Berkeley and Hume) (Comparison: Anti substantial approach of Buddhism)
- 5) Causation (Hume and Kant) The problem whether *pratityasamutpada*is causation. a) The problem of Skepticism in knowledge:
- 6) Berkeley's Idealism (Comparison: Yogacara idealism)

UNIT III

- 7) Morality and its justification: Egoistic Hedonism, Utilitarianism (Mill),(Comparison): Happiness of the many, Bodhisattva's Altruism

- 8) Aristotle's Virtue ethics, Deontological ethics (Kant) (Comparison: Middle path, Buddhist moral ideal)
- 9) The problem of existence and human life: Approaches of Kierkegaard, Sartre, Schopenhauer (Comparison: Buddhist understanding of and response to the problem of suffering)

UNIT IV

- 10) Buddhism and Post-Modern Context: a) Nietzsche's A-moralism v/s Buddhist Moralism (Reference: Russell's History of Western Philosophy: The Chapter on Nietzsche)
- 11) Deconstruction of Derrida and Dialectic of Nagarjuna.
- 12) Buddhist view on Western Phenomenology

Reference Books

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Neufeldt, Ronald Wesley. *Karma and rebirth: post classical developments*. New York: SUNY Press, 1986

King, Ursula, *Women in the World's Religions, Past and Present* (ed) New York: Paragon House, 1987.

Laycock, Steven William. *Mind as mirror and the mirroring of mind: Buddhist reflections on western phenomenology*. Albany, NY: State University of New York, 1994.

Coward, Harold G. *Derrida and Indian Philosophy*. Albany, NY: State University of New York, 1990.

Semester III

Elective 1 B: Abhidhamma Literature (PAAICBS B 303)

This paper is based on the set of texts preserved in the Theravada canon, collectively known as the “Abhidhamma”, which are considered higher teachings, related to investigations of the new scholastic movement. These texts include philosophical and psychological investigations, references to the practical application of the teachings, apart from theoretical understanding and practical realization of Buddhist Doctrine by its systematic exposition.

UNIT I

- 1) Overview of Abidhamma Literature; Abhidhamma Pitaka and manuals of Abhidhamma
- 2) Distinctive Feature of the Abhidhammas
- 3) Puggalapannati - first chapter

UNIT II

- 1) Abhidhammattha Sangaho with Vibhavini Tika (1) - Chapter 1: Akusala Cittani
- 2) Abhidhammattha Sangaho with Vibhavini Tika (2) - Chapter 1: Kusalacittani
- 3) Abhidhammattha Sangaho with Vibhavini Tika (1) - Chapter 2: Cetasikasangahavibhaga (Annasamanacetatika 2-10)

UNIT III

- 4) AbhidhammatthaSangaho with VibhaviniTika (2) - Chapter 2: Cetasikasangahavibhaga (Annasamanacetasika 11-18)
- 5) AbhidhammatthaSangaho with VibhaviniTika (1) Chapter 6: Rupa(upto verse 14, vikararupa) and Nibbana(Kammathanasangaha verse 1-19)
- 6) AbhidhammatthaSangaho with VibhaviniTika (2) Chapter 6: Rupa(verse 15-30) and Nibbana (Kammathanasangaha verse 34-4)

UNIT IV

- 7) AbhidhammatthaSangaho with VibhaviniTika(1) Chapter VIII -Law of Dependent Arising
- 8) AbhidhammatthaSangaho with VibhaviniTika(2) Chapter VIII – Law of Causal Relations
- 9) AbhidhammatthaSangaho with VibhaviniTika - Chapter IX – The Path of Purification

Reference Books

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_____ *A Manual of Abhidhamma* . Kandy: Buddhist Publication Society, 1956.

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Semester III

Elective 1C:Jatakamala and Avadanakalpalata (PAAICBS C 303)

This paper covers the birth stories of the Buddha as narrated in the Jatakamala and Avadanakalpalata. In the Pali tradition, these stories are narrated by Buddha himself. These Pali Jataka stories(approx.540) are preserved as part of Khuddakanikaya in which we have Cariyapitaka, which also has 35 such stories. The Jataka collections are stories of the Buddha's former lives, showing the Bodhisatta's intense striving for Buddhahood. They are told with the

purpose of inculcating moral precepts to practice 'Perfection'(Paramita).The thirteenth section of Khuddakanikaya is called Apadana which also deals with the stories of the previous lives of Buddha, more focused on the theory of Karma. The Jatakamala of Aryasura (34 stories) has reproduced some of these stories in artistic and elegant verses, in Kavya class with more artistic style.This Jatakamala (in Sanskrit) is also called Bodhisattva Avadana-mala. The Avadanas (in Sanskrit) like Avadanakalpalata (107 Avadanas) signify a great religious and moral achievement, most of the time depicting self sacrifice of the individual, the noble deeds of the past as well as present, may be of a human being, or a bird or an animal, reflecting the doctrine of 'karma'. This paper focuses on certain stories from Jatakamala of Aryasura and Kshemendra's Avadanakalpalata, bringing in a comparison in narrating the stories from Pali Jatakas and Apadana.

UNIT I

- 1) An overview of Buddhist Birth Stories in the Pali Jatakas and the Cariyapitaka, the concept of Bodhisatta and Paramita.
- 2) Jatakamala of Aryasura: comparative study with Pali Jatakas and Cariyapitaka, religious and philosophical aspects.
- 3) Comparative study of the Jatakamala of Aryasura with the version by Gopadatta and Haribhatta.

UNIT II

- 4) An overview of Avadana Literature, a comparative study of Avadanas and Pali apadanas, Avadanas and Pali Jatakas.
- 5) Elements of Mahayana Buddhism in Avadana literature
- 6) Selected Stories of Jatakamala of Aryasura with special reference to concept of Paramitas and literary peculiarities-Sibi Jataka.

UNIT III

- 7) Comparative study of the Sibi Jataka in Aryasura's Jatakamala and the Pali Jatakas.
- 8) Selected Stories of Jatakamala of Aryasura with special reference to concept of Paramitas and literary peculiarities-Sasa Jataka.
- 9) Selected Stories of Jatakamala of Aryasura with special reference to concept of Paramitas and literary peculiarities-Visvantara Jataka.

UNIT IV

- 10) Selected Stories of Avadanakalpalata with special reference to the doctrine of Karma and literary peculiarities-Vyaghri Avadana.
- 11) Selected Stories of Avadanakalpalata with special reference to the doctrine of Karma and literary peculiarities-Ksanti Avadana

12) Selected Stories of Avadanakalpalata with special reference to the doctrine of Karma and literary peculiarities-Amrapali Avadana

Reference Books

Nariman, J. K. *Literary History of Sanskrit Buddhism*. Delhi: Motilala Banarsidass, 1972.

Vaidya, P. L. ed. *Avadanasataka*. Darbhanga: Mithila Institute, 1958.

Cowell, E. B., F. Max Muller and Takakusu J.(tr)*The Buddhist Mahayana Texts* Vol. XLIX of *The Sacred Books of the Buddhists*. Oxford: The Clarendon Press, 1894.

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Semester III

Elective 1D: Buddhism in South & Southeast Asia (PAAICBS D 303)

True to the saying of the Buddha “it is for the benefit of many, for the welfare of many” the teachings of the Buddha spread far and wide and became the religion of the world, not at the cost of bloodshed or on the path of war but based on pure universal compassion.

Thus this paper deals with the dissemination of Buddhism in the South and Southeast Asian countries, where it was embraced as state religion. Spurred largely due to the effort of Emperor Asoka from the 3rd century B.C., Buddhism was preserved in the original Pali Canonical Literatures were preserved and systematized in 1st Cent. A.D. under King Vattagamini. Many commentarial works were also composed by great exponents like Buddhaghosa and Dhammapala. Sri Lanka played a vital role in the further dissemination of the Buddhavacana to the other parts of Southeast Asian countries like Myanmar, Thailand, Indonesia as also to the Vietnam, Laos and Cambodia. Buddhism disseminated both through land route as well through sea route from the land of its birth and assimilated the native element of the geographical place where it had reached.

UNIT I

- 1) Over view of the history of Dissemination of Buddhism
- 2) History of Buddhism in Sri Lanka: Mahinda’s mission, establishment of Buddhism, first schism and writing down of the Pali canon, sectarian developments, the arrival of the tooth relic.
- 3) History of Buddhism in Sri Lanka: Buddhaghosa and the revival of the Mahavihara, decline of Buddhism till 11th century, subsequent revival.

UNIT II

- 4) Present status of Buddhism in Sri Lanka.
- 5) History of Buddhism in Myanmar: earliest contact, Buddhism in the Mon and Pyu kingdoms, introduction of Theravada Buddhism in Pagan.
- 6) History of Buddhism in Myanmar: Buddhism in the Pagan period; in the Shan period.

UNIT III

- 7) Present status of Buddhism in Myanmar.
- 8) History of Buddhism in Thailand: introduction of Buddhism, Ayutthaya period.
- 9) Buddhism in modern Thailand: hierarchy in the Sangha, government ties, assimilated trend – Hinduism from Cambodia and local folk traditions.

UNIT IV

- 10) History of Buddhism in Indonesia: introduction of Buddhism, Buddhism in the Srivijaya period, Sailendra period,
- 11) History of Buddhism in Indonesia: decline of Buddhism, the discovery of Borobudur.
- 12) History of Buddhism in Cambodia, Vietnam and Laos

Reference Books

- Dhammavihari Thera. *Critical Studies on the Early History of Buddhism in Sri Lanka*. Dhiwela: Buddhist Cultural Centre, 2003.
- Singh, Arvind Kumar. *Buddhism in Southeast Asia*. Delhi: MD Publications, 2009
- de Wijesekera O.H. *Yaksa, Gandharva and Indra*. Ceylon: University of Ceylon Review, (Vol. I) . No. 2, November 1943, and Vol. III, April 1945
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- Tiyavanich, Kamala. *The Buddha in the Jungle*. Chiang Mai: Silk Worm Books, 2003.
- Stratton, Carol. *What’s What in a Wat*.Chiang Mai: Silk Worm Books, 2010.
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- Marston, John & Guthrie. (ed) *History, Buddhism and New Religious Movements in Cambodia*.Honolulu: University of Hawaii Press, 2004.
- Conze, Edward. *A Short History of Buddhism- Historical Background of Buddhasasana in Indonesia*.London:George Allen and Unwin, 1982.

Semester III

Elective 1E: Contributors to Buddhism (PAAICBS E 303)

This paper will provide the student with a glimpse of the life and work of some great monk-scholars whose contribution to Buddhism was path-breaking – whether in terms of practice, commentaries, philosophical treatises, translation, systematisation of texts or founding new schools of thought. The masters are drawn from Indian luminaries as well as those from China, Japan and Tibet.

The course material will comprise biographical material as well as selected passages from their work

UNIT I

- 1) Founders of Schools in India: Nagarjuna and Asanga
- 2) Commentator in the Theravada Tradition: Buddhaghosa,
- 3) Sarvastivada Commentarial Works: Vasubandhu.

UNIT II

- 4) Commentators in the Mahayana Tradition: Candrakirti.
- 5) Eminent monks from China: Zhiyi, Bodhidharma
- 6) Eminent Buddhist monks from Japan: Kukai and Saicho.

UNIT III

- 7) Indian Buddhist monks in Tibet: Santarakshita, Kamalasila.
- 8) Eminent Tibetan monk: Je Tsongkhapa.
- 9) Logician: Dinnaga and Dharmakirti

UNIT IV

- 10) Poet: Asvaghosa
- 11) Poet: Santideva.
- 12) Translators: Kumarajiva, Xuanzang

Reference Books.

Bhikkhu Nanamoli, trans., *Visuddhimagga: The Path of Purification*, Kandy: Buddhist Publication Society, 1999.

Anacker, Stefan, *Seven Works of Vasubandhu*, Delhi: MLBD, 1998.

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Semester III

Elective 2A: Buddhist Rites and Rituals in Asia

Although the Buddha proscribed rituals, in practice they form an important part of the religious life of Buddhists all over Asia. Apart from a means to express their devotion to the Triple Gem, rituals also provide a vital mediation between the exalted ideals of Buddhism and the mundane concerns of everyday life which the followers find themselves hard-pressed to resolve. In this manner, rituals have played an important role in preserving Buddhism as a vibrant, living tradition.

This paper deals with rituals from different Buddhist traditions and cultures in Asia.

UNIT I

- 1) Overview of rituals in Buddhism: Monastic ceremonies and lay rituals.
- 2) Temples, Sacred Objects and Rituals in Sri Lanka, Burmese, Japanese and Tibetan Buddhism.
- 3) Image Consecration: in Thailand and Japan.

UNIT II

- 4) Rituals and offerings in personal and group worship.

- 5) Monastic Rituals: Ordination of Monks, Nuns and Novices in Theravada and Mahayana Orders.
- 6) State Rituals and Ceremonies: China.

UNIT III

- 7) Types of Rituals: for accumulation of merit.
- 8) Types of Rituals: for warding off disease or ill-fortune.
- 9) Types of Rituals: those absorbed from local tradition.

UNIT IV

- 10) Relic worship in Sri Lanka and Burma.
- 11) Funeral rites for monks.
- 12) Tibetan and Thai Buddhist festivals.

Reference Books:

Altekar, A. S. The Corporeal Relics of the Buddha. *Journal of the Bihar Research Society* (Buddha Jayanti Special Issue) 1956.

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Gerson, Ruth. *Traditional Festivals in Thailand*. Oxford: Oxford University Press, 1996.

Semester III

Elective 2B: Pali Non-canonical Literature (PAAICBS B 304)

This paper covers the non-canonical Pali Literature focusing on two important works viz. Milindapanha and Visuddhimagga. The former is a dialogue between the Bactrian king, Menander (Milinda) and an erudite Buddhist monk, Nagasena. It is believed to have been composed to address the questions arising out of the divergent views of various Buddhist schools in a method that establishes orthodoxy. The Visuddhimagga is a 5th century meditation manual composed by Buddhaghosa, the great commentator of the Theravada tradition. The text is organized around the three-fold practice of sila, samadhi and prajna and serves as a meditation manual even today.

UNIT I

- 1) Overview of non-canonical literature
- 2) Milindapanha: No soul theory PannatiPanho
- 3) Milindapanha - LakkhanaPanha - Panca-indriyalakkhana

UNIT II

- 4) Milindapanha - patisandhipanha and naca so naca anno panha
- 5) Milindapanha - Concept of Dukkha
- 6) Milindapanha – Concept of Paritta

UNIT III

- 7) Visuddhinagga - Definition, characteristics and function of Sila
- 8) Visuddhimagga - advatages of Sila
- 9) Visuddhimagga - types of Sila

UNIT IV

- 10) Visuddhimagga - types of Sila
- 11) Comparative Study of VisuddhiMaggaand Milindapanha
- 12) Linguistic approach in VisuddhiMagga and Milindapanha

Reference Books

Law, B. C. *History of Pali Literature*. (2 Vols) Varanasi: Bharatiya Publishing House, 1974.

Trenckner, V. (ed). *The Milindapanho*. London: Pali Text Society, 1980.

Barua, A. (ed) *The Petakopadesa*. London: Pali Text Society, 1983.

Horner, I. B. (tr.) *Milinda's Questions*. (2 Vols) London: Pali Text Society, 1963 – 64.

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Muller, Max F. (tr) *Question of King Milinda*. Delhi: Motilal Banarasidass, 1932.

Nanamoli, Bhikkhu. *The Path of Purification*. Kandy: Buddhist Publication Society, 1991.

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Semester III

Elective 2C: Bodhicaryavatara (PAAICBS C 304)

The Bodhicaryavatara is a much-loved Mahayana text, cherished as much for its exquisite poetry as for its philosophical value. Written ca. 8th century by the monk Santideva, it extols the virtues of the Bodhisattva path and guides the reader through the stages in its development. Students will read selections from the text, using commentarial and secondary literature to grasp the deeper significance of this work.

UNIT I

- 1) The poet Santideva and his works
- 2) The concept of Bodhisatta in Theravada Buddhism and Bodhisattva in Mahayana Buddhism.
- 3) Ten Paramis of Theravada Buddhism and Six Paramitas of Bodhicaryavatara.

UNIT II

- 4) Bodhicaryavatara: as the manual of Mahayana Buddhism (Altruism, meditation, Sunyata)

- 5) Concept of Bodhicitta (Bodhicittanusamsa-first chapter)
- 6) Bodhicittaparighraha.(Papadesana, Apramada).

UNIT III

- 7) Chapter 5: Samprajanya-raksana.
- 8) Chapter 6: Ksantiparamita.
- 9) Chapter 7: Virya-paramita.

UNIT IV

- 10) Chapter : Dhyana-paramita.
- 11)Chapter 9: Prajna-paramita verse 1-20
- 12) Chapter 9: Prajna-paramita verse 21-35

Reference Books

Vaidya,P.L. (ed.) *Bodhicaryavatara*. Darbhanga: The Mithila Institute, 1988.

Swami Dwarikadasa Shastri (ed) *Bodhicaryavatara*. Varanasi:Buddha Bharati, 1988.

Kalupahana, David J. *A Source Book on Later Buddhist Philosophy*. Colombo: Buddhist Cultural Centre, 2008.

Shastri H.P. *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*. Delhi: Motilal Banarsidass,1999.

Shantideva. *The Way of the Bodhisattva*. (Tr Padmakara Translation Group) Boston: Shambala, 1997.

Shantideva. *Guide to the Bodhisattva's way of life : how to enjoy a life of great meaning and altruism*. (Tr. Neil Elliot) Glen Spey, N.Y. : Tharpa, 2002.

Chodron, Pema. *No Time to Lose: A Timely Guide to the Way of the Bodhisattva*. Boston: Shambhala 2005.

Tenzin Gyatso (14th Dalai Lama). *A Flash of Lightning in the Dark of Night: A Guide to the Bodhisattva's Way of Life*. Boston : Shambhala, 1994.

Geshe Kelsang Gyatso. *Meaningful to Behold -The Bodhisattva's Way of Life*. Glen Spey, N.Y.: Tharpa, 1980.

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Kunzang Pelden. *The Nectar of Manjushri's Speech. A Detailed Commentary on Shantideva's Way of the Bodhisattva*. Boston: Shambala, 2007.

Ven. Rahula W. Bodhisattva Ideal in Buddhism, in *Gems of Buddhist Wisdom*. Kuala Lumpur (Malaysia): Buddhist Missionary Society, 1996

Semester III

Elective 2D: Theravada Buddhist Meditation (PAAICBS D 304)

Meditation is an essential practice to attain the goal of liberation that the Buddhist Path leads to. With later developments in doctrine and philosophy, meditation methods also changed. The earliest Buddhist meditation tradition, recorded in the Pali Canon, was systematized into a voluminous manual by the 5th century master, Buddhaghosa. This is widely used even today.

It provides a wealth of material on the approach to and the stages of meditation practice and is the main text on which this paper is based.

UNIT I

- 1) The role of meditation practice in the Indian religious tradition.
- 2) The Buddha's experience in contemplation: with his teachers and his own experience of enlightenment. (Ariyapariyesana Sutta, Maha-Saccaka Sutta)
- 3) Meditative practice as experiential understanding of the Dharma.

UNIT II

- 4) The systematization of meditation instruction into the Visuddhimagga: an overview of the text, its structure and its contents
- 5) Preliminary instructions: selection of site, *kalyanamitta*, mental dispositions.
- 6) Meditation objects, learning sign and counterpart sign.

UNIT III

- 7) *Samatha*: the cultivation of *Jhanas* – *rupa* and *arupa*, *jhana* factors, the five hindrances, suppression of defilements and rebirth realms in each *jhana*.
- 8) *Vipassana* – the *Satipatthana* method; *sati-sampajanna*
- 9) The *lokottarajhanas*, seven stages of purification.

UNIT IV

- 10) The four paths and fruits; the removal of defilements from the root.
- 11) *Nirodhasamapatti* and *Nibbana*
- 12) Living traditions of Theravada Buddhist meditation; the forest tradition in Thailand, Burma and Sri Lanka

Reference Books

Crangle, E. F. *The origin and development of early Indian Contemplative Practices*. Weisbaden: Harrassowitz, 1994.

Dasgupta, S. N. *Hindu Mysticism*. New York: Frederick Ungar, 1927.

Goleman, Daniel. *The Meditative Mind: The Varieties of Meditative Experience*. New York: Jeremy P. Tarcher, 1988.

Bronkhorst, Johannes. *The Two Traditions of Meditation in India*. Delhi: Motilal Banarsidass, 1993.

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Thera Nyanaponika. *The Heart of Buddhist Meditation*. Kandy: Buddhist Publication Society, 2004.

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Shaw, Sarah. *Buddhist meditation: an anthology of texts from the Pāli canon*. New York: Routledge, 2006.

Bucknell, Roderick S. & Chris Kang. Ed., *The meditative way: readings in the theory and practice of Buddhist meditation*, London: Routledge, 1996.

Bhikkhu Bodhi, ed. *A comprehensive manual of Abhidhamma: the Abhidhammatthasangaha of Ācariya Anuruddha*, Kandy: Buddhist Publication Society, 1993.

Kornfield, Jack. *Modern Buddhist Masters*. Kandy: Buddhist Publication Society, 2007.

Soma Thera. *The Way of Mindfulness*, Kandy: Buddhist Publication Society, 2003.

Semester III

Elective 2E: History of Buddhism in Tibet (PAAICBS E 304)

This paper will cover the transmission of Buddhism to Tibet, the introduction of tantra and the subsequent spread and developments in Buddhism in Tibet. Tibetan Buddhists turned to Indian masters for training and study, translating texts painstakingly over the years to compile the voluminous canon. This paper will also cover the second transmission by Atisha Dipamkara and the formation of distinct Tibetan schools of Buddhism.

The material will comprise textual sources of history as well as modern research works.\

UNIT I

- 1) Bon and Pre-Buddhist Tibetan Religion
- 2) Introduction of Buddhism in Tibet: The role of TrisongDetsen.
- 3) The contribution of Santaraksita and Kamalasila.

UNIT II

- 4) Padmasambhava and the establishment of monasteries.
- 5) The Samye debates.
- 6) Early Translation Activity and Compilation of Tibetan Canon.

UNIT III

- 7) An overview of the Kangyur and the Tengyur, the different versions.
- 8) Generic classification of canonical texts: Sutras and tantras.
- 9) Atisa and revival of Buddhism.

UNIT IV

- 10) Tibetan Buddhist Schools: Nyingma, Kagyu, Sakya, Gelug.
- 11) Bu-ston, Milarepa, Tsong-kha-pa and other Tibetan Masters
- 12) The Institution of Dalai Lamas and Tibetan Buddhism after Chinese Occupation of Tibet

Reference Books:

Smith, E. Gene. *Among Tibetan Texts: History and Literature of the Himalayan Plateau*. Boston: Wisdom Publications, 2001.

McKay, Alex. *History of Tibet*. (3 Vols.) London: Routledge Curzon, 2001.

Lama Chimpa, Alaka Chattopadhyaya (tr.) Debiprasad Chattopadhyaya (ed.) *Taranatha's History of Buddhism in India*. Delhi: Motilal Banarsidass, 1997.

Obermiller, E. (tr.) *History of Buddhism in India and Tibet by Bu-ston*. Delhi: Sri Satguru Publications, 1986.

Waddell, L. A. *The Buddhism of Tibet or Lamaism*. Delhi: Manjusri, 1978.

Powers, John. *Introduction to Tibetan Buddhism*. Ithaca, N. Y.: Snow Lion, 2007.

Cabezon, J. I. and Roger R. Jackson. *Tibetan Literature: Studies in Genre*. Ithaca, N. Y.: Snow Lion, 1996.

Dorje, Penpa. *Analytical study on Samye Debate*. Sarnath: Central Institute of Higher Tibetan Studies, 2005.

Bapat, P. V. *2500 Years of Buddhism*. Delhi: Publication Division, Ministry of Information and Broadcasting, 1997

Bose, P. N. *Indian Teachers of Buddhist Universities*. Madras, 1925

Das, S. C. *Indian Pandits in the Land of Snow*. Delhi: Rupa, 2006.

Chattopadhyaya, Alaka. *Atisa and Tibet*. Calcutta: Indian Studies Past and Present, 1967

Semester IV

Core Paper 1: Resurgence of Buddhism (PAAICBS 401)

Buddhism vanished from the country of its origin and from the collective memory of its peoples, so that when the British arrived, there was no trace of Indian Buddhist history. Thanks to some remarkable work done by explorers, scholars and civil servants of the Raj, India was able to retrieve her Buddhist heritage. This pattern was repeated in countries like Sri Lanka, Cambodia and Indonesia. The recovery of lost heritage led to a spurt in Buddhist studies in Europe and the US. This was accompanied by a resurgence of interest among laity, in traditionally Buddhist countries as well as in the West. India saw a remarkable resurgence, due to a social revolution led by Dr B. R. Ambedkar.

This paper highlights some of these developments and takes a look at where Buddhism stands today across the world.

UNIT I

- 1) Contribution of the colonial rulers in retrieving archaeological sites in India, Sri Lanka and Indonesia. James Prinsep and the Brahmi script.
- 2) Early European scholars in Buddhist Studies and their contribution in translation of texts: Rhys Davids, Hermann Oldenberg, Louis de la Valle Poussiin, Sylvain Levi, H. Kern.
- 3) Early western monks in Sri Lanka, Thailand and China: Nyanaponika Thera, Bhikkhu Nanamoli, Ajahn Sumedho, Sangharakshita.

UNIT II

- 4) Dr. B. R. Ambedkar: brief biography, the conversion to Buddhism.
- 5) Dr. B. R. Ambedkar's interpretation of Buddhist doctrine.
- 6) The neo-Buddhist movement in India today: political influences, the contribution of organizations like the Trailokya Bauddha Mahasangha Sahayak Gana.

UNIT III

- 7) Resurgence of Buddhism in South-east Asian countries: Sri Lanka, Burma and Thailand.
- 8) Status of Buddhism in China and Korea
- 9) Zen Buddhism comes to the West: the writings of D T Suzuki, Shunryu Suzuki.

UNIT IV

- 10) The rise of the Soka Gakkai in Japan and across the world.

- 11) The diverse Buddhist communities in Europe and the US: migrant ethnic Buddhists as well as western Buddhists.
- 12) The increasing interest in Tibetan Buddhism in academia and in practitioners' forums: the influence of the Dalai Lama and the impact of the Tibetan issue.

Reference Books:

Franklin, Jeffrey J. *The Lotus and the Lion: Buddhism and the British Empire*. Ithaca: Cornell University Press, 2008.

Cunningham, Alexander. *The Bhilsa Topes or Monuments of Central India*. Charleston, SC: BiblioBazaar, 2010.

Leoshko, Janice. *Sacred Traces: British exploration of Buddhism in South East Asia*. Aldershot: Ashgate Publishing.

The Restoration of Borobudur. UNESCO.

Bond, George D. *The Buddhist revival in Sri Lanka: religious tradition, reinterpretation and response*. Delhi: MotilalBanarsidass, 1992.

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Narain, A. K. & D. C. Ahir. *Dr Ambedkar, Buddhism and Social Change*. Delhi: B. R. Publishing, 1994.

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Singh, N. K. *Contemporary Indian Buddhism, Tradition and transformation*. Delhi: Global Vision Publishing, 2008.

Deegalle, Mahinda.(ed.) *Buddhism, Conflict and Violence in Modern Sri Lanka*. New York: Routledge, 2006.

_____. *Popularising Buddhism: Preaching as Performance in Sri Lanka*. Albany, NY: State University of New York Press, 2006.

Westerlund, David. *Questioning the Secular State: the worldwide resurgence of religion in politics*. London: C. Hurst, 2002.

Taylor, James. *Buddhism and post-modern Imaginings in Thailand: the religiosity of urban space*. Surrey: Ashgate Publishing, 2008.

Murata, Kiyoaki. *Japan's New Buddhism: An Objective Account of SōkaGakkai*. New York and Tokyo: Weatherhill, 1969.

Seager, Richard. *Buddhism in America*. New York: Columbia University Press, 1999.

Jong, W. J. *A Brief History of Buddhist Studies in Europe and America*. Tokyo: Kosei, 1997.

Prebish, Charles S & Martin Baumann. *Westward Dharma: Buddhism Beyond Asia*. London: University of California Press, 2002.

Lopez, Donald S. *Prisoners of Shangri-la: Tibetan Buddhism and the West*. Chicago: University of Chicago Press, 1999.

Semester IV

Core Paper 2: Buddhist Art and Architecture (PAAICBS 402)

This paper covers Buddhist art and the transformation that took place from aniconic to iconic representation of the Buddha. These are the manifestations of the artistic genius of the ancient Indians, who delighted in forms, motifs and their specific meaning. Their evolution in artistic tradition has been of great interest to art historians.

In the early historical period sculpture, architecture and painting found their expression in more permanent media among the Buddhist. The basic forms in this religious architecture centered on the concepts of Stupa, Vihara and Chaitya. Buddha image again was a unique contribution of Indian Buddhist art that had its charming regional expressions throughout Asia.

UNIT I

- 1) Basic Philosophy in the Buddhist Art: Aniconic and Iconic (Nasik , Ajanta, Pale)
- 2) Origin and Development of the Buddhist Architecture (Structural and Rock-cut)- Stupa, Caityagriha and Viharas.
- 3) Social Background - Donor, Worshipper and Devotee.

UNIT II

- 4) Buddha Image in Indian Subcontinent
- 5) Buddha Image outside India.
 - a) Buddha image in South and S. E. Asia (Malaya Peninsula, Java, cambodia, Myanmar etc.)
 - b) Buddha image in China, Korea and Japan.
- 6) Buddhist Sculpture: Figural and Decorative Sculpture - Maurya, Sunga, Satavahana, Kusana, Kshatrapa, Gandhara, Gupta, Pallava, Pala, Chalukya, Rashtrakuta, Silahara, Chola.

UNIT III

- 7) Ajanta Caves (Mural – paintings subject matter, display aesthetics)
- 8) Bagh, Pitalakhore Caves.(Mural – paintings subject matter, display aesthetics)

9) Paintings in Sri Lanka, Pala School, Ladakh, Central Asia, Myanmar.

UNIT IV

10) Buddhist Archaeology in Indian Subcontinent :Lumbini, Kapilavastu, Piprahwa (Nepal), Mathura, Shahbaz gadhi, Afghanistan, Amravati, Nagarjunakonda, Orissa, Sravasti, Rajgir, Sarnath, Sankisa, Vaisali, Sanchi, Bodh Gaya.

11) Contribution of Buddhist Art to philosophy and religion.

12) Buddhist Art and Iconography.

Reference Books:

Brown, Percy. *Indian Architecture Buddhist and Hindu*. Mumbai: D.B. Taraporewala and Sons, 1995.

Craven, Roy. *Concise History of Indian Art*. New York : Praeger, 1976

Dasgupta, S N. *Fundamentals of Indian Art*. Bombay: Bhartiya Vidya Bhavan, 1960.

Havell, E B. *Indian Sculptures and Paintings*. Delhi: Cosmo Publication, 2003.

Grunwedel, A. & James Burgess. *Buddhist Art in India*. Delhi: Asian Educational Services, 1999.

Kramrisch, Stella. *Indian Sculptures*. Fremont, CA :Asian Humanities Press, 1981.

_____ *A Survey of Paintings in the Deccan*, New Delhi: Oriental Reprint Munshiram Mahoharlal), 1983.

Sanyal, N. *Immortal Ajanta*. Kolkata: Bharati Book Stall, 1984.

Marshall, John. *The Buddhist Art of Gandhara: the Story of the Early School, Its Birth, Growth and Decline*. Cambridge: Cambridge University Press, 1960.

_____ *A Guide to Taxila*. Cambridge: Cambridge University Press, 1960.

_____ **and** M. B. Garde. *The Bagh Caves in the Gwalior State*. London: The India Society, 1927.

Spink, Walter, *Ajanta History and development* (6 Vols.) Leiden: Brill, 2005..

_____ *Ajanta to Ellora*, Bombay: Marg Publications, 1967.

Rosenfield, John. *Dynastic Art of Kusana*. California: University of California Press, 1967.

Nehru, Lolita. *Origins of the Gandharan Style: A Study of Contributory Influences*, Delhi: Oxford University Press, 1989.

_____ *Indian Archaeology*. Delhi: Archaeological Survey of India.

Fergusson, James and James Burgess. *Cave Temples of India*. Delhi: Oriental Books reprint, 1969.

Sarcar, H. *Studies in Early Buddhist Architecture of India*. Columbia: South Asia Books, 1993.

Zimmer, Heinrich. *The Art of Indian and Asia*. Delhi: B.R. Publication Corporation, 2002.

Yamamoto, Chikyo. *Introduction to Buddhist Art*. New Delhi: Aditya Prakashan, 1990.

Burgess, J. *Notes on the Amaravati Stupa*. Delhi: Bharatiya Kala Prakashan, 2005.

Pande, Anupa. *The Buddhist Cave Paintings of Bagh*. Delhi: Aryan Book International, 2004.

Knox, Robert. *Amaravati Buddhist Sculpture from the Great Stupa*. London: British Museum Press, 1992.

Talim, Meena V. *Bagh Paintings*. Mumbai: Somaiya Publications, 2002.

Semester IV

Elective 1 A: Madhyamika Philosophy (PAAICBS A 403)

The term Madhyamaka denotes the philosophical Middle Way, steering the seeker between the two extremes of eternalism (sasvatavada) and nihilism (ucchedavada). Delineated by Nagarjuna, a brilliant dialectician, Madhyamaka philosophy restores the theory of dependent origination to the central position in Buddhist philosophy. In a significant departure from the Abhidharma literature, Madhyamikas propose that Ultimate reality is of the nature of emptiness, sunyata. This applies not just to the notion of an independent self but also to “dharma”, the ultimate constituents of reality according to the Abhidharmikas.

This paper will use selections from texts and expositions in secondary literature to present the Madhyamaka view.

UNIT I

- 1) Origin and Development of Madhyamaka Buddhism : Overview of the Contributions of Nagarjuna, Aryadeva, Buddhapalita, Bhavaviveka (Bhavya), Candrakirti, Santideva
- 2) Madhyamika philosophy in Mahayana sutras: Prajnaparamitahrdayasutra (Selected Verses).
- 3) Chief tenets of Nagarjuna’s philosophy: The doctrine of two truths; *Pratityasamutpada*, its eight characteristics; its relation with *Madhyama Pratipatand Sunyata*

UNIT II

- 4) Critical examination of *Pratyayas*,
- 5) Critical examination of Motion (*Gatagatapariksa*), Definition (*Dhatupariksa*), Conditioned objects (*Sanskrtapariksa*);
- 6) Critical examination of self-nature (*Svabhavapariksa*), self (*Atmapariksa*), origination and destruction (*Sambhava-Vibhava-pariksa*);

UNIT III

- 7) Critical examination of Tathagata (*Tathagatapariksa*); Noble truths (*Aryasatyapariksa*); Emancipation (*Nirvanapariksa*); dogmatic views (*Drstipariksa*)
- 8) Nagarjuna's Methodological approach; Is Sunyavada self-refuting? Svabhavavadin's objection; Nagarjuna's answer.
- 9) Nagarjuna's approach to *Pramanas* , The concept of Madhyamika negation; Nagarjuna's Prasanga method.

UNIT IV

- 10) Constructive aspects of Nagarjuna's philosophy as seen in *Suhrillekha* and *Ratnavali*.
- 11) Madhyamika Buddhism after Nagarjuna: Aryadeva and Buddhapalita,
- 12) Madhyamika Buddhism after Nagarjuna: Bhavaviveka and Candrakirti

Reference Books

Robinson, Richard H., *Early Madhyamika in India and China*. Madison: The University of Wisconsin Press, 1967.

Santina Peter Della, *Madhyamika Schools in India*. Delhi: Motilal Banarsidass, 1986.

Lindtner, Chr. *Nagarjuniana: Studies in the Writings and Philosophy of Nagarjuna*. Delhi: Motilal Banarasidass, 1987.

Murti, T.R.V. *The Central Philosophy of Buddhism*. Delhi: Harper Collins, 1998.

Vaidya, P.L. (Ed.) *Madhyamakasastra of Nagarjuna*. Darbhanga: The Mithila Institute, 1960.

Pandeya, Raghunath (Ed.) *Madhyamakasastra; Nagarjuna (with Akutobhaya, Mahyamakavritti by Buddhapalita, Prajnpradipavrtti by Bhavaviveka and Prasannapada by Candrakirti)*, Delhi: Motilal Banarasidass, 1988.

_____ and Manju (Ed. & tr.) *Nagarjuna's Philosophy of No-identity (A translation of Madhyamakasastra, Vignhryavartani and Sunyatasaptati)* Delhi: Eastern Book Linkers, 1991.

Kalupahana, D.J. (Ed. Tr.) *Nagarjuna: The Philosophy of the Middle Way*. Albany, NY: State University of New York Press, 1986.

Matilal, B.K. *Epistemology, Logic and Grammar, in Indian Philosophical Analysis*. Mouton :The Hague, 1971.

D. SeyfortRuegg. Does the Madhyamika Have a Thesis and Philosophical Position? in *Buddhist Logic and Epistemology*. B.K. Matilal and Robert D. Evans (Ed.) The Hague: D. Reidal, 1986.

Hayes, Richard P. Nagarjuna's Appeal in *Journal of Indian Philosophy*, Vol. 22. No. 4, Dec. 1994.

Semester IV

Elective 1B: Pali Poetical and Vamsa Literature (PAAICBS B 401)

This paper deals with the Sinhalese Chronicles known as Vamsa Literature. It also covers Poetical Literature which is evidently the literary production of Ceylon. Dipavamsa and Mahavamsa owe their origin to a common source – the Atthakatha Mahavamsa of the Mahavihara monastery. This chronicle deals with the History of the island of Ceylon from very early times.

The Vamsa Literature is valuable to us as it records ecclesiastical history not only of Ceylon but of India as well. Sasanavamsa brings before us a picture of the relation of state and Sangha in Burma. Telakatahagatha is an interesting small poem in 98 stanzas on the vanity of human life, containing some fundamental doctrines of Buddhism. The value of this poem consists in the simplicity of its diction and the handy form which is particular to later digest of doctrines of Buddhism.

UNIT I

- 1) Overview of Pali Poetical Literature
- 2) TelakathaGatha: verse 1-50
- 3) TelakathaGatha: verse 51-98

UNIT II

- 4) Introduction to Sinhalese / Pali Chronicles
- 5) Overview of Vamsa literature
- 6) Language , style and content in Vamsa Literature with special reference to Dipavamsa and Mahavamsa

UNIT III

- 7) Dipavamsa Ch.4 (Mahakassapasamgraha)
- 8) Dipavamsa ,, (Vinayaparampara)
- 9) Dipavamsa ,, (samratasoka)

UNIT IV

10) Mahavamsa – Chapter 3, PathamaSangiti

11) Mahavamsa – Chapter 4, DutiyaSangiti

12) Mahavamsa – Chapter 4, DutiyaSangiti

Reference Books

Kausalayayan, Bhadanta Ananda. *Mahavamsa*. Nagpur: Buddha Bhumi Prakashan, 2000.

Chaudhari, Angaraj. *Telakatahagatha: Hindi tatha Angreji Anuvada*. Delhi: Eastern Book Linkers, 2009.

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Geiger, Wilhem. *The Mahavmsa*. London: Pali Text Society, 1912.

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Satyapala, Bhikshu. *Telakatahagatha*, Kolkata: New Gita Printer, 2009.

Law, B C. *Telakatahagatha (Verses on oil-pot) Translation into English for the first time*, Indian Culture, Vol. 5. 1938-139.

_____ *History of Pali Literature*. Delhi: Indological Book House, 1983.

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Semester IV

Elective 1C: Buddhism in East Asian Culture (PAAICBS C 403)

The dissemination of Buddhism to East Asia had a profound impact on local cultures. Buddhist texts, particularly of the Mahayana lineage, are full of magnificent tales with rich imagery. There are bodhisattvas, demi-gods, spirits as well as denizens of hell who live in realms that are graphically described. Along with the teachings themselves, practices such as meditation in a seated posture, ritual offerings, sacred objects and ceremonies of confession etc were all foreign to these countries. Their introduction led to new ideas about art, objects, buildings, traditional festivals and ceremonies.

This paper will introduce the student to the various dimensions of East Asian culture that bear the imprint of Buddhist influence.

UNIT I

- 1) The treasures of Dunhuang from 4th century to the 14th century: cave paintings in the Mogao caves,
- 2) The treasures of Dunhuang from 4th century to the 14th century: sculpture in the Mogao caves.
- 3) China: Longmen caves in Luoyang.

UNIT II

- 4) China: Temple architecture, wooden architecture, grottoes.
- 5) China: Chan literature
- 6) China: Selections from poems by Buddhist nuns

UNIT III

- 7) Japan: Painting
- 8) Japan: Calligraphy
- 9) Japan: Buddhist elements in the tea ceremony

UNIT IV

- 10) Japan: Bushido, the samurai code
- 11) Japan: Buddhist festivals
- 12) Korea: Temple architecture

Reference Books:

Ch'en, Kenneth. *Buddhism in China: A Historical Survey*. Princeton, NJ: Princeton University Press, 1972.

Whitfield, Roderick & Seigo Otsuka. *Dunhuang: Caves of the Singing Sands Buddhist Art from the Silk Road*. London: Textile and Art Publications, 1996.

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- Ferguson, Andy. *Zen's Chinese Heritage: the masters and their teachings*. Somerville, MA; Wisdom, 2000.
- Welter, Albert. *The Linji Lu and the creation of the Chan Orthodoxy: the development of Chan's records of sayings literature*. Oxford: Oxford University Press, 2008.
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deBary, Wm. Theodore, Carol Gluck & Arthur T. Tiedemann. *Sources of Japanese Tradition*. (2 Vols.) New York: Columbia University Press, 2006.

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Kim, Sung-woo. *Buddhist Architecture of Korea*. Seoul: Hollym, 2007.

Brown, Ju & John Brown. *China, Japan, Korea Culture and Customs*. North Charleston, SC: BookSurge, 2006.

Semester IV

Elective 1D Buddhist Logic and Epistemology (Advanced) (PAAICBS D 403)

Continuing with the earlier introduction to Buddhist logic and epistemology, this paper addresses some of the debates that resulted from the works of Dinnaga and Dharmakirti.

Unit I

- 1) Dharmakirti's approach to pramana and pramanya: realist and pragmatist elements.
- 2) The debate on Pramanasamplava and Pramanavyavastha.
- 3) Nyaya-Buddhist controversy on the nature of perception and perceptual objects.

Unit II

- 4) Dharmakirti's definition and classification of Pratyaksa
- 5) Dharmakirti on Anumana: Primacy of Svarthanumana; Status of Pararthanumana.
- 6) Svarthanumana: The importance of Svabhavapratibandha/ Avinabhava according to Dharmakirti: Identity and Causation as its grounds.

Unit III

- 7) Pararthanumana: Elements of Proof, Sadharmyavat and Vaidharmyavatprayoga, Validity and Soundness of inference.
- 8) Controversy between Nyaya, Buddhism and Jainism on the criteria of sound Hetu
- 9) Kinds of Hetu: Svabhava, Karya and Anupalabdhi; Kinds of Anupalabdhi

Unit IV

- 10) Dharmakirti on classification of Hetvabhasas, Paksabhasas and Dristantabhasas
- 11) The Logic of debate: Dharmakirti's conception of Nigrahasthana.
- 12) The Logic of debate: criticism of the Nyaya theory of debate and Dharmakirti's contribution.

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Gangopadhyaya, Mrinalkanti. *Vinitadeva's Nyayabindutika*. Calcutta: Indian Studies Past and Present, 1971.

Dharmakirti. *Nyaya-Bindu*. Chandrasekhar Shastri (Ed.) Varanasi: Chaukhamba, 1954.

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_____ *Vadanyaya of Dharmakirti : The Logic of Debate*. Delhi: Indian Books Centre, 1993.

Pandeya, Ramachandra. (Ed.) *Pramanavartika of Acarya Dharmakirti*. Delhi: Motilal Banarsidass, 1989.

Dunne, John D. *Foundations of Dharmakirti's Philosophy*. Boston: Wisdom Publications, 2004.

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Prasad, Rajendra. *Dharmakirti's Theory of Inference: Revaluation and Reconstruction*. Delhi: Oxford University Press, 2002.

Chi, R.S.Y. *Buddhist Formal Logic*. Delhi: Motilal Banarsidass, 1984.

Shastri D.N. *The Philosophy of Nyaya-vaishesika and its conflict with Buddhist Dinnaga School*. Delhi: Bharatiya Vidya Prakasana, 1976.

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Semester IV

Elective 1 E: Socially Engaged Buddhism (PAAICBS E 403)

Socially engaged Buddhism refers to a modern movement amongst Buddhists that is based on the view that true wisdom manifests in compassionate action. The term engaged Buddhism was coined by the Vietnamese Zen monk, Thich Nhat Hanh, whose work during the Vietnam War saw him being nominated for the Nobel Peace Prize by Martin Luther King, Jr. It refers to an active engagement in the issues that confront the world today, using Buddhist principles as guiding means. This paper will study the rise of this movement while also looking at textual sources to determine whether this is truly a new dimension to Buddhist practice or whether Buddhism was always socially engaged.

UNIT I

- 1) The debate: Is socially engaged Buddhism a new phenomenon or was Buddhism always socially engaged?
- 2) Socially engaged Buddhism as an application of Buddhist practice to the social field
- 3) Socially engaged Buddhism as a spiritual path in itself.

UNIT II

- 4) Socially engaged Buddhism as a response to modern dimensions of suffering: social issues.
- 5) Socially engaged Buddhism as a response to modern dimensions of suffering: political issues.
- 6) Socially engaged Buddhism as a response to modern dimensions of suffering: ecological issues.

UNIT III.

- 7) ThichNhatHanh and his work during the Vietnam War; the continuing effort today.
- 8) The SarvodayaShramadana movement in Sri Lanka
- 9) DrAmbedkar's peaceful revolution and the neo-Buddhist movement in India.

UNIT IV

- 10) SulakSivaraksa and his contribution in Thailand.
- 11) Socially engaged Buddhism in the West and new dimensions to engagement; leading engaged Buddhists(1). Robert Aitken Roshi, Gary Snyder,
- 12) Leading engaged Buddhists in the west (2) Alan Senauke, Joanna Macy.

Reference Books:

Loy, David. *The Great Awakening: A Buddhist Social Theory*. Somerville, MA: Wisdom Publication, 2003.

King, Sallie B., *Socially Engaged Buddhism*. Honolulu: University of Hawaii Press, 2009.

Prebish, Charles S., Kenneth K. Tanaka. *The Faces of Buddhism in America*. Berkeley and LA: University of California Press, 1998.

NhatHanh, Thich, *Interbeing: Fourteen Guidelines for Engaged Buddhism*. Berkeley: Parallax Press, 1998.

Marshall, Katherine & Marisa van Saanen. *Development and Faith: Where Mind Heart and Soul Work Together*. Washington, D.C.: The World Bank.

Queen, Christopher S. & Sallie B. King. *Engaged Buddhism: Buddhist Liberation Movements in Asia*. Albany: State University of New York Press, 1996.

Queen, Christopher S. *Engaged Buddhism in the West*. Somerville, MA: Wisdom Publication, 2000.

Macy, Joanna. *Dharma and Development: Religion as resource in the Sarvodaya self help movement*. Sterling, VA: Kumarian Press, 1985.

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Sivaraksa, Sulak. *Seeds of Peace: A Buddhist Vision for Renewing Society*. Berkeley: Parallax Press, 1992.

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Semester IV

Elective 2A: Yogacara Philosophy (PAAICBS A 404)

The Yogacara school, as the name suggests, emphasized meditation practice to bring about a realization of the non-differentiation between the self and the other. The two half-brothers from Gandhara, Asanga and Vasubandhu, are generally acknowledged as founders of this school which, along with the Madhyamaka of Nagarjuna, was regarded as one of the two main schools of Mahayana. Yogacara was to become extensively propagated at Nalanda, where the Chinese monk Xuanzang arrived in the 7th century and studied with Silabhadra, the Yogacara master.

This paper will familiarize the students with some key concepts of Yogacara, using texts as well as extensively researched secondary materials.

UNIT I

- 1) Yogacara as a school of Mahayana Buddhism . Basic teachings of Mahayana: The idea of the three turnings of Dharmacakra (Sandhinirmocanasutra);
- 2) The Bodhisattva ideal; Trikaya doctrine; Paramitayana: six Paramitas,

- 3) Ten Paramitas and Bhumis.

UNIT II

- 4) Origin and Development of Yogacara Buddhism (a): an overview of the contributions of Maitreya, and Asanga .
- 5) Origin and Development of Yogacara Buddhism (a): an overview of the contributions of Vasubandhu
- 6) Origin and Development of Yogacara Buddhism (b): an overview of the contributions of Dinnaga and Dharmakirti.

UNIT III

- 7) Vasubandhu's thesis of Vijnaptimatratā: Alayavijñāna and Prāvṛttivijñāna
- 8) Vasubandhu's doctrine of three Svabhavas.
- 9) Refutation of the External world: Bahyarthaparīkṣa by Santaraksita

UNIT IV

- 10) The problem of other minds: Does another consciousness series exist?
Santanantarāsiddhi (Dharmakīrti) and Santanantarādusana (Ratnakīrti)
- 11) Conceptual link between Sautrāntika and Yogacara
- 12) Philosophical issues arising from Yogacara Idealism: Idealism v/s Common sense

Reference Books:

Bhattacharya B. *An Introduction to Buddhist Esoterism*. Delhi: Motilal Banarsidass, 1980.

Dutt, N. *Aspects of Mahayana Buddhism in its relation to Hinayana*. London: Luzac, 1930.

Chatterjee, A.K. *The Yogacara Idealism*. Delhi: Motilal Banarsidass, 1986.

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Mukhopadhyaya, S. (tr & ed.) *The Trisvabhavanirdeśa of Vasubandhu*. Vishvabharati, 1939.

Vasubandhu; *Vijnapti-matratā-siddhi*. Chatterjee, K. N. (tr.) Varanasi: Kishor Vidya Niketan, 1980.

Lusthaus, Dan. *Buddhist Phenomenology: A Philosophical Investigation of Yogacara Buddhism and the Ch'eng Wei-shih Lun*. London: Routledge, 2002.

Nagao, Gadjin & Leslie S. Kawamura. *Madhyamika and Yogacara: A Study of Mahayana Philosophies*. Albany: State University of New York, 1991.

Anacker, Stefan. *Seven Works of Vasubandhu: The Buddhist Psychological Doctor*. Delhi: Motilal Banarsidass, 2008.

Semester IV

Elective 2B: Pali Commentarial Literature (PAAICBS B 404)

The paper deals with the Atthakathas or Pali commentaries which occupy an important place in the Buddhist Literature. These commentaries give the traditional interpretations of the scriptures. Being exegetical treatises on each text of the Pali canon, for a proper understanding and critical study of those texts, they are of a great value. In order to get a clear idea of the Buddhist doctrine, the history of Buddhism and the Buddhist Sangha and also for the secular history of ancient India and Srilanka, they have made an important contribution to the literary world of Buddhism. The commentarial literature extant today are the works of Buddhaghosa and his successors like Dhammapala who worked on the Commentaries of Pali canons and the then existing Srilankan Atthakathas, which in turn, were translations from the original Pali.

UNIT I

- 1) Overview of commentarial literature
- 2) Paramatthajotika on Dhaniya Sutta (1) p. 23-39
- 3) Paramatthajotika on Dhaniya Sutta (2) p. 23-39

UNIT II

- 4) Dhammapada Atthakatha - commentary on first gatha of the Citta Vagga
- 5) Dhammapada Atthakatha - commentary on the gatha of Dhammattavagga
- 6) Dhammapada Atthakatha - commentary on the gatha of Maggavagga

UNIT III

- 7) Samantapasadika (1): Mahakhandhaka Bodhikatha to Sariputta Moggallana Pabbaja Katha (p 224-246)
- 8) Samantapasadika (2): Mahakhandhaka Bodhikatha to Sariputta Moggallana Pabbaja Katha (p 224-246)
- 9) Theragatha Atthakatha (Paramattadipini) – Ekakanipata (1-10)

UNIT IV

- 10) Theragatha Atthakatha (Paramattadipini) - Atthakanipata (1-3)

11) TheragathaAttakatha(Paramattadipini) – Visatinipata (5,8,9)

12) TheragathaAtthakatha (AtthakaNipata 1,2,3)

Reference Books

Upadhyaya, Bharatsingh. *PaliSahityakaitihasa*, Allahabad 1951

Law, B. C., *A History of Pali Literature: 2 Vols*, Varanasi 2000

-----*The life and works of Buddhaghosa*, Delhi: Nag Publications, 1976

Malalasekera, G. P. *Pali literature of Ceylon*, London: PTS, 1928

WalapolaRahula, *History of Buddhism in Ceylon*, Colombo: M. P. Gunasena, 1956

Ranjan, Rajesh. *Exegetical Literature in Pali, Origin and development*. Delhi: VidyaniidhiPrakashan, 2005

Richard H. Robinson and Willard L. Johnson *The Buddhist Religion* (4thed). Belmont, California: Wadsworth, 1997.

Adikaram,E.W. *Early History of Buddhism in Ceylon*, Sri Lanka: Dehiwala- The Buddhist Cultural Centre, 1994.

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Jayawardhana,Somapala.*Handbook of Pali Literature*,Colombo: Karunaratne& Sons, 1994.

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Jayawickrama, N. A. (ed. and tr.): *The Inception of discipline and the Vinayanidāna; being a translation and edition of the Bāhiraṇidāna of Buddhaghosa'sSamantapāsādikā, the Vinayacommentary*.(Sacred Books of the Buddhists, Vol. xxi., xxxix)London: Luzac& Co. Ltd.,1962.

JunjiroT., Nagai. *Buddhaghosa's Commentary on VinayaPitaka. Samantapasadika*.London:Pali Text Society, 1966-1982.

Junjiro T., Nagai, Makoto; Mizuno, Kogen*Samantapasadika :Buddhaghosa's commentary on the Vinayapitaka-Buddhaghosa*; California: Calvello Books,1970

Winternitz, Moriz. *History of Indian Literature*(Rept), (Vol II). Delhi: MotilalBanarsidass, 1993

Dhammapala and Tika Literature. Igatpuri, Vipassana Research Institute, 1998

Paramatthadipani, TheragathaAtthakatha. Igatpuri, Vipassana research Institute, 1998

Semester IV

Elective 2C: Rock-Cut Architecture of Western India. (PAAICBS C 404)

Almost 90 percent of Indian Buddhist Rock-cut excavations are found in Western India. The geographical features of Sahyadri Mountain range play a very important role in this. The focus of this paper is on the evolution of the Rock-cut architecture of chaitya and the vihara as well as on comprehensive documentation of all the caves. It covers the study of each site carefully and its architectural and cultural details. A comparative study has also been included as similarities and dissimilarities establish a more authentic dating in case of absence of inscriptions. This paper covers the details of almost all caves, even those which are discovered recently.

UNIT I

- 1) Introduction to the Rock-cut architecture of Western India: evolution and spread of rock-cut architecture (geology and geography), earlier studies done in the field and the Scholars, Technology and Technique of rock-cutting, Trade routes and Ports.
- 2) Early Theravada Architecture.
- 3) Late Theravada Architecture.

UNIT II

- 4) Mahayana Architecture.
- 5) Tantrayana Architecture.
- 6) Vajrayana Architecture.

UNIT III

- 7) Comparative Study: Mahayana caves at Ajanta & Aurangabad, Mahayana & Pashupata comparative study, Ajanta & Pashupata caves, Mandapesvara, Jogeshwari, Elephanta, Mahur, Ankaik Tankai Tantrayana & Cave 15 Ellora (Dasavatara), (Relationship between Cave 30 & 15), Natha Pantha and Vajrayana, Saivism and Vajrayana, Late Hinayana, Nagarjunakonda (Structural Architecture).
- 8) Development of Stupa (36) in Rock Cut Architecture, Memorial Stupas, Development of Pillar order, Bhojana Mandapa, Meditation Cells, Niches, Water Management in Rock-cut Architecture.

- 9) Jatakas in Paintings of Ajanta.

UNIT IV

- 10) Social and Political study: patronage of Satavahana dynasty, Vakataka dynasty, role of Upasakas and bhikkhus, importance of donations, role of women.
- 11) Inscriptions and Sculptures: role of inscriptions and sculptures in the study of chronology of the rock-cut architecture.
- 12) Buddhist Philosophy and rock-cut architecture: the changing philosophy of Buddhism and its impact on architecture, the evolution and spread of different Schools of Buddhism.

Reference Books:

- Spink, Walter. *Ajanta: History and Development*. Leiden: Brill, 2005.
- _____ *Ajanta to Ellora*, University of Michigan, 1967.
- Dhavalikar, M.K. *Late Hinayana Caves*. Pune: Deccan College Post-Graduate Research Institute, 1984.
- Nagaraju, S. *Buddhist Architecture of Western India*. Delhi: Agama Kala Prakashan, 1981.
- Gupte, R.S & B.D. *Mahajan Ajanta, Ellora and Aurangabad Caves*. Bombay: Taraporewala sons & Co. Pvt. Ltd., 1962.
- Jamkhedkar, A.P. *Ajanta*. Delhi: Oxford University Press, 2009.
- _____ *MaharashtrachalitiasPrachinKal Vol. I Part-II*, Bombay:Gazzetter of Maharashtra, 2003.
- Michell, George & Carmel Berkson. *Elephanta*. Princeton: Princeton University Press, 1996.
- Craven, Roy. *Concise History of Indian Art*. New York: Praeger, 1976.
- Deo, S B. *Goa ani Maharashtra til Shilalekha*. Kolhapur, 1984.
- Talim, Meena V. *Ajanta*. Delhi: International Buddhist Publications, 2011.

Semester IV

Elective 2D: Mahayana Buddhist Meditation (PAAICBS D 404)

The nature of the Buddha's teaching was such that soon after his parinirvana, there arose numerous schools. While attempts were made to revert to orthodoxy, most notably by Moggalliputta Tissa in his Kathavatthu, this trend continued in Indian Buddhist history. As Buddhism spread throughout Asia, there was a contextualizing in local cultures which had its own impact. As a result, meditation practice too changed, sometimes significantly. Another dimension was added after Tantric practices were adopted by Buddhists, reflected in the schools of esoteric Buddhism – Zhenyan in China, Shingon in Japan and Vajrayana in Tibet.

This paper will cover the diverse range of practices that comprise later Buddhist meditation as Buddhism was transmitted through Central Asia to China, Japan and Korea. Relevant section of the various texts as well as historical studies will form the basis of instruction.

UNIT I

- 1) Emptiness of dharmas: prajna texts
- 2) Visualization in Pure Land meditation; Sutra on the Contemplation of Buddha Amitayus
- 3) Zhiyi and Tiantai meditation: Mohezhiguan.

UNIT II

- 4) Chan in China: selection from the Lankavatara, Vimalakirtinirdesa,
- 5) Chan in China: Platform Sutra, master-student dialogues.
- 6) Enlightenment: Sudden vs Gradual

UNIT III

- 7) Rinzai Zen in Japan: koan as a meditation object.
- 8) Soto Zen: Dogen and shikantaza.
- 9) Kamalashila's Bhavanakrama

UNIT IV

- 10) Visualisation and esoteric practices in Kukai's Shingon
- 11) Tibetan Buddhism: visualization, mantras, the Mahamudra practice of meditation.
- 12) Dzogchen practice.

Reference Books:

Yoshinori, Takeuchi. *Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese*. Delhi: Motilal Banarsidass, 1995.

Gregory, Peter N. (ed.) *Sudden and Gradual, Approaches to Enlightenment in Chinese Thought*. Delhi: Motilal Banarsidass, 1991.

Gregory, Peter N. (ed.) *Traditions of Meditation in Chinese Buddhism*. Kuroda Institute, 1986.

Donner, Neal Arvid & Daniel B. Stevenson, Zhiyi. *The great calming and contemplation: a study and annotated translation of the first chapter of Chih-i's Mo-ho chih-kuan*. Honolulu: University of Hawaii Press, 1993.

Dumoulin, Heinrich. *Zen Enlightenment: Origins and Meaning*. Boston: Shambhala Publications, 1979.

Yixuan & Burton Watson. *The Zen teachings of Master Lin-chi: a translation of the Lin-chi lu*. New York: Columbia University Press, 1999.

Conze, Edward. *Perfect Wisdom: The Short Prajnaparamita Texts*, Buddhist Publishing Group, 1993

Yampolsky, Philip. *The Platform Sutra of the Sixth Patriarch*. New York: Columbia University Press, 1967.

Suzuki, D. T. (tr.) *Lankavatara Sutra: A Mahayana Text*. Delhi: Motilal Banarsidass, 1999.

Watson, Burton. *The Vimalakirti Sutra. From the Chinese version by Kumārajīva*. Delhi: Motilal Banarsidass, 1999.

Bodiford, William M. *Soto Zen in Medieval Japan*. Honolulu: University of Hawaii Press, 1993.

Heine, Steven, Dale S. Wright. *The Koan: Texts and Contexts in Zen Buddhism*. Oxford: Oxford University Press, 2000.

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Kiyota, Minoru *Shingon Buddhism, Theory and Practice*. Delhi: Buddhist Books International, 1978.

Kukai, Kakuban, Rolf W. Giebel, Dale A. Todaro; *Shingon Texts*. Berkeley: Numata Center for Buddhist Translation and Research, 2004.

Kukai, Yoshito S. Hakeda, *Kukai: Major Works*. New York: Columbia University Press, 1972.

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Namgyal, Dakpo Tashi. *Mahamudra: The moonlight – quintessence of mind and meditation*.

Lodrö, Geshe Gedün & Jeffrey Hopkins, Anne C. Klein. *Walking through walls: a presentation of Tibetan meditation*. Ithaca: Snow Lion Publications, 1992.

Bstan-'dzin-rgya-mtsho (Dalai Lama XIV), Thupten Jinpa, Richard Barron. *Dzogchen: The heart essence of the Great Perfection*. Ithaca: Snow Lion Publications, 2004

Bstan-'dzin-rgya-mtsho (Dalai Lama XIV), Alexander Berzin, Blo-bzan-chos-kyi-rgyal-mtshan (Panchen Lama I). *The Gelug/Kargyu tradition of Mahamudra*. Ithaca: Snow Lion Publications, 1997.

Semester IV

Elective 2 E: Buddhism in East Asia (PAAICBS E 404)

Asoka's missions to spread Buddhism had resulted in Buddhism becoming well-established in the Gandharan region. This area was well-connected with Kashmir, which was also an important centre of Buddhist learning. These locations were on the trade routes that were linked to the major silk routes and it was along these routes that Buddhism reached Central Asia. The Chinese first came into contact with the teachings in this region.

Unlike the dissemination to south-east Asian countries, in China, Buddhism encountered a civilisation that was as ancient and as complex as the Indian one. This was to have a unique impact on the manner in which Buddhism was transmitted and its subsequent development. Chinese culture dominated in East Asia and soon, Korea and Japan became Buddhist nations too.

UNIT I

- 1) Overview of Chinese philosophy before Buddhism: Confucian teachings, Daoism.
- 2) Buddhism up to the 3rd century, during the Han period –early translation methods and interpretation of Buddhism.
- 3) Buddhism from the 3rd to the 6th century –dominance of Prajna literature, introduction of Nirvana Sutra and Tattvasiddhi Sastra. Faxian's journey to India and Sri Lanka. Kumarajiva and introduction of Madhyamaka.

UNIT II

- 4) Buddhism during the Sui and the Tang dynasties: schools of Chinese Buddhism.
- 5) Xuanzang's stay at Nalanda and the translation of Yogacara texts. Yijing's journey to Srivijaya and Nalanda.
- 6) Catalogues and the compilation of the Chinese Tripitaka. Decline during the Sung.

UNIT III

- 7) Buddhism in Korea: original shamanism, introduction of Buddhism in 4th century during the 3 kingdoms period.
- 8) Buddhism in the Unified Silla Period, Yogacara, Pure Land and indigenous, holistic effort towards Buddhist doctrine: Tongbulyo.
- 9) Korean Seon, suppression of Buddhism in the Joseon dynasty.

UNIT IV

- 10) Japanese Buddhism: Nara period; Tendai and Shingon during Heian period.
- 11) Pure Land, Zen and Nichiren in Kamakura period;
- 12) Contribution of Buddhism to Japanese culture, suppression and gradual decline in the Edo period.

Reference Books:

Ch'en, Kenneth. *Buddhism in China: a historical survey*. Princeton: Princeton University Press, 1972.

_____. *The Chinese Transformation of Buddhism*. Princeton: Princeton University Press, 1973.

Zurcher, Erik. *The Buddhist Conquest of China*. Leiden: Brill, 2007.

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Matsunaga, Daigan and Alicia Matsunaga. *Foundation of Japanese Buddhism*. (2 Vols.) Los Angeles: Buddhist Books International, 1976.

Kashiwahara, Yusen & Koyu Sonoda. *Shapers of Japanese Buddhism*. Tokyo: Kosei Publications, 1974.

Lancaster, Lewis et al., *Buddhism in Koryo: A Royal religion*. Berkeley: Institute for East Asian Studies, University of California, 1996.

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