

UNIVERSITY OF MUMBAI

No. UG/35 of 2018-19

CIRCULAR:-

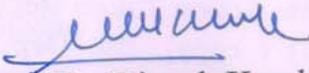
Attention of the Principals of the Affiliated Colleges, the Head University Departments and Directors of the recognized Institutions in Humanities Faculty is invited to this office circular No.UG/73 of 2012-13, dated 11th October, 2012 relating to syllabus of Master of Arts.

They are hereby informed that the recommendations made by the Ad-hoc Board of Studies in Ancient Indian History Culture, Archaeology and Buddhist Studies at its meeting held on 17th April, 2018 have been accepted by the Academic Council at its meeting held on 5th May, 2018 **vide** item No. 4.33 and that in accordance therewith, the revised syllabus as per the (CBCS) for the M.A. in Buddhist Studies– Sem. III & IV has been brought into force with effect from the academic year 2018-19, accordingly. (The same is available on the University's website www.mu.ac.in).

MUMBAI-400 032

22nd June, 2018

To


(Dr. Dinesh Kamble)
I/c REGISTRAR

The Principals of the affiliated Colleges, the Head University Departments and Directors of the recognized Institutions in Humanities Faculty. (Circular No. UG/334 of 2017-18 dated 9th January, 2018.)

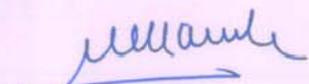
A.C/4.33/05/05/2018

No. UG/35 -A of 2018

MUMBAI-400 032 22nd June, 2018

Copy forwarded with Compliments for information to:-

- 1) The I/c Dean, Faculty of Humanities,
- 2) The Chairman, Ad-hoc Board of Studies in Ancient Indian History Culture, Archaeology and Buddhist Studies,
- 3) The Director, Board of Examinations and Evaluation,
- 4) The Director, Board of Students Development,
- 5) The Professor-cum-Director, Institute of Distance and Open Learning (IDOL),
- 6) The Co-Ordinator, University Computerization Centre,


(Dr. Dinesh Kamble)
I/c REGISTRAR

Cover Page

AC _____
Item No. _____

UNIVERSITY OF MUMBAI



Syllabus for Approval

1	Course	Master of Arts Buddhist Studies
2	Eligibility for Admission	Graduate from any stream
3	Passing Marks	
4	Ordinances / Regulations (if any)	--
5	No. of Years / Semesters	Two years – four semesters
6	Level	P.G.
7	Pattern	Semester \checkmark
8	Status	Revised \checkmark
9	To be implemented from Academic Year	From Academic Year <u>2017-18.</u>

The Syllabus (MA Buddhist Studies Sem. III & IV) prepared by the Committee ,comprising following members, and submitted to the Chairperson , BOS in AICABS-

1. Dr. A.P. Jamkhedkar- Convenor
2. Dr. Suraj Pandit
3. Dr. Prachi Moghe
4. Dr. Supriya Rai
5. Mr. Vinayak Parab
6. Dr. Priya Vaidya
7. Ms. Baljit Lamba
8. Dr. Meenal Katarnikar

Date: 17/04/2018

Signature:

Name of BOS Chairperson / Dr Meenal Katarnikar

Syllabus For Semester III

1. Basket 1- **Philosophy**

Paper I Buddhism and Western Philosophy

Paper II Buddhism and Indian Philosophy

Paper III Madhyamaka Philosophy

Paper IV Yogācāra Philosophy

2. Basket 2- **Literature**

Paper I Pali Canonical Literature

Paper II Pali Post-Canonical Literature

Paper III Buddhist Sanskrit Literature

Paper IV Sarvāstivāda and Mahāsāṃghika Literature

3. Basket 3- **Buddhist Culture**

Paper I- Buddhist Rites and Rituals in Asia

Paper II- Buddhism in East Asian Culture

Paper III- Buddhism in East Asia

Paper IV Buddhism in India

Paper V -Buddhism in Southeast Asia
Paper VI- History of Buddhism in Tibet
Paper VII- Buddhism in Sri Lanka and Myanmar

4. Basket 4-Archaeology

Paper I Buddhist Material culture in south Asia (Except India)

Paper II- Epigraphy

Paper III- Rock-Cut Architecture of Western India.

5. Basket 5 - Applied Buddhism

Paper I Women in Buddhism

Paper II Contributors to Buddhism

Paper III Theravada Buddhist Meditation

Paper IV Resurgence of Buddhism

Paper V Socially Engaged Buddhism

Paper VI Mahayana Buddhist Meditation

Syllabus For Semester IV

Paper I- Ability Enhancement Course-

A. Buddhist Heritage Management and Tourism

OR

B. Enhancing Skills through Buddhism

Paper II- Interdisciplinary Course-

Buddhist, Jaina, Gandhian And Peace studies

Paper III- Dissertation

Basket I: Philosophy

Paper I Buddhism and Western Philosophy

Paper II Buddhism and Indian Philosophy

Paper III Madhyamaka Philosophy

Paper IV Yogācāra Philosophy

Paper I-Buddhism and Western Philosophy

UNIT I

- 1) Problem of being and becoming: Heraclitus; *anīyatā* in Buddhism.
- 2) Nature of Self: No-Self theory of Hume; Buddhist doctrine of *anatta*.
- 3) Problem of Universals: Nominalism; *apoha* in Buddhism

UNIT II

- 4) Hume's rejection of the Substance Theory and the anti-substantial approach of Buddhism.
- 5) Hume on Causation; *pratītyasamutpāda*as causation and the problem of Skepticism in knowledge.
- 6) Berkeley's Idealism and Yogācāra idealism.

UNIT III

- 7) Morality and its justification: John Stuart Mill; the happiness of the many, Bodhisattva's Altruism.
- 8) Aristotle's Virtue ethics, Deontological ethics (Kant) (Comparison: Middle path, Buddhist moral ideal)
- 9) Kierkegaard's approach to the problem of existence and human life; Buddhist understanding of and response to the problem of suffering.

UNIT IV

- 10) Buddhism and Post-Modern Context: Nietzsche's A-moralism v/s Buddhist Moralism
- 11) Deconstruction of Derrida and Dialectic of Nāgārjuna.
- 12) Western Phenomenology: Husserl and the Buddhist view

References:

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Collins, Randall, 2000, *The Sociology of Philosophies: A Global Theory of Intellectual Change*. Harvard University Press.

Copleston, F., 1974, *History of Philosophy* (Relevant volumes). New York: Image Books.

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

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Edwards, Paul, 1967, *The Encyclopedia of Philosophy*. New York: The Macmillan Co. and the Free Press.

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Katz, Nathan, 1981, *Buddhist and Western Philosophy*. New Jersey: Atlantic Highlands, 1981.

Keown Damien, 1992, *The Nature of Buddhist Ethics*, (Parallels between the ethics of the Buddha and Aristotle) New York: St. Martin's Press.

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

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

Loy, David R., 2009, *Awareness Bound and Unbound- Buddhist Essays- The Karma of Women*. New York: SUNY Press.

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

O'Connor, D.J., 1964, *A Critical History of Western Philosophy*. London: Collier MacMillan.

Russell, Bertrand, 1945, *A History of Western Philosophy*. New York: Simon and Schuster.

Watson, Gay, 2001, ***A dialogue on the mind and consciousness: Perspective - Buddhism Meets Western Science***. Chicago: Park Ridge Center.

Woozley, A.D., 1969, *Theory of Knowledge : An Introduction*. London: Hutchinson University Library.

Paper II-Buddhism and Indian Philosophy

Unit I:

1. Overview of Vedic, Śramaṇa and Lokāyata traditions
2. *Dehātmavāda* of the Lokāyata compared to the *Anattavāda* of Buddhists.
3. *Triratna* of Jainas and Buddhists

Unit II:

1. Sāṃkhya ideas of Puruṣa, Prakṛti and liberation
2. Buddhist view of ultimate reality
3. Aṣṭāṅga Yoga and the Eightfold Path in Buddhism

Unit III:

1. Nyāya system of logic and sources of valid cognition
2. Buddhist critique of Nyāya
3. Purvamīmāṃsā concept of karma, sacrifice and its Buddhist critique

Unit IV:

1. Advaita Vedānta: jīva, atman and Brahman;
2. Śūnyatā of Nagarjuna.
3. ĀdiŚankara and the Advaita critique of Buddhism

References:

Athalye and Bodas (Trans. & Ed.), 1963, *Tarkasamgraha of Annambhatta*.Pune: Bhandarkar Oriental Research Institute.

Barua, BeniMadabh., 1920, *The Ajivikas* (Pt.I). Calcutta: University of Calcutta.

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Williams, Paul, and Anthony Tribe, 2000, *Buddhist Thought: A Complete Introduction to the Indian Tradition*. London: Routledge.

Stcherbatsky, Th., 1962, *Buddhist Logic*. Vol. Two, New York: Dover.

Paper III- Madhyamaka Philosophy

UNIT I

- 1) Origin and Development of Madhyamaka Buddhism : Overview of the Contributions of Nāgārjuna and Āryadeva.
- 2) Chief tenets of Nāgārjuna's philosophy: The doctrine of two truths.
- 3) Chief tenets of Nāgārjuna's philosophy: *Pratītyasamutpāda*, its relation with *Śūnyata*

UNIT II

- 4) Critical examination of self-nature (*Svabhāvaparikṣā*)
- 5) Critical examination of self (*Ātmaparikṣā*)
- 6) Critical examination of Noble truths (*Āryasatyaparikṣā*);

UNIT III

- 7) Critical examination of Emancipation (*Nirvāṇaparikṣā*); dogmatic views (*Drstipariksa*)
- 8) Nāgārjuna's Methodological approach; Is Śūnyavāda self-refuting? Svabhāvavādin's objection; Nāgārjuna's answer.
- 9) Nāgārjuna's approach to *Pramāṇas*, The concept of Mādhyamika negation; Nāgārjuna's *Prasaṅga* method.

UNIT IV

- 10) Constructive aspects of Nāgārjuna's philosophy as seen in *Suhṛllekha* and *Ratnāvali*.
- 11) Madhyamaka Buddhism after Nāgārjuna: Āryadeva and Buddhapālita,
- 12) Madhyamaka Buddhism after Nāgārjuna: Bhāvaviveka and Candrakīrti

References:

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

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

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

Paper IV- YogācāraPhilosophy

UNIT I

- 1) Origin and Development of Yogācāra Buddhism: the contribution of Maitreya, and Asaṅ ga.
- 2) Origin and Development of Yogācāra Buddhism: the contributions of Vasubandhu
- 3) Origin and Development of Yogācāra Buddhism: the contributions of Diṅ ṇ āga and Dharmakirti.

UNIT II

- 4) Three turnings of Dharmacakra: *Sarī dhinirmocaṇ asūtra*
- 5) The Bodhisattva ideal; *Trikāya* doctrine.
- 6) Ten *Pāramitas* and *Bhūmis*.

UNIT III

- 7) Vasubandhu's thesis of Vijñaptimātratā: *Ālayavijñāna* and Pravṛ ttivijñāna
- 8) Vasubandhu's doctrine of three Svabhāvas.
- 9) Refutation of the External world: *Bāhyārthaparikṣ ā* by Śāntarakṣ ita

UNIT IV

- 10)The problem of other minds: Does another consciousness series exist?
Santānantarasiddhi (Dharmakirti) and Santānantaradusana (Ratnakirti)
- 11)Conceptual link between Sautrāntika and Yogācāra
- 12)Philosophical issues arising from YogācāraIdealism: Idealism v/s Common sense

References

- Anacker, Stefan, 2008, *Seven Works of Vasubandhu: The Buddhist Psychological Doctor*. Delhi: MotilalBanarsidass.
- Bhattacharya B.,1980, *An Introduction to Buddhist Esoterism*. Delhi: MotilalBanarsidass.
- Chatterjee, A.K., 1986, *The Yogacara Idealism*. Delhi: MotilalBanarsidass.
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- Dragonetti, Carmen and Tola, Fernando, 2004, *Being as Consciousness: Yogācāra Philosophy of Buddhism*, New Delhi: MotilalBanarsidass.
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- Powers, John, 1993, *Hermeneutics and Tradition in the Samdhinirmocana Sutra*, Hermeneutics and Tradition in the Samdhinirmocana Sutra: E.J. Brill
- Schmithausen, Lambert, 1987, *Ālayavijñāna: On the Origin and the Early Development of a Central Concept of Yogācāra Philosophy*. Tokyo: International Institute for Buddhist Studies

Wood, Thomas E., 1991, *Mind Only: A Philosophical and Doctrinal Analysis of the Vijñānavāda*, Honolulu: University of Hawai'i Press.

Basket II- Literature

Paper I	Pali Canonical Literature
Paper II	Pali Post-Canonical Literature
Paper III	Buddhist Sanskrit Literature
Paper IV	Sarvāstivāda and Mahāsāṃghika Literature

Paper I- Pali Canonical Literature

Unit I

1. The Account of Venerable Ānanda's Request (Ānandayācanakathā) of *Mahāparinibbāna-sutta* with its commentary.
2. The succession of teachers (Ācariyaparamparā) in the Bāhiranidāna of *Vinaya* Commentary.
3. Wholesome and Unwholesome Consciousness in *Dhammasaṅgaṇi* and its commentary (*Aṭṭhasālīnī*).

Unit II

1. Introduction to Sutta; Alagaddupama-Sutta (MN 22)
2. Introduction to Geyya; Jaṭṭhā-Sutta (SN 1.165)
3. Introduction to Veyyākaraṇa; Conditioned (*saṅkhata*) and un-conditioned (*asaṅkhata*) dhamma.

Unit III

1. Introduction to *Gāthā; Attavaggo of Dhammapada* (KN 2.12).
2. Introduction to *Udāna; Paṭhamabodhisuttaṃ of Udāna* (KN 3.1).
3. Introduction to *Itivuttaka; Āsavakkhayasuttaṃ* (KN 4.102).
- 4.

Unit IV

1. Introduction to *Jātaka*; ChaddantaJataka (J 514).
2. Introduction to *Abbhutadhamma*; *Acchariya-Abbhut-Sutta* (MN 123).
3. Introduction to *Vedalla*; *Culavedalla-Sutta* (MN 44).

References:

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Woodward, F L., 1948, The Minor Anthologies of the Pāli Canon: Udāna : Verses of Uplift and Itivuttaka : as it was Said, Part 2, Oxford: Oxford University Press.

Yang-Gyu An. trans., 2003, The Buddha's Last Days: Buddhaghosa's Commentary on the MahāparinibbanaSutta, London: The Pali Text Society.

Paper II- Pali Post-Canonical Literature

Unit I

1. Outline of Pali Post-Canonical Literature.
2. Language, style and content of *Milindapañho*; Concept of *paritta* in *Milindapañho*.
3. Omniscience of the Buddha and the Devadatta's ordination in the *Milindapañho*.

Unit II

1. Saṅ gahavāro and Uddesavāro of *Nettipakaraṇa*.
2. TathāgatassaDasavidhaṃBalaṃ of *Peṭṭ akopadesa*.
3. Comparative study of "Hāravibhaṅ ga" in the *Nettipakaraṇa* and the *Peṭṭ akopadesa*.

Unit III

1. Overview of *Varṇsa* literature.
2. Language, style and content in *Varṇsa* Literature with special reference to *Dipavarṇsa* and *Mahāvarṇsa*.
3. Mahākassapasaṅ gaha of *Dipavarṇsa*.

Unit IV

1. *Visuddhimagga*- An introduction to the text and its author.
2. *Visuddhimagga* - definition, characteristics and function of *sīla*; advantages of *sīla*
3. *Visuddhimagga – Nandopanandanāgadamanakathā*.

References:

- Geiger, Wilhelm, trans., 1912, *The Mahāvārīsa*, Henry Frowde for Pali Text Society.
- Hardy, Edmund, ed., 1902, *The Nettippakaraṇa, with extracts from Dhammapala's Commentary*, London: Pali Text Society.
- Hinüber, O von, 2000, *A Handbook of Pāli Literature*, Berlin and New York: Walter de Gruyter.
- Law, B C., 2000 [1933]. *A History of Pali Literature*, Varanasi: Indica.
- Ñāṇamoḷī, Bhikkhu, trans., 2011, *The Path of Purification: Visuddhimagga*, Kandy: Buddhist Publication Society.
- _____, trans., 1964, *Pitaka- Disclosure*, Bristol: Pali Text Society.
- Oldenburg, Herman, 1879, *The Dipavamsa: An Ancient Buddhist Historical Record*, London: William and Norgate.
- Rhys-Davids, T. W., 1890, *The Questions of Milinda*, Sacred Books of the East, Vol XXXV.

Paper III- Buddhist Sanskrit Literature

Unit I

1. *Śālistambasūtraṃ*– definition of 12 links of dependent origination.
2. *Rāṣṭrapāla-paripṛcchā* – passages between *gāthā* 48 and *gāthā* 72
3. *Kāśyapaparivarta* –First four paragraphs

Unit II

1. *Prajñāpāramitā-hṛdaya-sūtra*

2. *Saddharmapuṇḍrīka-sūtra* –gāthā33 togāthā 45
3. *Suvarṇaprabhāsa-sūtra* – Chapter 2, till 8thgāthā

Unit III

1. *Lalitavistara*- Chapter *Janmaparivarta* –
“*athakhalvasitomahaṣṭiḥ sārḍhaṃnaradattena.....nārogye pi*
rādhayiṣ yāmi”
2. *Mahāvastu-avadānaṃ*– description of four sights, compare with *Nidānakathā*
3. *Buddhacaritaṃ*– chapter 13th, first 35 stanzas

Unit IV

1. *Jātakamālā* of Haribhaṭṭa – *Candraprabha-jātaka*, till 21stgāthā
2. *Bodhicaryāvatāra*of Śāntideva – chapter 1
3. *Avadānakalpalatā* – 16th*Maitreyavyākaraṇa*.

References:

1. _____., 1967, *Suvarṇaprabhāsasūtra*, Darbhanga: The Mithila Institute.
2. _____., 1988, *Bodhicaryāvatāra*, Darbhanga: The Mithila Institute.
3. _____., *ThePrajñāpāramitā-Hṛ dayamaṃ*.
4. _____., 1961, *Mahāyāna-sūtra-saṃgraha*, pt. I, Darbhanga: The Mithila Institute.
5. Bagchi S., 2003, *MahāvastuAvadāna*, Vol. I, II, III, Darbhanga: The Mithila Institute.
6. Conze Edward, 1978, *ThePrajñāpāramitā Literature*, Tokyo: The Reiyukai.
7. Finot L., 1957, *Rāṣṭrapāla-paripṛcchā*, Indo-Iranian reprints.
8. Hahn Michael, 1992, *Haribhaṭṭa and Gopadatta*, 2nd edition, Tokyo: The International Institute for Buddhist Studies.
9. Johnston E.H. 2004, *Aśvagoṣa'sBuddhacarita or Acts of the Buddha*, Delhi: MLBD.
10. Nariman G.K. 1973, *Literary History of Sanskrit Buddhism*, Delhi: Indological Book House.

11. Ross Real N. 1993, *The Śālistambasūtra*, Delhi: MLBD.
12. ShridharTripathi, 1987, *Lalita-Vistara*, 2nd edition, Darbhanga: The Mithila Institute.
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Paper IV- Sarvāstivāda and Mahāsāṃghika Literature

UNIT I

- 1) An overview of Sarvāstivāda literature in Sanskrit.
- 2) Significance of the *Abhidharmakośa* of Vasubandhu.
- 3) Important concepts: Dharmas, the ultimate constituents of reality.

UNIT II

- 4) Important concepts: Karma
- 5) Important concepts: *Pratītyasamutpāda*.
- 6) Introduction to the *Mūlasarvāstivādivinaya*.

UNIT III

- 7) Overview of the *Pañc adhassthāpanavastu*,
- 8) Selection from the *Sanghabhedavastu*: Ajātaśatru
- 9) Selection from the *Sanghabhedavastu*: Devadatta

UNIT IV

- 10) Introduction to *MahāvastuAvadāna*
- 11) Descriptions of hells; selections from *NarakaParivarta* (*Sanjīva* and *Kālasūtra*)
- 12) Ten *bhūmis*; description of second *bhūmi*.

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Buddhaghosa, and theInterpretation of Pratityasamutpara*. Pennsylvania:
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Basket III Buddhsit Culture

Paper I-Buddhist Rites and Rituals in Asia

Paper II-Buddhism in East Asian Culture

Paper III- Buddhism in East Asia

Paper IV Buddhism in India

Paper V -Buddhism in Southeast Asia

Paper VI- History of Buddhism in Tibet

Paper VII- Buddhism in Sri Lanka and Myanmar

Paper I-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

- 1) Rituals and offerings in personal and group worship.
- 2) Monastic Rituals: Ordination of Monks, Nuns and Novices in Theravada and Mahayana Orders.
- 3) State Rituals and Ceremonies: China.

UNIT III

- 1) Types of Rituals: for accumulation of merit.
- 2) Types of Rituals: for warding off disease or ill-fortune.
- 3) Types of Rituals: those absorbed from local tradition.

UNIT IV

- 1) Relic worship in Sri Lanka and Burma.
- 2) Funeral rites for monks.
- 3) Tibetan and Thai Buddhist festivals.

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Paper II -Buddhism in East Asian Culture

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

- 1) China: Temple architecture, wooden architecture, grottoes.
- 2) China: Chan literature
- 3) China: Selections from poems by Buddhist nuns

UNIT III

- 1) Japan: Painting
- 2) Japan: Calligraphy
- 3) Japan: Buddhist elements in the tea ceremony

UNIT IV

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

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Paper III- Buddhism in East Asia

Preamble- 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.

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Paper IV Buddhism in India

Unit I

- 1) Life of the Buddha
- 2) Basic Buddhist teachings
- 3)The growth of the Snagha and the first two Buddhist Councils

Unit II

- 4) Role of different personalities in the growth and development of early Buddhism: Devadatta,GoatamiPrajapati,Bimbisara,Ajatshatru, Ashoka, Kanishka, Harsha
- 5) Buddhism in the third and fourth council.
- 6) History of the origin of Buddhist sects in India

Unit III

- 7) Development of Buddhism in Sthaviravada ,Mahasanghika
- 8) Development of Buddhism in Lokottarvada, Sarvastivada
- 9) Development of Buddhism in Yogachara ,Madhyamika

Unit Iv– Evaluation of issues relating to Decline of Buddhism

- (a). Moral and Ethical Degeneracy
- (b). Role of Brahmanical-Hinduism and Brahmanical Kings
- (c). Sectarianism and the Rise of Mahayana and Vajrayana
- (d). Attacks by Arabs and Turks
- (e). Impact of Bhakti Movement and Sufism

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Paper V -Buddhism in Southeast Asia

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 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

Unit I – Buddhism in Thailand

Introduction of Buddhism,

Buddhism in Ayutthaya period.

Assimilated trend – Hinduism from Cambodia and local folk traditions.

Unit II- Buddhism in modern Thailand

Theravada Buddhism

Hierarchy in the Sangha, government ties,

Contemporary Buddhism

Unit III - History of Buddhism in Indonesia

Introduction of Buddhism,

Buddhism in the Srivijaya period, Sailendra period,

Decline of Buddhism, the discovery of Borobudur.

Unit – IV –Dissemination of Buddhism in other countries in Southeastasia
Buddhism in Cambodia
Buddhism in Vietnam
Buddhism in Laos

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Paper VI- History of Buddhism in Tibet

Preamble:- 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 AtishaDipamkara 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

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Paper VII- Buddhism in Sri Lanka and Myanmar

Preamble:- 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.

Unit I –

1. State of Sri Lanka before the Introduction of Buddhism
2. Pre-Buddhist religion in Sri Lanka
3. Colonization by Prince Vijaya and socio-political conditions after Vijaya

Unit II

4. Mahinda’s mission; schism; Pali Canon, Sectarian Development , tooth relic
5. Buddhaghosha and revival of Mahavihara
6. Decline of Buddhism till 11th Cent. And subsequent revival

Unit III –

7. Earliest contacts with Buddhism in Myanmar
8. Buddhism in Mon and Pyu period
9. Buddhism in Shan period

Unit IV-

10. Theravada Buddhism comes to Pagan
11. Pagan : Flowering and Decline
12. The Eighteenth & Nineteenth Centuries
13. Buddhism in Mon and Pyu period

Reference Books

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Basket IV- Archaeology

Paper I Buddhist Material culture in south Asia (Except India)

Paper II- Epigraphy

Paper III- Rock-Cut Architecture of Western India.

Paper I Buddhist Material culture in south Asia (Except India)

Unit 1

Pan Himalayan Buddhism; Nepal

A) Chaitya and Prasad

- B) Mahayana Buddhist pantheon in Nepalese art ; sculptures and paintings with special reference to bodhisattva Manjushri and Avalokiteshvar and depiction of *dependent* origination
- C) Nepal wood work with special reference to Buddhist vihara in Kathmandu valley and chariots associated with them

Unit 2

Pan Himalayan Buddhism: Bhutan and Ladakh

- A) Bhutanese art and fertility rituals
- B) Introduction of architecture of Buddhist monasteries in Ladakh
- C) Kanchenjunga as Buddhist sacred landscape

Unit 3

Buddhism Material Culture in Shri Lanka

- A) Buddhist monasteries, Mahaviharas at Anuradhapur
- B) Development of stupa and Bodhigharas
- C) Development of colossal cultural and bronzes development of paintings with special reference to Dambulla caves

Unit 4

Buddhist Material Culture in Myanmar

- A) Development of chaitya as pagoda
- B) Development of Mahaviharas
- C) Buddhist narrative art of Pagan

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Paper II- Epigraphy

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) 14 edicts of Ashoka - for detailed study.
- 6) Kharoshti Inscriptions - Inscriptions for detailed study: Vardak Cascade Inscription (Year 51) and Mathura Lion Capital Inscription.

UNIT III

Module 1

- 7) Study of some Buddhist and other inscriptions from north and south India
 1. Ashoka pillar Inscription from Sarnath
 2. Inscriptions on Phophnar and Ramtek bronzes
 3. Karle inscriptions making direct reference to Nikayas in Buddhism
 4. Kanheri inscriptions

- A) Cave no.3 (inscription of Gajasena, Gajamitra and Aparamitra)
- B) Cave no. 11 and 12 (shilahara inscriptions)

Module 2

1. Ajanta Inscription (Cave 16-17) , Ajanta Inscription (Cave 26) chief patrons
2. Nasik inscription of Indradatta

Module 3

1. Inscriptions on Mahastupa at Sanchi
2. Painted inscriptions at Ajanta (Cave no. 1,2,69,70)

UNIT IV

- 10) Buddhism as seem reflect through epigraphical sources.
- 11) History of Buddhism in Tamilnadu as seen reflected through the inscriptions.
- 12) Epigraphy as a source of Indian history.

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Paper III- Rock-Cut Architecture of Western India.

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.

Rock-Cut Architecture of Western India.

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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) development of early Buddhist western Indian architecture
- 3) chronology of Buddhist western Indian architecture

UNIT II

- 4) Mahayana Buddhist western Indian architecture at Ajanta
- 5) Later Mahayana Buddhist western Indian architecture at Ellora
- 6) Interaction of Later Buddhist rock cut monasteries in western India with shaivism.

UNIT III

- 7) Sculptural narratives of western Indian Buddhist rock cut architecture.
- 8) Chaitya concept and development
- 9) Painted narratives in western Indian Buddhist rock cut monasteries.

UNIT IV

- 10) Study of patronage of western Indian Buddhist rock cut monasteries.
- 11) Development of early Buddhist nikays in western India and their sacred geography as seen reflected in inscription
- 12) The image worship in western Indian Buddhist rock cut monasteries.
 - A) Bhaja cave 19
 - B) Ajanta cave 15 and 19
 - C) Kanheri 90

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Basket V: Applied Buddhism

- Paper I **Women in Buddhism**
- Paper II **Contributors to Buddhism**
- Paper III **Theravada Buddhist Meditation**
- Paper IV **Resurgence of Buddhism**

Paper V **Socially Engaged Buddhism**

Paper VI **Mahayana Buddhist Meditation**

Paper I-Women in Buddhism

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.

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Mohr, Thea and Ven. JampaTsedroen. *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)

Paper II- Contributors to Buddhism

This paper will provide the student with a glimpse of the life and work of some great monkscholars

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 and Japan: Bodhidharma, Kukai and Saicho.
- 6) Dr. B. R. Ambedkar and Dalai Lama

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

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Delhi: Motilal Banarsidass, 2005.
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- Obermiller, E. (tr.) *History of Buddhism in India and Tibet. by Bu-ston*. Delhi: Sri Satguru

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Rinchen, Geshe Sonam. *Three Principle Aspects of the Path*. Ruth Sonam (trans.) Ithaca:

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Sheel, Kamal, Lalji Shrivak, Charles Willemen. (eds.) *India on the Silk Route*. Delhi: Saujanya Books, 2010.

Huili, Li Rongxi, Jung-hsi Li, Yancong, *A biography of the Tripitaka master of the great Ci'en Monastery of the great Tang dynasty*. San Francisco: Numata Center for Buddhist Translation and Research, 1995

Yoshinori, Takeuchi. *Buddhist Spirituality, Later China, Japan, Korea and the Modern World*. Delhi: Motilal Banarsidass, 2003.

Paper III- Theravada Buddhist Meditation

Meditation is an essential practice to attain the goal of liberation that the Buddhist Path leads to. The 5th century master, Buddhaghosa, systematized the earliest Buddhist meditation tradition as recorded in the Pali Canon, into a voluminous manual. The *Visuddhimagga* 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: (Ariyapariyesana Sutta, Maha-Saccaka Sutta).
- 3) Overview of the *Visuddhimagga*: *Sila, Samadhi, Panna*.

UNIT II

- 4) Preliminary instructions: selection of site, *kalyanamitta*, mental dispositions.
- 5) Meditation objects, learning sign and counterpart sign.

6) *Samatha*: the cultivation of *Jhanas* – *rupa* and *arupa*, *jhana* factors, the five hindrances.

UNIT III

7) *Nirodhasamapatti* and the three *Vimokkha-mukhas*: *animitta*, *appanihita*, *sunnata*.

8) Seven stages of purification: virtue, mind, view.

9) Seven stages of purification: overcoming doubt, vision of what is path and not-path, knowledge and vision of the way, knowledge and vision.

UNIT IV

10) *Satipatthana* method; *sati-sampajanna*.

11) The four paths and fruits; the removal of defilements from the root.

12) Living traditions of Theravada Buddhist meditation; the forest tradition in Thailand, Burma and Sri Lanka.

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

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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 ĀcariyaAnuruddha*, Kandy: Buddhist Publication Society

Paper IV- Resurgence of Buddhism

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 Pousiin, Sylvain Levi, H. Kern.
- 3) Early western monks in Sri Lanka, Thailand and China: NyanaponikaThera, BhikkhuNanamoli, AjahnSumedho, 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 TrailokyaBauddhaMahasanghaSahayakGana.

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 SokaGakkai 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: CornellUniversity Press, 2008.

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

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

Ling, Trevor O. *Buddhist revival in India: aspects of the sociology of Buddhism*. New York:Macmillan, 1980.

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

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

Paper V- Socially Engaged Buddhism

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) Thich Nhat Hanh and his work during the Vietnam War; the continuing effort today.
- 8) The Sarvodaya Shramadana movement in Sri Lanka
- 9) Dr Ambedkar'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.
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- Sivaraksa, Sulak. *Seeds of Peace: A Buddhist Vision for Renewing Society*. Berkeley: Parallax Press, 1992.
- Sivaraksa, Sulak, & Donald Swearer. *Conflict, Culture, Change: Engaged Buddhism in a Globalising World*. Somerville, MA: Wisdom Publication, 2005.

Paper VI- Mahayana Buddhist Meditation

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. A fresh 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, based on developments in India as well as the impact of transmission of Buddhism through Central Asia to China, Japan and Korea. Relevant sections 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) Bodhidharma and Chinese Chan
- 5) Chan in China: Master-student dialogues.
- 6) Sudden vs Gradual Enlightenment

UNIT III

- 7) Rinzai Zen in Japan: koan as a meditation object.
- 8) Soto Zen: Dogen and shikantaza.
- 9) Esoteric practices in Kukai's Shingon

UNIT IV

- 10) Kamalashila's Bhavanakrama.
- 11) Mahamudra: the gradual path.

12) Dzogchen: innately luminous and pure mind.

Reference Books:

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

MotilalBanarsidass, 1995.

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

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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:

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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: MotilalBanarsidass, 1999.

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

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

meditation. London: Curzon Press, 1997.

Rinpoche, DagsayTulku. *The Practice of Tibetan Meditation: Exercises, Visualisations, and Mantras for*

Health and Well-being. Rochester: Inner Traditions, 2002.

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

Lodrö, GesheGedün&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), ThuptenJinpa, 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

Paper I- Ability Enhancement Course-

A. Buddhist Heritage Management and Tourism

1. What is Buddhist Heritage?
 - i. Definition & Scope of Buddhist Heritage
 - ii. Buddhist Heritage and Urbanization
 - iii. Buddhist Pilgrimage and Tourism
2. Buddhist Cultural Landscapes
 - i. Anuradhapur
 - ii. Borobudur
 - iii. Nalanda
3. Buddhist Pilgrimage
 - i. Kathmandu
 - ii. Kanchanganga
 - iii. Dharamshala
4. Buddhist Heritage Management and Tourism

- i. Preservation of Buddhist Heritages and Development of Buddhist Tourism circuits in India – I.R.C.T.C.
- ii. Challenges in Buddhist Heritage Management
- iii. Ajanta – Case Study

References

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- Asher, Frederick M. (2015) *Nalanda: Situating the Great Monastery*, Mumbai: Marg Publications.
- Dhammika, Ven. S. (2008) *Middle Land, Middle Way: A Pilgrim's Guide to Buddha's India*, Kandy: Buddhist Publication Society.
- Dutt, S. (2008) *Buddhist Monks and Monasteries of India*, New Delhi: MotilalBanarsidass
- Jamkhedkar, A. (2009) *Ajanta (Monumental Legacy)* Oxford: Oxford University Press.
- Miksic, John. (2004) *Borobudur: Golden Tales of the Buddhas*, Hong Kong: Periplus
- Moran, P. (2004) *Buddhism Observed: Travelers, Exiles and Tibetan Dharma in Kathmandu*, London: Routledge.
- Singh, L. K. (2008) *Indian Cultural Heritage Perspective for Tourism* New Delhi: Isha Books.
- Silva, K. D & Chapagain, N. K. (eds) *Asian Heritage Management: contexts, concerns and prospects*. London: Routledge.
- Weerasooriya, H. E. (2003) *Historical Guide to Anuradhapura's Ruins*, New Delhi: Asian Educational Services.

B. Enhancing Skills through Buddhism

- a. Unit I – Contributions of Vipassana
 - i. Vipassana - Management
 - ii. Vipassana - Interpersonal Relations
 - iii. Vipassana – Physical Health

- b. Unit II – Mindfulness

- i. What is Mindfulness – Definition
 - ii. Dimensions of Mindfulness
 - iii. Impact of Mindfulness
- c. Unit III – Therapeutic and Counseling Principles
 - i. Middle Path
 - ii. Method of Dialogue in Diplomacy
 - iii. Compassion
- d. Unit IV – Tools for Creative Thinking
 - i. Haiku – Tool for expression and Well-being
 - ii. Chanting
 - iii. Therigatha

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Hetherington, Ian. (2003). *Realizing Change: Vipassana Meditation in Action*. Seattle: Vipassana Research Institute.

Kuan, Tse-fu. (2008). *Mindfulness in Early Buddhism: New Approaches through Psychology and Textual Analysis of Pali, Chinese and Sanskrit Sources*. Oxford: Routledge.

Murcott, Susan. (1991). *First Buddhist Women: Poems and Stories of Awakening*. Berkeley: Parallax Press.

Williams, J. Mark W &Kabat-Zinn, Jon, (2013) *Mindfulness: Diverse Perspectives on its Meaning, Origins and Applications* London: Routledge

Paper II- Interdisciplinary Course-
Buddhist, Jaina, Gandhian And Peace studies

Unit I

Pali Tripitakas
Status of Women in Buddhism.
Impact of Buddhism on Society.
Buddhism and Ecology.

Unit-II

Life of Lord Rsabhadeva, Parsvanatha and Mahavira.
Jaina Councils and Schools-Digambara and Svetambara.
Prakrit Agama Literature.
Lives and works of Acarya Kundakunda, Umasvati and Haribhadrasuri.
Anekantavada and Syadvada.

Unit-III

Indian and Western sources of Influence on Gandhi.
Gandhiji's experiment of Satyagraha in South Africa and IN INDIA.
Foundations of Gandhian Thought-God, Truth and Non-Violence.
Philosophy of Sarvodaya. Ends and Means.

Unit-IV

Concept of Peace.
Causes and Forms of Violence.
Peace Movements in India and Abroad.
Non-Violent and Ecology.

Gandhi M. K., My experiments with truth, Navajivan Trust, Navajivan Mudranalaya,
Ahmedabad-380014 India, 1968

Gandhi M. K., Hind Swaraj of Indian Rule, Navajivan Trust, Navajivan Mudranalaya,
Ahmedabad-380014 India, 1968

Gandhi M. K., Ethical religion, Navajivan Trust, Navajivan Mudranalaya, Ahmedabad-
380014 India, 1968

Gandhi M. K., MY non Violence, Navajivan Trust, Navajivan Mudranalaya,
Ahmedabad-380014 India, 1968

(All books by Gandhi M. K. are available freely on <https://www.mkgandhi.org/bk123.htm>)

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Balcerowicz, Piotr (2009), Jainism and the definition of religion (1st ed.), Mumbai: Hindi Granth Karyalay, ISBN 978-81-88769-29-2

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Juergensmeyer, Mark (2011), The Oxford Handbook of Global Religions, Oxford University Press, ISBN 978-0-19-976764-9

Peace and conflict studies : a reader, Charles Webel; Jørgen Johansen, London ; New York : Routledge 2012

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Paper III- Dissertation
