

UNIVERSITY OF DELHI

CNC-II/093/1/Misc./2026/38

Dated: 05.05.2026

NOTIFICATION

Sub: Amendment to Ordinance V

Following addition be made to Appendix-II-A to the Ordinance V (2-A) of the Ordinances of the University;

Add the following:

The syllabi of B.A (Prog.) Buddhist Studies for Semester-VIII offered by the Department of Buddhist Studies under the Faculty of Arts based on Undergraduate Curriculum Framework-2022, is notified for the information of all concerned as per Annexure-1.

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24/4

REGISTRAR

**DEPARTMENT OF BUDDHIST STUDIES,
FACULTY OF ARTS, UNIVERSITY OF DELHI
B.A. SYLLABUS OF SEMESTER- VIII**

SEMESTER- VIII

Sl. No.	Title of the Paper	Type of Course
1.	Buddhist Cosmology	DSC
2.	Buddhist Tradition and Science	DSE-1
3.	Pali Grammar	DSE-2
4.	Buddhist Ecology	DSE-3
5.	Influence of Buddhist Thought on Indian Thinkers	DSE-4
6.	Kingship in the Buddhist Tradition	GE

DEPARTMENT OF BUDDHIST STUDIES
BA (Prog.) with Buddhist Studies as DSC
SEMESTER-VIII

Discipline Specific Core Course

CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITE OF THE COURSE

Course Title & Code	Total Credits	Credit distribution of the course			Eligibility Criteria/Pre-requisite	Pre-requisite of the course, if any
		Lecture	Tutorial	Practical		
DSC Buddhist Cosmology	4	3	1	0	Class XII Passed	Nil

Learning Objective: -

This course aims to introduce students to the cosmological ideas found in the Buddhist tradition, including the structure of the universe, realms of existence, cycles of time, and the philosophical meaning behind cosmological descriptions. It examines how these concepts reflect ethical, psychological, and metaphysical insights rather than physical or material models of the world.

Course Learning Outcome

This study aims to understand the cosmological framework presented in canonical texts and commentaries, explaining the philosophical, ethical, and symbolic dimensions embedded within these cosmological structures. It analyses the relationship between cosmology, moral conduct, and spiritual development, showing how cosmological patterns were used to illuminate ethical responsibility and inner transformation. Furthermore, it evaluates how these cosmological ideas shaped later Indian thought and cultural imagination, influencing narrative traditions, moral worldviews, and broader intellectual developments across Bharatavarsha.

SYLLABUS OF DSC, SEMESTER-VIII

Buddhist Cosmology

Unit I — Foundations of Buddhist Cosmological Thought (10 Hours)

- The concept of 'Bhava' (existence) and Nibbāna- Bhavachakka and Dhammachakka.
- Moral and psychic foundation and its relation to existence.
- Symbolic and philosophical meaning of cosmological descriptions.

Unit II — Realms of Existence and the Three Worlds (12 Hours)

- The *kāma-loka*, *rūpa-loka*, and *arūpa-loka*—their characteristics and significance.
- Human realm, celestial realms, and lower realms: ethical interpretations.
- Concept of rebirth across multiple planes of existence.

Unit III — Cycles of Time and Cosmic Evolution (12 Hours)

- The *mahākalpa* system: creation, existence, dissolution, and re-formation.
- Cyclical nature of time and cosmic renewal.
- Relationship between cosmic cycles and moral-spiritual decline or uplift.

Unit IV — Philosophical and Ethical Dimensions of Cosmology (11 Hours)

- Cosmology as a map of consciousness, experience, and ethical growth.
- Use of cosmological imagery to teach impermanence and non-self.
- Meaning of celestial realms as refined mental states, not material locations.

Suggested Readings:

1. Gethin, Rupert. (1998). *The Foundations of Buddhism*. Oxford University Press.
2. Harvey, Peter. (1990). *An Introduction to Buddhism: Teachings, History and Practices*. Cambridge University Press.
3. Sadakata, Akira. (1997). *Buddhist Cosmology: Philosophy and Origins*. Kosei Publishing Co., Tokyo.
4. Warder, A. K. (2000). *Indian Buddhism*. Motilal Banarsidass Publishers, Delhi.
5. Buswell, Robert E., & Lopez, Donald S. (Eds.). (2013). *The Princeton Dictionary of Buddhism*. Princeton University Press.
6. McGovern, William Montgomery. (1923). *A Manual of Buddhist Philosophy, Vol. I: Cosmology*. Kegan Paul, Trench, Trubner & Co. Ltd., London.
7. French, Rebecca R. (1995). "The Cosmology of Law in Buddhist Tibet." *Journal of the International Association of Buddhist Studies*, 18(1), 97–116.
8. Kloetzli, W. Randolph. (1983). *Buddhist Cosmology: From Single World System to Pure Land; Science and Theology in the Images of Motion and Light*. Delhi.
9. Mitchell, Donald W. (1998). "The Trinity and Buddhist Cosmology." *Buddhist-Christian Studies*, 18, 169–180.
10. Bogle, James E. (2016). *Buddhist Cosmology: The Study of a Burmese Manuscript*. Silkworm Books.
11. Sankarnarayan, Kalpakam; Matsuda, Kazunobu; Yoritomi, Motohiro. (2002). *Lokaprajñāpti: A Critical Exposition of Buddhist Cosmology*. Somaiya Publications.

12. Kloetzli, W. Randolph (Ed.). (2007). *Buddhist Cosmology* (Set of Two Books). Motilal Banarsidass.
13. Rahula, Walpola. (1974). *What the Buddha Taught*. Gordon Fraser.
14. Ray, Reginald A. (1994). *Buddhist Saints in India: A Study in Buddhist Values and Orientations*. Oxford University Press.
15. Strong, John S. (2001). *The Experience of Buddhism: Sources and Interpretations*. Wadsworth/Thomson Learning.
16. विपश्यना-विशोधन-विन्यास, (2008), विपश्यना-विशोधन-विन्यास: बुद्ध के अग्रश्रावक – महामोगल्लान, इगतपुरी, महाराष्ट्र, भारत।

DEPARTMENT OF BUDDHIST STUDIES
BA (Prog.) with Buddhist Studies as DSE-1
SEMESTER-VIII

Discipline Specific Elective Course

CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITE OF THE COURSE

Course Title & Code	Total Credits	Credit distribution of the course			Eligibility Criteria/Pre- requisite	Pre-requisite of the course, if any
		Lecture	Tutorial	Practical		
DSE-1 Buddhist Tradition and Science	4	3	1	0	Class XII Passed	Nil

Learning Objective: -

Students will understand how Buddhist traditions approached knowledge, mind, consciousness, and causality in a rational and experiential manner, and how these insights correspond to modern scientific studies in psychology, neuroscience, and cognitive science.

Course Learning Outcome

This paper examines Buddhist theories of mind, perception, and knowledge from a scientific perspective, explores their intersections with modern psychology and cognitive science, analyses scientific studies on meditation and mindfulness, and develops an interdisciplinary framework that integrates classical Buddhist insights with contemporary empirical research.

SYLLABUS OF DSE-1, SEMESTER VIII

Buddhist Tradition and Science

Unit I — Historical and Philosophical Background (10 Hours)

- Development of rational and analytical methods in Buddhist traditions.
- Dependent origination (paṭiccasamuppāda) as a natural law.
- Buddhist epistemology: perception (pratyakṣa) and inference (anumāna).
- Early dialogues between Buddhist reasoning and empirical observation.

Unit II — Mind, Cognition, and Consciousness (12 Hours)

- Structure and classification of mind and mental factors in Buddhist thought.
- Consciousness, awareness, and introspection as modes of inquiry.
- Buddhist psychology in comparison with modern cognitive science.
- Neuroscientific findings on attention, mindfulness, and emotion.

Unit III — Buddhist Ethics, Behaviour, and Scientific Perspectives (12 Hours)

- Ethical foundations and moral psychology in Buddhist teachings.
- Understanding behaviour, emotion, and motivation in Buddhist frameworks.
- Scientific studies on compassion, emotional regulation, and conduct.
- Psychological relevance of meditative discipline and ethical training.

Unit IV — Meditation, Mental Training, and Scientific Inquiry (11 Hours)

- Meditation as an empirical and systematic exploration of mind.
- Stages of meditation and their psychological significance.
- Mindfulness and concentration in contemporary scientific research.
- Neural and behavioural effects of contemplative practices.

Suggested Readings:

1. **Austin, James H. (1998).** *Zen and the Brain: Toward an Understanding of Meditation and Consciousness.* MIT Press.
2. **Dalai Lama. (2005).** *The Universe in a Single Atom: The Convergence of Science and Spirituality.* New York: Broadway Books.
3. **Davidson, Richard J. & Goleman, Daniel. (1977/2017).** *Altered Traits: Science Reveals How Meditation Changes Your Mind, Brain, and Body.* Penguin Random House.
4. **Dunne, John D. (2004).** *Foundations of Dharmakīrti's Philosophy.* Boston: Wisdom Publications.
5. **Gethin, Rupert. (1998).** *The Foundations of Buddhism.* Oxford: Oxford University Press.
6. **Goleman, Daniel. (2003).** *Destructive Emotions: A Scientific Dialogue with the Dalai Lama.* New York: Bantam Books.

7. Harrington, Anne. (2002). *Buddhism and Science: Breaking New Ground*. New York: Columbia University Press.
8. Magee, William & Tillemans, Tom. (1998). *Dharmakīrti on Compassion and Rebirth*. Snow Lion Publications.
9. McMahan, David L. (2008). *The Making of Buddhist Modernism*. Oxford: Oxford University Press.
10. Ricard, Matthieu. (2006). *Happiness: A Guide to Developing Life's Most Important Skill*. Little, Brown & Co.
11. Ricard, Matthieu & Singer, Wolf. (2017). *Beyond the Self: Conversations Between Buddhism and Neuroscience*. MIT Press.
12. Thompson, Evan. (2015). *Waking, Dreaming, Being: Self and Consciousness in Neuroscience, Meditation, and Philosophy*. New York: Columbia University Press.
13. Varela, F. J., Thompson, E., & Rosch, E. (1991). *The Embodied Mind: Cognitive Science and Human Experience*. Cambridge, MA: MIT Press.
14. Wallace, B. Alan. (2007). *Contemplative Science: Where Buddhism and Neuroscience Converge*. New York: Columbia University Press.
15. Wallace, B. Alan. (2009). *Mind in the Balance: Meditation in Science, Buddhism, and Christianity*. New York: Columbia University Press.
16. Wallace, B. Alan. (2011). *Minding Closely: The Four Applications of Mindfulness*. New York: Columbia University Press.
17. अवस्थी, सुनीता. (2012). *बौद्ध ध्यान पद्धति और मानसिक स्वास्थ्य*. दिल्ली: संस्कार प्रकाशन।
18. कुमार, विमल. (2015). *बौद्ध पर्यावरण चिन्तन*. दिल्ली: नई किताब प्रकाशन।
19. जगत, भिक्षु. (2012). *बौद्ध नैतिकता और समकालीन विज्ञान*. पटना: ज्ञानदीप प्रकाशन।
20. जोशी, मधुसूदन (2009). *बौद्ध तर्कशास्त्र और आधुनिक विज्ञान*. जयपुर: मुक्त प्रकाशन।
21. नेगी, वाङ्छुग दोर्जे. (1998). *बौद्ध विज्ञान और तर्क परम्परा*. सारनाथ-वाराणसी: केन्द्रीय उच्च तिब्बती शिक्षा संस्थान।
22. पाण्डेय, गोविन्द चन्द्र. (1976). *बौद्ध धर्म के विकास का इतिहास*. लखनऊ: हिन्दी समिति सूचना विभाग।
23. त्रिपाठी, रमेशचन्द्र. (2010). *बौद्ध ज्ञानमीमांसा और वैज्ञानिक दृष्टिकोण*. वाराणसी: सम्पूर्णानन्द संस्कृत विश्वविद्यालय।
24. तारा चन्द्र. (2008). *बौद्ध चिन्तन और विज्ञान*. जयपुर: राजस्थान विश्वविद्यालय प्रकाशन।
25. तिवारी, शैलेश. (2014). *सम्यक् ध्यान: सिद्धान्त और विज्ञान*. लखनऊ: भारतीय साहित्य केंद्र।
26. मित्तल, विजय कुमार. (2013). *बौद्ध दर्शन और आधुनिक मनोविज्ञान*. दिल्ली: आर्यन पब्लिशर्स।
27. शर्मा, रामनाथ. (2004). *बौद्ध मनोविज्ञान और आधुनिक विज्ञान*. वाराणसी: चौखम्बा विद्याभवन।

Discipline Specific Elective Course
CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITE OF THE COURSE

Course Title & Code	Total Credits	Credit distribution of the course			Eligibility Criteria/ Prerequisite	Pre-requisite of the course, if any
		Lecture	Tutorial	Practical		
DSE-2 Pali Grammar	4	3	1	0	Class XII Passed	Nil

Students will gain knowledge about the pronouns found in Pali grammar and they will also undertake a detailed study of the pali cases and declensions presented in Kaccāyana Grammar. Through this the students will become familiar with the general rules of grammar.

After learning Pali Grammar – Kāraka and Sarvanāma, learners will be able to understand and explain the concept and classification of kārakas and pronouns (sarvanāma) in Pali; identify their forms and functions in sentences; correctly analyze grammatical relationships between verbs, nouns, and pronouns; apply appropriate kāraka usage and pronominal forms in translation and sentence construction; interpret Pali canonical and commentarial texts with grammatical accuracy; and develop the ability to read, analyze, and translate Pali texts more confidently and precisely..

SYLLABUS OF DSE-2, SEMESTER- VIII

Pāli Grammar

45 hours

Unit-I

karaka

10 hours

- Definition of Kāraka (case)
- Types of Kāraka
- Kaccāyana Vyākaraṇa ke sutra sankhya 273- 285.

Unit-II

12 hours

- Kaccāyana Vyākaraṇa ke sutra sankhya 286-300

Unit-III

13 hours

- Kaccāyana Vyākaraṇa ke sutra sankhya 301-317

Unit-IV

10 hours

Definition of Sarvanāma,

- Word Forms: - Sabba, tumha, amha, ta (Masculine, Feminine, Neuter), kiṃ (Masculine, Feminine, Neuter)

Suggested Readings:

1. Collins, Steven. (1992). *Pāli Grammar for Students*. Oxford: Pali Text Society.
2. Collins, Steven. (2006). *A Pali Grammar for Students*. Chiang Mai, Thailand: Silkworm Books.
3. de Silva, Lily. (1999). *Pāli Primer*. Igatpuri: Vipassana Research Institute.
4. Duroiselle, Charles. (1906/1997). *A Practical Grammar of the Pāli Language*. Rangoon: British Burma Press; Reprint: Sri Satguru Publications.
5. Gair, James W., & Karunatilake, W. S. (1998). *A New Course in Reading Pāli*. Delhi: Motilal Banarsidass.
6. Geiger, Wilhelm. (2000). *A Pāli Grammar*. Edited by K. R. Norman. Translated by Batakrishna Ghosh. Oxford: Pali Text Society.
7. Geiger, Wilhelm. (2005). *A Pāli Grammar*. Oxford: Pali Text Society. (A later reprint; included because it is academically distinct.)
8. Kaccāyana. (1911). *Kaccāyana-vyākaraṇa* (with *Mukhamattadīpanī* Commentary, Ed. Aggamāhāthera). Rangoon: Hanthawaddy Press.
9. Kaccāyana. (1965). *Kaccāyana's Pali Grammar*. Translated by A. C. March. Delhi: Motilal Banarsidass.
10. Kaccāyana. (1994). *Kaccāyana-vyākaraṇa*. Edited by U Vimalajoti. Yangon: Department of Religious Affairs.
11. Malalasekara, G. P. (1997). *Pāli Literature and Language*. Delhi: Munshiram Manoharlal.
12. Mudaliyar, A. (1962). *Kaccāyana Grammar with Translation*. Colombo: Bauddha Sahitya Sabha.
13. Narada Thera, Ven. (Ed.). (1953). *An Elementary Pali Course*. Colombo: The Associated Newspapers of Ceylon Ltd., Lake House.

14. Pruitt, William. (2010). *A Companion to Kaccāyana's Grammar*. Bangkok: Fragile Palm Leaves Foundation.
15. Vidyabhushan, N. C., & Ghose, M. K. (1982). *A Pali Grammar*. Varanasi: Indological Book House.
16. Ward, C. W. (1963). *An Outline of Pāli Grammar*. London: Pali Text Society.
17. भिक्षु धर्मरक्षित (1963), पालि व्याकरण, वाराणसी: ज्ञानमण्डल लिमिटेड।
18. स्वामी द्वारिकादास शास्त्री (2007), बालावतार (पाली व्याकरण) – पालि एवं हिन्दी अनुवाद सहित. वाराणसी: बौद्ध भारती।
19. लक्ष्मीनारायण तिवारी बीरबल शर्मा 1989, कच्चायन व्याकरण, तारा बुक एजेन्सी, वाराणसी।

DEPARTMENT OF BUDDHIST STUDIES
BA (Prog.) with Buddhist Studies as DSE-3
SEMESTER-VIII

Discipline Specific Elective Course

CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITE OF THE COURSE

Course Title & Code	Total Credits	Credit distribution of the course			Eligibility Criteria/Pre- requisite	Pre-requisite of the course, if any
		Lecture	Tutorial	Practical		
DSE-3 Buddhist Ecology	4	3	1	0	Class XII Passed	Nil

Learning Objective: -

This course introduces ecological ideas present within Buddhist traditions, highlighting interdependence, compassion toward all living beings, non-harm, restraint, and harmonious coexistence with nature. It examines how classical teachings illuminate contemporary environmental concerns and sustainability practices.

Course Learning Outcome

This course will help the students to understand the ecological insights rooted in Buddhist philosophical and ethical frameworks, explaining how Buddhist teachings support environmental protection and sustainable living. It analyses contemporary ecological issues through the principles of interdependence, compassion, and mindful conduct, showing how these foundational ideas offer holistic approaches to addressing environmental challenges. Additionally, the paper evaluates modern ecological movements shaped by Engaged Buddhist thought and forms of environmental activism, highlighting their contribution to cultivating responsibility toward the natural world.

SYLLABUS OF DSE-3, SEMESTER-VIII

Buddhist Ecology

Unit I — Foundations of Buddhist Ecological Thought (10 Hours)

- Interdependence (*paṭiccasamuppāda*) as ecological insight.
- Non-harm (*ahiṃsā*) and compassion (*karuṇā*) towards all living beings.
- Early Buddhist perspectives on nature, life, and environmental balance.
- Reverence for life and ethical concern for animals, plants, and natural spaces.

Unit II — Buddhist Ethics and Environmental Responsibility (12 Hours)

- The ethical precepts and their ecological implications.
- Moderation (*appicchatā*, *santosa*) and sustainable consumption.
- Psychological foundations of mindful and responsible conduct towards nature.
- Environmental responsibility in monastic discipline and mindful daily living.

Unit III — Ecology in Buddhist Texts and Traditions (12 Hours)

- Ecological themes in the Jātakas and early Nikāya literature.
- The forest-dwelling tradition and preservation of natural habitats.
- Symbolic and cultural significance of trees, groves, rivers, and landscapes.
- Treatment of animals, water resources, and land in classical textual ethics.

Unit IV — Contemporary Buddhist Ecological Thought (11 Hours)

- Modern Buddhist teachers and global ecological initiatives.
- Engaged Buddhist movements and environmental activism.
- Responses to climate degradation, pollution, and unsustainable development.
- Applications of mindfulness and compassion for environmental awareness.

Suggested Readings:

1. Akuppa. (2009). *Saving the Earth*. Cambridge, UK: Windhorse Publications Ltd.
2. Badiner, Allan Hunt (Ed.). (1990). *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*. Berkeley: Parallax Press.
3. Bandarage, Asoka. (2013). *Sustainability and Well-Being: The Middle Path to Environment, Society and the Economy*. New York, NY: Palgrave Pivot.
4. Batchelor, Martine, & Brown, Kerry (Eds.). (1992). *Buddhism and Ecology*. London & New York: Cassell.
5. Cooper, David E., & James, Simon P. (2005). *Buddhism, Virtue and Environment*. Burlington, VT: Ashgate Publishing Company.
6. Davies, Shannon (Ed.). (1987). *Tree of Life: Buddhism and Protection of Nature*. Buddhist Perception of Nature Project.
7. Dwivedi, O. P. (1994). *Environmental Ethics: Our Dharma to the Environment*. New Delhi: Sanchar Publishing House.
8. Hanh, Thich Nhat. (2008). *The World We Have: A Buddhist Approach to Peace and Ecology*. Berkeley, CA: Parallax Press.

9. Kabilsingh, Chatsumarn (Dhammananda Bhikkhunī). (1990). *Buddhist Perspectives on the Ecological Crisis*. London: Buddhist Publication Society.
10. Kaza, Stephanie. (2019). *Green Buddhism: Practice and Compassionate Action*. Boulder: Shambhala Publications.
11. Loori, John Daido. (1999). *Teachings of the Insentient: Zen and the Environment*. Mt. Tremper, NY: Dharma Communications Press.
12. Macy, Joanna. (1991). *World as Lover, World as Self*. Berkeley: Parallax Press.
13. Morgante, Amy. (1997). *Buddhist Perspectives on the Earth Charter*. Boston: Boston Research Center for the 21st Century.
14. Pandey, K. C. (Ed.). (2007). *Ecological Perspectives in Buddhism*. New Delhi: Readworthy Publications Pvt. Ltd.
15. Pathak, S. K. (Ed.). (2004). *Buddhism and Ecology*. New Delhi: OM Publications.
16. Ryan, P. D. (1998). *Buddhism and the Natural World*. Birmingham: Windhorse Publications.
17. Sandell, Klas (Ed.). (1987). *Buddhist Perspectives on the Ecocrisis*. Kandy, Sri Lanka: Buddhist Publication Society.
18. Schmithausen, Lambert. (1991). *The Problem of the Sentience of Plants in Earliest Buddhism*. Tokyo: International Institute for Buddhist Studies.
19. Snyder, Gary. (1995). *A Place in Space: Ethics, Aesthetics, and Watersheds*. Washington, DC: Counterpoint Press.
20. Stanley, John; Loy, David R.; & Dorje, Gyurme (Eds.). (2009). *A Buddhist Response to the Climate Emergency*. Boston, MA: Wisdom Publications.
21. Tiyanich, Kamala. (2003). *The Buddha in the Jungle*. Seattle: University of Washington Press.
22. Tucker, Mary Evelyn, & Williams, Duncan Ryūken (Eds.). (1997). *Buddhism and Ecology: The Interconnection of Dharma and Deeds*. Cambridge, MA: Harvard University Press.

DEPARTMENT OF BUDDHIST STUDIES
BA (Prog.) with Buddhist Studies as DSE-4
SEMESTER-VIII

Discipline Specific Elective Course

CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITE OF THE COURSE

Course Title & Code	Total Credits	Credit distribution of the course			Eligibility Criteria/Pre-requisite	Pre-requisite of the course, if any
		Lecture	Tutorial	Practical		
DSE-4 Influence of Buddhist Thought on Indian Thinkers	4	3	1	0	Class XII Passed	Nil

Learning Objective: -

This course aims to introduce students to the impact of Buddhist teachings—such as compassion, non-violence, interdependence, ethical conduct, and rational inquiry—on modern Indian thinkers. It highlights how these ideas shaped reform movements, philosophical developments, socio-political thought, and modern Indian spiritual–intellectual traditions.

Course Learning Outcome

This course will help the students to understand the fundamental principles of Buddhist philosophy and examine their impact on major Indian thinkers across different periods; analyze how Buddhist ideas and rational inquiry shaped Indian philosophical, ethical, social, and reformist traditions; evaluate the role of Buddhist thought in promoting values of social justice, equality, non-violence, and human dignity; compare Buddhist concepts with other Indian philosophical systems; and critically assess the contemporary relevance of Buddhist thought in addressing modern intellectual, social, and ethical issues in India.

SYLLABUS OF DSE-4, SEMESTER-VIII

Influence of Buddhist thought on Indian Thinkers

Unit I — Fundamental Principles of Buddhist Thought (10 Hours)

- Central ethical and philosophical principles: compassion, non-harm, and interdependence.
- Rational inquiry, critical thinking, and experiential approach in the ancient tradition.
- Relevance of early teachings to modern socio-political contexts.
- Transmission of ancient ideas into modern Indian intellectual discourse.

Unit II — Contemporary Buddhist thought and Indian knowledge system (11 Hours)

- Indian cultural thinkers inspired by ancient Buddhist ethical ideals.
- Doctrines of Nāgārjuna.
- Doctrines of Dignāga and Vasubandhu.
- Doctrines of Aśvaghoṣa.

Unit III — Buddhist Influence on Political and Philosophical Thinkers (12 Hours)

- Dr. B. R. Ambedkar's reinterpretation of Buddhist teachings on social justice.
- Acharya Vinoba Bhave's Sarvodaya.
- Sri Aurobindo's reflections on compassion, evolution, and inner transformation.
- Radhakrishnan's philosophical analysis of Buddhist ethical and metaphysical insights.

Unit IV — Buddhist Influence on Social and Religious Reformers (12 Hours)

- Influence on Swami Vivekananda's universalism, service ethics, and view of the self.
- Influence on Mahatma Gandhi's ahimsa, satya, and simplicity of living.
- Influence on Rabindranath Tagore—humanism and harmony.
- Impact on reformist movements seeking equality, dignity, and ethical reform.

Suggested Readings:

1. **Dr. Tanden, Vishwanath, (1992).** Builders of Modern India Publication Division: Ministry of Information and Broadcasting.
2. **Ambedkar, B. R. (1957).** *The Buddha and His Dhamma*. Siddharth College Publications, Bombay.
3. **Aurobindo, Sri. (1995).** *Essays on the Gita & Other Writings (relevant chapters on compassion & ethics)*. Lotus Press.
4. **Gandhi, M. K. (1960).** *An Autobiography: The Story of My Experiments with Truth*. Navajivan Publishing House.
5. **Keown, Damien. (2000).** *Modern Indian Thinkers and the Dhamma Tradition*. (Relevant chapters).
6. **Radhakrishnan, S. (1958).** *Indian Philosophy*. George Allen & Unwin Ltd., London.
7. **Tagore, Rabindranath. (1917).** *Nationalism*. Macmillan.
8. **Kripalani, Krishna. (1980).** *Rabindranath Tagore: A Biography*. Oxford University Press.
9. **Heehs, Peter. (2008).** *The Lives of Sri Aurobindo*. Columbia University Press.

10. **Bhave, V. (1951).** *Sarvodaya: The philosophy of constructive work*. Navajivan Publishing House.
11. **Bhave, V. (1963).** *Bhoodan–Gramdan movement*. Sarva Seva Sangh Prakashan.
12. **Williams, P. (2009).** *Mahāyāna Buddhism: The doctrinal foundations*. Routledge.
13. **Ruegg, D. S. (1981).** *The literature of the Madhyamaka school of philosophy in India*. Harrassowitz.
14. **Warder, A. K. (1972).** *Indian Kāvya literature (Vol. 2)*. Motilal Banarsidass.
15. **Anacker, S. (1984).** *Seven works of Vasubandhu*. Motilal Banarsidass.
16. **Vasubandhu. (1983).** *Abhidharmakośa and Bhāṣya* (L. de La Vallée Poussin, Trans.). Motilal Banarsidass.
17. **Franco, E. (1997).** *Perception, knowledge and disbelief: A study of Dignāga's Pramāṇasamuccaya*. Motilal Banarsidass.
18. **Garfield, J. L. (1995).** *The fundamental wisdom of the Middle Way*. Oxford University Press.
19. **Tripathi, R. S. (1997).** *Bauddha darśana–prasthāna* [बौद्ध दर्शन–प्रस्थान]. Varanasi: Central University of Tibetan Studies, Sarnath.
20. आंबेडकर, भीमराव रामजी (1957), बुद्ध और उनका धम्म, बॉम्बे: सिद्धार्थ कॉलेज पब्लिकेशन्स।
21. पाण्डेय, गोविन्द चन्द्र (2001), वैदिक संस्कृति, इलाहाबाद: लोकभारती प्रकाशन।
22. जगत, भिक्षु (2012), बौद्ध नैतिकता और समकालीन भारत, पटना: ज्ञानदीप प्रकाशन।

DEPARTMENT OF BUDDHIST STUDIES**BA (Prog.) with Buddhist Studies as GE****SEMESTER-VIII****Discipline Specific Generic Elective Course****CREDIT DISTRIBUTION, ELIGIBILITY AND PRE-REQUISITE OF THE COURSE**

Course Title & Code	Total Credits	Credit distribution of the course			Eligibility Criteria/Pre- requisite	Pre-requisite of the course, if any
		Lecture	Tutorial	Practical		
GE Kingship in the Buddhist Tradition	4	3	1	0	Class XII Passed	Nil

Learning Objective: -

This course introduces students to the conception of kingship within the Buddhist tradition, focusing on ethical leadership, the role of the righteous ruler (*dhammarāja*), statecraft grounded in moral principles, and political ideals reflected in canonical texts, Jātakas, and later historical interpretations. It examines how these ideas shaped ancient Indian political thought and continue to influence modern understanding of leadership and governance.

Course Learning Outcome

This course will help the students to understand the key Buddhist concepts related to kingship, governance, and righteous rule, analysing the ethical and moral foundations of leadership as articulated in classical texts. It evaluates the political vision embedded in the Jātakas, Nikāyas, and historical traditions, highlighting how these sources outline the qualities of an ideal ruler committed to justice, compassion, and public welfare. Further, the paper examines the influence of Buddhist kingship ideals on Indian political thought and their impact on later rulers, demonstrating how these principles shaped models of ethical governance across different periods of Bharatavarsha's history.

SYLLABUS OF GE, SEMESTER-VIII

Kingship in the Buddhist Tradition

Unit I — Foundations of Buddhist Kingship

(10 Hours)

- Concept of *dharmarāja*: the ruler grounded in ethical conduct and wisdom.
- Duties of a righteous king: protection, justice, welfare, and moral leadership.
- Kingship as service to the people and responsibility to uphold *dharma*.
- Early textual sources outlining the political and ethical vision of rule.

Unit II — Kingship in Canonical Texts and Jātakas

(12 Hours)

- Jātaka narratives depicting ideal rulers and political virtues.
- Kingship models in the Dīgha and Aṅguttara Nikāyas.
- Themes of justice, generosity (*dāna*), and compassion in royal conduct.
- Depictions of tyranny, decline, and moral fall in textual narratives.

Unit III — Historical Expressions of Buddhist Kingship

(12 Hours)

- King Aśoka as a paradigm of moral governance: policies, edicts, and welfare.
- Influence of Buddhist ethical thought on early Indian monarchs.
- Political reforms grounded in non-violence, public welfare, and compassion.
- Kingship as a stabilizing force in society through ethical statecraft.

Unit IV — Buddhist Political Vision and Its Contemporary Relevance

(11 Hours)

- Ethical leadership and good governance in modern Indian political thought.
- Relevance of *dharmarāja* principles in contemporary democratic leadership.
- Lessons from Buddhist kingship for resolving conflict, promoting harmony, and responsible governance.
- Modern scholarship reinterpreting ancient political ideals through a Bharatiya civilisational lens.

Suggested Readings:

1. Andre Laliberté. (2019). *Religious Traditions in Politics: Buddhism*. Oxford Research Encyclopedia of Politics.
2. Barua, B. M. (1946). *Aśoka and His Inscriptions*. Calcutta: New Age Publishers.
3. Bechert, Heinz, & Gombrich, Richard (Eds.). (1984). *The World of Buddhism: Buddhist Monks and Nuns in Society and Culture*. New York: Facts on File.
4. Berkwitz, Stephen C. (Ed.). (1969). *Buddhism in World Cultures: Comparative Perspectives*. Santa Barbara, CA: ABC-CLIO.
5. Drekeimer, Charles. (1962). *Kingship and Community in Early India*. Stanford: Stanford University Press.

6. **Fogelin, Lars. (2015).** *An Archaeological History of Indian Buddhism (Political and Social Insights)*. Oxford University Press.
7. **Gokhale, Balkrishna. (1966).** *Early Indian Political Thought* (sections on Bauddha concepts of kingship). Bombay University Press.
8. **Gokhale, Balkrishna G. (1966/1996).** "Early Buddhist Kingship." *The Journal of Asian Studies*, 26(1), 15–22.
9. **Harris, Ian C. (Ed.). (1999).** *Buddhism and Politics in Twentieth-Century Asia*. London: Pinter.
10. **Hultzsch, E. (1925).** *Inscriptions of Asoka*. Oxford: Clarendon Press.
11. **Jeffrey Kotyk. (2024).** "Kingship and Elite Values in the Buddhist Mahāsāṃghika Vinaya." *Kratèr III: Religioni e Imperi*.
12. **Michael Walter. (2009).** *Buddhism and Empire*. Leiden: Brill.
13. **Nattier, Jan. (1991).** *Once Upon a Future Time: Studies in a Buddhist Prophecy of Decline*. Fremont, CA: Asian Humanities Press.
14. **Rhys Davids, T. W. (1903).** *Dialogues of the Buddha* (relevant discourses on kingship). London: T. Fisher Unwin / New York: G. P. Putnam's Sons.
15. **Schecter, Jerrold L. (1967).** *The New Face of Buddha: Buddhism and Political Power in Southeast Asia*. New York: Coward-McCann.
16. **Steavu, Dominic, & Rambelli, Fabio. (2004).** "The Vicissitudes of the Mahāsammata in East Asia: The Buddhist Origin Myth of Kingship and Traces of a Republican Imagination." *The Medieval History Journal*, 17, 207–227.
17. **Strong, John S. (1983).** *The Legend of King Aśoka*. Princeton Library of Asian Translations.
18. **Strong, John S. (2014).** *The Legend of King Aśoka: A Study and Translation of the Aśokāvadāna*. Princeton, NJ: Princeton University Press.
19. **Sukhothai Kingdom. (2016).** *The Golden Age of Buddhism*. Phramaha Nantakorn Piyabhani.
20. **Tambiah, Stanley J. (1977).** *World Conqueror and World Renouncer: A Study of Buddhism and Polity in Thailand Against a Historical Background*. Cambridge University Press.
21. **Tiyavanich, Kamala. (2003).** *The Buddha in the Jungle*. Seattle: University of Washington Press.