

UNIVERSITY OF DELHI

CNC-II/093/1/Misc./2025/8

Dated: 31.07.2025

NOTIFICATION

Sub: Amendment to Ordinance V

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

Add the following:

The following syllabi of the Department of Buddhist Studies under the Faculty of Arts based on UGCF/PGCF, are notified herewith for the information of all concerned:

- (i) B.A (Prog.) Buddhist Studies - Sem-V/VI (GE)/VII (DSC,DSE-1, DSE-2, DSE-3,DSE-4 and GE based on Undergraduate Curriculum Framework (UGCF) - **Annexure-1**
- (ii) MA Buddhist Studies - Sem-I/II based on Postgraduate Curriculum Framework - **Annexure-2**


REGISTRAR



Based on Postgraduate Curriculum Framework 2024

University of Delhi

POST GRADUATE PROGRAMMES OF STUDY

STRUCTURE, COURSES, & SYLLABI OF SEMESTER-I

MASTER OF ARTS
in
BUDDHIST STUDIES



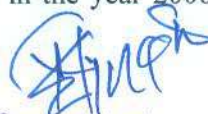
2025

I. About the Department

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

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

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



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acquire sufficient technical and infrastructural facilities to be able to function as a competitive academic institution striving for excellence.

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

A handwritten signature in blue ink, appearing to be 'S. Singh'.

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MA BUDDHIST STUDIES

Semester I

1st Year of PG curricular structure for 2 year PG Programmes (3+2)

Semester	DSC	DSE	2 Credit course	Dissertation/ Academic Project/ Entrepreneurship	Total Credits
Semester- I	DSC-1 DSC -2 DSC - 3 (12 credits)	DSE - 1 DSE - 2 OR DSE-1 & GE-1 (8 credits)	Skill-based course/ workshop/ Specialised laboratory/ Hands on Learning (2 credits)	Nil	22
Semester- II	DSC-4 DSC -5 DSC - 6 (12 credits)	DSE- 3 DSE - 4 OR DSE-2 & GE-2 (8 credits)	Skill-based course/ workshop/ Specialised laboratory/ Hands on Learning (2 credits)	Nil	22


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Semester	DSC	DSE	2 Credit course	Dissertation/ Academic Project/ Entrepreneurship	Total Credits
Semester-I	<p>DSC 1: BSCC 101: Pāli Language and Literature</p> <p>DSC 2: BSCC 102: Buddhist Sanskrit Language and Literature</p> <p>DSC 3: BSCC 103: Indian Buddhist Philosophy</p> <p>(12 credits)</p>	<p>DSE 1: (Choose any one among the two)</p> <p>BSEC101A: Chinese Language and Buddhism in China</p> <p>BSEC101B: Tibetan Language and Buddhism in Tibet</p> <p>DSE 2: Choose the DSE 2, (among 6) paper that they did not want specialization:</p> <p>BSEC102A: Introduction to Pāli Literature.</p> <p>BSEC102B: Origin and Development of Mahāyāna Buddhism</p> <p>BSEC102C: Royal patronage of Indian Buddhism</p> <p>BSEC102D: Origin and Development of Buddhist Sects in India and their Philosophy.</p> <p>BSEC102E: Devotion in Chinese Buddhism.</p> <p>BSEC102F: Introduction on Buddhism and Buddhist Art in Tibet.</p> <p>GE 1 COURSE (choose any one):</p> <p>BSOE 101A: Introduction to Pāli Literature.</p> <p>BSOE 101B: Origin and Development of Mahāyāna Buddhism</p> <p>BSOE 101C: Buddhist Education and Educational Centres</p> <p>(8 credits)</p>	Buddhist Art and Architecture	N/A	22
Semester-II	<p>DSC 4: BSCC 201: History of Indian Buddhism till the Beginning of Mauryan Period</p> <p>DSC 5: BSCC202: Socially Engaged Buddhism</p> <p>DSC 6: BSCC203: Buddhist Ethics</p> <p>(12 credits)</p>	<p>DSE3 COURSE (choose any one course of your specialisation):</p> <p>BSEC 201A: Pāli Sutta Piṭaka</p> <p>BSEC 201B: Vaibhāṣika and Sautrāntika Literature</p> <p>BSEC 201C: Early Historic Cities and Settlements: A Literary & Archaeological Study</p> <p>BSEC 201D: Theravāda Buddhist Philosophy</p> <p>BSEC 201E: Chinese Buddhist Literature</p> <p>BSEC 201F: Tibetan Buddhist Literature-I</p> <p>DSE 4:</p> <p>DSE 4: Choose any one of your specialisation</p>	Ancient Indian Epigraphy	N/A	22



		<p>BSEC 202A: Pāli Vinaya Piṭaka BSEC 202B: Vijñānavāda (Yogācāra) Buddhist Literature BSEC 202C: Advent and Spread of Southern Buddhism BSEC 202D: Nāgārjuna and the Mādhyamika Philosophy BSEC 202E: Monastic Order in China BSEC 202F: Tibetan Prajñāpāramitā Literature</p> <p>GE 2 COURSE (Choose any one): BSOE 201A: Origin and Development of Buddhist Sects in India and their Philosophy BSOE 201B: Devotion in Chinese Buddhism BSOE 201C: Introduction on Buddhism and Buddhist Art in Tibet (8 credits)</p>			
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DEPARTMENT OF BUDDHIST STUDIES

UNIVERSITY OF DELHI

COURSES OFFERED BY DEPARTMENT OF BUDDHIST STUDIES

POST GRADUATE CURRICULUM FRAMEWORK- 2024

MA SEMESTER I

DSC 1: BSCC 101: Pāli Language and Literature

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSC 1: BSCC 101: Pāli Language and Literature	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: # 10 Reduced Inequalities

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

Course Learning Outcomes:

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

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


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

- Unit-I: Pāli Grammar: Sandhi, Kāraka, Samāsa, Kāla, Dhātugaṇa, Saddarupa.
- Unit-II: Short Notes on Theravāda Buddhist Conceptual terms in Pāli (50 Words each): Bodhisatto, Buddho, Dukkhaṃ, Dukkha-samudayaṃ, Dukkhanirodhaṃ. Aniccatā, Anattā, Mettā, Karuṇā, Upekkhā, Arahatta, Nibbānaṃ, Paṭiccasamuppādaṃ, Pañcakkhandhā, Majjhimāpaṭipadā, Sīla, Samādhi, Paññā.
- Unit-III: Comprehension of a Pāli Passage: *The Mahāvagga*: First Five chapters from the *Mahākkhandhaka*.
- Unit-IV: Translation from Pāli to English/Hindi.

Suggested Reading

1. Tiwary, L.N., & B. Sharma (ed), *Kaccāyana-vyākaraṇa*, Varanasi: 1961.
2. Geiger, W., *Pāli Literature and Language*, Eng. Trans. C. Ghosh, reprint, Calcutta: 1968.
3. Jagdish, B.J., *Pāli Mahāvāyākaraṇa*, Sāranātha: 1968.
4. Warder, A.K., *Introduction to Pāli*, London: 1974.
5. Warder, A.K., *Pāli Metre*, London: 1967.
6. Buddhadatta, A.P., *The Higher Pāli Course*, Colombo: 1951.
7. Buddhadatta, A.P., *The New Pāli Course*, 2 parts, Colombo: 1946.
8. Law, B.C., *History of Pāli Literature*, 2 volumes; Kegan Paul Trubner & Co. Ltd., London: 1970.
9. Winternitz, M., *A History of Indian Literature*, 2 volumes, New Delhi: 1968.
10. Upadhaya, B.S., *Pāli Sāhitya Kā Itihaas*, Hindi Sāhitya Sammelana, Prayāga: 2008.
11. Dalwis, James, *Introduction to Kachchāyan's Grammar of the Pāli Language*, Colombo: 1863.
12. Muller, E., *A Simplified Grammar of the Pāli Language*, Trübner & Co, London: 1884.
13. Hazra, K. L., *Pali Language and Literature* (2 vols.), New Delhi: D.K. Printworld(P) Ltd, 1998.


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DSC 2: BSCC 102: Buddhist Sanskrit Language and Literature

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSC 2: BSCC 102: Buddhist Sanskrit Language and Literature	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: #4 Quality Education

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

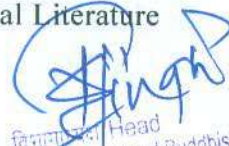
Course Learning Outcomes:

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

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

Contents

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


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Suggested Reading

1. Edgerton, F., *Buddhist Hybrid Sanskrit: Grammar and Dictionary*, 2 Volumes, reprint, Delhi: 1977.
2. Chatterji, S.K., *Introduction to Indo-Āryan*, Calcutta: 1953.
3. Garrouski, *Studies about the Sanskrit Buddhist Literature*, Delhi: 1967.
4. Sen, Sukumar, *A Comparative Grammar of Middle Indo-Āryan*, Poona, 1960.
5. Nariman, J. K., *A Literary History of Sanskrit Buddhism*, Delhi, 1994.
6. Tripathi, R.S., *Bauddha Darshan Prasthan*, Central University of Tibetan Studies, Sarnath, Varanasi, 2015.


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DSC 3: BSCC 103: Indian Buddhist Philosophy

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSC 3: BSCC 103: Indian Buddhist Philosophy	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: #4 Quality Education, #16 Peace, Justice and Strong Institutions

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

Course Learning Outcomes:

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

Unit-I: Fundamental Teachings of the Buddha: Four Noble Truths; Eight-fold Path; the Three Characteristics of Existence; the Four Perverted Views; Brahma-vihāras; Paṭiccasamuppāda; Nibbāna; Momentariness.

Unit-II: The Early Buddhist Conceptions of Karma and Rebirth.

Unit-III: Schools of Buddhism: the Sarvāstivāda: Vaibhāṣika and Sautrāntika; Madhyamika (Śūnyavāda); Yogācāra (Vijñānavāda)

Unit-IV: Introduction to Tāntric Philosophy (Vajrayāna, Mantrayāna, Tantrayāna)

Suggested Reading

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

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DSE 1: (Choose any one among the two)

BSEC101A: Chinese Language and Buddhism in China

BSEC101B: Tibetan Language and Buddhism in Tibet

DSE 1- BSEC101A: Chinese Language and Buddhism in China

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSE 1: BSEC101A: Chinese Language and Buddhism in China	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: #4 Quality Education, #16 Peace, Justice and Strong Institution

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

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

Course Learning Outcomes:

- By learning Confucianism and Taoism, the learners would know that the former was the source of socio-political system of imperial China, while the latter represents the metaphysical system of the Chinese.
- Provide knowledge about the ancient Indian and Chinese geography, contacts, and exchanges in trade, diplomacy and culture.

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- After completion of this course the students can utilize the aspects of learning in the course of their further study, research, and as a means of enriching their general knowledge about India and China cultural relations.

- Unit-I: Origin and development of Chinese characters, basic knowledge of Modern Chinese.
Unit-II: Chinese Buddhist Terms (50 terms)
Unit-III: Pre-Buddhist China: Society, Religious Practices, thought (Confucian and Taoist)
Unit-IV: Introduction of Buddhism to China: Routes, Literary and Archaeological Sources. Characteristics of Han Buddhism

Suggested Reading

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

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DSE 1- BSEC101B: Tibetan Language and Buddhism in Tibet

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSE 1: BSEC101B: Tibetan Language and Buddhism in Tibet	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: #16 Peace, Justice and Strong Institution

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

Course Learning Outcomes:

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

Unit I General Introduction of Tibetan Language and Grammar
a. Alphabets, Vowels
b. Suffix, Prefix, Additional Suffix
c. Compound Letters
d. Case, Formation of Sentences

Unit II Fifty Buddhist Conceptual Terms (Compiled by the Department)

Unit III General Introduction of Buddhism and Buddhist Literature in Tibet:
Pre-Buddhist Religion (Bon)
Early and Later development of Buddhism in Tibet.
Buddhist Literature: Kanjur and Tenjur

Unit IV General introduction to four major Buddhist religious traditions in Tibet


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Suggested Reading

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


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DSE 2: Choose the DSE 2, (among 6) paper that they did not want specialization:

BSEC102A: Introduction to Pāli Literature.

BSEC102B: Origin and Development of Mahāyāna Buddhism

BSEC102C: Royal patronage of Indian Buddhism

BSEC102D: Origin and Development of Buddhist Sects in India and their Philosophy.

BSEC102E: Devotion in Chinese Buddhism.

BSEC102F: Introduction on Buddhism and Buddhist Art in Tibet.

DSE 2: BSEC102A: Introduction to Pāli Literature.

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSE 2: BSEC102A: Introduction to Pāli Literature.	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: # SDG 4, Quality Education and #5 Gender Equality

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

Course Learning Outcomes:

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

Unit-I: Origin & Development of Pāli Literature.

Unit-II: Modes of the Preservation of Canonical Literature

Unit-III: Development of Commentarial Exposition

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



Suggested Reading

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


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DSE 2: BSEC102B: Origin and Development of Mahāyāna Buddhism

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSE 2: BSEC102B: Origin and Development of Mahāyāna Buddhism	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: # SDG 4, Quality Education, ##10 Reduced Inequalities,

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

Course Learning Outcomes:

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

Contents

- Unit-I: General Introduction to Mahāyāna Buddhism
Unit-II: Survey of Mahāyāna Buddhist Literature & Philosophy
Unit-III: Origin and Growth of Mahāyāna Buddhism in India
Unit-IV: Salient Features of Mahāyāna Buddhism in China, Japan, and Korea

Suggested Readings

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



11. Joshi L.M., *Studies in the Buddhist Culture of India*, M.L.B.D., Delhi: 1982.

DSE 2: BSEC102C: Royal Patronage of Indian Buddhism

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSE 2: BSEC102C: Royal patronage of Indian Buddhism	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: #4 Quality Education

Objectives: By the end of this course, students will:

- Understand the historical and cultural contexts of royal patronage in Indian Buddhism.
- Analyze the role of different dynasties and rulers in promoting Buddhist philosophy and institutions.
- Explore architectural, literary, and artistic developments due to royal support.
- Critically evaluate primary and secondary sources related to patronage.

Course Learning Outcomes:

By the end of this course, students will be able to:

- **Analyze Historical Contexts:** Evaluate the socio-political environments that shaped royal engagement with Buddhism across time.
- **Interpret Patronage as Strategy:** Assess how rulers used Buddhist patronage to legitimize rule, build cultural capital, and unify territories.
- **Compare Dynastic Contributions:** Contrast the role and impact of different dynasties—Mauryan, Kushana, Gupta, and regional powers—in shaping Buddhist institutions.
- **Critically Engage with Sources:** Interpret primary texts (e.g. inscriptions, edicts, archaeological evidence) and secondary literature to develop arguments about patronage.
- **Understand Art, Architecture & Education:** Examine how royal sponsorship influenced Buddhist architecture, visual art, and monastic education (e.g. Nalanda, Vikramashila).

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- **Debate Decline and Transformation:** Articulate causes behind the decline of royal patronage and Buddhism's transformation in later periods, including revival movements.
- **Conduct Independent Research:** Demonstrate mastery by producing well-argued, original scholarship on themes of political theology, statecraft, and religious diplomacy in Buddhist contexts.

Unit-I: Introduction to Buddhism in India

- Survey of the source material: Indigenous (archaeological, and literary) and foreign.
- Origins and teachings of Buddhism

Unit-II: Concept of Patronage in Indian Historical Traditions

- Meaning of patronage
- Concept of patronage
- Religious, political, and cultural dimensions
- Royal patronage in Pre-Mauryan period

Unit-III: Mauryan Dynasty

- Ashoka's Dhamma
- Third Buddhist Council
- Expansion of Buddhism
- Edicts and stupas: tools of patronage

Unit-IV: Kushana Dynasty

- Kanishka's role in the spread of Mahayana Buddhism
- The Fourth Buddhist Council
- Gandhara art and its royal sponsorship

Suggested readings

- Hazra.k.l ,Royal Patronage of Buddhism in Ancient India ,Buddhist world press2012
- Nakamura. H, Indian Buddhism; A survey with Bibliographical notes, reprint, Delhi,1989
- Lamotte, E, History of Indian Buddhism, Louvain; peters pub,1988
- Wadkar, A. K., Indian Buddhism, fourth edition, Delhi; Motilal Banarsidass,2017
- Bapat, P.V.2500 years of Buddhism, New Delhi; Govt. of India.
- Pandey G C, History of origin of Buddhism; Lucknow ;1976
- Pandey. G.C Studies of origins of Buddhism , Delhi; Motilal Banarsidass ,1974
- Mitra.D; Buddhist Monuments Calcutta; Orient book distributors,1971



DSE 2: BSEC102D: Origin and Development of Buddhist Sects in India and their Philosophy

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSE 2: BSEC102D: Origin and Development of Buddhist Sects in India and their Philosophy.	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: 16 Peace Justice and Strong Institution

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

Course Learning Outcomes:

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

Contents

- Unit-I: History of the Origin of Buddhist Sects in India.
- Unit-II: Basic Philosophy of Sthaviravāda, Sāṃghika, Lokottaravāda, Sarvāstivāda, Yogācāra and Madhyamika
- Unit-III: Canons of the Major Buddhist sects.
- Unit-IV: History of Development of Buddhism in India.

Suggested Readings

1. Berkwitz, Stephen C., South Asian Buddhism A Survey, Routledge, London, 2009.
2. Bhikkhu Bodhi, A comprehensive Manual of Abhidhamma, Buddhist Publication Society, Kandy, 1993.
3. Conze, Edward (ed.), Buddhist Texts Through the Ages, Munshiram Manoharlal Publishers Pvt Ltd, 1992.
4. Dutta, N., Buddhist Sects in India, Reprint, Firma KLM (Private) Ltd., Calcutta, 1977.
5. Dutta, N., Mahāyāna Buddhism, Firma KLM (Private) Ltd., Calcutta, 1976.
6. Dube, S. N., Cross Currents in Early Buddhism, Manohar Publication, New Delhi, 1989.
7. Kalupahana, David J., A History of Buddhist Philosophy, MLBD, Delhi, 1994.



8. Kashyapa, Bhikshu Jagadish, The Abhidhamma Philosophy, 2 vols., Bharatiya Vidya Prakashan, Delhi, 1982.
9. Kern, H., *Manual of Indian Buddhism*, Indological Book House, Varanasi Delhi, 1972.
10. Kimura, Ryun, A Historical Study of the Terms Hīnayāna and Mahāyāna and the Origin of Mahāyāna Buddhism, Indological Book Corporation, Rajendra Nagar, 1978.
11. Law, B.C., A History of Pali Literature 2 vols., Indological Book House, Delhi, 1983.
12. Macgovern, W.M., A Manual of Buddhist Philosophy, Oriental Printers, Lucknow, 1976.
13. Mitra, Rajendra Lal, Sanskrit Buddhsit Literature of Nepal, Cosmo Publications, New Delhi, 1981.
14. Nariman, J. K., Literary History of Sanskrit Buddhism, MLBD, Delhi, 1972.
15. Pandey, G. C., Bauddha Dharma ke Vikāsa kā Itihāsa, Hindi Samiti, Lucknow, 1976.
16. Pandey, G. C., Studies in the Origin of Buddhism, MLBD, Delhi, 1974.
17. Suzuki, D. T., Outlines of Mahāyāna Buddhism, Newyork: Schocken, 1963.
18. Tripathi, Ramshankar, Bauddha Darśana Prasthāna, Kendriya Uchcha Tibbati Sansthana, Sarnath, Varanasi, 1977.
19. Upadhyay, Baldeva, Bauddha Darśana Mimānsā, Chaukhambha Vidya Bhavan, Varanasi, 1978.
20. Upadhyay, Bharat Singh, Pāli Sāhitya ka Itihāsa, Hindi Sahitya Sammelan, Allahabad, 1994.
21. Warder, A. K., Indian Buddhism, MLBD, Delhi, 2000.
22. William, Paul, Mahāyāna Buddhism, 2nd edn., Roulledge, London, 2008.

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DSE 2: BSEC102E: Devotion in Chinese Buddhism

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSE 2: BSEC102E: Devotion in Chinese Buddhism	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: SDG 16 Peace Justice and Strong Institution

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

Course Learning Outcomes:

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

Contents:

- Unit-I: Concept of Buddha: Śākyamuni, Amitābha, Mahāvairocana, and Bhaisajyaguru.
- Unit-II: Concept of Bodhisattva: Maitreya, Avalokiteśvara, Mañjuśrī, Samantabhadra, and Kṣitigarbha. Four great Bodhisattvas and the pilgrimage to their abodes
- Unit-III: Expression of Buddhist Devotion in Chinese Society: charitable activities, Buddhist festivals, Buddhist societies, vegetarian feasts.
- Unit-IV: Introduction and Development of Buddhism in China.


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Suggested Reading

1. Naquin, Susan; Yu, Chun-Fang (Ed.), *Pilgrims and sacred sites in China*, Berkeley, CA: University of California Press, 1992.
2. Taigen Dan Leighton, *Faces of Compassion, Classic Bodhisattva Archetypes and Their Modern Expression*, Boston: Wisdom Publications, 2003.
3. Van Oort, H. A. *The Iconography of Chinese Buddhism in traditional China*. Pt. 1. Iconography of Religions Series, XII-5. Kinderhook, NY: E. J. Brill U. S. A., Incorporated, 1986.
4. Welch, Holmes H. *Practice of Chinese Buddhism, 1900-1950*. Cambridge, MA: Harvard University Press, 1967.
5. Williams. Paul. *Mahayana Buddhism: The Doctrinal Foundations*, London and New York: Routledge, 1989.
6. Yhu, Chun-fang. *Kuan-Yin: The Chinese Transformation of Avalokiteśvara*. New York: Columbia University Press, 2000.
7. Yoshinori, Takeuchi. *Buddhist Spirituality, Vol. I*. Delhi: Motilal Banarsidass Publishers. 2003.

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DSE 2: BSEC102F: Introduction on Buddhism and Buddhist Art in Tibet.

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSE 2: BSEC102F: Introduction on Buddhism and Buddhist Art in Tibet.	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: 4, Quality Education

Objectives: The objective of this paper is to provide students with elementary knowledge about origin and development of religious systems in Tibet, together with contribution of selected Indian Buddhist masters. It also shed light on the art and culture that is influenced by Buddhism in Tibet.

Course Outcomes

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

Contents

- Unit-I: Historical background
- Unit-II: Introduction and Development of Buddhism in Tibet
- Unit-III: Introduction to the Buddhist Literature (Kanjur and Tenjur) in Tibet
- Unit-IV: Contribution of Śāntarakṣita, Padmasambhava, Atiśa Dīpaṅkara toward the development of Buddhism in Tibet

Suggested Reading

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


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GE 1 COURSE (choose any one):

BSOE 101A: Introduction to Pāli Literature

BSOE 101B: Origin and Development of Mahāyāna Buddhism

BSOE 101C: Buddhist Education and Educational Centres

GE 1: BSOE101A: Introduction to Pāli Literature.

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
GE 1: BSOE101A: Introduction to Pāli Literature.	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: SDG 10 Reduced Inequalities

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

Course Learning Outcomes:

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

Unit-I: Origin & Development of Pāli Literature.

Unit-II: Modes of the Preservation of Canonical Literature

Unit-III: Development of Commentarial Exposition

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

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Suggested Reading

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

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GE 1: BSOE101B: Origin and Development of Mahāyāna Buddhism

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
GE 1: BSOE101B: Origin and Development of Mahāyāna Buddhism	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: 10 Reduced Inequalities

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

Course Learning Outcomes:

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

Contents

- Unit-I: General Introduction to Mahāyāna Buddhism
- Unit-II: Survey of Mahāyāna Buddhist Literature & Philosophy
- Unit-III: Origin and Growth of Mahāyāna Buddhism in India
- Unit-IV: Salient Features of Mahāyāna Buddhism in China, Japan, and Korea

Suggested Readings

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



GE 1: BSOE 101C: Buddhist Education and Educational Centres

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
GE 1: BSOE 101C: Buddhist Education and Educational Centres	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: 4, Quality Education and 5 Gender Equality

- Objectives:**
- Understand the principles and pedagogical philosophies of Buddhist education.
 - Explore historical and contemporary Buddhist educational centres.
 - Analyze the impact of Buddhism on modern educational systems and ethical instruction.
 - Examine the relevance of Buddhist education in multicultural and secular contexts.

Course Learning Outcomes:

By the end of this course, students will be able to:

- Analyze the historical development of ancient Buddhist universities like Nalanda and Vikramashila.
- Assess techniques such as debate, memorization, meditation, and experiential learning in Buddhist education.
- Identify how Buddhist education is practiced in modern institutions and integrated into secular schools.
- Appraise current challenges and innovations in preserving Buddhist educational heritage.
- Evaluate the socio-cultural significance of key monastic and regional centres of learning in Asia.

Contents

Unit-I: Historical Evolution of Buddhist Education

- origin & development of Buddhist Education
- Concept of Buddhist Education
- Role of Vihar and Mahavihar as a Center of Buddhist Education


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Unit-II:

Conceptual Foundations of Buddhist Education

- Education as cultivation of wisdom (Prajñā) and ethical conduct (Śīla)
- Role of Uppajaya and Accariya for the growth of Education.
- Monastic Discipline or role of Vinay as the foundation of Buddhist Education
- Buddhist epistemology and its implications for teaching and learning
- Pedagogy of self-awareness, detachment, and compassion

Unit-III:

Buddhist teaching methodology

- Teaching methods
- Student life, and curriculum

Unit-IV:

The Rise of Monastic Universities in Ancient India

- Rise and historical development of Buddhist centers
- Nalanda
- Vikramashila
- Odantapuri

Recommended Book

- Rahula Walpola, *What the Buddha Taught* reprint Oxford London 2007
- Dutta, s, *Buddhist monks and Monestries of India*, 3rd edition, Delhi, Motilal Banarsidass, 2015
- Schopen, Gregory, *Bone, Stone and Buddhist Monks; Collected papers on the Archaeolgy, Epigrapy and texts of monastic Buddhism in India*, Honolulu, Hawaii University press 1997
- Shasri Hiranand, *Nalanda and its epigraphy material*, Swati Pub.1991
- Ghosha A, *A guide to Nalanda*, Delhi; Manegar of Publications 1939
- Altekar A S; *Education in ancient India*, second edition, Banaras educational publisher 1944
- Herar.R.H, *The royal patronage of Nalanda, Genral of Bihar and Orrisa*, research society, part 1, vol XIV, 1928
- Hartmut Scharfe, *Education in ancient India*, publisher Leiden, Boston; brill, 2002
- Horner. I. B, *The book of Discipline*, Vol. 6, London PTS, 1982-86
- Thanissaro Bhikkhu, *Buddhist Monastic Code*, Vol 1 & 2, 2009

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Skill-based course

Buddhist Art and Architecture

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
Buddhist Art and Architecture	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: 11 Sustainable Cities and Communities

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

Course Learning Outcomes:

Upon the completion of this course, students should have acquired a skill of identifying the origin and development of the different Buddhist schools of art and their salient features.

Contents:

- Unit-I: Background to the Origin of Buddhist Art and Architecture
- Unit-II: Origin and Development of the Buddha Image
(a) Gandhāra
(b) Mathurā
(c) Gupta and Later Developments: terracotta, stone, bronze, stucco.
- Unit-III: Origin and Development of Stūpa architecture:
(a) Bharhut
(b) Sāñcī
(c) Amarāvati
(d) Sañghol
- Unit-IV: Rock-cut Art and Architecture in Western India, Types of Cetiya-grhas and their architectural development.


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Suggested Reading

1. Banerjee, J.N., *Development of Hindu Iconography*, 3rd rev edn, Delhi: Munshiram Manoharlal, 1956.
2. Mitra, D., *Buddhist Monuments*, Calcutta: Orient Book Distributors, 1971.
3. Brown, P., *Indian Architecture: Buddhist and Hindu*, vol. I, 2nd ed. edn., Kolkata: Read Books, 2010.
4. Bhattacharyya, B., *Indian Buddhist Iconography*, reprint, Delhi: Aryan Books International, 2008.
5. Dutt, S., *Buddhist Monks and Monasteries of India*, 3rd edn., Delhi: Motilal Banarsidass, 2015.
6. Goetz, Herman, *India: Five Thousand Years of Indian Art*, London: Puffin, 1959.
7. Rowland, B., *The Art and Architecture of India*, London: Puffin, 1956.
8. Sackel, Dietrich, *The Art of Buddhism*, London: Penguin, 1964.
9. Michell, George, *The Penguin Guide to the Monuments of India*, Vol. I, London: Penguin, 1989.
10. Huntington, Susan, L., *The Art of Ancient India*, 2nd edn, New York: Weatherhill Publications, 2016.


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DEPARTMENT OF BUDDHIST STUDIES

UNIVERSITY OF DELHI

COURSES OFFERED BY DEPARTMENT OF BUDDHIST STUDIES

POST GRADUATE CURRICULUM FRAMEWORK- 2024

MA SEMESTER II

DSC 4: BSCC 201: History of Indian Buddhism till the Beginning of Mauryan Period

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSC 4: BSCC 201: History of Indian Buddhism till the Beginning of Mauryan Period	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: 4, Quality Education and Gender Equality

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

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

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



Contents:

- Unit-I: Survey of the source material: indigenous (archaeological and literary) and foreign
- Unit-II: India on the Eve of the Origin of Buddhism
- Unit-III: Background to the origin of Buddhism: Role of iron
- Unit-IV: Date of the Buddha.

Suggested Reading

- Strong, John, S., *The Buddha: A Short Biography*, Oxford: Oneworld, 2001.
- Nakamura, H., *Indian Buddhism: A Survey with Bibliographical Notes*, reprint, Delhi: Motilal Banarsidass, 1989.
- Lamotte, É., *History of Indian Buddhism*, Louvain: Peeters Pub, 1988.
- Warder, A.K., *Indian Buddhism*, 4th edition, Delhi: Motilal Banarsidass, 2017.
- Bapat, P.V. *2500 Years of Buddhism*, New Delhi: Government of India. *Baudha Dharma ke 2500 Varsha* (in Hindi), New Delhi: Government of India.
- Schopen, Gregory. *Bones, Stones, and Buddhist Monks: Collected Papers on the Archaeology, Epigraphy, and Texts of Monastic Buddhism in India*, Honolulu: Hawai'i University Press, 1997.

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DSC 5: BSCC202: Socially Engaged Buddhism

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSC 5: BSCC202: Socially Engaged Buddhism	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: #4, Quality Education, #13 Climate Action, #16 Peace Justice and Strong Institution

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

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

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

- Unit I Definition and Relevance
- Unit II B.R. Ambedkar and Dalai Lama as Socially Engaged Buddhists
- Unit III A.T. Aryaratana and his Sarvodayā Śramadāna
- Unit IV Sulak Sivaraksa

Suggested Reading

- Jones, K. *The Social Face of Buddhism: an Approach to Political and Social Activism*, London: Wisdom Publications, 1989.
- Macy, J. *Dharma and Development: Religion as Resource in the Sarvodaya Self-help Movement*, West Hartford, Connecticut: Kumarian Press, 1983.
- L.P.N. Perera, *Buddhism and Human Rights*, Colombo, 1991.
- Singer, P. *Animal Liberation*, Harper Perennial, 2001.
- Batchler, M. & K. Brown (eds). *Buddhism and Ecology*, London: Cassell, 1992.
- Kotler, Arnold. *Engaged Buddhist Reader*, Berkeley: Parallax Press, 1996.
- Omvedt, Gail., *Dalits and the Democratic Revolution: Dr. Ambedkar and the Dalit Movement in Colonial India*, New Delhi: Sage Publications, 1994.



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- Jondhale, S & Johannes Beltz (eds), *Reconstructing the World: B. R. Ambedkar and Buddhism in India*, Oxford: Oxford University Press, 2004.
- Kabat-Zinn, Jon. *Full Catastrophe Living: Using the Wisdom of Your Body and Mind to Face Stress, Pain, and Illness; The Program of the Stress Reduction Clinic at the University of Massachusetts Medical Center*, New York: Delta, 1990.
- Zadek, S., "The Practice of Buddhist Economics? Another view." *The American Journal of Economics and Sociology*, 52 (4), 1994: 433-445.
- Schumacher, F.E. *Small is Beautiful: Economics As if People Mattered*, Blond & Briggs, 1973.
- Inada, Kenneth. "A Buddhist Response to the Nature of Human Rights," Claude E. Welch, Jr., and Virginia A. Leary (eds), *Asian Perspectives on Human Rights*, Boulder, Co.: Westview Press, 1990: 91-103.
- Keown, D., *The Nature of Buddhist Ethics*, New York: 1992.
- Schmithuasen, L., *Buddhism and Nature: Lecture Delivered on the Occasion of the EXPO 1990: An Enlarged Version with Notes*, Tokyo: The International Institute for Buddhist Studies, 1991.

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DSC 6: BSCC203: Buddhist Ethics

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSC 6: BSCC203: Buddhist Ethics	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: 3 Good Health and Well Beings, #4, Quality Education

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

Course Learning Outcomes:

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

Contents

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

Suggested Reading

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


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DSE 3: Choose any one of your specialisation

BSEC 201A: Pāli Sutta Piṭaka

BSEC 201B Vaibhāṣika and Sautrāntika Literature

BSEC 201C Early Historic Cities and Settlements: A Literary & Archaeological Study

BSEC 201D: Theravāda Buddhist Philosophy

BSEC 201E: Chinese Buddhist Literature

BSEC 201F: Tibetan Buddhist Literature-I

DSE 3: BSEC 201A: Pāli Sutta Piṭaka

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSE 3: BSEC 201A: Pāli Sutta Piṭaka	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: SDG 10 Reduced Inequalities

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

Course Learning Outcomes:

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

Contents:

Unit-I: *The Dīgha Nikāya*: the Sāmaññaphala Sutta and the Kūṭadanta Sutta

Unit-II: *The Majjhima Nikāya*: the Sammādiṭṭhi Sutta, the Mahāsīhanāda Sutta

Unit-III: *The Dhammapada*: First Four Vagga

Unit-IV: *Therīgāthā*, Sundarī Nandā Therīgāthā, Paṭicārā Therīgāthā, Mahāpajāpati, Therīgāthā, Ambapālī Therīgāthā.

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Suggested Reading

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

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DSE 3: BSEC 201B Vaibhāṣika and Sautrāntika Literature

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSE 3: BSEC 201B Vaibhāṣika and Sautrāntika Literature	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: SDG 4 Quality Education

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

Course Learning Outcomes:

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

Contents:

- Unit-I: A General introduction of the literary sources
Unit-II: Key Texts of Vaibhāṣika Literature
Unit-III: Doctrinal Foundation of Sautrāntika
Unit-IV: Textual study of *the Abhidharmakośa* of Vasubandhu, chapters I.

Suggested Reading

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


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DSE 3: BSEC 201C Early Historic Cities and Settlements: A Literary & Archaeological Study

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSE 3: BSEC 201C Early Historic Cities and Settlements: A Literary & Archaeological Study	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: 11 Sustainable Cities and Communities

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

Course Learning Outcomes:

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

Contents:

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

Suggested Reading

- Bajpai, K.D., *The Geographical Encyclopaedia of Ancient and Medieval India*, Part I, Varanasi: 1967.
- Mitra, D., *Buddhist Monuments*, Calcutta: 1971.
- Patil, D.R., *Kuśinagara*, Delhi: 1957.
- Srivastava, K.M., *Discovery of Kapilavastu*, New Delhi: 1986.
- Chakrabarti, Dilip K. *The Archaeology of Ancient Indian Cities*, New Delhi: Oxford University Press, 1995.



- Singh, Upinder. *Ancient Delhi*, New Delhi: Oxford University Press, 2006.

DSE 3: BSEC 201D: Theravāda Buddhist Philosophy

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSE 3: BSEC 201D: Theravāda Buddhist Philosophy	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: 4 Quality Education, 10 Reduced Inequalities

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

Course Learning Outcomes:

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

Contents:

Unit-I: Basic Tenets of Theravāda Abhidhamma Philosophy.

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

Unit-III: Milindapañho: Dilemmatic Questions.

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

Suggested Reading

- Narada, *Manual of Abhidhamma*, reprint, Singapore: 1993.
- 2. Kashyap, B.J., *Abhidhamma*, reprint, Delhi: Munshiram Manoharlal: 1993
- Rhys Davids, T.W. (ed.), *The Milindapañha*, 2 vols., London: PTS: 1929-31.
- Guenther, G.V., *Philosophy and Psychology in the Abhidharma*, Delhi: 1975.
- Kalupahana, D.J., *The Principles of Buddhist Psychology*, Delhi: 1992.
- Perez-Remón, Joaquin, *Self and Non-Self in Early Buddhism*, The Hague: 1980.
- Bhagwat, N.K., *Buddhist Philosophy of the Theravāda as Embodied in Pāli Abhidhamma*, Patna: 1970.
- Indra Narain Singh, *Philosophy of University Flux in Theravāda Buddhism*, Vidyanidhi Prakashan, 2002.



- Rahul Walpola, *What the Buddha Taught?* reprint, Oxford, London. 2007.
- *The Expositor (the Aṭṭhasālinī.)* Tr. Pe Maung Tin, London: 1976.

DSE 3: BSEC 201E: Chinese Buddhist Literature

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSE 3: BSEC 201E: Chinese Buddhist Literature	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: 3 Good Health and Well Beings, #4, Quality Education

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

Course Learning Outcomes:

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

Contents

- Unit-I: Miao fa lian hua jing (Chapter II) (Selected portion as decided by the teacher)
- Unit-II: Jin gang ban ruo bo lo mi jing (Selected portion as decided by the teacher)
- Unit-III: Wei shi san shi lun song (verses 1-15)
- Unit-IV: Introduction to the above mentioned texts



Suggested Reading

- Conze. E., *Buddhist Wisdom: The Diamond Sūtra and the Heart Sūtra*, New York, 1958.
- Ikeda, Daisaku. *The Flower of Chinese Buddhism*. Santa Monica: Santa Monica: Middleway Press, 2009.
- Jin gang ban ruo bo luo mi jing, (tr.) Kumarajiva, Taisho, Vol. 8.
- Linebarger, Graham Lock, Gary. *Chinese Buddhist Texts: An Introductory Reader* New York: Routledge.2018.
- Miao fa lian hua jing, (tr.) Kumarajiva, Taisho, Vol. 9.
- Wei shi san shi lun song (tr.) Xuan Zang, Taisho, Vol. 31.
- Watson. B., *The Lotus Sūtra*, New York: Columbia University Press, 1994.
- Williams. P., *Mahayana Buddhism: The Doctrinal Foundations*, London and New York: Routledge, 1989.


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DSE 3: BSEC 201F: Tibetan Buddhist Literature-I

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSE 3: BSEC 201F: Tibetan Buddhist Literature-I	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: 3 Good Health and Well Beings

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

Course Outcomes:

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

Contents

- Unit-I: *sGom rim dang po* of Kamalasila.
- Unit-II: *Byang chub lam gyi sgron ma* of Ātiśa Dipaṅkara
- Unit-III: General Introduction to Gom Rim Dang Po.
- Unit-IV: General Introduction to Bjanchnp Lam Grdon.


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Suggested Reading

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

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DSE 4: Choose any one of your specialisation

BSEC 202A: Pāli Vinaya Piṭaka

BSEC 202B Vijñānavāda (Yogācāra) Buddhist Literature

BSEC 202C Advent and Spread of Southern Buddhism

BSEC 202D: Nāgārjuna and the Mādhyamika Philosophy

BSEC 202E: Monastic Order in China

BSEC 202F: Tibetan Prajñāpāramitā Literature

DSE 4: BSEC 202A: Pāli Vinaya Piṭaka

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSE 4: BSEC 202A: Pāli Vinaya Piṭaka	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: 4 Quality Education

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

Course Learning Outcomes:

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

Contents:

Unit-I: *The Mahāvagga*: Second Khandhaka and Third Khandhaka

Unit-II: *The Cullavagga*: Pañcasatikā Khandhaka and Sattasatikā Khandhaka

Unit-III: *The Pātimokkha*: The Pārājikā, The Saṃghādisesa Dhammā, and The Sekhiyā Dhammā



Unit-IV: Introduction of Parivara.

Suggested Reading

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

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DSE 4: BSEC 202B Vijñānavāda (Yogācāra) Buddhist Literature

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSE 4: BSEC 202B Vijñānavāda (Yogācāra) Buddhist Literature	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: 4 Quality Education

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

Course Learning Outcomes:

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

Contents:

Unit-I: Introduction to Yogācāra Philosophy

Unit-II: Literary Sources of Vijñānavāda

Unit-III: Vasubandhu's Life and Works

Unit-IV: Commentaries on *Triṃśikā*

Suggested Reading

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



DSE 4: BSEC 202C Advent and Spread of Southern Buddhism

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSE 4: BSEC 202C Advent and Spread of Southern Buddhism	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: 11 Sustainable Cities and Communities

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

Course Learning Outcomes:

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

Contents:

- Unit-I: Third Buddhist Council and its Role in the advent and spread of Southern Buddhism
- Unit-II: Advent, development, and spread in different parts of the Indian Sub-continent
- Unit-III: Advent, development and spread of Buddhism in Sri Lanka.
- Unit-IV: Advent, development and spread of Buddhism in Burma (Myanmar)


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Suggested Reading

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



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DSE 4: BSEC 202D: Nāgārjuna and the Mādhyamika Philosophy

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSE 4: BSEC 202D: Nāgārjuna and the Mādhyamika Philosophy	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: 10 Reduced Inequalities

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

Course Learning Outcomes:

Upon the completion of this course, students should have acquired a clear understanding of Nāgārjuna and the Mādhyamika Philosophy.

Contents:

- Unit-I: Life and works of Nāgārjuna
Unit-II: Nāgārjuna on Two Truths
Unit-III: Law of Causality
Unit-IV: Concept of Saṃsāra and Nirvāṇa

Suggested Reading

- *The Mādhyamaka-kārikā with Candrakīrti's commentary*, Chapters I & XXV: 2. The Pratyaya-parīkṣā & the Nirvāṇa-parīkṣā, ed. P.L. Vaidya, Darbhanga: 1962.
- *The Vīgrahavyāvartanī with svavṛtti*, ed. And tr. Kamaleshwar Bhattacharya, Delhi: 1978.
- Stcherbatsky, Th., *The Conception of Buddhist Nirvāṇa*, Delhi: 1923.
- Murti, T.R.V., *The Central Philosophy of Buddhism*, London: 1955.
- Bhattacharya, K., *The Dialectical Method of Nāgārjuna (Vīgrahavyāvartanī)*, Delhi: 1978.
- Kalupahana, D.J., *The Mūlamādhyamaka-kārikā of Nāgārjuna: The Philosophy of Middle Way*, Delhi: 1991.
- Sprung, *Lucid Exposition of the Middle Way*, London: 1979.
- Ratnāvalī, tr. Jeffrey Hopkins & Lati Rinpoche, *The Precious Garland*, Delhi: 1975.
- Upadhyaya, Baldev, *Bauddha Darśan*⁵² *Mīmāṃsā*, Varanasi: 1978.


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DSE 4: BSEC 202E: Monastic Order in China

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSE 4: BSEC 202E: Monastic Order in China	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: 4 Quality Education

Objectives: This course will provide students with a basic understanding of the history, teachings, and practices of the Buddhist tradition: The early teachings, the founding of the monastic order, and the development of Buddhist doctrinal systems. We will then turn to the rise of Mahāyāna Buddhism, and the transformation of Buddhism as it moved from India to China, and Japan.

Course Learning Outcomes:

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

Contents

- Unit-I: Establishment and Stages of the Development of Buddhist Sangha in China
- Unit-II: Composition and Categories of Sangha, Classification of temples, social origins of monks
- Unit-III: Sangha-state relations: Sangha officials and administration of the Sangha. Status of the Sangha in China
- Unit-IV: The Origin and development of Monastic codes in China

Suggested Reading

- Hurvitz, *Render unto Caesar in Early Chinese Buddhism Sino-Indian Studies*, vol.5.
- J. Takakusu, *Record of the Buddhist Religion as Practised in India and Malaya*



Archipelago, Delhi: 1982.

- Kenneth K.S. Ch'en, *Buddhism in China*, New Jersey: Princeton, 1964.
- Kenneth K.S. Ch'en, *Chinese Transformation of Buddhism*, New Jersey: Princeton, 1973.
- Nanjio, B., *Catalogue of the Chinese Translation of the Buddhist Tripitaka*, Oxford: 1883.
- Prebish, S. Charles. *Buddhist Monastic Discipline: The Sanskrit Pratimoksa Sutras of the Mahasanghikas and Mulasarvastivadins*. Delhi: Motilal Banarsidass, 2002.
- Welter, Albert. *Monks, Rulers, and Literati: The Political Ascendancy of Chan Buddhism*. New York: Oxford University Press, 2006.
- Yifa. *The Origins of Buddhist Monastic Codes in China*. Honolulu: University of Hawaii Press, 2002

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DSE 4: BSEC 202F: Tibetan Prajñāpāramitā Literature

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
DSE 4: BSEC 202F: Tibetan Prajñāpāramitā Literature	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: 10 Reduced Inequalities

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

Course Outcomes

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

Contents

- Unit-I: General Introduction to the content of rDo rje gcod pa shes rab kyi pha rol tu pyin pa.
- Unit-II: Sher phyin snying po
- Unit-III: brGyad stong pa (9th Chapter)
- Unit-IV: General Introduction of Prajñāpāramitā.

Suggested Reading

- A.F. Price & Moulam Wang, *The Diamond Sutra and the Sutra of Hui Neng*, Boulder: 1969.
- Jonathan, A. Silk, *The Heart Sutra in Tibetan: A Critical edition of the two recessions retained in the Kanjur*, Vienna: 1994.
- Shastri, Shanti Bhikshu and Sanghasena Singh, ed, *The Vajracchedikāprajñāpāramitā*, Delhi: 1978.
- William Gemmel, *The Diamond Sūtra*, London: 1912.
- E. Obermiller, *Prajñā Pāramitā in 55 Tibetan Buddhism*, Delhi: 1988.



- Mitra, R., ed. *Aṣṭasahasrikāprajña Pāramitā*, Calcutta: 1888;. Also
- U. Wogihara, ed. Tokyo: 1932-35; Also P.L. Vaidya, ed, Darbhanga: 1960.
- Conze Edward, tr, *Aṣṭasahasrikāprajña Pāramitā, (The Perfection of Wisdom in Eight Thousand Verses)*, Calcutta: 1958-70.
- Conze, Edward, *The Large Sutra and Perfect Wisdom*, Berkeley: 1975.
- Jaini Padmanabha, ed., *Saratamā: A Panjikā on the Aṣṭasahasrikapraynaparamitasūtra*, Patna: Tibetan Sanskrit Works Series, vol. 18, Patna: 1979.
- Conze, Edward, *The Vajracchedikāprajñāpāramitā*, Rome: 1957.

Hingra

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GE 2:

- BSOE 201A: Origin and Development of Buddhist Sects in India and their Philosophy
- BSOE 201B: Devotion in Chinese Buddhism
- BSOE 201C: Introduction on Buddhism and Buddhist Art in Tibet

GE 2: BSOE 201A: Origin and Development of Buddhist Sects in India and their Philosophy

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
GE 2: BSOE 201A: Origin and Development of Buddhist Sects in India and their Philosophy	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: 4 Quality Education

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

Course Learning Outcomes:

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

Contents

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

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

Unit-III: Canons of the Major Buddhist sects

Unit-IV: Introduction of Mahāyāna Buddhism.


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Suggested Readings

- Berkwitz, Stephen C., South Asian Buddhism A Survey, Routledge, London, 2009.
- Bhikkhu Bodhi, A comprehensive Manual of Abhidhamma, Buddhist Publication Society, Kandy, 1993.
- Conze, Edward (ed.), Buddhist Texts Through the Ages, Munshiram Manoharlal Publishers Pvt Ltd, 1992.
- Dutta, N., Buddhist Sects in India, Reprint, Firma KLM (Private) Ltd., Calcutta, 1977.
- Dutta, N., Mahāyāna Buddhism, Firma KLM (Private) Ltd., Calcutta, 1976.
- Duve, S. N., Cross Currents in Early Buddhism, Manohar Publication, New Delhi, 1989.
- Kalupahana, David J., A History of Buddhist Philosophy, MLBD, Delhi, 1994.
- Kashyapa, Bhikshu Jagadish, The Abhidhamma Philosophy, 2 vols., Bharatiya Vidya Prakashan, Delhi, 1982.
- Kern, H., *Manual of Indian Buddhism*, Indological Book House, Varanasi Delhi, 1972.
- Kimura, Ryun, A Historical Study of the Terms Hīnayāna and Mahāyāna and the Origin of Mahāyāna Buddhism, Indological Book Corporation, Rajendra Nagar, 1978.
- Law, B.C., A History of Pāli Literature 2 vols., Indological Book House, Delhi, 1983.
- Macgovern, W.M., A Manual of Buddhist Philosophy, Oriental Printers, Lucknow, 1976.
- Mitra, Rajendra Lal, Sanskrit Buddhist Literature of Nepal, Cosmo Publications, New Delhi, 1981.
- Nariman, J. K., Literary History of Sanskrit Buddhism, MLBD, Delhi, 1972.
- Pandey, G. C., Bauddha Dharma ke Vikāsa kā Itihāsa, Hindi Samiti, Lucknow, 1976.
- Pandey, G. C., Studies in the Origin of Buddhism, MLBD, Delhi, 1974.
- Suzuki, D. T., Outlines of Mahāyāna Buddhism, Newyork: Schocken, 1963.
- Tripathi, Ramshankar, Bauddha Darśana Prasthāna, Kendriya Uchcha Tebbeti Sansthana, Sarnath, Varanasi, 1977.
- Upadhyay, Baldeva, Bauddha Darśana Mimānsā, Chaukhambha Vidya Bhavan, Varanasi, 1978.
- Upadhyay, Bharat Singh, Pāli Sāhitya ka Itihāsa, Hindi Sahitya Sammelan, Allahabad, 1994.
- Warder, A. K., Indian Buddhism, MLBD, Delhi, 2000.
- William, Paul, Mahāyāna Buddhism, 2nd edn., Routledge, London, 2008.

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GE 2: BSOE 201B: Devotion in Chinese Buddhism

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
GE 2: BSOE 201B: Devotion in Chinese Buddhism	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: 16 Peace Justice and Strong Institution

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

Course Learning Outcomes:

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

Contents:

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

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

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


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Unit-IV: Buddhist Art in Tibetan Buddhism.

Suggested Reading

- Naquin, Susan; Yu, Chun-Fang (Ed.), *Pilgrims and sacred sites in China*, Berkeley, CA: University of California Press, 1992.
- Taigen Dan Leighton, *Faces of Compassion, Classic Bodhisattva Archetypes and Their Modern Expression*, Boston: Wisdom Publications, 2003.
- Van Oort, H. A. *The Iconography of Chinese Buddhism in traditional China*. Pt. 1. Iconography of Religions Series, XII-5. Kinderhook, NY: E. J. Brill U. S. A., Incorporated, 1986.
- Welch, Holmes H. *Practice of Chinese Buddhism, 1900-1950*. Cambridge, MA: Harvard University Press, 1967.
- Williams. Paul. *Mahayana Buddhism: The Doctrinal Foundations*, London and New York: Routledge, 1989.
- Yhu, Chun-fang. *Kuan-Yin: The Chinese Transformation of Avalokiteśvara*. New York: Columbia University Press, 2000.
- Yoshinori, Takeuchi. *Buddhist Spirituality, Vol. I*. Delhi: Motilal Banarsidass Publishers. 2003.

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GE 2: BSOE 201C: Introduction on Buddhism and Buddhist Art in Tibet

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
GE 2: BSOE 201C: Introduction on Buddhism and Buddhist Art in Tibet	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: 11 Sustainable Cities and Communities

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

Course Outcomes

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

Contents

- Unit-I: Historical background
- Unit-II: Introduction and Development of Buddhism in Tibet
- Unit-III: Introduction to the Buddhist Literature (Kanjur and Tenjur) in Tibet
- Unit-IV: Contribution of Śāntarakṣita, Padmasambhava, Atiśa Dīpaṅkara toward the development of Buddhism in Tibet.

Suggested Reading

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


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Skill Based Course

Ancient Indian Epigraphy

Course Title & Code	Credits	Credits distribution of the course			Eligibility Criteria	Prerequisite of the course, if any
		Lecture	Tutorial	Practical		
Ancient Indian Epigraphy	4	3	1	0	As per admission criteria	Nil

This paper is aligned with Sustainability Development Goals 2030: 4 Quality Education

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

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

Course Outcomes

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

Contents

Section A

- Origin of Brāhmī script
- Transcription from Aśokan Brāhmī to Roman/Devanāgarī and vice-versa.

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Section B: Inscriptions

- Unit I Piprahwā Buddhist Vase Inscription (Bühler, *Journal of the Royal Asiatic Society (London)* 1898: 387ff; Führer, *An. Prog. Rep. Arch. Surv., NWP & Oudh*, 1898: 3; Péppe, *Journal of the Royal Asiatic Society (London)*, 1898: 576f; Smith-Davids-Hoey, *Journal of the Royal Asiatic Society (London)*, 1898: 586ff; Bloch, *Journal of the Royal Asiatic Society (London)*, 1899: 42f; Davids, *Journal of the Royal Asiatic Society (London)*, 1901: 398; Pischel, *ZWMG.*, LVI: 157f; *Sitz. Preuss. Al. Wiss.*, 1905: 526; Lévi, *Journal des Savants*, 1905: 540ff; Fleet, *Journal of the Royal Asiatic Society (London)*, 1905: 679ff; Fleet, *Journal of the Royal Asiatic Society (London)*, 1906: 149ff; Thomas, *Journal of the Royal Asiatic Society (London)*, 11906: 452f; Senart, *Journal Asiatique*, X.vii: 132ff; Barth, *Journal des Savants*, 1906: 541ff; Fleet, *Journal of the Royal Asiatic Society (London)*: 1907: 105ff; Barth, *Indian Antiquary*, XXXVI: 117ff; Lüders, *List # 931.*)
- Unit II Lumbini Pillar Inscription of Aśoka (Hultzsck, *Corpus Ins. Indicarum*. I; Barua; *Aśoka and His Inscriptions*)
- Unit III Bairāt Rock Edict of Aśoka (Senart, *Indian Antiquary*, XX: 165ff; Hultzsck, *Corpus Ins. Indicarum*. I: 172f; Barua; *Aśoka and His Inscriptions*), Nalanda Inscription.
- Unit IV Idhist Pillar Inscription of the Time of the Śuṅgas (*Indian Antiquary*, XXI: 227).

Suggested Reading

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