

Syllabus for Five-Year Integrated M.A. Buddhist Studies as per NEP 2020 guidelines

(A syllabus applicable to students of the University Department)

From the Academic Year 2023–2024

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

Savitribai Phule Pune University

Savitribai Phule Pune University
Five-Year Integrated M.A. Buddhist Studies
General Instructions about the Program, the Pattern of Examination and the
Syllabus

I. General Instructions

I.1 General Structure: Five-Year Integrated M.A. Buddhist Studies is a ten-semester program offered by the Department of Pali and Buddhist Studies, Savitribai Phule Pune University. It contains 220 credits. The program is to be completed within five years. It contains sixty-eight courses. All the elective courses are also available for students doing any Master degree program in the university.

The Five-Year Integrated M.A. Buddhist Studies is a full-time program. It is divided into two parts: Part I consisting of six semesters (I–VI) and Part II consisting of four semesters (VII–X).

The first six semesters of the program consist of 132 credits whereas the last four semesters have eighty-eight credits. In Part I, there are: twelve Discipline Specific Courses (DSC/major), four Vocational Skills Courses (VSC), One Indian Knowledge System Course (IKS), four Generic Elective or Optional Elective Courses (GE/OE), two Major elective Courses (ME), five Minor Courses (Minor), three Skill Enhancement Courses (SEC), four Ability Enhancement Courses (AEC), two Value Education Courses (VEC), four co-curricular Courses (CC), one Community Engagement Program (CEP), two Field Projects (FP), and one On Job Training (OJT).

In Part II, there are: fifteen Discipline Specific Courses (DSC/major), four Major Elective Courses (ME), one Research Methodology course (RM), two Research Projects (RP), and one On Job Training (OJT). In order to promote research aptitude and to inculcate relevant research skills among the students, the course includes research training and academic writing in the form of research article, book review, preparation of bibliography, and short dissertation/translation project in the seventh, ninth and tenth semesters.

It is also includes field projects in the third and fifth semesters, community engagement program in the fourth semester, and on job training in the sixth and eighth semesters in order to provide experiential learning and hands on training. Skill Enhancement Courses and Vocational Skill Courses are offered in semesters one to five to equip students with necessary vocational and life skills. Courses in Indian knowledge system, value education and co-

curricular activities form an integral part of this program. They ensure cultural and ethical development of students and make them acquainted with rich Indian ethos.

There is a provision of exit after each year of this program. After the successful completion of the first year (i.e. upon acquiring forty-four credits), student can get UG Certificate in Buddhist Studies. After the successful completion of the second year (i.e. upon acquiring eighty-eight credits), student can get UG Diploma in Buddhist Studies. After the successful completion of the third years (i.e., upon acquiring one hundred thirty-two credits), student can get a Bachelor's degree in Buddhist Studies. After the successful completion of the fourth years (i.e., upon acquiring one hundred seventy-six credits), a student can get a B.A. Honours Degree. After the successful completion of the Five-Year programme (i.e., two hundred twenty credits), a student will obtain an Integrated Master's degree in Buddhist Studies.

The program will be conducted in the form of lectures, seminars, tutorials, practical, group discussions, internship, apprenticeship, and research project. Teaching of semesters will be sequential. Syllabus of each course will be discussed in fifteen clock hours per credit during each semester.

Students' understanding will be assessed on the basis of their performance on things, such as assignments, debate on conceptual issues, group discussion, essay writing, seminar presentation, tutorial writing, written and oral examination, practical, viva etc.

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

I.2 Introduction: The Five-Year Integrated M.A. Buddhist Studies program offers deeper level understanding of the Buddhist literature available in Buddhist Sanskrit. It also introduces students to Buddhist literature in two other important languages, namely, Pali and Tibetan. It gives students necessary training in research methodology and helps them carry out path breaking research in the area of study. The syllabus of the program is designed in such a way that it gives holistic understanding of Buddhist literature along with its related disciplines, such as Comparative Linguistics and Philology, Philosophy (Indian and Western), History of Buddhism in India and Abroad, Buddhist Art, Architecture and Epigraphy, Buddhist Psychology, and Engaged Buddhism. The program aims at providing a solid foundation in Buddhist Sanskrit literature, based on which students can pursue serious research in the field. It also prepares students for a bright academic career by enhancing their

knowledge and capacities in different disciplines and research. Students completing this program together with a number of allied subjects mentioned above would have career openings in different fields, and could do path breaking work by connecting Buddhist literature with a number of other disciplines.

I.3 Objectives: The objectives of the Five-Year Integrated M.A. Buddhist Studies are:

- To provide thorough understanding of Buddhist Sanskrit language and literature with the help of extensive textual study of different genre
- To help students acquire foundational skills in Pali and Tibetan with the purpose of encouraging comparative study
- To give experiential learning and hands on training with the help of field project, community engagement program and on job training
- To equip students with necessary vocational and life skills by offering Skill Enhancement Courses and Vocational Skill Courses.
- To ensure cultural and ethical development of students and to make them acquainted with rich Indian ethos through courses in Indian knowledge system, value education and co-curricular activities
- To enable students to explore the vast field of Buddhist Studies covering various other disciplines, such as Linguistics, Philosophy, Psychology, Sociology, History, Epigraphy, etc.
- To enable students to explore the vast field of Buddhist Studies covering various specializations such as Buddhist literature, Buddhist philosophy, Buddhist Śāstras, and Buddhist History etc.
- To train students in research methodology related to Buddhist Studies
- To encourage students to carry out fundamental research in the field of Buddhist studies
- To inspire students to find out relevance of the ancient Buddhist wisdom in the modern world having multiple challenges

I.4 Eligibility:

- H.S.C. or its equivalent examination of any recognized board
- A student passing the UG Certificate in Buddhist Studies or Basic Diploma in Buddhist Studies acquiring forty to forty-four credits can be admitted to the second year

- a student passing the UG Diploma in Buddhist Studies or Advanced Diploma in Buddhist Studies acquiring eighty to eighty-eight credits can be admitted to the third year

I.5 Duration: The duration of the Five-Year Integrated M.A. Buddhist Studies will be five academic years. The duration of Part I will be three academic years. Whereas, the duration of Part II will be two academic years.

I.6 Program Fee: The Registration fee, the Admission Fee for the program, the Tuition Fee for all semesters, Examination Fee, Record Fee, Statement of Marks, and other essential fees will be as per the rules and regulations of the Savitribai Phule Pune University.

I.7 Teaching:

- Medium of instruction – English/Marathi
- Lectures - One lecture hour/two practical hours per credit per week for fifteen weeks in a semester, i.e. there will be fifteen hours of teaching and thirty hours of practical per credit, which is equal to 25 marks

II. Pattern of Examination

II.1 Assessment and Evaluation:

- An Integrated M.A. student will be assessed for his/her performance for 5500 marks.
- For each semester there will be an external examination for 50% marks and an internal examination for 50% marks per course.
- The external examination will be held at the end of each semester.
- The internal assessment will be carried out throughout the semester.
- The nature of the internal assessment is varied. It will include at least three components out of written test, essay writing, group discussion, seminar presentation, tutorial writing, debate on conceptual issues, and oral and practical exam

II.2 Passing:

- To pass the Integrated M.A. examination a candidate must obtain 40% of the total marks in each of the external and internal examination i.e., separate passing e.g. 20 out of 50 in external and 20 out of 50 in internal examination

- Or, aggregate 40% marks with at least 30% marks in either external or internal examination e.g. 15 marks out of 50
- Those of the successful candidates will be given appropriate grades in accordance with the grading pattern accepted by the university.

II.3 Question Pattern:

- External written examination (50% marks e.g. 50 out of 100): Long answer, short answer, short note, translation, reference to context, etc.
- Internal examination (50% marks e.g. 50 out of 100): At least three components out of written test, essay writing, group discussion, seminar presentation, tutorial writing, debate on conceptual issues, open book test, oral and practical exam, etc.

III. Syllabus

Abbreviation:

- Integrated M.A. Buddhist Studies (IBS)
- Discipline Specific Course (DSC/Major)
- Vocational Skills Course (VSC)
- Indian Knowledge System (IKS)
- Generic Elective (GE)
- Open Elective (OE)
- Skill Enhancement Course (SEC)
- Ability Enhancement Course (AEC)
- Value Education Course (VEC)
- Co-Curricular Course (CC)
- Field Project (FP)
- Community Engagement Program (CEP)
- On Job Training (OJT)
- Major Elective (ME)
- Research Methodology (RM)
- Research Project (RP)

III.1 Outline:

- For all the semesters except the elective courses all other courses are compulsory.

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

2. Students are expected to choose at least one elective course wherever applicable.

3. Students are also free to take additional credits by choosing other elective courses from within the subject or from outside.)

Semester I

IBS DSC I.1: Buddhist Sanskrit Language and Literature I (6 credits)

- A. Avadānaśataka I (2 credits)
- B. Nīti Literature (2 credits)
- C. Elementary Sanskrit Grammar (2 credits)

IBS VSCI.2: Buddhist Sanskrit Language Skills I (2 credits)

IBS IKSI.3:

- A. Buddhist Theory of Mind (2 credits) /
- B. Buddhist Architecture (2 credits) /
- C. Buddhist Medicine (2 credits) /
- D. Buddhist Economics (2 credits)

IBS GE/OE I.4: Historical and Religious Background of Buddhism (4 credits)

OR

OE I.4: Introduction to Buddhist Sanskrit I (4 credits)

IBS SEC I.5:

- A. Buddhist Chaplaincy Training I (2 credits) /
- B. Buddhist Mind Cultivation Training I (2 credits) /
- C. Buddhist Pilgrimage I (2 credits) /
- D. Computer Skills I (2 credits)

IBS AEC I.6: Communication Skills in English I (2 credits)

IBS VECL.7: Value Education in Buddhism I (2 credits)

IBS CC I.8: Buddhist Culture:

OR

Buddhist Academic Training I (2 Credits)

OR

Buddhist Meditation I (2 Credits)

OR

Buddhist Heritage I (2 Credits)

Semester II

IBS DSC II.1: Buddhist Sanskrit Language and Literature II (6 credits)

- A. Avadānaśataka II (2 credits)
- B. Udānavarga (2 credits)
- C. Intermediate Sanskrit Grammar (2 credits)

IBS VSCII.2: Buddhist Sanskrit Language Skills II (2 credits)

IBS Minor II.3: Buddhist Education and Educational Institutions (2 credits)

IBS GE/OE II.4: Basic Tenets of Buddhist Philosophy (4 credits)

OR

OE: Introduction to Buddhist Sanskrit II (4 credits)

IBS SEC II.5:

- A. Buddhist Chaplaincy Training II (2 credits) /
- B. Buddhist Mind Cultivation Training II (2 credits) /
- C. Buddhist Pilgrimage II (2 credits) /
- D. Computer Skills II (2 credits)

IBS AEC II.6: Communication Skills in English II (2 credits)

IBS VECII.7: Value Education in Buddhism II (2 credits)

IBS CC II.8: Buddhist Culture II (2credits)

OR

Buddhist Academic Training II (2 credits)

OR

Buddhist Meditation II (2 credits)

OR

Buddhist Heritage II (2 credits)

Semester III

IBS DSC III.1: Devotional and Kāvya Literature I (4 credits)

- A. Devotional Literature I (2 credits)
- B. Buddhacarita I (2 credits)

IBS DSC III.2: Advanced Sanskrit Language Skills I (4 credits)

- A. Theory (2 credits)
- B. Practical (2 credits)

IBS VSCIII.3: Buddhist Palaeography I - Brahmi Script (2 credits)

IBS FP III.4: Field Project Related to DSC/VSC (2 credits)

IBS Minor III.5:

A. Engaged Buddhism I – Introduction to Buddhism and Its Socially Engaged Aspects (4 credits)/

B. Buddhist Psychology I – Introduction to Buddhist Psychological Ideas (4 credits)/

C. Buddhist Art, Architecture, and Epigraphy I – Buddhist Art (4 credits)

IBS GE/OE III.6: Theory of Debate (2 credits)

OR

IBS OE III.6:A. Basic Structure of Buddhist Classical Tibetan I (2 credits)/

B. Brahmi Script (2 credits)

IBS AEC III.7:

A. MIL I(2 credits) /

B. Theravāda Buddhist Philosophy (2 credits)

IBS CC III.8: Buddhist Culture III (2 credits)

OR

Buddhist Academic Training III (2 credits)

OR

Buddhist Meditation III (2 credits)

OR

Buddhist Heritage III (2 credits)

Semester IV

IBS DSC IV.1: Devotional and Kāvya Literature II (4 credits)

A. Devotional Literature II (2 credits)

B. Buddhacarita II (2 credits)

IBS DSC IV.2: Advanced Sanskrit Language Skills II (4 credits)

A. Theory (2 credits)

B. Practical (2 credits)

IBS CEP IV.3: Community Engagement Projects in Collaboration with academic, social and religious institutions (2 credits)

IBS Minor IV.4:

A. Engaged Buddhism II: Interdisciplinary Role of Buddhism (4 credits)/

B. Buddhist Psychology II – Methods of Mind Cultivation (4 credits) /

C. Buddhist Art, Architecture, and Epigraphy II - Buddhist Architecture (4 credits)

IBS GE IV.5: Debating Skills

OR

OE: Basic Structure of Buddhist Classical Tibetan II (2 credits)

IBS SEC IV.6: ICT Skills (2 credits)

IBS AEC IV.7: Middle Indic Languages / Language Map of Buddhism (2 credits)

IBS CC IV.8: Buddhist Culture IV (2 credits)

OR

Buddhist Academic Training IV (2 credits)

OR

Buddhist Meditation IV (2 credits)

OR

Buddhist Heritage IV (2 credits)

Semester V

IBS DSC V.1: Bodhicaryāvatāra I (4 Credits)

IBS DSC V.2: Divyāvadāna I (4 Credits)

IBS DSC V.3: Āryaśūra's Jātakamālā I (2 Credits)

IBS ME V.4: Buddhist Hybrid Sanskrit Reader I

IBS VSCV.5: Buddhist Paleography II - Newarī/Tibetan Script (2 credit)

IBS FP V.6: Field Project Related to DSC/VSC(2 credits)

IBS Minor V.7:

A. Engaged Buddhism III – Resurgence of Buddhism in India (4 Credits)

OR

B. Buddhist Psychology III – Modern Psychological Ideas Relevant to Buddhist Psychology (4 Credits)

OR

C. Buddhist Art, Architecture, and Epigraphy III – Early Buddhist Epigraphy (4 Credits)

Semester VI

IBS DSC VI.1: Bodhicaryāvatāra II (4 Credits)

IBS DSC VI.2: Divyāvadāna II (4 Credits)

IBS DSC VI.3: Āryaśūra's Jātakamālā II (2 Credits)

IBS ME VI.4: Buddhist Hybrid Sanskrit Reader II (4 Credits)

IBS OJT VI.5: Internship / Apprenticeship (4 credits)

IBS Minor VI.6:

A. Engaged Buddhism IV – Resurgence of Buddhism in India (4 Credits)

OR

B. Buddhist Psychology IV – Mahayana Buddhist Psychology and Ethics (4 Credits)

OR

C. Buddhist Art, Architecture, and Epigraphy IV: Late Buddhist Epigraphy (4 Credits)

Semester VII

IBS DSC VII.1: Saddharmapuṇḍarīkasūtra (4 Credits)

IBS DSC VII.2: Saundarananda I (4 Credits)

IBS DSC VII.3: Mahāvastu (4 Credits)

IBS DSC VII.4: Translation and Composition (2 Credits)

IBS ME VII.5:

A. Buddhist Literature I – Social Literature (4 Credits)

OR

B. Buddhist Philosophy I – Buddhism and Indian Philosophy (4 Credits)

OR

C. Śāstra Literature I - Buddhists' Contribution to Sanskrit Grammar (4 Credits)

OR

D. Elementary Course in Reading Buddhist Sanskrit I (4 Credits)

OR

E. History of Buddhism I - History of Indian Buddhism up to Aśokan Period (4 credits)

IBS RM VII.6: Research Methods and Training (4 credits)

Semester VIII

IBS DSC VIII.1: Vajracchedikāprajñāpāramitāsūtra (4 Credits)

IBS DSC VIII.2: Saundarananda II (4 Credits)

IBS DSC VIII.3: Lalitavistara (4 Credits)

IBS DSC VIII.4: Introduction to metrics (2 Credits)

IBS ME VIII.5:

A. Buddhist Literature II – Nāgānanda (4 Credits)

OR

B: Buddhist Philosophy II - Buddhism and Western Philosophy (4 Credits)

OR

C: Śāstra Literature II – Buddhists' Contribution Philosophy of language

OR

D: Elementary Course in Reading Buddhist Sanskrit II (4 Credits)

OR

E: History of Buddhism II - History of Post Aśokan Indian Buddhism (4 credits)

IBS OJT VIII.6: Internship/Apprenticeship (4 credits)

Semester IX

IBS DSC IX.1: Vimalakīrtinirdeśasūtra (4 Credits)

IBS DSC IX.2: Vinayavastu (4 Credits)

IBS DSC IX.3: Mādhyamika Buddhism (4 Credits)

IBS DSC IX.4: Introduction to Poetics (2 Credits)

IBS ME IX.5:

A. Buddhist Literature III - Śiṣyalekha (4 Credits)

OR

B. Buddhist Philosophy III - Buddhist Theory of Pramāṇas (4 Credits)

OR

C. Śāstra Literature III - Buddhists' Contribution to Sanskrit Lexicography (4 Credits)

OR

D. Buddhist Classical Tibetan I - Basic Structure of Buddhist Classical Tibetan (4 Credits)

OR

E. History of Buddhist Sanskrit Literature I (4 credits)

IBS RP IX.6: Dissertation (4 credits)

Semester X

IBS DSC X.1: Lañkāvatārasūtra (4 Credits)

IBS DSC X.2: Abhidharmakośabhāṣya (4 Credits)

IBS DSC X.3: Cittamātratā (Mind Only) School of Buddhism (4 Credits)

IBS ME X.4:

A. Buddhist Literature IV - Haribhaṭṭa's Jātakamālā (4 Credits)

B. Buddhist Philosophy IV - Metaphysical Discussions in Buddhism (4 Credits)

C. Śāstra Literature IV – Buddhists' Contribution to other literary sciences (4 Credits)

D. Buddhist Classical Tibetan II - Advanced Structure of Buddhist Classical Tibetan and Translation Techniques (4 Credits)

E. History of Buddhist Sanskrit Literature II (4 Credits)

IBS RP X.5: Dissertation (6 credits)

III.2 Detailed Syllabus (Semester I & II)

Semester I

IBS DSC I.1: Buddhist Sanskrit Language and Literature I (6 credits)

A. Avadānaśataka I (2 credits)

Credit 1: Introduction to Avadānaśataka and survey of modern research; Kusīdaḥ (pp. 7–11), Dhūpaḥ (pp. 23–26)

Credit 2: Rājā (pp. 26–29), Prātihāryam (pp. 38–40), Stutiḥ (pp. 42–46), Gandhamādanaḥ (pp. 71–73)

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

Text book:

1. Vaidya, P. L., ed. 2000. *Avadāna-śataka*. Second. Darbhanga: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning.

Reference books:

1. Appleton, Naomi. 2020. *Many Buddhas, One Buddha: A Study and Translation of Avadānaśataka 1-40*. UK and USA: Equinox Publishing Limited.
2. Muldoon-Hules, Karen. 2017. *Brides of the Buddha: Nun's Stories from the Avadānaśataka*. Lanham: Lexington Books.

E-sources:

1. Avadānaśataka – J. S. Speyer:
https://ia800200.us.archive.org/34/items/Bibliotheca_Indica_Series/AvadanaSataka-JsSpeyer1902bis.pdf
2. Avadānaśataka – P. L. Vaidya:
http://gretil.sub.uni-goettingen.de/gretil/1_sanskr/4_rellit/buddh/avsata_u.htm
3. The “Jātakāvadānas” of the Avadānaśataka: An exploration of Indian Buddhist narrative genres – Naomi Appleton:
https://www.research.ed.ac.uk/portal/files/21292416/Jataka_Avadanas_of_the_Avadanasataka_AFV.pdf

B. Nīti Literature (2 credits)

Credit 1: Introduction to Sanskrit Nīti Literature with special reference to Lokasamvyavahāra-pravṛtti and survey of modern research; Lokasamvyavahārapravṛtti (verses 1–25)

Credit 2: Lokasamvyavahārapravṛtti (verses 26–60)

Text book:

Shastri, Vijayapal, ed. 2012. *Lokasamvyavahārapravṛtīḥ*. Translated by Vijayapal Shastri Shivachandasoonu. Himachala Pradesh: Rashtriya Samskrit Samsthanam.

Reference books:

1. Schneider, Johannes, and Lata Deokar, eds. 2019. *Ravigupta's Āryākoṣa: A Contribution to the Early History of Indian Nīti Literature*. Delhi: Aditya Prakashan.
2. Sternbach, Ludwik. 1974. *Subhāṣita, Gnostic and Didactic Literature*. Vol. 4, in *A History of Indian Literature*, edited by Jan Gonda. Wiesbaden: Otto Harrassowitz.

E-sources:

1. Ravigupta and his Gnostic Verses – Ludwik Sternbach:
https://www.jstor.org/stable/pdf/41694234.pdf?casa_token=inL_TnblZaEAAAAA:dZOkFhfirsFW-TOWouzZGm-UCx7MG8dLhp5_qlghvmUMyo3ullyLfvM_G9Qb17NWAOXgs7ELd7kEtnldgmwAiHpXQqiipkpbBLs2IWkWCdp5qHbkZV0
2. Ravigupta and his Nīti Stanzas (I) – Michael Hahn:
https://www.academia.edu/5590811/A094_Ravigupta_and_his_Niti_stanzas_I.SACS-2
3. Ravigupta and his Nīti Stanzas (II) – Michael Hahn:

https://www.academia.edu/5590813/A097_Ravigupta_and_his_Niti_stanzas_II_151-286_Sanskrit-English_SACS_3_2008

C. Elementary Sanskrit Grammar (2 credits)

Credit 1: declension of nouns: Masculine, feminine, and neuter ending in a, ā, i, and u

Credit 2: conjugation of verbs in three tenses: Present, Future, and Past

Text books:

1. Dhammajoti, KL. 2015. *Reading Buddhist Sanskrit Texts: An Elementary Grammatical Guide*. Hong Kong: Buddha-dharma Centre of Hong Kong.
2. Joshi, P. S. 2011(1993). *Sugama Saṃskṛta Vyākaraṇa*. Pune: Nitin Prakashan.

Reference books:

1. Deshpande, Madhav. 2001. *Saṃskṛtasubodhinī: A Sanskrit Primer*. Michigan: Center for South Asian Studies, University of Michigan.
2. Dixit, Keshav, Aravind Mangarulkar, and Krushna Arjunawadkar. 1969. *Subodha Bharati: Āṭhavī Iyattā, Navavī Iyattā, Dahāvī Iyattā*. Pune: Deshamukh and Company.
3. Egenes, Thomas. 2016–2018(1989–2000). *Introduction to Sanskrit*. 2 Vols. Delhi: Motilal Banarsidass Publishers Private Limited.
4. Macdonell, Arthur A. 2015(1926). *A Sanskrit Grammar for Students*. Third. New Delhi: D. K. Printworld (P) Ltd.
5. Monier-Williams, M. 2009(1978). *A Practical Grammar of Sanskrit Language*. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd.
6. Shastri, K. L. V. 1987. *Saṃskṛtatṛtīyādarśaḥ*. Palghat: R. S. Vidyadhar & Sons.
7. Shastri, K. L. V. 1991. *Saṃskṛtadvitīyādarśaḥ*. Palghat: R. S. Vidyadhar & Sons.
8. Shastri, K. L. V. 1992. *Saṃskṛtabālādarśaḥ*. Palghat: R. S. Vidyadhar & Sons.
9. Whitney, William Dwight. 2004(1889). *Sanskrit Grammar: Including both the Classical Language, and the older Dialects, of Veda and Brahmana*. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd.

E-sources:

Online courses –

1. Introduction to Basic Spoken Sanskrit: Duration – four weeks, level – basic, credit – one, offered by IIT Kharagpur under SWAYAM.
2. Introduction to Intermediate Spoken Sanskrit: Duration – eight weeks, level – advanced, credit – two, offered by IIT Kharagpur under SWAYAM.

3. Learn Sanskrit – level 1: Level – basic, offered by Vyoma Sanskrit Pathashala.
4. Sanskrit Pravesikaa: Duration – one year, level – basic, offered by Madras Sanskrit College.

URL -

1. A Grammar of the Sanskrit Language – F. Kielhorn:
<https://ia801604.us.archive.org/15/items/in.ernet.dli.2015.486349/2015.486349.Sanskrit-Grammar.pdf>
2. An Elementary Sanskrit Grammar – G. Thibaut:
https://ia802904.us.archive.org/3/items/elementarysanskritgrammarthibaut_571_R/Elementary%20Sanskrit%20Grammar%20-%20Thibaut.pdf
3. A Practical Grammar of the Sanskrit Language – Monier Williams:
https://ia800703.us.archive.org/29/items/APracticalGrammarOfSanskrit/practical_grammar_monier_williams.pdf
4. Sanskrit Grammar For Beginners – F. Max Müller:
<https://ia801608.us.archive.org/5/items/in.ernet.dli.2015.195934/2015.195934.Sanskrit-Grammar--Ed-2.pdf>
5. Sanskrit Grammar – William Dwight Whitney:
<https://ia802803.us.archive.org/31/items/dli.bengal.10689.1518/10689.1518.pdf>
6. <http://www.learnsanskrit.org/grammar>
7. <https://openpathshala.com/course/3/sanskrit-grammar-basic>

IBS VSCI.2: Buddhist Sanskrit Language Skills I (2 credits)

- A. Writing and Roman transliteration - Roman to Nāgarī and vice versa (1 credit)
Sanskrit alphabets: Vowels and consonants; transliteration from Devanāgarī to Roman and Roman to Devanāgarī;
- B. Pronunciation, Reading, and Recitation (1 credit)

IBSIKSI.3:

- A. Buddhist Theory of Mind (2 credits) /
- B. Buddhist Architecture (2 credits) /
- C. Buddhist Medicine (2 credits) /
- D. Buddhist Economics (2 credits)

Detailed Syllabus:

A. Buddhist Theory of Mind (2 credits)

Introduction:

While investigating into the cause of human suffering, the Buddha realized the centrality of mind in Human life. He realized that the human suffering is a result of erroneous emotions and mistaken cognition. Purification of mind is the only way to remove human suffering. What is done by mind that mind alone can undo.

Credit 1:

1. Introduction: Why mind is important in Buddhism?
2. An introduction to the Buddhist concept of mind: (i) Mind as Citta; (ii) Mind as Mano; (iii) Mind as Viññāna
3. Psychological view of mind; Mind and mental factors - Citta and Cetasika - Citta (mind): Levels of mind (Bhūmī: Kāmāvacara, Rūpāvacara, Arūpāvacara, and Lokuttara),
4. Types of mind (Jāti: Kusala, Akusala, Vipāka, and Kiriya); Cetasika (mental factors): Aññasamāna (ethically variable), Akusala (unwholesome), Sobhana (beautiful)
5. Mind: defilements and purification (Nivarana. Kilesa, Saṃyojana, Vancaka-dharma; seven stages in purification (sattavisuddhi)

Credit 2:

1. Development of mind: Bhāvana: Samatha and vipassana/serenity and insight meditation; results of development: Jhāna, Magga, and Phala (absorptions, paths, and fruits)
2. Mind in Karma, Saṃsāra and Nirvāṇa (Kusala and Akusala and Puñña and Pāpa Karmas)
3. Mind and Anatma (No-soul-ness) (Khandha, Dhātu, Āyatana analysis)
4. Mind in Ahidhamma (Citta, Cetasika; Cuti and Paṭisaṅghi)
5. Later developments in the Buddhist theory of mind: Vijñānavāda (alaya-vijāna)
6. Summary and conclusion

Learning outcome:

Students completing this course will get knowledge of Buddhist concept of mind, mental constituents, nature and functions of mind, mind-body relationship, theory of mental defilement and purification as well as mind cultivation methods taught by the Buddha.

Textbooks:

1. Jayasuriya, W. F. 2016(1963). *The Psychology and Philosophy of Buddhism: An Introduction to the Abhidhamma*. Kuala Lumpur: Pariyatti.

2. Mahathera, Narada. 2013 (1956). *A Manual of Abhidhamma (Abhidhammatthasaṅgaho: An Outline of Buddhist Philosophy)*. Kolkata: Maha Bodhi Book Agency.
3. Rhys Davids, C. A. F. 1924. *Buddhist Psychology: An Inquiry into the Analysis and Theory of Mind in Pali Literature*. London: Luzac and Co.

Reference books:

1. Dharmarakshita, Bhikkhu, trans. 2008. *Visuddhimagga Bhāga – 1 & 2*. New Delhi: Samyak Prakashan.
2. Gethin, Rupert. 1998. *The Foundations of Buddhism*. Oxford University Press.
3. Johannsson, Rune Edvin Anders. 1979. *The Dynamic Psychology of Early Buddhism*. University of Virginia: Curzon Press.
4. Sangharakshita. 2012. *Know Your Mind: The Psychological Dimension of Ethics in Buddhism*. Cambridge: Windhorse Publications.
5. Sircar, Rina. 1999. *The Psycho-ethical Aspects of the Abhidhamma*. Lanham: University Press of America.
6. Thera, Nyanaponika. 1998. *Abhidhamma Studies: Buddhist Explorations of Consciousness and Time*. Kandy: Wisdom Publication.
7. Tripāthī, Rāmsaṅkara, ed. 1991–1992. *Abhidhammatthasaṅgaho (Paṭhamo- Dutiyo Bhāgo)*. Translated by Bhadanta Rewatadhamma and Rāmsaṅkara Tripāthī. Varanasi: Sampurnananda Sanskrit University.

E-Sources:

1. A Manual of Abhidhamma - NaradaMaha Thera:
http://www.buddhanet.net/pdf_file/abhidhamma.pdf
2. Buddhist Dictionary (Manual of Buddhist Terms and Doctrines) - Venerable Nyanatiloka:
<http://ftp.budaedu.org/ebooks/pdf/EN012.pdf>
3. Visuddhimagga: Path of Purification - Bhikkhu Nanamoli:
<https://www.accesstoinight.org/lib/authors/nanamoli/PathofPurification2011.pdf>

Note: English Translation of some suggested sections:

1. Visuddhimagga (Select chapters from Citta-visuddhi and Pañña-visuddhiniddesa)
2. Dhammapada (Citta-vagga)
3. Sāmaññaphala-sutta (Dīgha-nikāya)

4. Sabbāsava-sutta, Madhupiṇḍika-sutta, Vitakkasanṭhāna-sutta, Rathavinīta-sutta (Majjhima-nikāya); Anattalakkhana-sutta (Samyutta-nikāya)

B. Buddhist Architecture (2 credits)

Introduction:

Buddhist monuments such as stupas, viharas, chaityas, and rock-cut caves are great specimens of ancient Indian knowledge of structural and rock-cut architecture. Pali and Sanskrit Buddhist literature contains detail description of such monuments, their religious importance and practical functions. Specific features of these monuments and their architectural plans provide us valuable information about the structural architectural techniques and techniques of excavation known to our forefathers. They also exhibit excellent management systems of light, temperature, and acoustics as well as best water resource management practices.

Credit 1: Buddhist Structural Architecture

Origin of religious architecture in Buddhism: Concept and function role; Pāli texts and emergence of Buddhist monastic architecture; Vinaya Piṭaka and guidelines for structural Buddhist monasteries; Buddhist texts and stūpa construction; Stūpa: Meaning, concept, textual evidence, archaeological evidence; different parts of stūpa and their symbolism: Various types of stūpas, regional variations of stūpas in India; construction techniques, Origin and development of stūpa architecture; vihāra: Meaning, concept, textual evidence, archaeological evidence, construction techniques, architectural features of vihāras in India; Origin and development of monastic architecture; features of mahāvihāra architecture; caitya: Meaning, concept, textual evidence, archaeological evidence, architectural features of caityas in India; Origin and development of caitya architecture; construction techniques,

Credit 2: Buddhist Rock-cut Architecture

Introduction to rock-cut Buddhist architecture; antiquity and spread of Buddhist caves in India; different types of Buddhist caves and their functional importance; salient features of early and late Buddhist caves; architectural pattern of early and late Buddhist caves; excavation techniques.

Learning outcomes:

Students completing this course will get knowledge of the development of Buddhist religious architecture, its features and functions, different types of architectures, architectural designs and patterns, excavation techniques, techniques of rock-testing, light, temperature, acoustics and water management practices etc

Textbooks:

1. Agrawal, V. S. 1972. *Indian Art*. Varanasi: Prithvi Prakashan.
2. Huntington, Susana. L., and John Huntington. 1985. *The Art and Architecture of India*. New York: Weather Hill.
3. Mate, M. S. 1998. *Prāchīn Kalā Bhāratī*. Pune: Continental Prakashan.
4. Mitra, Debla. 1971. *Buddhist Monuments*. Calcutta: Sahitya Samsad.

Reference books:

1. Brown, Percy. 1940. *Indian Architecture (Buddhist and Hindu Periods)*. Bombay: D.B. Taraporevala Sons and Co.
2. Dehejia, Vidya. 1972. *Early Buddhist Rock Temples: A Chronological Study*. London: Thames and Hudson.
3. Dutt, Sukumar. 1962. *Buddhist Monks and Monasteries of India*. London: George Allen and Unwin.
4. Fergusson, James, and James Burgess. 2000. *The Cave Temples of India*. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd.
5. Hawkes, J., and Akira Shimada, eds. 2009. *Buddhist Stupas in South Asia*. New Delhi: Oxford University Press.
6. Kail, Owen C. 1975. *Buddhist Cave Temples of India*. Bombay: D. B. Taraporevala Sons & Co. Pvt. Ltd.
7. Nagaraju, S. 1981. *Buddhist Architecture of Western India*. New Delhi: Agam Kala Prakashan.
8. Sarkar, H. 1966. *Studies in Early Buddhist Architecture of India*. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd.

C. Buddhist Medicine (2 credits)

Introduction:

Besides providing remedy to human suffering the Buddha advised his disciples on the matters of their physical and mental health, types of diseases, their causes, symptoms, and medicinal remedies. Observation of body, its internal organs, and elements is an important meditative technique taught by the Buddha, which not only develops detachment for one's own body, but also gives lots of information about human anatomy. Pali and Buddhist Sanskrit literature contains a wealth of information on different medicines, medicinal procedures like pancakarma and surgery. Stories of Jivaka, who was the official physician of the Buddhist order, are interesting case studies of treatments of different diseases.

Credit 1: Introduction to the history of Buddhist medicine and survey of modern research;
Anatomy

Credit 2: Diseases, types of Diseases; Cause of disease and theory of three humors (Vāta, Pitta and Kapha); Remedies of diseases; Hygiene; Jivakās treatment of some diseases and Surgery

Learning outcomes:

Students completing this course will get knowledge of the development of ascetic tradition of healing in ancient India with special reference to Buddhism. They will understand the ancient Indian concept and techniques of healing, human anatomy, theory of three humors, types of diseases, medicinal and surgical remedies, ideas of hygiene and cleanliness, etc. as found in Buddhist literature. Students will learn about different treatments based on several case studies from the Buddhist literature.

Text Books:

1. Fausbøll, V., ed. 1991–2006 (1877–1896). The Jātaka: Together with Its Commentary Being Tales of the Anterior Births of Gotama Buddha. 4 Vols. Oxford: Pali Text Society.
2. 1998. Khuddaka-Nikāye Jātaka-aṭṭhakathā (Paṭhamo Bhāgo, Dutiyo Bhāgo, Tatiyo Bhāgo, Catuttho Bhāgo). Igatpuri: Vipassana Research Institute.
3. Oldenberg, Hermann, ed. 1997. The Vinayaṭṭakam: One of the Principal Buddhist Holy Scripture in the Pāli Language. Vol. 1. Oxford: The Pali Text Society.
4. Rhys Davids, C.A. F., ed. 1975(1920). Visuddhi-Magga of Buddhaghosa. London: The Pāli Text Society.
5. Tatiya, Nathmal., ed.1974.The Suttanipāta-Aṭṭhakathā, Vol-1, Nalanda: Nava Nalanda Mahavihar.
6. Trenckner, J., ed.1880. Milindapanha. London: Pali Text Society.

Reference books:

1. Bhikku, Pesala., trans.1998.The Debate of King Milinda - An Abridgement of Milindapañha. Delhi: Motilal Banarsidass Publishers Pvt Ltd.
2. Haldar, J.R., trans.1977. Medical Science in Pali Literature. Calcutta: Indian Museum.
3. Horner, I. B., trans. 1966 (1938). *the Book of Discipline*. 6volumes. London: Pali Text Society.

4. Mitra, Jyotir., trans. 1985. A Critical Appraisal of Āyurvedic Material in Buddhist Literature with special reference to Tripitaka. Varanasi: The Jyotiralok Prakashan.
5. Ñanamoli, Bhikkhu., trans.2010. Vissudhimagga The Path of Purification by Bhadantācariya Buddhaghosha, A classic manual of Buddhist Doctrine & Meditation. Colombo: Buddhist Publication Society.
6. Soni, R. L., trans.1976 “Buddhism in Relation to the Profession of Medicine” in Religion and Medicine, London: SCM Press.
7. Zysk, Keeneth G., trans. 2010(1991). Asceticism and Healing in Ancient India, Medicine in the Buddhist Monastery. Delhi: Motilal Banarsidass Publishers Private Limited.

D. Buddhist Economy (2 credits)

Introduction:

Besides his concern for acquiring spiritual wealth, the Buddha has given equal importance to creation of material wealth through righteous means. The Buddhist teaching of right livelihood has become most relevant in the modern era as it provides us a sustainable model of the creation of economic resources without harming the nature and the society. The Buddha taught his disciples qualities necessary for the creation and detention of wealth. He also advised his lay disciples on the proper utilization of wealth for social service and future material progress. The Buddhist literature provides us first hand information about trade and commerce in ancient India, function of guilds, trading patterns, trade routes, etc.

Credit 1:

- a) Emergence of Buddhist Economics
- b) Rationale of Buddhist Economics
- c) Right Livelihood as a key of economic sustainability

Credit 2:

- a) Concept of Wealth and Investment
- b) Corruption and Poverty
- c) Traders and Merchants

Learning outcomes:

Students completing this course will get knowledge of Buddhist Economics, its rationale and ideology. They will understand the concept of right livelihood and the Buddhist doctrine of interdependent existence as key concepts for sustainable economy. They will know notions of wealth and investment, corruption and poverty, etc. and will have information about ancient Indian trade and commerce based on Buddhist literature.

Text Books:

1. Schumacher, E. F. 1973. *Small is Beautiful*. Blond & Briggs (1973-2010), Harper Collins (2010 – present).
Click on the link below to access the book Small is Beautiful
<https://www.ee.iitb.ac.in/student/~pdarshan/SmallIsBeautifulSchumacher.pdf>
<https://web.archive.org/web/20141014171926/http://www.ditext.com/schumacher/small/small.html>
2. Ven. Payutto, P.A. 1992. *Buddhist Economics: A Middle Way for the Market Place*
Click on the link below to access the book.
http://pioneer.netserv.chula.ac.th/~sprapant/Buddhism/buddhist_econ.html
3. Wickramasinghe, J.W. 2002. *The End of Economic Science & the Beginning of People-friendly Economics*. Sri Lanka: Buddhist Cultural Centre.

Reference Books:

1. Piboolsravut, P. (1997). *An Outline of Buddhist Economic Theory and System*, PhD Thesis, Simon Fraser University, Department of Economics.
Click on the link <https://core.ac.uk/download/pdf/56371681.pdf>
2. Survade, Arvind. Ubale, Devendra. Pagare, Deepak. 2011. *Buddhāce Arthaśāstra*. Mumbai. Samyak Prakashan.

IBS GE/OE I.4: Historical and Religious Background of Buddhism (4 credits)

A. Pre-Buddhist Indian Religious Thought: Vedic and Upaniṣadic (2 credits)

Credit 1: Religious aspects of pre-Vedic civilization: Vedic Cosmology (Monotheism, Polytheism, Henotheism, nature worship, ancestral worship); Vedic thoughts on the Creation: Puruṣasūkta and Nāsadīyasūkta; Ritualism: Performance of sacrifices (Domestic and Solemn Sacrifices); Buddha's response to Vedic religious ideas; Vedic goal of religious life: Materialist aspirations; religious life and social order: Varṇadharma and Āśramadharma

Credit 2: Upaniṣadic reaction to Vedic ritualism and its emphasis on ascetic life; Buddha's notion of goal of religious life and his response to the Varṇāśramadharma; Upaniṣadic goal of life: Mokṣa; conceptions of metaphysical reality: Ātman, Brahman and Pañcakośa; Upaniṣadic thoughts on the Creation; Buddha's response to the Upaniṣadic ideas

Text books:

1. Dixit, S. N. 1973. *Bhāratīya Tattvajñāna*. Kolhapur: Sau. Minakshi Dixit.
2. Hiriyanna, M. 1994(1993). *Outlines of Indian Philosophy*. Delhi: Motilal Banarsidass Publishers Private Limited.

Reference books:

1. Dasgupta, Surendranath. 1997 (1975). *A History of Indian Philosophy*. Vol. 1. Delhi: Motilal Banarsidass Publishers Private Limited.
2. Goyal, S. R. 1987. *A History of Indian Buddhism*. Meerut: Kusumanjali Prakashan.
3. Oldenberg, Hermann. 1997 (1991). *The Doctrines Of The Upaniṣads And The Early Buddhism*. Translated by Shridhar B. Shrotri. Delhi: Motilal Banarsidass Publishers Private Limited.
4. Radhakrishnan, S. 1977. *Indian Philosophy*. Vol. 1. London: George Allen & Unwin.

E-sources:

1. A History of Indian Buddhism - S. R. Goyal:
<https://archive.org/details/in.ernet.dli.2015.119634/page/n1/mode/2up>
2. Brahmanism, Buddhism and Hinduism: An Essay on their origin and their interactions – Lal Mani Joshi:
<https://www.yumpu.com/en/document/view/30072863/brahmanism-buddhism-and-hinduism-buddhist-publication-society>
3. Vedic Cosmology - Arun Kumar Upadhyaya:
https://www.researchgate.net/publication/321183438_Vedic_Cosmology

B. Religious Traditions Contemporary to the Buddha (2 credits)

Credit 1: Pārśvanātha's Cāturyāmadharma, Mahāvīra's Pañca-mahāvratas and Anuvratas; Jain concepts of Ahimsā, Sarvajñatā and Anekāntavāda; Buddha's response to the Jain ideas; Jain concepts of Jīva, Karmabandha and Mokṣa; Niyativāda (Fatalism) of Ājīvakas (Makkhali Gosāla);

Credit 2: Akriyāvāda (doctrine of moral inefficacy) of Pūraṇakassapa; Śāśvatavāda (Eternalism) of Pakudhakaccāyana; Vikṣepavāda (Skepticism) of Sañjaya Belatṭhaputta; Lokāyata criticism of religious way of life; Uchedavāda (Annihilationism) of Ajitakesakambali and Pāyāsi; Buddha's response to his contemporary ideas

Text books:

1. Bhaskar, Bhagachandra. 1977. *Jaina Darśana Aura Saṃskṛti kā Itihāsa*. Nagpur: University of Nagpur.
2. Dixit, S. N. 1973. *Bhāratīya Tattvajñāna*. Kolhapur: Sau. Minakshi Dixit.
3. Goyal, S. R. 1987. *A History of Indian Buddhism*. Meerut: Kusumanjali Prakashan.

4. Hiriyanna, M. 1994(1993). *Outlines of Indian Philosophy*. Delhi: Motilal Banarsidass Publishers Private Limited.

Reference books:

1. Basham, A. L. 2002 (1981). *History and Doctrines of The Ājīvikas: A Vanished Indian Religion*. Delhi: Motilal Banarsidass Publishers Private Limited.
2. Dasgupta, Surendranath. 1997 (1975). *A History of Indian Philosophy*. Vol. 1. Delhi: Motilal Banarsidass.
3. Deokar, Mahesh, Pradeep Gokhale, and Lata Deokar, eds. 2016. *Bauddha Vicāradhārā*. Pune: Department of Pali, Savitribai Phule Pune University.
4. Marathe, M. P., Meena A. Kelkar, and P. P. Gokhale, eds. 1984. *Studies in Jainism*. Pune: I. P. Q. Publications, Department of Philosophy, University of Poona.
5. Rajwade, C. V., trans. 1999 (1918). *Dīghanikāya: Marāthī Bhāṣāntara*. International Centre for Buddhist Studies.

E-sources:

1. A History of Indian Buddhism - S. R. Goyal:
<https://archive.org/details/in.ernet.dli.2015.119634/page/n1/mode/2up>
2. Buddha and the Gospel of Buddhism - Anand Coomaraswamy:
<http://library.um.edu.mo/ebooks/b31870764.pdf>
3. Samaññaphalasutta:
<https://www.accesstoinsight.org/tipitaka/dn/dn.02.0.than.html>
4. Six Contemporary Teachers During the Time of The Buddha:
<http://stylomilo.com/files/mv/BPCGAQ/BPFE102-Emergence of Buddhism and Basic Buddhist Teachings/GAQ%20L10%20&%20L11%206%20Heretical%20Teachers.pdf>

OR

OE: Introduction to Buddhist Sanskrit I (4 credits)

A. Elementary Sanskrit Grammar (2 credits)

Credit 1: declension of nouns: Masculine, feminine, and neuter ending in a, ā, i, and u

Credit 2: conjugation of verbs in three tenses: Present, Future, and Past

B. Sanskrit Language Skills:

Credit 1: Writing and Roman transliteration - Roman to Nāgarī and vice versa (1 credit)

Sanskrit alphabets: Vowels and consonants; transliteration from Devanāgarī to Roman and Roman to Devanāgarī;

Credit 2: Pronunciation, Reading, and Recitation (1 credit)

Text books:

1. Dhammajoti, KL. 2015. *Reading Buddhist Sanskrit Texts: An Elementary Grammatical Guide*. Hong Kong: Buddha-dharma Centre of Hong Kong.
2. Joshi, P. S. 2011(1993). *Sugama Saṃskṛta Vyākaraṇa*. Pune: Nitin Prakashan.

Reference books:

1. Deshpande, Madhav. 2001. *Saṃskṛtasubodhinī: A Sanskrit Primer*. Michigan: Center for South Asian Studies, University of Michigan.
2. Dixit, Keshav, Aravind Mangarulkar, and Krushna Arjunawadkar. 1969. *Subodha Bharati: Āṭhavī Iyattā, Navavī Iyattā, Dahāvī Iyattā*. Pune: Deshamukh and Company.
3. Egenes, Thomas. 2016–2018 (1989–2000). *Introduction to Sanskrit*. 2 Vols. Delhi: Motilal Banarsidass Publishers Private Limited.
4. Macdonell, Arthur A. 2015 (1926). *A Sanskrit Grammar for Students*. Third. New Delhi: D. K. Printworld (P) Ltd.
5. Monier-Williams, M. 2009 (1978). *A Practical Grammar of Sanskrit Language*. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd.
6. Shastri, K. L. V. 1987. *Saṃskṛtatṛtīyādarśaḥ*. Palghat: R. S. Vidyadhar & Sons.
7. Shastri, K. L. V. 1991. *Saṃskṛtadvitīyādarśaḥ*. Palghat: R. S. Vidyadhar & Sons.
8. Shastri, K. L. V. 1992. *Saṃskṛtabālādarśaḥ*. Palghat: R. S. Vidyadhar & Sons.
9. Whitney, William Dwight. 2004 (1889). *Sanskrit Grammar: Including both the Classical Language, and the older Dialects, of Veda and Brahmana*. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd.

E-sources:

Online courses –

1. Introduction to Basic Spoken Sanskrit: Duration – four weeks, level – basic, credit – one, offered by IIT Kharagpur under SWAYAM.
2. Introduction to Intermediate Spoken Sanskrit: Duration – eight weeks, level – advanced, credit – two, offered by IIT Kharagpur under SWAYAM.
3. Learn Sanskrit – level 1: Level – basic, offered by Vyoma Sanskrit Pathashala.
4. Sanskrit Praveśika: Duration – one year, level – basic, offered by Madras Sanskrit College.

URL –

1. A Grammar of the Sanskrit Language – F. Kielhorn:
<https://ia801604.us.archive.org/15/items/in.ernet.dli.2015.486349/2015.486349.Sanskrit-Grammar.pdf>
2. An Elementary Sanskrit Grammar – G. Thibaut:
https://ia802904.us.archive.org/3/items/elementarysanskritgrammarthibaut_571_R/Elementary%20Sanskrit%20Grammar%20-%20Thibaut.pdf
3. A Practical Grammar of the Sanskrit Language – Monier Williams:
https://ia800703.us.archive.org/29/items/APracticalGrammarOfSanskrit/practical_grammar_monier_williams.pdf
4. Sanskrit Grammar For Beginners – F. Max Müller:
<https://ia801608.us.archive.org/5/items/in.ernet.dli.2015.195934/2015.195934.Sanskrit-Grammar--Ed-2.pdf>
5. Sanskrit Grammar – William Dwight Whitney:
<https://ia802803.us.archive.org/31/items/dli.bengal.10689.1518/10689.1518.pdf>
6. <http://www.learn Sanskrit.org/grammar>
<https://openpathshala.com/course/3/sanskrit-grammar-basic>

IBS SEC I.5:

- A. Buddhist Chaplaincy training I (2 credits)/
- B. Buddhist Mind Cultivation Training I (2 credits) /
- C. Buddhist Pilgrimage I (2 credits) /
- D. Computer Skills I (2 credits)

Detailed syllabus:

- A. Buddhist Chaplaincy training I (2 credits)

Introduction

In recent decades, the term "chaplaincy" has developed to encompass religious practitioners from diverse spiritual traditions who have received specialized training to support individuals facing challenges within modern institutions like hospitals, prisons, the military, workplaces, universities, and similar settings. Chaplains fulfill the role of compassionate listeners and mentors for those experiencing suffering, providing solace and imparting significance to their struggles. This approach often involves acquiring new skills that differ from traditional religious roles of preaching and teaching absolute truths. However, the history of Buddhist

chaplains can be traced back to the early days of Buddhism itself. In the early Buddhist monastic tradition, the Buddha and his disciples played the role of spiritual guides and counselors. Members of monastic community were responsible for teaching and guiding lay practitioners, providing support, and offering solace in times of difficulty or distress. This informal chaplaincy role within the monastic community laid the foundation for later developments in Buddhist chaplaincy in the modern period.

While chaplaincy training models have been established in Western countries, primarily in the USA, there is also a growing presence of organic movements of psycho-spiritual care in Asia, specifically in Taiwan and Japan. In this context, Buddhist chaplaincy courses have begun in various Buddhist studies departments across Asia and the West. While the formalization of Buddhist chaplaincy as a distinct field is still developing in India, there is a growing recognition of the need for spiritual care in various settings. It's important to note that the history of Buddhist chaplaincy in India is deeply intertwined with the broader history of Buddhism in the region. There is potential for further development and formalization of Buddhist chaplaincy to address the unique spiritual needs of individuals in contemporary society.

For the first year of the Buddhist chaplaincy course, there will be sixty hours of teaching divided into two semesters focused on learning basic skills, such as recitation of texts, their proper pronunciation, and exposition. The program will also include an understanding of the fundamentals of Buddhism, learning patient listening skills, providing counseling to individuals on their problems, and guiding people through various challenges they may face.

The second year will continue with another sixty hours of teaching, divided into two semesters building upon the skills learned in the first year. The course will develop deeper understanding of advanced topics related to chaplaincy, such as advanced counseling techniques, exploring different Buddhist traditions, and developing leadership skills within a Buddhist context.

Additionally, the course will incorporate practical experiences and case studies to provide hands-on learning opportunities for the students. This can include internships or fieldwork in Buddhist communities or healthcare settings where students can apply their knowledge and skills in real-life situations.

Credits 1: Introduction to Buddhism: History, philosophy, and key teachings; understanding the concept of Buddhist chaplaincy and its development as an academic discipline; Role and duties of a chaplain as a spiritual guide

Credit 2: Buddhist Scriptures: Recitation and understanding of important texts; Proper pronunciation and exposition; Meditation and Mindfulness: Techniques and benefits

Learning outcomes: After completing this course, students will have

- Solid foundation in Buddhism covering its history, philosophy, and key teachings
- Understanding the concept of Buddhist chaplaincy as an academic discipline and the role of a chaplain as a spiritual guide.
- Proficiency in reciting and understanding important Buddhist scriptures.
- Ability to apply meditation and mindfulness techniques for personal well-being and guiding others in self-discovery and healing.

Text Books:

1. Sanford, Monica. 2021. *Kalyāṇamitra A Model for Buddhist Spiritual Care, Volume 1*. Manotick: Sumeru Press Inc.
2. Selected discourses from Buddhist scripture, i.e., Theravada, Mahayana, and Vajrayana schools

Reference books:

1. Michon, N.J. and Fisher, D.C. eds., 2016. *A Thousand Hands: A Guidebook to Caring for Your Buddhist Community*. Sumeru Press Incorporated.
2. Giles, C.A. and Miller, W.B. eds., 2012. *The Arts of contemplative care: pioneering voices in Buddhist Chaplaincy and pastoral work*. Simon and Schuster.

B. Buddhist Mind Cultivation Training I (2 credits)

Introduction: The Buddhist Mind cultivation training course offers an opportunity for students to develop understanding of Buddha’s teachings and his mind cultivation techniques. The course will help students from different backgrounds to appreciate the richness of Buddhism in providing a naturalistic and analytical approach to subjective experience and acknowledging the transcendental potential of the human mind. It will also encourage

students from different disciplines to start exploring how Buddhist knowledge can be applied to problems of human behavior in the present time. It will be helpful to students of any discipline to develop insight into psychological concepts and practices in Buddhism, through which they could enrich the quality of their day-to-day and professional life.

Objectives:

- To understand the different Buddhist meditation techniques
- To help students to apply these theories for self-analysis and personal development
- To enable students to address the issues related to the mind such as dealing with emotions, improving memory, and enhance focused work (in the job, study, etc.).

Learning Outcome:

At the conclusion of the course students

- (i) will have knowledge of the Buddhist concept of mind and the techniques found in Buddhism for disciplining and developing the mind
- (ii) will have knowledge to apply the Buddhist methods and techniques of mind training to life-situation;
- (iii) will have better idea about how to live a successful and good personal and professional life

Credit 1:

The nature of mind according to Buddhism; its characteristics; how is it polluted/defiled and purified; Nature of suffering (Dukkha); types of suffering (Dukkha): suffering caused by distress (Dukkhadukkhatā), suffering caused by change (Vipariṇāmadukkhatā), suffering caused by conditionality (Saṅkhāradukkhatā); factors obstructing the development of mind: intoxicants (Āsava), hindrances (Nīvaraṇa), fetters (Samyojana), proclivities (Anusaya); Erroneous emotions and wrong cognition: desire, anger, and delusion (lobha, dosa, moha) and how they cause complications such as: Stress, frustration, loneliness, anxiety, depression, etc. in one's daily life;

Credit 2:

Behaviour: ethical action (Kamma), wholesome (Kusala), unwholesome (Akusala), undetermined (Abyākata), volition (Cetanā), course of action (Kammapatha), door of action

(Kammadvāra): body (Kāya), speech (Vaci), mind (Mano); Concept of mind cultivation (bhāvanā) in Buddhism; concentration and insight (Samatha and Vipassana); What is the role of meditation in the Buddhist soteriological path? How it can be used in one's day-to-day life? Pariyatti, Paṭipatti, and Paṭivedha; Meditation on Loving Kindness (metta): how to practice it, and its practical benefits

Textbooks:

1. Anālayo. 2003. *Satipaṭṭhāna: The Direct Path to Realization*. Kandy: Buddhist Publication Society.
2. Dharmarakshita, Bhikshu, trans. 1957. *Visuddhi Mārga*. Varanasi: Mahabodhi Sabha.
3. Ñānamoli, Bhikkhu. 2010 (1956) *Visuddhimagga: The Path of Purification*. Colombo: Buddhist Publication Society.
4. Śāstrī, Swāmī Dwārikādās, ed. 1998. *Suttapiṭake Majjhimanikāyapāli (I.Mūlapaṇṇāsakaṃ)*. Vol. I-II. Translated by Swāmī Dwārikādās Śāstrī. Varanasi: Bauddha Bhāratī.

(Note: *Only for Sabbāsavasutta, Madhupiṇḍikasutta, Satipaṭṭhānasutta, and Vitakkasaṅṭhānasutta*)

Reference books:

1. Kalupahana, J. David. 1987. *The Principles of Buddhist Psychology*. Albany: State University of New York Press.
2. Mahathera, Narada. 2013 (1956). *A Manual of Abhidhamma*. Kolkata: Maha Bodhi Book Agency.

E-sources:

Art of Living Vipassana Meditation – S. N. Goenka:

<http://www.cicp.org.kh/userfiles/file/Publications/Art%20of%20Living%20in%20English.pdf>

Buddhist Dictionary (Manual of Buddhist Terms and Doctrines) - Venerable Nyanatiloka:

<http://ftp.budaedu.org/ebooks/pdf/EN012.pdf>

Insight-Meditation – Mahashi Sayadaw: <https://holybooks-lichtenbergpress.netdna-ssl.com/content/uploads/InsightMeditation.pdf>

Test of Freedom – Sangharakshita: https://www.sangharakshita.org/_books/taste-freedom.pdf

The Art of Dying - S. N. Goenka:

http://www.dhammadownloads.com.au/the_art_of_dying.pdf

The Principles of Buddhist Psychology - Kalupahana J. David:

http://www.ahandfulofleaves.org/documents/Principles%20of%20Buddhist%20Psychology_Kalupahana.pdf

The purpose and practice of Buddhist Meditation – Sangharakshita:

<https://www.windhorsepublications.com/product/the-purpose-and-practice-of-buddhist-meditation-a-source-book-of-teachings/>

Visuddhimagga Path of Purification - Bhikkhu Nanamoli:

<https://www.accesstoinsight.org/lib/authors/nanamoli/PathofPurification2011.pdf>

C. Buddhist Pilgrimage I (2 credits)

Introduction:

Travel and tourism are the most flourishing areas of our economy. Religious pilgrimages and heritage tourism have the measure share in travel and tourism industry. The Buddha encouraged his disciples to visit eight important places related to his life. Emperor Aśoka also encouraged pilgrimage to various Buddhist sites of historic and religious importance. He built extraordinary monuments at such sites. Buddhist literature, archaeology, and ancient Indian history provide us solid foundation to build our knowledge of ancient India. This theoretical knowledge combined with good communication skill can help us to become an excellent tour guide or tour operator. Concept of pilgrimage, origin and development of Buddhist Pilgrimage, contribution of the Mauryan Emperor Asoka, Buddhist textual sources, Travelogues of Chinese travelers, ancient routes of Buddhist Pilgrimage based on textual sources.

Credit 1: Origin and development of Buddhist Pilgrimage

Concept of pilgrimage, origin and development of Buddhist Pilgrimage, contribution of the Mauryan Emperor Asoka, Buddhist textual sources, Travelogues of Chinese travelers, ancient routes of Buddhist Pilgrimage based on textual sources.

Credit 2: Aṣṭamahāsthāna (Eight Important Buddhist Sites)

Textual and archaeological sources of Eight Important Buddhist Sites: Lumbini, Bodhgaya, Sarnath, Kushinagar, Rajagruha, Vaishali, Shravasti, Sankissa

Learning outcomes:

After completing this course students will acquire sound knowledge of origin and development of Buddhist Pilgrimage. They will understand the contributions of Mauryan kings and Chinese travelers in creating and identifying Buddhist pilgrimage sites. Students will have authentic information about important pilgrimage sites in India with a focus on Maharashtra. They will get hands on training on presenting this information to audience in different modes.

Reference Books

1. Bapat, P. V. (ed.). 1997. *2500 Years of Buddhism*. Delhi: Publication Division, Ministry of Information and Broadcasting.
2. Huntington, John C. 1985. "Sowing the Seeds of the Lotus: A Journey to the Great Pilgrimage Sites of Buddhism, Part I. *Orientalism* (November): 46-61.
3. Huntington, John C. 1986. "Sowing the Seeds of the Lotus: A Journey to the Great Pilgrimage Sites of Buddhism, Part II. *Orientalism* (February): 28-43.
4. Huntington, John C. 1986. "Sowing the Seeds of the Lotus: A Journey to the Great Pilgrimage Sites of Buddhism, Part III. *Orientalism* (March): 32-46.
5. Huntington, John C. 1986. "Sowing the Seeds of the Lotus: A Journey to the Great Pilgrimage Sites of Buddhism, Part IV. *Orientalism* (July): 28-40.
6. Huntington, John C. 1986. "Sowing the Seeds of the Lotus: A Journey to the Great Pilgrimage Sites of Buddhism, Part V. *Orientalism* (September): 46-88.
7. Mitra, Debala. 1971. *Buddhist Monuments*. Calcutta: Sahitya Samsad.
8. Sarao, K. T. S., and Jeffery D. Long, eds. 2017. *Buddhism and Jainism (Encyclopedia of Indian Religions)*. New York: Springer.
9. Singh, Rana P.B. 2004. *Where the Buddha Waked: A Companion to the Buddhist Places of India*. Varanasi: Indica Books.

D. Computer Skills I(2 credits)

Introduction

Since the past decade, there has been a tremendous advance in digitalization. Computers have touched almost all spheres of human life and student life in university is no exception. The

current course has been designed for newly admitted students with little or no computer experience.

Course Objectives:

- To understand the basics of computer hardware and software
- To learn basic computer terminology
- To understand computer operating system
- To learn different computer applications
- To know about internet and various browsers

Credit 1:

1. Introduction – What is a computer? What are CPU, keyboard, and mouse, connecting keyboard & mouse to computers, connecting computer to other devices such as printer, scanner, and projector.
2. Operating systems (OS) – What is an operating system? Types of OS, user interface, meaning & usage of different icons, creating files & folders, etc.

Credit 2:

1. MS-Word
2. Roman and Devanagari typing, composing texts in MS Word, Spell check, Formatting the texts

Learning outcomes: After completing this course, students will have

- Basic understanding of computer hardware & software
- The knowledge of different operating systems
- The knowledge of MS Word
- The ability to compose text in MS Word and formatting

IBS AEC I.6: Communication Skills in English I (2 credits)

Credit 1: Listening Skills - Discriminative listening, comprehensive listening, critical listening, biased listening, evaluative listening, appreciative listening, sympathetic listening, empathetic listening; Oral Communication - Greetings and responses to greetings, introducing oneself, introducing others,

Credit 2: Oral Communication - asking for permission, requesting, describing processes, ask questions and respond to questions politely, congratulate people on their success, apologize telephone/mobile phone conversations; Reading Skills - Skimming, scanning, intensive, extensive

Text books:

1. Blundell Jon, Jonathan Higgins, and Nigel Middlemiss. 1982. *Function in English*. Oxford: Oxford University Press.
2. Freeman, Sarah. 1977. *Written Communication*. New Delhi: Orient Longman.
3. Inthira, S R and Saraswati, V. 1995. *Enrich Your English : communication Skills*. New Delhi: Oxford University Press.
4. Murphy, Raymond. 2000. *Essential English Grammar*. Second. Cambridge: Cambridge University Press.
5. Patil, Z. N., B. S. Valke, Ashok Thorat, and Zeenat Merchant. 2016. *English for Practical Purposes*. Macmillian India Limited.
6. Ralph, Brown. 2004. *Making Business Writing Happen: A Simple and Effective Guide to Writing Well*. Sydney: Allen and Unwin.
7. Savage, Alice, et al. 2005. *Effective Academic Writing*. Oxford: Oxford University Press.

E-sources:

1. <https://www.englishclub.com/listening/>
2. <https://learnenglish.britishcouncil.org/skills/listening>
3. <https://www.britishcouncil.org/voices-magazine/five-essential-listening-skills-english-learners>
4. <https://content.wisestep.com/improve-oral-communication-skills-english/>
5. <https://www.colorincolorado.org/article/reading-comprehension-skills-english-language-learners>
6. <https://learnenglish.britishcouncil.org/skills/reading>
7. <https://www.usalearns.org/reading-to-learn-english>

IBS VECL.7: Value Education in Buddhism I (2 credits)

- A. Centrality of Mind
- B. Rational Approach
- C. Morality
- D. Non-violence and Peace

IBS CC I.8: Buddhist Culture: Participation in the awareness campaign and Cultural program related to Pali and Buddhist Studies (2 credits)

OR

Buddhist Academic Training I: Attendance and Report Writing of Special Lectures, Seminars, Conferences, and Visiting Professorship Programme, Participation in Students' Conferences and Paper presentations (2 credits)

OR

Buddhist Meditation I: Ten days Vipassanā retreat with report (2 credits)

OR

Buddhist Heritage I: Study Tour and Report, etc. (2 credits)

Semester II

IBS DSC II.1: Buddhist Sanskrit Language and Literature II (6 credits)

A. Avadānaśataka II (2 credits)

Credit 1: Padmakah (pp. 78–80), Dharmapālah (pp. 82–83), Maitrakanyakah (pp. 87–92), Anāthapiṇḍadaḥ (pp. 99–101)

Credit 2: Maudgalyānaḥ (pp. 113–115), Kacaṅgalā and Kṣemā (pp. 192–196), Kappiṇaḥ (pp. 219–223), Subhūtiḥ (pp. 231–233)

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

Text book:

Vaidya, P. L., ed. 2000. *Avadāna-śataka*. Second. Darbhanga: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning.

Reference books:

1. Appleton, Naomi. 2020. *Many Buddhas, One Buddha: A Study and Translation of Avadānaśataka 1-40*. UK and USA: Equinox Publishing Limited.
2. Muldoon-Hules, Karen. 2017. *Brides of the Buddha: Nun's Stories from the Avadānaśataka*. Lanham: Lexington Books.

E-sources:

1. Avadānaśataka – J. S. Speyer:

https://ia800200.us.archive.org/34/items/Bibliotheca_Indica_Series/AvadanaSataka-JsSpeyer1902bis.pdf

2. Avadānaśataka – P. L. Vaidya:

http://gretil.sub.uni-goettingen.de/gretil/1_sanskr/4_rellit/buddh/avsata_u.htm

3. The “Jātakāvadānas” of the Avadānaśataka: An exploration of Indian Buddhist narrative genres – Naomi Appleton:

https://www.research.ed.ac.uk/portal/files/21292416/Jataka_Avadanas_of_the_Avadanashataka_AFV.pdf

B. Udānavarga (2 credits)

Credit 1: Introduction to Udānavarga and survey of modern research; Anityavarga (verses 1–25)

Credit 2: Anityavarga (verses 26–42), Kāmavarga (verses 1–20)

Text book:

Chakravarti, N. P., ed. 1930. *L'Udānavarga Sanskrit*. Paris: Librairie Orientaliste Paul Geuthner.

Reference books:

1. Balk, Michael, ed. 1984. *Prajñāvarman's Udānavargavivaraṇa. Transliteration of its Tibetan version, based on the xylographs of Chone/Derge and Peking*. 2 Vols. Bonn: Indica et Tibetica.
2. Balk, Michael, ed. 2011. *Untersuchungen zum Udānavarga: Unter Berücksichtigung mittelindischer Parallelen und eines tibetischen Kommentars*. Marburg: Indica Tibetica Verlag.
3. Franz, Bernhard, ed. 1965. *Udānavarga*. Gottingen: Vandenhoeck & Ruprecht.
4. Rockhill, William Woodville, ed. 1883. *Udānavarga: A Collection of Verses from the Buddhist Canon*. London: Trubner & Company.

E-sources:

1. Udānavarga – Franz Bernhard:
<https://www.ancient-buddhist-texts.net/Buddhist-Texts/S1-Udanavarga/index.htm>
http://gretil.sub.uni-goettingen.de/gretil/1_sanskr/4_rellit/buddh/udanav_u.htm
2. Udānavarga – W. Woodville Rockhill:
https://ia801505.us.archive.org/18/items/udanavargatibetandhammapada_202003_991_y/Udanavarga-Tibetan-Dhammapada.pdf

C. Intermediate Sanskrit Grammar (2 credits)

Credit 1: Declension of nouns: Masculine, feminine and neuter ending in ī, ū and vat; declension of pronouns: First, second and third person pronouns

Credit 2: Conjugation of verbs in three moods: Imperative, Optative and Conditional; voice: Active and Passive

Text books:

1. Dhammajoti, KL. 2015. *Reading Buddhist Sanskrit Texts: An Elementary Grammatical Guide*. Hong Kong: Buddha-dharma Centre of Hong Kong.
2. Joshi, P. S. 2011(1993). *Sugama Saṃskṛta Vyākaraṇa*. Pune: Nitin Prakashan.

Reference books:

1. Deshpande, Madhav. 2001. *Saṃskṛtasubodhinī: A Sanskrit Primer*. Michigan: Center for South Asian Studies, University of Michigan.
2. Dixit, Keshav, Aravind Mangarulkar, and Krushna Arjunawadkar. 1969. *Subodha Bharati: Āṭhavī Iyattā, Navavī Iyattā, Dahāvī Iyattā*. Pune: Deshamukh and Company.
3. Egenes, Thomas. 2016–2018(1989–2000). *Introduction to Sanskrit*. 2 Vols. Delhi: Motilal Banarsidass Publishers Private Limited.
4. Macdonell, Arthur A. 2015(1926). *A Sanskrit Grammar for Students*. Third. New Delhi: D. K. Printworld (P) Ltd.
5. Monier-Williams, M. 2009(1978). *A Practical Grammar of Sanskrit Language*. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd.
6. Shastri, K. L. V. 1987. *Saṃskṛtatṛtīyādarśaḥ*. Palghat: R. S. Vidyadhar & Sons.
7. Shastri, K. L. V. 1991. *Saṃskṛtadvitīyādarśaḥ*. Palghat: R. S. Vidyadhar & Sons.
8. Shastri, K. L. V. 1992. *Saṃskṛtabālādarśaḥ*. Palghat: R. S. Vidyadhar & Sons.
9. Whitney, William Dwight. 2004(1889). *Sanskrit Grammar: Including both the Classical Language, and the older Dialects, of Veda and Brahmana*. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd.

E-sources:**Online courses –**

1. Introduction to Basic Spoken Sanskrit: Duration – four weeks, level – basic, credit – one, offered by IIT Kharagpur under SWAYAM.
2. Introduction to Intermediate Spoken Sanskrit: Duration – eight weeks, level – advanced, credit – two, offered by IIT Kharagpur under SWAYAM.
3. Learn Sanskrit – level 1: Level – basic, offered by Vyoma Sanskrit Pathashala.
4. SanskritPravesika: Duration – one year, level – basic, offered by Madras Sanskrit College.

URL -

1. A Grammar of the Sanskrit Language – F. Kielhorn:

2. <https://ia801604.us.archive.org/15/items/in.ernet.dli.2015.486349/2015.486349.Sanskrit-Grammar.pdf>
3. An Elementary Sanskrit Grammar – G. Thibaut:
4. https://ia802904.us.archive.org/3/items/elementarysanskritgrammarthibaut_571_R/Elementary%20Sanskrit%20Grammar%20-%20Thibaut.pdf
5. A Practical Grammar of the Sanskrit Language – Monier Williams:
6. https://ia800703.us.archive.org/29/items/APracticalGrammarOfSanskrit/practical_grammar_monier_williams.pdf
7. Sanskrit Grammar For Beginners – F. Max Müller:
<https://ia801608.us.archive.org/5/items/in.ernet.dli.2015.195934/2015.195934.Sanskrit-Grammar--Ed-2.pdf>
8. Sanskrit Grammar – William Dwight Whitney:
<https://ia802803.us.archive.org/31/items/dli.bengal.10689.1518/10689.1518.pdf>
9. <http://www.learn Sanskrit.org/grammar>
<https://openpathshala.com/course/3/sanskrit-grammar-basic>

IBS VSCII.2: Buddhist Sanskrit Language Skills II (2 credits)

- A. Spoken Sanskrit (1 credit)
 - basic sentence formation in Sanskrit
- B. Translation from Sanskrit to English/Marathi and Vice versa, Translation Tools (1 credit)

IBS Minor II.3: Buddhist Education and Educational Institutions (2 credits)

Credit 1: Buddhist concept of education, steps in learning (ugganhāti,) Knowledge acquisition, retention, comprehension, analysis and classification, teaching and explaining;

Concept of gradual teaching (anupubbikathā); steps in teaching; demonstrating, convincing, inspiring, and gladdening; other models – the three-fold training (tri-dukkha), three levels of knowledge (suttamayā, cintamayā, and bhāvanāmayāpaññā) and three stages of knowledge acquisition – textual practice-based and experiential (priyatti, paṭipatti and paṭivedha)

Credit 2: Buddhist Educational Institutions: Emergence and development of Buddhist educational institutions: Valabhī, Nālandā, Vikramaśilā, Educational pattern and curriculum, academic discourses, methods and models of teaching, educational organization, and management, Nālandā as envisaged through Chinese travelogues, Archaeological remains of Nālandā.

Reference Books:

1. Altekar, A.S. 1944. *Education in Ancient India*. Benares: Nand Kishore & Bros.
2. Mookerji, Radha Kumud. 1947. *Ancient Indian Education*. London: Macmillan & Co., Ltd.
3. Sankalia, H.D. 1934. *The University of Nālandā*. Madras: B.G. Paul & Co., Publishers.

IBS GE/OE II.4: Basic Tenets of Buddhist Philosophy (4 credits)

A. Theravāda Buddhist Philosophy (2 credits)

Credit 1: Distinction between Vedic and Śramaṇa tradition; the nature of the Buddha's problem and his inquiry (Ariyapariyesanāsutta); Buddha's first sermon: The Middle Path and four Noble Truths (Dhammacakkapavattanasutta); Three characteristics of Existence: Anicca, Dukkha and Anatta; the nature of Dukkha and its kinds: Dukkhadukkhatā, Vipariṇāmadukkhatā and Saṅkhāradukkhatā; the doctrine of Anattā and five aggregates; The question of compatibility between Anattā and rebirth (Milindapañho: Lakkhaṇapañha – section 31: Ko Paṭisandahaṭṭi); causal analysis of Dukkha: Paṭiccasamuppāda and Dvādasanidāna;

Credit 2: Causes of Dukkha: Avijjā and Taṇhā; The nature of Nibbāna; Arhathood as the ultimate goal; four stages to Arhathood: Sotāpanna, Sakadāgāmi, Anāgāmi, Arhat; way to Nibbāna: Aṭṭhaṅgikamagga; Sīla, Samādhi, Paññā; Pragmatic approach: Silence over 'Unanswerable Questions' (abyākatapañha) unrelated to the problem of suffering; rational approach: Emphasis on one's own experience and critical examination; criticism of ritualism; egalitarian approach: Criticism of hierarchical system of four Varṇas based on birth and divine origin

Text books:

1. Bhagwat, N. K. 2006. *Buddhist Philosophy of the Theravāda*. Delhi: Bharatiya Kala Prakashan.
2. Deokar, Mahesh, Pradeep Gokhale, and Lata Deokar, eds. 2016. *Bauddha Vicāradhārā*. Pune: Department of Pali, Savitribai Phule Pune University.
3. Upadhyaya, Baladev. 2014. *Bauddha-darśana-mīmāṃsā*. Varanasi: Chowkhamba Vidyabhavan.

Reference books:

1. Burnouf, E. 2015. *Introduction to the History of Indian Buddhism*. Translated by K. Buffetrille & D. S. Lopez Jr. Chicago: The University of Chicago Press.
2. Chattopadhyaya, Debiprasad, ed. 2004 (1970). *Tāranātha's History of Buddhism in India*. Translated by Lama Chimpa & Alaka Chattopadhyaya. Delhi: Motilal Banarsidass Publishers Private Limited.
3. Dev, Narendra. 2011(1956). *Bauddhadharma-darśana*. Delhi: Motilal Banarsidass Publishers Private Limited.
4. Hirakawa, Akira. 2007(1993). *A History of Indian Buddhism*. Edited by Paul Groner. Translated by Paul Groner. Delhi: Motilal Banarsidass Publishers Private Limited.
5. Indasara, Wasin. 1995. *Theravada Buddhist Principles: Book One: The Four Noble Truths*. Thailand: Mahamakut Buddhist University.
6. Keith, A. B. 2002. *Buddhist Philosophy in India and Ceylon*. Varanasi: Chowkhamba Sanskrit Series Office.
7. Mookerjee, Satkari. 2006(1935). *The Buddhist Philosophy of Universal Flux*. Delhi: Motilal Banarsidass Publishers Private Limited.
8. Warder, A. K. 2004(2000). *Indian Buddhism*. Delhi: Motilal Banarsidass Publishers Private Limited.

E-sources:

1. Essentials of Buddhism - Ven. PategamaGnanarama:
http://www.buddhanet.net/pdf_file/essentialsof.pdf
2. What the Buddha Taught - Walpola Sri Rahula:
https://archive.org/details/WhatTheBuddhaTaught_201606/page/n5/mode/2up
3. <http://pp2.philpapers.org/browse/theravada-buddhist-philosophy>

B. Mahāyāna Buddhist Philosophy (2 credits)

Credit 1: Introduction to Mahāyāna Philosophy - Concept of three Yānas: Śrāvakayāna, Pratyekabuddhayāna and Bodhisattvayāna (Pāramitāyāna and Mantrayāna); notion of Ekayāna (Saddharmapuṇḍarīka); four philosophical schools of Buddhism: Vaibhāṣika, Sautrāntika, Yogācāra, and Mādhyamika, and basis of this classification; Trividha-Dharmacakrapravartana as a justification of the division of Yānas and philosophical schools; Important tenets of Mahāyāna - Concept of Trikāya, Bodhisattva and his way of life; the path to Buddhahood: Daśabhūmi and Pāramitā

Credit 2: Yogācāra - Concept of Vijñaptimatratā (Consciousness Only); Trisvabhāva (threefold nature of things): Parikalpita, Paratantra and Pariniṣpanna; Ālayavijñāna (Store Consciousness) and Prāvṛttivijñāna (Operational Consciousness); Mādhyamika - The middle way between Śāsvatavāda (Eternalism) and Uchedavāda (Annihilationism); Pratītyasamutpāda, Niḥsvabhāvatā and Śūnyatā; theory of two truths: Saṃvṛttisatya and Paramārthasatya; Catuṣkoṭi and Prasaṅgapaddhati (Fourfold Dialectical Method)

Text books:

1. Deokar, Mahesh, Pradeep Gokhale, and Lata Deokar, eds. 2016. *Bauddha Vicāradhārā*. Pune: Department of Pali, Savitribai Phule Pune University.
2. Dutt, Nalinaksha. 2003. *Mahāyāna Buddhism*. Delhi: Bharatiya Kala Prakashan.
3. Upadhyaya, Baladev. 2014. *Bauddha-darśana-mīmāṃsā*. Varanasi: Chowkhamba Vidyabhavan.
4. Williams, Paul. 2007 (1989). *Mahāyāna Buddhism: The doctrinal foundations*. London & New York: Routledge.

Reference books:

1. Dev, Narendra. 2011(1956). *Bauddhadharma-darśana*. Delhi: Motilal Banarsidass Publishers Private Limited.
2. Inada, Kenneth K., trans. 1993. *Nāgārjuna: A Translation of His Mūlamadhyamakakārikā with an Introductory Essay*. Delhi: Sri Satguru Publications.
3. Keith, A. B. 2002. *Buddhist Philosophy in India and Ceylon*. Varanasi: Chowkhamba Sanskrit Series Office.
4. Mookerjee, Satkari. 2006 (1935). *The Buddhist Philosophy of Universal Flux*. Delhi: Motilal Banarsidass Publishers Private Limited.
5. Tripathi, R. S. 1997. *Bauddha Darśana Prasthāna*. Sarnath: Central Institute of Higher Tibetan Studies.
6. Warder, A. K. 2004 (2000). *Indian Buddhism*. Delhi: Motilal Banarsidass Publishers Private Limited.

E-sources:

1. Encyclopedia of Indian Philosophies, Vol. 8 – Karl Potter:
https://www.academia.edu/35090080/Encyclopedia_Of_Indian_Philosophy_8_Mahayana_Buddhism_100-300_AD
2. Idealism and Yogacara Buddhism – Saam Trivedi:

https://www.researchgate.net/publication/248982858_Idealism_and_Yogacara_Buddhism

3. Mahāyāna Buddhism: The Doctrinal Foundations – Paul Williams:
http://www.ahandfulofleaves.org/documents/Mahayana%20Buddhism_Williams.pdf
4. Notes on Mahayana Buddhism - Wm. Montgomery Mcgovern:
<https://academic.oup.com/monist/articleabstract/29/2/238/2335423?redirectedFrom=PDF>
5. The Two Truths (Samvṛti-satya and Paramārtha-satya) in Early Yogācāra – Dan Lusthaus:
https://www.academia.edu/225209/The_Two_Truths_Sa%E1%B9%83v%E1%B9%9Bti-satya_and_Param%C4%81rtha-satya_in_Early_Yog%C4%81c%C4%81ra
6. Yogacara Buddhism: <http://mnzencenter.org/pdf/YogacaraBuddhism.pdf>

OE: Introduction to Buddhist Sanskrit II (4 credits)

A. Intermediate Sanskrit Grammar (2 credits)

Credit 1: Declension of nouns: Masculine, feminine and neuter ending in ī, ū and vat; declension of pronouns: First, second and third person pronouns

Credit 2: Conjugation of verbs in three moods: Imperative, Optative and Conditional; voice: Active and Passive

B. Buddhist Sanskrit Language Skills II (2 credits)

Credit 1: Spoken Sanskrit; basic sentence formation in Sanskrit (1 credit)

Credit 2: Translation from Sanskrit to English/Marathi and Vice versa, Translation Tools (1 credit)

Text books:

1. Dhammajoti, KL. 2015. *Reading Buddhist Sanskrit Texts: An Elementary Grammatical Guide*. Hong Kong: Buddha-dharma Centre of Hong Kong.
2. Joshi, P. S. 2011(1993). *Sugama Saṃskṛta Vyākaraṇa*. Pune: Nitin Prakashan.

Reference books:

1. Deshpande, Madhav. 2001. *Saṃskṛtasubodhinī: A Sanskrit Primer*. Michigan: Center for South Asian Studies, University of Michigan.
2. Dixit, Keshav, Aravind Mangarulkar, and Krushna Arjunawadkar. 1969. *Subodha Bharati: Āṭhavī Iyattā, Navavī Iyattā, Dahāvī Iyattā*. Pune: Deshamukh and Company.

3. Egenes, Thomas. 2016–2018 (1989–2000). *Introduction to Sanskrit*. 2 Vols. Delhi: Motilal Banarsidass Publishers Private Limited.
4. Macdonell, Arthur A. 2015 (1926). *A Sanskrit Grammar for Students*. Third. New Delhi: D. K. Printworld (P) Ltd.
5. Monier-Williams, M. 2009 (1978). *A Practical Grammar of Sanskrit Language*. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd.
6. Shastri, K. L. V. 1987. *Samskṛtatṛtīyādarśaḥ*. Palghat: R. S. Vidyadhar & Sons.
7. Shastri, K. L. V. 1991. *Samskṛtadvitīyādarśaḥ*. Palghat: R. S. Vidyadhar & Sons.
8. Shastri, K. L. V. 1992. *Samskṛtabālādarśaḥ*. Palghat: R. S. Vidyadhar & Sons.
9. Whitney, William Dwight. 2004 (1889). *Sanskrit Grammar: Including both the Classical Language, and the older Dialects, of Veda and Brahmana*. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd.

E-sources:

Online courses –

1. Introduction to Basic Spoken Sanskrit: Duration – four weeks, level – basic, credit – one, offered by IIT Kharagpur under SWAYAM.
2. Introduction to Intermediate Spoken Sanskrit: Duration – eight weeks, level – advanced, credit – two, offered by IIT Kharagpur under SWAYAM.
3. Learn Sanskrit – level 1: Level – basic, offered by Vyoma Sanskrit Pathashala.
4. Sanskrit Pravesikaa: Duration – one year, level – basic, offered by Madras Sanskrit College.

URL -

1. A Grammar of the Sanskrit Language – F. Kielhorn:
<https://ia801604.us.archive.org/15/items/in.ernet.dli.2015.486349/2015.486349.Sanskrit-Grammar.pdf>
2. An Elementary Sanskrit Grammar – G. Thibaut:
https://ia802904.us.archive.org/3/items/elementarysanskritgrammarthibaut_571_R/Elementary%20Sanskrit%20Grammar%20-%20Thibaut.pdf
3. A Practical Grammar of the Sanskrit Language – Monier Williams:
4. https://ia800703.us.archive.org/29/items/APracticalGrammarOfSanskrit/practical_grammar_monier_williams.pdf
5. Sanskrit Grammar For Beginners – F. Max Müller:
6. <https://ia801608.us.archive.org/5/items/in.ernet.dli.2015.195934/2015.195934.Sanskrit-Grammar--Ed-2.pdf>

7. Sanskrit Grammar – William Dwight Whitney:

<https://ia802803.us.archive.org/31/items/dli.bengal.10689.1518/10689.1518.pdf>

8. <http://www.learnsanskrit.org/grammar>

<https://openpathshala.com/course/3/sanskrit-grammar-basic>

IPA SEC II.5:

A. Buddhist Chaplaincy Training II (2 credits) /

B. Buddhist Mind Cultivation Training II (2 credits) /

C. Buddhist Pilgrimage and Tourism II (2 credits) /

D. Computer Skills II (2 credits)

A. Buddhist Chaplaincy Training II (2 credits)

Credit 1: Ethics and Morality: Applying Buddhist principles in daily life; Compassionate

Listening: Developing skills to support and empathize with others

Credit 2: Counseling Skills: Techniques for providing guidance and support; Buddhist

perspective on death, dying, and the practices and rituals associated with it.

Text Books:

1. Sanford, Monica. 2021. *Kalyāṇamitra A Model for Buddhist Spiritual Care, Volume 1*. Manotick: Sumeru Press Inc.

(Selected discourses from Buddhist scripture, i.e., Theravada, Mahayana, and Vajrayana schools)

Learning outcomes: After completing this course, students will have

- The ability to apply Buddhist principles in daily life emphasizing ethics and morality
- Skills in compassionate listening to support and empathize with others effectively
- The knowledge of counseling techniques to provide guidance and emotional support to individuals
- A thorough understanding of the Buddhist perspective on death, dying, and associated practices and rituals

Reference book:

1. Michon, N.J. and Fisher, D.C. eds., 2016. *A Thousand Hands: A Guide book to Caring for Your Buddhist Community*. Sumeru Press Incorporated.
2. Giles, C.A. and Miller, W.B. eds., 2012. *The Arts of contemplative care: pioneering voices in Buddhist Chaplaincy and pastoral work*. Simon and Schuster.

B. Buddhist Mind Cultivation Training II (Credits 2)**Credit 1:**

Ways out of distress and removing defilements - Factors supporting the development of mind: wholesome roots of behavior (Kusalamūla): non-greed (Alobha), non-hatred (Adosa), non-delusion (Amoha); Mindfulness meditation: mindfulness of in-breathing and out-breathing; mindfulness of body, feelings, states of mind, and psychological phenomena (kāyā, vedanā, citta, dhamma); right exertion (Sammappadhāna); faculty (Indriya); power (Bala); factors of enlightenment (Bojjhaṅga)

Credit 2: Mind Cultivation and purification techniques - Regulating thoughts, anger management, and Settling disputes; remedy of threefold training (Ti-sikkhā) and eightfold path (aṅgikamagga); undertaking precepts (Sīlasamādāna), concentration (Samādhi); object of concentration meditation (Kammaṭṭhāna); insight knowledge (Vipassanāñāṇa); sevenfold purification (Visuddhi)

Learning outcome:

At the conclusion of this course unit, the student will: (i) have a good understanding of mindfulness meditation as taught in the basic discourses of the Buddha; (ii) have a knowledge in modern techniques and practices based on the concept of mindfulness; (iii) have developed a sound theoretical know in Buddhist methods of developing mind; (iv) have developed sense of mastery over one's own psychological behavior

Textbooks:

1. Anālayo. 2003. *Satipaṭṭhāna: The Direct Path to Realization*. Kandy: Buddhist Publication Society.
2. Dharmarakshita, Bhikshu, trans. 1957. *Visuddhi Mārga*. Varanasi: Mahabodhi Sabha.

3. Ñānamoli, Bhikkhu. 2010 (1956) *Visuddhimagga: The Path of Purification*. Colombo: Buddhist Publication Society.
4. Śāstrī, Swāmī Dwārikādās, ed. 1998. *Suttpiṭake Majjhimanikāyapāli (I.Mūlapaṇṇāsakaṃ)*. Vol. I-II. Translated by Swāmī Dwārikādās Śāstrī. Varanasi: Bauddha Bhāratī.

(Note: Only for *Sabbāsavasutta*, *Madhupiṇḍikasutta*, *Satipaṭṭhānasutta*, and *Vitakkasaṅṭhānasutta*)

Reference books:

1. Kalupahana, J. David. 1987. *The Principles of Buddhist Psychology*. Albany: State University of New York Press.
2. Mahathera, Narada. 2013(1956). *A Manual of Abhidhamma*. Kolkata: Maha Bodhi BookAgency.

E-sources:

Art of Living Vipassana Meditation – S. N.

Goenka: <http://www.cicp.org.kh/userfiles/file/Publications/Art%20of%20Living%20in%20English.pdf>

Buddhist Dictionary (Manual of Buddhist Terms and Doctrines) - Venerable Nyanatiloka:

<http://ftp.budaedu.org/ebooks/pdf/EN012.pdf>

Insight-Meditation – Mahashi Sayadaw: <https://holybooks-lichtenbergpress.netdna-ssl.com/content/uploads/InsightMeditation.pdf>

Test of Freedom – Sangharakshita: https://www.sangharakshita.org/_books/taste-freedom.pdf

The Art of Dying - S. N. Goenka:

http://www.dhammadownload.com.au/the_art_of_dying.pdf

The Principles of Buddhist Psychology - Kalupahana J. David:

http://www.ahandfulofleaves.org/documents/Principles%20of%20Buddhist%20Psychology_Kalupahana.pdf

The purpose and practice of Buddhist Meditation – Sangharakshita:

<https://www.windhorsepublications.com/product/the-purpose-and-practice-of-buddhist-meditation-a-source-book-of-teachings/>

Visuddhimagga Path of Purification - Bhikkhu Nanamoli:

<https://www.accesstoinight.org/lib/authors/nanamoli/PathofPurification2011.pdf>

C. Buddhist Pilgrimage and Tourism II (2 credits)

Credit 1: Buddhist Heritage Sites of the Deccan and Western India

- 1) Maharashtra: Bhaja, Bedsa, Karla, Junnar, Nashik, Kanheri, Ajanta, Ellora, Pitalkhora,
- 2) Karnataka: Kanaganahalli
- 3) Andhra Pradesh: Amaravati, Nagarjunakonda, Guntapalli, Salihundam, Sankaram, Thotalakonda, Bavikonda
- 4) Telangana: Phanigiri
- 5) Gujarat: Vadnagar
- 6) Rajasthan: Bairat

Credit 2: Buddhist Heritage Sites of Northern, Central and Eastern India

- 1) Uttar Pradesh: Piprahwa (Kapilvastu), Kaushambi
- 2) Madhya Pradesh: Sanchi, Satdhara
- 3) Chhatisgarh: Sirpur
- 4) Bihar: Nalanda, Antichak (Vikramshila)
- 5) Odisha: Ratnagiri, Lalitgiri, Udaygiri

Reference Books

1. Alone, Y.S. 2015. *Buddhist Caves of Western India: Forms and Patronage*. New Delhi: Kaveri Books.
2. Bapat, P. V. (ed.). 1997. *2500 Years of Buddhism*. Delhi: Publication Division, Ministry of Information and Broadcasting.
3. Dhavalikar, M.K. 2016. *Cultural Heritage of Mumbai*. Mumbai: Chhatrapati Shivaji Maharaj Vastusangrahalaya.
4. Kail. O.C. 1975. *Buddhist Cave Temples of India*. Bombay: D.B. Taraporevala.
5. Mitra, Debala. 1971. *Buddhist Monuments*. Calcutta: Sahitya Samsad.

6. Nagaraju, S. 1981. *Buddhist Architecture of Western India (c. 250 B.C.- c. A.D. 300)*. Delhi: Agam Kala Prakashan.
7. Poonacha, K. P. 2011. *Excavations at Kanaganahalli (Sannati, Dist. Gulbarga, Karnataka)*. New Delhi: Archaeological Survey of India.
8. Pradhan, Sadasiba. 2013. *Buddhist Heritage of Odisha*. Kolkata: Bennett Coleman & Company Ltd
9. Ray, H.P. 2013. *Buddhist Heritage of Odisha*. New Delhi: Aryan Books International.
10. Sarao, K. T. S., and Jeffery D. Long, eds. 2017. *Buddhism and Jainism (Encyclopedia of Indian Religions)*. New York: Springer.
11. Sekhar, Sasi. 2006. *The Wheel and Its Track: A History of Buddhism in Early Andhra*. Rajahmundry: Mokkapati Subbarayudu.
12. Sharma, A. K. 2014. *Buddhist Monuments of Sirpur*. New Delhi: B. R. Publishing Company.
13. Shaw, Julia. 2007. *Buddhist Landscapes in Central India: Sanchi Hill and Archaeologies of Religious and Social Change, c. 3rd century BC to 5th century AD*. London: British Association for South Asian Studies/Leftcoast Press.
14. Singh, Rana P.B. 2004. *Where the Buddha Waked: A Companion to the Buddhist Places of India*. Varanasi: Indica Books.
15. Skilling, Peter. 2008. "New Discoveries from South India: The Life of the Buddha at Phanigiri, Andhra Pradesh," *Arts Asiatiques*63: 96-118.
16. Srivastava, K.M. 1996. *Excavations at Piprahwa and Ganwaria*. New Delhi: Archaeological Survey of India.
17. Subrahmanyam B., J. Vijaya Kumar, G.V. Ramakrishna Rao and K.S.B. Kesava. 2008. *Phanigiri: A Buddhist Site in Andhra Pradesh (An Interim Report 2001-07)*. Hyderabad: Department of Archaeology and Museums, Government of Andhra Pradesh.
18. Verma, B.S. 2011. *Antichak Excavations-2 (1971–1981)*. New Delhi: Archaeological Survey of India

D. Computer Skills II (2 credits)

Credit 1:

1. Use of computer application: MS PowerPoint

2. How to make PowerPoint presentation

Credit 2: Introduction to the internet – www, https, web browsers, email accounts, basics of cloud computing for data storage

Learning Outcomes: After completing this course, students will have

- The knowledge of MS PowerPoint
- An ability to make PowerPoint presentation
- Knowledge of internet and different browsers
- Familiarity with cloud computing for data storage

IBS AEC II.6: Communication Skills in English II (2 credits)

Credit 1: Developing Vocabulary - Using the dictionary, spellings, collocations, synonyms and antonyms, puzzles

Credit 2: Grammar - Parts of speech, tenses, voice, direct and indirect speech, wh-questions, verbs, common usage errors, punctuations, question tags; Writing skills - Paragraph writing, letter writing, e-mails, essay writing

Text books:

1. Blundell Jon, Jonathan Higgins, and Nigel Middlemiss. 1982. *Function in English*. Oxford: Oxford University Press.
2. Freeman, Sarah. 1977. *Written Communication*. New Delhi: Orient Longman.
3. Inthira, S R and Saraswati, V. 1995. *Enrich Your English : communication Skills*. New Delhi: Oxford University Press.
4. Murphy, Raymond. 2000. *Essential English Grammar*. Second. Cambridge: Cambridge University Press.
5. Patil, Z. N., B. S. Valke, Ashok Thorat, and Zeenat Merchant. 2016. *English for Practical Purposes*. Macmillian India Limited.
6. Ralph, Brown. 2004. *Making Business Writing Happen: A Simple and Effective Guide to Writing Well*. Sydney: Allen and Unwin.
7. Savage, Alice, et al. 2005. *Effective Academic Writing*. Oxford: Oxford University Press.

E-sources:

1. <https://www.learnenglish.de/vocabulary/buildings.html>
2. <https://learnenglish.britishcouncil.org/vocabulary>
3. <https://www.englishclub.com/grammar/>
4. <https://learnenglish.britishcouncil.org/english-grammar-reference>
5. <https://learnenglish.britishcouncil.org/skills/writing>

IBS VECII.7: Value Education in Buddhism II (2 credits)

- A. Path of Righteousness (aṣṭāṅgamārga)
- B. Sublime States (brahmavihāra)
- C. Path of Virtue (pāramitā)
- D. Democratic Values: Liberty (svātantrya), Equality (samatā), Fraternity (bandhutā)

IBS CC II.8: Buddhist Culture II: Participation in the awareness campaign and Cultural program related to Pali and Buddhist Studies (2credits)

OR

Buddhist Academic Training II: Attendance and Report Writing of Special Lectures, Seminars, Conferences, and Visiting Professorship Programme, Participation in Students' Conference and Paper presentation (2 credits)

OR

Buddhist Meditation II: Ten days Vipassanā retreat with report (2 credits)

OR

Buddhist Heritage II: Study Tour and Report, etc. (2 credits)