



SIKKIM UNIVERSITY

(A Central University Established by an Act of Parliament of India, 2007)

AND NAMGYAL INSTITUTE OF TIBETOLOGY, SIKKIM

**LEARNING OUTCOME - BASED
CURRICULUM**

M.A. BUDDHIST STUDIES
Two-Year Programme
(With effect from Academic Session 2023-24)

DEPARTMENT OF BUDDHIST STUDIES
SIKKIM UNIVERSITY
6TH MILE, TADONG - 737102
GANGTOK, SIKKIM, INDIA

VICE-CHANCELLOR'S MESSAGE

Sikkim University stands at the forefront of embracing the transformative National Education Policy (NEP) 2020. In alignment with NEP 2020's vision and the guidelines of the Learning Outcomes-based Curriculum Framework (LOCF) mandated by the UGC, we have undertaken a comprehensive revision of our curriculum across all departments. This initiative ensures a holistic educational experience that transcends traditional knowledge delivery, emphasizing the practical application of knowledge in real-world scenarios. The shift towards LOCF marks a pivotal change from teacher-centric to learner-centric education, fostering a more active and participatory approach to learning. Our updated curriculum clearly defines Graduate Attributes, Programme Learning Outcomes (PLOs), and Course Learning Outcomes (CLOs), setting clear objectives for our students to achieve. This revision is designed to enable a teaching-learning environment that supports the attainment of these outcomes, with integrated assessment methods to monitor and encourage student progress comprehensively.

A key innovation in our curriculum is the mandatory integration of Massive Open Online Courses (MOOCs) through the SWAYAM platform, enhancing accessibility and the breadth of learning opportunities for students. Our approach encourages multidisciplinary studies through the curriculum while allowing for specialization. The curriculum embodies the policy's core principle of flexibility by enabling mobility for students, thereby allowing the exit and entry of students in the program.

I extend my heartfelt gratitude to our faculty, the Head of the Department, the Curriculum Development Committee members, the NEP coordinators, and the dedicated NEP Committee of Sikkim University for their relentless dedication to updating our curriculum. I appreciate Prof. Yodida Bhutia, the Chairperson, and all dedicated NEP Committee members for their thorough review and integration of LOCF and NEP components into our curriculum.

To our students, I convey my best wishes as we embark on this journey with our updated and inclusive curriculum, aiming not only to enrich their academic knowledge but also to nurture their personal growth, critical thinking, and ability to adapt and innovate in an ever-changing world.

Best wishes,



Prof. Avinash Khare
Vice Chancellor
Sikkim University

COMMITTEE FOR DRAFTING THE CURRICULUM FOR MA IN BUDDHIST STUDIES

Prof. Yodida Bhutia, Department of Education, Sikkim University- Chairperson

MEMBERS

1. Dr. Sangmu Thendup, Assistant Professor, Department of History, Sikkim University
2. Mr. Sonam Zawa, Assistant Professor, NIT, Deorali
3. Dr. Tshewang Gyatsho, Assistant Professor, Department of Bhutia, Namchi Government College
4. Dr. Jigme Losel, Assistant Professor, NIT, Deorali
5. Dr. Pooja Dobrial, Assistant Professor, NIT Deorali
6. Shri Tashi Pintso Lepcha, Assistant Professor, NIT Deorali
7. Mr. Anup Gurung, Assistant Professor, NIT Deorali
8. Dr. Aabriti Sharma, Assistant Professor, Department of Education, Sikkim University
9. Dr. Kanagaraj K, Assistant Professor, Department of Education, Sikkim University
10. Dr. Chandrakant Lonkar, Assistant Professor, Department of Education, Sikkim University



PREAMBLE

The two-year M.A. in Buddhist Studies programme has been envisaged as a liberal, academic study that seeks to foster a holistic understanding of Buddhism encompassing its various traditions, textual heritage, historical depth and global influence. Rooted in the spirit of academic excellence, this postgraduate programme is designed to provide students with an understanding of Buddhist thought, history and practices, while nurturing the critical skills needed to engage with this ancient tradition in a contemporary context.

POST GRADUATE ATTRIBUTES

Post graduate attribute includes disciplinary knowledge and understanding in Buddhist Studies and generic skills that students should acquire and demonstrate. Some of the attributes a post graduate student in Buddhist Studies should demonstrate are as follows:

- **PGA1: Disciplinary Knowledge and Understanding:** Comprehensive and specialized knowledge in Buddhist Studies encompassing its foundational principles, historical developments, various schools of thought and diverse traditions. Coherent understanding of Buddhist thought, scriptures, practices enabling them to engage in advanced scholarly inquiries and contribute to the broader academic discourse in Buddhist Studies. Procedural knowledge required for conducting research in Buddhism and related fields.
- **PGA2: Critical Thinking and Problem Solving:** Capability to critically analyse and evaluate theories, practices and issues in Buddhism by following scientific approaches to knowledge development. Capacity to extrapolate one's learning and competencies in real life situation.
- **PGA3: Research Related Skills:** Curiosity for new knowledge, capability for inquiry, identifying problems, formulate hypothesis, test hypothesis, analyse, interpret and draw conclusions. Ability to plan, execute and report the results of research study abiding by the principles of research ethics.
- **PGA4: Philosophical and Historical Inquiry:** Application of critical thinking for the exploration of philosophical questions and problems in life fostering intellectual rigor and insight. Ability to analyse the past, question historical accounts and examine multiple sources to understand, explain historical events, developments and patterns in Buddhist Studies.
- **PGA5: Communication Skills:** Ability to communicate effectively in written and oral form.
- **PGA6: Digital Competence:** Capability to use ICT in variety of learning and work situations and to use appropriate software for creating content and research work.
- **PGA7: Critical Appreciation:** appreciate Buddhist art and iconography, recognizing the symbolism and visual representations of key teachings, historical events and enlightened beings.
- **PGA8: Multi-cultural Competence and Global Citizenship:** Exhibit a deep appreciation for cultural diversity and possess the ability to effectively engage in a multicultural society and develop a global outlook.
- **PGA9: Value inculcation and Ethical Awareness:** Ability to understand the ethical dimensions of Buddhist thought and practice, applying ethical principles in all aspects of life and work.

- **PGA10: Lifelong Learning:** Embrace a commitment to continuous learning and involve in continuous journey of self-discovery and self-transformation.

PROGRAMME LEARNING OUTCOMES

The programme Learning Outcomes for post graduate programme in Buddhist Studies are as follows:

- **PLO1:** Demonstrate a comprehensive understanding of the historical development of Buddhist Studies, its major philosophical schools, and the evolution of Buddhist thought across different cultures and time periods.
- **PLO2:** Analyse and critically evaluate primary Buddhist scriptures, texts, and commentaries, showcasing an in-depth comprehension of their content, context, and interpretations.
- **PLO3:** Demonstrate advanced knowledge and understanding of research in Buddhist Studies to conduct research employing rigorous methodologies to contribute to a deeper understanding of Buddhism.
- **PLO4:** Synthesize advanced knowledge of Buddhist art, architecture, and iconography, elucidating their symbolic significance and contributions to the propagation of Buddhist teachings.
- **PLO5:** Demonstrate a deep understanding of Buddhist values and ethics integrating them into personal and professional conduct.
- **PLO6:** articulate complex philosophical ideas related to Buddhism, both orally and in written form to promote scholarly discussions and debates.
- **PLO7:** Engage in philosophical inquiry, critically analysing core Buddhist concepts, metaphysical frameworks, and epistemological principles.
- **PLO8:** Appreciate the diversity of Buddhist traditions and cultural expressions, fostering a nuanced understanding of their historical and contemporary contexts.
- **PLO9:** Honour diversity and engage effectively in multicultural society with the core essence of global citizenship.
- **PLO10:** Embrace a growth mind set exhibiting adaptability and resilience in the face of evolving personal, societal, academic and professional challenges.

Two-Year M.A. Buddhist Studies

Semester-wise Course Structure

SEMESTER-I					
Course	Title of the Course	Credit	FA	SA	Total
BUS-C-501	Madhyamaka Philosophy Part 1	4	50	50	100
BUS-C-502	Abhidharma Philosophy Part 1	4	50	50	100
BUS-C-503	Buddhist Pramana	4	50	50	100
BUS-C-504	Life and Times of Sakyamuni Buddha	4	50	50	100
	Select any one elective course from 505 - 507				
BUS-E-505	Buddhism and Ecology	4	50	50	100
BUS-E-506	Buddhism and Gender				
BUS-E-507	Buddhism and Economics				
BUS-S-508	Tibetan Language and Communication -1	2	50*		50
	SEMESTER TOTAL	22	300	250	550
SEMESTER-II					
BUS-C-551	Madhyamaka Philosophy Part 2	4	50	50	100
BUS-C-552	Abhidharma Philosophy Part 2	4	50	50	100
BUS-C-553	Logic and Epistemology in Mahayana Buddhism	4	50	50	100
	Select any one elective course from 554-555				
BUS-E-554	Buddhist Ethics and Morality	4	50	50	100
BUS-E-555	Theravada Buddhist Traditions				
BUS-V-556	Cyber Security (VAC)	2	25	25	50
BUS-S-557	Tibetan Language and Communication -2	2	50*	-	50
BUS-F-558	Community Engagement	2	50*	-	50
	SEMESTER TOTAL	22	325	225	550
SEMESTER-III					
BUS-C-601	Research Methodology	4	50	50	100
BUS-C-602	Buddhist Psychology	4	50	50	100
BUS-C-603	History of Buddhism in India	4	50	50	100
BUS-C-604	Aryadev's 400 Verses: Mahayana Ideals and Philosophy	4	50	50	100
	Select any one elective course from 605-606				
BUS-E-605	Buddhist Art and Architecture	4	50	50	100

BUS-E-606	Mahayana Buddhist Traditions				
BUS-V-607	Buddhism and Global Citizenship (VAC)	2	25	25	50
BUS-R-608	Dissertation (Preparation and presentation of research proposal)	-	50*	-	-
	SEMESTER TOTAL	22	275	275	550
SEMESTER-IV					
BUS-C-651	Sutralankara and Uttaratantra	4	50	50	100
BUS-C-652	Buddhism in Sikkim and Eastern Himalayas	4	50	50	100
	Select any one elective course from 653-654				
BUS-E-653	Buddhist Meditation: Theory	4	50	50	100
BUS-E-654	Tibetan Buddhist Traditions				
BUS-P-655	Buddhist Meditation: Practice	2	50*	-	50
BUS-R-656	Dissertation	8	100	100	200
	SEMESTER TOTAL	22	300	250	550
	AGGREGATE TOTAL	88	1200	1000	2200

C – Core; **E** – Elective; **O** – Open; **R** – Research; **P** – Practicum; **S** – Skill Enhancement Courses; **F**– Field work

Notes:

- * to be evaluated internally through formative assessment
- Internal assessment mark of BUS-R-608 is to be carried over to the fourth semester under BUS-R-656 along with scores of summative assessments which will be conducted through external evaluation.

SWAYAM

Students may earn up to 40 percent of the total credits of the programme from SWAYAM (Study Webs of Active–Learning for Young Aspiring Minds). The selection of the course(s) from SWAYAM is subject to the availability and the 75 percent content similarity with the existing courses in the department. The credits and the grade earned by the students in the particular course will be transferred and added in their mark statement.

BUS-C-501

MADHYAMAKA PHILOSOPHY PART 1

Semester: First

Course Level: 500

Total Marks: 100

L+T+P: 3+1+0 = 4 Credits

Lecture: 45 Hrs + Tutorial: 15 Hrs + Practical: 0 Hrs

COURSE LEARNING OUTCOMES:

On completing the course, the students will be able to:

- CLO1** Explain the etymology and meaning of Madhyamaka school of Buddhist metaphysics.
- CLO2** analyze and explore the Madhyamaka tenets in accordance with the major Madhyamaka treatises.
- CLO3** learn an overview of vast Madhyamaka literature and its prominent thinkers.
- CLO4** Compare and contrast the two Madhyamaka schools: Prasangika Madhyamaka and Svatantrika Madhyamaka
- CLO5** apply the practice of six paramita or perfection i.e., generosity, ethical discipline, patience, enthusiasm, meditation and wisdom in daily life for better judgement and decision making
- CLO6** explore the nature of reality through rational analysis of the discrepancy between the appearance and existence.
- CLO7** Compare and contrast the exposition of ultimate reality in Samkya, Jaina, Carvaka and Buddhist philosophical traditions
- CLO8** analyse the rational efficacy of gaining insight into Emptiness for ridding oneself from all anxieties and fears of life.

Unit-I: Introduction to Madhyamaka Philosophy

- Etymology and Meaning of Madhyamaka
- Madhyamaka Literature and Overview of Madhyamaka tenets
- Madhyamaka schools: Prasangika Madhyamaka and Svatantrika Madhyamaka
- Proponents of Madhyamaka Philosophy

Unit II: Madhyamaka treatise: *Madhyamakavatara*

- Introduction to *Madhyamakavatara* by Acharya Chandrakirti
- Life and Works of Acharya Chandrakirti
- Mahayana Five Paths
- Ten Bodhisattva Bhumis and Ten Paramitas (Ten Perfections)

Unit III: Mahayana Philosophy and Practice in *Madhyamakavatara*

- Perfection of Generosity and Ethical Discipline (Chap 1 and 2)
- Perfection of Patience and its types (Chap 3)

- Perfection of Enthusiasm and its types (Chap 4)
- Perfection of Meditative Concentration or Samadhi (Chap 5)

Unit IV: Madhyamaka View: *Madhyamakavatara*, Chapter 6

- Perfection of Wisdom: View of Emptiness (Shunyata)
- Emptiness of Phenomena and Emptiness of Person
- Various Reasonings to Establish Emptiness or Dependent Origination
- Benefits of gaining Insight into Emptiness

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Guided readings and discussions of classical texts, Library readings, Critical Discussion, Critical Analysis, Debates and discussions, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 50	Test, Assignment, Reports, Article Review and Journal Writing	Oral Test, Group Discussion and Seminar	Presentation, Seminars, and Field based Assignments
Summative Marks: 50	Semester-end examinations conducted by the university will be considered the mode of summative assessment.		

Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

Text Book:

- Chandrakirti's *Madhyamakavatara*, In: Tsongkhapa. *Illuminating the Intent: An Exposition of Candrakirti's Entering the Middle Way*, trans. Thupten Jinpa, USA: Wisdom Publications, 2021.

Suggested Readings:

- Geshe Rabten (translator, commentator) Stephen Batchelor (translator, editor) (1983). *Echoes of Voidness*, London : Wisdom Publications.
- Hopkins, Jeffrey. *Meditation on Emptiness*. London: Wisdom Publications, 1996.
- *Introduction to the Middle Way: Chandrakirti's Madhyamakavatara with commentary by Dzongsar Jamyang Khyentse Rinpoche*, edited by Alex Trisoglio, Khyentse Foundation, 2003
- *Madhyamakavatara* by Chandrakirti's English Translation: Huntington, C. W. (1989). The Emptiness of Emptiness. University of Hawaii Press
- Padmakara Translation Group (2002). *Introduction to the Middle Way* (Chandrakirti's *Madhyamakāvatāra* with Mipham Rinpoche's Commentary).
- Sambhota Series. *Indo-Tibetan Madhyamika Studies*. Delhi: Tibet House and Sri Satguru Publications, 1996.
- The 14th Dalai Lama. *How to See Yourself as You Really Are*. translated and edited by Jeffrey Hopkins, Croydon: CPI Group, 2006.

- Tsongkhapa. *Illuminating the Intent: An Exposition of Candrakirti's Entering the Middle Way*, trans. Thupten Jinpa, USA: Wisdom Publications, 2021.

BUS-C-502

ABHIDHARMA PHILOSOPHY PART 1

Semester: First

Course Level: 500

Total Marks: 100

L+T+P: 3+1+0 = 4 Credits

Lecture: 45 Hrs + Tutorial: 15 Hrs + Practical: 0 Hrs

COURSE LEARNING OUTCOMES:

On completing the course, the students will be able to:

- CLO 1:** explain the Abhidharma philosophy of Buddhist metaphysics.
- CLO 2:** analyze the concept of elements, aggregates and sense sphere in Buddhist sutras and commentaries
- CLO 3:** explore and analyze the nature of mind and various mental factors
- CLO 4:** understand the functioning of the different world system from the Buddhist perspective.
- CLO 5:** know the functioning and the mechanism of gross and subtle the law of karma in the Buddhist context.
- CLO 6:** know the opinions and perspectives of different Buddhist traditions towards Abhidharma Philosophy.

Unit I. Introduction to Abhidharma Philosophy

- Life story and works of Acharya Vasubandhu
- Historical background
- Abhidharma literature

Unit II: Exposition of Elements (Indriya)

- Twofold Classification of phenomena
- Explanation of 5 aggregates, 12 sources, and 18 elements
- Threefold Classification of phenomena
- Twenty -Two Doctrinal Perspectives on the Eighteen Elements

Unit III: Exposition of Faculties and the World System (loka)

- Mind and Mental factors
- Various Classifications of Mind and Mental Factors
- The Three Realms
- Twelve Links of Dependent Origination

Unit IV: Exposition of the Law of Karma (karma)

- Meaning and Theory of Karma
- Informative and non-informative karma
- Physical and Verbal Informative Action
- Three Types of Non-Informative Action (restraint, non-restraint and neither restraint nor non-restraint)
- Other Classifications of Karma and Methods of Karmic Purification

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Guided readings and discussions of classical texts, Library readings, Critical Discussion, Critical Analysis, Debates and discussions, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 50	Test, Assignment, Reports, Article Review and Journal Writing	Oral Test, Group Discussion and Seminar	Presentation, Seminars, and Field based Assignments
Summative Marks: 50	Semester-end examinations conducted by the university will be considered the mode of summative assessment.		

Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

Essential Readings:

- Chim Jampaiyang, (2019), Ornament of Abhidharma: A Commentary on Vasubandhu's Abhidharmakosa, Library of Tibetan Classics, Wisdom Publications.

Suggested Readings:

- Vasubandhu; Lodro Sangpo (2012). Abhidharmakosa-Bhasya of Vasubandhu: The Treasury of the Abhidharma and its Commentary (4 vols.), Motilal Banarsidass Publishers (Translated into English from the French Translation of Louis de La Valle Poussin, L'Abhidharmakosa de Vasubandhu, Institutbelge des hates etudes chinoises, Bruxelles, 1971).
- Pruden, Leo M. (1991), Abhidharmakosabhasyam, translated from the French translation by Louis de La Valle Poussin, Asian Humanities Press, Berkeley 1990 (4 vols.).
- Geshe Sonam Rinchen: How Karma Works: The Twelve Links of Dependent-Arising, Translated and Edited by Ruth Sonam, Shambhala Pub. 2006

BUS-C-503

BUDDHIST PRAMANA

Semester: First Semester

Course Level: 500

Total Marks: 100

L+T+P: 3+1+0 = 4 Credits

Lecture: 45 Hrs + Tutorial: 15 Hrs + Practical: 0 Hrs

COURSE LEARNING OUTCOMES:

- CLO1** explain the key concepts of pramana theory of Buddhism, particularly in relation to logic and epistemology.
- CLO2** analyze and evaluate the Buddhist perspective on valid cognition, knowledge, and its different types.
- CLO3** Analyze the meaning of reasoning and syllogism through exploring its various elements.
- CLO4** examine the role of pramanas in Mahayana epistemology and their application in explaining nature of ontological reality.
- CLO5** Investigate into the nature of correct reasoning and incorrect reasoning.
- CLO6** explain Generality and Specifics, Analysis of Relation and its Type, Contradiction and Principle of Exclusion (Apoha)
- CLO7** apply critical thinking skills to analyze logical fallacies and modes of reasoning within Mahayana Buddhist debates.

Unit I: An Introduction of Pramana Theory

- History of Buddhist Pramana
- Life and Works of Acharya Dignāga and Acharya Dharmakirti
- Brief Overview of Pramana in Buddhist and Non-Buddhist Traditions
- Significance of Rationality and Objectivity

Unit II: Reason and Syllogisms

- Elements of Reasoning: Subject, Predicate, Reason and Example
- Introduction to Three Modes
- Property of the Subject, Forward Pervasion, and Counterpervasion
- Probandum: Pointing the Way of Reasoning

Unit III: Correct and False Reasoning

- Investigation into Correct Reasoning and its Types
- Investigation into False Reasoning and its Types
- Various Types of Reasoning

Unit IV: Other Topics

- Generality and Specifics
- Analysis of Relation and its Types
- Contradiction
- Principle of Exclusion (Apoha)

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Guided readings and discussions of classical texts, Library readings, Critical Discussion, Critical Analysis, Debates and discussions, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 50	Test, Assignment, Reports, Article Review and Journal Writing	Oral Test, Group Discussion and Seminar	Presentation, Seminars, and Field based Assignments
Summative Marks: 50	Semester-end examinations conducted by the university will be considered the mode of summative assessment.		

Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

Essential Readings:

- Dunne, John D; 2004, *Foundations of Dharmakirti's philosophy* (Studies in Indian and Tibetan Buddhism), Cambridge MA: Wisdom Publications.
- Katherine Manchester Rogers: *Tibetan Logic*, Boulder: Snow Lion, Shambhala Colorado Pub. 2009.

Suggested Readings:

- *The Pramanavarttika of Dharmakirti's*. Translated by Satkari mookerjee and Hojun Nagasaki Patna: Nava Nalanda Mahavihara. Pub. 1964
- Th.Sherbatsky: *Buddhist Logic*. Motilal Banarsidas. 1993.
- S.R Bhat, Anu Mehrota: *Buddhist Epistemology*: Motilal Banarsidas,; Ed 1. 2017.

BUS-C-504

LIFE AND TIMES OF SHAKYAMUNI BUDDHA

Semester: First

Course Level: 500

Total Marks: 100

L+T+P: 3+1+0 = 4 Credits

Lecture: 45 Hrs + Tutorial: 15 Hrs + Practical: 0 Hrs

COURSE LEARNING OUTCOMES:

On completion of the course, the students will be able to:

- CLO1** explain various sources related to Buddhism
- CLO2** describe the early life of buddha from birth to Maha Parinirvana
- CLO3** elaborate the biography of Buddha through different texts and legends
- CLO4** explain the origin and functions of the sangha and Buddhist councils

Unit -I: Sources: Archaeological, literary and foreign

- Overview of archaeological findings related to early Buddhism
- Literary Sources related to the origin of Buddhism
- Foreign sources and their contributions to the understanding of early Buddhism
- Cross-cultural influences on the spread of Buddhism in ancient times

Unit-II: Early Life of Buddha

- Buddha's family background and upbringing
- The great renunciation
- The path to enlightenment
- Maha Parinirvana

Unit-III: Biography of Buddha

- Lalita Vistara,
- Buddha Charita
- Nidanakatha
- Various legends pertaining to Buddha's biography

Unit-IV: Origin of Sangha and Buddhist Council

- Formation of the Sangha
- Structure and Organization of the Sangha
- Overview of Buddhist Councils
- Development of Buddhist Schools

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Guided readings and discussions of classical texts, Library readings, Critical Discussion, Critical Analysis, Debates and discussions, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 50	Test, Assignment, Reports, Article Review and Journal Writing	Oral Test, Group Discussion and Seminar	Presentation, Seminars, and Field based Assignments
Summative Marks: 50	Semester-end examinations conducted by the university will be considered the mode of summative assessment.		

Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

Suggested Readings:

- Abhiniskramana sutra (English translation available)
- Nidanakatha (English translation available) These two sutras are on the life of Buddha
- Strong, John, S., *The Buddha: A Short Biography*, Oxford: One world, 2001.
- Nakamura, H., *Indian Buddhism: A Survey with Bibliographical Notes*, reprint, Delhi: Motilal Banarsidass, 1989.
- Sarao, K.T.S. and A.K. Singh (eds.), *A Text Book of the History of Theravāda Buddhism*, 2nd rev. ed., Department of Buddhist Studies, Delhi University: 2006.
- Sarao, K.T.S., *Origin and Nature of Ancient Indian Buddhism*, 4th revised edition, New Delhi Munshiram Manoharlal, 2009. *Prācīna Bhāratīya Baudha Dharma kī Utpatti, Svarūpa aur Patana* (in Hindi), Delhi University: Directorate of Hindi Medium Implementation, 2004.
- Sarao, K.T.S., and Long, J.D. (eds.), *Encyclopedia of Indian Religions: Buddhism and Jainism*, 2 vols., New York: Springer, 2017.
- Lamotte, É., *History of Indian Buddhism*, Louvain: Peters 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 Varṣa* (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.

BUS-E-505

BUDDHISM AND ECOLOGY

Semester: First

Course Level: 500

Total Marks: 100

L+T+P: 3+1+0 = 4 Credits

Lecture: 45 Hrs + Tutorial: 15 Hrs + Practical: 0 Hrs

COURSE LEARNING OUTCOMES:

- CLO1** explain the fundamental teachings of Buddhism and their relevance to environmental ethics and sustainability.
- CLO2** analyze and evaluate Buddhist perspectives on nature, life, and interconnectedness, and their implications for ecological awareness.
- CLO3** examine the concept of non-harm (ahimsa) in Buddhism and its application to environmental issues and sustainable living.
- CLO4** explore the Buddhist cosmology and its teachings on the interconnectedness of all beings and the implications for ecological interconnectedness.
- CLO5** apply mindfulness practices in nature to cultivate ecological awareness and develop a deeper explaining of the interdependence between humans and the environment.
- CLO6** evaluate Buddhist approaches to resource consumption, waste management, and ecological restoration, and their potential contributions to addressing environmental challenges.
- CLO7** examine the role of engaged Buddhism in environmental activism and social change, and assess its effectiveness in promoting ecological sustainability.
- CLO8** analyze contemporary environmental issues from a Buddhist perspective, including climate change, deforestation, pollution, and species extinction, and propose ethical and practical solutions informed by Buddhist teachings.

Unit I: Introduction to Buddhism and Environmental Ethics

- Overview of Buddhism: History, core teachings, and philosophical foundations
- Buddhist perspectives on nature, life, and interconnectedness
- Buddhist ethics and the concept of non-harm (ahimsa)
- Buddhist perspectives on environmental ethics and sustainability

Unit II: Buddhist Teachings on Nature and Ecology

- Buddhist Perspective on cosmology and the interconnectedness of all beings
- Buddhist perspectives on non-duality and non-self in relation to nature
- Buddhist teachings on impermanence and the nature of change
- Buddhist principles of mindfulness and compassion in environmental engagement

Unit III: Buddhist Practices for Ecological Awareness and Engagement

- Contemplative practices in Buddhism and their relevance to ecological concerns
- Mindfulness practices in nature and the cultivation of ecological awareness

- Buddhist approaches to sustainable living and consumption
- Engaged Buddhism and its role in environmental activism and social change

Unit IV: Buddhist Perspectives on Environmental Issues

- Buddhist responses to contemporary environmental challenges
- Buddhism and climate change: Explaining the causes and implications
- Buddhist approaches to resource consumption, waste management, and ecological restoration
- Eco-dharma and green Buddhism.

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Guided readings and discussions of classical texts, Library readings, Critical Discussion, Critical Analysis, Debates and discussions, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 50	Test, Assignment, Reports, Article Review and Journal Writing	Oral Test, Group Discussion and Seminar	Presentation, Seminars, and Field based Assignments
Summative Marks: 50	Semester-end examinations conducted by the university will be considered the mode of summative assessment.		

Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

Suggested Readings:

- Badiner, A. H. (Ed.). (1990). Dharma Gaia: A harvest of essays in Buddhism and ecology. Parallax Press.
- Batchelor, M., & Brown, K. (Eds.). (1994). Buddhism and ecology. Motilal Banarsidass.
- Cooper, D. E., & James, S. P. (2017). Buddhism, virtue and environment. Routledge.
- Darlington, S. M. (2016). Contemporary Buddhism and ecology.
- De Silva, P. (2016). Environmental philosophy and ethics in Buddhism. Springer.
- Dhammika, S. (2015). Nature and the environment in early Buddhism. Singapore: Buddha Dhamma Mandala Society.
- Hanh, T. N., & Weisman, A. (2008). The world we have: A Buddhist approach to peace and ecology.
- Henning, D. H. (2002). Buddhism and deep ecology.
- James, S. P., & Cooper, D. E. (2007). Buddhism and the Environment.
- Kaza, S. (2006). The greening of Buddhism: Promise and perils.
- Keown, D. (2007). Buddhism and ecology: A virtue ethics approach. Contemporary Buddhism, 8(2), 97-112.

- Sahni, P. (2007). Environmental ethics in Buddhism: a virtues approach. Routledge.
- Williams, D. R., & Tucker, M. E. (1997). Buddhism and Ecology: The Interconnection of Dharma and Deeds (Religions of the World and Ecology).

BUS-E-506**BUDDHISM AND GENDER****Semester: First****Course Level: 500****Total Marks: 100****L+T+P: 3+1+0 = 4 Credits****Lecture: 45 Hrs + Tutorial: 15 Hrs + Practical: 0 Hrs****COURSE LEARNING OUTCOMES:**

- CLO1** explain the historical and cultural perspectives on gender within Buddhist traditions.
- CLO2** analyze the role of gender in Buddhist philosophy and its implications for spiritual practice and self-identity.
- CLO3** examine feminist critiques and interpretations of Buddhism in relation to gender equality and social justice.
- CLO4** analyze the contributions of women to Buddhist thought and practice throughout history.
- CLO5** evaluate the experiences and challenges faced by women in monastic and Buddhist communities.
- CLO6** analyze the intersectionality of gender with race, class, and sexuality within Buddhist contexts.
- CLO7** analyze contemporary issues and debates surrounding gender in Buddhism and assess the potential for progressive change.
- CLO8** apply a gender lens to Buddhist practices, rituals, and symbols to analyze their impact on gender dynamics within Buddhist communities.

Unit I: Introduction to Gender and Buddhism

- Overview of Buddhist teachings and historical perspectives on gender
- Feminist critiques and interpretations of Buddhism
- Gender roles and representations in Buddhist scriptures and narratives
- Contemporary issues and debates surrounding gender in Buddhism

Unit II: Gender in Buddhist Philosophy and Practice

- Gender and the concept of self/non-self in Buddhism
- Buddhist perspectives on gender equality and social justice
- Gendered symbolism and iconography in Buddhist art and rituals
- Gendered aspects of meditation and spiritual practice in different Buddhist traditions

Unit III: Women in Buddhism: Historical and Contemporary Perspectives

- Historical contributions of women to Buddhist thought and practice
- Women's roles and experiences in monastic and Buddhist communities
- Depiction of Women in Buddhism.
- Women's ordination and the evolving role of women in Buddhist leadership

Unit IV: Gender, Sexuality, and Diversity in Buddhist Contexts

- LGBTQ+ perspectives and experiences in Buddhist communities
- Intersectionality and the experiences of gender, race, and class in Buddhism
- Nuns in Buddhist history.
- Contemporary issues and innovations in Buddhist gender discourse

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Guided readings and discussions of classical texts, Library readings, Critical Discussion, Critical Analysis, Debates and discussions, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 50	Test, Assignment, Reports, Article Review and Journal Writing	Oral Test, Group Discussion and Seminar	Presentation, Seminars, and Field based Assignments
Summative Marks: 50	Semester-end examinations conducted by the university will be considered the mode of summative assessment.		

Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

Suggested Readings:

- Bartholomeusz, T. J. (1994). Women under the Bo tree: Buddhist nuns in Sri Lanka (No. 5). Cambridge University Press.
- Blackstone, K. R. (2000). Women in the Footsteps of the Buddha: Struggle for Liberation in the Therīgāthā. Motilal Banarsidass Publ..
- Cabezón, J. I. (Ed.). (1992). Buddhism, sexuality, and gender. State University of New York Press.
- Collett, A. (2021). I hear her words: an introduction to women in Buddhism. Windhorse Publications.
- De Silva, A. L. (2003). Homosexuality and Theravada Buddhism (pp. 1996-2012). Lismore, New South Wales, Australia: Buddha Dharma Education Association.
- Faure, B. (2009). The power of denial: Buddhism, purity, and gender. Princeton University Press.
- Gross, R. M. (1993). Buddhism after patriarchy: A feminist history, analysis, and reconstruction of Buddhism. Suny Press.

- Harvey, P. (2000). *An introduction to Buddhist ethics: Foundations, values and issues*. Cambridge University Press.
- Horner, I. B., & Kansal, D. K. (2005). *Women under primitive Buddhism: laywomen and almswomen*. Genesis Publishing Pvt Ltd.
- Keown, D. (2005). *Buddhist ethics: A very short introduction*. OUP Oxford.
- Paul, D. Y., & Wilson, F. (1985). *Women in Buddhism: Images of the feminine in the Mahayana tradition*. Univ of California Press.
- Shaw, M. (2022). *Passionate enlightenment: Women in tantric Buddhism*. Princeton University Press.

BUS-E-507**BUDDHISM AND ECONOMICS****Semester: First****Course Level: 500****Total Marks: 100****L+T+P: 3+1+0 = 4 Credits****Lecture: 45 Hrs + Tutorial: 15 Hrs + Practical: 0 Hrs****COURSE LEARNING OUTCOMES:**

- CLO1** explain the key concepts in Buddhist economics
- CLO2** analyze the Buddhist perspectives on consumption and sustainable development
- CLO3** analyze Buddhist approach to wealth distribution and social justice
- CLO4** explain the implications of Buddhist principles in business

Unit I: Introduction to Buddhist Economics

- Buddhist economics: Concept, significance and its emergence as a field of study;
- Buddhist perspectives on wealth, materialism, and desire.
- The concept of interdependence (Pratītyasamutpāda) and its implications for economic systems.
- The role of compassion and altruism in Buddhist ethics and how it applies to economic decision-making.

Unit II: Buddhist Perspectives on Consumption and Sustainable Development

- Buddhist perspectives on the impact of consumerism on society and the environment.
- Buddhist principles of mindful consumption and their implications for sustainable economic development.
- The concept of Gross National Happiness (GNH) and its relevance in the present context.
- Case studies of Buddhist-inspired sustainable economic practices in different countries.

Unit III: Buddhist Approach to Wealth Distribution and Social Justice

- Buddhist views on wealth distribution and income inequality.
- The concept of Dana (generosity) and its potential role in economic systems.

- Buddhist perspectives on poverty, social welfare, and the welfare state.
- Buddhist perspectives on economic policies.

Unit IV: Buddhism and Business Ethics

- Buddhist ethical principles in modern business practices.
- The role of mindfulness and ethical decision-making in business.
- Buddhist perspectives on profit, corporate social responsibility, and sustainable business practices.
- Buddhist-inspired leadership on organizational culture and employee well-being.

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Guided readings and discussions of classical texts, Library readings, Critical Discussion, Critical Analysis, Debates and discussions, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 50	Test, Assignment, Reports, Article Review and Journal Writing	Oral Test, Group Discussion and Seminar	Presentation, Seminars, and Field based Assignments
Summative Marks: 50	Semester-end examinations conducted by the university will be considered the mode of summative assessment.		

Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

Suggested Readings:

- Anguttara-Nikaya (Tr. & Ed.) Swami Dwarikadas Shashtri Varanasi: Bauddha Bharati, 2009
- Bhikshu Bodhi, *The Noble Eightfold Path*, Kandy: Buddhist Publication Society, 1984
- Bhikshu Dharmarakshita, *Sukhi Grihastha Ke Liye Buddha Upadesh*, New Delhi: Samyaka Prakashana, 2011
- *Buddha's Teachings Being The Sutta-Nipata or Discourse-Collection*, Eds. Lord Chalmers, Delhi: Motilal Banarasidass Publishers Private Limited, 1997
- Dhammapada – *An Anthology of the Sayings of the Buddha* (Ed. & Tr.) A.P. Buddhadatta Mahathera, New Delhi: Blumoon BVooks, S-201, Essel Mansion, 2286-87, Arya Samaj Road, Karol Bagh, 2001
- *Dhammapada* (Tr.) Bhikshu Dharmarakshita, Delhi; Motilal Banarasidass Publishers Private Limited, 2003
- *Dialogues of the Buddha (Digha-Nikaya)* (Tr.) T.W. & MRS. Rhys Davids, London: Pali Text Society, 1899

- *Digha-Nikaya* (Tr.) Bhikshu Rahula Sankrityayana & Bhikshu Jagadisha Kashyapa, Lucknow: Bhartiya Bauddha Shiksha Parishada, 1979

BUS-S-508**TIBETAN LANGUAGE AND COMMUNICATION - 1****Semester: First****Course Level: 500****Total Marks: 50****L+T+P: 0+1+1 = 2 Credits****Lecture: 0 Hrs + Tutorial: 15 Hrs + Practical: 30 Hrs****COURSE LEARNING OUTCOMES:**

Upon completing the course, the students will be able to:

- CLO1** correctly pronounce Tibetan alphabets and words.
- CLO2** learn the fundamental structure of the language.
- CLO3** learn how to make simple sentence, and so forth.
- CLO4** read and write simple sentences in Tibetan language.

Unit I: Introduction to Tibetan Language

- Origin and Development of the Tibetan Script
- Introduction to Tibetan Alphabets, Consonant and Vowels
- Phonetic and Pronunciation
- Four skills of Language Learning

Unit II: Basic Tibetan Grammar and Communication

- Explanation of Prefix and Suffix
- Part of speech
- Tense and Connecting Particles
- Sentence formation and communication

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Direct Method, Grammar Translation Method, Guided readings, Library Readings, Drilling, Communicative Approach, Task-Based Language Learning, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 50	Test and Assignment	Oral Test, Group Discussion and Seminar	Presentation and Seminars

Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

Suggested Readings:

- Chopel, Norbu. (2019) Say it Tibetan- Conversations in Colloquial Tibetan, Paljor House
- Daknewa, Tashi. Basic Grammar of Modern spoken Tibetan

BUS-C-551**MADHYAMAKA PHILOSOPHY PART 2****Semester: Second****Course Level: 500****Total Marks: 100****L+T+P: 3+1+0 = 4 Credits****Lecture: 45 Hrs + Tutorial: 15 Hrs + Practical: 0 Hrs****COURSE LEARNING OUTCOMES:**

- CLO1** learn the profound Madhyamaka view of Emptiness and Dependent Origination in reliance on the Buddha's sutras on Perfection of Wisdom
- CLO2** analyse and compare the Madhyamaka tenets with other Buddhist schools i.e. Vaibhashika, Sautrantika and Chittamatra
- CLO3** analyse and understand the mechanism of rise and end of samsara/miseries through five-profundity of Arya Nagarjuna.
- CLO4** evaluate the Dialectical method of Arya Nagarjuna and its logical approach to establish the nature of reality.
- CLO5** critically examine the nature of reality on the basis on multi-fold profound reasoning explicated in Arya Nagarjuna's masterpiece *mulmadhyamakakarika*.
- CLO6** learn the prominent debates about the ontological reality of phenomena i.e. Emptiness in different Buddhist and Non-buddhist Traditions.
- CLO7** Explore and eliminate various misconceptions pertaining to correct view of Emptiness
- CLO8** understand the harmony of Emptiness, dependent origination and infallibility of the law of karma.
- CLO9** learn to analyse and reflect on the correct view of reality i.e. Emptiness and apply in daily life for fearlessness and ultimate happiness.

Unit-I. Madhyamaka View in Sutras

- Prajnaparamitahridayasutra (The Heart Sutra)
- Vajracchedikasutra (The Diamond Cutter Sutra)
- Pratītyasamutpādasūtra (The Sutra on Dependent Origination)

Unit II: Arya Nagarjuna and Madhyamaka Philosophy

- Life and Works of Arya Nagarjuna
- Arya Nagarjuna's Treatises on Madhyamaka View
- Arya Nagarjuna's Dialectical Method and Tetrallemma (Catuskoti)

- Middle Way, Emptiness and Dependent Origination

Unit III: Madhyamaka View in Arya Nagarjuna's *Mulamadhyamakakarika*

- Wisdom and Method Aspect of Mahayana Path
- Purpose of Teaching the Wisdom of Emptiness
- Chapter 1, Examination of Condition with commentary of Chandrakirti
- Chapter 18, Examination of the self and phenomena

Unit IV: Arya Nagarjuna's *Mulamadhyamakakarika*

- Chapter 22, Examination of the Tathagata
- Chapter 24, Examination of the Four Noble Truths
- Chapter 26, Examination of the Twelve Links of Dependent Arising
- Chapter 27, Examination of Views

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Guided readings and discussions of classical texts, Library readings, Critical Discussion, Critical Analysis, Debates and discussions, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 50	Test, Assignment, Reports, Article Review and Journal Writing	Oral Test, Group Discussion and Seminar	Presentation, Seminars, and Field based Assignments
Summative Marks: 50	Semester-end examinations conducted by the university will be considered the mode of summative assessment.		

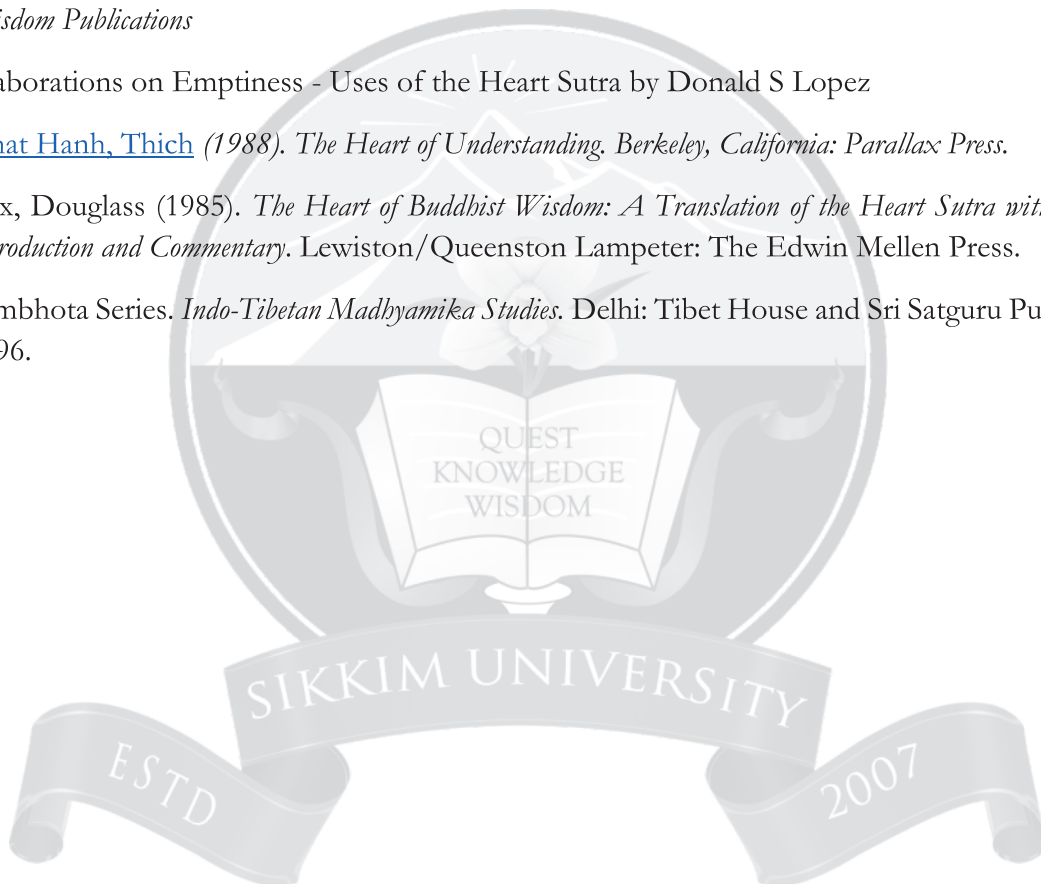
Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

Essential Readings:

- *Mulamadhyamikakarika* by Nagarjuna - English Translation: Ocean of Reasoning by RjeTsong Khapa (Author), Jay L. Garfield (Translator), Geshe Ngawang Samten (Translator); Oxford University Press, 2006
- *Prajnaparamitahridaya Sutra* (The Heart Sutra), English translation: <https://read.84000.co/translation/toh21.html>
- *Vajracchedikasutra* (The Diamond Cutter Sutra), English translation.
- *Pratītyasamutpādasūtra* (The Sutra on Dependent Origination) English translation: <https://read.84000.co/translation/toh212.html>

Suggested Readings:

- Garfield, Jay L. (1995), *The Fundamental Wisdom of the Middle Way*, Oxford: Oxford University Press
- Mulamadhyamakakarika of Nagarjuna, translated by Kalupahana, David J. (1991), Delhi: Motilal Banarsidass Publishers Private Limited.
- Elaborations on Emptiness, translation of Indian Masters' Commentaries on Heart Sutra, translated by Donald S Lopez, Jr, Princeton University Press, 1998
- Walleser, M.. *The life of Nāgārjuna from Tibetan and Chinese Sources*. Delhi: Nag publishers, 1979.
- Gyatso, Tenzin, *The Fourteenth Dalai Lama* (2002). Jinpa, Thupten, ed. [Essence of the Heart Sutra: The Dalai Lama's Heart of Wisdom Teachings](#). English Translation by Geshe [Thupten Jinpa](#). Boston: Wisdom Publications
- Elaborations on Emptiness - Uses of the Heart Sutra by Donald S Lopez
- [Nhat Hanh, Thich](#) (1988). *The Heart of Understanding*. Berkeley, California: Parallax Press.
- Fox, Douglass (1985). *The Heart of Buddhist Wisdom: A Translation of the Heart Sutra with Historical Introduction and Commentary*. Lewiston/Queenston Lampeter: The Edwin Mellen Press.
- Sambhota Series. *Indo-Tibetan Madhyamika Studies*. Delhi: Tibet House and Sri Satguru Publications, 1996.



BUS-C-552

ABHIDHARMA PHILOSOPHY PART – 2

Semester: Second

Course Level: 500

Total Marks: 100

L+T+P: 3+1+0 = 4 Credits

Lecture: 45 Hrs + Tutorial: 15 Hrs + Practical: 0 Hrs

COURSE LEARNING OUTCOMES:

On completing the course, the students will be able to:

- CLO1** clearly understand the concept of mental defilements, their nature and process of polluting the mind
- CLO2** Learn and compare the root and secondary afflictions and their classifications
- CLO3** examine and analyze the meaning and various aspects of the four noble truths.
- CLO4** Understand the different forms of concentrations and absorptions with their subtleties and distinctive features
- CLO5** learn the difference amongst the concentrations of Desire realm, Form realm and Formless realm.
- CLO6** analyse perspectives of different Buddhism traditions towards Abhidharma Philosophy.
- CLO7** Utilize the aspects of learning in the course of their further study and research.

Unit I: Exposition of the Affliction (anusaya)

- Etymology and Definition of Affliction
- Classification of the Root Afflictions
- Classification of Secondary Afflictions
- Abandoning Afflictions and its Relevance

Unit II: Exposition of Path and the Person (marga-pudgala)

- Five Paths to Nirvana
- Explanation of the Four Noble Truths
- Exposition of the Two Truths
- Eightfold Classification of Arya Beings (Eight Sangha Members)

Unit III: Exposition of the Knowledge (jnana)

- Ten Cognitions
- Possession of the Ten Cognitions
- Four Fearlessness and Four Mindfulness
- Four Immeasurables and Great Compassion

Unit IV: Overview of Concentrations and Absorptions (dhyana)

- Desir Realm Concentrations
- Form Concentrations and Formless Absorptions
- Nature and Classification of Absorptions
- Eighteen Members of Meditative Absorptions

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Guided readings and discussions of classical texts, Library readings, Critical Discussion, Critical Analysis, Debates and discussions, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 50	Test, Assignment, Reports, Article Review and Journal Writing	Oral Test, Group Discussion and Seminar	Presentation, Seminars, and Field based Assignments
Summative Marks: 50	Semester-end examinations conducted by the university will be considered the mode of summative assessment.		

Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

Course Material:

- Chim Jampaiyang, (2019), Ornament of Abhidharma: A Commentary on Vasubandhu's Abhidharmakosa, Library of Tibetan Classics, Wisdom Publications.

Suggested Readings:

- Vasubandhu; Lodro Sangpo (2012). Abhidharmakosa-Bhasya of Vasubandhu: The Treasury of the Abhidharma and its Commentary (4 vols.), Motilal Banarsidass Publishers (Translated into English from the French Translation of Louis de La Valle Poussin, L'Abhidharmakosa de Vasubandhu, Institutbelge des hautes etudes chinoises, Bruxelles, 1971).
- Pruden, Leo M. (1991), Abhidharmakosabhasyam, translated from the French translation by Louis de La Valle Poussin, Asian Humanities Press, Berkeley 1990 (4 vols.).
- Geshe Sonam Rinchen: How Karma Works: The Twelve Links of Dependent-Arising, Translated and Edited by Ruth Sonam, Shambhala Pub. 2006

BUS-C-553

LOGIC AND EPISTEMOLOGY IN MAHAYANA BUDDHISM

Semester: Second

Course Level: 500

Total Marks: 100

L+T+P: 3+1+0 = 4 Credits

Lecture: 45 Hrs + Tutorial: 15 Hrs + Practical: 0 Hrs

COURSE LEARNING OUTCOMES:

- CLO1** explain the key concepts and philosophical foundations of Mahayana Buddhism, particularly in relation to logic and epistemology.
- CLO2** analyze and evaluate the Mahayana perspective on truth, knowledge, and epistemological frameworks.
- CLO3** explain the key concepts and philosophical foundations of Mahayana Buddhism, particularly in relation to logic and epistemology.
- CLO4** Analyze the Logical Establishment of Key Buddhist Concepts such as Rebirth, Four Noble truths, Nirvana and Omniscience.
- CLO5** examine the role of pramanas (valid sources of knowledge) in Mahayana epistemology and their application in explaining conventional and ultimate truth.
- CLO6** explain the methodology and structure of Buddhist debates (Pramana-Vada) and their role in advancing explaining and insight in Mahayana Buddhism.
- CLO7** apply critical thinking skills to analyze logical fallacies and modes of reasoning within Mahayana Buddhist debates.

Unit-I: Introduction to Logic and Epistemology

- Buddhist Logic, Purpose and Significance
- Logic and Debate Practices in Mahayana Monastic Education
- Methodology and Structure of Buddhist Debates
- Knowledge, Validity and their Types

Unit II: Logic and Epistemology in Acharya Dharmakirti's *Pramāṇavārttika*

- Introduction to *Pramāṇavārttika* (The Commentary on Valid Cognition)
- Life and Works of Acharya Dharmakirti
- Word of Salutation to the Buddha from *Pramāṇasamuccaya*
- Valid Cognition: Direct Valid Cognition and Inferential Cognition

Unit III: *Pramāṇavārttika*: Chapter Pramanasiddhi

- Establishing the Omniscient One as the Valid One/ Reliable Guide
- Altruism and Teacher (Wisdom of Selflessness)
- Sugata and Protector

- Signification of Study, Reflection and Meditation

Unit IV: Logical Establishment of Buddhist Concepts in Chapter Pramanasiddhi

- Rational Establishment of the Rebirth
- Logical Establishment of Four Noble Truths, Nirvana and Buddhahood
- Mind - Body Dynamics
- Role of Logic and Debate in Enhancing Clarity and Insight in Mahayana Buddhism

Essential Readings:

- Debate Primer Text 1: Fundamentals of Debate/ Collected Topics (Dudra), Ngagrampa Sangye Tsultrim and Venerable Tenzin Tharpa, Liberation publications (www.tibet2009.com).
- Chapter 2, *The Pramanavarttika of Dharmakirti's*. Translated by Satkari mookerjee and Hojun Nagasaki Patna: Nava Nalanda Mahavihara. Pub. 1964
- Debate in Tibetan Buddhism, Daniel Perdue, Snow Lion, New York.

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Guided readings and discussions of classical texts, Library readings, Critical Discussion, Critical Analysis, Debates and discussions, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 50	Test, Assignment, Reports, Article Review and Journal Writing	Oral Test, Group Discussion and Seminar	Presentation, Seminars, and Field based Assignments
Summative Marks: 50	Semester-end examinations conducted by the university will be considered the mode of summative assessment.		

Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

Suggested Readings:

- *Is Enlightenment Possible?*, Dharmakirti and rGyal tshab rje on Knowledge, Rebirth, No-Self and Liberation, Introduced, Translated and Annotated by Roger R. Jackson
- Th.Sherbatsky: *Buddhist Logic*. Motilal Banarsidas. 1993.
- S.R Bhat, Anu Mehrota: *Buddhist Epistemology*: Motilal Banarsidas,; Ed 1. 2017.
- Daniel Perdue: *Debate in Tibetan Buddhist Education*, LTWA Dharamshala (1976).
- Dunne, John D; 2004, *Foundations of Dharmakirti's philosophy* (Studies in Indian and Tibetan Buddhism), Cambridge MA: Wisdom Publications.
- Katherine Manchester Rogers: *Tibetan Logic*, Boulder: Snow Lion, Shambhala Colorado Pub. 2009

BUS-E-554

BUDDHIST ETHICS AND MORALITY

Semester: Second

Course Level: 500

Total Marks: 100

L+T+P: 3+1+0 = 4 Credits

Lecture: 45 Hrs + Tutorial: 15 Hrs + Practical: 0 Hrs

COURSE LEARNING OUTCOMES:

- CLO1** explain the historical development and key concepts of Buddhist ethics.
- CLO2** analyze and evaluate the Threefold Training and its components: ethics, meditation, and wisdom.
- CLO3** examine the moral frameworks of sila (virtue), samadhi (concentration), and prajna (wisdom) within Buddhist ethics.
- CLO4** apply the principles of intention (cetana) and karma in ethical decision-making within a Buddhist context.
- CLO5** analyze the Five Precepts and their significance as moral guidelines for lay Buddhists.
- CLO6** analyze the Ten Paramitas (Perfections) and their role in cultivating virtuous qualities.
- CLO7** evaluate Buddhist perspectives on contemporary ethical issues, such as social justice, bioethics, and environmental ethics.
- CLO8** apply Buddhist ethical principles and decision-making frameworks to address contemporary challenges in personal and societal contexts.

Unit I: Introduction to Buddhist Ethics

- Buddhist Notions of Ethics, its Integration and Implications
- Overview of Buddhist ethics: Historical development and key concepts
- Explanation of Ethics in Rathavinitta and Dhammika Sutta.
- Ethical Discourse of Buddha and relevance of Buddhist ethics in Modern World

Unit II: Concept of Ahimsa and Harmlessness

- Analysis of the Brahmanical concept
- Brief Overview of the Jain and Gandhian concept
- Concept of Ahimsa and Harmlessness in Buddhist Context
- Buddhist moral frameworks: Sila (virtue), samadhi (concentration), and prajna (wisdom)

Unit III: Ethical Principles in Buddhist Thought

- The Five Precepts: Moral guidelines for lay Buddhists
- The Ten Paramitas (Perfections) and their role in cultivating virtuous qualities
- The Role of Eight-fold Noble Path and the View of dependent origination for ethical decision-making
- Buddhist views on Suicide, Euthanasia, Capital Punishment and Terrorism.

Unit IV: Contribution of the Socially Engaged Buddhists

- Life and Contributions of B.R. Ambedkar and The Fourteenth Dalai Lama
- A.T. Aryaratana and his Sarvodayā Śramadāna
- Social Responsibilities and Contributions of Sulak Sivarakas and Thich Nhat Hahn
- Emphasis on the Practice of Compassion, Harmlessness, Universal love and Ethics

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Guided readings and discussions of classical texts, Library readings, Critical Discussion, Critical Analysis, Debates and discussions, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 50	Test, Assignment, Reports, Article Review and Journal Writing	Oral Test, Group Discussion and Seminar	Presentation, Seminars, and Field based Assignments
Summative Marks: 50	Semester-end examinations conducted by the university will be considered the mode of summative assessment.		

Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

Suggested Readings:

- Jones, K. *The Social Face of Buddhism: an Approach to Political and Social Activism*, London: Wisdom Publications, 1989.
- Dalai Lama Tenzin Gyatso: *The Ethics for New Millennium*, Brown/Abacus Press in 1999
- Dalai Lama: *Beyond Religion: Ethics for Whole World*, Publication, 2011.
- Macy, J. *Dharma and Development: Religion as Resource in the Sarvodaya Self-help Movement*, West Hartford, Connecticut: Kumarian Press, 1983.
- Singer, P. *Animal Liberation*, Harper Perennial, 2001.
- Batchler, M. & K. Brown (eds). *Buddhism and Ecology*, London: Cassell, 1992.
- Sarao, K.T.S. *Kailash Pilgrimage: The Indian Route*, Delhi: Aryan International Publishers, 2009; *KailāśaTīrthayātra*, New Delhi: Vidyānidhi, 2010.
- 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.
- 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.
- Sarao, K.T.S., and Long, J.D. (eds.), *Encyclopedia of Indian Religions: Buddhism and Jainism*, 2 vols., New York: Springer, 2017.
- 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.



BUS-E-555

THERAVADA BUDDHIST TRADITIONS

Semester: Second

Course Level: 500

Total Marks: 100

L+T+P: 3+1+0 = 4 Credits

Lecture: 45 Hrs + Tutorial: 15 Hrs + Practical: 0 Hrs

COURSE LEARNING OUTCOMES:

- CLO1** explain the historical development and cultural context of Theravada Buddhism.
- CLO2** analyze the key teachings, concepts, and texts within Theravada Buddhism.
- CLO3** analyze the foundational principles of Theravada Buddhist philosophy, such as impermanence, suffering, and non-self.
- CLO4** explain the ethical framework of Theravada Buddhism, including the Noble Eightfold Path and its relevance to personal conduct.
- CLO5** analyze the practices of meditation and mindfulness within Theravada Buddhism.
- CLO6** analyze different meditation techniques, such as vipassana and metta meditation, and their role in spiritual development.
- CLO7** explain the role of Theravada Buddhist monasticism, rituals, and festivals within Theravada Buddhist culture.
- CLO8** reflect on the influence of Theravada Buddhism on art, literature, societal values, and the daily lives of its adherents.

Unit-I. Origin and Development of Theravada Traditions

- History and Development of Theravada Buddhism
- Establishment of Sangha and its Growth
- Various Buddhist Council and their Significance
- Theravada Buddhist Rituals, Ceremonies and Festivals

Unit II: Theravada Buddhist Philosophy and Practice

- The Four Nobles Truths and their Various Aspects
- The Eight-fold Noble Path and its Relevance to Ethical Conduct and Spiritual Growth
- Three Natures: Impermanence (anicca), Suffering (dukkha) and Selflessness (anatta)
- The Practices of Meditation and Mindfulness

Unit III: Spread of Theravada Traditions in India and abroad.

- Theravada Traditions in Srilanka
- Theravada Traditions in Myanmar

- Theravada Traditions in Thailand
- Theravada Traditions in Laos and Cambodia

Unit IV: Pali Canon and Commentaries

- Dhammacakkapavattana Sutta, Anattalakhna Sutta, Mahaparnirvana Sutta
- Brief Introduction to Visuddhimagga by Master Buddhaghosa
- The Influence of Theravada Buddhism on Art, Literature and Societal Values
- Theravada Buddhist Education Institutions and their Social Contribution

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Guided readings and discussions of classical texts, Library readings, Critical Discussion, Critical Analysis, Debates and discussions, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 50	Test, Assignment, Reports, Article Review and Journal Writing	Oral Test, Group Discussion and Seminar	Presentation, Seminars, and Field based Assignments
Summative Marks: 50	Semester-end examinations conducted by the university will be considered the mode of summative assessment.		

Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

Suggested Readings:

- 2500 Years of Buddhism- P.V. Bapat
- The teachings of Buddha Part-2. Ministry of religious affairs Govt of Myanmar.
- Law. B.C. Sassanavansa- The history of Buddha's religion. London Oxford University, Press, 1952.
- Hitinaung, Folk elements in Burmese Buddhism, Oxford University Press- 1962.
- Bischoff, Rogers, Buddhism in Myanmar, A short history, Kandy: Wheel Publications -1996
- Jayatilake, K.N. and Smart Ninian, Massage of Buddha, London: Wisdom Books, 1963.
- A manual of Abhidharma Narada Mahathera, Kuala Lumpur; The Buddhist Missionary Society, 1979.
- Dighanikaya, Igatpuri, Vipasana Research Institute, 1993.
- Dev, Archarya Narendra, Bauddha dharma aur darshan. Patna: Bihar Rashtra bhasa Parishad, 1956.
- Conze, E, *Buddhist thought in India*, Delhi;1996.

- *The Path of Purity*, tr Pe Maung Tin, 1923–31, 3 volumes; reprinted in 1 volume, Pali Text Society, Oxford
- *The Path of Purification*, tr Nanamoli, Ananda Semage, Colombo, 1956; reprinted Buddhist Publication Society, Kandy, Sri Lanka.

BUS-V-556**CYBER SECURITY****Semester: Second****Course Level: 500****Total Marks: 50****L+T+P: 1+1+0 = 2 Credits****Lecture: 15 Hrs + Tutorial: 15 Hrs + Practical: 0 Hrs****COURSE LEARNING OUTCOMES**

On completion of the course, the students will be able to:

- CLO1** explain the concept and basic terminologies of cyber security
- CLO2** distinguish various cybercrimes that are commonly occurring in Indian and global context.
- CLO3** explain various privacy and security concerns related to social media
- CLO4** explain basic concepts related to e-commerce and digital payments
- CLO5** identify various digital payment modes and related cyber security aspects
- CLO6** explain the legal framework that exist in India for cybercrimes and penalties and punishments for such crimes.
- CLO7** discuss the main components of cyber security plan and management
- CLO8** discuss RBI guidelines and preventive measures against digital payment frauds.

UNIT 1: BASICS OF CYBER SECURITY

- Cyber Security: Concept and importance; Basic Cyber security terminologies.
- Cyber Crimes: Concept and Types (Cybercrimes targeting Computer systems and Mobiles, Social Media Scams & Frauds and Social engineering attacks).
- Social Media Overview and Security: Concept and Types of social media, Security issues related to social media.
- E-Commerce: Concept, components; Elements of E-Commerce security, E-Commerce threats; Concept, components and modes of digital payments.

UNIT-II: CYBER SECURITY LAWS AND MANAGEMENT

- Cyber Security Regulations in India: The Information Technology (IT) Act, 2000, and the Data Protection Bill, 2019, Cyber Laws and Legal and ethical aspects related to new technologies.
- Data Privacy and Data Security: Concept of data and data privacy; Data protection, Data privacy

and data security

- Cyber security Management: cyber security policy, cyber crises Management plan, National cyber security policy and strategy.
- RBI guidelines on digital payments and customer protection in unauthorized banking transactions. Relevant provisions of Payment Settlement Act, 2007.

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Guided readings and discussions of classical texts, Library readings, Critical Discussion, Critical Analysis, Debates and discussions, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 25	Test, Assignment, Reports, Article Review and Journal Writing	Oral Test, Group Discussion and Seminar	Presentation, Seminars, and Field based Assignments
Summative Marks: 25	Semester-end examinations conducted by the university will be considered the mode of summative assessment.		

Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

Suggested Readings

- Singh, S. (2020). Cyber Security: Principles and Practices. McGraw-Hill Education.
- Smith, J. A., & Johnson, R. B. (2018). Understanding Cyber Crimes: A Comprehensive Analysis. Journal of Cybersecurity, 5(2), 105-125.
- Sharma, M., & Verma, A. (2019). E-Commerce Security: Challenges and Solutions. In A. Kumar (Ed.), Cyber Security: Emerging Threats and Countermeasures (pp. 65-82). Springer.
- Ministry of Electronics and Information Technology, Government of India. (2022). Information Technology (IT) Act, 2000. <http://meity.gov.in/content/information-technology-act-2000>
- Data Security Council of India (DSCI). (2019). Data Privacy and Protection in India: Current Landscape and Future Challenges. DSCI Publications.
- Disterer, G. (2012). Cybercrime and cyber security. Routledge.
- Whitman, M. E., & Mattord, H. J. (2018). Principles of Information Security. Cengage Learning.
- Bandyopadhyay, A. (2020). Cybersecurity in India: Laws, Regulations, and Challenges. Springer.

BUS-S-557

TIBETAN LANGUAGE AND COMMUNICATION PART – 2**Semester: Second****Course Level: 500****Total Marks: 50****L+T+P: 0+1+1 = 2 Credits****Lecture: 0 Hrs + Tutorial: 15 Hrs + Practical: 30 Hrs****COURSE LEARNING OUTCOMES****On completion of the course, the students will be able to:**

Upon completing the course, the students will be able to:

- CLO1** frame sentences following basic grammar structure.
- CLO2** converse in colloquial Tibetan language.
- CLO3** read short stories in Tibetan language.
- CLO4** to read and write simple sentences.
- CLO5** learn basic form of calligraphy.
- CLO6** improve the speed and clarity of Tibetan script writing.

Unit: I Colloquial Tibetan Language Skills

- Greetings and Introduction
- Food, Parts of body, Days and Time
- About Family and House
- About Nature and Weather

Unit: II Advanced Communicative Skills

- Conversation at the Hospital and Market
- Conversation in School and Monastery
- Short stories
- Basic Calligraphy

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Direct Method, Grammar Translation Method, Guided readings, Library Readings, Drilling, Communicative Approach, Task-Based Language Learning, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 50	Test and Assignment	Oral Test, Group Discussion and Seminar	Presentation and Seminars

Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

Suggested Readings:

- Chophel, Norbu. (2019) Say it Tibetan- Conversations in Colloquial Tibetan, Paljor House
- Daknewa, Tashi. Basic Grammar of Modern spoken Tibetan

BUD-F-558**COMMUNITY ENGAGEMENT****Semester: Second****Course Level: 500****Total Marks: 50****L+T+P: 0+0+2 = 2 Credits****Lecture: 0 Hrs + Tutorial: 0 Hrs + Practical: 60 Hrs****COURSE LEARNING OUTCOMES:**

On completion of this course, the students will be able to:

- CLO1** gain hands-on experience in community service in the village and the local community.
- CLO2** appreciate the real-life experiences, folklore and stories of different local communities.
- CLO3** practice mindful walking, meditation and noble silence.
- CLO4** practice generosity, compassion, benevolence and love with the members of the community

ACTIVITIES:

The students need to visit a village/monastery for period of at least one week for community engagement.

ASSESSMENT FRAMEWORK (50 MARKS)

The assessment will be based on the report, presentation and submission on the real-world experiences in the village/monastery.

SEMESTER – III**BUS-C-601****RESEARCH METHODOLOGY****Semester: Third****Course Level: 600****Total Marks: 100****L+T+P: 3+1+0 = 4 Credits****Lecture: 45 Hrs + Tutorial: 15 Hrs + Practical: 0 Hrs****COURSE LEARNING OUTCOMES:**

- CLO1** On completion of this course, the students will be able to:
- CLO2** Explain the concept types and approaches to research
- CLO3** Analyze the significance of social science research in contemporary society, identifying its role in addressing societal challenges and informing evidence-based policies.
- CLO4** Explain the unique characteristics and methodologies utilized in social science studies.
- CLO5** Analyze the philosophical underpinnings of social science research,
- CLO6** explain narrative inquiry and storytelling as qualitative research methods
- CLO7** Analyze various Qualitative research methods
- CLO8** Formulate research objectives and hypotheses with clarity and precision, ensuring alignment with the research problem and employing measurable and testable constructs.
- CLO9** Appraise different data collection methods and sampling techniques, justifying their choices based on the research design's objectives and the nature of the research questions.

UNIT I: Introduction to Social Science Research

- Importance of Social Science Research
- Research: Definitions, Characteristics, and Types
- The Research Process
- Theories and Philosophy in Social Science Research

UNIT II: Understanding Research

- Philosophical Contexts
- Narrative Enquiry and Story Telling
- Interdisciplinary and System Thinking
- Buddhist and Philosophical Perspectives

UNIT III: Data, Types of Data, And Analysis

- Research Approach and Methodology

- Qualitative and Quantitative Analysis
- Ethnographic, Historical, Phenomenal Research, and Grounded Theory
- Ethical Issues, Processing, and Presentation of Data

UNIT IV: Preparing an Empirical Research Design

- Research Design and Research Problem
- Formulation of Objectives, Hypotheses and Types of Hypotheses
- Data Collection Methods and Techniques, Sampling
- Proposal and Report Writing: Reference and Bibliography

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Guided readings and discussions of classical texts, Library readings, Critical Discussion, Critical Analysis, Debates and discussions, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 50	Test, Assignment, Reports, Article Review and Journal Writing	Oral Test, Group Discussion and Seminar	Presentation, Seminars, and Field based Assignments
Summative Marks: 50	Semester-end examinations conducted by the university will be considered the mode of summative assessment.		

Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

Selected Readings:

- Banks, Michael and Mitchell Christopher (eds.). A Handbook on the Analytical Problem-solving Approach, Institute for Conflict Analysis and Resolution, George Mason University, 1990.
- Blalock, H. N. An Introduction to Social Research, Englewood Cliffs NJ. Prentice Hall, 1970.
- Blalock, H.M. (eds.) Methodology in Social Research, New York, 1968.
- Bridget, Somekh and Cathy Lewin (2005), Research Methods in the Social Sciences, Sage Publication, 2005.
- Creswell, John W. Research Design: Qualitative, Quantitative, and Mixed Method Approaches, Sage Publication, 2003.
- De, D. A. Vaus. Surveys in Social Research, (2nd edn.), London, Unwin Hyman, 1991.
- Druckman, Daniel Doing Research: Methods of Inquiry for Conflict Analysis. New Delhi, Sage Publications, 2005.
- Galtung, Johan (1969) 'Violence, Peace and Peace Research', Journal of Peace Research, vol. 6.

- no. 3, pp. 167-191, 1969.
- Galtung, Johan (1978) Peace and Social Structure. Essays in Peace Research. vol. 111.
- Copenhagen, Ejlers.
- Holt, Rodert T. and John E. Turner (eds.). The Methodology of Comparative Research, New York, 1970. Kayrooz. Carole
- and Chris Trevitt, Research in Organizations & Communities: Tales from the
- Real World. Allen & Unwin. New South Wales. Australia 2006.

BUS-C-602**BUDDHIST PSYCHOLOGY****Semester: Third****Course Level: 600****Total Marks: 100****L+T+P: 3+1+0 = 4 Credits****Lecture: 45 Hrs + Tutorial: 15 Hrs + Practical: 0 Hrs****COURSE LEARNING OUTCOMES:**

- CLO1** explain the historical development and key concepts of Buddhist psychology.
- CLO2** analyze the Western psychological frameworks and Buddhism.
- CLO3** analyze the Buddhist perspective on emotions and their impact on mental well-being.
- CLO4** Learn the nature of mind, its functions, classifications and techniques to transform it.
- CLO5** analyze the nature of suffering and the cultivation of positive mental states in Buddhist psychology.
- CLO6** Learn advanced applied psychology and bodhisattva practices for lasting peace and happiness
- CLO7** apply Buddhist psychological principles to promote mental health and well-being.
- CLO8** integrate Buddhist psychological principles into personal growth and everyday life.

Unit-I: Introduction to Buddhist Psychology

- Understanding Human Psychology
- Purpose to Study the Mind, its Nature and Training
- Western Psychological Frameworks and Buddhism
- Buddhist Psychology and Current Scientific Findings

Unit II: Classifications of Mind and Mental States

- Five Omnipresent Mental Factors; Five Object-ascertaining / Determinative Mental Factors
- Eleven Virtuous Mental Factors
- Six Root Afflictions and Twenty Secondary Afflictions

- Four Variable Mental Factors

Unit III: *Bodhicharyavatara*: Mind Training Techniques

- Introduction to the Text and Author
- Methods to Cultivate the Virtuous Mind of Bodhicitta (Awakening Mind)
- Practices to Refrain from Destructive Emotions: Anger, Attachment and Ignorance
- Impact of Positive Emotions on Mental Health and Well-being

Unit IV: *Bodhicharyavatara*: Applied Psychology and Bodhisattva Practices

- Cultivating Conscientiousness and Introspection
- Practice of Patience, Enthusiasm and Concentration
- Application of Buddhist Psychology to Psychotherapy and Counseling
- Integration of Buddhist psychological Principles into Everyday Life and Personal Growth.

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Guided readings and discussions of classical texts, Library readings, Critical Discussion, Critical Analysis, Debates and discussions, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 50	Test, Assignment, Reports, Article Review and Journal Writing	Oral Test, Group Discussion and Seminar	Presentation, Seminars, and Field based Assignments
Summative Marks: 50	Semester-end examinations conducted by the university will be considered the mode of summative assessment.		

Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

Essential Readings:

- Buddhist Psychology by Geshe Tashi Tsering, The Foundation of Buddhist Thought, Vol. 3, Edited by Gordon McDougal, WisdomPublication.
- Bodhicharyavatara by Shantideva's English Translation: A guide to the Bodhisattva's way of life by Acharya Shantideva; translated into English by Stephen Batchelor. Dharamsala: Library of Tibetan Works & Archives, 1979.

Suggested Readings:

- [Dalai Lama, XIV](#); Padmakara Translation Group (1994), A Flash Lightning in the Dark of Night: Guide to the Bodhisattva's Way of Life (1st ed.), Shambhala
- [Dalai Lama, XIV](#); Geshe Thupten Jinpa (trans&ed) (2004), Practicing Wisdom: The Perfection of Shantideva's Bodhisattva Way, Wisdom Publications, U.S

- KhenchenKunzangPelden; Padmakara Translation Group (2008), The Nectar of Manjushri's Speech: A Detailed Commentary on Shantideva's Way of the Bodhisattva, Shambhala
- Williams, Paul (1997), Altruism and Reality: Studies in the Philosophy of the Bodhicaryavatara, Routledge Curzon Critical Studies in Buddhism, Routledge Curzon
- Dalai Lama and Ekman P. *Emotional Awareness: A conversation between The Dalai Lama and Paul Ekman*, New York: Times books, 2008.
- Lati Rinbochay. *Mind in Tibetan Buddhism*. translated & edited by Elizabeth Napper, NY, Ithaca: Snow Lion, 1980.

BUS-C-603**HISTORY OF BUDDHISM IN INDIA****Semester: Third****Course Level: 600****Total Marks: 100****L+T+P: 3+1+0 = 4 Credits****Lecture: 45 Hrs + Tutorial: 15 Hrs + Practical: 0 Hrs****COURSE LEARNING OUTCOMES:**

On completing the course, the students will be able to

- CLO1** explain the cultural context of ancient India during the time of Buddha and the significance of iron in the growth and development of Buddhism.
- CLO2** analyze the life and teachings of Siddhartha Gautama (Buddha) and their impact on the spread of Buddhism in India and neighboring regions.
- CLO3** analyze the role of oral transmission and early monastic communities in preserving and disseminating Buddhist teachings.
- CLO4** explain the influence of Emperor Ashoka's royal patronage on the spread and promotion of Buddhism, including the establishment of monastic institutions and missionary activities.
- CLO5** explain the contributions of subsequent Indian dynasties, including the Sunga, Satvahana, Kushana, Gupta, and Harshavardhana, to the growth and development of Buddhism.
- CLO6** analyze the significance and outcomes of the First, Second, Third, and Fourth Buddhist Councils in preserving and developing the Dharma.
- CLO7** analyze the factors leading to the decline of Buddhism in India, including foreign invasions, political changes, cultural suppression, and socio-economic shifts.
- CLO8** reflect on the disputes and schisms in the monastic community after Buddha's passing and the revival of Buddhism during the Gupta and Pala periods in India.

Unit I: Introduction to Indian Buddhism

- Overview of ancient India and its cultural context during the time of Buddha; The role of Iron in the growth and development of Buddhism.
- Life and teachings of Siddhartha Gautama (Buddha)
- Spread of Buddhism in India and neighboring regions
- Importance of oral transmission and early monastic communities

Unit II: Royal Patronage of Buddhism in Ancient India

- The Mauryan Dynasty and Emperor Ashoka's conversion to Buddhism
- Ashoka's contributions to the spread and promotion of Buddhism; Establishment of monastic institutions and missionary activities under Ashoka.
- Buddhism under Sunga, Satvahana, Kushana, Gupta and Harshavardhana.
- Origin and growth of Sangha.

Unit III: Buddhist Councils: Preservation and Development of the Dharma

- The First Buddhist Council: Purpose, participants, and outcomes
- The Second Buddhist Council and its attempts to address controversies
- The Third Buddhist Council: Contributions of Emperor Ashoka and the reign of Emperor Kanishka.
- The Fourth Buddhist Council: Role in preserving the Tripitaka and consolidating Buddhist teachings

Unit IV: Decline and Revival of Buddhism in India

- Factors leading to the decline of Buddhism in India: Impact of foreign invasions on Buddhist centers and institutions, political changes and dynastic shifts, cultural suppression, socio-economic changes.
- Disputes and Schisms in the monastic community after Buddha's passing.
- Revival of Buddhism in India during the Gupta and Pala periods.
- The legacy of Indian Buddhism and its relevance in the modern world.

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Guided readings and discussions of classical texts, Library readings, Critical Discussion, Critical Analysis, Debates and discussions, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 50	Test, Assignment, Reports, Article Review and Journal Writing	Oral Test, Group Discussion and Seminar	Presentation, Seminars, and Field based Assignments
Summative Marks: 50	Semester-end examinations conducted by the university will be considered the mode of summative assessment.		

Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

SUGGESTED READINGS

- Dutt, N. (1943). Early Monastic Buddhism, 2 Vols., Calcutta
- Nakamura, H. (1989). Indian Buddhism: A Survey with Bibliographical Notes, reprint, Delhi
- Sarao, K.T.S. & A.K. Singh (eds.). (2006) A Text Book of the History of Theravada Buddhism, 2nd rev. ed., Delhi: Department of Buddhist Studies
- Sarao, K.T.S. (2009). Origin and Nature of Ancient Indian Buddhism, 4th revised edition, New Delhi: Munshiram Manoharlal
- Lamotte, E. (1988). History of Indian Buddhism, Louvain
- Warder, A.K. (1980). Indian Buddhism, 2nd edition, Delhi
- R. Thapar, Ashoka and the Decline of the Mauryas, Oxford India, Paperbacks, Delhi: OUP: 1998.
- Devahuti, D. Harsha. (1998). A Political Study, third revised edition, New Delhi: Oxford University Press
- Dutt, Sukumar. (1962, reprint 1988). Buddhist Monks and Monasteries of India: Their History and Their Contribution to Indian Culture, London: George Allen & Unwin, Delhi: Motilal Banarsidass
- Chakravarti, Uma. (1987). The Social Dimensions of Early Buddhism. New Delhi: Oxford University Press
- Wagle, Narendra. (1995). Society at the Time of the Buddha, Bombay: Popular Prakashan

BUS-C-604

ARYADEVA'S 400 VERSES: MAHAYANA IDEALS AND PRACTICE

Semester: Third

Course Level: 600

Total Marks: 100

L+T+P: 3+1+0 = 4 Credits

Lecture: 45 Hrs + Tutorial: 15 Hrs + Practical: 0 Hrs

COURSE LEARNING OUTCOMES:

- CLO1** explain the philosophical foundations of advanced Mahayana Ideals and Practices in reliance on Arya deva's Four Hundred Verses.
- CLO2** analyze the Mahayana perspective on wrong views, their root cause and process of polluting the mind
- CLO3** analyse the impact of various misconceptions such as viewing Impermanent Phenomena as Permanent, viewing Suffering as Happiness, viewing Impure as Pure and viewing selfless nature as nature of self-hood
- CLO4** Analyze the need of numerous Mahayana practices to tread the Bodhisattva five paths and ten bhumis in order to attain the state of Omniscience.
- CLO5** Learn the rational efficacy and positive psychological implications of working for the welfare of other sentient beings.

Unit-I: Introduction to Aryadeva's 400 Verses

- Life and works of Aryadeva
- Overview of Aryadeva's 400 Verses
- Commentaries on the 400 Verses
- Connection of 400 verses with Nagarjuna's *Mulamadhyamakakarika*

Unit II: Meditations for Abandoning Wrong Views

- Viewing Impermanent Phenomena as Permanent
- Viewing Suffering as Happiness
- Viewing Impure as Pure
- Viewing selfless nature as nature of self-hood

Unit III: Mahayana Ideals and Deeds

- Motivation of Bodhicitta
- Bodhisattva deeds
- Various Mahayana practices
- Means to Train Disciples/Students

Unit IV: Methods to Abandon Afflictions

- Nature and Kinds of Afflictions
- Abandoning Wrong View of Self and Phenomena
- Benefits of Abandoning Wrong Views
- Applying Aryadeva's wisdom in contemporary life

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Guided readings and discussions of classical texts, Library readings, Critical Discussion, Critical Analysis, Debates and discussions, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 50	Test, Assignment, Reports, Article Review and Journal Writing	Oral Test, Group Discussion and Seminar	Presentation, Seminars, and Field based Assignments
Summative Marks: 50	Semester-end examinations conducted by the university will be considered the mode of summative assessment.		

Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

Essential Readings:

- Aryadeva's Four Hundred Stanzas on the Middle Way: With Commentary by Gyel-Tsap, Commentary by Geshe Sonam Rinchen and Translated by Ruth Sonam, Snow Lion Publication, 2008.

Suggested Readings:

- Renda wa shonnu lodro's commentary on aryadeva's "four hundred verses", Ven. Dr. Tashi tsering and Stöter-Tillmann, Manjushri Publication, 2004.
- Dalai Lama. *The Middle Way: Faith Grounded in Reason*. translated by Geshe Thupten Jinpa, USA: Wisdom Pub., 2009.
- Sambhota Series. *Indo-Tibetan Madhyamika Studies*. Delhi: Tibet House and Sri Satguru Publications, 1996.
- Tsongkhapa. *The Great Treatise on the Stages of the Path to Enlightenment (Lamrim Chen Mo)*. Vol. 2. Translation from Tibetan by Joshua W. C. Cutler, Guy Newland, Boston & London: Snow Lion, 2014.
- Zangpo, Gyalse Tokme. *The Thirty-Seven Practices of All the Bodhisattvas*. Translation by Adam Pearcey, 2006. Accessed October 16, 2020. <https://www.lotsawahouse.org/tibetan-masters/gyalse-thogme-zangpo/37-practices-all-bodhisattvas>

BUS-E-605

BUDDHIST ART AND ARCHITECTURE

Semester: Third

Course Level: 600

Total Marks: 100

L+T+P: 3+1+0 = 4 Credits

Lecture: 45 Hrs + Tutorial: 15 Hrs + Practical: 0 Hrs

COURSE LEARNING OUTCOMES:

- CLO1** explain the historical development and key concepts of Buddhist art and architecture.
- CLO2** analyze the symbolism and iconography present in Buddhist artworks.
- CLO3** examine the diverse art forms associated with Buddhism, such as sculpture, painting, and stupa construction.
- CLO4** evaluate the cultural and religious influences that shape Buddhist art in different regions.
- CLO5** compare and contrast Buddhist art styles in India, Southeast Asia, East Asia, and the Himalayan region.
- CLO6** analyze the architectural features and spatial design of Buddhist sites, including stupas, viharas, and temples.
- CLO7** analyze the impact of cultural, social, and religious contexts on the creation and interpretation of Buddhist artworks.
- CLO8** explain the contemporary trends and innovations in Buddhist art, considering the evolving nature of artistic expressions within Buddhist traditions.

Unit I: Introduction to Buddhist Art

- Overview of Buddhist art: Historical development and key concepts
- Buddhist art forms and their significance (e.g., sculpture, painting, stupa)
- Symbolism and iconography in Buddhist art
- The cultural and religious contexts influencing Buddhist artistic expressions

Unit II: Buddhist Art of India and Southeast Asia

- The early Buddhist art of India (Gandhara, Mathura)
- Buddhist art styles in Southeast Asia (Khmer, Sukhothai)
- The architectural features of Buddhist sites (stupas, viharas, temples)
- The cultural and religious influences on Buddhist art in these regions

Unit III: Buddhist Art of East Asia

- Buddhist art in China, Japan, and Korea
- Chinese Buddhist art styles (e.g., Tang, Song, Yuan)

- Japanese Buddhist art forms (e.g., Zen ink painting, tea ceremony aesthetics)
- Confucianism, Taoism, and Shinto on Buddhist art in East Asia

Unit IV: Buddhist Art in the Himalayan Region and Beyond

- Buddhist art in the Himalayan region (e.g., Tibet, Nepal, Bhutan)
- Tibetan Buddhist art styles (e.g., thangka painting, mandalas)
- Buddhist art in Central Asia and the Silk Road
- Contemporary trends and innovations in Buddhist art

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Guided readings and discussions of classical texts, Library readings, Critical Discussion, Critical Analysis, Debates and discussions, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 50	Test, Assignment, Reports, Article Review and Journal Writing	Oral Test, Group Discussion and Seminar	Presentation, Seminars, and Field based Assignments
Summative Marks: 50	Semester-end examinations conducted by the university will be considered the mode of summative assessment.		

Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

Suggested Readings:

- The origin and evolution of Buddhist art in India
- The early Buddhist art in India (Maurya, Sunga)
- Kushana- Mathura and Gandhara School
- Gupta – Vakataka arts (North central India, North India, Eastern India, Western India, with a special focus on Ajanta, Patalkhora, Bhaja and Karle)
- Pala and Rastrakuta
- Kashmir School of art (700-1200 A.D)
- Andrews, F.I: Wall Paintings from Ancient Shrines in Central Asia, London, 1948
- Belentisky, A: The Ancient Civilization of Central Asia, London, 1969
- Bhattacharya, C.: Central Asian Art, New Delhi, 1976
- Bussagli, Mario: Paintings of Central Asia, Geneva, 1971
- Ghose, Rajeshwari (ed) Kizil on the Silk Road, Mumbai, 2008
- Gray, B.: Buddhist Paintings from Tun Huang, London, 1959

- Harbas, M. and Knobloch, E: The Art of Central Asia, London, 1972
- Huang. Kyoto: The Rinsen Book Co., 1978
- Rhie, Marilyn : Early Buddhist Art of China and Central Asia Leiden: Brill, 2002
- Rowland, B.: The Wall Paintings of India, Central Asia and Ceylon, Delhi, 1985

BUS-E-606**MAHAYANA BUDDHIST TRADITIONS****Semester: Third****Course Level: 600****Total Marks: 100****L+T+P: 3+1+0 = 4 Credits****Lecture: 45 Hrs + Tutorial: 15 Hrs + Practical: 0 Hrs****COURSE LEARNING OUTCOMES:**

- CLO1** explain the historical development and cultural contexts of Mahayana Buddhism.
- CLO2** analyze the key philosophical schools and concepts within Mahayana Buddhism.
- CLO3** examine the significance of Mahayana sutras and their impact on the tradition.
- CLO4** explain the relationship between emptiness (shunyata), bodhisattva ideal, and skillful means (upaya) in Mahayana philosophy.
- CLO5** analyze Mahayana meditation practices, including visualization and deity yoga.
- CLO6** analyze the role of ritual and devotion in Mahayana Buddhism.
- CLO7** discuss Mahayana Buddhist art forms, such as thangka painting and statues, and their symbolism.
- CLO8** reflect on the impact of Mahayana Buddhism on society, culture, education, and social welfare.

Unit-I: Introduction to Mahayana Buddhist Tradition

- Origin and History of Mahayana Buddhism
- Origin and History of Buddhist Sanskrit Literature
- Difference between Theravada and Mahayana Buddhism
- Introduction to Canonical and Post-Canonical Mahayana Literature

Unit II: Brief Overview of the Mahayana Sutras

- General Introduction and Brief Subject Matter of Mahayana Sutra
- Parjnaparamita Sutra, Saddharmapundarika Sutra, Lalitavistara Sutra
- Lankavatara Sutra, Suvarnaprabhasa Sutra, Tathagata-Guhyaka Sutra,
- Gandavyuha Sutra, Samadhirajasutra, Dasabhumisutra.

Unit III: Fundamental Mahayana Philosophy and Practice

- Buddha nature (Tathagatagarba), Three Natures (Trisvabhava), Great Compassion
- Emptiness (Shunyata) and Dependent origination (Pratityasamutpada)
- Six Paramitas, Trikaya and Ten Bodhisattva Bhūmis or Grounds
- Relationship between Wisdom (Pragya) and Compassion (Karuna) in Mahayana Thought

Unit-IV Brief Overview of Mahayana Philosophical Schools and Thinkers

- Key Concepts and Distinctive Approaches of Madhyamaka and Yogācāra School
- Proponents of Madhyamaka School: Arya Nāgārjuna, Āryadeva, Acharya Candrakīrti, Bodhisattva Śāntideva, Bodhisattva Shantarakshita
- Proponents of Yogācāra School: Arya Asaṅga, Acharya Vasubandhu
- Brief Introduction to Vajrayana/ Tantrayana

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Guided readings and discussions of classical texts, Library readings, Critical Discussion, Critical Analysis, Debates and discussions, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 50	Test, Assignment, Reports, Article Review and Journal Writing	Oral Test, Group Discussion and Seminar	Presentation, Seminars, and Field based Assignments
Summative Marks: 50	Semester-end examinations conducted by the university will be considered the mode of summative assessment.		

Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

Suggested Readings:

- D. T. Suzuki, *Outlines of Mahayana Buddhism* (1963); Open Court Publishing Company, 1908
- N. Dutt, *Mahayana Buddhism* (2003); Delhi: Motilala Banarsidass
- Dalai Lama XIV, *Transcendent Wisdom: A Commentary on the Ninth Chapter of Śāntideva's Guide to the Bodhisattva Way of Life*. Ithaca, NY: Snow Lion. 1988
- Ashok Kumar Chatterjee, *The Yogacara Idealism*, Delhi, 1987
- Dhammajoti, Medawachariye Thero, *The Concept of Emptiness in Pali Literature*, The Corporate Body of the Buddha Educational Foundation, Taiwan, 2007
- Fernando Tola, Carmen Dragonetti, *Being as Consciousness: Yogacara Philosophy of Buddhism*, Delhi: Motilal Banarsidass Publishers, 2004
- Guang Xing, *The Concept of the Buddha: It's Evolution from Early Buddhism to the Trikaya Theory*, 2004

- Edward Byles Cowell, Friedrich Max Müller, Buddhist Mahayana Texts, Atlantic Publishers & Distri, 1968
- Edward Conze Buddhist Thought in India: Three Phases of Buddhist Philosophy Routledge Publ., 1962
- Murti, T. R. V. The Central Philosophy of Buddhism: A Study of Madhyamika System. Delhi: Munshiram Manoharlal Publishers, 2006.

BUS-V-607

BUDDHISM AND GLOBAL CITIZENSHIP

Semester: Third

Course Level: 600

Total Marks: 50

L+T+P: 1+1+0 = 2 Credits

Lecture: 15 Hrs + Tutorial: 15 Hrs + Practical: 0 Hrs

COURSE LEARNING OUTCOMES:

- CLO1** Understand the concept of global citizenship education, its emergence, and its importance in the current global scenario.
- CLO2** Analyze the characteristics of a global citizen and the role of education in promoting global citizenship.
- CLO3** Evaluate the principles of social justice, human rights, and environmental sustainability within the context of global citizenship education.
- CLO4** Explore the Buddhist approach to global citizenship, including the interconnectedness of all life, sustainable development, social justice, compassion, and non-violence.
- CLO5** Apply Buddhist principles and practices to cultivate global citizenship, integrating personal and collective action for a sustainable and just world, drawing inspiration from the Bodhisattva ideal.

UNIT-I: GLOBAL CITIZENSHIP EDUCATION

- Global Citizenship education: Concept, emergence, need and importance in the current scenario; Daisaku Ikeda's idea of global citizenship;
- Characteristics of a global citizen; Role of education in promoting global citizenship.
- Social justice and human rights in global citizenship education; Environmental sustainability in global citizenship education;
- Competencies for global citizenship education: Critical thinking, problem solving, conflict resolution, collaboration, appreciation for diversity, values of tolerance, attitudes of care, empathy and compassion, global solidarity, civic engagement and consumer responsibility.

UNIT-II: BUDDHIST APPROACH TO GLOBAL CITIZENSHIP

- Buddhist approach to Sustainable development: Interconnectedness of all life, nature as a way of life and Eco Dharma
- Buddhism and Social Justice: Engaged Buddhism, Compassion and Empathy: Cultivating compassion towards oneself and others, Buddhist practices for healing and reconciliation in communities
- Non-Violence and Conflict Resolution: Ahimsa, Non-Violent Social Movements, role of non-violence in promoting social justice and equality
- Cultivating Global Citizenship: Integrating Buddhist principles into personal and collective action for a sustainable and just world, *Bodhisattva*: an ancient precedent and modern exemplar of the global citizen

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Guided readings and discussions of classical texts, Library readings, Critical Discussion, Critical Analysis, Debates and discussions, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

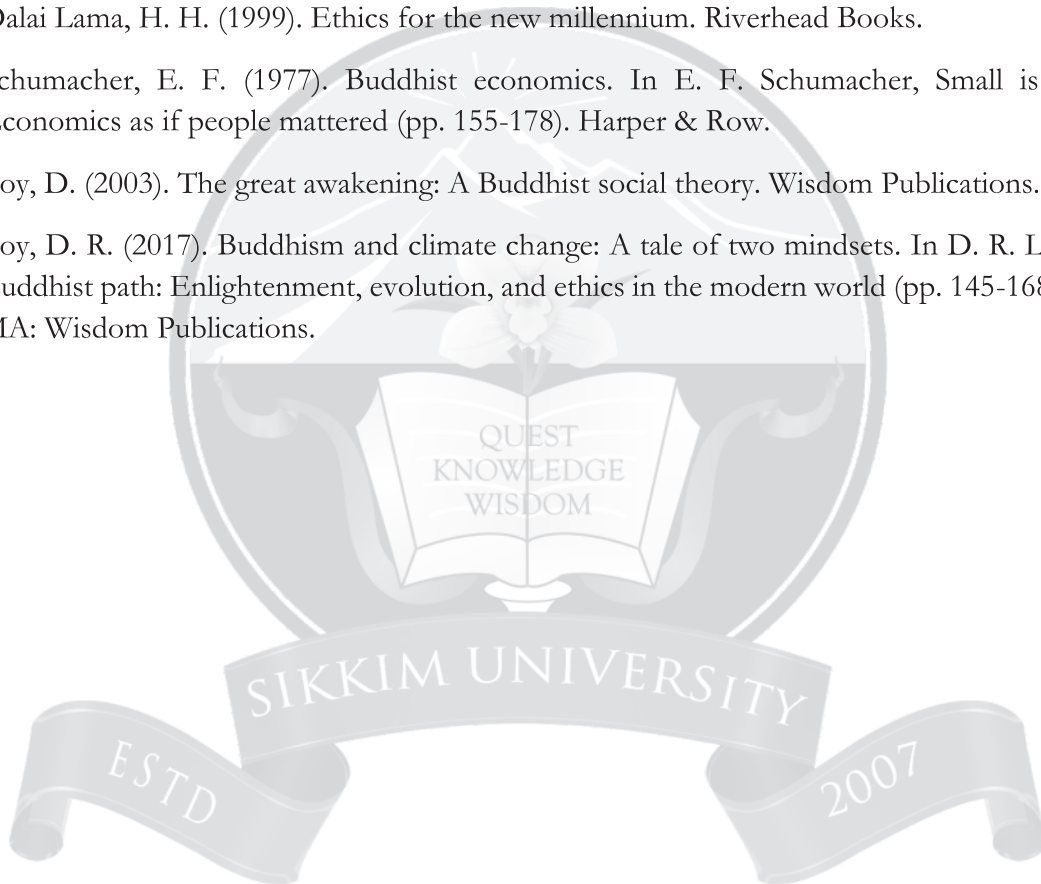
Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 25	Test, Assignment, Reports, Article Review and Journal Writing	Oral Test, Group Discussion and Seminar	Presentation, Seminars, and Field based Assignments
Summative Marks: 25	Semester-end examinations conducted by the university will be considered the mode of summative assessment.		

Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

Suggested Readings

- Irene, D. (2011), *Learners without borders: A curriculum for global citizenship*, IB Position Paper
- Akhari, A. & Maleq, K. (2020). *Global Citizenship Education: Critical and International Perspectives*. Cham, Switzerland: Springer.
- Larjanko, A. (2015). *Global Citizenship Education*, Bonn, Germany, DVV International.
- Tawil, S. (2013). *Education for 'Global Citizenship': a framework for discussion*, United Nations Educational, Scientific and Cultural Organization.
- Akhari, A. & Maleq, K. (2020). *Global Citizenship Education: Critical and International Perspectives*. Cham, Switzerland: Springer.
- Tawil, S. (2013). *Education for 'Global Citizenship': a framework for discussion*, United Nations Educational, Scientific and Cultural Organization.

- Cutler, H. C., & Dalai Lama, H. H. (1998). *The art of happiness*. New York, NY: Riverhead Books.
- Hanh, T. N. (1999). *The heart of the Buddha's teaching*. New York, NY: Broadway Books.
- Batchelor, S. (1997). *Buddhism without beliefs: A contemporary guide to awakening*. Riverhead Books.
- Queen, C. S. (2000). Engaged Buddhism: A path of socially engaged spirituality. In C. S. Queen, S. B. King, & A. S. Roth (Eds.), *Engaged Buddhism: Buddhist liberation movements in Asia* (pp. 3-23). Albany, NY: State University of New York Press.
- Chödrön, P. (1991). *The wisdom of no escape: How to love yourself and your world*. Boston, MA: Shambhala.
- Dalai Lama, H. H. (1999). *Ethics for the new millennium*. Riverhead Books.
- Schumacher, E. F. (1977). Buddhist economics. In E. F. Schumacher, *Small is beautiful: Economics as if people mattered* (pp. 155-178). Harper & Row.
- Loy, D. (2003). *The great awakening: A Buddhist social theory*. Wisdom Publications.
- Loy, D. R. (2017). Buddhism and climate change: A tale of two mindsets. In D. R. Loy, *A new Buddhist path: Enlightenment, evolution, and ethics in the modern world* (pp. 145-168). Boston, MA: Wisdom Publications.



BUS-R-608

DISSERTATION (PREPARATION AND PRESENTATION OF RESEARCH PROPOSAL)

Semester: Third Semester

Course Level: 600

Total: 50 Marks

COURSE LEARNING OUTCOMES

On completion of the course, the students will be able to:

- CLO 1:** evaluate the existing research in the field of study to identify gaps in knowledge and potential areas for new research.
- CLO 2:** select an appropriate research problem for a dissertation, based on a critical review of the existing literature, gaps in current knowledge, and the researcher's own interests and expertise.
- CLO 3:** formulate suitable research questions and objectives for a selected research problem in Buddhist Studies.
- CLO 4:** prepare a comprehensive and systematic review of the literature relevant to the chosen research problem
- CLO 5:** prepare a research proposal consisting of introduction, review of related literature, research methods and references

ACTIVITY (SEMESTER- III)

The students should select a research topic in consultation with the supervisor and submit a review of related literature on the problem selected according to the American Psychological Association (APA) Style. The student should prepare the detailed research proposal on the topic selected in the second semester. The research proposal should consist of introduction, review of related literature, research methods and references. The students should present the research proposal in the department for suggestions before proceeding to the field for data collection.

ASSESSMENT SCHEME: The assessment will be conducted internally by the department/college and the internal assessment marks awarded must be carried over to final semester under dissertation and shall be accounted there.

BUS-C-651

SUTRALANKARA AND UTTARATANTRA

Semester: Fourth

Course Level: 600

Total Marks: 100

L+T+P: 3+1+0 = 4 Credits

Lecture: 45 Hrs + Tutorial: 15 Hrs + Practical: 0 Hrs

COURSE LEARNING OUTCOMES:

- CLO1** explain the key concepts and philosophical foundations of Mahayana Buddhism, particularly in relation to Bodhisattva practices
- CLO2** analyze Key Mahayana Concepts in two major treatises of Arya Maitreya – sutralankara and uttatantra.
- CLO3** analyze and evaluate the Mahayana perspective on true nature of mind and potential for perfection (Buddha nature)
- CLO4** compare and analyse the difference between the Madhyamaka and Yogachara's Exposition of Buddha nature
- CLO5** understand and explain the nature of mind, its continuity and meditative techniques to transform it.
- CLO6** Practice of Four Causes, Conditions and Powers to Cultivate Awakening Mind.
- CLO7** explain the advanced Mahayana practices of method and wisdom aspect of path to enlightenment.
- CLO8** Evaluate multi-fold profound Enlightened Qualities, Powers and the Nature of Omniscience

Unit I: *Sutralankara*: The Ornament of the Mahayana Sutras

- Overview of the text Sutralankara
- Eight Great Bodhisattvas and their Distinctive Qualities
- Life of Arya Maitreya and Brief Overview to his Five Major Treatises
- Commentaries and Sub-commentaries of Sutralankara

Unit II: Cultivating the Awakening Mind of Universal Love or Bodhicitta

- Etymology, Definition and Division of Awakening Mind (Bodhicitta)
- Practice of Four Causes, Conditions and Powers to Cultivate Awakening Mind
- Bodhisattva Path and Advanced Mahayana Practices of Method and Wisdom
- Root and Secondary Bodhisattva Vows and Pledge

Unit III: Uttaratantra: Sublime Continuum

- Overview of the Text Uttaratantra

- Translations, Commentaries and its Study in Mahayana Monastic Education Centers
- Potential of Mind, its Continuity and Transformation
- Intrinsic Nature of Mind as per Buddhist and Non-Buddhist Traditions

Unit IV: Buddha Nature (The Potential of Perfection) and Enlightened Qualities

- Etymology, Definition and Divisions of Buddha nature (The Potential of Perfection)
- Difference between the Madhyamaka and Yogachara's Exposition of Buddha nature
- Rational conviction in the Intrinsic Potential for Goodness and Perfection
- Enlightened Qualities, Powers and the Nature of Omniscience

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Guided readings and discussions of classical texts, Library readings, Critical Discussion, Critical Analysis, Debates and discussions, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 50	Test, Assignment, Reports, Article Review and Journal Writing	Oral Test, Group Discussion and Seminar	Presentation, Seminars, and Field based Assignments
Summative Marks: 50	Semester-end examinations conducted by the university will be considered the mode of summative assessment.		

Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

Essential Readings:

- Mahayanasutralankara by Maitreya's English Translation:
- Universal Vehicle Discourse Literature (Mahayanasutralankara), Translated by LozangJamspal, Robert Thurman, and the AIBS team; Columbia University Press, 2005
- Mahayanauttaratantra by Maitreya's English Translation:
- Buddha-Nature, Mahayana Uttaratantra Shastra by Arya Maitreya with commentary by Dzongsar Jamyang Khyentse Rinpoche, edited by Alex Trisoglio, Khyentse Foundation, 2007. (A free copy can be requested online at siddharthasintent.org.)

Suggested Readings:

- *Ornament of the Great Vehicle Sutras*, Translated by Dharmachakra Translation Committee, Snow Lion Publications, 2014
- *Buddha Nature* (with Jamgön Kongtrul's commentary) translated by Rosemarie Fuchs, Snow Lion, New York 2000, ISBN 978-1559391283

- *Buddha-Nature, Mahayana Uttaratantra Shastra* by Arya Maitreya with commentary by Dzongsar Jamyang Khyentse Rinpoche, edited by Alex Trisoglio, Khyentse Foundation, 2007.
- *The Changeless Nature*, translated by Ken and Katia Holmes, Karma Kagyu Trust, Newcastle 1985.
- *When the Clouds Part—The Uttaratantra and Its Meditative Tradition as a Bridge between Sutra and Tantra*, translated by Karl Brunnhölzl (Snow Lion, 2015)

BUS-C-652**BUDDHISM IN SIKKIM AND EASTERN HIMALAYAS****Semester: Third****Course Level: 600****Total Marks: 100****L+T+P: 3+1+0 = 4 Credits****Lecture: 45 Hrs + Tutorial: 15 Hrs + Practical: 0 Hrs****COURSE LEARNING OUTCOMES:**

- CLO1** explain the historical and cultural significance of Buddhism in Sikkim, tracing its origins and development in the region.
- CLO2** analyze the influence of Tibetan Buddhism on Sikkim's religious practices
- CLO3** analyze the contributions of Guru Padmasambhava in spreading Buddhism in Sikkim and the wider Himalayan region.
- CLO4** examine the cultural importance of Buddhist festivals and monasteries in Sikkim.
- CLO5** analyze the different forms of Buddhism practiced in Arunachal Pradesh, Bhutan, and other parts of the Eastern Himalayas.
- CLO6** examine the interaction between Buddhism and indigenous tribal beliefs in the Eastern Himalayas
- CLO7** examine the challenges faced by Buddhism in Sikkim and the Eastern Himalayas
- CLO8** Assess the role of Buddhist monasticism in preserving and disseminating Buddhist teachings
- CLO9** role and functions of the Namgyal Institute of Tibetology in propagating Tibetan Buddhism and preserving Buddhist heritage in Sikkim

Unit I: Introduction to Buddhism in Sikkim

- Introduction to Buddhism in Sikkim
- Overview of Buddhism's historical and cultural significance in Sikkim.
- Influence of Tibetan Buddhism on Sikkim's religious practices.
- Guru Padmasambhava: Life, teachings and role in spreading of Buddhism in Sikkim.

Unit II: Buddhist Festivals and Monasteries in Sikkim

- Losar - The Tibetan New Year and its cultural importance in Sikkim.
- Saga Dawa (Vesak) - Commemorating Buddha's Life
- Bhumchu - Predicting the Future, Pang Lhabso

- Rumtek monastery, Dubdi monastery, Lachen monastery, Pemayangtse monastery, Ralang monastery and other significant monasteries and sacred sites in Sikkim.

Unit III: Introduction to Buddhism in the Eastern Himalayas

- Forms of Buddhism practiced in Arunachal Pradesh, Bhutan and other parts of Eastern Himalayas
- Buddhist rituals and ceremonies in the Eastern Himalayas
- Buddhist Festivals and their spiritual significance: Drukpa Tse-Shi, Lhabab Duechen, Kagyat Dance Festivals, Drupka Kunley Tsechu
- Interaction between Buddhism and indigenous tribal beliefs

Unit IV: Preserving Buddhist Heritage and Contemporary Challenges

- Challenges faced by Buddhism in Sikkim and the Eastern Himalayas.
- Buddhist Monasticism and its role in preservation and dissemination of Buddhist teachings
- Strategies for maintaining cultural identity and promoting Buddhism in the region
- Namgyal Institute of Tibetology: role and functions in propagating Tibetan Buddhism

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Guided readings and discussions of classical texts, Library readings, Critical Discussion, Critical Analysis, Debates and discussions, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 50	Test, Assignment, Reports, Article Review and Journal Writing	Oral Test, Group Discussion and Seminar	Presentation, Seminars, and Field based Assignments
Summative Marks: 50	Semester-end examinations conducted by the university will be considered the mode of summative assessment.		

Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

Suggested Readings:

- The expansion and Institutionalisation of Nang Sok Gong sum tradition in Sikkim and the Fifth Dalai Lama's contribution to the Nyingma order by Khenpo Lha Tsering, 2006 (in Tibetan)
- In the shadow of the Himalayas Tibet – Bhutan, Nepal, Sikkim. By John Claude White- 1883-1908.
- History of Tawang monastery by Dhanma Gyalsey Tulku (in Tibetan)

- Tabo: An ancient western Himalayan repository of age- Old Indian and Tibetan Mural printing and scripts dating from the tenth to the twentieth century by Rahula. Library of Tabo monastery, 2013.
- History of monasteries in Ladakh translated Sanjib Kumar Das.
- Cultural History of Ladakh edited by Nawang Tsering Shakpo and Kyle Gardner
- History of Buddhism in Ladakh edited by Nawang Tsering Shakpo and John Bray
- Ahir, D. C., Sā kṛtyāyana, R. (1993). Himalayan Buddhism, Past and Present: Mahapandit Rahul Sankrityayan Centenary Volume. India: Sri Satguru Publications.
- Aspects of Buddhism: Silver Jubilee Commemorative Volume of the Sikkim Research Institute of Tibetology and Other Buddhist Studies, Gangtok, Sikkim. (1982). India: Vision Books.
- Balikci, A. (2008). Lamas, Shamans and Ancestors: Village Religion in Sikkim. Netherlands: Brill.
- Buddhism, Culture and Society in Bhutan. (2018). Nepal: Vajra Books.
- Dorji, C. T. (1994). History of Bhutan Based on Buddhism. India: Sangay Xam in collaboration with Prominent Publishers.
- Essays on Tibetan Cultural Heritage. (2008). India: Serials Publications.
- Sasanananda, S. (1986). History of Buddhism in Assam, C. 300 B.C.-1200 A.D.. India: Bahri Publications.
- Sinha, A.C. Studies in The Himalayan Communities, Oriental Publishers, New Delhi, 1983.
- Tripathy, B. (2008). Religious History of Arunachal Pradesh. Gyan Publishing House.
- Ware Edgar, J. Report on a Visit to Sikkim and the Thibetan Frontier in 1873, Pilgrims Publishing, Varanasi, 2005.
- White, J. C. Sikkim and Bhutan, Twenty Years on the North-East Frontier, 1886-1908



BUS-E-653

BUDDHIST MEDITATION: THEORY

Semester: Fourth

Course Level: 600

Total Marks: 100

L+T+P: 3+1+0 = 4 Credits

Lecture: 45 Hrs + Tutorial: 15 Hrs + Practical: 0 Hrs

COURSE LEARNING OUTCOMES:

- CLO1** explain the historical development and key concepts of Buddhist meditation.
- CLO2** analyze the role of meditation in Buddhist practice and its relationship to liberation.
- CLO3** explain different kinds of single-pointed meditation and analytical meditations
- CLO4** explain the practice of calm abiding (shamata) and special insight (vipassana) and their prerequisites
- CLO5** examine concentration meditation (samatha) and its role in cultivating mental stability and tranquility.
- CLO6** apply various meditation techniques, such as breath meditation, loving-kindness meditation, and Bodhicitta meditation to enhance concentration and mindfulness.
- CLO7** analyze advanced meditation practices in different Buddhist traditions
- CLO8** reflect on the integration of meditation into daily life and the cultivation of mindfulness in various activities.
- CLO9** analyze the transformative potential of meditation and its application to personal growth and spiritual development.

Unit-I: Overview of Buddhist Meditation: Historical Development and Key Concepts

- Meaning of Meditation in Buddhism and its Significance
- Meditation, Mind Training and Liberation
- Psychological Implications of Training in Meditation
- Posture of Meditation: Seven Features of Buddha Vairochana's Posture

Unit II: Types of Meditations and their Objects

- Single-pointed Meditation and Calm Abiding (Shamata)
- Analytical Meditation and Special Insight (Vipassana)
- Various Objects of Single-pointed Meditation and Analytical Meditation
- Five Faults of Meditation and Eight Antidotes to Overcome the Faults

Unit III: Exposition of Meditation in Acharya Kamalasila's *Bhavanakrama* (Middle Section)

- The Mind and Meditative Techniques to Train it
- Meditation on Compassion, Loving-kindness and Bodhicitta

- Developing Equanimity, the Root of Loving Kindness
- Meditation on Breath and Four Mindfulnesses

Unit IV: Advanced Meditative Practices in *Bhavanakrama* (Middle Section)

- Common Prerequisites for Calm Abiding and Special Insight Meditation
- Practicing and Actualising Wisdom to rectify Cognitive Errors
- Integration of Meditation into Daily Life and its Psycho-physical Benefits
- Transformative Potential of Meditation in Effective Learning, Stress Management and Spiritual Growth

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Guided readings and discussions of classical texts, Library readings, Critical Discussion, Critical Analysis, Debates and discussions, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 50	Test, Assignment, Reports, Article Review and Journal Writing	Oral Test, Group Discussion and Seminar	Presentation, Seminars, and Field based Assignments
Summative Marks: 50	Semester-end examinations conducted by the university will be considered the mode of summative assessment.		

Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

Essential Readings:

- Acharya Kamalashila's *Bhavanakrama* (Stages of Meditation – The Middle Section), English Translation: Available on
- <http://bodhiwisdom.org/wp-content/uploads/2017/04/Acharya-Kamalashilas-Stages-of-Meditation-The-Middle-Section.pdf>
- Meditative States in Tibetan Buddhism by Lati Rinpochoy, Oral commentary by Denma Locho Rinpochoy, Translated by Leah Zahler and Jeffery Hopkins, Wisdom Publications, 1983.

Suggested readings:

- Samādhirājasūtra (The King of Samādhis Sūtra): <https://read.84000.co/translation/toh127.html>
- Bodhisattva Santideva's *Bodhicaryavatara: A guide to the Bodhisattva's way of life* (Chapter 8); translated into English by Stephen Batchelor. Dharmasala: Library of Tibetan Works & Archives, 1979.
- Meditation: It's Not What You Think: <https://www.mindandlife.org/media/meditation-its-not-what-you-think/>

- Bhikkhu Nā amoli, *The Path of Purification* (Ed. & Tr.) Taiwan: The Corporate Body of the Buddha Educational Foundation, 2004.
- Acharya Kamalashila, *Meditation: the Buddhist Way of tranquility and Insight*, Windhorse Publications, Birmingham, 1995
- Ven. Thich Nhat Hanh, *Miracles of Mindfulness: An Introduction to the Practice of Meditation*, Translated by Mobi Ho, 1975.
- Ven. Thich Nhat Hanh, *Touching Peace: Practicing the Art of Mindful Living*, Beacon Press, 2005.
- Alan Wallace: *Four Immeasurables: Cultivating a Boundless Heart*, Snow Line Pub. 1999.

BUS-E-654**TIBETAN BUDDHIST TRADITIONS****Semester: Fourth****Course Level: 600****Total Marks: 100****L+T+P: 3+1+0 = 4 Credits****Lecture: 45 Hrs + Tutorial: 15 Hrs + Practical: 0 Hrs****COURSE LEARNING OUTCOMES:**

- CLO1** explain the historical development and cultural context of Tibetan Buddhism.
- CLO2** analyze the major philosophical systems and schools within Tibetan Buddhism.
- CLO3** examine the key texts, commentaries, and figures within Tibetan Buddhist philosophy.
- CLO4** analyze the rituals and ceremonies within Tibetan Buddhist traditions and their symbolic significance.
- CLO5** analyze the practices of tantric Buddhism, including deity yoga and mantra recitation, within Tibetan Buddhism.
- CLO6** analyze the distinctive features and approaches of different Tibetan Buddhist schools (e.g., Nyingma, Kagyu, Gelug, Sakya).
- CLO7** analyze the role of Tibetan Buddhist art forms, such as thangka painting and mandalas, and their cultural and religious significance.
- CLO8** reflect on the monastic life, education, and cultural practices within Tibetan Buddhism

Unit I. Pre- Buddhist Tibet and Bon Religion and its impact on Buddhism in Tibet.

- History and Diffusion of Buddhism in Tibet; Brief History of the unification and the establishment of the Yarlung dynasty in Tibet.
- The first dissemination and the role of the three religious kings (7th-9th century)
- The second Disseminations of Buddhism in Tibet.
- Mongol Influence, Sakya Supremacy and the Gelukpa Ascend to Power.

Unit II. Tibetan Buddhist Texts and the Old (Nyingma) Tradition of Tibet

- Introduction of Tibetan Buddhist Literature - Kangyur and Tanjur
- Origin and Historical Development of the Nyingma Tradition
- Philosophy and Distinctive Practices of Nyingma Tradition
- Monastic Institution, Order and Practices of Nyingma Tradition

Unit III: The New (Kagyu, Sakya, Gelug) Traditions of Tibet

- Development, Teachings and Practices of Kagyu Tradition
- Origin, Lineage, and Practices of Sakya Tradition
- History, Lineage and Distinctive Practices of Gelug Tradition
- Tibetan Buddhist monastic life, education, and cultural practices

Unit IV: Tibetan Buddhist Rituals and Practices

- The rituals and ceremonies in Tibetan Buddhist traditions
- The symbolism and meaning behind Tibetan Buddhist rituals
- Tantric practices and deity yoga within Tibetan Buddhism
- The role of mantra recitation, meditation, and visualization in Tibetan Buddhist practices

SUGGESTED TEACHING-LEARNING STRATEGIES

Lecture-cum discussion, Guided readings and discussions of classical texts, Library readings, Critical Discussion, Critical Analysis, Debates and discussions, Presentations, Guest speaker, Expert talk and Initiation of the dialogue by the More Knowledgeable Other (MKO).

ASSESSMENT FRAMEWORK

Assessment	Written Modes	Oral Modes	Integrated Modes
Formative Marks: 50	Test, Assignment, Reports, Article Review and Journal Writing	Oral Test, Group Discussion and Seminar	Presentation, Seminars, and Field based Assignments
Summative Marks: 50	Semester-end examinations conducted by the university will be considered the mode of summative assessment.		

Note: Teachers can choose any mode of formative assessment as per nature of the Course Learning Outcomes.

Suggested Readings:

- Introduction to Tibetan Buddhism by John Power
- The Religion of Tibet by Giuseppe Tucci translated by Geoffery Samuel.
- The Blue Annals by "Gos lo tsabagzhon nu dpal translated by George N Roerich
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BUS-P-655**BUDDHIST MEDITATION: PRACTICE****Semester: Fourth****Course Level: 600****Total Marks: 50****L+T+P: 0+0+2 = 2 Credits****Lecture: 0 Hrs + Tutorial: 0 Hrs + Practical: 60 Hrs****COURSE LEARNING OUTCOMES:**

Upon completing the course, the students will be able to:

CLO 1: develop a foundation in Buddhist meditation practices

CLO 2: experience the transformative power of mindfulness and compassion.

CLO 3: explore various Buddhist meditation techniques and integrate it into their daily life.

CLO 4: gain hands-on, practice-oriented approach to Buddhist meditation and cultivate inner peace, mindfulness, and insight.

CLO 5: Practice meditation daily for inner peace and wellbeing

ACTIVITIES

The students are required to be actively engaged in the guided meditation sessions, personal meditation practice and witness personal growth and healing themselves.

ASSESSMENT FRAMEWORK (50 MARKS)

Students are required to maintain a personal meditation practice journal throughout the course. They are required to record their daily meditation sessions, reflecting on their experiences, challenges and insights gained. The journal should demonstrate regular engagement with meditation practices, self-

awareness, and progress over time. Towards the end of the course, each student will share their overall experience with Buddhist meditation, the challenges they encountered, the benefits they observed, and how they plan to continue their meditation practice beyond the course.

BUS-R-656

DISSERTATION

Semester: Fourth

Course Level: 600

Total: 200 Marks

L+T+P: 0+0+8 = 8 Credits Lecture: 0 Hrs + Tutorial: 0 Hrs + Practical: 240 Hrs

COURSE LEARNING OUTCOMES

On completion of the course, the students will be able to:

- CLO1** select a research problem by conducting a thorough review of related literature on the broad area of research.
- CLO2** formulate suitable research questions, objectives and hypothesis for a selected research problem in education.
- CLO3** prepare a well-structured research proposal that includes clear research questions, literature review, research method, and ethical considerations with appropriate referencing style.
- CLO4** apply the principles of research ethics in the collection, analysis of data and reporting the research findings.
- CLO5** write a research report that clearly communicates the research questions, research design and methods, results, and conclusions, while adhering to the established conventions of academic writing, citation, and referencing.
- CLO6** defend the research report by justifying the choice of the research problem and research method also by clearly articulating the research findings and their significance in research.

GUIDELINES

The Dissertation shall be a compulsory paper for all the students. The students should submit a dissertation on the topic selected by them in the previous semester. The Dissertation will be evaluated by internal and external examiners and shall be based on the following Guidelines:

- The dissertation shall either be a record of original work or an ordered and critical exposition of existing data base with regard to selected research problem.
- The topic of the dissertation shall be approved by the authorized Committee where the student has to present the Synopsis describing Problem of the study, Review of Literatures, Methodology to be adopted including Hypothesis (if any), Significance of the Study and outcome of the study.

- Each candidate shall submit a dissertation on a problem under the guidance and supervision of member of faculty of Institute/ College. Three copies of the dissertation and duly certified by the supervisor shall be submitted one month before commencement of the examination.
- Candidate shall not be permitted to submit a dissertation on which a degree/diploma/certificate has already been conferred on him/her or anyone else by the university or any other university/institution.
- The dissertation shall be examined by the external examiner. External Examination of Dissertation includes the evaluation of the research report and viva-voce examination.

ASSESSMENT FRAMEWORK:

The assessment of the dissertation will be based on overall cohesion and the logical organization of the research report. Assessment will include the clarity and relevance of research questions and objectives. Students' ability to critically analyze and synthesize relevant scholarly works, identify gaps in existing knowledge and presentation of theoretical framework of the research. The appropriateness of research methodology and alignments with research question and objectives will be assessed. The appropriateness of method of data collection and data analysis technique will be assessed. The analysis and interpretation of data must align with research question and objectives. Students must discuss implications and offer recommendation on the findings. They must adhere to the ethical practices throughout the entire research process and research report must be written in accordance to the academic conventions and style prescribed by the authorized body. In the viva-voce examination students' ability to effectively present and defend the research work will be assessed.

