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| M.A.,  Buddhism |
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| **SYLLABUS**  **FROM THE ACADEMIC YEAR**  **2023 - 2024** |
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| **TAMILNADU STATE COUNCIL FOR HIGHER EDUCATION, CHENNAI – 600 005** |
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| **TANSCHE REGULATIONS ON LEARNING OUTCOMES-BASED CURRICULUM FRAMEWORK FOR POSTGRADUATE EDUCATION** | |
| **Programme** | **M.A., Buddhism** |
| **Programme Code** |  |
| **Duration** | **PG – Two Years** |
| **Programme Outcomes (Pos)** | **PO1: Problem Solving Skill**  Apply knowledge of Management theories and Human Resource practices to solve business problems through research in Global context.  **PO2: Decision Making Skill**  Foster analytical and critical thinking abilities for data-based decision-making.  **PO3: Ethical Value**  Ability to incorporate quality, ethical and legal value-based perspectives to all organizational activities.  **PO4: Communication Skill**  Ability to develop communication, managerial and interpersonal skills.  **PO5: Individual and Team Leadership Skill**  Capability to lead themselves and the team to achieve organizational goals.  **PO6: Employability Skill**  Inculcate contemporary business practices to enhance employability skills in the competitive environment.  **PO7: Entrepreneurial Skill**  Equip with skills and competencies to become an entrepreneur.  **PO8: Contribution to Society**  Succeed in career endeavors and contribute significantly to society.  **PO 9 Multicultural competence**  Possess knowledge of the values and beliefs of multiple cultures and  a global perspective.  **PO 10: Moral and ethical awareness/reasoning**  Ability to embrace moral/ethical values in conducting one’s life. |
| **Programme Specific Outcomes**  **(PSOs)** | **PSO1 – Placement**  To prepare the students who will demonstrate respectful engagement with others’ ideas, behaviors, beliefs and apply diverse frames of reference to decisions and actions.  **PSO 2 - Entrepreneur**  To create effective entrepreneurs by enhancing their critical thinking, problem solving, decision making and leadership skill that will facilitate startups and high potential organizations.  **PSO3 – Research and Development**  Design and implement HR systems and practices grounded in research that comply with employment laws, leading the organization towards growth and development.  **PSO4 – Contribution to Business World**  To produce employable, ethical and innovative professionals to sustain in the dynamic business world.  **PSO 5 – Contribution to the Society**  To contribute to the development of the society by collaborating with stakeholders for mutual benefit. |

**Template for P.G., Programmes**

|  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Semester–I** | **Credit** | **Hours** | **Semester-II** | **Credit** | **Hours** | **Semester-III** | **Credit** | **Hours** | **Semester–IV** | **Credit** | **Hours** |
| 1.1. Core-I | 5 | 7 | 2.1. Core-IV | 5 | 6 | 3.1. Core-VII | 5 | 6 | 4.1. Core-XI | 5 | 6 |
| 1.2 Core-II | 5 | 7 | 2.2 Core-V | 5 | 6 | 3.2 Core-VIII | 5 | 6 | 4.2 Core-XII | 5 | 6 |
| 1.3 Core – III | 4 | 6 | 2.3 Core – VI | 4 | 6 | 3.3 Core – IX | 5 | 6 | 4.3 Project with viva voce | 7 | 10 |
| 1.4 Discipline Centric  Elective -I | 3 | 5 | 2.4 Discipline Centric  Elective – III | 3 | 4 | 3.4 Core – X | 4 | 6 | 4.4Elective - VI (Industry / Entrepreneurship)  20% Theory  80% Practical | 3 | 4 |
| 1.5 Generic Elective-II: | 3 | 5 | 2.5 Generic Elective -IV: | 3 | 4 | 3.5 Discipline Centric Elective - V | 3 | 3 | 4.5 Skill Enhancement course / Professional Competency Skill | 2 | 4 |
|  |  |  | 2.6 NME I | 2 | 4 | 3.6 NME II | 2 | 3 | 4.6 Extension Activity | 1 |  |
|  |  |  |  |  |  | 3.7 Internship/ Industrial Activity | 2 | - |  |  |  |
|  | **20** | **30** |  | **22** | **30** |  | **26** | **30** |  | **23** | **30** |
| **Total Credit Points -91** | | | | | | | | | | | |

**Choice Based Credit System (CBCS), Learning Outcomes Based Curriculum Framework (LOCF) Guideline Based Credits and Hours Distribution System**

**for all Post – Graduate Courses including Lab Hours**

**First Year – Semester – I**

|  |  |  |  |
| --- | --- | --- | --- |
| **Part** | **List of Courses** | **Credits** | **No. of Hours** |
|  | Core – I | 5 | 7 |
| Core – II | 5 | 7 |
| Core – III | 4 | 6 |
| Elective – I | 3 | 5 |
| Elective – II | 3 | 5 |
|  |  | **20** | **30** |

**Semester-II**

|  |  |  |  |
| --- | --- | --- | --- |
| **Part** | **List of Courses** | **Credits** | **No. of Hours** |
|  | Core – IV | 5 | 6 |
| Core – V | 5 | 6 |
| Core – VI | 4 | 6 |
| Elective – III | 3 | 4 |
| Elective – IV | 3 | 4 |
| Skill Enhancement Course [SEC] - I | 2 | 4 |
|  |  | **22** | **30** |

**Second Year – Semester – III**

|  |  |  |  |
| --- | --- | --- | --- |
| **Part** | **List of Courses** | **Credits** | **No. of Hours** |
|  | Core – VII | 5 | 6 |
| Core – VIII | 5 | 6 |
| Core – IX | 5 | 6 |
| Core (Industry Module) – X | 4 | 6 |
| Elective – V | 3 | 3 |
| Skill Enhancement Course - II | 2 | 3 |
|  | Internship / Industrial Activity [Credits] | 2 | - |
|  |  | **26** | **30** |

**Semester-IV**

|  |  |  |  |
| --- | --- | --- | --- |
| **Part** | **List of Courses** | **Credits** | **No. of Hours** |
|  | Core – XI | 5 | 6 |
| Core – XII | 5 | 6 |
| Project with VIVA VOCE | 7 | 10 |
| Elective – VI (Industry Entrepreneurship) | 3 | 4 |
| Skill Enhancement Course – III / Professional Competency Skill | 2 | 4 |
| Extension Activity | 1 | - |
|  |  | **23** | **30** |

**Total 91 Credits for PG Courses**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **METHODS OF EVALUATION** | | | | |
| **Internal Evaluation** | Continuous Internal Assessment Test | | **25 Marks** | |
| Assignments / Snap Test / Quiz | |
| Seminars | |
| Attendance and Class Participation | |
| **External Evaluation** | End Semester Examination | | **75 Marks** | |
| **Total** | | | **100 Marks** | |
| **METHODS OF ASSESSMENT** | | | |
| **Remembering (K1)** | | * The lowest level of questions require students to recall information from the course content * Knowledge questions usually require students to identify information in the text book. | |
| **Understanding (K2)** | | * Understanding of facts and ideas by comprehending organizing, comparing, translating, interpolating and interpreting in their own words. * The questions go beyond simple recall and require students to combine data together | |
| **Application (K3)** | | * Students have to solve problems by using / applying a concept learned in the classroom. * Students must use their knowledge to determine a exact response. | |
| **Analyze (K4)** | | * Analyzing the question is one that asks the students to break down something into its component parts. * Analyzing requires students to identify reasons causes or motives and reach conclusions or generalizations. | |
| **Evaluate (K5)** | | * Evaluation requires an individual to make judgment on something. * Questions to be asked to judge the value of an idea, a character, a work of art, or a solution to a problem. * Students are engaged in decision-making and problem – solving. * Evaluation questions do not have single right answers. | |
| **Create (K6)** | | * The questions of this category challenge students to get engaged in creative and original thinking. * Developing original ideas and problem solving skills | |

**M.A., BUDDHISM CURRICULUM**

**I – semester**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  | course title | credits | | | |
|  | l | t | p | c |
| 1.1. Core-I | Pre-Buddhist India | 7 |  |  | 5 |
| 1.2 Core-II | Introduction to Non-Buddhist Indian Philosophy | 7 |  |  | 5 |
| 1.3 Core – III | Life Of Gautama Buddha | 6 |  |  | 4 |
| 1.4 Discipline Centric  Elective -I | History of Indian Buddhism | 5 |  |  | 3 |
| 1.5 Generic Elective-II: | Buddhist Art & Architecture  (OR)  Religious Philosophy | 5 |  |  | 3 |
|  |  | **20** |  |  | 30 |

**II – semester**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  | course title | credits | | | |
|  | l | t | p | c |
| . Core-IV | Buddhist Pali Literature & Philosophy | 6 |  |  | 5 |
| Core-V | Buddhism in Abroad | 6 |  |  | 5 |
| Core – VI | Buddhist Ethics | 6 |  |  | 4 |
| Elective – III  Discipline Centric | Buddhism in Tamil Nadu | 4 |  |  | 3 |
| Elective -IV Generic: | Buddhist Education | 4 |  |  | 3 |
| NME I | Women in Buddhism | 4 |  |  | 2 |
|  |  | 30 |  |  | 22 |

**III – semester**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  | course title | credits | | | |
|  | l | t | p | c |
| Core-VII | Buddhist Sanskrit Literature and Philosophy | 6 |  |  | 5 |
| Core-VIII | Buddhist Logic and Epistemology | 6 |  |  | 5 |
| Core – IX | Social & Political Philosophy of Buddhism | 6 |  |  | 5 |
| Core – X | Buddhism in Modern India | 6 |  |  | 4 |
| Elective - V  Discipline Centric | ZEN Buddhism | 3 |  |  | 3 |
| NME II | Yoga Philosophy | 3 |  |  | 2 |
| Internship/ Industrial Activity | Internship |  |  |  | 2 |
|  |  | 26 |  |  | 30 |

**IV – semester**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  | course title | credits | | | |
|  | l | t | p | c |
| Core-XI | Buddhist Meditation &Healing | 6 |  |  | 5 |
| Core-XII | Research Methodology in Buddhism | 6 |  |  | 5 |
| Project with viva voce | Dissertation | 10 |  |  | 7 |
| Elective - VI (Industry / Entrepreneurship)  20% Theory  80% Practical | Buddhist Ritual | 4 |  |  | 3 |
| Skill Enhancement course / Professional Competency Skill | Critical thinking, Problem Solving and Decision making | 4 |  |  | 2 |
| Extension Activity |  |  |  |  | 1 |

**NOTE:** 75% Attendance is Compulsory in Each Subject.

**CBCS for PG (Buddhism) Total Credits 100**

|  |  |  |  |
| --- | --- | --- | --- |
| **Subject** | **Number of Courses** | **Credits per**  **course** | **Total Credits** |
| Subject (core) | 15 | 4 | 60 |
| Soft Skills  Electives (major and non-major)  Internship | 4  7  1 | 2  3  2 | 8  21  2 |
| Total Crudits | 91 |

|  |  |  |  |
| --- | --- | --- | --- |
| **Course / Electives / Soft Skills** | | | |
| **Continuous Assessment Test** | **End Semester Examination** | **Total** | **Grade** |
| 25 | 75 | 100 |  |
| **DISSERTATION WORK & Viva Voce: 100** | | | |
| **INTERNSHIP VISIT REPORT: 100** | | | |

**COREPAPERS ELECTIVE PAPERS**

CREDITS - 4; MARKS – 100CREDITS -3; MARKS - 100

## Marks Distribution:

**MarksDistribution:** Internal - 25Marks

Internal-25 Marks End Semester - 75 End Semester -75Marks

**SOFT SKILL COURSES DISSERTATION WORK&*vivavoce***

CREDITS - 2;MARKS–100 CREDITS -8; MARKS –100

## MarksDistribution: MarksDistribution:

External -100 Marks(No internal) Periodical presentation: 20 Marks Concise dissertation: 60 Marks *Viva voce*: 20Marks

**INTERNSHIP VISIT**

CREDITS - 2; MARKS –100

## Marks Distribution:

External -100 (No internal)

**FIRST SEMESTER**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Sub.Code | Course Title | C/E/S/Int./S | CREDITS | | | |
| L | T | P | C |
|  | Pre-Buddhist  India | C | 3 | 1 | 0 | 4 |

**Course Objectives:**

This paper deals with Indian Civilization and culture from 5000 B.C. to 1000 B.C. with which the history of India begins, from the Indus valley civilization followed by the Vedic period. During this time, Aryan Culture become increasingly agriculture and was socially organized around the four social classes (varnas). This paper provides the student with the historical, religious, economic, political and social context in which Buddhism arose, which necessary to comprehend the contribution in is made to Indian Culture.

**Course outcomes:**

1 Students will acquire the knowledge of a survey of the Pre-Buddhist Literature ncluding

theVedas, the Upanishads, Srauta and Grhya Sutra.

2. Students will acquire the knowledge of Proto-Historic India: Indus valley civilization, its

origin, religion society, decline, survival and legacy, the Samana Tradition. The arrival of

Aryans.

1. Students will acquire the knowledge of The Rig Vedic and later Vedic politics, Economy, Society and Religion, the sacrificial ritual practice.

4. Students will afire the knowledge of Pre-Buddhist Philosophy and Education

5. Students will acquire the knowledge of India at the emergence of Buddhism.

**Syllabus :**

Unit I : A survey of the Pre-Buddhist Literature including the Vedas, the Upanishads, Srauta and Grhya Sutra.

Unit II: Proto-Historic India: Indus valley civilization, its origin, religion society, decline, survival and legacy, the Samana Tradition. The arrival of Aryans.

Unit III: The Rig Vedic and later Vedic politics, Economy, Society and Religion, the sacrificial ritual practice.

Unit IV: Pre-Buddhist Philosophy and Education

Unit V: India at the emergence of Buddhism.

**REFERENCE BOOKS:**

1. Sources of Indian History: By R.C. Majumdar ed: The vedic Age Bombay: Bharathiya Vidya Bhawan 1971.
2. Historians of India, Pakistant and Ceylon : By C.H.Philips (ed) London Oxford University Press, 1961: Chapters 1,3,4,5,8,9,19 ?& 20.
3. Rise of civilisation in India and Pakistan, By: Alichin R&B Atichin Indian Reprint, New Delhi: 1988.
4. Roots of Ancient India, By : Fairservis W. Jr. London : George Allen & Unwin Ltd. 1971.
5. Indian Studies: Past and Present by : Chakrabarti, Vol.IX 1968.
6. Mohenjodaro and the Indus civliation: By J. Marshall (ed) London 1946.
7. The cities of the Indus: By G.L. Possehi: Delhi 1977.
8. The Indus Civilisation: By R.E.M. Wheeler: Cambridge 1968.
9. Political Ideas and Institutions in Ancient India by R.S. Sharma, Delhi, Motilal Banarsidas, 1973
10. Material Milieu in Ancient India, By R.S. Sharma, Delhi, Munshiram Manoharlal 1983.
11. New Light on the Indus Valley Civilization (vol. I. Religion and Philsophy) By Sastri, K.A.N. Delhi : Atma Ram & Sons, 1957.
12. The Pre-historic Background of Indian culture: By Gordon, D.H. 1997.
13. Indian Heritage and culture, By Singh Dhirendra, Delhi: A.P.H. Publishing corporation, 1998.
14. The wonder that was India by Basham, A.L. Delhi: Rupa, 1981.
15. Religion and Philosophy of the Vedas and Upanishads (2 vols) By: Keith A.B. Delhi Motitlal Banasi dass 1989.
16. History of Sanskrit Literature by Mullar, F.Max, Delhi, Motilal Banarsidass, 2004.
17. Indian Philosophy (2 vols) By Radhakrishnan, S. Delhi Oxford University Press, 2008.
18. History of Pre-Buddhist Indian philosophy by Barua, B.M. Delhi Motilal Banarsidass, 1970.
19. Speeches & writings (vol.3) By Dr.B.R. Ambedkar Govt. of Maharastra.

**Mapping with Course Outcomes:**

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 1 | 1 | 2 | 2 | 1 | 1 | 2 | 3 | 1 |
| **CO 2** | 2 | 3 | 2 | 2 | 2 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 1 | 2 | 3 | 3 | 1 | 2 | 1 | 3 | 2 | 2 |
| **CO 4** | 3 | 3 | 3 | 2 | 3 | 2 | 3 | 2 | 3 | 3 |
| **CO 5** | 2 | 3 | 2 | 3 | 2 | 2 | 1 | 3 | 3 | 2 |

**Strong- 3 Medium -2 Low-1**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
|  | Introduction to Non-Buddhist Indian Philosophy | C | 3 | 1 | 0 | 4 |  |

**Course Objective**

The traditional studies in the history of Indian Philosophy have a good scholarly value and there is a characteristic tendency to represent Indian Philosophy as a Single Whole, as a totality of the Philosophical theories of all the Indian thinkers, and also it is a manifestation or property of an invariable spirit of the whole Indian people. Indian philosophy is 'essentially spiritual'. It is the intense spirituality of India and it differs from religion first and foremost in its cognitive function. The main trends and objectives of Indian Philosophical thoughts are its attempt to base philosophy on all its spheres, private, social and international; its emphasis on the necessity of controlling the body and mind, the necessity of moral purity and meditation, to make philosophical truths effective in life; its recognition of the fundamental unity of all beings; its conviction that the ultimate Reality manifests itself or can be conceived, in different ways, and consequently that there are divergent paths to perfection any one of which can be adopted in accordance with one's inner inclination; its contention that the ultimate aim of every individual should be to perfect himself with a view to raising the world to perfection.

**Course Outcome:**

1Students will obtained the Vedic and Upanishads Tradition - the origin of Schools, Heterodox

andOrthodox, and their Salient features, materialism and its philosophical outlook.

2 Students will obtained the The Law of Karma and the Philosophical outlook of the Society to get

rid of the genesis of Duhkha, Suffering.

3 Students will obtain the The Individual Soul and the concept of Bondage.

4 Students will obtained the The causality as transformation, the theory of transmigration. The

guest for liberation means of liberation, knowledge and devotion, the concept of personal

God, practice of rituals and loss of faith in their results giving rise to

Philosophisation.

5. Students will obtained the The place of ethics and evolution of a disciplined life style

Dharmasastra), the diversification of schools to cater to the Socio-Philosophical needs.

**Syllabus:**

Unit I. The Vedic and Upanishads Tradition - the origin of Schools, Heterodox and

Orthodox, and their Salient features, materialism and its philosophical outlook.

Unit II. The Law of Karma and the Philosophical outlook of the Society to get rid of the

genesis of Duhkha, Suffering.

Unit III.The Individual Soul and the concept of Bondage.

Unit IV.The causality as transformation, the theory of transmigration. The guest for

liberation means of liberation, knowledge and devotion, the concept of personal

God, practice of rituals and loss of faith in their results giving rise to

Philosophisation.

Unit V. The place of ethics and evolution of a disciplined life style Dharmasastra), the

diversification of schools to cater to the Socio-Philosophical needs.

**REFERENCE BOOKS**

1. Dr.S.Radhakrishnan - History of Indian Philosophy, Vols. I & II.
2. Surendranath Dasgupta - A History of Indian Philosophy (Five Volumes).
3. M.Hiriyanna - Outlines of Indian Philosophy.
4. S.Chatterjee - An Introduction to Indian Philosophy.
5. D.Datta - An Introduction to Indian Philosophy.
6. Ram Mohan Roy - A History of Indian Philosophy.
7. Suryanarayana Sastri - Short History of Indian Materialism.
8. Debiprasad Chattopadhyaya - Lokayata - A Study in Ancient Indian Materialism.
9. Debiprasad Chattopadhyaya - Indian Atheism
10. A.K. Warder- Outline of Indian Philosophy
11. Sarasvati Chennakesavan - Concepts of Indian Philosophy.
12. Debiprasad Chattopadhyaya - Indian Philosophy - A popular Introduction.

**Mapping with Course Outcomes:**

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 2 | 1 | 2 | 2 | 3 | 3 | 2 | 3 | 2 |
| **CO 2** | 2 | 3 | 2 | 2 | 2 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 2 | 1 | 3 | 3 | 1 | 3 | 1 | 3 | 2 | 1 |
| **CO 4** | 1 | 3 | 3 | 3 | 3 | 2 | 2 | 2 | 3 | 3 |
| **CO 5** | 1 | 3 | 2 | 3 | 2 | 3 | 3 | 3 | 3 | 2 |

**Strong- 3 Medium -2 Low-1**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
|  | Life of Gautama  Buddha | C | 3 | 1 | 0 | 4 |  |

**Course Objective**

The paper shall facilitate to acquisition of specialized knowledge in Buddha’s life from biographical sources and philosophical sutra literature available in Sanskrit,English and Pali. The study will also help to create strong research – oriented foundation to understand the Buddha’s teachings of high ethical standard with philosophical relevance in modern times.

**Course Outcome:**

I : Students will get the knowledge of Gautama Buddha birth stories in Pali Jatakas – Cariyapitaka – Jatakamala of Arysura – the concept of Bodhisatta and Paramitta.

II : Students will get the knowledge of Aryasura’s Jatakamala – Sasa Jataka – Visvantara Jatakara.

III : Students will get the knowledge of Selected stories of Avadanakalpalata Literature – Sasa Jataka Visvantara Jataka.

IV : Students will get the knowledge of Selected stories of Avadanakalpata literature – Vyashri Avadana – ksnati Avadana – Amrapali Avadana.

V : Students will get the knowledge of Introduction to Vaipulya Sutra – Lalitavistara – Buddhacarita.

**Syllabus**

Unit I : Gautama Buddha birth stories in Pali Jatakas – Cariyapitaka – Jatakamala of Arysura – the concept of Bodhisatta and Paramitta.

Unit II : Aryasura’s Jatakamala – Sasa Jataka – Visvantara Jatakara.

Unit III : Selected stories of Avadanakalpalata Literature – Sasa Jataka Visvantara Jataka.

Unit IV : Selected stories of Avadanakalpata literature – Vyashri Avadana – ksnati Avadana – Amrapali Avadana.

Unit V : Introduction to Vaipulya Sutra – Lalitavistara – Buddhacarita.

**REFERENCE BOOKS**

1. Nariman, J. K. *Literary History of Sanskrit Buddhism.* Delhi: Motilala Banarsidass, 1972. Vaidya, P. L. ed. *Avadanasataka. Darbhanga:* Mithila Institute, 1958.
2. Winternitz, Maurice. *History of Indian Literature,* vol. 2. Delhi: Motilal Banarsidass, 1988.
3. Mitra, D. L. *A History ofNepalese Buddhist Sanskrit Literature.* Princeton: Princeton University, 1973
4. Gawronski, A., *Studies About the Sanskrit Buddhist Literature.* Delhi: Munshiram Manoharlal, 1997.
5. Khoroche, Peter *(ir).Jatakamala of Aryasura.Chicago:* University of Chicago Press, 1989.
6. Cowell, E.B. *The Jataka Stories or Stories of the Buddha's Former Births. ( 6*Vols). Delhi: Motilal Banarsidass, 2008.
7. Speyer, J.S. *Aryasura'sJatakamala.* Chicago:University of Chicago, 1989.
8. Hahn Micheal *Haribhatta's Jatakatnala.* Delhi:Aditya Parkashan, 2011, *Gopadatta's Jatakatnala,* On the Identification of *Gopadatta's Jaatakas,* Nepal:
9. Journal of the Nepal Reseach Centre, No.4. 1980 *Haribhatta and Gopadatta: two authors in the succession of Aryasura on the rediscovery of parts of their Jatakamalas.* Virginia: International Institute For Buddhist Studies, University of Virginia, 1992 *Gopadatta's Jatakamala.* Tokyo: Journal of Indian and Buddhist
10. Studies, The Japanese Association of Indian and Buddhist Studies, 2009.
11. Tripathy, Sridhar. *Avadaana Kalpalataaof Kshemendra- A Collection of Legendary Stories about the Bodhisattvas (2* Vols). Delhi: Saujanya Publication, 1989.
12. Vaidya, P. *L.Avadaanakalpalata(2* vols) Buddhist Sanskrit Texts Series- 22 and 23. Darbhanga : Mithila Institute of Post-graduate Studies, 1959.
13. Tripathy, Sridhar. *The Bodhisattvaavadaanakalpalataa(ed).* Delhi: Saujanya Publication, 1989.
14. Johnston, E.H. The Buddhacarita or Acts of the Buddha. Delhi: MotilalBanarsidass, 1992.
15. Saundarananda ofAsvaghosa (1928)
16. Vaidya, P.L (ed.) Lalitavistara. Darbhanga: The Mithila Institute, 1987.
17. Conze, Edward. The Large Sutra on Perfect Wisdom. Delhi: MotilalBanarsidass, 1990.
18. \_\_\_\_\_\_\_\_\_\_\_ The Prajnaparamita Literature. Delhi: MunshiramManoharlal, 2000. Lopez,
19. Donald S. The Heart Sutra Explained. Delhi: Sri Satguru, 1990.
20. Kern, H. & B. IManjio. Saddhadharmapundarika Sutra. Delhi: BibliothicaBuddhica, Motilal Banarsidass, 1908-12.

**Mapping with Course Outcomes:**

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 2 | 1 | 2 | 2 | 1 | 3 | 1 | 2 | 3 | 2 |
| **CO 2** | 2 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 1 | 2 | 3 | 3 | 1 | 2 | 1 | 3 | 2 | 1 |
| **CO 4** | 1 | 2 | 3 | 2 | 3 | 2 | 3 | 3 | 2 | 2 |
| **CO 5** | 3 | 3 | 2 | 3 | 2 | 3 | 3 | 3 | 3 | 3 |

**Strong- 3 Medium -2 Low-1**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
|  | History of Indian Buddhism | C | 3 | 1 | 0 | 4 |  |

**Course Objective**

An objective Understanding of the development of Buddhist tradition presupposes a proper historical perspective. The course is designed to provide students with a general, but not superficial, survey of Indian Buddhism from a historical perspective highlighting all the important developments up to the emergence of Mahayana. The main themes for the course include: the origins of Buddhism and the Indian Background; process of the compilation of the canon; the classification of the Buddha’s teachings, the councils; the popularization of Buddhism; the emergence and development of the major Buddhist sects ; king Asoka and his contribution to the Buddhist cause; spread of Buddhism outside India; rise of Mahayana Buddism and other related topics.

Course Outcome:

I : Students will get the knowledge of the background of Buddhism – Survey of the Source material; indigenous and Foreign – Date and life of Buddha – Mission of Buddha – History and importance of first two Buddhist council – Patronage to early Buddhism : Devadatta, Gotami Pajapati, Bimbisara, Ajatasattu ect.

II : Students will get the knowledge of the Significance of the third and fourth Buddhist council – Asoka’s Dharma and his relationship to Buddhism –Kanishka contribution – Emergence of the Palicanon.

III : Students will get the knowledge of the Buddhism in Sunga, Satavahana and Kusana Period – Guptas Contribution – Rise of Mahayana – Harsavardhana.

IV : Students will get the knowledge of the View of Indian Buddism through Chinese Pilgrimage – Fahi -en, Yuwan –chwang, I-Tsing.

V : Students will get the knowledge of the Decline of Buddhism – causes and condition.

**Syllabus:**

Unit I : Background of Buddhism – Survey of the Source material; indigenous and Foreign – Date and life of Buddha – Mission of Buddha – History and importance of first two Buddhist council – Patronage to early Buddhism : Devadatta, Gotami Pajapati, Bimbisara, Ajatasattu ect.

Unit II : Significance of the third and fourth Buddhist council – Asoka’s Dharma and his relationship to Buddhism –Kanishka contribution – Emergence of the Palicanon.

Unit III : Buddhism in Sunga, Satavahana and Kusana Period – Guptas Contribution – Rise of Mahayana – Harsavardhana.

Unit IV : View of Indian Buddism through Chinese Pilgrimage – Fahi -en, Yuwan –chwang, I-Tsing.

Unit V : Decline of Buddhism – causes and condition

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28. Mukherjee, R.K., Asoka, New Delhi : Motilal Banarsidass, 1995.

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**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 1 | 1 | 2 | 3 | 1 | 3 | 2 | 3 | 3 |
| **CO 2** | 1 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 2 |
| **CO 3** | 2 | 2 | 3 | 2 | 1 | 2 | 1 | 3 | 2 | 2 |
| **CO 4** | 2 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 2 |
| **CO 5** | 1 | 3 | 2 | 3 | 2 | 3 | 1 | 3 | 1 | 2 |

**Strong- 3 Medium -2 Low-1**

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|  | Buddhist Art & Architecture | E | 2 | 1 | 0 | 3 |  |

**Course Objective:**

This paper covers Buddhist art and the transformation that took place from anionic to iconic representation of the Buddha. There are the manifestation of the artistic genius of the ancient Indians, who delighted in forms, motifs and their specific meaning. Their evolution in artistic tradition has been of great to art historian. In this early historical period sculpture, architecture and painting their expression in more permanent media among the Buddhist. The basic forms in this religious architecture centered on the concepts of Stupa, Vihara and Chaitya. Buddha image again was unique contribution of Indian Buddhist art that had its charming regional expressions throughout Asia.

**Course Outcome:**

I : Students will acquired the knowledge Introduction to Buddhist art: origin and nature of Buddhist art - Sanchi Bharhut, Bodhagaya.

II: Students will acquire the Schools of Buddhist Art: Origin of Buddha Image, Gandhar Art, Mathura Art.

III: Students will acquire the Buddhist Art: Buddhist Art in Gupat period, Buddhist Paintings, Buddhist canvas in India.

IV: Students will acquire the Buddhist Architecture: Origin of Stupa, Symbolism and Development of Stupa. Major Buddhist Stupa : Sanchi, Bharhut, Amaravathi Nagar, Junekonda.

V: Students will acquire the Buddhist Rock cut Architecture: Origin and development of Rock cut cave, Chaitya and Vihara in caves. Major Buddhist caves: Ajants, Elora, Sinnar, Bedsa etc. Buddhist Architecture in Tamilnadu.

**Syllabus:**

Unit I : Introduction to Buddhist art: origin and nature of Buddhist art - Sanchi Bharhut, Bodhagaya.

Unit II: Schools of Buddhist Art: Origin of Buddha Image, Gandhar Art, Mathura Art.

Unit III: Buddhist Art: Buddhist Art in Gupat period, Buddhist Paintings, Buddhist canvas in India.

Unit IV: Buddhist Architecture: Origin of Stupa, Symbolism and Development of Stupa. Major Buddhist Stupa : Sanchi, Bharhut, Amaravathi Nagar, Junekonda.

Unit V: Buddhist Rock cut Architecture: Origin and development of Rock cut cave, Chaitya and Vihara in caves. Major Buddhist caves: Ajants, Elora, Sinnar, Bedsa etc. Buddhist Architecture in Tamilnadu.

**REFERENCE BOOKS**

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2. Studies in early Buddhist Architecture of India H. Sarkar Munshiram Manoharilal Pvt. Ltd, Delhi, 1993.

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4. Buddhist Architecture of Western India – Sa. Nagraju, Agam Kala Prakashan, New Delhi : 1981.

5. Indian Buddhist Iconography – Benoyatosh Bhattacharya Firma K.L.M. Pvt Ltd., Calcutta, 1987.

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**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 2 | 1 | 2 | 3 | 1 | 2 | 1 | 1 | 2 | 1 |
| **CO 2** | 2 | 3 | 2 | 2 | 3 | 1 | 2 | 3 | 3 | 2 |
| **CO 3** | 2 | 2 | 3 | 3 | 1 | 2 | 1 | 3 | 2 | 2 |
| **CO 4** | 2 | 3 | 1 | 3 | 1 | 2 | 1 | 3 | 3 | 1 |
| **CO 5** | 2 | 3 | 3 | 3 | 1 | 2 | 2 | 3 | 1 | 2 |

**Strong- 3 Medium -2 Low-1**

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|  | Religious Philosophy | E | 2 | 1 | 0 | 3 |  |

**COURSE OJECTIVE**:

The objective of this course is to clarify most of the religious concepts purely from the Philosophical point of view without any prejudice to any religion in the world. Only a rationalistic approach will be made to analyses the scriptural texts which state about the revelations of the saints pertaining to the nature of God, the nature of the human existence and the nature of the world and their inter penetration. However some citations will be made from world religious to substantiate the rational claims of religious doctrines, mystical experiences, the problem of suffering, religious language etc;

**COURSE OUTCOME:**

1. Improved Understanding of ‘Religion’ in general and ‘Dharma or Dhamma’ in specific Indian Context.This will remove many prevalentmisunderstandings.

2. Make students understand the rational aspect of various religions and specify their roles in humanlife

3. This course will help students to develop the outlook of equality and feeling of respect for religious ‘Other’ in theirbehavior

4. Will make students and teachers engage in finding better models of secularism, morality and humanactions.

**SYLLABUS**:

1. Introduction: Nature and scope of philosophy of religion – it relation of philosophy and theology. Origin and development of religion: Primitive religion – animism – Spirilism – totemism – fetishism – Mana and Magic – National religion – Prophetic religion – definition of religion – basic religious beliefs.
2. Psychology of religion: The Psychological basis of religion – Attitude to religions, intellectual, moral and emotional. The Nature and Types of Religions and Mystical experience: Illustrations from the lives of the mystics of all religions – Characteristics features of religions and mystical experience criticisms of Psychologists and Philosophers – Values and Significance of religions and mystical experience.
3. Logic and Epistemology of Religion: The authority of the scripture – Faith, revelation, reason and institution – Traditional Proofs for the existence of God – Ontological Cosmological, Teleological, Moral and Historical Proofs. Religious language and symbolism: Peculiarity of religions language – religious statements as Symbolic (Paul Tillich) – Religious language as non-cognitive – Meaning and verification religious statements.
4. The Metaphysics of religion: The nature and attributes of God – God as a necessary – Being, omnipresent, Omniscient and Omnipotent – the Personality of God – God as personal – God as ethical – God as immanent and transcendent – God and absolute. The problems of suffering.
5. The Goal of religion and its means: The human destiny – the immortality of the Soul – The resurrection of the dead – Perfection – Moksha – The Brahma loka or the kingdom of God – Realization through various paths.

**BOOKS FOR STUDY** (Relevant chapters only)

1. The Philosophy of Religion by George Galloway
2. The Philosophy of Religion by E.S.Brightman
3. Students Philosophy of Religion by W.K.Wriight
4. Mysticism and Philosophy by Evelyn Underhill
5. Philosophy of Religion (Ed) by John Hick.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 2 | 2 | 1 | 2 | 1 | 3 | 2 | 3 | 2 |
| **CO 2** | 2 | 1 | 2 | 2 | 3 | 3 | 1 | 2 | 3 | 2 |
| **CO 3** | 1 | 1 | 3 | 3 | 1 | 2 | 1 | 3 | 2 | 1 |
| **CO 4** | 3 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 3 |
| **CO 5** | 2 | 1 | 1 | 3 | 1 | 2 | 2 | 1 | 3 | 1 |

**Strong- 3 Medium -2 Low-1**

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| Code | Name of the Subject | Credit | | | | | Faculty |
|  | Pāli for Beginners | S |  |  |  | 2 |  |

**Course objectives:**

The origin of the Pāli language is rooted in the Prakrits, the vernacular languages, used in northern India during the Middle period of Indian linguistic evolution. Though Pāli is closely related to Sanskrit, but its grammar and structure are simpler. The Traditional Theravadins regard Pāli as the language in which the Buddha had given his discourses. However, in the opinion of leading linguistic scholars, Pāli was probably a synthetic language created from several vernaculars to make the Buddhist texts comprehensible toBuddhist monks living in different parts of northern India. Pāli language was also used to preserve the Buddhist canon of the Theravada Buddhist tradition, which is regarded as the oldest complete collection of Buddhist texts surviving in an Indian language. As TheravadaBuddhism spread to other parts of southern Asia, Pāli as the language of the Buddhist texts spread along with it. Thus, Pāli became a sacred language in Sri Lanka, Myanmar, Thailand, Laos, Cambodia and Vietnam. Pāli has been used almost exclusively for Buddhist teachings,although many other religious and literary works related to Buddhism were also written in Pāli. This course is designed to provide the basics of Pāli grammar and vocabulary to enable the reader to understand the discourses of the Buddha in original form.

**Course outcome:**

1 : Students will learn the langage of Pāli Alphabets - Introduction to Pali language - Vowels (Sara) - semi- Vowels *known as Consonants (Vya~njana) -* The special consonants

2: Students will learn the Pronunciation of Pāli Alphabets – Pali is a phonetic language and each

alphabet has its own characteristic sound. Pāli Nouns, Pronouns and Adjectives: 1)

Nāma = Noun / Pronoun / Adjective - (2) Ākhyāta = Verb - (3) Upasagga =

Prefix - (4) Nipāta = Indeclinable Particle (Conjunctions, Prepositions, adverbs,

present participle, past participle, and future passive Participle) - Gender,

Number and Case for all pronouns and adjectiveslink with the corresponding

noun. - Eight cases

3 :Students will learn the Declension of Nouns - nature of the Nouns, Pronouns and

Adjectives - declined according to their corresponding Gender, Number, Case and the

stem ending form - Declension of Pronouns - Pronouns i are also treated as

Adjectives - declinedUsing the same Gender, Number and Case as the

corresponding Noun - Adjectives add special quality and qualify the

Nouns. - nouns used as adjectives- pronouns used as adjectives- participles

used as adjectives

4 :Students will learn the Declension of Numerals - numerical used as adjectives -ordinal

numerical are used as adjectives for qualifying nouns in a sentence. - genitive case

(Singular number) usedas adjectives

5: Students will learn the Pāli Verbs and Their Uses - Derivation of Pāli Verbs According to the

Tenses and Voices in Third Person SingularNumber - Pāli Indeclinables - Pāli Phrases

from Texts.

**Syllabus;**

Unit one: Pāli Alphabets - Introduction to Pali language - Vowels (Sara) - semi-

Vowels *known as Consonants (Vya~njana) -* The special consonants

Unit Two: Pronunciation of Pāli Alphabets – Pali is a phonetic language and each alphabet

has its own characteristic sound. Pāli Nouns, Pronouns and Adjectives: 1)

Nāma = Noun / Pronoun / Adjective - (2) Ākhyāta = Verb - (3) Upasagga =

Prefix - (4) Nipāta = Indeclinable Particle (Conjunctions, Prepositions, adverbs,

present participle, past participle, and future passive Participle) - Gender,

Number and Case for all pronouns and adjectiveslink with the corresponding

noun. - Eight cases

Unit Three : Declension of Nouns - nature of the Nouns, Pronouns and Adjectives -

declined according to their corresponding Gender, Number, Case and the

stem ending form - Declension of Pronouns - Pronouns i are also treated as

Adjectives - declinedUsing the same Gender, Number and Case as the

corresponding Noun - Adjectives add special quality and qualify the

Nouns. - nouns used as adjectives- pronouns used as adjectives- participles

used as adjectives

Unit Four : Declension of Numerals - numerical used as adjectives -ordinal numerical are

used as adjectives for qualifying nouns in a sentence. - genitive case (singular

number) used as adjectives

Unit Five : Pāli Verbs and Their Uses - Derivation of Pāli Verbs According to the Tenses

and Voices in Third Person SingularNumber - Pāli Indeclinables - Pāli Phrases

from Texts

**Books for References:**

1. Collins, S. 2006. Pāli Grammar for Students.Silkworm Books.

(ISBN 978-974-9511-13-8).

2. Gair, J., Karunatilleke, W.S. 1998. A New Course in Reading Pāli: Entering the Word of

the Buddha. Delhi, India: Motilal Banarsidass Publishers.(ISBN 81-208-1440-1).

3. Buddhadatta, A.P. 2006. The New Pāli Course: Parts I & II. Dehiwala, Sri Lanka: Buddhist

Cultural Centre.

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**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 1 | 1 | 2 | 1 | 1 | 2 | 2 | 1 | 2 |
| **CO 2** | 2 | 1 | 1 | 2 | 2 | 2 | 2 | 1 | 1 | 1 |
| **CO 3** | 1 | 2 | 1 | 2 | 2 | 1 | 1 | 2 | 2 | 2 |
| **CO 4** | 2 | 2 | 2 | 3 | 2 | 2 | 2 | 3 | 2 | 1 |
| **CO 5** | 2 | 2 | 1 | 2 | 2 | 1 | 2 | 3 | 2 | 3 |

**Strong- 3 Medium -2 Low-1**

**SECOND SEMESTER**

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|  | Buddhist Pali Literature and Philosophy | C | 3 | 1 | 0 | 4 |  |

**Course Objective:**

To identify the philosophical concepts found in Buddhism in relation to the basic discourses, and brief study of the origin and the evolution of social Institutions and a comprehensive knowledge on Buddhist social Institution, ordination, monk uposatha, sangha Acts and monastic life. And also this paper is based on the set of texts preserved in the Theravada canon, collectively known as the ‘Abhidhamma’. These texts include philosophical and psychological investigations, reference to the practical application of the teachings, apart from theoretical understanding and practical realization of Buddhist-Doctrine by its systems exposition.

**Course Outcome:**

1.Students will gain the knowledge of general introduction to Pitaka Literature and Anu

Pitaka and Atthakatha Literature- Modes of the preservation of canonical Literature-

Impact of Pali on the languages ofSouth&Southeast Asian countries.

11.Students will gain the knowledge Suttapitaka: overview of Sutta Pitaka: Digha Nikaya,

(Brahmajala sutta, SamannaphalaSutta, Mahin Mahanidhana Sutta, Lakkhana Sutta)

Majjhima Nikaya (Mulapariyaya, Bhayabherava, Subbasava, Satipatthana,

Madhupindika, Mahatanhasankhaya), Samyutta Nikaya (Indriya,Opamma Samyutta),

Khuddhaka Nikaya (Atthaka and Paraya Vagga in Sutta Nipata), Dhammapada.

111.Students will gain the knowledge Vinayapittaka:Overview of Vinayapitaka-Mahavagga

(Pancavaggiya Katha Dhammacakkapavattana Sutta, Yasa Pabajja and Sariputta

Moggallana Pabajja), Cullavagga (Kammancuhka, Five kinds of kama, Parivar,

Bhikkhu Upalicontribution, Upali Sthavir, Siggav Sthavir ChandavajjiSthavir,

Moggliputtatissa Sthavir) Bhikkhuad Bhikkhum Khandhaka- Patimokha: Parajika,

Sanghadisesa-Adhikaranasamatha.

IV.Students will gain the knowledge Root of Abhidhamma- Meaning and Importance-

Dhammasangani- Vibhang- Dhatukatha- Puggal pannati- Kathlvatthu- Yamak-

Patthan- Chitta and Chetsika.

V. Students will gain the knowledge of the octrine and controversies- Mahayana- Theravada

views on Abhidhamma- Bodhisattva Ideal in Theravada Buddhism.

**Syllabus;**

Unit 1. A general introduction to Pitaka Literature and Anu Pitaka and Atthakatha

Literature- Modes of the preservation of canonical Literature-Impact of Pali on the

languages ofSouth&Southeast Asian countries.

Unit 11. Suttapitaka: overview of Sutta Pitaka: Digha Nikaya, (Brahmajala sutta,

Samannaphala Sutta, Mahin Mahanidhana Sutta, Lakkhana Sutta) Majjhima Nikaya

(Mulapariyaya, Bhayabherava, Subbasava, Satipatthana, Madhupindika,

Mahatanhasankhaya), Samyutta Nikaya (Indriya,Opamma Samyutta), Khuddhaka

Nikaya (Atthaka and Paraya Vagga in Sutta Nipata), Dhammapada.

Unit 111. Vinayapittaka:Overview of Vinayapitaka-Mahavagga (Pancavaggiya Katha

Dhammacakkapavattana Sutta, Yasa Pabajja and Sariputta Moggallana Pabajja),

Cullavagga (Kammancuhka, Five kinds of kama, Parivar, Bhikkhu Upalicontribution,

Upali Sthavir, Siggav Sthavir ChandavajjiSthavir, Moggliputtatissa Sthavir)

Bhikkhuad Bhikkhum Khandhaka- Patimokha: Parajika, Sanghadisesa-

Adhikaranasamatha.

Unit IV. Root of Abhidhamma- Meaning and Importance- Dhammasangani- Vibhang-

Dhatukatha- Puggal pannati- Kathlvatthu- Yamak- Patthan- Chitta and Chetsika.

Unit.V Doctrine and controversies- Mahayana- Theravada views on Abhidhamma-

Bodhisattva Ideal in Theravada Buddhism.

**Books for References:-**

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Society, London, U.K. 1956

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pvt.Ltd.,New Delhi.India.1992

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Vols.34\*35. Motilal Banarsidass, Delhi,India.1982.

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U.S.A. 1956.

14.Piyadassi, Thera, Buddha’s Ancient Path, Buddhist publication Society, Kandy,

Srilanka,1979.

15.B.C. Law- A History of Pali literature, 2 vols., (Delhi 1983)

16.Wllhelm Gelger-Pali literature, and language (Calcutta1966)

17.Pali Tripitak, Nalanda Edition

18.Pali Tripitak, Igatpuri Edition

19. History of Pali literature – B.c. LAW

20.Pali literature and Language-Dr.Gieger.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 3 | 3 | 1 | 3 | 2 | 1 | 2 | 2 | 3 | 2 |
| **CO 2** | 3 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 2 | 2 | 3 | 3 | 1 | 2 | 1 | 3 | 2 | 3 |
| **CO 4** | 3 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 3 |
| **CO 5** | 3 | 3 | 2 | 3 | 2 | 3 | 3 | 3 | 3 | 3 |

**Strong- 3 Medium -2 Low-1**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
|  | Buddhism in Abroad | C | 3 | 1 | 0 | 4 |  |

**Course Objective**

Samrat Asoka’s missions to spread Buddhism had resulted in Buddhism becoming well –established in the Gandharam region. This area was well – connected with – Kashmir, which was also an important centre of Buddhist learning. These locations were on the trade routes that were linked in the major silk routes and it was along these routes that Buddhism reached central Asia. And also Buddhism reached in North and South and South Eastern Asia continues. This course present a basic introduction to Buddhist teachings and a historical guide in the spread Buddhism, exploring ways in which it has moved, evolved and adopted.

Course Outcome:

I : Students will knowing the knowledge of Buddhism in North East Asia; Buddhism in Nepal – Birth place of Lord Buddha, Mythological Tradition of Nepalese Buddhism – Development of Buddhism in Nepal, Theravada tradition in Nepal – Buddhust Sanskrit manuscript of Nepal-Buddhism in Tibet : Spreading Buddhism in Tibet – Padasam Bhavan – Tibet Buddhism schools – The institution of Dalai Lamas and Tibetan Buddhism, Development of Contribution of Buddhist in Bhutan and Mangolia.

II:Students will know the knowledge of Buddhism in South and South East Asia. Buddhism in Srilanka – Spread of Buddhism in Srilanka Buddist Sana –in kotte period – Foreign influence on Srilanka Buddhism – decline of Buddhism Arrival of higher ordination and reestablishment to Buddhist order – The role of Buddhist order.Buddhist and new trends. Spreading Buddhism in other Southeastern Asia – Indonesia – Malaysia – Vietnan – Cambodia, Burma, Laos, Thailand.

III:Students will knowing the knowledge of Buddhist in China : Pre-Buddhist China – Bodhidamna – Spread Buddhism in various Dynasties – Han period – Sui and Tang period – Schools of Chinese Buddhism – Pure lad – chan – Mahaya influence – yogacara text – influence of Buddhism in Chinese society and art zen Meditation.

IV:Students will knowing the knowledge of Buddhism in Japan: Prince Shotku’s contribution to its spread – the Taika reforms – the Nara Buddhism – Buddhism in Heian and Kamakura period. Buddhist personalities – Buddhist influences in China culture and Art.

V:Students will know the knowledge of Special attention to Buddhism in Tibet, China and Srilanka and Thailand.

Syllabus:

Unit I : Buddhism in North East Asia; Buddhism in Nepal – Birth place of Lord Buddha, Mythological Tradition of Nepalese Buddhism – Development of Buddhism in Nepal, Theravada tradition in Nepal – Buddhust Sanskrit manuscript of Nepal-Buddhism in Tibet : Spreading Buddhism in Tibet – Padasam Bhavan – Tibet Buddhism schools – The institution of Dalai Lamas and Tibetan Buddhism, Development of Contribution of Buddhist in Bhutan and Mangolia.

Unit II: Buddhism in South and South East Asia. Buddhism in Srilanka – Spread of Buddhism in Srilanka Buddist Sana –in kotte period – Foreign influence on Srilanka Buddhism – decline of Buddhism Arrival of higher ordination and reestablishment to Buddhist order – The role of Buddhist order.Buddhist and new trends. Spreading Buddhism in other Southeastern Asia – Indonesia – Malaysia – Vietnan – Cambodia, Burma, Laos, Thailand.

Unit III: Buddhist in China : Pre-Buddhist China – Bodhidamna – Spread Buddhism in various Dynasties – Han period – Sui and Tang period – Schools of Chinese Buddhism – Pure lad – chan – Mahaya influence – yogacara text – influence of Buddhism in Chinese society and art zen Meditation.

Unit IV: Buddhism in Japan: Prince Shotku’s contribution to its spread – the Taika reforms – the Nara Buddhism – Buddhism in Heian and Kamakura period. Buddhist personalities – Buddhist influences in China culture and Art.

Unit V: Special attention to Buddhism in Tibet, China and Srilanka and Thailand.

**Reference Book:**

1. Stein, R.A., Tibetan Civilization, Stanford: Stanford University press, 1972, pp.19-44.

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15. Yesha, Lama Thubten (2001). The Essence of Tibetans Buddhism Lama Yeshe Wisdom Archive.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 2 | 1 | 2 | 3 | 2 | 1 | 1 | 2 | 2 | 1 |
| **CO 2** | 2 | 1 | 2 | 3 | 2 | 3 | 2 | 1 | 3 | 2 |
| **CO 3** | 2 | 2 | 3 | 3 | 1 | 2 | 1 | 3 | 2 | 1 |
| **CO 4** | 2 | 3 | 3 | 1 | 3 | 1 | 3 | 2 | 3 | 2 |
| **CO 5** | 2 | 3 | 2 | 3 | 2 | 2 | 3 | 1 | 3 | 3 |

**Strong- 3 Medium -2 Low-1**

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|  | Buddhist Ethics | C | 3 | 1 | 0 | 4 |  |

**Course Objective**

The objectives of this paper are to identify the values and norms which from with reference to the sociological definition and concepts. And also it is expected to identify the foundation of the values and norms, which are included in Buddhist culture. Ethics is the subject that discusses the behavior of an individual. Buddhism is a philosophy that leads to the Nibbana and for that introduces a path called Nobel eight fold paths.

**Course Outcome:**

I:Students will observe the Asian and European definitions on ethics – overview of Buddhist ethics – concept of Karma dn rebirth – merit and demerit.

II:Students will observe the Vinaya, the Arahat ideal (Sigalavadasutta – Vyagghapajjaputta) – implication of Bodhisatta ideal – concept of sila.

III:Students will observe the the vajrayanapath and transcending ethics – concept of Ahimsa – Samadhi – Prajna – Theory of perfection (Paramita) – implication of Arahat – Nibbana, noble eight fold path.

IV:Students will observe the Buddhist view on the right to life: abortion, suicide, euthanasia, genders– perspective on economics, environment modern living.

V:Students will observe the Equality, discrimination and preferential treatment – Human rights and political activism.

**Syllabus:**

Unit I: The Asian and European definitions on ethics – overview of Buddhist ethics – concept of Karma dn rebirth – merit and demerit.

Unit II: Vinaya, the Arahat ideal (Sigalavadasutta – Vyagghapajjaputta) – implication of Bodhisatta ideal – concept of sila.

Unit III: The vajrayanapath and transcending ethics – concept of Ahimsa – Samadhi – Prajna – Theory of perfection (Paramita) – implication of Arahat – Nibbana, noble eight fold path.

Unit IV: Buddhist view on the right to life: abortion, suicide, euthanasia, genders– perspective on economics, environment modern living.

Unit V: Equality, discrimination and preferential treatment – Human rights and political activism.

**Reference Books**

1. Frankena, W., Ethics, Englewood Cliffs, NJ: 1963.
2. Mackie, J.L., and Ethics: Inventing Right and Wrong, Harmondsworth, Middlesex: 1977.
3. Har Dayal, The Bodhisattva Doctrine in Buddhist Sanskrit Literature, reprint, Delhi: Motilal Banarsidass, 1999.
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5. Fishin, J.S., Justice, Equal Opportunity, and the Family, New Haven: Yale University Press: 1983.
6. Duff, R.A., Trials and Punishment, Cambridge: Cambridge University Press: 1986.
7. Aiyer, Raghvan, Moral and Political Thought of Mahatma Gandhi, Madras: 1978.
8. Rahul Walpol, What the Buddha Taught, Reprint, 2007, Oneworld Publication, Oxford, London.
9. Narada Maha Thera, A Manual of Buddhism, Buddhist Missionay Society, Srilanka, 1992.
10. Misra G.S.P. ,Development of Buddhist Ethics, Munshi Ram Manohar Lai, Delhi, 1984.
11. Har Dayal, The Bodhisattva Doctrine in Buddhist Sanskrit Literature, reprint, Delhi: Motilal Banarsidass, 1999.
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13. Keown, D., The Nature of Buddhist Ethics, New York: 1992.
14. Fishin, J.S., Justice, Equal Opportunity, and the Family, New Haven: Yale University Press: 1983.
15. Macintyre, A., A Short History of Ethics, London: 1966.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 2 | 3 | 1 | 3 | 2 | 1 | 2 | 2 | 3 | 2 |
| **CO 2** | 3 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 2 | 2 | 3 | 3 | 2 | 2 | 1 | 3 | 2 | 3 |
| **CO 4** | 3 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 3 |
| **CO 5** | 2 | 3 | 2 | 3 | 2 | 1 | 3 | 3 | 3 | 2 |

**Strong- 3 Medium -2 Low-1**

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| --- | --- | --- | --- | --- | --- | --- | --- |
|  | Buddhism in Tamil Nadu | C | 3 | 1 | 0 | 4 |  |

**Course Objective:**

This course will enrich the student to have a knowledge regarding the origin and development of Buddhism in Tamil Nadu. Buddhism was born in North India and that evolved and spread to Tamil Nadu and from there crossed the sea to Sri Lanka and Indonesia. Buddhism thrived in Tamil Nadu in the 3th Century BC. People of Tamil Nadu were imbibed their life to Buddhism, and many rulers were becomes as a Buddhist. Tamil Nadu enriched in ethics and morals from the teachings of Buddha. Many Tamil literatures were made in favor of Buddhism.

**Course Outcome:**

I. Students will get the knowledge of Introduction to Buddhism in Tamil Nadu: Arrival of

Buddhism to Tamil Country – Traces of history of Buddhism in Tamil Nadu through

Tamil rulers and Literatures and from available historical sources.

II. Students will get the knowledge of Buddhism in Tamil Literature: Dharma, Sila, Jnana

and anica in Tirukkural, Buddhist moral and ethical principles in eight anthologies and

Pathinenkizhkanakku Noolgal- Buddhist influences in Tamil Siddha Tradition.

III. Students will get the knowledge of Tamil Buddhist Scholars: Ilambodhiyar, Sittalai

Sattanar, Aravan Adigal, Manamekalai,Nagathanar, Buddhadatta,

Budhagosha,Dhammapala,Dinaga,Bodhidharma, Dharmapala, harmakirti,Bodhiruci

and Vajrabodhi.

IV. Students will get the knowledge of Buddhism in Manimekalai and Kundalakesi

V. Students will get the knowledge of Buddhism in Modern Period: Trace out the causes for

eradication of Buddhism in Tamil Nadu – Reviving Buddhism in Tamil Nadu – Modern

Buddhist movement In Tamil Nadu- the emergence of Sri Ayothidas Pandidar – Dr

B.R.Ambedkar’ Navayana Buddhist movement – Buddhist Current situation.

**Syllabus:**

Unit I. Introduction to Buddhism in Tamil Nadu: Arrival of Buddhism to Tamil Country –

Traces of history of Buddhism in Tamil Nadu through Tamil rulers and Literatures and

from available historical sources.

Unit II. Buddhism in Tamil Literature: Dharma, Sila, Jnana and anica in Tirukkural,

Buddhist moral and ethical principles in eight anthologies and Pathinenkizhkanakku

Noolgal- Buddhist influences in Tamil Siddha Tradition

Unit III. Tamil Buddhist Scholars: Ilambodhiyar, Sittalai Sattanar, Aravan Adigal,

Manamekalai,Nagathanar, Buddhadatta,

Budhagosha,Dhammapala,Dinaga,Bodhidharma, Dharmapala, harmakirti,Bodhiruci

and Vajrabodhi.

Unite IV. Buddhism in Manimekalai and Kundalakesi

Unit V. Buddhism in Modern Period: Trace out the causes for eradication of Buddhism in

Tamil Nadu – Reviving Buddhism in Tamil Nadu – Modern Buddhist movement In

Tamil Nadu- the emergence of Sri Ayothidas Pandidar – Dr B.R.Ambedkar’

Navayana Buddhist movement – Buddhist Current situation.

**Reference Books**

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Jnanpith: New Delhi

2. P. S. Sundaram, *The Kural.* Penguin Books: London, 1990.

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4. Pillai, M. S. Purnalingam (1904). [*A Primer of Tamil Literature*](http://books.google.com/books?id=JwkrAAAAYAAJ&pg=PA66&dq=five+epics+of+tamil+literature&hl=en&ei=QOHnTre1DtTqtgeZ8-3ZCg&sa=X&oi=book_result&ct=result&resnum=7&ved=0CF8Q6AEwBg#v=onepage&q=five%20epics%20of%20tamil%20literature&f=false). Madras: Ananda Press.
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12. R., Parthasarathy (1993). [*The Cilappatikaram of Ilanko Atikal: An Epic of South India*](http://books.google.com/books?id=WzEwFjKKFfIC&pg=PA279&dq=Cilappatikaram+criticism&hl=en&sa=X&ei=5K_qTrHHO8SctwfY2fShCg&ved=0CDAQ6AEwAA#v=onepage&q=Cilappatikaram%20criticism&f=false). Columbia University Press..

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**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 2 | 1 | 3 | 2 | 1 | 3 | 1 | 1 | 2 | 2 |
| **CO 2** | 3 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 1 | 2 | 1 | 3 | 1 | 2 | 1 | 3 | 2 | 1 |
| **CO 4** | 3 | 3 | 3 | 3 | 3 | 2 | 3 | 1 | 3 | 3 |
| **CO 5** | 1 | 3 | 1 | 2 | 3 | 2 | 3 | 2 | 3 | 2 |

**Strong- 3 Medium -2 Low-1**

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|  | Buddhist Education | E | 2 | 1 | 0 | 3 |  |

**Course Objective**

This course tries to study the philosophy education in Buddhism, especially from Indian Buddhist tradition. Buddhist educational philosophy was an alternative to the educational System of Vedic tradition.

**Course Outcome:**

I: Students will learn the early History of Buddhist education: Pre-Buddhist education system – Method of Buddha’s Teaching - Development of Buddhist Education.

II: Students will learn Buddhist – Education: Asoka’s contribution of Buddhist education – cultures of Monastic education – King Kanishka, Gupta Period and Pala period.

III: Students will learn Buddhist Univesity: Takshasheela, Nalanda, Vallabhi, Vikramsheela and Odantpur.

IV: Students will learn Chinese Travelers: Fahiyan, Bung-Yung, contribution of yuaon – Chnang, and Ttsing.

V: Students will learn Impact of Buddhist Education of society: 5th Century to 10thCentury .

**Syllabus:**

Unit I: Early History of Buddhist education: Pre-Buddhist education system – Method of Buddha’s Teaching - Development of Buddhist Education.

Unit II: Buddhist – Education: Asoka’s contribution of Buddhist education – cultures of Monastic education – King Kanishka, Gupta Period and Pala period.

Unit III: Buddhist Univesity: Takshasheela, Nalanda, Vallabhi, Vikramsheela and Odantpur.

Unit IV: Chinese Travelers: Fahiyan, Bung-Yung, contribution of yuaon – Chnang, and Ttsing.

Unit V: Impact of Buddhist Education of society: 5th Century to 10th Century A.D.

**Reference Books**

1. Heritage of Nalanda and its continuity – Edited by Dr.R.Panth

2. Buddhism in Universal perspective – Edited by Dr.R.Panth

3. Nalanda Buddhism and the world – Edited by Dr.R.Panth

4. Prachin Bhartiya Vidhapith – Dr. Aaltekar.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 2 | 2 | 2 | 3 | 2 | 3 | 2 | 2 | 3 | 3 |
| **CO 2** | 3 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 2 |
| **CO 3** | 2 | 2 | 3 | 3 | 1 | 2 | 1 | 3 | 2 | 2 |
| **CO 4** | 2 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 2 |
| **CO 5** | 1 | 3 | 2 | 3 | 2 | 2 | 2 | 3 | 2 | 3 |

**Strong- 3 Medium -2 Low-1**

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| --- | --- | --- | --- | --- | --- | --- | --- |
|  | Women in Buddhism | E | 2 | 1 | 0 | 3 |  |

**Course Objective:**

The Gender issues are common to all societies and traditions. Buddhism has been no exception. The Buddha's reluctance to admit women into the Sangha, the fact that the monastic code for nuns had special rules requiring them to be always obsequious of monks and the unfavorable manner in which women are sometimes referred to in the texts are the background against which this discussion is conducted. However, there is also the record that the Buddha said women were capable of attaining the four stages of awakening and that he was unstinting in his praise of those runs whose attainments were reflected in the wisdom of their discourses, which we also learn from the textual sources.Later doctrinal developments in Buddhism reflect this dual scenario - women were idealized as consorts, but at the same time, they had to be reborn as males as a pre-condition to attaining full Buddhahood. This paper will engage students in these debates and also examine how far these issues remain prevalent in the modern world.

**Course Outcome:**

1. Students will understand the Position of Women in pre Buddhist India: Gender issues in early Buddhism - formation of Bhikkhunisangha, garudhammas, limitations to spiritual attainments- Selections from suttas. The tales of struggle and accomplishment of nuns: Selections from the Therigatha.
2. Students will understand Gender issues in early Buddhism: Depiction of laywomen in textual sources. Comparative study of Pali suttas and Chinese Agamas on the position of women. Position of women in Mahayana Buddhism: Prajnaparamita, Avalokitesvara/Guanyin,
3. Students will understand Depiction of women in Vajrayana Buddhism: consorts, yoginis, dakinis. nuns in Buddhist history. The modern dilemma of Theravada Bhikkuni ordination.
4. Students will understand Women in East Asian Tulku lineages.Women in Tibetan

Monastic orders. Present status of Bhikkuni Sangha and reform.

1. Students will understand Women studying in modern Buddhist world.

**Syllabus:**

UNIT I. Position of Women in pre Buddhist India: Gender issues in early Buddhism -

formation of Bhikkhunisangha, garudhammas, limitations to spiritual attainments-

Selections from suttas.The tales of struggle and accomplishment of nuns: Selections

from the Therigatha.

UNIT II.Gender issues in early Buddhism: Depiction of laywomen in textual sources.

Comparative study of Palisuttas and Chinese Agamas on the position of women.

Position of women in Mahayana Buddhism: Prajnaparamita, Avalokitesvara/Guanyin,

UNIT III.Depiction of women in Vajrayana Buddhism: consorts, yoginis, dakinis.

Nuns in Buddhist history.The modern dilemma of Theravada Bhikkuni ordination.

UNIT IV.Women in East Asian Tulku lineages.Women in Tibetan monastic orders.

Present status of Bhikkuni Sangha and reform.

UNIT V. Women studying in modern Buddhist world.

**Reference Books**

1. Sinha, S. N. Women in Ancient India. Delhi: Khama Publishers, 2002.
2. Bader, Clarisse. Women in Ancient India: Moral and Literary Studies. Varanasi: Chowkhamba Sanskrit Series, 1964.
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**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 1 | 1 | 2 | 1 | 1 | 2 | 2 | 1 | 1 |
| **CO 2** | 2 | 3 | 2 | 2 | 3 | 3 | 2 | 1 | 3 | 1 |
| **CO 3** | 2 | 2 | 3 | 3 | 1 | 2 | 1 | 3 | 2 | 3 |
| **CO 4** | 1 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 3 |
| **CO 5** | 1 | 3 | 3 | 1 | 1 | 3 | 3 | 1 | 3 | 2 |

**Strong- 3 Medium -2 Low-1**

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| Code | Name of the Subject | Credit | | | | | Name of the Faculty |
|  | Hindi for Beginners | S |  |  |  | 2 |  |

**Course objectives:**

In this course students acquire a solid foundation in Hindi language, enabling interaction with speakers of Hindi in India. Students will take the opportunity to make rapid progress in speaking and listening comprehension by using Hindi outside of class as much as possible. We expect dedicated students to acquire a strong, functional ability to communicate in Hindi; nevertheless extensive collaboration with a translator for their Independent Study Project execution will be required. The course will consist of classroom teaching.The aims are to develop the ability to use Hindi effectively for the purpose of practical communication, to form a sound base for the skills required for further study or employment using Hindi as the medium, to develop an awareness of the nature of language and language-learning skills, along with skills of a moregeneral application and to promote learners’ personal development.

**Course outcome;**

1. Students acquire a solid foundation in Hindi language, enabling interaction with speakers of Hindi in India. Students will take the opportunity to make rapid progress in speaking and listening comprehension by using Hindi outside of class as much as possible. We expect dedicated students to acquire a strong, functional ability to communicate in Hindi; nevertheless extensive collaboration with a translator for their Independent Study Project execution will be required.
2. The course will consist of classroom teaching. The aims are to develop the ability to use Hindi effectively for the purpose of practical communication,
3. to form a sound base for the skills required for further study or employment using Hindi as the medium, to develop an awareness of the nature of language and language-learning skills, along with skills of a more general application and to promote learners’ personal development.

**Syllabus;**

Unit 1: The Devanagari Script; Practice of some useful phrases, numbers and vocabulary

(Three teaching classes) - Nouns, Practice of some useful phrases, numbers and

vocabulary, Adjectives, Practice of some useful phrases, numbers and vocabulary,

Game

Unit 2: Personal pronouns and the verb ‘To be’ (Present and Past); Conversation, role-plays

and Vocabulary. Imperative forms; Conversation, vocabulary and my family.

Interrogative words, Conversation, role-plays and vocabulary

Unit 3: The present and past habitual tense; Role-play and conversation. Postpositions; Role-

Play and conversation . Possessive with *Ka*; Role-play and conversation

Unit 4 : Singular oblique forms; Role-play and conversation. The continuous tense present

andpast; Role-play and conversation . The plural oblique forms; Role-play and

Conversation

Unit 5: *Chanana and Chahiye*; Role-play and conversation. Equivalent of the English verb

‘To have’; Role-play and conversation

**Books for Reference:**

1. Jain, Usha R., The Devanagari Script. *Introduction to Hindi Grammar.*

Berkeley: University of California. (1995).

2. RupertSsnell ., Beginner's HindiUK 2003 by Hodder Education, 338 Euston Road,

London, K 2003 .

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 1 | 1 | 3 | 2 | 2 | 2 | 3 | 3 | 2 |
| **CO 2** | 2 | 1 | 2 | 2 | 3 | 3 | 1 | 3 | 2 | 3 |
| **CO 3** | 2 | 2 | 3 | 3 | 1 | 2 | 1 | 3 | 2 | 2 |
| **CO 4** | 1 | 3 | 2 | 3 | 2 | 2 | 3 | 3 | 3 | 2 |
| **CO 5** | 2 | 1 | 2 | 3 | 2 | 1 | 3 | 1 | 3 | 1 |

**Strong- 3 Medium -2 Low-1**

**THIRD SEMESTER**

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|  | Buddhist Sanskrit Literature and Philosophy | C | 3 | 1 | 0 | 4 |  |

**Course Objective :**

To trace out to the evolution of the Sanskrit Buddhist literature through different phases the classical Buddhist Sanskrit text has their one style, idiomatic expression and technical terminologies,with which the student must first be familiarized. It is mainly devoted to selected reading in Indian Buddhist textsparticularly the Buddhacarita, bodhicaryavatara, abhidharmakosabhsya, yogacarabhumi-sastra, Mula- madhyamakakarika, vijnaptimatratasiddhi etc. And also study about history of the origin of Buddhist sect in India and history of their authors.

**Course Outcome:**

I :Students will learn and practice the Evaluation of Sanskrit Buddhist literature and its relationship with pali literature- introduction to vajrasuchibuddhacharit, saudrhnanda, dharmasanrah, awadanShatak, dohakosha and nyayabindu, lalitvistar, saddhammpnndarika, pranyaparamitasutra, lankkavatarsutra, pramanuartika and vaipulyasutra.

II:Students will learn History of origin of Buddhist set in India:Introduction to life and writing of Patronage of Sanskrit Buddhist Scholars and their schools – Sautrantika, Vaibhasika, Madhyamake – yogacara and -Hinayan, Mahayana and Vajrayana Himalaya Buddhism.

III:Students will learn Basic Doctrine of Varibhasika and Sautrantika – Abhidharmakosa of Vasubandhu. Philosophical tradition of Vajrayana.

IV:Students will learn Introduction to Nagarjuna and Madhyamika Philosophy: Life and works of Nagarjuna – Nagarjuna on two truths – Law of causality – Concept of Samsara and Nirvana. The Mulamadhyamkakarika with Candrakirti’s commentary.Scholars in Madhyamika Philosophy – Aryadeva, Buddhapalita, Bhavya, Santideva and Candrakirti – Critical examination of self nature.

V:Students will learn Introduction to Asanga and Vasubandhu and Maitreya Dinnaga and Dharmakirti. Yogacara Philosophy: Yogacara and Nalanda tradition, Idealism of Yogacare - Problem of mind, Classification of consciousness- Three characteristic of consciousness (Trisvabhava). Trividhapariname Alyavijnana, Monovijnana, Pravrittivijnan –Doctrine of appearance and reality and reading.

**Syllabus:**

Unit I : Evaluation of Sanskrit Buddhist literature and its relationship with pali literature- introduction to vajrasuchibuddhacharit, saudrhnanda, dharmasanrah, awadanShatak, dohakosha and nyayabindu, lalitvistar, saddhammpnndarika, pranyaparamitasutra, lankkavatarsutra, pramanuartika and vaipulyasutra.

Unit II: History of origin of Buddhist set in India:Introduction to life and writing of Patronage of Sanskrit Buddhist Scholars and their schools – Sautrantika, Vaibhasika, Madhyamake – yogacara and -Hinayan, Mahayana and Vajrayana Himalaya Buddhism.

Unit III: Basic Doctrine of Varibhasika and Sautrantika – Abhidharmakosa of Vasubandhu. Philosophical tradition of Vajrayana.

Unit IV: Introduction to Nagarjuna and Madhyamika Philosophy: Life and works of Nagarjuna – Nagarjuna on two truths – Law of causality – Concept of Samsara and Nirvana. The Mulamadhyamkakarika with Candrakirti’s commentary.Scholars in Madhyamika Philosophy – Aryadeva, Buddhapalita, Bhavya, Santideva and Candrakirti – Critical examination of self nature.

Unit V: Introduction to Asanga and Vasubandhu and Maitreya Dinnaga and Dharmakirti. Yogacara Philosophy: Yogacara and Nalanda tradition, Idealism of Yogacare - Problem of mind, Classification of consciousness- Three characteristic of consciousness (Trisvabhava). Trividhapariname Alyavijnana, Monovijnana, Pravrittivijnan –Doctrine of appearance and reality and reading.

Reference Book

1. Mahendra P. Mittal Buddhist sects and philosophies low, price publication, Delhi, 2003.

2. Karl, Potter (Ed) Encyclopedia of Indian Philosophies, Vol.VII, Abhidharma Buddhism to AD 150, Motilal Banarsidass, Delhi.

3. Karl, Potter (Ed) Encyclopedia of Indian Philosophies Vol.VIII, Buddhist Philosophy from 100 to 350 AD, Motilal Banarsidass, Delhi, 1999.

4. Sanghasen Singh (ED) The Sarvastivada & its tradition Department of Buddhist studies, Delhi University, Delhi, 1994.

5. David J. Kalupahana, Buddhist Philosophy: A historical analyses, The University Press of Hawaii Honolulu 1976.

6. K.T.S. Sarao (Ed) A Text books of the History of Theravada Buddhism, Department of Buddhist studies Delhi, University, Delhi, 1995.

7. P. Lakshmi Narasu, The essence of Buddhism, Motilal Banarsidass, Delhi, 1996.

8. Hardyal, Bodhisattava, Doctrine in Buddhist Sanskrit literature, Motilal Banarsidass, Delhi, 1975.

9. T.R.V. Murti, The Central philosophy of Buddhism A study of the Mathyamika systems, George All in unwin, London, 1962.

10. K. Bhattacharya, The Mulamadhyamaka – Karika of Nagarjuna : The philosophy of Middle way Delhi, 1991.

11. D.J. Kalupahana, The Mulamadhayamaka – Karika of Nagarjuna :The Philosophy of Middle way, Delhi, 1991.

12. A.K. Chaterjee, Yogacara : Idealism, B.H.U. Darshan series, B.H.U., Varanasi, 1966.

13. C.L. Tripathy, The problem of Knowledge in Yogacara Buddhism, Bharat – Bharti Banaras, 1972.

14. Wendy Doniger O’ Flaherty, Karma and Rebirth in Classicial Indian Tradition Motilal Banarasidass Delhio, 1983.

15. Bhikkhu Bodhi, A comprehensive manual of Abhidhamma Buddhist publication society, kany, 1993.

16. Conze, Edward (ed) Buddhist Texts through the Ages, Munshiram, Manoharlal publishers pvt ltd., 1992.

17. Dutta N, Buddhist sects in India, Reprint, Firma, KLM (Private) Ltd., Calcutta, 1976.

18. Dutta, N., Mahayana Buddhism, Firma KLM (Private) Ltd., Calcutta, 1976.

19. Duta, S.N., cross currents in early Buddhism, Manohar Publication, New Delhi, 1989.

20. Kalupahana, David J., A History of Buddhist philosophy MLBD Delhi, 1994.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 2 | 1 | 2 | 2 | 1 | 3 | 2 | 1 | 2 |
| **CO 2** | 1 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 2 | 2 | 3 | 1 | 1 | 2 | 3 | 3 | 2 | 2 |
| **CO 4** | 2 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 3 |
| **CO 5** | 1 | 3 | 1 | 3 | 3 | 3 | 2 | 3 | 3 | 3 |

**Strong- 3 Medium -2 Low-1**

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| PRTC 056 | Buddhist Logic and Epistemology | C | 3 | 1 | 0 | 4 |  |

**Course Objective**

Dinnaga formulated the Principles of Buddhist logic and epistemology in the 5th Century but he also composed treatises on Indian logic andepistemolgoy in general. His work carried forward brilliant by Dharmakirti in the 7th Century. This paper will introduce the student to the basic concept of Buddhist logic and epistemology, drawing on the work of these two masters continuing with the earlier introduction to Buddhist logic and epistemology, this paper addresses some of the debates that resulted from the works of Dinnaga and Dharmakirti.

I : Students will learn the General introduction to the literary sources of Buddhist logic and Epistemology – Basic concepts of Buddhist epistemology, Pramana, Prameya, Pramanya, Buddha’s rejection of theory of creation and theory of permanence Buddha’s logical method.

II:Students will learn the Logic of Nagarjuna – Dialectical method of Nagarjuna. Early period of Buddhist logic: vasubandhu – Doctrine of Apoha – Theory of Catuskoti.

III:Students will learn the Contribution of Dinnaga. Theory of inference: Explanation of terms; Paksa, Hetu, the wheel of Hetu. Drstanta, Sapaksa, Vipksa, Three characteristic of Hetus Fillancies of Paksa and Drstantic.

IV:Students will learn the Contribution of Dharmakirti – Theory of inference Avinabhava, Svabhavanumaha and Karyanumana.

V:Students will learn the Recent studies on Buddhist logic.

**Syllabus:**

Unit I : General introduction to the literary sources of Buddhist logic and Epistemology – Basic concepts of Buddhist epistemology, Pramana, Prameya, Pramanya, Buddha’s rejection of theory of creation and theory of permanence Buddha’s logical method.

Unit II: Logic of Nagarjuna – Dialectical method of Nagarjuna. Early period of Buddhist logic: vasubandhu – Doctrine of Apoha – Theory of Catuskoti.

Unit III: Contribution of Dinnaga. Theory of inference: Explanation of terms; Paksa, Hetu, the wheel of Hetu. Drstanta, Sapaksa, Vipksa, Three characteristic of Hetus Fillancies of Paksa and Drstantic.

Unit IV: Contribution of Dharmakirti – Theory of inference Avinabhava, Svabhavanumaha and Karyanumana.

Unit V: Recent studies on Buddhist logic.

**Reference Book**

1. Budhist logic and epistemology ,Stcherbatsky – Buddhist Logic.

2. K.N. Jayatilake – Early Buddhist theory of Knowledge.

3. D.M. Datta – Six ways of knowing (University of Calcutta publication), 1972.

4. Dhruva, A.B., (ed) Dinnaga’s Nyaya Pravesa, Baroda oriental Institute, 1954.

5. Dharmakirti Chandrasekhar Shastri (ed). Nyaya – Bindo Varanasi, Chaukhamba, 1954.

6. Matilal B.K., & Evans R.D. (ed) Buddhist Logic and Epistemology, Dordrecht : D. Reidel 1986.

7. Stcherbatsky, Th. Buddihst Logic (2 vols) Newyork, Dover, 1962.

8. Chattopadhyay, Madhumita : Walking along the Paths of Buddhist Epistemology, D.K. Print world, New Delhi, 2007.

9. Randle, H.N. Indian Logic in the Early schools: a study of the Nyayadarsana in its relation to the early logic of other schools, Delhi : Munshiram Manoharlal, 1976.

10. Chatterjee, S.C., The Nyaya Theory of Knowledge : Calcutta : University of Calcutta, 1976.

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12. Nayatilleka, K.N., The logic of four alternatives, philosophy East and West. Vol. 17, 1-4. Hawaii USA University of Hawaii Press, 1967.

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15. \_\_\_\_\_\_\_\_\_\_\_\_ Vadanyaya of Dharmakirti : The logic of Debate, Delhi : Indian Books Centre, 1993.

16. Pandeya, Ramachandra (Ed) Pramanavartika of A Caryadharmakirti Delhi : Motilal Banarasidass 1989.

17. Dunne, John D., Foundation of Dharmakirt’s Philosophy, Boston : Wisdom publication, 2004.

18. Chattopadhyay, Madhumita walking along the paths of Buddhist Epistemology Delhi, D.K. Print world, 2007.

19. Prasad, Rajendra, Dharmakirt’s Theory of Inference revaluation and reconstruction. Delhi oxford University press, 2002.

20. Chi. R.S.Y., Buddhist formal logic, Delhi, Motilal Banarsidass, 1984.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 2 | 1 | 2 | 1 | 2 | 3 | 2 | 3 | 2 | 1 |
| **CO 2** | 1 | 3 | 3 | 2 | 3 | 3 | 2 | 3 | 3 | 2 |
| **CO 3** | 2 | 2 | 3 | 3 | 1 | 2 | 1 | 3 | 2 | 3 |
| **CO 4** | 1 | 3 | 1 | 3 | 3 | 2 | 1 | 3 | 2 | 2 |
| **CO 5** | 2 | 2 | 2 | 3 | 2 | 1 | 3 | 2 | 2 | 2 |

**Strong- 3 Medium -2 Low-1**

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|  | Social – Political Philosophy of Buddhism | C | 3 | 1 | 0 | 4 |  |

**Course Objective**

This course examines various contemporary social issues from the Buddhist – perspectives. The topics discussed include: the foundation for a peaceful society, war and peace, social ethics, material wealth, environment family, gender, suicide and euthanasia, death,ect. Each topic is discussed by drawing material from the Canonical Buddhist texts and analyzed in the light of Buddhist thought.

**Course Outcome :**

I :Students will learn the introduction to social and political philosophy in Buddhism: Nature of Buddhism – a threefold steps to Nirvans or orthodox Buddhism and applied Buddhism.

II:Students will learn the Buddhism and Mutual relationship; Buddhism and social involvement – Buddhist social principles and theories. Buddhist approach social development. Buddhism and social action: Generosity, helping, teaching and community service.

III:Students will learn the Buddhism and family, Buddhism and society.Equality of men and social Harmony.Buddhism and world peace.Buddhism and Bio-ethics.Buddhism and Environment.

IV:Students will learn the Dr.B.R.Ambedkar – and social response through Buddhism perspective – Neo Buddhist movement.

V:Students will learn the Brief survey of modern versions of Buddhism.

**Syllabus:**

Unit I : Introduction to social and political philosophy in Buddhism: Nature of Buddhism – a threefold steps to Nirvans or orthodox Buddhism and applied Buddhism.

Unit II: Buddhism and Mutual relationship; Buddhism and social involvement – Buddhist social principles and theories. Buddhist approach social development. Buddhism and social action: Generosity, helping, teaching and community service.

Unit III: Buddhism and family, Buddhism and society.Equality of men and social Harmony.Buddhism and world peace.Buddhism and Bio-ethics.Buddhism and Environment.

Unit IV: Dr.B.R.Ambedkar – and social response through Buddhism perspective – Neo Buddhist movement.

Unit V: Brief survey of modern versions of Buddhism.

**Reference Book**

1. Jones K. The social face of Buddhism: an approach to political and social activism, London: Wisdom publications, 1989.

2. Mary, J. Dharma and Development: Religion as resource in the Sarovdaya self-help movement west Hartford, Connecticut Kumarien press, 1983.

3. L.P.N. Perera, Buddhism and Human Rights Colombo, 1991.

4. Singer, P Animal liberation Harper Perennial, 2001.

5. Batchler M & K Brown (eds) Buddhism and Ecology London Cassell, 1992.

6. Kotler Arnold Engaged Buddhist Reader Berkeley Parallax Press, 1996.

7. Om Vedt. Gail, Dalits and the Democratic Revaluation : Dr. Ambedkar and the Dalit (Movement in colonial India, New Delhi : Sage publications, 1994).

8. Johdhale, S & Johannes Beltz (eds) Reconstructing the worlds : B.R.Ambedkar and Buddhism in India Oxford : Oxford University Press, 2004.

9. Loy, David, The Great Awakening: A Buddhist Social theory, Somerville, MA : Wisdom Publication 2003.

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**Mapping with Programme Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 2 | 2 | 3 | 2 | 1 | 2 | 3 | 3 | 3 |
| **CO 2** | 1 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 2 |
| **CO 3** | 1 | 2 | 3 | 3 | 1 | 2 | 1 | 3 | 2 | 3 |
| **CO 4** | 1 | 2 | 3 | 3 | 3 | 2 | 3 | 3 | 2 | 2 |
| **CO 5** | 2 | 3 | 2 | 3 | 2 | 2 | 3 | 1 | 3 | 2 |

**Strong- 3 Medium -2 Low-1**

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| PRTC 058 | Buddhism in Modern India | C | 3 | 1 | 0 | 4 |  |

**Course Objective**

Buddhism has come a long way since Buddha first turned the wheel of Dharma in Barnes, India. This course will first examine how Buddhism has historically adopted itself to suit the needs, customs and mentality of different people in different lands. The class will then explore together the relevancy of Buddhism in our time and now to promote it in light of todays’ social, educational and political environment. This course will also be discussed the Navayana Buddhist movement in India Particularly in Tamil Nadu.

**Course Outcome:**

I :Students will know the Contribution of the colonial rulers in retrieving archaeological sites in India, Srilanks and Indonesia. Early European Scholars in Buddhist studies and their contribution in translation of texts: Rhys Davids, Hermann oldenberg, Louisde la valle, Pousin ect.

II:Students will know the Revival of the Buddhism in India: Social – Religious movement in India during the 18th, 19th centuries in India – movement of the untouchable in 20th Century.

III:Students will know the Buddhist organisation : Mahabodhi society – Buddhankur society.

IV:Students will know the Buddhist Thinkers : Anagarik Dhammapala, Dhammanad Kosambi, Bodhanand Mahasthvir, Bhikhu Jagdish, Kashyap, Rahul Sankristyayan, Ayothidosa panthiar etc.

V:Students will know the Mass Revival of Buddhism in modern India: Life of Dr.B.R.Ambedkar, Buddha and His Dhamma, Historical conversion to Buddhism, Modern Buddhist movement in Tamilnadu.

**Syllabus:**

Unit I : Contribution of the colonial rulers in retrieving archaeological sites in India, Srilanks and Indonesia. Early European Scholars in Buddhist studies and their contribution in translation of texts: Rhys Davids, Hermann oldenberg, Louisde la valle, Pousin ect.

Unit II: Revival of the Buddhism in India: Social – Religious movement in India during the 18th, 19th centuries in India – movement of the untouchable in 20th Century.

Unit III: Buddhist organisation : Mahabodhi society – Buddhankur society.

Unit IV: Buddhist Thikers : Anagarik Dhammapala, Dhammanad Kosambi, Bodhanand Mahasthvir, Bhikhu Jagdish, Kashyap, Rahul Sankristyayan, Ayothidosa panthiar etc.

Unit V: Mass Revival of Buddhism in modern India: Life of Dr.B.R.Ambedkar, Buddha and His Dhamma, Historical conversion to Buddhism, Modern Buddhist movement in Tamilnadu.

**Reference Books**

1. Franklin, Jeffrey J. The Lotus and the Lion: Buddhism and the British Empire. Ithaca: Cornell University Press, 2008.
2. Cunningham, Alexander. The Bhilsa Topes or Monuments of Central India. Charleston, SC: BiblioBazaar, 2010.

Leoshko, Janice. Sacred Traces: British exploration of Buddhism in South East Asia. Aldershot: Ashgate Publishing.

1. Sangharakshita Ambedkar and Buddhism. Delhi: Motilal Banarsidass, 2006.
2. Narain, A. K. & D. C. Ahir. DrAmbedkar, Buddhism and Social Change. Delhi: B. R. Publishing, 1994.
3. Ling, Trevor O. Buddhist revival in India: aspects of the sociology of Buddhism. New York: Macmillan, 1980.
4. Singh, N. K. Contemporary Indian Buddhism, Tradition and transformation, Delhi: Global Vision Publishing, 2008.
5. Westerlund, David. Questioning the Secular State: the worldwide resurgence of religion in politics. London: C. Hurst, 2002.
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7. Ling, Trevor, Buddhist Revival in India, London: 1980.
8. Dumolin, H. & J.C. Maraldo (eds.), Buddhism in the Modern World, New York: 1966.
9. Swearer, D., Buddhism in Transition, Philadelphia: 1970.
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12. Heritage of Nalanda and its continuity - Edit By - R.Panth.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 3 | 3 | 1 | 3 | 2 | 1 | 2 | 2 | 3 | 2 |
| **CO 2** | 3 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 2 | 2 | 3 | 3 | 1 | 2 | 1 | 3 | 2 | 3 |
| **CO 4** | 3 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 3 |
| **CO 5** | 3 | 3 | 2 | 3 | 2 | 3 | 3 | 3 | 3 | 3 |

**Strong- 3 Medium -2 Low-1**

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|  | Zen Buddhism | E | 3 | 1 | 0 | 3 |  |

**Course Objective:**

This course explores philosophical writings and influences of Zen Buddhism in East Asia and in the west. They key philosophical theme is ideas on empty mind in Zen Buddhism emphasis is given both the philosophical exegesis of this theme and also to their potential application to ideals of personal, moral and professional integrity. The course includes reading and discussion of historical and contemporary texts. It also involves exploratory, reflective engagement in Zen activities such as breathing meditation, Tai chi exercise, brush – calligraphy, haiku composition or archery.

**Course Outcome:**

I :Students known the introduction Buddhism and Zen Buddhism, Zen Buddhist History Buddhist Scriptures. Buddhidarma.

II:Students known the Introduction to Zen Monesticism.

III:Students known the Dogen’s influence on Zen Buddhism.

IV:Students known the Zen Masters principles to their life.

V:Students known the Zen influence on martial system and physical therapy.

**Syllabus:**

Unit I : Introduction Buddhism and Zen Buddhism, Zen Buddhist History – Buddhist Scriptures. Buddhidarma.

Unit II: Introduction to Zen Monesticism.

Unit III: Dogen’s influence on Zen Buddhism.

Unit IV: Zen Masters principles to their life.

Unit V: Zen influence on martial system and physical therapy.

**Reference Book:**

1. Mahendra P. Mittal Buddhist sects and philosophies low, price publication, Delhi, 2003.

1. Zen Sourcebook: Traditional Documents from China, Korea, and Japan. Addiss, Stephen; Lomardo, Stanley; and Roitman, Judith, (eds.) Hackett Publishing

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13. Muller, Rene J. Beyond Marginality: Constructing a Self in the Twilight of Western Culture. Wesport, CT: Praeger Publishers, 1998.

14. Nishida, Kitaro. An Inquiry into the Good. New Haven, CT: Yale University Press, 1992.

15. Poceski, Mario. Ordinary Mind as the Way. Oxford: Oxford University Press, 2007.

**Mapping with Course Outcomes:**

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 1 | 1 | 2 | 2 | 1 | 2 | 2 | 1 | 2 |
| **CO 2** | 2 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 1 | 2 | 3 | 3 | 1 | 2 | 1 | 3 | 2 | 3 |
| **CO 4** | 1 | 1 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 3 |
| **CO 5** | 2 | 1 | 2 | 1 | 2 | 3 | 3 | 2 | 3 | 2 |

**Strong- 3 Medium -2 Low-1**

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|  | Yoga philosophy | 2 | 1 | 0 | 3 |  |

**Objective of the Course:**

Yoga is one of the oldest systems of Indian Philosophy and Patanjali as the founder of this system condensed it in one hundred and ninety-six aphorisms of sutras and it is the essential philosophy and technique of yoga. Over the centuries, scholars and teachers of yoga have attempted to expand these sutras with commentaries and explanations. The aim of Yoga is rid the mind of its modifications in order to attain self-realization it has multifarious modifications under the stress and strain of the three Gunas. This study offers on authentic and fully comprehensive study exposing the basic concepts as well as their practical aspects. This study is a reliable compendium covering the whole gamut of philosophical problems and metaphysical issue, concerning the yoga system. All the system of Indian Philosophy has one goal in view, i.e. the liberation of the Soul through perfection. The Utility of the yoga is to bring out the significance of a perfect human being.

**Course Outcome:**

* + 1. Promotion of positive awareness for the healthy body and healthymind.
    2. Toinculcatetheteachingabilityforconductingyogasessionsandoffervarioustechniques to promote healthyliving.
    3. To create yoga professionals of high caliber who know the concepts, techniques and can do the needful for the social wellbeing.
    4. To create yoga experts with in-depth knowledge based on yogictexts.
    5. To establish holistic health, social harmony and world peace by training them to be good citizens who can offer yogic way of rightliving.

**Syllabus:**

UNIT I: Introduction to Yoga: the common subject maters of reality – comparison

between Upanishads and Yoga on Consciousness. : Yoga – the mind (citta) – the

seerperson (dristi Purusa).

UNIT II: Yoga – Sutra of Patanjali: Introduction: Yoga and Yogic tradition – The Author of

the Yogasutra –: Samadhi padha: Objectivity is Experience – Returning to Pure

Subjectivity - Intense Aspiration – Our concept of God – Becoming Harmonious with

all assimilating the object. – An Introductions to sadhana- absolute Independence

(Kaivalya).

UNIT III: Yoga in Siddha and Buddhism: Siddha understanding of Yoga:Introduction to

Siddhas– the Classification of the Siddhas –The Gura.: The Siddhas – tantric yoga

and Alchemy – Astama Siddhis – The philosophy of Body. Siddha views on

liberation – Kaivalya.

UNIT IV: Modern Yoga Sects: Introduction to Modern yoga Sects: The Hatha yoga

Pradipika of Sri Svatmarama: Integral Yoga of Sri Aurobindo: Swami Vivekananda

and Yoga.

UNIT V: Yoga – Practical:1.Short introduction to the content of yoga: man and hismind,

yoga for all – yoga for house holder – The Technique of yoga – Selection of proper

Practices.

**BOOKS FOR STUDY**:

1. An Introduction to Indian Philosophy: S.Chatterjee.
2. The Upanishads 2 Vols. (Ed) – by Mead. G.R.S. and Chattopadhyaya, Jagadisha Chandra, Published by Theosophical Society.
3. The SankhyaKarika of Iswara Krishna – by S.S. Suryanarayana Sastri.
4. The Hathayoge Pradipika translated by Sinh Pancham, Allahabad.
5. The Study and Practice of yoga Vol – II by Swami Kkrishnananda
6. Patanjali’s Yoga Sutras: An Introduction (Trans.) by T.K.V. Desikachar, Published by Affiliated East West Press Ltd.
7. The Study and Practices of Yoga: An exposition of the Yoga Sutras of Patanjali Vol I, Samadhi pada by Swami Krishnananda, Published by the Divine Life Society.
8. A Study of Patanjali by S.Dasgupta, Published by Motilal Banarsidess.
9. Yoga course for All by Yogacharya Hansraj Yadav, published by Bharatiya Vidaya Bhavan.
10. The Samkhya Sutra of Pancasikha and other Ancient sages. Complied and annotated by Swami Hariharananda Aranya.
11. The Bhagavad–Gita commentary by Sri Swami Sivananda
12. The Poetry and the Philosophy of the Tamil Siddhars by A.V.Subramania Aiyar.
13. The Poets of the Power by Kamilzvelebil.
14. Namnattu Siddhargal by R.Manikkavachagam.
15. Siddhar Thathuvam (Philosophy of Siddhar) by K.Narayanan.
16. Four yoga of Swami Vivekananda – Published by Swami Tapasyanand.
17. An Introduction to Zen Buddhism by D.T.Suzuki.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 2 | 3 | 1 | 3 | 2 | 1 | 2 | 2 | 3 | 2 |
| **CO 2** | 3 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 1 | 2 | 3 | 2 | 1 | 2 | 1 | 3 | 2 | 1 |
| **CO 4** | 3 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 3 |
| **CO 5** | 2 | 3 | 2 | 3 | 2 | 3 | 1 | 2 | 3 | 2 |

**Strong- 3 Medium -2 Low-1**

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| Code | Name of the Subject | Credit | | | | | Name of the Coordinator |
|  | Work Ethics | S |  |  |  | 2 |  |

**Course Objective:-**

This course will enrich the student to have a knowledge regarding the ability to understand the economy crisis, environment and social cultural aspects professionally, build aability to analyze make problem solving decisions related to ethics. And give ability to practice ethical attitudes besides having the responsibility towards society. Soft skills is a term often associated with a person's "EQ" (Emotional Intelligence Quotient), the cluster of personality traits, social graces, communication, language, personal habits, interpersonal skills, managing people, leadership, etc. that characterize relationships with other people. Work ethic isthe disposition an individual displays toward work, which includesattendance, punctuality, patience, attitude, dependability, business etiquette, and maturity.

Adams postulated that work ethic is initiative behaviour,intrapersonal skills, and dependability. Defined work ethic as anindividual's disposition toward work and includes attendance, punctuality, and motivation, theability to meet deadlines, patience, attitude, and dependability. Additionally, thecharacteristics of work ethic include professionalism,realistic expectations of job requirements, and career advancement”.

Based on the findings of the study conducted by Adams (2007), work ethic isrelated to employability skills, and significantly improved the students’ workplaceknowledge and attitude. Adams further supported the implementation of anemployability skills curriculum, which involves work ethic, as a potential of filling thegap of workplace expectations in areas such as independence, initiative, and interpersonalskills. Ju et al.suggested work ethic as one of the five most important employability skills that high school graduates should possess. Other studies Additionally, Ju et al. reiterated that the‘ability to be on time’ was a highly recommended work ethic skill.

This paper aims at explaining the need for work ethics skills for the professional competence and reviews the theories of interpersonal and intrapersonal skills where in need for acquiring these skills are considered as the need of the hour.

**Course outcome:**

1. This course will enrich the student to have a knowledge regarding the ability to understand the economy crisis, environment and social cultural aspects professionally, build aability to analyze make problem solving decisions related to ethics.
2. And give ability to practice ethical attitudes besides having the responsibility towards society. Soft skills is a term often associated with a person's "EQ" (Emotional Intelligence Quotient), the cluster of personality traits, social graces, communication, language, personal habits, interpersonal skills, managing people, leadership, etc. that characterize relationships with other people. Work ethic isthe disposition an individual displays toward work, which includes attendance, punctuality, patience, attitude, dependability, business etiquette, and maturity.
3. Adams postulated that work ethic is initiative behaviour, intrapersonal skills, and dependability. Defined work ethic as an individual's disposition toward work and includes attendance, punctuality, and motivation, the ability to meet deadlines, patience, attitude, and dependability. Additionally, the characteristics of work ethic include professionalism, realistic expectations of job requirements, and career advancement”.
4. Based on the findings of the study conducted by Adams (2007), work ethic is related to employability skills, and significantly improved the students’ workplace knowledge and attitude. Adams further supported the implementation of an employability skills curriculum, which involves work ethic, as a potential of filling the gap of workplace expectations in areas such as independence, initiative, and interpersonal skills.
5. Ju et al. Suggested work ethic as one of the five most important employability skills that high school graduates should possess. Other studies Additionally, Ju et al. reiterated that the ‘ability to be on time’ was a highly recommended work ethic skill.

**Syllabus:-**

**Unit.1**.The Asian and European definitions on ethics - Resolving Ethical Dilemmas in

the Workplace - Resolving Ethical Dilemmas and Value ,Conflicts –

Introductions to Business Ethics – The character and values and Ethics

**Unit.2**. Basic Honesty And Conformity To Law - Conflict of Interest – service

Orientation and Procedural Fairness – The Ethic of Democratic Responsibility -

Equality, discrimination and preferential treatment – Human rights and political

activism.

**Unit.3**. The Ethic of Public policy Determination – Influences on Ethical Behaviour –

Ethical / Responses – on Ethical climate - History of Ethics in Business

**Unit.4**.Corporate Ethics policies - Corporate social responsibility – Ethical corporate

Governance

**Unit.5**. Environmental issues – pollution – Ways to prevent Land pollution – Air

Pollution – Water pollution- The sources of water pollution – ways to prevent

Water pollution – Workplace Ethics – Marketing Ethics – Market Research

**Reference:-**

Macintyre, A., A Short History of Ethics, London: 1966.

Mackie, J.L., Ethics: Inventing Right and Wrong, Harmondsworth, Middlesex: 1977.

Mitra Barun K, *Personality Development and Soft Skill,* Oxford University Press New Delhi,

S.K.Katariya & sons, New Delhi, Chakravarthi Kalyana, *Soft Skills,* Biztantra Publisher, Delhi.

Nuttall, J., Moral Questions: An Introduction to Ethics, London, Macmilan: 1993.

Gert, Bernard. "Virtue and Vice." Chapter 9 in Morality: *A New Justification of the MoralRules*, 179-201. New York: Oxford University Press, 1988.

Whitehill, James. “Buddhist Ethics in Western Context: The ‘Virtues’ Approach.” *Journal ofBuddhist Ethics* 1 (1994): 1-22.

Collins, C. "Before Virtue: A Critique of the New Essentialism in Ethics and Education."Proceedings in Philosophy of Education 40 (1984): 209-218.

Dalai Lama.Ethics for a New Millennium. New York: Riverhead, 2001.

Coleman, John, S.J. "Values and Virtues in Advanced Modern Societies." Concilium (1987): 3-13.

Casey, John. Pagan Virtue: An Essay in Ethics. Oxford: Oxford University Press, 1990.

Hwang, Kyung-Sig. "Complementarity of Duty Ethics and Virtue Ethics." In The WorldCommunity in Post-Industrial Society. Vol. 3 The Confusion in Ethics and Values inContemporary Society and Possible Approaches to Redefinitions, 78-90. Edited byChristian Academy. Seoul: Wooseok Publishing Co., 1988.

Luthans Fred “Organizational Behaviour , Mc Graw Hill Education (Asia) 2008.

Barry Reece ‘Human Relations’ Principles and practices, Houghton Mifflin Company

2006.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 3 | 1 | 3 | 2 | 1 | 2 | 2 | 3 | 1 |
| **CO 2** | 3 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 2 | 2 | 3 | 1 | 1 | 2 | 1 | 3 | 2 | 3 |
| **CO 4** | 1 | 3 | 3 | 1 | 3 | 2 | 3 | 3 | 3 | 2 |
| **CO 5** | 1 | 3 | 2 | 3 | 2 | 1 | 3 | 1 | 3 | 2 |

**Strong- 3 Medium -2 Low-1**

**Fourth Semester**

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|  | Buddhist Meditation & Healing | C | 3 | 1 | 0 | 4 |  |

**Course Objective**

The meditation process of Buddhist theories and practice with integrating the techniques of solution – focused therapy, the course will teach a model of conflict resolution which reflects the Mahayana ideal of the Practice of the way of Bodhichitha of benefiting oneself and others in being able to resolve conflict for one self and for others and learn about the process of change and transformation through application of the model. Students will acquire basic knowledge of theories and practice of Buddhism and meditation in an integral approach and apply the appropriate skills to be their own meditator.

**Course Outcome :**

I: Students will learn and practicing of Meditative practice in the Indian tradition – Buddha’s meditative experience – relation of meditation and Dhamma – Meditative technicin visuddhimagga – meditative object, learning sign and counterpart sign.

II:Students will learn and practicing of Samatha meditative practice – Vipasana meditative practice – Nirodha Samapatti and Nibbana – current Theravada Buddhist Meditation, Tailand forest tradition.

III:Students will learn and practicing of Prajna Text: Emptiness of Dharma – Pure land meditative technics – Zhiyi and Tientai meditation – Chan in Chinan for enlightment.

IV:Students will learn and practicing of Koan as a meditation in Rinzai zen – sotozen.

V:Students will learn and practicing of Kukai, Shingon estoric practice – Tantric meditation in Tibetan Buddhist Tradition – Dzogchen practice.

**Syllabus:**

Unit I: Meditative practice in the Indian tradition – Buddha’s meditative experience – relation of meditation and Dhamma – Meditative technicin visuddhimagga – meditative object, learning sign and counterpart sign.

Unit II: Samatha meditative practice – Vipasana meditative practice – Nirodha Samapatti and Nibbana – current Theravada Buddhist Meditation, Tailand forest tradition.

Unit III: Prajna Text : Emptiness of Dharma – Pure land meditative technics – Zhiyi and Tientai meditation – Chan in Chinan for enlightment.

Unit IV: Koan as a meditation in Rinzai zen – sotozen.

Unit V: Kukai, Shingon estoric practice – Tantric meditation in Tibetan Buddhist Tradition – Dzogchen practice.

**Reference Books**

1. Pe maung Tin, The Path of Purity, Pali Text Society, 1922 (Vol 1), 1928 (Vol II) 1931 (Vol III) London.
2. Acariya Dhammapala's Paramatthamanjusa, commentary to the Visuddhimagga
3. B.C. Law, The life and works of Buddhaghosa, Thacker and Spink, Calcutta and Simla 1923.
4. P.V. Bapat, Vimuttimagga and Visuddhimagga - A comparative study, Poona, 1937.
5. 5. M. Wintemitz, History of Indian Literature, University of Calcutta, 1943
6. Bhikku Nanamoli ty The Path of Purification - Visuddhimagga, Buddhist Publication Society, 1979, Srilanka.
7. T.W. Rhys Davids (Ed) Dighanikaya (PTS, London 1890) Vol. II.
8. T.W. Rhys Davids, Dialogues of Buddha (Delhi, 2000) Vol II
9. Nyanaponika thera, The Heart of Buddhist Meditation (London, 1961)
10. H.C. Warren (Ed. Revised by Dharmanand Kosambi) Visuddimagga (Harvard Oriental Series) (Delhi Reprint, 1989).
11. Yoshinori, Takeuchi. Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese. Delhi: MotilalBanarsidass, 1995.
12. Gregory,Peter N. (ed.) Traditions of Meditation in Chinese Buddhism. Kuroda Institute, 1986.
13. Dumoulin, Heinrich. Zen Enlightenment: Origins and Meaning. Boston: Shambhala Publications. 1979.
14. Yixuan & Burton Watson.The Zen teachings of Master Lin-chi: a translation of the Lin-chi lu. New York: Columbia University Press, 1999.
15. Suzuki, D. T. (tr.) Lankavatara Sutra: A Mahayaba Text. Delhi: Motilal Banarsidass, 1999.
16. Bodiford, William M. Soto Zen in Medieval Japan. Honolulu: University of Hawaii Press, 1993.
17. Heine, Steven, Dale S. Wright. The Koan: Texts and Contexts in Zen Buddhism. Oxford: Oxford University Press, 2000.
18. Kiyota, Minoru Shingon Buddhism, Theory and Practice. Delhi: Buddhist Books International, 1978.
19. Bucknell, Roderick S. &Chris Kang. The meditative way: readings in the theory and practice of Buddhist meditation. London: Curzon Press, 1997.
20. Rinpoche, DagsayTulku. The Practice of Tibetan Meditation: Exercises, Visualisations, and Mantras for Health and Well-being. Rochester: Inner Traditions, 2002.
21. Namgyal, DakpoTashi. Mahamudra: The moonlight-quintessence of mind and meditation.
22. Lodro, GesheGedun&Jeffrey Hopkins, Anne C Klein. Walking through walls: a presentation of Tibetan meditation. Ithaca: Snow Lion Publications, 1992.
23. Crangle, E. F. The origin and development of early Indian Contemplative Practices. Weisbaden : Harrassowitz, 1994.
24. Goleman, Daniel. The Meditative Mind : The Varieties of Meditative Experience. New York : Jeremy P. Tarcher, 1988.
25. Bronkhorst, Johannes. The Two Traditions of Meditation in India. Delhi : Motilal Banarsidass, 1993.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 2 | 3 | 1 | 3 | 2 | 1 | 2 | 2 | 3 | 1 |
| **CO 2** | 3 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 2 | 2 | 3 | 3 | 1 | 2 | 1 | 1 | 2 | 1 |
| **CO 4** | 3 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 3 |
| **CO 5** | 2 | 3 | 2 | 3 | 2 | 3 | 1 | 3 | 1 | 2 |

**Strong- 3 Medium -2 Low-1**

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|  | Research Methodology  in Buddhism | C | 3 | 1 | 0 | 4 |  |

**Course Objective :**

Getting acquainted with certain research methods and techniques is fundamental to any meaningful academic preoccupation with Buddhism. Due to the immense complexity of Buddhism as an ancient and wide-spread historical phenomenon and as a living world religion, a huge array of methodical approaches and research tools can prove to be fruitful in examining certain varieties and aspects of Buddhism. This course, however, is limited to providing an introduction to some of the most fundamental methodological devices employed in investigating the history of pre-modern Buddhist doctrines and philosophy. Moreover, major emphasis will be laid on the problems involved in studying Indian Buddhist thought.

**Course Outcome:**

I: Students will learn to to do Research in Buddhism and Buddhist Historiography: Trends of

Research in Buddhism -Buddhist HistoriographyGeneral

II: Students will the learn Sources and Types of Information: Types of evidences to study Buddhism-

Nature of Information - original, primary and Secondary

III:Students will learnthe methods of Research in Buddhism: The method - Historical

and Survey methods- Identification of sources of information

IV: TStudents will learn an echniques of Social Science Research methods with Specialfocus

On Buddhism- Types of Social Research - Qualitative and Quantitative Research- Methods

of Social Science Research with focus on Survey method - Methods of data collection -

Interview, Questionnaires, Observation -Development of Tools- Sampling.

V: Students will learn the Practical Aspects of Research and Writing: Selection of a topic-Writing

Research ProposalIdentification of sources and their Collection-Analysis of Data and

Organization.

**Syllabus**

Unit I: Research in Buddhism and Buddhist Historiography: Trends of research in Buddhism

-Buddhist HistoriographyGeneral

Unit II: Sources and Types of Information: Types of evidences to study Buddhism-Nature of

information - original, primary and Secondary

Unit III: Methods of Research in Buddhism: The method - Historical and Survey methods-

Identification of sources of information

Unit IV: Techniques of Social Science Research methods with Specialfocus on Buddhism-

Types of Social Research - Qualitative and Quantitative Research-Methods of Social

Science Research with focus on Survey method - Methods of data collection -

Interview, Questionnaires, Observation -Development of Tools- Sampling

Unit V: Practical Aspects of Research and Writing: Selection of a topic-Writing Research

ProposalIdentification of sources and their Collection-Analysis of Data and

Organization.

**Reference Books**

1. Berkwitz, Stephen C, Buddhist History in the Vernacular: The Power of the fast m Late Meaievai an Lanka, Leiden: Brill, 2004.
2. Bingenheimer, Marcus, 'Writing History of Buddhist Thought in the Twentieth Century: Yinshun (1906-2005) in the Context of Chinese Buddhist Historiography', Journal of Global Buddhism, Vol. 10, 2009.
3. Katre, S. M., Introduction to Indian Textual Criticism, Deccan College Hand-Book Series 5, Poona 1954.
4. Murthy, R.S.S., Introduction to Manuscriptology, New Delhi: Sharada Publishing House, 1996.
5. Perera, Frank, The Early Buddhist Historiography of Ceylon, n.p. 1979.
6. Sarma, K.V., 'Manuscriptology and Textual Criticism in Medieval India', Indologica Taurinensia, Vol. 10, 1982, pp. 281-288.
7. Shafer, R. J., A Guide to Historical Method, Illinois: Dorsey Press, 1969.
8. Storch, Tanya, 'Chinese Buddhist Historiography and Orality', Sino-Platonic Papers, No. 37, March, University of Pennsylvania 1993.
9. Turanian, Kale L., A Manual of Writers of Term Paper, Chicago: University of Chicago, 1996.
10. Young, Pauline V., Scientific Social Survey and Research, New Delhi: Prentice Hall, 2006.

**Mapping with Course Outcomes:**

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| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 3 | 1 | 3 | 2 | 1 | 2 | 2 | 3 | 2 |
| **CO 2** | 3 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 1 | 3 |
| **CO 3** | 2 | 2 | 3 | 1 | 1 | 2 | 1 | 3 | 2 | 3 |
| **CO 4** | 3 | 1 | 3 | 3 | 2 | 2 | 3 | 3 | 3 | 3 |
| **CO 5** | 1 | 3 | 2 | 3 | 2 | 1 | 3 | 2 | 3 | 1 |

**Strong- 3 Medium -2 Low-1**

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|  | Dissertation | C |  |  |  | 4 |  |

The dissertation shall be a critical study within the field of Buddhist Studies in the fourth semester. The examiners may also prescribe an oral examination on the subject of the dissertation

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|  | Buddhist Rituals | E | 2 | 1 | 0 | 3 |  |

**Course Objective:**

Although the Buddha proscribed rituals, in practice they form an important part of the religious life of Buddhists all over Asia. Apart from a means to express their devotion to the Triple Gem, rituals also provide a vital mediation between the exalted ideals of Buddhism and the mundane concerns of everyday life which the followers find themselves hard-pressed to resolve. In this manner, rituals have played an important role in preserving Buddhism as a vibrant, living tradition. This paper deals with rituals from different Buddhist traditions and cultures in Asia.

**Course Outcome:**

I. Students will able to know the overview of rituals in Buddhism: Monastic ceremonies and lay

rituals-Temples, SacredObjects and Rituals in Sri Lankan, Burmese, Japanese and

Tibetan Buddhism –ImageConsecration: in Thailand and Japan.

II. Students will able to know the Rituals and offerings in personal and group worship- Monastic

Rituals: Ordination of Monks, Nuns and Novices in Theravada and Mahayana Orders.State

Rituals and Ceremonies: China.

III. Students will able to know the Types of Rituals: for accumulation of merit: Types of Rituals: for

warding off disease or ill-fortune- Types of Rituals: those absorbed from local tradition.

IV. Students will able to know the Relic worship in Sri Lanka and Burma- Funeral rites for

Monks-Tibetan and Thai Buddhist festivals.

V. Students will able to know the Buddhist Ritual Practice in Tamil Buddhist family.

**Syllabus:**

Unit I.Overview of rituals in Buddhism: Monastic ceremonies and lay rituals-Temples,

Sacred Objects and Rituals in Sri Lankan, Burmese, Japanese and Tibetan

Buddhism –ImageConsecration: in Thailand and Japan.

Unit II. Rituals and offerings in personal and group worship- Monastic Rituals: Ordination of

Monks, Nuns and Novices in Theravada and Mahayana Orders.State Rituals and

Ceremonies: China.

Unit III. Types of Rituals: for accumulation of merit: Types of Rituals: for warding off

disease or ill-fortune- Types of Rituals: those absorbed from local tradition.

Unit IV.Relic worship in Sri Lanka and Burma- Funeral rites for monks- Tibetan and Thai

Buddhist festivals.

Unit V.Buddhist Ritual Practice in Tamil Buddhist family.

**Reference Books**

1. \_\_\_\_\_\_\_\_\_\_ Stupa and Tirtha: Tibetan Mortuary Practices and an Unrecognized Form of Burial Ad Sanctosat Buddhist Sites in India In The Buddhist Forum(Volume III Seminar Papers 1991-1993). Delhi: Heritage, 1994.
2. Strong, John S. Relics of the Buddha. Princeton: Princeton University Press, 2004.
3. Snodgrass, Adrian. The Symbolism of the Stupa. Ithaca: Southeast Asia Program, 1985.
4. Bentor, Yael. On the Indian Origins of the Tibetan Practice of Depositing Relics and Dharanis in Stupas and Images. Journal of the American OrientalSociety, 1995.
5. De Marco, Guiseppe. The Stupa as a Funerary Monument: New Iconographical Evidence. Delhi:East and West, 1987.
6. Kinnard, Jacob N. The Field of the Buddha's Presence JnEmbodying theDharma: Buddhist Relic Veneration in Asia, 1-26. Albany: State University ofNew York Press. 2004.
7. Lewis, Todd T. Contributions to the History of Buddhist Ritualism: A Mahayana Avadana on Caitya Veneration from the Kathmandu Valley. Journalof Asian History, 1994.
8. Schober, Julianne. In the Presence of the Buddha: Ritual Veneration of the Burmese Mahamuni Image. In Sacred Biography in the Buddhist Traditions of South and Southeast Asia. Honolulu: University of Hawai'i Press. 1997.
9. Seneviratna Anuradha. Buddhist Rituals and Ceremonies: Temple of the Sacred Tooth Relic in Sri Lanka. Dept. of Cultural Affairs, Govt, of Sri Lanka, 1990.
10. Powers, John. Introduction to Tibetan Buddhism. Ithaca, N. Y.: Snow Lion, 2007.
11. Braginsky, Vladimir (ed.) Classical Civilizations of South-East Asia.London: Routledge, 2002.
12. Breckenridge, Carol and Peter van der Veer (eds.). Orientalism and the Postcolonial Predicament: Perspectives on South Asia. South Asia Seminar Series. Philadelphia: University of Pennsylvania Press, 1993
13. Yoshita S. Hakeda. Kukai and His Major Works.{ tr). Columbia: Columbia University Press, 1984.
14. Altekar, A. S. The Corporeal Relics of the BuddhaJournal of the Bihar Research Society (Buddha Jayanti Special Issue) 1956.
15. Germano, David and Kevin Trainor.Embodying the Dharma: Buddhist RelicVeneration in Asia. Albany: State University of New York Press, 2004.
16. Willis, Michael.(ed)Relics andReliquaries. In Buddhist Reliquaries from Ancient India, London: British Museum Press, 2000.
17. Reynolds, Frank and Jason A. Carbine.The Buddhist Life.hos Angeles: University of California Press, 2000.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 1 | 1 | 1 | 2 | 1 | 2 | 2 | 2 | 2 |
| **CO 2** | 2 | 2 | 2 | 2 | 1 | 3 | 2 | 1 | 3 | 2 |
| **CO 3** | 1 | 2 | 1 | 3 | 1 | 2 | 1 | 1 | 2 | 1 |
| **CO 4** | 1 | 3 | 1 | 3 | 3 | 2 | 3 | 1 | 3 | 2 |
| **CO 5** | 2 | 3 | 2 | 3 | 2 | 3 | 2 | 1 | 1 | 1 |

**Strong- 3 Medium -2 Low-1**

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| Code | Name of the Subject | Credit | | | | | Faculty |
|  | Critical thinking, Problem Solving and Decision making | S |  |  |  | 2 |  |

**Course Objective :-**

This course will enrich the student to have a knowledge regarding the ability to identify and analyze problems in difficult situation and make justifiable evaluation. Ability to expand and improve thinking skills such as explanation, analysis and evaluate discussion.Ability to find ideas and look for alternative solutions. Ability to think beyond.. Ability to make conclusion based on valid proof. Ability to withstand and give full responsibility.Ability to understand and accommodate oneself to the varied working environment.Critical thinking skillsis a Higher order intellect skills that enable an individual to form, check, and evaluate beliefs and then to decide a person’s actions.Decision-making skills, is the ability to solve problems, getting correct information, and making the right decision.Problem solving skills is the ability to find the cause of a problem, understandingit, and establishing a solution to it.

*Critical thinking.*Critical thinking skills are referred to as the ability tothink creatively to identify key concepts, generate solutions to problems, and to makedecisions. Although critical thinking skills represent one of the skillsthat employers consider during the recruitment process, students experience challengesdeveloping the ability to think critically. Heimler reported that college graduateswere not certain about training in critical thinking skills; however, faculty and humanresource managers agreed that graduates needed additional training in critical thinking.

*Decision-making.*Prof.Shafie and Nayan highlighted decision-makingskills among other skills as an important category of employability skills. Kazilan et al.supported the idea that decision-making, a nontechnical skill, recorded the highestmean in the group of thinking skills. Additionally, Rivera and Schaefer (2009) advocatedfor career development programs to guide students in the development of decisionmaking skills.

*Problem solving.*Problem solving skills are demonstrated in thecomprehensive process of identifying a problem, generating and implementing solutions,and the assessment of the results. Students and employers consider problem solving skills asimportant employability skills. Problem solving skills represented one of the genericskills that enhance graduates’ employability, and further noted that this perspective was agrowing trend in higher education. This paper aims at explaining the need for theCritical thinking, problem solving and Decision making professional competence and reviews the theories of interpersonal and intrapersonal skills where in need for acquiring skills are considered as the need.

**Course outcome:**

1. *Critical thinking.*Critical thinking skills are referred to as the ability to think creatively to identify key concepts, generate solutions to problems, and to make decisions. Although critical thinking skills represent one of the skills that employers consider during the recruitment process, students experience challenges developing the ability to think critically. Heimler reported that college graduates were not certain about training in critical thinking skills; however, faculty and human resource managers agreed that graduates needed additional training in critical thinking.
2. *Decision-making.*Prof.Shafie and Nayan highlighted decision-making skills among other skills as an important category of employability skills. Kazilan et al. supported the idea that decision-making, a nontechnical skill, recorded the highest mean in the group of thinking skills. Additionally, Rivera and Schaefer (2009) advocated for career development programs to guide students in the development of decision making skills.
3. *Problem solving.*Problem solving skills are demonstrated in the comprehensive process of identifying a problem, generating and implementing solutions, and the assessment of the results. Students and employers consider problem solving skills as important employability skills. Problem solving skills represented one of the generic skills that enhance graduates’ employability, and further noted that this perspective was a growing trend in higher education.

**Syllabus:-**

**Unit.1**. **CRITICAL THINKING SKILLS:**Disposition **-** Criteria – Arguments- Point

of View – Procedures for applying criteria. Analysing peer and media

influences – Analysing attitudes, values, social norms and benefits and factors

affecting these – Identifying relevant information and information sources --

**Unit.2. DECISION MAKING / PROBLEM SOLVING SKILLS:** Information

gathering skills – Evaluating future consequences of present actions for self and

others – Determining alternative solutions to problems – Analysis skills

regarding the influence of values and attitudes of self and others on

motivation—

**Unit.3**. **SKILLS FOR INCREASING INTERNAL LOCUS OF CONTROL:**

Self esteem / confidence building skills – Self awareness skills including

awareness of rights, influences, values, attitudes, rights, Strengths, and

weaknesses – Goal setting skills – Self evaluation / Self assessment / Self-

monitoring skills .

**Unit.4**. **SKILLS FOR MANAGING FEELINGS:**

Anger management – Dealing with grief and anxiety *–*Coping skills for

dealing with loss, abuse, trauma

**Unit.5**. **SKILLS FOR MANAGING STRESS:**

Time management – Positive thinking – Relaxation techniques.

**Books for Reference :-**

Mitra Barun K, *Personality Development and Soft Skill,* Oxford University Press New Delhi,

S.K.Katariya & sons, New Delhi, Chakravarthi Kalyana, *Soft Skills,* Biztantra Publisher,

Delhi.

Alex, K. “Soft Skills - Know Yourself & Know the World.” S. Chand & Co, New Delhi, 2010.

Amer, Beverly. Soft Skills at Work: Technology for Career Success. Cengage Learning, Boston, 2009.

Bolton, Robert. People Skills: How to Assert Yourself, Listen to Others, and Resolve Conflicts. Touchstone, Simon&Schuster Inc. New York, 1979.

Cologne, Goeran Nieragden. “The Soft Skills of Business English**”,** *The weekly column.*

*(www.eltnewsletter.com/back/September2000/art282000.htm), September 2000.*

Jain, A.K., Pravin, S.R.B., and Sheikh, A.M. “Professional Communication Skills.” S. Chand & Co, New Delhi, Nicolades, Carole. “Focus on Soft Skills: A Leadership Wake-up Call”,

http://www.businessknowhow.com/growth/softskills.htm, 2002.

Nigam, Manjari and Ajir Chaturvedi, Importance of Soft Skills & Emotional Intelligence in Present Scenario,first edition, Global Vision Publishing House, 2010.

Menon, S. Usha and C. Alamelu, Teaching the Intangibles –The Role of the English Teacher. Language in India: Strength for Today and Bright Hope for Tomorrow. Volume 9 December 2009.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 2 | 3 | 1 | 3 | 2 | 1 | 2 | 2 | 3 | 2 |
| **CO 2** | 3 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 2 | 2 | 3 | 1 | 3 | 2 | 1 | 3 | 2 | 2 |
| **CO 4** | 2 | 3 | 3 | 3 | 3 | 2 | 1 | 3 | 3 | 3 |
| **CO 5** | 3 | 2 | 2 | 3 | 2 | 2 | 3 | 3 | 2 | 3 |

**Strong- 3 Medium -2 Low-1**

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