

BA FIRST YEAR SYLLABUS

B.P.F.E 101 - PRE-BUDDHIST INDIAN THOUGHT

A general knowledge of the major philosophical tendencies in Pre-Buddhist India with a greater emphasis on the following topics is expected here.

Vedic hymns and their philosophical import; the nature of the Vedic concept of god; Vedic attitude towards speculation and criticism; Vedic cosmology; Vedic analysis of the relationship between the world and the Absolute; Vedic conceptions of Karma and rebirth; Upanisadic critique of the Vedic philosophy; Upanisadic view of reason, doubt, metaphysical theories and the means of knowledge; the Upanisadic concepts of Atman and Brahman; ethical and Psychological teachings in the Upanisads; materialists; a general knowledge of Sankya, Yoga and Nyana philosophies; sceptical interpretations of the logic of four alternatives; Jainism and Ajivikism; Syadvada of the Jains; Jain analysis of Reason and Knowledge; the psychological and metaphysical views of the Jains; Four-fold restraint (Catuyamasamvara) and the Theory of annihilating the Karma (Kammakkhayavada); the causal theory of Ajivikas; Ajivika views on reason, mystical intuition and tradition; the Trairasika Ajivakas.

B.P.F.E 102 - EMERGENCE OF BUDDHISM AND BASIC BUDDHIST TEACHINGS

Religious and philosophical background and basic Buddhist teachings embodied in the Pali Canon should be studied here.

1. The following topics are emphasised for the religious and philosophical background of Buddhism.
Pre-Buddhist paths of emancipation and traditional means of knowledge; Pre-Buddhist teaching of Dhyana and Samapatti; Pre-Buddhist beliefs in Karma, Rebirth and the concept of soul; origin, evolution and objectives of the ascetic movement; Metaphysical and Non-empirical concepts; six religious teachers and their life stories and philosophies; self-indulgence and self-mortification (Kamasukhallikanuyoga and Attakilamathanuyoga); sceptical and materialist tendencies.
02. The following topics are emphasized for the basic teachings embodied in the Pali Canon.
Three characteristics of existence; four noble truths; interdependent origination; analysis of Khandha, Dhatu and Ayatana; Karma; rebirth; Buddhist analysis of Sasvatavada and Uchedavada; Attention should also be paid to the Buddhist analysis of the following topics: world and its inhabitants; sense perception; psychology; ethics; reason, revelation and experience. Four fold analysis of questions and the Buddhist attitude towards language should also be studied here.

B.C.F.E 101- PRE-BUDDHIST INDIAN CULTURE

Candidates are expected to possess a detailed knowledge on the Indian culture from the age of Indus Valley Civilization up to the time of the Buddha. Special focus should be on the following:

1. Indian culture before the advent of Aryans,
2. Evolution of the religious, social and literary aspects of Vedic Brahmanic Culture up to the Upanishadic age,
3. Evolution of Sramanic culture and its characteristics,

4. Political, economic and social conditions during the time of the Buddha,
5. Nature of the Brahmanic thought during the time of the Buddha,
6. Teachings of the six religious teachers contemporary to the Buddha.

B.C.F.E 102 - ORIGIN OF BUDDHISM AND FUNDAMENTALS OF CULTURE

Systematic knowledge on the early period of Buddhist civilization is expected with special emphasis on the topics given below.

1. Buddhist critique of its religio-philosophic environment,
2. Special characteristics of the life of the Buddha,
3. Fundamental teaching of Buddhism: the Buddhist theory pertaining to the nature of sentient being; the true nature of empirical existence according to Buddhism; Buddhist analysis of perception, mind and matter; the Buddhist teaching on Critical outlook, universal love, adaptability, Democratic nature.
4. Social, political and economic thought in Buddhism.

PA.F.E 101- INTRODUCTION TO PALI GRAMMAR

A general knowledge of Pali grammar necessary to understand the prose and verse written in Pali expected in this paper. The candidates are advised to have the ability to analyse the words in Pali language.

Pali nouns, verbs, indeclinables, combinations, compounds and sentence patterns should be studied for this purpose. The competence in translating the given prose and verse passages in Pali into English and in answering the questions based on such passages correctly should also be acquired here.

PA.F.E 102 - PRESCRIBED TEXTS 1

Comprehension and contents of the following texts are emphasized here. The textual contexts of the prescribed texts in relation to the Pali Canon should also be recognized.

The ability to translate the passages quoted from the prescribed texts grammatically with correct meaning into English will also be examined.

Prescribed Texts:

Samyuttanikaya

- Devaputta Samyutta

Anguttaranikaya

- Catukkanipata: Bhandagama Vagga
Cakka Vagga

Mahavagga

- Mahakkhandaka

Cullavagga

- Bhikkhunikhanda

BA SECOND YEAR SYLLABUS

B.P.G.E 201 - PHILOSOPHY OF EARLY BUDDHIST SCHOOLS

A comprehensive study of the Sthaviravada and Mahasanghika schools of Buddhism which came into existence after the Second Council and their philosophical teachings are expected with special attention to the following subjects.

The relationship between the philosophical trends in the Buddhist thought appearing in the Suttapitaka and the Buddhist thought of the early schools of Buddhism; different views of Dharmavada and their various revisions; analysis of mind and sense perception; analysis of matter and atomism; the concept of time and the theory of momentariness; analysis and synthesis of Dhamma; division of truths as conventional and absolute and their mutual relationship; Nibbana and its sectarian interpretations.

B.P.G.E 202 - PHILOSOPHY OF MAHAYANA BUDDHIST SCHOOLS

A critical study of the origin, expansion and philosophy of Mahayana Buddhist schools with reference to the original sources is expected here. In this study special attention is drawn to the following topics.

- I. Canonical evidence of the causes that led to the emergence of Mahayana; the interpretation of the word Mahayana and the nature of its philosophy.
- II. Origin and development of Madhyamaka philosophy; concept of Sunyata and its interpretations; Madhyamaka viewpoint of voidness; interdependent origination; Middle path; Samsara and Nibbana; dialectical method and its adaptation; nature and realization of unconditioned realities.
- III. Special attention should be paid to the concepts of Trikaya, Bodhicitta, Bodhisatva pranidhana, ideal of Bodhisatva, perfections (paramita) and ten states (dasabhumi).
- IV. The causes that led to the emergence of Yogacara vignanavada; analysis of Citta matrata and Vignanamatrata; various divisions, nature and function of vignana and how vignana differs from cittamatrata.

A general knowledge of the basic tenets and nature of Tantrayana which is an off shoot of Mahayana is also expected here.

B.C.G.E 201 - BUDDHIST CULTURE IN SOUTH ASIA

A study of Buddhist culture in Sri Lanka, India, Myanmar, Thailand, Indonesia, Cambodia and Vietnam is expected for this paper and the main foci should be on the following themes.

1. Pre-Buddhistic socio-religious conditions,
2. Introduction and localisation of Buddhism,
3. Royal patronage and persecutions on Buddhism,
4. Buddhist impact on art, architecture and literature,
5. Order of the Buddhist Sangha.

B.C.G.E 202 - THE BUDDHIST SOCIAL INSTITUTIONS

The Buddhist Social Institutions should be studied here with special emphasis on the following topics.

- (a) Institutions of the community of Monks and Nuns:
Ordination, higher ordination, Vassavasa, Pavarana, Uposatha, Kathina, Adhikarana and Adhikaranasamatha.
- (b) Lay Institution:
Kinship, friendship, marriage and relationship between employer and employee, clergy and laity, teacher and pupil etc.
- (c) Social Institution:
Buddhist attitude towards the origin of the state, the policies of government recommend in Buddhism, Buddhist teachings on economics concerning the individual, society and the state.

The Buddhist attitude that should be developed by the individual towards the institutions mentioned above should also be studied here.

PA.G.E 201 - PALI PRESCRIBED TEXTS 2

An ability to comprehend the following prescribed texts is expected here. Further more, the following topics should also be studied: standard of each text; philosophical, cultural and literary significance of each text; diction and style with special linguistic characteristics; internal and external evidence of chronology. Attention should be paid to the significance of each text in the context of the Pali Canon.

It is essential to have a general grammatical knowledge of the language employed in the prescribed texts.

Proficiency in translating the passages quoted from the prescribed texts with exact meaning into English will also be examined.

PRESCRIBED TEXTS:

Majjhima Nikaya	-	Gahapati vagga (discourses 1-5)
Mahavagga	-	Bhesajakkhandhaka
Theragatha	-	Sattaka nipata – Solasa nipata,
Suttanipata	-	Parayana vagga.

PA.G.E 202 - PALI COMMENTARIAL LITERATURE

The following topics should be studied here: Attribution of Pali Commentaries to the Buddha as Pakinnakadesana; identification of the Commentaries on the basis of the canonical texts; biographies of the Commentators; Sihalatthakatha; Bhanakas and Poranas; problems pertaining to the authorship of the Abhidhamma Commentaries; confirmation of the authorship of the Commentaries written on the Khuddakapatha, Suttanipata, Dhammapada and Jataka; assistance offered in the commentaries to study the Pali Canon; and inquiry into the similarities and dissimilarities in the Nidanakathas of the Sumangalavilasini, Atthasalini and Samantapasadika; evaluation of those Nidanakathas as a source of the First Council and as an introduction to the Pali Canon.

BA THIRD YEAR SYLLABUS

B.P.G.E 301 - BUDDHIST SOCIAL CONCEPTS

The nature of the society, its foundation make up and organisation as seen in Tripitaka should be subjected to a balanced analysis and discussion; and also the examination of Buddhist attitudes are expected from this; and special attention is drawn in this connection to the following subjects:

- I. Nature of the society and its objectives, Buddhist perception of social evaluation and social traditions;
- II. Buddhist attitude to race, caste, sex, unity of the human society, social stability, marriage and house-keeping, internal relationship and human rights.
- III. Buddhist attitude to acquisition of wealth, economic management and development, competition and co-operatives, individual rights and common rights;
- IV. Buddhist teachings about the state and administration, statutory laws, punishments, duty and social equity;
- V. Four sublime abodes (catu brahma vihara), social objectives, compassion and wisdom, discipline and peace, non-attachment and liberation, self-assertiveness of the individual;
- VI. The fundamental principles and the democratic nature of the society of Samgha, judicial solutions, Bhikkhu and politics, Bhikkhu and the State, social responsibilities of the society of Samgha, Social leadership.

B.P.G.E 302 – BUDDHISM AND CONTEMPORARY THOUGHT

Examination vis-a-vis Buddhist philosophical problems and developments in contemporary society is expected:

- I. Materialism, idealism, empiricism, existentialism, pragmatism, Marxism and Buddhism; science and Buddhism; humanism and Buddhism; Arther Schopenhaur and Buddhism; Emmanuel Kant and Buddhism;
- II. Complexities, tradition and modernisation, industrialisation and technology, Electronic media and internet in the modern world and how these things influence the traditional social values;
- III. Buddhist view of social abuses arising out of various forms of social abuses, crimes and punishments, rape, child abuse, drugs and alcohol;
- IV. Buddhist concept on population increase, poverty, joblessness, malnutrition, suicide, birth control, abortion, family planing, human sexuality and sense satisfaction;
- V. Poverty, hunger, racism, war, arms, race and peace. Examination of contemporary values of Buddhism as a generally acceptable philosophy in relation to the Buddhist view of the above.

B.C.G.E 301 – BUDDHIST CULTURE IN EAST ASIA

The Buddhist Culture of the East Asian countries like Central Asia, China, Korea, Japan and Tibet should be studied here with special emphasis on the following topics:

1. Pre-Buddhistic socio-religious conditions,
2. Introduction and localisation of Buddhism,
3. Royal patronage and persecutions on Buddhism,
4. Buddhist impact on art, architecture and literature,
5. Order of the Buddhist Samgha.

B.C.G.E 302 – THE BUDDHIST ART

A sufficient study of Art developed in the Buddhist countries with special attention to the following topics is expected here.

1. Paintings,
2. Sculpture and Carvings,
3. Architectural monuments,
4. Buddhist influence on drama, poetry and music.

PA.G.E 301 – HISTORY OF PALI CANONICAL LITERATURE

A general knowledge of all the texts belonging to the Pali Canon with special reference to the contents of each text is expected here. Chronology of the Pali Canon and various strata of the language of the Pali Canon should also be studied. Attention should be paid to the traditional classifications of the Pali Canon. A knowledge of the stories and poetical elements found in the Pali Canon is also stressed here.

PA.G.E 302 – PALI LANGUAGE/ ANALYTICAL STUDY

A study of the following topics is expected here: Pali grammar should also be studied to the extent essential for a better understanding of the topics.

The meaning of the term Pali and its uses in various contexts, “*sa magadhi mulabhasa*”, evidence to prove that Pali was once a living language, homeland of Pali and its spread to other territories, influence of Sanskrit and Prakrit on Pali, identification of Sakanirutti, Buddhist critique of Janapadanirutti. It is essential to know the various scholarly interpretations of the above topics. Critical answers to the following questions should also be known. Is Pali a sacred language? Is Pali a language created later by scholars? Is Pali the language spoken by the Buddha? Does not Pali have a script of its own?

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