

CENTRE FOR DISTANCE & ONLINE EDUCATION

**DETAIL SYLLABUS
(REVISED)**

**MASTER OF ARTS (M.A.)
IN
BUDDHIST STUDIES**

EFFECTIVE FROM: 2025-26



**Centre for Distance & Online Education
Swami Vivekanand Subharti University
Meerut (U.P.)**

**CENTRE FOR DISTANCE & ONLINE EDUCATION
SWAMI VIVEKANAND SUBHARTI UNIVERSITY
MEERUT (U.P.)**

M.A. in Buddhist Studies

Students will be required to enroll in the program for 4 semesters. In each semester, the students will be required to take four mandatory courses and one elective course from the provided list.

| S. No. | Semesters | Credit |
|---------------|--------------------------|---------------|
| 1 | 1 st Semester | 20 |
| 2 | 2 nd Semester | 20 |
| 3 | 3 rd Semester | 20 |
| 4 | 4 th Semester | 30 |
| | Total | 90 |

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MEERUT (U.P.)**

1ST YEAR

SEMESTER: I

| Course Code | Courses | Credits |
|--------------------|---|----------------|
| MABS 101 | Introduction to Pāli Language and Literature | 5 |
| MABS 102 | Introduction to Buddhist Sanskrit Language and Literature | 5 |
| MABS 103 | History of Indian Buddhism till Third Council | 5 |
| MABS 104 | Basic Features of Buddhist Philosophy | 5 |
| Total | | 20 |

SEMESTER – II

| Course Code | Courses | Credits |
|--------------------|---|----------------|
| MABS 201 | Chinese Buddhism: A Historical Study | 5 |
| MABS 202 | History of Indian Buddhism from the Mauryas to Harṣa | 5 |
| MABS 203 | Introduction to Applied Buddhism & Buddhist Ethics | 5 |
| MABS 204 | Pre-Buddhist Indian History, Buddhist Art and Archaeology | 5 |
| Total | | 20 |

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2ND YEAR

SEMESTER – III

| Course Code | Courses | Credits |
|-----------------|---|-----------|
| MABS 301 | Vinaya Piṭaka | 5 |
| MABS 302 | Sutta Piṭaka | 5 |
| MABS 303 | Abhidhamma Piṭaka | 5 |
| MABS 304 | Anupitaka Aṭṭhakathā and Vaṃsa Literature | 5 |
| Total | | 20 |

SEMESTER – IV

| Course Code | Courses | Credits |
|-----------------|---|-----------|
| MABS 401 | Spread of Buddhism in Asia | 5 |
| MABS 402 | Buddhism, Human Rights, Interfaith Harmony and Vipassana Meditation | 5 |
| MABS 403 | Dr. Ambedkar and Navayāna Buddhism | 5 |
| MABS 404 | Decline and Revival of Buddhism in India | 5 |
| MABS 405 | Dissertation | 10 |
| Total | | 30 |

DETAIL SYLLABUS

MASTER OF ARTS IN BUDDHIST STUDIES

**CENTRE FOR DISTANCE & ONLINE EDUCATION
SWAMI VIVEKANAND SUBHARTI UNIVERSITY
MEERUT (U.P.)**

M.A. IN BUDDHIST STUDIES PROGRAMME

1ST YEAR

SEMESTER-I

MABS 101: Introduction to Pāli Language and Literature

| | |
|------------------------------|--------------------|
| Course Code: MABS 101 | |
| Course Type: | Core Course |
| Course Credit: | 05 |

End Semester Examination System

| Maximum Marks Allotted | Minimum Pass Marks | Time Allowed |
|-------------------------------|---------------------------|---------------------|
| 70 | 28 | 3 Hours |

Continuous Assessment Marks

| Assignment Marks | Minimum Pass Marks |
|-------------------------|---------------------------|
| 30 | 12 |

| UNIT | COURSE CONTENT |
|-------------|--|
| I | Origin and homeland of Pāli, Position of Pāli in the Indo-Aryan Languages, Basic Characteristics of Pāli |
| II | Introduction of Pāli Literature and its History – Canonical and Non-Canonical Pāli Literature, Vāṃsa Literature |
| III | Pāli Grammar: Sandhi, Karaka, Samāsa, Paccaya, Kāla, Dhutanga (Based on Kaccāyana Vyākaraṇa) |
| IV | Translation from Pāli to Hindi/English and from English/Hindi to Pāli |
| V | Short Notes in Pāli on Buddhist Conceptual Terms: Bhagavā Buddha, Bodhisatta, Cattāri Ariya Saccāni, Ariya Aṭṭhaṅgiko Maggo, Tilakkhaṇa, Paticcasamuppāda, Nibbāna, Brahma Vihāra Bhāvanā, Sīla, Samādhi, Paññā, Arahant |
| VI | Classification of Buddhavacana |

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SEMESTER-I

MABS 102: Introduction to Buddhist Sanskrit Language and Literature

| | |
|------------------------------|--------------------|
| Course Code: MABS 102 | |
| Course Type: | Core Course |
| Course Credit: | 05 |

End Semester Examination System

| Maximum Marks Allotted | Minimum Pass Marks | Time Allowed |
|-------------------------------|---------------------------|---------------------|
| 70 | 28 | 3 Hours |

Continuous Assessment Marks

| Assignment Marks | Minimum Pass Marks |
|-------------------------|---------------------------|
| 30 | 12 |

| UNIT | COURSE CONTENT |
|-------------|--|
| I | Origin and Development of Buddhist Sanskrit Literature: Vedic Sanskrit, Classical Sanskrit, Buddhist Hybrid Sanskrit |
| II | Survey of Buddhist Sanskrit Philosophical Literature: Saddharma Puṇḍarīka, Prajñāpāramitā, Karaṇḍavyūha, Laṅkāvatāra |
| III | Buddhist Sanskrit Grammar: Sandhi, Karaka, Kāla, Kṛdanta, Samāsa, Dhātu |
| IV | Phonological variations between Pāli and Sanskrit |
| V | Survey of Buddhist Literature of Aśvaghoṣa, Nāgārjuna, Āsaṅga, Vasubandhu, Dignāga, Dharmakīrti, et al. |

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SEMESTER-I

MABS 103: History of Indian Buddhism till Third Council

| | |
|------------------------------|--------------------|
| Course Code: MABS 103 | |
| Course Type: | Core Course |
| Course Credit: | 05 |

End Semester Examination System

| | | |
|-------------------------------|---------------------------|---------------------|
| Maximum Marks Allotted | Minimum Pass Marks | Time Allowed |
| 70 | 28 | 3 Hours |

Continuous Assessment Marks

| | |
|-------------------------|---------------------------|
| Assignment Marks | Minimum Pass Marks |
| 30 | 12 |

| UNIT | COURSE CONTENT |
|-------------|---|
| I | Survey of the sources: Archaeological and Literary |
| II | Date of the Buddha |
| III | Origin of Buddhism – Factors, Evolution in Indian Sub-continent |
| IV | Development of Saṅgha – Saṅgharāma, Vihāra, Functioning of Vihāra and development of Monastic Rules |
| V | First Buddhist Council and Development of Literature |
| VI | Second Buddhist Council and emergence of Theravāda and different schools |
| VII | Third Buddhist Council, Development of Abhidhamma and expansion of Buddhism outside India |
| VIII | Schools of Hīnayāna and Mahāyāna and their attributes |

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SEMESTER-I

MABS 104: Basic Features of Buddhist Philosophy

| | |
|------------------------------|--------------------|
| Course Code: MABS 104 | |
| Course Type: | Core Course |
| Course Credit: | 05 |

End Semester Examination System

| | | |
|-------------------------------|---------------------------|---------------------|
| Maximum Marks Allotted | Minimum Pass Marks | Time Allowed |
| 70 | 28 | 3 Hours |

Continuous Assessment Marks

| | |
|-------------------------|---------------------------|
| Assignment Marks | Minimum Pass Marks |
| 30 | 12 |

| UNIT | COURSE CONTENT |
|-------------|---|
| I | Fundamental Teachings of the Buddha: Cattāri Ariya Saccāni (Four Noble Truths), Ariya Atṭhaṅgiko Maggo (Eight-fold Path), Tilakkhaṇa (Three Characteristics of Existence), Brahma Vihāra (Four Perverted Views), Paticcasamuppāda (Theory of Dependent Origination), Nibbāna, Kṣaṇikavāda (Momentariness) |
| II | The Early Buddhist Conceptions of Karma and Rebirth |
| III | Schools of Buddhism: Vaibhāṣika and Sautrāntika, Madhyamika (Śūnyavāda), Yogācāra (Vijñānavāda) |
| IV | Introduction to Tantric Philosophy (Vajrayāna, Mantrayāna, Tantrayāna) |
| V | Epistemology: Perception, Inference and Theory of Apoha |
| VI | Comparative study of contemporary Indian Philosophy: Jainism, Gandhian Thoughts, Peace Studies |

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1ST YEAR

SEMESTER-II

MABS 201: Chinese Buddhism: A Historical Study

| | |
|------------------------------|--------------------|
| Course Code: MABS 201 | |
| Course Type: | Core Course |
| Course Credit: | 05 |

End Semester Examination System

| | | |
|-------------------------------|---------------------------|---------------------|
| Maximum Marks Allotted | Minimum Pass Marks | Time Allowed |
| 70 | 28 | 3 Hours |

Continuous Assessment Marks

| | |
|-------------------------|---------------------------|
| Assignment Marks | Minimum Pass Marks |
| 30 | 12 |

| UNIT | COURSE CONTENT |
|-------------|---|
| I | Pre-Buddhist China: Society, Religious Practices, Thought (Confucian and Taoist) |
| II | Introduction of Buddhism to China: Routes, Literary and Archaeological Sources; Han Buddhism |
| III | Schools of Chinese Buddhism and their literature, their expansion to other countries |
| IV | Chinese Buddhist Terms |
| V | Role of personalities in Chinese Buddhism: Kāśyapa Mātanga, An Shigao, Kamalaśīla, Kumārajīva, Bodhidharma, Samantabhadra, Faxian, Xuanzang, et al. |

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SEMESTER-II

MABS 202: History of Indian Buddhism From Mauryas To Harsha

| | |
|------------------------------|--------------------|
| Course Code: MABS 202 | |
| Course Type: | Core Course |
| Course Credit: | 05 |

End Semester Examination System

| Maximum Marks Allotted | Minimum Pass Marks | Time Allowed |
|-------------------------------|---------------------------|---------------------|
| 70 | 28 | 3 Hours |

Continuous Assessment Marks

| Assignment Marks | Minimum Pass Marks |
|-------------------------|---------------------------|
| 30 | 12 |

| UNIT | COURSE CONTENT |
|-------------|--|
| I | Aśoka's Conversion into Buddhism, His Dhamma Yātrās and Dhamma Policy |
| II | Aśoka's patronage to Buddhism, Construction of Vihāras, Stūpas and Caityas |
| III | The Third Buddhist Council and role of missionaries and expansion of Buddhism in India and abroad |
| IV | Aftermath controversy from Puṣyamitra Śuṅga and end of Mauryan Empire (Death of King Bṛhadratha), Mihirakula, and Local Rulers of Bengal (Śaśāṅka) & Assam |
| V | Emergence of Kuṣāṇas and Kaniṣka's patronage to Buddhism |
| VI | Fourth Buddhist Council and expansion of Buddhism in Central Asia and China and Buddhist Settlements on the Silk Route |
| VII | Role of Harṣa in Revival of Buddhism |

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SEMESTER-II

MABS 203: Introduction to Applied Buddhism & Buddhist Ethics

| | |
|------------------------------|--------------------|
| Course Code: MABS 203 | |
| Course Type: | Core Course |
| Course Credit: | 05 |

End Semester Examination System

| | | |
|-------------------------------|---------------------------|---------------------|
| Maximum Marks Allotted | Minimum Pass Marks | Time Allowed |
| 70 | 28 | 3 Hours |

Continuous Assessment Marks

| | |
|-------------------------|---------------------------|
| Assignment Marks | Minimum Pass Marks |
| 30 | 12 |

| UNIT | COURSE CONTENT |
|-------------|---|
| I | Definition and relevance of Applied or Engaged Buddhism |
| II | Proponents of Engaged Buddhism viz. Dalai Lama, Thich Nhat Hanh, A.T. Ariyaratne, Sheng Yen, Baba Saheb B. R. Ambedkar, Ajahn Pongsak Techathamamoo, et al. |
| III | Buddhist View on Ecology or Eco-crisis, Gender Equality, Euthanasia, Abortion, Economic Crisis, Globalization, etc. |
| IV | Idea of Capital Punishment, Terrorism, Conflict Resolution, expression of dissent |
| V | Vedic, Jain and Buddhist Concept of Ethics |
| VI | Buddhist Concepts of Śīla, Samādhi, Paññā based on Visuddhimagga, Pañca Śīla, Brahma Vihāra, etc. |
| VII | Buddhism and Gītā's concept of Niṣkāma Karma |
| VIII | Buddhist Theory of Perfection (Pāramitā), Karma and Rebirth (Paṭisandhi), Bodhisattva Ideals, Arhat, etc. |

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SEMESTER-II

MABS 204: Pre-Buddhist Indian History, Buddhist Art and Archaeology

| | |
|------------------------------|--------------------|
| Course Code: MABS 204 | |
| Course Type: | Core Course |
| Course Credit: | 05 |

End Semester Examination System

| | | |
|-------------------------------|---------------------------|---------------------|
| Maximum Marks Allotted | Minimum Pass Marks | Time Allowed |
| 70 | 28 | 3 Hours |

Continuous Assessment Marks

| | |
|-------------------------|---------------------------|
| Assignment Marks | Minimum Pass Marks |
| 30 | 12 |

| UNIT | COURSE CONTENT |
|-------------|---|
| I | Origin and Development of Indus Valley Civilization and its Racial Components |
| II | Advent of Aryans in Indian Sub-continent- Literary and Archaeological Evidences |
| III | Homeland of Aryans |
| IV | First stage of reaction by Upaniṣads |
| V | Archaeological evidences of emergence of Second Urbanization and Origin of Buddhism |
| VI | Role of contemporary monarchy and Republics for Development of Buddhism |
| VII | Buddhist Epigraphy and Archaeological Explorations, Aṭṭhamahāṭhānāni (the Eight Great Places), Nālandā, Kauśāmbī, Mathurā, Takṣaśilā & Kapilavatthu |
| VIII | Origin and Development of Stūpa, Caitya and Vihāra Architecture |
| IX | Different Schools of Buddhist Caves and Sculpture Art: Gandhāra (Khotan, Bāmiyān, Dunhuang, Kucha), Mathurā, Sārnāth, Amarāvati, Nāgārjunakoṇḍa, Pāla Art |
| X | Buddhist Iconography with symbols and signs |
| XI | Buddhist Schools of Paintings: Ajantā and Ellora |

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**2ND YEAR
SEMESTER-III**

MABS 301: Vinaya Piṭaka

| | |
|------------------------------|--------------------|
| Course Code: MABS 301 | |
| Course Type: | Core Course |
| Course Credit: | 05 |

End Semester Examination System

| | | |
|-------------------------------|---------------------------|---------------------|
| Maximum Marks Allotted | Minimum Pass Marks | Time Allowed |
| 70 | 28 | 3 Hours |

Continuous Assessment Marks

| | |
|-------------------------|---------------------------|
| Assignment Marks | Minimum Pass Marks |
| 30 | 12 |

| UNIT | COURSE CONTENT |
|-------------|--|
| I | A General Introduction of Sutta Vibhaṅga a) Pārājika, b) Pācittiya |
| II | Khandaka a) Mahāvagga: Bodhi Kathā, Pañcavaggiyakathā, Dhammacakkapavattana, Sāriputta-Moggallāna Pabbajjā b) Cūḷavagga: Bhikkhunī Khandaka & Saṅghabheda Khandaka |
| III | Parivāra: A General Introduction |

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SEMESTER-III

MABS 302: Sutta Piṭaka

| | |
|------------------------------|--------------------|
| Course Code: MABS 302 | |
| Course Type: | Core Course |
| Course Credit: | 05 |

End Semester Examination System

| | | |
|-------------------------------|---------------------------|---------------------|
| Maximum Marks Allotted | Minimum Pass Marks | Time Allowed |
| 70 | 28 | 3 Hours |

Continuous Assessment Marks

| | |
|-------------------------|---------------------------|
| Assignment Marks | Minimum Pass Marks |
| 30 | 12 |

| UNIT | COURSE CONTENT |
|-------------|---|
| I | Dīgha Nikāya: Brahmajāla Sutta, Sāmaññaphala Sutta, Sigālovāda Sutta, Kūṭadanta Sutta & Ambaṭṭha Sutta |
| II | Majjhima Nikāya: Sammādiṭṭhi Sutta, Assalāyana Sutta, Bodhirājakumāra Sutta |
| III | Saṃyutta Nikāya: Mātugāma Sutta (Selected Sutta) |
| IV | Aṅguttara Nikāya: Tika Nipāta (Selected Sutta) |
| V | Khuddaka Nikāya: Dhammapada (Yamaka Vagga, Appamāda Vagga, Citta Vagga), Theragāthā (Aṅgulimāla), Therīgāthā (Paṭācārā, Mahāpajāpatī Gotamī, Ambapālī), Sutta Nipāta (Mahāmaṅgala Sutta, Mettā Sutta, Vāsala Sutta) |

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SEMESTER-III

MABS 303: Abhidhamma Piṭaka

| | |
|------------------------------|--------------------|
| Course Code: MABS 303 | |
| Course Type: | Core Course |
| Course Credit: | 05 |

End Semester Examination System

| | | |
|-------------------------------|---------------------------|---------------------|
| Maximum Marks Allotted | Minimum Pass Marks | Time Allowed |
| 70 | 28 | 3 Hours |

Continuous Assessment Marks

| | |
|-------------------------|---------------------------|
| Assignment Marks | Minimum Pass Marks |
| 30 | 12 |

| UNIT | COURSE CONTENT |
|-------------|---|
| I | Dhammasaṅgaṇī: Explanation of Citta, Cetasika, Rūpa and Nibbāna |
| II | Vibhaṅga (Selected Chapters) : Examine the method of analysis (vibhaṅga) of key doctrinal topics; study selected chapters such as the Khandha-vibhaṅga (Analysis of Aggregates), Āyatana-vibhaṅga (Analysis of Sense Bases), or Dhātu-vibhaṅga (Analysis of Elements); compare the analytical methods used in the Sutta and Abhidhamma Piṭakas. |
| III | A General Introduction: Dhātukathā: Study the discourse on elements and their relationships; analyze how it correlates the five aggregates, twelve sense bases, and eighteen elements. Puggalapaññatti: Examine the designations of persons; explore the Abhidhamma's method of classifying human types based on their spiritual qualities and stages. Kathāvatthu: Investigate the points of controversy; analyze its role in preserving orthodox doctrine and its historical context following the Third Buddhist Council. |

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SEMESTER-III

MABS 304: Anupīṭaka, Aṭṭhakathā and Vaṃsa Literature

| | |
|------------------------------|--------------------|
| Course Code: MABS 304 | |
| Course Type: | Core Course |
| Course Credit: | 05 |

End Semester Examination System

| | | |
|-------------------------------|---------------------------|---------------------|
| Maximum Marks Allotted | Minimum Pass Marks | Time Allowed |
| 70 | 28 | 3 Hours |

Continuous Assessment Marks

| | |
|-------------------------|---------------------------|
| Assignment Marks | Minimum Pass Marks |
| 30 | 12 |

| UNIT | COURSE CONTENT |
|-------------|--|
| I | Anupīṭaka: Milinda Pañho (Bāhirakathā & Lakkhana Pañho), Petakopadesa, Nettipakarana |
| II | Aṭṭhakathās and their commentators: a) Buddhaghosa: Study the life and legacy of the most influential commentator; analyze his monumental work, the Visuddhimagga, and his method of synthesizing the Sinhala commentarial tradition. b) Buddhaddatta: Examine the works of this contemporary of Buddhaghosa, such as the Abhidhammāvatāra; compare his style and approach with that of Buddhaghosa. c) Dhammapāla: Investigate the commentaries attributed to Dhammapāla on texts from the Khuddaka Nikāya; analyze his detailed exegetical style and his contributions to the sub-commentarial tradition. |
| III | Vaṃsa Literature (Sri Lanka): a) Dīpavaṃsa: Study the "Island Chronicle," the oldest historical chronicle of Sri Lanka; analyze its account of the introduction of Buddhism to the island and the early history of the Saṅgha. b) Mahāvaṃsa: Examine the "Great Chronicle," a more refined and extensive poetic history; critically analyze its narratives of key figures like King Devānampiyatissa and King Duṭṭhagāmaṇi; discuss the historical, national, religious significance of these texts. |

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2ND YEAR

SEMESTER-IV

MABS 401: Spread of Buddhism in Asia

| | |
|------------------------------|--------------------|
| Course Code: MABS 401 | |
| Course Type: | Core Course |
| Course Credit: | 05 |

End Semester Examination System

| | | |
|-------------------------------|---------------------------|---------------------|
| Maximum Marks Allotted | Minimum Pass Marks | Time Allowed |
| 70 | 28 | 3 Hours |

Continuous Assessment Marks

| | |
|-------------------------|---------------------------|
| Assignment Marks | Minimum Pass Marks |
| 30 | 12 |

| UNIT | COURSE CONTENT |
|-------------|---|
| I | Spread of Buddhism into South East Asia: a) Sri Lanka: Trace the mission of Arahant Mahinda; examine the establishment of the Mahāvihāra; study the role of the Saṅgha in preserving the Pāli canon and the relationship between the state and the Saṅgha. b) Myanmar: Study the early Mon and Pyu kingdoms; analyze the rise of Theravāda Buddhism with King Anawrahta and the Bagan empire; examine the role of later reform movements. c) Thailand: Trace the influence of Mon, Khmer, and Sinhalese Buddhism; study the establishment of the Thai Saṅgha and the reforms of King Rama IV (Mongkut); analyze the modern Dhammayuttika-Nikāya. |

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| | |
|------------|--|
| II | <p>Spread of Buddhism into Central Asia:</p> <p>a) Afghanistan: Examine the Greco-Buddhist culture of Gandhāra; study major centers like Bamiyan and Hadda; analyze the role of the Silk Road and the eventual decline of Buddhism in the region.</p> <p>b) Mongolia: Explore the introduction via the Uighurs and Tibetans; study the establishment of Tibetan Buddhism under Khubilai Khan and its full adoption in the 16th-17th centuries; analyze the impact of Buddhist culture on Mongolian society.</p> <p>c) Tibet: Investigate the first and second diffusions of Buddhism from India; study the role of figures like Padmasambhava, Atiśa, and Milarepa; analyze the unique development of the major schools (Nyingma, Kagyu, Sakya, Gelug) and the integration of Buddhism with Bön.</p> |
| III | <p>Spread of Buddhism into East Asia:</p> <p>a) China: Trace the initial transmission via the Silk Road; study the work of translators like Kumārajīva; analyze the sinicization of Buddhism and the emergence of unique schools such as Chan (Zen) and Pure Land.</p> <p>b) Korea: Examine the introduction from China during the Three Kingdoms period; study the synthesis of Seon (Zen) and doctrinal schools; analyze the life and works of influential figures like Wonhyo and Jinul.</p> <p>c) Japan: Trace the official introduction via Korea; study the establishment of the Nara schools, Tendai, and Shingon; analyze the popularization of Pure Land, Nichiren, and Zen Buddhism and their profound impact on Japanese culture.</p> |

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SEMESTER-IV

MABS 402: Buddhism, Human Rights, Interfaith Harmony and Vipassana Meditation

| | |
|------------------------------|--------------------|
| Course Code: MABS 402 | |
| Course Type: | Core Course |
| Course Credit: | 05 |

End Semester Examination System

| | | |
|-------------------------------|---------------------------|---------------------|
| Maximum Marks Allotted | Minimum Pass Marks | Time Allowed |
| 70 | 28 | 3 Hours |

Continuous Assessment Marks

| | |
|-------------------------|---------------------------|
| Assignment Marks | Minimum Pass Marks |
| 30 | 12 |

| UNIT | COURSE CONTENT |
|-------------|--|
| I | Buddhist Perspectives on Interfaith Harmony and its relation with other religions |
| II | Pañca Sīla : Conduct a detailed study of the Five Precepts as the foundation of Buddhist ethics; analyze their role as universal principles for human rights, personal development, and social harmony; discuss their application in modern secular life. |
| III | Ahiṃsā (Non-Violence) and Terrorism : The concept of Ahiṃsā as a core ethical imperative; critically analyze the root causes of violence and terrorism from a Buddhist psychological perspective (greed, hatred, delusion); discuss Buddhist responses to conflict and extremism. |
| IV | Interfaith Dialogue from a Buddhist Point of View : Models of Buddhist engagement in interfaith dialogue; emphasize listening, respectful speech, and finding common ground; analyze historical and contemporary examples of Buddhist leaders promoting interfaith understanding. |
| V | Ariya Atṭhaṅgiko Maggo (The Noble Eightfold Path) : Comprehensive analysis of the Eightfold Path as the Buddhist framework for ethical and spiritual development; examine each factor (Right View, Right Intention, etc.) as an integrated path leading to the cessation of suffering. |

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| | |
|-------------|---|
| VI | Sammā Samādhi: Samatha and Vipassanā : Differentiate between the twin pillars of Buddhist meditation: Samatha (tranquility/calm-abiding) and Vipassanā (insight); study their respective objects, methods, and goals; analyze their complementary relationship on the path. |
| VII | Kammaṭṭhāna (Meditation Subjects) : Introduce the classical forty meditation subjects as outlined in the Visuddhimagga; guide on selecting suitable subjects based on temperament; study the development of concentration (jhāna) and its role in supporting insight. |
| VIII | Vipassanā and Human Life : Examine the practical application of Vipassanā meditation in daily life; study the Satipaṭṭhāna Sutta (Four Foundations of Mindfulness) as a framework for developing awareness; analyze how insight into impermanence, suffering, and not-self transforms one's experience. |
| IX | Buddhism and Psychotherapy : Explore the intersection of Buddhist psychology and modern psychotherapy; compare concepts like mindfulness with therapeutic techniques; analyze how Buddhist practices are integrated into treatments for stress, depression, and addiction. |

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SEMESTER-IV

MABS 403: Dr. B. R. Ambedkar and Navayāna Buddhism

| | |
|------------------------------|--------------------|
| Course Code: MABS 403 | |
| Course Type: | Core Course |
| Course Credit: | 05 |

End Semester Examination System

| | | |
|-------------------------------|---------------------------|---------------------|
| Maximum Marks Allotted | Minimum Pass Marks | Time Allowed |
| 70 | 28 | 3 Hours |

Continuous Assessment Marks

| | |
|-------------------------|---------------------------|
| Assignment Marks | Minimum Pass Marks |
| 30 | 12 |

| UNIT | COURSE CONTENT |
|-------------|--|
| I | Dr. B. R. Ambedkar's Idea on Buddhism : Introduce Dr. Ambedkar's unique interpretation of Buddhism as a social and liberative doctrine; explore his vision of Buddhism as "Navayāna" or a new vehicle for social transformation and human dignity, distinct from traditional schools. |
| II | Social Movements of 19th – 20th Century India and their impact on Dr. B. R. Ambedkar: Social Movement in South India, Social Movement in Maharashtra a) South India: Study the anti-caste movements such as the Self-Respect Movement led by Periyar E. V. Ramasamy and its influence on Ambedkar's thought. b) Maharashtra: Examine the legacy of Jyotirao Phule's Satyashodhak Samaj and the early Dalit mobilization; analyze how these movements shaped Ambedkar's strategies for social justice and religious conversion. |
| III | Dr. B. R. Ambedkar's Viewpoint on the Buddha and Buddhism : Analyze Ambedkar's seminal work, "The Buddha and His Dhamma"; study his portrayal of the Buddha as a social reformer and a rationalist; critically examine his interpretation of core Buddhist concepts like karma, rebirth, and nirvana through a social equity lens. |
| IV | Writings of Dr. B. R. Ambedkar on Buddhism : Conduct a detailed study of Ambedkar's key texts, including "The Buddha and His Dhamma", "Revolution and Counter-Revolution in Ancient India", and his speeches; analyze his critique of Hinduism and his arguments for Buddhism as the only solution for Dalit emancipation. |
| V | Dr. B. R. Ambedkar's Comparison between Buddhism and other Religions : Ambedkar's comparative analysis of Buddhism with Hinduism, Islam, Christianity, and Sikhism; study his "The Buddha and the Future of His Religion" and other writings to understand his criteria for evaluating religions based on rationality, social justice, and individual liberty. |

**CENTRE FOR DISTANCE & ONLINE EDUCATION
SWAMI VIVEKANAND SUBHARTI UNIVERSITY
MEERUT (U.P.)**

SEMESTER-IV

MABS 404: Decline and Revival of Buddhism in India

| | |
|------------------------------|--------------------|
| Course Code: MABS 404 | |
| Course Type: | Core Course |
| Course Credit: | 05 |

End Semester Examination System

| | | |
|-------------------------------|---------------------------|---------------------|
| Maximum Marks Allotted | Minimum Pass Marks | Time Allowed |
| 70 | 28 | 3 Hours |

Continuous Assessment Marks

| | |
|-------------------------|---------------------------|
| Assignment Marks | Minimum Pass Marks |
| 30 | 12 |

| UNIT | COURSE CONTENT |
|-------------|---|
| I | Various causes of the decline of Buddhism in India |
| II | Survival of Buddhism in Himalayan Regions |
| III | Revival of Buddhism in India : Historical trajectory and socio-cultural context |
| IV | Contribution of various personalities in Revival of Buddhism in India: Bhadanta Anand Kausalyayana, Dr. B. R. Ambedkar, Bhikkhu Jagdish Kashyap, Rahul Sankrityayana, Angarika Dhammapala, Dharmarakshita, Chandramuni Mahasthavir, Kripasarana Mahasthavir, et al. |
| V | Contribution of Buddhist Institutions in its Revival: Central University for Tibetan Studies (CUTS), Nava Nalanda Mahavihar, Mahabodhi Society of India, Archaeological Survey of India, Bengal Buddhist Association. |

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SEMESTER-IV

MABS 405: Dissertation

| | |
|------------------------------|--------------------|
| Course Code: MABS 405 | |
| Course Type: | Core Course |
| Course Credit: | 10 |

| | |
|-------------------------------|---------------------------|
| Maximum Marks Allotted | Minimum Pass Marks |
| 200 | 80 |

Dissertation:

The dissertation is an essential part of the M.A. in Buddhist Studies program, providing students with the opportunity to undertake independent and specialized research in a chosen area of Buddhist Studies. It allows learners to apply research methodologies, critically engage with primary sources such as Pāli, Sanskrit, Tibetan, or Chinese texts, and analyze secondary literature in order to develop a scholarly argument.

Through the dissertation, students demonstrate their ability to identify a research problem, review existing scholarship, and contribute original insights to the discipline. The work reflects the student's capacity for critical analysis, synthesis of ideas, and academic writing. The dissertation also serves as preparation for advanced research at the doctoral level or for academic and professional pursuits requiring expertise in Buddhist thought, history, and practice.