

ANCIENT PHILOSOPHY



B.A. (HONS.) ANCIENT PHILOSOPHY

SERA JEY MONASTIC INSTITUTE

FIRST YEAR - COURSES

Semester I, 1st Year

Credit Distribution: Sem. 1, 1st Year

Sr. No.	Type of Course	No. of Credits
1	Compulsory Core Course -1 (Major: A1)	3
2	Compulsory Core Course – 2 (Major: A2)	3
3	Compulsory Core Course -1 (Minor: B1)	3
4	Compulsory Core Course -2 (Minor: B2)	3
5	Open Elective - 1	3
6	Department Specific Elective - 1	-
7	AECC - 1	3
8	AECC - 2	3
9	SEC-1	2
10	SEC-2	2
	Total	25

Curriculum: Sem. 1, 1st Year (Minor in Ancient Psychology)

Sr. No.	Type of Course	Name of the Paper	Name of Dept. Offering the Course	No. of Credits
Major: Ancient Philosophy (Compulsory Courses)				
1	Core Course - A1	Tenet Systems (PH101)	Dept. of Philosophy	3
2	Core Course - A2	Omniscient Knower (PH102)	Dept. of Philosophy	3
Minor: Ancient Psychology				
3	Core Course - B1	Mind and Mental Factors (PS101)	Dept. of Psychology	3
4	Core Course - B2	Stages on the Path to Omniscience – I (PS102)	Dept. of Psychology	3
Open Elective				
5	Open Elective -1			3
Ability Enhancement Compulsory Courses				
6	AECC-1	Tibetan Language 1: Composition, Letter-Writing and Grammar (TL105)	Dept. of Tibetan Language	3
7	AECC – 2	Tibetan Language 2: Poetry and Literature (TL106)	Dept. of Tibetan Language	3
Skill Enhancement Courses				
8	SEC-1	The Nine Mental States in Cultivation of <i>Shamatha</i> (YG101)	Dept. of Yogic Training	2
9	SEC-2	Sports		2
		Total		25

1.1. Core Course – A1: Tenet Systems (PH101)

Objective

- 1) To introduce specially on the history of ancient Indian philosophies.
- 2) To present the detail explanation on the major philosophies of both Buddhist and Non-Buddhist, regarding the various topics.

Course Outcomes (COs):

After the completion of Tenet System Core PH101, one would be able to get the knowledge of history of ancient Indian philosophical school of non-Buddhist like Nihilism, Sāṃkhya and Kāpila, Braḥmaṇa, Vaiyakaraṇa, Vedānta and Guhyaka, Vaiṣṇava and Mimāṃsaka, Shaiva, Vaisheṣhika and Naiyāyika, Jaina. One would also get the knowledge of four main school of thought of Buddhism: vaibhāṣika, sautrāntika, cittamātra and mādhyaṃika. Not only their history, one would be able to differentiate between these schools on the subject Mind and Mental Factors, Phenomenal things, Path to nirvana, etc.

Credits: 3

Sr. No.	Description	No. of Hours (Lectures +Tutorials+ Debate)
Unit 1	Non-Buddhist Philosophy	13
Unit 2	Vaibhāṣika school of thought.	8
Unit 3	Sautrāntika school of thought.	8
Unit 4	Cittamātra school of thought	8
Unit 5	Mādhyaṃika School of thought	8

Unit 1: Non-Buddhist Philosophy.

- Introduction to Non-Buddhist Schools of Tenets.
- Stating the Assertions of Proponents of Annihilation.
- Expressing the assertions of the Kāpilas and the Sāṃkhyas.
- Stating the Assertions of Braḥmaṇa, Vaiyakaraṇa, Vedānta and Guhyaka.
- Stating the Assertions of Vaiṣṇava and Mimāṃsaka.
- Expressing the Assertions of Shaiva, Vaisheṣhika and Naiyāyika.
- Expressing Jaina Assertions.

Unit 2: Vaibhāṣika school of thought

- Etymology
- Divisions of the Great Expositions School.
- Assertions of Tenets by the Great Expositions School

Unit 3: Sautrāntika school of thought.

- Meaning of the term Sautrāntika.
- Divisions of the Sutra School.
- Description of the Tenets of the Sutra School.

Unit 4: Cittamātra school of thought.

- Definition of the Mind-Only School.
- Divisions of the Mind-Only School
- Tenets of the Mind-Only School.

Unit 5: Mādhyamika School of thought.

- Definition and Etymology.
- Divisions: Prāsangikas and Svāntikas.
- History of the Great Vehicle Teaching.
- Individual Assertion.

Texts and References

1. Acarya Bhāvaviveka's Blaze of Reasoning (Skt *tarka-jvāla* Tib *rtog ge 'bar ba*), in which he explains all the major philosophical views of his day.
2. Jetsun Choekyi Gyaltzen's General Meaning of Tenet System.
3. H.H The Dalai Lama's *drub mtha' rin chen phreng ba*, commentary on Buddhist and Non-buddhist school of thought.
4. Changkya Rolpa Dorje's Detailed Commentary on the views of different Tenet systems.

1.2. Core Course – A2: Omniscient Knower (PH102)

Objective

To impart the complete package of philosophy of Maitreya's Ornament for Clear Realization (*Abhisamayālaṅkāra*). This chapter contains the ten main subjects: 1. Enlightened Mind *bodhicitta*. 2. Spiritual Instruction *upadeśa*. 3. Four types of Path of Preparation *prayoga-mārga*. 4. Buddha Nature *kulam*. 5. Visualization of Mahayana Accomplishment *mahāyānapratipatti*. 6. Goal of the Mahāyana Accomplishment *pratipatteruddesah*. 7. Achievement through armour, *samnahapratipatti*. 8. Achievement through engagement or training, *prasthāna pratipatti*. 9. Achievement through accumulation *sambhāra pratipatti*. 10. Achievement through definite emergence *niryānapratipatti*.

Course Outcomes (COs):

Post Core 2 session of 1st Semester, you will be able to get extensive and deep knowledge on the main subjects of the first chapter of Maitreya's *Abhisamayālaṅkāra* Ornament for Clear Realization, such as the *four noble truths*, Buddha's nature *kulam*, and spiritual instruction and so forth.

Credits: 3

Sr. No.	Description	No. of Hours (Lectures +Tutorials+ Debate)
Unit1	Spiritual Instruction <i>upadeśa</i> .	8
Unit 2	Four Noble Truths.	13
Unit 3	Buddha's Nature <i>kulam</i> .	8
Unit 4	Visualization and Goal of Mahayana Accomplishment <i>mahāyānapratipattiḥ & pratipatteruddesah</i> .	8
Unit 5	Four Achievements, <i>catvārah pratipatti</i> .	8

Unit 1: Spiritual Instruction *upadeśa*.

- Definition of Mahāyāna Buddhist Instruction and its parts: two types and ten types of instruction.
- Classification of the teaching of Lord Buddha. Like 3 baskets or collections of Teaching, *tripitaka* and 12 scriptural categories, *dvadasa dharmapracāna*.
- Who can listen this instruction and from whom they can do? Whether they can listen and practice directly from the Supreme Emanations Body *dharmakaya* or not?
- What are the qualities required to be able to directly receive the instruction from *dharmakaya*?
- The ten qualities required to be a Mahayana treatise instructor, as stated in Maitreya's Ornament of the Sutras *sutralamkara karika* text.

Unit 2: Four types of Path of Preparation *prayoga-mārga*.

- Definition of Path of Preparation, the second of the five paths *pañcamārga*.
- At what situation, we would attain this path.
- The four level of *prayoga mārga*: 1. Heat level. 2. Peak level. 3. Forbearance level. 4. Supramundane level. The lesser, medium and greater stages of each four levels make twelve part of *prayoga mārga*.
- What are the definitions of these four levels? How can we attain these levels?
- The difference of object of observation and aspect of these twelve levels.
- The five features that differentiate Mahāyāna Path of Preparation from that of Theravada school like **Vaibhāṣika** and **Sautrāntika**, as stated in ***Prajñāpāramitā* root treatise of Maitreya called *Abhisamayalankara* and the most famous commentary authored by *Haribhadra*, Indian scholar of the *yogacara-svatantra-madhyamika* school.**

- Among the seven awarenesses (Tib. *blo rig bdun*), which of the present path is being considered and posited?
- The presentation of five paths *pañcamārga* as stated in *Abhisamayalamkara* and *Abhidharma* texts.

Unit 3: Buddha's Nature *kulam*. (Tib. *rigs*)

- The difference of explanation among the four schools of thought on the meaning of Buddha's nature and its types.
- The detailed classification of Buddha's nature stated in Maitreya's Ornament of the Sutras *sutralamkara karika* text.
- How to awaken the Buddha's lineage that exists in the continuum of entire sentient beings? The signs of awakening Buddha's lineage and its benefits.
- The two types: 1. Naturally Abiding Buddha nature *svabhāvasthānagotra* 2. The Transformational Buddha nature.

Unit 4: Visualization and Goal of Mahayana Accomplishment *mahāyānapratipattiḥ & pratipatteruddesah*.

I) Visualization of the Mahayana Path Accomplishment, *mahāyānapratipattiḥ*.

- Definition: The object of observation of Mahayana achieving, *pratipatterālambanam*.
- Types: The eleven objects of observation are: 1. Virtuous phenomena, *kusala*. 2. Nonvirtuous phenomena, *akusala*. 3. Unspecified phenomena, *avyākṛta*. 4. Worldly phenomena, *lokika*. 5. Transworldly phenomena, *lokottara*. 6. Contaminated phenomena, *sāsrava*. 7. Uncontaminated phenomena, *anāsrava*. 8. Conditioned phenomena, *samskrta*. 9. Unconditioned phenomena, *asamskrta*. 10. Common qualities, *sādhāraṇa*. 11. Uncommon qualities, *asādhāraṇa*.
- Definition of each of eleven types, and detailed analysis on these.

II) Goal of the Mahāyana Accomplishment *pratipatteruddesah*.

- Complete goal of Mahāyana accomplishments.
- Three types: 1. Greatness of thought, *mahāsattva*. 2. Greatness of elimination, *mahaprahana*. 3. Greatness of insights, *adlingamahattva*.
- Definition of three types, and detailed analysis through the medium of debate and discussion.
- The four bodies of a Buddha, *catvāri kāya*.

Unit 5: Four Achievements, *catvārah pratipatti*.

- The four practices of Mahayana Achievements are 1. Achievement through armour, *samnahapratipatti*. 2. Achievement through engagement or training, *prasthāna pratipatti*. 3. Achievement through accumulation *sambhāra pratipatti*. 4. Achievement through definite emergence *niryāṇapratipatti*.

- A Bodhisattva's practice of carrying out all the six perfections within the practice of each perfection is called Achievement through armour, *samnahapratipatti* (Tib. *go sgrub*).
- 36 types of Achievement through armour, and their definition.
- Six perfections or *sad pāramitā* पारमिता: 1. Generosity *dānapāramitā* 2. Discipline *śilapāramitā* 3. Patience *kṣāntipāramitā* 4. Diligence *vīryapāramitā* 5. Concentration *dhyānapāramitā* 6. Wisdom *prajñāpāramitā*.
- Understanding of their definition, etymology, the meaning of their orders, how to practice these perfections and their related with the Mahayana practice.
- A Bodhisattva path which is mainly concerned with the training of enthusiastic perseverance applied either in the causal or resultant practices of the greater vehicle within the Peak Training is called Achievement through engagement or training, *prasthāna pratipatti* (Tib. *'jug sgrub*).
- Types: there are ten parts of Achievement through engaging.
- A Bodhisattva path achieved through the practice of two great accumulations is called Achievement through accumulation *sambhāra pratipatti* (Tib. *tsogs sgrub*).
- Types: 1. Accumulation of merit *punyasambhārah*. 2. Accumulation of wisdom *jñānasambhārah*. It can be also classified into seventeen achievements through accumulation of merits.
- Achievement through definite emergence *niryāṇapratipatti* (Tib. *ngas 'byung sgrub pa*). There are eight types.

Texts and References

- 1 *Ācārya Śāntideva's Bodhisattvacāryāvatāra, Engaging in the Bodhisattva's Way.*
- 2 *Lord Buddha's Prajñāpāramitā sūtra of large, medium and short.*
- 3 Maitreya's *Abhisamayālaṅkāra Ornament for Clear Realization* (Tib *mngon rtogs rgyan*), root text on *Prajñāpāramitā sūtra*.
- 4 Maitreya's Ornament of the Sutras *sutralamkara karika* (Tib. *mdo sde rgyan*)
- 5 Haribhadra's commentary on the *Abhisamayālaṅkāra* (Tib. *'grel ba don gsal*).
- 6 Tsongkhapa's *Golden Rosary of Good Explanation* (Tib *legs bshad gser phreng*) commentary on Haribhadra's text.
- 7 *Gyaltsab Je's rnam bshad snying rgyan, commentary on Maitreya's Abhisamayālaṅkāra.*
- 8 Arya vimuktisena's Illumination of the 25000 stanzas perfection of wisdom *Abhisamayālaṅkāra vrtti vimzati aloka* (Tib *nyi khri snang ba*)
- 9 Haribhadra's Illumination of *Abhisamayālaṅkāra* (Tib. *'gran snang*)

1.3. Core Course – B1: Mind and Mental Factors (PS101)

Objective

To introduce the student to the presentation of the mind – its nature and its various types. An understanding of the nature of the mind and its various types is critical for any practitioner wishing to advance spiritually by training and purifying the mind.

Credits: 3

Sr. No.	Description	No. of Hours (Lectures +Tutorials+ Debate)
Unit 1	Objects, Object Possessors and the Seven-Fold Classification of Mind	9
Unit 2	Direct Perceivers and Inferential Cognizers	16
Unit 3	Non-Valid Consciousnesses	10
Unit 4	Further Classifications of Awarenesses and Knowers and Presentation of Mental Factors	10

Texts and References

- Yongzin Phurchog. *Presentation of the Theory of Objects and Object-possessors and a Presentation of Awarenesses and Knowers of the Advanced Path of Reasoning from the Text 'Magical Key to the Path of Reasoning - Presentation of Collected Topics' that Elaborates the Essence of Theory of Valid Cognition*
- Acharya Dharmakirti. *Pramanavartika – A Commentary on Acharya Dignaga's Pramanasamuccaya (Compendium on Cognition)*
- Gyaltsap Je. 'A Clear Elucidation of the Path of Liberation – Commentary on Pramanavartika by Acharya Dharmakirti'
- Khedrup Je. 'Freedom Through Correct Knowing – Interpretation of Dharmakirti's Seven Treatises on Valid Cognition'

1.4. Core Course – B2: Stages on the Path to Omniscience – I (PS102)

Objective

To introduce the student to the various grounds and stages that a yogi ascends through on his way to attaining omniscience.

Credits: 3

Sr. No.	Description	No. of Hours (Lectures +Tutorials+ Debate)
Unit 1	Presentation of the Various Grounds according to the Three Vehicles	8
Unit 2	The Mode of Abandonment of the Objects of Abandonment	12
Unit 3	Thorough Pacification of Flaws and Realization of Excellence on the Various Grounds & Etymology of Ground	10
Unit 4	The Five Paths of the Three Vehicles	8
Unit 5	Realization of Antidotes	4

Texts and References

- Jetsun Chokyi Gyaltsen. 'A Concise Presentation of the Grounds and Paths of the Three Vehicles'
- Arya Maitreya. 'Abhisamayalankara - Ornament of Clear Realizations.'
- Acharya Haribhadra. 'Abhisamayalankara-vritti – A Commentary on Ornament of Clear Realizations.'
- Khedrup Je. 'Freedom Through Correct Knowing – Interpretation of Dharmakirti's Seven Treatises on Valid Cognition'
- Jetsun Chokyi Gyaltsen. 'An Elaborate Presentation of the Grounds and Paths of the Three Vehicles'

Common Syllabus for All

1.5. Open Elective Course 1: Signs and Reasonings (LE101)

As this syllabus is common with other department students, please See page number 8

1.6. AECC – 1: Tibetan Language 1: Composition, Letter Writing and Grammar (TL105)

As this syllabus is common with other department students, please See page number 9

1.7. AECC – 2: Tibetan Language 2: Poetry and Literature (TL106)

As this syllabus is common with other department students, please See page number 10

1.8. SEC – 1: YG101: The Nine Mental States in Cultivation of *Shamatha*

As this syllabus is common with other department students, please See page number 11

2. Semester II, 1st Year

Credit Distribution: Sem. 2, 1st Year

Sr. No.	Type of Course	No. of Credits
1	Compulsory Core Course -1 (Major: A3)	3
2	Compulsory Core Course – 2 (Major:A4)	3
3	Compulsory Core Course -1 (Minor: B3)	3
4	Compulsory Core Course -2 (Minor: B4)	3
5	Open Elective - 1	3
6	Department Specific Elective - 1	-
7	AECC - 1	3
8	AECC - 2	3
9	SEC-1	2
10	SEC-2	2
	Total	25

Curriculum: Sem. 2, 1st Year (Minor in Ancient Psychology)

Sr. No.	Type of Course	Name of the Paper	Name of Dept. Offering the Course	No. of Credits
Major: Ancient Philosophy (Compulsory Courses)				
1	Core Course –A3	Three Identityless Phenomena (trividhā-nihsvabhatā) (PH103)	Dept. of Philosophy	3
2	Core Course –A4	Negation of two Extreme Views: Eternalism (nityānta) and Nihilism (ucchedānta) (PH104)	Dept. of Philosophy	3
Minor: Ancient Psychology				
3	Core Course – B3	Refuge & The Altruistic Mind (PS103)	Dept. of Psychology	3
4	Core Course – B4	Clairvoyances & The Path of Preparation (PS104)	Dept. of Psychology	3
Open Elective				
5	Open Elective -1			3
Ability Enhancement Compulsory Courses				
6	AECC-1	Tibetan Language 3: Composition, Letter-Writing and Grammar (TL107)	Dept. of Tibetan Culture	3
7	AECC – 2	Tibetan Language 4: Poetry and Literature (TL108)	Dept. of Tibetan Culture	3
Skill Enhancement Courses				
8	SEC-1	Antidotes to Laxity and Excitement in Cultivation of Shamatha (YG102)	Dept. of Yogic Training	2
9	SEC-2	Sports		2
		Total		25

2.1. Core Course – A3: Three Identityless Phenomena *trividhā-nihsvabhatā*. (PH103)

Objective:

1. To introduce the Interpretable and Definitive meaning of Buddha’s teaching.
2. To present the extensive explanation on three phenomena and three identityless phenomena.
3. To get the understanding on the conversation between Bodhisattva *paramārtha samudgata* and Lord Buddha on the contradictory verbal in the first and second wheel of teaching.

Course Outcomes (COs):

After the completion of Semester II-Core 1, the students could be able to differentiate between the interpretable and definitive meaning on Buddha’s teaching, the definition of three phenomena and three identityless phenomena and their origin source, non-contradictory in the words of Unravelling the Thought *saṃdhnirmocana sūtra*, and the main thought of statement that “all the phenomena are non-entityness or absence of inherent existence”, stated in the second wheel of dharma.

Credits: 3

Sr. No.	Description	No. of Hours (Lectures +Tutorials+ Debate)
Unit 1	General view of Madhyamika School on the Interpretable and the Definitive meaning.	15
Unit 2	Conversation and conclusion stated in Sutra of Unravelling the Thought <i>saṃdhnirmocana sūtra</i> .	10
Unit 3	Three identityless phenomena <i>trividhā nihsvabhatā</i> .	10
Unit 4	<i>The three natural phenomena svabhāva-traya</i> .	10

Unit 1: GENERAL VIEW OF MADHYAMIKA SCHOOL ON THE INTERPRETABLE AND THE DEFINITIVE MEANING.

- The meaning of the two stanzas of prostration to lord Shakyamuni, the supreme deity.
- Three doors of emancipation *trivimokṣadvāra* (Tib. *rnam thar sgo gsum*): *ṣunyaṭā vimokṣamukha*, *animitta vimokṣamukha* and *praṇihita vimokṣamukha*.
- The four reliances, *catvāri pratisaraṇāni* to be followed when one embarks on a Buddhist path.
- Two means of differentiation on the interpretable and the definitive meaning of Buddha’s sutra. The two ways of *Madhyamika* and *Cittamatra* school of thought.

- Differentiation could be done perfectly on the basis of reason, rather not just on the basis of words.
- The three-fold of analysis (Tib. *dpyad pa gsum*) to validate any text as faultless or not.
- Definition of the stanza of Sutra which is requested by Noble Rastrapala, *rāstrapālapariprcchā sutta* (Tib. *yul 'khor skyong gis zus p'l mdo*).

Unit 2: CONVERSATION AND CONCLUSION STATED IN SUTRA OF UNRAVELLING THE THOUGHT *saṃdhanirmocana sūtra*.

- How many chapters does the sutra of Unravelling the Thought *saṃdhanirmocana sūtra* have? What are the subjects of each chapter?
- What is the question put by Bodhisattva *paramārtha samudgata* (Tib. *byang chub sems dpa' don dam yang dag 'phags*) regarding the contradictory words between the first and second wheel of dharma?
- What is the response given by Lord Buddha?
- The conclusion matter of subject from the conversation between Bodhisattva *paramārtha samudgata* and Lord Buddha.
- The view of *cittamanta* school of thought is mainly based upon *saṃdhanirmocana sūtra*.

Unit 3: THE THREE IDENTITYLESS PHENOMENA *trividhā nihsvabhāvatā*.

- The three identityless phenomena: 1. Identitylessness of characteristics *lakṣana nihsvabhāvatā*. 2. Identitylessness of production *utpatti nihsvabhāvatā*. 3. Identitylessness of ultimate phenomena *paramārtha nihsvabhāvatā*.
- The detailed interpretation on each identitylessnesses with the examples and detailed analysis through interaction among the students.
- The differentiation on the explanation of *sunyata* by *Cittamanta* school of thought from *Madhyamika* school of thought.

Unit 4: THE THREE NATURAL PHENOMENA *triṇi lakṣaṇāni*.

- The three types of phenomena according to the *cittmātin* or *yogacara* school of philosophy.
- 1. Imputed Phenomena *parikalpita lakṣaṇam*. 2. Dependent phenomena *paratantra lakṣaṇam*. 3. Thoroughly established phenomena *pariniṣpanna lakṣaṇam*.
- Understanding of their definition, their kinds, and their special features of explanation among the four school of philosophy.
- Detailed analysis through the three specially means of analysis: Refutation, Establishment and Responding to an assertion.

Texts and References

1. The Ground of the *Bodhisattva*: Ārya Asanga's (300 AD-370 AD) *Bodhisattvabhūmi* (Tib *byang sa*)
2. Lord Buddha's Unravelling the Thought *saṃdhinirmocana sūtra* (Tib *mdo sde dgongs 'grel*)
3. Tsongkhapa's The Essence of Eloquence on the Interpretable and Definitive Meaning (Tib *drang nges*)
4. Asanga's Summary of the Great Vehicle *Mahāyāna saṃgraha* (Tib *theg bsdus*)
5. Asanga's Compendium of Ascertainments *nirṇaya saṃgraha*. (Tib *kun btus*)
6. Asanga's Bodhisattva Grounds *bodhisattva-bhūmi* (Tib *byang sa*)
7. Vasubandhu's (4th to 5th century CE) "Thirty Verses". (Tib *sum cu pa*)

2.2. Core Course – A4: Negation of two Extreme Views: Eternalism *nityānta* and Nihilism *ucchedānta* (PH104)

Objective

1. To impart the learners the extensive philosophical knowledge especially on yogacara doctrine of ultimate nature called non-duality or *ubhaya śūnyatā*.
2. To bring into focus on the extreme views of eternalism and nihilism according to yogacara doctrine.
3. To familiarize yogacara's doctrine explanation on the interpretation of three wheel of dharma.

Course Outcomes (COs):

At the end of Semester course, the students should be able to explain yogacara doctrine views on the ultimate nature, the extreme views of eternalism and nihilism, and refutation of these extreme views, and finally on the interpretation of three wheel of dharma.

Credits: 3

Sr. No.	Description	No. of Hours (Lectures +Tutorials+ Debate)
Unit 1	The Three Wheel of Dharma.	15
Unit 2	The origin scriptural source of <i>Yogācarā tradition master Asanga's interpretation</i> .	10
Unit 3	The two extreme views: Eternalism <i>nityānta</i> and Nihilism <i>ucchedānta</i> .	10
Unit 4	Negation of these two extreme views.	10

Unit 1: THE THREE WHEEL OF DHARMA.

- The Three Turnings of the Wheel (of Dharma) refers to a framework for understanding the sutra stream of the teachings of the Buddhism.
- Interpretation on the three wheel of dharma among the Theravada and Mahayana school of thought, and especially according to the *yogacara* tradition.
- The first turning consisted of the teaching of the Four Noble Truths (skt: catvāry āryasatyāni) and the other elements of the *Tripitaka* – the *Abhidharma*, *Sutrapitaka* and *Vinaya*.
- In the second turning, the emphasis is on emptiness (Skt: *sūnyatā*) as epitomized in the *Prajñāpāramitā sutras*, and on compassion (Skt: *karuṇā*).
- The third teaching *Ārya-saṃdhi-nirmocana-sūtra* or *Noble sūtra of the Explanation of the Profound Secret*, is the most foundational sutra of the *Yogācāra* school. The sūtra affirms that the earlier two turnings while being authentic are also flawed or incomplete and require interpretation. The *Samdhi-nirmocana* (Tib. *mdo sde dgongs 'grel*) further claims that its teachings are the ultimate and final truth. Major ideas include the basis-consciousness (*ālaya-vijñāna*), and the doctrine of cognition-only (*vijñapti-mātra*) and the "three natures" (*trisvabhāva*).

Unit 2: THE ORIGIN SCRIPTURAL SOURCE OF YOGACARA TRADITION MASTER ASANGA'S INTERPRETATION.

- Asaṅga (skt: असङ्ग), an Indian scholar who is considered one of the most important spiritual figures of Mahayana Buddhism and as the founder of the *Yogacara* school.
- *Based on Lord Buddha's Unravelling the Thought saṃdhinirmocana sūtra*, Pandit Asaṅga (4th century CE) expounded the three natures and other subjects according to the Yogacara school of philosophy in his five treatises of *Yogācārabhūmi* (Tib. *sa sde lnga*).
- The *Yogācārabhūmi* is generally associated with the ancient Indian philosophy of *Yogācāra* school. It contains certain unique *Yogācāra* doctrines, like the eight consciousnesses and the *ālaya-vijñāna* (storehouse or foundational consciousness).
- Asaṅga's Bodhisattva Grounds *bodhisattva-bhūmi* (Tib. *byang sa*) and its Compendium of Ascertainments *nirṇaya saṃgraha* (Tib. *bsdu ba*) also made detail interpretation on *Yogācāra* doctrines.

Unit 3: THE TWO EXTREME VIEWS: ETERNALISM nityānta and NIHILISM ucchedānta.

- *The extreme view of eternalism nityānta and nihilism ucchedānta.*
- The meaning of how the opponents expressed their extreme views is clearly shown in Asaṅga's Bodhisattva Grounds *bodhisattva-bhūmi* and its Compendium of Ascertainments *nirṇaya saṃgraha*.
- *Here, the two schools of Madhyamika philosophy are fallen into extremist side, although it is not in the real sense.*
- *The two extreme views are 1. Intrinsic existent of Imputed Phenomena parikalpita lakṣaṇam. 2. Emptiness of naturally intrinsic existent of Dependent phenomena paratantra lakṣaṇam.*

- The two extreme views can be also called view of superimposition and depreciation (Tib. *sgro 'dogs skur 'debs*).

Unit 4: NEGATION OF THESE TWO EXTREME VIEWS.

- Refutation of the extreme views are clearly shown in Asanga's Bodhisattva Grounds *bodhisattva-bhūmi* and its Compendium of Ascertainments *nirṇaya saṃgraha*.
- Simultaneously, *yogācāra* doctrines on the nature of two truths, and the meaning of the existent nature of relative or ultimate phenomena are also explicitly explained.
- There is contradiction in the explanation of opponent response, but the own (*yogācāra*) doctrine is authentic and uncontradictory one.
- Difference between the substantially existent *dravyasat* and the imputed existent *prajñapti-sat* as stated in Asanga's Compendium of Ascertainments *nirṇaya saṃgraha*.
- The *yogācāra* doctrine on the philosophy of absence of inherent existence or non-entityness nature *naiḥsvābhāvya* नैःस्वभावेत्य is also obviously highlighted in Maitreya's Ornament for the Mahayana sutras *Mahāyāna-sūtrālamkāra-kārikā*, and Discrimination of the Middle Way and the Extremes *madhyānta vibhāga* (Tib. *byang sa*).
- The three reasons put by Asanga in his treatise called Summary of the Great Vehicle *Mahāyāna saṃgraha* (Tib. *theg bsdus*) to establish non-entityness nature *naiḥsvābhāvya*.
- Ultimate nature called Non-duality or separate simultaneous sources between the consciousness and its object *ubhaya sūnyatā* शून्यतया, according to the view of *yogācāra* doctrine.

Texts and References

1. Tsongkhapa's The Essence of Eloquence on the Interpretable and Definitive Meaning (Tib *drang nges*).
2. The Ground of the *Bodhisattva*: Ārya Asanga's (300 AD-370 AD) *Bodhisattvabhūmi* (Tib *byang sa*)
3. Lord Buddha's Unravelling the Thought *saṃdhanirmocana sūtra* (Tib *mdo sde dgongs 'grel*)
4. Asanga's Summary of the Great Vehicle *Mahāyāna saṃgraha* (Tib *theg bsdus*)
5. Asanga's Compendium of Ascertainments *nirṇaya saṃgraha*. (Tib *kun btus*)
6. Asanga's Bodhisattva Grounds *bodhisattva-bhūmi* (Tib *byang sa*)
7. Asanga's five treatises of *Yogācārabhūmi* (Tib *sa sde lnga*)

2.3. Core Course – B3: Refuge and the Altruistic Mind (PS103)

Objective

To introduce the student to the Altruistic Mind that aspires for omniscience for the sake of all sentient beings, its nature and its benefits. The course will also help the students understand the unsatisfactory nature of this world, understand one's own suffering and its causes and the source of refuge that protect oneself from this suffering.

Credits: 3

Sr. No.	Description	No. of Hours (Lectures +Tutorials+ Debate)
Unit 1	The Various Types of Altruistic Mind	6
Unit 2	The Entity of the Altruistic Mind	16
Unit 3	How to Cultivate the Altruistic Mind	8
Unit 4	Signs of having cultivated the Altruistic Mind of Enlightenment	7
Unit 5	The Three Sources of Refuge and their respective entities	8

Texts and References

- Arya Maitreya. 'Abhisamayalankara – Ornament of Clear Realizations'
- Acharya Haribhadra. 'Abhisamayalankaravrtti – Commentary on the Ornament of Clear Realizations.'
- Acharya Shantideva. 'Bodhicaryavatara – A Guide to the Bodhisattva's Way of Life.'
- Je Lama Tsongkhapa. 'Golden Garden of Eloquence.'
- Gyalsap Dharma Rinchen. '*Ornament of the Heart-Essence of Paramita*'
- Jetsun Chokyi Gyaltsen. '*Clarifying the General Meaning of the First Chapter of the Ornament of Clear Realizations*'
- Jetsun Chokyi Gyaltsen. '*A Decisive Analysis of the Essential Points of First Chapter of the Ornament of Clear Realizations*'

2.4. Core Course – B4: Clairvoyances and the Path of Preparation (PS104)

Objective

To introduce the student to the meditations to be practised to cultivate the five different clairvoyances. The course would also help the student understand the attributes of the path of preparation, its four divisions and the objects of abandonment abandoned on this path.

Credits: 3

Sr. No.	Description	No. of Hours (Lectures +Tutorials+ Debate)
Unit 1	The Five Types of Clairvoyances, their domains and causes	5
Unit 2	The Entity of Each Clairvoyance and the bases on which they are cultivated	8
Unit 3	The Five Distinguishing Features of the Mahayana Path of Preparation	12
Unit 4	The Four Divisions of the Path of Preparation and their respective objects of observation and aspects	20

Texts and References

- Arya Maitreya. 'Abhisamayalankara – Ornament of Clear Realizations'
- Acharya Haribhadra. 'Abhisamayalankaravrtti – Commentary on the Ornament of Clear Realizations.'
- Acharya Shantideva. 'Bodhicaryavatara – A Guide to the Bodhisattva's Way of Life.'
- Je Lama Tsongkhapa. 'Golden Garden of Eloquence.'
- Gyaltsap Dharma Rinchen. '*Ornament of the Heart-Essence of Paramita*'
- Jetsun Chokyi Gyaltsen. '*Clarifying the General Meaning of the First Chapter of the Ornament of Clear Realizations*'
- Jetsun Chokyi Gyaltsen. '*A Decisive Analysis of the Essential Points of First Chapter of the Ornament of Clear Realizations*'

Common Syllabus for All

2.5. Open Elective Course: Definition of Pramana & Valid Reason (Samyak-linga) (LE102)

As this syllabus is common with other department students, please See page number 18

2.6. AECC – 1: Tibetan Language 3: Composition, Letter Writing and Grammar (TL107)

As this syllabus is common with other department students, please See page number 19

2.7. AECC – 2: Tibetan Language 4: Poetry and Literature (TL108)

As this syllabus is common with other department students, please See page number 20

2.8. SEC -1: Antidotes to Laxity and Excitement in Cultivation of Shamatha (YG102)

As this syllabus is common with other department students, please See page number 21

3. Semester III, 2nd Year

Credit Distribution: BA (Hons.) – Ancient Philosophy, Semester 3, 2nd Year

Sr. No.	Type of Course	No. of Credits
1	Compulsory Core Course -1 (Major)	3
2	Compulsory Core Course -2 (Major)	3
3	Compulsory Core Course -1 (Minor)	3
4	Compulsory Core Course -2 (Minor)	3
5	Open Elective - 1	3
6	Department Specific Elective - 1	-
7	AECC - 1	3
8	AECC - 2	3
9	SEC-1	2
10	SEC-2	2
	Total	25

Curriculum: Sem. 3, 2nd Year (Minor in Ancient Psychology)

Sr. No.	Type of Course	Name of the Paper	Name of Dept. Offering the Course	No. of Credits
Major: Ancient Psychology (Compulsory Courses)				
1	Core Course – A5	A General View of Pratitya-Samutpada (PH201)	Dept. of Philosophy	3
2	Core Course – A6	Analysis of the 12 Links of Dependent Origination (PH202)	Dept. of Philosophy	3
Minor: Ancient Philosophy				
3	Core Course – B5	Higher Realm Absorptions (PS205)	Dept. of Psychology	3
4	Core Course – B6	Unpacified Mind and Its Causes (PS206)	Dept. of Psychology	3
Open Elective				
5	Open Elective -3	Examination of the Validity of a Fourth Valid Evidence? (LE201)	Dept. of Logic & Epistemology	3
Ability Enhancement Compulsory Courses				
6	AECC-5	Tibetan Language 5: Composition, Letter-Writing and Grammar (TL205)	Dept. of Tibetan Culture	3
7	AECC – 6	Tibetan Language 6: Poetry and Literature (TL206)	Dept. of Tibetan Culture	3
Skill Enhancement Courses				
8	SEC-5	Cultivating Vipashyana – The Selflessness of Person (YG201)	Dept. of Yogic Training	2
9	SEC-6	Social, Emotional and Ethical Learning (ET201)	Dept. of Ethics	2
		Total		25

3.1 Core Course – A5: A General View of Pratitya-Samutpada

Objective:

To provide the platform for the interested learners to understand the law of dependent origination or law of relativity according to Buddhist philosophy.

Course Outcomes (COs):

This course will enable the students to get a better understanding of *Pratītyasamutpāda* – the law of relativity or dependent-origination.

Credits: 3 (Contact Hours: 45)

Sr. No.	Description	No. of Hours (Lectures + Debate)
Unit 1	General view on <i>pratītyasamutpāda</i>	15
Unit 2	Origin sutta text	15
Unit 3	Various explanations by the four schools of thought: Vaibhāṣika, Sautrāntika, Cittamātra and Mādhyamika.	8
Unit 4	Various Means of Classification	7

Course Contents:

- Presentation of origin sutta text called *salu sprout sutra* (Tib. *salu ljang pa'i mdo*) and its meaning.
- *Pratītyasamutpāda* (Pāli: *paṭiccasamuppāda*), commonly translated as dependent origination, or dependent arising, is a key doctrine in Buddhism shared by all schools of Buddhism. It states that all phenomena arise in dependence upon other phenomena: "if this exists, that exists; if this ceases to exist, that also ceases to exist".
- General view on *pratītyasamutpāda* and presentation on the various explanations by the four schools of thought: **Vaibhāṣika**, **Sautrāntika**, **Cittamātra** and **Mādhyamika**.
- Different views on the two types: Coarse and Subtle *pratītyasamutpāda*.
- Two types of conditioned and unconditioned Dependant Origination *ratītyasamutpāda*.
- Dependant origination of thoroughly afflicted and the purified one.

Reference:

1. *Lord Buddha's The Salistamba Sutra (Rice Seedling Sutra)*.
2. Nāgārjuna's *Mūlamadhyamakakārikā*.
3. *Lord Buddha's The Descent into Laṅkā sutra Laṅkāvatāra sūtra*.
4. *Abhidharmakosa* root text and self-commentary by Vasubandhu.
5. Jetsun Choekyi Gyaltzen's Supplementary Text on Dependent Origination [zur bkol spyidon]
6. Tsongkhapa's Golden Rosary of Good Explanation [legs bshad gser gyi phreng ba]

3.2 Core Course – A6: Analysis of the 12 Links of Dependent Origination

Objective:

To impart further education on the topic of Pratīyasamutpāda, like 12 factors of Dependent Origination, which is one of the significant point in the picture of Life of Cycle.

Course Outcomes (COs):

The students will get extensive knowledge of Pratīyasamutpāda, and the twelve links of dependant originations; how the common beings get reborn continuously in this samsaric mundane world; and the way to discontinue the samsaric linkage and attain the nirvana.

Credits: 3 (Contact Hours: 45)

Sr. No.	Description	No. of Hours (Lectures + Debate)
Unit 1	The divisions into twelve factors	15
Unit 2	The number of lifetimes required to complete all twelve factors	15
Unit 3	How their significance is summarized	15

Course Contents:

How the twelve links of pratīyasamutpāda are classified and the reason of their sequential orders. Whether there can be possibly of being cause and condition within the twelve links each other? How many life spans are required for the completion of these links?

1. Ignorance Avidyā
2. Karma saṃskāra
3. Consciousness Vijnāna
4. Name and form Nāmarūpa
5. Sense sources Āyatana
6. Contact Sparśa orphassa
7. Feeling Vedanā
8. Craving Taṇhā
9. Clinging Upādāna
10. Existence bhava
11. Birth Jāti
12. Aging and Death Jarāmaraṇa.

The meaning of each dependant origination links and their types are also detail explained in this text with the analytical measure.

- The sequences of transcendental dependent origination (*lokuttara paṭicca-samuppāda* Tib. *lugs 'byung*) or reverse dependent origination (*paṭiloma-paṭiccasamuppāda* Tib. *Lugs ldog*) are also to be studied.

- The interpretation of three lives span can be broken down as follows:
 - The previous life: the first two nidanas, namely ignorance and mental fabrications.
 - The present life: The third to the tenth nidanas (consciousness, nama-rupa, the sense bases, contact, feeling, craving, clinging, becoming) relate to the present life.
 - The future life: The last two nidanas (birth, old age and death) represent the future lives conditioned by the present causes.

Reference:

1. *Lord Buddha's The Śālistamba Sūtra* (Rice Seedling Sutra).
2. Nāgārjuna's *Mūlamadhyamakakārikā*.
3. *Lord Buddha's The Descent into Laṅkā sutra Laṅkāvatāra sūtra*.
4. *Abhidharmakosa* root text and self commentary by Vasubandhu.
5. Jetsun Choekyi Gyaltzen's Supplementary Text on Dependent Origination [zur bkol spyidon]
6. Tsongkhapa's Golden Rosary of Good Explanation [legs bshad gser gyi phreng ba]

3.3. Core Course –B5: Higher Realm Absorptions (PS201)

Course Description:

The course will cover the following topics:

- A detailed explanation of methods to cultivate *Shamatha* and *Vipashyana* as presented in *Sutralamkara* and *Madhyanta-Vibhanga*
- Sequence of meditations to cultivate the various *Samadhis* of the higher realms

Objective

This course will help the student to understand:

- The two kinds of meditative states that one needs to cultivate for higher realizations – Meditative Serenity (*Shamatha*) and Analytical Insight (*Vipashyana*)
- The Proximal Samadhi States that prepare a practitioner for the attainment of the actual samadhis of the Form Realm (*Rupa-Loka*) *Dhyanas*

Credits: 3

Sr. No.	Description	No. of Hours (Lectures + Debate)
Unit 1	Cultivation of <i>Shamatha</i>	10
Unit 2	Cultivation of <i>Vipashyana</i>	16
Unit 3	Proximal <i>Dhyana</i> (Absorption)	9
Unit 4	Actual <i>Dhyana</i> (Absorption)	10

Texts and References

10. Tsongkhapa's Golden Rosary of Good Explanation (Tib legs bshad gser phreng) Commentary on Haribhadra's text.
11. Gyaltsab Je's rnam bshad snying rgyan, Commentary on Maitreya's Abhisamayālaṅkāra
12. Maitreya's Ornament of the Sutras - Sutralamkara karika (Tib. mdo sde rgyan)
13. Maitreya's 'Discrimination of the Middle Way and the Extremes – Madhyanta Vibhanga'
14. Lama Tsong Khapa's 'The Great Treatise on the Stages of the Path to Enlightenment'
15. Science and Philosophy in the Indian Buddhist Classics – Vol 2
16. Acharya Vasubandhu's 'Abhidharmakosakarika – Chapter 5'
17. Acharya Asanga's 'Yogacara Sravakabhumi'
18. Jetsun Chokyi Gyaltsen's 'The General Essence of *Rupa-loka Dhyana* and *Arupa-loka Samadhis* and its Critical Analysis'

3.4. Core Course – B6: Unpacified Mind and its Causes (PS202)

Course Description:

The course will cover the following topics:

- Afflictive states of mind and the six root afflictions
- Secondary afflictions and their cause and conditions

Objective

This course will help the student to understand:

- How to identify and subdue the afflictive states of mind in order to produce calm and happiness induced by an ultimate non-concealer mind
- How to catalyse the enhancement of meditation on the virtuous states of mind like love, compassion etc.

Credits: 3

Sr. No.	Description	No. of Hours (Lectures + Debate)
Unit 1	Identification of afflictions	12
Unit 2	The sequence of causes and conditionsthat effect afflictions	13
Unit 3	Afflictive Absorptions	10
Unit 4	Root and Secondary afflictions	10

Texts and References

1. Tsongkhapa's *Golden Rosary of Good Explanation* (Tib *legs bshad gser phreng*)
Commentary on Haribhadra's text.
2. *Gyaltsab Je's nam bshad snying rgyan, Commentary on Maitreya's
Abhisamayālaṅkāra*
3. Maitreya's Ornament of the Sutras - *Sutralamkara karika* (Tib. *mdo sde rgyan*)
4. Maitreya's '*Discrimination of the Middle Way and the Extremes – Madhyanta
Vibhanga*'
5. Lama Tsong Khapa's 'The Great Treatise on the Stages of the Path to Enlightenment'
6. Science and Philosophy in the Indian Buddhist Classics – Vol 2
7. Acharya Vasubandhu's '*Abhidharmakosakarika – Chapter 5*'
8. Acharya Asanga's '*Yogacara Sravakabhumi*'
9. Jetsun Chokyi Gyaltzen's '*The General Essence of Rupa-loka Dhyana and Arupa-loka
Samadhis and its Critical Analysis*'

All Common Syllabus

3.5. OE-3: Examination of the Validity of a Fourth Valid Evidence? (LE201)

As this syllabus is common with other department students, please See page number 28

3.6. AECC – 5: Tibetan Language 5: Composition, Letter Writing and Grammar (TL205)

As this syllabus is common with other department students, please See page number 29

3.7. AECC – 6: Tibetan Language 6: Poetry and Literature (TL206)

As this syllabus is common with other department students, please See page number 30

3.8. *SEC – 5: YG201: Cultivating Vipashyana – The Selflessness of Person*

As this syllabus is common with other department students, please See page number 31

3.9. *SEC – 6: Social, Emotional and Ethical Learning (ET201)*

As this syllabus is common with other department students, please See page number 32

4. Semester IV, 2nd Year

Credit Distribution: BA (Hons.) – Ancient Philosophy, Semester 4, 2nd Year

Sr. No.	Type of Course	No. of Credits
1	Compulsory Core Course -1 (Major)	3
2	Compulsory Core Course – 2 (Major)	3
3	Compulsory Core Course -1 (Minor)	3
4	Compulsory Core Course -2 (Minor)	3
5	Open Elective - 1	3
6	Department Specific Elective - 1	-
7	AECC - 1	3
8	AECC - 2	3
9	SEC-1	2
10	SEC-2	2
	Total	25

Curriculum: Sem. 4, 2nd Year (Minor in Ancient Psychology)

Sr. No.	Type of Course	Name of the Paper	Name of Dept. Offering the Course	No. of Credits
Major: Ancient Philosophy (Compulsory Courses)				
1	Core Course – A7	Four Levels of Awakening Body	Dept. of Philosophy	3
2	Core Course – A8	Twenty Members of the Spiritual Community	Dept. of Philosophy	3
Minor: Ancient Psychology				
3	Core Course – B7	The Auxiliaries of Dhyanas and Immeasurable Compassion	Dept. of Psychology	3
4	Core Course – B8	The Benefits of Being Heedful	Dept. of Psychology	3
Open Elective				
5	Open Elective -4	Relationship between Evidence and Predicate (LE202)	Dept. of Logic & Epistemology	3
Ability Enhancement Compulsory Courses				
6	AECC - 7	Tibetan Language 7: Composition, Letter-Writing and Grammar (TL207)	Dept. of Tibetan Culture	3
7	AECC – 8	Tibetan Language 8: Poetry and Literature (TL208)	Dept. of Tibetan Culture	3
Skill Enhancement Courses				
8	SEC-7	Cultivating Vipashyana – The Selflessness of Phenomena (YG202)	Dept. of Yogic Training	2
9	SEC-8	Vinaya: Code of Monastic Discipline (ET202)	Dept. of Ethics	2
		Total		25

4.1. Core Course – A7: Four levels of Awakening body

Objective:

To get the extensive understanding on the various means of classifications of Buddhist practitioners, like Four Awakening Body, and Eight noble persons (Four enterers and four abiders).

Course Outcomes (COs):

To get the extensive understanding on the various means of classifications of Buddhist practitioners, like Four Awakening Body, and Eight noble persons (Four enterers and four abiders).

Credits: 3

(Contact Hours: 45)

Sr. No.	Description	No. of Hours (Lectures + Debate)
Unit 1	The Stream-enterer (Srotāpanna)	15
Unit 2	Once-returner (Sakṛdāgāmin)	8
Unit 3	Non-returner (Anāgāmin)	7
Unit 4	Foe Destroyer (Arhat)	15

Course Contents:

- Buddhist practitioners are described in four levels. Although we can describe in more types like eight practitioners, or twenty practitioners, or Forty eight practitioners.
- The four levels are: The Stream-enterer Srotāpanna, Once-returner Sakṛdāgāmin, Nonreturner Anāgāmin and the Arahant Arhat.
- We can divide these in the eight forms like, approacher and abider in the fruit of a Stream Enterer, and so forth applied to other three practitioners also.
- A Stream-enterer (Sotāpanna) is free from three constant fetters (mthong spang kun sbyor gsum): 1. Identity view (Pali: sakkāya-diṭṭhi), the belief that there is an unchanging self or soul in the five impermanent skandhas 2. Attachment to rites and rituals (śilavrataparamārśa) 3. Doubt about the teachings (kliṣṭavicikitsā).
- A Once-returner (Sakadāgāmin) has greatly attenuated the five lower fetters (Tib. mtha' ma'i cha mthun Inga).
- A Non-returner (Anāgāmi) is free from the five lower fetters.
- An Arahant is free from all of the five lower fetters and the five higher fetters (Tib. Gong ma'i cha mthun Inga).

4.2. Core Course – A8: Twenty Members of the Spiritual Community

Objectives:

To get the extensive understanding on the twenty kinds of spiritual sangha practitioners.

Course Outcomes (COs):

The students will be able to understand the identification of each of sangha members, and their classifications as explained in mainly Haribhadra's Commentary called Clear Meaning (spuṭhārtha).

Credits: 3

(Contact Hours: 45)

Sr. No.	Description	No. of Hours (Lectures + Debate)
Unit 1	5 nos of Stream Enterers	15
Unit 2		
1	3 nos of Once Returners	8
2	10 nos of Non returners	7
Unit 3		
1	1 Arhat Approacher.	9
2	1 Solitary Realizer.	6

Course Contents:

- Sangha member can be illustrated in the form of sample twenty members and actuality twenty members.
- Twenty kinds of Sangha members are: 5 nos of Stream Enterers. 3 nos of Once Returners. nos of Non returners. 1 Arhat Approacher. 1 Solitary Realizer.
- How they are classified and attained? What types of faults needs to be abandoned to attain each member?
- All the sample twenty members are included in Theravada school of paths, and the other actuality ones are included in Mahayana paths.

Reference:

1. Abhidharmakosa root text and self commentary by Vasubandhu.
2. Maitreya's Abhisamayalankara, Ornament for Clear Realization.
3. *Lord Buddha's Prajnāpāramitā sūtra of large, medium and short.*
4. Haribhadra's Commentary on the Abhisamayālaṅkāra.
5. Tsongkhapa's Golden Rosary of Good Explanation, commentary on Haribhadra's text.
6. *Gyaltsab Je's commentary on Abhisamayalankara.*
7. Arya vimuktisena's "Illumination of the 25000 stanzas perfection of wisdom" abhisamayalamkara vrtti vimzati aloka.
8. Haribhadra's commentary called "Illumination of Abhisamayalamkara".
9. Jetsun Choekyi Gyaltsen's Supplementary Commentary with Analysis called zur bkol.

4.3. Compulsory Course –B7: The Auxiliaries of Dhyanas and Immeasurable Compassion

Course Description:

The course will cover the following topics:

- The four Arupa Loka planes of Infinite Space, Infinite Consciousness, Nothingness and Neither Perception nor Non-perception
- The Dhyana states that lead to rebirth in these four planes
- The attitude of Immeasurable Compassion, Loving-Kindness, Equanimity and Joy

Objective

To introduce the student to the various limbs of the four Arupa-loka Dhyanas and the attitudes of immeasurable compassion, loving-kindness etc.

Credits: 3

(Contact Hours: 45)

Sr. No.	Description	No. of Hours (Lectures + Debate)
Unit 1	The Four Rupa-loka Dhyanas	15
Unit 2	The various limbs of these four Dhyana States	15
Unit 3	Immeasurable Compassion and the other 3 immeasurable attitudes	8
Unit 4	The benefits of cultivating these four kinds of immeasurable attitudes	7

Texts and References

1. Tsongkhapa's *Golden Rosary of Good Explanation* (Tib *legs bshad gser phreng*) Commentary on Haribhadra's text.
2. *Gyaltsab Je's nam bshad snying rgyan, Commentary on Maitreya's Abhisamayālaṅkāra*
3. Maitreya's Ornament of the Sutras - *Sutralamkara karika* (Tib. *mdo sde rgyan*)
4. Maitreya's '*Discrimination of the Middle Way and the Extremes – Madhyanta Vibhanga*'
5. Lama Tsong Khapa's 'The Great Treatise on the Stages of the Path to Enlightenment'
6. Science and Philosophy in the Indian Buddhist Classics – Vol 2
7. Acharya Vasubandhu's '*Abhidharmakosakarika – Chapter 5*'
8. Acharya Asanga's '*Yogacara Sravakabhumi*'
9. Jetsun Chokyi Gyaltzen's '*The General Essence of Rupa-loka Dhyana and Arupa-loka Samadhis and its Critical Analysis*'

4.4. Compulsory Course –B8: The Benefits of Being Heedful

Course Description:

The course will cover the following topics:

- The Essential Practices of a Bodhisattva
- Need to be diligent and persevering and their benefits
- Cultivation of an attitude of diligence

Objective

To introduce the student to the essential practices of a Bodhisattva and the cultivation of diligence and vigilance – attitudes that help in the cultivation of *Shamatha*.

Credits: 3

(Contact Hours: 45)

Sr. No.	Description	No. of Hours (Lectures + Debate)
Unit 1	How to exert oneself in the Bodhisattva's practices	7
Unit 2	Importance of diligence	8
Unit 3	Need to be vigilant to protect the mind and its benefits	12
Unit 4	How to cultivate such vigilance and alertness	18

Texts and References

1. Tsongkhapa's *Golden Rosary of Good Explanation* (Tib *legs bshad gser phreng*) Commentary on Haribhadra's text.
2. *Gyaltsab Je's rnam bshad snying rgyan, Commentary on Maitreya's Abhisamayālaṅkāra*
3. Maitreya's Ornament of the Sutras - *Sutralamkara karika* (Tib. *mdo sde rgyan*)
4. Maitreya's '*Discrimination of the Middle Way and the Extremes – Madhyanta Vibhanga*'
5. Lama Tsong Khapa's 'The Great Treatise on the Stages of the Path to Enlightenment'
6. Science and Philosophy in the Indian Buddhist Classics – Vol 2
7. Acharya Vasubandhu's '*Abhidharmakosakarika – Chapter 5*'
8. Acharya Asanga's '*Yogacara Sravakabhumi*'
9. Jetsun Chokyi Gyaltzen's '*The General Essence of Rupa-loka Dhyana and Arupa-loka Samadhis and its Critical Analysis*'

Common Syllabus for all

4.5. OE-4: Relationship between Evidence and Predicate

As this syllabus is common with other department students, please See page number 39

4.6. AECC – 7: Tibetan Language 7: Composition, Letter Writing and Grammar

As this syllabus is common with other department students, please See page number 40

4.7. AECC – 8: Tibetan Language 8: Poetry and Literature

As this syllabus is common with other department students, please See page number 41

4.8. SEC -7: Cultivating Vipashyana – Selflessness according to the Yogacara - Svatantrika System

As this syllabus is common with other department students, please See page number 42

4.9. SEC -8: Vinaya – Code of Monastic Discipline

As this syllabus is common with other department students, please See page number 43

5. Semester V, 3rd Year

Credit Distribution: BA – Ancient Psychology, Semester 5, 3rd Year

Sr. No.	Type of Course	No. of Credits
	DSC	
1	DSC Compulsory Core Course – A9	4
2	DSC Compulsory Core Course – A10	4
3	DSC Compulsory Core Course – A11	4
4	DSC Compulsory Core Course – A12	4
	DSE	
5	Discipline Specific Elective – 1	3
	Vocational and SEC	
6	Vocational - 1	3
7	SEC-9	2
	Total	24

Curriculum: Sem. 5, 3rd Year

Sr. No.	Type of Course	Name of the Paper	Name of Dept. Offering the Course	No. of Credits
<i>DSC-Compulsory Courses - Ancient Psychology</i>				
1	Core Course – A9	All-Basis Foundational Consciousness	Dept. of Ancient Psychology	4
2	Core Course – A10	The Afflicted Mind	Dept. of Ancient Psychology	4
3	Core Course –A11	The Three Path-Knowers	Dept. of Ancient Psychology	4
4	Core Course –A12	Difference between Tainted and Untainted Paths	Dept. of Ancient Psychology	4
<i>DSE - Ancient Psychology</i>				
5	DSE – 1	Conventional and Ultimate Mind-Training	Dept. of Ancient Psychology	3
<i>Vocational and Skill Enhancement Courses</i>				
6	Voc -1	Training in Mindfulness of Body		3
7	SEC-9	Buddhist Cosmology		2
		Total		24

5.1. Core Course – A9: All-Basis Foundational Consciousness

Course Description:

The course will cover the following topics:

- The nature of the All-Basis Foundational Consciousness (*Alaya Vijnana*) according to Tenet Systems that assert that there are more than six consciousnesses.
- The function of the All-Basis Foundational Consciousness (*Alaya Vijnana*)
- Patience as an essential practice for the cultivation of Bodhicitta
- Patience as a protector against the danger of erosion of merit through anger

Objective

This course will help the student to understand:

- The various presentations by different Tenet Systems regarding the number of consciousnesses that exist in our mindstreams
- The nature and functions of these different consciousnesses in particular the All-basis foundational consciousness.

Credits: 4

(Contact Hours: 60)

Sr. No.	Description	No. of Hours (Lectures + Debate)
Unit 1	The Essence of the All-Basis Foundational Consciousness (<i>Alaya-Vijnana</i>)	12
Unit 2	Proofs establishing the existence of the All-Basis Foundational Consciousness (<i>Alaya Vijnana</i>)	18
Unit 3	The flaws of anger and its ability to destroy merit	12
Unit 4	The Benefits of cultivating patience	18

Texts and References

1. Lama Tsongkhapa: 'The Afflicted-Mind and the All-Basis Foundational Consciousness' (Root Text and Commentary)
2. Acharya Vasubandhu: 'The Thirty Verses' (Root Text and Commentary)
3. Acharya Asanga: 'Compendium of the Superior Spiritual Approach' (Root Text and Commentary)
4. Arya Maitreya: 'Ornament of Clear Realisations - *Abhisamayālaṅkāra*' (Root Text and Commentary)
5. Lama Tsongkhapa: 'Golden Rosary of Good Explanation (Tib legs bshad gser phreng) Commentary on Haribhadra's text'.
6. Gyaltsab Je: 'Ornament of Essence of Explanation Clarifying the Meaning of *Abhisamayalankara*, Commentary on Maitreya's *Abhisamayālaṅkāra*'
7. Jetsun Chokyi Gyaltzen: 'The General Essence of the *Abhisamayalamkara*' and 'Critical Examination of the Essential Points of the *Abhisamayalamkara*'

5.2. Core Course – A10: The Afflicted Mind

Course Description:

The course will cover the following topics:

- The nature of the Afflicted-mind (*Klishta-Manas*)
- Proofs establishing the existence of the Afflicted-mind (*Klishta-Manas*)
- The seven points of mind training.

Objective

This course will help the student to understand:

- The nature and functions of the afflicted-mind
- The general aspects of training one's mind and the seven-point mind training

Credits: 4

(Contact Hours: 60)

Sr. No.	Description	No. of Hours (Lectures + Debate)
Unit 1	The Essence of the Afflicted-Mind (<i>Klishta-Manas</i>)	12
Unit 2	Proofs establishing the existence of the Afflicted-mind (<i>Klishta-Manas</i>)	16
Unit 3	The seven points of mind training	14
Unit 4	The 37 practices of a Bodhisattva	18

Texts and References

1. Lama Tsong Khapa: 'The Great Treatise on the Stages of the Path to Enlightenment.'
2. Gyalsey Thogme Sangpo: 'The Thirty-Seven Practices of a Bodhisattva.'
3. Acharya Shantideva: 'Guide to the Bodhisattva's Way of Life – *Bodhicaryavatara*' (Root Text and Commentary)
4. Geshe Chekawa: 'Seven Point Mind Training' (Root Text and Commentary)
5. Arya Maitreya: 'Ornament of Clear Realisations - *Abhisamayālaṅkāra*' (Root Text and Commentary)
6. Lama Tsongkhapa: 'Golden Rosary of Good Explanation (Tib legs bshad gser phreng) Commentary on Haribhadra's text'.
7. Gyaltsab Je: 'Ornament of Essence of Explanation Clarifying the Meaning of *Abhisamayālaṅkāra*, Commentary on Maitreya's *Abhisamayālaṅkāra*'
8. Jetsun Chokyi Gyaltsen: 'The General Essence of the *Abhisamayālaṅkāra*' and 'Critical Examination of the Essential Points of the *Abhisamayālaṅkāra*'

5.3. Core Course – A11: The Three Path-Knowers

Course Description:

This course will cover the three types of exalted knowers that have to be cultivated by a trainee on the Bodhisattva path. The trainee has to train in and realize the exalted knowers that a Hearer (Shravaka) and Solitary-realizer (Pratyekabuddha) has to cultivate as they progress on their respective spiritual paths. The course will also discuss the benefits of perseverance as an antidote to the different kinds of laziness.

Objective

To introduce the student to the second type of the exalted knowers that a trainee on the Bodhisattva path has to realize. The course will also help the student recognize the drawbacks of laziness and the short-term and long-term antidotes to it. It will introduce the student to the virtues of perseverance.

Credits: 4

(Contact Hours: 60)

Sr. No.	Description	No. of Hours (Lectures + Debate)
Unit 1	The Path-knowers that know the Hearer (Sravaka) Paths	18
Unit 2	The Path-knower that knows the Bodhisattva Paths	16
Unit 3	The Faults of the three kinds of laziness	12
Unit 4	The benefits of Perseverance	14

Texts and References

1. Gyaltsab Je: 'Ornament of Essence of Explanation Clarifying the Meaning of Abhisamayalankara, Commentary on Maitreya's Abhisamayālaṅkāra'
2. Jetsun Chokyi Gyaltzen: 'The General Essence of the Abhisamayalamkara' and 'Critical Examination of the Essential Points of the Abhisamayalamkara'
3. Lama Tsongkhapa: 'Golden Rosary of Good Explanation (Tib legs bshad gser phreng) Commentary on Haribhadra's text'.
4. Geshe Chekawa: 'Seven Point Mind Training' (Root Text and Commentary)
5. Arya Maitreya: 'Ornament of Clear Realisations - *Abhisamayālaṅkāra*' (Root Text and Commentary)
6. Lama Tsong Khapa: 'The Great Treatise on the Stages of the Path to Enlightenment.'
7. Gyalsey Thogme Sangpo: 'The Thirty-Seven Practices of a Bodhisattva.'
8. Acharya Shantideva: 'Guide to the Bodhisattva's Way of Life – *Bodhicaryavatara*' (Root Text and Commentary)

5.4. Core Course – A12: Difference between Tainted and Untainted Paths

Course Description:

The course covers a detailed presentation of the Paths that know the basis-knowers and the paths that can be qualified as being either tainted or untainted.

Objective

To introduce the student to Basis-knowers and the difference between tainted and untainted paths and also about the entity of rejoicing.

Credits: 4

(Contact Hours: 60)

Sr. No.	Description	No. of Hours (Lectures + Debate)
Unit 1	Nature of Tainted and Untainted Paths	14
Unit 2	Difference between Tainted and Untainted Paths	10
Unit 3	The Nature of Rejoicing	10
Unit 4	The Essence of Basis-knowers	26

Texts and References

1. Arya Maitreya: 'Ornament of Clear Realisations - *Abhisamayālaṅkāra*' (Root Text and Commentary)
2. Lama Tsongkhapa: 'Golden Rosary of Good Explanation (Tib: legs bshad gser phreng) Commentary on Haribhadra's text'.
3. Gyaltsab Je: 'Ornament of Essence of Explanation Clarifying the Meaning of *Abhisamayālaṅkāra*, Commentary on Maitreya's *Abhisamayālaṅkāra*'
4. Jetsun Chokyi Gyaltzen: 'The General Essence of the *Abhisamayālaṅkāra*' and 'Critical Examination of the Essential Points of the *Abhisamayālaṅkāra*'
5. Acharya Shantideva: 'Guide to the Bodhisattva's Way of Life – *Bodhicaryavatara*' (Root Text and Commentary)
6. Geshe Chekawa: 'Seven Point Mind Training' (Root Text and Commentary)
7. Lama Tsong Khapa: 'The Great Treatise on the Stages of the Path to Enlightenment.'
8. Gyalsey Thogme Sangpo: 'The Thirty-Seven Practices of a Bodhisattva.'

5.5. DSE – 1: Conventional and Ultimate Mind-Training

Course Description:

The course will cover the following topics:

- Conventional and Ultimate Mind-training techniques
- How to cultivate the various kinds of minds as instructed in the Mind-training techniques in particular the 7-points of mind training
- The 37 practices of a Bodhisattva

Objective

This course will help the student to understand:

- Different mind-training techniques and the instructions that they offer

Credits: 3

(Contact Hours: 45)

Sr. No.	Description	No. of Hours (Lectures + Debate)
Unit 1	Conventional and Ultimate Mind Training	12
Unit 2	The seven points of mind training	18
Unit 3	The 37 practices of a Bodhisattva	15

Texts and References

1. Lama Tsong Khapa: 'The Great Treatise on the Stages of the Path to Enlightenment.'
2. Gyalsey Thogme Sangpo: 'The Thirty-Seven Practices of a Bodhisattva.'
3. Acharya Shantideva: 'Guide to the Bodhisattva's Way of Life – *Bodhicaryavatara*' (Root Text and Commentary)
4. Geshe Chekawa: 'Seven Point Mind Training' (Root Text and Commentary)
5. Arya Maitreya: 'Ornament of Clear Realisations - *Abhisamayālaṅkāra*' (Root Text and Commentary)
6. Lama Tsongkhapa: 'Golden Rosary of Good Explanation (Tib legs bshad gser phreng) Commentary on Haribhadra's text'.
7. Gyaltsab Je: 'Ornament of Essence of Explanation Clarifying the Meaning of Abhisamayalankara, Commentary on Maitreya's Abhisamayālaṅkāra'
8. Jetsun Chokyi Gyaltsen: 'The General Essence of the Abhisamayalamkara' and 'Critical Examination of the Essential Points of the Abhisamayalamkara'

5.6. Voc - 1: Training in the Mindfulness of Body

Objective

To introduce the student to the method of training in Insight that provides an understanding of true fundamental nature of phenomena, in particular the fundamental nature of our body and transforms the mental perspective of the trainee.

Credits: 3

(Contact Hours: 45)

Sr. No.	Description	No. of Hours (Lectures + Practical)
Unit 1	Mindfulness of Breathing and the postures of the Body	15
Unit 2	Reflection on repulsiveness of the body and on material elements	15
Unit 3	The Nine Cemetery Contemplations	15

Texts and References

1. Buddha Shakyamuni: 'Smrtyapasthana Sutra – the Foundations of Mindfulness'
2. Lama Tsong Khapa: 'The Great Treatise on the Stages of the Path to Enlightenment.'
3. Acharya Shantideva: 'Guide to the Bodhisattva's Way of Life – *Bodhicaryavatara*' (Root Text and Commentary)
4. Arya Asanga: Compendium of Abhidharma

5.7. SEC – 9: Buddhist Cosmology

Objective

This paper deals with Cosmology from the Buddhist viewpoint as explained in texts like Abhidharma and Kalachakra-Tantra. The four phases of cycles like Formation, Abiding, Destruction and Emptiness are well explained here.

Credits: 2

(Contact Hours: 30)

Sr. No.	Description	No. of Hours (Lectures + Practical)
Unit 1	The Cosmos and Its Inhabitants in Abhidharma	15
Unit 2	The Development of the Cosmos in Kalachakra Texts	15

Texts and References

1. Acharya Vasubandhu: Root Text called Treasury of Knowledge Abhidharmakosa
2. Acharya Vasubandhu: Self Commentary on Treasury of Knowledge.
3. Khedup Norsang Gyatso: Ornament of Stainless Light
4. Arya Asanga: Compendium of Abhidharma
5. H.H The 14th Dalai Lama: Universe in a Single Atom

6. Semester VI, 3rd Year

Credit Distribution: BA – Ancient Psychology, Semester 6, 3rd Year

Sr. No.	Type of Course	No. of Credits
	DSC	
1	DSC Compulsory Core Course – A13	4
2	DSC Compulsory Core Course – A14	4
3	DSC Compulsory Core Course – A15	4
4	DSC Compulsory Core Course – A16	4
	DSE	
5	Discipline Specific Elective – 2	3
	Vocational and SEC	
6	Vocational - 2	3
7	SEC-10	2
	Total	24

Curriculum: Sem. 6, 3rd Year

Sr. No.	Type of Course	Name of the Paper	Name of Dept. Offering the Course	No. of Credits
<i>Major: Ancient Psychology (DSC- Compulsory Courses)</i>				
1	Core Course - A13	Meditation on the Aspects of the Three Exalted Knowers	Dept. of Ancient Psychology	4
2	Core Course – A14	Absorption of Cessation	Dept. of Ancient Psychology	4
3	Core Course – A15	The Latter Three <i>Prayoga</i>	Dept. of Ancient Psychology	4
4	Core Course – A16	The Subtle Mind-Body in Vajrayana	Dept. of Ancient Psychology	4
<i>Discipline Specific Elective</i>				
5	DSE-2	Exchanging Self and Others	Dept. of Ancient Psychology	3
<i>Vocational and Skill Enhancement Courses</i>				
6	Voc-2	Training in Mindfulness of Feelings		3
7	SEC-10	Yoga and Meditation (Bhavanakrama – Intermediate)		2
		Total		24

6.1. Core Course – A13: Meditation on the Aspects of the Three Exalted Knowers

Course Description:

This course will cover the process of meditating on all aspects of the three exalted-knowers through aggregation. It will also cover other methods of meditation including devoted-intent and metal-engagement meditation and meditation through generation in the nature of the path. It will also cover the remaining divisions of 37 factors of enlightenment.

Objective

To introduce the student to the variety of meditation processes including the process of meditating on all aspects of the three exalted-knowers through aggregation and also to introduce the student to the qualities that characterise a Buddha.

Credits: 4

(Contact Hours: 60)

Sr. No.	Description	No. of Hours (Lectures + Debate)
Unit 1	Meditating on all aspects of the three exalted-knowers through aggregation	16
Unit 2	Various other Meditations Processes	16
Unit 3	Extensive presentation of Mindfulness	14
Unit 4	The Eight-fold Noble Path	14

Texts and References

1. Jetsun Chokyi Gyaltzen: 'The General Essence of the Abhisamayalamkara' and 'Critical Examination of the Essential Points of the Abhisamayalamkara - Chapters 5-8''
2. Arya Maitreya: 'Ornament of Clear Realisations - *Abhisamayālaṅkāra*' (Root Text and Commentary)
3. Gyaltsab Je: 'Ornament of Essence of Explanation Clarifying the Meaning of Abhisamayalamkara, Commentary on Maitreya's *Abhisamayālaṅkāra*'
4. Jetsun Chokyi Gyaltzen: 'The Conclusive Examination of the Abhisamayalamkara - Chapters 5-8'
5. Lama Tsongkhapa: 'Golden Rosary of Good Explanation (Tib legs bshad gser phreng) Commentary on Haribhadra's text'.

6.2. Core Course – A14: Absorption of Cessation

Objective

To introduce the student to a detailed presentation of the three Paths of emanation, the absorptions in the state of cessation and the perfection of wisdom in the sense of the path.

Credits: 4

(Contact Hours: 60)

Sr. No.	Description	No. of Hours (Lectures + Debate)
Unit 1	The three Paths of emanation	16
Unit 2	Absorption of cessation	14
Unit 3	Perfection of wisdom in the sense of the path	12
Unit 4	The four characteristics	18

Texts and References

1. Arya Maitreya: 'Ornament of Clear Realisations - *Abhisamayālaṅkāra*' (Root Text and Commentary)
2. Lama Tsongkhapa: 'Golden Rosary of Good Explanation (Tib legs bshad gser phreng) Commentary on Haribhadra's text'.
3. Gyaltsab Je: 'Ornament of Essence of Explanation Clarifying the Meaning of *Abhisamayālaṅkāra*, Commentary on Maitreya's *Abhisamayālaṅkāra*'
4. Jetsun Chokyi Gyaltzen: 'The Conclusive Examination of the *Abhisamayālaṅkāra* - Chapters 5-8'
5. Jetsun Chokyi Gyaltzen: 'The General Essence of the *Abhisamayālaṅkāra*' and 'Critical Examination of the Essential Points of the *Abhisamayālaṅkāra* - Chapters 5-8''

6.3. Core Course – A15: The Latter Three Prayoga

Course Description:

There are four Prayogas

- The Process of Contemplation of all aspects of the three exalted-knowers
- The Culminating Degrees of the Process of Illumination
- The Clear Realization as Progressive Form of Contemplation
- The Final Momentary Clear Realization

This course will focus on the final three prayogas. It will also address the two types of minds – the mind that realizes the suchness of things/ultimate reality and that which realizes the empirical reality. It introduces the divisions of uncontaminated exalted wisdom.

Objective

To introduce the student to the final three prayogas and the minds that cognise ultimate and empirical reality.

Credits: 4

(Contact Hours: 60)

Sr. No.	Description	No. of Hours (Lectures + Debate)
Unit 1	The final three Prayoga	12
Unit 2	Minds realizing Ultimate and Empirical reality	14
Unit 3	Divisions of uncontaminated exalted wisdom	16
Unit 4	The five types of fruition awarenesses	18

Texts and References

1. Arya Maitreya: 'Ornament of Clear Realisations - *Abhisamayālaṅkāra*' (Root Text and Commentary)
2. Lama Tsongkhapa: 'Golden Rosary of Good Explanation (Tib legs bshad gser phreng) Commentary on Haribhadra's text'.
3. Gyaltsab Je: 'Ornament of Essence of Explanation Clarifying the Meaning of *Abhisamayālaṅkāra*, Commentary on Maitreya's *Abhisamayālaṅkāra*'
4. Jetsun Chokyi Gyaltsen: 'The Conclusive Examination of the *Abhisamayālaṅkāra* - Chapters 5-8'
5. Jetsun Chokyi Gyaltsen: 'The General Essence of the *Abhisamayālaṅkāra*' and 'Critical Examination of the Essential Points of the *Abhisamayālaṅkāra* - Chapters 5-8''

6.4. Core Course – A16: The Subtle Mind-Body in Vajrayana

Course Description:

This course explores the presentation of coarse and subtle minds according to the secret-mantra vehicle. It explores the relationship between the mind and the body and the nature the subtle-most mind at the time of death.

Objective

To introduce the student mind-body relationship and coarse-subtle minds as presented in Vajrayana and acquaint the student with the sequence of dissolution of subtle energies at the time of death.

Credits: 4

(Contact Hours: 60)

Sr. No.	Description	No. of Hours (Lectures + Debate)
Unit 1	General Presentation of Coarse and Subtle Minds	12
Unit 2	Appearance, amplification and attainment – the three subtle cognitions	16
Unit 3	Difference between subtle and extremely subtle minds	14
Unit 4	Sequence of dissolution of Pranas at the time of death	18

Texts and References

1. HH the Dalai Lama: 'Science and Philosophy in the Indian Buddhist Classics'
2. A Compilation of the Grounds and Paths of the Secret-Mantra Vehicle
3. Lama Tsongkhapa: 'A Lamp to Illuminate the Five Stages (Root Text and Commentary)'
4. Lama Tsong Khapa: 'The Great Treatise on the Stages of Tantra'
5. HH the Dalai Lama: 'Kindness, Clarity and Insight'

6.5. DSE – 2: Exchanging Self and Others

Course Description:

The course covers an important method to develop the mind of enlightenment. This method involves exchanging self for others. It discusses ways to cultivate an attitude of cherishing others' welfare over one's own welfare. The course also discusses methods to cultivate meditative stabilization.

Objective

To introduce the student to different methods to cultivate Bodhicitta (Mind of Enlightenment) and the practices to cultivate Dhyana.

Credits: 3

(Contact Hours: 45)

Sr. No.	Description	No. of Hours (Lectures + Debate)
Unit 1	Cultivation of Meditative Stabilization & Cultivating Other-cherishing	12
Unit 2	The Seven-fold Cause and Effect Method to cultivate Bodhicitta	16
Unit 3	Cultivating Bodhicitta using the Exchanging Self and Others Method	17

Texts and References

1. Gyalsey Thogme Sangpo: 'The Thirty-Seven Practices of a Bodhisattva.'
2. Acharya Shantideva: 'Guide to the Bodhisattva's Way of Life – *Bodhicaryavatara*' (Root Text and Commentary)
3. Geshe Chekawa: 'Seven Point Mind Training' (Root Text and Commentary)
4. Lama Tsong Khapa: 'The Great Treatise on the Stages of the Path to Enlightenment.'
5. Arya Maitreya: 'Ornament of Clear Realisations - *Abhisamayālaṅkāra*' (Root Text and Commentary)
6. Lama Tsongkhapa: 'Golden Rosary of Good Explanation (Tib legs bshad gser phreng) Commentary on Haribhadra's text'.
7. Gyaltsab Je: 'Ornament of Essence of Explanation Clarifying the Meaning of Abhisamayalankara, Commentary on Maitreya's Abhisamayālaṅkāra'
8. Jetsun Chokyi Gyaltzen: 'The General Essence of the Abhisamayalamkara' and 'Critical Examination of the Essential Points of the Abhisamayalamkara'

6.6. Voc -2: Training in Mindfulness of Feelings

Objective

To introduce the student to the method of training in Insight that provides an understanding of true fundamental nature of phenomena; in particular the fundamental nature of our feelings and transforms the mental perspective of the trainee.

Credits: 3

(Contact Hours: 45)

Sr. No.	Description	No. of Hours (Lectures + Practical)
Unit 1	Pleasant and painful worldly feelings	15
Unit 2	Pleasant and painful spiritual feelings	15
Unit 3	Neither-pleasant-nor-painful worldly and spiritual feelings	15

Texts and References

1. Buddha Shakyamuni: 'Smrtyapasthana Sutra – the Foundations of Mindfulness'
2. Lama Tsong Khapa: 'The Great Treatise on the Stages of the Path to Enlightenment.'
3. Acharya Shantideva: 'Guide to the Bodhisattva's Way of Life – *Bodhicaryavatara*' (Root Text and Commentary)
4. Arya Asanga: Compendium of Abhidharma

6.7. SEC -10: Yoga and Meditation in Bhavanakrama (Intermediate)

Objective

To help the student understand the sequence of meditations one has to practice to enter the path of Mahayana and to attain the state of 'Sarvajnata'.

Credits: 2

(Contact Hours: 30)

Sr. No.	Description	No. of Hours (Lectures + Practical)
Unit 1	<ul style="list-style-type: none">The three hetu-pratyayas for attaining the fruit of SarvajnataCompassion – the root of Sarvajnata	14
Unit 2	<ul style="list-style-type: none">Bodhicitta – the hetu of SarvajnataUpaya – the practice for attaining Sarvajnata	16

Texts and References

1. Acharya Kamalshila: Bhavanakrama – Stages of Meditation
2. Parmananda Sharma: Bhavanakrama of Kamalasila
3. Lama Tsong Khapa: 'The Great Treatise on the Stages of the Path to Enlightenment.'
4. Geshe Chekawa: 'Seven Point Mind Training' (Root Text and Commentary)
5. Acharya Shantideva: 'Guide to the Bodhisattva's Way of Life – *Bodhicaryavatara*' (Root Text and Commentary)
6. Gyalsey Thogme Sangpo: 'The Thirty-Seven Practices of a Bodhisattva.'

Syllabus for All Three Departments

Board of Advisors	:	Geshe Tashi Tsethar, the Abbot Geshe Ngawang Jangchub, the Chief Administrator (2022-2024) Geshe Norbu, the Chief Administrator (2025-) Geshe Thabkhe, the Director of Modern Education Department (2022-2024) Geshe Jampa Choewang, the Director of Modern Education Department (2025-) Dr. Sonam Phuntsok, the Head of BA Program
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1st Batch of BoS (Board of Studies) for BA (Hons.) Specialized Program, Sera Jey Monastic Institute, Recognized by the University of Mysore 2022-2025

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4	Lharam Geshe Sonam Wangden	Member
5	Ven. Kalden (B.TECH. MBA)	Member
6	Dr. Sonam Phuntsok	Member

Geshe Thabkhe has contributed much for the syllabus while he was serving as the Director of Modern Education Department but he was not a member of the BoS.

**BoE (Board of Exam) for BA (Hons.) Specialized Program,
Sera Jey Monastic Institute, Recognized by
the University of Mysore 2022-2025**

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(2022 – 2024)**

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3	Lharam Geshe Jampa Choewang	Sera Jey Monastic Institute	Member
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1	Prof. M. Daniel	University of Mysore	Chairperson
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3	Lharam Geshe Nyima Wangchuk	Dalai Lama Institute (DLIHE)	Member
4	Dr. Choegyal Tashi	Dalai Lama Institute (DLIHE)	Member
5	Lharam Geshe Jampa Thapkhey	Sera Jey Monastic Institute	Member
6	Lharam Geshe Jampa Choewang	Sera Jey Monastic Institute	Member
7	Lharam Geshe Sonam Wangden	Sera Jey Monastic Institute	Member
8	Lharam Geshe Thabkhe	Sera Jey Monastic Institute	Member
9	Lharam Geshe Lobsang Namkha	Sera Jey Monastic Institute	Member
10	Lharam Geshe Gedun Thabkhe	Sera Jey Monastic Institute	Member

Mentioned above are as submitted to the University of Mysore.