



गोंय विद्यापीठ

ताळगांव पठार

गोंय - ४०३ २०६

फोन: +९१-८६६९६०९०४८



(Accredited by NAAC)

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GU/Acad –PG/BoS -NEP/2023/85/6

Date:29.05.2023

CIRCULAR

The University has notified Ordinance OA-35 governing the **Master of Arts in Sanskrit** Programme for implementation from the Academic year 2022-2023 onwards.

The approved Semester I and II Syllabus of the **Master of Arts in Sanskrit** Programme is attached.

The Dean of the School of Sanskrit, Philosophy and Indic Studies (SSPIS) are requested to take note of the above and bring the contents of the Circular to the notice of all concerned.

(Ashwin Lawande)
Joint Registrar – Academic

To,

1. The Dean, School of Sanskrit, Philosophy and Indic Studies (SSPIS), Goa University.

Copy to:

1. The Chairperson, Board of Studies in Sanskrit.
2. The Controller of Examinations, Goa University.
3. The Assistant Registrar, PG Examinations, Goa University.
4. Directorate of Internal Quality Assurance, Goa University for uploading the Syllabus on the University website.

M.A. Sanskrit Syllabus

SEMESTER I		
Course Codes	Course Titles	Credits
Discipline Specific Core Course		
SAN-500	VaidikaVānmaya: Ṛksamhitā & Nirukta	4
SAN -501	Poetics[Kāvyaśāstra]: Sāhityadarpaṇa	4
SAN -502	Sanskrit Sahitya	4
SAN -503	Outline of Culture & Civilization in Sanskrit Literature	4
Discipline Specific Elective Course		
SAN -521	Darśana Śāstra	4
SAN -522	Vedanta Darśana	4
SEMESTER II		
Course Codes	Course Titles	Credits
Discipline Specific Core Course		
SAN -504	Sanskrit Vyākaraṇa	4
SAN -505	Pāraskaragrhyasūtra & Arthaśāstra	4
SAN -506	Sahitya: Nāṭyaśāstra & Dhvanyāloka	4
SAN -507	Survey of Indian Astrology	4
Discipline Specific Elective Course		
SAN -523	Tarkaevam Jnāna Mīmāṃsa	4
SAN -524	Bauddha Darśana	4

Vaidika Vāṁmaya: Rksamhitā Niruktaca

Programme: M.A. (Sanskrit)

Course Code: SAN-500

Number of Credits: 4

Effective from AY: 2022-23

Prerequisites for the course	Basic Sanskrit	
Objectives	This course is designed to give a general introduction of vedic literature. The course studies a few important verses on Vedic Deities in Rgveda. The study of Nirukta helps us to understand Vedic etymological science, while the grammar explains the uniqueness of vedic language.	
Content	1. Introduction of Vedic literature: Samhita, Brahmana, Aranyaka, Upaniṣad	15 hours
	2. RkSamhita – 1.1 (agni), 1.25 (varuna), 2.12 (Indra), 1.115 (surya), 3.33 (visvamitra-nadi-), 5.8 (agni), 7.95 (Saraswati), 9.73 (soma), 5.80 (usha), 10.90 (purusha)	15 hours
	3. Rk Samhitā: 10.117 (dhanānnadāna), 10.125 (Vāk), 10.129 (Bhāvavrtta) Vaidika Vyākaraṇa: vaidikasandhi (internal, external), sabdarūpa evam dhaturūpa, tumarthak pratyaya (suffix ending with 'tum'), tvārthakpratyaya (suffix ending with 'va'), vaidika svara evam padapatha	15 hours
4. Nirukta: From first adhyāya to the first pāda of the second adhyāya: Especially four-fold classifications of padās, definitions of nāma, akhyāti, six bhāvavikaras Discussion about permanence-impermanence of a word (shabda), Meaningfulness of Mantras, Theory of "all nouns (nāma) are born out of action words (akhyāta)" Theory of prefixes (upasarga) being indicators or expressions when connection to worlds Purpose of Nirukta Principles or rules of giving etymologies (nirvachana) Explanation of Adhikāri- the rightful disciple. A general study of remaining portion along with its etymologies	15 hours	
5. Niruktā: Chapter 2 From the reminder of 2 nd adhyāya (pada 2 onwards) – only the etymologies. Chapter 7 Three kinds of Ṛcha & Anādistadaivatamantra chandansi (the	15 hours	

	metres) Description of Earth-bound deities, agni (fire) Description of Vaisvanara and Etymologies	
Pedagogy	Lectures, Discussions and Tutorials	
References/ Readings	<p>1. <i>Rgvedasamhita</i> (including sayanabhasya) part 1-4, (1982). Rashtriya Sanskrit Sanstān, New Delhi.</p> <p>2. Sāstri, Haridasa (ed.) (1971). <i>Rk-suktasangraha</i>. Sahitya Bhandara, Meerut.</p> <p>3. Channa, Devaraja (1983). <i>Rgbhasyasangraha</i>. Munshiram Manoharlal publishers, Delhi.</p> <p>4. Sheeladhagaa (ed) (2001). <i>Vedamanjari</i>. Vidya Nilayam, Delhi.</p> <p>5. Yogi, Satyabhusana and Vandita Madhuasini Aroda (2002). <i>Vedasamullasa</i>. Chaukamba Publishers, Varanasi.</p> <p>8. Ṛshi, Umashankar (ed) (2001). <i>Nirukta-yaska</i>, Chaukamba Publishers.</p> <p>9. Savrūpa, Laksmana (ed) (1982). <i>Nirukta-yaska, A Critical Study</i>, part 1&2, Delhi.</p> <p>10. Chaubey, Braj Bihari & Shastri (1981). <i>Kantanath -New Vedic Selection</i>. Bhartiya Vidya Prakashan, Varanasi.</p> <p>11. Sarupa, Lakshaman (ed) (1967). <i>Nighantu & The Nirukta</i> (with eng. trans.), Motilal Banarsidass Publishers, Delhi.</p> <p>12. Macdonell, A.A. (1962). <i>Vedic Mythology</i> (Also Hindi trans. - Vaidika Devashastra by Suryakanta). Motilal Banarsidas Publishers., Delhi.</p> <p>13. Macdonell, A.A (1960). <i>Vedic Reader for Students</i>. Oxford University Press, Delhi.</p> <p>14. Macdonell, A.A. (1975). <i>Vedic Vyakarana</i>. Bhartiya Publishing House, Delhi.</p> <p>15. Oldenberg, Herman (1988). <i>Religion of the Veda</i> (translation into English by Shridhar & Shrotri), Motilal Banarsidass Publishers, Delhi.</p> <p>16. Rajvade, V.K. (ed) (1940). <i>Nirukta of Yaska</i>, Poona College, Poona.</p> <p>17. Renou, Louis (1965). <i>Destiny of the Veda in India</i>, Motilal Banarsidas Publishers, Delhi.</p> <p>18. Winternitz, Mourice (1988). <i>History of Indian Literature</i>, Vol. 1, Pt. 1-2(Translated into English by V. Srinivasa Sharma), Motilal Banarsidas Publishers., Delhi.</p> <p>19. Dwivedi, Parasnath (1998). <i>Vedic Sahitya ka Itihas</i>, Chaukamba Surabharati Prakashan, Varanasi.</p>	
Learning Outcome	<ol style="list-style-type: none"> 1. The student would be introduced to the Vedic literature 2. The student will form a basic understanding of some fundamental concepts of vedas, especially nature, action, 	

	<p>and representation of Vedic deities.</p> <ol style="list-style-type: none">3. The Nirukta deals with the study of etymology in Sanskrit language.4. This study will facilitate and enhance any further study on Vedic texts.	
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-Poetics (Kāvyaśāstra)-Sahityadarpana

Programme: M.A. (Sanskrit)

Course Code: SAN-501

Number of Credits: 4

Effective from AY: 2022-23

Prerequisites for the course	NIL	
Objectives	This course attempts to give an overview of the basic tools of poetry especially word, sense, rasa, dhvani, and various genres of poetry.	
Content	Introduction on Kavi parichaya	15 hours
	1. Sahitya darpana (first and second chapter): kavyaprayojana, kavyasvarupa, kavyalakšana, and tatsambandhi vipratipatti, guna-dosasvarupa	
	2. Vākya or tadbeda pada, sabdavyāpāra	15 hours
	3. Sahityadarpana (third chapter): rasanirūpana, vibhāva (ālambana, uddhīpanaparibhāsāmātra) bhāva, anubhāva, vyabhicāribhāva, sthāyibhāva, rasābhāsa, bhāvābhāsa Sahityadarpana (fourth chapter): kāvyabheda-dvanikāvya or gunībhūtavyangyakāvya and their relations.	15 hours
4. Sāhityadarpana (sixth chapter) Nāndī, prastāvanā, arthopakshepak, panchaārthaprakrti, pancakāryavasta, pancasandhi, vrtti, sravyakāvya and its differences.	15 hours	
Pedagogy	Lectures, Discussions and Tutorials	
References/ Readings	<ol style="list-style-type: none">1. Visvanatha (2004). <i>Sahityadarpana</i>. Nirupanavidyalankāra, Sahityabandar, Merut.2. Visvanatha and Shaligrama shastri (2004). <i>Sahityadarpana.</i>, Motilal Banarsidass Publishers, Delhi.3. Visvanath, Satyavratta Sinha (1988). <i>Sahityadarpana</i>. Chakamba Vidyabhawan, Varanasi.4. Kumar, Sushil (2006). <i>History of Sanskrit Poetics</i> (also Hindi translation), Oriental Book Centre, Delhi.5. Kane, P.V. (2002). <i>History of Sanskrit Poetics</i> (also Hindi translation), Motilal Banarsidass Publishers, Delhi.6. Pandey, Kanti Chandra (1972). <i>Comparative Aesthetics</i>, Vol. 1, (also Hindi translation Chaukhamba Sanskrit Series Office, Varanasi.	

Learning Outcome	<ol style="list-style-type: none">1. The student will have an exposure to the world of Sanskrit Poetics2. The students will have a grip over various poetic notions such as aims and definitions of poetry, and various categories in it such as Rasa and Dhvani as studied and defined upto 13 to 14th century AD.3. An in-depth knowledge of the Rasa and Dhvani schools of Sanskrit Poetics.4. This course will equip students with sufficient tools for the poetic aspiration of ancient and modern Indian literature and languages.	

Sanskrit Sahitya

Programme: M.A. (Sanskrit)

Course Code: SAN-502

Number of Credits: 4

Effective from AY: 2022-23

Prerequisites for the course	NIL	
Objectives	This course attempts to expose the student to the literary compositions of Sanskrit poetry through the works of greatest poets, namely, Kalidas and Bhavabhūti.	
Content	<ol style="list-style-type: none">1. Introduction to Sanskrit literature: Sanskrit poets, Arsha Kāvya, Mahākāvya, Khandkāvya, Champukāvya2. Pūrvamegha	15 hours
	<ol style="list-style-type: none">3. Uttaramegha	15 hours
	<ol style="list-style-type: none">4. Uttararāmacarita: First to Third Section	15 hours
	<ol style="list-style-type: none">5. Uttararāmacarita: Sixth and Seventh Section	15 hours
Pedagogy	Lectures, Discussions and Tutorials	
References/ Readings	<ol style="list-style-type: none">1. Kale, M.R. (1962). <i>Uttararamacaritam</i>. Motilal Banarsidass Publishers, Delhi.2. Kane, P.V.(1962). <i>Uttararamacaritam</i>. Motilal Banarsidass Publishers., Delhi.3. Ray, Saradaranjan (1968). <i>Uttararamacaritam</i>. Calcutta4. Anandasvarupam (1972). <i>Uttararamacaritam</i>. Motilal Banarsidass Publishers, Delhi.5. Pande, Rama Avadh and Ravinath Misra (1977). <i>Uttararamacaritam</i>. University Publications, Varanasi.6. Tripathi, Ramakanth (1993). <i>Uttararamacaritam</i>. Chaukambha Press, Varanasi.7. Devadhar, C. R. (ed) (2015). <i>Meghadoota of Kalidasa</i>. Motilal Banarsidass Publishers, Delhi.8. Kale, M. R. (ed) (1934). <i>Meghadoota of Kalidasa</i>, Motilal Banarsidass Publishers, Delhi.9. Chandra, Samsara and Mohan Devapanth (2003). <i>Megadhutam</i>. Motilal Banarsidass Publishers, Delhi.10. Dixit, S.V. (1958). <i>Bhavabhūti: His Life & Literature</i>, CPP, Belgaun.11. Keith, A.B (1964). <i>The Sanskrit Drama</i>, Oxford University Press.12. Mainkar, T.G (2000). <i>Studies in Sanskrit Dramatic Criticism</i>. Motilal Banarsidass Publishers, Delhi.13. Mirashi, V.V (1974). <i>Bhavabhūti: His Date, Life and Works</i>, Motilal Banarsidass Publishers, Delhi.	

	14. Karamekar, Vinayak Vaman (1998). <i>Sanskrit Sahityacha Sopapattik Itihas</i> , Sharada Prakashan, Nagpur	
Learning Outcome	<ol style="list-style-type: none">1. The learner is introduced to the history of Sanskrit literature2. The student will have an in-depth knowledge of Megadhuta of Kalidas and Uttararamacaritam of Bhavabuti.3. The students would be able to appreciate the expressions of Rasa, Dhvani, and other literary elements contributing to making an art called Poetry.4. They will be able to appreciate the description of nature in various human forms and emotions as depicted in the two master pieces of literary art.	

Outline of Culture & Civilization in Sanskrit Literature

Programme: M.A. (Sanskrit)

Course Code: SAN-503

Number of Credits: 4

Effective from AY: 2022-23

Prerequisites for the course	NIL	
Objectives	This course would introduce to students the knowledge of the Indian culture and civilization as preserved in Sanskrit Literature. The course focuses on the social, political, religious, and economic conditions the Vedic, Ramayana, Mahabharata and Puranic period. Apart from dealing with the development of social institutions such as varna, ashrama, puruśārtha etc., the origin and development of the doctrines of major dharmas namely, Saivism, Vaishnavism, Buddhism and Jainism are also dealt with.	
Content	1. Civilization and Culture: Definition & Nature; Ancient Indian Civilization; Characteristics of Vedic & Post Vedic Civilization in the context of Social, political, economic and religious situations.	15 hours
	2. Culture and Civilization as enshrined in Epics (Ramayana & Mahabharata) and Puranas during the times of upheaval in sociological, political, economic and religious spheres.	15 hours
	3. Varnavyavastha, Asramavyavastha, Puruśārtha, Samskāra, Position of Women in Ancient India, Educational System of Ancient India	15 hours
	4. Origin, development and important doctrines of Śaivism, Vaishnavism, Buddhism and Jainism.	15 hours
Pedagogy	Lectures, Discussions and Tutorials	
References/ Readings	<ol style="list-style-type: none">1. Altekar, AS (1944). <i>Education in Ancient India</i>. Delhi.2. Bhandarkar, RG (1913). <i>Vaiśnavism, Śaivism and Minor Religious Systems</i>, Delhi.3. Dandekar, RN (1965). <i>Vedic Religion & Mythology: A Survey of the Works of Some Western Scholars</i>. University of Poona, Poona.4. Mookerjee, RK (1988). <i>Ancient Indian Education</i>. Motilal Banarsidass Publishers, Delhi.5. Tandan, Kiran (1973). <i>Bharatiya Sanskriti</i>, Eastern Book Linkers, Delhi.6. Keith, A. B. (2014). <i>A History of Sanskrit Literature</i>, Motilal Banarsidass Publishers, Delhi.	

	<p>7. Windtarnitz, Maurice (1988). <i>History of Indian Literature</i>, Motilal Banarsidass Publishers, Delhi.</p> <p>8. Kapoor Subodh (ed.) (2002). <i>Encyclopaedia of Indian Heritage</i>, Vol.1-9. Cosmo Publications, India.</p>	
Learning Outcome	<ol style="list-style-type: none"> 1. The student would be exposed to the vast knowledge of Indian Culture and Civilization 2. The student would be made aware of the socio-political and economic conditions of the time. 3. The student would be able to know the socio-moral values of the time. 4. The student would be able to know about the origin and development of important philosophies of the time 5. The students will know the various aspects of Indian Culture and Civilization of the Vedic Period and will be able to acquire knowledge of the culture and civilization as reflected in the epic and puranic texts. 	

Sanskrit Vyākaraṇa

Programme: M.A. (Sanskrit)

Course Code: SAN-504

Number of Credits: 4

Effective from AY: 2022-23

Prerequisites for the course	NIL	
Objectives	One of the important objectives of this course is to make the students acquainted with the techniques of Pāṇinīan grammar that will enable them to pursue the grammar of Pāṇinī on their own.	
Content	<ol style="list-style-type: none">1. Introduction to Sanskrit Vyakarana: Sandya Prakaranam2. Structure of Astadhyāyī, Types of Sources (with example), importance in inflexion in sutras, Important definitions, (shastī sthaneyogā, aloanthasya, yasmin vidhisthadā, yen vidhistadanthasya, tasminniti nirdiste pūrvasya, tasmādityuttarasya, anekālashitsarvasya, adeh: parasya, anthādivacca, sthāneantharatmah, taparastatkālasya, anuditsavarnasya, chapratyayah (use of above definitions)	15 hours
	<ol style="list-style-type: none">3. Subantaprakarana: Masculine gender: Rama, Sarva, Hari, Sakhi Feminine gender: Ramā, Sarvā, Mati, Tisr Neuter gender: Jnāna, vāri Halant Pullinga: Idam, Rājan	15 hours
	<ol style="list-style-type: none">4. Tidantha; Bhvādiganah: Bhū and Edh Adādiganah: adh and han Juhotsyādiganah: Hu and Dā Divādiganah: Div and nrt Svādiganah: su and chi Tudādiganah: tud and muc Rudhādiganah: Rud and Bhuj	15 hours
	<ol style="list-style-type: none">4. A) Tanādiganah: tan and kr; Kiryādiganah: krī and Jnā; Churādiganah: Chur and Kath B) Tidanth Prakriyāh: nyanth, sannanth, yadanth, yadlundanth, namadhatu and lakarārth	15 hours
Pedagogy	Lectures, Discussions and Tutorials	
References/	1. Kanshiram (2010). <i>The Laghusiddhantakaumudi of Varadaraja,</i>	

Readings	<p>volume I, II, Motilal Banarasidass Publishers, Delhi.</p> <ol style="list-style-type: none"> 2. Sharma , Prof. Ramanath. <i>Ashtadhyayi of Panini</i> (vol.1) 3. Sharma, Govindaprasad (2007). <i>Laghusiddhantakaumudi</i>, Part 1-3. Chaukamba Publications, Delhi. 4. Sinha Satyapal (2014). <i>Laghusiddhantakaumudi</i>. Shivalik Publications, Delhi. 5. Chandra, Subhash Kumar (2017). <i>Laghusiddantakaumudi adharit computarakrit subanthatarūpasiddiprakriyā</i>. Vidyanidhi Prakashan, New Delhi. 	
Learning Outcome	<ol style="list-style-type: none"> 1. The students are introduced to the Panini Grammar 2. The Students will know the structure of the Astadhyāyi along with the operational techniques of panini. 3. This study will enable learners to understand the sutras of Pānini without derivational problems. 4. The course is also aimed at giving the student a thorough idea of Sanskrit declensions. 	

Pāraskaragrhyasūtra & Arthaśāstra

Programme: M.A. (Sanskrit)

Course Code: SAN-505

Number of Credits: 4

Effective from AY: 2022-23

Prerequisites for the course	NIL	
Objectives	This course exposes the students to the knowledge of ancient Indian Science of rituals and political institutions.	
Content	<i>A General Introduction to Sanskāra Paddati</i>	15 hours
	1. Pāraskaragrhyasūtra- Part I	15 hours
	2. Pāraskaragrhyasūtra- Part II	15 hours
	3. Arthaśāstra: Third Section-First Ten Chapters	15 hours
	4. Arthaśāstra: Third Section-Eleventh to Twentieth Chapter	15 hours
Pedagogy	Lectures, Discussions and Tutorials	
References/ Readings	<ol style="list-style-type: none"> 1. Bakre, Mahadeva Gangadhar (1982). <i>Grihya-sutra</i>. Munshiram Manoharlal Publishers, Delhi. 2. Malaviya, Sudhakar (2018). <i>Pāraskaragrhyasūtram</i> (Sanskrit text with English translation) Chaukhambha Prakashan, Varanasi. 3. Muller, F. Max and Hermann Oldenberg (2021). <i>The Grihya-Sūtras</i>. Gyan Publishing House, Delhi. 4. Apte, V.M. (1939). <i>Social and Religious Life in the Grhya Sutras</i>. Published by Dr. V. M. Apte, Gujarat College, Ahmedabad. 5. Chaudhary, R.K. (1971). <i>Kautilya's Political Ideas and Institutions</i>. Chaukhamba S. Series, Varanasi. 6. Mehta, U. and Thakkar, U (1980). <i>Kauṭilya and His Arthaśāstra</i>. S. Chand Publication, Delhi. 7. Kumar, Pushpendra (1981). <i>Kauṭilya's Arthaśāstra : An Appraisal</i>. Nag Publication, Delhi. 8. Kangale, R. P. (2010). <i>The Kautilyā Arthashāstra</i>, Part I-III. Motilal Banarsidass Publishers, Delhi. 	
Learning Outcome	<ol style="list-style-type: none"> 1. The Student will be able to have knowledge of ancient Indian Science of rituals 2. Through different samskaras depicted in Paraskaragrhyasutras and other grhyasturas the student will be able to learn about the Kalpa Vedangas in details. 3. This course will also introduce students many aspects of administrative and taxation policy depicted in the 	

	arthashāstra. 4. The students are introduced to the ancient political situation during the time of kautilya.	
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Natyasastra and Dhvanyaloka

Programme: M.A. (Sanskrit)

Course Code: SAN-506

Number of Credits: 4

Effective from AY: 2022-23

Prerequisites for the course	NIL	
Objectives	This course attempts to introduce the multifacetedness of Indian Dramaturgy through the reading of the text Natyashāstra. Through study of the text Dhvanyāloka, this course strives to familiarize the learners with the theory of Rasa or aesthetic relish, and Dhvani or suggestive meaning, which has a significant place in the poetic genre.	
Content	1. Nātyashāstra (abhinavabhāratī) Sixth Chapter: rasavishayakaprashna, sthāyibhāva, sanchāribhāva, sattvikabhāva, nātyāsrita abhinaya, dharmī, vr̥tti, prav̥rtti, nātyānga-siddhi, svāra, gāna, ātodhya	15 hours
	2. Nātyashāstra (abhinavabhāratī) Sixth Chapter: Rasa-sūtra, various opinions on Rasa-sūtra and abhinavagupta's refutation, origin and evolution of four kinds of rasa, number of Rasas.	15 hours
	3. Dhvanyaloka (locana): First Udyotah: Nature of Dhvani and Views of Anandavardhana, Role Dhvani Theory, nature of Sahrdaya, Counter opinions on Dhvani and their refutation, readable and suggestive meaning in Dhvani, Various Kinds of Dhvani: Vastu, alankāra, and rasa, Importance of Dhvani in poetry	15 hours
	4. Dhvanyāloka (locana): First Udyotah: characteristics of Dhvani Kavya, dhvani in alankāra (prohibition of intuition); dissimilarity between lakshanā-vyāpāra and vyanjanā vyāpāra	15 hours
Pedagogy	Lectures, Discussions and Tutorials	
References/ Readings	<ol style="list-style-type: none"> 1. Ingalls, Daniel H. H. (1990). <i>The Dhvanyaloka of Anandavardhana With Locana of Abhinavagupta</i>. Harvard Oriental Series, Harvard University Press. 2. Krishnamoorthy, K. (1988). <i>Dhvanyāloka-locana</i>. Meharchand Lachhamandas, Delhi. 3. Shukla, Babulal (ed) (2015). <i>Nātyashāstra</i>. Chakamba sanskrita samsthāna, Varanasi. 4. Nagar, R. S. (2012). <i>Nātyashāstra of Bharatamuni with Commentary Abhinavabhāratī by Abhinavaguptāchārya</i>. Parimal Publications, Delhi. 5. Gosh, Manohar (1967). <i>The Nātyasāstra</i> (ascribed to Bharatamuni) vol.1 (Chapters 1-27: edited with introduction and various readings), Manisha Granthālaya Private Ltd, Calcutta. 6. Deshpande, Ganesh Tryambak (1972). <i>Abhinavagupta</i> (also 	

	<p>Hindi Trans. by Mithilesh Chaturvedi), Sahitya Akademi, New Delhi.</p> <p>7. Gnoli, Raniero (1968). <i>Aesthetic Experience, According to Abhinavagupta</i>, Chowkhamba Sanskrit Series Office, Varanasi.</p> <p>8. Gupta, C.B. (1991). <i>Indian Theatre</i>. Munshiram Manoharlal, Delhi.</p> <p>9. Kulkarni, V.M. (1993). <i>More Studies in Sanskrit Sāhitya Śāstra</i>. Saraswati Pustak Bhandar, Ahmedabad.</p> <p>10. Kulkarni, V.M. (1983). <i>Studies in Sanskrit Sahityashastra</i>, B.L. Institute of Indology, Patna.</p> <p>11. Patwardhan, M.V. and J.L. Masson (1970). <i>Aesthetic Rapture: Rasādhāyāya of the Nāṭyaśāstra</i> (Vol. II), Deccan College, Poona.</p> <p>12. Patwardhan, M.V. and J.L. Masson (1969). <i>Nāṭyaśāstra and Abhinavagupta's Philosophy of Aesthetics</i>, BORI, Poona.</p> <p>13. Wilson, H.H. (1826). <i>Theatre of the Hindus</i>, Culcutta, W.E. Burton.</p>	
Learning Outcome	<ol style="list-style-type: none"> 1. The students would be familiar with the two important Sanskrit works, namely, Natyasāstra and Dhvanyaloka. 2. The students will understand some of the fundamental terminologies of the Natya and Kavya as presented by Bharata and Anandavardhana. 3. The student will have acquired an in-depth knowledge of the theories of Rasa and Dhavni and also will be able to understand and explain the prescribed text and terms therein. 4. They will be able to apply this knowledge for critical analysis in the light of suggestive meanings in drama and poetry. 	

Survey of Indian Astrology

Programme: M.A. (Sanskrit)

Course Code: SAN-507

Number of Credits: 4

Effective from AY: 2022-23

Prerequisites for the course	NIL	
Objectives	This course attempts to introduce Indian Astrology along with prominent acharyas.	
Content	1. Jyotishāstra: Definition, Origin & Evolution, Jyotishāstra with Five Skandas, Importance of Jyotishāstra, Useful Classifications	15 hours
	2. Pancānga, Prasnashāstra, Ramalashāstra, Shakunashāstra, Vāstushāstra, Sāmudrikāshāstra, Muhutravichāra	15 hours
	3. Introduction to ancient writers and their works: (Aryabhatta-I, Aryabhatta-II, Kālakāchārya, Varāhamihīra, Kalyānavarmā, Brahmagupta, Munjāla, Bhattotpala, Bhāskarācārya, Ballalāsena, Keshava-II, Ganeshadaivajna, Dundirāja)	15 hours
	4. A brief Introduction to Ghata chakra, Avadi chakra, Phalādeśa. Masa, Ritu, Ayana, Varsha, Yuga, Grahaakakshya, Naksatra, Grharāshi, Grahana, Bhavavichāra, Yogavichāra, Vishuvadinavichāra, Sauramāsa, Karana, Sāvanadina, Uttaragola, Amāvasyā, Pūrnimā	15 hours
Pedagogy	Lectures, Discussions and Tutorials	
References/ Readings	<ol style="list-style-type: none"> 1. Gorkhaprasad 2010. <i>History of Indian Astrology</i>, Uttar Pradesh Hindi Sansthān, Lucknow. 2. Dikshit, S.B. (1931) <i>Bhāratiya Jyotiṣā</i> (2nd printing). Aryabhushan Press, Poona. 3. Vaidya, R. V. (1969). <i>History of Astronomy during the Vedic and Vedanga Period</i>, by. Government of India Press, Delhi. 4. Acharyalokamanidāhālah, (1920). <i>A History of Indian Astrology</i>, Chaukamba Surabhārati Prakashan, Varanasi. 5. Shankara Balakrishna Dikshita (trans) (1981). <i>A History of Indian Astrology</i>, Hindi Sansthāna, Lucknow. 	
Learning Outcome	<ol style="list-style-type: none"> 1. Students will be able to know the development of various branches of Indian astrology 2. The students would be able to assess the contribution of Indian astrology to modern Science. 3. The learning could trigger interest in further research in the area of Indian astrology. 	

Darśana Śāstra

Programme: M.A. (Sanskrit)

Course Code: SAN-521

Number of Credits: 4

Effective from AY: 2022–23

<u>Prerequisites for the course:</u>	NIL	
<u>Objectives:</u>	To have an understanding of the philosophical tradition of India from the ancient to the classical period.	
<u>Content:</u>	<ol style="list-style-type: none">1. Introduction: Darśana, Śruti and Smṛti, āstika and nāstika General Presuppositions of Indian Philosophy, Phases of Indian Philosophy.2. Carvaka: Epistemology – Pratyakṣa as the only pramāna, critique of anumāna and śabda. Metaphysics – The concept of the world, Non-existence of soul, non-existence of God.3. Jainism: Jaina Theory of Knowledge, Dravya, Guṇa, Paryaya, Jiva and Ajiva, Anekantvada, Syadvada, Nayavada.4. Buddhism: Four Noble Truths – Aṣṭāṅgamārga, Nirvāna. Pratiyaśamutpada, Kṣāṇika-vada, Anātmanvada Schools of Buddhism – Vaiśiṣṭhika, Sautrāntika, Yogācāra, Madhyamika.5. Nyaya: Definition and classification of knowledge. Pramānas: Pratyakṣa, Anumāna, Upamāna, Śabda. Individual self and its liberation, Concept of God and arguments for the existence of God.6. Vaiśeṣika: Concept of Padārthas (Categories) – Dravya, Guṇa, Karma, Samānya, Samāvāya, Viśeṣa, Abhava Paramānūvada or Atomic Theory, Asatkāryavada – theory of causation.7. Samkhya: Theory of knowledge, Satkāryavada – Theory of causation. Prakṛti, Puruṣa, arguments for plurality of puruṣa, Evolution of the world. The Doctrine of Liberation, The Problem of God.8. Yoga:	<p>5 hours</p> <p>5 hours</p> <p>7 hours</p> <p>10 hours</p> <p>7 hours</p> <p>7 hours</p> <p>7 hours</p>

	<p>Psychology – Citta and Citta-vrtti, Eightfold path of yoga. Place of God in yoga.</p> <p>9. Purva Mimamsa: The nature and sources of knowledge Metaphysics – Theory of Potential energy – Sakti and Apurva, Concept of soul. Religion and Ethics – The place of Vedas, The Conception of Duty, The Highest Good, Atheism of Purva Mimamsa.</p> <p>10. Vedanta: Sankara – Concept of Brahman, God and World. Ramanuja – Concept of Brahman, God, and World. Madhva – Concept of God and World.</p>	<p>7 hours</p> <p>5 hours</p>
<u>Pedagogy:</u>	Lectures, discussions, and tutorials.	
<u>References/ Readings:</u>	<ol style="list-style-type: none"> 1. M. Hiriyanna: <i>Outlines of Indian Philosophy</i>, Bombay: Blackie & Son, 1983. 2. S.N. Dasgupta: <i>A History of Indian Philosophy, Vols. I to V</i>, Delhi: Motilal Banarsidass, 2000. 3. S. Radhakrishnan: <i>Indian Philosophy, Vols. I & II</i>, New Delhi: Oxford University Press, 2008. 4. K. Mittal: <i>Materialism in Indian Thought</i>, Delhi: Munshiram Manoharlal Publishers, 1974. 5. D. Chattopadhyaya: <i>Lokayata: A Study in Indian Materialism</i>, Delhi: Peoples Publishing House, 2008. 6. T.R.V. Murti: <i>Central Philosophy of Buddhism</i>, London: George Allen & Unwin, 1955. 7. S. Stevenson: <i>The Heart of Jainism</i>, London: Oxford University Press, 1915. 8. P. Chakravarti: <i>Origin and Development of the Samkhya System of Thought</i>, Delhi: Munshiram Manoharlal Publishers, 1975. 9. Satishchandra Chatterjee: <i>The Nyaya Theory of Knowledge</i>, Delhi: Rupa Publishers, 2015. 10. Ganganath Jha: <i>Prabhakara School of Purva Mimamsa</i>, Delhi: Motilal Banarsidass, 1978. 11. K. Satchidananda Murty: <i>Revelation and Reason in Advaita Vedānta</i>, Bombay: Asia Publishing House, 1959. 12. P.N. Srinivasachari: <i>The Philosophy of Visitadvaita</i>, Madras: Adayar Library, 1943. 13. B.N.K. Sharma: <i>Philosophy of Sri Madhvacarya</i>, Delhi: Motilal Banarsidass, 2014. 	

	<p>14. Jadunath Sinha: <i>Indian Philosophy, Vols. 1–3</i>, New Delhi: Motilal Banarsidass Publishers, 2006.</p> <p>15. Paul Williams: <i>Buddhist Thought: A Complete Introduction to the Indian Tradition</i>, London: Routledge, 2000.</p>	
<p><u>Learning Outcome:</u></p>	<ol style="list-style-type: none"> 1. Gives an overview of Classical Indian Philosophy 2. Knowledge of Indian philosophical debates 3. Knowledge of basic Indian philosophical concepts 4. Equips with the knowledge of classical Indian philosophies 5. Familiarity with the problems and approaches of various schools of thought in Indian Philosophy. 	

Schools of Vedānta

Programme: M.A. (Sanskrit)

Course Code: SAN -522

Number of Credits: 4

Effective from AY: 2022–23

<u>Prerequisites for the Course:</u>	NIL	
<u>Objectives:</u>	To introduce the students to the Vedānta tradition.	
<u>Content:</u>	<p>1. Introduction to the Vedas and Major Upanishads</p> <p>2. Advaita: Avidyā, Adhyāsa, Antaḥkaraṇa, jīva, Sākṣin, States of Consciousness; jāgrat, svapna, suṣupti, turīya. Pramāṇas: Role of Śabda in knowledge of Brahman, Māyā, Saguṇa Brahman, Grades of Satya, Theory of Causation, Karma, Jñāna, Jīvanmukti.</p> <p>3. Viśiṣṭādvaita: Saguṇa Brahman, Jīva and its kinds, God, Śarīra-Śarīrisambandha, Aprthaksiddhi, Refutation of Māyā (Saptavidhānupapattiḥ), Pariṇāmavāda, Dharmabhūtajñāna, nityavibhūti, Satkhyātivāda, Doctrine of Pañcīkaraṇa (quintuplication), Jñāna, Bhakti, Prapatti, Videhamukti.</p> <p>4. Dvaita: Nature of Brahman, the concept of Bheda, Concept of Viśeṣa, Jīva, Sākṣin, Sadasadkāryavāda, Abhinava-anyathākhyativāda, Parādhīnaviśeṣāptiḥ; Bhakti; importance of God's grace, Aparokṣajñāna, kinds of Mukti.</p> <p>5. Bheda-abheda: Anirvacaniya and Brahman.</p> <p>6. Shuddha Advaita: Brahman and Maya Co-existence.</p>	<p>8 hours</p> <p>20 hours</p> <p>17 hours</p> <p>15 hours</p>
<u>Pedagogy:</u>	Lectures, discussions, and tutorials.	
<u>References/ Readings:</u>	<p>1. Swāmī Gambhīrānanda (Tr.): <i>Brahmasūtra Bhāṣya of Śaṅkara</i>, Calcutta: Advaita Ashrama, 1977.</p> <p>2. Swāmī Vireśvarānanda (Tr.): <i>Brahma Sūtras (Śrī Bhāṣya of Rāmānuja)</i>, Calcutta: Advaita Ashrama, 1978.</p> <p>3. B.N.K. Sharma (Tr.): <i>Brahma Sutras and their Principal Commentaries</i>, New Delhi: Munshiram Manoharlal Publishers, 1986.</p>	

	<ol style="list-style-type: none"> 4. K. Narain: <i>An Outline of Madhva Philosophy (Dvaita)</i>, Delhi: Motilal UK Books of India, 1986. 5. T.M.P. Mahadevan: <i>The Philosophy of Advaita</i>, Madras: Ganesh & Co., 1957. 6. K.T. Pandurangi: <i>Dvaita Vedānta Darśana of Śrī Madhvāchārya</i>, New Delhi: Rashtriya Sanskrit Sansthan, 1995. 7. M. Hiriyanna: <i>Outlines of Indian Philosophy</i>, Delhi: Motilal Banarsidass, 2005. 8. S. Radhakrishnan: <i>Indian Philosophy (Vols. I and II)</i>, London: George Allen and Unwin, 1958. 9. N.K. Devaraja: <i>An Introduction to Śaṅkara's Theory of Knowledge</i>, Delhi: Motilal Banarsidass, 1972. 10. Swami Nikhilananda: "The Three States of Consciousness," <i>Philosophy East and West</i>, Vol. I, No. 1, April 1952. 11. Jadunath Sinha: <i>Indian Philosophy, Vol. 2</i>, New Delhi: Motilal Banarsidass Publishers, 2006. 12. A.C. Das: "Brahman and Māyā in Advaita Metaphysics," <i>Philosophy East and West</i>, Vol. II, No. 2, July 1952. 13. A.C. Das: "Advaita Vedānta and Liberation in Bodily Existence," <i>Philosophy East and West</i>, Vol. IV, No. 2, July 1954. 14. Andrew O. Fort: "The Concept of Sākṣin in Advaita Vedānta," <i>Journal of Indian Philosophy</i>, Vol. 12, 1984. 15. Roy W. Perrett: "Self-refutation in Indian Philosophy," <i>Journal of Indian Philosophy</i>, Vol. 12, 1984. 16. Mrudula I. Marfatia: <i>The Philosophy of Vallabhācārya</i>, Munshiram Manoharlal, Delhi: Oriental Publishers & Book Sellers, 1967. 17. G.H. Bhatt: <i>Sri Vallabhacharya and His Doctrines</i>, Delhi: Shri Vallabha Publications, 1984. 18. P. Nagaraja Rao: <i>The Epistemology of Dvaita Vedānta</i>, Madras: The Adyar Library and Research Centre, 1976. 19. D.N. Shanbhag: <i>Sri Madhvacarya and His Cardinal Doctrines</i>, Dharwad: Bharat Book Depot & Prakashan, 1990. 	
<p><u>Learning Outcomes:</u></p>	<ol style="list-style-type: none"> 1. Introduces basic tenets of Vedantic philosophy 2. Specialized knowledge of Vedantic philosophies 3. Introduces basic vedantic concepts 4. Enables students to distinguish and determine the pros and cons of each Vedantic system 	

TarkaevamJnānamimāmsa

Programme: M.A. (Sanskrit)

Course Code: SAN-523

Number of Credits: 4

Effective from AY: 2022–23

<u>Prerequisites for the course:</u>	NIL	
<u>Objectives:</u>	This Course studies the contrasting epistemological views represented by Gotama, Kanada, and Dinnaga in <i>Nyāya Sūtra</i> , <i>VaiśeṣikaSūtra</i> , and <i>Pramāṇasamuccaya</i> respectively. Whereas the above texts deal mainly on the theory of <i>anumana</i> , in the fourth text, namely, <i>Nyāyabindu-tīka</i> an analysis of perception is also undertaken. The course will focus on issues such as the definition, nature, factors (<i>pramā</i> , <i>prameya</i> , <i>pramatr</i> , <i>pramāṇa</i> , and <i>pramāṇaphala</i>), process, kinds, linguistic-psychological, syllogistic characteristics, criteria (<i>rūpa</i>) of reason or sign (<i>liṅga</i> , <i>hetu</i>), and sign(<i>liṅga</i>)-signified (<i>liṅgin</i>) relation while discussing the inferential means of knowledge (<i>anumāna-pramāṇa</i>).	
<u>Content:</u>	<ol style="list-style-type: none"> 1. <i>Nyāya-sūtra</i> <i>Nyāya-sūtra</i> of Gautama (original in Sanskrit) <i>Anumāna-khaṇḍaw</i> with translation by GanganathaJha, 1939. 2. <i>Vaiśeṣika-sūtra</i> <i>Vaiśeṣika-sūtra</i>, <i>Anumāna-khaṇḍaw</i> with Praśastapāda's <i>Bhāṣya</i> and Śrīdhara's <i>Nyāyakandalī</i>, Benares, (1895). 3. <i>Pramāṇasamuccaya</i> <i>Pramāṇasamuccaya</i> of Dignāga, <i>Anumāna-pariccheda</i> (Sanskrit text not available), translated by Richard Hayes from Tibetan version, <i>Dignāga on the Interpretation of Sign</i>, "Chapter 6: On Reasoning," Dordrecht: Kluwer Academic Publishers, 1988. 4. <i>NyāyabinduTika</i> <i>NyāyabinduTika</i> by Dharmottara, <i>Pratyaksa</i> and <i>Anumāna</i> as translated in Th, Stcherbatsky. <i>Buddhist Logic</i>, Vol. 2, New York: Dover Publications, 1962. 	<p>15 hours</p> <p>15 hours</p> <p>15 hours</p> <p>15 hours</p>
<u>Pedagogy:</u>	Lectures, discussions, and tutorials.	
<u>References/Readings:</u>	1. A. B. Keith: <i>Indian Logic and Atomism</i> (Chapter I 1–2, pp. 9–40), Delhi: Munshiram Manoharlal Publishers, 1977.	

2. Annambhatta: *Tarkasamgraha*, Translated by Virupakshananda (Chapter IV& notes, pp. 1–24 &7–87,161–96), Mylapore: Ramakrishna Math, 2008.
3. B. K. Matilal and Robert D. Evans: *Buddhist logic and epistemology: Studies in the Buddhist analysis of inference and language*, Dordrecht: D. Reidel Publishing Company, 1986.
4. B. K. Matilal: *Logic, language, and reality*, Delhi: Motilal Banarsidass Publishers, 1985.
5. B. K. Matilal: *Perception: An essay on classical Indian theories of knowledge*, Oxford: Clarendon Press, 1986.
6. B. Kar: *Indian theories of error*, Delhi: Azanta Books International, 1990.
7. C. S. Vyasa: *Buddhist Theory of Perception with Reference to PramānaVārthika of Dharmakirti*, New Delhi: Navrang Publishers, 1991.
8. Claus Oetke: “Ancient Indian logic as a theory of non-monotonic reasoning,” *Journal of Indian Philosophy* (24), 1996, 447–539.
9. D. C. Guha: *NavyaNyāya System of Logic*, New Delhi: Motilal Banarsidass Publishers, 1979.
10. D. M. Datta: *The six ways of knowing*, Calcutta: MunsiramManoharlal Publishers, 1998.
11. Douglas Walton: *The new dialectic: Conversational contexts of argument*, Toronto: University of Toronto Press, 1998.
12. Ernst Prets: “Theories of debate, proof and counter-proof in the early Indian dialectical tradition,” in *Essays in Indian Philosophy, Religion and Literature* (Piotr Balcerowicz, Marek Mejer (eds), Delhi: Motilal Banarsidass Publishers, 2000, pp. 369–382.
13. H. T. Colebrooke: “On the philosophy of the Hindus: [Part II]: On the Nyāya and Vaiśeṣika Systems,” *Transactions of the Royal Asiatic Society*, 1824, pp. 92–118.
14. H. S. Prasad: Understanding Buddhist epistemology. *The centrality of ethics in Buddhism* (Chapter 10). Delhi: Motilal

	<p>Banarsidass Publishers, 2007, pp. 397–429.</p> <p>15. JonardonGaneri: <i>Indian Logic: A Reader</i>, Surrey: Curzon Press, 2001.</p> <p>16. Jwala Prasad: <i>History of Indian Epistemology</i>, Delhi: Munshiram Manoharlal Publishers, 1958.</p> <p>17. Karl Potter (ed.): <i>Encyclopedia of Indian philosophies</i>, Introduction to Vols. II & VI (Nyāya-Vaiśeṣika), Delhi: Motilal Banarsidass, 1993.</p> <p>18. KuppuswamiSastri: <i>A Primer of Indian Logic</i> (Chapter Introduction, pp III–XLIII). Madras: Kupu Swami Sastri Research Institute, Mylapore, 1968.</p> <p>19. Pradumna Kumar Jain: <i>Jaina and Hindu Logic: A Comparative Study</i>, Delhi: Research Books, Yamuna Vihar, 2009.</p> <p>20. S. C. Chatterjee: <i>Nyāya theory of knowledge: A critical study of some problems of logic and metaphysics</i>, Calcutta: MunsiramManoharlal Publishers, 2017.</p> <p>21. S. C. Vidyabhusana: <i>History of India Logic</i>, Delhi: MotilalBanarasidas Publishers, 1971.</p> <p>22. S. C.Vidyabhusana: <i>A History of Indian Logic</i>, New Delhi: Motilal Banarsidass Publishers, 1970.</p> <p>23. Stephen Philips and RamanujaTatacharya: <i>Gangesa on Upadhi</i>, New Delhi: ICPR, 2002.</p>	
<p><u>Learning Outcomes:</u></p>	<ol style="list-style-type: none"> 1. The course introduces the basic notions of Indian Epistemology 2. Demonstrates the link between Indian Epistemology and Logic 3. The course equips the learner with the tools of doing Indian Logic 4. The students would be able to see the distinction between Buddhist logic and Nyaya-Vaisesika Logic. 5. The learner would be made aware of eleven types of negation used in arriving at an inferential conclusion. 	

Bauddha Darśana

Programme: MA (Sanskrit)

Course Code: SAN-524

Number of Credits: 4

Effective from AY: 2023-24

Prerequisites for the Course	NIL	
Objective	To acquire an in-depth understanding of various issues dealt with in major schools of Buddhism	
Content	Unit I: General Introduction & Abhidharma Schools 1. Buddhist Thinkers and Schools 2. Buddhist Philosophy in India: As a Wheel Ever Turning 3. The Foundations of Buddhist Philosophy 4. Key Doctrines of Buddhism: Four Noble Truths, Eight-fold Path, Pratityasamutpāda (Dependent Origination), Theory of Causation (arthakriyavāda), Doctrine of No-Self (anatta), Five aggregates, Doctrine of Karma (action), anitya & Ksanikavada, Triratna (Sila, samadhi & Prajna), Doctrine of Nirvana 5. Introduction to Abhidharma Schools 6. Sarvāstivāda (Vaibhāsika School): Concept of Reality 7. Sautrāntika: Knowledge of external world	15 hours
	Unit II: The Philosophy of Mahayana Schools 1. Notes on Mahayāna Buddhism 2. Madhyamaka Philosophy: The Second Turning 3. Nagarjuna's Critique of Abhidharma Philosophy 4. Theory of Four Conditions, Madhyamika Dialect 5. Sunyavāda, Paramarthika & Samvrtti satta 6. Three Madhyamika Critiques (on causation-on motion & rest, On the Self) 7. Concept of Nirvana 8. Notion of Bodhisattava 9. Nagarjuna's Philosophical Project: An Evaluation	15 hours
	Unit III: Yogacara Vijñānavāda: A) Vijnaptimatratā (Consciousness only): The Third Turning 1. Vijnapti-mātrata & Refutation of Realism 2. The Three Vijnānas 3. The Dharma Theory in Yogacara 4. The Yogacara Conception of Absolute 5. The Concept of Tathāgata B) Madhyamaka and yogacara: allies or rivals?	15 hours

	<p>Unit IV: The Philosophy of Logico-Epistemological School</p> <p>A) Epistemology of Dinnaga School:</p> <ol style="list-style-type: none"> 1. On Nature and Definition of Perception, 2. Inference and Universal Concomitance 3. Buddhist Syllogism 4. Fallacies <p>B) The Buddhist Theory of Apoha</p> <p>Negative Character of Apoha</p> <p>Refutation of Apoha by Realists</p>	15 hours
Pedagogy	Lectures/Discussions and Tutorials	
References/ Readings	<ol style="list-style-type: none"> 1. Murti, TRV. (1998). <i>The Central Philosophy of Buddhism: A Study of the Madhyamika System</i> (New Delhi: Munsiram Manoharlal publishers) 2. Burton, David. (2001). <i>Emptiness Appraised: A Critical Study of Nagarjuna's Philosophy</i> (Delhi: Motilal). 3. Tola, Fernando and Carmen Dragonetti. (2004) <i>Being as Consciousness: Yogacara Philosophy of Buddhism</i> (Delhi: Motilal). 4. Williams, Paul. (1996) <i>Mahayana Buddhism: The Doctrinal Foundations</i> (London:Routledge). 5. Stcherbatsky, Th. (1962) <i>Buddhist Logic. Vol. II.</i> (London: Dover Publication). 6. Stcherbatsky, Th. (1967) <i>The conception of Buddhist Nirvana.</i> (Varanasi: Bharatiya Vidya Prakashan). 7. Chaterjee, Ashok Kumar (1987). <i>The Yogacara Idealism</i> (Delhi: Motilal Banarsidass Publishers). 8. Siderits, Mark (et,al.). (2011). <i>Apoha: Buddhist Nominalism and Human Cognition</i> (New York: Columbia University Press). 9. Siderits, Mark (2016). <i>Studies in Buddhist Philosophy</i> (UK: Oxford University Press). 10. D' Amato, Mario (et.al) (2009). <i>Pointing at the Moon: Buddhism, Logic, Analytic Philosophy</i> (New York: Oxford University Press). 11. Garfield, Jay L. and Jan Westerhoff (2015). <i>Madhyamaka and Yogācāra: Allies or Rivals?</i> (New York: Oxford University Press). 12. Garfield, Jay L. (2015). <i>Engaging Buddhism: Why it Matters to Philosophy</i> (New York: Oxford University Press). 13. Westerhoff, Jan (2018). <i>The Golden Age of Indian Buddhist Philosophy.</i> (UK: Oxford University Press). 14. Ruegg, David Seyfort (2010). <i>The Buddhist Philosophy of the Middle: Essays on Indian and Tibetan Madhyamaka</i> (Boston: Wisdom Publications). 15. Katsura, Shoryu (1999). <i>Dharmakirti's Thought and Its Impact on Indian and Tibetan Philosophy</i> (Verlag Der Osterreichischen Akademie Der Wissenschaftern Wien). 	

	<p>16. Carpenter, D. Amber (2014). <i>Indian Buddhist Philosophy: Metaphysics as Ethics</i> (London & New York: Routledge, Taylor& Francis Group).</p> <p>17. Sarao, K.T.S., and Jeffery D. Longs (eds.) (2017). <i>Buddhism and Jainism</i> (Encyclopedia of Indian Religions) Springer Netherlands</p> <p>18. Inada, K. Kenneth (1993). <i>Nāgārjuna: A Translation of his Mūlamadhyamakakārikā with an Introductory Essay</i> (Delhi: Sri Satguru Publications).</p> <p>19. Vyas, C. S. (1991). <i>Buddhist Theory of Perception: With special reference to Pramāna Vārtika of Dharmakīrti</i> (New Delhi: Navarang).</p> <p>20. Elder, George R. (ed. 1984). <i>Buddhist Insight: Essays by Alex Wayman</i> (Delhi: Motilal Banarsidass Publishers).</p> <p>21. Salvini, Mattia (2019). "Etymologies of What Can (not) be Said: Candrakīrti on Conventions and Elaborations" in <i>Journal of Indian Philosophy</i> 47, 661-695.</p> <p>22. Richards, Glyn (1995). <i>Śūnyatā: Objective Referent or Via Negativa?</i>. In: <i>Studies in Religion</i>. Palgrave Macmillan, London. https://doi.org/10.1007/978-1-349-24147-7_12</p> <p>23. Sebastian, C.D. (2016). <i>Śūnyatā and the Limits of Saṃvṛtti in Nāgārjuna</i>. In: Sebastian, C. D., <i>The Cloud of Nothingness. Sophia Studies in Cross-cultural Philosophy of Traditions and Cultures</i>, vol 19. Springer, New Delhi. https://doi.org/10.1007/978-81-322-3646-7_3.</p> <p>24. Ghose, Ramendra Nath (1987). <i>The Modality of Nāgārjuna's Dialectics</i>. IN: <i>Journal of Indian Philosophy</i> 15, 285-309.</p> <p>25. Priest, Graham (2021). <i>The Catuskoti, the Saptabhaṅgī, and "Non-Classical" Logic</i>. In: In: Sarukkai, S., Chakraborty, M. (eds) <i>Handbook of Logical Thought in India</i>. Springer, New Delhi. https://doi.org/10.1007/978-81-322-1812-8_50-1</p>	
Learning Outcomes	<ol style="list-style-type: none"> 1. Equips the learner with advanced knowledge on Buddhism 2. The learner is introduced to the key doctrines of Buddhist Philosophy 3. The learner will be able to access main philosophical schools of Buddhism 4. The learner would be aware of various metaphysical turns in various phases of Buddhist Thought. 	