



UNIVERSITY OF MYSORE
Estd. 1916

Vishwavidyanilaya Karyasoudha
Crawford Hall, Mysuru- 570 005

(Re-accredited by NAAC at 'A' Grade)

(NIRF-2022 Ranked 33 in University Category & 54 in Overall Category)

No.: PMEB-1/Spl./27/2021-22

Date: 18-01-2023

NOTIFICATION

Sub.: Introduction of **B.A.- Hons. (Ancient Tibetan Language)**, **B.A.- Hons. (Ancient Philosophy)**, **B.A.- Hons. (Ancient Psychology)** course under Specialized Programmes from the academic year 2022-23-reg.

Ref.: 1. Decision of the BOS Meeting held on 22-10-2022, 09-11-2022 and 28-11-2022.

2. Decision of the Academic Council meeting held on 30-12-2022.

The Board of Studies in **B.A.- Hons. (Ancient Tibetan Language)**, **B.A.- Hons. (Ancient Philosophy)**, **B.A.- Hons. (Ancient Psychology) (UG)** at its meetings held on 22-10-2022, 09-11-2022 and 28-11-2022 respectively, has recommended to introduce **B.A.- Hons. (Ancient Tibetan Language)**, **B.A.- Hons. (Ancient Philosophy)**, **B.A.- Hons. (Ancient Psychology)** courses in the University of Mysore under specialized programs. The Regulations, Syllabi and Scheme of Examination are approved from the academic year 2022-23.

The Academic Council has also approved the above said proposals at its meeting held on 30-12-2022 and the same is hereby notified.

The Regulations, Syllabi and Scheme of Examination of **B.A.- Hons. (Ancient Tibetan Language)**, **B.A.- Hons. (Ancient Philosophy)**, **B.A.- Hons. (Ancient Psychology)** courses may be downloaded from the University website <https://uni-mysore.ac.in/PMEB/>.


REGISTRAR
REGISTRAR

University of Mysore
MYSURU - 570 005

To;

1. The Registrar (Evaluation), University of Mysore, Mysuru.
2. The Dean, Faculty of Arts, DOS in Political Science, Manasagangotri, Mysuru.
3. Dr. Daniel M., Chairperson, BOS in **B.A.- Hons. (Ancient Tibetan Language)**, **B.A.- Hons. (Ancient Philosophy)**, **B.A.- Hons. (Ancient Psychology) (UG)**, DOS in Philosophy, Manasagangotri, Mysuru.
4. The Principal, Sera Jey Monastic Institute, Bylakuppe Post-571104, Mysuru District.
5. The Deputy Registrar/ Asst. Registrar/ Superintendent, Examination Branch, UOM, Mysuru.
6. The PA to Vice-Chancellor/Registrar/Registrar (Evaluation), University of Mysore, Mysuru.
7. Office Copy.

University  of Mysore

Estd. : 1916

Vishwavidyalaya Karya Sodha
Crawford Hall, Mysuru-570005

(Re-accredited by NAAC at "A" Grade)
(overall Ranking 54th and Universities 33rd in NIRF Ranking 2022)

No. PMEB-5/21/Spl./2022-23

Date: 20.10.2022

NOTIFICATION

Sub. : Constitution of the Board of Studies in B.A. (Hons.) (Ancient Tibetan Language),
B.A. (Hons.) (Ancient Philosophy) and B.A. (Hons.) (Ancient Psychology)

Ref. : Letter received from The Secretary, Sera Jey Monastic Institute, Bylakuppe,
Mysuru District dated 20.08.2022.

Pursuant to the approval of the Hon'ble Vice-chancellor and the pending approval of the University Syndicate, the Board of Studies in **B.A. (Hons.) (Ancient Tibetan Language), B.A. (Hons.) (Ancient Philosophy) and B.A. (Hons.) (Ancient Psychology) (UG)** is constituted as per the Statutes framed under Section 33 (1) and (2) of the Karnataka State Universities Act 2000, with the following members for a period of **three years** from the date of this notification or until further orders, whichever is earlier.

1	Dr. Daniel M. Chairman, DoS in Philosophy, Manasagangothri, Mysuru.	Chairman
2	Dr. Tenzin Sherab Acharya Head of the Department, 1525 Elm Street, El Cerrito, California 94530, USA	Member
3	Ven. Ujwal P. Tamgadge HoD, Ancient Psychology, House No.29-B, Sera Jey Tsawa Khangtsen, Bylakuppe	Member
4	Geshe Jampa Choewang HoD, Ancient Philosophy, House No.28, Sera Jey Dhenma Khangtsen, Bylakuppe	Member
5	Geshe Sonam Wangden HoD, Ancient Tibetan Language, House No.100, Sera Jey Tehor Khangtsen, Bylakuppe	Member
6	Ven. Sonam Phuntsok Coordinator, House No.107, Sera Jey Jadrel Khangtsen, Bylakuppe	Member

To ;

Chairman and all the Concerned Members.

Copy to;

- ✓ The Secretary, Sera Jey Monastic Institute, P.O. Bylakuppe -571104, Mysuru District.
- The Dean, Faculty of Arts, DoS in Political Science, University of Mysore, Mysuru.
- The Registrar (Evaluation), University of Mysore, Mysuru.
- The Finance Officer, University of Mysore, Mysuru.
- The Deputy Registrar (Authorities), AB, University of Mysore, Mysuru.
- P.A. to the Vice-Chancellor/Registrar/Registrar (Evaluation), University of Mysore, Mysuru.
- Office Copy.


REGISTRAR
REGISTRAR
University of Mysore
MYSURU - 570 005

9 December 2022
Dept. of Philosophy, UoM


To,
The Registrar
University of Mysore

Dear Sir:

Re: Finalisation of the Program Structure and Syllabi for BA (Hons.) Programs in Ancient Philosophy, Ancient Psychology and Tibetan Language under the SJMI - UoM Specialised Program

Following extensive discussions in person and through conference calls amongst the Members of the Board of Studies (BoS) under the Chairmanship of **Dr. M. Daniel - Head of Dept. of Philosophy (UoM)** and on the advice that we have received through consultation with **Prof. Lokanath N.K. - Director - Planning, Monitoring and Evaluation Board (PMEB) - UoM**, the BoS has finalised the Program Structures and Syllabi for the First Year of the three BA (Hons.) Programs in Ancient Philosophy, Ancient Psychology and Tibetan Language under the SJMI - UoM Specialised Program. Copies of the same are attached with this letter for your kind consideration.

Sincerely,

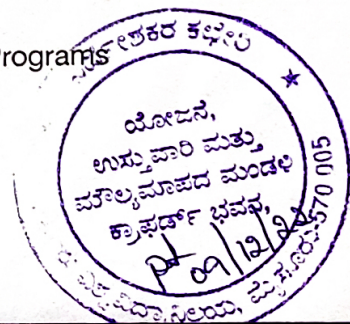


Dr. M. Daniel
Head, Dept. of Philosophy, UoM
Chairman - BoS (SJMI-UoM Specialised Program)

The Chairman
Department of Post-Graduate Studies
and Research in Philosophy
University of Mysore
Manasagangotri, Mysuru-570 006

Attch:

- 1) Syllabi for the three BA (Hons.) Programs for the 1st Year
- 2) Program Structures for the three BA (Hons.) Programs for the 1st Year
- 3) List of Open Elective Courses for the 1st Year
- 4) List of AECC & SEC for the 1st Year
- 5) Proceedings of the BoS Meetings
- 6) Rules and Regulations, SJMI-UoM UG Programme
- 7) Proposed Academic Calendar (Sem. 1 and Sem. 2) for the three BA (Hons.) Programs



Proceedings of the Special Meetings of BoS for the Undergraduate Program under the SJMI-UoM Specialised Program for the BA (Hons.) in Ancient Philosophy, BA (Hons.) in Ancient Psychology and BA (Hons.) in Tibetan Language.

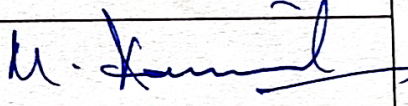
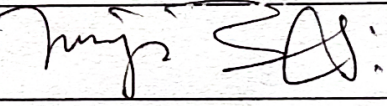
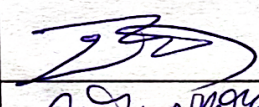
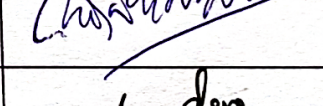
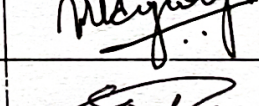
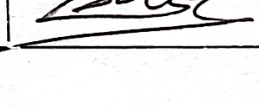
The BoS had detailed discussions on the Syllabi for the three BA (Hons.) programs on:

- 1) 22 October 2022 at the premises of Dept. of Philosophy, UoM
- 2) 3 November 2022 through a Conference Call
- 3) 9 November 2022 at the premises of Dept. of Philosophy, UoM
- 4) 21 November 2022 through a Conference Call
- 5) 23 November 2022 through a Conference Call
- 6) 28 November 2022 at the premises of Dept. of Philosophy, UoM

The Program Structure and Credit Distribution for the three courses was discussed extensively. The BoS also sought advice from Prof. Lokanath N.K. – Director, PME Board, UoM.

Through these discussions and consultations, the BoS has now finalized the Syllabi for the three undergraduate programs.

The following members attended these sessions:

Sr. No.	Member	Designation	Signature
1	Dr. M. Daniel Head, Dept. of Philosophy, UoM	Chairman	
2	Dr. Tenzin Sherab SJMI	Member	
3	Geshe Jampa Choewang Head, Dept. of Philosophy, SJMI	Member	
4	Geshe Sonam Wangden Head, Dept. of Tibetan Culture, SJMI	Member	
5	Ven. Ujwal Tamgadge Head, Dept. of Psychology, SJMI	Member	
6	Ven. Sonam Phuntsok, SJMI	Member	

Sincerely,



Dr. M. Daniel
Head, Dept. of Philosophy, UoM
Chairman - BoS (SJMI-UoM Specialised Program)
The Chairman

Department of Post-Graduate Studies
and Research in Philosophy
University of Mysore
Manasagangothri, Mysuru-570 006

Model Program Structures for the Under-Graduate Specialized Programs in Sera Jey Monastic Institute

Bachelor of Arts (Honors Specialized) with **ANCIENT PHILOSOPHY** as Major.

Sem.	Discipline Core (DSC) (Credits) (L+T+P)	Open Elective (OE) (Credits) (L+T+P)	Ability Enhancement Compulsory Courses (AECC), Language (Credits) (L+T+P)		Skill Enhancement Courses (SEC)		Total credits
					Skill Based (Credits) (L+T+P)	Value Based (Credits) (L+T+P)	
I	<p>Philosophy (Major) A1, A2 A1: Tenet System (PH101) 3 credits A2: Omniscience Knower Chapter (PH102) 3 Credit</p> <p>Psychology (Minor) B1, B2 B1: Mind and Mental Factors (PS101) 3 Credits B2: Stages on the Path to Omniscience – I (PS102) 3 Credits</p>	<p>OEC-1</p> <p>Signs & Reasonings (Logic and Epistemology LE101) 3 Credits</p>	<p>L1-1</p> <p>Tibetan Language 1: Composition, Letter-Writing and Grammar (TL105) 3 Credits</p>	<p>L2-1</p> <p>Tibetan Language 2: Poetry and Literature (TL106) 3 Credits</p>	<p>SEC-1</p> <p>Nine Mental States in Cultivation of <i>Shamatha</i> (<i>navākārā</i> <i>cittasthiti</i>) YG101 (2 Credits)</p>	<p>SEC-2</p> <p>Yoga, Health and Wellness (2 Credits)</p>	25
II	<p>Philosophy (Major) A3, A4 A3: Three Identityless Phenomena <i>trividhā-nihsvabhatā</i> (PH103) 3 Credits A4: Negation of two Extreme Views: Eternalism <i>nityānta</i> and Nihilism <i>ucchedānta</i> (PH104) 3 Credits</p> <p>Psychology (Minor) B3, B4 B3: Refuge & The Altruistic Mind (PS103) 3 Credits. B4: Clairvoyances & The Path of Preparation (PS104) 3 Credits</p>	<p>OEC-2</p> <p>The three categories of logical evidence: <i>kārya-hetu</i>, <i>svabhāva-hetu</i> and <i>anupalabdhi-</i> <i>hetu</i> (Logic and Epistemology LE102) 3 Credits.</p>	<p>L1-2</p> <p>Tibetan Language 3: Composition, Letter-Writing and Grammar (TL107) 3 Credits</p>	<p>L2-2</p> <p>Tibetan Language 4: Poetry and Literature (TL108) 3 Credits</p>	<p>SEC-1</p> <p>The Impeding factors of Laxity and Excitement in the Cultivation of <i>Shamatha</i> (YG102) 2 Credits</p>	<p>SEC-2</p> <p>Sports (2 Credits)</p>	25

Model Program Structures for the Under-Graduate Specialized Programs in Sera Jey Monastic Institute

Bachelor of Arts (Honors Specialized) with **ANCIENT PSYCHOLOGY** as Major.

Sem.	Discipline Core (DSC) (Credits) (L+T+P)	Open Elective (OE) (Credits) (L+T+P)	Ability Enhancement Compulsory Courses (AECC), Language (Credits) (L+T+P)		Skill Enhancement Courses (SEC)		Total credits
			L1-1	L2-1	Skill Based (Credits) (L+T+P)	Value Based (Credits) (L+T+P)	
I	<p>Psychology (Major) A1, A2 A1: Mind and Mental Factors (PS101) 3 Credits A2: Stages on the Path to Omniscience – I (PS102) 3 Credits Philosophy (Minor) B1, B2 B1: Tenet System (PH101) 3 credits B2: Omniscience Knower Chapter (PH102) 3 Credit</p>	<p>OEC-1 Signs & Reasonings (Logic and Epistemology LE101) 3 credits</p>	<p>L1-1 Tibetan Language 1: Composition, Letter-Writing and Grammar (TL105) 3 Credits</p>	<p>L2-1 Tibetan Language 2: Poetry and Literature (TL106) 3 Credits</p>	<p>SEC-1 Nine Mental States in Cultivation of <i>Shamatha</i> (<i>navākārā cittasthiti</i>) YG101 (2 Credits)</p>	<p>SEC-2 Yoga, Health and Wellness (2 Credits)</p>	25
II	<p>Psychology (Major) A3, A4 A3: Refuge & The Altruistic Mind (PS103) 3 Credits. A4: Clairvoyances & The Path of Preparation (PS104) 3 Credits Philosophy (Minor) B3, B4 B3: Three Identityless Phenomena <i>trividhā-nihsvabhatā</i> (PH103) 3 Credits B4: Negation of two Extreme Views: Eternalism <i>nityānta</i> and Nihilism <i>ucchedānta</i> (PH104) 3 Credits</p>	<p>OEC-2 The three categories of logical evidence: <i>kārya-hetu</i>, <i>svabhāva-hetu</i> and <i>anupalabdhi-hetu</i> (Logic and Epistemology LE102) 3 Credits.</p>	<p>L1-2 Tibetan Language 3: Composition, Letter-Writing and Grammar (TL107) 3 Credits</p>	<p>L2-2 Tibetan Language 4: Poetry and Literature (TL108) 3 Credits</p>	<p>SEC-1 The Impeding factors of Laxity and Excitement in the Cultivation of <i>Shamatha</i> (YG102) 2 Credits</p>	<p>SEC-2 Sports (2 Credits)</p>	25

Model Program Structures for the Under-Graduate Specialized Programs in Sera Jey Monastic Institute

Bachelor of Arts (Honors Specialized) with **ANCIENT TIBETAN LANGUAGE** as Major.

Sem.	Discipline Core (DSC) (Credits) (L+T+P)	Open Elective (OE) (Credits) (L+T+P)	Ability Enhancement Compulsory Courses (AECC), Language (Credits) (L+T+P)		Skill Enhancement Courses (SEC)		Total credits
					Skill Based (Credits) (L+T+P)	Value Based (Credits) (L+T+P)	
I	<p><u>Tibetan Language (Major) A1, A2</u> A1: Tibetan Grammar – Lekshey Jonwang (TL101) 3 credits A2: Tibetan Orthography – Jipa Dhagyig (TL102) 3 Credits <u>Psychology (Minor) B1, B2</u> B1: Mind and Mental Factors (PS101) 3 Credits B2: Stages on the Path to Omniscience – I (PS102) 3 Credits</p>	<p>OEC-1 Signs & Reasonings (Logic and Epistemology LE101) 3 Credits</p>	<p>L1-1 Tibetan Language 1: Composition, Letter-Writing and Grammar (TL105) 3 Credits</p>	<p>L2-1 Tibetan Language 2: Poetry and Literature (TL106) 3 Credits</p>	<p>SEC-1 Nine Mental States in Cultivation of <i>Shamatha</i> (<i>navākārā-cittasthiti</i>) YG101 (2 Credits)</p>	<p>SEC-2 Yoga, Health and Wellness (2 Credits)</p>	25
II	<p><u>Tibetan Language (Major) A3, A4</u> A3: 'The Mirror Illuminating the Important Problems' (TL103) 3 Credits A4: Tibetan Orthography (<i>Jipa Dhagyig</i>) Part II (TL104) 3 Credits <u>Psychology (Minor) B3, B4</u> B3: Refuge & The Altruistic Mind (PS103) 3 Credits. B4: Clairvoyances & The Path of Preparation (PS104) 3 Credits</p>	<p>OEC-2 The three categories of logical evidence: <i>kārya-hetu</i>, <i>svabhāva-hetu</i> and <i>anupalabdhi-hetu</i> (Logic and Epistemology LE102) 3 Credits.</p>	<p>L1-2 Tibetan Language 3: Composition, Letter-Writing and Grammar (TL107) 3 Credits</p>	<p>L2-2 Tibetan Language 4: Poetry and Literature (TL108) 3 Credits</p>	<p>SEC-1 The Impeding factors of Laxity and Excitement in the Cultivation of <i>Shamatha</i> (YG102) 2 Credits</p>	<p>SEC-2 Sports (2 Credits)</p>	25



RULES & REGULATIONS

BA (HONS.) PROGRAMMES

SJMI-UoM Specialised Programme

CBCS and CAGP Regulations for BA (Honors) Courses under the SJMI-UoM Specialised Programme Initiative

1. Title and Commencement.

These Regulations shall be called the SJMI-UoM (Sera Jey Monastic Institute-University of Mysore) regulations for Choice Based Credit System (CBCS) and Continuous Assessment Grading Pattern (CAGP) for BA Honors under the regulations of Specialized Programmes of University of Mysore. These Regulations shall be in force for the academic year 2022-2023.

2. Specialized Programs

- i. BA Honors (4 Years – 8 Semesters) Courses in Ancient Philosophy, Ancient Psychology and Tibetan Language.
- ii. A candidate gets awarded with a BA Honors degree if he/she earns a minimum of 180 credits in 8 Semesters. He/she can exercise the option of exiting with a BA degree by earning a minimum of 136 credits as stipulated for the first six semesters of the BA Honors Program.

3. Definitions

Course: Every Course offered will have three components associated with the teaching learning process. These are:

- i) **Lecture – L**
- ii) **Tutorial – T**
- iii) **Practical – P**

where

L stands for a Lecture session

T stands for a Tutorial session consisting of participatory discussions/ self-study/ desk work/ brief seminar presentations by the students and such other novel methods that make a student absorb and assimilate more effectively the contents delivered in the Lectures.

P stands for Practical session and it consists of Hands-on experience/ Laboratory Experiments/ Field Studies/ Case studies/ Intensive practice exercise / Career Counseling / Seminars / Interactive Discussions that equip students with the ability to acquire much required skill components. SJMI's pedagogy includes debate sessions – both individual and group – to help the students refine their interpretations of concepts that they learn during the lectures.

In terms of credits, a one-hour session per week of L amounts to 1 credit per semester and a minimum of two hours per session per week of T or P amount to 1 credit per semester, over a period of one semester or 18 weeks for the teaching - learning process. The total duration of a semester is 20 weeks inclusive of semester – end examinations.

A course shall have either one or two or all of the three components mentioned above. That means a course may have only a lecture component, or only a practical component or a combination of any two or all the three components.

The total credits earned by a student at the end of the semester upon successfully completing the course is L+T+P. The credit pattern of the course is indicated as L:T:P.

If a course is of 3 credits then the different credit distribution patterns in L:T:P format could be

3:0:0,	1:2:0,	1:1:1,	1:0:2
2:1:0,	0:1:2,	2:0:1,	
0:2:1,	0:3:0,	0:0:3,	

The concerned BoS will choose a suitable credit pattern for a course based on the requirements of the course.

Different courses of studies are labeled and defined in the scheme of instruction for the three specialized BA Honors Programmes.

4. Eligibility for admission

A candidate who has completed 10+2 or equivalent is eligible to apply. Other candidates who come through alternative education systems including through traditional systems like those followed by Sera Jey Monastic Institute will be required to take an entrance examination conducted by the Institute. Such candidates will also be required to have successfully completed a grade that is deemed to be the equivalent of 10+2.

Annual intake shall be as approved by the University from time to time.

5. Scheme of Instructions

5.1 A B.A. Honors degree program will cover 8 semesters – 4 years of studies. Students will have to take a minimum of 180 credits to be eligible for a B.A. (HONS.) Degree. A candidate can avail a maximum of 16 semesters – 8 years as per double duration norm, in one stretch to complete B.A. Honors degree, including blank semesters, if any. Whenever a candidate opts for blank semesters, he/she has to study the prevailing courses offered by the department when he/she resumes his/her studies.

A candidate can exercise the option of exiting with a B.A. degree by completing a minimum of 136 credits as stipulated in the corresponding first six semesters of B.A. Honors.

A candidate can avail in one stretch at most 12 semesters to exit with a B.A. degree subject to fulfillment of conditions mentioned above.

5.2 A candidate has to earn a minimum of 180 credits for successful completion of B.A. Honors degree. The distribution of credits for different courses over different semesters is as given in **Table 1** for B.A. Honors in Ancient Philosophy with minor in Ancient Psychology, **Table 2** for B.A. Honors in Ancient Psychology with minor in Ancient Philosophy, and **Table 3** for B.A. Honors in Ancient Tibetan Language with minor in Ancient Psychology. Please refer the Appendix section for these tables.

The candidate shall complete a minimum of 48 credits for the first year, 96 for the second year, 136 for the third year and 180 for the last year.

5.3 A candidate can enroll for a maximum of 25 credits per semester including dropped courses from the previous semester, if any. However, a candidate may not successfully earn a maximum of 25 credits per semester.

5.4 Only such candidates who register for a minimum of 16 credits per semester and complete successfully 180 credits in 8 successive semesters shall be considered for declaration of ranks; medals and are eligible to apply for student fellowship, scholarship, free ships and hostel facilities.

5.5 Generally a full-time candidate may register for 20 credits per semesters and may register for additional 5 credits to cover the dropped course of previous semester(s) if any.

6. Continuous Assessment, Earning of Credits and Award of Grades

The evaluation of the candidate shall be based on continuous assessment. The structure for evaluation is as follows:

- 6.1** Assessment and evaluation processes happen in a continuous mode. However, for reporting purpose, a semester is divided into 3 discrete components identified as C1, C2, and C3.
- 6.2** The performance of a candidate in a course will be assessed for a maximum of 100 marks as explained below.
 - 6.2.1** The first component (C1) of assessment is for 20 marks. This will be based on test, assignment, and seminar. During the first half of the semester, the first 50% of the syllabus will be completed. This shall be consolidated during the 9th week of the semester. Beyond 9th week, making changes in C1 is not permitted.
 - 6.2.2** The second component (C2), of assessment is for 20 marks. This will be based on test, assignment and seminar. The continuous assessment and scores of second half of the semester will be consolidated during the 18th week of the semester. During the second half of the semester, the remaining units of the syllabus will be completed.
 - 6.2.3** The outline for continuous assessment activities for Component – I (C1) and Component – II (C2) will be proposed by the concerned teacher(s) before the commencement of the semester and will be discussed and decided in the respective Departmental Council. The students should be informed about the modalities well in advance. The evaluated course/assignments during Component – I (C1) and Component – II (C2) of assessment are immediately returned to the candidates after obtaining acknowledgement in the register maintained by the concerned teacher for this purpose.
 - 6.2.4** During the 19th–20th week of the semester, a semester-end examination of 3 hours duration shall be conducted for each course. This forms the third/final component of assessment (C3) and the maximum marks for the final component will be 60.
 - 6.2.5** In case of a course with only practical component a practical examination will be conducted with both internal and external examiners. A candidate will be assessed on the basis of a) knowledge of relevant processes b) Skills and operations involved c) Results/products including calculation and reporting. If external examiner does

not turn up then both the examiners will be internal examiners. The duration for semester-end practical examination shall be decided by the departmental council.

6.2.6 The details of continuous assessment are summarized in the following Table:

Component	Syllabus in a course	Weightage	Period of Continuous assessment
C1	First 50% by 9 th week	20%	First half of the semester. To be consolidated by 9 th week.
C2	Remaining 50%	20%	Second half of the semester. To be consolidated by 18 th week.
C3	Semester-end examination	60%	To be consolidated during 18 th -20 th week.

Final grades to be announced latest by 24th week.

6.2.6 A candidate's performance from all 3 components will be in terms of scores, and the sum of all three scores will be for a maximum of 100 marks. (20+20+60)

6.2.7 Final award of grades should be completed by 24th week of the semester.

6.3 Evaluation of Project/Thesis/Dissertation/Internship

Right from the initial stage of defining the problem, the candidate has to submit the progress reports periodically and also present his/her progress in the form of seminars in addition to regular discussion with the guide. Components of evaluation are as follows:

Component – I (C1): 20%

Component – II (C2): 20%

Component – III (C3): 60%

6.4 In case a candidate secures less than 30% in C1 and C2 put together in a course, the candidate is said to have DROPPED that course, and such a candidate is not allowed to appear for C3 in that course.

In case a candidate's class attendance in a course is less than 75% or as stipulated by the University, the candidate is said to have DROPPED that course, and such a candidate is not allowed to appear for C3 in that course.

A candidate who does not satisfy the minimum attendance percentage (75%) shall rejoin the course unless producing medical certificates and paying required fees by obtaining prior permission from the University if needed.

Teachers offering the course will place the above details in the Department Council meeting during the last week of the semester, before the commencement of C3, and subsequently a notification pertaining to the above will be brought out by the Principal of the Institute before the commencement of C3 examination. A copy of this notification shall also be sent to the office of the Registrar and Registrar (Evaluation).

- 6.5** In case a candidate secures more than 30% in C1+C2 but less than 30% in C3, such a candidate may opt to appear for C3 examination during the subsequent examination. In case he/she opts to appear for just C3 examination, then the marks scored in C1+C2 shall get continued. Repeat C3 examination will be conducted in every semester.
- 6.6** A candidate has to re-register for the DROPPED course when the course is offered again by the department. A candidate who is said to have DROPPED project or internship work has to re-register for the same subsequently within the stipulated period. The details of any DROPPED course will not appear in the grade mark.
- 6.7** The tentative/ provisional grade card will be issued by the Registrar (Evaluation) at the end of every semester indicating the courses completed successfully. This statement will not contain the list of DROPPED courses.
- 6.8** Upon successful completion of Bachelors Honors Degree, a final grade card consisting of grades of all courses successfully completed by the candidate will be issued by the Registrar (Evaluation).
- 6.9** The grade and the grade point earned by the candidate in the subject will be as given below.

Marks P	Grade G	Grade Point (GP=VxG)
30-39	4	Vx4
40-49	5	Vx5
50-59	6	Vx6
60-69	7	Vx7
70-74	7.5	Vx7.5
75-79	8	Vx8
80-84	8.5	Vx8.5
85-89	9	Vx9
90-94	9.5	Vx9.5
95-100	10	Vx10

Here, **P** is the percentage of marks $P = [(C1+C2) + C3]$ secured by a candidate in a course which is rounded to nearest integer. **V** is the credit value of course. **G** is the grade and **GP** is the grade point.

6.10 A candidate can DROP any course within ten days from the date of notification of final results. Whenever a candidate drops a paper, he/she has to register for the DROPPED course as stated in 6.6

6.11 Overall cumulative grade point average (CGPA) of a candidate after successful completion of the required number of credits (180 for B.A. Honors and 136 for B.A) is given by

$$CGPA = \frac{\sum GP}{\text{Total number of credits}}$$

7. Setting question papers and evaluation of answer scripts.

7.1 Question paper (for C3) in three sets shall be set by the internal examiner(s) for a course. Whenever there are insufficient internal examiners, the chairman of BoE shall get the question papers set by external examiners.

7.2 The Board of Examiners shall scrutinize and approve the question papers and scheme of valuation.

7.3 i) There shall be single valuation for all theory papers by internal examiners.

ii) The examination for Practical Work/ Field Work/ Project Work/ Internship will be conducted by internal examiners.

iii) If a course is fully (L=0): T:(P=0) type, then the examination for C3 component will be as decided by the BoS concerned.

7.4 Challenge Valuation

A student who desires to apply for challenge valuation shall obtain a photo copy of the answer script by paying the prescribed fee within 10 days after the announcement of the results. He/she can challenge the grade awarded to him/her by surrendering the grade card and by submitting an application along with the prescribed fee to the Registrar (Evaluation) within 15 days after the

announcement of the results. This challenge valuation is only for the C3 component.

The answer scripts for which challenge valuation is sought for shall be sent to another examiner. The highest of two marks from first valuation and challenge value shall be the final.

8. Classification of Results

The final grade point (FGP) to be awarded to the student is based on CGPA secured by the candidate and is given as follows.

CGPA	FGP	
	Numerical Index	Qualitative Index
$4 \leq \text{CGPA} < 5$	5	PASS CLASS
$5 \leq \text{CGPA} < 6$	6	SECOND CLASS
$6 \leq \text{CGPA} < 7$	7	FIRST CLASS
$7 \leq \text{CGPA} < 8$	8	
$8 \leq \text{CGPA} < 9$	9	DISTINCTION
$10 \leq \text{CGPA} < 10$	10	

Overall percentage = $10 \times \text{CGPA}$

9. Provision for Appeal

If a candidate is not satisfied with the evaluation of C1 and C2 components, he/she can approach the grievance cell, with the written submission together with all facts, the assignments, test papers etc. which were evaluated. He/she can do so before the commencement of semester-end examination. The grievance cell is empowered to revise the marks if the case is genuine and is also empowered to levy penalty as prescribed by the university on the candidate if his/her submission is found to be baseless and unduly motivated. This cell may recommend taking disciplinary/corrective action on an evaluator if he/she is found guilty. The decision taken by the grievance cell is final.

For every program, there will be one grievance cell. The composition of the grievance cell is as follows:

- i) The Registrar (Evaluation) ex-officio Chairman/ Convener
- ii) One Senior Faculty member (other than those concerned with the evaluation of the course concerned) drawn from the department/ discipline and/or from the sister departments/sister disciplines.
- iii) One senior faculty member/subject-expert drawn from outside the department.

Appendix

Model Program Structures for the Under-Graduate Specialized Programs in Sera Jey Monastic Institute

Bachelor of Arts (Honors Specialized) with **ANCIENT PHILOSOPHY** as Major and **ANCIENT PSYCHOLOGY** as Minor.

Sem.	Discipline Core (DSC) (Credits) (L+T+P)	Open Elective (OE) (Credits) (L+T+P)	Ability Enhancement Compulsory Courses (AECC), Language (Credits) (L+T+P)		Skill Enhancement Courses (SEC)		Total credits
					Skill Based (Credits) (L+T+P)	Value Based (Credits) (L+T+P)	
I	<p><u>Philosophy (Major) A1, A2</u> A1: Tenet System (PH101) 3 credits A2: Omniscience Knower Chapter (PH102) 3 Credit <u>Psychology (Minor) B1, B2</u> B1: Mind and Mental Factors (PS101) 3 Credits B2: Stages on the Path to Omniscience – I (PS102) 3 Credits</p>	<p>OEC-1 Signs & Reasonings (Logic and Epistemology LE101) 3 Credits</p>	<p>L1-1 Tibetan Language 1: Composition, Letter-Writing and Grammar (TL105) 3 Credits</p>	<p>L2-1 Tibetan Language 2: Poetry and Literature (TL106) 3 Credits</p>	<p>SEC-1 Nine Mental States in Cultivation of <i>Shamatha</i> (<i>navākārā</i> <i>cittasthiti</i>) YG101 (2 Credits)</p>	<p>SEC-2 Yoga + Health & Wellness (2 Credits)</p>	25
II	<p><u>Philosophy (Major) A3, A4</u> A3: Three Identityless Phenomena <i>trividhā-nihsvabhata</i> (PH103) 3 Credits A4: Negation of two Extreme Views: Eternalism <i>nityānta</i> and Nihilism <i>ucchedānta</i> (PH104) 3 Credits <u>Psychology (Minor) B3, B4</u> B3: Refuge & The Altruistic Mind (PS103) 3 Credits. B4: Clairvoyances & The Path of Preparation (PS104) 3 Credits</p>	<p>OEC-2 The three categories of logical evidence: <i>kārya-hetu</i>, <i>svabhāva-hetu</i> and <i>anupalabdhi-</i> <i>hetu</i> (Logic and Epistemology LE102) 3 Credits.</p>	<p>L1-2 Tibetan Language 3: Composition, Letter-Writing and Grammar (TL107) 3 Credits</p>	<p>L2-2 Tibetan Language 4: Poetry and Literature (TL108) 3 Credits</p>	<p>SEC-1 The Impeding factors of Laxity and Excitement in the Cultivation of <i>Shamatha</i> (YG102) 2 Credits</p>	<p>SEC-2 Sports (2 Credits)</p>	25

Model Program Structures for the Under-Graduate Specialized Programs in Sera Jey Monastic Institute

Bachelor of Arts (Honors Specialized) with **ANCIENT PSYCHOLOGY** as Major and **ANCIENT PHILOSOPHY** as Minor.

Sem.	Discipline Core (DSC) (Credits) (L+T+P)	Open Elective (OE) (Credits) (L+T+P)	Ability Enhancement Compulsory Courses (AECC), Language (Credits) (L+T+P)		Skill Enhancement Courses (SEC)		Total credits
					Skill Based (Credits) (L+T+P)	Value Based (Credits) (L+T+P)	
I	<p><u>Psychology (Major) A1, A2</u> A1: Mind and Mental Factors (PS101) 3 Credits A2: Stages on the Path to Omniscience – I (PS102) 3 Credits <u>Philosophy (Minor) B1, B2</u> B1: Tenet System (PH101) 3 credits B2: Omniscience Knower Chapter (PH102) 3 Credit</p>	<p>OEC-1 Signs & Reasonings (Logic and Epistemology LE101) 3 credits</p>	<p>L1-1 Tibetan Language 1: Composition, Letter-Writing and Grammar (TL105) 3 Credits</p>	<p>L2-1 Tibetan Language 2: Poetry and Literature (TL106) 3 Credits</p>	<p>SEC-1 Nine Mental States in Cultivation of <i>Shamatha</i> (<i>navākārā</i> <i>cittasthiti</i>) YG101 (2 Credits)</p>	<p>SEC-2 Yoga + Health & Wellness (2 Credits)</p>	25
II	<p><u>Psychology (Major) A3, A4</u> A3: Refuge & The Altruistic Mind (PS103) 3 Credits. A4: Clairvoyances & The Path of Preparation (PS104) 3 Credits <u>Philosophy (Minor) B3, B4</u> B3: Three Identityless Phenomena <i>trividhā-nihsvabhatā</i> (PH103) 3 Credits B4: Negation of two Extreme Views: Eternalism <i>nityānta</i> and Nihilism <i>ucchedānta</i> (PH104) 3 Credits</p>	<p>OEC-2 The three categories of logical evidence: <i>kārya-hetu</i>, <i>svabhāva-hetu</i> and <i>anupalabdhi-</i> <i>hetu</i> (Logic and Epistemology LE102) 3 Credits.</p>	<p>L1-2 Tibetan Language 3: Composition, Letter-Writing and Grammar (TL107) 3 Credits</p>	<p>L2-2 Tibetan Language 4: Poetry and Literature (TL108) 3 Credits</p>	<p>SEC-1 The Impeding factors of Laxity and Excitement in the Cultivation of <i>Shamatha</i> (YG102) 2 Credits</p>	<p>SEC-2 Sports (2 Credits)</p>	25

Model Program Structures for the Under-Graduate Specialized Programs in Sera Jey Monastic Institute

Bachelor of Arts (Honors Specialized) with **ANCIENT TIBETAN LANGUAGE** as Major and **ANCIENT PSYCHOLOGY** as Minor.

Sem.	Discipline Core (DSC) (Credits) (L+T+P)	Open Elective (OE) (Credits) (L+T+P)	Ability Enhancement Compulsory Courses (AECC), Language (Credits) (L+T+P)		Skill Enhancement Courses (SEC)		Total credits
					Skill Based (Credits) (L+T+P)	Value Based (Credits) (L+T+P)	
I	<p><u>Tibetan Language (Major)</u> A1, A2 A1: Tibetan Grammar – Lekshey Jonwang (TL101) 3 credits A2: Tibetan Orthography – Jipa Dhagyig (TL102) 3 Credits <u>Psychology (Minor) B1, B2</u> B1: Mind and Mental Factors (PS101) 3 Credits B2: Stages on the Path to Omniscience – I (PS102) 3 Credits</p>	<p>OEC-1 Signs & Reasonings (Logic and Epistemology LE101) 3 Credits</p>	<p>L1-1 Tibetan Language 1: Composition, Letter-Writing and Grammar (TL105) 3 Credits</p>	<p>L2-1 Tibetan Language 2: Poetry and Literature (TL106) 3 Credits</p>	<p>SEC-1 Nine Mental States in Cultivation of <i>Shamatha</i> (<i>navākārā-cittasthiti</i>) YG101 (2 Credits)</p>	<p>SEC-2 Yoga + Health & Wellness (2 Credits)</p>	25
II	<p><u>Tibetan Language (Major)</u> A3, A4 A3: 'The Mirror Illuminating the Important Problems' (TL103) 3 Credits A4: Tibetan Orthography (<i>Jipa Dhagyig</i>) Part II (TL104) 3 Credits <u>Psychology (Minor) B3, B4</u> B3: Refuge & The Altruistic Mind (PS103) 3 Credits. B4: Clairvoyances & The Path of Preparation (PS104) 3 Credits</p>	<p>OEC-2 The three categories of logical evidence: <i>kārya-hetu</i>, <i>svabhāva-hetu</i> and <i>anupalabdhi-hetu</i> (Logic and Epistemology LE102) 3 Credits.</p>	<p>L1-2 Tibetan Language 3: Composition, Letter-Writing and Grammar (TL107) 3 Credits</p>	<p>L2-2 Tibetan Language 4: Poetry and Literature (TL108) 3 Credits</p>	<p>SEC-1 The Impeding factors of Laxity and Excitement in the Cultivation of <i>Shamatha</i> (YG102) 2 Credits</p>	<p>SEC-2 Sports (2 Credits)</p>	25



AECC & SEC LIST

BA (HONS.) FIRST YEAR

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1. Semester I

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

Objective

This course will improve the student's skills in Tibetan writing - composition, essays and letter-writing. The course will also further the student's understanding of Tibetan Grammar.

Credits: 3 (42 hrs)

Sr. No.	Description	No. of Hours (Lectures + Tutorials)
Unit 1	Composition and Essay Writing	10
Unit 2	Reading Comprehension	12
Unit 3	Letter-Writing	10
Unit 4	Grammar	10

Texts and References

1. Yangchen Dubai Dorje. *The Mirror Illuminating the Important Problems- a Commentary on the Application of Signs*'.
2. Drati Geshe Rinchen Dhondup. *'(DratiTakjug) The Illuminating Commentary of the Application of Signs*'.
3. Situ Panchen Choekyi Jungney. *'(Situ Drelchen) The Beautiful Rosary of Pearls - a commentary on the Application of Signs*'.
4. Ngulchu Dharma Bhadra. *'(Situ Shallung) The Oral Instruction of Situ - a commentary on the Application of Signs*'.
5. Tsetan Shabdung. *'(Thonmi Shallung)The Oral Instruction of Thonmi - a commentary on the Application of Signs*'.
6. Tibetan Reader – CTA, Dept. of Education

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

Objective

This course will introduce the student to the art of reading and writing poetry. It will also help the student develop reading comprehension skills and develop his conceptual understanding, decoding, analyzing, inferring, interpreting skills and enhance his vocabulary. Learning language through literature will build the student's skills in identifying the central theme and sub-theme of literary works and in understanding the writers' message.

Credits: 3 (42 hrs)

Sr. No.	Description	No. of Hours (Lectures + Tutorials)
Unit 1	How to compose verses	16
Unit 2	Learning language through Literature	14
Unit 3	Reading Autobiographical Works	12

Texts and References

- 1 Yangchen Dubai Dorje. *The Mirror Illuminating the Important Problems- a Commentary on the Application of Signs*'.
- 2 Drati Geshe Rinchen Dhondup. '*DratiTakjug*) The Illuminating Commentary of the Application of Signs'.
- 3 Situ Panchen Choekyi Jungney. '*Situ Drelchen*) The Beautiful Rosary of Pearls - a commentary on the Application of Signs'.
- 4 Ngulchu Dharma Bhadra. '*Situ Shallung*) The Oral Instruction of Situ - a commentary on the Application of Signs'.
- 5 Tsetan Shabdung. '*Thonmi Shallung*)The Oral Instruction of Thonmi - a commentary on the Application of Signs'.
- 6 Tibetan Reader – CTA, Dept. of Education

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

Objective

This course introduces the student to the two types of Yogic trainings – Mental Quiescence (*Shamatha*) and Clear Insight (*Vipashyana*)

Credits: 2 (28 hrs)

Sr. No.	Description	No. of Hours (Lectures + Practical)
Unit 1	The Two types of Meditations – Placement and Analytical	6
Unit 2	The Nature of <i>Shamatha</i>	6
Unit 3	The Five Factors Impeding the Cultivation of <i>Shamatha</i>	6
Unit 4	The Nine Mental States in the Cultivation of <i>Shamatha</i>	10

Texts and References

- 1 Je Lama Tsongkhapa. '*The Great Treatise on the Stages of the Path to Enlightenment.*'
- 2 Acharya Dipankara Atisha. '*Bodhipatha Pradipa – A Lamp on the Path to Enlightenment.*'
- 3 Acharya Shantideva. '*Bodhicaryavatara – A Guide to the Bodhisattva's Way of Life.*'
- 4 Acharya Kamalaśīla. '*The Stages of Meditation (Bhāvanākrama)*'
- 5 Arya Maitreya. '*Discrimination of the Middle Way and the Extremes - Madhyāntavibhāga*'
- 6 Arya Maitreya. '*Ornament for the Mahayana sutras- Mahāyāna-sūtrālamkāra-kārikā.*'

2. Semester II

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

Objective

This course will improve the student's skills in Tibetan writing - composition, essays and letter-writing. The course will also further the student's understanding of Tibetan Grammar.

Credits: 3 (42 hrs)

Sr. No.	Description	No. of Hours (Lectures + Tutorials)
Unit 1	Composition and Essay Writing	10
Unit 2	Reading Comprehension	12
Unit 3	Letter-Writing	10
Unit 4	Grammar	10

Texts and References

1. Yangchen Dubai Dorje. *The Mirror Illuminating the Important Problems- a Commentary on the Application of Signs*'.
2. Drati Geshe Rinchen Dhondup. *'(DratiTakjug) The Illuminating Commentary of the Application of Signs*'.
3. Situ Panchen Choekyi Jungney. *'(Situ Drelchen) The Beautiful Rosary of Pearls - a commentary on the Application of Signs*'.
4. Ngulchu Dharma Bhadra. *'(Situ Shallung) The Oral Instruction of Situ - a commentary on the Application of Signs*'.
5. Tsetan Shabdung. *'(Thonmi Shallung)The Oral Instruction of Thonmi - a commentary on the Application of Signs*'.
6. Tibetan Reader – CTA, Dept. of Education

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

Objective

This course will introduce the student to the art of reading and writing poetry. It will also help the student develop reading comprehension skills and develop his conceptual understanding, decoding, analyzing, inferring, interpreting skills and enhance his vocabulary. Learning language through literature will build the student's skills in identifying the central theme and sub-theme of literary works and in understanding the writers' message.

Credits: 3 (42 hrs)

Sr. No.	Description	No. of Hours (Lectures + Tutorials)
Unit 1	How to compose verses	16
Unit 2	Learning language through Literature	14
Unit 3	Reading Autobiographical Works	12

Texts and References

- 1 Yangchen Dubai Dorje. *'The Mirror Illuminating the Important Problems- a Commentary on the Application of Signs'*.
- 2 Drati Geshe Rinchen Dhondup. *'(DratiTakjug) The Illuminating Commentary of the Application of Signs'*.
- 3 Situ Panchen Choekyi Jungney. *'(Situ Drelchen) The Beautiful Rosary of Pearls - a commentary on the Application of Signs'*.
- 4 Ngulchu Dharma Bhadra. *'(Situ Shallung) The Oral Instruction of Situ - a commentary on the Application of Signs'*.
- 5 Tsetan Shabdung. *'(Thonmi Shallung)The Oral Instruction of Thonmi - a commentary on the Application of Signs'*.
- 6 Tibetan Reader – CTA, Dept. of Education

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

Objective

This course introduces the student to the two factors that impede the cultivation of a one-pointed mind. These factors are called laxity and excitement. The course also introduces the antidotes to these two factors.

Credits: 2 (28 hrs)

Sr. No.	Description	No. of Hours (Lectures + Practicals)
Unit 1	The Entity of Laxity and Excitement	9
Unit 2	Coarse and Subtle Laxity and Excitement	10
Unit 3	The Remedies for Laxity and Excitement	9

Texts and References

- 1 Je Lama Tsongkhapa. *'The Great Treatise on the Stages of the Path to Enlightenment.'*
- 2 Acharya Dipankara Atisha. *'BodhipathaPradipa – A Lamp on the Path to Enlightenment.'*
- 3 Acharya Shantideva. *'Bodhicaryavatara – A Guide to the Bodhisattva's Way of Life.'*
- 4 Acharya Kamalaśīla. *'The Stages of Meditation (Bhāvanākrama)'*
- 5 Arya Maitreya. *'Discrimination of the Middle Way and the Extremes - Madhyāntavibhāga'*
- 6 Arya Maitreya. *'Ornament for the Mahayana sutras- Mahāyāna-sūtrālamkāra-kārikā.'*



BA HONS (ANCIENT PHILOSOPHY)

FIRST YEAR - COURSES

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1. Semester I

1.1 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

1.2 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	Signs & Reasonings (LE101)	Dept. of Logic & Epistemology	3
Ability Enhancement Compulsory Courses				
6	AECC-1	Tibetan Language 1: Composition, Letter-Writing and Grammar (TL105)	Dept. of Tibetan Culture	3
7	AECC – 2	Tibetan Language 2: Poetry and Literature (TL106)	Dept. of Tibetan Culture	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

1.3 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	10
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 Gyaltsen's General Meaning of Tenet System.

3) H.H The Dalai Lama's *drub mtha' rinchen 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.

1.4 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 *mahāyānapratipattih*. 6. Goal of the Mahāyana Accomplishment *pratipatteruddesah*. 7. Achievement through armour, *samnahapratipatti*. 8. Achievement through engagement or training, *prasthānapratipatti*. 9. Achievement through accumulation *sambhārapratipatti*. 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.	10
Unit 3	Buddha's Nature <i>kulam</i> .	8
Unit 4	Visualization and Goal of Mahayana Accomplishment <i>mahāyānapratipattih</i> & <i>pratipatteruddesah</i> .	8
Unit 5	Four Achievements, <i>catvārahpratipatti</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, *dvadasadharmappravacana*.
- 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 *sutralamkarakarika* 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 *prayogamārga*: 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 *prayogamārga*.
- 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 *pañcamārgas* 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 *sutralamkarakarika* 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 *mahāyānapratipattih & pratipatteruddesah*.

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

- 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, *adlṅgamahattva*.
- Definition of three types, and detailed analysis through the medium of debate and discussion.
- The four bodies of a Buddha, *catvārikāya*.

Unit 5: Four Achievements, *catvārahpratipatti*.

- The four practices of Mahayana Achievements are 1. Achievement through armour, *samnahapratipatti*. 2. Achievement through engagement or training, *prasthānapratipatti*. 3. Achievement through accumulation *sambhārapratipatti*. 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 *śīlapāramitā* 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, *prasthānapratipatti* (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 *sambhārapratipatti* (Tib. *tsogssgrub*).
- Types: 1. Accumulation of merit *puṇyasambhārah*. 2. Accumulation of wisdom *jñānasambhārah*. It can be also classified into seventeen achievements through accumulation of merits.
- Achievement through definite emergence *niryāṇapratipatti* (Tib. *ngas 'byungsgrub pa*). There are eight types.

Texts and References

1. Ācārya Śāntideva's *Bodhisattvacāryāvatāra*, *Engaging in the Bodhisattva's Way*.
2. Lord Buddha's *Prajñāpāramitāsūtra* 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 *sutralamkarakarika* (Tib. *Mdo sde rgyan*)
5. Haribhadra's commentary on the *Abhisamayālaṅkāra* (Tib. *'grel pa don gsal*).
6. Tsongkhapa's *Golden Rosary of Good Explanation* (Tib. *legs bshad gser phreng*) commentary on Haribhadra's text.
7. GyaltsabJe's *rnam bshad snying rgyan*, commentary on Maitreya's *Abhisamayālaṅkāra*.

8. Arya vimuktisena's Illumination of the 25000 stanzas perfection of wisdom
Abhisamayālaṅkāravṛttimzāialoka (Tib *nyi khri snang ba*)

9. Haribadhra's Illumination of *Abhisamayālaṅkāra* (Tib. '*gran snang*)

2. Semester II

2.1. 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

2.2. 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 Psychology (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 Philosophy				
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 -2	The three categories of logical evidence: <i>kārya-hetu</i> , <i>svabhāva-hetu</i> and <i>anupalabdhi-hetu</i> (LE102)	Dept. of Logic & Epistemology	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

2.3. 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 *paramārthasamudgata* 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 *saṃdhinirmocana 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 (42 hrs)

Sr. No.	Description	No. of Hours (Lectures +Tutorials+ Debate)
Unit 1	General view of Madhyamika School on the Interpretable and the Definitive meaning.	12
Unit 2	Conversation and conclusion stated in Sutra of Unravelling the Thoughts <i>saṃdhinirmocana 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. *rnamtharsgogsum*): *ṣunyatāvimokṣamukha*, *animittavimokṣamukha* and *praṇihitavimokṣamukha*.
- The four reliances, *catvāripratisaraṇāni* 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, *rāstrapālapariṣcchāsutta* (Tib. *yul 'khorskyonggisusp'Imdo*).

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

- How many chapters does the sutra of Unravelling the Thought *saṃdhinirmocana sūtra* have? What are the subjects of each chapter?
- What is the question put by Bodhisattva *paramārthasamudgata* (Tib. *byang chub semsdpa' 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 *paramārthasamudgata* and Lord Buddha.
- The view of *cittamanta* school of thought is mainly based upon *saṃdhinirmocana sūtra*.

Unit 3: THE THREE IDENTITYLESS PHENOMENA *trividhānihsvabhāvatā*.

- The three identityless phenomena: 1. Identitylessness of characteristics *lakṣananihsvabhāvatā*. 2. Identitylessness of production *utpattinihsvabhāvatā*. 3. Identitylessness of ultimate phenomena *paramārthanihsvabhāvatā*.
- 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 *triṇīlakṣaṇāni*.

- 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 *pariṇīpanna 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 *Mahāyānasamgraha* (Tib. *Theg bsdus*)
5. *Asanga's* Compendium of Ascertainments *nirṇayasamgraha*. (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*)

2.4. 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 *ubhayaśūnyatā*.
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 (42 hrs)

Sr. No.	Description	No. of Hours (Lectures +Tutorials+ Debate)
Unit 1	The Three Wheel of Dharma.	12
Unit 2	The origin scriptural source of <i>Yogācarā</i> tradition master Asanga's interpretation.	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: *catvāryāryasatyāni*) and the other elements of the *Tripitaka* – the *Abhidharma*, *Sutrapitaka* and *Vinaya*.
- In the second turning, the emphasis is on emptiness (Skt: *śūnyatā*) 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. *mdosdedgongs '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. *sasdeInga*).
- 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. *byangsa*) and its *Compendium of Ascertainments nirṇayasamgraha* (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 (nirṇayasamgraha)*.
- 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 *Asaṅga's Bodhisattva Grounds bodhisattva-bhūmi* and its *Compendium of Ascertainments (nirṇayasamgraha)*.
- 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 Asaṅga's Compendium of Ascertainments (nirṇayasamgraha).*
- *The yogācāra doctrine on the philosophy of absence of inherent existence or non-entity nature naiḥsvābhāvya नैःस्वभाव्य is also obviously highlighted in Maitreya's Ornament for the Mahayana sutras Mahāyāna-sūtrālamkāra-kārikā, and Discrimination of the Middle Way and the Extremes madhyāntavibhāga (Tib. byangsa).*

- The three reasons put by Asanga in his treatise called Summary of the Great Vehicle *Mahāyānasamgraha* (Tib. *thegbsdus*) to establish non-entityness nature *naiḥsvābhāvyā*.
- Ultimate nature called Non-duality or separate simultaneous sources between the consciousness and its object *ubhayaśūnyatā* शून्यता, according to the view of *yogācāra* doctrine.

Texts and References

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



BA HONS (ANCIENT PSYCHOLOGY)

FIRST YEAR - COURSES

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1. Semester I

1.1 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

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

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 - A1	Mind and Mental Factors (PS101)	Dept. of Psychology	3
2	Core Course - A2	Stages on the Path to Omniscience – I (PS102)	Dept. of Psychology	3
Minor: Ancient Philosophy				
3	Core Course - B1	Tenet Systems (PH101)	Dept. of Philosophy	3
4	Core Course - B2	Omniscient Knower (PH102)	Dept. of Philosophy	3
Open Elective				
5	Open Elective -1	Signs & Reasonings (LE101)	Dept. of Logic & Epistemology	3
Ability Enhancement Compulsory Courses				
6	AECC-1	Tibetan Language 1: Composition, Letter-Writing and Grammar (TL105)	Dept. of Tibetan Culture	3
7	AECC – 2	Tibetan Language 2: Poetry and Literature (TL106)	Dept. of Tibetan Culture	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

1.3 Core Course – A1: 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 (42 hrs)

Sr. No.	Description	No. of Hours (Lectures +Tutorials+ Debate)
Unit 1	Objects, Object Possessors and the Seven-Fold Classification of Mind	6
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

1. 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*
2. Acharya Dharmakirti. *Pramanavartika – A Commentary on Acharya Dignaga's Pramanasamuccaya (Compendium on Cognition)*
3. Gyaltzab Je. *'A Clear Elucidation of the Path of Liberation – Commentary on Pramanavartika by Acharya Dharmakirti'*
4. Khedrup Je. *'Freedom Through Correct Knowing – Interpretation of Dharmakirti's Seven Treatises on Valid Cognition'*

1.4 Core Course – A2: 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 (42 hrs)

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

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

2. Semester II

2.1. 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 - 2	3
6	Department Specific Elective - 1	-
7	AECC - 1	3
8	AECC - 2	3
9	SEC-1	2
10	SEC-2	2
	Total	25

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

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 –A3	Refuge & The Altruistic Mind (PS103)	Dept. of Psychology	3
2	Core Course –A4	Clairvoyances& The Path of Preparation (PS104)	Dept. of Psychology	3
Minor: Ancient Philosophy				
3	Core Course – B3	Three Identityless Phenomena (trividhā-nihsrabhatā) (PH103)	Dept. of Philosophy	3
4	Core Course –B4	Negation of two Extreme Views: Eternalism (nityānta) and Nihilism (ucchedānta) (PH104)	Dept. of Philosophy	3
Open Elective				
5	Open Elective -2	The three categories of logical evidence: <i>kārya-hetu</i> , <i>svabhāva-hetu</i> and <i>anupalabdhi-hetu</i> (LE102)	Dept. of Logic & Epistemology	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

2.3. Core Course – A3: 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 (42 hrs)

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	4
Unit 5	The Three Sources of Refuge and their respective entities	8

Texts and References

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

2.4. Core Course – A4: 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 (42 hrs)

Sr. No.	Description	No. of Hours (Lectures +Tutorials+ Debate)
Unit 1	The Five Types of Clairvoyances, their domains and causes	4
Unit 2	The Entity of Each Clairvoyance and the bases on which they are cultivated	6
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

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



BA HONS (ANCIENT TIBETAN LANGUAGE)
FIRST YEAR - COURSES

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1. Semester I

1.1 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

1.2 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: Tibetan Language (Compulsory Courses)				
1	Core Course - A1	Tibetan Grammar – LeksheyJonwang (TL101)	Dept. of Tibetan Culture	3
2	Core Course - A2	Tibetan Orthography – JipaDhagyig (TL102)	Dept. of Tibetan Culture	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	Signs & Reasonings (LE101)	Dept. of Logic & Epistemology	3
Ability Enhancement Compulsory Courses				
6	AECC-1	Tibetan Language 1: Composition, Letter-Writing and Grammar (TL105)	Dept. of Tibetan Culture	3
7	AECC – 2	Tibetan Language 2: Poetry and Literature (TL106)	Dept. of Tibetan Culture	3
Skill Enhancement Courses				
8	SEC-1	The Nine Mental States in Cultivation of Shamatha (YG101)	Dept. of Yogic Training	2
9	SEC-2	Sports		2
		Total		25

1.3 Core Course – A1: Tibetan Grammar (TL101)

Objective

To introduce the student to the presentation of the Tibetan Grammar – its basic structures and this enables the student to have good comprehension of grammatical usage in oral and written language.

Credits: 3 (42 hrs)

Sr. No.	Description	No. of Hours (Lectures + Tutorials)
Unit 1	Introduction to <i>Lekshey Jonwang</i> , from Preliminary parts to <i>Ladhon</i> prepositions and their uses.	6
Unit 2	From <i>Eedhen</i> to <i>Jeydhud</i> prepositions with their usage and differences.	12
Unit 3	From <i>JungKhung</i> to <i>Dheda</i> prepositions with their usages.	12
Unit 4	From Prepositions of <i>Chida</i> to <i>Gagda</i> with their objects and uses	12

Texts and References

1. Yangchen Dubai Dorje. (*LeksheyJonwang*) '*The Wishfulfilling Tree - An Eloquent Elucidation of the Thirtieth.*'
2. DratiGesheRinchenDhondup. '*(KunsangGonggyen) The Ornament of SamantaBhadra - a commentary on the Thirtieth.*'
3. Situ Panchen ChoekyiJungney. '*(Situ Drelchen) The Beautiful Rosary of Pearls - a commentary on the Thirtieth.*'
4. Ngulchu Dharma Bhadra. '*(Situ Shallung) The Oral Instruction of Situ - a commentary on the Thirtieth.*'
5. TsetanShabdung. '*(ThonmiShallung)The Oral Instruction of Thonmi - a commentary on the Thirtieth.*'
6. Bodgya Tsigzod Chenmo.
7. Gomdhe Tsigzod Chenmo.

1.4 Core Course – A2: Tibetan Orthography-I (TL102)

Objective

To introduce the student to Tibetan Orthography and essential compositions including diary writing. The course will also introduce the student to important structures of sentences and their various types.

Credits: 3 (42 hrs)

Sr. No.	Description	No. of Hours (Lectures + Tutorials)
Unit 1	From other prepositions like <i>ShingShe</i> etc. to the last part.	10
Unit 2	Orthography - <i>JipaDhagyig</i> Part I	10
Unit 3	Compositions of Diary and some others	10
Unit 4	Structures of Sentence and its types	12

Texts and References

1. Yangchen Dubai Dorje. (*Lekshey Jonwang*) '*The Wishfulfilling Tree - An Eloquent Elucidation of the Thirtieth*'.
2. Sakya Pandita Kunga Gyaltsen. (*Jipa Dhagyig*) '*Children's Orthography or the Precious Ocean of Compositional Orthography*'.
3. Kyogton Ngawang Rinchen the Translator. *Dhagyig Lishi gurkhang - Orthograpy of Terminology on old & new vocabularies.*
4. Beri Geshe Jigmey Wanggyal. '*(Bodkyi Tsom Rig Juggo) The Entrance Gate to Tibetan Literature*'.
5. Beri Geshe Jigmey Wanggyal. '*(Bodkyi Tsomrig Dhemig) The Key to Tibetan Literature*'.
6. Geshe Sonam Wangden. (*Bodkyi Debjor*) '*Hundred Rays of Speech on the Compositional Discipline of Tibetan Literature*'

2. Semester II

2.1. 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 - 2	3
6	Department Specific Elective - 1	-
7	AECC - 1	3
8	AECC - 2	3
9	SEC-1	2
10	SEC-2	2
	Total	25

2.2. 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: Tibetan Language (Compulsory Courses)				
1	Core Course – A3	'The Mirror Illuminating the Important Problems' (TL103)	Dept. of Tibetan Culture	3
2	Core Course –A4	Tibetan Orthography (<i>Jipa Dhag yig</i>) Part II (TL104)	Dept. of Tibetan Culture	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 -2	The three categories of logical evidence: <i>kārya-hetu</i> , <i>svabhāva-hetu</i> and <i>anupalabdhi-hetu</i> (LE102)	Dept. of Logic & Epistemology	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

2.3. Core Course – A3: 'The Mirror Illuminating the Important Problems' (TL103)

Objective

To introduce the student to Tibetan Grammar - signs of Letters, signs of 5 Prefixes, signs of 10 Suffixes and applications.

Course Outcomes

This enables the student to have a good Tibetan accent and trains the student in the usages of Tenses and much more.

Credits: 3 (42 hrs)

Sr. No.	Description	No. of Hours (Lectures + Tutorials)
Unit 1	From Homage to the Importance of the Comprehension of 3 Tenses and the Self & Other Entities.	10
Unit 2	From the purpose of different types of Self & Other entities to Further studies on 3 Tenses and the Self & Other entity.	10
Unit 3	From the Types of Signs of 10 Suffixes to the Easy Expressions.	10
Unit 4	From the 8 Cases to the Fourth Application of 10 Suffixes, Conclusions.	12

Texts and References

1. Yangchen Dubai Dorje. 'The Mirror Illuminating the Important Problems- a Commentary on the Application of Signs'.
2. Drati Geshe Rinchen Dhondup. '(Drati Takjug) The Illuminating Commentary of the Application of Signs'.
3. Situ Panchen Choekyi Jungney. '(Situ Drel chen) The Beautiful Rosary of Pearls - a commentary on the Application of Signs'.
4. Ngulchu Dharma Bhadra. '(Situ Shallung) The Oral Instruction of Situ - a commentary on the Application of Signs'.
5. Tsetan Shab dung. '(Thonmi Shallung) The Oral Instruction of Thonmi - a commentary on the Application of Signs'.

2.4. Core Course – A4: Tibetan Orthography- II (TL104)

Objective

To introduce the student to Tibetan Orthography and Compositions of basic necessities including letter writing and some other requisites.

Credits: 3 (42 hrs)

Sr. No.	Description	No. of Hours (Lectures + Tutorials)
Unit 1	Further studies on 3 Tenses presented in <i>Kaney Salwai Melong</i> .	12
Unit 2	(Orthography) <i>Jipa Dhagyig</i> Part II	12
Unit 3	Letter Writing format, types of Letters, Styles of Letter Writing, Traditional formation of envelopes and so on.	10
Unit 4	Some other requisites	8

Texts and References

1. Yangchen Dubai Dorje. 'The Mirror Illuminating the Important Problems- a Commentary on the Application of Signs'.
2. Sakya Pandita Kunga Gyaltsen. (Jipa Dhag yig) 'Children's Orthography or the Precious Ocean of Compositional Orthography'.
3. Kyogton Ngawang Rinchen the Translator. Dhag yig Lishi gur khang - Orthogarchy of Terminology on old & new vocabularies.
4. Beri Geshe Jigmey Wanggyal. '(Bodkyi Tsomrig Juggo) The Entrance Gate to Tibetan Literature'.
5. Beri Geshe Jigmey Wanggyal. '(Bodkyi Tsomrig Dhemig) The Key to Tibetan Literature'.
6. Geshe Sonam Wangden. (Bodkyi Deb jor) 'Hundred Rays of Speech on the Compositional Discipline of Tibetan Literature'



OPEN ELECTIVES COURSE LIST

BA (HONS.) FIRST YEAR

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1 List of OE Courses from Dept. of Logic & Epistemology

Semester	Name of the Course	Code
I	Signs & Reasonings	LE101
II	The Three categories of Logical Evidences: <i>kārya-hetu</i> , <i>svabhāva-hetu</i> and <i>anupalabdhi-hetu</i> .	LE102

1.1. LE101: Signs and Reasonings

Objective

This course introduces the reader to the presentation of the various types of signs and reasons that can be used to cultivate an inference. It will introduce the reader to the three modes of a valid sign.

Credits: 3 (42 hrs)

Sr. No.	Description	No. of Hours (Lectures + Tutorials + Debates)
Unit 1	Definition of a sign and its divisions	12
Unit 2	Definition and Divisions of Valid Effect Sign, Valid Essence Sign and Valid Non-Observed Sign	15
Unit 3	Presentation of Invalid Signs	15

Texts and References

1. Yongzin Phurchog. *Presentation of Signs and Reasonings from the Text 'Magical Key to the Path of Reasoning - Presentation of Collected Topics' that Elaborates the Essence of Theory of Valid Cognition*
2. Acharya Dharmakirti. *Pramanavartika – A Commentary on Acharya Dignaga's Pramasamuccaya (Compendium on Cognition)*
3. Gyaltsap Je. *'A Clear Elucidation of the Path of Liberation – Commentary on Pramanavartika by Acharya Dharmakirti'*

1.2. LE102: The Three Categories of Logical Evidences: kārya-hetu, svabhāva-hetu and anupalabdhi-hetu.

Objective and Outcome:

In this course, it was extensively explained about the three categories of evidence: Correct Effect-Evidence, Correct Nature-Evidence and Correct Non-Observation. The root text of Dharmakirti and its commentary indicate their definition, and the commentary gives detail explanation about the five categories of Correct Effect-Evidence, and five objections regarding it.

The definition of first evidence is: that which is characterized by the three modes of pertaining to an-effect.

The definition of second evidence is: that which is characterized by the three modes in terms of intrinsic nature.

The definition of third evidence is: that which is characterized by the three modes pertaining to nonperception. There are two types of correct evidence consisting in non-observation: Correct Evidence consisting in nonobservation of the imperceptible and correct evidence consisting in nonobservation of the perceptible. The definition and categories of third observation are clearly explained in this course.

Credits: 3 (42 hrs)

Sr. No.	Description	No. of Hours (Lectures + Debate)
Unit 1	Correct Effect-Evidence: An Effect and Evidence.	14
Unit 2	Correct Nature-Evidence: A Things's nature used as evidence	16
Unit 3	Correct Sign of Non-observation.	12

Texts and References

1. Acharya Dharmakirti. *'Pramanavartika – A Commentary on Acharya Dignaga's Pramasamuccaya (Compendium on Cognition)*
2. Gyalsap Je. *'A Clear Elucidation of the Path of Liberation – Commentary on Pramanavartika by Acharya Dharmakirti'*
3. Khedup Je. *'Extensive Commentary on Pramanavartika by Acharya Dharmakirti.'*
4. Jetsun Choekyi Gyaltsen. *'Analytical Commentary on Pramanavartika by Acharya Dharmakirti.'*

PATTERN OF QUESTION PAPER

TIME: 2 HOURS

MARKS: 60

PART – A

Answer any Six out of EIGHT questions. Each question carries 3 marks. (3x6 =18)

- 1.....
- 2.....
- 3.....
- 4.....
- 5.....
- 6.....
- 7.....
- 8.....

PART-B

Answer any FOUR out of SIX questions. Each question carries 5Marks. (5x4=20)

- 9.....
- 10.....
- 11.....
- 12.....
- 13.....
- 14.....

PART-C

Answer TWO out of THREE questions. Each question carries 6Marks (6x2=12)

- 15.....
- 16.....
- 17.....

PART-D

Answer any TWO out of THREE questions. Each question carries 5 Marks (5x2=10)

- 18.....
- 19.....
- 20.....

PATTERN OF QUESTION PAPER

TIME: 2 HOURS

MAX. MARKS: 60

Instruction: Answer all the parts

PART – A

Answer any Six questions. (3 x 6 =18)

- 1.....
- 2.....
- 3.....
- 4.....
- 5.....
- 6.....
- 7.....
- 8.....

PART-B

Answer any FOUR any questions. (5 x 4 =20)

- 1.....
- 2.....
- 3.....
- 4.....
- 5.....
- 6.....

PART-C

Answer any TWO questions. (5x2=10)

- 1.....
- 2.....
- 3.....

PART-D

Answer any TWO questions. (6 x 2=12)

- 1.....
- 2.....
- 3.....