Centre of Buddhist Studies  
The University of Hong Kong

Master of Buddhist Studies Course Outline 2019-2020

(Course details laid out in this course outline is only for reference. Please refer to the version provided by the teachers in class for confirmation.)

Candidates must complete nine courses by selecting two compulsory foundation courses, six elective courses, and one course for capstone experience. Candidates have to complete a total of 63 credits for graduation.

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Part I  Foundation Courses

BSTC6079
Early Buddhism: a doctrinal exposition
(9 credits)

Lecturer
Dr. G.A. Somaratne
Tel: 3917-5076
Email: soma@hku.hk

Course Description

This course will be mainly based on the early Buddhist discourses (Pāli Suttas) and is designed to provide an insight into the fundamental doctrines of what is generally known as Early Buddhism. It will begin with a description of the religious and philosophical milieu in which Buddhism arose in order to show how the polarization of intellectual thought into spiritualist and materialist ideologies gave rise to Buddhism. The following themes will be an integral part of this study: analysis of the empiric individuality into khandha, āyatana, and dhātu; the three marks of sentient existence; doctrine of not-self and the problem of over-self; doctrine of dependent origination and its centrality to other Buddhist doctrines; diagnosis of the human condition and definition of suffering as conditioned experience; theory and practice of moral life; psychology and its relevance to Buddhism as a religion; undetermined questions and why were they left undetermined; epistemological standpoint and the Buddhist psychology of ideologies; Buddhism and the God-idea and the nature of Buddhism as a non-theistic religion; Nibbāna as the Buddhist ideal of final emancipation. The course will be concluded with an inquiry into how Buddhism’s “middle position”, both in theory and praxis, determined the nature of Buddhism as a religion.

Course Objectives

The course aims to teach:

- The fundament doctrines of Early Buddhism;
- Early Buddhism as a comparative tool to understand early Indian religions and the later doctrinal developments of Buddhism;
- The Buddhist theory of Conditional Occurrence as the key to understand the Buddhist doctrinal concept and also discover the Buddhist perspective on various perennial and novel problems of the individual and in the world;
- The positive and forward-looking character of Early Buddhist teachings;
- Basic research and writing skills.

Course Learning Outcomes

At the end of the course, students will be able to:
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- Identify, analyze, explain, and appraise the key doctrines of Early Buddhism;
- Use Early Buddhism as a comparative tool for distinguishing early Buddhist doctrines from other early Indian religions and philosophies as well as for understanding the distinctive doctrinal developments in various Buddhist traditions;
- Discover the Buddhist perspective on the individual and the world;
- Through understanding the realities of life and living, develop a positive, activist and compassionate attitude towards oneself and one’s dealings with the world;
- Improve some basic research and writing skills required of a MBS graduate.

Textbooks

Assessment
- **Class participation (10%)**
  Class attendance and class participation: attends the classes regularly and on time; actively participates the class seeking clarifications and joining in discussions.
- **Either Book Review or Short Essay (1000–1200 words) (20%)**
  This assignment is due on Monday 21 October 2019. The book selected for the review should be relevant to early Buddhism. The topic of the essay should be relevant to the course content. For the essay students are encouraged to focus on a question from among the discussion questions specified under each lesson.
- **In-class Quiz 1** (From the Lecture Notes 2, 3, 4, and 5) Monday 28 October (15%)
- **In-class Quiz 2** (From the Lecture Notes 6, 7, 8, and 9) Monday 18 November (15%)
- **Final Written Examination (40%)**
  The final examination will be held during the HKU assessment period (7–23 December 2019; the duration of the examination will be three hours. Students answer four essay questions.

**Grade Descriptors for A+/A/A- in this course**

**Book Report**
- Shows familiarity with the content of the book, explaining the doctrinal concepts and issues discussed in the book thoroughly and accurately; reviews the book critically, bringing in intellectual discussions and debates
from outside, contextualizing the doctrinal concepts, and expressing one’s own opinions; writes beautifully, clearly and persuasively.

**Short Essay**
- Shows familiarity with the topic, the question and the argument; explains the concepts thoroughly and accurately while consulting adequately the relevant original sources; is innovative and critical in approach; brings in intellectual discussions and debates to explain the topic while consulting the relevant secondary sources; contextualizes the topic connecting it to early Indian religion and also to contemporary debate and ideology; writes with evidence providing sufficient, consistent, and relevant notes and bibliography following academic norms; writes beautifully, clearly and persuasively.

**Quizzes**
- Identifies and defines accurately key words and concepts concerning each topic.

**Final Exam**
- Describes and explains the Buddha’s teaching thoroughly and accurately following relevant texts and textual descriptions; brings in intellectual discussions and debates to explain and contextualize early Buddhist concepts connecting them to other Buddhist concepts while highlighting how they differ from those of early Indian religion and philosophy in general; provides comprehensive answers to complex questions within the given time with clarity and thoroughness in presentation; writes essays beautifully, clearly and persuasively.

**Course Outline**
**Monday, 2 September 2019**

**Lecture 1: Early Buddhism as an Exclusive System of Thought**

**Questions to be discussed**
- In the early Indian religious milieu, how does early Buddhism emerge as an exclusive system of thought?
- What is the connection of eternalism and annihilationism to self-mortification and self-indulgence respectively?
- In what sense is the Conditional Occurrence considered the 'middle doctrine' and in what sense is the Noble Eightfold Path considered the 'middle path’?
- What should be the right attitude to learn the Buddha’s teaching?

**Readings**
- Karunadasa: Chapters 1 [Some Preliminary Observations] & 2 [The Birth of Buddhism]
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- SN 12.15: *Kaccānagotta Sutta* [The Sutta is on the middle doctrine that sides with neither existence (eternalism) nor non-existence (annihilationism).]
- SN 56.11: *Dhammacakkappavattana Sutta* [The Sutta lays out the middle practice (the Noble Eightfold Path) that sides with neither self-indulgence nor self-mortification.]
- MN 26: *Ariyapariyesana Sutta* [The Sutta is about the Buddha’s quest for finding a solution to the problem of human existence.]
- DN 1: *Brahmajāla Sutta* [The Sutta outlines the intellectual and moral achievements of the Buddha by referring to his understanding and criticism of sixty-two philosophical theories on the nature of the self and the world.]
- DN 2: *Sāmaññaphala Sutta* [The Sutta carries a brief account of the doctrines of the six non-Buddhist ascetic teachers contemporary to the Buddha, and a detailed account of the Buddha’s soteriological path and attainments.]
- MN 76: *Sandaka Sutta* [The Sutta highlights the holy life advocated by the Buddha, by rejecting current four ways that negated the living of a holy life and four kinds of holy life without consolation.]

Monday, 9 September 2019

**Lecture 2: Conditional Occurrence and Configurations**

**Questions to be discussed**

- What is Conditional Occurrence? What are conditionally occurred *dhammas*?
  How does Conditional Occurrence explain the arising of this present suffering experience in the mundane person? How does it explain the cessation of suffering in the Enlightened One?
- How does the twelve-factored formulation explain the conditionality structure of our present suffering? How does it differ from the *Mahānidāna Sutta* formulation?
- What do the terms configuration (*saṅkhāra*) and the configured/constructed (*saṅkhata*) mean? What are the key characteristics of a configured thing?
- Why does each factor of the Conditional Occurrence formulation be understood both a configuration and a configured thing?

**Readings**

- Karunadasa: Chapter 3 [Dependent Arising]
- DN 15: *Mahānidāna Sutta* [The Sutta details the principle of Conditional Occurrence and makes a criticism of the Brāhmanical theory of self.]
- SN 12: *Nidāna Samyutta* [The Suttas in this section deal with every aspect of the Buddha’s conception of Conditional Occurrence.]

Monday, 16 September 2019

**Lecture 3: Ignorance, and Name-and-Matter**

**Questions to be discussed**
• Why is it wrong to consider ignorance as the first cause? Why does then the twelve-factored formulation begin with ignorance? If ignorance determines all configurations, what is it that determines ignorance?
• What is the general structure of an experience? What is name-and-matter? What is its relation to consciousness? Why should every individual experience be interpreted as an experience of ‘name-and-matter together with consciousness’?

Readings
• Karunadasa: Chapters 4 [Non-self and the Putative Over-Self] & 5 [Analysis of Mind]
• DN 15: Mahānidāna Sutta [The Sutta details the principle of Conditional Occurrence and makes a criticism of the Brāhmanical theory of self.]
• MN 38: Mahātāṇḍāsāṅkhaya Sutta [The Sutta is about correcting a heresy which claims that this same consciousness survives death unchanged. The Buddha states that this consciousness arises and ceases under the principle of Conditional Occurrence and that consciousness which survives death also evolves under the same principle.]

Monday, 23 September 2019
Lecture 4: Not-Self
Questions to be discussed
• What are the Five-Clinging-Aggregates? How does the mundane person take the Five-Clinging-Aggregates to be ‘I’, self, or ‘person’?
• Why does the Buddha say the Five-Clinging-Aggregates are not-self? How does the Buddha’s not-self differ from no self of materialism?
• What is ‘person view’? How does it differ from ‘conceit I am’?

Readings
• Karunadasa: Chapters 4 [Non-self and the Putative Over-Self] & 5 [Analysis of Mind]
• SN 22: Khandhasamyutta: [The Suttas in this section present a detailed analysis of the five aggregates with an emphasis on their subjectivity to the three characteristics of existence.]
• MN 148: Chachakka Sutta [The Sutta is on the contemplation of the factors of sense experience as Not-self. It demonstrates that impermanence implies Not-self.]
• MN 140: Dhātuvibhaṅga Sutta [The Sutta is on the elements.]

Monday, 30 September 2019
Lecture 5: Impermanence and Suffering
Questions to be discussed
• What is the structure of present suffering? What are the Four Noble Truths?
• What is felt suffering and what is reckoned suffering?
• Why “what is impermanent (anicca) is suffering (dukkha)”?
• Does the explanation of suffering give early Buddhism a pessimistic outlook?

Readings
• Karunadasa: Chapter 6 [Diagnosis of the Human Condition]
• MN 28: Mahāhatthipadopama Sutta [The Sutta introduces the Four Noble Truths by way of the five aggregates affected by clinging.]
• MN 82: Raṭṭhapāla Sutta [The Sutta presents four profound reasons that caused the young Raṭṭhapāla to renounce the world.]

Monday, 21 October 2019
Lecture 6: Craving for Sensuality
Questions to be discussed
• What is sensuality? What is craving for sensuality? What is sensual pleasure?
• What is connection of craving for sensuality to craving for ‘self’-continuity and craving for ‘self’-discontinuity?
• Can sensuality be examined?

Readings
• Karunadasa: Chapter 5 [Analysis of Mind]
• MN 18: Madhupiṇḍika Sutta [The Sutta contains the best detailed analysis of the process of sense experience.]
• MN 22: Alagaddūpama Sutta [The Sutta states that the fundamental Buddhist attitude toward views should be the attitude of non-grasping or letting go. It identifies six types of views regarding the nature of the self and the world, all of which are based on the belief in permanence. Human anxiety is looked upon as the reason for grasping such views.]
• MN 137: Saḷāyatana Sutta [The Sutta presents the six internal and external sense bases and other related topics.]

Monday, 28 October 2019
Lecture 7: Kamma and Moral Life
Questions to be discussed
• What is intention? Why is intention identified to be kamma?
• What is the role of human effort in the pursuit of life goals?
• What is the early Buddhist theory of moral life? How central is the right view that affirms actions have consequences in explaining the Buddhist theory of moral life?
• How does the correlation between action and its result work? Is early Buddhist theory of kamma deterministic?

Readings
• Karunadasa: Chapter 7 [Theory of Moral Life]
• MN 61: Ambalāṭṭhikārāḥulovāda Sutta [The Sutta is on the value of reflection in deciding what constitutes good or bad behavior.]
- MN 60: *Apannaka Sutta* [The Sutta is on how the Buddha uses the belief in the possibility of rebirth as a wager or a rational or prudent (unquestionable, apannaka) means of encouraging the pursuit of a moral life. It carries a criticism of the materialist philosophy that denies rebirth and, therefore, morality.]
- AN 3.100: *Loṇkapalla Sutta* or *Loṇaphala Sutta* [The Sutta distinguishes between a deterministic theory of kamma and one based on conditionality.]
- MN 57: *Kukkuravatika Sutta* [The Sutta draws the basic correlations between types of actions and the types of results they yield.]

**Monday, 4 November 2019**

**Lecture 8: ‘Self’-continuity, Birth-cycle and Cosmology**

**Questions to be discussed**

- What would be the real purpose of vividly illustrating the vastness of the universe, the lengths of stay in heavens and hells, and the incalculability of the population? Is it to cause enchantment or is it to cause disenchantment?
- What is ‘self’-continuity (*bhava*)? How does it relate to birth (*jāti*)?
- What is the role of consciousness in ‘self’-continuity and birth? What is birth-cycle?

**Readings**

- MN 135: *Cūḷakammavibhaṅga Sutta* [The Sutta is on how one becomes an inheritor of one’s own actions that account for one’s fortune and misfortune.]
- MN 136: *Mahākammavibhaṅga Sutta* [The Sutta attempts to avoid the deterministic interpretation of kamma by revealing the subtle complexities in the workings of kamma that overturn simplistic dogmas and sweeping generalizations.]
- MN 120: *Saṅkhārupapatti Sutta* [The Sutta explains how one can be reborn in accordance with one’s wish.]

**Monday, 11 November 2019**

**Lecture 9: The Path, Its Discovery, and Mindfulness**

**Questions to be discussed**

- Who discovers the path?
- In what sense, is the Noble Eightfold Path considered to constitute both the Middle Path and the Gradual Path?
- How do the texts group the path factors into the threefold training of virtue, concentration, and wisdom? Why?
- What is the significance of the statement: ‘right view comes first’ for the practitioner?
- What are the factors conducive to the attainment of Awakening?
- What is mindfulness? What is awareness? How and why should they be practiced?
Readings

- Karunadasa: Chapter 8 [Practice of Moral Life]
- MN 77: Mahāsakuludāyi Sutta [The Sutta defines the factors that are conducive to the attainment of Enlightenment.]
- MN 27: Cūḷahathipadopama Sutta [The Sutta presents a full account of the step-by-step training of the Buddhist monk.]
- MN 107: Gaṇakamoggallāna Sutta [The Sutta emphasizes the gradualness of the path to Nibbāna, and states that only some of those who receive the Buddha’s instruction attain Nibbāna.]
- MN 24: Rathavinīta Sutta [The Sutta states that the goal of the holy life is to be reached by way of the seven stages of purification.]
- MN 126: Bhūmija Sutta [The Sutta illustrates the natural fruitfulness of the Noble Eightfold Path.]
- MN 117: Mahācattārīsaka Sutta [The Sutta explains how the noble right concentration is supported by the rest of the factors of the Noble Eightfold Path and also how right view comes first in the whole of Buddhist practice.]
- MN 10: Satipaṭṭhāna Sutta [The Sutta deals with meditation, with particular emphasis on the development of Insight, and presents the Fourfold Establishing of Mindfulness as the direct path for the realization of Nibbāna.]
- MN 118: Ānāpānasati Sutta [The Sutta outlines sixteen steps in the practice of Mindfulness of Breathing meditation and introduces the relation of this meditation to the Fourfold Establishing of Mindfulness and the seven Awakening Factors.]
- MN 119: Kāyagatāsati Sutta [The Sutta explains how mindfulness of the body should be developed and cultivated and the benefits to which it leads.]

Monday, 18 November 2019

Lecture 10: Arahat and Nibbāna

Questions to be discussed

- Who are Arahats? What are the characteristics of an Enlightened One? How does an Enlightened One differ from a mundane person?
- What is Nibbāna? In what sense is Nibbāna the highest happiness?
- What is the difference between “Nibbāna with a small remainder” and “Nibbāna without a remainder”?
- What is the place of extra-sensory knowledge in the Buddha’s teaching?
- How could such knowledge be attained?
- Why did the Buddha disclaim omniscience?

Readings

- MN 73: Mahāvaccagotasa Sutta [The Sutta confirms the existence of Arahats among the monastics and Non-returners among the laity in hundreds.]
• MN 70: Kīṭāgiri Sutta [The Sutta presents a sevenfold classification of Noble Persons.]
• Ud 8.1-4: Nibbāna-latīsatya Sutta 1-4 [These Suttas describe Nibbāna from experiential modes.]
• MN 71: Tevijjavacchagotta Sutta [The Sutta contains a discussion in which the Buddha disclaims ever-present omniscience but claims a threefold knowledge: clairvoyance and retrocognition (that he attains when he wishes), and the knowledge of the waning of mental corruptions (which is constant).]
• MN 47: Vīmaṃsaka Sutta [The Sutta is on the Buddha inviting the monks to make a thorough investigation of himself in order to find out whether or not he can be accepted as Fully Enlightened.]
• AN 3.65: Kesaputti Sutta or Kālāma Sutta [The Sutta states that one should select a doctrine to follow on the ground of important moral considerations, which are in turn based on one’s own experience of what conduces to happiness and to suffering.]
• MN 1: Mūlapariyāya Sutta [The Sutta contains an analysis of the cognitive processes of four types of individuals: ordinary person, one in higher training, Arahant and the Buddha.]

Monday, 25 November 2019
Lecture 11: The Undetermined Questions and the Buddhist View of Views
Questions to be discussed
• How do various theoretical views on the nature of the self and the world arise?
• What are the undetermined questions? Why did the Buddha leave them undeclared?
Readings
• Karunadasa: Chapter 11 [The Unanswered Questions: Why are They Unanswered]
• MN 72: Aggivacchagotta Sutta [The Sutta contains a detailed analysis of the epistemological reasons for the Buddha’s reluctance to provide answers to the undeclared metaphysical questions.]
• MN 63: Cūḷamāluṅkya Sutta [The Sutta is a statement of the pragmatic reasons for not answering metaphysical questions.]
• MN 102: Pañcattaya Sutta [The Sutta introduces various speculative views about the future and the past and of misconceptions about Nibbāna.]
• Ud 6.4: Nānātitthiya Sutta [The Sutta states that those who hold into the popular set of ten metaphysical views are blind and lacking in vision.]
• SN 44: Abyākata Saṃyutta [The Suttas here respond to the question why the Buddha has not adopted any of the metaphysical tenets advocated and hotly debated by his contemporaries. The answers given show that the metaphysical tenets are rejected primarily because, at the fundamental level, they all rest upon the implicit assumption of a self, an assumption which in
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Turn springs from ignorance about the real nature of the five aggregates and the six sense bases. For one who has fathomed the real nature of these phenomena, all these speculative views turn out to be untenable.]

Monday, 2 December 2019
Lecture 12: Review and Preparation for the Final Examination
Class Activity
- Group Discussion and Presentations

Recommended Translations of the Four Major Collections (Nikāyas) of the Early Buddhist Discourses (Suttas)

Recommended Secondary Sources
• Harvey, Peter (1990) *An Introduction to Buddhism*. Cambridge: Cambridge University Press.
• Harvey, Peter (2000) *An Introduction to Buddhist Ethics*. Cambridge: Cambridge University Press.

**Internet Resources**

- Translations of the Buddha’s discourses [http://suttacentral.net/]
- An Entrance to the World of Buddhism [www.buddhistdoor.com]
- Buddhism and Science [www.mindandlife.org]
- Access to insight [www.accesstoinsight.org]
- Buddhist Dictionary [glossary.buddhistdoor.com]
- Audios [http://bodhimonastery.org/a-systematic-study-of-the-majjhima-nikaya.html]
BSTC6002
Mahayana Buddhism
(9 credits)

Lecturer
Ven. Sik Hin Hung
Tel: 3917-2847
Email: hinhung@hku.hk

General description of the course

This course aims to provide an introduction to Mahayana Buddhism. After a brief look at the development of Buddhism in India after the death of the Buddha, this course concentrates on the historical, philosophical and practices of Mahayana Buddhism in India. These include the arising of Mahayana Buddhism, Bodhisattva ideal; Trikaya: the three bodies of the Buddha; Pureland Buddhism and the philosophical systematizations of the Madhymaka and Yogacara schools.

Objectives

(1) To explore the origination of Mahayana Buddhism and its importance.
(2) To help students understand the similarities and differences of the three yana(s).
(3) To enable students to have an understanding of the main teachings of Mahayana Buddhism.

Assessments (tentative)

2 quiz (2 x 20%)
Written examination (20%)
1 essay with 2,000 – 2,500 words (40%)

Lecture Schedule

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<th>Class</th>
<th>Date</th>
<th>Topic</th>
<th>Content and discussion</th>
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<tbody>
<tr>
<td>1st</td>
<td>Jan 21</td>
<td>Classification of Buddhist Teachings;</td>
<td>Lotus Sutra: Parable of the burning house;</td>
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<td>Difference between the yana(s)</td>
<td>Buddhist teachings according to Mahayana</td>
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<td>Vimalakīrti Nirdeśa Sūtra</td>
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<td>Jan 28</td>
<td>No Class / Class suspension period for</td>
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<td>Chinese New Year</td>
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<tr>
<td>2nd</td>
<td>Feb 4</td>
<td>The origination of Mahayana Buddhism;</td>
<td>“I heard the voice of the Buddha but can’t find him”;</td>
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<td>Where did Mahayana texts come</td>
<td>Allowing Buddhism to continue to be relevant and</td>
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<td>Date</td>
<td>Topic</td>
<td>Notes</td>
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<td>Feb 11</td>
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<td>The importance of Bodhicitta and The ten vows of Samantabhadra;</td>
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<td>Feb 18</td>
<td>The path to Buddhahood</td>
<td>The Six Paramitas</td>
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<td>Feb 25</td>
<td>Concept of emptiness and Prajnaparamita Sutra</td>
<td>The vows of Samantabhadra; Structure of the Heart Sutra; Emptiness as presented in the Diamond Sutra.</td>
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<td>Mar 3</td>
<td>Concept of emptiness and Prajnaparamita Sutra</td>
<td>The Diamond-cutter Sūtra (Vajracchedikā Prajñāpāramitā 金剛般若波羅蜜經)</td>
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<td>Mar 17</td>
<td>Concept of emptiness, Prajnaparamita Sutra, and Diamond Sutra</td>
<td>The Diamond-cutter Sūtra (Vajracchedikā Prajñāpāramitā 金剛般若波羅蜜經)</td>
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<td>Mar 24</td>
<td>Nagajuna’s The Philosophy of the Middle Way</td>
<td>Conditioned Co-arising, eliminating proliferations (prapañca: 戲論) and the two truths</td>
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<tr>
<td>Mar 31</td>
<td>Nagajuna’s The Philosophy of the Middle Way</td>
<td>Conditioned Co-arising, eliminating proliferations (prapañca: 戲論) and the two truths</td>
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<td>Apr 7</td>
<td>Mind and The Doctrines of the Yogācāra</td>
<td>The Eight Consciousnesses and mere Consciousness (vijñaptimātra 唯識)</td>
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<td>Apr 14</td>
<td>Mind and The Doctrines of the Yogācāra</td>
<td>Ālaya-vijñāna (storehouse consciousness), the agent of transmigration and the transformation of the psycho-physical complex; The three intrinsic natures</td>
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<td>Apr 21</td>
<td>We can all become a Buddha</td>
<td>Trikaya: The three bodies of the Buddha; Buddha nature</td>
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<td>Apr 28</td>
<td>Pure Land Buddhism</td>
<td>Amitābha and the Western paradise; Buddhist rituals</td>
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**Reading List**

*To be confirmed*
Part II  Elective Courses

BSTC6006
Counselling and pastoral practice
(6 credits)

Lecturer
Ven. Dr. Sik Hin Yan
Tel: 3917-5019
Email: buddhistspiritualcare@gmail.com

Course Description

This course aims at providing students with basic knowledge and understanding of the application of Buddhist theory and practices to counselling, in particular in a health care setting, and personal transformation in the provision of chaplaincy services. With the Four Noble Truths as the groundwork for Buddhist counselling, the course also covers practices of mindfulness and contemplation; basic skills in communication; issues on death and dying; and insights into caring for the dying and their carers. The course comprises lectures, discussions, role-plays and Buddhist practices. In order to acquire an experiential as well as intellectual understanding of the subject, students are expected to participate in class exercises as well as contemplation practices at home.

Assessment Method

Log of contemplation practice 35%
Essay 45%
Class participation 20%

Lecture Schedule

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<td>Sept 8</td>
<td>(NO CLASS)</td>
</tr>
<tr>
<td>1st</td>
<td>Sept 15</td>
<td>What is counselling / Uniqueness of Buddhist counselling</td>
</tr>
<tr>
<td>2nd</td>
<td>Sept 22</td>
<td>Cause and conditions / Suffering, its causes, its cessation, the Path to end suffering</td>
</tr>
<tr>
<td>3rd</td>
<td>Sept 29</td>
<td>Mindfulness I: Concentration Practices</td>
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<tr>
<td>4th</td>
<td>Oct 6</td>
<td>Mindfulness II: Daily Activities</td>
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<td>5th</td>
<td>Oct 13</td>
<td>Mindfulness III: Contemplation on Emptiness</td>
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For students admitted in 2018-19 or before  

MBS Course Outline 19-20 (Updated on Sept 9, 2019)

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<thead>
<tr>
<th>Date</th>
<th>Topic</th>
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<tbody>
<tr>
<td>6th Oct</td>
<td>Mindfulness IV: Contemplation on Emotions and Compassion (Reading week)</td>
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<tr>
<td>7th Oct 27</td>
<td>Communication Skills I: Basic</td>
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<tr>
<td>8th Nov 3</td>
<td>Communication Skills II: Reflective Skills showing Empathy</td>
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<tr>
<td>9th Nov 10</td>
<td>Reflections on Death and Dying I</td>
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<tr>
<td>10th Nov 17</td>
<td>Reflections on Death and Dying II</td>
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<tr>
<td>11th Nov 24</td>
<td>Mindful Grieving and Bereavement</td>
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<tr>
<td>12th Dec 1</td>
<td>Revision</td>
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</tbody>
</table>

References

Course bibliography


Further reading for Counselling and Communication

3. Any other books on counselling 101.
Further reading for the Uniqueness of Buddhist Counselling


** BSTC6011 
Buddhist mediation 
(6 credits) 

**Lecturer**  
Dr. H.S.Y. Yuen  
Tel: 3917-5019  
Email: helenayuen@gmail.com 

**Course Description**

By integrating the techniques of Solution-focused brief therapy and the mediation process with Buddhist theories and practices, the course will teach a model of conflict resolution which reflects the Mahayana ideal of the practice of the Way of Bodhichitta of benefiting oneself and others in being able to resolve conflicts for oneself and for others and learn about the process of change and transformation through applications of the model. Students will acquire basic knowledge of theories and practices of Buddhism and mediation in an integral approach and apply the appropriate skills to be their own mediator and to mediate other people’s dispute in their peer group or community. The mode of teaching will be by lecture, demonstration by videotapes or role-plays, role-play exercises in small groups and self-reflective learning.

**Important Notes for Course Enrolment**

In order to ensure that each student will have ample opportunity to participate in class and receive adequate attention and guidance, the class size is limited to 24. For details of the enrollment procedures, please refer to the *Important Notes for Course Selection 2019-2020* on the Centre’s web site.
Examination and Requirements

The mode of assessment will be 50% written assignments (3000 – 4000 words) and 50% continuous assessment.

Special Class Schedule

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<th>No.</th>
<th>Date</th>
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<tr>
<td>1</td>
<td>Sept 11, 2019 (Wed)</td>
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<td>2</td>
<td>Sept 18, 2019 (Wed)</td>
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<td>Oct 9, 2019 (Wed)</td>
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<td>Oct 30, 2019 (Wed)</td>
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<td>8</td>
<td>Nov 17, 2019 (Sun)</td>
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<td>Please refer to the latest version of the timetable</td>
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<tr>
<td>9</td>
<td>Dec 1, 2019 (Sun)</td>
<td>9:30am-6:30pm</td>
<td>Please refer to the latest version of the timetable</td>
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Course Outline

1. Introduction to Mediation and Solution Focused Brief Therapy – Theory and practice in relation to Buddhist theory on dependent arising or dependent origination (patichcasamuppada: “arising on the ground of a preceding cause”)

2. The nature and sources of conflict and ways to deal with conflict applying the Buddhist theory on Cause, Conditions and Effect

3. Principles of Negotiation and 3 levels of conflict resolution: Power, Rights and Interest and Karma

4. Process of Mediation and its power of transformation applying the Buddhist theory of the twelve links of dependent-arising as a process of affliction and purification

5. Communication Skills in mediation and the theory of the five Aggregates and Self vs. No Self

6. How to Be Your Own Mediator and The Four Noble Truths: Suffering, Attachment, Cessation of suffering, Path to Liberation.

7. Mediation Techniques and the Buddhist Practice on Body, Mind and Heart: The Four Ways to practice Mindfulness
8. Advance Mediation Techniques and the Buddhist practice of Way of Bodhichitta: Benefiting Self and Others

**Recommended Textbook**


**References**


Tenzin Gyatso, the Dalai Lama (translated and edited by Jeffrey Hopkins) *The Meaning of Life from a Buddhist Perspective*, Wisdom Publication, Boston, 1993


G. Laborde  *Influencing with Integrity*  Syntony Publishing, Calif, 1994


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**BSTC6012**

**Japanese Buddhism: history and doctrines**

(6 credits)

**Lecturer**

**Prof. T. Endo**

Tel: 3917-5080

Email: tendo@hku.hk

**Course Description**

This course introduces students to the history, teachings, practice, and institutional realities of Japanese Buddhism. The course will focus its special attention on the introduction of Buddhism to Japan, Prince Shotoku’s contribution to its spread, the Taika Reforms, the Nara Buddhism, its formation and further development in the Heian and Kamakura periods, its transformation in the Edo period, its encounter with modernity in the Meiji period, and recent developments within Japanese Buddhism since the end of World War II. The founders of different schools of Buddhist thought such as Saicho, Kukai, Honen, Shinran, Eisai, Dogen, Nichiren and others together with their main teachings are also examined. The course will further examine the Buddhist impact upon the ways of thinking of the Japanese people with a view to understanding Japan and her culture.

**Course Outline**

Lecture 1: Introduction of Buddhism to Japan.

Lecture 2: Prince Shotoku and His Contribution to the Spread of Buddhism; *Taika* Reforms; Six Schools of Nara Buddhism.

Lecture 3: Heian Buddhism: Tendai and Shingon Schools.

Lecture 4: ‘*Mappo* Theory’ (Degeneration of the True Dharma) and the rise
For students admitted in 2018-19 or before MBS Course Outline 19-20 (Updated on Sept 9, 2019)

Lecture 5: Zen Buddhism: History and Doctrine.
Lecture 6: Zen Buddhism: Soto and Rinzai.
Lecture 7: Kamakura Buddhism and Nichiren School.
Lecture 8: Buddhism in the Edo and Meiji Periods.
Lecture 9: ‘New Religions’ after the Meiji Period; Buddhist Practices of different Schools.
Lecture 10: Buddhism and ways of thinking of the Japanese people.
Lecture 12: Buddhism in modern times, summary and conclusion.

Assessment

100% coursework:
A. short essay of 1000 words and a long essay of 2000 words, OR
B. a combined essay of 3000 words

Reference Books

5. Religions of Japan in Practice by George J., Jr. Tanabe (Editor), Princeton University Press, 1999
10. Zen Buddhism and Japanese Culture by D.T.Suzuki,
**Suggested topics for the essay:**

1. Assess critically Prince Shotoku’s contribution towards the spread of Buddhism in Japan.
2. Discuss the socio-political conditions at the time of the introduction of Buddhism to Japan in the 6th century A.D.
3. Discuss briefly the Buddhist schools introduced from China during this period and comment on the characteristics of the Nara Buddhism.
4. Discuss critically the Five Periods and Eight Doctrines of the Tendai School of Buddhism in Japan.
5. Assess critically the contribution of the Tendai School towards the establishment of the Kamakura Buddhism.
6. Examine the origins of the Mapp Theory (Degeneration of True Dharma) (末法) in India and critically assess the impact it had upon the development of Buddhism in Japan.
7. The Jodo and Jodo-shin Schools of Amida-ism combined together became the most popular form of Buddhism in Japan: Discuss the salient teachings of the Pure Land form of Buddhism.
8. Discuss the basic teachings of Zen Buddhism.
9. Assess critically, with concrete examples, the Zen influence upon the cultural activities of the Japanese people.
10. Discuss the importance of MUNEN (無念) and MUSHIN (無心) in Zen Buddhism.

You may also select any topic of your choice.

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**BSTC6013**  
**Buddhism in Tibetan contexts: history and doctrines**  
(6 credits)

**Lecturer**  
Dr. G.T. Halkias  
Tel: 3917-2846  
Email: halkias@hku.hk

**Course Description**

This course aims at providing historical, doctrinal and sociological dimensions of Tibetan Buddhism. It mainly consists of the following topics: the historical context and events of the transmission of Buddhism to Tibet; the various Buddhist
traditions of Tibet; their history, doctrinal differences and manifold socio-political spheres of influence; Tibetan sacred art and symbolism and the mysticism and religious experience.

**Reading Material**

Textbook


Reference Sources *


* Weekly readings from the Reference Sources and Optional Readings will be made available by the Instructor on moodle.

**Course Expectations**

Students enrolling in this course are expected to attend all lectures, complete the weekly readings prior to each lecture, and present on two different topics on Tibetan Buddhism:

1. In-class Group Oral Presentation of first topic (10 minutes long);
2. Written Essay on a second topic (3000-3500 words).

**Course Assessment**

Assessment for this course will be carried according to the following three assignments:
Assignment 1: In-class Group Oral Presentation 20%

You are asked to present in-class on a chosen topic with the aim of sharing your knowledge to a generally educated audience (your classmates). A short Q/A session will follow your presentation during which time you will take on questions pertaining to your topic. During the in-class presentation you ought to use a power point presentation and optionally other aiding materials (i.e., audio-visual, handouts, etc). All members of the group ought to participate equally in the preparation of the presentation and take active roles in its delivery.

1.1. Evaluation Criteria

1. Timely. Your presentation should not be longer than 10 minutes.
2. Precise and clear information. Your presentation should contain succinct information presented sequentially.
3. Depth of information. Your presentation should not be superficial, i.e., something copied from wikipedia and related websites. It should show that you have taken time to prepare it.
4. Objective and accurate. Your presentation should contain accurate information from reliable sources and presented in an unbiased way.
5. Original and engaging. Your presentation is given for your fellow classmates so it should be engaging!

1.2. Topic Selection

You can use this opportunity to select one of the given topics to deepen your knowledge on a specific subject in Tibetan Buddhism. You may also present on a topic not in the list with the prior approval of the instructor.

1.3. Deadline

Students planning to receive grade for this assignment ought to submit by October 24th, 2019
1. Names and student IDs of proposed group members (3-4);
2. A brief description of presentation topic;
3. A bibliography of a minimum of four academic sources used in the presentation
For students admitted in 2018-19 or before  MBS Course Outline 19-20 (Updated on Sept 9, 2019)

(websites do not count).

Late and incomplete submissions will be penalized by grade reduction.

**Assignment 2: Essay Outline with Bibliography 20%**

You are expected to submit an outline of your essay topic by e-mail (word document) that includes:

1. Essay title
2. A short introduction/abstract (200-250 words) describing the topic of your research paper
3. Tentative section headings showing clearly what will be discussed in each section
4. An annotated bibliography of at least 5 sources excluding non-academic publications and websites. Each source you intent to use should contain a brief description. For samples of annotated bibliographies, see: https://owl.english.purdue.edu/owl/resource/614/1/

Bear in mind that the essay outline is a blueprint of the final paper. It is not set in stone. In the event you are asked to, or decide, to write on a research topic different from the one presented in your outline you would need to submit a new research outline with bibliography.

2.1. Evaluation Criteria

For full points your outline should be carefully planned and include:

a. Full Title
b. Abstract (200-250 words)
c. Tentative chapter headings
d. Annotated bibliography of 5 academic sources

2.2. Type of Essay Paper

You may choose to submit either: a. research paper; b. argument paper; or c. exploratory paper. Regardless of the kind of paper you decide to write you should
follow the same essay guidelines provided for this course.

2.3. Topic Selection

You can use this opportunity to learn on a specific subject in Tibetan Buddhism and present on a topic of your interest. You can read through the Lectures Outline, References for Essays, and Essay Topics and Guidelines for suggestions in choosing a topic and/or consult with your instructor. All proposed topics will be subject to the final approval of the instructor.

2.4. Bibliography

Your bibliography should include, as applicable, sources from the following:

1. The Textbook (JP) and the Reference Sources (GH) (GS) (GT) (MK) assigned for this course.
2. Articles and/or chapters from Optional Readings.
3. Other sources held at CBS Special Collections or at HKU Main Library including: academic books, encyclopedias, chapters in edited volumes and/or journal articles.

For suggested bibliography see also References for Essays.

2.5. Deadline

Students planning to receive grade or pass for this assignment ought to submit by November 14th, 2019:

1. Full title of their essay;
2. An abstract/introduction (200-250 words);
3. Tentative chapter headings;
4. An annotated bibliography of 5 academic sources (minimum).

Late and incomplete submissions will be penalized by grade reduction.

Assignment 3: Essay (3500-4000 words) 60%

This assignment carries the most weight in this course and you ought to spend considerable time reading from various sources to come with a good final product. The word limit does not include footnotes and bibliography, but it does include
appendices.

3.1. Evaluation Criteria

a). Clear Structure and Organization. Your paper should have an introduction, a main body with headings, sections, and a conclusion/summary. The information should be organized in a logical and clear manner.

b). Background Reading, Understanding of Sources and Arguments. It is expected that your essays show
a) Familiarity with the readings assigned during the course and with b) Main publications on your chosen topic.

c). Style of Scholarly Writing. This means that one is careful with the choice of words and one does not reproduce colloquial or conversational modes of expression and jargon. The use of thesaurus is encouraged.

d). Proper use of citations and quotations. Recognize for the contribution of other writers is expected through accurate quotations (judiciously selected and sparingly used). Follow the conventions in the Essay Topics and Guidelines.


3.2. Bibliography

A minimum of 7-10 bibliographical sources cited in the essay (not just listed in the bibliography) ought to reflect some of the reading material assigned in this course and specialized readings on your topic. This is proven through appropriate citations in your essay from the Textbook, Reading References, Optional Readings, and other sources from the CBS Special Collections and the Main Library. Non-academic sources, i.e., internet websites, lecture notes, magazines and partisan publications do not count towards the minimum sources. For suggested bibliography see also References for Essays.
3.3. Citations

Use footnotes; see *Guidelines for Essay Writing*.

3.4. Deadline

Students planning to receive full grade for this assignment ought to submit by **December 9th, 2019**:
1. A printed copy of their essays submitted at my office or dropped in my mailbox
2. An electronic copy of their paper uploaded through the Turnitin link available in moodle

Late and incomplete submissions will be penalized by grade reduction.

**WEEKLY LECTURES**

September 5th, 2019
Lecture 1: Buddhism in India and the Development of Mahāyāna traditions

September 12th, 2019
Lecture 2: The early dissemination of Indian Buddhism in Tibet (c.7th-9th centuries CE)

September 19th, 2019
Lecture 3: The later dissemination of Indian Buddhism in Tibet (c.10th-13th centuries CE)

September 26th, 2019
Lecture 4: Tibetan Buddhist Schools: lineages and major doctrines, Part I

October 3rd, 2019
Lecture 5: Tibetan Buddhist Schools: lineages and major doctrines, Part II

October 10th, 2019
Lecture 6: Lamas and other religious practitioners

October 24th, 2019
Lecture 7: The School of the Bön: A Heterodox Buddhist system?
October 31st, 2019  
Lecture 8: Death, dying, and liberation in the Tibetan Buddhist traditions

November 7th, 2019  
Lecture 9: Tibetan Buddhist art and expressions of the sacred, devotion, and faith

November 14th, 2019  
Lecture 10: The union of Sūtra and Tantra: esoteric practices and theory of Vajrayāna Buddhism

November 21st, 2019  
Lecture 11: Meditation Traditions in Tibetan Contexts

November 28th, 2019  
Lecture 12. In-class group presentations

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**BSTC6031**  
**Special topics in Buddhist Studies (3): Buddhist liturgy and rituals**  
(6 credits)

**Lecturer**  
Ven. Dr. Sik Fa Ren, Ven. Dr. Amrita Nanda, Ven. Phuntsok Wangchuk  
Tel: 3917-5019  
Email: faren@hku.hk

**Course Description**  
Although many claim (based on a selective reading of canonical Buddhist literature) that the Buddha’s “original teaching” involved a rejection of ritual activity, from the very early period and throughout the entire Buddhist history, the Buddhist traditions have adopted indigenous rituals and practices and have devised a great variety of their own rituals. This course provides an introduction to Buddhist ritual practice in different Buddhist tradition to the students who are interested in Buddhist studies. We will begin by exploring several theories and research methods of adopting rituals in anthropology and religious studies. After having grasped the theoretical basis of ritual studies, the students will go further to study the doctrinal, mythic, and other dimensions of Buddhist practice, identify the various sources of ritual power, examine the structural patterns of various rituals, survey the different categories of ceremonies, and analyse the most important groups of rituals, especially different death rituals that are performed to assist the deceased to enable rebirth into the better realms. It will focus on how experiences of ritual site and ritual time will generate meanings that affect individual enlightenment as well as the understanding of Buddhist teaching. As a comparative approach to Buddhist rituals, this course will cover materials such as myths, texts, and video records of rituals. Rituals are studied in some detail by reading ritual texts and conducting fieldwork (or studying rituals by watching video recordings of them) to examine the actual ritual practice.
Course Objectives
In addition to becoming acquainted with the major categories of Buddhist rituals, students would know more about the cosmology of both monastics and lay Buddhists, and know about how Buddhists express their belief through actual practice. From this learning approach, students would gain both knowledge of Buddhist doctrine and practice simultaneously.

Course Learning Outcomes
Upon completion of the course, students should:
1. Have a full and in-depth picture of the studies of Buddhist rituals and demonstrate that they are able to interpret and analyze the ritual theories, the various dimensions of Buddhist ritual practice, research methods, and the actual practices of different Buddhist rituals in the contemporary period.
2. Be familiar with Buddhist doctrines and rituals, with particular attention given to the development of Buddhism.
3. Be able to discover and weigh different kinds of evidence (textual, historical, and ethnographic) available for the same events or rituals.
4. Be able to approach Buddhist practice as one of subjects of academic studies.
5. Be able to perform critical thinking and rational understanding.

Course Assessment Methods
Students are required to read the relevant papers before coming to the lecture so that they can participate in our lively discussion. The final examination is based on one essay, one presentation and lecture participation.
Presentation is arranged. Each group has about 25 minutes to give a presentation. This requires students’ critical thinking on the related topics and informed participation. This is the key for the success of the course.

Also, students are going to write a term paper of about 3000 to 3500 words on one of topics discussed in lectures, or students may choose your own topic related to the course (in this case, make sure you discuss with me beforehand). Students are expected to attend all lectures on time without being late.

100% coursework, including:
(i) 70%: a short essay with 3,000-3,500 words
(ii) 30%: a presentation (each group with 15 -20 minutes duration)

Criteria for marking essay:
1. Good and correct understanding of the Buddhist teaching given in the lectures,
2. Clear, logical and rational presentation of your ideas and thoughts,
3. Show that you have read at least three papers in your essay either in your footnotes or endnotes and list them at the end.

Lecture Schedule with bibliography
Week 1 (22nd Jan): Course introduction
1. What is ritual?
2. Power of Ritual

Readings:
Harvey, Peter (1990), *An Introduction to Buddhism* (Cambridge University Press).


(29th Jan): Lunar New Year

**Week 2 (5th Feb):** Current studies of Buddhism and ritual

Readings:


**Week 3 (12th Feb):** Theoretical basis of Buddhist ritual (1)—Buddhist Cosmology, Concepts of Karma and Rebirth.

Readings:

*Harvey, Peter (1990), Chapter 2 of *An Introduction to Buddhism* (Cambridge University Press), pp.33-46.


Naranda (1980), *The Buddha and His Teachings*, Singapore, Chapter (27); pp.43-44.

**Week 4 (19th Feb):** Theoretical basis of Buddhist ritual (2) — Merit Making and Transference.

Readings:

**Week 5 (26th Feb):** Ritual for Saving the Flaming-month Hungry Ghosts

Readings:

**Week 6 (4th Mar):** Death Ritual of Chinese Buddhism and Chinese Religion

Readings:
* Jing Yin (2006), “Death from the Buddhist View: Knowing the Unknown” in Chan, Cecilia Lai Wan and Chow, Amy Yin Man (ed.), *Death, Dying and Bereavement - A Hong Kong Chinese Experience* (Hong Kong: Hong Kong University Press), pp.93-104.

(11th Mar): Reading Week

**Week 7 (18th Mar):** Buddhist Rituals for Saving All Sentient Beings

Readings:
**Week 8 (25th Mar):** An Introduction to Rituals in Theravāda Buddhism

1. Historical development of Rituals in Theravāda Buddhism.
2. Definition of Ritual in Theravāda Buddhism;
3. Outline of major Theravāda Rituals.

**Week 9 (1st Apr):** Funeral and Post-funeral Buddhist Rituals in Theravāda Buddhism

1. Ritual prior to death and funeral.
2. Post funeral rituals.
3. Theoretical and psychological basis of transference of merit ritual

**Week 10 (8th Apr):** Historical development and Psychological Dimension of Chanting (paritta) ritual, confession (pavaraṇa) ceremony and pūja in Theravāda Buddhism

1. Definition of paritta.
2. Historical Development of Paritta Ritual.
3. Psychological function of Paritta ritual.
4. Psychological function of pavaraṇa ceremony.
5. Bodhipūja and Buddhapūja.

**Readings for lessons (8th, 9th and 10th).**


Williams P. and Ladwig P. (2012). *Buddhist funeral cultures of Southeast Asia and China* pp.118-141

**Week 11 (15th Apr): Theoretical basis and practice of Tibetan Buddhism (1)**

1. Fire and Smoke Offering Rituals
2. Heart-Sutra Exorcism Liturgy
3. Tara Ritual and Practice
4. Intermediate Existence (Bardo)

Readings:


[https://pdfs.semanticscholar.org/dc2f/73b100183c141054db444998a6348ea429a.pdf](https://pdfs.semanticscholar.org/dc2f/73b100183c141054db444998a6348ea429a.pdf)


**Week 12 (22nd Apr):** Theoretical basis and practice of Tibetan Buddhism (2)
1. Transference of Consciousness (Phowa)
2. Post Meditative State (Thugdam)
3. Elimination of All Evil Destinies, (Death Ritual)

Readings:
(http://pdfs.semanticscholar.org/dcf2/73b100183c141054db444998af6348ea429a.pdf)


**Week 13 (29th Apr):** Theoretical Basis and Practice of Tibetan Buddhism (3)
1. Oracles’ Performances and Practices
2. Dharmapala Rituals (Skangsol)
3. Mandala: Its Production, Opening, Empowerment and Settlement
4. Preliminary Practice, (Ngondro)
5. Chod Practices
Readings:


Gethin, Rupert (1998), Foundations of Buddhism, Oxford University Press


*Recommended Readings

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**BSTC6032**

History of Indian Buddhism: a general survey

(6 credits)

**Lecturer**

Prof. T. Endo

Tel: 3917-5080

Email: tendo@hku.hk

**Course Description**

An objective understanding of the development of any Buddhist tradition
presupposes a proper historical perspective. The course is designed to provide students with a general, but not superficial, survey of Indian Buddhism from a historical perspective highlighting all the important developments up to the emergence of Mahāyāna. The main themes for the course include: the origins of Buddhism and the Indian Background; process of the compilation of the Canon; the classification of the Buddha’s teachings; the Councils; the popularization of Buddhism; the emergence and development of the major Buddhist sects; King Asoka and his contribution to the Buddhist cause; spread of Buddhism outside India; rise of Mahāyāna Buddhism and other related topics.

Course Outline

Lecture 1: Origins of Buddhism and the Indian background
– The Indian religious tradition (śramaṇa-brāhmaṇa tradition); the date of the Buddha.

Lecture 2: The classification of the Buddha’s Words (Buddhavacana)

Lecture 3: The First Buddhist Council
– Its authenticity, motive, and content; the first attempt to collectively sanction the Buddha’s teachings.

Lecture 4: The Second Buddhist Council – the confrontation between the orthodox and the progressive communities; doctrinal conflict and Mahādeva’s ‘Five Propositions’.

Lecture 5: The process of compilation of the Buddhist Canon (particularly the Sūtra-piṭaka) – question of the “original Canon”; did the Buddha speak Pāli; the gradual formation of the 4 or 5 nikāya/āgama.

Lecture 6: The first schism: Sthaviravāda vs. Mahāsaṃghika.

Lecture 7: Subsequent development of the major Buddhist sects.

Lecture 8: King Asoka and his contribution to the cause of Buddhism.

Lecture 9: Spread of Buddhism outside India.

Lecture 10: Popularization of Buddhism: pagoda and pilgrimages, the Avadāna literature, poetry and story-telling.

Lecture 11: The emergence of Mahāyāna.

Lecture 12: The disappearance of Buddhism from India and conclusion.

Assessment

100% coursework:
A. short essay of 1000 words and a long essay of 2000 words, OR
B. a combined essay of 3000 words

Recommended for reference


Suggested Topics for Short and Long Essays

1. What were the external and internal contributory factors for the rapid spread of Buddhism in India during and soon after the time of the Buddha.
2. Discuss critically the various theories for the date of the Buddha proposed by different scholars and its significance for Indian and Buddhist studies.
3. Discuss the circumstances that led to the holding of the First Buddhist Council and assess the role played by Mahā Kassapa in the Council.
4. Discuss the historicity of the First Buddhist Council and its importance in the history of Buddhism in India.
5. Do you agree that the Second Buddhist Council held about a hundred years after the *Parinibbāna* of the Buddha according to the Pāli sources marked the beginning of Sectarian Buddhism in India? – Give your reasons.
6. Assess critically the contribution made by King Asoka of India in the 3rd century B.C. towards the spread of Buddhism.
7. The theravā Mahinda introduced both the *Tipiṭaka* and the *Aṭṭhakathā* to Sri Lanka in the 3rd century B.C. – Explain how Buddhism was introduced to Sri Lanka.
8. Discuss the origins of Buddhism in India and the Indian background at the time of
For students admitted in 2018-19 or before  

the Buddha

9. Discuss the significance of Mahādeva’s ‘Five Propositions’ in the light of the development of Buddhism in India.

10. Discuss critically the doctrinal differences between the Theravāda (Sthaviravāda) and Mahāsāṅghika schools of Buddhist thought as found, for instance, in the Kathāvatthu of the Pāli tradition. (「異部宗輪論」(Origin and Doctrines of Early Indian Buddhist Schools - English tr. by Jiryo Masuda) is another work for reference)

11. Explain the process of the compilation of the Buddhist Canon.

12. Discuss briefly the development of 18 Buddhist schools in India.

13. Discuss the spread of Buddhism outside India.

14. Discuss critically the origins of Mahāyāna Buddhism in India.

15. What were the major causes/reasons for the disappearance of Buddhism in India in the medieval time?

Or, you may select any topic of your choice related to the Course.

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**BSTC6044**  
**History of Chinese Buddhism**  
(6 credits)

**Lecturer**  
Dr. Guang Xing  
Tel: 3917-5040  
Email: guangxin@hku.hk

**Course Description**

This course examines the major events and thoughts in the history of Chinese Buddhism with a particular emphasis on the establishment of Chinese Buddhist Schools. A major aim is to show how Buddhism has been gradually and successfully incorporated into and became one of the three pillars of Chinese thought and culture. The important Chinese Buddhist masters will also be examined against their historical background to show their contribution to the development of Chinese Buddhism.

**Objectives**

Students are expected to get familiar with the basic historical events, major schools
of thoughts and important personages together with their contribution to development of Chinese Buddhism.

**Examination and Requirements**

Students are required to read the relevant material at least one paper before the lecture so that he can participate in discussion. The final examination is based on two essays, one presentation and lecture participation

(i) 30% short essay with 2000 words (dead line for its submission is 17 March).
   (2000 including notes but excluding bibliography)
(ii) 60% long essay with 3,000 words (dead line for its submission is 2 May).
   (3000 including notes but excluding bibliography)
(iii) 10% lecture attendance.

Note: The word count for both essays include notes (either footnotes, endnotes or in text citations), but exclude bibliography. Please add your email address when you submit your essay in electronic format so that I can send it back to you with comments.

Learning Activities: Q and A sessions, seminars, workshops.

**Course Outline (tentative)**

**Lecture 1:** Jan. 20  
**Topic:** A Survey of Chinese Buddhism  
**Reading:** Zurcher, *Buddhist Conquest of China*: pp.1-17.  

**Jan. 27:** *Chinese New Year Break* (January 25-31)

**Lecture 2:** Feb. 3  
**Topic:** Introduction of Buddhism into China (include Dharmaraksa)  
**Reading:** Ch’en, pp.21-53; Zurcher, pp.18-80.

**Lecture 3:** Feb. 10  
**Topic:** Buddhism under Eastern Jin (Great Masters: Fo Tucheng, Daoan, Duan, Zongfa, Zhanjing, and others)
Reading: Ch’en, pp.57-120; 94-103; Zurcher, pp.81-320.
潘桂明, 董群, 麻天祥, 《歷史巻》, 第三章: 東晉十六國佛教。
中村元著，《中國佛教發展史》(上), 第三章: 佛教在華北胡族國家建立的經過。
第四章: 佛教於江南漢族國家的發展。

Lecture 4: Feb. 17
Topic: Buddhism under Southern and Northern dynasty (I) Historical
Reading: Ch’en, pp.121-183; Zurcher, pp.204-239.
潘桂明, 董群, 麻天祥, 《歷史巻》, 第四章: 南北朝佛教。
賴永海《中國佛教通史》第 02 冊南北朝
中村元著，《中國佛教發展史》(上), 第五章: 華北異民族統治下的佛教。

Lecture 5: Feb. 24
Topic: Buddhism under Southern and Northern dynasties (II) Thought
Reading: Ch’en, pp.184-212; Zurcher, pp.81-159.
潘桂明, 《宗派卷》: 第二章: 南北朝的師說學派。
賴永海《中國佛教通史》第 03 冊南北朝學派

Lecture 6: Mar. 2
Topic: Buddhism under Sui and Tang: Historical
Reading: Ch’en, pp.213-296.
潘桂明, 董群, 麻天祥, 《歷史巻》, 第五章: 隋唐佛教。
賴永海《中國佛教通史》第 05 冊隋唐史
中村元著, 《中國佛教發展史》(上), 第六章: 隋唐的統一, 第七章: 中國佛教的形成, 第八章: 隋唐的中國佛教。

Mar. 9: Reading Week (March 9-14)

Mar. 16: University Holiday

Lecture 7: Mar. 23
Topic: Buddhism under Sui and Tang: Schools (I) Tiantai, Sanlun and Sanjie
Reading: Ch’en, pp.297-325.
Takakusu, The Essentials of Buddhist Philosophy, Chapters IX: The Tendai (Tiantai) School, VII: The Sanron (Sanlun) School,
潘桂明, 《宗派巻》: 第三章: 止觀並重的天臺宗, 第四章: 重思辡的三論宗, 第四章: 普信普敬的三階教
賴永海《中國佛教通史》06 天台三論唯識

Lecture 8: Mar. 30
Topic: Buddhism under Sui and Tang: Schools (II) Yogacara, Huayan, Vinaya
and Tantrayana
Reading: Ch’en, pp.325-364.

潘桂明,《宗派卷》: 第六章: 嚴肅戒律的律宗, 第七章: 萬法唯識的法相唯識宗, 第八章: 圓融無礙的華嚴宗, 第九章: 融會雜糅的密宗。
賴永海《中國佛教通史》07 華嚴、禪、淨土、律、密宗。

**Lecture 9: Apr. 6**
**Topic:** Buddhism under Sui and Tang: Schools (III) Chan and Pure Land

潘桂明,《宗派卷》: 第十章: 自信自力的禪宗, 第十一章: 他力往生的淨土宗。
賴永海《中國佛教通史》07 華嚴、禪、淨土、律、密宗。

**Apr. 13: Easter Holiday**

**Lecture 10: Apr. 20**
**Topic:** Buddhism under Song: The syncretism of Chinese Buddhism
**Reading:** Ch’en, pp.389-408.

潘桂明, 董群, 麻天祥, 《歷史巻》, 第六章: 五代佛教, 第七章: 宋代佛教,
賴永海, 《中國佛教通史》09 宋代佛教禪淨律
中村元著, 《中國佛教發展史》(中), 第一章: 唐宋交替之際的佛教, 第二章: 佛教的復興, 第一章: 禪宗的隆盛與護法活動。

**Lecture 11: Apr. 27**
**Topic:** Buddhism in Modern China
**Reading:** Ch’en, pp.455-470.

潘桂明, 董群, 麻天祥, 《歷史巻》, 第十一章, 楊仁山與近世佛教, 第十二章 寺僧的人生轉向與居士佛教的勃興。
賴永海《中國佛教通史》第14冊, 清代居士佛教與民國佛教, 第15冊, 民國佛教。


**Suggested topics for essay**

**IMPORTANT:** Please use the *Essay Format* and *Chicago Manual Style* when you write your essay and this information is found at Moodle as it includes the following information: (1) the course title, (2) topic of the essay, (3) your name and dates, (4)
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your email address. Please send your essay through email, No hardcopy is needed.

Please remember, in writing essays it is the quality, NOT the quantity matters. When you choose a topic please choose a smaller one so that you can have in-depth discussion. You may choose a topic from the list below or have your topics provided it relates to our course.

1. Discuss the characteristics of Chinese Buddhism during the first phase (from the Eastern Han to the end of the Western Jin)
2. Discuss the conflict caused by “The Scripture of Laozi’s Conversion of the Barbarians” (老子化胡).
3. Assess Daoan’s contribution to Chinese Buddhism.
4. Discuss Huiyuan’s contribution to Chinese Buddhism.
5. Discuss the social conflict of “Monks should not pay respect to kings.”
6. Examine the causes for the rapid development of Buddhism in Southern and Northern dynasties.
7. Discuss Jizang’s contribution to Sanlun School.
8. Discuss Zhiyi’s role and contribution to Tiantai School.
9. Discuss Huineng’s contribution to Chan Buddhism and examine why his southern branch became so influential?
10. Discuss Fazang and Huayan thought.
11. Examine Xuanzang’s contribution to Chinese Buddhism.
12. Discuss Tanluan’s contribution to Pure Land School.
13. Zhanran contributed to the revival of Tiantai School in Tang dynasty, Discuss.
14. Discuss why authentic Buddhists considered Sanjie or Three Stages School a heretic.
15. Discuss Kuiji’s contribution to Faxian or Yogacara School in China.
16. Discuss briefly the three tantric masters’ contribution to Tantrayana School in China.
17. Discuss the syncretism of Buddhism during Song dynasty.
18. Buddhism declined after Tang dynasty. Discuss the causes.
19. Examine the causes of the conflict between Buddhism and Daoism in the history of Chinese Buddhism.
20. Discuss the conflict between Buddhism and Confucianism with a focus on filial piety.
21. Examine the causes of the four persecutions of Buddhism in Chinese history.
22. Examine the causes of one of the four persecutions of Buddhism in Chinese history.
23. Examine the roles played by the translators in Chinese Buddhism.
24. Examine the Buddhist solution to the Confucian criticism of Buddhist monks being unfilial.
25. Discuss Master Taixu’s contribution to modern Chinese Buddhism.
26. Is “Humanistic Buddhism” (人間佛教) a new creation of Master Taixu? Discuss.
27. Examine the revival of Chinese Buddhism at modern age.

**Reading List**

Ch’en, K. S. Kenneth, *Buddhism in China, A Historical Survey*. Princeton: Princeton University Press, 1972. (Original 1964) This book details the historical development of Buddhism in China from its introduction in the Han dynasty through the period of the most creative maturity in the Tang dynasty and its decline and survival to the present. You can purchase this book from the University bookstore. *(You can find this book in HKU main library (294.392 C51 3 copies) as well as in the Centre’s Special Collection (SC) BQ626 .C486 1972)* The book is available from HKU Bookstore for purchase.


湯用彤, 1997. *《漢魏兩晉南北朝佛教史》北京, 北京大學出版社。武漢大學出版社 2008*。There are six copies of this text available. *[中] BQ636 .T36 2006* EBook also available


Read the following chapters:

- 第二章，第五節，佛教向中國內地的傳播與初傳期的中國佛教
- 第四章，佛教的黃金時代（下）（西元 4—6 世紀）（全部）
- 第五章，第二節 陶唐五代佛教的昌盛與創造
- 第六章，三，唐代佛教：四，五代十國佛教
- 第九章，佛教的消長變化和多元化發展（上）（西元 11 世紀—）（全部）

**Recommended Reading**

*Journal of Chinese Philosophy*, Editor Chung-Ying CHENG, published by the University of Hawaii, is a good Source for English articles related to Chinese Buddhism. HKU has both electronic and printed versions of the journal. Please make use of it.

湯用彤，1982. 《隋唐佛教史稿》 北京：中華書局，1982。
呂澂，1993. 《中國佛教思想概論》 台灣：天華出版公司印行。（The original title is 《中國佛教思想源流》）
孫昌武，2010. 《中國佛教文化史》五冊，北京：中華書局，2010。
潘桂明，2009. 《中國佛教思想史稿》三卷六冊，南京：江蘇人民出版社。
任繼愈主編，1998. 《中國佛教史》 I, II, III, 北京，中國社會科學出版社。（從漢代到南北朝）

**References and Internet Resources**
If you find the link is broken, please use google reach to find it as the link always changes.

**1) Dictionaries**

*A Dictionary of Chinese Buddhist Terms*. Free for download. Edited by William Edward Soothill and Lewis Hodous. All the entries are in classical Chinese and the explanation is in English. You can download the entire dictionary from the following website for your private use:


*Digital Dictionary of Buddhism*, eds., Charles Muller. Free for online checkup. This is an internet based dictionary similar to *Dictionary of Chinese Buddhist Terms*, by Soothill and Hodous, but has much more entries. If you know the Chinese Buddhist technical terms, but do not know how to translate it into English, please visit Muller’s DDB website address: [http://www.acmuller.net/ddb/](http://www.acmuller.net/ddb/) Users can access
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the search function with the user ID of "guest" (case-sensitive, no quotes), leaving the password area blank allowing 20 searches in a 24 hour period. To search Sanskrit and other terms containing diacritics, type in the term in simple ascii.

The Soka Gakkai Dictionary of Buddhism. Free for online checkup. 
http://www.sgilibrary.org/dict.html This is the online version of The Soka Gakkai Dictionary of Buddhism that was published in 2002. There are more than 2700 entries, including cross references. The dictionary does not aim to cover the entire Buddhist lexicon. Rather, it is meant as a guide for readers of Nichiren' works.

http://www.buddhism-dict.net/dealt/ Users can access the search function with the user ID of "guest" (case-sensitive, no quotes), leaving the password area blank allowing 20 searches in a 24 hour period. To search Sanskrit and other terms containing diacritics, type in the term in simple ascii.

The Korean Buddhist Canon: A Descriptive Catalogue. Free for download. [compiled by] Lewis R. Lancaster in collaboration with Sung-bae Park, Berkeley: University of California Press, 1979. This is a catalogue of Mahayana Buddhist Sutras in Sanskrit together with Tibetan and Chinese translation. It also lists the translators and date of Chinese translation. If you know the title of a sutra in Chinese, but you don’t know how to translate it into Sanskrit, then you can find it in this catalogue. A Hardcopy can be found in HKU Library XR 016.294382 L2 The electronic version can be found at: http://www.acmuller.net/descriptive_catalogue/. You can download the entire web version.


Pali English dictionary. Free online search. This is the only largest Pali English Dictionary so far. http://dsal.uchicago.edu/dictionaries/pali/

《佛光大辭典》線上查詢 Free for online search for Chinese Buddhist Terms explained in traditional Chinese http://sql.fgs.org.tw/webfbd/

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2) Encyclopaedias

Encyclopaedia of Buddhism, eds., Robert E. Buswell, Jr., Ed New York: Macmillan Reference USA, 2003. 2 vols. This encyclopedia describes the Buddhist world view, basic teachings and practices of Buddhism, as well as its different schools and sects. This Encyclopedia needs subscription, so use it through HKU Electronic Recourses.

Encyclopaedia of Religion. Lindsay Jones, Ed. 2nd ed. Detroit: Macmillan Reference USA, 2005. 15 vols. This Encyclopedia needs subscription, so use it through HKU Electronic Recourses.

Routledge Encyclopaedia of philosophy [electronic resource]. Edward Craig, ed. London: Routledge. Contains over 2,000 state-of-the-art articles, covering a broad range of topics in the philosophical canon, as well as philosophy from all continents and all periods. Includes fast and flexible searching capability, over 25,000 cross-reference hyperlinks and other features. This Encyclopedia needs subscription, so use it through HKU Electronic Recourses.


Encyclopedia Britannica Online. This Encyclopedia needs subscription, so use it through HKU Electronic Recourses. http://search.eb.com/
Stanford Encyclopaedia of Philosophy. Free, it contains a large number of papers in Buddhist and Confucian studies. http://plato.stanford.edu/

The Internet Encyclopaedia of Philosophy. Free. It contains a large number of papers in Buddhist and Confucian studies. http://www.iep.utm.edu/


3) Academic Journals

a) Buddhist Studies

Journal of Chinese Buddhist Studies. Free. This Journal is dedicated to the historical study of Chinese Buddhism in the premodern and modern periods. It seeks to promote the academic study, and teaching, of all aspects of Buddhist thought, practice, social, and institutional life in China, including historical interactions with Buddhist developments in South, East, and Central Asia. The JCBS publishes annually, and meets in conjunction with the American Academy of Religion. http://chinesebuddhiststudies.org/index.html

Journal of the International Association for Buddhist Studies. This is the largest and best journal for Buddhist Studies and it covers all areas of Buddhist Studies. You can access and download papers older than five years, free. http://archiv.ub.uni-heidelberg.de/ojs/index.php/jiabs/index%22

The Eastern Buddhist. HKU Library. Published twice a year by the Eastern Buddhist Society in Kyoto, Japan, started from 1965. S 294.3 E13 B9

Buddhist Studies Review. Published twice a year by the UK Association for Buddhist Studies, started form 1984. Both printed and electronic versions are available from HKU Library, the electronic version is gradually uploaded to the web. Now the Journal is free for download from 1983-2005. http://www.ukabs.org.uk/ukabs/resources/journal-archives/buddhist-studies-review-
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vols-1-22/
You can also get it from HKUL Catalogue: 294.3 B927 S9

Pacific World Journal of the Institute of Buddhist Studies. Free Pacific World is an annual journal in English devoted to the dissemination of historical, textual, critical and interpretive articles on Buddhism generally and Shinshu Buddhism particularly to both academic and lay readerships. The journal is distributed free of charge. 
http://www.shin-ibs.edu/academics/_pwj/index.php

Journal of Buddhist Ethics. Free. This is a web based academic journal for free distribution. Web address: http://www.jbe.gold.ac.uk/


Journal of the International Association of Buddhist Studies. HKU Library. Published twice a year, Wilmingtoon, NC : International Association of Buddhist Studies, 1978- S 294.305 I6 A8

Contemporary Buddhism. HKU Library. Published twice a year by Routledge. There is a digital version from HKU Electronic Recourses. S 294.3 C761 B.

Western Buddhist Review. Free. It contains good academic papers for downl

Buddhist-Christian Studies. HKU Library. Published once a year Publisher: University of Hawai'i Press started 1981.

b) Chinese Philosophy and Religions

Journal of Chinese Philosophy. Published by Wiley Online Library. HKU Electronic Recourses. 

The Journal is dedicated to publishing quality articles and reviews of books in Chinese philosophy, particularly those relating Chinese philosophy to other philosophical traditions in the world, including but not limited to Western philosophy, Islamic philosophy, African philosophy, Indian philosophy, Japanese philosophy, and Korean philosophy, as well as articles on theories and methodologies of comparative philosophy.

Contemporary Chinese Thought. Published by Tailor and Francis Group. HKU Electronic Recourses.


Ming Studies. Published twice a year by the journal of the Society for Ming Studies, a non-profit academic organization devoted to the dissemination of knowledge about the Ming period in Chinese history (1368-1644). HKU Electronic Recourses.

Late Imperial China. Published twice a year by the Society for Qing Studies (USA). HKU Electronic Recourses.
http://muse.jhu.edu.eproxy1.lib.hku.hk/journals/late_imperial_china/


Journal of Indian Philosophy. Published by Springer Netherlands. HKU Electronic Recourses.


Philosophy East & West. Published by the University of Hawaii. HKU Electronic Recourses.
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*HKU Electronic Recourses.*

http://www.ic.nanzan-u.ac.jp/SHUBUNKEN/publications/ijrs/ijrs_cumulative_list.htm

The *Bulletin of the School of Oriental and African Studies* is the leading interdisciplinary journal on Asia, Africa and the Near and Middle East. It carries unparalleled coverage of the languages, cultures and civilisations of these regions from ancient times to the present. Publishing articles, review articles, notes and communications of the highest academic standard, it also features an extensive and influential reviews section and an annual index. so use it through HKU Electronic Recourses. http://search.eb.com/

《中國文哲研究集刊》全文下載，臺灣中國文哲研究所。HKU Library: 期 078 153

4) Web Recourses

**Accessstoinsight.** Free. This is a website entirely dedicated to the teaching of Theravada Buddhism including the Pali Canon, Theravada text archive and sources. Most of the Pali texts are translated into English for free distribution. Website address: www.accessstoinsight.org/

**Buddhist Digital Library and Museum.** Free. There is a good collection of academic articles some with full texts in both Chinese and English. It is a good place to relevant academic articles for your study. Website address: http://ccbs.ntu.edu.tw/DBLM/index.htm please go to database.

**Taisho Edition of Chinese Tripitaka 佛教大正藏.** Free. If you can read classical Chinese and wish to refer to the original Chinese texts, please visit http://www.cbeta.org/index.htm. This website includes volumes 1-55 & 85 of the *Taisho Edition of Chinese Tripitaka* and volume 1-88 of Shinsan Zokuzokyo (Xuzangjing 續藏經). Now the database is still developing.

**Buddhasasana.** Free. You can find many full text articles on Buddhism in English, but not all of them are academic so you have to be selective. The website address is:
http://www.saigon.com/~anson/ebud/ebidx.htm

The Internet Sacred Text Archive. Free You can find the old texts of almost all major religions in the world in this site and you can download and copy the full texts if you wish. For instance, you can find the Sacred Books of the East. Website Address: http://www.sacred-texts.com/

Mahayana Buddhist Sutras in English. Free. In this site you can find some popular Chinese Mahayana texts in English translation. Website address: http://www4.bayarea.net/~mtlee/


NII Scholarly and Academic Information Navigator. Mostly Free. The National Institute of Informatics (Japan) has incorporated approximately 2.8 million full text articles (PDF) in NII-ELS, from 1,000 published academic journals. Currently NII has obtained permission of 271 academic societies. NII-ELS also provides full text (PDF) of Research Bulletins of Japanese universities. All of the full text articles incorporated in NII-ELS are available through CiNii along with bibliographical information on other academic papers.

Persée. Free, French Journals in French online, http://www.persee.fr/web/guest/home/ Persée is a program which was created for the digital publication of scientific journals in the field of the humanities. The entire printed collection of journals is digitized and published online through a portal which offers access to the collections as well as advanced functionalities which facilitate and enhance use of the portal’s resources. The journals are selected by an editorial board, thereby guaranteeing the collection’s scientific coherence. You can create your own account and use save your searches.

國學 Guoxue. 收錄有上起先秦、下至清末兩千多年的歷代典籍 4000 餘種，總字數逾 10 億，近 10 萬卷，基本涵蓋了文史研究領域所有重要的文獻資料。Free for online reading and download. http://www.guoxue.com/

中國期刊全文數據庫 (Web) 全文數據庫收錄中、英文核心期刊和專業期刊 5,000餘種，學科內容分為九個專輯，包括理工 A，理工 B，理工 C，農業、醫藥衛生、文史哲、經濟政治與法律輯、教育與社會科學輯、電子技術及信息科學。收錄時間由 1994 年開始。This database needs subscription, so use it through HKU Electronic Recourses.
FURTHER READING

General Reading on Chinese Buddhism

Naquin, Susan and Chun-fang Yu, *Pilgrims and Sacred Sites in China*. Berkeley:
Didactic and liturgical hymns from the Chinese Canon.
Takakusu, Junjiro, The Essentials of Buddhist Philosophy, Motilal Banarsidass Pub 2002. (Original Hawaii, 1947) This book presents and discusses the Buddhist schools and philosophy in China and Japan. The author presents Buddhist philosophy in an ideological sequence, not in its historical development. It is rather the systematization of the different schools of thought for the purpose of easier approach. (SC) 294.3 T13
Teiser, Stephen F., 1994. The Scripture on the Ten Kings and the Making of Purgatory in Medieval Chinese Buddhism. Honolulu: University of Hawaii Press. Combines textual and ethnographic study to analyse the development of Chinese ideas on the trials one faces in going from one life to the next, and the role these ideas have played in religious practice. 294.3423 T2
Weinstein, Stanley, "The Schools of Chinese Buddhism," in Kitagawa and Cummings, Buddhism and Asian History: 257-265. One of the most original
essays in the book.


**Related Books**


Lopez, Donald S., Jr., ed., *Religions of China in Practice*. Princeton: Princeton University Press, 1996. An anthology of readings that stresses popular religion, the interaction of the "Three Traditions," and gives room to minority cultures usually excluded from such anthologies. Best read in conjunction with an anthology, such as deBary or Sommers, that provides the more classical sources.


ways in which the Chinese view of their pantheon did not merely reflect
Chinese society, but interacted with the social order in a more dynamic way.
Oxford University Press.
Wadsworth, 1996. Places Buddhism within the panorama of Chinese
religiosity.

First to Tenth Centuries
Fifth to the Tenth Centuries*. Translated by Franciscus Verellen, Columbia
University Press. Fascinating information on the economics of Chinese
Buddhism and the co-opting of the tradition by the upper classes during the
T’ang dynasty. Tends to side with the Confucians in regarding Buddhism as a
burden on society. (SC) 294.30951 G37
Holcombe, Charles, *In the Shadow of the Han: Literati Thought and Society at the
Beginning of the Southern Dynasties*. Honolulu: University of Hawaii Press,
1994. Focuses on the life and thought of a Buddhist monk, Chih Tun, as an
element of the new elite class of literati that arose in the fourth century C.E.
and Translation of the Mou-tzu Li-huo Lun*. Albany: State University of New
Kohn, Livia, *Laughing at the Tao: Debates among Buddhists and Taoists in
of a text of Buddhist-Taoist debates in the sixth century, with an excellent
historical discussion of the political/cultural process by which Buddhism and
Chinese culture adapted to one another during the period. 299.514 L37
Paul, Diana Y, *Philosophy of Mind in the Sixth Century China: Paramārtha’s
Robinson, *Early Madyamika*. Concerns the years around 400 C.E., the
Buddho-Taoists, and the first serious Chinese attempt to master an Indian
treatise system.
Tsai, Kathryn Ann, *Lives of the Nuns: Biographies of Chinese Buddhist Nuns from
Readable translations of the Lives of the Eminent Nuns, with a useful
introduction.

Tian-tai
translation of Chegwan’s synopsis of T’ien-t’ai teachings.
Chapell, David, *T’ien t’ai Buddhism: An Outline of the Fourfold Teachings*, Tokyo:
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Daiichi Shobo, 1993.  294.342 C51
See also, Gregory, *Traditions of Meditation*, above.

San-lun


Fa-Xiang

de Bary, *Chinese Tradition*, pp. 343-349.

Hua-yan


Hakeda, Yoshito, *The Awakening of Faith*. New York: Columbia University Press, 1967. A translation of the text that, in some ways, was more influential in the formation of the Hua-yen school than was the Avatamsaka Sutra itself.


**Pure Land**


Robinson, Verse, pp. 41-45, 64-74. The Pure Land liturgical hymns.


See also Weinstein, *Buddhism under the T'ang*, above; and the articles, "Pure Land Buddhist Worship and Meditation in China" and "Death-bed Testimonials of the Pure Land Faithful," in Lopez, *Buddhism in Practice*.

**Third Period Sect**


Hubbard, Jamie. 2001. *Absolute Delusion, Perfect Buddhahood: the Rise and Fall of*
a Chinese Heresy. Honolulu: University of Hawai'i Press. 294.392 H875 a

Chan
For students admitted in 2018-19 or before  
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Lynn, Richard John, "The Sudden and Gradual in Chinese Poetry Criticism: An Examination of the Ch'an-Poetry Analogy," in Gregory, Sudden and Gradual: 381-428. An excellent corrective to the many books that see Ch'an as a major influence on Chinese aesthetics.
See also, Gregory, Traditions of Meditation and Tsung-mi, above.
Modern China
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BSTC6052
Study of important Buddhist meditation texts
(6 credits)

Lecturer
Ven. Sik Hin Hung
Tel: 3917-2847
Email: hinhung@hku.hk

Course Description

Meditation is an integral part of the study and practice of Buddhism. This course will read and study important Buddhist texts related to the practice of meditation from various traditions. Passages will be selected from texts such as: the *Satipatthana Sutta*, *Visuddhimagga*, *Sandhinirmochana Sutra* (Sutra of the Explanation of the Profound Secrets, 解深密經), *The Treatise on the Two Entrances and Four Practices* 菩提達磨略辨大乗入道四行, and *The Three Statements that Strike the Essential Points* by Garab Dorje. Students will also be introduced to the actual practice of meditation.

Objectives

(1) To introduce some of the important Buddhist meditation texts from various Buddhist traditions.
(2) To enable students to see the differences and similarity of these meditation methods.
(3) To help students to read and study Buddhist texts on their own.

Assessment (tentative)
Two written essays of 3500 words each

**Submission method**

Please submit both hard and soft copy to Centre of Buddhist Studies.

Soft copy: Please submit it thru Moodle turnitin system (via HKU Portal)

Hard copy: Please submit it to course teacher or Centre’s general office. Before submitting the hard copy essay, please submit the essay to turnitin system for similarities checking, then attach the one page result showing similarities at the end of your essay.

**Lecture Schedule**

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<th>Content and discussion</th>
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<td>Why meditation is an integral part of Buddhist teachings and practice? What is its relationship with the path of purification and the elimination of suffering? Why the practice of the four foundations of mindfulness is “the only way” to purification and overcoming sorrow and suffering?</td>
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<td>2</td>
<td>The Satipatthana Sutta</td>
<td>On mindfulness of Breathing and body movements</td>
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<td>3</td>
<td>The Satipatthana Sutta</td>
<td>On the Contemplation of Feeling, volition and consciousness</td>
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<td>4</td>
<td>Visuddhimagga, the Path of Purification</td>
<td>Study of the Description of Concentration—Taking a meditation subject</td>
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<td>5</td>
<td>Visuddhimagga, the Path of Purification</td>
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<td>6</td>
<td>Visuddhimagga, the Path of Purification</td>
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<td>7</td>
<td>Sandhinirmochana Sutra or &quot;Sūtra of the Explanation of the Profound Secrets,&quot;</td>
<td>Chapter on Analyzing Yoga</td>
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<td>8</td>
<td>Sandhinirmochana Sutra</td>
<td>Chapter on Analyzing Yoga</td>
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<td>9</td>
<td>Bodhidharma: The Treatise on</td>
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<table>
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<tr>
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<td>10</td>
<td>The Sixth Patriarch Platform Sutra</td>
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<td>11</td>
<td>Tsig-sum nêdêk, The Three Statements that Strike the Essential Points,大圓滿椎擊三要訣</td>
<td>The Three Statements that Strike the Essential Points by Garab Dorje</td>
</tr>
</tbody>
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**Reading**

7. 《六門教授習定論》, Taisho Tripitaka, Electronic version, No. 1607 六門教授習定論 Electronic Version by 中華電子佛典協會 (CBETA) Chinese Buddhist Electronic Text Association (CBETA)
8. 無著菩薩本,世親菩薩釋, [02]義淨法師中譯, 大正藏 vol.31,1607
9. 《菩提達磨略辨大乘入道四行》《景德傳燈録》卷三十
10. 《六祖法寶壇經》

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**BSTC6055**  
**Buddhist Psychology I**  
*(6 credits)*

**Lecturer**  
Dr. K.L. Kong  
Tel: 6099-4908 or 3917-5019  
Email: pengchaukong@hotmail.com
Course Description

This course takes a psychological perspective to introduce the Buddha’s teaching as recorded in suttas of the Pali Nikaya texts. The suttas, written mostly in narrative and sermon format, offer lively and concrete examples of problem solving as well as guidance in daily living to help us cultivate a way of thinking commensurate with the Buddhist way of life. In the remaining part of the course, some epistemological aspects of the Buddha’s teaching are elaborated using relevant sources from Western psychology (Helmholtz), and from the Mahayana tradition (The Thirty Stanzas).

Assessment

Final Exam 50 %
Coursework 50 % (one mid-term quiz 10%; 2 essays 20% each)

Course Objective

We are attracted to Buddhism because we find life unsatisfactory and have faith that the Buddha’s teaching will help us escape from this unsatisfactory state or dukkha (whatever is unsatisfactory in life). In so doing we also acknowledge that our knowledge is unsatisfactory, for dukkha arises from ignorance. In this course we investigate Buddhism with the objective of ridding ourselves of this ignorance by cultivating a different way of knowing, seeing and living life so we may get closer to the Buddhist goal of escape or release from dukkha. It must be understood that by just going to lectures, investigating the Dharma and reflecting on them, students may, at best, know and see differently. It is only by living what one knows and sees, with acts of mind, speech and body, through one’s own sustained effort, that the Buddhist goal can be accomplished. Seeing dukkha, its arising and cessation are the first three of the Four Noble Truths taught by the Buddha; living truth with body and mind is walking the Path, the Fourth Noble Truth. The Four Noble Truths are to be practiced as a way of thinking and acting from moment to moment.

Course Syllabus Part I - the Suttas

The suttas are the earliest written records we have of the Buddha’s teachings and are accepted as basic texts by all Buddhist traditions. Unfortunately they also have serious shortcomings. They began as a loose collection of narratives gathered after the Buddha’s death and were transmitted orally from generation to generation. In the process they were subjected to much distortion and dilution so that by the time they were first written down as the Nikaya texts, they were already a basket of various traditions of Indian
philosophies intermingled with distortions of the Buddha’s teachings. Subsequent centuries of further transcriptions, translations, alternating with more oral transmissions added to the corruption.

As a result we have different versions of the suttas depending on the route of transmission. The Pali Nikaya texts were transmitted through the Southern route. We shall investigate English translations of selected suttas from the Anguttara Nikaya, Digha Nikaya, Majjhima Nikaya and Samyutta Nikaya. Links to these selected suttas are provided in the reading list for suttas below (accessed by pressing control and click). Not all suttas will be lectured on.

The early Chinese versions (called the Agama 阿含經) were introduced from the Northern route and were translated from Sanskrit (except for the Samyutta). Versions in the two traditions differ in the suttas’ number, contents, and arrangements (when comparable in the first place). Students who want to refer to the Chinese version can access the equivalent of the Angutta (增一阿含) at http://sutra.foz.cn/kgin/kgin02/125/125.htm, that of the Digha (長阿含) at http://sutra.foz.cn/kgin/kgin01/1/1ah1.htm, that of the Majjhima (中阿含) at http://sutra.foz.cn/kgin/kgin01/26/26.htm, and that of the Samyutta (雑阿含) at http://sutra.foz.cn/kgin/kgin02/99/99.htm

A particular sutta emerged where the life of a particular person (or persons) intersected with the Buddha’s at a particular point in space and time. In general each sutta corresponds to one sermon delivered by the Buddha or one of his disciples, usually in response to a question arising from conditions related to the questioner’s background or circumstances (e.g. problems related to discipline and conceit for monks; sensual pursuits for lay people; debates about truth and existence for priests and philosophers). The Buddha’s prescriptions depended on both the nature of the audience as well as the question. But the result was always the same- the audience could see more clearly in the direction of the Buddhist goal.

As a collection of life events of real people, the suttas unfolded with the natural flow of life itself. They were not and could not be organized in the way that academic materials of Western disciplines like psychology are. They are at best a collection of “case studies”, if we have to call them by a modern name. But they are not entirely lacking in organization in the recorded texts. In the Samyutta, and to a lesser extent the Majjhima Nikaya, many of the suttas were put together in a loose way under a general topic like dependent co-arising, the six sense media, the Noble-Eightfold Path etc. In the Anguttara, the suttas were simply organized according to the number of “factors” discussed in each sutta (…the Four Nobles Truths, Five Aggregates, Six Sense Media…). In this course selected suttas will be taught in a step by step manner to facilitate learning, and on this
basis may be organized according to the following sequence of topics. Suttas in the reading list below are also organized under the same topics.

A. Buddhism, other teachings and household life

These “introductory” suttas are selected to give us an overall picture of the Buddhist goal, Buddhist way of thinking, and Buddhist practice. They are presented first not only because they tell us “new things” that we should learn, but even more importantly also old habits that we should abandon: old attitudes and old ways of thinking that prevent us from benefitting from the Buddha’s teaching in the first place. Motivated by conceit (ego), the human mind thinks in an absolute way of “right/ wrong” (I am right and you are wrong), “true/ false” (this is true and everything else is false). Conceit, self-righteousness and other delusions are the greatest obstacles to the Buddhist Path. The introductory chapters will give us an initial idea of some of these obstacles. With conceit and other evil motives subdued, or at least seen as they are, we may then direct our attention to see what we have not been able or willing to see, and begin our life-long walk in the Buddhist Path. Issues raised in these introductory suttas are also elaborated in the remaining suttas.

B. Appropriate attention to action and consequence, versus ideas with no action, or with no or no urgent consequence

The First Noble Truth is to “see dukkha as is”, and the first step in “seeing dukkha as is” is appropriate attention- looking in the right direction, or putting the proper item on the “mind’s agenda” in the first place. And appropriate attention, as revealed in the Buddha’s lesson to his seven-year-old son Rahula, begins with constantly reflecting on one’s actions (of mind, speech and body) and consequences. Inappropriate attention is to attend to topics that are inconsequential or that cannot be translated into ideas and action to make a difference in life. In other words, one needs to prioritize one’s attention.

C. Appropriate attention to impermanence and drawbacks in video mode, versus allure in picture mode

The human mind is attracted to short term pleasurable consequences and prone to ignore long term unpleasant consequences. They attribute values to “things” and prioritize them based on this little information. But they are not aware of their shortcoming because most of their thinking is done outside their awareness, in the mind’s subconscious. By focusing on that one “thing” to the neglect of everything else, they see only the good side (the allure of sensations) and get the impression that the allure will remain unchanged across space and time, i.e. “permanent” (a “beautiful” model; a brand name handbag; Prince Charming and Snow White riding
into the sunset and live happily hereafter).

Real life unfolds continuously, as in a video (after riding into the sunset there are mortgage installments to be paid for the castle occupied by screaming kids and in-laws coming over for the weekend, as Snow White and Prince Charming grow old ..... - in short married life no different from any we know in real life). Impermanence, gain and loss affect everyone- ordinary people and Buddhist followers alike. Ordinary people suffer more because they are unprepared for impermanence. Like the first generation digital camera, the ordinary mind can only take static pictures but not videos. To counter this shortcoming, one needs to attend appropriately to expand one’s vision in time and space- to see in “video mode” and impress upon oneself the drawbacks as well as the allures in sensuality: to see impermanence. The Buddhist follower prepares himself by frequently contemplating on impermanence from time to time in daily practice.

D. Appropriate attention to the dependent arising of craving, clinging and future becoming, versus ignorance of dependent arising

Most people would not compare themselves to a stereotypical addict, who suffers constantly from intense craving for what he is addicted to (e.g. drug). However, from a Buddhist perspective, worldly pursuits of all kinds differ only in degree from stereotypical addictions- power, material acquisitions, people’s attention, the internet, “hobbies” of all kinds, a relationship, revenge, an answer to a question, conquering a mountain, in fact any idea that one happens to be obsessed with (including blowing oneself up for the suicide bomber). In Buddhism ordinary people are also said to crave and cling. Craving and clinging are also addictions that constantly afflict the mind, as diseases do to the body. The process of developing craving and clinging is also no different from that of drug addiction. Sensory contact with the craven object brings pleasant feelings. If one relishes in these pleasant feelings, desire arises and a “bad seed” is planted in the mind in the first contact. As one relishes in these pleasant feelings arising from each subsequent contact, one “waters” the seed and desire, craving and clinging grows in a vicious cycle- the cycle of “births and suffering”. This cycle is maintained by acts of the mind and other conditions that are said to be “dependently arisen” from one another. Twelve conditions are usually stipulated, which together constitute the “cycle of dependent co-arising” or samsara.

E. Appropriate attention to conscious and subconscious mind acts of greed, aversion, delusion and afflictions of “self”, versus ignorance of mind acts

A lot of times we see suffering, but it is hard if not impossible to see that it arises from our own acts (of mind, speech and body). Take for example “that
disgusting guy/ gal in the office who makes you suffer”. You cannot describe him in any other way than that he/ she “is” disgusting, and “makes” you suffer. You feel the suffering in your mind but the “cause” is entirely attributed to that “disgusting guy/ gal out there”. No trace can be found that you have anything to do with the cause, be it mind acts or otherwise. You even insist what you say is “objective, factual and true” when you call him a disgusting guy; that his denials are “false” etc. There is no doubt you are “right” and he is “wrong”.

A difficult part if not the most difficult part in Buddhist practice is learning to “translate” images that seem to arise “out there” as cause of suffering into one’s own mind acts- to see our own acts as cause of arising of suffering. In Buddhism mind acts or mind phenomena are differentiated into five categories called the five aggregates. They are: form (as revealed in images of what we call “physical world”), feelings, perceptions (ideas and images), mental formations (mind acts including those of the other aggregates) and consciousness (all conscious phenomena including the former four categories). All five aggregates may be taken as mind acts or experiences arising from mind acts, including “form”, of which that “disgusting guy out there” is one.

To overcome this deeply ingrained intuition we shall borrow some images from psychology to convince the reader that mind acts, mostly subconscious, underlie conscious phenomena including perceptions of what appear to be “external objects”. One might notice for example that one got upset because one craved respect from colleagues and did not get it. One may reflect that this craving arises from, and is dependent on one’s big ego, conceit, vanity. In fact conceit has as its basis mind acts of fabricating a “self” etc. One may even notice there are actually many other things to attend to, which are more pleasant or more important in the long run; that putting the idea of “that guy” on the mind’s agenda is a big mistake in the first place. Acts of the mind are potentially under one’s voluntary control. One may attend to the good side as well as the “bad” side of people and cultivate compassion in the heart to replace conceit. Instead of making unrealistic demand of people one can develop equanimity. Instead of craving one may work on restraint and renunciation. Acts originate in the mind and that is where we should make the changes- not (or not just) in the apparent “outside world”. The suttas in this category will draw our attention to mind acts underlying greed, aversion, delusion and afflictions of “self”. It will be seen that acts of fabricating and attending to “self” underlie all other afflictions and pose a formidable obstacle in the Buddhist Path.

F. Appropriate attention to proliferations of the mind, versus ignorance of proliferation

The human mind distinguishes itself in its ability to create knowledge, so as to anticipate future events, and bring the environment under control. It explores various ideas of “form”
or “permanent objects” contact with which may bring pleasure or suffering, and make arrangements accordingly. It is these explorations of the mind that generate images of “existence” of “form”, “natural laws” and “true views”. No wonder our mind is filled with images of “an external world”. Hence “Hello Kitty is cute”; “Durians are delicious”; “That guy is disgusting”. Proliferation of the mind is motivated by sensuality and power and knows no limit. From mind proliferations arise conflicts between people, and wars between nations.

G. Appropriate attention to dependent arising of “self”, versus grasping of “self”

The Buddha taught ideas pertaining to a “self” are dependently arisen, like other mind fabrications. Various grasping of a “self” independent of mind fabrication are refuted: grasping a self as the five aggregates, master, identical consciousness, what is percipient etc. after death etc., and as what performs karmas and receives retribution.

H. Appropriate attention to afflictions to be abandoned and virtues to be cultivated, versus ignorance and misunderstanding of what to abandon and cultivate

Buddhism is about cultivating virtues and abandoning afflictions. Several suttas provide just a list of these. Some common misunderstandings of what to abandon and cultivate are also clarified. Specific guidance on dealing with anger is given in several suttas.

The Buddha once said learning Buddhism is like trying to catch a snake. If one does it right (grabbing the snake by the neck) he gets what he wants. But if he does it wrong (grabbing it by the tail) he gets bitten. Since the Buddha’s days many misconceptions about Buddhism have scared away many people from it, as well as causing confusion and suffering among those who did follow it. For example Buddhist compassion has been interpreted to mean turning a blind eye to all wrongdoings including crimes. This is in contrast to Buddhist monks who have the Vinaya code set up to strictly enforce discipline in monasteries. Another common misunderstanding is that all sensations arising from external conditions are “bad” and an “ideal” Buddhist is like a stoic, an ascetic, even a statue. If this were so, as the Buddha himself pointed out, then you need to be blind and deaf to become enlightened. As the Ven. Ajahn Chah also pointed out, it is through sensations that we can learn the Dharma in the first place, and survive as sentient beings.

I. Appropriate attention to one’s own mind to get rid of all fermentations, versus lack of concentration
Buddhism is more of a skill of practice than just a philosophy. Seeing, knowing and living are all acts—acts of the mind and body. To learn these acts, as in learning other acts like playing a musical instrument or a sport, we need to practice. In Buddhism learning and practicing go hand in hand. We learn to practice, and we also learn as we practice. Hearing the Dhamma is like a piano player who after listening to the teacher’s instructions, spends the rest of the week (or life) practicing.

Learning to live life differently means we must learn in the context of life, one’s own life, as it unfolds. Hence we have the chance to learn and practice every waking moment. Yes, to learn Buddhism one does not have to find a quiet place in the mountains, book a yoga session, or wait for next week’s lecture. One may learn to practice Buddhism any moment. All one needs to do is to attend to one’s mind the way the Buddha taught. This is “practicing mindfulness”. By practicing “mindfulness” one learns Buddhism.

J. Appropriate attention to one’s own mind for pleasant abiding in the here and now, versus lack of concentration

The suttas here should clarify some of the common misunderstandings related to concentration: confusing attending to breathing with the four jhanas; the four jhanas with practicing mindfulness to rid all fermentations; householder equanimity arising from ignorance, with equanimity arising from the pure mind of the noble ones; serenity with numbness etc. etc.

K. Social Psychology

These suttas offer guidance to interacting with people in several social contexts: discussion, spreading information, choosing companions, qualities of a teacher, qualities of a friend, when and when not to counsel, and settling disputes.

L. Summary of the Path

The suttas in this category give a summary of important concepts in Buddhist practice, their relations and differences, FAQ’s of students of Buddhism, and a “story of life”.

Course Syllabus Part II- Western Psychology and the Yogacara Tradition

As pointed out above, attending to subconscious mind acts as conditions of arising of consciousness is where Buddhist students run into greatest trouble, without even being aware of what the trouble is. The subconscious is by definition not open to direct
awareness, and may only be inferred by the intellect- provided one has any idea of what one is looking for and makes an attempt to look for it in the first place. The idea that “reality” is constructed in the mind is also a subject of hot debate in modern philosophy. But even as it is conducted in modern language rich in the vocabulary of relevant concepts, people still have trouble following such debates. Most people just do not have any idea of subconscious mind acts as condition of arising of consciousness, which they take for granted as “true ideas” or “copies of reality”. It is not surprising that students of Buddhism invariably encounter difficulties in their attempt to grasp these epistemological issues, presented in the suttas’ archaic, primitive languages with limited vocabularies. The bottom line is, a relevant theory of knowledge written in modern language should at least help to narrow this gap of understanding.

Such a dream theory, in the lecturer’s opinion, had been bestowed upon us by the nineteenth-century German physiologist Ludwig von Helmholtz in a chapter he wrote on perception and the nature of knowledge: “Concerning the perceptions in general. In Treatise on physiological optics, vol. III, 3rd edition (translated by J.P.C. Southall 1925 Opt. Soc. Am. Section 26, reprinted New York: Dover, 1962)”. A few words need to be said about this great scientist and philosopher who may not be so well-known outside his native country.

Helmholtz was a renowned scientist who made tremendous contributions to science and medicine, in particular the physiology of vision. Incidentally he was the supervisor of Wundt, who in American psychology textbooks is honored with the title “Father of Modern Psychology”. Modern students of psychology would be puzzled how Helmholtz as “grandfather” of modern “scientific” psychology could play any contributory role, not to mention a critical role, in the understanding of “emptiness” of the mind. The answer, as we shall see, is that when psychology began in Germany in the nineteenth century, it was very, very different from the American “psychology” we see today. But “A Funny Thing Happened on the Way to America”- when psychology crossed the Atlantic it left behind its psyche.

Fortunately, this psyche which is the proper study of psychology may be retrieved from Helmholtz’s theory of perception, which actually is a theory of the mind. Helmholtz’s work is not leisure reading either. Past students have found the course notes helpful- when accompanied by a lot of exertion on the student’s part. With Helmholtz’s teaching, one should know and see better our subconscious mind acts and understand the suttas in a new light.

Another formidable problem that Buddhist students encounter reading the suttas is putting them together to form an overall picture of the “mind”, a framework by which one may relate one’s acts and consequences, past and future. In the lecturer’s experience, a systematic theory of the “mind” based on the Buddha’s teaching can be found in the
“Thirty Stanzas” attributed to the Yogacara Master Vasubandhu, translated into Chinese from Sanskrit by the famous Tang Dynasty Master Xuan Zhuang (玄奘) and extensively elaborated in his book “成唯识论”. A modern English translation is available titled “成唯识论 Ch'eng Wei-Shih Lun (Doctrine of Mere-Consciousness) By Tripitaka-Master Hsuan Tsang, English Translation by Wei Tat”. A good reference for those who read Chinese is “成唯识论直解 林国良”. A key proposition in this work is the idea of a storage structure of knowledge or “alaya” (cf. hard disk). To this storage “mind faculty” is attributed the functions of storage of “seeds” as accumulation of effects of past karmas, as well as condition of arising of present, ongoing karmas.

For the course as a whole, an excellent and friendly introduction as well as valuable guide to Buddhist practice (in particular doing the first assignment) can be found in the book “Food for the Heart” by Ajahn Chah (see excerpts of the book in the course notes or the full text in http://www.accesstoinsight.org/lib/thai/chah/heartfood.html). For students with no Buddhist background, the book “What the Buddha Taught” by Walpola Rahula offers a quick introduction. http://www.quangduc.com/English/basic/68whatbuddhataught-02.html

### Reading List - Suttas

#### A. Buddhism, other teachings and household life

- **AN 3.65:** Kalama Sutta — The Instruction to the Kalamas/To the Kalamas [A i 188; Thai 3.66] [Soma | Thanissaro]
  https://www.dhammatalks.org/suttas/AN/AN3_66.html

- **MN 58:** Abhaya Sutta — To Prince Abhaya [M i 392] [Thanissaro]
  https://www.dhammatalks.org/suttas/MN/MN58.html

- **MN 95:** Canki Sutta — With Canki [M ii 164] [Nanamoli (excerpt) | Thanissaro (excerpt)]
  https://www.dhammatalks.org/suttas/MN/MN95.html

- **AN 3.60:** Sangarava Sutta — To Sangarava [A i 168; Thai 3.61] [Thanissaro]
  https://www.dhammatalks.org/suttas/AN/AN3_61.html

- **AN 10.94:** Vajjiya Sutta — About Vajjiya [A v 189] [Thanissaro]
  https://www.dhammatalks.org/suttas/AN/AN10_94.html

- **MN 137:** Salayatana-vibhanga Sutta — An Analysis of the Six Sense-media [M iii

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215) [Thanissaro]
https://www.dhammatalks.org/suttas/MN/MN137.html

SN 12.52: Upadana Sutta — Clinging {S ii 84; CDB i 589} [Thanissaro]
https://www.dhammatalks.org/suttas/SN/SN12_52.html

SN 12.38: Cetana Sutta/Cetanaa Sutta — Intention/Volition {S ii 65; CDB i 576} [Thanissaro | Walshe]

AN 10.51: Sacitta Sutta — One's Own Mind {A v 92} [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN10_51.html

AN 8.53: Gotami Sutta — To Gotami {A iv 280} [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN8_53.html

AN 7.79: Satthusasana Sutta — To Upali {A iv 143} [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN7_80.html

B. Appropriate attention to action and consequence, versus ideas with no action, and with no or no urgent consequence

MN 61: Ambalatthika-rahulovada Sutta — Instructions to Rahula at Mango Stone {M i 414} [Thanissaro]
https://www.dhammatalks.org/suttas/MN/MN61.html

AN 6.47: Sanditthika Sutta — Visible Here-&-Now {A iii 356} [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN6_47.html

AN 10.24: Cunda Sutta — Cunda {A v 41} [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN10_24.html

SN 22.89: Khemaka Sutta/Khemo Sutta — About Khemaka/Khemaka {S iii 126; CDB i 942} [Thanissaro | Walshe (excerpt)]
https://www.dhammatalks.org/suttas/SN/SN22_89.html

AN 6.38: Attakārī Sutta — The Self-Doer {A iii 337} [Nizami]

AN 3.2: Lakkhana Sutta — Characterized (by Action) {A i 102} [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN3_2.html

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MN 63: Cula-Malunkyovada Sutta — The Shorter Instructions to Malunkyva  [M i 426][Thanissaro]  
https://www.dhammatalks.org/suttas/MN/MN63.html

AN 3.91: Accayika Sutta — Urgent  {A i 239; Thai 3.93} [Thanissaro]  
https://www.dhammatalks.org/suttas/AN/AN3_93.html

AN 4.77: Acintita Sutta — Unconjecturable  {A ii 80} [Thanissaro]  
https://www.dhammatalks.org/suttas/AN/AN4_77.html

AN 7.51: Avyakata Sutta — Undeclared  {A iv 67} [Thanissaro]  
https://www.dhammatalks.org/suttas/AN/AN7_51.html

MN 45: Cula-dhammasamadana Sutta — The Shorter Discourse on Taking on Practices {M i 305} [Thanissaro]  
https://www.dhammatalks.org/suttas/MN/MN45.html

AN 3.22: Gilana Sutta — Sick People  {A i 120} [Thanissaro]  
https://www.dhammatalks.org/suttas/AN/AN3_22.html

C. Appropriate attention to impermanence and drawbacks in video mode.  
versus allure in picture mode

MN 13: Maha-dukkhakkhandha Sutta — The Great Mass of Stress  {M i 83} [Thanissaro]  

AN 8.6: Lokavipatti Sutta — The Failings of the World  {A iv 157} [Thanissaro]  
https://www.dhammatalks.org/suttas/AN/AN8_6.html

AN 3.68: Titthiya Sutta — Sectarians  {A i 199} [Thanissaro]  
https://www.dhammatalks.org/suttas/AN/AN3_69.html

AN 5.49: Kosala Sutta — The Kosalan  {A iii 57} [Hecker/Khema | Thanissaro]  
https://www.dhammatalks.org/suttas/AN/AN5_49.html

AN 3.38: Sukhamala Sutta — Refinement  {A i 145; Thai 3.39; BJT 3.39} [Thanissaro]  
https://www.dhammatalks.org/suttas/AN/AN3_39.html

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AN 5.57: Upajhatthana Sutta — Subjects for Contemplation [A iii 71] [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN5_57.html

MN 2: Sabbasava Sutta — Discourse on All Āsavas/All the Fermentations [Mi 6] [Burma Pitaka Assn. | Thanissaro]
https://www.dhammatalks.org/suttas/MN/MN2.html

MN 20: Vitakkasanthana Sutta — The Removal of Distracting Thoughts/The Relaxation of Thoughts [Mi 118] [Soma | Thanissaro]
https://www.dhammatalks.org/suttas/MN/MN20.html

D. Appropriate attention to dependent arising of craving, clinging and future becoming, versus ignorance of dependent arising

AN 6.45: Ina Sutta — Debt [A iii 351] [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN6_45.html

AN 3.33: Nidana Sutta — Causes [A i 134; Thai 3.34; BJT 3.34] [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN3_34.html

AN 10.104: Bija Sutta — The Seed [A v 212] [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN10_104.html

SN 12.64: Atthi Raga Sutta — Where There is Passion [S ii 101; CDB i 599] [Nyanaponika | Thanissaro]
https://www.dhammatalks.org/suttas/SN/SN12_64.html

SN 22.53: Upaya Sutta — Attached [S iii 53; CDB i 890] [Thanissaro]
https://www.dhammatalks.org/suttas/SN/SN22_53.html

SN 22.5: Samadhi Sutta — Concentration [S iii 13; CDB i 863] [Thanissaro]
https://www.dhammatalks.org/suttas/SN/SN22_5.html

AN 3.76: Bhava Sutta — Becoming (1) [A i 223; Thai 3.77] [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN3_77.html

SN 22.36: Bhikkhu Sutta — The Monk [S iii 36; CDB i 879] [Thanissaro]
https://www.dhammatalks.org/suttas/SN/SN22_36.html
E. Appropriate attention to conscious and subconscious mind acts of greed, aversion, delusion and afflictions of “self”, versus ignorance of mind acts

SN 35.28: Adittapariyya Sutta — The Fire Sermon [S iv 19; CDB ii 1143] [Nanamoli | Thanissaro]

AN 6.63: Nibbedhika Sutta — Penetrative [A iii 410] [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN6_63.html

AN 7.48: Saññoga Sutta — Bondage [A iv 57] [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN7_48.html

SN 35.95: Malunkyaputta Sutta/Maalunkyaputta Sutta — To Malunkyaputta/Maalunkyaputta [S iv 72; CDB ii 1175] [Thanissaro | Walshe]
https://www.dhammatalks.org/suttas/SN/SN35_95.html

MN 21: Kakacupama Sutta — The Parable of the Saw/The Simile of the Saw [M i 122] [Buddharakkhita (excerpt) | Thanissaro (excerpt)]

AN 4.200: Pema Sutta — Affection [A ii 213] [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN4_200.html

AN 10.96: Kokanuda Sutta — To Kokanuda [A v 196] [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN10_96.html

MN 72: Aggi-Vacchagotta Sutta — To Vacchagotta on Fire [M i 483] [Thanissaro]
https://www.dhammatalks.org/suttas/MN/MN72.html

SN 12.31: Bhutamidam Sutta — This Has Come Into Being [S ii 47; CDB i 566] [Thanissaro | Nyanaponika (excerpt)]
https://www.dhammatalks.org/suttas/SN/SN12_31.html

AN 3.69: Mula Sutta — Roots [A i 201] [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN3_70.html

AN 4.73: Sappurisa Sutta — A Person of Integrity [A ii 77] [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN4_73.html

MN 5: Without Blemishes
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Anāṅga Sutta Unblemished [Thanissaro]
https://www.dhammatalks.org/suttas/MN/MN5.html

MN 15: Inference

SN 22.90: Channa Sutta — To Channa {S iii 132; CDB i 946} [Thanissaro]
https://www.dhammatalks.org/suttas/SN/SN22_90.html

F. Appropriate attention to proliferations of the mind, versus ignorance of proliferation

MN 1: Mulapariyaya Sutta — The Root Sequence {M i 1} [Thanissaro].
https://www.dhammatalks.org/suttas/MN/MN1.html

MN 140: Dhatu-vibhanga Sutta — An Analysis of the Properties {M iii 237} [Thanissaro]
https://www.dhammatalks.org/suttas/MN/MN140.html

DN 1: Brahmajāla Sutta — The All-embracing Net of Views {D i 1} [Bodhi]

MN 28: Maha-hatthipadopama Sutta — The Great Elephant Footprint Simile {M i 184}[Thanissaro]

MN 11: Cula-sihanada Sutta — The Shorter Discourse on the Lion’s Roar {M i 63} [Ñanamoli/Bodhi]

MN 18: Madhupindika Sutta — The Ball of Honey {M i 108} [Thanissaro]
https://www.dhammatalks.org/suttas/MN/MN18.html

AN 3.47: Sankhata Sutta — Fabricated {A i 152} [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN3_47.html

G. Appropriate attention to dependent arising of “self”, versus grasping of “self”
MN 22: Alagaddupama Sutta — The Snake Simile/The Water-Snake Simile {M i 130} [Nyanaponika | Thanissaro]
https://www.dhammatalks.org/suttas/MN/MN22.html

MN 35: Cula-Saccaka Sutta — The Shorter Discourse to Saccaka {M i 237} [Thanissaro]
https://www.dhammatalks.org/suttas/MN/MN35.html

MN 38: Mahatanhasankhaya Sutta — The Greater Craving-Destruction Discourse {M i 256} [Thanissaro]
https://www.dhammatalks.org/suttas/MN/MN38.html

MN 102: The Five and Three
http://www.yellowrobe.com/component/content/article/120-majjhima-nikaya/308-pancattaya-sutta-the-five-and-three.html
https://www.dhammatalks.org/suttas/MN/MN102.html

MN 109: Maha-punnama Sutta — The Great Full-moon Night Discourse {M iii 15} [Thanissaro]

H. Appropriate attention to afflictions to be abandoned and virtues to be cultivated, versus ignorance and misunderstanding of what to abandon and cultivate

AN 3.130: Lekha Sutta — Inscriptions {A i 283; Thai 3.133} [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN3_133.html

AN 5.161: Aghatavinaya Sutta — Removing Annoyance/Subduing Hatred (1) {A iii 185} [Ñanamoli | Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN5_161.html

AN 10.80: Aghata Sutta — Hatred {A v 150} [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN10_80.html

AN 7.60: Kodhana Sutta — The Wretchedness of Anger/An Angry Person {A iv 94} [Ñanamoli | Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN7_60.html
MN 8: Sallekha Sutta — The Discourse on Effacement {M i 40} [Nyanaponika]

AN 4.28: Ariya-vamsa Sutta — The Discourse on the Traditions of the Noble Ones {A ii 27} [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN4_28.html

AN 7.6: Dhana Sutta — Treasure {A iv 5} [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN7_6.html

MN 39: Maha-Assapura Sutta — The Greater Discourse at Assapura {M i 271} [Thanissaro]

AN 5.41: Adiya Sutta — Benefits to be Obtained (from Wealth) {A iii 45} [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN5_41.html

AN 8.54: Dighajanu (Vyagghapajja) Sutta — Conditions of Welfare/To Dighajanu {A iv 281} [Narada | Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN8_54.html

AN 4.41: Samadhi Sutta — Concentration {A ii 44} [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN4_41.html

I. Appropriate attention VIII - attending to one’s own mind to get rid of all fermentations, versus lack of concentration

AN 11.18: Gopalaka Sutta — The Cowherd {A v 347} [Thanissaro]
https://www.dhammatalks.org/suttas/MN/MN33.html

MN 117: Maha-cattarisaka Sutta — The Great Forty {M iii 71} [Thanissaro]
https://www.dhammatalks.org/suttas/MN/MN117.html

MN 122: Maha-suññata Sutta — The Greater Discourse on Emptiness {M iii 109} [Thanissaro]
https://www.dhammatalks.org/suttas/MN/MN122.html

MN 152: Indriya-bhavana Sutta — The Development of the Faculties {M iii 298} [Thanissaro]
https://www.dhammatalks.org/suttas/MN/MN152.html
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AN 4.170: Yuganaddha Sutta — In Tandem | A ii 156 | [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN4_170.html

AN 6.46: Cunda Sutta — Cunda | A iii 355 | [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN6_46.html

AN 8.26: Jivaka Sutta — To Jivaka | A iv 222 | [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN8_26.html

AN 4.245: Sikkha Sutta — Training | A ii 243 | [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN4_245.html

AN 8.63: Sankhitta Sutta — In Brief | A iv 299 | [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN8_70.html

SN 12.23: Upanisa Sutta/Upаниsaa Sutta — Discourse on Supporting Conditions/Prerequisites/Upаниsaa | S ii 29 | CDB i 553 | [Bodhi | Thanissaro | Walshe (excerpt)]
https://www.dhammatalks.org/suttas/SN/SN12_23.html

AN 11.1: Kimattha Sutta — What is the Purpose? | A v 311 | [Thanissaro].
https://www.dhammatalks.org/suttas/AN/AN11_1.html


MN 57: Kukkuravatika Sutta — The Dog-duty Ascetic | M i 387 | [Ñanamoli]

J. Appropriate attention to one’s own mind for pleasant abiding in the here and now, versus lack of concentration

MN 10: Satipathana Sutta — The Foundations of Mindfulness/The Discourse on the Arousing of Mindfulness/Frames of Reference | M i 55 | [Nyanasatta | Soma | Thanissaro]

MN 118: Anapanasati Sutta — Mindfulness of Breathing | M iii 78 | [Thanissaro]
https://www.dhammatalks.org/suttas/MN/MN118.html
AN 8.30: Anuruddha Sutta — To Anuruddha [A iv 228] [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN8_30.html

AN 9.31: Anupubbanirodha Sutta — Step-by-step Stopping [A iv 409] [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN9_31.html

AN 9.33: Vihāra Sutta — Dwellings (2) [A iv 410] [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN9_33.html

MN 121: Cula-suññata Sutta — The Lesser Discourse on Emptiness [M iii 104] [Thanissaro]
https://www.dhammatalks.org/suttas/MN/MN121.html

AN 10.6: Samadhi Sutta — Concentration [A v 7] [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN10_6.html

K. Social Psychology

Conditions for fruitful discussion
AN 3.67: Kathavatthu Sutta — Topics for Discussion [A i 197] [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN3_68.html

Spreading information
AN 4.183: Suta Sutta — On What is Heard [A ii 172] [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN4_183.html

Perceiving others
AN 4.192: Thana Sutta — Traits [A ii 187] [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN4_192.html

What it takes to be a teacher
AN 5.159: Udayi Sutta — About Udayin [A iii 184] [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN5_159.html

What it takes to be a friend
AN 7.35: Mitta Sutta — A Friend [A iv 31] [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN7_35.html

To counsel or not to counsel
For students admitted in 2018-19 or before   MBS Course Outline 19-20 (Updated on Sept 9, 2019)

MN 103: What Do You Think about Me?
http://www.yellowrobe.com/component/content/article/120-majjhima-nikaya/309-ki
nti-sutta-what-do-you-think-about-me.html

Settling disputes
MN 104: At Samagama
http://www.yellowrobe.com/component/content/article/120-majjhima-nikaya/310-s
magma-sutta-at-smagma.html

L. Summary of the Path

AN 10.81: Bahuna Sutta — To Bahuna [A v 151] [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN10_81.html

AN 3.40: Adhipateyya Sutta — Governing Principles [A i 147] [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN3_40.html

AN 10.58: Mula Sutta — Rooted [A v 106] [Thanissaro]
https://www.dhammatalks.org/suttas/AN/AN10_58.html

MN 43: Mahavedalla Sutta — The Greater Set of Questions-and-Answers [M i
292] [Thanissaro]
https://www.dhammatalks.org/suttas/MN/MN43.html

DN 15: Maha-nidana Sutta — The Great Causes Discourse [D ii 55] [Thanissaro]
https://www.dhammatalks.org/suttas/DN/DN15.html

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BSTC6056
Special topics in Buddhist Studies (4): Buddhism and its relevance in the
modern world
(6 credits)

Lecturer
Ven. Hin Hung, Ven. Phuntsok Wangchuk, Dr. Ernest Ng,
Ven. Dr. Barry Kerzin-TBC
Tel: 3917-5019
Email: hinhung@hku.hk

(Details to be provided)

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BSTC6057
Special topics in Buddhist Studies (5): An introduction into the Abhidharma study
(6 credits)

Lecturer
Ven. Dhammadipa
Tel: 3917-5019
Email: buddhism@hku.hk

Course Description

The Abhidharma Scriptures as opposed to the Sutra and Vinaya Scriptures were meant to teach in terms of the highest reality [paramartha] explaining the mundane experience of sentient beings as it really is [yatha dharma]. The particular emphasis of Buddhist philosophy is on the realisation of the ultimate reality through the liberating penetration of worldly reality. Even though the concepts and means for this liberating penetration kept changing from the time of Buddha to the present times, the basic principle remained; the worldly and the ultimate cannot be separated.

The aim of this course is to convey to the students the idea of the relevance of the study of Abhidharma to a deeper understanding of the Buddhist epistemology and phenomenology aimed at accomplishing the sole aim of Buddhism, namely to liberate the mind from it’s cankers.

The Sutra literature usually does not convey a systematic presentation of the process of liberating the mind, it can only be found in the commentaries and sub-commentaries to the sutras and in the Abhidharma scriptures and commentaries. This complex of literature cannot possibly be encompassed in one lifetime of study, but my purpose is to give some guidelines for the study of the Theravada and Yogacara Abhidharma. These two systems are especially concerned with a practical guidance on how to experience the world [body and mind] in order to liberate the mind, being the base of all the experiences of sentient beings without exception. Only the Abhidharma gives a universal model of how the mind works in all situations of life. This model is very useful and can encourage students to study Buddhism not solely as a scholastic discipline, but as a practical guidance for
improving the quality of life. Below is a general overview of the topics to be discussed during the course, with some hints of a general bibliography that may be useful to read. The students can choose in accordance with their interest.

**Bibliography and the outline of the course**

**Topic 1:**

- The Abhidhamma and Abhidharma. Three traditions of the Buddhist wisdom teachings: Theravada, Sarvastivada and Mahayana, and their similarities and differences.

Bibliography:
F. Watanabe: Philosophy and its development in the Nikayas and Abhidhamma. Motilal Banarsi Das, Delhi,
Paul Williams; Buddhist Thought.
Conze.E. Buddhist Thought in India. London:George Allen and Unwin. 1962
La Valle Poussin, The Abhidharmakoshasabhasya, tr. Leo M. Pruden. Berkley,
Asian Humanities Press. 1992
Abhidharmasamuccaya, The Compendium of the higher learning by Asanga.

**Topic 2:**

- The analysis of materiality [rupa] in the Theravada Abhidhamma as the base for a phenomenological survey of the mind processes [cittavithi].
- A comparison with the tradition of the Northern Abhidharma.
- The relation between ontology, epistemology and soteriology.

Buddhist Publication Society, Kandy. Shri Lanka.
Anacker. S. Seven Works of Vasubandhu, Motilal Banarsi Das, Delhi, 1984
Bhikkhu Bodhi; A manual of Abhidhamma, [Abhidhammathasangaha of Bhadanta Anuruddha] with extensive notes. B.P.S. Kandy
Karunadasa, The analysis of matter in the Pali Abhidhamma.
For students admitted in 2018-19 or before  
MBS Course Outline 19-20 (Updated on Sept 9, 2019)

T.1619. 1625 Dignaga, The treatise on the objects, Dharmapala; Explanation of the treatise on objects. 所緣論。觀所緣論釋。
N. 1590 and N.1834; Vasubandhu, Vijñaptimatrata in twenty verses and Kui Ji; Notes on twenty verses. 世親，唯識二十論。窺基；唯識二十論書記。
N.1861 Kui Ji. 窺基；大乘法苑義林章, see especially 大種造色章, 五根章, 極微章, 法處色義
N. 1579 瑜伽師地論 see especially 本地分 五識地 意地 also corresponding passages in the 決擇分。

Topic 3:

• The analysis of mind in relation to the experience of its objects; of the body.

• The mental factors as the content of the mind and their classification.

• The relation between the method of investigation of the mind and the experience of mind itself.

• Question of simultaneous occurrence of different consciousnesses and one consciousness process at one time.

• The explanation of the continuity of the mind in the Theravada Abhidhamma and in the Yogacara basic sources, and their similarities and differences.

Bibliography: T.1602; Asanga: 顯揚聖教論
T.1585. Xuan zang: 成唯識論，verses 1-17 卷1-7.
T. 1579，決擇分
T. 1614 大乘百法明論，Vasubandhu, tr. Xuan zang
T. 1614 Kui Ji commentary to 百法論。
N.676 解深密經。tr. Xuan zang. English translation from Chinese : Thomas Cleary.
N.366 Yuan ze’s commentary: 解深密經疏
Lusthaus Dan; Buddhist Phenomenology, a Philosophical Investigation of Yogacara in Cheng Wei Shi Lun, London, Routledge, 2002
Jaini, P. S. The Sautrantika Theory of Bija. BSOAS 22. [1959]

**Topic 4:**

- The process of liberating the mind; the soteriological aspect of the Theravada Abhidhamma teachings and of the Yogacara Abhidharma.
- Their similarities and differences in the light of their understanding of the basic principles of Buddhist Philosophy and Psychology.
- The two streams of thought in the Yogacara philosophy and their relevance to the process of liberating the mind.

**Bibliography:**

Xuan zang;  成唯識論 T.1585. verses 19-30, 卷7-10
T.1579 瑜伽師地論，especially samahita, shravaka, bodhisattva bhumis and the corresponding viniscaya 決擇分 sections
N. 862 慧строен大乘法苑林章補卷，空義章
T。1861 窺基，大乗法苑林，卷6 三慧簡擇義章,  
N. 676.解深密經， tr. T. Cleary ,chapter 6
D”Amaro Mario; Maitreya’s Distinguishing Middle from the Extremes with Vasubandhu’s commentary. N.Y. American Institute of Buddhist Studies. 2012
The Universal Vehicle Discourse [Mahayanasutralankara of Asanga] tr. Samphal, R. Clark etc.
Haketa Yoshito; The Awakening of Faith, N.Y. Columbia Un. Press. 1967
Sallie B. King; Buddha Nature, [Ratnagotravibhaga], N.Y. State University Press.1991
Wayman A., H. Wayman; The Lion’s roar of Queen Shri-Mala. N.Y. London, 1974

**Assessment**

To be provided.
BSTC6080
Chinese Buddhist art along the Silk Road
(6 credits)

Lecturer
Dr. C.H. Tsui
Tel: 3917-5018
Email: chunghui@hku.hk

Course Description

This course introduces students to the splendors of Buddhist art and architecture from the perspective of its historical and cultural heritage. It offers a comprehensive survey of its transmission from India, Central Asia through the Silk Road to China, South, Southeast and East Asia. The major Buddhist caves in China will be examined, and special attention will also be paid to the interaction between Buddhist doctrine and art, literary expressions and images. As a major emphasis, the course will be on exploring the main traditions of Chinese Buddhist art and its interaction with the Western world.

Assessment

1. Mid-term Quiz : 25 % (to be conducted on Oct.25)
2. Long essay with 3,000 words : 50 % (deadline for submission: Dec.2)
3. Presentation : 15%
4. Attendance : 10 %

Course Outline (tentative)

1. (Sep.6) Introduction (Buddhism, origin and formation of Buddhist art, Silk Road)
2. (Sep.13) Early Buddhist Art and Architecture in India
3. (Sep.20) Gupta Buddhist art and the Silk Road
4. (Sep.27) The Spread of Buddhist Art from Central Asia to China
5. (Oct.4) Early Buddhist art in China during the Wei-Jin period
6. (Oct.11) Early Buddhist caves in Gansu and Northern China
7. (Oct.25) (Mid-term quiz) Dunhuang : Images of Pure Land & Bodhisattva path
8. (Nov.1) Buddhist caves in Southwest China (Sichuan & Yunnan)
9. (Nov.8) Buddhist art in Korea
10. (Nov.15) Buddhist art in Japan
11. (Nov.22) Buddhist art in South & Southeast Asia
12. (Nov.29) Presentation
Readings

1. Introduction (Buddhism, origin and formation of Buddhist art, Silk Road)

Readings:
Bussagli, Mario. 5000 years of the art of India, New York : H. N. Abrams, [1971], p.7-57.

2. Early Buddhist Art and Architecture in India

Readings:
Susan L. Huntington, The art of ancient India : Buddhist, Hindu, Jain; Vidya Dehejia, Indian art, pp.103-134;
Karetzky, Patricia E., Early Buddhist Narrative Art: Illustrations of the Life of the Buddha from Central Asia to China, Korea and Japan, Lanham : University Press of America, c2000 [704.94894363 K18 e]

3. Gupta Buddhist art and the Silk Road

Readings:
Bussagli, Mario. 5000 years of the art of India, New York : H. N. Abrams, [1971], Chap.5,6,7,8. [709.24 B98 ]
Leidy, Denise Patry, The art of Buddhism: an introduction to its history and meaning, Chap.2-3

4. The Spread of Buddhist Art from Central Asia to China

Readings:
Frances Wood, The Silk Road: Two Thousand Years in the Heart of Asia, Chap.1-5; W. Zwalf, "The scriptures and their transmission" in Buddhism: Art and Faith, pp.40-90;
Rajeshwari Ghose , Kizil on the silk road : crossroads of commerce & meeting of minds.
5. Early Buddhist art in China during the Wei-Jin period

**Readings:**

6. Early Buddhist Caves in Gansu and Northern China

**Readings:**

7. Introduction of Dunhuang: the functions and meanings

**Readings:**

8. Buddhist sites in Southwest China (Sichuan & Yunnan)

**Readings:**
Angela Falco Howard, *Summit of treasures : Buddhist cave art of Dazu, China*, Bangkok: Orchid Press; Trumbull, Conn.: Weatherhill, 2001.[732.104 H8]
http://www.jstor.org/stable/3249951?__redirected
9. Buddhist art in Korea

Readings:

10. Buddhist art in Japan

Readings:

11. Buddhist art in South & Southeast Asia

Readings:

12. Presentation

**Required Readings**


Gray, Basil. *Buddhist Cave Paintings at Tun-Huang*. London: Faber and Faber, 1959. [X 753.1 G77]


Tuan, Wen-chieh, *Dunhuang art : through the eyes of Duan Wenjie*, New Delhi : Indira Gandhi National Centre for Arts, 1994, [753.1 T88]
[http://www.ignca.nic.in/ks_19.htm]


Vidya Dehejia, *Indian art*, pp.103-134;


**Suggested Readings**


Annette L. Juliano: “*Buddhist Art in Northwest China*”, in Annette L. Juliano and Judith A. Lerner: *Monks and Merchants – Silk Road Treasures from Northwest China*. [951.4 J94 m]

**Baker, Janet, The Flowering of a foreign faith: new studies in Chinese Buddhist**
art, New Delhi: Marg Publication, 1998. [704.948943 F64]


Davidson, J. Leroy. **The Lotus Sutra in Chinese Art: A Study in Buddhist Art to the Year 1000.** New Haven CT: Yale University Press, 1954. [X 704.948943 D2]


Frances Wood, **The Silk Road: Two Thousand Years in the Heart of Asia** (Berkeley and LA: University of California Press, 2003). Chap.5[LB 958 W87]

Fujita, Hiroki, **Tibetan Buddhist art,** Tokyo: Hakusuisha, c1984 [X 709.215 T55]

Hallade, Madeleine, **The Gandhara Style and the Evolution of Buddhist Art; Nehru, L, The Origins of Gandhara Style.** [XLB 709.24 H18]

Hayashi Ryoichi, **The Silk Road and the Shoso-in,** New York: Weatherhill, 1975. [708.95218 H42]

**Ji, Xianlin 季羨林, 大唐西域記今譯 Great Tang Records on the Western Regions,** 西安 : 陝西人民出版社 : 陝西省新華書店發行, 1985.(e-book is available from HKU library)

Karetzky, Patricia Eichenbaum, **Chinese Buddhist art.** Oxford: Oxford University Press, 2002, [704.948943 K1]

Kim, Lena, **Tradition and Transformation in Korean Buddhist Sculpture, in “Arts of Korea”,** pp.251-294; [XLB 709.23 K4]

**Li, Yumin(李玉珉), 中國佛教美術史,** 臺北市 : 東大圖書股份有限公[中 N8193.C6 L54 2001]


**Susan L. Huntington, The art of ancient India: Buddhist, Hindu, Jain; New**
York : Weatherhill, 1985. [709.24 H95]


Washizuka, Hiromitsu, *Transmitting the forms of divinity: early Buddhist art from Korea and Japan*, pp.18-139; New York : Japan Society, c2003. [704.948943 W31]

Wong, Dorothy C., *Chinese steles : pre-Buddhist and Buddhist use of a symbolic form*, Honolulu : University of Hawai‘i Press, c2004. [931.04 W8]


(E-resources: http://site.ebrary.com/lib/hkulibrary/docDetail.action?docID=10271043)

**Internet Resources**

── THE HUNTINGTON ARCHIVE (Very useful Buddhist art database for study Buddhist art and iconography.)

http://kaladarshan.arts.ohio-state.edu/

── Database for Buddhist Cave Temples in China 中國石窟數據庫

http://dsrnii.ac.jp/china-caves/
BSTC7002
Tantric meditation traditions in Tibet: a survey of Vajrayāna texts and practices
(6 credits)

Dr. G.T. Halkias
Tel: 3917-2846
Email: halkias@hku.hk

Course Description
The emergence of Vajrayāna in seventh and eighth-century India, also known as Tantric Buddhism, marked a systematic movement of religious practice, interpretation and understanding of the Buddha’s teachings. A prolific production of esoteric scriptures requiring initiation and exegesis by lay or monastic tantric masters infused Mahāyāna Buddhism with new training techniques and ways of conceptualizing the soteriological goal of Buddhism. Tantras spread with various Buddhist traditions across India, Nepal, Bhutan, Tibet, Central Asia, China, Japan, Korea and Mongolia. In this course we will discuss the historical transmission of Indian Buddhist tantras to Tibet at the times of the Tibetan empire and during the medieval times. We will examine some representative Vajrayāna teachings and practices as they were received and developed in Tibetan monastic schools and lay tantric settings: Geluk (lower and higher tantras), Kagyu (Six Dharmas of Naropa and Mahāmudra), Sakya (Lamdre and the Hevajra Tantra) and the meditative tradition of the Great Perfection, or Dzogchen, as it was systematized in the Nyingma and Bön.

Prerequisites
Prior completion of at least one of the following courses: BSTC6002, BSTC6013, BSTC6032, BSTC6079, or with consent of instructor.
Course Assessment Methods

100% coursework

(Details to be provided)

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BSTC7003
Dunhuang Buddhist art and culture
(6 credits)

Lecturer
Dr. C.H. Tsui
Tel: 3917-5018
Email: chunghui@hku.hk

Course Description

This course is a theme-based study of Buddhist art and cultural relics preserved in the Dunhuang Grottoes. It will examine the development of Buddhist art in Dunhuang from the historical, iconographical and doctrinal perspectives. The main themes discussed in the course include: the early Buddhist narrative art, the Maitreya cult, the illustration of Vimalakīrti-nirdeśa Sūtra and Lotus Sūtra, the representation of Pure Land, the Guanyin faith and Bodhisattva path, the development of Esoteric art, Dunhuang art in the Tubo period, Mañjuśrī and Mount Wutai, the sacred calligraphy and printing culture, and some other related topics. The cultural interaction with Central Asia, and the impact from central China Ch'ang-an on the development of Dunhuang art and culture will be examined. The course aims to introduce to the students the unique value of Dunhuang Buddhist art and culture as a time capsule of Silk Road history under the influence of Buddhism.

Assessment

1. Mid-term short quiz : 35 %  (to be conducted on Mar.15)
2. Long essay with 3,000 words : 50 %  (deadline for submission: May 8)
3. Presentation : 15%
4. Attendance : 10 %

Course Outline (tentative)

1. Feb.7  Introduction of Dunhuang : an overview of the history of Dunhuang in the context of its preservation of Chinese art and culture
2. Feb.14 Narrative art: Jataka and Life stories of the Buddha
3. Feb.21 The development of Maitreya cult as reflected in Dunhuang grottoes
4. Feb.28 The illustration of Vimalakīrti-nirdeśa Sūtra
5. Mar.6 Amitābha and representation of Pure Land
6. Mar.13 (Make-up class) Lotus Sūtra, Guanyin image and Bodhisattva path
7. Mar.20 Development of Esoteric Buddhist art in Dunhuang (with Mid-term quiz)
8. Mar.27 Dunhuang art in the Tubo (Tibetan) occupation period
9. Apr.3 Mañjuśrī cult and Mount Wutai
10. Apr.17 Sacred treasures, calligraphy and printing culture from Library Cave
     17
11. Apr.24 Syncretism in Dunhuang art from the Later Tang to the Song dynasty
12. May.8 Presentation

1. Introduction of Dunhuang: an overview of the history of Dunhuang in the context of its preservation of Chinese art and culture

Readings:
Whitfield, Roderick, Cave temples of Mogao: art and history on the silk road, [951.45 W595 c ].

2. Narrative art: Jataka and Life stories of the Buddha

Readings:

3. The development of Maitreya cult as reflected in Dunhuang grottoes

Readings:
Yaldiz, Marianne, Maitreya in literature and in the art of Xinjiang, Magazine of the Arts, Mar 1, 2008
http://www.thefreelibrary.com/Maitreya+in+literature+and+in+the+art+of+Xinjiang.-a0178083106

4. The illustration of Vimalakīrti-nirdeśa Sūtra

Readings:

5. Amitâbha and representation of Pure Land

**Readings:**

6. Lotus Sûtra, Guanyin image and Bodhisattva path

**Readings:**

7. Development of Esoteric Buddhist art as reflected in Dunhuang grottoes

**Readings:**

8. Dunhuang art in the Tubo (Tibetan) occupation period

**Readings:**

9. Mañjuśrī cult and Mount Wutai

**Readings:**
Wong, Dorothy C, A Reassessment of the Representation of Mt. Wutai from Dunhuang Cave 61. (E-resource: http://people.virginia.edu/~dcw7a/articles/Reassessment_of_the_Representation_of_Mt_Wutai.pdf)

10. Sacred treasures, calligraphy and printing culture from Library Cave 17

**Readings:**

11. Syncretism in Dunhuang art from the Later Tang to the Song dynasty.

**Readings:**
Karen Hwang: Legitimacy, Genealogy, and the Icon: A Study of Mogao Cave 9, Dunhuang, of the Guiyijun Period (851-1002). Harvard University, 2009

**Required Readings**
Fan Jinshi. The caves of Dunhuang. Hong Kong; Dunhuang Academy in collaboration with London Editions, [ 951.45 F19]
Rong, Xinjiang (榮新江, 敦煌學十八講) Dunhuang xue shi ba jiang, Beijing Shi : Beijing da xue chu ban she : Jing xiao zhe Xin hua shu dian,2011.
Rong Xinjiang (trans, by Imre Galambos), Eighteen lectures on Dunhuang, Leiden ; Boston : Brill, 2013.
Zhao, Shengliang 趙聲良, 敦煌藝術十講 Dunhuang yi shu shi jiang, Shanghai : Shanghai gu ji chu ban she, 2007

Suggested Readings

Fan Jinshi, The caves of Dunhuang. [951.45 F19]
Ning Qiang, Art, religion, and politics in medieval China : the Dunhuang cave of the Zhai Family, [755.943095145 N71]
TSUI Chung-hui, Re-examining the Diamond Sūtra Manuscript S.P.2 and Sacred Book Culture in the Tang Dynasty, The Indian International Journal of Buddhist Studies, No.15, 2014 (ISSN : 09724893)

Whitfield, Roderick, Cave temples of Mogao : art and history on the silk road, [951.45 W595 c ].
Whitfield, Roderick, Dunhuang, caves of the singing sands : Buddhist art from the silk road, [LB 704.948943 W59 v.1-2]
http://www.thefreelibrary.com/Maitreya+in+literature+and+the+art+of+Xinjiang-a0178083106

敦煌研究院编, 敦煌研究文集. 敦煌石窟經變篇 [electronic resource], Lanzhou Shi : Gansu min zu chu ban she, 2000.

馬世長, 中國佛教石窟的類型和形制特徵——以龜茲和敦煌為中心,敦煌研究, no.6,2006.
馬德著，敦煌莫高窟史研究 / Lanzhou : Gansu jiao yu chu ban she, 1996. [中]
DS797.28.D864 M342 1996

Su Bai 宿白，中國中國佛教石窟寺遺跡- 3 至 8 世紀中國佛教考古學, Beijing :
Wen wu chu ban she, 2010 [中] NA4640.S8323 2010

石松日奈子，北魏仏教造像史の研究 = Buddhist images in the Northern Wei period / Kunitachi-shi : Buryukke ; Tōkyō : habsaimoto Seiunsha, 2005 [中]
NB1043.24.I84 2005

塚本善隆，塚本善隆著作集（全 7 巻）Tōkyō : Daitō Shuppansha, 大東出版社，1974 年 - 1976 年


松本榮一著，敦煌壁畫的研究所，京都市：法藏館，平成 2(1990)，《敦煌佛教資料》，日本：京都，昭和 33-38(1958-1963)

中國壁畫全集編輯委員會編，《中國敦煌壁畫全集》，瀋陽市：遼寧美術/烏魯木齊市：新疆人民，1989-2006

【Study of Dunhuang & Turfan Manuscripts】
敦煌吐魯番文獻集成
A series of Dunhuang and Turpan documents from the Bibliothèque nationale de France, St. Petersburg Institute of Oriental Studies of the Academy of Sciences of Russia, Shanghai Museum, Shanghai Library, Tianjin Art Museum, and Peking University Library. Published by 上海古籍出版社.

國家圖書館藏敦煌遺書
Dunhuang manuscripts from National Library of China.

英國國家圖書館藏敦煌遺書
Dunhuang manuscripts from the British Library.

法國國家圖書館藏敦煌文文獻
Dunhuang documents from the Bibliothèque nationale de France.

敦煌遺書總目索引
An index of Dunhuang manuscripts in Aurel Stein and Paul Pelliot's collections, China, Japan and private collections.

敦煌遺書總目索引新編
A revised edition of 敦煌遺書總目索引.

107
BSTC7006
Pāli I
(6 credits)

Lecturer
Prof. T. Endo
Tel: 3917-5080
Email: tendo@hku.hk

Course Description

Pāli is the language of Theravāda Buddhism commonly practiced in South and Southeast Asia. This Theravāda school of Buddhism is the only Buddhist school that has preserved a complete canon since the 3rd century B.C.E. This course is meant for those students who have no prior knowledge of the language and who wish to become familiar with Pāli expressions and idioms, and with the basic requirements to understand Pāli Buddhist texts. The main focus of the course is to introduce basic grammar together with exercises, including phonetics, parts of speech, nouns of different gender and their declension, verbs and their conjugations, participles and their functions, syntax and classification of sentences. At the end of the course the students are expected to be able to read simple Pāli sentences and understand their religious and philosophical significance in context.

Assessment

50 % Course work (including a mid-term test) and 50 % Term-end Examination.
Mid-term Test (Will be arranged during middle of the semester)
Term-end exam (Will be arranged during the official assessment/examination period)

Lecture Schedule for Semester 1

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Date</th>
<th>Content</th>
</tr>
</thead>
</table>

108
II: Reading ‘Ti-saraṇa’ (Three Refuges) in Pāli |
II: Reading ‘pañcasīla’ (Five Precepts) in Pāli. |
II: Reading simple Pāli passages for the understanding of basic Buddhist concepts. |
II: Reading simple Pāli passages for the understanding of basic Buddhist concepts. |
| Lesson 5 | Oct 2, 2019 | I: Personal Pronouns. Exercise 6  
II: Reading simple Pāli passages for the understanding of basic Buddhist concepts.  
(Mid-term Test) |
II: Reading simple Pāli passages for the understanding of basic Buddhist concepts. |
| Lesson 7 | Oct 23, 2019 | I: Declension of (irregular) masculine nouns (adjectives) ending in ‘u’ – ‘bhatu’ (brother), ‘nattu’ (grandson), and ‘-vantu, - mantu’. Exercises 9  
II: Reading simple Pāli passages for the understanding of basic Buddhist concepts. |
II: Reading simple Pāli passages for the understanding of basic Buddhist concepts. |
II: Reading simple Pāli passages for the understanding of basic Buddhist concepts. |
For students admitted in 2018-19 or before

MBS Course Outline 19-20 (Updated on Sept 9, 2019)

<table>
<thead>
<tr>
<th>Lesson 11</th>
<th>Nov 20, 2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>II: Reading ‘Dhammacakkavattana-sutta’ (the Buddha’s first sermon)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Lesson 12</th>
<th>Nov 27, 2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>II: Reading ‘Dhammacakkavattana-sutta’ (the Buddha’s first sermon)</td>
<td></td>
</tr>
</tbody>
</table>

Textbook


Reference
1. K.R. Norman: *Pāli Literature* (online edition is available)

BSTC7007
Pāli II
(6 credits)
Lecturer
Prof. T. Endo
Tel: 3917-5080
Email: tendo@hku.hk

Course Description

The main focus of the course is to introduce more practical knowledge of Pāli that enables students to read easy Pāli passages both prose and verse extracted directly from the Pāli texts. It also introduces remaining grammatical components not included in Pāli I such as basic grammar together with exercises, including phonetics, parts of speech, nouns of different genders and their declensions, verbs and their conjugations, participles and their functions, syntax and classification of sentences. At the end of the course the students are expected to be able to read simple Pāli sentences and understand their religious and philosophical significance in context.

Prerequisite

BSTC7006 Pāli I

Assessment

50% Course work (including a mid-term test) and 50% Term-end Examination.
Mid-term Test (Will be arranged during middle of the semester)
Term-end exam (Will be arranged during the official assessment/examination period)

Lecture Schedule for Semester 2

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Date</th>
<th>Content</th>
</tr>
</thead>
</table>
| Lesson 1 | Jan 22, 2019 | I: Declension of nouns: ‘i’ and ‘u’ ending Neuter Nouns.
Particles, and classification of nouns.
Exercise 15.
| Lesson 2 | Feb 5, 2019 | I: Pronouns, Adjectives.
Exercise: 15.
| Lesson 3 | Feb 12, 2019 | I: Declension of Demonstrative Pronouns.
Declension of the Present Participle.
Exercise 16.
| Lesson 12 | Apr 22, 2019 | Review |
| Lesson 13 | Apr 29, 2019 | To be confirmed |

**Textbook**

   (Please try to order the book from the online bookshop of the Buddhist Cultural Centre:  


**Reference**

1. K.R.Norman: *Pāli Literature* (online edition is available)  
For students admitted in 2018-19 or before  MBS Course Outline 19-20 (Updated on Sept 9, 2019)


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**BSTC7008**

Sanskrit I

(6 credits)

**Lecturer**

Ven. Dr. Amrita Nanda

Tel: 3917-5047

Email: nanda@hku.hk

**Course Description**

Sanskrit, being one of the most ancient languages known to humankind, is considered to be a key to understanding human civilization, in particular, the rich cultural, philosophical and religious heritage of India whose influence on our world continues to be felt. Students of history, history of science, comparative literature, general and historical linguistics, philosophy and religions will discover that a basic knowledge of the language greatly enriches their studies. For students who intend to specialize in different aspects of Buddhism, an ability in reading and comprehending of Buddhist Sanskrit texts is essential. This course will give an overview of the history of Sanskrit Buddhist literature and basic grammar and of the language, covering topics such as scripts, phonetics, declensions, conjugations, participles and *sandhi*.

**Course Content**

The course begins with basic Sanskrit grammar along with exercises. As the students learn and attempt the graded passages, all the grammars involved will be analyzed and doctrines explained to them in a gradual build-up manner. This includes the following: Sanskrit alphabets, Devanāgarī Scripts three genders, three numbers, different nouns and their declensions, different verbs and their conjugations, all tenses, participles and their functions, gerunds, compound, *sandhi*, classification of sentences. In other words, the course will cover almost all of the Sanskrit grammars.

**Expected Outcome**

At the end of the course, students are expected to read simple Sanskrit passages and
comprehend their religious and philosophical significance in context.

**Teaching and Learning Method**
Lectures, class discussions and tutorials.

**Assessment**
50% coursework and 50% examination

**Lecture Schedule**

Lesson 1
- Introduction to Sanskrit Language and Literature
- Sanskrit Alphabet
- Writing Devanāgarī Scripts
- Three Genders of Sanskrit Nouns
- Introduction to Eight Cases in Sanskrit

Lesson 2
- Nominative, Genitive and Locative cases
- Partial declension of masculine nouns ending in -a:
- Adjectives
- Verb to be
- Indeclinable particles ca, vā and api
- Vocabulary
- Exercises from lesson one of the textbook.

Lesson 3
- Accusative case
- Ablative case
- Partial declension of masculine nouns ending in -a:
- Partial declension of neutral nouns ending in -a:

Lesson 4
- Sanskrit verbs
- Verbal prefixes
- Three grades of strengthening verbs
- Class I, IV, VI and X verbs
- Conjugation of class I verbs in present tense
- The indeclinable particle –iti, eva and sma
- Vocabulary
Lesson 5
- Exercises from lesson 2 of the textbook.
- Dative case
- Vocative case
- Partial declension of m noun ending in -a
- Partial declension of Feminine nouns ending in —ā

Lesson 6
- Suffixes -tā, tvā and tas
- Personal Pronouns: 1st and 2nd persons
- Class VI, IV and X verbs
- Vocabulary
- Exercises from lesson 3 of the textbook.
- Quiz

Lesson 7
- Instrumental case
- Complete declension of m noun ending in -a:
  - Causative verbs
  - Past Passive Participles
- Declension of masculine nouns ending in —u
- Declension of neutral nouns ending in —u
- Personal pronouns: 3rd person

Lesson 8
- Denominatives
- Declension of m nouns ending in -i
- Declension of n nouns ending in -i
- Declension f nouns ending in -i
- Vocabularies
- Exercise from lesson 4 of the textbook.

Lesson 9
- Declension of pronoun: sā and eşā
- Declension of demonstratives
- Interrogative Pronouns
- Vocabularies
- Exercises from lesson 4 of the textbook.

Lesson 10
- Parasmaipada and ātmanepada verbs
For students admitted in 2018-19 or before MBS Course Outline 19-20 (Updated on Sept 9, 2019)

- Gerunds
- Introduction to Sandhi rules
- Hard and soft Consonants
- Vowel Sandhi
- Consonant Sandhi

Lesson 11
- Visarga Sandhi
- Internal Sandhi
- External Sandhi
- The passive voice
- Exercises from lesson 5 of the textbook.
- Review

Note: This schedule is both approximate and flexible. We may deviate from it depending on the pace of students’ comprehension.

Textbook

Note: Notes will be provided before each class.

Reference books
Basic Sanskrit Gramma online http://www.learnsanskrit.org/grammar
For students admitted in 2018-19 or before  MBS Course Outline 19-20 (Updated on Sept 9, 2019)

Online Sanskrit-English Dictionary
http://www.sanskrit-lexicon.uni-koeln.de/monier/

Writing Devanāgarī Script


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BSTC7009
Sanskrit II
(6 credits)

Lecturer
Ven. Dr. Amrita Nanda
Tel: 3917-5047
Email: nanda@hku.hk

Course Description
The main focus of the course is to guide students to read Buddhist Sanskrit passages and comprehend Sanskrit Buddhist literature. This course covers Sanskrit grammatical components together with exercises selected from Sanskrit Buddhist texts which are not included in Readings in Sanskrit Buddhist Texts I. This course covers, parts of speech, nouns of different genders and their declensions, verbs and their conjugations, participles and their functions, compounds, different forms of past tense, future tense, locative and genitive absolutes, syntax and classification of sentences.

Prerequisite
BSTC7008 Sanskrit I

Course Content
The course begins with basic Sanskrit grammar along with exercises. As the students learn and attempt the graded passages, all the grammars involved will be analyzed and doctrines explained to them in a gradual build-up manner. This includes the following: Sanskrit alphabets, Devanāgarī Scripts three genders, three numbers, different nouns and their declensions, different verbs and their conjugations, all tenses, participles and their functions, gerunds, compound, sandhi, classification of sentences. In other words, the course will cover almost all of the Sanskrit grammars.
Expected Outcome
At the end of the course, students are expected to read simple Sanskrit passages and comprehend their religious and philosophical significance in context.

Teaching and Learning Method
Lectures, class discussions and tutorials.

Assessment
50% coursework and 50% examination

Lecture Schedule
Lesson 1
• Declension of interrogative pronouns
• The integrative particles
• Possessive suffix –in
• Subjective genitive and Objective genitive
• Exercises from lesson 5 of the text book.

Lesson 2
• Future Passive Participles
• Relatives
• Numerals: Cardinal
• Vocabulary
• Exercises from lesson 6 of the text book.

Lesson 3
• Declension of bhagavant (m)
• Possessive suffixes ‘-mant’ and ‘-vant’
• The Future Tense
• Compounds — dvandva and tatpuruṣa
• Infinitive

Lesson 4
• Compounds — dvandva and tatpuruṣa
• Infinitive
• Vocabulary
• Exercises from lesson 7 of the textbook

Lesson 5
• Declension of the demonstrative
• Declension of noun ending in -an
• The Class II verbs
• Verb at the very beginning of a sentence
• The Passive Voice

Lesson 6
• Present participles
• Compounds — Karmadhāraya-samāsa
• Compounds — Avyayībhāva-samāsa

Lesson 7
• Vocabulary
• Exercise from lesson 8 of the textbook.
• Declension of Consonant Ending Nouns
• Class IX verbs

Lesson 8
• The Imperative Mood
• Ordinal numbers
• Declension of Agent Nouns
• Periphrastic Future
• Conjugation of Class V Verbs
• Vocabulary

Lesson 9
• Exercises from lesson 9 of the textbook.
• Conjugation of Class VIII verbs
• The Optative Mood
• Compounds — Bahuvrīhi

Lesson 10
• The Past Participle Active
• Conjugation of Class III verbs
• The Imperfect Tense
• Exercises from lesson 10 of the textbook.

Lesson 11
• Locative Absolute and Genitive Absolute
• Class VII verbs
• Prohibitive (Injunctive)
For students admitted in 2018-19 or before  MBS Course Outline 19-20 (Updated on Sept 9, 2019)

- The Perfect Tense
- Exercises from lesson 11 of the textbook

Lesson 12
- The Aorist Tense
- Exercises from lesson 12 of the textbook
- Review

Note: This schedule is both approximate and flexible. We may deviate from it depending on the pace of students’ comprehension.

Textbook

Reference books
Basic Sanskrit Gramma online [http://www.learnsanskrit.org/grammar](http://www.learnsanskrit.org/grammar)
Online Sanskrit-English Dictionary
[http://www.sanskrit-lexicon.uni-koeln.de/monier/](http://www.sanskrit-lexicon.uni-koeln.de/monier/)
Writing Devanāgarī Script
2. [https://www.hindibhasha.com/](https://www.hindibhasha.com/)
BSTC7010
Classical Tibetan I
(6 credits)

Lecturer
Ven. Phuntsok Wangchuk
Tel: 3917-5019
Email: wangchuk_nim@yahoo.com

Course Description
This is an introductory course on learning how to read literary Tibetan and does not require prior knowledge of the language. In this course students will learn to read and write basic Tibetan, while acquiring a practical understanding of grammar and the ability to translate sentences and short Buddhist passages mainly from Tibetan to English, but also from English to Tibetan.

Course Learning Outcomes
At the end of this course, the students are expected to understand Tibetan grammatical functions, and to gain the ability to read and write simple sentences and passages in Tibetan.

Course Assessment Methods
50% coursework and 50% examination

Lecture Schedule

Lesson 1
- The 30 letters of the alphabet and the 4 vowels
- Romanization (the Wylie system)
- Pronunciation (following Central Tibetan dialect)
- Punctuation markers

Lesson 2
- The 3 superfixed letters
- 10 suffixes
- 5 prefixes

Lesson 3
- The 4 subfixed letters
- 2 post-suffixes
- Identification of the root letters

Lesson 4
- Forming nouns
- Forming adjectives
For students admitted in 2018-19 or before  MBS Course Outline 19-20 (Updated on Sept 9, 2019)

- Marking Gender
- Forming adverbial Construction
- Forming Verbal Infinitives and Verbal nouns
- Forming ordinal numbers

Lesson 5
- Plural particles
- Demonstrative pronouns
- Possession particles
- Ending particles
- The negation particles
- The linking verb

Lesson 6
- Cardinal number / Ordinal numbers
- The conjunctive particle
- The indefinite particle
- Forming compounds
- The existential verb

Lesson 7
- Personal pronouns
- The connective particles
- The concessive particles
- The locative particles
- The existential verb and postposition

Lesson 8
- Connective particle before noun
- Connective particle after noun
- Connective particle with noun and adjective
- Connective particle with adjective and noun

Lesson 9
- Review of the verb yod and the genitive particle
- Review of the locative case
- The topic particle

Lesson 10
- Verb and Tenses
- Agentive particle
- The source particles

Lesson 11
- The particle na
- The interrogative pronouns
- Continuation particles
- Adverbial constructions
Lesson 12

- Reading four immensurable prayer
- The quotation particles
- Vocative particles

Textbook list (if any)


Reference book list

Dictionaries/ Glossaries


Grammars


For students admitted in 2018-19 or before  
MBS Course Outline 19-20 (Updated on Sept 9, 2019)


**Online Resources**

1. Online Tibetan-English Dictionary (The Tibetan and Himalayan Library):  


3. Tibetan Writing Course (Cornell University):  
http://www.lrc.cornell.edu/medialib/ti/twc

4. Research on Tibetan Languages  
http://en.wikibooks.org/wiki/Research_on_Tibetan_Languages:_A_Bibliography

5. Rangjung Yeshe Publications on Tibetan Language Material  
http://www.rangjung.com/rootfiles/tibetan_language_books.htm

6. Online Tibetan-Phonetics Converter  

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**BSTC7011**

**Classical Tibetan II**

(6 credits)

**Lecturer**

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Course Description
This course is designed for students with basic knowledge of literary Tibetan and grammar. It will cover advanced features of Tibetan grammar and syntax, complex sentences, and specialised Buddhist vocabulary. Students will be introduced to reading and translating selected passages from different genres of Tibetan literature. Tibetan I or an equivalent qualification is required for enrolling in this course.

Prerequisite:
BSTC7010 Classical Tibetan I

Course Learning Outcomes
At the end of the course, the students are expected to acquire a standard to read and write basic Tibetan, and the ability to read Buddhist Tibetan text with the help of a dictionary.

Course Assessment Methods
50% coursework and 50% examination

Lecture Schedule

Lesson 1
- Reading the first section of Heart-Sutra
- Analyse the part of speech
- Exercise and Translation

Lesson 2
- Reading the second section of Heart-Sutra
- Analyse the part of speech
- Exercise and Translation

Lesson 3
- Reading the third section of Heart-Sutra
- Analyse the part of speech
- Exercise and Translation

Lesson 4
- Reading the first part of Dhāraṇī of the Heart of Ārya Aparimitāyurjñāna
- Analyse the part of speech
- Exercise and Translation

Lesson 5
- Reading the second part of Dhāraṇī of the Heart of Ārya Aparimitāyurjñāna
- Analyse the part of speech
- Exercise and Translation
Lesson 6

- Reading the third part of Dhāraṇī of the Heart of Ārya Aparimitāyurjñāna
- Analyse the part of speech
- Exercise and Translation

Lesson 7

- Reading Caturdharmarohanirdeśa-sūtra
- Analyse the part of speech
- Exercise and Translation

Lesson 8

- Reading first section of The Jewel Ornament of Liberation
- Analyse the part of speech
- Exercise and Translation

Lesson 9

- Reading the second section of The Jewel Ornament of Liberation
- Analyse the part of speech
- Exercise and Translation

Lesson 10

- Reading the second section of The Jewel Ornament of Liberation
- Analyse the part of speech
- Exercise and Translation

Lesson 11

- Reading the third section of The Jewel Ornament of Liberation
- Analyse the part of speech
- Exercise and Translation

Lesson 12

- Reading Prajñā-nāma-mūlamadhyamaka-kārikā
- Analyse the part of speech
- Exercise and Translation

**Textbook list (if any)**


**Reference book list**

Dictionaries/ Glossaries

**Grammars**


**Online Resources**
3. Tibetan Writing Course (Cornel University): http://www.lrc.cornell.edu/medialib/ti/twc

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**BSTC7110**

**Reading early Buddhist discourses**

(6 credits)

**Lecturer**
Dr. G.A. Somaratne
Tel: 3917-5076
Email: soma@hku.hk

**Course Description**

The discourses of the Buddha called Suttas are preserved in a collection called a ‘basket of discourses.’ They offer a rich source of inspirational teachings on compassion, ethical responsibility, mental tranquility, and insight into true state of affairs, that are as relevant today as it was over two and a half millennia ago. In this course selected simple but profound short discourses and verses, prose passages and sections from the large discourses will critically be studied in their English translations supported by the original texts and their Theravāda commentaries in Pali. The readings will take students in a fascinating journey through the Buddha’s progressive teaching while also mastering the linguistic features and literary forms of the Sutta genre. The readings will empower students not only to understand the ethical, psychological and philosophical teachings of the Buddha but also to find their relevance for achieving sustainable happiness by improving behavior in a more
considerate and kindly way, nurturing more positive attitudes and states of mind that let go of the causes of stress, and developing a wiser understanding of the nature of life and the world. Knowledge of Pali is not required.

Course Objectives
Throughout the course the students will be trained to:

- To introduce skills and background knowledge to read the ancient Buddhist texts critically and objectively;
- To introduce the discourses as a unique literary genre used to transmit the Buddha’s teaching across early India and beyond;
- To provide skills and training to interpret the Buddha’s ethical, psychological and philosophical teachings in the original sources accurately;
- To provide knowledge and skills to discover the relevance of the Buddha’s teaching in the discourses for improving the quality of human behaviour, attitudes, and perspectives for achieving sustainable happiness.

Course Learning Outcomes
At the end of the course, students will be able to:

- To read and draw the meaning from discourses and their passages and verses critically and objectively;
- To appreciate the discourses as a unique literary genre used to carry the Buddha’s message across early India and beyond;
- To understand and interpret accurately the Buddha’s ethical, psychological and philosophical teachings in the original sources;
- To discover the relevance of the Buddha’s teaching to improve the quality of human behavior, attitudes and perspectives for achieving sustainable happiness.

Textbooks
• Harvey, Peter. 2017. Common Buddhist Text: Guidance and Insight from the Buddha.
 Ayutthaya: Mahachulalongkornrajavidyalaya University Press.

Assessment

Take home exam (within 9th week) (30%)

Students will be given selected textual passages with questions set to check their comprehension and interpretation skills.
Your answer script will be marked taking into account the accuracy in identifying, understanding and interpreting key doctrinal terms and concepts and the clarity in presentation. There will be no essay questions. The expected answer to each question will be one paragraph length or less.

Portfolio (2500 words) (40%)

Students will prepare a portfolio gathering and logically arranging relevant textual statements, verses, and passages on a chosen topic related to the general theme: The relevance of the Buddha's teaching for achieving sustainable happiness. Each selection must accompany a brief commentary justifying how the message contained in it is relevant to one’s topic and overall theme. The portfolio should include a general introduction, a conclusion and a list of works cited.

Your portfolio will be assessed based on its completeness; thoroughness; quality, skills, and organization; overall effectiveness. The selections should come from a diversity of discourses. Do not quote the whole discourses. Quote only the most relevant phrases, sentences, verses or paragraphs while appropriating them to your topic and theme with your own commentary. As you play an editor’s role, you are expected to arrange the selections and your commentary aiming at a particular audience.

Class participation (30%)

In-class activities and exercises.

Course Outline

The course uses as its textbooks, In the Buddha's Words: An Anthology of Discourses from the Pāli Canon edited and introduced by Bhikkhu Bodhi [abbreviated as Words] & Common Buddhist Text: Guidance and Insight from
For students admitted in 2018-19 or before  MBS Course Outline 19-20 (Updated on Sept 9, 2019)

*the Buddha* edited by Peter Harvey [abbreviated as CBT]. The students are expected to read the assigned pages of the textbooks prior to each class.

**Saturday, 1 February 2020**
Class 1: Reading selected discourses on the life of the Buddha  
Words: pages 43-80  
CBT: pages 41-121

**Saturday, 8 February 2020**
Class 2: Reading selected discourses on human condition  
Words: pages 19-42

**Saturday, 15 February 2020**
Class 3: Reading selected discourses on approaching the Dhamma  
Words: pages 81-106  
CBT: pages 153-164

**Saturday, 22 February 2020**
Class 4: Reading selected discourses on happiness in this life  
Words: pages 107-127

**Saturday, 29 February 2020**
Class 5: Reading selected discourses on social relationships  
Words: pages 128-143  
CBT: pages 181-201

**Saturday, 7 March 2020**
Class 6: Reading selected discourses on generosity and Kamma  
Words: pages 145-178; 222-338  
CBT: pages 305-315

**Saturday, 21 March 2020**
Class 7: Reading selected discourses on path to liberation  
Words: pages 223-256  
CBT: pages 258-269

**Saturday, 28 March 2020**
Class 8: Reading selected discourses on mastering the mind  
Words: pages 257-300
For students admitted in 2018-19 or before    MBS Course Outline 19-20 (Updated on Sept 9, 2019)

CBT: pages 349-366

Saturday, 18 April 2020
Class 9: Reading selected discourses on wisdom
Words: pages 301-367
CBT: pages 403-423

Saturday, 25 April 2020
Class 10: Reading selected discourses on realization
Words: pages 373-421
CBT: pages 461-465

Saturday, 2 May 2020
Class 11: Reading selected discourses on the spiritual community
CBT: pages 483-495; 505-517

Recommended Readings

Internet Resources
- Access to insight [www.accesstoinsight.org]
- Audios >
  http://bodhimonastery.org/a-systematic-study-of-the-majjhima-nikaya.html
- Buddhist Dictionary [glossary.buddhistdoor.com]
- Dharmafarer [http://www.themindingcentre.org/dharmafarer/]
- Translations of the Buddha’s discourses [http://suttacentral.net/]
- Vupasamaya>
  https://vupasamaya.wordpress.com/2017/05/16/important-websites-for-buddhist-studies/
Part III Capstone Experience

(9 credits)

The capstone experience is compulsory and can be conducted in the following forms:

(a) submission of a dissertation; or
(b) completion of a capstone experience course which comprises an additional elective course and the submission of a portfolio.

Please indicate your intention of the above by submission of the “Capstone Experience - Form for submission of proposal” by mid November, 2019. Your proposal for capstone experience will be considered by the MBS Programme Committee, results will be announced by late December 2019. You may be required to make changes for your proposal upon recommendation of the said committee. For details, please refer to the explanatory notes on capstone experience.

The dissertation/portfolio shall be presented by July 31 of the final academic year in which the curriculum ends. Candidates shall submit a statement that the dissertation/portfolio represents their own work undertaken after registration as candidates for the degree.

The capstone experience courses are listed as follows:

BSTC8999. Capstone Experience: Dissertation

The purpose of the dissertation is to enable candidates to demonstrate the overall knowledge and skills they have learned from the curriculum through a guided independent research of a substantial piece of academic work. Candidates will be assessed on their capacity to define a topic for analysis and examination, to articulate a coherent scheme and logical arguments of the issues involved, to gather the necessary information, and to examine and present their ideas in a critical and satisfactory way.

The dissertation shall be 10,000-15,000 words in length. The title of dissertation shall be submitted for approval by January 15 of the final academic year in which the curriculum ends and the dissertation shall be presented by July 31 of the same year. Candidates shall submit a statement that the dissertation represents their own work undertaken after registration as candidates for the degree.

Assessment: 100% coursework
BSTC8002. Capstone Experience: Tantric meditation traditions in Tibet: a survey of Vajrayāna texts and practices
BSTC8003. Capstone Experience: Dunhuang Buddhist art and culture
BSTC8006. Capstone Experience: Counselling and pastoral practice
BSTC8011. Capstone Experience: Buddhist mediation
BSTC8012. Capstone Experience: Japanese Buddhism: history and doctrines
BSTC8013. Capstone Experience: Buddhism in Tibetan contexts: history and doctrines
BSTC8031 Capstone Experience: Special topics in Buddhist Studies (3): Buddhist liturgy and rituals
BSTC8032. Capstone Experience: History of Indian Buddhism: a general survey
BSTC8044. Capstone Experience: History of Chinese Buddhism
BSTC8052. Capstone Experience: Study of important Buddhist meditation texts
BSTC8055. Capstone Experience: Buddhist Psychology I
BSTC8056. Capstone Experience: Special topics in Buddhist Studies (4): Buddhism and its relevance in the modern world
BSTC8057. Capstone Experience: Special topics in Buddhist Studies (5): An introduction into the Abhidharma study
BSTC8080. Capstone Experience: Chinese Buddhist art along the Silk Road
BSTC8110. Capstone Experience: Reading early Buddhist discourses

This course comprises an additional elective course and the submission of a portfolio. The purpose of this course is to enable candidates to demonstrate the overall knowledge and skills they have learned from the curriculum through the writing of a portfolio. Candidates must complete the elective course concerned (the one shown in the course title) and the related coursework/examination. Candidates will also need to submit a portfolio of 10,000–12,000 words.

This elective course should be treated as a major component in preparing the portfolio. The portfolio should be compiled by revising, integrating and consolidating three or four individual papers (of 2,500 to 3,000 words each) from a total of two to four different courses with a mission statement (of 1,000 words) explaining how these essays contributed to the candidates’ understanding of a specific theme in the area of Buddhist Studies within the context of the curriculum. The title of the portfolio shall be submitted for approval by January 15 of the final academic year in which the curriculum ends and the portfolio shall be presented by July 31 of the same year. The elective course will contribute 6 credits while the portfolio will contribute 3 credits in the capstone experience.

Assessment of the portfolio: 100% coursework
Assessment of the elective course: 40-100% coursework and 0-60% examination