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(Course details laid out in this course outline are only for reference. Please always refer to the latest version presented in the course moodle.)
Part I  Foundation Courses
BSTC6079 Early Buddhism
(9 credits)

Lecturer: Dr. G.A. Somaratne
Email: soma@hku.hk

Course Description
This course will be 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; the 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 Dependent Co-arising as the key to understand the Buddhist doctrinal concept and 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:

- 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 an MBS graduate.

### Assessment

- **Class participation (10%)**
  To participate one must attend the classes. So please attend the classes regularly and on time, actively seeking clarifications and joining in discussions.

- **EITHER Book Report OR Short Essay (1200 words) (30%)**
  The assignment is due on **Sunday 12 November 2023**.
  
  **[Book Report]**
  The book should be relevant to early Buddhism. The report will be graded by checking:
  - Does the report discuss the main content of the book thoroughly and accurately?
  - Does it present an overall assessment of the book?
  - Is the writing organized, clear, consistent, and persuasive?
  - Does it follow the academic norms/writing?

  **[Short Essay]**
  The essay topic should be relevant to the course content. You may focus on one discussion question given under each class lesson. The essay will be graded by checking:
  - Does the essay describe/define the topic, question, and argument clearly?
  - Is the discussion thorough and accurate, supported by relevant sources?
  - Is the writing organized, clear, consistent, and persuasive?
  - Does it follow the academic norms/writing?

- **Quizzes (20%) (open book)**
  Questions will be designed to identify and briefly define keywords and concepts. Regular class attendance and reading lecture notes and relevant chapters of the textbook make you prepare for the quizzes. Duration of each quiz is 10 minutes and contains 15 ~ 20 MCQs.
  - **Quiz 1 (10%)** (based on classes 2, 3, 4, 5) **16 October 2023**
  - **Quiz 2 (10%)** (based on classes 6, 7, 8, 9) **20 November 2023**
Final Written Examination (closed book) (40%) 

The final examination will be held during the HKU assessment period (8–23 December 2023). Students answer four essay questions in a three-hour duration.

The examination will be graded by checking:

- Does the answer cover all aspects of the question?
- Does it explain the doctrinal concepts thoroughly and accurately?
- Is the writing organized, clear, consistent, and persuasive?

Textbook

A pdf copy of the book could be obtained from the HKU library or ordered a hardcopy at: https://www.palgrave.com/gp/book/9789811624094

Course Outline

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<thead>
<tr>
<th>Class 1</th>
<th>The Buddha’s Dhamma</th>
<th>Chapters 1 &amp; 2 of the textbook</th>
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<tbody>
<tr>
<td>4 Sept 2023</td>
<td></td>
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<tr>
<td>What do Dhamma and dhamma mean? How vital are right view and right thinking for understanding the Dhamma? What are the immediate benefits of possessing right view?</td>
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<table>
<thead>
<tr>
<th>Class 2</th>
<th>The emergence of the Middle Doctrine</th>
<th>Chapter 3</th>
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<tbody>
<tr>
<td>11 Sept 2023</td>
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<tr>
<td>How does the Buddha’s teaching appear in the world as a comprehensive, novel, and exclusive system of thought? How does eternalism relates to self-mortification and annihilationism to self-indulgence? How does the 'middle doctrine' (Dependent Co-arising) give rise to the ‘middle path (the Noble Eightfold Path)?</td>
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<thead>
<tr>
<th>Class 3</th>
<th>Dependent Co-arising and the arising-cessation cycles</th>
<th>Chapter 3</th>
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<tbody>
<tr>
<td>18 Sept 2023</td>
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<tr>
<td>What is unique about Dependent Co-arising? Can it be called a causation theory? What is the standard formulation of the arising-cycle and the cessation-cycle of suffering? What are the key factors connected to the twelve-factored formulation? How does each of these factors play simultaneously two roles: a configuration and a configured thing? What is the Mahānidāna-sutta formulation?</td>
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<tr>
<th>Class 4</th>
<th>Non-Knowledge of the Four Noble Truths</th>
<th>Chapter 4</th>
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<tr>
<td>25 Sept 2023</td>
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<tr>
<td>What is ignorance? Is there a first origin of ignorance? If there is, is it knowledge or</td>
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</table>
is it ignorance itself? Can knowledge cause ignorance? Why does ignorance persist? What is it that sustains ignorance? Can ignorance sustain ignorance? If ignorance sustains ignorance, is it possible to destroy ignorance? Why is mundane person not distressed by the fact of his being ignorant? Does he know he is ignorant? If he knows it, can knowledge of his ignorance cause him to be distressed? If ignorance is non-knowledge of the Buddha’s teaching, can its knowledge eliminate ignorance? How does faith function as an epistemological device to eliminate ignorance?

<table>
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<tr>
<th>Class 5</th>
<th>Subjective configurations</th>
<th>Chapter 5</th>
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<td>9 Oct 2023</td>
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In what general sense and in what specific sense do the discourses use the term saṅkhārā? What are objective configurations and what are subjective configurations (saṅkhārā)? What does intension mean? What are configured things (saṅkhata)? What are the characteristics of all configurations? How does subjective configurations configure suffering?

<table>
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<tr>
<th>Class 6</th>
<th>Sensory experience and the Five Clinging-Aggregates</th>
<th>Chapter 6 [Quiz 1]</th>
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<td>16 Oct 2023</td>
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What is ‘experience”? What do we experience? Is it mind and matter or is it name-and-matter and consciousness? What is the role of consciousness in experience? What are the physical and psychological factors involved in an experience? Why does experience produce mental unpleasant feelings?

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<th>Class 7</th>
<th>Not-self</th>
<th>Chapter 7</th>
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<tr>
<td>30 Oct 2023</td>
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How does self (attā) differ from ‘my self’ (me attā)? Why do we cling to a belief in self rather than to a self? Who can see ‘my self” as ‘my self”? How do we experience all experiences as “personal experiences”? Who is a “person”? How does conceit “I am” become the base for belief in self? How does the Buddha’s theory of ‘not-self” differ from ‘no self” theory of rationalism or materialism? Why is self an ambiguity to the mundane person? How does this ambiguity cause the mundane person anxiety and worry?

<table>
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<tr>
<th>Class 8</th>
<th>Craving for being and craving for unbeing</th>
<th>Chapters 8 &amp; 9</th>
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<tr>
<td>6 Nov 2023</td>
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What is ‘being”/’existence” (bhava)? How do craving for 'being’ relate to craving for 'unbeing’ and view of ‘being’ relate to view of unbeing? Can one stop craving for 'unbeing’ by intensifying sensual pleasure in the present 'being’ (bhava)? How do both ‘being’ (bhava) and 'unbeing’ re-create ‘being’ (puna-bbhava)? Why is 'unbeing’ a furthering of suffering, rather than an escape from suffering? How does 'cessation of being’ (bhava-nirodha) resolve the conflict between 'being’ and 'unbeing’?
Class 9  
13 Nov 2023  
Reckoned Suffering  
Chapters 10 & 11

What are the Four Noble Truths? What is felt suffering? What is reckoned suffering? Why "what is impermanent (anicca) is suffering (dukkha)? What are the three perceptions?

Class 10  
20 Nov 2023  
The Gradual Path  
Chapter 14  
[Quiz 2]

What are the factors of the Noble Eightfold Path? How do they fit into the threefold training? What makes the path both a middle path and a gradual path? How does right view come first in the path?

Class 11  
27 November 2  
The Ultimate Goal  
Chapter 13

Who is an arahat? What is nibbāna? How do various epithets characterize nibbāna? In what sense is nibbāna the highest happiness? What does it mean to attain nibbāna with a small remainder? What does it mean to attain nibbāna without a remainder?

The final examination will be held during the examination period:  
8–23 December 2023

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


Recommended Suttas from the Above Four Collections

- 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.]
• 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.]

• SN 12: *Nidāna Samyutta* [The Suttas in this section deal with every aspect of the Buddha’s conception of Conditional Occurrence.]

• DN 15: *Mahānidāna Sutta* [The Sutta details the principle of Dependent Co-arising and criticizes the Brāhmanical theory of self.]

• MN 38: *Mahātāpasaṅkhaya 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 Dependent Co-arising law and that consciousness that survives death also evolves under the same law.]

• 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 discusses the contemplation of the factors of sense experience as Not-self. It demonstrates that impermanence implies Not-self.]

• MN 140: *Dhātvibhaṅga Sutta* [The Sutta is on the elements.]

• MN 18: *Madhupiṇḍika Sutta* [The Sutta contains the best-detailed analysis of the process of sense experience.]

• MN 137: *Saḷāyatana Sutta* [The Sutta presents the six internal and external sense bases and other related topics.]

• SN 12.15: *Kaccānagotta Sutta* [The Sutta is on the middle doctrine that sides with neither existence (eternalism) nor non-existence (annihilationism).]

• 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 based on the belief in permanence. Human anxiety is looked upon as the reason for grasping such views.]

• 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: *Cūḷamālāṅkya 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 Samyutta [The Suttas here respond to 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. This assumption, in 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.]
- MN 28: Mahāhatthipadopama Sutta [The Sutta introduces the Four Noble Truths through 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.]
- MN 26: Ariyapariyesana Sutta [The Sutta is about the Buddha’s quest for finding a solution to the problem of human existence.]
- MN 61: Ambalaṭṭhikārāhulovāda 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, apanānaka) means of encouraging the pursuit of moral life. It carries criticism of the materialist philosophy that denies rebirth and, therefore, morality.]
- AN 3.100: Lonakapalla 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.]
- 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 following one’s wish.]
- MN 77: Mahāsakuludāyi Sutta [The Sutta defines the factors conducive to the attainment of Enlightenment.]
- MN 27: Cūḷahatthipadopama 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 Noble Eightfold Path factors and 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.]

MN 73: Mahāvacchagotta 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.]

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, Arahat and the Buddha.]

**Recommended Secondary Sources**


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


**Internet Resources**

• Translations of the Buddha’s discourses [http://suttacentral.net/]
• COMMON BUDDHIST TEXT: GUIDANCE AND INSIGHT FROM THE BUDDHA http://www.icdv.net/pdf/cbt_final_dec29%202015.pdf
• 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](http://bodhimonastery.org/a-systematic-study-of-the-majjhima-nikaya.html)

**A Note:**

Please check the Course Moodle Page regularly for course updates, announcements, weekly lecture notes, readings materials, class activities, attendance marking, submission of assignments, quizzes, sample assignments, recordings of classes, feedback for your submitted assignments, and the final examination date and venue.

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**BSTC6002 Mahayana Buddhism**

(9 credits)

**Lecturer:** Prof. K.-D. Mathes  
**Email:** To be provided

**Course description**

This course aims to provide an introduction to Mahayana Buddhism. After having taken a brief look at the development of Buddhism subsequent to the death of the Buddha, we will then study the history, philosophy, and practices of Mahayana Buddhism in India. These include the emergence of Mahayana Buddhism, the Bodhisattva ideal, *Trikāya*: the three bodies of the Buddha, Pure Land Buddhism, and the philosophies of the *Madhyamaka* and *Yogācāra* schools.
Objectives

(1) To explore the origin of Mahayana Buddhism and its importance.
(2) To help students understand the similarities and differences of the three yāna(s).
(3) To help students to have an understanding of the main teachings of Mahayana Buddhism and its applications in daily life.

Assessment ratio

Assessment: 80% coursework and 20% examination

Course learning outcomes

1. Gain an informed and objective historical perspective of the doctrinal development of the early Mahāyāna tradition — necessary for a proper comprehension and appreciation of the subsequent development of later Mahāyāna doctrines
2. Demonstrate the ability to critically examine the fundamental doctrines of Indian Mahāyāna.
3. Critically appraise traditional and modern scholars’ accounts on doctrinal and historical issues related to Buddhism in general and Mahāyāna in particular.
4. Apply their knowledge of the ethical and spiritual teachings of Mahāyāna—such as compassion, wisdom, the perfection practices (pāramitā), etc—in their living, and thereby adding a spiritual dimension of their individual existences.

<table>
<thead>
<tr>
<th>Class</th>
<th>Date</th>
<th>Topic</th>
<th>Content and discussion</th>
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<td>Jan 17</td>
<td>Theories on the emergence of Mahāyāna; bodhicitta and the bodhisattva Path</td>
<td>Forest asceticism as the beginning (Rāṣṭrapālapariprcchāmahāyānasūtra), Sgam po pa’s Jewel Ornament of Liberation (Dwags po thar rgyan)</td>
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<tr>
<td>2nd</td>
<td>Jan 24</td>
<td>The Prajñāpāramitāsūtras and the three gates to liberation; a new kind of emptiness</td>
<td>Doctrinal foundations of Mahāyāna; Strategies of justifying new models of reality; The approach of Buddhist hermeneutics</td>
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<tr>
<td>Date</td>
<td>Event</td>
<td>Details</td>
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<tr>
<td>3rd Jan 31</td>
<td>Dependent arising and emptiness</td>
<td>The object of negation in Nāgārjuna’s <em>Collection of Reasoning (rigs tshogs)</em></td>
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<td>4th Feb 7</td>
<td>The Yogācāra interpretation of the Prajñāpāramitāśāstras; the trisvabhāva model of reality</td>
<td>The <em>Sanhārīmocanasūtra</em> and Vasubandhu’s <em>Vyākhya-yukti</em></td>
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<tr>
<td>5th Feb 21</td>
<td>Can we all become Buddhas? The concept of tathāgatagarbha</td>
<td>Positive descriptions of the ultimate: Permanence, bliss, ātman, and purity</td>
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<tr>
<td>6th Feb 28</td>
<td>The Madhyamaka and Yogācāra interpretation of tathāgatagarbha</td>
<td>The <em>Ratnagotravibhāga</em> and its vyākhyā</td>
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<tr>
<td>7th Mar 13</td>
<td>The Maitreya Works in the Tibetan tradition</td>
<td>Does the Yogācāra-Tathāgatagarbha synthesis reflect a single author/final compiler</td>
<td></td>
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<tr>
<td>8th Mar 20</td>
<td>The logico-epistemological tradition of Buddhism</td>
<td>Dignāga’s and Dharmakīrti’s ascending scale of analysis: Sautrāntika ontology versus Vijñaptimātratā</td>
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<td>9th Mar 27</td>
<td>Candrakīrti’s refutation of Yogācāra</td>
<td>The <em>Madhyamakāvatāra</em> and the role of the <em>Laṅkāvatārasūtra</em></td>
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<td>10th Apr 3</td>
<td>Maitrīpa’s tenet system: Yogācāra as a stepping stone to Madhyamaka</td>
<td><em>Avikalpapraveśadhāraṇī</em> and <em>amanasikāra</em></td>
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<td>11th Apr 10</td>
<td>Maitrīpa’s blend of Madhyamaka and Mahāmudrā</td>
<td>Maitrīpa’s Cycle of <em>Amanasikāra Works</em></td>
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<td>12th Apr 17</td>
<td>Analytic and direct approaches to ultimate reality</td>
<td>Kamalaśīla’s and Sahajavajra’s competing interpretations of the <em>Dharmadharmatāvibhāga</em></td>
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<td>13th Apr 24</td>
<td><em>Gzhan stong</em> (‘Empti[ness] of other’ hermeneutics)</td>
<td>Different types of <em>gzhan stong</em>; The <em>rang stong</em> (‘empti[ness] of self’) – <em>gzhan stong</em> controversy</td>
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**Recommended for reference**


**Suggested Topics for Essays**

1. Compare the various theories for the emergence of Mahāyāna Buddhism!
2. List and critically discuss the new doctrinal elements introduced by the Prajñāpāramitāsūtras!
3. Describe the bodhisattva path and compare it to ones of the Śrāvakas and Pratyekabuddhas!
4. What philosophical problem did the Mādhyamikas see in the concept of momentary yet independently existing factors of existence?
5. Describe and discuss Nāgārjuna’s refutations! Is Nāgārjuna a nihilist or is he...
simply negating independent existence \( (svabhāva) \)?

6. Name and distinguish the different types of \( \text{bodhicitta} \)!

7. Assess critically to which extent the mind-matter problem in the early Abhidharma schools led to idealist Yogācāra! What are the arguments for mind-only?

8. Describe the three-nature \( (\text{trisvabhāva}) \) theory! How did the Yogācāras justify it?

9. Discuss the role of Buddhist hermeneutics. For example, how did the Mādhyamikas and Yogācāras justify their respective doctrines?

10. Describe and discuss the concept of \( \text{tathāgatagarbha} \)! How did it emerge?

11. Compare the Madhyamaka and Yogācāra reactions to the Tathāgatagarbhasūtras!

12. Describe the history of the term \( \text{amanasikāra} \)! How does Maitrīpa take this term?

13. What was the Samyé debate about? Discuss also the historicity of the event!

14. How did Candrakīrti refute Yogācāra? And how could he still claim that the Buddha taught it?

15. What crucial role does the \( \text{Laṅkāvatārasūtra} \) play in Buddhist hermeneutics?

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

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Part II  Elective Courses

BSTC6006 Counselling and pastoral practice

(6 credits)

Lecturer: Ven. Dr. Sik Hin Yan
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 an introduction of various techniques in meditation practices; 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, reflective exercises and Buddhist practices. In order to acquire an experiential and an intellectual understanding of the subject, students are expected to actively participate in class as well as contemplation practices at home.
### Course Schedule

<table>
<thead>
<tr>
<th>Class</th>
<th>Date</th>
<th>Topic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lecture 1</td>
<td>Jan 21</td>
<td>What is Counselling / Uniqueness of Buddhist Counselling</td>
</tr>
<tr>
<td>Lecture 2</td>
<td>Jan 28</td>
<td>Cause and Conditions / Suffering, its Causes, Cessation, the Path to End it</td>
</tr>
<tr>
<td>Lecture 3</td>
<td>Feb 4</td>
<td>Mindfulness: Concentration Practices</td>
</tr>
<tr>
<td></td>
<td>Feb 11</td>
<td>[Chinese New Year - No class]</td>
</tr>
<tr>
<td>Lecture 4</td>
<td>Feb 18</td>
<td>Mindfulness: Contemplation Practices I on Daily Activities</td>
</tr>
<tr>
<td>Lecture 5</td>
<td>Feb 25</td>
<td>Mindfulness: Contemplation Practices II on Emptiness</td>
</tr>
<tr>
<td>Lecture 6</td>
<td>Mar 3</td>
<td>Mindfulness: Contemplation Practices III on Compassion</td>
</tr>
<tr>
<td></td>
<td>Mar 10</td>
<td>[Reading Week - No class]</td>
</tr>
<tr>
<td>Lecture 7</td>
<td>Mar 17</td>
<td>Communication I - Basic Skills</td>
</tr>
<tr>
<td>Lecture 8</td>
<td>Mar 24</td>
<td>Communication II - Reflective Skills showing Empathy</td>
</tr>
<tr>
<td></td>
<td>Mar 31</td>
<td>[ Easter - No class ]</td>
</tr>
<tr>
<td>Lecture 9</td>
<td>Apr 7</td>
<td>Reflections on Death and Dying I</td>
</tr>
<tr>
<td>Lecture 10</td>
<td>Apr 14</td>
<td>Reflections on Death and Dying II</td>
</tr>
<tr>
<td>Lecture 11</td>
<td>Apr 21</td>
<td>Mindful Grieving and Bereavement I</td>
</tr>
<tr>
<td>Lecture 12</td>
<td>Apr 28</td>
<td>Mindful Grieving and Bereavement II</td>
</tr>
</tbody>
</table>

### Class Participation

Most classes consist of a lecture, experiential exercises, role-plays and discussions. In order to acquire an experiential as well as intellectual understanding of the subject, students are encouraged to make their own reflections and participate as fully as possible in these activities. The emphasis of class participation is not on performance, but rather on the willingness to learn and contribute at a level that is appropriate for the individual as well as the class.

### Assessments

- Class Participation (20%)
- Meditation Logs (35%)
- Essay (45%)

### Course Bibliography

   https://youtu.be/E463tZdAGn4

**Further reading for Counselling and Communication**

3. Any other books on counselling 101.

**Further reading for the Uniqueness of Buddhist Counselling**


**N.B. Supplementary readings will also be delivered in class.**
Course Description

In this course we will explore some of the main historical, doctrinal and sociological developments of Buddhism in Tibetan contexts. Lectures will cover the following topics: the historical agents and events leading to the transmission of Buddhism to Tibet; the formation and teachings of various Buddhist schools including their doctrinal differences and manifold socio-political spheres of influence; Tibetan sacred art and symbolism; tantric techniques, mysticism and religious experience.

Course Outline

January 18, 2024
Lecture 1: Buddhism in India and the Development of Mahāyāna traditions
Reading: JP (pp. 31-79 & pp. 101-130); GS (pp. 44-64).

January 25, 2024
Lecture 2: The early dissemination of Indian Buddhism in Tibet (c.7th-9th centuries CE)
Reading: JP (pp. 137-154); GH (pp. 35-63); GS (pp. 1-14 & pp. 31-32); MK (pp. 1-26); GT (pp. 1-15).

February 1, 2024
Lecture 3: The later dissemination of Indian Buddhism in Tibet (c.10th-13th centuries CE)
Reading: JP (pp.155-158); GS (pp.32-33); MK (pp. 84-126); GT (pp. 16-28).

February 8, 2024
Lecture 4: Tibetan Buddhist Schools: lineages and major doctrines, Part I.
Reading: JP (pp. 355-432); GT (pp. 47-50 & pp.70-87).

February 22, 2024
Lecture 5: Tibetan Buddhist Schools: lineages and major doctrines, Part II.
Reading: JP (pp. 433-498); MK (pp. 127-174); GT (pp. 26-27: pp. 34-37; pp. 40-43,
February 29, 2024
**Lecture 6: Lamas and other religious practitioners**
Reading: GS (pp.129-164); GT (pp. 29-48).

March 14, 2024
**Lecture 7: The School of the Bön: A Heterodox Buddhist system?**
Reading: JP (pp. 497-514); GS (pp. 220-234); GT (pp. 213-248).

March 21, 2024
**Lecture 8: Death, dying, and liberation in the Tibetan Buddhist traditions**
Reading: JP: (pp. 325-354); GS: (p. 170).

March 28, 2024
**Lecture 9: Tibetan Buddhist art and expressions of the sacred, devotion, and faith**
Reading: JP: (pp. 233-248).

April 11, 2024
**Lecture 10: The union of Sūtra and Tantra: esoteric practices and theory of Vajrayāna Buddhism**
Reading: JP: (pp. 249-324); GS: (pp. 65-87); MK: (pp. 225-231); GT: (pp. 50-67).

April 18, 2024
**Lecture 11: Mediation Traditions in Tibetan Contexts**

April 25, 2024
**Lecture 12: In-class Group Presentations**

**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 criteria:

**Assignment 1: In-class group oral presentation (30%)**

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.
3. Depth of information. Your presentation should not be superficial, i.e., something copied from Wikipedia and related websites. Objective and accurate. Your presentation should contain accurate information from reliable sources and presented in an unbiased way.
4. 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 xx, 2023:**

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 4 academic sources used in the presentation (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** in English excluding non-academic publications and websites. Each source that you intend to use should contain a brief description. For a sample of what an annotated bibliography looks like, see: [https://owl.purdue.edu/owl/general_writing/common_writing_assignments/annotated_bibliographies/annotated_bibliography_samples.html](https://owl.purdue.edu/owl/general_writing/common_writing_assignments/annotated_bibliographies/annotated_bibliography_samples.html)

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 xx, 2023**:  
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 (3000-3500 words) (50%)**

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 and edited 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.

e). Carefully Edited (accurate spelling and usage of English punctuation and grammar).

3.2. Bibliography

A minimum of 7-10 bibliographical sources in English cited in the essay (not just listed in the bibliography) ought to reflect some of the reading material assigned in this course and additional readings pertinent to your topic. This is proven through appropriate citations in your essay from the Textbook, Reading References, Optional Readings, and other sources from 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 xx, 2023:

1. An electronic copy of their paper uploaded through the Turnitin link available in moodle.

Late and incomplete submissions will be penalized by grade reduction.

Before submitting your final papers take the following into account:

1. All papers need to be revised carefully for English spelling, grammar and syntax.

2. All papers need to include diacritics (i.e., Mahāyāna) for Sanskrit terms, italics for foreign terms and titles of works.

3. All papers have to use citations and bibliographical references consistently and professionally indicating page numbers for citations when appropriate.

4. All papers ought to include only English sources cited.

5. All papers have to include the information stated in the course syllabus and submitted by the deadline.
Reading Material

Textbook

Secondary Reference Books *

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

A comprehensive thematic list of sources will be uploaded on moodle.

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**BSTC6030 Special topics in Buddhist studies (2): Buddhist architecture**

(6 credits)

**Lecturer:** Dr. Chang Qing

**Email:** To be provided

*(Course detailed will be provided in due course)*

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**BSTC6044 History of Chinese Buddhism**

(6 credits)

**Lecturer:** Dr. Guang Xing

**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 events and 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) 40% short essay with 2000 words (deadline for its submission is 26 October).
   (2000 including notes but excluding bibliography)
(ii) 50% long essay with 3,000 words (deadline for its submission is 1 December).
   (3000 including notes but excluding bibliography)
(iii) Class participation 10%.

**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: 7 September**

**Topic: A Survey of Chinese Buddhism**

**Reading:** Zurcher, *Buddhist Conquest of China*: pp.1-17.

**Lecture 2: 14 September**

**Topic: Introduction of Buddhism into China** (include Dharmaraksa)

**Reading:** Ch’en, pp.21-53; Zurcher, pp.18-80.
Lecture 3: 21 September
Topic: Buddhism under Eastern Jin (Great Masters: Fo Tucheng, Daoan, Kumajiva and Huiyuan)
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: 南北朝佛教。
賴永海《中國佛教通史》第 02 冊 南北朝

Lecture 4: 28 September
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

Lecture 5: 5 October
Topic: Buddhism under Southern and Northern dynasties (II) Thought
Reading: Ch’en, pp.184-212; Zurcher, pp.81-159.
潘桂明, 《宗派巻》: 第二章: 南北朝的師說學派。

Lecture 6: 12 October
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

Reading Week 16-21 October

Lecture 7: 26 October
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: 重思辨的三論宗, 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: 2 November
Topic: Buddhism under Sui and Tang: Schools (II) Yogacara, Huayan, Vinaya and Tantrayana
Reading: Ch’en, pp.325- 364.
潘桂明,《宗派巻》：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: 融會雋糅的密宗
賴永海《中國佛教通史》06 華嚴、禪、淨土、律、密宗

Lecture 9: 9 November
Topic: Buddhism under Sui and Tang: Schools (III) Chan and Pure Land
潘桂明,《宗派巻》：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

Lecture 10: 16 November
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: 23 November
Topic: Buddhism after Song: The syncretism of Chinese Buddhism
Reading: Ch’en, pp.409-433.
潘桂明, 董群, 麻天祥,《歷史巻》, 第八章: 遼金元佛教, 第九章: 明清佛教,
中村元著,《中國佛教發展史》(中), 第六章: 庶民的佛教
賴永海《中國佛教通史》第 11, 12, 13 冊。
Lecture 12: 30 November
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，楊仁山與近恣佛教，第十二章
寺僧的人世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。
Pittman, Don A. Towards a Modern Chinese Buddhism: Taixu’s Reforms. Hanululu: 
The University of Hawaii Press. 2001.

Suggested topics for essay
IMPORTANT: Please use the Essay Format and Chicago Manual Style (author
date format is preferred) 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) 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.

Criteria for marking essay:

1. Good and correct understanding of the materials, particularly the ideas and
   thought, presented in the lectures of this courses are essential,
2. Clear, logical, rational presentation and discussion of your ideas and thoughts.
   Those essays with arguments supported by evidence from either the Buddhist
   scriptures and scholarly works shall merit A grade.
3. Demonstrate that you have read at least ten relevant papers and book chapters in
   your essay either in your footnotes or endnotes and list them at the end of your
   essay. These ten papers and book chapters can be found from the reading list in
   Moodles or from the reference list at the end of each lecture. Internet sources
   may not be acceptable as most of them are not academic. So please visit the
   recommended internet websites in our reading list below for materials and
   academic papers.

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. Foreign monks and their contributions to Chinese Buddhism during the first period.
4. Assess Daoan’s contribution to Chinese Buddhism.
5. Discuss Huiyuan’s contribution to Chinese Buddhism.
6. Discuss the social conflict of “Monks should not pay respect to kings.”
7. Examine the causes for the rapid development of Buddhism in Southern and Northern dynasties.
8. Discuss Jizang’s contribution to Sanlun School.
9. Discuss Zhiyi’s role and contribution to Tiantai School.
10. Discuss Huineng’s contribution to Chan Buddhism and examine why his southern branch became so influential?
11. Discuss Fazang and Huayan thought.
12. Examine Xuanzang’s contribution to Chinese Buddhism.
13. Discuss Tanluan’s contribution to Pure Land School.
15. Discuss why authentic Buddhists considered Sanjie or Three Stages School a heretic.
16. Discuss Kuiji’s contribution to Faxian or Yogacara School in China.
17. Discuss briefly the three tantric masters’ contribution to Tantrayana School in China.
18. Discuss the syncretism of Buddhism during Song dynasty.
20. Examine the causes of the conflict between Buddhism and Daoism in the history of Chinese Buddhism.
21. Discuss the conflict between Buddhism and Confucianism with a focus on filial piety.
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**
New York: Colombia University Press. The Ebook is available from HKU

Ch’en, K. S. Kenneth, *Buddhism in China: A Historical Survey*. 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 Ebook is available from HKU


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


賴永海主编, 《中國佛教通史》全十五冊，南京市，江蘇人民出版社，2010年。[中] BQ626 .Z467 2010


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 隋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。
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1) **Dictionaries**

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*Digital Dictionary of Buddhism*, eds., Charles Muller. Free for online checkup. This is an internet based dictionary similar to *Dictionary of Chinese Buddhist Terms*. 
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/ Users can access the search function with the user ID of "guest" (case-sensitive, no quotes), leaving the password area blank allowing 10 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.


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/

《佛光大辞典》線上查詢 Free for online search for Chinese Buddhist Terms
explained in traditional Chinese  
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2) Encyclopaedias

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Encyclopedia Britannica Online. This Encyclopædia 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/

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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.**


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.


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

**Journal of Global Buddhism.** Free. This is a web based academic journal for free distribution. [http://www.globalbuddhism.org/dig.html](http://www.globalbuddhism.org/dig.html)

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b) Chinese Philosophy and Religions

*Journal of Chinese Philosophy*. Published by Wiley Online Library. [HKU Electronic Recourses](http://onlinelibrary.wiley.com.eproxy2.lib.hku.hk/journal/10.1111/%28ISSN%291540-6253/issues)


*Dao: A Journal of Comparative Philosophy*. Published by Springer Science + Business Media. [HKU Electronic Recourses](http://link.springer.com.eproxy2.lib.hku.hk/journal/volumesAndIssues/11712) 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.

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*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](http://www.maneyonline.com.eproxy1.lib.hku.hk/loi/mng)

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*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/)


4) Web Recourses

*Accesstoinsight*. 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.accesstoinsight.org/

_Buddhist Digital Library and Museum_. 臺灣大學佛學數位圖書館暨博物館 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.

**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/](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、
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First to Tenth Centuries
Gernet, Jacques, 1998. *Buddhism in Chinese Society, An Economic History from the Fifth to the Tenth Centuries*. Translated by Franciscus Verellens, 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
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**Third Period Sect**


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道端良秀《中国仏教と社会福祉事業》中国仏教史全集；第 11 卷，東京：書苑，[1985]。

道端良秀著，劉欣如譯《佛教與儒家》臺北，大展出版社，1998。

道端良秀著，釋慧嶽譯《佛教與儒家倫理》臺北，中華佛教文獻編撰社，民68 [1979]。

道端良秀《佛教と儒教倫理，中國佛教における孝の問題》京都，平樂寺書店，1968 (1985 印)

道端良秀《中國佛教と社會との交渉》京都，平樂寺書店，1980。
道端良秀《中国仏教思想史の研究》東京，書苑，昭和60 [1985]。
道端良秀《唐代仏教史の研究》東京，書苑，昭和60 [1985]。
道端良秀《中国仏教思想史の研究》：中国民众の仏教受容 京都，平楽寺書店，1979。
諸戸立雄《中国仏教制度史の研究》東京，平河，昭和60 [1985]。
山崎宏著《中国佛教文化史の研究》京都市，法蔵館，1981。X山228.2 27
鎌田茂雄《中国華厳思想史の研究》東京：東京大学出版会，1965。[中] BQ8212 .K3
鎌田茂雄《大乘起信論物語：中国仏教の実践者たち》東京：大法輪閣，1987。
小笠原宣秀“唐の佛論者”《支那佛教史學》1.3 (1937) 84-93。

Taixu Dashi:
王壽南主編，《陳大齊，太虛，戴季陶》[著作者沈清松，慧嚴，李雲漢] 臺北，
洪金蓮，《太虛大師佛教現代化之研究》台北市，東初出版社，民國84 [1995]
明立志，潘平編，《太虛大師說人生佛教》北京市，團結出版社，2007。
羅同兵，《太虛對中國佛教現代化道路的抉擇》成都，巴蜀書社，2003。
覺醒主編，《佛教與現代化，太虛法師圓寂六十周年紀念文集》北京市，宗教文化出版社 2008。
蕭平，《中國近代佛教復興與日本》高雄縣大樹鄉，佛光山文教基金會
張華，《太虛，星雲的人間佛教與中國佛教的現代化》高雄縣大樹鄉，佛光山文教基金會 2001。[中] BQ118 .Z46 2001 v.42
張華，《楊文會與中國近代佛教思想轉型》北京市，宗教文化出版社，
呂勝強<印順導師對於中國佛教復興之懸念探微——以義學為主> 《福嚴會訊》第26期（2010.04）
汲喆 田水晶 王啟元 編《二十世紀中國佛教的兩次復興》復旦大學出版社，2016。
周齊，<中國近代佛教復興之再審視——再看楊仁山再看近代佛教之復興>，
李四龍，《佛學與國學》北京：九州出版社，2009 年，204。


明立志，潘平編，《太虛大師說人生佛教》北京市，團結出版社, 2007。
羅同兵，《太虛對中國佛教現代化道路的抉擇》成都，巴蜀書社, 2003。
覺醒主編，《佛教與現代化，太虛法師圓寂六十周年紀念文集》北京市，宗教文化出版社 2008。
郭 朋，《太虛思想研究》北京，中國社會科學出版社, 1997。 [中]

BQ990.A387 K86 1997


呂勝強<印順導師對於中國佛教復興之懸念探微——以義學為主> 《福嚴會訊》第 26 期（2010.04）

汲喆 田水晶 王啟元 編《二十世紀中國佛教的兩次復興》復旦大學出版社，2016。

周齊，<中國近代佛教復興之再審視——再看楊仁山再看近現代佛教之復興>，李四龍，《佛學與國學》北京：九州出版社，2009 年。
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 《菩提達磨略辨大乘入道四行》, and The Three Statements that Strike the Essential Points by Garab Dorje. Students will also be introduced to the actual practice of mediation.

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)

1. Participate in the Meditation Workshop and complete four weekly meditation logs to be submitted one week after each weekly workshop (25%)
   Meditation Workshop x 4
   Date and Time: To be confirmed
2. A book report of 2000 words on a book from the reading list of the course. (25%)
3. Commentary: 2500-3000 words. Based on a text or one section of one of texts taught in class or an essay on one of the meditation methods or modern applications of Buddhist mediation taught in the class. (50%)
## Lecture Schedule

<table>
<thead>
<tr>
<th>Class and Date</th>
<th>Topic</th>
<th>Content and discussion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Sept 5</td>
<td>The Buddha’s Experience: Samyutta Nikaya XII.65 Nagarà Sutta--The City</td>
<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>
</tr>
<tr>
<td>2 Sept 12</td>
<td>The Satipatthana Sutta</td>
<td>On mindfulness of Breathing and body movements</td>
</tr>
<tr>
<td>3 Sept 19</td>
<td>The Satipatthana Sutta</td>
<td>On the Contemplation of Feeling, volition and consciousness</td>
</tr>
<tr>
<td>4 Sept 26</td>
<td>Visuddhimagga, the Path of Purification</td>
<td>Study of the Description of Concentration – Taking a meditation subject</td>
</tr>
<tr>
<td>5 Oct 3</td>
<td>Visuddhimagga, the Path of Purification</td>
<td>Study of the Description of Concentration—Loving-kindness/Six Recollections</td>
</tr>
<tr>
<td>6 Oct 10</td>
<td>Chapter on Analzying Yoga</td>
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</tr>
<tr>
<td>7 Oct 24</td>
<td>Chapter on Analzying Yoga</td>
<td></td>
</tr>
<tr>
<td>8 Oct 31</td>
<td>Bodhidharma: The Treatise on the Two Entrances and Four Practices 《菩提達磨略辨大乘入道四行》</td>
<td>The entrance of principle (理入) and the entrance of practice (行入)</td>
</tr>
<tr>
<td>9 Nov 7</td>
<td>The Sixth Patriarch Platform Sutra</td>
<td>Selected readings</td>
</tr>
<tr>
<td>10 Nov 14</td>
<td>The Sixth Patriarch Platform Sutra</td>
<td>Selected readings</td>
</tr>
<tr>
<td>11 Nov 21</td>
<td>Tsig-sum nèdék, 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>
</table>

### Reading

57
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》《景德傳燈錄》卷三十）
10. 《六祖法寶壇經》

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BSTC6080
Chinese Buddhist art along the Silk Road
(6 credits)

Lecturer: Dr. C.H. Tsui
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.28)
2. Long essay with 3,000 words : 50 %  (deadline for submission: Dec.4)
3. Presentation : 15% (on Dec.2)
4. Class Participation : 10 %

**Course Outline (tentative)**

1. (Sep.2) Introduction (Buddhism, origin and formation of Buddhist art, Silk Road)
2. (Sep.9) Early Buddhist Art and Architecture in India
3. (Sep.16) Gupta Buddhist art and the Silk Road
4. (Sep.23) The Northern Silk Road and spread of Buddhist Art from Central Asia to China
5. (Oct.7) Early Buddhist art in China during the Wei-Jin period
   (There is no class on Oct. 14)
6. (Oct.21) Early Buddhist caves in Gansu and Northern China (Make-up class of Oct. 14)
7. (Oct.28) Art of Pure Land and Bodhisattva path (with Mid-term quiz)
8. (Nov.4) The Southern Silk Road and transmission of Buddhist art in Southwest China (Sichuan & Yunnan)
9. (Nov.11) Buddhist art and cultural heritage sites in Korea
10. (Nov.18) Buddhist art and cultural heritage sites in Japan
11. (Nov.25) Buddhist art and cultural heritage sites in South & Southeast Asia
12. (Dec.2) Presentation

**Recommended Readings**

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

**Readings:**


2. Early Buddhist Art and Architecture in India

Readings:

3. Gupta Buddhist art and the Silk Road

Readings:

4. The Northern Silk Road and the Spread of Buddhist Art from Central Asia to China

Readings:

5. Early Buddhist art in China during the Wei-Jin period

Readings:
6. Early Buddhist Caves in Gansu and Northern China

Readings:

7. Art of Pure Land and Bodhisattva path

Readings:

8. The Southern Silk Road and Buddhist sites in Southwest China (Sichuan & Yunnan)

Readings:

9. Buddhist art and cultural heritage sites in Korea

Readings:

10. Buddhist art and cultural heritage sites in Japan

Readings:

11. Buddhist art and cultural heritage sites in South & Southeast Asia

Readings:

12. Presentation
Required Readings


Suggested Readings


**Suggested Readings (Chinese)**


胡同庆. 敦煌佛教石窟艺术图像解析. 第 1 版. 北京市: 文物出版社, 2019.


赵声良. 敦煌石窟艺术简史. 第 1 版. 北京: 中国青年出版社 ed. 2015.


**Internet Resources**

※ Asia Society, Art of Gandhara

http://sites.asiasociety.org/gandhara/
Database for Buddhist Cave Temples in China  中国石窟數據庫
http://dsr.nii.ac.jp/china-caves/

Digital Silk Road Project
http://dsr.nii.ac.jp/index.html.en
http://dsr.nii.ac.jp/rarebook/04/index.html.en

IDP International Dunhuang Project
http://idp.bl.uk/database/database_search.a4d

The Huntington Digital Library
https://hdl.huntington.org/
(Very useful Buddhist art database for studying Buddhist art and iconography.)

BS07003 Dunhuang Buddhist art and culture
(6 credits)

Lecturer: Dr. C.H. Tsui
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 India, 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 : 25 %  (to be conducted on Mar.23)
2. Long essay with 3,000 words : 50 %  (deadline for submission: May 2)
3. Presentation : 15% (on May 4)
4. Class Participation : 10 %

Course Outline (tentative)

2. [Jan.27] Narrative art: Jataka and Life stories of the Buddha
3. [Feb.3] The development of Maitreya cult as reflected in Dunhuang grottoes
5. [Feb.24] Amitābha and representation of Pure Land
6. [Mar.2] Lotus Sūtra, Guanyin image and Bodhisattva path
7. [Mar.23] Development of Esoteric Buddhist art in Dunhuang (with Mid-term quiz)
8. [Apr.6] Dunhuang art in the Tubo (Tibetan) occupation period
10. [Apr.20] Sacred treasures, calligraphy and printing culture from Library Cave 17
11. [Apr.27] Syncretism in Dunhuang art from the Later Tang to the Song dynasty
12. [May 4] Presentation

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

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

Readings:

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

Readings:

4. The illustration of Vimalakīrti-nirdeśa Sūtra

Readings:

5. Amitābha and representation of Pure Land

Readings:
6. **Lotus Sūtra, 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:**


杜鬥城. 敦煌石窟中的五臺山史料. 忻州師範學院學報. 2004(06):6-7+10.


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:**


李國, 王海彬. 敦煌石窟研究的新視角——以莫高窟儒、釋、道遊人題記為中心的考察. 絲綢之路研究集刊, 2020(00):175-194+478-479.

Required Readings


Rong, Xinjiang 蘭新江. 敦煌學十八講 Dunhuang xue shi ba jiang, Beijing Shi : 北京市: 北京大学出版社, 2011.


Zhao, Shengliang 趙聲良. 敦煌藝術十講 Dunhuang yi shu shi jiang, Shanghai : 上海: 上海古籍出版社, 2007


Suggested Readings

**English**


Tsui, C.H., 2014. Re-examining the Diamond Sūtra Manuscript SP 2 and Sacred


**Chinese**


杜軍成.敦煌石窟中的五台山史料.《忻州師範學院學報》, 2004(06):6-7+10.


李國. 王海彬.敦煌石窟研究的新視角——以莫高窟佛陀、釋、道遊人題記為中心的考察.《絲綢之路研究集刊》, 2020(00):175-194+478-479.


馬德. 敦煌莫高窟史研究. 蘭州: 甘肅教育出版社, 1996.


彭華士. 敦煌文物研究所. 敦煌莫高窟. 第 2 版. ed. 中国石窟. 北京市: 文物出版社, 2011. (Volume 1-5)


宿白. 中国佛教石窟寺遗迹：3 至 8 世纪中国佛教考古学. 北京: 文物出版社, 2010.


中國敦煌壁畫全集編輯委員會, 中國敦煌壁畫全集, 瀋陽市：遼寧美術出版社, 天津市：天津人民美術出版社, 2006.

Japanese


【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藏文文獻
Dunhuang documents in Tibetan 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.

吐魯番文書總目
Catalogs of Turpan documents in Japan, Europe and US.

吐魯番出土文書
A collection of excavated Turpan documents.

BSTC7006 Pāli I
(6 credits)

Lecturer: Dr. Barua Dipen
Email: dipen@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 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.

**Course Content**

This introductory course is designed for students who have no prior knowledge of Pāli language. The content of this course deals with Pāli grammar that includes nouns and their declensions, verbs and their conjugations, participles and their functions, secondary and primary derivatives, particles, and combinations. These are intended to serve as a primer to read the Pāli primary sources with glossary and dictionary. Examples and exercises will be done from the Pāli suttas which will help students understand early Buddhist teachings.

**Learning Outcome**

By the end of this course, students are expected to be able to understand basic Pāli grammar such as declensions, conjugations, tenses, and other grammatical forms, and literature with an understanding of its importance for the study of Pāli Canon and Theravāda Buddhism.

**Teaching and Learning Method**

Lectures, class discussions and tutorials

**Assessment**

50% coursework and 50% examination

- **Coursework (50%)**:
  - Class participation (15%)
  - Homework (15%)
  - Mid-term test (20%)

- **Final examination (50%)** will be held at the end of the semester. It is an open-textbook exam. Glossary and dictionary can also be used during exam.
## Lecture Schedule for Semester 1

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Date</th>
<th>Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lesson 1</td>
<td>2 Sept 2023</td>
<td>(a) Introduction to the Pāli language and its alphabet</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Phonological remarks</td>
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<td></td>
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<td>• Vowels short and long</td>
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<td>• The letter classified</td>
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<td></td>
<td></td>
<td>• Pronunciation</td>
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<td></td>
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<td>(b) Nouns: Masculine (m), Neuter (n) and Feminine (f)</td>
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<td>(c) Cases: Declension of nouns ending in–a</td>
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<td>(d) Verbs: Present tense</td>
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<td></td>
<td>(e) Adjectives</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(f) Indeclinable</td>
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<td></td>
<td></td>
<td>(g) Example of Pāli sentences</td>
</tr>
<tr>
<td>Lesson 2</td>
<td>9 Sept 2023</td>
<td>(a) Declension of pronouns: so (m) ‘he’/’that’; tam (n) ‘that’; sā</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(f) ‘she’/’that’</td>
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<tr>
<td></td>
<td></td>
<td>(b) Declension of pronoun: aham ‘I’</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(c) Genitive case used for expressing “to have”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>▪ Three grades of root strength</td>
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<td></td>
<td></td>
<td>(d) Conjugation of verbs</td>
</tr>
<tr>
<td></td>
<td></td>
<td>▪ Thematic and athematic verbs</td>
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<tr>
<td></td>
<td></td>
<td>(e) Classes of verbs I and X</td>
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<tr>
<td></td>
<td></td>
<td>▪ Conjugation of coreti/corayati (√cur ‘steal’)</td>
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<tr>
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<td>(f) Usage of the instrumental case</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(g) Ablative of reason</td>
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<tr>
<td></td>
<td></td>
<td>(h) Exercises</td>
</tr>
<tr>
<td>Lesson 3</td>
<td>16 Sept 2023</td>
<td>(a) The vocative case (voc)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(b) Declension of nouns ending in–ā (f)</td>
</tr>
<tr>
<td></td>
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<td>(c) Declension of nouns ending in–i (m)</td>
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<td>(d) More on adverbial usages</td>
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<tr>
<td></td>
<td></td>
<td>(e) Exercises</td>
</tr>
<tr>
<td>Lesson 4</td>
<td>23 Sept 2023</td>
<td>(a) Prefixes</td>
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<tr>
<td></td>
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<td>(b) Class VI verbs</td>
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<td>(c) Class IV verbs</td>
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<td></td>
<td></td>
<td>(d) Declension of -u ending (m): bhikkhu ‘monk’</td>
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<tr>
<td></td>
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<td>(e) Exercises</td>
</tr>
</tbody>
</table>
### Lesson 5  7 Oct 2023
(a) Declension of -u ending (n): *cakkhu* ‘eye’
(b) Declension of -u ending (f): *dhenu* ‘cow’
(c) Declension of nouns ending in –ī (f): *jāti* ‘birth’
(d) Declension of nouns ending in –ī (n): *akkhi* ‘eye’
(e) Declension of nouns ending in –ī (f): *nadi* ‘river’
(f) Causatives
(g) Exercises

### Lesson 6  14 Oct 2023
(a) Denominatives
(b) Class II verb
   - Conjugation of *atthi* (exist/is)
(c) Declension of consonant-ending nouns: *bhagavant* (m) and *bhavant* (m)
(d) Possessive suffixes –vant and –mant
(e) Example of Pāli sentences
(f) Exercises

### Lesson 7  28 Oct 2023
(a) Gerund
(b) Possessive suffix –*in, –vin*
   - Declension of *rūpin*
(c) Past Participle Passive (PPP)
   - Formation of PPP
   - PPP as adjective

**Mid-term Test**

### Lesson 8  4 Nov 2023
(a) Declension of nouns ending in –an: *attan* (m), *rājan* (m), *brahman* (m), *san* (m), *kamman* (n)
(b) Declension of demonstrative pronouns: *ayaṃ* (m, f), *idaṃ* / *imaṃ* (n)
(c) Declension of personal pronouns: *ahaṃ*, *tvaṃ*, *so* (m), *taṃ* (n), *sā* (f)
(d) Exercises

### Lesson 9  11 Nov 2023
(a) Pronominal adjectives
(b) Declension of sabba ‘all’ as pronominal adjective
(c) Class V verbs (the *nu* Class)
(d) Conjugation of *śṛu* ‘hear’
(e) Class VIII verbs (the *tanādi gaṇa*)
(f) Conjugation of *ḥṛ* ‘do’, ‘make’
(g) Examples of sentences with Class V and Class VIII verbs
(h) Exercises
Lesson 10 | 18 Nov 2023 | (a) Declension of -as and -us ending noun  
- Declension of *vacas* (n) ‘speech’  
- Declension of *manas* (n) ‘mind’  
- Declension of *āyus* (n) ‘life’, ‘life-span’  
(b) Class IX verbs  
(c) Present Participles (PrP)  
(d) Relative pronouns and relative clauses  
(e) Exercises

Lesson 11 | 25 Nov 2023 | (a) Present participles  
(b) Relative pronouns and relative clauses  
(c) Interrogative pronouns *kad*  
(d) Interrogation and interrogative clauses  
(e) The optative mode  
(f) Revision and discussion for final exam

**Note:** The above contents may be modified based on students’ feedback during class.

**Textbook**
Dhammajoti, KL. *Reading Buddhist Pāli Texts: An Elementary Grammatical Guide.*  
Hong Kong: The Buddha-Dharma Centre of Hong Kong, 2018 (2nd edition).

**Recommended Readings**

**Pāli Dictionaries (online)**
https://dsalsrv04.uchicago.edu/dictionaries/pali/
https://www.buddhistdoor.net/dictionary/search/?k=Buddha&l=3

---------------------------------------------

**BSTC7007 Pāli II**

(6 credits)

**Lecturer:** Dr. Barua Dipen  
**Email:** dipen@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.

**Course Content**

This course is designed for students who have completed the course BSTC7006 Pāli I. The main focus of Pāli II is to introduce grammar that includes past, present, future participles, numerals, syntax, compounds, conditional tense, causative and reading passages from the *Dīgha Nikāya*, the *Majjhima Nikāya*, the *Samyutta Nikāya*, the *Aṅguttara Nikāya*, etc.

**Learning Outcome**

By the end of this course, students are expected to be able to

- acquire elementary reading skills in Pāli;
- practice the fundamentals of Pāli grammar, syntax and pronunciation;
- demonstrate the skills of translation and apply their knowledge to other academic disciplines to gain a better understanding;
- understand the value of the Pāli language as a gate to appreciate Theravada culture and its relation to other forms of Buddhist culture.
Teaching and Learning Method
Lectures, class discussions and tutorials

Prerequisite
BSTC7006 Pāli I or teacher’s approval

Assessment
50% coursework and 50% examination
- Coursework (50%):
  - Class participation (15%)
  - Homework (15%)
  - Quiz (20%)
- Final examination (50%) will be held at the end of the semester. It is an open-textbook exam. Glossary and dictionary can also be used during exam.

Lecture Schedule for Semester 2

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<thead>
<tr>
<th>Lesson</th>
<th>Date</th>
<th>Contents</th>
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</thead>
</table>
| Lesson 1 | 20 Jan 2024 | a) Optative mode
b) Optative of labhati (√labh ‘obtain’)
c) Optative of atthi (√as ‘be’)
d) Optative of karoti (√kr ‘do’)
e) Examples of sentences with optative
f) Future Passive Participles (FPP)
  - √vad (vadati); √dā (dadātī/deti); √bhū (bhavati); etc.
(g) Class III verbs
  - Conjugation of √dā ‘give’
h) Example of Pāli sentences |
| Lesson 2 | 27 Jan 2024 | (a) Numerals (cardinal)
(b) Declensions of eka ‘one; dve ‘two’; ti ‘three’
(c) Exercises |
| Lesson 3 | 3 Feb 2024  | (a) Locative and genitive absolute
(b) Imperative mood
(c) Conjugation of √labh ‘obtain’; √kr ‘do’; and √sru ‘hear’ |
<table>
<thead>
<tr>
<th>Lesson 4</th>
<th>17 Feb 2024</th>
<th>(d) Exercises</th>
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</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>(a) Imperative mood</td>
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<tr>
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<td>(b) <em>attanopada</em> verb forms</td>
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<td>(c) Conjugation of future tense √labh ‘obtain’; √kr ‘do’ in the <em>attanopada</em></td>
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<td>(d) Passive voice (pas): present and future passive verbs</td>
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<td>(e) Example of Pāli sentences</td>
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<tr>
<th>Lesson 5</th>
<th>24 Feb 2024</th>
<th>(a) Aorists</th>
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<tr>
<td></td>
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<td>• The root-aorist</td>
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<td></td>
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<td>• Example: √dā ‘give’; √bhū ‘become’; √as ‘be’</td>
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<td>• The a-aorist</td>
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<td>(b) Class VII verbs</td>
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<td>• Conjugation of Class VII verbs</td>
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<td>(c) Exercises</td>
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<th>Lesson 6</th>
<th>2 Mar 2024</th>
<th>(a) Infinitive</th>
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<tr>
<td></td>
<td></td>
<td>(b) Declension of –ū ending m and f nouns</td>
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<td></td>
<td>• <em>Subbaññū</em> (m) ‘omniscient’</td>
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<td></td>
<td></td>
<td>• <em>Jambū</em> (f) ‘rose-apple tree’</td>
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<td>(c) Exercises</td>
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<tr>
<th>Lesson 7</th>
<th>23 Mar 2024</th>
<th>(a) Suffixes and nominal derivation</th>
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<tbody>
<tr>
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<td>• Primary suffixes</td>
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<td>• Secondary suffixes</td>
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<td></td>
<td>(b) Some irregular declensions: <em>sakhi</em> (m) and <em>go</em> (m)</td>
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<td>(c) Nominal compounds (<em>samāsa</em>): <em>dvanda</em>, <em>tappurisa</em>, <em>avyayībhāva</em>, <em>kammadhāraya</em>, <em>digu</em></td>
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<td>(d) Example of Pāli sentences</td>
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<td>(e) Exercises</td>
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<td>Quiz</td>
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<tr>
<th>Lesson 8</th>
<th>6 Apr 2024</th>
<th>(a) Perfect tense</th>
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<tr>
<td></td>
<td></td>
<td>(b) Agent nouns: √ah I ‘say’</td>
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<td>• Declensions of <em>sattar</em> (m) ‘teacher’; <em>pitar</em> (m) ‘father’ and <em>mātar</em> (f) ‘mother’</td>
</tr>
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<td></td>
<td></td>
<td>(c) Periphrastic future</td>
</tr>
</tbody>
</table>
| Lesson 9 | 13 Apr 2024 | (d) Example of Pāli sentences  
(e) Exercises  
(a) Ordinal numeral  
(b) Nouns and adj compounded with –kr and –bhū  
(c) Bahubbīhi-samāsa  
(d) Prohibitive  
(e) Exercises  

| Lesson 10 | 20 Apr 2024 | (a) Bahubbīhi formed with –kāma as the last member  
(b) Adverbial suffix: - tra, -thā, -dā, -dhā, -to, -so  
(c) Past Participle Active (PPA)  
(d) Exercises  

| Lesson 11 | 27 Apr 2024 | (a) Conditional tense  
- Conditional tense for √bhū ‘become’  
(b) Desiderative  
- Desiderative adjectives and nouns  
(c) The Intensive  
- Adjectives of intensive forms  
(d) Revision and discussion for final exam  

**Note:** The above contents may be modified based on students’ feedback during class.

**Textbook**

Dhammajoti, KL. *Reading Buddhist Pāli Texts: An Elementary Grammatical Guide.* 
Hong Kong: The Buddha-Dharma Centre of Hong Kong, 2018 (2nd edition).

**Recommended Readings**


Pāli is the language of a large body of Theravāda canonical and non-canonical Buddhist literature. Here we find a rich variety of texts that contain valuable information on the religious, social, political, literary and linguistic history of South Asia. Important contributions are made in Pāli to philosophy and psychology through the analysis of the nature of dhammas, the classification of various kinds of mind and mental states, phenomenal processes and their causal relations. All of these topics can be understood through a careful study of Pāli literature. The course is devoted to the understanding and translating of selected Pāli passages, as well as explaining the content of the Pāli canon and its commentaries and gradually building sufficient vocabularies for the purpose of reading the Pāli texts independently.

Course Content
This course helps students to practice translating selected texts from Pāli to English. It introduces sentences, passages, and sections chosen from a variety of Pāli canonical texts, such as the Dīgha Nikāya, the Majjhima Nikāya, the Saṃyutta Nikāya, the Aṅguttara Nikāya, for students to learn grammar and practice translation skills with a focus given to analyzing Pāli passages meaningfully. Students will get the opportunity to develop their skills in understanding and translating the texts,
while also acquainting themselves with the vast Pāli canonical literature.

**Learning Outcome**
By the end of this course, students are expected to read the Buddhist texts in Pāli with doctrinal value of early Buddhist teachings and culture. Students will also understand the nature of the Buddhist teachings within the context of the religion-philosophical system of ancient Indian thought.

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

**Prerequisite**
BSTC7007 Pāli II or teacher’s approval
Non-permissible combination: BSTC7113

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

- Coursework (50%):
  - Class participation (10%)
  - Mid-term test (10%)
  - Homework (15%)
  - Short essay (15%) **[Due 22 Oct 2023]**
    - It is a comprehensive essay on a selected Pāli passage. Key doctrinal terms should be analyzed and interpreted in the essay.

- Final examination (50%) will be held at the end of the semester. Students can use lecture notes, glossary and dictionary during exam.

**Lecture Outline for Semester 1**

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Date</th>
<th>Contents</th>
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</thead>
</table>
| Lesson 1 | 3 Sept 2023 | • Introduction to the course  
            • *Dhammacakkappavattana Sutta (The Discourse on Setting the Wheel of Dhamma in Motion)* [SN V 420 – 421]  
            o Guide to the text and meaning of the selected passages with grammatical analysis. |
<p>| Lesson 2 | 10 Sept 2023 | • <em>Dhammacakkappavattana Sutta (The Discourse on Setting the Wheel of Dhamma in Motion)</em> [SN V 421– 422] |</p>
<table>
<thead>
<tr>
<th>Lesson</th>
<th>Date</th>
<th>Text and Meaning of Selected Passages</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lesson 3</td>
<td>17 Sept 2023</td>
<td>• Dhammacakkappavattana Sutta (The Discourse on Setting the Wheel of Dhamma in Motion) [SN V 422–424] o Guide to the text and meaning of the selected passages with grammatical analysis.</td>
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</tr>
<tr>
<td>Lesson 4</td>
<td>24 Sept 2023</td>
<td>• Satipaṭṭhāna Sutta (The Establishing of Mindfulness Discourse) [MN I 55 – 56] o Guide to the text and meaning of the selected passages with grammatical analysis.</td>
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</tr>
<tr>
<td>Lesson 5</td>
<td>1 Oct 2023</td>
<td>• Satipaṭṭhāna Sutta (The Establishing of Mindfulness Discourse) [MN I 57 – 58] o Guide to the text and meaning of the selected passages with grammatical analysis.</td>
<td></td>
</tr>
<tr>
<td>Lesson 6</td>
<td>8 Oct 2023</td>
<td>• Satipaṭṭhāna Sutta (The Establishing of Mindfulness Discourse) [MN I 61 – 63] o Guide to the text and meaning of the selected passages with grammatical analysis.</td>
<td></td>
</tr>
<tr>
<td>Lesson 7</td>
<td>15 Oct 2023</td>
<td>• Nidānasamyutta (Connected Discourses on Causation) [SN II 17–88] o Guide to the text and meaning of the selected passages with grammatical analysis. • Short essay submission due</td>
<td></td>
</tr>
<tr>
<td>Lesson 9</td>
<td>5 Nov 2023</td>
<td>• Gahapati Vagga (Householders) [AN IV 208–212] o Guide to the text and meaning of the selected passages with grammatical analysis.</td>
<td></td>
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<tr>
<td>Lesson 10</td>
<td>12 Nov 2023</td>
<td>• Bāla Vagga (Fools) [AN I 61] • Mettānisaṃsa Sutta (The Discourse on Advantages of Loving-kindness) [AN V 342] o Guide to the text and meaning of the selected passages with grammatical analysis. • Mid-term test</td>
<td></td>
</tr>
</tbody>
</table>
Lesson 11 | 19 Nov 2023
--- | ---
• **Dhammapada–Yamaka Vagga (The Path of the Dhamma–Pairs)** [Dhp 1–2]
  o Guide to the text and meaning of the selected passages with grammatical analysis.

Lesson 12 | 26 Nov 2023
--- | ---
• **Dhammapada–Yamaka Vagga (The Path of the Dhamma–Pairs)** [Dhp 2]
  o Guide to the text and meaning of the selected passages with grammatical analysis.

**Notes:** Lecture notes and supplementary materials will be provided in class throughout the semester.

**Textbooks**


**Recommended Readings**


**Pāli Dictionaries (online)**


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**BSTC3045 Pāli language IV**

(6 credits)

**Lecturer:** Dr. Barua Dipen  
**Email:** dipen@hku.hk

**Course Description**

This course enables students to independently read Pali texts with the help of dictionaries. Every assigned reading will be self-contained in its relation to Buddhist teachings and their significance. The main focus of this course is to make grammatical explanations as clear as possible, while also gaining access to Pāli original sources for textual studies research using the Pāli dictionary and vocabulary. Each lesson includes a set of readings with an accompanying glossary and grammatical notes covering different nouns and their declensions, verbs and their conjugations, compounds, primary and secondary derivates, syntax, clause and numerals.

**Course Content**

Building on their learnings in Pāli Language I, II, and III, this course introduces skills to analyze and understand complex grammatical structures of Pali texts, with a special focus given to reading, understanding, and translating the selected passages from the discourses in the *Dīgha Nikāya*, the *Majjhima Nikāya*, the *Udāna*, and the *Milindapañha*, together with their counterpart commentarial literature.
Learning Outcome
By the end of the course, students are expected to be able to

- read and analyze the Pāli passages grammatically and doctrinally and their importance for the study of Pāli canonical and non-canonical literature;
- consult the many scholarly sources on Buddhist concepts and philosophy;
- enhance the knowledge of technical Buddhist terms with commentarial explanation;
- interpret original Pāli sources.

Teaching and Learning Method
Lectures, class discussions and tutorials

Prerequisite
BSTC3044 Pāli language III or teacher’s approval (For Master of Buddhist Studies)
Non-permissible combination: BSTC7114

Assessment
50% coursework and 50% examination

- Coursework (50%):
  - Class participation (10%)
  - Homework (15%)
  - Mid-term test (15%)
  - Short essay (15%) [Due 17 Mar 2024]
    - It is a comprehensive essay on a selected Pāli passage. Key doctrinal terms with their commentarial understating should be analyzed and interpreted in the essay.

- Final examination (50%) will be held at the end of the semester. Students can use lecture notes, glossary and dictionary during exam.

Lecture Outline for Semester II

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<th>Lesson</th>
<th>Date</th>
<th>Contents</th>
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<table>
<thead>
<tr>
<th>Lesson</th>
<th>Date</th>
<th>Content</th>
</tr>
</thead>
</table>
| 1      | 21 Jan 2024| - Introduction to the course  
- *Mahānidāna Sutta (The Great Discourse on Causation)* [DN II 55 – 57]  
  o Guide to the text and meaning of the selected passages with grammatical analysis together with their counterpart commentary. |
| 2      | 28 Jan 2024| - *Mahānidāna Sutta (The Great Discourse on Causation)* [DN II 58–63]  
  o Guide to the text and meaning of the selected passages with grammatical analysis together with their counterpart commentary. |
| 3      | 4 Feb 2024 | - *Mahānidāna Sutta (The Great Discourse on Causation)* [DN II 64–71]  
  o Guide to the text and meaning of the selected passages with grammatical analysis together with their counterpart commentary. |
| 4      | 18 Feb 2024| - *Mahaāparinibbāna Sutta (The Great Discourse on parinibbāna)* [DN II]  
  o Guide to the text and meaning of the selected passages with grammatical analysis together with their counterpart commentary. |
| 5      | 25 Feb 2024| - *Mahaāparinibbāna Sutta (The Great Discourse on parinibbāna)* [DN II]  
  o Guide to the text and meaning of the selected passages with grammatical analysis together with their counterpart commentary. |
| 6      | 3 Mar 2024  | - *Mahaāparinibbāna Sutta (The Great Discourse on parinibbāna)* [DN II]  
  o Guide to the text and meaning of the selected passages with grammatical analysis together with their counterpart commentary. |
<table>
<thead>
<tr>
<th>Lesson</th>
<th>Date</th>
<th>Topics</th>
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<tbody>
<tr>
<td>7</td>
<td>17 Mar 2024</td>
<td>• Ariyapariyesana Sutta (The Discourses on the Noble Search) [MN I]</td>
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<td>o Guide to the text and meaning of the selected passages with grammatical analysis together with their counterpart commentary.</td>
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<td></td>
<td>• Short essay submission due</td>
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<tr>
<td>8</td>
<td>24 Mar 2024</td>
<td>• Ariyapariyesana Sutta (The Discourses on the Noble Search) [MN I]</td>
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<td>o Guide to the text and meaning of the selected passages with grammatical analysis together with their counterpart commentary.</td>
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<td>9</td>
<td>7 Apr 2024</td>
<td>• Ariyapariyesana Sutta (The Discourses on the Noble Search) [MN I]</td>
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<td>o Guide to the text and meaning of the selected passages with grammatical analysis together with their counterpart commentary.</td>
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<tr>
<td>10</td>
<td>14 Apr 2024</td>
<td>• Udāna: Bodhi Vagga [Ud 1–3]</td>
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<td>o Guide to the text and meaning of the selected passages with grammatical analysis together with their counterpart commentary.</td>
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<td>• Mid-term test</td>
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<tr>
<td>11</td>
<td>21 Apr 2024</td>
<td>• Milindapañha: Mettānisamsa pañho [Mil 198–200]</td>
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<td>o Guide to the text and meaning of the selected passages with grammatical analysis.</td>
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<tr>
<td>12</td>
<td>28 Apr 2024</td>
<td>• Milindapañha: Tathāgata sabbaññutā pañho [Mil 209–211]</td>
</tr>
</tbody>
</table>
Notes: Lecture notes and supplementary materials will be provided in class throughout the semester.

Textbooks


Recommended Readings


**Pāli Dictionaries (online)**


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**BSTC7008 Sanskrit I**

(6 credits)

**Lecturer: Dr. Amrita Nanda**

**Email:** [nanda@hku.hk](mailto: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, comparative literature, and Religious studies, particularly Buddhist Studies, will discover that a basic knowledge of the Sanskrit language is greatly helpful. For students who intend to specialize in different aspects of Buddhist studies, an ability in reading and comprehending Buddhist Sanskrit texts is essential. This course will introduce basic Sanskrit grammar covering topics such as Sanskrit Alphabets, Devanāgarī scripts, syntax, declensions, conjugations, participles, and sandhi, and reading selected Sanskrit Buddhist passages. For the convenience of Students, Romanized Sanskrit will be used throughout the course instead of Devanāgarī scripts.
Course Content

This course is designed for absolute beginners. No prior knowledge of Sanskrit is required for this course. The course begins with Alphabets, and Devanāgarī scripts and gradually introduces elementary Sanskrit grammar along with exercises selected from Buddhist Sanskrit texts. As the students learn and attempt the graded passages, all the grammar involved will be analyzed and doctrines will be explained to them in a gradual build-up manner. This course mainly covers the following grammatical parts: Sanskrit alphabets, writing Devanāgarī scripts, three genders, three numbers, different nouns and their declensions, Different classes of Sanskrit verbs are their conjugations, personal pronouns, Demonstrative pronouns, Interrogative pronouns, causative verbs, gerunds, present tense, past passive participle, parasmaipada and ātmanepada verbs, and sandhi.

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

Assessment

50% coursework and 50% examination

- **50%** - Coursework
  - 10% - Class-participation
  - 30% - Mid-term Quiz (open-book quiz).
  - 10% - weekly home-works.
- **50%** - Final examination at the end of the semester. (Open-book examination)

Lecture Schedule

Lecture 1 (02/09/2023)

- Introduction to the course
- Introduction to Sanskrit Language and Literature
- Introduction to Sanskrit Alphabet
- Writing Devanāgarī Scripts
Lecture 2 (09/09/2023)

- Writing complex Devanāgarī Scripts
- Introduction to Sanskrit Nominals:
  - Three Genders of Sanskrit Nouns
  - Introduction to the Eight Cases in Sanskrit
- Nominative, Genitive, and Locative cases
- Partial declension of masculine nouns ending in -a:

Lecture 3 (16/09/2023)

- Introduction to Adjectives
- ‘Verb to be’ (bhavati)
- Indeclinable particles ca, vā and api
- Vocabularies
- Practicing Sanskrit-English translation exercises from lesson one of the textbooks.

Lecture 4 (23/09/2023)

- Continuation of Introduction to Sanskrit Nominals:
  - Accusative case
  - Ablative case
  - Partial declension of masculine nouns ending in -a:
  - Partial declension of neutral nouns ending in -a:
- Introduction to Sanskrit verbs:
  - Verbal prefixes
  - Three grades of strengthening verbs
  - Class I, IV, VI, and X verbs
  - Conjugation of class I verbs in the present tense

(No class on Sep 30, 2023)

Lecture 5 (7/10/2023)

- Continuation of Introduction to Sanskrit Nouns:
  - Dative case
  - Vocative case
  - Partial declension of m noun ending in -a
  - Partial declension of Feminine nouns ending in —ā
- The indeclinable particle —iti, eva, and sma
- Vocabularies and practicing of Sanskrit-English translation exercises from lesson 3 of the textbook.

Lecture 6 (14/10/2023)

- Suffixes-tā, tva, and tas
- Introduction to Sanskrit Personal Pronouns
- Instrumental case
• Complete declension of m noun ending in -a
• Vocabularies and practicing Sanskrit-English translation exercises from lesson 3 of the textbook.

(No class on Oct 21, 2023)

Lecture 7 (28/10/2023)
• Mid-term Quiz (one and half an hour).
• Causative verbs
• Past Passive Participles

Lecture 8 (04/11/2023)
• Introduction to -u ending nouns:
  ➢ Declension of masculine nouns ending in —u
  ➢ Declension of neutral nouns ending in —u
  ➢ Introduction to Demonstrative Pronouns
  ➢ Introduction Interrogative Pronouns

Lecture 9 (11/11/2023)
• Introduction to –i ending nouns:
  ➢ Declension of m nouns ending in -i
  ➢ Declension of n nouns ending in –i
  ➢ Declension f nouns ending in –i
• Imperfect Tense
• Vocabularies and Sanskrit-English translation exercise from lesson 4 of the textbook.

Lecture 10 (18/11/2023)
• Parasmaipada and ātmanepada verbs
• Gerunds
• Introduction to Sandhi rules
  ➢ Hard and soft Consonants
  ➢ Vowel Sandhi
  ➢ Consonant Sandhi
  ➢ Visarga Sandhi

Lecture 11 (25/11/2023)
• Vocabularies and Sanskrit-English translation exercise from lesson 5 of the textbook.
• Review for the final examination

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

Textbook

Dhammajoti, Kuala Lumpur (2015), Reading Buddhist Sanskrit Texts: An
Elementary Grammatical Guide (3rd edition), The Buddha-Dharma Centre of Hong Kong Ltd. Hong Kong.
(Those who want to have a copy can directly by from the Buddha-Dharma centre of Hong Kong:  https://buddhadharma.co/Reading-Buddhist-Sanskrit-Texts-An-Elementary-Grammatical-Guide

Note: We will be selective in following the textbook. Therefore, handouts will be uploaded to Moodle before every class.

Reference books

Online Resources:
For Devanagārī script writing and alphabets pronunciation practice: https://enjoylearningsanskrit.com/sanskrit-alphabet-tutor/
For additional Sanskrit Grammar practice: https://ubsanskrit.ca/

Sanskrit Dictionary
BSTC7009 Sanskrit II
(6 credits)

Lecturer: Dr. Amrita Nanda
Email: nanda@hku.hk

Course Description
The main focus of this 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 BSTC7008 Sanskrit 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, Relative and Co-relatives, syntax and classification of sentences, and reading Selected Buddhist Sanskrit passages.

Prerequisite
BSTC7008 Sanskrit I or teacher’s approval

Course Content
The course covers Present Participle, Future Passive Participle, Relative and Co-relatives, three forms of Past tense, Future Tense, Active and Passive voice, Imperative and Optative Moods and compounds, different nouns and their declensions, Class II, III, V, VII, VIII and IX verbs and their conjugations. All examples and exercises will be selected from Buddhist Sanskrit texts, all the grammars involved will be analyzed and doctrines will be explained to them.

Expected Outcome
At the end of the course, students are expected to read Sanskrit passages and able to handle Sanskrit Buddhist resources for their future research with the help of Sanskrit Dictionaries.

Teaching and Learning Method
Lectures, class discussions and tutorials.

Assessment
- 50% coursework
  - 10% class-participation
- 10% weekly home-works
- 30 Mid-term Quiz (open-book quiz)
- 50% Final Examination at the end of the semester (open book)

Lecture Schedule

Lesson 1 (20/01/2024)
- Introduction to Possessive suffix –in ending nouns.
- Future Passive Participles.
- Introduction to Sanskrit Relatives and Correlatives.

Lesson 2 (27/01/2024)
- Introduction to Sanskrit Numerals
- Sanskrit Vocabularies
- Sanskrit-English transition exercises from lesson 6 of the textbook.

Lesson 3 (03/02/2024)
- Introduction to Possessive nouns ending in ‘-mant’ and ‘-vant’
- Introduction to Future Tense
- Introduction to Sanskrit Compounds — dvandva and tatpurusa

(No class on Feb 10, 2024)

Lesson 4 (17/02/2024)
- Introduction to Sanskrit Infinitive
- Vocabularies
- Sanskrit-English transition exercises from lesson 7 of the textbook

Lesson 5 (24/02/2024)
- Introduction to Sanskrit Demonstrative ‘that’
- Introduction to Sanskrit nouns ending in -an
- The Class II verbs
- Sanskrit-English transition exercises from lesson 7 of the textbook

Lesson 6 (02/03/2024)
- Present participles
- Continuation of Sanskrit Compounds — Karmadhāraya-samāsa
  and Avyayībhāva-samāsa
- Reading selected Sanskrit passages

(No class on Mar 9, 2024)
Lesson 7 (23/03/2024)
- Passive Voice
- Introduction to Sanskrit nouns ending in -an
- Class IX verbs
- Vocabularies

Lesson 8 (06/04/2024)
- Sanskrit-English transition exercises from lesson 8 of the textbook.
- The Imperative Mood
- Sanskrit Agent Nouns
- Conjugation of Class V verbs
- Vocabularies
- Reading selected Sanskrit passages

Lesson 9 (13/04/2024)
- Sanskrit-English transition exercises from lesson 9 of the textbook.
- Conjugation of Class VIII verbs
- The Optative Mood
- Continuation of Sanskrit Compound — Bahuvrīhi

Lesson 10 (20/04/2024)
- The Past Participle Active
- Conjugation of Class III verbs
- Aorist
- Vocabularies
- Sanskrit-English transition exercises from lesson 10 of the textbook.

Lesson 11 (27/04/2024)
- Class VII verbs
- The Perfect Tense
- Exam review

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

Textbook
Centre of Hong Kong.

**Note:** Handouts will be uploaded to Moodle before every class.

**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/)

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**BSTC3040 Sanskrit language III**

(6 credits)

**Lecturer:** Dr. Amrita Nanda

**Email:** nanda@hku.hk

**Course Description**

Sanskrit is one of the most ancient languages in the world and is studied by scholars of language and literature, religion, history and anthropology and by anyone who is interested in India's Buddhist cultural heritage. Sanskrit is the language not just of the religious literature of Hinduism and Buddhism, but extends to the fields of philosophy, science, art, music, mathematics, architecture, history, covering over three thousand years of development. Knowledge of Sanskrit grants access to an enormous body of Indian and Buddhist literature. The main focus of this course is grammar of the language, covering parts of speech, nouns of different gender and
their declensions, verbs and their conjugations, participles and their functions, syntax and reading and translation of selected Sanskrit passages from the Jātakamāla and the Mahāvastu. Students will be able to read and comprehend simple Sanskrit passages by the end of the course.

**Prerequisite**
BSTC7009 Sanskrit II or teacher’s approval
Non-permissible combination: BSTC7115

**Course Content**
This Advanced Sanskrit course mainly focuses on reading and translating of the selected Sanskrit passages from the Perfection of Wisdom in Eight Thousand Lines (Aṣṭasāhasrikā prajñāpāramitā sūtra), the heart sūtra (Prajñāpāramitāhṛdaya sūtra), Vajrachedikā Prajñāpāramitā sūtra and the Jātakas. As the course proceeds, gradually and systematically all grammatical features, vocabulary and the doctrines involved in the selected passages will be explained. Pedagogically, it balances the traditional practice of textual reception—reading and grammar—with language production.

The pedagogy behind this selection of readings is that these four texts represent three different genres of Buddhist Sanskrit literature. The Aṣṭasāhasrikā Prajñāpāramitā Sūtra is one of the earliest Mahāyāna Buddhist literature and thoughts. It forms the basis for the expansion and development of Prajñāpāramitā sūtra literature. It greatly influenced the development of Madhyāmaka and Yogācāra thought. Linguistically it represents sūtra, or Buddhist canonical writing styles and techniques. The Heart Sūtra and Diamond-cutter sutra are most recited, copied, and studied scripture in Mahāyāna Buddhism. The Jātakas are a voluminous body of early Buddhist literature which mainly concern the previous births of Gautama Buddha in both human and animal forms. Linguistically, it is a mixture of prose narrative and narrative poetry. This genre is one of the oldest classes of Buddhist literature.

**Learning outcomes**
1. At the end of this course, students are expected to be able to read and comprehend Sanskrit texts.
2. Understand the development of Buddhist thoughts and civilization.
3. Understand the significance of Sanskrit Buddhist literature.
4. Students learn to examine and investigate Buddhist teachings from different perspectives.
5. Students will be able to chant and recite with a high degree of accuracy.

**Teaching and Learning Method**
Lectures and class discussions
Assessment
50% coursework and 50% examination

- **50%** - Coursework
  - 15% - Class-participation
  - 20 % - Mid-term Quiz (open-book quiz).
  - 15 % a short essay (1500 words).
- **50%** - Final examination at the end of the semester. (Open-book examination)

Lecture Schedule
Detailed Lecture outlines:

**Lectures 1 – 4**: Reading the first chapter, ‘Practice of a Bodhisattva’
(sarvākārajñatā-caryā prathamaḥ parivartaḥ) of the Aṣṭasāhasrikā praṇāpāramitā sūtram.

**Lecture 1**: (03/09/2023)
- Introduction to the Course
- Introduction to selected text
- **Sanskrit text paragraphs 1-5**: Guide to the text and translation of the selected passages with grammatical analysis.

**Lecture2**: (10/09/2023)
- **Sanskrit Text paragraphs 6-10**: Guide to the text and translation of the selected passages with grammatical analysis.

**Lecture 3**: (17/09/2023)
- **Sanskrit Text paragraphs 11-15**: Guide to the text and translation of the selected passages with grammatical analysis.

**Lecture 4**: (24/09/2023)
- **Sanskrit Text paragraph 16-22**: Guide to the text and translation of the selected passages with grammatical analysis.

**Lectures 5 (01/10/2023)**: The Prajñāpāramitāḥṛdaya sūtram
- Introduction to the text.
- Translation of the text with grammatical analysis.
- Discussion on the doctrine in the selected texts.

**Lecture 6 (08/10/2023)**: The Vajrachedikā Prajñāpāramitā sūtram
- Introduction to the texts
- **Sanskrit Text paragraphs 1-4**: Guide to the text and translation of the selected passages with grammatical analysis.
Lecture 7 (15/10/2023): The *Vajrachedikā Prajñāpāramitā sūtram*
  - Sanskrit Text paragraphs 4-8: Guide to the text and translation of the selected passages with grammatical analysis.

 *(No class on Oct 22, 2023)*

Lecture 8 (29/10/2023): The *Vajrachedikā Prajñāpāramitā sūtram*
  - Sanskrit Text paragraphs 9-14: Guide to the text and translation of the selected passages with grammatical analysis.

Lecture 9-12: Selected passages from the *Jātakas*
  Lecture 9 (5/11/2023): vyāghrī-jātaka
  - Introduction to Jātaka literature
  - Sanskrit Text paragraphs 1-10: Guide to the text and translation of the selected passages with grammatical analysis.

Lecture 10 (12/11/2023): vyāghrī-jātaka
  - Sanskrit Text paragraphs 11-25: Guide to the text and translation of the selected passages with grammatical analysis.

Lecture 11(19/11/2023): śibi-jātakam
  - Sanskrit Text paragraphs 1-12: Guide to the text and translation of the selected passages with grammatical analysis.

Lecture 12 (26/11/2023): śibi-jātakam
  - Sanskrit Text paragraphs 13-25: Guide to the text and translation of the selected passages with grammatical analysis

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

Reading materials will be provided by the course instructor before the classes through Moodle.

**Texts books (only selected chapters)**

*Aṣṭasāhasrikā prajñāpāramitā* (ed.) Vaidya, P. L. The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning. 1960. (*The first chapter only*).


**Reference books**


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**BSTC3041 Sanskrit language IV**

*(6 credits)*

**Lecturer: Dr. Amrita Nanda**

**Email:** nanda@hku.hk

**Course Description**

Sanskrit, being one of the most ancient languages, is studied by scholars of language, religion, literature, history and anthropology and anyone who is interested in Indian and Buddhist cultural heritage. It is one of the three languages in which Buddhist teachings are preserved. Indian Buddhist schools such as Sarvāstivāda, Yogācāra, Mādhyamikā and Indian Mahāyāna and Vajrayāna composed their texts in Sanskrit. Therefore, for students who intend to specialize in different aspects of Buddhism, a
reading knowledge of Sanskrit is essential. Students of Buddhist philosophy and history will discover that knowledge of the Sanskrit language greatly enrich their studies. This course is designed for students who wish to read and comprehend Buddhist Sanskrit texts and employ Sanskrit Buddhist resources for their future research.

**Prerequisite**
BSTC3040 Sanskrit language III or teacher’s approval
Non-permissible combination: BSTC7116

**Course Content**
The course mainly concentrates on the selected passages from the Sthiramati’s commentary on Triṃśikārikā of Vasubandhu (Triṃśikāvijñānaptibhāṣyaṃ), Abhidharmakośabhāṣyaṃ (Commentary on the Abhidharmakośa) the Buddhacarita by Aśvaghoṣa and the Mahāvastu. As the course proceeds, gradually and systematically, advanced grammatical structures employed in Sanskrit Buddhist commentarial literature and poetry literature will be introduced.

The pedagogy behind this selection of these readings is that these four texts represent three different genres of Buddhist Sanskrit literature. The two first is a commentarial literature that demonstrates style and techniques of the Buddhist Sanskrit commentarial literature, and in terms the doctrine, it is one of important text of the Yogācāra Buddhism elucidating the three natures of realities. The Abhidharmakośabhāṣyaṃ is often described as a compendium Buddhist philosophy, and its influence is visible in development of many Buddhist schools of thoughts. The Buddhacarita is an epic poem in the Sanskrit mahākāvya style on the life of Gautama Buddha by Aśvaghoṣa composed in the early second century CE. It elucidates the style of Sanskrit poetry, and the last, the Mahāvastu represents Sanskrit Avadāna literature. The Mahāvastu contains prose and verse written in mixed Sanskrit, Pāli and Prakrit. It is believed to have been compiled between the 2nd century BCE and 4th century CE. Doctrinally, The Mahāvastu is considered a primary source for the notion of a transcendent Buddha, common to all Mahāsāṃghika schools.

**Expected Learning Outcome**
1. At the end of this course, students are expected to be able to read and comprehend classical Sanskrit Buddhist literature.
2. Students learn to examine and investigate Buddhist teachings from different perspectives.
3. Understand development of Buddhist thoughts.
4. Students are enabled to present utilize Sanskrit Buddhist sources for their
future research.

**Teaching and Learning Method**
Lectures and class discussions

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

- **50% - Coursework**
  - 15% - Class-participation
  - 20% - Mid-term Quiz (open-book).
  - 15% - a short essay (1500 words).
- **50% - Final examination at the end of the semester. (Open-book examination)**

**Detailed Lecture outlines:**

**Lectures 1 – 2:** Selected passages from the *Sthiramati’s Triṃśikāvijñāptibhāṣyam*

**Lecture 1:** (21/01/2024)
- Introduction to the course
- **The Sanskrit text paragraphs 1-5:** dealing with non-self of person and non-self of Dharma (*pudgadharmanairātman*): Guide to the text and translation of the selected passages with grammatical analysis.

**Lecture 2:** (28/01/2024)
- **The Sanskrit text transformation of consciousness (**vijñānapariṇāma**): Guide to the text and translation of the selected passages with grammatical analysis.

**Lecture 3-4** selected passages from the **first chapter of Abhidharmakośabhāṣyaṃ**

**Lecture 3:** (04/02/2024)
- **section dealing with the definition of Abhidhidharma:** Guide to the text and translation of the selected passages with grammatical analysis.

(No class on Feb 11, 2024)

**Lecture 4:** (18/02/2024)
- **Section dealing with definition of conditioned and unconditioned dharmas:** Guide to the text and translation of the selected passages with grammatical analysis.

**Lecture 5-8** Selected passages from the *Mahāvastu Avadāna part*

**Lecture 5:** (25/02/2024)
• chapter I: Story of Maugalyāyana’s visit to hell, Sanskrit text 4-6: Guide to the text and translation of the selected passages with grammatical analysis.

Lecture 6: (03/03/2024)
• chapter I: Story of Maugalyāyana’s visit to hell, Story of Maugalyāyana’s visit to hell, Sanskrit text 7-9: Guide to the text and translation of the selected passages with grammatical analysis.

(No class on Mar 10, 2024)

Lecture 6: (17/03/2024)
• chapter I: Story of Maugalyāyana’s visit to hell, Sanskrit text 10-15: Guide to the text and translation of the selected passages with grammatical analysis.

Lecture 7: (24/03/2024)
• chapter I: Story of Maugalyāyana’s visit to hell, Sanskrit text 16-20: Guide to the text and translation of the selected passages with grammatical analysis.

Lecture 8: (31/03/2024)
• chapter I: Story of Maugalyāyana’s visit to hell, Sanskrit text 20-25: Guide to the text and translation of the selected passages with grammatical analysis.

Lectures 9-2: the first chapter of Buddhacarita

Lecture 9: (7/04/2024)
• Story of the birth of the Buddha, Sanskrit Verses 1-6: Guide to the text and translation of the selected passages with grammatical analysis.

Lecture 10: (14/04/2024)
• Story of the birth of the Buddha, Sanskrit Verses 7-14: Guide to the text and translation of the selected passages with grammatical analysis.

Lecture 11: (21/04/2024)
• Story of the birth of the Buddha, Sanskrit Verses 7-14: Guide to the text and translation of the selected passages with grammatical analysis.

Lecture 12: (28/04/2024)
• Story of the birth of the Buddha, Sanskrit Verses 15-20: Guide to the text and translation of the selected passages with grammatical analysis

Note: This schedule is both approximate and flexible. We may deviate from it depending on the pace of students’ comprehension.
Reading materials will be provided by the course instructor before the class through Moodle.

Textbooks (only selected chapters).


Reference books


BSTC7010 Classical Tibetan I  
(6 credits)

Lecturer: Ven. Dr. Phuntsok Wangchuk  
Email: wangchuk@hku.hk

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 outline (Weekly lecture materials and lesson plan will be made available on Moodle)

| Week 1       | 30 Alphabets and 4 vowels  
|             | Romanization (Wylie system)  
|             | Pronunciation (following Central Tibetan dialect)  
|             | Punctuation markers  
| Week 2       | Superfixed letters (mgo can yi ge)  
|             | Suffixes (rjes 'jug)  
|             | Prefixes (sgon 'jug)  
|             | Practice pronunciation  
| Week 3       | Subfixed letters ('dogs can yi ge)  
|             | Post suffixes (yang 'jug)  
|             | Identification of root letter  
|             | Practice pronunciation  
| Week 4       | Nominal particles (bdag sgra)  
|             | Forming nouns (ming tshig sgrub tshul)  
|             | Forming adjectives (ming tshig gi khyad chos ston pa'i tshig srgub byed)  
|             | Gender markers (pho dang mo'i khyad par ston pa'i rtags)  
|             | Forming verbal infinitives and verbal nouns (bya tshig ming tshig tu sgyur tshul)  
| Week 5       | Plural particles (mang tshig)  
|             | Personal pronouns (ming tshab)  

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<th>Topics</th>
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<td>Possessive pronouns (bdag sgra’i ming tshab)</td>
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<tr>
<td></td>
<td>Possessive particles (dngos po gang la ldan par ston pa’i sgra)</td>
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<td>Linking verbs (mtsam sbyor byed kyi bya tshig)</td>
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<td>Declarative particles (rdzogs tshigs)</td>
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<td>Locative particles (la don gyi phrad)</td>
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<td>Week 6</td>
<td>Ordinal and cardinal/number (gzhi grags dang rim pa bstar chags kyi grags)</td>
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<td>Conjunctive particles (dang sgra)</td>
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<td>Genitive particle between two nouns (ming tshig gnyis kyi bar gyi ’brel sgra)</td>
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<td>Genitive particle between noun and adjective (ming dand khyad tshig bar gyi brel sgra)</td>
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<td>Genitive particle between adjective and noun (khyad tshig - ming tshig bar gyi ’brel sgra)</td>
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<td>Genitive particle between verb and noun (bya tshig dang ming tshig bar gyi ’brel sgra)</td>
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<td>Week 7</td>
<td>Agentive particles (byed sgra)</td>
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<td>Ablative particles (’byung khungs kyi sgra)</td>
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<td>Week 8</td>
<td>Connective particles (lhag bcas kyi sgra)</td>
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<td>Concessive particles (rgyan sdug kyi sgra)</td>
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<td>Week 9</td>
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<td>Interrogative pronouns (dri ba’i tsab tshig)</td>
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<td>Verb tenses (dus gsum)</td>
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<td>Week 10</td>
<td>Relative pronouns (’brel sgra’i tsab tshig)</td>
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<td>Agentive verbal particles (byed pa ldan pa’i tshig)</td>
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<td>Clause connectives: (brjod pa mtsham sbyor byed)</td>
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<td>Week 11</td>
<td>Reading: Four immensurable prayer (tshad med bzhi)</td>
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<td>Quotation particles (lung ’dren gyi srga)</td>
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<td>Review: previous lessons</td>
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<td>Week 12</td>
<td>Vocative particles (’bod sgra)</td>
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<td></td>
<td>Review: previous lessons</td>
</tr>
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Textbook list


Reference Sources

I Dictionaries / Glossaries


II Grammar


III. Other Sources

BSTC7011 Classical Tibetan II
(6 credits)

Lecturer: Ven. Dr. Phuntsok Wangchuk
Email: wangchuk@hku.hk

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 or possess equivalent knowledge

Course Assessment:

50% Coursework

50% Examination

Course outline (Weekly lecture materials and lesson plan will be made available on Moodle)
<table>
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<tr>
<th>Week 1</th>
<th>Heart-Sutra (part I)</th>
<th>Analyse the grammatical parts of the text</th>
<th>Reading and Translation</th>
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<tbody>
<tr>
<td>Week 2</td>
<td>Heart-Sutra (part II)</td>
<td>Analyse the grammatical parts of the text</td>
<td>Reading and Translation</td>
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<tr>
<td>Week 3</td>
<td>A selected section from <em>Dhāranī of the Heart of Ārya Aparimitāyurjñāna</em></td>
<td>Analyse the grammatical parts of the text</td>
<td>Reading and Translation</td>
</tr>
<tr>
<td>Week 4</td>
<td>A selected section from <em>The Jewel Ornament of Liberation</em></td>
<td>Analyse the grammatical parts of the text</td>
<td>Reading and Translation</td>
</tr>
<tr>
<td>Week 5</td>
<td>A selected section from <em>The Jewel Ornament of Liberation</em></td>
<td>Analyse the grammatical parts of the text</td>
<td>Reading and Translation</td>
</tr>
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<td>Week 6</td>
<td>A selected section from <em>The Hundred Thousand Songs of Milarepa</em></td>
<td>Analyse the grammatical parts of the text</td>
<td>Reading and Translation</td>
</tr>
<tr>
<td>Week 7</td>
<td>A selected section from <em>The Hundred Thousand Songs of Milarepa</em></td>
<td>Analyse the grammatical parts of the text</td>
<td>Reading and Translation</td>
</tr>
<tr>
<td>Week 8</td>
<td>A selected section from <em>Freedom from Extremes</em></td>
<td>Analyse the grammatical parts of the text</td>
<td>Reading and Translation</td>
</tr>
<tr>
<td>Week 9</td>
<td>A selected section from <em>Freedom from Extremes</em></td>
<td>Analyse the grammatical parts of the text</td>
<td>Reading and Translation</td>
</tr>
<tr>
<td>Week 10</td>
<td>A selected section from <em>Thirty-Seven Practices of Bodhisattvas</em></td>
<td>Analyse the grammatical parts of the text</td>
<td>Reading and Translation</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Traditional Tibetan Grammar on ‘Self and Others’</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Verb tenses: The masculine (prefix <em>ba</em>)</td>
</tr>
<tr>
<td>Week 11</td>
<td>A selected section from <em>Thirty-Seven Practices of Bodhisattvas</em></td>
<td>Analyse the grammatical parts of the text</td>
<td>Reading and Translation</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Verb tenses: The neutral (prefixes <em>ga</em> and <em>da</em>) for ‘Self and Others’</td>
</tr>
</tbody>
</table>
and the Present’

| Week 12 | A selected section from *The Royal Genealogy of Ladakh*
|         | Analyse the grammatical parts of the text
|         | Reading and Translation
|         | Verb Tenses: The feminine (prefix ‘a’) for ‘Self and the Future’
|         | Verb Tenses: The feminine (prefix *ma*) for ‘Self, Others and the Three Tenses’

**Reference Sources**

**I Dictionaries/ Glossaries**


**II Grammar**


**III Other Online Sources**


c. Tibetan Writing Course (Cornel University): [http://www.lrc.cornell.edu/medialib/ti/twc](http://www.lrc.cornell.edu/medialib/ti/twc)


Online Tibetan-Phonetics Converter

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BSTC3042 Tibetan language III
(6 credits)

Lecturer: Ven. Dr. Phuntsok Wangchuk
Email: wangchuk@hku.hk

Course Description

The purpose of this course is to provide comprehensive knowledge of classical Tibetan Buddhist texts translated from Sanskrit. These include both canonical and later commentarial texts written by Indian scholars. In this course students will be guided in reading, comprehension and translation of classical Tibetan texts from different genres. At the same time idiomatic and typical expressions and terminologies will be explained. This course will not deal with topics such as basic grammar, phonetics and transliteration.

Prerequisite:
BSTC7011 Classical tibetan II or teacher’s approval
Non-permissible combination: BSTC7117

Course Assessment
50% Coursework
50% Examination

Course outline (Weekly lecture materials and lesson plan will be made available on Moodle)

<table>
<thead>
<tr>
<th>Week</th>
<th>Reading and Translation</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>A selected section from <em>Caturdharmarideśa-sūtra</em></td>
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<tr>
<td>2</td>
<td>A selected section from <em>Caturdharmarideśa-sūtra</em></td>
</tr>
<tr>
<td>3</td>
<td>A selected section from Chapter I of <em>In Clear Words</em> (<em>Prasannapadā, Dbu ma tshig gsal</em>)</td>
</tr>
<tr>
<td>Week 4</td>
<td>A selected section from Chapter I of <em>In Clear Words</em> (Skt. <em>Prasannapadā</em>; Tib. <em>Dbu ma tshig gsal</em>)</td>
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<tr>
<td>Week 5</td>
<td>A selected section from Chapter I of <em>In Clear Words</em> (Skt. <em>Prasannapadā</em>; Tib. <em>Dbu ma tshig gsal</em>)</td>
</tr>
</tbody>
</table>
| Week 6 | A selected section from Chapter IV of *The Ornament of the Mahāyāna Sūtra*  
(Skt. *Mahāyānasūtrālaṅkāra*; Tib. *Theg pa chen po'i mdo sde'i rgyan*) |
| Week 7 | A selected section from Chapter IV of *The Ornament of the Mahāyāna Sūtra*  
(Skt. *Mahāyānasūtrālaṅkāra*; Tib. *Theg pa chen po'i mdo sde'i rgyan*) |
| Week 8 | A selected section from Chapter IV of *The Ornament of the Mahāyāna Sūtra*  
(Skt. *Mahāyānasūtrālaṅkāra*; Tib. *Theg pa chen po'i mdo sde'i rgyan*) |
| Week 9 | A selected section from Chapter IV of *Commentary on Compendium of Valid Cognition* (Skt. *Pramāṇavārttika*; Tib. *Tshad ma rnam 'grel gyi le'ur byas pa*) |
| Week 10 | A selected section from Chapter IV of *Commentary on Compendium of Valid Cognition* (Skt. *Pramāṇavārttika*; Tib. *Tshad ma rnam 'grel gyi le'ur byas pa*) |
| Week 11 | A selected section from Chapter IV of *Commentary on* |
### Compendium of Valid Cognition (Skt. Pramāṇavārttika; Tib. Tshad ma rnam 'grel gyi le'ur byas pa)

**Reading and Translation**

<table>
<thead>
<tr>
<th>Week 12</th>
<th>A selected section from Chapter IV of Commentary on Compendium of Valid Cognition (Skt. Pramāṇavārttika; Tib. Tshad ma rnam 'grel gyi le'ur byas pa).</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Reading and Translation</td>
</tr>
</tbody>
</table>

### Reference Sources

#### I Dictionaries/ Glossaries


#### II Other Online Sources


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

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

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

l. Online Tibetan-Phonetics Converter

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BSTC3043 Tibetan language IV
(6 credits)

Lecturer: Ven. Dr. Phuntsok Wangchuk
Email: wangchuk@hku.hk

Course Description

The purpose of this course is to provide comprehensive knowledge of classical Tibetan Buddhist texts composed, for the most part, by native Tibetan Buddhist scholars. Some translations made from Sanskrit into Tibetan may also be included for the purpose of comparison with native Tibetan writings. This course will focus on understanding the structure and syntax of classical texts of different genres. Idiomatic and typical expressions and terminologies will be explained to aid students in their translation.

Prerequisite:

BSTC3042 Tibetan language III or teacher’s approval
Non-permissible combination: BSTC7118

Course Assessment:

50% Coursework
50% Examination

Course outline (Weekly lecture materials and lesson plan will be made available on Moodle)
<table>
<thead>
<tr>
<th>Week 1</th>
<th>A selected section from Chapter I of <em>Ocean of Reasoning</em> (Tib. <em>Rnam shes rig pa'i rgya mtsho</em>)</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Reading and Translation</td>
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<tr>
<td>Week 2</td>
<td>A selected section from Chapter I of <em>Ocean of Reasoning</em> (Tib. <em>Rnam shes rig pa'i rgya mtsho</em>)</td>
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<td></td>
<td>Reading and Translation</td>
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<tr>
<td>Week 3</td>
<td>A selected section from Chapter I of <em>Ocean of Reasoning</em> (Tib. <em>Rnam shes rig pa'i rgya mtsho</em>)</td>
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<tr>
<td></td>
<td>Reading and Translation</td>
</tr>
<tr>
<td>Week 4</td>
<td>A selected section from <em>Distinguishing the Views</em> (Tib. <em>Lta ba'i shan 'byed</em>)</td>
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<tr>
<td></td>
<td>Reading and Translation</td>
</tr>
<tr>
<td>Week 5</td>
<td>A selected section from <em>Distinguishing the Views</em> (Tib. <em>Lta ba'i shan 'byed</em>)</td>
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<tr>
<td></td>
<td>Reading and Translation</td>
</tr>
<tr>
<td>Week 6</td>
<td>A selected section from <em>Distinguishing the Views</em> (Tib. <em>Lta ba'i shan 'byed</em>)</td>
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<tr>
<td></td>
<td>Reading and Translation</td>
</tr>
<tr>
<td>Week 7</td>
<td>A selected section from Chapter IX of <em>The Nectar of Manjushri’s Speech: A Detailed Commentary on Shantideva’s Way of the Bodhisattva</em> (Tib. <em>Byang chub sems dpa'i spyod pa la 'jug pa'i tshig 'grel 'jam dbyangs bla ma'i zhal lung bdud rtsi'i thig pa/</em></td>
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<tr>
<td></td>
<td>Reading and Translation</td>
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<tr>
<td>Week 8</td>
<td>A selected section from Chapter IX of <em>The Nectar of Manjushri’s Speech: A Detailed Commentary on Shantideva’s Way of the Bodhisattva</em> (Tib. <em>Byang chub sems dpa'i spyod pa la 'jug pa'i tshig 'grel 'jam dbyangs bla ma'i zhal lung bdud rtsi'i thig pa/</em></td>
</tr>
<tr>
<td></td>
<td>Reading and Translation</td>
</tr>
<tr>
<td>Week 9</td>
<td>A selected section from chapter IX of <em>The Nectar of Manjushri’s Speech: A Detailed Commentary on Shantideva’s</em></td>
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</tbody>
</table>

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<table>
<thead>
<tr>
<th>Week 10</th>
<th>A selected section from <em>Clarifying the meaning of Treasury of Valid Reasoning</em> (Tib. Tshad ma rigs pa'i gter gyi don gsal bar byed pa)</th>
<th>Reading and Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Week 11</td>
<td>A selected section from <em>Clarifying the meaning of Treasury of Valid Reasoning</em> (Tib. Tshad ma rigs pa'i gter gyi don gsal bar byed pa)</td>
<td>Reading and Translation</td>
</tr>
<tr>
<td>Week 12</td>
<td>A selected section from <em>Clarifying the Meaning of Treasury of Valid Reasoning</em> (Tib. Tshad ma rigs pa'i gter gyi don gsal bar byed pa)</td>
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</table>

**Reference Sources**

**I Dictionaries/ Glossaries**


II Other Online Sources

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

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BSTC7112 Buddhist Ethics

(6 credits)

Lecturer: Dr. Catherine Hardie

Email: To be confirmed

Course Description

Ethics deals with morality, an aspect of human life on which Buddhism places a paramount importance: from the core teaching of early Buddhism (i.e. Four Noble Truths) to the Six Virtues of Mahayana Buddhism, all can be easily regarded as an answer to the question of ‘how to live a morally satisfied life?’ As an illustration of this paramount importance of Buddhism, this course consists of two parts. The first part provides in-depth discussions of Buddhist moral teachings in the framework of fundamental ethical questions, such as the nature of Buddhist ethics, the Buddhist view of good and bad, a morally meaningful life, the role of moral training in the pursuit of Buddhist spiritual goal, and some aspects of social ethics, etc. The second part of the course deals with the application of Buddhist moral teachings in some real-life ethical issues including social equality, various forms of violence, and so on.
(Course detailed will be provided in due course)

BSTC7120 Buddhist psychology and mental cultivation
(6 credits)

Lecturer: Dr. G.A. Somaratne
Email: soma@hku.hk

Course Description/Content
The course introduces the Buddha's positive psychological concepts and meditation theory based on early Buddhist discourses and Abhidhamma philosophy of Theravāda Buddhism. It critically analyses those doctrines and meditation techniques that have their aim to amplify and foster in young people positive human emotions, strengths, virtues, and skills that are conducive to achieving success, well-being, and happiness in their personal, family, social and professional lives, and compares them with those of modern positive psychology. It investigates not only the positive emotions, strengths and virtues but also positive institutions such as family, democracy and free inquiry that support fostering them.

Course Topics
1. Similarities and differences between Buddhist positive psychology and modern positive psychology
2. Understanding the working of the mind and mental factors for a positive and productive life
3. Understanding psychological roots of conflict and peace
4. Understanding the role of positive institutions in the development of positive emotions and strengths
5. Identifying positive persons through their behaviour
6. Imitating the Buddha and his disciples and learning their teachings for a positive life
7. Significance of diligence and energy for achieving life goals
8. Practising virtues of generosity, compassion, and loving-kindness for personal and social well-being
9. Understanding meditation subjects appropriate to different personality types
10. Experiencing moments of higher forms of freedom and happiness through meditative appeasing
11. Experiencing lasting freedom and happiness through meditative watching.

**Course Objectives**

1. Introduce positive psychological concepts and meditation theory as presented in the Buddha’s discourses and Abhidhamma philosophy
2. Explain Buddhist positive psychology in relation to modern positive psychology
3. Identify positive emotions, strengths and virtues and positive institutions that support them
4. Examine the Buddha's teaching on how the mind and mental power could be channeled for personal and social well-being
5. Read and analyze relevant early Buddhist sources in English translation.

**Course Learning Outcomes**

1. Ability to describe positive psychological concepts and meditation theory as presented in the Buddha’s discourses and Abhidhamma philosophy
2. Ability to explain Buddhist positive psychology in relation to modern positive psychology
3. Ability to identify and define positive emotions, strengths and virtues and positive institutions that support them
4. Ability to explain the Buddha’s teaching on how the mind and mental power could be channeled for personal and social well-being
5. Ability to read, understand, and present relevant early Buddhist sources in English translation

**Course Assessment Methods**

1. **Short essay 35%**

   1300 words essay on a Buddhist positive psychological concept
   
   **Due: 29 October 2023**
   
   The essay topic should be relevant to the course content—It should discuss a positive psychological concept taken from either Buddhism or Positive psychology. As one can discuss the positive aspect of any Buddhist topic, choices are many. One may discuss a positive aspect/s of a Buddhist concept describing/explaining how it could be related or could contribute to personal/social well-being and happiness. The discussion should be on one point/teaching/question/topic/theme, but it could be elaborated showing its relation to other points/teachings/questions/topics/themes freely.
The essay must describe/define the topic, question, and argument clearly in a logical sequence. It should be structured well. Therefore, it is better to develop an outline of the essay first and write accordingly.

The discussion should be thorough and accurate, supported by relevant sources. It must use at least five different sources (suttas, texts, books, journal articles, trustworthy websites, etc). When the same source is used multiple times, it will be counted as one. All sources used must be shown in a works cited. The 1300 words are counted excluding footnotes/endnotes/works cited. If the citations are within the text of the essay, they will be counted for the word count. The writing should be organized, clear, consistent, and persuasive. It should follow the academic norms/writing (title, sections, paragraphs, citations, notes etc).

Grading will be done by considering:
1. shows familiarity with the topic in discussion, defines terms and discusses the concept accurately.
2. contextualizes the topic in relation to the overall Buddha’s positive psychological teachings and/or positive psychology.
3. organizes the essay well, writes clearly and persuasively, and develops the discussion logically.
4. writes with evidence, providing bibliographical details of the sources used.
5. meets the word limit.

2. Reflective/reflexive writing 40%
Reviewing a weakness in one’s own life or an incident that took place in one’s or someone else’s life from the Buddhist positive psychological perspective and proposing corrective measures (1300 words)
Due: 26 November 2023
Reflective writing is evidence of reflective thinking. In this reflective thinking, you will look back at an idea, concept, or theory learned in the course and see its relevance to analyze one of your unforgettable personal experiences in the past or a contemporary social issue that you have been interested in. You will analyze the experience or the issue that you choose, thinking in depth and from an enlightened perspective. You will try to explain it in relation to a Buddhist concept, model or theory discussed in the course. You will think carefully about what the idea, concept, model or theory means for you and your ongoing progress as a learner.
Reflective writing is more personal than other kinds of academic writing.
We all think reflectively in everyday life, but perhaps not to the same depth as that is expected in a good piece of reflective writing at university level.
Reflective writing can be unstructured, for example when it is done in a personal diary. What is expected for this assignment is a carefully structured writing.

**A possible structure for reflective writing**

Reflective writing can be broken down into three parts:

**Description:** What happened? What is being examined?

**Interpretation:** What is most important / interesting / useful / relevant about the object, event, issue or idea? How can it be explained in relation to the Buddhist concept or theory?

**Outcome:** What have I learned from this? What does this mean for my future?

This is just one way of structuring a reflective writing. There are other ways. What is important is your own creativity. Whichever approach to reflection you use, try to bear in mind that reflection is an exploration and an explanation of events—not just a description of them; that reflective writing involves ‘revealing’ anxieties, errors, and weaknesses, as well as strengths and successes, together with showing your understanding of possible causes, and explaining how you plan to improve; and that it is necessary to select just the most significant parts of the event or idea on which you are reflecting for if you try to ‘tell the whole story’, you are likely to use up your words on description rather than interpretation.

[Please check the Moodle page of the course for some sample reflective writings.]

**Grading**

Grade for the reflective writing assignments will be decided based on creativity, clarity and organization of the presentation, accuracy in explaining or interpreting the Buddhist theory or concept, depth in reflection, and application of the concept to review and improve your personal life. References to sources outside the class lectures/lecture notes are not required.

1. Creativity in presentation.
2. Clarity and organization of the presentation.
3. Accuracy in explaining/interpreting the Buddhist theory/concept.
4. Depth in reflection and application of the concept to suggest improving the personal/social life.
5. Following of the word limit.
3. **Quizzes 15% (each quiz 5%)**
   Quiz 1 on 24 September 2023, based on classes 2 and 3
   Quiz 2 on 29 October 2023, based on classes 5 and 6
   Quiz 3 on 19 November 2023, based on classes 9 and 10

4. **Class participation 10%**
   Class activities and attendance

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### Course Outline

Class is on Sunday

<table>
<thead>
<tr>
<th>Class dates</th>
<th>Topic</th>
</tr>
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<tbody>
<tr>
<td><strong>Class 1</strong> 3 Sept 2023</td>
<td><strong>Positive psychology and Buddhism</strong>&lt;br&gt;We will define psychology, positive psychology, the Buddha’s teaching, and Abhidhamma philosophy, and examine differences in identifying positive strengths in different cultures</td>
</tr>
<tr>
<td><strong>Class 2</strong> 10 Sept 2023</td>
<td><strong>Unwholesome consciousness and unwholesome mental factors</strong>&lt;br&gt;We will examine the link between consciousness and mental factors, and in turn unwholesome consciousness and unwholesome mental factors</td>
</tr>
<tr>
<td><strong>Class 3</strong> 17 Sept 2023</td>
<td><strong>Wholesome consciousness and beautiful mental factors</strong>&lt;br&gt;We will examine the link between wholesome consciousness and beautiful consciousness and beautiful mental factors</td>
</tr>
<tr>
<td><strong>Class 4</strong></td>
<td><strong>Rootless consciousness</strong>&lt;br&gt;Quiz 1</td>
</tr>
<tr>
<td>Date</td>
<td>Topic</td>
</tr>
<tr>
<td>------------</td>
<td>-----------------------------------------------------------------------</td>
</tr>
<tr>
<td>24 Sept 2023</td>
<td>We will examine unwholesome resultant consciousness, wholesome resultant consciousness, and rootless functional consciousness</td>
</tr>
<tr>
<td>Class 5 8 Oct 2023</td>
<td><strong>Beautiful mental factors and positive strengths</strong></td>
</tr>
<tr>
<td>Class 6 15 Oct 2023</td>
<td><strong>Cognitive process</strong></td>
</tr>
<tr>
<td>Class 7 29 Oct 2023</td>
<td><strong>Absorption meditation and temporary release</strong></td>
</tr>
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<td></td>
<td><strong>Quiz 2</strong></td>
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<tr>
<td></td>
<td><strong>Short essay due: 29 Oct</strong></td>
</tr>
<tr>
<td>Class 8 5 Nov 2023</td>
<td><strong>Personality and meditation</strong></td>
</tr>
<tr>
<td>Class 9 12 Nov 2023</td>
<td><strong>Meditation and irreversible deliverance</strong></td>
</tr>
<tr>
<td>Class 10 19 Nov 2023</td>
<td><strong>Psychological roots of conflict</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Quiz 3</strong></td>
</tr>
<tr>
<td>Class 11</td>
<td>Positive institutions and positive strengths</td>
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</tr>
<tr>
<td>26 Nov 2023</td>
<td>We will examine the importance of family, democracy, free inquiry as positive institutions for inculcating positive strengths</td>
</tr>
</tbody>
</table>

### Recommended readings and online materials


### A Note:
The students must access the Course Moodle Page regularly for updates and announcements, weekly lecture notes and readings materials, class activities, attendance marking, submission of assignments, grading criteria of assignments, sample assignments, and recordings of previous classes.
BSTC7122 Yogācāra Models of Reality
(6 credits)

Lecturer: Prof. K.-D. Mathes
Email: To be provided

General description of the course

This course introduces students to the key elements of Yogācāra philosophy from a historical perspective. Having developed from Abhidharma, Yogācāra has interacted with all other major strands of Mahāyāna, notably Tathāgatagarbha and Madhyamaka thought. This laid the ground for the interesting variety of Tibetan and East Asian Buddhist schools. After a historical survey of Yogācāra and its syntheses with other Buddhist systems in India, we will discuss the models of reality, which resulted from this. The topics covered include “mind-only,” ālayavijñāna, the three nature theory, fundamental transformation, and buddhahood.

Objectives

(1) To explore the different Yogācāra models of reality
(2) To learn critical philosophical thinking
(3) Help students develop the relevance of doing philosophy from a historical perspective

Course learning outcomes

(1) Gain a critical overview into the key elements of Yogācāra philosophy
(2) Demonstrate an understanding and appreciation of the methods of the "history of ideas" (Ideen geschichte") in the field of Yogācāra studies
(3) Recognize and articulate connections between Yogācāra and other strands of Mahāyāna Buddhism
(4) Critically examine and evaluate Yogācāra doctrines in the context of modern philosophical discussions around "mind and matter", cognitive theories, and phenomenological approaches

Assessments

1. 2 Quizzes In-class quiz 20% x 2
2. Essay 2,000 – 2,500 words essay 40%
3. Class participation In-class performance 20%
Lecture Schedule
1. The emergence of Yogācāra: The Yogācārabhūmi; different layers of a historically grown treatise
2. Vasubandhu’s Proof of Cognition-Only (Vijñaptimātratāsiddhi)
3. Self-awareness
4. The trisvabhāva interpretation of Madhyamaka emptiness
5. The cut-off potential versus the concept of tathāgatagarbha
6. Fundamental transformation (āśrayaparivṛtti)
7. The Yogācāra-Tathāgatagarbha synthesis in the Mahāyānasūtraṃkāra, Madhyāntavibhāga, and Ratnagotravibhāga
8. The role of the Laṅkāvatārasūtra in the Yogācāra-Madhyamaka controversy
9. Yogācāra in Dharmakīrti’s Pramāṇa system
10. Kamalaśīla’s Yogācāra-Madhyamaka synthesis
11. Yogācāra in Buddhist Tantra
12. Yogācāra as a basis for Gzhan stong (“Empti[ness] of other” hermeneutics)

Recommended for reference
Suggested Topics for Essays

1. Discuss the Formation of Yogācāra from Abhidharma!
2. Assess critically to which extent the mind-matter problem in the early Abhidharma schools led to idealist Yogācāra!
3. Summarize and discuss the chapter on “true reality” (tattva) in the Bodhisattvabhūmi!
4. Describe how the seeds in the ālayavijñāna are taken as a substitute for external objects!
5. The “cut-off potential” versus strands of tathāgatagarbha thought in Yogācāra
6. What philosophical problem did the Yogācāras see in the categorical negations of the Prajñāpāramitāsūtras, and how did they solve it!
7. List and discuss the Yogācāra proofs of “mind-only” (cittamātra)!
8. What crucial role does the Lankāvatārasūtra play in Buddhist hermeneutics?
9. “Self-awareness” (svasaṃvedana) as the ultimate result of valid cognition in the Pramāṇa system.
10. Summarize and discuss the concept of fundamental transformation (āśrayaparivṛtti)!
11. Describe the competing models of the three-nature (trisvabhāva) theory! Discuss the ontological status of the dependent nature (paratantra)!
12. Discuss the role of Buddhist hermeneutics. How did the Yogācāras justify their doctrine?
13. Describe and discuss the tathāgatagarbha influences in Yogācāra!
14. How did Kamalaśīla combine Yogācāra with Madhyamaka?
15. Which role did Yogācāra play in the works of Maitrīpa?

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

____________________________________________________________________________________

**BSTC7123** The concept of emptiness in Buddhist literature
(6 credits)

**Lecturer:** Ven. Sik Hin Hung

**Email:** hinhung@hku.hk

**Course description**

Śūnyatā (often translated as emptiness) is a central concept in the Buddhist teachings. In Buddhist soteriology, it is the foundational practice for one’s liberation as well as for the attainment of ultimate realization. In the early canonical texts, the concept was often used in association with the teaching of the three marks of existent, anicca (impermanence), dukkha (suffering) and anattā (no-self), as a practice for those on the path to arhathood. In its developed form, the Mahāyāna tradition highlights the
realization of dharma-śūnyatā (emptiness of all phenomena) and dharma of non-arising as the key to bodhisattva’s cultivation of prajñāpāramitā (wisdom perfection).

This course will study and examine the development of the concept of śūnyatā, from the earliest texts, such as the Suttanipāta and other texts from the four main Nikāya. Furthermore, it will trace its blossoming in the early Mahāyāna literature, specifically the Prajñāpāramitā sūtras, such as the Aṣṭasāhasrikā (the perfection of wisdom in eight-thousand [lines]), Hṛdaya (Heart sutra), Vajracchedikā (Diamond sutra), and its maturation in Yogācāra texts, such as the Sandhinirmocana Sūtra.

In addition to the study of the teaching of the concept of śūnyatā, in this course, we will explore how to incorporate this doctrine into contemplative practices, according to relevant texts from different traditions.

**Course objectives**

To introduce the concept of emptiness as presented in various forms of Buddhist literature and its role and importance in different levels of Buddhist soteriology.

**Course learning outcomes**

1. Should have a good understanding of the concept of emptiness as explained in the different schools of Buddhism
2. Should know how a good understanding of emptiness would lead to the ending of suffering and accomplishment of the Bodhisattva vow of Bodhicitta
3. Be able to appreciate how the concept of emptiness and non-attachment would contribute toward psychological well-being and personal growth

**Course assessment methods**

To be advised

**Course content and topics**

<table>
<thead>
<tr>
<th>Week</th>
<th>Content</th>
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<tr>
<td>Jan 16</td>
<td>The concept of śūnyatā and Buddhist emancipations, the four siddhantas (modes of teachings) and the eight emancipations [八解脱・八背捨]</td>
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<td>Lesson I</td>
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<td>Jan 23</td>
<td>Concept of śūnyatā in the Nikaya: no-self and the ending of suffering, sunyata and the five aggregates</td>
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<td>Lesson II</td>
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<td>Jan 30</td>
<td>Lesson III</td>
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<td>Feb 20</td>
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<td>Mar 12</td>
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<td>April 2</td>
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<td>April 16</td>
<td>Lesson XII</td>
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<tr>
<td>April 23</td>
<td>Lesson XIII</td>
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**Required / recommended readings and online materials**


BSTC7607
Buddhist liturgy and rituals
(6 credits)

Lecturers:
Ven. Dr. Sik Fa Ren
Email: faren@hku.hk
Dr. Amrita Nanda
Email: nanda@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.

**Aim and Objective**
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.

**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.

**Assessment ratio**
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) 50%: a short essay with 3,000-3,500 words
(ii) 50%: Book Presentation (each group have 30 minutes, 5 students in a group)

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.

Course schedule with bibliography
Lecture 1 (1 Sep): Course introduction
2. What is Religion and ritual?

Lecture 2 (8 Sep): Power of Ritual
Readings:
   Harvey, Peter (1990), An Introduction to Buddhism (Cambridge University Press).

Lecture 3 (15 Sep): Current studies of Buddhism and ritual
Readings:
Lecture 4 (22 Sep): Ritual Functions & Background of Chinese Buddhist Ritual and Humanistic Buddhism

Readings:


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);


**Lecture 6 (13 Oct): Theoretical basis of Chinese Buddhist ritual and Case Studies (2)—Rebirth and Death Ritual**

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.


**Lecture 7 (20 Oct/Reading Week): Theoretical basis of Chinese Buddhist ritual and Case Studies (3)—Merit Making and Ritual for Saving the Flaming-month Hungry Ghosts**

Readings:


**(27 Oct) Switch with Reading Week (No Class)**

**Lecture 8 (3 Nov): Theoretical basis of Chinese Buddhist ritual and Case Studies (4)—Practical Benefit, ritual function, and Buddhist Rituals for Saving All Sentient Beings**

Readings:


Lecture 9 (10 Nov): An Introduction to Rituals in Theravāda tradition
- Historical survey of Rituals in Theravāda tradition.
- Functions of rituals in Theravāda tradition.
- Types of rituals practices in Theravāda tradition.

Lecture 10 ((17 Nov)): Funeral and Post-funeral Rituals, and practice of dedication of merit ritual.
- Rituals for dying.
- Rituals for dead.
- Doctrinal and Psychological dimensions of dedication of merits.

Lecture 10 (24 Nov): Historical development and Psychological Dimension of Chanting (paritta) ritual, confession (pavaraṇa) ceremony and pūja in Theravāda Buddhism
- Definition of paritta.
- Historical Development of Paritta Ritual.
- Psychological function of Paritta ritual.
- The Significance of rain-retreat (vassa) and the pavaraṇa ceremony.
- The practice of confession and its psychological dimension.

Observance of Full-moon days, and Kaṭhina ceremony in Theravāda tradition
- Religious significance of Kaṭhina ceremony
- Social and Cultural Significance of Kaṭhina ceremony
- Significance of Full-moon days in Theravāda tradition

Readings List:

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Williams P. and Ladwig P. (2012). *Buddhist funeral cultures of Southeast Asia and China* pp.118-141.
Part III Capstone Experience
(12 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, 2023. Your proposal for capstone experience will be considered by the MBS Programme Committee, results will be announced by late December 2023. 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

**BSTC8003. Capstone Experience: Dunhuang Buddhist art and culture**
**BSTC8006. Capstone Experience: Counselling and pastoral practice**
**BSTC8013. Capstone Experience: Buddhism in Tibetan contexts: history and doctrines**
**BSTC8030. Capstone Experience: Special topics in Buddhist studies (2)**
**BSTC8044. Capstone Experience: History of Chinese Buddhism**
**BSTC8052. Capstone Experience: Study of important Buddhist meditation texts**
**BSTC8080. Capstone Experience: Chinese Buddhist art along the Silk Road**
**BSTC8112. Capstone Experience: Buddhist Ethics**
**BSTC8120. Capstone Experience: Buddhist psychology and mental cultivation**
**BSTC8122. Capstone Experience: Yogācāra Models of Reality**
**BSTC8123. Capstone Experience: The concept of emptiness in Buddhist literature**
**BSTC8607. Capstone Experience: Buddhist liturgy and rituals**

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.

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