

Centre of Buddhist Studies
The University of Hong Kong
Master of Buddhist Studies Course Outline 2023-2024

(Course details laid out in this course outline are only for reference. Please always refer to the latest version presented in the course moodle.)

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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

Somaratne, G. A. (2021) *The Buddha’s Teaching: A Buddhistic Analysis*. Palgrave Macmillan

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

Class 1 4 Sept 2023	The Buddha’s Dhamma	Chapters 1 & 2 of the textbook
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?		
Class 2 11 Sept 2023	The emergence of the Middle Doctrine	Chapter 3
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)?		
Class 3 18 Sept 2023	Dependent Co-arising and the arising-cessation cycles	Chapter 3
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?		
Class 4 25 Sept 2023	Non-Knowledge of the Four Noble Truths	Chapter 4
What is ignorance? Is there a first origin of ignorance? If there is, is it knowledge or		

<p>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?</p>		
<p>Class 5 9 Oct 2023</p>	<p>Subjective configurations</p>	<p>Chapter 5</p>
<p>In what general sense and in what specific sense do the discourses use the term <i>saṅkhārā</i>? What are objective configurations and what are subjective configurations (<i>saṅkhārā</i>)? What does intension mean? What are configured things (<i>saṅkhata</i>)? What are the characteristics of all configurations? How does subjective configurations configure suffering?</p>		
<p>Class 6 16 Oct 2023</p>	<p>Sensory experience and the Five Clinging-Aggregates</p>	<p>Chapter 6 [Quiz 1]</p>
<p>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?</p>		
<p>Class 7 30 Oct 2023</p>	<p>Not-self</p>	<p>Chapter 7</p>
<p>How does self (<i>attā</i>) differ from 'my self' (<i>me attā</i>)? 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?</p>		
<p>Class 8 6 Nov 2023</p>	<p>Craving for being and craving for unbeing</p>	<p>Chapters 8 & 9</p>
<p>What is 'being'/'existence' (<i>bhava</i>)? 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' (<i>bhava</i>)? How do both 'being' (<i>bhava</i>) and 'unbeing' re-create 'being' (<i>puna-bbhava</i>)? Why is 'unbeing' a furthering of suffering, rather than an escape from suffering? How does 'cessation of being' (<i>bhava-nirodha</i>) resolve the conflict between 'being' and 'unbeing'?</p>		

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 (<i>anicca</i>) is suffering (<i>dukkha</i>)? 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)

- [DN] Walshe, Maurice (1995) *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*. London: Wisdom Publications.
- [MN] Nanamoli, Bhikkhu & Bhikkhu Bodhi (2001, 2nd edition) *The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikāya*. Boston: Wisdom Publications.
- [SN] Bodhi, Bhikkhu (2000) *The Connected Discourses of the Buddha: A Translation of the Saṃyutta Nikāya*. Boston: Wisdom Publications.
- [AN] Bodhi, Bhikkhu (2012) *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya*. Boston: Wisdom Publications.
- [Ud] Masefield, Peter (1997) *The Udāna: Translated from Pāli*. Oxford: The Pali Text Society.

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 Saṃyutta* [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: *Mahātaṇhāsankhaya 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: *Khandhasaṃyutta*: [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: *Dhātuvibhaṅga 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: *Cūḷamāluṅkya Sutta* [The Sutta is a statement of the pragmatic reasons for not answering metaphysical questions.]
- MN 102: *Pañcattaya Sutta* [The Sutta introduces various speculative views about the future and the past and of misconceptions about Nibbāna.]

- Ud 6.4: *Nānātitthiya Sutta* [The Sutta states that those who hold into the popular set of ten metaphysical views are blind and lacking in vision.]
- SN 44: *Abyākata Saṃyutta* [The Suttas here respond to 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: *Apaṇṇaka 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, apaṇṇaka) means of encouraging the pursuit of moral life. It carries criticism of the materialist philosophy that denies rebirth and, therefore, morality.]
- AN 3.100: *Loṇakapalla 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: *Rathavināta 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: *Mahāvaccagotta Sutta* [The Sutta confirms the existence of Arahats among the monastics and Non-returners among the laity in hundreds.]
- MN 70: *Kīṭāgiri Sutta* [The Sutta presents a sevenfold classification of Noble Persons.]
- Ud 8.1-4: *Nibbāna-paṭisaṃyutta Sutta* 1-4 [These Suttas describe Nibbāna from experiential modes.]
- MN 71: *Tevijjavaccagotta 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, Arahats and the Buddha.]

Recommended Secondary Sources

- Anālayo, Bhikkhu (2003) *Satipaṭṭhāna: The Direct Path to Realization*. Kandy: Buddhist Publication Society.
- Anālayo, Bhikkhu (2011) *A Comparative Study of the Majjhima-nikāya*. 2 vols. Taipei: Dharma Drum Publishing Corp.

- Bachelor, Stephen (2016) *After Buddhism: Rethinking the Dharma for a Secular Age*. India: Harper Element.
- Basham, A.L. (1951) *The History and Doctrine of the Ājīvakas*. Delhi: Motilal Banarsidass.
- Bodhi, Bhikkhu (1989) *The Discourse on the Fruits of Recluship: The Sāmaññaphala Sutta and its Commentaries*. Kandy: Buddhist Publication Society.
- Bodhi, Bhikkhu (1992) *The Discourse on the All-Embracing Net of Views: The Brahmajāla Sutta and its Commentaries*. Kandy: Buddhist Publication Society.
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- Boisvert, Mathieu (1995) *The Five Aggregates: Understanding Theravāda Psychology and Soteriology*. Canada: Wilfrid Laurier University Press.
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- Collins, Steven (1982) *Selfless Persons: Imagery and Thought in Theravāda Buddhism*. Cambridge: Cambridge University Press.
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- Hamilton, Sue (2000) *Early Buddhism: A New Approach - The I of the Beholder*. Richmond, Surrey: Curzon Press.

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- Harvey, Peter (1995) *The Selfless Mind: Personality, Consciousness and Nirvana in Early Buddhism*. Richmond: Curzon Press.
- Harvey, Peter (2000) *An Introduction to Buddhist Ethics*. Cambridge: Cambridge University Press.
- Jayatilleke, K.N. (1980) *Early Buddhist Theory of Knowledge*. Delhi: Motilal Banarsidass.
- Johansson, Rune E.A. (1979) *The Dynamic Psychology of Early Buddhism*. Oxford: Curzon Press.
- Kalupahana, David J. (1992) *A History of Buddhist Philosophy: Continuities and Discontinuities*. Honolulu: University of Hawaii Press.
- Kalupahana, David J. (2007) *A Sourcebook of Early Buddhist Philosophy*. Dehiwala: Buddhist Cultural Centre.
- Kalupahana, David J. (2009) *Karma and Rebirth: Foundations of the Buddha's Moral Philosophy*. Dehiwala: Buddhist Cultural Centre.
- Karunadasa, Y. (2014, 2nd edition) *Early Buddhist Teachings: The Middle Position in Theory and Practice*. Hong Kong: Centre of Buddhist Studies, The University of Hong Kong.
- Karunaratne, W.S. (1988) *Theory of Causality in Early Buddhism*. Nugegoda, Sri Lanka: Indumati Karunaratne.
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- Varma, Vishwanath Prasad (1973) *Early Buddhism and Its Origins*. Delhi: Munshiram Manoharlal Publishers.

- Webster, David (2005) *The Philosophy of Desire in the Buddhist Pali Canon*. London and New York: Routledge Curzon.

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>

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.



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.

Class	Date	Topic	Content and discussion
1 st	Jan 17	Theories on the emergence of Mahāyāna; <i>bodhicitta</i> and the bodhisattva Path	Forest asceticism as the beginning (<i>Rāṣṭrapālaparipṛcchāmahāyānasūtra</i>), Sgam po pa's <i>Jewel Ornament of Liberation</i> (<i>Dwags po thar rgyan</i>)
2 nd	Jan 24	The Prajñāpāramitāsūtras and the three gates to liberation; a new kind of emptiness	Doctrinal foundations of Mahāyāna; Strategies of justifying news models of reality; The approach of Buddhist hermeneutics

3 rd	Jan 31	Dependent arising and emptiness	The object of negation in Nāgārjuna's <i>Collection of Reasoning (rigs tshogs)</i>
4 th	Feb 7	The Yogācāra interpretation of the Prajñāpāramitāsūtras; the <i>trisvabhāva</i> model of reality	The <i>Sandhinirmocanasūtra</i> and Vasubandhu's <i>Vyākhyāyukti</i>
5 th	Feb 21	Can we all become Buddhas? The concept of <i>tathāgatagarbha</i>	Positive descriptions of the ultimate: Permanence, bliss, <i>ātman</i> , and purity
6 th	Feb 28	The Madhyamaka and Yogācāra interpretation of <i>tathāgatagarbha</i>	The <i>Ratnagotravibhāga</i> and its <i>vyākhyā</i>
7 th	Mar 13	The Maitreya Works in the Tibetan tradition	Does the Yogācāra-Tathāgatagarbha synthesis reflect a single author/final compiler
8 th	Mar 20	The logico-epistemological tradition of Buddhism	Dignāga's and Dharmakīrti's ascending scale of analysis: Sautrāntika ontology versus Vijñaptimātratā
9 th	Mar 27	Candrakīrti's refutation of Yogācāra	The <i>Madhyamakāvātāra</i> and the role of the <i>Laṅkāvatārasūtra</i>
10 th	Apr 3	Maitrīpa's tenet system: Yogācāra as a stepping stone to Madhyamaka	<i>Avikalpapraveśadhāraṇī</i> and <i>amanasikāra</i>
11 th	Apr 10	Maitrīpa's blend of Madhyamaka and Mahāmudrā	Maitrīpa's Cycle of <i>Amanasikāra</i> Works
12 th	Apr 17	Analytic and direct approaches to ultimate reality	Kamalaśīla's and Sahajavajra's competing interpretations of the <i>Dharmadharmatāvibhāga</i>
13 th	Apr 24	<i>Gzhan stong</i> ("Empti[ness] of other" hermeneutics)	Different types of <i>gzhan stong</i> ; The <i>rang stong</i> ("empti[ness] of self") – <i>gzhan stong</i> controversy

Recommended for reference

1. Candrakīrti (Padmakara Translation Group): Introduction to the Middle Way. Boston & London: Shambala. 2002.
2. D'Amato, Mario: *Maitreya's Distinguishing the Middle from the Extremes. Along with Vasubandhu's Commentary*. New York: The American Institute for Buddhist Studies. 2012.

3. Frauwallner, Erich: *The Philosophy of Buddhism*. Delhi: Motilal Banarsidass, 2010.
4. Kalupahana, David J.: *Mūlamadhyamakakārikā of Nāgārjuna*. Albany, N.Y.: SUNY, 1986.
5. Lindtner, Christian: *Nagarjuniana: Studies in the Writings and Philosophy of Nāgārjuna*. Reprinted by Motilal Banarsidass (first published 1982) (Buddhist Tradition Series 2). Delhi: Motilal Banarsidass, 1987.
6. Mathes, K.-D.: *A Direct Path to the Buddha Within: Gö Lotsāwa's Mahāmudrā Interpretation of the Ratnagoṭravibhāga*. Boston: Wisdom Publications, 2008.
7. Mathes, K.-D.: The Noble Mahāyāna Sūtra “The Questions of Rāṣṭrapāla” (*Rāṣṭrapālapariṣchāsūtra*). Translating the Words of the Buddha, 2021. (<https://read.84000.co/translation/toh62.html>)
8. Mathes, K.-D.: *Maitripa: India's Yogi of Nondual Bliss*. Lives of the Masters Series. Boulder: Shambhala Publications, 2021.
9. Schmithausen, L.: *Ālayavijñāna: On the Origin and the Early Development of a Central Concept of Yogācāra Philosophy*. Tokyo: The International Institute for Buddhist Studies, 1987.
10. Silk, Jonathan A.: *Buddhist Cosmic Unity: An Edition, Translation and Study of the Anūnatvāpūrṇatvanirdeśaparivarta*. Hamburg Buddhist Studies 4. Hamburg: Hamburg University Press, 2015.
11. Takasaki, Jikido: *A Study on the Ratnagoṭravibhāga (Uttaratantra) Being a Treatise on the Tathāgatagarbha Theory of Mahāyāna Buddhism* (Rome Oriental Series 33). Rome: Istituto Italiano per il Medio ed Estremo Oriente, 1966.
12. Walser, J.: *Nāgārjuna in Context: Mahāyāna Buddhism and Early Indian Culture*, 2008.
13. Williams, Paul: *Mahāyāna Buddhism: The Doctrinal Foundations*. London: Routledge, 2009.

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 *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 (*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 *tathāgatagarbha*! How did it emerge?
 11. Compare the Madhyamaka and Yogācāra reactions to the Tathāgatagarbhasūtras!
 12. Describe the history of the term *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 *Laṅkāvatārasūtra* play in Buddhist hermeneutics?

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

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

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

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

1. Algom, M. (1997). *Tuesdays with Morrie*. New York: Doubleday.
<https://youtu.be/E463tZdAGn4>

2. Giles, C.A. and Miller, W.B. (eds.) (2012). *The Arts of Contemplative Care: Pioneering Voices in Buddhist Chaplaincy and Pastoral Work*. Boston: Wisdom Publication.
3. Halifax, J. (2008). *Being with Dying: Cultivating Compassion and Fearlessness in the Presence of Death*. Boston: Shambhala.
4. Halpern, S.P. (2004). *The Etiquette of Illness*. New York: Bloomsbury.
5. Kabat-Zinn, J. (2013). *Full Catastrophe Living*. New York: Bantam Books.
6. Kalanithi, P. (2016). *When Breath Becomes Air*. New York: Random House.
7. McLaren, K. (2013). *The Art of Empathy: A Complete Guide to Life's Most Essential Skill*. Colorado: Sounds True.
8. Rinpoche, S. (1993). *The Tibetan Book of Living and Dying*. San Francisco: Harper San Francisco.
9. Thich, N. H. (2014). *No Mud, No Lotus*. California: Parallax Press.
10. Thich, N. H. (1995). *Living Buddha, Living Christ*. London: Rider.
11. Thich, N. H. (2003). *No Death, No Fear*. New York: Riverhead.
12. Thich, N. H. (2001). *Anger: Wisdom for Cooling the Flames*. New York: Riverhead.
13. Thich, N. H. (1992). *The Diamond that Cuts Through Illusion*. California: Parallax Press.

Further reading for Counselling and Communication

1. Bor, R., Gill, S., Miller, R. and Evans, A. (2009). *Counselling in Health Care Settings*. Hampshire: Palgrave MacMillan.
2. Clinebell, H. (2011). *Basic Types of Pastoral Care and Counselling: Resources for the Ministry of Healing and Growth*. 3rd ed. Nashville: Abingdon Press.
3. Any other books on counselling 101.

Further reading for the Uniqueness of Buddhist Counselling

1. Brazier, C. (2003). *Buddhist Psychology: Liberate Your Mind, Embrace Life*. London: Constable & Robinson.
2. de Silva, P. (2014). *An Introduction to Buddhist Psychology and Counselling*. 5th ed. London: Palgrave MacMillan.
3. Nyanatusita himi, Bhikkhu (ed.)(2013). *The Bodhisattva Ideal: Essays on the Emergence of Mahayana*. Kandy: Buddhist Publication.

N.B. Supplementary readings will also be delivered in class.

BSTC6013 Buddhism in Tibetan contexts: history and doctrines

(6 credits)

Lecturer: Dr. Georgios T. Halkias

Email: halkias@hku.hk

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,

& pp. 65-67).

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 intent 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

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

(JP) Powers, John. 2007. *Introduction to Tibetan Buddhism*, Revised Edition. New York: Snow Lion Publications.

Secondary Reference Books *

(GS) Samuel, Geoffrey. 2012. *Introducing Tibetan Buddhism*. New York: Routledge.

(MK) Kapstein, Matthew. 2006. *The Tibetans*. MA: Blackwell Publishers.

(GT) Tucci, Giuseppe. 1980. *The Religions of Tibet*. Translated by G. Samuel. London, Boston and Henley: Routledge and Kegan Paul.

(GH) Halkias, Georgios. 2013. *Luminous Bliss: A Religious History of Pure Land Literature in Tibet*. University of Hawaii Press.

* 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.

Wright, Arthur F. 1957. "Buddhism and Chinese Culture: Phases of Interaction"
The Journal of Asian Studies, Vol. 17, No.1, 17-42.

中村元著，《中國佛教發展史》(上)，第一章：佛教東傳中國與其傳衍經過。

Lecture 2: 14 September

Topic: Introduction of Buddhism into China (include Dharmaraksa)

Reading: Ch'en, pp.21-53; Zurcher, pp.18-80.

潘桂明, 董群, 麻天祥, 《歷史卷》, 第一章: 兩漢三國佛教, 第二章: 西晉佛教。

中村元著, 《中國佛教發展史》(上), 第二章: 佛教在漢魏西晉三朝的發展。

賴永海《中國佛教通史》01 東漢三國兩晉。

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, 《歷史卷》, 第三章: 東晉十六國佛教。

中村元著, 《中國佛教發展史》(上), 第三章: 佛教在華北胡族國家建立的經過, 第四章: 佛教於江南漢族國家的發展。

Lecture 4: 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, 《歷史卷》, 第四章: 南北朝佛教。

賴永海《中國佛教通史》第 02 冊南北朝

中村元著, 《中國佛教發展史》(上), 第五章: 華北異民族統治下的佛教。

Lecture 5: 5 October

Topic: Buddhism under Southern and Northern dynasties (II) Thought

Reading: Ch'en, pp.184-212; Zurcher, pp.81-159.

潘桂明, 《宗派卷》: 第二章: 南北朝的師說學派.

賴永海《中國佛教通史》第 03 冊南北朝學派

Lecture 6: 12 October

Topic: Buddhism under Sui and Tang: Historical

Reading: Ch'en, pp.213-296.

潘桂明, 董群, 麻天祥, 《歷史卷》, 第五章: 隋唐佛教。

賴永海《中國佛教通史》第 05 冊隋唐史

中村元著, 《中國佛教發展史》(上), 第六章: 隋唐的統一, 第七章: 中國佛教的形成, 第八章: 隋唐的中國佛教。

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,《宗派卷》:第三章:止觀並重的天臺宗,第四章:重思辯的三論宗,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.

Takakusu, *The Essentials of Buddhist Philosophy*, Chapters VI: The Hosso (Fa-xiang) School, VIII: The Kegon (Huayan) School, X: The Shingon (Zhenyen) School.

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

Lecture 9: 9 November

Topic: Buddhism under Sui and Tang: Schools (III) Chan and Pure Land

Reading: Takakusu, *The Essentials of Buddhist Philosophy*, Chapters XI: The Zen (Chan) School, XII: The Jodo (Jingtu) School.

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

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,《歷史卷》,第六章:五代佛教,第七章:宋代佛教,
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,《歷史卷》,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, 《歷史卷》, 第十一章, 楊仁山與近恣佛教, 第十二章 寺僧的入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*. Honolulu: 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.
14. Zhanran contributed to the revival of Tiantai School in Tang dynasty, Discuss.
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.
19. Buddhism declined after Tang dynasty. Discuss the causes.
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

Brooks, [Jessup, J.](#) and [Kiely, Jan.](#) 2016. *Recovering Buddhism in Modern China.*

- New York: Colombia University Press. [The Ebook is available from HKU](#)
- Ch'en, K. S. Kenneth, [Buddhism in China, A Historical Survey](#). Princeton: Princeton University Press, 1972. (Original 1964) This book details the historical development of Buddhism in China from its introduction in the Han dynasty through the period of the most creative maturity in the Tang dynasty and its decline and survival to the present. You can purchase this book from the University bookstore. (You can find this book in HKU main library ([294.392 C51](#) 3 copies) as well as in the Centre's Special Collection (SC) [BQ626 .C486 1972](#)) [The Ebook is available from HKU](#)
- Guang Xing. 2022. *Filial Piety in Chinese Buddhism*. London and New York: Peter Lang. [The Ebook is available from HKU](#).
- Silk, Jonatha. ed. 2013. *Buddhism in China: Collected Papers of Erik Zürcher*. Leiden: Brill.
- Tsukamoto Zenryu, 1985. [A history of early Chinese Buddhism: from its introduction to the death of Hui-yuan](#). Translated from the Japanese by Leon Hurvitz. Volumes 1 & 2. Tokyo: Kodansha. [294.30951 T8](#)
- Yu, Chungfang. 2020. [Chinese Buddhism: A Thematic History](#). Honolulu: University of Hawaii Press. [The Ebook is available from HKU](#)
- Zurher, Erik, *The Buddhist Conquest of China: The Spread and Adaptation of Buddhism in Early Medieval China*. Leiden: E. J. Brill. 2007 (Original 1959) This is an excellent book in which the author mainly examines Buddhism in China before Huiyuan in the fifth century. (*University Library (UL)* [294.392 Z96](#)) [The Ebook is available from HKU](#) (Chinese translation: 佛教征服國，李四龍等譯，江蘇人民出版社 2003) [294.392 Z96](#) v.1.
- 湯用彤，1997.《漢魏兩晉南北朝佛教史》北京，北京大學出版社。武漢大學出版社 2008。There are six copies of this text available. [\[中\] BQ636 .T36 2006](#) EBook also available
- 潘桂明，董群，麻天祥，《歷史卷》，潘桂明，《宗派卷》，賴永海主編，《中國佛教百科全書》第三歷史卷，上海古籍出版社，2000. [\[中\] BQ626 .Z47 2000](#)
- 賴永海主編，《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](#)
- 杜繼文主編，《佛教史》的中國佛教史部分，北京，中國社會科學院，1993. [\[中\] BQ266 .F6 2006](#)

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

Ch'en, K. S. Kenneth, 1973. *The Chinese Transformation of Buddhism*. Princeton, N.J. : Princeton University Press. [294.392 C51 c](#) [EBook available in HKU Library](#).

Benn, James A. 2015. *Tea in China: a religious and cultural history*. Honolulu: University of Hawai'i Press. [394.150951 B46](#)

Wright, Arthur F. 1959. *Buddhism in Chinese history*. Stanford, Calif.: Stanford University Press. [294.320951](#) This is a very short but concise history of Buddhism in China.

Wright, Arthur F. 1957. "Buddhism and Chinese Culture: Phases of Interaction" *The Journal of Asian Studies*, Vol. 17, No.1, 17-42.

Theodore De Bary and Irene Bloom with the collaboration of Wing-tsit Chan, (eds). 1999. *Sources of Chinese tradition*. Vol. 1 & 2. New York: Columbia University Press. [951 D286 s](#)

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

湯用彤，1982。《隋唐佛教史稿》北京：中華書局，1982。

呂澂，1993。《中國佛教思想概論》台灣，天華出版公司印行。(The original title is 《中國佛教思想源流》)

孫昌武，2010。《中國佛教文化史》五冊，北京：中華書局，2010。

潘桂明，2009。《中國佛教思想史稿》三卷六冊，南京：江蘇人民出版社，。

任繼愈主編，1998。《中國佛教史》I, II, III, 北京，中國社會科學出版社。(從漢代到南北朝)

References and Internet Resources

If you find the link is broken, please use google reach to find it as the link always changes.

1) Dictionaries

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

PDF: <http://buddhisticinformatics.ddbc.edu.tw/glossaries/files/soothill-hodous.ddbc.pdf>

Digital Dictionary of Buddhism, eds., Charles Muller. Free for online checkup. This is an internet based dictionary similar to *Dictionary of Chinese Buddhist*

Terms, by Soothill and Hodous, but has much more entries. If you know the Chinese Buddhist technical terms, but do not know how to translate it into English, please visit Muller's DDB website address: <http://www.acmuller.net/ddb/> 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.

Chinese Japanese Korean and Vietnamese English Dictionary (CJKV-English Dictionary). Free for online checkup. A Dictionary-Database of CJKV Characters and Compounds Related to East Asian Cultural, Political, and Intellectual History. <http://www.buddhism-dict.net/dealt/> Users can access the search function with the user ID of "guest" (case-sensitive, no quotes), leaving the password area blank allowing 20 searches in a 24 hour period. To search Sanskrit and other terms containing diacritics, type in the term in simple ascii.

The Korean Buddhist Canon: A Descriptive Catalogue. Free for download.

[compiled by] **Lewis R. Lancaster in collaboration with Sung-bae Park,** Berkeley: University of California Press, 1979. This is a catalogue of Mahayana Buddhist Sutras in Sanskrit together with Tibetan and Chinese translation. It also lists the translators and date of Chinese translation. If you know the title of a sutra in Chinese, but you don't know how to translate it into Sanskrit, then you can find it in this catalogue. A Hardcopy can be found in HKU Library [XR 016.294382](#)

[L2](#) The electronic version can be found at:

http://www.acmuller.net/descriptive_catalogue/. You can download the entire web version.

Dictionary of Pali Proper Names. Free for online checkup. Extremely useful for the study of Early Buddhism.

http://www.palikanon.com/english/pali_names/dic_idx.html

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

《佛光大辭典》線上查詢 Free for online search for Chinese Buddhist Terms

explained in traditional Chinese <http://sql.fgs.org.tw/webfbd/>

《仏教学辞典》 *Bukkyōgaku jiten*. Taya Raishun 多屋頼俊 et al. 新版 (New Edition). Kyoto: Hōzōkan 法藏館, 1995.

《佛教漢梵大辭典》 *Bukkyō kan-bon dai jiten* (Buddhist Chinese-Sanskrit Dictionary). Hirakawa Akira 平川彰. Tokyo: Reiyūkai 靈友会, 1997. [\[R\]](#) [BQ130 .B85 1997](#) used in library only.

《中国仏教史辞典》 *Chūgoku bukkyōshi jiten*. Kamata Shigeo 鎌田茂雄. Tokyo: Tokyodo shuppan 東京堂出版, 1981. [\[R\]](#) [BQ610 .C48](#) used in library only.

A Dictionary of Official Titles in Imperial China, edited by Charles Hucker. Stanford University Press, 1985. [R 354.51001 H88](#) Used only in HKU library

Historical Dictionary of Medieval China, Edited by Victor Cunrui Xiong. UK: The Scarecrow Press, Inc. 2009.

Neiming 《內明》. **Free**. A Buddhist Journal dedicated for the spread of the Buddhist teaching. You can download it free from <http://www.mfbm.hk/mfbm/NeiMing/indexh.htm>

2) Encyclopaedias

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

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

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

Encyclopedia of religion and ethics. edited by James Hastings, with the assistance of John A. Selbie and other scholars. Edinburgh: T. & T. Clark, 1908-21. 12 Vols. [R 203 E56 e](#)

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/>

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

RoutledgeCurzon Encyclopedia of Confucianism, 2 volumes, edited by Yao, Xinzhong. London and New York: RoutledgeCurzon, 2003. Main Library: [R 181.11203 R86 Y25](#) V.1&2, SC: [BL1840 .R68 2003 v.1&2](#)

Encyclopedia of Chinese Philosophy, edited by Antonio S. Cua. London: Routledge, 2003. Serving as a gateway to Chinese thought, this resource introduces the significant historical periods of Chinese philosophy ancient and modern. All the major schools of thought are covered and their proponents, followers and critics discussed. Main Library: [R 181.1103 E5](#) (SC) [B126 .E496 2003](#)

3) Academic Journals

a) Buddhist Studies

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

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

The Eastern Buddhist. HKU Library. Published twice a year by the Eastern

Buddhist Society in Kyoto. Japan, started from 1965. [S 294.3 E13 B9](#)

Buddhist Studies Review. Published twice a year by the UK Association for Buddhist Studies, started form 1984. **Both printed and electronic versions are available from HKU Library, the electronic version is gradually uploaded to the web. Now the Journal is free for download from 1983-2005.**

<http://www.ukabs.org.uk/ukabs/resources/journal-archives/buddhist-studies-review-vols-1-22/>

You can also get it from HKUL Catalogue: [294.3 B927 S9](#)

Pacific World Journal of the Institute of Buddhist Studies. **Free** Pacific World is an annual journal in English devoted to the dissemination of historical, textual, critical and interpretive articles on Buddhism generally and Shinshu Buddhism particularly to both academic and lay readerships. The journal is distributed free of charge.

http://www.shin-ibs.edu/academics/_pwj/index.php

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

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

Journal of the International Association of Buddhist Studies. HKU Library. Published twice a year, Wilmington, NC : International Association of Buddhist Studies, 1978-

[S 294.305 I6 A8](#)

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

Western Buddhist Review. **Free**. It contains good academic papers for download. <http://www.westernbuddhistreview.com/>

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

Journal of Song Yuan Studies is an annual publication devoted to promoting scholarship in all disciplines related to Middle Period China, with an especial focus on the Song, Liao, Jin, Xia, and Yuan dynasties.

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>

Journal of Chinese Religion. Published by The Society for the Study of Chinese Religions (SSCR). **HKU Electronic Recourses**. Journal Web:
<http://www.maneyonline.com.eproxy1.lib.hku.hk/toc/jcr/> The Web for SSCR:
<http://isites.harvard.edu/icb/icb.do?keyword=k7027&tabgroupid=icb.tabgroup43181>

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.

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

《唐研究》(Journal of Tang studies) 主編，榮新江，北京，北京大學出版社。創自 1995 年。DS747.42 .T355.

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>

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

Asia Major. Free academic Journal published by Institute of History and Philosophy, Academia Sinica.

<https://www2.ihp.sinica.edu.tw/en/publish51.php?TM=5&M=6&C=67&V=3&pid=65>

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

Journal Asiatique. **Free**. This academic journal is published in Paris for Asian studies. <http://poj.peeters-leuven.be/content.php?url=journal.php&code=JA>

Journal of the American Oriental Society. Published by the American Oriental Society. **HKU Electronic Recourses**.

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

T'oung pao: International Journal of Chinese Studies. Edited by P.-E. Will (Collège de France, Paris, France) and B. ter Haar (Leiden University, The Netherlands). **HKU Electronic Recourses**.

Japanese Journal of Religious Studies. **Free** academic journal dedicated to Japanese religions including Buddhism. http://www.ic.nanzan-u.ac.jp/SHUBUNKEN/publications/jjrs/jjrs_cumulative_list.htm

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

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

http://www.litphil.sinica.edu.tw/publish/Bulletin_Catalog.htm **Free** for download.

4) Web Recourses

Accesstoinight. **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/>

Directory of Open Access Journals (DOAJ): free. <http://www.doaj.org/> quota

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

Persée. **Free,** French Journals in French online, <http://www.persee.fr/web/guest/home/>

Persée is a program which was created for the digital publication of scientific

journals in the field of the humanities. The entire printed collection of journals is digitized and published online through a portal which offers access to the collections as well as advanced functionalities which facilitate and enhance use of the portal's resources. The journals are selected by an editorial board, thereby guaranteeing the collection's scientific coherence. You can create your own account and use save your searches.

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

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

JSTOR The Scholarly Journal Archive. This Archive needs subscription, so use it through [HKU Electronic Recourses](http://www.jstor.org/jstor). <http://www.jstor.org/jstor>

FURTHER READING

General Reading on Chinese Buddhism

- Buswell, Robert E. ed. 1990. *Chinese Buddhist Apocrypha*, Studies in East Asian Buddhism, Kuroda Institute, [294.385 C5](#) Ebook available
- Chappell, David W., ed., *Buddhist and Taoist Practice in Medieval Chinese Society*. Honolulu: University of Hawaii Press, 1987.
- Ch'en, Kenneth. 1973. *The Chinese Transformation of Buddhism*. Princeton, N. J.: Princeton University Press.
- Dunnell, Ruth W. *The Great State of White and High: Buddhism and State Formation in Eleventh-Century Xia*. Honolulu: University of Hawai'i Press, 1996.
- Grant, Beata. 1994. *Mount Lu Revisited: Buddhism in the Life and Writings of Su Shih*. Honolulu: University of Hawaii Press.
- Gregory, Peter N., ed. 1987. *Sudden and Gradual: Approaches to Enlightenment in Chinese Thought*. Honolulu: University of Hawaii Press. [294.3442 S9](#)
- Gregory, Peter N., ed. 1986. *Traditions of Meditation in Chinese Buddhism*. Honolulu: University of Hawaii Press.
- Gregory, Peter, and Daniel A. Getz Jr. ed. *Buddhism in the Sung*. Studies in East

- Asian Buddhism, #13, Kuroda Institute, 2002. [294.3095109021 B92 G82](#)
- Haar, B.J. ter. *The White Lotus Teachings in Chinese Religious History*. Leiden: E.J. Brill, 1992.
- Halperin, Mark. *Out of the Cloister: Literati Perspectives on Buddhism in Sung China, 960-1279*. Harvard University Press, 2006.
- Hsu Sung-peng, *A Buddhist Leader in Ming China: Life and Thought of Han-Shan Te-Ch'ing, 1546-1623*. University Park: Pennsylvania State University Press, 1979.
- Kieschnick, John, *The Eminent Monk: Buddhist Ideals in Medieval Chinese Hagiography*, Honolulu: University of Hawaii Press, 1997. [294.3657A](#)
[K4](#)
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BSTC6052 Study of important Buddhist meditation texts

(6 credits)

Lecturer: Ven. Sik Hin Hung

Email: hinhung@hku.hk

Course Description

Meditation is an integral part of the study and practice of Buddhism. This course will read and study important Buddhist texts related to the practice of meditation from various traditions. Passages will be selected from texts such as: the Satipatthana Sutta, Visuddhimagga, Sandhinirmochana Sutra (Sutra of the Explanation of the Profound Secrets, 解深密經), The Treatise on the Two Entrances and Four Practices 《菩提達磨略辨大乘入道四行》, 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

Class and Date	Topic	Content and discussion
1 Sept 5	The Buddha's Experience: Samyutta Nikaya XII.65 Nagara Sutta--The City The fundamental of Buddhist meditation, and <i>the Satipatthana Sutta</i>	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?
2 Sept 12	<i>The Satipatthana Sutta</i>	On mindfulness of Breathing and body movements
3 Sept 19	<i>The Satipatthana Sutta</i>	On the Contemplation of Feeling, volition and consciousness
4 Sept 26	<i>Visuddhimagga, the Path of Purification</i>	Study of the Description of Concentration – Taking a meditation subject
5 Oct 3	<i>Visuddhimagga, the Path of Purification</i>	Study of the Description of Concentration— Loving-kindness/Six Recollections
6 Oct 10		Chapter on Analyzing Yoga
7 Oct 24		Chapter on Analyzing Yoga
8 Oct 31	Bodhidharma: <i>The Treatise on the Two Entrances and Four Practices</i> 《菩提達磨略辨大乘入道四行》	The entrance of principle (理入) and the entrance of practice (行入)
9 Nov 7	The Sixth Patriarch Platform Sutra	Selected readings
10 Nov 14	The Sixth Patriarch Platform Sutra	Selected readings
11 Nov 21	Tsig-sum nédék, <i>The Three Statements that Strike the Essential Points</i> , 大圓滿椎	<i>The Three Statements that Strike the Essential Points</i> by Garab Dorje
12 Nov 28	擊三要訣	

Reading

1. Broughton, Jeffrey L.; The Bodhidharma Anthology, Berkeley, University of California Press, 1999.
2. Buddhaghosa Bhadantacariya, tran. Bhikkhu Nanamoli, *The Path of Purification (Visuddhimagga)*, Singapore, Singapore Buddhist Mediation Centre, 2001.
3. Cleary, Thomas, tran., *Buddhist Yoga, A comprehensive course*; Boston & London, Shambhala, 1995.
4. [Bhikkhu Nanamoli](#), *Satipatthana Sutta, The Foundations of Mindfulness*; Majjhima Nikaya 10; London, Wisdom Publications, 1995.
5. Nyanaponika Thera, *the Heart of Buddhist Meditation*. Kandy, Sri Lanka: Buddhist Publication Society, 1996.
6. Reynolds, John; *the Golden Letters: the Tibetan Teachings of [Garab Dorje](#), First Dzogchen Master*, New York, Snow Lion, 1996.
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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: chungui@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:

Hirakawa, Akira, and Paul Groner. [*A History of Indian Buddhism : From Śākyamuni to Early Mahāyāna*](#). Asian Studies at Hawaii ; No. 36. Honolulu: University of Hawaii Press, 1990.

Coomaraswamy, Ananda. "[The Indian Origin of the Buddha Image](#)." *Journal of the American Oriental Society* 46 (1926): 165-70.

Bussagli, Mario., and C. Sivaramamurti. [*5000 Years of the Art of India*](#). New York: H. N. Abrams, 1971, pp. 7-57.

2. Early Buddhist Art and Architecture in India

Readings:

Huntington, Susan L., and Huntington, John C. [*The Art of Ancient India : Buddhist, Hindu, Jain*](#). 1st Indian ed. Delhi: Motilal Banarsidass Publishers, pp.103-134.

Fisher, Robert E. [*Buddhist Art and Architecture*](#). World of Art. New York: Thames and Hudson, 1993, pp. 29-85.

Karetzky, Patricia Eichenbaum. [*Early Buddhist Narrative Art : Illustrations of the Life of the Buddha from Central Asia to China, Korea and Japan*](#). Lanham: University Press of America, 2000.

3. Gupta Buddhist art and the Silk Road

Readings:

Bussagli, Mario., and C. Sivaramamurti. [*5000 Years of the Art of India*](#). New York: H. N. Abrams, 1971, Chapter 5-8.

Hallade, Madeleine., and Hans Hinz. [*The Gandhara Style and the Evolution of Buddhist Art*](#). London: Thames & Hudson, 1968.

Nehru, Lolita. [*Origins of the Gandhāran Style : A Study of Contributory Influences*](#). Delhi: Oxford University Press, 1989.

Leidy, Denise Patry. [*The Art of Buddhism : An Introduction to Its History & Meaning*](#). 1st ed. Boston: Shambhala : Distributed in the United States by Random House, 2008, Chapter 2-3.

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

Readings:

Wood, Frances. [*The Silk Road : Two Thousand Years in the Heart of Asia*](#). Berkeley: University of California Press, 2002, Chapter 1-5.

Zwalf, W. [*Buddhism--art and Faith*](#). New York: Macmillan, 1985, pp. 40-90.

Ghose, Rajeshwari., and National Centre for the Performing Arts. [*Kizil on the Silk Road : Crossroads of Commerce & Meeting of Minds*](#). Mumbai: Marg Publications on Behalf of National Centre for the Performing Arts, 2008.

Tucker, Jonathan., and Antonia. Tozer. [*The Silk Road : Art and History*](#). London: Philip Wilson, 2003, Chapter 1-10.

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

Readings:

Watt, James C. Y., Prudence Oliver. Harper, and Metropolitan Museum of Art. "Art and History in China from the Third to the Eighth Century", in [*China :*](#)

[*Dawn of a Golden Age, 200-750 AD.*](#) New York : New Haven: Metropolitan Museum of Art ; Yale University Press, 2004.

Leidy, Denise Patry. [*The Art of Buddhism : An Introduction to Its History & Meaning.*](#) 1st ed. Boston: Shambhala : Distributed in the United States by Random House, 2008, Chapter 3.

Hung, Wu. "[Buddhist elements in early Chinese art \(2nd and 3rd centuries AD\).](#)" *Artibus Asiae* 47, no. 3/4 (1986): 263-352.

"Stone Sculptures of the Northern Wei Dynasty." *Arts of Asia* 25:5 (1995):134.

6. Early Buddhist Caves in Gansu and Northern China

Readings:

Juliano, Annette L., and Judith A. Lerner. "Buddhist Art in Northwest China" in [*Monks and Merchants : Silk Road Treasures from Northwest China Gansu and Ningxia Provinces, Fourth-seventh Century.*](#) New York: Harry N. Abrams, 2001.

Baker, Janet. "Buddhist Sites of Gansu" in [*The Flowering of a Foreign Faith : New Studies in Chinese Buddhist Art.*](#) New Delhi: Marg Publication, 1998.

7. Art of Pure Land and Bodhisattva path

Readings:

Cūṭivongs, Nandana., and Indira Gandhi National Centre for the Arts. [*The Iconography of Avalokiteśvara in Mainland South East Asia.*](#) New Delhi: Indira Gandhi National Centre for the Arts : Aryan Books International, 2002.

Guang, Xing. "Avalokiteśvara in China." *The Indian International Journal of Buddhist Studies* 12 (2011): 1-22.

Holt, John. *Buddha in the Crown : [Avalokiteśvara in the Buddhist Traditions of Sri Lanka.](#)* New York: Oxford University Press, 1991, Chapter 3-5.

Yü, Chün-fang. [*Kuan-yin : The Chinese Transformation of Avalokiteśvara.*](#) IASWR Series. New York: Columbia University Press, 2001, Chapter 6.

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

Readings:

Howard, Angela Falco. [*Summit of Treasures : Buddhist Cave Art of Dazu, China.*](#) 1st ed. Bangkok : Trumbull, Conn.: Orchid Press ; Weatherhill, 2001.

Howard, A. F. "[The Dhāraṇī Pillar of Kunming, Yunnan. A Legacy of Esoteric Buddhism and Burial Rites of the Bai People in the Kingdom of Dali \(937-1253\).](#)" *Artibus Asiae* 57, no. 1/2 (1997): 33-72.

Suchan, Thomas. [*The Eternally Flourishing Stronghold: An Iconographic Study of the Buddhist Sculpture of the Fowan and Related Sites at Beishan,*](#)

[Dazu, Ca. 892--1155](#), 2003, Doctor of Philosophy, Ohio State University, History of Art.

9. Buddhist art and cultural heritage sites in Korea

Readings:

Kim, Chewŏn, and Kim, Li-na. "Tradition and Transformation in Korean Buddhist Sculpture" in [Arts of Korea](#). 1st ed. Tokyo: Kodansha International, 1974, pp.251-294.

Portal, Jane., and British Museum. [Korea : Art and Archaeology](#). London: Published for The Trustees of the British Museum by British Museum Press, 2000, pp. 42-107.

Leidy, Denise Patry. [The Art of Buddhism : An Introduction to Its History & Meaning](#). 1st ed. Boston: Shambhala : Distributed in the United States by Random House, 2008, Chapter 5.

10. Buddhist art and cultural heritage sites in Japan

Readings:

Mason, Penelope E., and Donald Dinwiddie. [History of Japanese Art](#). 2nd ed. Upper Saddle River, N.J.: Pearson/Prentice Hall, 2005, pp.33-146.

Washizuka, Hiromitsu., Youngbok Park, U-bang. Kang, Riben Yan Jiu Hui, and Korea Society. [Transmitting the Forms of Divinity : Early Buddhist Art from Korea and Japan](#). New York: Japan Society : Distributed by Harry N. Abrams, 2003, pp.18-139.

Hayashi, Ryōichi. [The Silk Road and the Shoso-in](#). 1st English ed. The Heibonsha Survey of Japanese Art ; v. 6. New York: Weatherhill, 1975.

Zwalf, W. "Japan" in [Buddhism--art and Faith](#). New York: Macmillan, 1985, pp.243-290.

Fisher, Robert E. [Buddhist Art and Architecture](#). World of Art. New York: Thames and Hudson, 1993, Chapter 3.

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

Readings:

Rawson, Philip S. [The Art of Southeast Asia : Cambodia, Vietnam, Thailand, Laos, Burma, Java](#), Bali. World of Art. London: Thames and Hudson, 1993.

Fisher, Robert E. [Buddhist Art and Architecture](#). World of Art. New York: Thames and Hudson, 1993.

12. Presentation

Required Readings

Dehejia, Vidya. [*Indian Art*](#). Art & Ideas. London: Phaidon Press, 1997, pp.103-134.

Fisher, Robert E. [*Buddhist Art and Architecture*](#). World of Art. New York: Thames and Hudson, 1993.

Foucher, A., L. A. Thomas, and Thomas, Frederick William. [*The Beginnings of Buddhist Art and Other Essays in Indian and Central-Asian Archaeology*](#). London: Humphrey Milford, 1917.

Gray, Basil. [*Buddhist Cave Paintings at Tun-huang*](#). London: Faber and Faber, 1959.

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Watt, James C. Y., Prudence Oliver. Harper, and Metropolitan Museum of Art. "Buddhist Art in China" in [*China : Dawn of a Golden Age, 200-750 AD*](#). New York : New Haven: Metropolitan Museum of Art ; Yale University Press, 2004.

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Whitfield, Roderick, Susan Agnew, Neville Conner, Lois Jian, Whitfield, Susan, Agnew, Neville, Conner, Lois, and Jian, Wu. [*Cave Temples of Dunhuang : Art and History on the Silk Road*](#). London: British Library, 2000.

Zwalf, W. "The Buddha Image" in *Buddhism--art and Faith*. New York: Macmillan, 1985.

Suggested Readings

Baker, Janet. [*The Flowering of a Foreign Faith : New Studies in Chinese Buddhist Art*](#). New Delhi: Marg Publication, 1998.

Ch'en, Kenneth K. S. [*Buddhism in China A Historical Survey*](#). 2nd Print. ed. Princeton Paperbacks : Religion. Princeton, N.J: Princeton University Press, 1973.

Chicarelli, Charles F. [*Buddhist art: an illustrated introduction*](#), Chiang Mai, Thailand : Silkworm Books, 2004.

Davidson, Joseph LeRoy. [*The Lotus Sutra in Chinese Art : A Study in Buddhist Art to the Year 1000*](#). Yale Studies in the History of Art / Yale University. New Haven: Yale University Press, 1954.

Dehejia, Vidya. [*Indian Art*](#). Art & Ideas. London: Phaidon Press, 1997.

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Hayashi, Ryōichi. [*The Silk Road and the Shoso-in*](#). 1st English ed. The Heibonsha Survey of Japanese Art ; v. 6. New York: Weatherhill, 1975.

Huntington, Susan L., and Huntington, John C. [*The Art of Ancient India : Buddhist, Hindu, Jain*](#). 1st Indian ed. Delhi: Motilal Banarsidass Publishers, 2014.

Ji, Xianlin 季羨林, [*大唐西域記今譯 \[Great Tang Records on the Western Regions\]*](#), 西安 : 陝西人民出版社 : 陝西省新華書店發行, 2007.

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Li, Yumin 李玉珉. [中國佛教美術史](#). 初版. ed. 滄海叢刊. 藝術. 臺北市: 東大圖書股份有限公司, 2001.

Liu, Hsin-ju. [The Silk Road : Overland Trade and Cultural Interactions in Eurasia](#). Essays on Global and Comparative History. Washington, D.C.: American Historical Association, 1998.

Ma, Shichang 馬世長, [中國佛教石窟考古文集](#) [*Essays on the Buddhist cave temples of China*], 中國佛教石窟考古文集, 新竹市 : 覺風佛教藝術文化基金會, 2001.

Mason, Penelope E., and Donald Dinwiddie. [History of Japanese Art](#). 2nd ed. Upper Saddle River, N.J.: Pearson/Prentice Hall, 2005, pp.33-146.

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McNair, Amy. [Donors of Longmen Faith, Politics, and Patronage in Medieval Chinese Buddhist Sculpture](#). Honolulu: University of Hawai'i Press, 2007.

Nagasawa, Kazutoshi 長沢和俊, [法顯伝 : 訳註・解説 : 北宋本・南宋本・高麗大藏經本・石山寺本四種影印とその比較研究](#), 東京: 雄山閣, 1996

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Okazaki, Jōji. [Pure Land Buddhist Painting](#). Japanese Arts Library ; 4. Tokyo: Kodansha, 1977.

Quintanilla, Sonya Rhie. [History of Early Stone Sculpture at Mathura, Ca. 150 BCE-100 CE](#). Studies in Asian Art and Archaeology ; v. 25. Leiden ; Boston: Brill, 2007.

Portal, Jane., and British Museum. [Korea : Art and Archaeology](#). London: Published for The Trustees of the British Museum by British Museum Press, 2000.

Rawson, Philip S. [The Art of Southeast Asia : Cambodia, Vietnam, Thailand, Laos, Burma, Java, Bali](#). World of Art. London: Thames and Hudson, 1993.

Rhie, Marylin M. [Early Buddhist Art of China and Central Asia](#). Handbuch Der Orientalistik. Vierte Abteilung, China ; 12. Bd. Leiden: Brill, 1999.

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Seckel, Dietrich. [Buddhist Art of East Asia](#). East Asian Research Aids & Translations ; v. 2. Bellingham: Western Washington University, 1989.

Sponberg, Alan., Helen Hardacre, and Princeton University. [Maitreya, the Future Buddha](#) edited by Alan Sponberg, Helen Hardacre. Cambridge [Cambridgeshire]: Cambridge University Press, 1988.

Tonkō Bunbutsu Kenkyūjo (ed.) *Tonkō Bakukōkutsu* [敦煌莫高窟](#) V.1-5. Tōkyō : Heibonsha, 1980.

Whitfield, Roderick. [Dunhuang, Caves of the Singing Sands : Buddhist Art from the Silk Road](#). London: Textile & Art Publications, 1995, volume 1-2.

Whitfield, Roderick., and Anne. Farrer. [Caves of the Thousand Buddhas : Chinese Art from the Silk Route](#); Edited by Anne Farrer ; with Contributions by S.J. Vainker and Jessica Rawson. 1st ed. New York: George Braziller, 1990, pp. 138-192.

Whitfield, Susan., Frances Wood, British Library, and Preservation of Material From Cave 17. [Dunhuang and Turfan : Contents and Conservation of Ancient Documents from Central Asia](#). British Library Studies in Conservation Science ; 1. London: British Library, 1996.

Washizuka, Hiromitsu., Youngbok Park, U-bang. Kang, Riben Yan Jiu Hui, and Korea Society. [Transmitting the Forms of Divinity : Early Buddhist Art from Korea and Japan](#). New York: Japan Society : Distributed by Harry N. Abrams, 2003, pp.18-139.

Wong, Dorothy C. [Chinese Steles Pre-Buddhist and Buddhist Use of a Symbolic Form](#). Honolulu: University of Hawaii Press, 2004.

Wood, Frances. [*The Silk Road : Two Thousand Years in the Heart of Asia*](#).

Berkeley: University of California Press, 2002, Chapter 5.

Wriggins, Sally Hovey. [*Xuanzang : A Buddhist Pilgrim on the Silk Road*](#). Boulder, Colo.: Westview Press, 1996.

Yu Ying-shih, "Han Foreign Relations" in [*The Cambridge History of China. Vol. 1, The Ch'in and Han Empires, 221 B.C.-A.D. 220*](#). Cambridge: Cambridge University Press, 1986, pp.377-462.

Zhao, Puchu 趙樸初, and Zhou, Shaoliang 周紹良. [梵宮：中國佛教建築藝術](#) [*Fan Gong : Zhong Guo Fo Jiao Jian Zhu Yi Shu*]. 1st ed. 上海: 上海辭書出版社, 2006.

Zürcher, E., "The Buddhist conquest of China : the spread and adaptation of Buddhism in early medieval China" in [*Buddhism in China : Collected Papers of Erik Zürcher*](#). Sinica Leidensia ; v. 112. Leiden: Brill, 2013.

Zwalf, W., and British Museum. [*A Catalogue of the Gandhara Sculpture in the British Museum*](#). London: British Museum Press, 1996.

Suggested Readings (Chinese)

孫英剛, & 何平. 圖說犍陀羅文明. 初版. 香港: 天地圖書有限公司, 2020.

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.

费泳. 汉唐佛教造像艺术史; 增订本, 第 1 版. ed. 武汉市: 湖北美術出版社, 2017.

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.

李崇峰. 佛教考古: 从印度到中国. 第 1 版. ed. 上海: 上海古籍出版社, 2014.

樊锦诗, and 敦煌研究院. 榆林窟艺术. 第 1 版. ed. 丝绸之路与敦煌文化. 南京市: 江苏美術出版社, 2014.

王惠民. 敦煌佛教与石窟营建. 第 1 版. ed. 敦煌讲座书系. 兰州市: 甘肃教育出版社, 2013.

李崇峰. 中印佛教石窟寺比較研究: 以塔廟窟為中心. 初版. ed. 新竹市: 財團法人覺風佛教藝術文化基金會, 2002.

何山. 西域文化與敦煌藝術 [electronic Resource]. 第 1 版. ed. 長沙市: 湖南美術出版社, 1990.

Internet Resources

※ *Asia Society, Art of Gandhara*

<http://sites.asiasociety.org/gandhara/>

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

<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.)

BSTC7003 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)

1. [Jan.20] Introduction of Dunhuang: an overview of the history of Dunhuang in the context of its preservation of Chinese art and culture
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
4. [Feb.17] The illustration of Vimalakīrti-nirdeśa Sūtra
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
9. [Apr.13] Mañjuśrī cult and Mount Wutai
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:

Tuan, Wen-chieh., Chung Tan, and Indira Gandhi National Centre for the Arts. *Dunhuang Art : Through the Eyes of Duan Wenjie*. New Delhi: Indira Gandhi National Centre for Arts, 1994, pp.14-43

Whitfield, Roderick., Susan. Agnew, Whitfield, Susan, Agnew, Neville, Getty Conservation Institute, and J. Paul Getty Museum. *Cave Temples of Mogao : Art and History on the Silk Road*. Conservation and Cultural Heritage. Los Angeles: Getty Conservation Institute and the J. Paul Getty Museum, 2000.

Rong, Xinjiang., and Imre. Galambos. *Eighteen Lectures on Dunhuang*. Leiden:: Brill, 2013.

趙聲良. 敦煌石窟美術史. 十六國北朝 *The art history of Dunhuang Grottoes. The Sixteen States and the Northern dynasties*. 第1版. ed. 北京市: 高等教育出版社, 2014.

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

Readings:

Bell, Alexander Peter. *Didactic narration: Jataka iconography in Dunhuang with a catalogue of jataka representations in China*. Vol. 69. LIT Verlag Münster, 2000.

Dehejia, Vidya. "[On Modes of Visual Narration in Early Buddhist Art](#)." *The Art Bulletin (New York, N.Y.)* 72, no. 3 (1990): 374-92.

東山健吾 李梅（譯） 趙聲良（審校）.“敦煌石窟本生故事畫的形式——以睽子本生圖為中心。” *Dunhuang research*, no. 2 (2011): 1–11.

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

Readings:

Lee, Yu-Min. *The [Maitreya Cult and Its Art in Early China](#)*. Ann Arbor, Mich.: University Microfilms International, 1986.

Yaldiz, Marianne. "[Maitreya in Literature and in the Art of Xinjiang](#)." *Marg* 59, no. 3 (2008): 12.

郭俊葉.“敦煌執扇彌勒菩薩圖像考。” *Dunhuang research*, no. 2 (2021): 72–84.

馬德.“從彌勒下生信仰看佛教的社會化 ——以敦煌石窟唐代彌勒大像相關歷史資訊為中心。” *天水師範學院學報* 40, no. 1 (2020): 61–67.

4. The illustration of Vimalakīrti-nirdeśa Sūtra

Readings:

Bunker, Emma C. "[Early Chinese Representations of Vimalakīrti](#)." *Artibus Asiae* 30, no. 1 (1968): 28-52.

Kim, Haewon. “Meaning of Non-Religious Figures in Vimalakirti Bianxiang in Dunhuang” in *[The Art of Central Asia and the Indian Subcontinent in Cross-cultural Perspective](#)*. Edited by Pande, Anupa, National Museum Institute, and International Seminar on the Art of Central Asia the Indian Sub-Continent in Cross-Cultural Perspective. New Delhi: Aryan Books International : in Association with National Museum Institute of History of Art, 2009, pp.16-22

龙红 黄骞.“敦煌莫高窟维摩经变表现形式及艺术特色——以初唐第 220 窟为例。” *民族艺术研究*, no. 6 (2016): 182–190.

赵燕林.“莫高窟第 220 窟维摩诘经变帝王像研究。” *Dunhuang research*, no. 6 (2018): 20–31.

5. Amitābha and representation of Pure Land

Readings:

Fraser, Sarah Elizabeth. *[Performing the Visual : The Practice of Buddhist Wall Painting in China and Central Asia, 618-960](#)*. Stanford, Calif.: Stanford University Press, 2004.

Wu, Hung. "[What Is Bianxiang? -On The Relationship Between Dunhuang Art and Dunhuang Literature](#)." *Harvard Journal of Asiatic Studies* 52, no. 1 (1992): 111-92.

Barrett, T. H. "[The origin of the term pien-wen: an alternative hypothesis](#)." *Journal of the Royal Asiatic Society* 2, no. 2 (1992): 241-246.

郭子睿.“敦煌唐代西方淨土變功能性探析。” *文化學刊*, no. 7 (2017): 235–239.

王惠民. “西方净土变形式的形成过程与完成时间.” *Dunhuang research*, no. 3 (2013): 76–85.

王惠民., and 殷光明. “敦煌淨土圖像研究.”佛光山文教基金會, 2003.

6. Lotus Sūtra › Guanyin image and Bodhisattva path

Readings:

Cūṭivongs, Nandana., and Indira Gandhi National Centre for the Arts. [*The Iconography of Avalokiteśvara in Mainland South East Asia*](#). New Delhi: Indira Gandhi National Centre for the Arts : Aryan Books International, 2002.

Tanabe, Willa J. [*Paintings of the Lotus Sutra*](#). 1st ed. New York: Weatherhill, 1988, pp. 37-97.

Yü, Chün-fang. [*Kuan-yin: The Chinese Transformation of Avalokiteśvara*](#). IASWR Series. New York: Columbia University Press, 2001.

Wang, Eugene Yuejin. [*Shaping the Lotus Sutra: Buddhist Visual Culture in Medieval China*](#). Seattle, Wash: University of Washington Press, 2005.

张元林. “从《法华经》的角度解读莫高窟第 285 窟.” *Dunhuang research*, no. 2 (2019): 9–15.

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

Readings:

Kapstein, Matthew., and Sam. Van Schaik. [*Esoteric Buddhism at Dunhuang : Rites and Teachings for This Life and beyond*](#). Brill's Tibetan Studies Library ; v. 25. Leiden: Brill, 2010.

Wang, Michelle C. "From Dharani to Mandala: A Study of Mogao Cave 14 and Esoteric Buddhist Art of the Tang Dynasty (618—907)." *PhD diss., Harvard University* (2008): 82-101.

Wang, Michelle C. [*Maṇḍalas in the Making: The Visual Culture of Esoteric Buddhism at Dunhuang*](#). Vol. 139. Boston: BRILL, 2018.

王惠民. 彌勒佛與藥師佛. 第 1 版. ed. 上海市: 華東師範大學出版社, 2010.

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

Readings:

Tuan, Wen-chieh., Chung Tan, and Indira Gandhi National Centre for the Arts. [*Dunhuang Art : Through the Eyes of Duan Wenjie*](#). New Delhi: Indira Gandhi National Centre for Arts, 1994, pp.125-135.

Kapstein, Matthew., and Sam. Van Schaik. [*Esoteric Buddhism at Dunhuang : Rites and Teachings for This Life and beyond*](#). Brill's Tibetan Studies Library ; v. 25. Leiden: Brill, 2010.

赵晓星. “吐蕃统治时期敦煌的法华信仰.” *Dunhuang Research*, no. 2 (2019): 40–44.

9. Mañjuśrī cult and Mount Wutai

Readings:

Wong, Dorothy C. "[A reassessment of the representation of Mt. Wutai from Dunhuang cave 61](#)." *Archives of Asian Art* 46 (1993): 27-52.

Wang, Michelle C. "The Thousand-Armed Mañjuśrī at Dunhuang and Paired Images in Buddhist Visual Culture." *Archives of Asian art* 66, no. 1 (2016): 81–105.

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- 第 1 卷 魏書釈老志の研究
- 第 2 卷 北朝仏教史研究
- 第 3 卷 中国中世仏教史論攷
- 第 4 卷 中国浄土教史研究
- 第 5 卷 中国近世仏教史の諸問題
- 第 6 卷 日中仏教交渉史研究
- 第 7 卷 浄土宗史・美術篇、附著作目録ほか

【Study of Dunhuang & Turfan Manuscripts】

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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](#)

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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

Lesson	Date	Contents
Lesson 1	2 Sept 2023	(a) Introduction to the Pāli language and its alphabet <ul style="list-style-type: none"> • Phonological remarks • Vowels short and long • The letter classified • Pronunciation (b) Nouns: Masculine (m), Neuter (n) and Feminine (f) (c) Cases: Declension of nouns ending in- <i>a</i> (d) Verbs: Present tense (e) Adjectives (f) Indeclinable (g) Example of Pāli sentences
Lesson 2	9 Sept 2023	(a) Declension of pronouns: <i>so</i> (m) ‘he’/’that’; <i>taṃ</i> (n) ‘that’; <i>sā</i> (f) ‘she’/’that’ (b) Declension of pronoun: <i>ahaṃ</i> ‘I’ (c) Genitive case used for expressing “to have” <ul style="list-style-type: none"> ▪ Three grades of root strength (d) Conjugation of verbs <ul style="list-style-type: none"> ▪ Thematic and athematic verbs (e) Classes of verbs I and X <ul style="list-style-type: none"> ▪ Conjugation of <i>coreti/corayati</i> (\sqrt{cur} ‘steal’) (f) Usage of the instrumental case (g) Ablative of reason (h) Exercises
Lesson 3	16 Sept 2023	(a) The vocative case (voc) (b) Declension of nouns ending in- <i>ā</i> (f) (c) Declension of nouns ending in- <i>i</i> (m) (d) More on adverbial usages (e) Exercises
Lesson 4	23 Sept 2023	(a) Prefixes (b) Class VI verbs (c) Class IV verbs (d) Declension of -u ending (m): <i>bhikkhu</i> ‘monk’ (e) Exercises

Lesson 5	7 Oct 2023	<p>(a) Declension of -u ending (n): <i>cakkhu</i> ‘eye’</p> <p>(b) Declension of -u ending (f): <i>dhenu</i> ‘cow’</p> <p>(c) Declension of nouns ending in–i (f): <i>jāti</i> ‘birth’</p> <p>(d) Declension of nouns ending in–i (n): <i>akkhi</i> ‘eye’</p> <p>(e) Declension of nouns ending in–ī (f): <i>nadī</i> ‘river’</p> <p>(f) Causatives</p> <p>(g) Exercises</p>
Lesson 6	14 Oct 2023	<p>(a) Denominatives</p> <p>(b) Class II verb</p> <ul style="list-style-type: none"> • Conjugation of <i>atthi</i> (exist/is) <p>(c) Declension of consonant-ending nouns: <i>bhagavant</i> (m) and <i>bhavant</i> (m)</p> <p>(d) Possessive suffixes–<i>vant</i> and–<i>mant</i></p> <p>(e) Example of Pāli sentences</p> <p>(f) Exercises</p>
Lesson 7	28 Oct 2023	<p>(a) Gerund</p> <p>(b) Possessive suffix –<i>in</i>, –<i>vin</i></p> <ul style="list-style-type: none"> • Declension of <i>rūpin</i> <p>(c) Past Participle Passive (PPP)</p> <ul style="list-style-type: none"> • Formation of PPP • PPP as adjective <p>Mid-term Test</p>
Lesson 8	4 Nov 2023	<p>(a) Declension of nouns ending in–<i>an</i>: <i>attan</i> (m), <i>rājan</i> (m), <i>brahman</i> (m), <i>san</i> (m), <i>kamman</i> (n)</p> <p>(b) Declension of demonstrative pronouns: <i>ayaṃ</i> (m, f), <i>idaṃ/imaṃ</i> (n)</p> <p>(c) Declension of personal pronouns: <i>ahaṃ</i>, <i>tvaṃ</i>, <i>so</i> (m), <i>taṃ</i> (n), <i>sā</i> (f)</p> <p>(d) Exercises</p>
Lesson 9	11 Nov 2023	<p>(a) Pronominal adjectives</p> <p>(b) Declension of <i>sabba</i> ‘all’ as pronominal adjective</p> <p>(c) Class V verbs (the <i>nu</i> Class)</p> <p>(d) Conjugation of √<i>sru</i> ‘hear’</p> <p>(e) Class VIII verbs (the <i>tanādi gaṇa</i>)</p> <p>(f) Conjugation of √<i>kr</i> ‘do’, ‘make’</p> <p>(g) Examples of sentences with Class V and Class VIII verbs</p> <p>(h) Exercises</p>

Lesson 10	18 Nov 2023	<p>(a) Declension of <i>-as</i> and <i>-us</i> ending noun</p> <ul style="list-style-type: none"> ▪ Declension of <i>vacas</i> (n) ‘speech’ ▪ Declension of <i>manas</i> (n) ‘mind’ ▪ Declension of <i>āyus</i> (n) ‘life’, ‘life-span’ <p>(b) Class IX verbs</p> <p>(c) Present Participles (PrP)</p> <p>(d) Relative pronouns and relative clauses</p> <p>(e) Exercises</p>
Lesson 11	25 Nov 2023	<p>(a) Present participles</p> <p>(b) Relative pronouns and relative clauses</p> <p>(c) Interrogative pronouns <i>kad</i></p> <p>(d) Interrogation and interrogative clauses</p> <p>(e) The optative mode</p> <p>(f) Revision and discussion for final exam</p>

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

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Buddhadatta, A.P. *The New Pali Course (Parts I & II)*. Sri Lanka: Buddhist Cultural Centre, 1997. Geiger, Wilhelm. *A Pāli Grammar*. Translated by Batakrishna Ghosh. Oxford: The Pali Text Society, 1994.

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Rhys Davids, T.W. and W. Stede (eds). *Pali-English Dictionary*. Oxford: The Pāli Text Society. Available on Digital Dictionaries of South Asia.

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Pāli Dictionary. Available on Buddhistdoor Global.
<https://www.buddhistdoor.net/dictionary/search/?k=Buddha&l=3>

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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

Lesson	Date	Contents
Lesson 1	20 Jan 2024	a) Optative mode b) Optative of <i>labhati</i> (\sqrt{labh} 'obtain') c) Optative of <i>atthi</i> (\sqrt{as} 'be') d) Optative of <i>karoti</i> ($\sqrt{kṛ}$ 'do') e) Examples of sentences with optative f) Future Passive Participles (FPP) <ul style="list-style-type: none"> ▪ \sqrt{vad} (<i>vadati</i>); $\sqrt{dā}$ (<i>dadāti/deti</i>); $\sqrt{bhū}$ (<i>bhavati</i>); etc. (g) Class III verbs <ul style="list-style-type: none"> ▪ Conjugation of $\sqrt{dā}$ 'give' (h) Example of Pāli sentences
Lesson 2	27 Jan 2024	(a) Numerals (cardinal) (b) Declensions of <i>eka</i> 'one'; <i>dve</i> 'two'; <i>ti</i> 'three' (c) Exercises
Lesson 3	3 Feb 2024	(a) Locative and genitive absolute (b) Imperative mood (c) Conjugation of \sqrt{labh} 'obtain'; $\sqrt{kṛ}$ 'do'; and \sqrt{sru} 'hear'

		(d) Exercises
Lesson 4	17 Feb 2024	(a) Imperative mood (b) <i>attanopada</i> verb forms (c) Conjugation of future tense \sqrt{labh} ‘obtain’; \sqrt{kr} ‘do’ in the <i>attanopada</i> (d) Passive voice (pas): present and future passive verbs (e) Example of Pāli sentences
Lesson 5	24 Feb 2024	(a) Aorists <ul style="list-style-type: none"> • The root-aorist • Example: $\sqrt{dā}$ ‘give’; $\sqrt{bhū}$ ‘become’; \sqrt{as} ‘be’ • The a-aorist (b) Class VII verbs <ul style="list-style-type: none"> • Conjugation of Class VII verbs (c) Exercises
Lesson 6	2 Mar 2024	(a) Infinitive (b) Declension of $-ū$ ending m and f nouns <ul style="list-style-type: none"> • <i>Subbaññū</i> (m) ‘omniscient’ • <i>Jambū</i> (f) ‘rose-apple tree’ (c) Exercises
Lesson 7	23 Mar 2024	(a) Suffixes and nominal derivation <ul style="list-style-type: none"> • Primary suffixes • Secondary suffixes (b) Some irregular declensions: <i>sakhi</i> (m) and <i>go</i> (m) (c) Nominal compounds (<i>samāsa</i>): <i>dvanda</i> , <i>tappurisa</i> , <i>avyayībhāva</i> , <i>kammadhāraya</i> , <i>digu</i> (d) Example of Pāli sentences (e) Exercises Quiz
Lesson 8	6 Apr 2024	(a) Perfect tense (b) Agent nouns: \sqrt{ah} I ‘say’ <ul style="list-style-type: none"> • Declensions of <i>sattar</i> (m) ‘teacher’; <i>pitar</i> (m) ‘father’ and <i>mātar</i> (f) ‘mother’ (c) Periphrastic future

		(d) Example of Pāli sentences (e) Exercises
Lesson 9	13 Apr 2024	(a) Ordinal numeral (b) Nouns and adj compounded with <i>-kṛ</i> and <i>-bhū</i> (c) <i>Bahubbīhi-samāsa</i> (d) Prohibitive (e) Exercises
Lesson 10	20 Apr 2024	(a) <i>Bahubbīhi</i> formed with <i>-kāma</i> as the last member (b) Adverbial suffix: <i>-tra</i> , <i>-thā</i> , <i>-dā</i> , <i>-dhā</i> , <i>-to</i> , <i>-so</i> (c) Past Participle Active (PPA) (d) Exercises
Lesson 11	27 Apr 2024	(a) Conditional tense <ul style="list-style-type: none"> • Conditional tense for $\sqrt{bhū}$ ‘become’ (b) Desiderative <ul style="list-style-type: none"> • Desiderative adjectives and nouns (c) The Intensive <ul style="list-style-type: none"> • 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

Anuruddha, Kakkapalliye. *A Guide to the Study of Pali: The Language of Theravada Buddhism*. Hong Kong: Centre of Buddhism Studies, The University of Hong Kong, 2010.

Buddhadatta, A.P. *The New Pali Course (Parts I & II)*. Sri Lanka: Buddhist Cultural Centre, 1997. Geiger, Wilhelm. *A Pāli Grammar*. Translated by Batakrishna Ghosh. Oxford: The Pali Text Society, 1994.

Nyanatiloka. *Buddhist Dictionary, Manual of Buddhist Terms and Doctrines*.

Kandy: Buddhist Publication Society, 1988.

Rhys Davids, T.W. and W. Stede (eds). *Pali-English Dictionary*. Delhi: Motilal

Banarsidass Publishers Private Limited, 1993.

Warder, A.K. *Introduction to Pali*. Oxford: The Pali Text Society, 2001.

Pāli Dictionaries (online)

Rhys Davids, T.W. and W. Stede (eds). *Pali-English Dictionary*. Oxford: The Pāli Text Society. Available on Digital Dictionaries of South Asia.

Updated in Feb 2017. <https://dsalsrv04.uchicago.edu/dictionaries/pali/>

Pāli Dictionary. Available on Buddhistdoor Global.

<https://www.buddhistdoor.net/dictionary/search/?k=Buddha&l=3>

BSTC3044 Pāli language III

(6 credits)

Lecturer: Dr. Barua Dipen

Email: dipen@hku.hk

Course Description

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 *dharmas*, 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 understating 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 *Samyutta Nikāya*, the *Anguttara 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

Lesson	Date	Contents
Lesson 1	3 Sept 2023	<ul style="list-style-type: none">• Introduction to the course• <i>Dhammacakkappavattana Sutta (The Discourse on Setting the Wheel of Dhamma in Motion)</i> [SN V 420 – 421]<ul style="list-style-type: none">○ Guide to the text and meaning of the selected passages with grammatical analysis.
Lesson 2	10 Sept 2023	<ul style="list-style-type: none">• <i>Dhammacakkappavattana Sutta (The Discourse on Setting the Wheel of Dhamma in Motion)</i> [SN V 421– 422]

		<ul style="list-style-type: none"> ○ Guide to the text and meaning of the selected passages with grammatical analysis.
Lesson 3	17 Sept 2023	<ul style="list-style-type: none"> • <i>Dhammacakkappavattana Sutta (The Discourse on Setting the Wheel of Dhamma in Motion)</i> [SN V 422– 424] <ul style="list-style-type: none"> ○ Guide to the text and meaning of the selected passages with grammatical analysis.
Lesson 4	24 Sept 2023	<ul style="list-style-type: none"> • <i>Satipaṭṭhāna Sutta (The Establishing of Mindfulness Discourse)</i> [MN I 55 – 56] <ul style="list-style-type: none"> ○ Guide to the text and meaning of the selected passages with grammatical analysis.
Lesson 5	1 Oct 2023	<ul style="list-style-type: none"> • <i>Satipaṭṭhāna Sutta (The Establishing of Mindfulness Discourse)</i> [MN I 57 – 58] <ul style="list-style-type: none"> ○ Guide to the text and meaning of the selected passages with grammatical analysis.
Lesson 6	8 Oct 2023	<ul style="list-style-type: none"> • <i>Satipaṭṭhāna Sutta (The Establishing of Mindfulness Discourse)</i> [MN I 61 – 63] <ul style="list-style-type: none"> ○ Guide to the text and meaning of the selected passages with grammatical analysis.
Lesson 7	15 Oct 2023	<ul style="list-style-type: none"> • <i>Nidānasamyutta (Connected Discourses on Causation)</i> [SN II 17–88] <ul style="list-style-type: none"> ○ Guide to the text and meaning of the selected passages with grammatical analysis. • Short essay submission due
Lesson 8	29 Oct 2023	<ul style="list-style-type: none"> • <i>Maggasamyutta (Connected Discourses on the Path): Vibhaṅga Sutta</i> [SN V 8 – 9] <ul style="list-style-type: none"> ○ Guide to the text and meaning of the selected passages with grammatical analysis.
Lesson 9	5 Nov 2023	<ul style="list-style-type: none"> • <i>Gahapati Vagga (Householders)</i> [AN IV 208–212] <ul style="list-style-type: none"> ○ Guide to the text and meaning of the selected passages with grammatical analysis.
Lesson 10	12 Nov 2023	<ul style="list-style-type: none"> • <i>Bāla Vagga (Fools)</i> [AN I 61] • <i>Mettānisamsa Sutta (The Discourse on Advantages of Loving-kindness)</i> [AN V 342] <ul style="list-style-type: none"> ○ Guide to the text and meaning of the selected passages with grammatical analysis. • Mid-term test

Lesson 11	19 Nov 2023	<ul style="list-style-type: none">• <i>Dhammapada–Yamaka Vagga (The Path of the Dhamma–Pairs)</i> [Dhp 1–2]<ul style="list-style-type: none">○ Guide to the text and meaning of the selected passages with grammatical analysis.
Lesson 12	26 Nov 2023	<ul style="list-style-type: none">• <i>Dhammapada–Yamaka Vagga (The Path of the Dhamma–Pairs)</i> [Dhp 2]<ul style="list-style-type: none">○ 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

The Dīgha Nikāya Vol I-III, edited by T.W. Rhys Davids and J.E. Carpenter. Oxford: PTS, 1889-2007.

The Majjhima Nikāya Vol I-III, edited by V. Trenckner, T.W. Rhys Davids, J. Estlin Carpenter, Robert Chalmers. Oxford: PTS, 1888-2001.

The Saṃyutta Nikāya Vol I-IV, edited by Mrs. C.A.F. Rhys Davids, Leon Feer, and G.A. Somaratne. Oxford: PTS, 1884-2000.

The Aṅguttara Nikāya, Vol I-V, edited by A.K. Warder, Rev. Richard Morris, E. Hardy. Oxford: PTS, 1855-1999.

The Dhammapada, edited by Oskar von Hinüber and K.R. Norman. Oxford: PTS, 1994-1995.

Recommended Readings

Anuruddha, Kakkapalliye. *A Guide to the Study of Pali: The Language of Theravada*

Buddhism. Hong Kong: Centre of Buddhism Studies, The University of Hong Kong, 2010.

Buddhadatta, A.P. *The New Pali Course (Parts I & II)*. Sri Lanka: Buddhist Cultural Centre, 1997. Geiger, Wilhelm. *A Pāli Grammar*. Translated by Batakrishna Ghosh. Oxford: The Pali Text Society, 1994.

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

Nyanatiloka. *Buddhist Dictionary, Manual of Buddhist Terms and Doctrines*. Kandy: Buddhist Publication Society, 1988.

Rhys Davids, T.W. and W. Stede (eds). *Pali-English Dictionary*. Delhi: Motilal Banarsidass Publishers Private Limited, 1993.
Warder, A.K. *Introduction to Pali*. Oxford: The Pali Text Society, 2001.

Pāli Dictionaries (online)

Rhys Davids, T.W. and W. Stede (eds). *Pali-English Dictionary*. Oxford: The Pāli Text Society. Available on Digital Dictionaries of South Asia.
Updated in Feb 2017. <https://dsalsrv04.uchicago.edu/dictionaries/pali/>
Pāli Dictionary. Available on Buddhistdoor Global.
<https://www.buddhistdoor.net/dictionary/search/?k=Buddha&l=3>

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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 derivatives, 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

Lesson	Date	Contents
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Lesson 1	21 Jan 2024	<ul style="list-style-type: none"> • Introduction to the course • <i>Mahānidāna Sutta (The Great Discourse on Causation)</i> [DN II 55 – 57] <ul style="list-style-type: none"> ○ Guide to the text and meaning of the selected passages with grammatical analysis together with their counterpart commentary.
Lesson 2	28 Jan 2024	<ul style="list-style-type: none"> • <i>Mahānidāna Sutta (The Great Discourse on Causation)</i> [DN II 58–63] <ul style="list-style-type: none"> ○ Guide to the text and meaning of the selected passages with grammatical analysis together with their counterpart commentary.
Lesson 3	4 Feb 2024	<ul style="list-style-type: none"> • <i>Mahānidāna Sutta (The Great Discourse on Causation)</i> [DN II 64–71] <ul style="list-style-type: none"> ○ Guide to the text and meaning of the selected passages with grammatical analysis together with their counterpart commentary.
Lesson 4	18 Feb 2024	<ul style="list-style-type: none"> • <i>Mahaāparinibbāna Sutta (The Great Discourse on parinibbāna)</i> [DN II] <ul style="list-style-type: none"> ○ Guide to the text and meaning of the selected passages with grammatical analysis together with their counterpart commentary.
Lesson 5	25 Feb 2024	<ul style="list-style-type: none"> • <i>Mahaāparinibbāna Sutta (The Great Discourse on parinibbāna)</i> [DN II] <ul style="list-style-type: none"> ○ Guide to the text and meaning of the selected passages with grammatical analysis together with their counterpart commentary.
Lesson 6	3 Mar 2024	<ul style="list-style-type: none"> • <i>Mahaāparinibbāna Sutta (The Great Discourse on parinibbāna)</i> [DN II] <ul style="list-style-type: none"> ○ Guide to the text and meaning of the selected passages with grammatical analysis together with their counterpart commentary.

Lesson 7	17 Mar 2024	<ul style="list-style-type: none"> • <i>Ariyapariyesana Sutta (The Discourses on the Noble Search)</i> [MN I] <ul style="list-style-type: none"> ○ Guide to the text and meaning of the selected passages with grammatical analysis together with their counterpart commentary. • Short essay submission due
Lesson 8	24 Mar 2024	<ul style="list-style-type: none"> • <i>Ariyapariyesana Sutta (The Discourses on the Noble Search)</i> [MN I] <ul style="list-style-type: none"> ○ Guide to the text and meaning of the selected passages with grammatical analysis together with their counterpart commentary.
Lesson 9	7 Apr 2024	<ul style="list-style-type: none"> • <i>Ariyapariyesana Sutta (The Discourses on the Noble Search)</i> [MN I] <ul style="list-style-type: none"> ○ Guide to the text and meaning of the selected passages with grammatical analysis together with their counterpart commentary.
Lesson 10	14 Apr 2024	<ul style="list-style-type: none"> • <i>Udāna: Bodhi Vagga</i> [Ud 1–3] <ul style="list-style-type: none"> ○ Guide to the text and meaning of the selected passages with grammatical analysis together with their counterpart commentary. • Mid-term test
Lesson 11	21 Apr 2024	<ul style="list-style-type: none"> • <i>Milindapañha: Mettānisaṃsa pañho</i> [Mil 198–200] <ul style="list-style-type: none"> ○ Guide to the text and meaning of the selected passages with grammatical analysis.
Lesson 12	28 Apr 2024	<ul style="list-style-type: none"> • <i>Milindapañha: Tathāgata sabbaññutā pañho</i> [Mil 209–211]

		<ul style="list-style-type: none">○ Guide to the text and meaning of the selected passages with grammatical analysis.
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Notes: Lecture notes and supplementary materials will be provided in class throughout the semester.

Textbooks

The Dīgha Nikāya Vol I-III, edited by T.W. Rhys Davids and J.E. Carpenter. Oxford: PTS, 1889-2007.

The Dīghanikāya-aṭṭhakathā (Sumaṅgalavilāsinī) Vol I-III, edited by T.W. Rhys Davids, J.E.

Carpenter and W. Stede. Oxford: PTS, 1968-1971.

The Majjhima Nikāya Vol I-III, edited by V. Trenckner, T.W. Rhys Davids, J. Estlin Carpenter, Robert Chalmers. Oxford: PTS, 1888-2001.

The Majjhimanikāya-aṭṭhakathā (Papañcasūdanī) Vol I – V, edited by J.H. Woods, D.

Kosambi and I.B. Horner. Oxford: PTS, 1922-1979.

The Udāna, edited by P. Steinthal. Oxford: PTS, 1885-1982.

The Milindapañha with Milinda-ṭīka, edited by V. Trenckner and P.S. Jaini. Oxford: PTS,

1880-1984.

Recommended Readings

Anuruddha, Kakkapalliye. *A Guide to the Study of Pali: The Language of Theravada*

Buddhism. Hong Kong: Centre of Buddhism Studies, The University of Hong Kong, 2010.

Buddhadatta, A.P. *The New Pali Course (Parts I & II)*. Sri Lanka: Buddhist Cultural Centre, 1997. Geiger, Wilhelm. *A Pāli Grammar*. Translated by Batakrishna Ghosh. Oxford: The Pali Text Society, 1994.

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

Nyanatiloka. *Buddhist Dictionary, Manual of Buddhist Terms and Doctrines*.

Kandy: Buddhist Publication Society, 1988.

Rhys Davids, T.W. and W. Stede (eds). *Pali-English Dictionary*. Delhi: Motilal Banarsidass Publishers Private Limited, 1993.

Warder, A.K. *Introduction to Pali*. Oxford: The Pali Text Society, 2001.

Pāli Dictionaries (online)

Rhys Davids, T.W. and W. Stede (eds). *Pali-English Dictionary*. Oxford: The Pāli Text Society. Available on Digital Dictionaries of South Asia.

Updated in Feb 2017. <https://dsal.srv04.uchicago.edu/dictionaries/pali/>
Pāli Dictionary. Available on Buddhistdoor Global.

<https://www.buddhistdoor.net/dictionary/search/?k=Buddha&l=3>

BSTC7008 Sanskrit I

(6 credits)

Lecturer: Dr. Amrita Nanda

Email: nanda@hku.hk

Course Description

Sanskrit, being one of the most ancient languages known to humankind, is considered to be a key to understanding human civilization, in particular, the rich cultural, philosophical, and religious heritage of India whose influence on our world continues to be felt. Students of history, 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

Ruppel, A.M. (2017). *The Cambridge Introduction to Sanskrit*. Cambridge: Cambridge university press.

Speijer, J.S. (1998). *Sanskrit Syntax*. Delhi: Motilal Banarsidass Publishers.

Bucknell, R.S. (1994). *Sanskrit Manual: A quick-reference guide to the phonology and grammar of Classical Sanskrit*. Delhi: Motilal Banarsidass Publishers.

Thomas, Egenes (1994). *Introduction to Sanskrit: Part I*. Delhi: Motilal Banarsidass Publishers.

_____ (2000). *Introduction to Sanskrit: Part II*. Delhi: Motilal Banarsidass Publishers.

Whitney, Williams D. (1979). *The Roots, Verbs-forms and Primary Derivatives of the Sanskrit Language*. Delhi: Motilal Banarsidass Publishers.

_____ (2003). *Sanskrit Grammar*. New York: Dover Publications.

Goldman Robert P. & Goldman Sutherland Sally J. (2011). *An Introduction to Sanskrit Language*. Delhi: Motilal Banarsidass Publishers.

Monier, Williams (1979). *A Sanskrit English Dictionary*. Delhi: Motilal Banarasidass Publishers.

Online Resources:

For Devanagārī script writing and alphabets pronunciation practice:

<https://enjoylearningsanskrit.com/sanskrit-alphabet-tutor/>

For additional Sanskrit Grammar practice:

<https://ubcsanskrit.ca/>

Sanskrit Dictionary

1. <https://www.sanskrit-lexicon.uni-koeln.de/scans/MWScan/2020/web/webtc/indexcaller.php>
2. <http://dsal.uchicago.edu/dictionaries/apte/>

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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 *tatpuruṣa*

(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)

(No class on Mar 16, 2024)

Lesson 7 (23/03/2024)

- Passive Voice
- Introduction to Sanskrit nouns ending in *-an*
- Class IX verbs
- Vocabularies

(No class on Mar 30, 2024)

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

Dhammajoti, Kuala Lumpur (2015). *Reading Buddhist Sanskrit Texts: An Elementary Grammatical Guide* (3rd edition). Hong Kong: The Buddha-Dharma

Centre of Hong Kong.

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

Reference books

- Ruppel, A.M. (2017). *The Cambridge Introduction to Sanskrit*. Cambridge: Cambridge university press.
- Speijer, J.S. (1998). *Sanskrit Syntax*. Delhi: Motilal Banarsidass Publishers.
- Bucknell, R.S. (1994). *Sanskrit Manual: A quick-reference guide to the phonology and grammar of Classical Sanskrit*. Delhi: Motilal Banarsidass Publishers.
- Thomas, Egenes (1994). *Introduction to Sanskrit: Part I*. Delhi: Motilal Banarsidass Publishers.
- _____ (2000). *Introduction to Sanskrit: Part II*. Delhi: Motilal Banarsidass Publishers.
- Whitney, Williams D. (1979). *The Roots, Verbs-forms and Primary Derivatives of the Sanskrit Language*. Delhi: Motilal Banarsidass Publishers.
- _____ (2003). *Sanskrit Grammar*. New York: Dover Publications.
- Goldman Robert P. & Goldman Sutherland Sally J. (2011). *An Introduction to Sanskrit Language*. Delhi: Motilal Banarsidass Publishers.
- Monier, Williams (1979). *A Sanskrit English Dictionary*. Delhi: Motilal Banarasidass Publishers.
- Basic Sanskrit Gramma online <http://www.learnsanskrit.org/grammar>
- Online Sanskrit-English Dictionary <http://www.sanskrit-lexicon.uni-koeln.de/monier/>

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 prathamah parivartah*) of the *Aṣṭasāhasrikā prajñāpāramitā 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 *Prajñāpāramitāhṛdaya 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**).

Mahāyāna-sūtra-saṃgrahaḥ (part 1) (ed.) Vaidya, P. L. The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning. 1961. (*Prajñāpāramitāhṛdayasūtram*).

Mahāyāna-sūtra-saṃgrahaḥ (part 1) (ed.) Vaidya, P. L. The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning. 1961. (*vajracchedikā prajñāpāramitā*).

Jātakamālā (ed.) Vaidya, P. L. The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, 1959. (*vyāghrī-jātakam* and *śibi-jātakam*).

Reference books

Bucknell, R.S. (1994). *Sanskrit Manual: A quick-reference guide to the phonology and grammar of of Classical Sanskrit*. Delhi: Motilal Banarsidass Publishers.

Dhammajoti, Kuala Lumpur (2015). *Reading Buddhist Sanskrit Texts: An Elementary Grammatical Guide* (3rd edition). Hong Kong: The Buddha-Dharma Centre of Hong Kong.

Edgertonm Franklin. (1953). *Buddhist Hybrid Sanskrit Grammar and Dictionary*. Vol. I & II. Indian Reprint, 2004.

Kale, Moreshwar R. (1884). *A Higher Sanskrit Grammar*. Indian Reprint 1977.

Monier, Williams (1979). *A Sanskrit English Dictionary*. Delhi: Motilal Banarasidass Publishers.

Speijer, J.S. (1998). *Sanskrit Syntax*. Delhi: Motilal Banarsidass Publishers.

Whitney, William D. (1885). *The Roots, Verb-forms and Primary Derivatives of Sanskrit Language*. Reprinted by Motilal Banarsidass, 1973.

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 (Triṃśikāvijñaptibhāṣyaṃ)*, *Abhidharmakośabhāṣyaṃ* (Commentary on the Abhidharmakośa) the *Buddhacarita* by Aśvaghōṣa 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 Aśvaghōṣa 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 Triṃśikāvijñaptibhāṣyam*

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 (*pudgadharmānairātman*): 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).

Buddhacarita (ed.), Schotsman, Irma. Sarnath: Central Institute of Higher Tibetan Studies. 1995. (first chapter only).

Buescher, Hartmut (2007) *Sthimamati's Triṃśikāvijñaptibhāṣya: Critical Edition of the Sanskrit Texts and its Tibetan Translation*. Verlag der Österreichischen Akademie der Wissenschaften, ÖAW,

Mahāvastu Avadāna (Vol, I). (ed.). Par É. Senart. Paris Imprimerie Nationale. 1882 (The first chapter only).

Vasubandhu: Abhidharmakosa-bhāṣya (rev. 2nd ed.) Pradhan P. Patna: K.P. Jayaswal Research Center, 1975. (*prathamam kośasthānam* only).

Reference books

Bucknell, R.S. (1994). *Sanskrit Manual: A quick-reference guide to the phonology and grammar of Classical Sanskrit*. Delhi: Motilal Banarsidass Publishers.

Dhammajoti, Kuala Lumpur (2015). *Reading Buddhist Sanskrit Texts: An Elementary Grammatical Guide* (3rd edition). Hong Kong: The Buddha-Dharma Centre of Hong Kong.

Edgerton Franklin. (1953). *Buddhist Hybrid Sanskrit Grammar and Dictionary*. Vol. I & II. Indian Reprint, 2004.

Kale, Moreshwar R. (1884). *A Higher Sanskrit Grammar*. Indian Reprint 1977.

Monier, Williams (1979). *A Sanskrit English Dictionary*. Delhi: Motilal Banarasidass Publishers.

Speijer, J.S. (1998). *Sanskrit Syntax*. Delhi: Motilal Banarsidass Publishers.

Whitney, William D. (1885). *The Roots, Verb-forms and Primary Derivatives of Sanskrit Language*. Reprinted by Motilal Banarsidass, 1973.

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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 (sngon '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)

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

Textbook list

1. Hodge, Stephen 2019. *An Introduction to Classical Tibetan*. Bangkok: Orchid Press.
2. Bialek, Joanna. 2021. *A Textbook in Classical Tibetan*. London: Taylor & Francis.
3. Jäschke, H. A. 2003. *A Tibetan-English Dictionary*. Reprint. NY: Dover Press.

Reference Sources

I Dictionaries / Glossaries

1. Das, Sarat Chandra. 1970. *A Tibetan-English Dictionary with Sanskrit Synonyms*. Reprint. Delhi: Motilal Banarsidass.
2. Csoma de Korös, Alexander. 1984. *A Dictionary of Tibetan and English*. Reprint. 1834. Budapest: Akadémiai Kiadó.
3. Goldstein, Melvyn. 2001. *The New Tibetan-English Dictionary of Modern Tibetan*. CA: University of California Press.
4. Nagano, Yasuhiko. 1997. *A Morphological Index of Classical Tibetan*. Tokyo: Seishido.
5. Rikey, Thubten and Andrew Ruskin. 1992. *A Manual of Key Buddhist Terms: a Categorization of Buddhist Terminology with Commentary by Lotsawa Kaba Paltseg*. Dharamsala: Library of Tibetan Works and Archives.
6. Thubten Nyima (Alak Zenkar Rinpoche) & Dr. Gyurme Dorje. *An Encyclopaedic Tibetan-English Dictionary*. Volume 1. The Nationalities Publishing House & The School of Oriental and African Studies.
7. Tsepak Rigzin. 2008. *Tibetan English Dictionary of Buddhist terminology (Revised and Enlarged Edition)*. Reprint. Dharamsala: Library of Tibetan Works and Archives.

II Grammar

1. Bacot, Jacques. 1946. *Grammaire du Tibétain littéraire*. Paris: Paris Libraire d'Amérique et d' Orient.
2. Beyer, Stephen. 1992. *The Classical Tibetan Language*. NY: State University of New York Press
3. Das, Sarat Chandra. 1972. *An Introduction to the Grammar of the Tibetan Language, with the texts of Situ sum-tag, Dage-je salwai me-long, and Situi shal lung*. Reprint. Delhi: Motilal Banarsidass.
4. Denwood, Philip. 1999. *Tibetan*. Amsterdam/Philadelphia: John Benjamins Publishing Company.
5. Hannah, Herbert Bruce. 1973. *A Grammar of the Tibetan Language, Literary and Colloquial*. Reprint. Delhi: Cosmo Publications.
6. Jäschke, H. A. 1989. *Tibetan Grammar*. Reprint. Delhi: Sri Sat Guru Publications.
7. Lalou, Marcelle. 1950. *Manuel élémentaire de tibétain classique: méthode empirique*. Paris.
8. Miller, Roy Andrew. 1993. *Prolegomena to the first two Tibetan Grammatical treatises*. Vienna: Winere Studien zur Tibetologie und Buddhismuskunde 30.
9. Preston, Graig. *How to Read Classical Tibetan*, Vol. I and II. Boston & London: Snow Lion Publications.
10. Sangya Tandar Naga. 2012. *Tibetan: Language, Literature and Grammar*. Dharamsala: Library of Tibetan Works and Archives.
11. Tournadre, Nicolas. 2010. "The Classical Tibetan cases and their trans categorially: From sacred grammar to modern linguistics." *Himalayan Linguistics*, Vol. 9(2): pp. 87-125.
12. Tournadre, Nicolas. 2003. *Manual of standard Tibetan*. Ithaca: Snow Lion Publications.
13. Wilson, Joe B. 1992. *Translating Buddhism from Tibetan: An Introduction to the Tibetan Literary Language and the Translation of Buddhist Texts from Tibetan*. Ithaca: Snow Lion Publications.

III. Other Sources

1. Cabezon, José Ignacio and Roger Jackson. *Tibetan Literature: Studies in Genre*. New York: Snow Lion Publications.
2. Laufer, Berthold. 1918. "Origin of Tibetan Writing." *Journal of American Oriental Society*, Vol. 38: 34-46.

3. Wylie, Turrell. 1959. "A Standard System of Tibetan Transcription." *Harvard Journal of Asiatic Studies*, Vol. 22: 261-267.
4. Van der Kujip, Leonard. 1996. "The Tibetan Script and Derivatives." In *The World's Writing Systems*, eds. P. Daniels and W. Bright, Oxford: Oxford University Press, 431-441.
5. Verhagen, Pieter Cornelis. 2000. *A History of Sanskrit Grammatical Literature in Tibet*. Volume 2: Assimilation into Indigenous Scholarship. Leiden: Brill.

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)

Week 1	<i>Heart-Sutra</i> (part I) Analyse the grammatical parts of the text Reading and Translation
Week 2	<i>Heart-Sutra</i> (part II) Analyse the grammatical parts of the text Reading and Translation
Week 3	A selected section from <i>Dhāraṇī of the Heart of Ārya Aparimitāyurjñāna</i> Analyse the grammatical parts of the text Reading and Translation
Week 4	A selected section from <i>The Jewel Ornament of Liberation</i> Analyse the grammatical parts of the text Reading and Translation
Week 5	A selected section from <i>The Jewel Ornament of Liberation</i> Analyse the grammatical parts of the text Reading and Translation
Week 6	A selected section from <i>The Hundred Thousand Songs of Milarepa</i> Analyse the grammatical parts of the text Reading and Translation
Week 7	A selected section from <i>The Hundred Thousand Songs of Milarepa</i> Analyse the grammatical parts of the text Reading and Translation
Week 8	A selected section from <i>Freedom from Extremes</i> Analyse the grammatical parts of the text Reading and Translation
Week 9	A selected section from <i>Freedom from Extremes</i> Analyse the grammatical parts of the text Reading and Translation
Week 10	A selected section from <i>Thirty-Seven Practices of Bodhisattvas</i> Analyse the grammatical parts of the text Reading and Translation Traditional Tibetan Grammar on ‘Self and Others’ Verb tenses: The masculine (prefix <i>ba</i>)
Week 11	A selected section from <i>Thirty-Seven Practices of Bodhisattvas</i> Analyse the grammatical parts of the text Reading and Translation Verb tenses: The neutral (prefixes <i>ga</i> and <i>da</i>) for ‘Self and Others’

	and the Present'
Week 12	<p>A selected section from <i>The Royal Genealogy of Ladakh</i></p> <p>Analyse the grammatical parts of the text</p> <p>Reading and Translation</p> <p>Verb Tenses: The feminine (prefix 'a) for 'Self and the Future'</p> <p>Verb tenses: The feminine (prefix ma) for 'Self, Others and the Three Tenses'</p>

Reference Sources

I Dictionaries/ Glossaries

1. Das, Sarat Chandra. 1970. *A Tibetan-English Dictionary with Sanskrit Synonyms*. Reprint. Delhi: Motilal Banarsidass.
2. Csoma de Korös, Alexander. 1984. *A Dictionary of Tibetan and English*. Reprint. 1834. Budapest: Akadémiai Kiadó.
3. Goldstein, Melvyn. 2001. *The New Tibetan-English Dictionary of Modern Tibetan*. CA: University of California Press.
4. Nagano, Yasuhiko. 1997. *A Morphological Index of Classical Tibetan*. Tokyo:Seishido.
5. Rikey, Thubten and Andrew Ruskin. 1992. *A Manual of Key Buddhist Terms: a Categorization of Buddhist Terminology with Commentary by Lotsawa Kaba Paltseg*. Dharamsala: Library of Tibetan Works and Archives.
6. Tsepak Rigzin. 2008. *Tibetan English Dictionary of Buddhist terminology (Revised and Enlarged Edition)*. Reprint. Dharamsala: Library of Tibetan.

II Grammar

1. Bacot, Jacques. 1946. *Grammaire du Tibétain littéraire*. Paris: Paris Librairie d'Amérique et d' Orient.
2. Beyer, Stephen. 1992. *The Classical Tibetan Language*. NY: State University of New York Press
3. Das, Sarat Chandra. 1972. *An Introduction to the Grammar of the Tibetan Language, with the texts of Situ sum-tag, Dage-je salwai me-long, and Situi shal lung*. Reprint. Delhi: Motilal Banarsidass.

4. Denwood, Philip. 1999. *Tibetan*. Amsterdam/Philadelphia: John Benjamins Publishing Company.
5. Hannah, Herbert Bruce. 1973. *A Grammar of the Tibetan Language, Literary and Colloquial*. Reprint. Delhi: Cosmo Publications.
6. Jäschke, H. A. 1989. *Tibetan Grammar*. Reprint. Delhi: Sri Sat Guru Publications.
7. Lalou, Marcelle. 1950. *Manuel élémentaire de tibétain classique: méthode empirique*. Paris.
8. Miller, Roy Andrew. 1993. *Prolegomena to the first two Tibetan Grammatical treatises*. Vienna: Wiener Studien zur Tibetologie und Buddhismuskunde 30.
9. Preston, Graig. *How to Read Classical Tibetan*, Vol. I and II. Boston & London: Snow Lion Publications.
10. Sangya Tandar Naga. 2012. *Tibetan: Language, Literature and Grammar*. Dharamsala: Library of Tibetan Works and Archives.
11. Tournadre, Nicolas. 2010. "The Classical Tibetan cases and their trans categorially: From sacred grammar to modern linguistics." *Himalayan Linguistics*, Vol. 9(2): pp. 87-125.
12. Tournadre, Nicolas. 2003. *Manual of standard Tibetan*. Ithaca: Snow Lion Publications.
13. Wilson, Joe B. 1992. *Translating Buddhism from Tibetan: An Introduction to the Tibetan Literary Language and the Translation of Buddhist Texts from Tibetan*. Ithaca: Snow Lion Publications

III Other Online Sources

- a. Online Tibetan-English Dictionary (The Tibetan and Himalayan Library): <http://www.thlib.org/reference/dictionaries/tibetan-dictionary/translate.php>
- b. Tibetan Consonants and their Sounds (The Hopkins Tibetan Treasures Research Archive Website): <http://haa.ddbc.edu.tw/gakha.php>
- c. Tibetan Writing Course (Cornel University): <http://www.lrc.cornell.edu/medialib/ti/twc>
- d. Research on Tibetan Languages http://en.wikibooks.org/wiki/Research_on_Tibetan_Languages:_A_Bibliography
- e. Rangjung Yeshe Publications on Tibetan Language Material http://www.rangjung.com/rootfiles/tibetan_language_books.htm

f. Online Tibetan-Phonetics Converter

<http://www.thlib.org/reference/transliteration/phconverter.php>

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)

Week 1	A selected section from <i>Caturdharmanirdeśa-sūtra</i> Reading and Translation
Week 2	A selected section from <i>Caturdharmanirdeśa-sūtra</i> Reading and Translation
Week 3	A selected section from Chapter I of <i>In Clear Words</i> (<i>Prasannapadā, Dbu ma tshig gsal</i>)

	Reading and Translation
Week 4	A selected section from Chapter I of <i>In Clear Words</i> (Skt. <i>Prasannapadā</i> ; Tib. <i>Dbu ma tshig gsal</i>) Reading and Translation
Week 5	A selected section from Chapter I of <i>In Clear Words</i> (Skt. <i>Prasannapadā</i> ; Tib. <i>Dbu ma tshig gsal</i>) Reading and Translation
Week 6	A selected section from Chapter IV of <i>The Ornament of the Mahāyāna Sūtra</i> (Skt. <i>Mahāyānasūtrāṅkāra</i> ; Tib. <i>Theg pa chen po'i mdo sde'i rgyan</i>) Reading and Translation
Week 7	A selected section from Chapter IV of <i>The Ornament of the Mahāyāna Sūtra</i> (Skt. <i>Mahāyānasūtrāṅkāra</i> ; Tib. <i>Theg pa chen po'i mdo sde'i rgyan</i>) Reading and Translation
Week 8	A selected section from Chapter IV of <i>The Ornament of the Mahāyāna Sūtra</i> (Skt. <i>Mahāyānasūtrāṅkāra</i> ; Tib. <i>Theg pa chen po'i mdo sde'i rgyan</i>) Reading and Translation
Week 9	A selected section from Chapter IV of <i>Commentary on Compendium of Valid Cognition</i> (Skt. <i>Pramānavārttika</i> ; Tib. <i>Tshad ma rnam 'grel gyi le'ur byas pa</i>) Reading and Translation
Week 10	A selected section from Chapter IV of <i>Commentary on Compendium of Valid Cognition</i> (Skt. <i>Pramānavārttika</i> ; Tib. <i>Tshad ma rnam 'grel gyi le'ur byas pa.</i>) Reading and Translation
Week 11	A selected section from Chapter IV of <i>Commentary on</i>

	<p><i>Compendium of Valid Cognition</i> (Skt. <i>Pramānavārttika</i>; Tib. <i>Tshad ma rnam 'grel gyi le'ur byas pa</i>)</p> <p>Reading and Translation</p>
Week 12	<p>A selected section from Chapter IV of <i>Commentary on Compendium of Valid Cognition</i> (Skt. <i>Pramānavārttika</i>; Tib. <i>Tshad ma rnam 'grel gyi le'ur byas pa</i>).</p> <p>Reading and Translation</p>

Reference Sources

I Dictionaries/ Glossaries

7. Das, Sarat Chandra. 1970. *A Tibetan-English Dictionary with Sanskrit Synonyms*. Reprint. Delhi: Motilal Banarsidass.
8. Csoma de Korös, Alexander. 1984. *A Dictionary of Tibetan and English*. Reprint. 1834. Budapest: Akadémiai Kiadó.
9. Goldstein, Melvyn. 2001. *The New Tibetan-English Dictionary of Modern Tibetan*. CA: University of California Press.
10. Nagano, Yasuhiko. 1997. *A Morphological Index of Classical Tibetan*. Tokyo:Seishido.
11. Rikey, Thubten and Andrew Ruskin. 1992. *A Manual of Key Buddhist Terms: a Categorization of Buddhist Terminology with Commentary by Lotsawa Kaba Paltseg*. Dharamsala: Library of Tibetan Works and Archives.
12. Tsepak Rigzin. 2008. *Tibetan English Dictionary of Buddhist terminology* (Revised and Enlarged Edition). Reprint. Dharamsala: Library of Tibetan.

II Other Online Sources

- g. Online Tibetan-English Dictionary (The Tibetan and Himalayan Library): <http://www.thlib.org/reference/dictionaries/tibetan-dictionary/translate.php>
- h. Tibetan Consonants and their Sounds (The Hopkins Tibetan Treasures Research Archive Website): <http://haa.ddbc.edu.tw/gakha.php>

- i. Tibetan Writing Course (Cornel 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
<http://www.thlib.org/reference/transliteration/phconverter.php>

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)

Week 1	A selected section from Chapter I of <i>Ocean of Reasoning</i> (Tib. <i>Rnam shes rig pa'i rgya mtsho</i>) Reading and Translation
Week 2	A selected section from Chapter I of <i>Ocean of Reasoning</i> (Tib. <i>Rnam shes rig pa'i rgya mtsho</i>) Reading and Translation
Week 3	A selected section from Chapter I of <i>Ocean of Reasoning</i> (Tib. <i>Rnam shes rig pa'i rgya mtsho</i>) Reading and Translation
Week 4	A selected section from <i>Distinguishing the Views</i> (Tib. <i>Lta ba'i shan 'byed</i>) Reading and Translation
Week 5	A selected section from <i>Distinguishing the Views</i> (Tib. <i>Lta ba'i shan 'byed</i>) Reading and Translation
Week 6	A selected section from <i>Distinguishing the Views</i> (Tib. <i>Lta ba'i shan 'byed</i>) Reading and Translation
Week 7	A selected section from Chapter IX of <i>The Nectar of Manjushri's Speech: A Detailed Commentary on Shantideva's Way of the Bodhisattva</i> (Tib. <i>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//</i>) Reading and Translation
Week 8	A selected section from Chapter IX of <i>The Nectar of Manjushri's Speech: A Detailed Commentary on Shantideva's Way of the Bodhisattva</i> (Tib. <i>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//</i>) Reading and Translation
Week 9	A selected section from chapter IX of <i>The Nectar of Manjushri's Speech: A Detailed Commentary on Shantideva's</i>

	<p><i>Way of the Bodhisattva</i> (Tib. <i>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//</i>) Reading and Translation</p>
Week 10	<p>A selected section from <i>Clarifying the meaning of Treasury of Valid Reasoning</i> (Tib. <i>Tshad ma rigs pa'i gter gyi don gsal bar byed pa</i>) Reading and Translation</p>
Week 11	<p>A selected section from <i>Clarifying the meaning of Treasury of Valid Reasoning</i> (Tib. <i>Tshad ma rigs pa'i gter gyi don gsal bar byed pa</i>) Reading and Translation</p>
Week 12	<p>A selected section from <i>Clarifying the Meaning of Treasury of Valid Reasoning</i> (Tib. <i>Tshad ma rigs pa'i gter gyi don gsal bar byed pa</i>) Reading and Translation</p>

Reference Sources

I Dictionaries/ Glossaries

1. Das, Sarat Chandra. 1970. *A Tibetan-English Dictionary with Sanskrit Synonyms*. Reprint. Delhi: Motilal Banarsidass.
2. Csoma de Korös, Alexander. 1843. *A Dictionary of Tibetan and English*. Reprint. 1834. Budapest: Akadémiai Kiadó.
3. Goldstein, Melvyn. 2001. *The New Tibetan-English Dictionary of Modern Tibetan*. CA: University of California Press.
4. Nagano, Yasuhiko. 1997. *A Morphological Index of Classical Tibetan*. Tokyo:Seishido.
5. Rikey, Thubten and Andrew Ruskin. 1992. *A Manual of Key Buddhist Terms: a Categorization of Buddhist Terminology with Commentary by Lotsawa Kaba Paltseg*. Dharamsala: Library of Tibetan Works and Archives.

6. Tsepak Rigzin. 2008. *Tibetan English Dictionary of Buddhist terminology* (Revised and Enlarged Edition). Reprint. Dharamsala: Library of Tibetan.

II Other Online Sources

- a. Online Tibetan-English Dictionary (The Tibetan and Himalayan Library): <http://www.thlib.org/reference/dictionaries/tibetan-dictionary/translate.php>
- b. Tibetan Consonants and their Sounds (The Hopkins Tibetan Treasures Research Archive Website):
<http://haa.ddbc.edu.tw/gakha.php>
- c. Tibetan Writing Course (Cornel University):
<http://www.lrc.cornell.edu/medialib/ti/twc>
- d. Research on Tibetan Languages
http://en.wikibooks.org/wiki/Research_on_Tibetan_Languages:_A_Bibliography
- e. Rangjung Yeshe Publications on Tibetan Language Material
http://www.rangjung.com/rootfiles/tibetan_language_books.htm
- f. Online Tibetan-Phonetics Converter
<http://www.thlib.org/reference/transliteration/phconverter.php>

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

Course Outline

Class is on Sunday

Class dates	Topic	
Class 1 3 Sept 2023	Positive psychology and Buddhism We will define psychology, positive psychology, the Buddha's teaching, and Abhidhamma philosophy, and examine differences in identifying positive strengths in different cultures	
Class 2 10 Sept 2023	Unwholesome consciousness and unwholesome mental factors We will examine the link between consciousness and mental factors, and in turn unwholesome consciousness and unwholesome mental factors	
Class 3 17 Sept 2023	Wholesome consciousness and beautiful mental factors We will examine the link between wholesome consciousness and beautiful consciousness and beautiful mental factors	
Class 4	Rootless consciousness	Quiz 1

24 Sept 2023	We will examine unwholesome resultant consciousness, wholesome resultant consciousness, and rootless functional consciousness	
Class 5 8 Oct 2023	Beautiful mental factors and positive strengths We will learn beautiful mental factors and positive strengths	
Class 6 15 Oct 2023	Cognitive process We will discuss consciousness in the sense-door process, consciousness in the mind-door process, and process-freed consciousness	
Class 7 29 Oct 2023	Absorption meditation and temporary release We will discuss the link between the meditative appeasing and absorptions	Quiz 2
		Short essay due: 29 Oct
Class 8 5 Nov 2023	Personality and meditation We will examine the connection between personality types and meditation subjects	
Class 9 12 Nov 2023	Meditation and irreversible deliverance We will discuss connection between the meditative watching and freedom by wisdom	
Class 10 19 Nov 2023	Psychological roots of conflict We will discuss conflict analysis and conflict resolution methods in the Buddha's teaching	Quiz 3

Class 11 26 Nov 2023	Positive institutions and positive strengths We will examine the importance of family, democracy, free inquiry as positive institutions for inculcating positive strengths	Reflective/reflexive writing due: 26 Nov
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Recommended readings and online materials

1. Bodhi, Bhikkhu (1993) *A Comprehensive Manual of Abhidhamma*. Kandy: Buddhist Publication Society.
2. Bodhi, Bhikkhu (2000) *The Connected Discourses of the Buddha: A Translation of the Saṃyutta Nikāya*. Boston: Wisdom Publications.
3. Bodhi, Bhikkhu (2012) *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya*. Boston: Wisdom Publications.
4. Csikszentmihalyi, Mihaly and Csikszentmihalyi, Isabella Selega (2006) *A Life Worth Living: Contributions to Positive Psychology*. Oxford: Oxford University Press.
5. De Silva, Padmasiri (2014) *An Introduction to Buddhist Psychology and Counselling*. London and New York: Palgrave Macmillan.
6. Johansson, Rune E.A. (1979) *The Dynamic Psychology of Early Buddhism*. Oxford: Curzon Press.
7. Karunadasa, Y. (2010) *The Theravāda Abhidhamma*. Hong Kong: Centre of Buddhist Studies, The University of Hong Kong.
8. Seligman, Martin E. P. (2002) *Authentic Happiness: Using the New Positive Psychology to Realize Your Potential for Lasting Fulfillment*. New York: The Free Press.
9. Somaratne, G. A. (2021) *The Buddha's Teaching: A Buddhistic Analysis*. Singapore: Palgrave Macmillan.
10. Somaratne, G. A. (2022) *An Introduction to Early Buddhist Soteriology: Freedom of Mind and Freedom by Wisdom*. Singapore: Palgrave Macmillan

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" (Ideengeschichte) 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 Mahāyānasūtrālamkāra, 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

1. 1. Atmanspacher, Harald: "20th Century Variants of Dual-Aspect Thinking." Mind and Matter, vol. 12(2), 245-288.
2. Dunne, John D.: Foundations of Dharmakīrti's Philosophy. Studies in Indian and Tibetan Buddhism. Boston: Wisdom Publications, 2004.
3. Forgues, Gregory: Unraveling the Intent (Saṃdhinirmocana, Toh 106). 84000: Translating the Words of the Buddha. (<https://read.84000.co/translation/toh106.html>)
4. Griffiths, Paul J.: On Being Mindless: Buddhist Meditation and the Mind-Body Problem. Delhi: Sri Satguru Publications, 1999.
5. Kellner, Birgit: "Dharmakīrti's Criticism of External Realism and the Sliding Scale of Analysis." Religion and Logic in Buddhist Philosophical Analysis: Proceedings of the Fourth International Dharmakīrti Conference, edited by H. Krasser et al. Vienna: Verlag der Österreichischen Akademie der Wissenschaften, 2011, 291–298.
6. Kragh, Ulrich Timme (ed.): The Foundation for Yoga Practitioners: The Buddhist Yogācārabhūmi Treatise and its Adaption in India, East Asia, and Tibet. Cambridge: Harvard University Press, 2013, 147-219.
7. Mathes, Klaus-Dieter: "Tathāgatagarbha Influences in the Three Nature (trisvabhāva) Theory of the Maitreya Works." In Journal of Tibetology 20 (2020), 222-244.
8. Mathes, Klaus-Dieter: Maitripa: India's Yogi of Nondual Bliss. Lives of the Masters Series. Boulder: Shambhala Publications, 2021.
9. McClintock, Sara L.: Omniscience and the Rhetoric of Reason: Śāntarakṣita and Kamalaśīla on Rationality, Argumentation, and Religious Authority. Boston: Wisdom Publications.
10. Schmithausen, Lambert: Ālayavijñāna: On the Origin and the Early Development of a Central Concept of Yogācāra Philosophy. Tokyo: The

International Institute for Buddhist Studies, 1987.

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 Laṅkāvatārasūtra 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.

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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

Week	Content
Jan 16 Lesson I	The concept of <i>śūnyatā</i> and Buddhist emancipations, the four <i>siddhantas</i> (modes of teachings) and the eight emancipations [八解脱・八背捨]
Jan 23 Lesson II	Concept of śūnyatā in the <i>Nikaya</i> : no-self and the ending of suffering, sunyata and the five aggregates

Jan 30 Lesson III	Emptiness and meditation in the <i>Nikaya</i> and the <i>Channa Sutta</i> , a prototype of Mahayana understanding of the Dharma
Feb 6 Lesson IV	Buddhism in its purest form: the <i>Atthakavagga</i> and the <i>Parayanavagga</i> of the <i>Sutta-Nipāta</i> . and their relationship with the <i>Mahāprajñāpāramitāsāstra</i> 《大智度論》
Feb 20 Lesson V	Buddhism in its purest form: the <i>Atthakavagga</i> and the <i>Parayanavagga</i> of the <i>Sutta-Nipāta</i> . and their relationship with the <i>Mahāprajñāpāramitāsāstra</i> 《大智度論》
Feb 27 Lesson VI	Concept of emptiness and <i>Prajñāpāramitā Sūtra</i> : the first chapter of <i>Aṣṭasāhasrikā Prajñāpāramitā Sūtra</i> and <i>Sadaprarudita</i> Bodhisattva quest for perfect wisdom
Mar 12 Lesson VII	Concept of emptiness and <i>Prajñāpāramitā Sūtra</i> : The Heart Sūtra, its structure, and teachings
Mar 19 Lesson VIII	Concept of emptiness and <i>Prajñāpāramitā Sūtra</i> : The Diamond-cutter Sūtra (<i>Vajracchedikā Prajñāpāramitā</i>)
Mar 26 Lesson IX	Concept of emptiness and <i>Prajñāpāramitā Sūtra</i> : The Diamond-cutter Sūtra (<i>Vajracchedikā Prajñāpāramitā</i>)
April 2 Lesson X	Nagarjuna's The Philosophy of the Middle Way: Conditioned Co-arising, elimination of conceptual proliferations (<i>prapañca</i> 戲論) and the two truths
April 9 Lesson XI	Nagarjuna's The Philosophy of the Middle Way: Conditioned Co-arising, elimination of conceptual proliferations (<i>prapañca</i> 戲論) and the two truths
April 16 Lesson XII	Mind-only and the Doctrines of the three intrinsic natures and the three no-intrinsic nature natures
April 23 Lesson XIII	Mind-only and the Doctrines of the three intrinsic natures and the three no-intrinsic nature natures

Required / recommended readings and online materials

1. Choong, Mun-Keat. *The Notion of Emptiness in Early Buddhism*. Delhi : Motilal Banarsidass, 1999
2. Conze, Edward, *The short Prajnaparamita texts; translated by Edward Conze* Luzac & Co. Ltd., London, 1973
3. Harvey, Peter. *An Introduction to Buddhism : teachings, history, and practices*. New York : Cambridge University Press, 1990.
4. Gadjin M. Nagao, Tran. Keenan P. John. *The Foundational Standpoint of Madhyamika Philosophy*. New York: State University of New York Press, 1989
5. Garfield, Jay - *The Fundamental Wisdom of the Middle Way*, Oxford: Oxford University Press.1996

6. Kalupahana, David J (1991). *Mulamadhyamakakarika of Nagarjuna: The Philosophy of the Middle Way*, Motilal Barnasidass
7. Sik, HH, "*The Pearl of the Tripitaka, Two Vaggas in the Sutta-Nipata.*" in *Buddhist and Pali Studies in Honour of the Venerable Professor Kakkapalliye Anuruddha*, edited by KL; Karunadasa Khammajoti, 2009, Centre of Buddhist Studies, The University of Hong Kong, 417-28
8. Singh, J., *An Introduction to Madhyamaka Philosophy*. Delhi : Motilal Banarsidass, 1976.
9. Siderits, M., On the soteriological significance of emptiness. *Contemporary Buddhism*, Vol. 4, No. 1, 2003. Routledge
10. Stcherbatsky, Th. *The Central Conception of Buddhism*. Delhi: Sri Satguru Publications, 1991.
11. Velez De Cea, Abraham (2005). Emptiness in the Pali Suttas and the Question of Nagarjuna's Orthodoxy. *Philosophy East and West* 55 (4):507-528
12. Westerhoff, Jan (2009). *Nagarjuna's Madhyamaka: A Philosophical Introduction*. Oxford University Press
13. Yinshun, English Translation By Shi Huifeng. 2017. *An Investigation into Emptiness*. Noble Path Buddhist Education Fellowship.



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?

Rappaport, Roy A. (1999), Chapter 5 of *Ritual and religion in the making of humanity* (Cambridge: Cambridge University Press).

Tambiah, S. Jeyaraja (1985), "A Performative Approach to Ritual", in *Culture, Thought, and Social Action: An Anthropological Perspective* (Cambridge, Mass.: Harvard University Press, 1985), pp.123-166.

*----- (Jun. 1968), 'The Magical Power of Words', *Man*, vol. 3, pp. 175-208.

Lecture 2 (8 Sep): Power of Ritual

Readings:

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

*Bell, Catharine (1992) *Ritual Theory, Ritual Practice* (Oxford University Press, USA), pp. 1-89.

Fromm, Eric (1950) *Psychoanalysis and Religion* (New Haven: Yale University Press).

Pettazzoni, Raffaele (Jan. 1937), 'Confession of Sins and the Classics', *The Harvard Theological Review*, vol. 30, pp. 1-14.

Lecture 3 (15 Sep): Current studies of Buddhism and ritual

Readings:

Alexander, Bobby C. (1997), "Ritual and Current Studies of Ritual: overview". In Stephen D. Glazier (ed.): *Anthropology of Religion: A Hand Book*, (London: Greenwood Press), pp.139-160.

- *McRae, John R. (May, 1995), 'Buddhism', *Journal of Asian Studies*, 54 (2), pp. 354-71.
- Eliade, Mircea translated by Willard R. Trask (1987), *The Sacred and The Profane: The Nature of Religion* (Harcourt Brace Jovanovich) pp. 20-67.

Lecture 4 (22 Sep): Ritual Functions & Background of Chinese Buddhist Ritual and Humanistic Buddhism

Readings:

- *Pettazzoni, Raffaele (Jan. 1937), 'Confession of Sins and the Classics', *The Harvard Theological Review*, vol. 30, pp. 1-14.
- Rappaport, Roy A. (1999), Chapter 5 of *Ritual and religion in the making of humanity* (Cambridge: Cambridge University Press).
- Tambiah, S. Jeyaraja (1985), "A Performative Approach to Ritual", in *Culture, Thought, and Social Action: An Anthropological Perspective* (Cambridge, Mass.: Harvard University Press, 1985), pp.123-166.
- *----- (Jun. 1968), 'The Magical Power of Words', *Man*, vol. 3, pp. 175-208.
- *Don Pittman, *Toward A modern Chinese Buddhism: Taixu's Reforms*. Honolulu: University of Hawai'i Press, 2001: 13-60.
- *Chandler, Stuart (2004), *Establishing A Pure Land on Earth: The Foguang Buddhist Perspective on Modernization and Globalization* (Honolulu: University of Hawai'i Press), pp. 43-77.
- Huang, C. Julia (2003), "The Buddhist Tzu-Chi Foundation of Taiwan" in Christopher Queen, ed., *Action Dharma: New Studies in Engaged Buddhism*. (Routledge: Curzon), pp.136-153.
- * Reader, Ian and Tanabe, George J. (1998), *Practically Religious: Worldly Benefits and the Common Religion of Japan* (Honolulu University of Hawai'i Press), pp.36-69.

(Sept 29 ---No class)

Lecture 5 (6 Oct): Theoretical basis of Chinese Buddhist ritual and Case Studies (1)—Concepts of Karma and Confessional Ritual

Readings:

- *Harvey, Peter (1990), Chapter 2 of *An Introduction to Buddhism* (Cambridge University Press), pp.33-46.
- Sadakata, Akira (1997), *Buddhist Cosmology: Philosophy and Origins* (Tokyo: Kosei).
- Naranda (1980), *The Buddha and His Teachings*, Singapore, Chapter (27);

pp.43-44.

Laumakis, Stephen J. (2008), Chapter 5 of *An introduction to Buddhist philosophy* (Cambridge; New York: Cambridge University Press).

*Walsh, Michael J. (2007), 'The Economics of Salvation: Toward a Theory of Exchange in Chinese Buddhism', *Journal of the American Academy of Religion Advance*, pp. 353-82.

*Xueyu (2003), 'Merit Transfer and Life after Death in Buddhism', *Ching Feng*, New Series 4.1, pp. 29-50.

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.

* James L Watson, James L. Watson, Evelyn Sakakida Rawski (1988), *Death Ritual in Late Imperial and Modern China* (London: University of California Press) pp.109-134.

Wolf, "God, Ghost, and Ancestors" (1974), in *Religion and Ritual in Chinese Society* (Stanford: Stanford University Press), pp. 104-131.

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:

*Teiser, Stephen F. (1988), *The Ghost Festival in Medieval China* (Princeton: Princeton University Press), pp.168-208.

Orzech, Charles (1996), "Saving the Burning-Mouth Hungry Ghost," in Donald S. Lopez, Jr., ed. *Religions of China in Practice* (Princeton, New Jersey: Princeton University Press), pp. 278-83.

*Welch, Holmes (1973), *The Practice of Chinese Buddhism 1900-1950* (Cambridge, Massachusetts: Harvard University Press), pp. 179-206.

(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:

*Stevenson, Daniel B. (2001), 'Text, Image, and Transformation in the History of Shuilu fahui, the Buddhist Rite for Deliverance of Creatures of Water and Land', in Marsha Weidner (ed.), *Cultural Intersections in Later Chinese Buddhism* (Honolulu: University of Hawaii Press), pp.30-70.

Robert Goss (1997), "Tibetan Buddhism and the resolution of grief: The Bardo-Thodol for the dying and the grieving" in *Death Studies* Vol. 21 Issue 4, pp.377-395.

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:

Dhammapala Gatare (1984). "Towards the Definition of Saddhā and Bhakti" in *Buddhist Studies in Honour of Hammalava Saddhatissa* (ed.) Dhammapala Gatare, Gombrich Richard and Norman K.R. Sri Lanka:

- Buddhist Research Library Trust. Pp. 77-81.
- Francis Story (2000) *Prayer and Worship*, Sri Lanka: Buddhist Publication Society (online edition).
- Fromm, Erich (1950). *Psychoanalysis and Religion*. New Haven: Yale University Press.
- Gombrich Richard F. (2006 2nd edition) *Theravāda Buddhism: A Social History from Ancient Benares to Modern Colombo*. London and New York: Routledge.
- Kariyawasam A.G.S. (1995). *Buddhist Ceremonies and Rituals of Sri Lanka*, Sri Lanka: Buddhist Publication Society.
- Keyes C.F. (1983). “Merit-transference in the kammic theory of popular Theravāda Buddhism” in *Karma: An anthropological inquiry*, pp.261-299.
- Langer Rita (2007). *Buddhist Rituals of Death and Rebirth: Contemporary Sri Lankan Practice and its Origin*. London and New York: Routledge.
- Lily Silva De (2001 reprinted). “Paritta Ceremony of Sri Lanka Its Antiquity and Symbolism” in *Buddhist Thought and Ritual* (ed.) Kalupahana David. J. New Delhi: Motilal Banarsidass Publisher. Pp. 139-150.
- Premasiri P.D. (2001 reprinted). “Significance of Ritual Concerning Offering to Ancestors in Theravada Buddhism” in *Buddhist Thought and Ritual* (ed.) Kalupahana David. J. New Delhi: Motilal Banarsidass Publisher. Pp. 151-158.
- Saddhatissa Hemmalawa (2001 reprinted). “The Significance of Paritta and its Application in Theravāda Tradition” in *Buddhist Thought and Ritual* (ed.) Kalupahana David. J. New Delhi: Motilal Banarsidass Publisher. Pp. 125-138.
- Tiwsakul A.R. and Hackley, C. (2012). “Consuming the Dead: Symbolic Exchange in Thai Hungry Ghost Festivals” in *ACR North American Advances*, pp771-773.
- Williams.P. and Ladwig P. (2012). *Buddhist funeral cultures of Southeast Asia and China* pp.118-141
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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