

Centre of Buddhist Studies
The University of Hong Kong
Master of Buddhist Studies Course Outline 2024-2025

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

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Part I Foundation Courses

BSTC6079 Early Buddhism (9 credits)

Lecturer: Dr. G.A. Somaratne

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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

1. Class Participation (15%)

Active participation is crucial for successful learning and contributes significantly to your overall grade.

Participation includes:

- Attendance: Regular and timely attendance is mandatory. Please ensure you attend all classes unless unavoidable circumstances arise.

- Engagement: Actively engage in class discussions, ask questions for clarification, and participate in all class activities. This interaction enhances understanding and enriches the learning environment for everyone.

2. Book Report (1,000 ~ 1,200 words) (20%)

Due Date: Sunday, 20 October 2024

Overview:

You are required to write a book report on a text relevant to early Buddhism. This assignment encourages critical analysis and deeper engagement with scholarly resources.

Evaluation Criteria:

- Content Accuracy and Depth: Does the report comprehensively and accurately discuss the main themes and arguments presented in the book?
- Critical Assessment: Does the report provide a thoughtful critique or evaluation of the book's contributions to the field of early Buddhism?
- Organization and Clarity: Is the report well-organized, clear, and logically structured?
- Adherence to Academic Standards: Does the report follow academic writing norms, including proper citations and unbiased language?

3. Short Essay (1,000 ~ 1,200 words) (25%)

Due Date: Sunday, 17 November 2024

Overview:

Select one discussion point from the course lessons and develop a detailed essay. This task assesses your ability to independently explore course-related topics.

Evaluation Criteria:

- Clarity of Description/Definition: Does the essay clearly define its main topic, question, and argument?
- Depth of Discussion: Is the analysis thorough and supported by relevant academic sources?
- Organization and Clarity: Is the essay well-structured, making your argument easy to follow?
- Adherence to Academic Standards: Does the essay meet the criteria for academic writing, including coherence, objectivity, and proper formatting?

4. Final Written Examination (Closed Book) (40%)

Assessment Period: 7–23 December 2024

Note: The exact date of your examination will be announced by the university in November.

Format:

The final examination will be conducted over a three-hour session. It will consist of two parts:

A. Multiple Choice Questions (MCQs) (10%):

You will answer 10 MCQs that test your knowledge of key facts and concepts related to early Buddhism. These questions are designed to assess your ability to quickly and accurately recall and apply specific information from the course.

B. Essay Questions (30%):

You will answer three essay questions that require a deeper exploration of topics, demonstrating your ability to analyse, synthesize, and critically engage with the course material.

Evaluation Criteria:

1. Comprehensiveness:

- MCQs: Are your answers correct and do they demonstrate a broad understanding of the course content?
- Essays: Does each essay fully address all components of the question, providing a comprehensive analysis?

2. Depth of Understanding:

- MCQs: Do your selections reflect a thorough and accurate understanding of the doctrinal concepts?
- Essays: Are the doctrinal concepts and theories discussed in depth, with clear and accurate explanations?

3. Organization and Clarity:

- Essays: Are your essays well-organized, clear, and logically structured to guide the reader through your argumentation effectively?

4. Persuasiveness and Coherence:

- Essays: Does your writing effectively persuade the reader with a coherent and compelling argument throughout the essay?

Additional Instructions:

- Ensure you manage your time effectively during the exam to adequately address both the MCQs and essay questions.
- Familiarize yourself with a variety of early Buddhist concepts and theories to ensure preparedness for both types of questions.
- Practice clear and concise writing to enhance the clarity and persuasiveness of your essay responses.

Additional Notes:

- Ensure all written assignments are submitted by the due dates to avoid penalties.
- Familiarize yourself with the university's academic integrity policy to avoid plagiarism.
- Regular consultation hours will be available if you need further assistance with your assignments or preparation for the final exam.

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: Introduction to the Buddha's Dhamma

Date: 2 Sept 2024

Reading: Chapters 1 & 2 of the Textbook

Discussion Points:

- What is the distinction between Dhamma and dhamma?
- The importance of right view and right thinking in understanding Dhamma.
- The immediate benefits of possessing right view.

Class 2: The Emergence of the Middle Doctrine

Date: 9 Sept 2024

Reading: Chapter 3

Discussion Points:

- The comprehensive, novel, and exclusive nature of the Buddha's teachings.
- Connections between eternalism and self-mortification, and annihilationism and self-indulgence.
- How the 'Middle Doctrine' of Dependent Co-arising leads to the 'Middle Path' of the Noble Eightfold Path.

Class 3: Dependent Co-arising and the Arising-Cessation Cycles

Date: 16 Sept 2024

Reading: Chapter 3

Discussion Points:

- The unique aspects of Dependent Co-arising as a causation theory.
- Standard formulations of the arising and cessation cycles of suffering.
- The dual roles of the twelve factors in Dependent Co-arising.
- Exploration of the Mahānidāna-sutta formulation.

Class 4: Exploring Ignorance and the Four Noble Truths

Date: 23 Sept 2024

Reading: Chapter 4

Discussion Points:

- Definitions and origins of ignorance.
- The cyclical relationship between ignorance and knowledge.
- The role of faith as an epistemological tool in overcoming ignorance.

Class 5: Subjective and Objective Configurations

Date: 30 Sept 2024

Reading: Chapter 5

Discussion Points:

- Definitions and distinctions between saṅkhārā as subjective and objective configurations.
- The role of subjective configurations in the configuration of suffering.

Class 6: Sensory Experience and the Five Clinging-Aggregates

Date: 7 Oct 2024

Reading: Chapter 6

Discussion Points:

- Understanding the nature of experience, consciousness, and their interplay.
- The impact of sensory experiences on mental states and suffering.

Class 7: Not-self and Identity

Date: 21 Oct 2024

Reading: Chapter 7

Discussion Points:

- The distinction between self (attā) and ‘my self’ (me attā).
- The Buddha’s theory of ‘not-self’ and its implications for personal identity and suffering.

Class 8: Craving for Being and Unbeing

Date: 28 Oct 2024

Reading: Chapters 8 & 9

Discussion Points:

- The dynamics of craving for ‘being’ and ‘unbeing’ and their impact on suffering.
- How cessation of ‘being’ (bhava-nirodha) can resolve existential conflicts.

Class 9: Understanding Suffering Through the Four Noble Truths

Date: 4 Nov 2024

Reading: Chapters 10 & 11

Discussion Points:

- Detailed analysis of the Four Noble Truths.
- The distinctions between felt and reckoned suffering.

Class 10: The Gradual Path to Enlightenment

Date: 11 Nov 2024

Reading: Chapter 14

Discussion Points:

- The components of the Noble Eightfold Path within the threefold training.
- How right view initiates and integrates into the path.

Class 11: The Ultimate Goal: Nibbāna

Date: 18 Nov 2024

Reading: Chapter 13

Discussion Points:

- Characteristics and epithets of Nibbāna.
- Distinctions between attaining Nibbāna with and without remainder.

Class 12: Course Review and Discussion

Date: 25 Nov 2024

Discussion Points:

- Open discussion on the course content, clarifications, and insights.
- Preparation tips for the final examination.

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 Digha Nikaya*. 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: *Salāyatana 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: *Nānātiṭṭhiya 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: *Rathavinīta Sutta* [The Sutta states that the goal of the holy life is to be reached by way of the seven stages of purification.]
- MN 126: *Bhūmija Sutta* [The Sutta illustrates the natural fruitfulness of the Noble Eightfold Path.]
- MN 117: *Mahācattārīsaka Sutta* [The Sutta explains how the noble right concentration is supported by the rest of the Noble Eightfold Path factors and how right view comes first in the whole of Buddhist practice.]

- MN 10: *Satipaṭṭhāna Sutta* [The Sutta deals with meditation, with particular emphasis on the development of Insight, and presents the Fourfold Establishing of Mindfulness as the direct path for the realization of Nibbāna.]
- MN 118: *Ānāpānasati Sutta* [The Sutta outlines sixteen steps in the practice of Mindfulness of Breathing meditation and introduces the relation of this meditation to the Fourfold Establishing of Mindfulness and the seven Awakening Factors.]
- MN 119: *Kāyagatāsati Sutta* [The Sutta explains how mindfulness of the body should be developed and cultivated and the benefits to which it leads.]
- MN 73: *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.
- Bachelard, 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 Reclusheship: 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.
- Bodhi, Bhikkhu (1995) *The Great Discourse on Causation: The Mahānidāna Sutta and its Commentaries*. Kandy: Buddhist Publication Society.
- Boisvert, Mathieu (1995) *The Five Aggregates: Understanding Theravāda Psychology and Soteriology*. Canada: Wilfrid Laurier University Press.
- Bronkhorst, Johannes (1998) *Two Traditions of Meditation in Ancient India*. Delhi: Motilal Banarsidass.
- Burton, David (2004) *Buddhism, Knowledge and Liberation: A Philosophical Study*. England: Ashgate Publishing Ltd.
- Choong, Mun-Keat (2000) *The Fundamental Teachings of Early Buddhism*. Wiesbaden: Otto Harrassowitz.
- Collins, Steven (1982) *Selfless Persons: Imagery and Thought in Theravāda Buddhism*. Cambridge: Cambridge University Press.
- Davids, Rhys (1978) *Birth of Indian Psychology and Its Development in Buddhism*. Delhi: Munshiram Manoharlal Publishers.
- Dessein, Bart (2014) "The Significance of the Buddhist 10-Membered Formula of Dependent Origination." *Asian Philosophy* 24 (1): 1-13.
- Fuller, Paul (2005) *The Notion of Diṭṭhi in Theravāda Buddhism: The Point of View*. London and New York: RoutledgeCurzon.

- Gethin, R.M.L. (2001) *The Buddhist Path to Awakening (Classics in Religious Studies)*. Oxford: Oneworld Publications.
- Gethin, Rupert (1998) *The Foundations of Buddhism*. USA: Oxford University Press.
- Gokhale, B. G. (1994) *New Light on Early Buddhism*. London: Sangam Books.
- Gombrich, Richard (2006) *How Buddhism Began: The Conditioned Genesis of the Early Teachings*. New York: Routledge.
- Govinda, Lama Anagarika (1961) *The Psychological Attitude of Early Buddhist Philosophy and Its Systematic Representation According to Abhidhamma Tradition*. London: Rider & Company.
- Hamilton, Sue (1996) *Identity and Experience: the Constitution of the Human Being according to Early Buddhism*. London: Luzac Oriental.
- Hamilton, Sue (2000) *Early Buddhism: A New Approach - The I of the Beholder*. Richmond, Surrey: Curzon Press.
- Harvey, Peter (1990) *An Introduction to Buddhism*. Cambridge: Cambridge University Press.
- 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.
- Ñāṇananda, Bhikkhu (1986) *Concept and Reality in Early Buddhist Thought*. Kandy, Sri Lanka: Buddhist Publication Society.
- Pande, G.C. (1957) *Studies in the Origins of Buddhism*. Allahabad: University of Allahabad.
- Payutto, Phra Prayudha (1995) *Buddhadhamma: Natural Laws and Values for Life*. Albany: State University of New York Press.
- Rahula, Walpola (1959) *What the Buddha Taught*. New York: Grove Press.
- Ronkin, Noa (2005) *Early Buddhist Metaphysics: The Making of a Philosophical Tradition*. London and New York: RoutledgeCurzon.
- Saddhatissa, H (1971) *Buddhist Ethics*. New York: George Braziller.
- Shulman, Eviatar (2008) "Early Meanings of Dependent-Origination." *Journal of Indian Philosophy* 36 (2): 297-317.
- Somaratne, G. A. (2022) *An Introduction to Early Buddhist Soteriology: Freedom of Mind and Freedom by Wisdom*. Singapore: Palgrave Macmillan.
- Sujato, Bhikkhu (2005) *A History of Mindfulness: How insight worsted tranquillizing in the Satipaṭṭhāna Sutta*. Taipei: The Corporate Body of the Buddha Educational Foundation.
- 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: RoutledgeCurzon.

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.accesstoinight.org]
- Buddhist Dictionary [glossary.buddhistdoor.com]
- For learning the Buddha's teaching [www.dhammadialogue.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.

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BSTC6002 Mahayana Buddhism
(9 credits)

Lecturer: Prof. K.-D. Mathes

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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.

Assessment ratio

Assessment: 80% (20% attendance and participation; 30 % quiz 1; 30% quiz 2)

Examination: 20%

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	Topic	Content and discussion
1 st	Theories on the emergence of Mahāyāna; <i>bodhicitta</i> and the bodhisattva Path	rest asceticism as the beginning (<i>Rāṣṭrapālāparipṛcchāmahāyānasūtra</i>), am po pa's <i>Jewel Ornament of Liberation</i> (<i>Dwags po thar rgyan</i>)
2 nd	The Prajñāpāramitāsūtras and the three gates to liberation; a new kind of emptiness	Doctrinal foundations of Mahāyāna; Strategies of justifying new models of reality; The approach of Buddhist hermeneutics
3 rd	Dependent arising and emptiness	The object of negation in Nāgārjuna's <i>Collection of Reasoning</i> (<i>rigs tshogs</i>)
4 th	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	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	The Madhyamaka and Yogācāra interpretation of <i>tathāgatagarbha</i>	The <i>Ratnagotravibhāga</i> and its <i>vyākhyā</i>
7 th	The Maitreya Works in the Tibetan tradition	Does the Yogācāra-Tathāgatagarbha synthesis reflect a single author/final compiler
8 th	The logico-epistemological tradition of Buddhism	Dignāga's and Dharmakīrti's ascending scale of analysis: Sautrāntika ontology versus Vijñaptimātratā
9 th	Candrakīrti's refutation of Yogācāra	The <i>Madhyamakāvatāra</i> and the role of the <i>Laṅkāvatārasūtra</i>
10 th	Maitrīpa's tenet system: Yogācāra as a stepping stone to Madhyamaka	<i>Avikalpapraveśadhāraṇī</i> and <i>amanasikāra</i>
11 th	Maitrīpa's blend of Madhyamaka and Mahāmudrā	Maitrīpa's Cycle of <i>Amanasikāra</i> Works
12 th	Analytic and direct approaches to ultimate reality	Kamalaśīla's and Sahajavajra's competing interpretations of the <i>Dharmadharmatāvibhāga</i>
13 th	<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 Ratnagotravibhāga*. Boston: Wisdom Publications, 2008.
7. Mathes, K.-D.: The Noble Mahāyāna Sūtra "The Questions of Rāṣṭrapāla" (Rāṣṭrapālapariṣcchāsūtra). 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 Anūnatvāpūṇatvanirdeśaparivarta*. Hamburg Buddhist Studies 4. Hamburg: Hamburg University Press, 2015.
11. Takasaki, Jikido: *A Study on the Ratnagotravibhāga (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.

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

Lecture 1	Jan 26	What is Counselling / Uniqueness of Buddhist Counselling
	Feb 2	[Chinese New Year - No class]
Lecture 2	Feb 9	Cause and Conditions / Suffering, its Causes, Cessation, the Path to End it
Lecture 3	Feb 16	Mindfulness: Concentration Practices
Lecture 4	Feb 23	Mindfulness: Contemplation Practices I on Daily Activities
Lecture 5	Mar 2	Mindfulness: Contemplation Practices II on Emptiness
Lecture 6	Mar 9	Mindfulness: Contemplation Practices III on Compassion
	Mar 16	[Reading Week - No class]
Lecture 7	Mar 23	Communication I - Basic Skills
Lecture 8	Mar 30	Communication II - Reflective Skills showing Empathy
Lecture 9	Apr 6	Reflections on Death and Dying I
Lecture 10	Apr 13	Reflections on Death and Dying II
	April 20	[Easter - No class]
Lecture 11	Apr 27	Mindful Grieving and Bereavement I
Lecture 12	May 4	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. Alбом, 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.

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

Lecturer: Prof. 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.

Lectures

January 23, 2025

- **Lecture 1: Buddhism in India and the Development of Mahāyāna traditions**

Reading: JP (pp. 31-79 & pp. 101-130); GS (pp. 44-64).

February 6, 2025

- **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 13, 2025

- **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 20, 2025

- **Lecture 4: Tibetan Schools: lineages & major doctrines, Part I.**

Reading: JP (pp. 355-432); GT (pp. 47-50 & pp.70-87).

February 27, 2025

- **Lecture 5: Tibetan Schools: lineages & 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).

March 6, 2025

- **Lecture 6: Lamas and other religious practitioners**

Reading: GS (pp.129-164); GT (pp. 29-48). March 20, 2025

- **Lecture 7: Death, dying, and liberation in the Tibetan Buddhist traditions**

Reading: JP: (pp. 325-354); GS: (p. 170).

March 27, 2025

- **Lecture 8: The School of the Bön: A Heterodox Buddhist system?**

Reading: JP (pp. 497-514); GS (pp. 220-234); GT (pp. 213-248).

April 3, 2025

- **Lecture 9: Tibetan Buddhist art and expressions of the sacred, devotion, and faith**

Reading: JP: (pp. 233-248).

April 10, 2025

- **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 17, 2025

- **Lecture 11: Mediation Traditions in Tibetan Contexts**

Reading: Halkias (2019). Buddhist Meditation in Tibet: Exoteric and Esoteric Orientations, *The Oxford Handbook of Meditation*.

April 24, 2025

- **Lecture 12: In-class Group Presentations**

No Reading

Course Expectations

Students enrolling in this course are expected to attend all lectures, complete the weekly readings prior to each lecture, and complete the following three assignments:

1. In-class group oral presentation of first topic (10 minutes long)
2. Essay Outline with bibliography
3. 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 any 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. Delivery of precise and clear information.
3. Depth of information. Your presentation should not be superficial, i.e., something copied from Wikipedia and related websites.
4. Objective and accurate. Your presentation should contain accurate information from reliable sources and presented in an unbiased way.
5. Original and engaging. Your presentation is given for your fellow classmates so it should be engaging!

1.2. Topic Selection

You can use this opportunity to select one of the given topics to deepen your

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. Your name and student ID.
2. Essay title.
3. A short introduction/abstract (200-250 words) describing the topic of your paper stating clearly WHAT are you going to do, HOW are you going to do it (read x number of sources), and WHY do you think this is important as a topic.
4. Tentative section headings showing clearly what will be discussed in each section.
5. An **annotated bibliography** of *at least 5 sources* in English excluding non-academic publications and websites. Each source listed should contain a brief description explaining its relevance to your topic. If you don't know 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.

* Your documents should be saved by your full name, for example: *John Lee.doc*

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 English academic sources

2.2 Type of Essay Paper

You can submit either: 1. research paper; 2. argument paper; or 3. 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 could 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 HKU Main Library including: academic books, encyclopedias, chapters in edited volumes, and/or journal articles. For suggested bibliography see also *References for Essays*. There should be **a fair balance** between sources written by Tibetan scholars and lamas, and sources published by academic scholars.

2.5 Deadline

Students planning to receive grade or pass for this assignment ought to submit by

April 13, 2025:

1. Full title of their essay;
2. An abstract/introduction (200-250 words);
3. Tentative chapter headings;
4. An annotated bibliography of **5 pertinent 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. The information presented should be organized in a logical and clear manner. Your paper should have an introduction, a main body with headings, sections, a conclusion/summary, and a list of

references cited in your essay. b). Background Reading, Understanding of Sources and Arguments. It is expected that your essays show familiarity with the lectures and readings assigned during the course and with the 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 reference sections) 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 ONLY in-text citations. See *BSTC6013 - Guidelines for Essays*. Note when you quote entire passages or sentences from sources you ought to use quotation marks.

3.4 Deadline

To receive full grade for this assignment you ought to submit an electronic copy of your paper uploaded through the Turnitin link available in Moodle by **May 11, 2025**.

* Your documents should be saved by your full name, for example: John Lee.doc
All 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 and quotation marks when passages or sentence are taken from other sources.
4. All papers ought to include **only English sources** cited in the essay. An outstanding paper will have a fair balance between academic articles and books cited in the essay and for the most part works published by academic scholars.
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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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) 35 % short essay with 2000 words (dead line for its submission is 14 March). (2000 including notes but excluding bibliography)
- (ii) 50% long essay with 3,000 words (dead line for its submission is 2 May). (3000 including notes but excluding bibliography)
- (iii) Class participation 15%,

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: Sep. 5

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: Sep. 12

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: Sep. 19

Topic: Buddhism under Eastern Jin (Great Masters: Fo Tcheng, 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: Sep. 26

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: Oct. 3.

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: Oct. 10.

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 October 14-19

Lecture 7: Oct. 24.

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: 重思辨的三論宗, 第四章: 普信普敬的三階教

賴永海《中國佛教通史》06 天台三論唯識

Lecture 8: Oct. 31.

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: Nov. 7.

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: Nov. 14.

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,

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: Nov. 21.

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: Nov. 28.

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，楊仁山與近世佛教，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

- Ch'en, K. S. Kenneth, *Buddhism in China, A Historical Survey*. Princeton: Princeton University Press, 1972. (Original 1964) This book details the historical development of Buddhism in China from its introduction in the Han dynasty through the period of the most creative maturity in the Tang dynasty and its decline and survival to the present. You can purchase this book from the University bookstore. (You can find this book in HKU main library ([294.392 C51](#) 3 copies) as well as in the Centre's Special Collection (SC) [BQ626 .C486 1972](#)) **The book is available from HKU Bookstore for purchase.**
- Guang Xing, 2022. *Filial Piety in Chinese Buddhism*. Peter Lang Publication. HKU Library EBook.
- 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.
- 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](#)) (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](#)

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://buddhistinformatics.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's 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

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

Buddhist Digital Library and Museum. 臺灣大學佛學數位圖書館暨博物館 Free. There is a good collection of academic articles some with full texts in both Chinese and English. It is a good place to relevant academic articles for your study. Website address: <http://ccbs.ntu.edu.tw/DBLM/index.htm> please go to database.

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

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

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

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

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/>

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

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

FURTHER READING

General Reading on Chinese Buddhism

Buswell, Robert E. (ed.) *Chinese Buddhist Apocrypha*, Studies in East Asian Buddhism, Kuroda Institute, 1990. [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, *The Chinese Transformation of Buddhism*. Princeton, N. J.: Princeton University Press, 1973.

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](#)
- Kieschnick, John, *The Impact of Buddhism on Chinese Material Culture* (佛教對中國物質文化的影響) Princeton: Princeton University Press, 2003. [294.30951 K47 i](#)
- Mair, Victor H. *Painting and Performance: Chinese Picture Recitation and Its Indian Genesis*. Honolulu: University of Hawai'i Press, 1988. Excellent study of a performing art that came to China along with Buddhism and helped in its popular propagation.
- Naquin, Susan and Chun-fang Yu, *Pilgrims and Sacred Sites in China*. Berkeley: University of California Press, 1992.
- Orzech, Charles D. 1998. *Politics and Transcendent Wisdom: The Scripture for Humane Kings in the Creation of Chinese Buddhism*. University Park, Pa. : Pennsylvania State University Press. [294.3377 O79](#)
- Robinson, Richard H., *Chinese Buddhist Verse*. London: John Murray, 1955. Didactic and liturgical hymns from the Chinese Canon.
- Salomon, Richard. *Ancient Buddhist scrolls from Gandhara: the British Library Kharoṣṭhī fragments*, with contributions by Raymond Allchin and Mark Barnard; foreword by the Dalai Lama. Seattle, Wash: University of Washington Press; [London]: British Library; c1999. [294.38 S174 a](#)
- Saso, Michael and David W. Chappell, eds., *Buddhist and Taoist Studies I*. Honolulu: University of Hawaii Press, 1977.
- Sharf, Robert H. *Coming to Terms with Chinese Buddhism: A Reading of the Treasure Store Treatise*. Studies in East Asian Buddhism, #14, Kuroda Institute, 2001. [294.30951 S531 c](#) Ebook available
- Takakusu, Junjiro, *The Essentials of Buddhist Philosophy*, Motilal Banarsidass Pub 2002. (Original Hawaii, 1947) This book presents and discusses the Buddhist

- schools and philosophy in China and Japan. The author presents Buddhist philosophy in an ideological sequence, not in its historical development. It is rather the systematization of the different schools of thought for the purpose of easier approach. (SC) [294.3 T13](#)
- Teiser, Stephen F., 1988. *The Ghost Festival in Medieval China*. Princeton: Princeton University Press. An excellent study of one of the most important festivals in medieval popular Chinese Buddhism. [294.3438 T2](#)
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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 meditation.

Objectives

- (1) To introduce some of the important Buddhist meditation texts from various Buddhist traditions.
- (2) To enable students to see the differences and similarity of these meditation methods.

(3) To help students to read and study Buddhist texts on their own.

Assessment (tentative)

100% coursework

Lecture Schedule

Date	Topic	Content and discussion
Sept 3	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?
Sept 10	<i>The Satipatthana Sutta</i>	On mindfulness of Breathing and body movements
Sept 24	<i>The Satipatthana Sutta</i>	On the Contemplation of Feeling, volition and consciousness
Oct 8	<i>Visuddhimagga, the Path of Purification</i>	Study of the Description of Concentration – Taking a meditation subject
Oct 22	<i>Visuddhimagga, the Path of Purification</i>	Study of the Description of Concentration—Loving-kindness/Six Recollections
Oct 29		Chapter on Analyzing Yoga
Nov 5		Chapter on Analyzing Yoga
Nov 12	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)
Nov 19	The Sixth Patriarch Platform Sutra	Selected readings
Nov 26	The Sixth Patriarch Platform Sutra	Selected readings
Dec 3?	Tsig-sum nédék, <i>The Three Statements that Strike the Essential Points</i> , 大圓滿椎擊三要訣	<i>The Three Statements that Strike the Essential Points</i> by Garab Dorje

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

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(This course is only open to students who pursue the ‘Research Track’.)

BSTC6070 Research methodology in Buddhist Studies (6 credits)

Coordinator: Prof. Catherine Hardie

Email: cehardie@ku.hk

Course Description

The diversity and complexity of Buddhism as a historical, social, and cultural phenomenon, as well as a living world religion, mean that Buddhist Studies utilises an array of methodological approaches and research tools developed in both the humanities and the social sciences. Any good research into any aspect of Buddhism must account for its research methodology. It must explain the theory of research and the reasons for the way the research is designed, why the research question is important, and the relevant research methods and technical procedures applied to conduct the research.

This course introduces key methodological approaches used in Buddhist Studies research. Focusing on textual and philological research, it addresses the editing, translation, and interpretation of Buddhist texts, equipping students with key theories, principles, and skills to read and critically assess such works. It also provides an overview of the major textual resources in the primary language traditions along with notable examples of scholarship that demonstrate relevant methodologies. Beyond text-based research, the course offers an introduction to research methods in art history, qualitative fieldwork methods, and quantitative research tools. By successfully completing the course, students will gain a comprehensive understanding of diverse research methodologies and develop the skills necessary to critically evaluate and conduct their own research in the field of Buddhist Studies.

Course Objectives

1. **To introduce students to multidisciplinary approaches in Buddhist studies**, with a focus on textual analysis, translation, and the use of primary sources across the Pali, Chinese, Tibetan, and Sanskrit traditions.
2. **To introduce students to a range of research methodologies, including visual methods, ethnography, and quantitative techniques, as applied within sub-disciplines of Buddhist studies.**
3. **To enhance students' critical thinking and analytical abilities** by engaging with diverse research methods and reflecting on their application in the study of Buddhism.
4. **To provide students with the tools necessary to conduct independent research**, emphasizing the importance of selecting appropriate methodologies to ensure rigorous and valid research results.
5. **To familiarize students with current scholarly debates and research** in Buddhist Studies, promoting an understanding of how different methodological approaches contribute to the field.

Learning Outcomes

1. Be able to understand the inter- and multi-disciplinary nature of Buddhist studies and the divergent methodological approaches to the study of Buddhism
2. Be able to identify the most appropriate research methods and methodology to undertake one's research into Buddhist studies
3. Be able to think critically and think theoretically and critically evaluate current trends in Buddhist studies research

4. Be able to conduct an independent research on a selected topic and write a comprehensive research paper
5. Be able to critically distinguish between Positivist and Interpretivist approaches to Buddhist studies, and critically evaluate the distinction between the academic study and the Buddhist study of Buddhism

Required Reading

TBC

Seminar Lecture Schedule

NB. Each seminar lecture will be given by a different CBS instructor in accordance with their particular area of expertise

Week	Date	Topic	Readings
Week 1	24.01.2025	Texts and translation in Buddhist Studies	TBC
NO CLASS ON 31.01.2025 Chinese New Year			
Week 2	07.02.2025	Utilising Pali sources in Buddhist Studies research	TBC
Week 3	14.02.2025	Resources in Chinese for Buddhist Studies research	TBC
Week 4	21.02.2025	Tibetan canonical studies, historiography, and literary genres	TBC
Week 5	28.02.2025	The significance of Sanskrit in translating Tibetan Buddhist texts	TBC

(Last updated: August 29, 2024)

Week 6	07.03.2025	Researching Buddhist art	TBC
READING WEEK 10.03.2025 – 15.03.2025			
Week 7	21.03.2025	Ethnographic methods in Buddhist Studies research	TBC
Week 8	28.03.2025	Quantitative and mixed methods in Buddhist counselling research	TBC
NO CLASS ON 4.04.2025 Ching Ming Festival			
Week 9	11.04.2025	Individual presentations	
NO CLASS on 18.04.2025 Easter holiday			
Week 10	25.04.2025	Individual presentations	
Week 11	02.05.2025	Individual presentations	

Assessment: 100% coursework

Components	Ratio	Submission deadline
Class attendance and participation	30%	
Weekly reading summaries (Weeks 1-8)	20%	Each reflection is to be submitted at the lecture in question.
Individual presentations	50%	During weeks 9, 10 and 11

Weekly seminar lecture topics

Week 1: Texts and translation in Buddhist Studies

Instructor: Dr. G. A. Somaratne

This seminar introduces the central importance of sacred texts in Buddhist studies, outlining the diverse methods used in their analysis and translation. It begins by defining “Buddhist studies” and identifying key scholars and areas. Students will learn about various critical approaches to Buddhist texts, including textual and source criticism for verifying authenticity and origins; literary and contextual analysis for understanding artistic and societal influences; reception history for tracking changing interpretations; and hermeneutic theories for uncovering deep meanings. The course will address the challenges and ethical considerations in translating the Buddhist canon, highlighting principles and strategies to maintain original text integrity. It will conclude with an overview of modern research tools, the impact of digital humanities, and the importance of interdisciplinary approaches in advancing the study of Buddhist texts and scholarship.

Week 2: Utilising Pali sources in Buddhist Studies research

Instructor: Dr. G. A. Somaratne

This seminar provides an overview of the Pali language and its literature, covering both the foundational Tipitaka and important non-canonical Theravada texts. It aims to equip participants with the necessary skills to effectively research Pali resources. Key topics include an introduction to Pali, opening access to Theravada's textual heritage; a guide to essential research tools and resources for Pali study, including references, databases, and digital libraries; case studies, illustrating Pali literature's impact on our understanding of Buddhist history, philosophy, and culture; challenges in Pali studies, including complexities and limitations in this scholarly field; and future directions in Pali studies, with a spotlight on emerging trends and or potential areas for innovative research.

Week 3: Resources in Chinese for Buddhist Studies research

Instructor: Dr. Guang Xing

Resources in Chinese for Buddhist Studies are vast and numerous. They can be broadly divided into two categories: the Chinese Buddhist canon and its

supplementary and other resources outside the Buddhist canon. The Buddhist canon and its supplementary are the major resources for Buddhist studies and they include a vast number of texts: (1) Chinese translations from Indic languages, which include the sutras, the vinayas and the commentaries and independent works written by Indian authors, (2) Chinese writings which include commentaries written by Chinese authors and independent works on various aspects of Buddhist studies such as doctrine and philosophy of different Chinese Buddhist schools, histories and biographies, encyclopaedias, dictionaries, catalogues of various Chinese Canons, texts recently found at Dunhuang, apocryphal texts composed in China. All the Buddhist canon and its supplementary are digitalized and we can find it in CBETA website and download it.

The resources in Chinese outside the Buddhist canon for Buddhist studies are also vast, but very difficult to navigate as they are scattered in many different writings such as the official histories which itself are vast collection, works of famous Chinese official scholars in different dynasties, funeral biographies, stone tablets found in Buddhist monasteries all over Chinese, etc.

Week 4: Tibetan canonical studies, historiography, and literary genres

Instructor: Prof. Georgios T. Halkias

This seminar provides an overview of Tibetan and Indo-Tibetan literature, covering both the major canonical recensions of the Kangyur and Tengyur, and other canonical collections such as the Nyingma Collection of Tantras, and the collected works of Tibetan authors. The aim is to equip participants with the necessary skills to effectively pursue research on Tibetan Buddhist scriptures and study key historiographical sources.

Some of the topics to be covered include: an introduction to the earliest Tibetan translations of Buddhist literature, challenges in translation, the lexica and resources used by Tibetan translators, etc; current research tools and resources; a guide to essential references, databases, and digital libraries for Tibetan Buddhism; the different genres of Tibetan literature, issues of specialized vocabulary; emic versus etic approaches to the field of study; and emerging trends and interdisciplinary directions in the field. Students will gain a foundational understanding of Tibetan Buddhism and its significance for the wider field of Buddhist studies, practical knowledge of the tools required to conduct research in Tibetan religious and historical literature, and vision of the

future prospects in the field of academic research in Tibetan studies.

Week 5: The significance of Sanskrit in translating Tibetan Buddhist texts

Instructor: Prof. Klaus-Dieter Mathes

When delving into the Tibetan translations of Buddhist Sanskrit literature, one quickly realizes that the understanding of certain terms and constructions goes beyond the scope of Tibetan grammar and dictionaries alone. The reason for this is that the peculiarities of the Indian idiom with its numerous prefixes and the nominal style has been rendered into Tibetan in a technical style. Additionally, the nuances of philosophical arguments, which often rest on the knowledge of Sanskrit grammar, got lost. A critical comparative reading of Sanskrit and Tibetan has thus become the standard in research based on textual studies.

In this lecture, we will explore examples that highlight the indispensable role of Sanskrit in translating Tibetan Buddhist studies, thus demonstrating the advantages of bilingual reading and analysis. Even in the absence of the Indian original, challenging Tibetan text can be better translated by tentatively deriving the underlying Sanskrit.

Week 6: Researching Buddhist art

Instructor: Dr. TSUI Chung-hui

The study of Buddhist art employs a multidisciplinary approach that combines the disciplines of iconography, archaeology, history, textual, material culture studies. The interpretation of Buddhist images serves as the foundation and starting point of Buddhist art. It involves analyzing the artistic styles, chronology, and the textual sources of images from cave temples, tombs, stone steles, and bronze sculptures. Since the last century, the research has shifted from interpreting the image itself to interpreting the history, doctrines, and texts that underlie the images. Therefore, the study of Buddhist art is not limited to the images; it also involves the comprehensive exploration of the related material and evidence such as the Buddhist texts and records, Dunhuang manuscripts, notable figures (including monastics, lay Buddhists, and painters), and the materials from other religions.

Week 7: Ethnographic methods in Buddhist Studies research

Instructor: Prof. Catherine Hardie

This seminar introduces ethnographic methods in Buddhist Studies, focusing on their capacity to generate rich and nuanced insights into Buddhism as it is lived and practised among different groups and societies in our world today. The discussion will centre on qualitative fieldwork and its role in immersing researchers in specific contexts to gain firsthand understandings of Buddhism ‘on-the-ground.’ It will address anthropological research in Buddhist Studies, which relies primarily on data gathered from participation-observation-based fieldwork, as well as mixed-method research that draws on ethnography as a complement to other methods, such as textual and historical research. The session will also discuss ethical considerations in conducting ethnographic research as well as methodological challenges that may arise in the process. Students will examine case studies demonstrating the impact of ethnographic research on our comprehension of Buddhist traditions in modern contexts. They will also gain a practical introduction to core ethnographic methods, including participant observation, interviews, and physical and digital ethnography.

Week 8: Quantitative and mixed methods in Buddhist counselling research

Instructors: Dr. George Kin Cheung LEE and Dr. Bonnie Wai Yan WU

(TBA)

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BSTC6080

Chinese Buddhist art along the Silk Road

(6 credits)

Lecturer: Dr. C.H. Tsui

Email: chunghui@hku.hk

This course aims to introduce Buddhist art and architecture along the Silk Road from a historical and cultural heritage perspective. The transmission of Buddhism and Buddhist art from India, Central Asia to China (and from those sites to other area of East and Southeast Asia) constitutes one of the most significant cultural exchanges that took place along the Silk Road. The course focuses on the interpretation of iconography in Buddhist art and material culture. It examines the major Buddhist caves along the Silk Road, with special attention

given to the interaction between Buddhist images, doctrines, and texts. Apart from Asian Buddhist art, this course also explores the traditions of Chinese Buddhist art and its interaction with Western culture.

Assessment

1. Mid-term Quiz : 25 % (to be conducted on Nov.2)
2. Long essay with 3,000 words : 50 % (deadline for submission: Dec.2)
3. Presentation : 15% (on Nov.30)
4. Class Participation : 10 %

Course Outline (tentative)

1. (Sep.7) Introduction (Buddhism, origin and formation of Buddhist art, Silk Road)
2. (Sep. 14) Early Buddhist Art and Architecture in India
3. (Sep.21) Gupta Buddhist art and the Silk Road
4. (Sep.28) The Northern Silk Road and spread of Buddhist Art from Central Asia to China
5. (Oct.5) Early Buddhist art in China during the Wei-Jin period
6. (Oct.12) Early Buddhist caves in Gansu and Northern China
7. (Oct.19) Art of Pure Land and Bodhisattva path (**Make-up class of Oct. 26**)
8. (Nov.2) The Southern Silk Road and transmission of Buddhist art in Southwest China (Sichuan & Yunnan) (**with Mid-term quiz**)
9. (Nov.9) Buddhist art and cultural heritage sites in Korea
10. (Nov.16) Buddhist art and cultural heritage sites in Japan
11. (Nov.23) Buddhist art and cultural heritage sites in South & Southeast Asia
12. (Nov.30) **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.

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

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

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

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.

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.

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.

Fujita, Hiroki. [*Tibetan Buddhist Art*](#). Tokyo: Hakusuisha, 1984.

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.

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

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.

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.

Karetzky, Patricia Eichenbaum. [*Chinese Religious Art*](#). Lanham: Lexington Books, 2014.

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.

Kim, Li-na. [*Buddhist Sculpture of Korea*](#). Korean Culture Series (Elizabeth, N.J.) ; 8. Elizabeth, N.J. ; Seoul: Hollym, 2007.

Li, Yumin 李玉珉. [*中國佛教美術史*](#). 增訂二版, 臺北市: 三民書局, 2022.

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.

Li, Yuqun. 李裕群. *Buddhist Caves in China 中国石窟寺*. Beijing: Kexue chubanshe 北京: 科学出版社, 2022.

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.

McArthur, Meher. [*Reading Buddhist Art : An Illustrated Guide to Buddhist Signs and Symbols*](#). London: Thames & Hudson, 2002.

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

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

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.

Raza, M. Hanif. *Glorious Gandhara: Buddha's story in stone*. Islamabad, Pakistan: Colorpix, 1995.

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.

Rowland, Benjamin, and Asia House Gallery. [The Evolution of the Buddha Image](#). New York: Society, 1963.

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)

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.

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: 江苏美术出版社, 2014.

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.

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.

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.

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.

Li, Yuqun 李裕群. Shan ye fog uang : Buddhist Grottoe art in China 山野佛光:中國石窟寺藝術. Chengdu : Sichuan ren min chu ban she 成都: 四川人民出版社, 2004.

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.

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.

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

Internet Resources

※ *Asia Society, Art of Gandhara*

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

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

<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.)

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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 cave temples. It uses visual, textual and historical perspectives to examine the development of Buddhist art in Dunhuang. The course covers a range of topics including the early narrative art, the Maitreya culture, the illustration of the Vimalakīrti-nirdeśa Sūtra and the Lotus Sūtra, the images of Pure Land Buddhism, the belief in Avalokiteśvara and the Bodhisattva path, the early Esoteric element in Dunhuang, the Dunhuang art in the Tubo period, the Mañjuśrī and Mount Wutai, the manuscript culture of Dunhuang Library Cave, and other related topics. The course also explores the cultural interactions between India, Central Asia, Western Regions, and Central Plains of China in relation to the development of Dunhuang art and culture. It aims to introduce the unique value of Dunhuang Buddhist art and culture as a time capsule of the Silk Road history that was influenced by Buddhism.

Assessment

1. Mid-term short quiz : 25 % (to be conducted on Mar.22)
2. Long essay with 3,000 words : 50 % (deadline for submission: May 4)
3. Presentation : 15% (on May 3)
4. Class Participation : 10 %

Course Outline (tentative)

1. Introduction of Dunhuang: an overview of the history of Dunhuang in the context of its preservation of Chinese art and culture
2. Narrative art: Jataka and Life stories of the Buddha
3. The development of Maitreya cult as reflected in Dunhuang grottoes
4. The illustration of Vimalakīrti-nirdeśa Sūtra
5. Amitābha and representation of Pure Land
6. Lotus Sūtra, Guanyin image and Bodhisattva path
7. Development of Esoteric Buddhist art in Dunhuang (with Mid-term quiz)
8. Dunhuang art in the Tubo (Tibetan) occupation period

9. Mañjuśrī cult and Mount Wutai
10. Sacred treasures, calligraphy and printing culture from Library Cave 17
11. Syncretism in Dunhuang art from the Later Tang to the Song dynasty
12. **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
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 - 第5卷 中国近世佛教史の諸問題
 - 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】

[敦煌吐魯番文獻集成](#)

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Dunhuang manuscripts from National Library of China.

[英國國家圖書館藏敦煌遺書](#)

Dunhuang manuscripts from the British Library.

[法國國家圖書館藏敦煌藏文文獻](#)

Dunhuang documents in Tibetan from the Bibliothèque nationale de France.

[敦煌遺書總目索引](#)

An index of Dunhuang manuscripts in Aurel Stein and Paul Pelliot's collections, China, Japan and private collections.

[敦煌遺書總目索引新編](#)

A revised edition of 敦煌遺書總目索引.
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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 (10%)
 - Homework (20%)
 - 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

Lesson	Date	Contents
Lesson 1	7 Sept 2024	(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) Example of Pāli sentences
Lesson 2	14 Sept 2024	(a) Adjectives (b) Indeclinable (c) Declension of pronouns: <i>so</i> (m) 'he'/'that'; <i>taṃ</i> (n) 'that'; <i>sā</i> (f) 'she'/'that' (d) Declension of pronoun: <i>ahaṃ</i> 'I' (e) Exercises
Lesson 3	21 Sept 2024	(a) Genitive case used for expressing "to have" <ul style="list-style-type: none">▪ Three grades of root strength (b) Conjugation of verbs <ul style="list-style-type: none">▪ Thematic and athematic verbs (c) Classes of verbs I and X <ul style="list-style-type: none">▪ Conjugation of <i>coreti/corayati</i> ($\sqrt{\text{cur}}$ 'steal') (d) Usage of the instrumental case

		(e) Ablative of reason (f) Exercises
Lesson 4	28 Sept 2024	(a) The vocative case (voc) (b) Declension of nouns ending in-ā (f) (c) Declension of nouns ending in-i (m) (d) More on adverbial usages (e) Exercises
Lesson 5	5 Oct 2024	(a) Prefixes (b) Class VI verbs (c) Class IV verbs (d) Declension of -u ending (m): <i>bhikkhu</i> 'monk' (e) Exercises
Lesson 6	12 Oct 2024	(a) Declension of -u ending (n): <i>cakkhu</i> 'eye' (b) Declension of -u ending (f): <i>dhenu</i> 'cow' (c) Declension of nouns ending in-i (f): <i>jāti</i> 'birth' (d) Declension of nouns ending in-i (n): <i>akkhi</i> 'eye' (e) Declension of nouns ending in-ī (f): <i>nadī</i> 'river' (f) Causatives (g) Exercises
No class	19 Oct 2024	Reading Week
Lesson 7	26 Oct 2024	(a) Denominatives (b) Class II verb <ul style="list-style-type: none">• Conjugation of <i>atthi</i> (exist/is) (c) Declension of consonant-ending nouns: <i>bhagavant</i> (m) and <i>bhavant</i> (m) (d) Possessive suffixes- <i>vant</i> and- <i>mant</i> (e) Example of Pāli sentences (f) Exercises
Lesson 8	2 Nov 2024	(a) Gerund (b) Possessive suffix - <i>in</i> , - <i>vin</i> <ul style="list-style-type: none">• Declension of <i>rūpin</i> (c) Past Participle Passive (PPP) <ul style="list-style-type: none">• Formation of PPP• PPP as adjective (d) Exercises

Lesson 9	9 Nov 2024	(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) (b) Declension of demonstrative pronouns: <i>ayaṃ</i> (m, f), <i>idaṃ/imaṃ</i> (n) (c) Declension of personal pronouns: <i>ahaṃ</i> , <i>tvaṃ</i> , <i>so</i> (m), <i>taṃ</i> (n), <i>sā</i> (f) (d) Exercises
Lesson 10	16 Nov 2024	(a) Pronominal adjectives (b) Declension of <i>sabba</i> ‘all’ as pronominal adjective (c) Class V verbs (the <i>nu</i> Class) (d) Conjugation of <i>√śru</i> ‘hear’ (e) Class VIII verbs (the <i>tanādi gaṇa</i>) (f) Conjugation of <i>√kr</i> ‘do’, ‘make’ (g) Examples of sentences with Class V and Class VIII verbs (h) Exercises Mid-term test
Lesson 11	23 Nov 2024	(a) Declension of <i>-as</i> and <i>-us</i> ending noun <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’ (b) Class IX verbs (c) Present Participles (PrP) (d) Relative pronouns and relative clauses (e) Exercises
Lesson 12	30 Nov 2024	(a) Present participles (b) Relative pronouns and relative clauses (c) Interrogative pronouns <i>kad</i> (d) Interrogation and interrogative clauses (e) The optative mode (f) Revision and discussion for final exam

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

Textbook

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

Recommended Readings

- 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 Batakrisna 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://dsal.srv04.uchicago.edu/dictionaries/pali/>
- 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 *Saṃyutta 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 (10%)
 - Homework (20%)
 - 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

Lesson	Date	Contents
Lesson 1	25 Jan 2025	a) Optative mode b) Optative of <i>labhati</i> (√ <i>labh</i> ‘obtain’) c) Optative of <i>atthi</i> (√ <i>as</i> ‘be’) d) Optative of <i>karoti</i> (√ <i>kr</i> ‘do’) e) Examples of sentences with optative f) Future Passive Participles (FPP) <ul style="list-style-type: none">▪ √<i>vad</i> (<i>vadati</i>); √<i>dā</i> (<i>dadāti/deti</i>); √<i>bhū</i> (<i>bhavati</i>); etc. (g) Exercises
Lesson 2	8 Feb 2025	(a) Class III verbs (b) Conjugation of √ <i>dā</i> ‘give’ (c) Numerals (cardinal) (d) Declensions of <i>eka</i> ‘one; <i>dve</i> ‘two’; <i>ti</i> ‘three’ (e) Exercises
Lesson 3	15 Feb 2025	(a) Locative and genitive absolute (b) Imperative mood (c) Conjugation of √ <i>labh</i> ‘obtain’; √ <i>kr</i> ‘do’; and √ <i>sru</i> ‘hear’ (d) Exercises
Lesson 4	22 Feb 2025	(a) Imperative mood (b) <i>attanopada</i> verb forms (c) Conjugation of future tense √ <i>labh</i> ‘obtain’; √ <i>kr</i> ‘do’ in the <i>attanopada</i> (d) Passive voice (pas): present and future passive verbs (e) Exercises
Lesson 5	1 Mar 2025	(a) Aorists <ul style="list-style-type: none">• The root-aorist• Example: √<i>dā</i> ‘give’; √<i>bhū</i> ‘become’; √<i>as</i> ‘be’• The a-aorist (b) Class VII verbs <ul style="list-style-type: none">• Conjugation of Class VII verbs (c) Exercises

Lesson 6	8 Mar 2025	(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
No Class	15 Mar 2025	Reading Week
Lesson 7	22 Mar 2025	(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) Exercises
Lesson 8	29 Mar 2025	(a) Perfect tense (b) Agent nouns: <i>vaḥ</i> I ‘say’ <ul style="list-style-type: none">• Declensions of <i>sattar</i> (m) ‘teacher’; <i>pitara</i> (m) ‘father’ and <i>mātara</i> (f) ‘mother’ (c) Periphrastic future (d) Example of Pāli sentences (e) Exercises Mid-term test
Lesson 9	5 Apr 2025	(a) Ordinal numeral (b) Nouns and adj compounded with – <i>ka</i> and – <i>bhū</i> (c) <i>Bahubbīhi-samāsa</i> (d) Exercises
Lesson 10	12 Apr 2025	(a) Prohibitive (b) <i>Bahubbīhi</i> formed with – <i>kāma</i> as the last member (c) Adverbial suffix: – <i>tra</i> , – <i>thā</i> , – <i>dā</i> , – <i>dhā</i> , – <i>to</i> , – <i>so</i> (d) Exercises

Lesson 11	26 Apr 2025	(a) Past Participle Active (PPA) (b) Conditional tense <ul style="list-style-type: none">Conditional tense for <i>vbhū</i> 'become' (c) Exercises
Lesson 12	3 May 2025	(a) Desiderative <ul style="list-style-type: none">Desiderative adjectives and nouns (b) The Intensive <ul style="list-style-type: none">Adjectives of intensive forms (c) 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>

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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 *Saṃyutta 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

Assessment

50% coursework and 50% examination

➤ Coursework (50%):

- Class participation (10%)
- Homework (10%)
- Mid-term test (15%)
- Short essay (15%) [**Due 10 Nov 2024**]
 - 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

Lesson	Date	Contents
Lesson 1	8 Sept 2024	<ul style="list-style-type: none">• Introduction to the course• <i>Dhammacakkappavattana Sutta</i> (The Discourse on Setting the Wheel of Dhamma in Motion) [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	15 Sept 2024	<ul style="list-style-type: none">• <i>Dhammacakkappavattana Sutta</i> (The Discourse on Setting the Wheel of Dhamma in Motion) [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	22 Sept 2024	<ul style="list-style-type: none">• <i>Dhammacakkappavattana Sutta</i> (The Discourse on Setting the Wheel of Dhamma in Motion) [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	29 Sept 2024	<ul style="list-style-type: none">• <i>Satipaṭṭhāna Sutta</i> (The Establishing of Mindfulness Discourse) [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	6 Oct 2024	<ul style="list-style-type: none">• <i>Satipaṭṭhāna Sutta</i> (The Establishing of Mindfulness Discourse) [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	13 Oct 2024	<ul style="list-style-type: none">• <i>Satipaṭṭhāna Sutta</i> (The Establishing of Mindfulness Discourse) [MN I 61 – 63]<ul style="list-style-type: none">○ Guide to the text and meaning of the selected passages with grammatical analysis.
No Class	20 Oct 2024	Reading Week
Lesson 7	27 Oct 2024	<ul style="list-style-type: none">• <i>Nidānasamyutta</i> (Connected Discourses on Causation) [SN II 17–88]<ul style="list-style-type: none">○ Guide to the text and meaning of the selected passages with grammatical analysis. Mid-term test
Lesson 8	3 Nov 2024	<ul style="list-style-type: none">• <i>Maggasamyutta</i> (Connected Discourses on the Path): <i>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	10 Nov 2024	<ul style="list-style-type: none">• <i>Gahapati Vagga</i> (Householders) [AN IV 208–212]<ul style="list-style-type: none">○ Guide to the text and meaning of the selected passages with grammatical analysis. Short essay submission due
Lesson 10	17 Nov 2024	<ul style="list-style-type: none">• <i>Bāla Vagga</i> (Fools) [AN I 61]<ul style="list-style-type: none">○ Guide to the text and meaning of the selected passages with grammatical analysis.
Lesson 11	24 Nov 2024	<ul style="list-style-type: none">• <i>Mettānisaṃsa Sutta</i> (The Discourse on Advantages of Loving-kindness) [AN V 342]<ul style="list-style-type: none">○ Guide to the text and meaning of the selected passages with grammatical analysis.
Lesson 12	1 Dec 2024	<ul style="list-style-type: none">• <i>Dhammapada–Yamaka Vagga</i> (The Path of the Dhamma–Pairs) [Dhp 1–2]<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://dsalrv04.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

Assessment

50% coursework and 50% examination

- Coursework (50%):
 - Class participation (10%)
 - Homework (10%)
 - Mid-term test (15%)
 - Short essay (15%) **[Due 6 Apr 2025]**
 - 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
Lesson 1	26 Jan 2025	<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	9 Feb 2025	<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	16 Feb 2025	<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	23 Feb 2025	<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	2 Mar 2025	<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	9 Mar 2025	<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.
No Class	16 Mar 2025	Reading Week
Lesson 7	23 Mar 2025	<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. Mid-term Test
Lesson 8	30 Mar 2025	<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	6 Apr 2025	<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 10	13 Apr 2025	<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.

Lesson 11	27 Apr 2025	<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	4 May 2025	<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.

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 Batakrisna 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>

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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, history of science, comparative literature, general and historical linguistics, philosophy and religions will discover that a basic knowledge of the language greatly enriches their studies. For students who intend to specialize in different aspects of Buddhism, an ability in reading and comprehending of Buddhist Sanskrit texts is essential. This course will give an overview of the history of Sanskrit Buddhist literature and basic grammar and of the language, covering topics such as scripts, phonetics, declensions, conjugations, participles and sandhi

Course Content

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

Lectures, class discussions, and tutorials.

Assessment

50% coursework and 50% examination

- **50% Coursework**
 - 10 % Class-participation
 - 25 % Mid-term Quiz (open-book quiz).
 - 15 % weekly home-works.
- **50% Final examination at the end of the semester. (Open-book examination)**

Lecture Schedule

Lecture 1 (07/09/2024)

- Introduction to the course
- Introduction to Sanskrit Language and Literature
- Introduction to Sanskrit Alphabet
- Writing Devanāgarī Scripts

Lecture 2 (14/09/2024)

- 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 (21/09/2024)

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

Lecture 4 (28/09/2024)

- 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

Lecture 5 (05/10/2024)

- 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
- Introducing the function of indeclinable particles —*iti*, *eva*, and *sma*
- Vocabularies and practicing of Sanskrit-English translation exercises from lesson 3 of the textbook.

Lecture 6 (12/10/2024)

- 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 19, 2024)

Lecture 7 (26/10/2024)

- **Mid-term Quiz.**
- Causative verbs
- Past Passive Participles

Lecture 8 (02/11/2024)

- 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 (09/11/2024)

- Introduction to —*i* ending nouns:
 - Declension of **m** nouns ending in —*i*
 - Declension of **n** nouns ending in —*i*
 - Declension of **of** nouns ending in —*i*
- Imperfect Tense
- Vocabulary and Sanskrit-English translation exercise from lesson 4 of the textbook.

Lecture 10 (16/11/2024)

- *Parasmaipada* and *ātmanepada* verbs
- Gerunds
- Passive voice

Lecture 11 (23/11/2024)

- Introduction to *Sandhi* rules
 - Hard and soft Consonants
 - Vowel *Sandhi*
 - Consonant *Sandhi*
 - *Visarga Sandhi*

Lecture 12 (30/11/2024)

- Vocabulary 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 buy from the Buddha-Dharma Centre of Hong Kong: <https://buddhadharma.co/Reading-Buddhist-Sanskrit-Texts-An-Elementary-Grammatical-Guide>)

Note: We will follow the textbook selectively. 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/>

BSTC7009 Sanskrit II
(6 credits)

Lecturer: Dr. Amrita Nanda

Email: nanda@hku.hk

Course Description

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

Prerequisite

BSTC7008 Sanskrit I 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 grammar 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 be 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
 - 15% weekly home-works
 - 25 Mid-term Quiz (open-book quiz)
- **50% Final Examination at the end of the semester (open book)**

Lecture Schedule

Lesson 1 (25/01/2025)

- Introduction to Possessive suffix —*in* ending nouns.
- Future Passive Participles.
- Introduction to Sanskrit Relatives and Correlatives.
- (No class on Feb 1, 2025)

Lesson 2 (08/02/2025)

- Introduction to Sanskrit Numerals
- Sanskrit Vocabularies
- Sanskrit—English transition exercises from lesson 6 of the textbook.

Lesson 3 (15/02/2025)

- Introduction to Possessive nouns ending in ‘—*mant*’ and ‘—*vant*’
- Introduction to Future Tense
- Introduction to Sanskrit Compounds — *dvandva* and *tatpuruṣa*

Lesson 4 (22/02/2025)

- Introduction to Sanskrit Infinitive
- Vocabularies
- Sanskrit—English transition exercises from lesson 7 of the textbook

Lesson 5 (01/03/2025)

- 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 (08/03/2025)

- Present participles
- Continuation of Sanskrit Compounds — *Karmadhāraya-samāsa* and *Avyayībhāva-samāsa*
- Reading selected Sanskrit passages

(No class on Mar 15, 2025)

Lesson 7 (22/03/2025)

- Introduction to more Sanskrit nouns ending in —*an*
- Class IX verbs
- Vocabularies
- Reading selected Sanskrit passages

Lesson 8 (29/03/2025)

- 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 (05/04/2025)

- 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 (12/04/2025)

- The Past Participle Active
- Conjugation of Class III verbs
- Aorist
- Vocabularies
- Sanskrit-English transition exercises from lesson 10 of the textbook.

(No class on April 19, 2025)

Lesson 11 (26/04/2025)

- Class VII verbs
- Reading selected Sanskrit passages

Lesson 12 (03/05/2025)

- 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 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, and 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 the 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

Course Content

This Advanced Sanskrit course mainly focuses on reading and translating 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 the most recited, copied, and studied scripture in Mahāyāna Buddhism. The *Jātakas* are a voluminous body of early Buddhist literature that mainly concerns 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 (05/09/2024):

- 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 (12/09/2024):

- **Sanskrit Text paragraphs 6-10:** Guide to the text and translation of the selected passages with grammatical analysis.

Lecture 3: (19/09/2024)

- **Sanskrit Text paragraphs 11-15:** Guide to the text and translation of the selected passages with grammatical analysis.

Lecture 4: (26/09/2024)

- **Sanskrit Text paragraphs 16-22:** Guide to the text and translation of the selected passages with grammatical analysis.

Lectures 5 (03/10/2024): The *Prajñāpāramitāhṛdaya sūtram*

- Introduction to the text.
- Translation of the text with grammatical analysis.
- Discussion on the doctrine in the selected texts.

Lecture 6 (10/10/2024): 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.

(No class on Oct 17, 2024)

Lecture 7 (24/10/2024): The *Vajracchedikā Prajñāpāramitā sūtram*

- **Sanskrit Text paragraphs 4-8:** Guide to the text and translation of the selected passages with grammatical analysis.

Mid-term Quiz (open book).

Lecture 8 (31/10/2024): The *Vajracchedikā 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 (07/11/2024): *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 (14/11/2024): *vyāghrī-jātaka*

- **Sanskrit Text paragraphs 11-25:** Guide to the text and translation of the selected passages with grammatical analysis.

Lecture 11 (21/11/2024): *śibi-jātakam*

- **Sanskrit Text paragraphs 1-12:** Guide to the text and translation of the selected passages with grammatical analysis.

Lecture 12 (28/11/2024): *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 through Moodle before the classes.

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 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.

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

BSTC3041 Sanskrit language IV

(6 credits)

Lecturer: Dr. Amrita Nanda

Email: nanda@hku.hk

Course Description

Sanskrit, one of the most ancient languages, is studied by scholars of language, religion, literature, history, and anthropology, as well as 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, reading about Sanskrit is essential for students who intend to specialize in different aspects of Buddhism. Students of Buddhist philosophy and history will discover that knowledge of the Sanskrit language greatly enriches 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

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 first two is a commentarial literature that demonstrates the style and techniques of the Buddhist Sanskrit commentarial literature, and in terms of doctrine, it is one of the important texts of the Yogācāra Buddhism elucidating the three natures of realities. The *Abhidharmakośabhāṣyaṃ* is often described as a compendium of Buddhist philosophy, and its influence is visible in the development of many Buddhist schools of thought. 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 the development of Buddhist thoughts.
4. Students can 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 (20/01/2025):

- Introduction to the course
- **The Sanskrit text section dealing with the two extremes from the Yogācāra perspective:** Guide to the text and translation of the selected passages with grammatical analysis.

Lecture 2: 27/01/2025):

- **The Sanskrit text section deals with the superimposition of self and dharma (ātmadharmopacāraḥ):** Guide to the text and translation of the selected passages with grammatical analysis.

(No class on Feb 03, 2025)

Lecture 3 (10/02.2025):

- **The Sanskrit text dealing with mind only (vijñaptimatratā):** Guide to the text and translation of the selected passages with grammatical analysis.

Lecture 4 (17/02/2025):

- **The Sanskrit text section dealing with rejection of external phenomena (dharma):** Guide to the text and translation of the selected passages with grammatical analysis.

Lecture 5 (24/02/2025):

- **The Sanskrit texts section dealing with the significance of ālayavijñānaṃ:** Guide to the text and translation of the selected passages with grammatical analysis.

Lecture 6 (03/03/2025):

- **The Sanskrit texts section dealing with the three-nature theory of Yogācāra:** Guide to the text and translation of the selected passages with grammatical analysis.

(No class on Mar 10, 2025)

Lecture 7-9 Selected passages from the *Mahāvastu Avadāna part 1*

Lecture 7 (17/03/2025):

- **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.
- Mid-term quiz

Lecture 8 (24/03/2025):

- **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.

Lecture 9 (31/03/2025):

- **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.

Lectures 10-12: the first chapter of *Buddhacarita*

Lecture 10 (07/04/2025):

- **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 11 (14/04/2025):

- **Story of the birth of the Buddha, Sanskrit Verses 7-14:** Guide to the text and translation of the selected passages with grammatical analysis.

(No class on April 21, 2025)

Lecture 12 (28/04/2025): Story of the birth of the Buddha, Sanskrit

Verses 7-14: 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 and interest.

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

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-bhasya (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.

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.

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BSTC7010 Classical Tibetan I

(6 credits)

Lecturer: 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 Outcome

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

Assessment

50% Coursework

50% Examination

Course outline

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

Lesson 1	30 Alphabets and 4 vowels Romanization (Wylie system) Pronunciation (following Central Tibetan dialect) Punctuation markers
Lesson 2	Superfixed letters (mgo can yi ge) Suffixes (rjes 'jug) Prefixes (sngon 'jug) Practice pronunciation
Lesson 3	Subfixed letters ('dogs can yi ge) Post suffixes (yang 'jug) Identification of root letter Practice pronunciation
Lesson 4	Nominal particles (bdag sgra) Forming nouns (ming tshig sgrub tshul) Forming adjectives (ming tshig gi khyad chos ston pa'i tshig sgrub 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)
Lesson 5	Plural particles (mang tshig) Personal pronouns (ming tshab) Demonstrative pronouns (tha snyad gsal bar ston pa'i ming tsab) Possessive pronouns (bdag sgra'i ming tshab) Possessive particles (dngos po gang la ldan par ston pa'i sgra) Linking verbs (mtsam sbyor byed kyi bya tshig) Declarative particles (rdzogs tshigs)

	Locative particles (la don gyi phrad)
Lesson 6	Ordinal and cardinal/ number (gzhi grags dang rim pa bstar chags kyi grags) Conjunctive particles (dang sgra) Genitive particle between two nouns (ming tshig gnyis kyi bar gyi 'brel sgra) Genitive particle between noun and adjective (ming dand khyad tshig bar gyi brel sgra) Genitive particle between adjective and noun (khyad tshig - ming tshig bar gyi 'brel sgra) Genitive particle between verb and noun (bya tshig dang ming tshig bar gyi 'brel sgra)
Lesson 7	Agentive particles (byed sgra) Ablative particles ('byung khungs kyi sgra)
Lesson 8	Connective particles (lhag bcas kyi sgra) Concessive particles (rgyan sdug kyi sgra)
Lesson 9	Conditional particles (ni sgra) Interrogative pronouns (dri ba'i tsab tshig) Verb tenses (dus gsum)
Lesson 10	Relative pronouns ('brel sgra'i tsab tshig) Agentive verbal particles (byed pa ldan pa'i tshig) Clause connectives: (brjod pa mtsham sbyor byed)
Lesson 11	Reading: Four immensurable prayer (tshad med bzhi) Quotation particles (lung 'dren gyi srga) Review: previous lessons
Lesson 12	Vocative particles ('bod sgra) Review: previous lessons

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 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 Sources

1. Cabezón, 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.

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BSTC7011 Classical Tibetan II
(6 credits)

Lecturer: 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 teacher's approval

Course Learning Outcome

At the end of the course, the students are expected to acquire a basic standard for analyzing Tibetan syntax and the ability to read simple Buddhist Tibetan texts with the help of a dictionary.

Assessment

50% Coursework

50% Examination

Course outline

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

Lesson 1	<i>Heart-Sutra</i> (part I) Analyse the grammatical parts of the text Reading and Translation
Lesson 2	<i>Heart-Sutra</i> (part II) Analyse the grammatical parts of the text Reading and Translation
Lesson 3	A selected section from <i>Dhāraṇī of the Heart of Ārya</i> <i>Aparimitāyurjñāna</i>

	Analyse the grammatical parts of the text Reading and Translation
Lesson 4	A selected section from <i>The Jewel Ornament of Liberation</i> Analyse the grammatical parts of the text Reading and Translation
Lesson 5	A selected section from <i>The Jewel Ornament of Liberation</i> Analyse the grammatical parts of the text Reading and Translation
Lesson 6	A selected section from <i>The Hundred Thousand Songs of Milarepa</i> Analyse the grammatical parts of the text Reading and Translation
Lesson 7	A selected section from <i>The Hundred Thousand Songs of Milarepa</i> Analyse the grammatical parts of the text Reading and Translation
Lesson 8	A selected section from <i>Freedom from Extremes</i> Analyse the grammatical parts of the text Reading and Translation
Lesson 9	A selected section from <i>Freedom from Extremes</i> Analyse the grammatical parts of the text Reading and Translation
Lesson 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>)
Lesson 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’
Lesson 12	A selected section from <i>The Royal Genealogy of Ladakh</i> Analyse the grammatical parts of the text Reading and Translation Verb Tenses: The feminine (prefix ‘ <i>a</i> ’) for ‘Self and the Future’ Verb tenses: The feminine (prefix <i>ma</i>) for ‘Self, Others and the Three Tenses’

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: 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 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>
- g. <https://read.84000.co/glossary/search.html>

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BSTC3042 Tibetan language III
(6 credits)

Lecturer: 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

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</i> , <i>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>Mahāyānasūtrālaṅkāra</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>Mahāyānasūtrālaṅkāra</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>Mahāyānasūtrālaṅkāra</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 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 12	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

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 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>
- g. <https://read.84000.co/glossary/search.html>

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BSTC3043 Tibetan language IV
(6 credits)

Lecturer: 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

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 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 10	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
Week 11	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
Week 12	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
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Reference Sources

I Dictionaries/ Glossaries

- a. Das, Sarat Chandra. 1970. *A Tibetan-English Dictionary with Sanskrit Synonyms*. Reprint. Delhi: Motilal Banarsidass.
- b. Csoma de Korös, Alexander. 1984. *A Dictionary of Tibetan and English*. Reprint. 1834. Budapest: Akadémiai Kiadó.
- c. Goldstein, Melvyn. 2001. *The New Tibetan-English Dictionary of Modern Tibetan*. CA: University of California Press.
- d. Nagano, Yasuhiko. 1997. *A Morphological Index of Classical Tibetan*. Tokyo:Seishido.
- e. 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.
- f. 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>

g. <https://read.84000.co/glossary/search.html>

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BSTC7112 Buddhist Ethics

(6 credits)

Lecturer: Prof. Catherine Hardie

Email: cehardie@hku.hk

Course Description

Ethics is the foundation of the Buddhist path, and a dimension of human life which Buddhism accords critical importance. This course seeks to equip students with an understanding of the concepts and teachings that may be said to comprise a foundational Buddhist ethical repertoire. It also seeks to bring these concepts and teachings into dialogue with topical real-life ethical issues that include animals rights and the environment, gender equality, abortion, suicide and euthanasia, violence, economics, and the AI-human relationship. To this end, the course begins by exploring the nature of Buddhist ethics, the Buddhist view of good and bad, the Buddhist view of an ethically meaningful life, role of ethical training in the pursuit of Buddhist spiritual goal, and Buddhist social ethics. As we progress to specific applied topics, we explore whether Buddhism has a defined ethical stance on these issues. If not, we consider how to draw on Buddhist ethical resources to develop a position and examine how Buddhist ethical teachings can enrich our understanding of these topics. In doing so, students will gain practical insights into applying Buddhist ethical principles to navigate complex ethical dilemmas in contemporary society.

Course Objectives

1. To understand the fundamental ethical teachings of Buddhism;
2. To be able to apply specific Buddhist ethical doctrines in discussions of social and ethical issues confronting modern society;
3. To nurture an awareness of the relevance of Buddhism to contemporary society
4. To practice critical skills and reflective inquiry about matters of personal and public importance.

Course Learning Outcomes

On successful completion of the curriculum:

1. Students should be able to demonstrate the ability to critically examine and analyze the philosophical and religious contents of Buddhism.
2. Students should be able to discern between different Buddhist traditions and doctrines and explore their application in personal, social and global contexts.
3. Students should be able to critically appraise traditional and historical accounts of Buddhism from an informed and objective perspective.
4. Students should be able to initiate innovative thinking and contribute to the common knowledge-base of humanity at large through integration of the Buddhist teachings with other academic disciplines and fields of knowledge.
5. Students should be able to apply one's knowledge of Buddhist ethical prescriptions such as universal compassion and explore a spiritual interpretation of life and existence.

Required Reading

Daniel Cozort and James Mark Shields eds. 2018. *Oxford Handbook of Buddhist Ethics*. Oxford: Oxford University Press. (E-copy is available in our library)
((Abbreviated below as '**OHBE**')

Harvey, Peter. 2012. *An Introduction to Buddhist Ethics: Foundations, Values and Issues*, Cambridge University Press. (E-copy is available in our library)
(Abbreviated below as '**PH**')

Keown, Damien. 2000. *Contemporary Buddhist Ethics*. Curzon. (E-copy is available in our library) (Abbreviated below as '**DK**')

Lecture Schedule

Week	Date	Content	Readings
Week 1	20.01.2025	Introduction to Buddhist ethics	PH pp. 1-7, 8-11.
Week 2	27.01.2025	Common foundations of Buddhist ethics	PH pp. 11-31 Keown, Damien, 'Origins of Buddhist Ethics' pp. 602-610

NO CLASS ON 03.02.2025 Chinese New Year			
Week 3	10.02.2025	Mahāyāna ethics	PH pp. 123-149 Federman, Asaf, 2009. 'A New Analysis of Skilful Means', Philosophy East & West, 59: 2, pp. 125–141.
Week 4	17.02.2025	Socially engaged Buddhism; Buddhism and human rights	King, Sallie B. King, 'The Ethics of Engaged Buddhism in Asia' in The Oxford Handbook of Ethics. 2018. Queen, Christopher, 'The Ethics of Engaged Buddhism in the West' in The Oxford Handbook of Ethics. 2018. HB 531-551
Week 5	24.02.2025	Buddhism and animal ethics	DK Chapter Four: 'Buddhism and Animal Rights' pp. 81-112 PH pp. 150-190
Week 6	03.03.2025	Ecological ethics in Buddhism	DK Chapter Five: Buddhism and Ecology pp. 113-135 PH pp. 150-190
READING WEEK 10.03.2025 – 15.03.2025			
Week 7	17.03.2025	Gender ethics in Buddhism	HB 552-565
Week 8	24.03.2025	Buddhist ethical perspectives on abortion, suicide and euthanasia	PH pp 353-410.
Week 9	31.03.2025	Buddhist ethical perspectives on war and violence	HB 453-478

(Last updated: August 29, 2024)

Week 10	07.04.2025	Buddhist economic ethics	Brown, Clare & Laszlo Zsolnai. 2018. 'Buddhist economics: An overview'. Society and Economy 40: 4, pp. 497–513. PH pp. 191-238
Week 11	14.04.2025	Buddhist ethical perspectives on AI	Lin, Chien-te. 2023. "All about the human: A Buddhist take on AI ethics" Business Ethics, the Environment and Responsibility 32:3, pp. 1113-1122.
NO CLASS on 21.04.2025 Easter holiday			
Week 12	28.04.2025	Group presentations	

Assessment: 100% coursework

Components	Ratio	Submission deadline
Class attendance and participation	15%	
Response Essay (800-1000 words)	25%	16/03/2025
Group project	20%	14/04/2025
Longer essay (1500-2000 words)	30%	9/05/2025

FURTHER READINGS BY TOPIC

TBC by August 25th, 2024

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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. Essay on a Buddhist Positive Psychological Concept (30%)

- Due Date: 31 October 2024
- Word Count: 1300 ~ 1400 words (excluding citations and works cited)
- Objective: To write an analytical essay on a positive psychological concept from Buddhism or positive psychology, demonstrating how it contributes to personal/social well-being and happiness.
- Requirements:
 - Topic Relevance: The essay must focus on a concept relevant to the course content.
 - Structure: Develop an outline before writing. The essay should have a clear introduction, body, and conclusion.
 - Sources: At least five different sources must be used, including suttas, books, journal articles, and credible websites.
 - Citations: Follow academic norms with proper citations and a works cited page.
- Grading Criteria:
 - Familiarity with the topic, clear definition of terms, and accurate discussion.
 - Contextualization within Buddha's teachings or positive psychology.
 - Logical organization and persuasive, clear writing.
 - Evidence-based arguments with detailed bibliographical information.
 - Adherence to the specified word limit.

2. Reflective/Reflexive Writing (35%)

- Due Date: 30 November 2024
- Word Count: 1300 ~ 1400 words
- Objective: To reflect on a personal experience or a contemporary social issue through the lens of Buddhist positive psychology.
- Structure Suggestions:
 - Description: Outline the event or issue.
 - Interpretation: Connect the event or issue to a relevant Buddhist concept or theory.
 - Outcome: Discuss personal insights and future implications.
- Grading Criteria:
 1. Creativity in presentation.
 2. Clarity and organization.
 3. Accuracy in explaining/interpreting the Buddhist concept.
 4. Depth of reflection and application of the concept.
 5. Compliance with the word limit.

3. Quizzes (20%)

- Format: Open book, 15 ~ 20 multiple-choice questions.
- Dates:
 - Quiz 1: 4 October 2024 (Covers classes 1-4)
 - Quiz 2: 22 November 2024 (Covers classes 5-9)
- Objective: To assess understanding of key concepts discussed in lectures.
- Grading: Each quiz contributes 10% to the final grade.

4. Class Participation (15%)

- Components: Active participation in class discussions, class activities and consistent attendance.
- Objective: To engage with course material actively and contribute to class discussions.

Additional Notes

- Please consult the Moodle page for examples of reflective writings and further guidance on essay structuring.
- Always check the latest updates on deadlines and submission guidelines on the course Moodle page.

Course Outline

Class 1: Introduction to Positive Psychology and Buddhism

- Date: 6 Sept 2024
- Overview: Introduction to the fundamental concepts of psychology and positive psychology, contrasted with Buddha's teachings and Abhidhamma philosophy. This session explores how various cultures utilize positive psychological principles, setting the stage for a deep dive into Buddhist psychological frameworks.

Class 2: Abhidhamma Analysis of Mind and Matter

- Date: 13 Sept 2024
- Overview: Overview: Exploration of the complex Abhidhamma perspective on the interrelation between mind (mental dhammas) and matter (physical dhammas). This class focuses on how consciousness and mental factors (cetasikas) are intertwined with physical phenomena, structured around the examination of the five aggregates (khandhas), twelve bases (āyatanas), and eighteen elements (dhātus). Insight into the dynamic interplay between mental and physical realms provides foundational understanding for human experience and behaviour.

Class 3: Consciousness and Mental Factors

- Date: 20 Sept 2024
- Overview: Detailed examination of the nature and implications of consciousness and mental factors in their varieties. The session is divided into two main focuses: wholesome consciousness associated with beautiful mental factors, enhancing mental wellness and positive traits, and unwholesome consciousness linked with detrimental mental factors, explaining their impact on psychological distress.

Class 4: Rootless Consciousness

- Date: 27 Sept 2024
- Overview: Study of different types of rootless consciousness, including unwholesome resultant, wholesome resultant, and rootless functional consciousness. This class aims to provide clarity on how these forms of consciousness manifest and function without direct roots in ethical or unethical behaviour.

Class 5: Beautiful Mental Factors and Positive Strengths

- Date: 4 Oct 2024
- Overview: Analysis of how beautiful mental factors contribute to the development of positive strengths and virtues.
- Assessment: Quiz 1 (Covers classes 1-4)

Class 6: Cognitive Processes

- Date: 25 Oct 2024
- Overview: In-depth discussion on the different cognitive processes, focusing on consciousness in the sense-door process, the mind-door process, and process-freed consciousness. The session will elucidate how different types of consciousness occurs in sequential or patterned units and interact with sensory and mental stimuli, providing students with a deeper understanding of the flow and transformation of mental events.
- Note: Essay due on 31 Oct 2024

Class 7: Absorption Meditation and Temporary Release

- Date: 1 Nov 2024
- Overview: Examination of absorption meditation techniques and their role in achieving temporary mental release, providing insights into the practical applications of meditation in achieving states of deep concentration and tranquillity.

Class 8: Personality and Meditation

- Date: 8 Nov 2024
- Overview: Exploration of the interplay between personality types and suitable meditation practices. This class will help students understand how personal characteristics can influence the effectiveness and suitability of different meditation techniques.

Class 9: Meditation and Irreversible Deliverance

- Date: 15 Nov 2024
- Overview: Exploration of how the integration of meditation with the pursuit of wisdom leads to irreversible spiritual deliverance. This class discusses the complete Buddhist spiritual path, emphasizing the transformative practices that facilitate a transition from mundane to supramundane states of being, giving students insights into the profound changes in perception and consciousness that characterize the

attainment of such advanced spiritual stages.

- Assessment: Quiz 2 (Covers classes 5-9)

Class 10: Psychological Roots of Conflict

- Date: 22 Nov 2024

- Overview: Analysis of how Buddhist teachings approach conflict, emphasising the understanding and resolution of conflicts through Buddhist psychological insights.

Class 11: Positive Institutions and Strengths

- Date: 29 Nov 2024

- Overview: Discussion on the role of positive institutions like family, democracy, and free inquiry in cultivating positive strengths within individuals and communities.

- Note: Reflective/reflexive writing due on 30 Nov 2024

Recommended readings and online materials
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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.

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BSTC7122 Yogācāra Models of Reality
(6 credits)

Lecturer: Prof. K.-D. Mathes

Email: kdmathes@hku.hk

Course description

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 Mahāyānasūtrālaṃkāra, Madhyāntavibhāga, and Ratnagoṭravibhāga
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. 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 existence, 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

100% coursework

Course content and topics

Week	Content
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]
Lesson II	Concept of <i>śūnyatā</i> in the <i>Nikaya</i> : no-self and the ending of suffering, <i>sunyata</i> and the five aggregates
Lesson III	Emptiness and meditation in the <i>Nikaya</i> and the <i>Channa Sutta</i> , a prototype of Mahayana understanding of the Dharma
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>Mahāprajñāpāramitāśāstra</i> 《大智度論》
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>Mahāprajñāpāramitāśāstra</i> 《大智度論》
Lesson VI	Concept of emptiness and <i>Prajñāpāramitā Sutra</i> : the first chapter of <i>Aṣṭasāhasrikā Prajñāpāramitā Sūtra</i> and <i>Sadaprarudita Bodhisattva</i> quest for perfect wisdom
Lesson VII	Concept of emptiness and <i>Prajñāpāramitā Sutra</i> : The Heart Sutra, its structure, and teachings
Lesson VIII	Concept of emptiness and <i>Prajñāpāramitā Sutra</i> : The Diamond-cutter Sūtra (<i>Vajracchedikā Prajñāpāramitā</i>)
Lesson IX	Concept of emptiness and <i>Prajñāpāramitā Sutra</i> : The Diamond-cutter Sūtra (<i>Vajracchedikā Prajñāpāramitā</i>)
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
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
Lesson XII	Mind-only and the Doctrines of the three intrinsic natures and the three no-intrinsic nature natures
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.

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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 : 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: 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: 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: 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.
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Lecture 5: 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).
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Lecture 6: 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.
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Lecture 7: 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:

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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.

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Lecture 8: 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.

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Lecture 9 : 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: 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 11: 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.
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- 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*, pp.771-773.

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, 2024. Your proposal for capstone experience will be considered by the MBS Programme Committee, results will be announced by late December 2024. 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.

Those who would like to pursue Research Track must choose Dissertation to fulfil the Capstone Experience.

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

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