

Centre of Buddhist Studies
The University of Hong Kong
Master of Buddhist Studies Course Outline 2025-2026

(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)

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Course Description

This course offers a comprehensive exploration of Early Buddhism through the lens of Pali Suttas, providing students with insights into its foundational doctrines. We will begin by examining religious and philosophical context that shaped Buddhism, particularly the interplay between spiritualist and materialist ideologies. Key themes include the analysis of individual experience through the dynamics of khandha (aggregates), ayatana (faculties), and dhatu (elements), as well as the Three Marks of Existence: impermanence, suffering, and non-self. Additionally, the course will address the doctrines of selflessness, dependent origination, ignorance, subjective constructions, craving, Nibbana, and the Noble Eightfold Path. Further discussions will encompass the psychological, ethical, epistemological, and ontological dimensions of Early Buddhism. The course will conclude with a reflective inquiry into Buddhism's "middle position," highlighting its impact on both theory and practice within this unique religious tradition.

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. A Short Essay: A Doctrinal Analysis of a Sutta from the Pāli Canon (25%)

Word Limit: 1000 words (excluding works cited, footnotes, and endnotes)

Due Date: 03 November 2025

Assignment Description

This assignment is designed to help you engage deeply with the teachings of the Buddha as preserved in the Suttapitaka of the Pali Canon. You are required to select a Sutta (discourse of the Buddha) or a section of a Sutta and provide a doctrinal analysis of its content. Your analysis should focus on the teachings presented in the Sutta, critically examining its doctrines, themes, and philosophical implications. You must use English translations of the Sutta and support your analysis with scholarly secondary sources.

This assignment being part of the continuous assessment aims to:

1. Encourage you to read and understand the discourses of the Buddha in translation.
2. Develop your ability to critically analyze and assess the doctrinal content of a Sutta.
3. Enhance your understanding of key Buddhist concepts and their practical applications.
4. Strengthen your skills in academic writing, research, and critical thinking.

Steps to Undertake the Assignment

1. Select a Sutta:

Choose a Sutta that interests you or aligns with your research interests. Examples include the *Dhammacakkappavattana Sutta* (Setting the Wheel of Dhamma in Motion), *Satipaṭṭhāna Sutta* (Foundations of Mindfulness), or *Kālāma Sutta* (Advice to the Kālāmas).

2. Read and Analyse:

Carefully read the Sutta in English translation. Identify its key teachings, themes, and doctrinal points. Consider how the teachings relate to broader Buddhist

concepts such as the Four Noble Truths, the Noble Eightfold Path, dependent origination, or mindfulness.

3. Research Secondary Sources:

Use scholarly articles, commentaries, and books to deepen your understanding of the Sutta and its doctrinal significance.

4. Structure Your Analysis:

Organize your assignment into clear sections (see “What to Include” below).

5. Cite Your Sources:

Use footnotes, endnotes, and a works cited page to acknowledge all sources, including the Sutta translation and secondary literature.

What to Include in the Assignment

1. Introduction (150–200 words):

- Introduce the Sutta, its context, and its significance in the Pali Canon.
- State the purpose of your analysis and the key doctrinal themes you will explore.

2. Summary of the Sutta (200–250 words):

- Provide a concise summary of the Sutta’s content, highlighting its main teachings and structure.

3. Doctrinal Analysis (500–600 words):

- Analyze the Sutta’s teachings in detail. Discuss how they reflect core Buddhist doctrines.
- Explore the philosophical, ethical, or practical implications of the teachings.
- Critically engage with the text, raising questions or offering interpretations.

4. Conclusion (100–150 words):

- Summarize your findings and reflect on the relevance of the Sutta’s teachings for contemporary Buddhist practice or scholarship.

5. Works Cited:

Include all sources used, following a consistent citation style (e.g., APA, MLA, or Chicago).

Grading Criteria

1. Understanding of the Sutta (30%):

- Demonstrates a clear and accurate understanding of the Sutta’s content and teachings.

2. Doctrinal Analysis (40%):

- Provides a thoughtful and critical analysis of the Sutta’s doctrines, supported by evidence and scholarly sources.

3. Clarity and Structure (20%):

- Presents ideas logically and coherently, with a well-organized structure.

4. Citations and References (10%):

- Uses proper citations and includes a complete works cited page.

Tips for Success

- Choose a Sutta that is manageable within the word limit.
- Focus on depth rather than breadth in your analysis.
- Use clear and concise language.
- Proofread your work for grammar, spelling, and formatting errors.

3. Assignment: Mind-Map on a Key Teaching of the Buddha (20%)

Purpose: To visually represent and explore a key teaching of the Buddha, demonstrating your understanding of its interconnected concepts and practical applications. This assignment is designed to encourage you to engage with primary sources (Suttas) and secondary literature, fostering a deeper understanding of the Buddha's teachings and their relevance to contemporary practice.

Due Date: 15 November 2025

Assignment Description

For this assignment, you will create a **mind-map** based on one of the Buddha's key teachings, **such as:**

- Suffering (*Dukkha*)
- Craving (*Taṇhā*)
- Consciousness (*Viññāṇa*)
- Ignorance (*Avijjā*)
- Dependent Arising (*Paṭiccasamuppāda*)
- Right View (*Sammā Diṭṭhi*)
- Impermanence (*Anicca*)
- Not-Self (*Anattā*)

Your mind-map should visually organize the teaching's core concepts, their relationships, and their practical implications for Buddhist practice. This assignment being part of the continuous assessment aims to:

1. Encourage you to read and understand the discourses of the Buddha in translation, fostering a deeper engagement with primary sources.
2. Develop your ability to break down complex teachings into their core components and visually represent their interconnections, enhancing your analytical and creative skills.
3. Enhance your understanding of how Buddhist teachings can be applied in daily life or meditation practice.
4. Foster creativity and critical thinking in engaging with Buddhist doctrines, making the learning process more dynamic and memorable.

Steps to Create the Mind-Map

1. **Choose a Teaching:**
Select one key teaching from the list above or any other that you find particularly meaningful or relevant.
2. **Research the Teaching:**
Use primary sources (e.g., Suttas from the Pali Canon) and secondary sources (e.g., scholarly articles, books) to deepen your understanding of the teaching.
3. **Identify Key Concepts:**
Break down the teaching into its core components. For example, if you choose *Dependent Arising*, you might include the 12 links (*nidānas*) and their interconnections.
4. **Organize the Mind-Map:**
 - Start with the central teaching in the middle of the map.
 - Branch out to subtopics, concepts, and examples.
 - Use arrows, colours, and symbols to show relationships between ideas.
5. **Include Practical Applications:**
Add a section or branch that explores how the teaching can be applied in daily life or meditation practice.
6. **Add Visual Appeal:**
Use images, icons, or diagrams to make your mind-map engaging and easy to understand.

What to Include in the Mind-Map

1. **Central Teaching:**
The main concept (e.g., *Dependent Arising*) placed at the centre of the map.
2. **Core Concepts:**
Key ideas related to the teaching (e.g., the 12 links of *Dependent Arising*).
3. **Interconnections:**
Arrows or lines to show how the concepts are related.
4. **Examples or Quotes:**
Include short quotes from Suttas or examples to illustrate the teaching.
5. **Practical Applications:**
A section that explains how the teaching can be applied in practice.
6. **Visual Elements:**
Use colours, images, or icons to make the map visually appealing.

How to Create the Mind-Map

- **Tools:**
You can use digital tools like MindMeister, Canva, Miro, Lucidchart, or XMind, or create a hand-drawn map (using coloured pens, markers, and paper for a creative, personal touch).
- **Format:**
Submit your mind-map as a PDF or high-quality image file.

Grading Criteria

- 1. Depth of Understanding (30%):**
Demonstrates a clear and accurate understanding of the chosen teaching and its core concepts.
- 2. Organization and Clarity (25%):**
The mind-map is logically structured and easy to follow, with clear connections between ideas.
- 3. Practical Applications (20%):**
Includes thoughtful and relevant examples of how the teaching can be applied in practice.
- 4. Creativity and Visual Appeal (15%):**
Uses colours, images, and design elements effectively to enhance the map's clarity and engagement.
- 5. Accuracy and Sources (10%):**
Accurately represents the teaching and includes references to primary or secondary sources (if applicable).

Tips for Success

- Keep the mind-map concise and focused on the chosen teaching.
- Use clear and readable fonts for text.
- Balance text and visuals to avoid overcrowding.
- Proofread your mind-map for accuracy and clarity.

Sample Mind-Map Outline 1: Dependent Arising (*Paṭiccasamuppāda*)

- 1. Central Teaching:**
 - Place *Dependent Arising* in the centre of the map.
- 2. Core Concepts:**
 - Branch out to the 12 links (*nidānas*): Ignorance (*Avijjā*), Volitional Formations (*Saṅkhāra*), Consciousness (*Viññāṇa*), etc.
- 3. Interconnections:**
 - Use arrows to show how each link leads to the next (e.g., *Avijjā* → *Saṅkhāra* → *Viññāṇa*).
- 4. Examples or Quotes:**
 - Add short quotes from the *Mahānidāna Sutta* (DN 15) or *Paticca-Samuppada-Vibhanga Sutta* (SN 12.2).
- 5. Practical Applications:**
 - Include a branch on how understanding Dependent Arising can help break the cycle of suffering in daily life.
- 6. Visual Elements:**
 - Use a circular layout to represent the cyclical nature of dependent arising. Add icons for each link (e.g., a lightbulb for *Avijjā*, a gear for *Saṅkhāra*).

Sample Mind-Map Outline 2: The Four Noble Truths (*Cattāri Ariya Saccāni*)

1. Central Teaching:

- Place *The Four Noble Truths* in the centre.

2. Core Concepts:

- Branch out to each truth: Suffering (*Dukkha*), Origin of Suffering (*Samudaya*), Cessation of Suffering (*Nirodha*), and the Path (*Magga*).

3. Interconnections:

- Use arrows to show the relationship between the truths (e.g., *Dukkha* → *Samudaya* → *Nirodha* → *Magga*).

4. Examples or Quotes:

- Add quotes from the *Dhammacakkappavattana Sutta* (SN 56.11).

5. Practical Applications:

- Include a branch on how practicing the Noble Eightfold Path (*Magga*) can alleviate suffering.

6. Visual Elements:

- Use a tree-like structure with roots for *Dukkha* and branches for *Magga*. Add icons for each truth (e.g., a flame for *Samudaya*, a lotus for *Nirodha*).

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

Assessment Period: 6–23 December 2025

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 15 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 Buddhist 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: The Buddha's Dhamma

Date: 1 Sept 2025

Reading: Chapters 1 & 2 of the Textbook

Discussion Points:

- The distinction between Dhamma and dhamma.
- The transformative power of understanding whole of the Dhamma.
- The Dhamma as a description of our experience.

Class 2: The Emergence of the Middle Doctrine

Date: 8 Sept 2025

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 Arising and the Arising-Cessation Cycles

Date: 15 Sept 2025

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 conditioned and conditioning roles of the twelve factors in Dependent Co-arising.
- Exploration of the Mahānidāna-sutta formulation.

Class 4: Ignorance and Faith

Date: 22 Sept 2025

Reading: Chapter 4

Discussion Points:

- Definitions and origins of ignorance.
- Transforming ignorance-cycle into knowledge-cycle.
- The role of faith as an epistemological tool in overcoming ignorance.

Class 5: Subjectivity Forming in Perception

Date: 29 Sept 2025

Reading: Chapter 5

Discussion Points:

- Definition of saṅkhārā as subjectivity forming in sensory experience.
- Distinction between immediate and reflexive perceptions.
- The role of saṅkhārā (subjective configurations) in conditioning suffering.

Class 6: The Five Clinging-Aggregates as Momentary Sensory Experiences

Date: 6 Oct 2025

Reading: Chapter 6

Discussion Points:

- Analyzing experience into Five Aggregates or consciousness and name-and-matter.
- Understanding how sensory experiences result in unpleasant mental feelings.

Class 7: Not-Self and Identity

Date: 20 Oct 2025

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: 27 Oct 2025

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 the Noble Truth of Suffering

Date: 3 Nov 2025

Reading: Chapters 10 & 11

Discussion Points:

- Detailed analysis of the First Noble Truth in the Buddha’s teaching.
- The distinctions between felt and reckoned suffering.

Class 10: The Gradual Path to Enlightenment

Date: 10 Nov 2025

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: 17 Nov 2025

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: 24 Nov 2025

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
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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: *Cūḷamālunkya Sutta* [The Sutta is a statement of the pragmatic reasons for not answering metaphysical questions.]
- MN 102: *Pañcattaya Sutta* [The Sutta introduces various speculative views about the future and the past and of misconceptions about Nibbāna.]
- Ud 6.4: *Nānātitthiya Sutta* [The Sutta states that those who hold into the popular set of ten metaphysical views are blind and lacking in vision.]
- SN 44: *Abyākata Saṃyutta* [The Suttas here respond to why the Buddha has not adopted any of the metaphysical tenets advocated and hotly debated by his contemporaries. The answers given show that the metaphysical tenets are rejected primarily because, at the fundamental level, they all rest upon the implicit assumption of a self. This assumption, in turn, springs from ignorance about the real nature of the five aggregates and the six sense bases. For one who has fathomed the real nature of these phenomena, all these speculative views turn out to be untenable.]
- MN 28: *Mahāhatthipadopama Sutta* [The Sutta introduces the Four Noble Truths through the five aggregates affected by clinging.]
- MN 82: *Raṭṭhapāla Sutta* [The Sutta presents four profound reasons that caused the young Raṭṭhapāla to renounce the world.]
- MN 26: *Ariyapariyesana Sutta* [The Sutta is about the Buddha's quest for finding a solution to the problem of human existence.]
- MN 61: *Ambalaṭṭhikārahulovāda 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: *Mahāsakuludāyī Sutta* [The Sutta defines the factors conducive to the attainment of Enlightenment.]
- MN 27: *Cūlahatthipadopama Sutta* [The Sutta presents a full account of the step-by-step training of the Buddhist monk.]
- MN 107: *Gaṇakamoggallāna Sutta* [The Sutta emphasizes the gradualness of the path to Nibbāna, and states that only some of those who receive the Buddha's instruction attain Nibbāna.]
- MN 24: *Rathavinīta Sutta* [The Sutta states that the goal of the holy life is to be reached by way of the seven stages of purification.]
- MN 126: *Bhūmija Sutta* [The Sutta illustrates the natural fruitfulness of the Noble Eightfold Path.]
- MN 117: *Mahācattārīsaka Sutta* [The Sutta explains how the noble right concentration is supported by the rest of the Noble Eightfold Path factors and how right view comes first in the whole of Buddhist practice.]
- MN 10: *Satipaṭṭhāna Sutta* [The Sutta deals with meditation, with particular emphasis on the development of Insight, and presents the Fourfold Establishing of Mindfulness as the direct path for the realization of Nibbāna.]
- MN 118: *Ānāpānasati Sutta* [The Sutta outlines sixteen steps in the practice of Mindfulness of Breathing meditation and introduces the relation of this meditation to the Fourfold Establishing of Mindfulness and the seven Awakening Factors.]
- MN 119: *Kāyagatāsati Sutta* [The Sutta explains how mindfulness of the body should be developed and cultivated and the benefits to which it leads.]
- MN 73: *Mahāvacchagotta Sutta* [The Sutta confirms the existence of Arahats among the monastics and Non-returners among the laity in hundreds.]
- MN 70: *Kīṭāgiri Sutta* [The Sutta presents a sevenfold classification of Noble Persons.]
- Ud 8.1-4: *Nibbāna-paṭisaṃyutta Sutta* 1-4 [These Suttas describe Nibbāna from experiential modes.]
- MN 71: *Tevijjavacchagotta Sutta* [The Sutta contains a discussion in which the Buddha disclaims ever-present omniscience but claims a threefold knowledge: clairvoyance and retrocognition (that he attains when he wishes), and the knowledge of the waning of mental corruptions (which is constant).]
- MN 47: *Vīmaṃsaka Sutta* [The Sutta is on the Buddha inviting the monks to make a thorough investigation of himself in order to find out whether or not he can be accepted as Fully Enlightened.]
- AN 3.65: *Kesaputti Sutta* or *Kālāma Sutta* [The Sutta states that one should select a doctrine to follow on the ground of important moral considerations, which are in turn based on one's own experience of what conduces to happiness and to suffering.]
- MN 1: *Mūlapariyāya Sutta* [The Sutta contains an analysis of the cognitive processes of four types of individuals: ordinary person, one in higher training, 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.
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- Collins, Steven (1982) *Selfless Persons: Imagery and Thought in Theravāda Buddhism*. Cambridge: Cambridge University Press.
- 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.
- 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.
- Payutto, Phra Prayudha (1995) *Buddhadhamma: Natural Laws and Values for Life*. Albany: State University of New York Press.
- Ronkin, Noa (2005) *Early Buddhist Metaphysics: The Making of a Philosophical Tradition*. London and New York: RoutledgeCurzon.
- 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.
- Webster, David (2005) *The Philosophy of Desire in the Buddhist Pali Canon*. London and New York: Routledge Curzon.

Internet Resources

- Translations of the Buddha's discourses [<http://suttacentral.net/>]
- COMMON BUDDHIST TEXT: GUIDANCE AND INSIGHT FROM THE BUDDHA
http://www.icdv.net/pdf/cbt_final_dec29%202015.pdf
- An Entrance to the World of Buddhism [www.buddhistdoor.com]
- Buddhism and Science [www.mindandlife.org]
- Access to insight [www.accesstoinsight.org]
- Buddhist Dictionary [glossary.buddhistdoor.com]
- 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

Email: kdmathes@hku.hk

Course Description

This course aims to provide comprehensive introduction to history, doctrines and philosophical schools of early Indian Mahayana Buddhism. After surveying the history of the development of Buddhism in early India after the death of the Buddha, it concentrates on the philosophical doctrines and practices of Indian Mahayana Buddhism. The topics to be discussed include the emergence of Mahayana Buddhism, Bodhisattva ideal, Trikaya or three bodies of the Buddha, the Perfection of Wisdom (Prajnaparamita) Sutras, Pureland, and the philosophical systematizations of the Mahayana doctrines by the Mahayana Buddhist philosophers belonging to the Madhyamaka and the Yogacara schools.

Assessments

10% Class participation

25% Quiz

25% Essay

40% Final Exam

Course Objectives

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.

Lecture Schedule

Date Topic

24.1. General Introduction: The Buddha and his Teaching from a Mahāyāna Perspective

- 31.1. The Four Reliances; the three dharmacakras
- 7.2. Theories on the emergence of Mahāyāna; bodhicitta and the bodhisattva Path
- 14.2. Prajñāpāramitā and Nāgārjuna's Madhyamaka Interpretation
- 28.2. Meditation: śamatha, vipaśyanā in Mahāyāna
- 7.3. Quiz; Meditation on Emptiness
- 21.3. Can we all become Buddhas? The concept of tathāgatagarbha
- 28.3. Mahāyāna Hermeneutics: Inclusivism, Exclusivism, and Tolerance
- 11.4. The logico-epistemological tradition of Buddhism
- 18.4. The Samye Debate: The Gradual versus Sudden Enlightenment
- 25.4. The Practices of Dzogchen and Mahāmudrā
- 2.5. Emptiness-of-Other (*gzhan stong*) Hermeneutics
- 5.5. Submission of Essay

Reading List

Dakpo Tashi Namgyal: *Clarifying the Natural State*. Boudhanath, Hong Kong: Rangjung Yeshe Books, 2001.

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.

Dunne, John D.: *Foundations of Dharmakīrti's Philosophy*. Somerville, Wisdom Publications, 2004.

Dunne, John D.: "Buddhist Styles of Mindfulness: A Heuristic Approach." In *Handbook of Mindfulness and Self-Regulation*. Edited by Brian D. Ostafin, Michael D. Robinson, and Brian P. Meier, 251–70. New York: Springer, 2015.

Kellner, Birgit: "Where Did Kamalaśīla Compose His Works, and Does It Even Matter? Reflections on the Activities of Indian Scholars in Imperial Tibet." *Asiatische Studien – Études Asiatiques* 77.1 (2023), 245-275.

Lopez, Donald S. (ed.): *Buddhist Hermeneutics*. Hawaii, Univ. of Hawaii Press, 1996.

Mathes, K.-D.: *Blending the Sūtras with the Tantras*. PIATS. Leiden: Brill, 2006, 201-227.

Mathes, K.-D.: *A Direct Path to the Buddha Within: Gö Lotsāwa's Mahāmudrā Interpretation of the Ratnagotravibhāga*. Boston: Wisdom Publications, 2008.

Mathes, K.-D.: The Noble Mahāyāna Sūtra "The Questions of Rāṣṭrapāla" (*Rāṣṭrapālapariṣchāsūtra*). Translating the Words of the Buddha, 2021.
(<https://read.84000.co/translation/toh62.html>)

Mathes, K.-D.: *Maitripa: India's Yogi of Nondual Bliss*. Lives of the Masters Series. Boulder: Shambhala Publications, 2021.

Mathes, K.-D.: "Buddha-nature (Tathāgatagarbha)." The Encyclopedia of Philosophy of Religion. Stewart Goetz and Charles Taliaferro (Editors-in-Chief). John Wiley & Sons, Inc. 2023. DOI: 10.1002/9781119009924.eopr0062

Mathes, K.-D.: "Dolpopa Sherab Gyaltsen." The Encyclopedia of Philosophy of Religion. Stewart Goetz and Charles Taliaferro (Editors-in-Chief). John Wiley & Sons, Inc. 2023. DOI: 10.1002/9781119009924.eopr0114

Mathes, K.-D.: "Zhentong." The Encyclopedia of Philosophy of Religion. Stewart Goetz and Charles Taliaferro (Editors-in-Chief). John Wiley & Sons, Inc. 2023 DOI: 10.1002/9781119009924.eopr0424

Mathes, K.-D. and Kemp, Casey (eds.): *Buddha Nature across Asia*. WSTB 103. Vienna, 2022

Mathes, K.-D. and Sheehy, Michael: *The Other Emptiness*. New York: SUNY, 2019

Powers, John: *Introduction to Tibetan Buddhism*. Boulder: Snowlion, 2007

Samuel, Geoffrey: *Introducing Tibetan Buddhism*. Abingdon: Routledge, 2012

Silk, Jonathan A.: *Buddhist Cosmic Unity: An Edition, Translation and Study of the Anūnatvāpūrṇatvanirdeśaparivarta*. Hamburg Buddhist Studies 4. Hamburg: Hamburg University Press, 2015.

Walser, J.: *Nāgārjuna in Context: Mahāyāna Buddhism and Early Indian Culture*, 2008.
Khenpo Tsultrim Gyamtso Rinpoche: *Progressive Stages of Meditation on Emptiness*. Oxford: Longchen Foundation, 1994

Westerhoff, Jan: *Nāgārjuna's Madhyamaka: Philosophical Introduction*. Oxford: Oxford University Press, 2009

Westerhoff, Jan: *The Golden Age of Indian Buddhist Philosophy*. Oxford: Oxford University Press, 2018

Williams, Paul: *Mahāyāna Buddhism: The Doctrinal Foundations*. London: Routledge, 2009.

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Part II Elective Courses

BSTC6006 Counselling and pastoral practice (6 credits)

Lecturer: Ven. Dr. Sik Hin Yan

Email: buddhistspiritualcare@gmail.com

Course Description

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

Course Schedule

Lecture 1	Jan 25	What is Counselling / Uniqueness of Buddhist Counselling
Lecture 2	Feb 1	Cause and Conditions / Suffering, its Causes, Cessation, the Path to End it
Lecture 3	Feb 8	Mindfulness: Concentration Practices
Lecture 4	Feb 15	Mindfulness: Contemplation Practices I on Daily Activities
	Feb 22	[Chinese New Year - No class]
Lecture 5	Mar 1	Mindfulness: Contemplation Practices II on Emptiness
Lecture 6	Mar 8	Mindfulness: Contemplation Practices III on Compassion
	Mar 15	[Reading Week - No class]
Lecture 7	Mar 22	Communication I - Basic Skills
Lecture 8	Mar 29	Communication II - Reflective Skills showing Empathy
	April 5	[Easter - No class]
Lecture 9	Apr 12	Reflections on Death and Dying I
Lecture 10	Apr 19	Reflections on Death and Dying II
Lecture 11	Apr 26	Mindful Grieving and Bereavement I
Lecture 12	May 3	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

1. 30% Class Participation
2. 35% Logs of Contemplation Practices
3. 35% Essay

Course Bibliography

1. Albom, 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 24, 2026

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

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

January 31, 2026

- **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 7, 2026

- **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 14, 2025

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

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

February 28, 2026

- **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 7, 2026

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

Reading: GS (pp.129-164); GT (pp. 29-48).

March 21, 2026

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

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

March 28, 2026

- **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 11, 2026

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

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

April 18, 2026

- **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 25, 2026

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

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

May 2, 2026

- **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 four assignments:

1. In-class group oral presentation of first topic (10 minutes long)
2. In-class mid-term quiz (20 minutes long)
3. Essay Outline with bibliography
4. 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 (25%)

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

Timely. Your presentation should not be longer than 10 minutes.

Delivery of precise and clear information.

Depth of information. Your presentation should not be superficial, i.e., something copied from Wikipedia and related websites.

Objective and accurate. Your presentation should contain accurate information from reliable sources and presented in an unbiased way.

Original and engaging. Your presentation is given for your fellow classmates so it should be engaging!

1.2. Topic Selection

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

1.3. Deadline

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

March 16th, 2025:

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: Mid-Term Quiz (25%)

The in-class quiz, closed book, will take place in the middle of the term and will be based on our required readings and lectures up to this point. Students are expected to complete it in 20 minutes.

Assignment 3: Essay Outline with Bibliography (15%)

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

Your name and student ID.

Essay title.

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.

Tentative section headings showing clearly what will be discussed in each section.

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** properly cited in the essay

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 4: Essay (3000-3500 words) (35%)

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 readings, 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.
- e). In-text 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*.
- f). 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 must 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 **90% 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 must include the information stated in the course syllabus and submitted by the deadline.
6. **If AI was used** then you need to specify the kind of use (i.e., grammar checking, brainstorming, paraphrasing, etc.). Please **note that AI should not be used to generate text as this amounts to plagiarism.**

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.

**BSTC6024 Special topics in Buddhist studies (1):
Introduction to Sino-Tibetan Buddhist Studies**

Lecturer: Prof. Shen Weirong

Email: shenweirong@yahoo.com

To be advised

**BSTC6032 History of Indian Buddhism: A general survey
Course Outline**

Lecturer: Dr. Mingyuan Gao

Email: mingyuan@hku.hk

Course Description

This course investigates the history of Buddhism in ancient India from the time of the Buddha to the extinction of Buddhism in India. Important historical events and influential thoughts in the development of Buddhism will be examined by comparing various textual sources in Sanskrit, Pāli, Chinese, and Tibetan. A special focus will be given to sectarian doctrines, which significantly influenced the development of Mahāyāna Buddhism.

Objectives

1. To acquaint the students with the methodology of Indology and Buddhist Studies.
2. To make a general survey on the important historical events of Buddhism.
3. To demonstrate that the development of Mahāyāna Buddhism was closely related to sectarian debates.

Assessment

100% coursework

1. 3000-word final essay (Deadline of submission: 10 May): 40%
*Note that the word limit includes footnotes but excludes bibliography
2. Oral presentation: 40%
3. Attendance and In-class participation: 20%

Course Content (tentative)

1. Historical Background of Early Buddhism (21 Jan)
 - 1.1. Methodology

- 1.2. Dating the historical Buddha
- 1.3. The cultural background of the Buddha's time
 - 1.3.1. Brahmanism
 - 1.3.2. Śramaṇa movement
2. Life of the Buddha and the First Buddhist Council (28 Jan)
 - 2.1. Life of the Buddha and formation of the Buddhist Saṅgha
 - 2.2. The first Buddhist council
 - 2.3. The formation of the Buddhist Canon
 - 2.3.1. Sūtra Piṭaka
 - 2.3.2. Vinaya Piṭaka
 - 2.4. The Erosion of the Dharma
3. The Second and Third Buddhist Councils (1) (4 Feb)
 - 3.1. The second Buddhist council
 - 3.1.1. The time of the second Buddhist council
 - 3.1.2. The cause of the second Buddhist council
 - 3.2. King Aśoka and the Mauryan Empire
 - 3.2.1. Historical Background
 - 3.2.2. Black Aśoka and violent Aśoka
 - 3.2.3. Conversion of King Aśoka
 - 3.2.4. The Dharma of King Aśoka
 - 3.2.5. King Aśoka's support for Buddhism
 - 3.3. The third Buddhist council (11 Feb)
 - 3.3.1. Preliminary introduction
 - 3.3.2. The purification of the Saṅgha
 - 3.3.3. The Dispatching of Buddhist Missionaries
4. The Second and Third Buddhist Councils (2)
 - 4.1. Mahādeva's five points: The northern tradition's narration of the first major schism of Buddhism
 - 4.1.1. The four communities
 - 4.1.2. The Sarvāstivāda legend of Mahādeva
 - 4.1.3. The five propositions
 - 4.2. Pāli: Language of the Buddha? (25 Feb)
 - 4.2.1. What is Pāli
 - 4.2.2. Which language did the Buddha speak?
 - 4.3. The Hellenistic period of India: Taking the *Milindapañha* as an example
5. Sectarian Buddhism (1)
 - 5.1. The eighteen Buddhist sects
 - 5.2. The doctrinal debates of the Buddhist schools
 - 5.2.1. Sources and questions
 - 5.2.2. The subject of *saṃsāra*
 - 5.3. Buddhology and Arhatship (4 Mar)
 - 5.4. Defilement and the nature of thought (*citta*)

6. Sectarian Buddhism (2)
 - 6.1. The Abhidharma literature
 - 6.1.1. The meaning of Abhidharma
 - 6.1.2. The author(s) of Abhidharma texts
 - 6.1.3. The origin of Abhidharma literature
 - 6.1.4. The early Abhidharma treatises
 - 6.2. The Abhidharma way of thinking (18 Mar)
 - 6.2.1. *Dharma*, intrinsic characteristic (*svalakṣaṇa*) and intrinsic nature (*svabhāva*)
 - 6.2.2. Classification of *dharmas*
 - 6.2.3. Abhidharma subjects
 - 6.2.4. Abhidharma terminology
 - 6.2.5. The Abhidharma principle of momentariness (*kṣaṇikatva*)
 - 6.3. Basic doctrines of the Sarvāstivāda school
 - 6.3.1. “All exists” (*sarvāstitva*) or tri-temporal existence
 - 6.3.2. Karma
7. Early Mahāyāna Buddhism (1): The Emergence of Mahāyāna Buddhism (25 Mar)
 - 7.1. Historical background
 - 7.2. Doctrinal background
 - 7.3. The earliest Mahāyāna texts
 - 7.4. The sectarian origin of Mahāyāna Buddhism
 - 7.5. The geographical origin of Mahāyāna Buddhism
 - 7.6. Other theories of the origin(s) of Mahāyāna Buddhism
 - 7.6.1. Writing theory
 - 7.6.2. Forest theory
 - 7.7. Vedalla, Vaitulya and Vaipulya
8. Early Mahāyāna Buddhism (2): Early Mahāyāna Scriptures (1 Apr)
 - 8.1. The *Prajñāpāramitā* literature
 - 8.1.1. The meaning of *Prajñāpāramitā*
 - 8.1.2. Development of the *Prajñāpāramitā* literature
 - 8.1.3. *Aṣṭasāhasrikā Prajñāpāramitā*
 - 8.1.3.1. The Beginning of the first chapter
 - 8.1.3.2. Bodhicitta
 - 8.1.3.3. The practice of non-conflict (*araṇa*)
 - 8.1.3.4. *Samādhi* of the non-appropriation of all *dharmas*
 - 8.2. Other Early Mahāyāna scriptures
 - 8.2.1. *Daśabhūmika-sūtra*
 - 8.2.2. *Vimalakīrti-nirdeśa*
 - 8.2.3. *Saddharmapuṇḍarīka-sūtra*
 - 8.2.4. *Vajracchedikā Prajñāpāramitā*
 - 8.2.5. **Mahāprajñāpāramitiopadeśa*
 - 8.2.6. Pure Land *sūtras*
 - 8.3. Nāgārjuna and the Madhyamaka doctrine (8 Apr)

- 8.3.1. Who is Nāgārjuna?
- 8.3.2. Nāgārjuna and Āryadeva's works
- 8.3.3. *Mūlamadhyamaka-kārikā*
- 8.3.4. the Mādhyamika school
 - 8.3.4.1. Candrakīrti and Mādhyamika-prāsaṅgika
 - 8.3.4.2. Bhāviveka and Mādhyamika-svātantrika
- 9. Early Yogācāra in the Sectarian Background
 - 9.1. Historical background: Gupta Empire and Nālandā Monastery
 - 9.2. Dārṣṭānika and Sautrāntika
 - 9.2.1. Dārṣṭāntikas and Ābhīdharmikas
 - 9.2.2. Aśvaghoṣa, Kumāralata and Harivarman
 - 9.2.3. The Sautrāntika Sthavira: Śrīlāta
 - 9.2.4. Vasubandhu's *Abhidharmakośabhāṣya* and its commentaries
 - 9.3. Early Yogācāra (15 Apr)
 - 9.3.1. The author(s) of *Yogācārabhūmi*
 - 9.3.2. Maitreya's works
 - 9.3.3. The stratification of the *Yogācārabhūmi*
 - 9.3.4. The concept of *ālayavijñāna* and mere-cognition (*vijñaptimātratā*)
 - 9.3.5. The Sautrāntika influence on the *Yogācārabhūmi*
 - 9.3.6. *Samdhinirmocana-sūtra*
- 10. The Yogācāra-vijñānavāda and the Tathāgatagarbha School of Thought (22 Apr)
 - 10.1. Asaṅga and Vasubandhu
 - 10.1.1. Asaṅga's *Mahāyānasamgraha*
 - 10.1.2. Vasubandhu's conversion to Mahāyāna Yogācāra
 - 10.2. Sthiramati and Dharmapāla
 - 10.3. Dignāga, Dharmakīrti and the Buddhist logico-epistemological tradition
 - 10.4. The Tathāgatagarbha school of thought
- 11. Esoteric Buddhism and the Disappearance of Buddhism in India (29 Apr)

Recommended Readings

General History

Hirakawa, Akira, and Paul Groner. 1990. *A History of Indian Buddhism: From Śākyamuni to Early Mahāyāna*. Asian Studies at Hawai'i; No. 36. Honolulu]: University of

Hawai'i Press. (平川彰. インド仏教史. 東京:春秋社, 1974. [FPS Books \[中\]](#)

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Kalupahana, David J. 1992. *A History of Buddhist Philosophy: Continuities and Discontinuities*. Honolulu: University of Hawai'i Press.

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Lamotte, Etienne. 1988. *History of Indian Buddhism: From the Origins to the Saka Era*.

Publications De L'Institut Orientaliste De Louvain, 36. Louvain-la-Neuve: Université Catholique De Louvain, Institut Orientaliste.

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Nakamura, Hajime. 1980. *Indian Buddhism: A Survey with Bibliographical Notes*. Intercultural Research Institute Monograph Series; No. 9. Hirakata: KUFS Publication.

294.30954 N1

Warder, Anthony Kennedy. 2000. *Indian Buddhism*. 3rd Rev. ed. Delhi: Motilal Banarsidass.

294.391 W26

Yinshun 印順. 1968. *Yindu fojiao sixiang shi* 印度佛教思想史 [History of Indian Buddhist Thoughts]. Taipei: Jeng Wuen Publishing Store.
[\[electronic Resource\]](#)

Topic 1-2

Gombrich, Richard. F. 2002. *How Buddhism Began*. Delhi: Munshiram Manoharlal.

Pande, G.C. 1995. *Studies in the Origins of Buddhism*. Delhi: Motilal Banarsidass.

Sharma, Sharemistha. 1986. *Buddhist Avadānas: Socio-political Economic and Cultural Study*. Delhi: Eastern Book Linkers.

Pande, G. C. 1957. *Studies in the Origins of Buddhism*. Allahabad: Motilal Banarsidass.

Jennings, J. G. 1947. *The Vedantic Buddhism of the Buddha*. London: Oxford University Press.

Anuruddha Thera, Kakkapalliye. 2004. *The First and Second Buddhist Councils*. Hong Kong: Chi Lin Nunnery.

Shulman, Eviatar. 2021. *Visions of the Buddha: Creative Dimensions of Early Buddhist Scripture*. London: Oxford University Press.

Yinshun 印順. 1978. *Yuanshi fojiao shengdian zhi jicheng* 原始佛教聖典之集成 [The Compilation of Primitive Buddhist Canonical Texts]. Taipei: Huiji jiangtang.

Jayawickrama, N.A. 1990. *The Story of Gotama Buddha (Jātaka Nidānakathā)*. London: Pali Text Society.

Topic 3-4

Buddhaghosa, Jayawickrama, Jayawickrama, N. A., and Pali Text Society. 1986. *The Inception of Discipline and the Vinaya Nidāna: Being a Translation and Edition of the Bāhiraṇidāna of Buddhaghosa's Samantapāsādikā, the Vinaya Commentary*. Sacred Books of the Buddhists; v. 21. London: Pali Text Society, Routledge & Kegan Paul.

Karunadasa, Y. 2014. "Theravāda and Vibhajjavāda." *The Theravāda Abhidhamma: Its Inquiry into the Nature of Conditioned Reality*. Hong Kong: Centre of Buddhist Studies, The University of Hong Kong, 282-93.

Strong, John S. 1989. *The Legend of King Aśoka*. Delhi: Motilal Banarsidass.

Willemen, Charles, 'Phags-pa Blo-gros-rgyal-mtshan, Vasumitra, and Keisyo Tsukamoto. 2004. *The treatise on the elucidation of the knowable. The cycle of the formation of the schismatic doctrines*. Berkeley, Calif: Numata Center for Buddhist Translation and Research.

Topic 5-6

Bronkhorst, Johannes. 2016. "Abhidharma and Indian Thinking." In *Text, History, and Philosophy: Abhidharma across Buddhist scholastic traditions*. Edited by Bart Dessein & Weijen Teng. Brill.

Dhammajoti, KL. 2015. *Sarvāstivāda Abhidharma*. 5th ed. Hong Kong: The Buddha-Dharma Centre of Hong Kong.

Dutt, Nalinaksha. 1978. *Buddhist Sects in India*. 2nd ed. Delhi: Motilal Banarsidass.

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Frauwallner, Erich. 1995. *Studies in Abhidharma Literature and the Origins of Buddhist Philosophical Systems*. N.Y.: State University of New York.

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Karunadasa, Y. 2014. "Momentariness." *The Theravāda Abhidhamma: Its Inquiry into the Nature of Conditioned Reality*. Hong Kong: Centre of Buddhist Studies, The University of Hong Kong, 234-61.

Willemen, Charles, Bart Dessein and Collett Cox. 1998. *Sarvāstivāda Buddhist Scholasticism*. Leiden: Brill. (Chapter 1-3)

Topic 7-8

Karashima, Seishi. 2015. "Who Composed the Mahāyāna Scriptures?—The Mahāsāṃghikas and Vaitulya Scriptures." *Annual Report of The International Research Institute for Advanced Buddhology at Soka University*, vol. 18 (2015): 113-62

https://www.academia.edu/12854001/Who_Composed_the_Mah%C4%81y%C4%81n_a_Scriptures_The_Mah%C4%81s%C4%81%E1%B9%83ghikas_and_Vaitulya_Scriptures

Skilling, Peter. 2013. "Vaidalya, Mahāyāna, and Bodhisattva in India: An Essay towards Historical Understanding", in *The Bodhisattva Ideal: Essays on the Emergence of the Mahayana*, ed. Bhikkhu Ñāṇatusita, Kandy: Buddhist Publication Society, 69-162.

Harrison, Paul M. 2018. *Setting out on the Great Way: Essays on Early Mahāyāna Buddhism*. Bristol: Equinox Publishing.

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Dayal, Har. 1970. *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*. Delhi: Motilal Banarsidass.

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Nattier, Jan. 2005. *A Few Good Men: The Bodhisattva Path According to The Inquiry of Ugra (Ugraparipṛcchā)*. Honolulu: University of Hawai'i Press.

294.385 N28

Yinshun 印順. 1981. *Chuqi dasheng fojiao zhi qiyuan yu kaizhan* 初期大乘佛教之起源與

開展 [*The Origin and Development of Early Mahāyāna Buddhism*]. Taipei: Jeng

Wuen Publishing Store, 1981.

Conze, Edward. 1978. *The Prajñāpāramitā Literature*. 2nd rev. ed. Tokyo: Reiyukai.

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Kalupahana, David J. 1986. *Mūlamadhyamakakārikā of Nāgārjuna*. Albany, N.Y.: SUNY.

Lindtner, Christian. 1982. *Nagarjuniana: Studies in the Writings and Philosophy of Nāgārjuna*. Copenhagen: Akademisk Forlag.

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MacDonald, A. 2007. "Revisiting the *Mūlamadhyamakakārikā*: Text-Critical Proposals and Problems." *Studies in Indian Philosophy and Buddhism* 14 (2007): 25-55.

Siderits, Mark and Shoryu Katsura. 2013. *Nāgārjuna's Middle Way: Mūlamadhyamakakārikā*. Boston: Wisdom.

Ye, Shaoyong. 2019. "From Scepticism to Nihilism: A Nihilistic Interpretation of Nāgārjuna's Refutations." *Journal of Indian Philosophy* 47, 749-777.

Topic 9-10

(1) Early Yogācāra

Dhammajoti, KL. 2018. "Sarvāstivāda, Vabhāṣika, Dārṣṭāntika, Sautrāntika and Yogācāra." *Abhidharma Doctrines and Controversies on Perception*. 4th ed. Hong Kong: The Buddha-Dharma Centre of Hong Kong, 5-44.

Willemsen, Charles, Bart Dessein and Collett Cox. 1998. *Sarvāstivāda Buddhist Scholasticism*. Leiden: Brill. (Chapter 4)

Kritzer, Robert. "General Introduction." *Journal of the International Association of Buddhist Studies*, vol. 26(2): 201-24.

Yinshun 印順. 1968. *Shuoyiqieyoubu weizhu de lunshu yu lunshi zhi yanjiu* 說一切有部為主的論書與論師之研究 [Study of the Treatises and Masters Centred on the Sarvāstivāda School]. Taipei: Jeng Wuen Publishing Store.

Silk, Jonathan A. 2000. "The Yogācāra Bhikṣu." *Wisdom, Compassion, and the Search for Understanding*. Edited by Jonathan A. Silk. Honolulu: University of Hawai'i Press: 265-314.

Deleanu, Florin. 2006. *The Chapter on the Mundane Path (Laukikamārga) in the Śrāvakabhūmi*. Vol. 1. Tokyo: The International Institute for Buddhist Studies.

Schmithausen, L. 1987. *Ālayavijñāna: On the Origin and the Early Development of a Central Concept of Yogācāra Philosophy*. Tokyo: The International Institute for Buddhist Studies.

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Yamabe, Nobuyoshi. 2018. "Ālayavijñāna from a Practical Point of View." *Journal of Indian Philosophy* 46, no. 2 (2018): 283-319.

Jaini, Padmanabh S. (1958) 2001. "On the Theory of Two Vasubandhus." In *Collected Papers*

- on *Buddhist Studies*. Edited by Padmanabh S. Jaini. Delhi: Motilal Banarsidass Publishers, 183-90.
- Brunnholz, Karl, trans. 2019. *A Compendium of the Mahayana: Asanga's Mahayanasamgraha and Its Indian and Tibetan Commentaries (Tsadra)*. Boulder, Colorado: Snow Lion.
- Powers, John. 1991. *The Yogācāra School of Buddhism: A Bibliography*. Metuchen: Scarecrow Press.
- (2) Pramāṇa School
- Bhatt, S.R. and Anu Mehrotra. 2000. *Buddhist Epistemology*. London: Greenwood Press.
- Eltschinger, Vincent. 2014. *Buddhist Epistemology as Apologetics: Studies on the History, Self-understanding and Dogmatic Foundations of Late Indian Buddhist Philosophy*, Vienna: Verlag der Österreichischen Akademie der Wissenschaften.
- Hayes, Richard. 1988. *Dignāga on the Interpretation of Signs*. Dordrecht: Kluwer Academic Publishers.
- Katsura, Shōyū. 2002. "Dharmakīrti's Thought and Its Impact on Indian and Tibetan Philosophy." *Journal of the American Oriental Society*.
- Matilal, B.K. and R.D. Evans (eds.), 1986. *Buddhist Logic and Epistemology*. Dordrecht: Kluwer.
- Prasad, Rajendra, 2002. *Dharmakīrti's Theory of Inference*. New Delhi: Oxford.

- (3) Tathāgatagarbha
- Takasaki, Jikido. 1966. *A Study on the Ratnagotravibhāga (Uttaratantra) Being a Treatise on the Tathāgatagarbha Theory of Mahāyāna Buddhism*. Rome: Istituto Italiano per il Medio ed Estremo Oriente.
- Wayman, Alex and Hideko. 1990. *The Lion's roar of Queen Srimala*. New York: Columbia University Press.
- Radich, Michael. 2015. *The Mahāparinirvāṇa-mahāsūtra and the Emergence of Tathāgatagarbha Doctrine*. Hamburg: Hamburg University Press.
- Reugg, D. Seyfort. 1992. *Buddha-nature, Mind and the Problem of Gradualism in a Comparative Perspective*. Delhi: Heritage Publishers.

Topic 11

- Aciri, Andrea. 2016. "Introduction: Esoteric Buddhist Networks along the Maritime Silk Routes, 7th–13th Century AD." In *Esoteric Buddhism in Mediaeval Maritime Asia: Networks of Masters Texts, Icons*.
- Bhattacharyya, Benoytosh. 1989. *Introduction to Buddhist Esoterism*. Delhi: Motilal Banarsidass Publishers.
- Elacqua, Joseph P. (2017). "Vajrayāna (Buddhism)" In: Sarao, K.T.S., Long, J.D. (eds) *Buddhism and Jainism. Encyclopedia of Indian Religions*. Springer, Dordrecht.
- Dasgupta, Shashi Bhushan. 1974. *An Introduction to Tantric Buddhism*. Berkeley: Shambala. Chapter 5 and 6.

- Davidson, Ronald M. 2002. *Indian Esoteric Buddhism: A Social History of the Tantric Movement*. New York: Columbia University Press.
- Tribe, Anthony. "Mantranaya/Vajrayāna: Tantric Buddhism in India," in P. Williams and A. Tribe ed., *Buddhist Thought: A Complete Introduction to the Indian Tradition*. London: Routledge, 2000, pp.192-244.
- Wedemeyer, Christian K. 2013. *Making Sense of Tantric Buddhism: History, Semiology, and Transgression in the Indian Traditions*. New York: Columbia University Press.

Requirement of Oral Presentation

Weight: 40% of final grade

Due Date: Students must **email the course instructor by March 18** to confirm their topic.

Task Description:

Each student will give an oral presentation for 5 to 7 minutes, followed by a short Q&A session or a short comment by the course instructor.

Your task is to propose and justify a possible date (or date range) for one of the following:

- A historical event in Indian Buddhist history
- A historical Buddhist figure's active period
- The composition (or stratification) of a Buddhist text

Your presentation should include:

1. Research Question / Motivation
 - Why is this figure/text/event important?
 - What are the key controversies or uncertainties?
2. Methodology
 - How are you determining or approximating the date?
 - Use of internal textual evidence (e.g., citation, vocabulary, doctrinal development), cross-referencing with other sources, linguistic features, etc.
3. Findings and Argument
 - Present your proposed dating and the reasoning behind it.
4. Conclusion and References
 - Clearly state your conclusion.
 - Provide a list of primary and secondary sources used (on your final slide/document).

Submission

Upload your presentation file (PowerPoint or Word document, in PDF format) to Moodle on the day of your presentation.

Presentation Schedule:

- To be announced in mid-March.

Assessment Rubric

Criteria	Excellent (A)	Good (B)	Satisfactory (C)	Needs Improvement (D or below)
Clarity of Research Question	Clear, well-motivated, shows insight	Clear and relevant	Basic question, limited framing	Unclear or weakly justified
Methodological Rigor	Thoughtful, appropriate, well-applied	Adequate and consistent	Limited use of methods	Weak or inappropriate method
Argumentation and Evidence	Persuasive, well-supported	Reasonably supported	Partially supported	Lacks evidence or coherence
Presentation Skills	Confident, clear, engaging	Clear and audible	Understandable but unpolished	Disorganized or hard to follow
Use of Sources and Citation	Excellent range, properly cited	Sufficient and cited	Basic sources, minor citation errors	Inadequate sourcing or no citation
Q&A Engagement	Handles questions insightfully	Responds adequately	Struggles to respond	Avoids or cannot answer
Timeliness and Submission	On time and properly uploaded	Minor delay or error	Late submission	Not submitted or very late

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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 they can participate in discussion. The final examination is based on one quiz, one essay, one presentation and lecture participation

- (i) 20% Midterm Quiz (After reading week).
- (ii) 30% Group Presentation, each group consists of 5-6 members, each member has **three** minutes and for instance a group of five has 15 minutes.
- (iii) 40% long essay with 3,000 words (deadline for its submission is 1 December). (3000 including notes but excluding bibliography)
- (iv) 10% Class participation

Note: The word count for final essay 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.

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

Course Outline (tentative):

Lecture One: 4 September

Topic: A Survey of Chinese Buddhism

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

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

中村元著，《中國佛教發展史》(上)，第一章：佛教東傳中國與其傳衍經過。

Lecture Two: 11 September

Topic: Introduction of Buddhism into China (include Dharmaraksa)

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

潘桂明，董群，麻天祥，《歷史卷》，第一章：兩漢三國佛教，第二章：西晉佛教。

中村元著，《中國佛教發展史》(上)，第二章：佛教在漢魏西晉三朝的發展。

賴永海《中國佛教通史》01 東漢三國兩晉。

Lecture Three: 18 September

Topic: Buddhism under Eastern Jin (Great Masters: Fo Tucheng, Daoan, Kumajiva and Huiyuan)

Reading: Ch'en, pp.57-120; 94-103; Zürcher, 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 Four: 25 September

Topic: Buddhism under Southern and Northern dynasty (I) Historical

Reading: Ch'en, pp.121-183; Zürcher, 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 Five: 2 October

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

Reading: Ch'en, pp.184-212; Zürcher, 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 Six: 9 October

Topic: Buddhism under Sui and Tang: Historical

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

潘桂明, 董群, 麻天祥, 《歷史卷》, 第五章: 隋唐佛教。

賴永海《中國佛教通史》第 05 冊隋唐史

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

Reading Week 13-18 October

Lecture Seven: 23 October

Topic: Buddhism under Sui and Tang: Schools (I) Tiantai, Sanlun and Sanjie

Reading: Ch'en, pp.297-325.

Takakusu, *The Essentials of Buddhist Philosophy*, Chapters IX: The Tendai (Tiantai)

School, VII: The Sanron (Sanlun) School,

潘桂明, 《宗派卷》: 第三章: 止觀並重的天臺宗, 第四章: 重思辯的三論宗, 第四章: 普信普敬的三階教

賴永海《中國佛教通史》06 天台三論唯識

Lecture Eight: 30 October

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 Nine: 6 November

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

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

潘桂明,《宗派卷》:第十章:自信自力的禪宗,第十一章:他力往生的淨土宗.

賴永海《中國佛教通史》07 華嚴、禪、淨土、律、密宗

Lecture Ten: 13 November

Topic: Buddhism under Song: The syncretism of Chinese Buddhism

Reading: Ch'en, pp.389-408.

潘桂明,董群,麻天祥,《歷史卷》,第六章:五代佛教,第七章:宋代佛教,

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 Eleven: 20 November

Topic: Buddhism after Song: The syncretism of Chinese Buddhism

Reading: Ch'en, pp.409-433.

潘桂明,董群,麻天祥,《歷史卷》,第八章:遼金元佛教,第九章:明清佛教,中村元著,《中國佛教發展史》(中),第六章:庶民的佛教

賴永海《中國佛教通史》第 11, 12, 13 冊。

Lecture Twelve: 27 November

Topic: Buddhism in Modern China

Reading: Ch'en, pp.455-470.

潘桂明,董群,麻天祥,《歷史卷》,第十一章,楊仁山與近世佛教,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

- Brooks, [Jessup, J.](#) and [Kiely, Jan.](#) 2016. *Recovering Buddhism in Modern China*. New York: Colombia University Press. [The Ebook is available from HKU](#)
- Ch'en, K. S. Kenneth, [Buddhism in China, A Historical Survey](#). Princeton: Princeton University Press, 1972. (Original 1964) This book details the historical development of Buddhism in China from its introduction in the Han dynasty through the period of the most creative maturity in the Tang dynasty and its decline and survival to the present. You can purchase this book from the University bookstore. (You can find this book in HKU main library ([294.392 C51](#) 3 copies) as well as in the Centre's Special Collection (SC) [BQ626.C486 1972](#)) [The Ebook is available from HKU](#)
- Guang Xing. 2022. *Filial Piety in Chinese Buddhism*. London and New York: Peter Lang. [The Ebook is available from HKU](#).
- Silk, Jonatha. ed. 2013. *Buddhism in China: Collected Papers of Erik Zürcher*. Leiden: Brill.
- Tsukamoto Zenryu, 1985. [A History of Early Chinese Buddhism: from its introduction to the death of Hui-yuan](#). Translated from the Japanese by Leon Hurvitz. Volumes 1 & 2. Tokyo: Kodansha. [294.30951 T8](#)
- Yu, Chungfang. 2020. [Chinese Buddhism: A Thematic History](#). Honolulu: University of Hawaii Press. [The Ebook is available from HKU](#)
- Zurher, Erik, *The Buddhist Conquest of China: The Spread and Adaptation of Buddhism in Early Medieval China*. Leiden: E. J. Brill. 2007 (Original 1959) This is an excellent book in which the author mainly examines Buddhism in China before Huiyuan in the fifth century. (University Library (UL) [294.392 Z96](#)) [The Ebook is available from HKU](#) (Chinese translation: 佛教征服國, 李四龍等譯, 江蘇人民出版社 2003) [294.392 Z96](#) v.1.
- 湯用彤, 1997.《漢魏兩晉南北朝佛教史》北京, 北京大學出版社。武漢大學出版社 2008。
- There are six copies of this text available. [\[中\] BQ636.T36 2006](#) EBook also available
- 潘桂明, 董群, 麻天祥, 《歷史卷》, 潘桂明, 《宗派卷》, 賴永海主編, 《中國佛教百

科全書》第三歷史卷，上海古籍出版社，2000. [\[中\] BQ626 .Z47 2000](#)
賴永海主編，《中國佛教通史》全十五冊，南京市，江蘇人民出版社，2010 年。 [\[中\] BQ626 .Z467 2010](#)
杜繼文主編，《佛教史》的中國佛教史部分，北京，中國社會科學院，1993. [\[中\] BQ266 .F6 2006](#)

Read the following chapters:

第二章，第五節，佛教向中國內地的傳播與初傳期的中國佛教

第四章，佛教的黃金時代（下）（西元 4—6 世紀）（全部）

第五章，第二節 隋唐五代佛教的昌盛與創造

第六章，三、唐代佛教；四、五代十國佛教

第九章，佛教的消長變化和多元化發展（上）（西元 11 世紀—）（全部）

Recommended Reading

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

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

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

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

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

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

湯用彤，1982.《隋唐佛教史稿》北京：中華書局，1982。

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

孫昌武，2010.《中國佛教文化史》五冊，北京：中華書局，2010。

潘桂明，2009.《中國佛教思想史稿》三卷六冊，南京：江蘇人民出版社，。

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

References and Internet Resources

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

1) Dictionaries

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

use: PDF: <http://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 霊友会, 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 Taylor 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.cb.com/>

《中國文哲研究集刊》全文下載，臺灣中國文哲研究所。HKU Library: 期 078 153 http://www.litphil.sinica.edu.tw/publish/Bulletin_Catalog.htm Free for download.

4) Web Recourses

Accesstoinight. Free. This is a website entirely dedicated to the teaching of Theravada Buddhism including the Pali Canon, Theravada text archive and sources. Most of the Pali texts are translated into English for free distribution. Website address: www.accesstoinight.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. 1990. *Chinese Buddhist Apocrypha*, Studies in East Asian Buddhism, Kuroda Institute, [294.385 C5](#) Ebook available
- Chappell, David W., ed., *Buddhist and Taoist Practice in Medieval Chinese Society*. Honolulu: University of Hawaii Press, 1987.
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- 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](#)
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- 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.
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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 *Satipaṭṭhāna-sutta*, *Visuddhimagga*, *Sandhinirmochana-sūtra* (Sutra of the Explanation of the Profound Secrets, 解深密經), *The Treatise on the Two Entrances and Four Practices* 《菩提達磨略辨大乘入道四行》, and *The Three Statements that Strike the Essential Points* by Garab Dorje. Students will also be introduced to the actual practice of mediation.

Objectives

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

Assessments

100% coursework[#] with the following breakdowns:

Ratio	Content
40%	Commentary: 3000-3500 words (excluding bibliography). Based on a text or one section of one of the texts taught in class or an essay on one of the meditation methods or modern applications of Buddhist meditation taught in the class. <u>Due on: 5th December, 2025 (Fri)</u>
30%	15% Quiz 1 during Lecture 7 (28 th October 2025) and 15% Quiz 2 during Lecture 11 (25 th November 2025).
30%	Meditation Log: Students will keep a continuous meditation log for at least four (4) weeks during any period of the course, documenting their daily meditation practice. Two types of meditation, breathing meditation and compassion meditation, will be introduced in class. Students will submit their meditation logs together with a final reflection of around 1000 words on their meditation practice. Due: no later than 21 st October, 2025.

Submission

Commentary

- Upload a soft copy through Moodle **AND**
- Hand in a hard copy at Venerable Hin Hung's mailbox (next to the CBS conference room on the 4th Floor of the Jockey Club Tower, Centennial Campus)

On Cover Page:

- Name
- University Number
- Assignment title
- Word Count

Late Submission (after 10 pm on due date based on Moodle record) & Plagiarism

- Within first 7 days after the deadline, one sub-grade will be deducted (e.g. A → A-)
- From the 8th day after the deadline and thereafter, one grade will be deducted (e.g. A → B)

Faculty Grade Expectations: http://arts.hku.hk/grade_expectations.pdf

Plagiarism: Plagiarism is a serious academic offence. The University upholds the principle that plagiarism in any form is unacceptable and any student found plagiarizing is liable to disciplinary action in addition to failing the assessment concerned. Please read the following webpage on "plagiarism" for details: <http://arts.hku.hk/current-students/undergraduate/assessment/plagiarism>

Assessment Guideline

- 30% - accuracy of the understanding of text/book
- 25% - depth of knowledge (including references)
- 25% - originality/ personal insight
- 20% - quality of writing and presentation

Guidelines for Commentary

The Commentary should have:

1. An explanation of the overall background and importance of the text.
If you choose only a section of a text to comment on, you should also explain why you chose that particular section.
2. Divide the text that you work on into sections with appropriate headings.
3. Elaborate on the meaning of keywords and concepts of the text.
4. Your own learning and experience while doing this assignment, but it should be brief.
5. Conclusion
6. Bibliography/ list of references

Style of scholarly writing:

Proper use of citations and quotations is expected. All contributions of other writers should be noted through accurate quotations (judiciously selected and sparingly used). The final submission should be carefully edited for accurate spelling and competent usage of English punctuation, syntax and grammar.

Lecture Schedule

Class and Date	Topic	Content and discussion
1 2 nd September 2025	The Buddha's Experiment: Two Sorts of Thinking, The Dvedhavitakka Sutta	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?
2 9 th September 2025	<i>Samyutta Nikaya</i> XII.65 <i>Nagara-sutta</i> The City of Ultimate Peace	The Buddha's Enlightenment Experience
3 16 th September 2025	The fundamentals of Buddhist meditation, and the <i>Satipṭṭhāna Sutta</i> and the <i>Anapanasati Sutta: Mindfulness of Breathing</i>	Why the practice of the four foundations of mindfulness is “the only way” to purification and overcoming sorrow and suffering?
4 23 rd September 2025	An analytic investigation to the <i>Satipṭṭhāna Sutta</i>	Why the practice of the four foundations of mindfulness is “the only way” for purification and overcoming sorrow and suffering?
5 30 th September 2025	<i>Visuddhimagga, the Path of Purification</i>	Study of the Description of Concentration—Loving-kindness/ Six Recollections
7 th October 2025	Holiday - No class	
14 th October 2025	Reading Week	
6 21 st October 2025	<i>Visuddhimagga, the Path of Purification</i>	Study of the Description of Concentration—Loving-kindness/ Six Recollections
7 28 th October 2025 In class Quiz 1	Sūtra of the Explanation of the Profound Secrets 解深密經	Chapter on Analyzing Yoga
8 4 th November 2025	Sūtra of the Explanation of the Profound Secrets 解深密經	Chapter on Analyzing Yoga
9 11 th November 2025	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)
10 18 th November 2025	The Sixth Patriarch Platform Sutra	Selected readings

11 25 th December 2025 In class quiz 2	The Sixth Patriarch Platform Sutra Tsig-sum nêdék, <i>The Three Statements that Strike the Essential Points</i> , 大圓滿椎擊三要訣	Selected readings <i>The Three Statements that Strike the Essential Points</i> by Garab Dorje
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Reading List

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- Ozawa-de Silva, B., Dodson-Lavelle, B., Raison, C.L., and Negi, L.T.. *Compassion and Ethics: Scientific and Practical Approaches to the Cultivation of compassion as a Foundation for Ethical Subjectivity and Well-Being*. Journal of Healthcare, Science & the Humanities, 2011.
- Pace, T.W.W., Negi L.T., Adame, D.D., Cole, S.P., Sivilli, T.I., Brown, T.D., Issa, M.J., & Raison, C.L., *Effect of compassion meditation on neuroendocrine, innate immune and behavioural responses to psychosocial stress*. Psychoneuroendocrinology, 2008.

- Powers, John, *Wisdom of Buddha: The Samdhinirmochana Sutra*, Berkeley: Dharma Publishing, 1995.
- Raghu, Babu T., *Bodhidharma Retold: A Journey from Sailum to Shaolin*. Motilal Bannarsidass, 2017.
- Reynolds, John; *The Golden Letters: the Tibetan Teachings of Garab Dorje*, First Dzogchen Master, New York, Snow Lion, 1996.
- Segal, ZV, JMG Williams, and JD Teasdale, *Mindfulness-based cognitive therapy for depression: A new approach to relapse prevention*. New York: Guilford, 2002.

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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: 30 % (to be conducted on Oct.24)
2. Long essay with 3,000 words: 40 % (deadline for submission: Dec.1)
3. Presentation: 20% (on Nov.28)
4. Class Participation: 10 % (attendance + participation in discussion with Q & A)

Course Outline (tentative)

1. (Sep.5) Introduction (Buddhism, origin and formation of Buddhist art, Silk Road)
2. (Sep. 12) Early Buddhist Art and Architecture in India
3. (Sep.19) Gupta Buddhist art and the Silk Road
4. (Sep.26) The Northern Silk Road and spread of Buddhist Art from Central Asia to China
5. (Oct.3) Early Buddhist art in China during the Wei-Jin period
6. (Oct.10) No class in this week, a field trip will be instead of make-up class (date to be confirmed).

7. (Oct.24) Early Buddhist caves in Gansu and Northern China
8. (Oct.31) Art of Pure Land and Bodhisattva path
9. (Nov.7) The Southern Silk Road and transmission of Buddhist art in Southwest China (Sichuan & Yunnan)
10. (Nov.14) Buddhist art and cultural heritage sites in Korea & Japan
11. (Nov.21) Buddhist art and cultural heritage sites in South & Southeast Asia
12. (Nov.28) **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: 江苏美術出版社, 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. 敦煌講座書系. 蘭州市: 甘肅教育出版社, 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: 30% (to be conducted on Mar.19)
2. Long essay with 3,000 words:40 % (deadline for submission: May 1)
3. Presentation: 20% (on May 3)
4. Class Participation: 10%

Course Outline (tentative)

1. [Jan.22] Introduction of Dunhuang: an overview of the history of Dunhuang in the context of its preservation of Chinese art and culture
2. [Jan.29] Narrative art: Jataka and Life stories of the Buddha
3. [Feb.5] The development of Maitreya cult as reflected in Dunhuang grottoes
4. [Feb.12] The illustration of Vimalakīrti-nirdeśa Sūtra
5. [Feb.26] Amitābha and representation of Pure Land
6. [Mar.5] Lotus Sūtra, Guanyin image and Bodhisattva path
- [Mar.12] Reading Week
7. [Mar.19] Development of Esoteric Buddhist art in Dunhuang (with Mid-term quiz)
8. [Mar. 26] Dunhuang Library Cave 17; Diamond Sutra
9. [Apr.2] Mañjuśrī cult and Mount Wutai
10. [Apr.9] Tubo & Dunhuang
11. [Apr.16] Portrait of Donors, Dunhuang Material Culture and Silk Road
12. [Apr. 23] Syncretism in Dunhuang culture : Wedding ceremony, concept of life and death in Dunhuang
13. [Apr.30] Presentation

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

Readings:

- Tuan, Wen-chieh., Chung Tan, and Indira Gandhi National Centre for the Arts. [*Dunhuang Art : Through the Eyes of Duan Wenjie*](#). New Delhi: Indira Gandhi National Centre for Arts, 1994, pp.14-43
- Whitfield, Roderick., Susan. Agnew, Whitfield, Susan, Agnew, Neville, Getty Conservation Institute, and J. Paul Getty Museum. [*Cave Temples of Mogao : Art and History on the Silk Road*](#). Conservation and Cultural Heritage. Los Angeles: Getty Conservation Institute and the J. Paul Getty Museum, 2000.
- Rong, Xinjiang., and Imre. Galambos. *Eighteen Lectures on Dunhuang*. Leiden;: Brill, 2013.
- 趙聲良. 敦煌石窟美術史. 十六國北朝 *The art history of Dunhuang Grottoes. The Sixteen States and the Northern dynasties*. 第1版. ed. 北京市: 高等教育出版社, 2014.

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

Readings:

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

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

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

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

Readings:

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

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

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

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

4. The illustration of Vimalakīrti-nirdeśa Sūtra

Readings:

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

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- 第1卷 魏書釈老志の研究
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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 (15%)
 - Mid-term test (25%)
- Final examination (50%) will be held at the end of the semester. It is an open-textbook exam.

Lecture Schedule

Lesson	Date	Contents
Lesson 1	6 Sept 2025	(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	13 Sept 2025	(a) Adjectives (b) Indeclinable (c) Declension of pronouns (d) Exercises
Lesson 3	20 Sept 2025	(a) Genitive case used for expressing “to have” ▪ Three grades of root strength (b) Conjugation of verbs ▪ Thematic and athematic verbs (c) Classes of verbs I and X (d) Usage of the instrumental case (e) Ablative of reason (f) Exercises
Lesson 4	27 Sept 2025	(a) The vocative case (voc) (b) Declension of nouns ending in <i>-ā</i> (f) (c) Declension of nouns ending in <i>-i</i> (m) (d) More on adverbial usages (e) Exercises
Lesson 5	4 Oct 2025	(a) Prefixes (b) Class VI verbs (c) Class IV verbs (d) Declension of <i>-u</i> ending (m): <i>bhikkhu</i> ‘monk’ (e) Exercises
Lesson 6	11 Oct 2025	(a) Declension of <i>-u</i> ending (n): <i>cakkhu</i> ‘eye’ (b) Declension of <i>-u</i> ending (f): <i>dhenū</i> ‘cow’ (c) Declension of nouns ending in <i>-i</i> (f): <i>jāti</i> ‘birth’ (d) Declension of nouns ending in <i>-i</i> (n): <i>akkhi</i> ‘eye’ (e) Declension of nouns ending in <i>-ī</i> (f): <i>nadī</i> ‘river’ (f) Causatives (g) Exercises
No class	18 Oct 2025	Reading Week
Lesson 7	25 Oct 2025	(a) Denominatives (b) Class II verb • 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	1 Nov 2025	<p>(a) Gerund</p> <p>(b) Possessive suffix <i>-in</i>, <i>-vin</i></p> <ul style="list-style-type: none"> Declension of <i>rūpin</i> <p>(c) Past Participle Passive (PPP)</p> <ul style="list-style-type: none"> Formation of PPP PPP as adjective <p>(d) Exercises</p>
Lesson 9	8 Nov 2025	<p>(a) Declension of nouns ending in <i>-an</i>: <i>attan</i> (m), <i>rājan</i> (m), <i>brahman</i> (m), <i>san</i> (m), <i>kamman</i> (n)</p> <p>(b) Declension of demonstrative pronouns: <i>ayaṃ</i> (m, f), <i>idaṃ/imāṃ</i> (n)</p> <p>(c) Declension of personal pronouns: <i>ahaṃ</i>, <i>tvam</i>, <i>so</i> (m), <i>taṃ</i> (n), <i>sā</i> (f)</p> <p>(d) Exercises</p>
Lesson 10	15 Nov 2025	<p>(a) Pronominal adjectives</p> <p>(b) Declension of <i>sabba</i> ‘all’ as pronominal adjective</p> <p>(c) Class V verbs (the <i>nu</i> Class)</p> <p>(d) Conjugation of $\sqrt{\text{śru}}$ ‘hear’</p> <p>(e) Class VIII verbs (the <i>tanādi gaṇa</i>)</p> <p>(f) Conjugation of $\sqrt{\text{kr}}$ ‘do’, ‘make’</p> <p>(g) Examples of sentences with Class V and Class VIII verbs</p> <p>(h) Exercises</p> <p>Mid-term test</p>
Lesson 11	22 Nov 2025	<p>(a) Declension of <i>-as</i> and <i>-us</i> ending noun</p> <ul style="list-style-type: none"> Declension of <i>vacas</i> (n) ‘speech’ Declension of <i>manas</i> (n) ‘mind’ Declension of <i>āyus</i> (n) ‘life’, ‘life-span’ <p>(b) Class IX verbs</p> <p>(c) Present Participles (PrP)</p> <p>(d) Relative pronouns and relative clauses</p> <p>(e) Exercises</p>
Lesson 12	29 Nov 2025	<p>(a) Present participles</p> <p>(b) Relative pronouns and relative clauses</p> <p>(c) Interrogative pronouns <i>kad</i></p>

		(d) Interrogation and interrogative clauses (e) The optative mode (f) Revision and discussion for final exam
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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	24 Jan 2026	a) Optative mode b) Optative of <i>labhati</i> ($\sqrt{\text{labh}}$ ‘obtain’) c) Optative of <i>atthi</i> ($\sqrt{\text{as}}$ ‘be’) d) Optative of <i>karoti</i> ($\sqrt{\text{kr}}$ ‘do’) e) Examples of sentences with optative f) Future Passive Participles (FPP) <ul style="list-style-type: none">▪ $\sqrt{\text{vad}}$ (<i>vadati</i>); $\sqrt{\text{dā}}$ (<i>dadāti/deti</i>); $\sqrt{\text{bhū}}$ (<i>bhavati</i>); etc. (g) Exercises
Lesson 2	31 Jan 2026	(a) Class III verbs (b) Conjugation of $\sqrt{\text{dā}}$ ‘give’ (c) Numerals (cardinal) (d) Declensions of <i>eka</i> ‘one; <i>dve</i> ‘two’; <i>ti</i> ‘three’ (e) Exercises
Lesson 3	7 Mar 2026	(a) Locative and genitive absolute (b) Imperative mood (c) Conjugation of $\sqrt{\text{labh}}$ ‘obtain’; $\sqrt{\text{kr}}$ ‘do’; and $\sqrt{\text{sru}}$ ‘hear’ (d) Exercises
Lesson 4	14 Mar 2026	(a) Imperative mood (b) <i>attanopada</i> verb forms (c) Conjugation of future tense $\sqrt{\text{labh}}$ ‘obtain’; $\sqrt{\text{kr}}$ ‘do’ in the <i>attanopada</i> (d) Passive voice (pas): present and future passive verbs (e) Exercises
Lesson 5	28 Mar 2026	(a) Aorists <ul style="list-style-type: none">• The root-aorist• Example: $\sqrt{\text{dā}}$ ‘give’; $\sqrt{\text{bhū}}$ ‘become’; $\sqrt{\text{as}}$ ‘be’• The a-aorist (b) Class VII verbs <ul style="list-style-type: none">• Conjugation of Class VII verbs (c) Exercises

Lesson 6	7 Mar 2026	(a) Infinitive (b) Declension of <i>-ū</i> 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	14 Mar 2026	Reading Week
Lesson 7	21 Mar 2026	(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	28 Mar 2026	(a) Perfect tense (b) Agent nouns: <i>√ah</i> I ‘say’ <ul style="list-style-type: none">• Declensions of <i>sattar</i> (m) ‘teacher’; <i>pitar</i> (m) ‘father’ and <i>mātar</i> (f) ‘mother’ (c) Periphrastic future (d) Example of Pāli sentences Exercises
Lesson 9	11 Apr 2026	(a) Ordinal numeral (b) Nouns and adj compounded with <i>-kṛ</i> and <i>-bhū</i> (c) <i>Bahubbīhi-samāsa</i> (d) Exercises (e) Quiz
Lesson 10	18 Apr 2026	(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	25 Apr 2026	(a) Past Participle Active (PPA) (b) Conditional tense <ul style="list-style-type: none">• Conditional tense for $\sqrt{bhū}$ 'become' (c) Exercises
Lesson 12	2 May 2026	(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 Batakriśna 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 *dhammas*, the classification of various kinds of mind and mental states, phenomenal processes and their causal relations. All of these topics can be understood through a careful study of Pāli literature. The course is devoted to the 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 *Aṅguttara Nikāya*, for students to learn grammar and practice translation skills with a focus given to analyzing Pāli passages meaningfully. Students will get the opportunity to develop their skills in understanding and translating the texts, while also acquainting themselves with the vast Pāli canonical literature.

Learning Outcome

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

Teaching and Learning Method

Lectures, class discussions and tutorials

Prerequisite

BSTC7007 Pāli II or teacher's approval

Assessment

50% coursework and 50% examination

➤ Coursework (50%):

- Class participation (10%)
- Mid-term test (20%)
- Short essay (20%) (In the essay, students are required to provide full grammatical analysis, including the meaning, of selected Pāli *sutta* or passages)

- The final examination (50%) will be held at the end of the semester. It is an open-book exam. Students can use lecture notes, glossary and dictionary during the exam.

Lecture Outline

Lesson	Date	Contents
Lesson 1	7 Sept 2025	<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	14 Sept 2025	<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	21 Sept 2025	<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	28 Sept 2025	<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	5 Oct 2025	<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	12 Oct 2025	<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	19 Oct 2025	Reading Week

Lesson 7	26 Oct 2025	<ul style="list-style-type: none">• <i>Nidānasamyutta</i> (Connected Discourses on Causation): Chapter 1 – <i>Buddha Vagga</i> [SN II 1–4] Guide to the text and meaning of the selected passages with grammatical analysis.
Lesson 8	2 Nov 2025	<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.○ Essay submission due
Lesson 9	9 Nov 2025	<ul style="list-style-type: none">• <i>Gahapati Vagga</i> (Householders) [AN IV 208–212] Guide to the text and meaning of the selected passages with grammatical analysis.
Lesson 10	16 Nov 2025	<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.○ Mid-term test
Lesson 11	23 Nov 2025	<ul style="list-style-type: none">• <i>Mettānisamsa 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.• <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 Batakriśna 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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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%)
 - Mid-term test (20%)
 - Short essay (20%) (For this essay, students can select any Pāli passages. Students are required to provide a detailed grammatical analysis of each word with the passage with meaning. Additionally, key doctrinal terms should be analyzed and interpreted with reference to their commentarial explanation)
- Final examination (50%) will be held at the end of the semester. Students can use lecture notes, glossary and dictionary during exam.

Lecture Outline for Semester II

Lesson	Date	Contents
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Lesson 1	25 Jan 2026	<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	1 Feb 2026	<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	8 Feb 2026	<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	15 Feb 2026	<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	1 Mar 2026	<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	8 Mar 2026	<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.
No Class	15 Mar 2026	Reading Week
Lesson 7	22 Mar 2026	<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 8	29 Mar 2026	<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 ○ Essay submission due
Lesson 9	5 Apr 2026	<ul style="list-style-type: none">• <i>Paṭisambhidāmagga (The Path of Discrimination)</i> [selected passages] Guide to the text and meaning of the selected passages with grammatical analysis together with their counterpart commentary.
Lesson 10	12 Apr 2026	<ul style="list-style-type: none">• <i>Paṭisambhidāmagga (The Path of Discrimination)</i> [selected passages]<ul style="list-style-type: none">○ Guide to the text and meaning of the selected passages with grammatical analysis together with their counterpart commentary.○ Mid-term Test
Lesson 11	19 Apr 2026	<ul style="list-style-type: none">• <i>Visuddhimagga (The Path of Purification)</i> [selected passages]<ul style="list-style-type: none">○ Guide to the text and meaning of the selected passages with grammatical analysis together with their counterpart sources from other texts.
Lesson 12	26 Apr 2026	<ul style="list-style-type: none">• <i>Visuddhimagga (The Path of Purification)</i> [selected passages]<ul style="list-style-type: none">○ Guide to the text and meaning of the selected passages with grammatical analysis together with their counterpart sources from other texts.

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://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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BSTC7008 Sanskrit I (6 credits)

Lecturer: Dr. Amrita Nanda

Email: nanda@hku.hk

Course Description

Sanskrit, one of the most ancient languages known to humankind, is considered a key to understanding human civilization, particularly the rich cultural, philosophical, and religious heritage of India, whose influence on the 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 to read and comprehend Buddhist Sanskrit texts is essential. This course provides an overview of the history of Sanskrit Buddhist literature, as well as the basic grammar and 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 the alphabet and the Devanāgarī script 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
 - 20 % Quiz 1 (Middle of the semester, open-book).
 - 20 % Quiz 2 (In the last class of the semester, open-book).
- **50% Final examination at the end of the semester. (Open-book examination)**

Lecture Schedule

Lecture 1 (06/09/2025)

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

Lecture 2 (13/09/2025)

- 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 (20/09/2025)

- 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 (27/09/2025)

- 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 (04/10/2025)

- Continuation of Introduction to Sanskrit Nouns:
 - Dative case
 - Vocative case
 - Partial declension of the masculine noun ending in -a
 - Partial declension of Feminine nouns ending in —ā
- Introducing the function of indeclinable particles —*iti*, *eva*, and *sma*
- Vocabulary and practice of Sanskrit-English translation exercises from lesson 3 of the textbook.

Lecture 6 (11/10/2025)

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

(No class on Oct 18, 2025) (Reading week).

Lecture 7 (25/10/2025)

- **Quiz 1.**
- Causative verbs
- Past Passive Participles

Lecture 8 (01/11/2025)

- 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 (08/11/2025)

- Introduction to —*i* ending nouns:
 - Declension of **masculine** nouns ending in —*i*
 - Declension of **neutral** 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 (15/11/2025)

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

Lecture 11 (22/11/2025)

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

Lecture 12 (29/11/2025)

- Vocabulary and Sanskrit-English translation exercise from lesson 5 of the textbook.
- **Quiz 2**

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
 - 20 % Quiz 1 (open-book)
 - 20 % Quiz 2 (open-book)

- **50% Final Examination at the end of the semester (open book)**

Lecture Schedule

Lesson 1 (22/01/2026)

- Introduction to the Possessive suffix *-in* ending nouns.
- Future Passive Participles.
- Introduction to Sanskrit Relatives and Correlatives.

Lesson 2 (29/01/2026)

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

Lesson 3 (05/02/2026)

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

Lesson 4 (12/02/2026)

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

(No class on Feb 19, 2026) Lunar New Year

Lesson 5 (26/02/2026)

- Introduction to Sanskrit Demonstrative ‘that’
- Introduction to Sanskrit nouns ending in *-an*
- The Class II verbs
- Sanskrit—English translation exercises from lesson 7 of the textbook

Lesson 6 (05/03/2026)

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

(No class on Mar 12, 2026) Reading week

Lesson 7 (19/03/2026)

- Introduction to more Sanskrit nouns ending in —*an*
- Class IX verbs

- Vocabularies
- Reading selected Sanskrit passages
- **Quiz 1.**

Lesson 8 (26/03/2026)

- 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 (02/04/2026)

- Sanskrit-English translation exercises from lesson 9 of the textbook.
- Conjugation of Class VIII verbs
- The Optative Mood
- Continuation of the Sanskrit Compound — *Bahuvrīhi*

Lesson 10 (09/04/2026)

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

Lesson 11 (16/04/2026)

- Class VII verbs
- Reading selected Sanskrit passages

Lesson 12 (23/04/2026)

- The Perfect Tense
- Reading selected passages from the Sanskrit Buddhist texts.

Lesson 13 (30/ 04/2026)

- **Quiz 2 (open book)**
- 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 Banarsidass Publishers.

Basic Sanskrit Grammar 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 adopts a gradual and systematic approach to learning. It primarily focuses on reading and translating selected passages from the Sanskrit Buddhist Literature. As the course progresses, all grammatical features, vocabulary, and doctrines involved in the selected passages will be explained, ensuring a thorough understanding of the material.

The course explores various genres of Sanskrit Buddhist texts, including prose, verse, and hybrid Sanskrit Buddhist passages. This selection of readings is pedagogically designed to enrich and broaden students' understanding of Sanskrit Buddhist literature, thereby building their confidence and skills in reading and translating various genres of Sanskrit Buddhist texts.

Learning outcomes

1. Upon completing 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**
 - 10%-Class-participation
 - 25 %- Mid-term Quiz (open-book quiz).
 - 15 % a short essay (It is either a comprehensive essay on a selected Sanskrit passage or a translation of a selected Sanskrit passage).
- **50% Final examination at the end of the semester. (Open-book examination)**

Lecture Schedule

Detailed Lecture outlines:

Lecture 1 (04/09/2025)

- Introduction to the Course
- ***Pratītyasamutpādaḥṛdayakārikā*** (Nagārjuna's Verse on the Essence of Dependent Arising)

Guide to the text and meaning of the selected passages with grammatical analysis.

Lectures 2 (11/09/2025)

- **Reading selected passages from the *Pratītyasamutpādaḥṛdayavyākhyānam*** (The Commentary on the Essence of Dependent Arising by Nagārjuna)

Guide to the text and translation of the selected passages with grammatical analysis.

Lecture 3 (18/09/2025)

- **Reading selected passages from the *Pratītyasamutpādaḥṛdayavyākhyānam*** (The Commentary on the Essence of Dependent Arising by Nagārjuna)

Guide to the text and translation of the selected passages with grammatical analysis.

Lectures 4 (25/09/2025)

- **Reading selected passages from the *Vajrachedikā Prajñāpāramitā sūtram*** (The Diamond-Cutter Wisdom-perfection discourse)

Guide to the text and translation of the selected passages with grammatical analysis.

Lectures 5 (02/10/2025)

- **Reading selected passages from the *Vajrachedikā Prajñāpāramitā sūtram***
- (The Diamond-Cutter Wisdom-perfection discourse)

Guide to the text and translation of the selected passages with grammatical analysis.

Lectures 6 (09/10/2025)

- **Reading selected passages from the *Vajrachedikā Prajñāpāramitā sūtram***

(The Diamond-Cutter Wisdom-perfection discourse)

Guide to the text and translation of the selected passages with grammatical analysis.

(No class on Oct 16, 2025) (Reading week).

Lectures 7 (23/10/2025)

- **Reading selected passages from the *Vajrachedikā Prajñāpāramitā sūtram***

(The Diamond-Cutter Wisdom-perfection discourse)

Guide to the text and translation of the selected passages with grammatical analysis.

Lectures 8 (30 /10/2025)

- **Reading selected passages from the *Vajracchedikā Prajñāpāramitā sūtram***

(The Diamond-Cutter Wisdom-perfection discourse)

Guide to the text and translation of the selected passages with grammatical analysis.

Lectures 9 (06/11/2025)

- **Reading Selected Passages from the *Mahāvastu Avadānaṃ***

Guide to the text and translation of the selected passages with grammatical analysis.

Lectures 10 (13/11/2025)

- **Reading Selected Passages from the *Mahāvastu Avadānaṃ***

Guide to the text and translation of the selected passages with grammatical analysis.

Lectures 11 (20/11/2025)

- **Reading Selected Passages from the *Mahāvastu Avadānaṃ***

Guide to the text and translation of the selected passages with grammatical analysis.

Lectures 12 (27/11/2025)

- **Reading Selected Passages from the *Mahāvastu Avadānaṃ***

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.

Text books (only selected chapters)

Pratityasamutpadahrdaya and aryadharmadhatugarbhavivarana (ed.) Namdrol, Gyaltsen. Central Institute of Higher Tibetan Studies. Sarnath: 1997.

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

Mahāvastu (ed.) Senart Par É. Paris Imprimerie Nationale, Paris: 1882.

Reference books

- Bucknell, R.S. (1994). *Sanskrit Manual: A quick-reference guide to the phonology and grammar of of Classical Sanskrit*. Delhi: Motilal Banarsidass Publishers.
- Dhammajoti, Kuala Lumpur (2015). *Reading Buddhist Sanskrit Texts: An Elementary Grammatical Guide* (3rd edition). Hong Kong: The Buddha-Dharma Centre of Hong Kong.
- Edgertonm Franklin. (1953). *Buddhist Hybrid Sanskrit Grammar and Dictionary*. Vol. I & II. Indian Reprint, 2004.
- Kale, Moreshwar R. (1884). *A Higher Sanskrit Grammar*. Indian Reprint 1977.
- Monier, Williams (1979). *A Sanskrit English Dictionary*. Delhi: Motilal Banarasidass Publishers.
- Speijer, J.S. (1998). *Sanskrit Syntax*. Delhi: Motilal Banarsidass Publishers.
- Whitney, William D. (1885). *The Roots, Verb-forms and Primary Derivatives of Sanskrit Language*. Reprinted by Motilal Banarsidass, 1973.
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BSTC3041 Sanskrit language IV
(6 credits)

Lecturer: Dr. Amrita Nanda

Email: nanda@hku.hk

Course Description

Sanskrit, being one of the most ancient languages, is studied by scholars of language, religion, literature, history, and anthropology, and anyone who is interested in Indian and Buddhist cultural heritage. It is one of the three languages in which Buddhist teachings are preserved. Indian Buddhist schools, such as Sarvāstivāda, Yogācāra, Mādhyamikā, and the various schools of Indian Mahāyāna and Vajrayāna, composed their texts in Sanskrit. Therefore, for students who intend to specialize in different aspects of Buddhism, a reading knowledge of Sanskrit is essential. Students of Buddhist philosophy and history will discover that knowledge of the Sanskrit language greatly 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 is designed to equip you with the skills to read and understand Sanskrit Buddhist commentarial literature. We will delve into selected passages from key texts, such as Prajñākaramati's *commentary on the Bodhicaryāvatara*, Sthiramati's *commentary on*

Triṃśikārikā of Vasubandhu (*Triṃśikāvijñaptibhāṣya*), and selected passages from *Abhidharmakośabhāṣya* (Commentary on the Abhidharmakośa). As we progress, we will systematically introduce advanced grammatical structures, empowering you to navigate the complexities of these texts with confidence.

The pedagogy behind this selection of readings is to immerse you in the rich tradition of Sanskrit Buddhist commentarial literature. These texts, each with its unique style, are not just academic exercises but windows into the historical and philosophical development of Buddhism. For instance, the commentary on the *Bodhicaryāvatara* is a religious text that guides us on the path to the bodhisattva ideal. The *Triṃśikāvijñaptibhāṣya*, a key text of Yogācāra Buddhism, elucidates the three natures of realities. The *Abhidharmakośabhāṣya*, often described as a compendium of Buddhist philosophy, has left an indelible mark on the development of many Buddhist schools of thought.

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**
 - 10 %-Class-participation
 - 25 %- Mid-term Quiz (open-book).
 - 15 % a short essay (It is either a comprehensive essay on a selected Sanskrit passage or a translation of a selected Sanskrit passage).
- **50% Final examination at the end of the semester. (Open-book examination)**

Detailed Lecture outlines:

Lectures 1 (19/01/2026)

Selected passages from the *Triṃśikā-vijñaptimātratā*

Guide to the text and translation of the passages chosen with grammatical analysis.

Lectures 2 (26/01/2026)

Selected passages from the *Triṃśikā-vijñaptimātratā*

Guide to the text and translation of the passages chosen with grammatical analysis.

Lectures 3 (02/02/2026)

Selected passages from the *Triṃśikā-vijñaptimātratā*

Guide to the text and translation of the passages chosen with grammatical analysis.

Lectures 4 (09/02/2026)

Selected passages from the *Triṃśikā-vijñaptimātratā*

Guide to the text and translation of the passages chosen with grammatical analysis.

(No class on Feb 16, 2026) (University Holiday).

(No class on Feb 23, 2026) (Lunar New Year).

Lectures 5 (02/03/2026)

Selected passages from the **Sthiramati's** *Triṃśikāvijñaptibhāṣyam*

Guide to the text and translation of the passages chosen with grammatical analysis.

Lectures 6 (09/03/2026)

Selected passages from the **Sthiramati's** *Triṃśikāvijñaptibhāṣyam*

Guide to the text and translation of the passages chosen with grammatical analysis.

(No class on March 9, 2026) (Reading week).

(No class on March 16, 2026) (University Holiday).

Lectures 7 (23/03/2026)

Selected passages from the **Sthiramati's** *Triṃśikāvijñaptibhāṣyam*

Guide to the text and translation of the passages chosen with grammatical analysis.

Lectures 8 (30/03/2026)

Selected passages from the **Sthiramati's** *Triṃśikāvijñaptibhāṣyam*

Guide to the text and translation of the passages chosen with grammatical analysis.

(No class on April 6, 2026) (General Holiday).

Lectures 9 (13/04/2026)

Selected passages from **Prajñākaramati's** *commentary on the Bodhicaryāvatara*

Guide to the text and translation of the passages chosen with grammatical analysis.

Lectures 10 (20/04/2026)

Selected passages from **Prajñākaramati's** *commentary on the Bodhicaryāvatara*

Guide to the text and translation of the passages chosen with grammatical analysis.

Lectures 11 (27/04/2026)

Selected passages from **Prajñākaramati's** *commentary on the Bodhicaryāvatara*

Guide to the text and translation of the passages chosen 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 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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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 foundational ethical teachings of Buddhism;
2. To be able to apply the highlighted 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

1. Gain an awareness of ethical issues and act according to one's better judgement.
2. Define key concepts and ideals that feature in Buddhist discussions of ethics and critically analyse contemporary ethical issues from a Buddhist perspective.
3. Identify the major concerns and arguments in a range of ethical debates within Buddhist communities of different traditions.
4. Evaluate a range of ethical debates in a well-balanced and scholarly manner by drawing on evidence from different sources in support of arguments.
5. Produce a clearly structured and well-evidenced argument in essay form.

Required Reading

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

Keown, Damien. 2022. *Buddhism and Contemporary Society*. Centre of Buddhist Studies,

University of Hong Kong (Abbreviated at 'DK1') (E-copy is posted on Moodle page)

Keown, Damien. 2000. *Contemporary Buddhist Ethics*. Curzon. (E-copy is available in our library) (Abbreviated below as 'DK2')

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')

Lecture Schedule

Week	Date	Content	Reading
Week 1	05.09.2025	Introduction to Buddhist Ethics	PH pp. 1-7, 8-11.
Week 2	12.09.2025	Common foundations of Buddhist ethics	PH pp. 11-31, 60-122. Keown, Damien, 'Origins of Buddhist Ethics' pp. 602-610
Week 3	19.09.2025	Mahāyāna ethics	PH pp. 123-149
Week 4	26.09.2025	Buddhism social ethics & socially engaged Buddhism	King, Sallie B. King, 'The Ethics of Engaged Buddhism in Asia' in <i>The Oxford Handbook of Ethics</i> . 2018. Queen, Christopher, 'The Ethics of Engaged Buddhism in the West' in <i>The Oxford Handbook of Ethics</i> . 2018. DK (2022) pp. 19-31

NO CLASS 03/10/2025			
Week 5	10.10.2025	Buddhism and animal ethics	PH pp. 150-190 Optional: DK (2022) 'Chapter Seven: Animal' pp. 103-117
Week 6 <u>Reading Week</u>	17.10.2025	Ecological ethics in Buddhism	DK (2022) 'Chapter Eight: Ecology' pp. 121-132 Optional: PH pp. 150-190
Week 7	24.10.2025	Buddhism and gender equality Short response essay due	PH pp 353-409.
Week 8	31.10.2025	Buddhist perspectives on love, marriage, and sexuality	DK (2022) 'Chapter Nine: Sex and Gender,' pp. 137-154. PH pp. 97-103
Week 9	07.11.2025	Buddhist perspectives on suicide and euthanasia	PH, pp. 286-310
Week 10	14.11.2025	Buddhist economic ethics	DK (2022) 'Chapter Five: Economics', pp. 69-86
Week 11	21.11.2025	Buddhist ethics and transhumanism	Hongladarom, Soraj. 2015. "A Buddhist Perspective on Human Enhancement and Extension of Human Lifespan." <i>Prajñā Vihāra</i> 16 (1).
Week 12	28.11.2025	Group presentations	

Assessment: 100% coursework

Components	Ratio	Submission deadline
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Class attendance and participation	15%	
Response Essay (800 words)	20%	24.10.2025
Group project	25%	28.11.2025
Longer essay (1500-2000 words)	40%	05.12.2025

Plagiarism

Plagiarism is a serious academic offence. The University upholds the principle that plagiarism in any form is unacceptable and any student found plagiarizing is liable to disciplinary action in addition to failing the assessment concerned. Please read the following webpage on “plagiarism” for details: <http://arts.hku.hk/current-students/undergraduate/assessment/plagiarism>

Grading Criteria

Correct understanding of the material in the lectures is essential. Students are expected to show critical and research elements in their essays. Further information will be provided in the lectures. Grading rubrics will be provided for each assessment task.

AI Use Policy

Students may use generative AI tools (e.g., ChatGPT) for idea generation, writing support, or research assistance **only if such use is explicitly permitted for a specific assignment**. Any use of AI tools must be transparent and properly acknowledged in submitted work (e.g., “I used ChatGPT to help brainstorm counterarguments”). Students remain fully responsible for the content, accuracy, and academic integrity of their work. Misuse of AI, including unacknowledged or deceptive use, will be treated as academic misconduct.

Further Readings on Individual Lectures

Week 1: Introduction to Buddhist ethics

Carter, John Ross. 2005. ‘Buddhist Ethics?’ Chapter 29 of, Edited by William Schweiker. Published by Blackwell Publishing Ltd.

Clayton, Barbra. 2011. “Buddhist Ethics.” In *The Oxford Handbook of World Philosophy*. Edited by Jay L. Garfield and William Edelglass, 279–294. New York: Oxford University Press.

Davis, Gordon. 2013. ‘Moral Realism and Anti-realism outside the West: A Meta-ethical turn in Buddhist Ethics’. *Comparative Philosophy*, Volume 4-2: 24-53.

Edelglass, William. 2013. ‘Buddhist Ethics and Western Moral Philosophy.’ In *A Companion to Buddhist Philosophy*, ed. Steven M. Emmanuel. West Sussex: John Wiley & Sons, 476–490.

Week 2: Common foundations of Buddhist ethics

- Kotyk, Jeffrey. 2018. 'Astrological Determinism in Indian Buddhism'. *Journal of International Association of Buddhist Studies*, 41, pp. 145-167.
- Krishan, Yuvraj. 1997. *The Doctrine of Karma: Its Origin and Development in Brāhmaṇical, Buddhist, and Jaina Traditions*, Bharatiya Vidya Bhavan.
- McDermott, James Paul. 2017. *Development in the early Buddhist concept of kamma/karma*. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd.
- McRae, Emily. 2018. 'The Psychology of Moral Judgement and Perception in Indo-Tibetan Buddhist Ethics.' In *The Oxford Handbook of Buddhist Ethics*, eds. Daniel Cozort and James Mark Shields. Oxford: Oxford University Press, 335–358.

Week 3: Mahāyāna ethics

- Clayton, Barbra. 2006. *Moral theory in Śāntideva's Śikṣāsamuccaya: cultivating the fruits of virtue*. London & New York : Routledge.
- Edelglass, William. 2017. 'Mindfulness and Moral Transformation: Awakening to Others in Śāntideva's Ethics.' In *The Bloomsbury Research Handbook of Indian Ethics*, ed. Shyam Ranganathan. London: Bloomsbury, 225–248.
- Garfield, Jay. 2010. 'What is it like to be a Bodhisattva? Moral Phenomenology in Śāntideva's Bodhicaryāvatāra.' *The Journal of the International Association of Buddhist Studies* 33(1–2), 333–357.
- Goodman, Charles. 2016b. "From Madhyamaka to Consequentialism," in *The Cowherds, Moonpaths: Ethics and Emptiness*, New York: Oxford University Press, pp. 141–158.
- Jones, Charles, B. 2003. 'Foundations of Ethics of Practice in Chinese Pure Land Buddhism', *Journal of Buddhist Ethics*, 10, pp. 1-20.
- Loori, John Daido. 1996. *The Heart of Being: Moral and Ethical Teachings of Zen Buddhism*. Tuttle Publishing.
- Nichtern, Ethan. 2018. *The Dharma of The Princess Bride: What the Coolest Fairy Tale of Our Time Can Teach Us About Buddhism and Relationships*. North Point Press.

Week 4: Buddhist social ethics and socially engaged Buddhism

- Bahl, Vinay. 2004. "Terminology, History and Debate: 'Caste' Formation or 'Class' Formation." In *Journal of Historical Sociology*, Vol. 17, No. 2-3, 265-318.
- Bhikkhu, Bodhi. 2016. *The Buddha's Teachings on Social and Communal Harmony: An Anthology of Discourses from the Pali Canon* (The Teachings of the Buddha), Wisdom Publications.
- Dumont, Louis. 1970. *Homo Hierarchicus: The Caste System and its Implications*. New Delhi: Oxford University Press, 33-64.
- Ellis, Gabriel. 2019. 'Early Buddhism and Caste.' In *Yearbook of Oriental Studies*, 72.1: 55– 71.
- Jones, Ken. 1989. *The Social Face of Buddhism: An Approach to Political and Social Activism*. Wisdom Publications.
- King, Sallie B. 1996. *Socially Engaged Buddhism*, State University Press of New York.
- King, Sallie B. 2017. "The Problems and Promise of Karma from an Engaged Buddhist Perspective." In *A Mirror Is for Reflection: Understanding Buddhist Ethics*, ed. Jake Davis. New York: Oxford University Press, 166-182.
- King, Sallie B. 2018. 'The Ethics of Engaged Buddhism in Asia' in *The Oxford Handbook of Ethics*. Kovan, Martin. 2019. 'Buddhism and Capital Punishment: A Revisitation', *Journal of Buddhist Ethics*, 26, pp. 55-91.

- Krishan, Y. 1986. 'Buddhism and the Caste System', *Journal of International Association of Buddhist Studies*, 9:1, pp. 71-83.
- Queen, Christopher et.al., 2003. *Action Dharma: New Studies in Engaged Buddhism*, London: Routledge Curzon.
- Omvedt, Gail. 2003. *Buddhism in India: Challenging Brahmanism and Caste*. New Delhi: Sage Publications.
- Silva, Kalinga Tudor. 2017. "Buddhism, Social Justice and Caste: Reflections on Buddhist Engagement with Caste in India and Sri Lanka." In *Society and Culture in South Asia*, Vol. 3, No. 2, 220-232.

Week 5: Buddhism and animal ethics

- Alsdorf, Ludwig. 2010. *The History of Vegetarianism and Cow-Veneration in India*. Translated from the German by Bal Patil. Revised by Nichola Hayton. London and New York: Routledge.
- Chapple, Christopher. 1986. 'Noninjury to Animals: Jaina and Buddhist Perspectives,' *Animal Sacrifices – religious Perspectives on the Use of Animals in Science*, ed. Tom Regan, Temple University Press, Philadelphia.
- Chapple, Christopher Key. 2018. 'Animal Ethics', *Sophia*, 57:69–83.
- Feddema, J.P. (Hans). 1995. The "Lesser" Violence of Animal sacrifice: A Somewhat Hidden and Overlooked (Ignored?) Reality in Sinhala Buddhism, *Anthropos*, Bd. 90, H. 1/3, pp. 133- 148.
- Finnigan, Bronwyn. 2017. 'Buddhism and animal ethics', *Philosophy Compass*, 12 <https://doi.org/10.1111/phc3.12424>.
- Gayley, Holly. 2017. 'The Compassionate Treatment of Animals: A Contemporary Buddhist Approach in Eastern Tibet'. *Journal of Religious Ethics*, 45.1:29–57.
- James, Simon P. 2006. 'Buddhism and the Ethics of Species Conservation'. *Environmental Values* 15: 85–97.
- Phelps, Norm. 2004. *The Great Compassion: Buddhism and Animal Rights*, Lantern Books, New York.
- Stewart, James John. 2012. 'Nourishing the Dhamma: Vegetarianism and Animal Nonviolence in Theravāda Buddhism with a special focus on Sinhala Buddhism'. PhD dissertation, University of Tasmania.
- Stewart, James John. 2015. *Vegetarianism and Animal Ethics in Contemporary Buddhism*. Routledge.
- Waley, Arthur. 1932. 'Did the Buddha die of eating pork? with a note on Buddha image,' *Melanges Chinois et bouddhiques*, Julliet, pp. 343-354.
- Wasson, G & O'Flaherty, W. D. 1982. 'The Last Meal of the Buddha', *Journal of the American Oriental Society*, vol. 102, no. 4, pp. 591–603.

Week 6: Environmental ethics in Buddhism

- Batchelor, Martine and Brown, Kerry eds. 1992. *Buddhism and Ecology*. New York, N.Y.: Cassell.
- Badiner, Allan Hunt. ed. 1990. *Dharma Gaia: A Harvest of Essays in Buddhism and Ecology*. Berkeley, Calif.: Parallax Press.

- Bhikkhu, Analayo. 2019. *Mindfully Facing Climate Change*, Barre: Barre Center for Buddhist Studies.
- Findly, Ellison Banks. 2002. 'Borderline Beings: Plant Possibilities in Early Buddhism', *Journal of the American Oriental Society*, Vol. 122, No. 2, (ed. Joel P. Brereton. *Indic and Iranian Studies in Honor of Stanley Insler on His Sixty-Fifth Birthday*), pp. 252-263.
- Harris, Ian. 1994. 'Causation and Telos: The Problem of Buddhist Environmental Ethics', *The Journal of Buddhist Ethics*, vol. 1, pp. 45-56.
- Harris, Ian. 1991. "How Environmentalist Is Buddhism?" *Religion* 21:2, pp. 101-114.
- Holder, John J. 2007. 'A suffering (but not irreparable) nature: environmental ethics from the perspective of early Buddhism'. *Contemporary Buddhism*, 8:2, 113-130.
- Kapleau, Roshi Philip. 1981. *To Cherish All Life – A Buddhist View of Animal Slaughter and Meat Eating*, The Corporate Body of the Buddha Dharma Education Association, Taipei.
- Kaza, Stephanie and Kraft, Kenneth. eds. 2000. *Dharma Rain: Sources of Buddhist Environmentalism*. Boston, Mass.: Shambhala Publications.
- Payne Richard. ed. 2010. *How Much is Enough?: Buddhism, Consumerism, and the Human Environment*, Wisdom Publications.
- Ruegg, Seyfort, D. 1980. 'Ahimsa and Vegetarianism in the History of Buddhism,' *Buddhist Studies in Honour of Walpola Rahula*, Gordon Fraser; Vimamsa, London and Sri Lanka.
- Schmithausen, Lambert. 1997. 'The Early Buddhist Tradition and Ecological Ethics', *The Journal of Buddhist Ethics*, vol. 4, pp. 1-74.
- Schmithausen, Lambert. *Buddhism and Nature*. Tokyo, 1991.
- Swearer, Donald K. 2006, 'An Assessment of Buddhist Eco-Philosophy', *The Harvard theological Review*, vol. 99, no. 2, pp. 123-137.
- Tucker, Mary Evelyn and Duncan Ryuken Williams (eds), 1997. *Buddhism and Ecology: The Interconnection of Dharma and Deeds*, Harvard University Press.

Week 7: Buddhism and gender equality

- Bhikkhu, Analayo. 2014. "Karma and Female Birth," *Journal Buddhist Ethics* 21, 109–153.
- Bhikkhu, Analayo. 2009. 'The Bahudhātuka-sutta and its Parallels on Women's Inabilities'. *Journal Buddhist Ethics* 16, pp. 136-190.
- Cabezón, José Ignacio. 2017. *Sexuality in Classical South Asian Buddhism*. Wisdom Publications.
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- Collett. Alice. 2014. *Women in Early Indian Buddhism: Comparative Textual Studies*, Oxford University Press, USA.
- Collett. Alice. 2021. *I Hear Her Words: An Introduction to Women in Buddhism*. Cambridge, UK: Windhorse Publications.
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- Enlightened Goddesses'. *The Eastern Buddhist*, I: 1, pp. 43-87.
- Shaw, Miranda. 1994. *Passionate Enlightenment: Women in Tantric Buddhism*. New Jersey: Princeton University Press.
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- Tsomo, Karma Lekshe. 2004. *Buddhist Women and Social Justice: Ideals, Challenges, and Achievements*. State University Press of New York.
- Ueki, Masatoshi. 2001. *Gender Equality in Buddhism*, Peter Lang Inc., International Academic Publishers.

Week 8: Buddhist perspectives on love, marriage and sexuality

- Langenberg, Amy Paris. 2018. "Buddhism and Sexuality" (Chapter 27).
In *Oxford Handbook of Buddhist Ethics*. Oxford: Oxford University Press, pp. 567–591.
- Dhammananda, Ven. K. Sri. 2013. "A Happy Married Life: A Buddhist Perspective", by Ven. K. Sri Dhammananda. *Access to Insight* (BCBS Edition), 30 November 2013, <http://www.accesstoinsight.org/lib/authors/dhammananda/marriage.html>
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- Young, Serinity. 2005. *Courtesans and Tantric Consorts: Sexualities in Buddhist Narrative, Iconography, and Ritual*. London: Routledge.

Week 9: Buddhist perspectives on suicide and euthanasia

- Keown, Damien, ed. 1998. *Buddhism and Abortion*. London: Macmillan.
- Florida, Robert E. 1993. "Buddhist Approaches to Euthanasia." *Studies in Religion/Sciences Religieuses* 22(1), 35–47.
- Keown, Damien. 1998. "Suicide, Assisted Suicide and Euthanasia: A Buddhist Perspective." *Journal of Law and Religion* 13(2), 385–405.
<https://doi.org/10.2307/1051472>.
- Keown, Damien. 2018. "Euthanasia" (Chapter 29). In *Oxford Handbook of Buddhist Ethics*. Oxford: Oxford University Press, 611–629.
- Kovan, Martin. 2018. "Being and Its Other: Suicide in Buddhist Ethics" (Chapter 30). In *Oxford Handbook of Buddhist Ethics*. Oxford: Oxford University Press, 630–649.
- Florida, Robert E. 1998–1999. "A Response to Damien Keown's 'Suicide, Assisted Suicide and Euthanasia: A Buddhist Perspective.'" *Journal of Law and Religion* 13(2), 413–416.

Week 10: Buddhist economic ethics

Brox, Trine, and Elizabeth Williams-Oerberg. 2020. *Buddhism and Business: Merit, Material Wealth and Morality in the Global Market Economy*. Honolulu: University of Hawaii Press.

Payutto, P. A. *Buddhist Economics: A Middle Way for the Market Place*.

Pryor, Frederic L. 1991. "A Buddhist Economic System. In Practice: The Rules of State Policy Making of the Ideal Kings Sought a 'Middle Way' between Right and Left." *The American Journal of Economics and Sociology* 50(1), 17–32.

Rev. Pinnawala Sangasumana. 2019. "The Buddhist Perspective on Measuring Wellbeing and Happiness in Sustainable Development." *International Journal of Multidisciplinary Research and Development*, 243–248.

Schumacher, Ernst Friedrich. 1993. *Small is Beautiful*. London: Vintage.

Sizemore, Russell F. 1993. *Ethics, Wealth, and Salvation: A Study in Buddhist Social Ethics*. University of South Carolina Press.

Zsolnai, Laszlo, ed. 2011. *Ethical Principles and Economic Transformation: A Buddhist Approach*. Springer.

Week 11: Buddhist ethics and Transhumanism

Hongladarom, Soraj. 2020. *The Ethics of AI and Robotics: A Buddhist Viewpoint*. Lexington Books.

Hughes, James J. 2018. "Buddhism and Our Posthuman Future." *Sophia*, October.

———. 2012. "Compassionate AI and Selfless Robots: A Buddhist Approach." In *Robot Ethics: The Ethical and Social Implications of Robotics*, edited by Patrick Lin, Abney, and George A. Bekey, 69–83. MIT Press.

LaTorra, Michael. 2015. "What Is Buddhist Transhumanism?" *Theology and Science* 13(2): 219–29.

Hershock, Peter D. 2021. *Buddhism and Intelligent Technology: Toward a More Humane Future*. Bloomsbury Publishing.

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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
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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

Assessment 1: Attendance and Class Activities (20%)

- **Objective:** To encourage active participation and engagement with the course material.
- **Components:**
 - **Attendance:** Regular attendance is mandatory.
 - **Class Activities:** Participation in discussions, class activities, and reflective exercises.
- **Grading Criteria:**
 - Consistency in attendance.
 - Engagement in class activities and willingness to share insights.

Assessment 2: Quizzes (20%)

- **Format:** Open book, 15 ~ 20 multiple-choice questions per quiz.
- **Dates:**
 - **Quiz 1 (10%):** 22 October 2025 (Covers classes 1-5)
 - **Quiz 2 (10%):** 26 November 2025 (Covers classes 6-9)
- **Objective:** To assess understanding of key concepts discussed in lectures.

Assessment 3: Mind-Map on Mind in Abhidhamma (25%)

Due Date: 5 November 2025

Objective: To create a detailed, visually engaging, and logically structured mind-map that illustrates the concept of the mind as explained in Abhidhamma psychology. This task aims to deepen your understanding of the mind's structure and functions while fostering creativity and critical thinking.

Requirements:

1. **Content:**
 - a. Include key concepts such as:
 - **Consciousness (citta):** Different types of consciousness (e.g., wholesome, unwholesome, neutral).
 - **Mental Factors (cetasika):** Key mental factors (e.g., mindfulness, greed, hatred, delusion) and their roles.

- **Interrelationships:** How consciousness and mental factors interact and influence each other.

- **Additional Concepts (optional):** You may include related ideas like Karma, Dependent Arising, or the Five Aggregates if they enhance your mind-map.

2. Creativity:

- Use **colours, symbols, icons, and visual elements** to make the mind-map engaging and easy to understand.
- Consider using **hierarchical structures, branches, or radial designs** to organize information effectively.
- Experiment with **visual metaphors** (e.g., a tree with branches representing mental factors) to make the content more relatable.

3. Clarity:

- Ensure the mind-map is **easy to follow** and logically structured.
- Use **clear labels** for each concept and connection.
- Avoid overcrowding; focus on **key ideas** and their relationships.

4. Sources:

- Reference **at least three sources**, including:
 - Primary Sources (e.g., Dhammapada, Satipaṭṭhāna Sutta, Abhidhammattha Saṅgaha, the Path of Purity).
 - Scholarly articles, books or textbooks on Abhidhamma psychology.
- Include a **small reference section** (e.g., a box or footnote) on the mind-map to cite your sources.

Guidance for Success:

1. Planning:

- Start by **brainstorming** the key concepts and their relationships.
- Create a **rough draft** on paper or digitally to organize your ideas before finalizing the mind-map.

2. Tools:

- Use digital tools like **MindMeister, XMind, Canva, or Lucidchart** for professional-looking mind-maps.
- Alternatively, hand-drawn mind-maps are acceptable if they are neat and visually appealing.

3. Visual Design Tips:

- Use **colour coding** to group related concepts (e.g., green for wholesome mental factors, red for unwholesome ones).
- Use **icons or images** to represent abstract ideas (e.g., a flame for greed, a lotus for mindfulness).
- Keep the **layout balanced** and avoid clutter.

4. Content Tips:

- Focus on **accuracy**—ensure your explanations of Abhidhamma concepts are

- correct.
- b. Highlight **connections** between concepts (e.g., how mindfulness influences consciousness).
- c. Use **brief phrases or keywords** rather than long sentences to keep the mind-map concise.

Grading Criteria:

1. **Accuracy and Depth of Content (40%):**
 - a. Demonstrates a thorough understanding of Abhidhamma psychology.
 - b. Includes all required concepts and explores their interrelationships.
2. **Creativity and Visual Appeal (30%):**
 - a. Uses colours, symbols, and visual elements effectively.
 - b. Presents the information in an engaging and innovative way.
3. **Clarity and Logical Organization (20%):**
 - a. Easy to follow with a clear and logical structure.
 - b. Labels and connections are well-defined.
4. **Proper Referencing of Sources (10%):**
 - a. Includes a reference section with at least three credible sources.

Example Mind-Map Structure Outline:

1. **Central Node:** “The Mind in Abhidhamma Psychology”
2. **Primary Branches:**
 - a. Consciousness (Citta)
 - b. Mental Factors (Cetasika)
 - c. Interrelationships
3. **Sub-Branched:**
 - a. Under Consciousness: Wholesome, Unwholesome, Neutral.
 - b. Under Mental Factors: Mindfulness, Greed, Hatred, Delusion.
 - c. Under Interrelationships: How mindfulness affects consciousness, how greed distorts perception.

Submission Guidelines:

- Submit your mind-map as a **PDF or image file** (if digital) or as a **high-quality scanned copy** (if hand-drawn).
- Ensure the file is **clearly labelled** with your name and student ID.

Assessment 4: Reflective Writing: A Creative Exploration (35%)

Objective: To reflect on a personal experience or a contemporary social issue through the lens of Buddhist positive psychology, fostering self-awareness and deeper understanding of Buddhist principles.

Due Date: 30 November 2025

Word Count: 1400 ~ 1500 words

Structure Suggestions:

1. **Description:**
 - a. Outline the event or issue in detail.
 - b. Provide context and background to help the reader understand the situation.
2. **Interpretation:**
 - a. Connect the event or issue to a relevant Buddhist concept or theory (e.g., mindfulness, compassion, impermanence, sense-experience, defilements, unwholesome-citta, wholesome-citta, dependent arising).
 - b. Explain how this concept helps in understanding or addressing the situation.
3. **Outcome:**
 - a. Discuss personal insights gained from the reflection.
 - b. Explore how this understanding might influence your future actions, decisions, or worldview.

Guidelines:

- **Tone and Style:** Write in a conversational, reflective, and creative tone. This is not a formal essay, so feel free to use storytelling, metaphors, or personal anecdotes.
- **Focus:** Ensure the reflection is deeply personal and meaningful, showing how Buddhist psychology has shaped your perspective.
- **No References Required:** This is a reflective piece, so formal citations or references are not necessary. However, if you mention specific Buddhist concepts, ensure they are accurately explained.

Grading Criteria:

1. **Creativity in Presentation:**
 - a. Unique and engaging approach to the reflection.
 - b. Use of creative elements like storytelling, metaphors, or personal voice.
2. **Clarity and Organization:**
 - a. Clear and logical flow of ideas.
 - b. Well-structured with distinct sections (description, interpretation, outcome).
3. **Accuracy in Explaining/Interpreting the Buddhist Concept:**
 - a. Accurate and thoughtful application of Buddhist psychology to the situation.
4. **Depth of Reflection and Application of the Concept:**
 - a. Insightful and meaningful exploration of the experience or issue.
 - b. Demonstrated growth or transformation in understanding.
5. **Compliance with the Word Limit:**
 - a. Adherence to the specified word count (1400 ~ 1500 words).

Example Prompts for Inspiration:

- Reflect on a moment of personal challenge and how the Buddhist concept of *impermanence* helped you navigate it.
- Explore a contemporary social issue (e.g., climate change, inequality) through the lens of *compassion* or *interconnectedness*.
- Share a personal experience where practicing *mindfulness* led to a significant shift in your perspective or behaviour.
- Reflect on a relationship conflict and how the concept of *right speech* or *non-attachment* helped resolve it.

Additional Notes

- **Guidance:** Please consult the Moodle page for examples of reflective writings, mind-maps, and further guidance on essay structuring.
- **Updates:** 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: 3 Sept 2025

- 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. It will also brief on the role of positive institutions like family and society in cultivating positive strengths within individuals and communities.

Class 2: Abhidhamma Analysis of Mind and Matter

- Date: 10 Sept 2025

- 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: 17 Sept 2025

- 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: Cognitive Processes

- Date: 24 Sept 2025
- 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.

Class 5: Rootless Consciousness

- Date: 8 Oct 2025
- 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 6: Beautiful Mental Factors and Positive Strengths

- Date: 22 Oct 2025
- Overview: Analysis of how beautiful mental factors contribute to the development of positive strengths and virtues.

Class 7: Absorption Meditation and Temporary Release

- Date: 5 Nov 2025
- 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: 12 Nov 2025
- 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: Insight Meditation and Irreversible Deliverance

- Date: 19 Nov 2025
- 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.

Class 10: Psychological Roots of Conflict

- Date: 26 Nov 2025

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

Recommended readings and online materials

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

A Note:

The students must access the Course Moodle Page regularly for updates and announcements, weekly lecture notes and readings materials, class activities, attendance marking, submission of assignments, grading criteria of assignments, sample assignments, and recordings of previous classes.

BSTC7122 Yogācāra Models of Reality (6 credits)

Lecturer: Prof. K.-D. Mathes

Email: 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. 10 % Class participation
2. 25% Quiz 1
3. 25% Quiz 2
4. 40% Final Essay

Lecture Schedule

<u>Date</u>	<u>Topic</u>
6.9.	General Introduction, The Eight Consciousnesses, Mind and Matter
13.9.	The five Stages of the Emergence of Yogācāra: The Yogācāra Sections (Y.-bhūmi), different layers of a historically grown treatise; Vasubandhu's Proof of Cognition-Only (Vijñaptimātratāsiddhi)
20.9.	Self-awareness
27.9.	The three-nature (trisvabhāva) interpretation of Madhyamaka emptiness
4.10.	QUIZ 1 ; The cut-off potential versus the concept of buddha nature (<i>tathāgatagarbha</i>)
11.10.	Fundamental transformation (<i>āśrayaparivṛtti</i>)
25.10.	The Yogācāra-Buddha-nature synthesis in the Maitreya Works
1.11.	The Laṅkāvatārasūtra (Sermon on the Descent into Lanka)
8.11.	Yogācāra in Dharmakīrti's Logic School (Pramāṇa)
15.11.	QUIZ 2 ; Kamalaśīla's Yogācāra-Madhyamaka synthesis
22.11.	Yogācāra in Buddhist Tantra
29.11.	Final Discussion, Question and Answer
1.12.	Submission of essays (1500-1750 words)

Reading List

Brunnhoezl, Karl: *Mining for Wisdom Within Delusion*. Boston and London: Snowlion 2012, 47-86.

Dunne, John D.: "Toward an understanding of non-dual mindfulness." *Contemporary Buddhism*. 12;01, 71-88.

Forgues, Gregory: Unraveling the Intent (Saṃdhinirmocana, Toh 106). 84000: Translating the Words of the Buddha. (<https://read.84000.co/translation/toh106.html>)

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.

Mathes, Klaus-Dieter: "Buddha nature" The Encyclopedia of Philosophy of Religion. Stewart Goetz and Charles Taliaferro (Editors-in-Chief). © 2021 John Wiley & Sons, Inc. Published 2021 by John Wiley & Sons, Inc. DOI: 10.1002/9781119009924.eopr0062

Mathes, Klaus-Dieter: *Maitripa: India's Yogi of Nondual Bliss*. Boulder: Shambhala Publications, 2022, 71-93.

Mathes, Klaus-Dieter: "Maitreya: The Future Buddha as an Author" In: *The Routledge Handbook of Indian Buddhist Philosophy*. London and New York: Routledge, 64-78. DOI: 10.4324/9781351030908-7

John Powers: *Introduction to Tibetan Buddhism*. New York: Snowlion, 2007, 63-82

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, 3-8.

Thompson, Evan: "Memory and Reflexive Awareness." In: Mark Siderits, Evan Thompson & Dan Zahavi, *Self, no self?: perspectives from analytical, phenomenological, and Indian traditions*. Oxford: OUP, 2011.

Westerhoff, Jan: *The Golden Age of Indian Buddhist Philosophy*. Oxford: OUP, 2018, 176-183

Yao, Zhihua: *The Buddhist Theory of Self-Cognition*. London and New York: Routledge, 2005

Elective Reading

Atmanspacher, Harald: "20th Century Variants of Dual-Aspect Thinking." *Mind and Matter* Vol. 12 (2) Jan. 2014, 245-288

Brunnhoezl, Karl: *A Compendium of Mahayana*. Boulder: Snowlion, 2018, vol. 1, p. 61 – 147.

Griffiths, Paul J.: *On Being Mindless: Buddhist Meditation and the Mind-Body Problem*. Delhi: Sri Satguru Publications, 1999.

Kellner, Birgit and Taber, John: Studies in Yogācāra-Vijñānavāda idealism I: The interpretation of Vasubandhu's Viṃśikā." In *Asia* 2014 (68.3), 709-756.

McClintock, Sara L.: *Omniscience and the Rhetoric of Reason: Śāntarakṣita and Kamalaśīla on Rationality, Argumentation, and Religious Authority*. Boston: Wisdom Publications.

Mathes, Klaus-Dieter: "The Madhyamaka Chapter in Sahajavajra's Sthitisamāsa." In: *A Life in Tibetan Studies. Festschrift for Dieter Schuh at the Occasion of his 80th Birthday*. Ed. By Christoph Cüppers, Karl-Heinz Everding, Peter Schwieger. Lumbini: LIRI, 523-556.

Mathes, Klaus-Dieter: "Tathāgatagarbha Influences in the Three Nature (trisvabhāva) Theory of the Maitreya Works." In *Journal of Tibetology* 20 (2020), 222-244.

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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) 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 *Nikāyas*. 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

Students will:

1. have a good understanding of the concept of emptiness as explained in the different schools of Buddhism
2. 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

1. **Attendance** (12% of overall grade)
2. **Three (3) quizzes** (48%, 16% for each quiz; quiz 1 will be held in lesson 4 (Feb 10); quiz 2 in lesson 8 (Mar 24); and quiz 3 in lesson 12 (Apr 28)).
3. **Essay** (40%)
 - Deadline: May 5
 - Word Count: 2500 - 3,000 words (excluding bibliography)
 - Topic: any topic on emptiness in Buddhist literature that is covered in the course

Assessment Guideline

30% - accuracy of the understanding of the topic

25% - depth of knowledge

25% - originality / personal insight

20% - quality of writing and presentation

Submission

- Upload a soft copy through Moodle via Turnitin **AND**
- Hand in a hard copy at Venerable Hin Hung's mailbox (next to CBS conference room on the 4th Floor of the Jockey Club Tower, Centennial Campus)

On the Cover Page (*all of the following information must be stated clearly*)

- Name
- University Number (or HKID for Occasional Students)
- Essay title
- Word Count

Late Submission (after 10 pm on due date based on Moodle record)

- within first 7 days after the deadline, one sub-grade will be deducted (e.g. A -> A-);
- from the 8th day after the deadline and thereafter, one grade will be deducted (e.g. A > B).

Plagiarism: As stated in Regulation 6 of the University's Regulations Governing Students' Academic Conduct Concerning Assessment NO engagement of plagiarism is allowed. All cases will be handled following the “Protocol on Handling of Plagiarism” as stated in the Faculty of Arts webpage.

AI-generated works are not allowed for submission. Essays containing AI-generated content will not be graded

Course content and topics (tentative)

Week	Content
Jan 20 Lesson 1	The concept of <i>śūnyatā</i> and Buddhist emancipations, and the four <i>siddhantas</i> (modes of teachings)
Jan 27 Lesson 2	Concept of <i>śūnyatā</i> in the <i>Nikaya</i> : no-self and the ending of suffering, sunyata and the five aggregates
Feb 3 Lesson 3	Emptiness and meditation in the <i>Nikaya</i> , and the <i>Channa Sutta</i> , a prototype of Mahayana understanding of the Dharma
Feb 10 Lesson 4 In class quiz 1	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》
Feb 17	Holiday – no class
Feb 24 Lesson 5	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》
Mar 3 Lesson 6	Concept of emptiness and <i>Prajñāpāramitā Sutra</i> : the first chapter of <i>Aṣṭasāhasrikā Prajñāpāramitā Sūtra</i> and <i>Sadaprarudita</i> Bodhisattva quest for perfect wisdom
Mar 10	Reading Week

Mar 17 Lesson 7	Concept of emptiness and <i>Prajñāpāramitā Sutra</i> : The Heart Sutra, its structure, and teachings
Mar 24 Lesson 8 In class quiz 2	Concept of emptiness and <i>Prajñāpāramitā Sutra</i> : The Diamond-cutter Sūtra (<i>Vajracchedikā Prajñāpāramitā</i>)
Mar 31 Lesson 9	<i>Kṣānti paramitā</i> and acceptance in regard to unarisen dharma (<i>anutpattikadharmakṣānti</i>)
Apr 7	Holiday – no class
April 14 Lesson 10	Nagarjuna's The Philosophy of the Middle Way: Conditioned Co-arising, elimination of conceptual proliferations (<i>prapañca</i> 戲論) and the two truths
April 21 Lesson 11	Nagarjuna's The Philosophy of the Middle Way: Conditioned Co-arising, elimination of conceptual proliferations (<i>prapañca</i> 戲論) and the two truths
April 28 Lesson 12 In class quiz 3	Mind-only and the Doctrines of the three intrinsic natures and the three no-intrinsic nature natures

Reading List

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. Cowherds, *Moonpaths: Ethics and Emptiness*. Oxford University Press, 2016.
4. Harvey, Peter. *An Introduction to Buddhism: teachings, history, and practices*. New York: Cambridge University Press, 1990.
5. Gadgin M. Nagao, Tran. Keenan P. John. *The Foundational Standpoint of Madhyamika Philosophy*. New York: State University of New York Press, 1989.
6. Garfield, Jay. *The Fundamental Wisdom of the Middle Way*. Oxford: Oxford University Press, 1996.
7. Goode, Greg. *Emptiness and Joyful Freedom*. North Atlantic Books, 2020.
8. Kalupahana, David J. *Mulamadhyamakakarika of Nagarjuna: The Philosophy of the Middle Way*, Motilal Barnasidass, 1991.
9. Sik, Hin Hung, "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.
10. Singh, J., *An Introduction to Madhyamaka Philosophy*. Delhi : Motilal Banarsidass, 1976.

11. Siderits, M. "On the soteriological significance of emptiness." *Contemporary Buddhism*, Vol. 4, No. 1, 2003. Routledge
12. Siderits, Mark; Katsura, Shoryu. *Nagarjuna's Middle Way: Mulamadhyamakakarika*. Simon and Schuster, 2013.
13. Stcherbatsky, Th. *The Central Conception of Buddhism*. Delhi: Sri Satguru Publications, 1991.
14. Velez De Cea, Abraham. "Emptiness in the Pali Suttas and the Question of Nagarjuna's Orthodoxy." *Philosophy East and West* 55 (4)(2005):507-528
15. Westerhoff, Jan. *Nagarjuna's Madhyamaka: A Philosophical Introduction*. Oxford University Press, 2009.
16. Yinshun, English Translation By Shi Huifeng. *An Investigation into Emptiness*. Noble Path Buddhist Education Fellowship, 2017.

Reference Material and Online Resources

1. Encyclopaedia of Buddhism, eds., Robert E. Buswell, Jr., Ed. New York: Macmillan Reference USA, 2003. 982 pp. 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.
2. Encyclopedia of Religion. Lindsay Jones, Ed. 2nd ed. Detroit: Macmillan Reference USA, 2005. 10735 pp. 15 vols. This Encyclopedia needs subscription, so use it through HKU Electronic Recourses.
3. Encyclopædia Britannica Online. This Encyclopædia needs subscription, so use it through HKU Electronic Recourses.
4. Digital Dictionary of Buddhism, eds., Charles Muller. 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 20 searches in a 24 hour period. To search Sanskrit and other terms containing diacritics, type in the term in simple ascii.
5. A Dictionary of Buddhism, eds., Damien Keown. This Dictionary needs subscription, so use it through HKU Electronic Recourses.
6. Accesstoinsight. 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/
7. Journal of Buddhist Ethics. This is a web based academic journal for free distribution. Web address: <http://www.jbe.gold.ac.uk/>
8. Taisho Edition of Chinese Tripitaka. 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 Taisho Edition of Chinese Tripitaka.

- 9 Buddhist Digital Library and Museum. 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://buddhism.lib.ntu.edu.tw/BDLM/>
- 10 Buddhasasana. 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>
- 11 The Internet Sacred Text Archive. You can find the old texts of almost all major religions in the world in this site and you can also 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/index.htm>
- 12 Mahayana Buddhist Sutras in English. In this site you can find some popular Chinese Mahayana texts in English translation. Website address:
<http://www4.bayarea.net/~mtlee/>
17. JSTOR The Scholarly Journal Archive. This Archive needs subscription, so use it through HKU Electronic Recourses. <http://www.jstor.org/jstor>

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BSTC7124 Anthropology of Buddhism
(6 credits)

Lecturer:

Prof. Catherine Hardie

Email: cehardie@hku.hk

Course Description

This course offers an in-depth exploration of Buddhism as a lived tradition, examining the practices, beliefs, institutions, and relationships that shape Buddhist communities across diverse cultural settings. Students will critically explore a range of important topics in the anthropology of Buddhism, including lay-monastic relations, gifts and merit-making, ritual and magic, monastic education, gender, transmission and lineage, death and reincarnation, pilgrimage and sacred landscapes, and modern transformations of Buddhist thought and practice. Through close analysis of ethnographic materials, they will engage with key debates, concepts, and methods in the anthropology of Buddhism. The course will also equip students with foundational ethnographic research skills and guide them through the process of conducting a collaborative mini-ethnographic project. By studying Buddhism through its lived expressions, the course invites students to deepen their understanding of the diverse and evolving practices of Buddhist communities across time and space.

Course Objectives

1. Enable students to approach Buddhism as a lived tradition by exploring the everyday practices, beliefs, and experiences of Buddhist communities across diverse cultural settings.
2. Foster engagement with anthropological perspectives on Buddhism by introducing students to key debates, theories, and methodological approaches in the field.
3. Cultivate an appreciation for the complexity and diversity of Buddhist traditions, examining themes such as lay-monastic relations, ritual, religious authority, monastic education and gender, and modern transformations.
4. Equip students with foundational ethnographic research skills, enabling them to critically reflect on the process of studying Buddhism through fieldwork and qualitative methods.
5. Provide opportunities for collaborative inquiry and original research, guiding students through the process of conducting and presenting a small-scale ethnographic study of Buddhist practice.

Assessment:

100% coursework

Components	Ratio	Submission deadline
Class attendance and participation	15%	
Mid-term quiz	35%	Week 7
Group project: mini-ethnography	25%	
Reflective essay on mini-ethnography	25%	

Lecture Topic and Reading List

Week	Date	Content	Reading
Week 1	19.01.2026	Introduction: studying Buddhism as a lived religion	
Week 2	26.01.2026	Monks, nuns, and laypeople: gifts and merit-making	PH pp. 11-31, 60-122. Keown, Damien, 'Origins of Buddhist Ethics' pp. 602-610
Week 3	02.02.2026	Buddhist ritual and magic	PH pp. 123-149
Week 4	09.02.2026	Monastic religiosities	King, Sallie B. King, 'The Ethics of Engaged Buddhism in Asia' in <i>The Oxford Handbook of Ethics</i> . 2018. Queen, Christopher, 'The Ethics of Engaged Buddhism in the West' in <i>The Oxford Handbook of Ethics</i> . 2018. DK (2022) pp. 19-31
	16.02.2026	NO CLASS Chinese New Year	

	23.02.2026	NO CLASS Chinese New Year	
Week 5	23.02.2026	Transmission and transformation across time and space	PH pp. 150-190 Optional: DK (2022) 'Chapter Seven: Animal' pp. 103-117
Week 6	02.03.2026	Ethnographic methods seminar	DK (2022) 'Chapter Eight: Ecology' pp. 121-132 Optional: PH pp. 150-190
Week 7 <u>Reading</u> <u>Week</u>	09.03.2026	Buddhism and modernity Mid-term quiz	PH pp 353-409.
	16.03.2026	NO CLASS HKU Foundation Day	
Week 8	23.03.2026	Buddhism and gender	DK (2022) 'Chapter Nine: Sex and Gender,' pp. 137-154. PH pp. 97-103
Week 9	30.03.2026	Buddhist sacred landscapes and pilgrimage	PH, pp. 286-310
	06.04.2026	NO CLASS Easter Holiday	
Week 10	13.04.2026	Charisma, legitimacy, and authority	Hongladarom, Soraj. 2015. "A Buddhist Perspective on Human Enhancement and Extension of Human Lifespan." <i>Prajñā Vihāra</i> 16 (1).
Week 11	20.04.2026	Death and reincarnation	
Week 12	27.04.2026	Group presentations (mini ethnographies)	

Required Reading

General resources and introductions

- Gellner, D.N. & R.F. Gombrich 2015. 'Buddhism' in J.D. Wright (ed.) *International Encyclopedia of the Social & Behavioral Sciences* (2nd ed.) Vol 2. Oxford: Elsevier.
- Gellner, D.N. (ed.) 1990. JASO special issue on Buddhism 21(2).
- Gombrich, R.F. 2006. *Theravada Buddhism: A Social History from Ancient Benares to Modern Colombo*. Routledge.
- Harvey, P. 2013. *An Introduction to Buddhism* (2nd ed.). Cambridge: Univ. Press.
- Jerryson, M. 2016. *The Oxford Handbook of Contemporary Buddhism*. OUP.
- Lopez, D. (ed.) 2005. *Critical Terms for Buddhist Studies*. Princeton: Univ. Press.
- Samuel, G. 2012. *Introducing Tibetan Buddhism*. Routledge.
- Vargas-O'Bryan, I. 2013. 'Anthropology of Buddhism', *Oxford Bibliographies*. DOI: 10.1093/obo/9780195393521-0001

Week 1: Introduction: studying Buddhism as a lived religion

Required readings:

- Gellner, D.N., 1990. 'Introduction: What is the Anthropology of Buddhism About?' *Journal of the Anthropological Society of Oxford* 21(2), p. 95-122
- Gellner, D.N. 2017, 'Afterword: So What Is the Anthropology About?' *Religion and Society: Advances in Research* 8: 203-209. doi: 10.3167/arrs.2017.080113

Recommended reading:

- Bailey, G. & I. Mabbett 2003. *The sociology of early Buddhism*. Cambridge: University Press.

Week 2: Monks, nuns, and laypeople: gifts and merit-making

Required readings:

- Sihlé, N. 2015. Introduction: the comparative anthropology of the Buddhist gift. *Religion Compass* 9(11), 347-51.
- Strong, J.S. 1979. 'The Transforming Gift: An Analysis of Devotional Acts of Offering in Buddhist Avadana Literature' *History of Religions* 18(3): 221-37.
- Strenski, I. 1983. 'On Generalized Exchange and the Domestication of the Sangha' *Man* (n.s.) 18: 463-77.

Optional readings:

- Falk, M.L. 2007. *Making Fields of Merit: Buddhist Female Ascetics and Gendered Orders in Thailand*. Seattle: Washington Univ. Press.
- Gombrich, R.F. 1971. *Precept and Practice: Traditional Buddhism in the Rural Highlands of Ceylon*. Oxford: Univ. Press. (1991 reissue as *Buddhist Precept and Practice*, Delhi: Motilal Banarsidass.)
- Hardacre, H. 1984. *Lay Buddhism in Contemporary Japan: Reiyukai Kyodan*. Princeton: Univ. Press.

- Holt, J. 2017. *Theravada Traditions: Buddhist Ritual Cultures in Contemporary Southeast Asia and Sri Lanka*. Honolulu: Hawaii Univ. Press.
- Samuels, J. 2010. *Attracting the heart: social relations and the aesthetics of emotion in Sri Lankan monastic culture*. Honolulu: University of Hawai'i Press.
- Spiro, M. 1970. *Buddhism and Society*. Univ. of California Press.

Week 3: Buddhist ritual and magic

Required readings:

- Sihlé, Nicolas. 2024. "Afterword: Conceptualizing the "Magical" in Tibet and Beyond". In *Tibetan Magic: Past and Present*. Bloomsbury Academic, pp.221-243, 2024, 9781350354968. {hal-04388665}
- Terwiel, B. 2012 (1975). *Monks and Magic: Revisiting a Classic Study of Religious Ceremonies in Thailand*. Copenhagen: NIAS Press.

Optional readings:

- Tambiah, S.J. 1970. *Buddhism and the Spirit Cults in Northeast Thailand*. CUP.
- Tambiah, S.J. 1984. *The Buddhist Saints of the Forest and the Cult of the Amulets: A Study in Charisma, Hagiography, Sectarianism, and Millennial Buddhism*. Cambridge: Univ. Press.
- Ames, M.M. 1964a. 'Magical Animism and Buddhism: A Structural Analysis of the Sinhalese Religious System' in E.B. Harper (ed.), *Religion in South Asia*. Seattle: University of Washington Press.
- Ames, M.M. 1964b. 'Buddha and the Dancing Goblins: A Theory of Magic and Religion' *American Anthropologist* 66(1): 75-82.
- Gellner, D.N. 1992. *Monk, Householder, and Tantric Priest: Newar Buddhism and its Hierarchy of Ritual*. Cambridge Univ. Press.
- Gombrich, R.F. 1971. *Precept and Practice: Traditional Buddhism in the Rural Highlands of Ceylon*. Oxford: Univ. Press.
- McDaniel, J. 2011. *The Lovelorn Ghost and the Magical Monk: Practicing Buddhism in Modern Thailand*. New York: Columbia Univ. Press.
- Mumford, S.R. 1989. *Himalayan Dialogue: Tibetan Lamas and Gurung Shamans in Nepal*. The University of Wisconsin Press.
- Samuel, G. 1993. *Civilized Shamans: Buddhism in Tibetan Societies*, Washington: Smithsonian.
- Southwold, M. 1982. True Buddhism and village Buddhism in Sri Lanka. In *Religious organisation and religious experience* (ed.) J Davis, 137-152. New York: Academic Press
- Spiro, M.E. 1967. *Burmese Supernaturalism*. New Jersey: Prentice-Hall.

Week 4: Monastic education

Required readings:

- Dhammasami, K. 2007. 'Idealism and Pragmatism: A Dilemma in the Current Monastic Education Systems of Burma and Thailand' in I. Harris (ed.) *Buddhism, Power and Political Order*, pp. 10–25. London: Routledge.
- Bochert, T. 2017. *Educating Monks: Minority Buddhism on China's Southwest Border*. Honolulu: Univ. of Hawaii Press. "Introduction: Buddhism and Monastic Education, within and across Borders in the New Millennium."

Optional readings:

- Carrithers, M. 1983. *The Forest Monks of Sri Lanka: An Anthropological Study*. Delhi: OUP.
- Deegalle, M., 2006. *Popularizing Buddhism: Preaching as Performance in Sri Lanka*. Albany: SUNY Press.
- Dhammasami, K. 2018. *Buddhism, Education and Politics in Burma and Thailand: From the Seventeenth Century to the Present*. London: Bloomsbury.
- Dreyfus, G.B.J., 2008. *The Sound of Two Hands Clapping: The Education of a Tibetan Buddhist Monk*. Berkeley: University of California Press.
- McDaniel, J., 2008, *Gathering Leaves and Lifting Words: Histories of Buddhist Monastic Education in Laos and Thailand*. Seattle: University of Washington Press.
- Seneviratne, H.L. 1999. *The Work of Kings: The New Buddhism in Sri Lanka*. Univ. of Chicago Press.

Week 5: Transmission and transformation across time and space

Required reading:

- Bushman, N., J.L. Garfield, & A. Zablocki (eds) 2009. *TransBuddhism: Transmission, Translation, and Transformation*. Amherst: Univ. of Massachusetts Press. "Introduction" (pp.

Optional readings:

- Bao, J. 2015. *Creating a Buddhist Community: A Thai Temple in Silicon Valley*. Temple Univ. Press.
- Chandler, S. 2004. *Establishing a Pure Land on Earth: The Foguang Buddhist Perspective on Modernization and Globalization*. Honolulu: Univ. of Hawaii Press.
- Field, R. 1999. *How the Swans Came to the Lake: A Narrative History of Buddhism in America*. Shambala.
- Gleig, A. 2019. *American Dharma: Buddhism Beyond Modernity*. Yale Univ. Press.
- Goldstein, M. and M.T. Kapstein (eds) 1998. *Buddhism in Contemporary Tibet: Religious Revival and Cultural Identity*. Univ. of California Press.
- Gutiérrez Baldoquín, H. (ed.) 2004. *Dharma Color and Culture: New Voices in Western Buddhism*. Berkeley, CA: Parallax Press.
- Learman, L. 2005. *Buddhist Missionaries in the Era of Globalization*. Honolulu: Univ. of Hawaii Press.

- Lopez, D.S. (ed.) 1998. *Prisoners of Shangri-La: Tibetan Buddhism and the West*. Chicago: Univ. Press.
- McNicholl, A. 2018. 'Buddhism and Race' in P. Harvey & K. GinLum (eds) *The Oxford Handbook of Race and Religion in American History*, pp. 223–40. New York: OUP.
- Moran, P. 2004. *Buddhism Observed: Travelers, Exiles and Tibetan Dharma in Kathmandu*. London: RoutledgeCurzon.
- Smith, S., S. Munt, & A. Kam-Tuck Yip 2016. *Cosmopolitan Dharma: Race, Sexuality, and Gender in British Buddhism*. Leiden: Brill.

Week 6: Ethnographic methods seminar

Required reading:

Murchison, Julian. 2010. *Ethnography Essentials: Designing, Conducting, and Presenting Your Research*, San Francisco: Jossey-Bass. Chapters 1, 5, 6, 7.

Week 7: Buddhism and modernity

Required readings:

- McMahan, D.L. 2008. *The Making of Buddhist Modernism*. OUP. "Introduction: Buddhism and Modernity" (pp. 3-26)
- Gayley, Holly. 2021. "Introduction" in Gayley, Holly (ed). 2021. *Voices from Larung Gar: Shaping Tibetan Buddhism for the Twenty-First Century*. Boulder: Shambhala. (pp. 12-32).

Recommended readings:

- Batchelor, S. 2017. *Secular Buddhism: Imagining the Dharma in an Uncertain World*. Yale Univ. Press.
- Bubandt, N. & M. van Beek 2012. *Varieties of Secularism in Asia: Anthropological Explorations of Religion, Politics, and the Spiritual*. London: Routledge.
- Cook, J. 2010. *Meditation in Modern Buddhism: Renunciation and Change in Thai Monastic Life*. Cambridge: Univ. Press.
- Sharf, R.H. 1995. 'Buddhist Modernism and the Rhetoric of Meditative Experience' *Numen* 42(3): 228-83.
- Van der Veer, P. 2014. *The Modern Spirit of Asia: The Spiritual and the Secular in China and India*. Princeton: Univ. Press.

Week 8: Buddhism and gender: laywomen and nuns

Required reading:

Hannah, Michelle. 2012. 'Colliding Gender Imaginaries: Transnational Debates about Full Ordination for Tibetan Buddhist Nuns', *Asian Journal of Women's Studies* 18(4) 7-44.

Optional readings:

- Arai, P.K.R. 1999. *Women Living Zen: Japanese Soto Buddhist Nuns*. New York: OUP.
- Bartholomeusz, T.J. 1994. *Women under the Bo Tree: Buddhist Nuns in Sri Lanka*.

- Cambridge: UP.
- Falk, M.L. 2007. *Making Fields of Merit: Buddhist Female Ascetics and Gendered Orders in Thailand*. Seattle: Washington Univ. Press.
- Gutschow, K. 2004. *Being a Buddhist Nun: The Struggle for Enlightenment in the Himalayas*. Harvard Univ. Press.
- Havnevik, H. 1989. *Tibetan Buddhist Nuns: History, Cultural Norms, and Social Reality*. OUP/Norwegian University Press.
- Kawanami, Hiroko. 2007. 'The Bhikkuni Ordination Debate: Global Aspirations, Local Concerns, with Special Emphasis on the Views of the Monastic Community in Burma.' *Buddhist Studies Review* 24(2) 226-44.
- Keyes, C.F. 1984. 'Mother or Mistress but Never a Monk: Buddhist Notions of Female Gender in Rural Thailand' *American Ethnologist* 11: 223-41.
- Kirsch, A.T. 1985. 'Text and Context: Buddhist Sex Roles/Culture of Gender Revisited' *American Ethnologist* 12: 302-20.
- LeVine, S. & D.N. Gellner 2005. *Rebuilding Buddhism: The Theravada Movement in Twentieth-Century Nepal*. Harvard: Univ. Press: Chapter 7.
- Salgado, Nirmala S. 2013. *Buddhist Nuns and Gendered Practice: In Search of the Female Renunciant*. OUP.
- Soucy, A. 2012. *The Buddha Side: Gender, Power, and Buddhist Practice in Vietnam*. Honolulu: Univ. of Hawaii Press.
- Seeger, M. 2018. *Gender and the path to awakening: hidden histories of nuns in modern Thai Buddhism*. Chiang Mai: Silkworm Books
- Tsomo, Karma Lekshe (ed.) 2000. *Innovative Buddhist Women: Swimming Against the Stream*. Richmond: Curzon.

Week 9: Buddhist sacred landscapes, pilgrimage, and tourism

Required readings:

Bruntz, Courtney and Schedneck, Brooke. 2020. *Buddhist Tourism in Asia*. Honolulu: University of Hawaii Press. "Introduction: Theoretical Landscapes of Buddhist Tourism in Asia" (pp. 1-26) and Chapter 1: David Geary, "Peace and the Buddhist Imaginary in Bodhi Gaya, India" (pp 27-43).

Recommended reading:

Huber, Tony. 2008. *The Holy Land Reborn: Pilgrimage and the Tibetan Reinvention of Buddhist India* (Buddhism and Modernity series). Chicago: University of Chicago Press.

McDaniel, J. 2017. *Architects of Buddhist Leisure: Socially Disengaged Buddhism in Asia's Museums, Monuments, and Amusement Parks*. Honolulu: Univ. of Hawaii Press.

Week 10: Charisma, legitimacy, and authority in Buddhist traditions

Required readings:

Brumann, Christoph, Abrahms-Kavunnenki, Saskia and Switek, Beata (eds). 2021. *Monks, Money and Morality: The Balancing Act of Contemporary Buddhism*, London:

Bloomsbury.

Yao, Yu-Shuang. 2012. *Taiwan's Tzu Chi as Engaged Buddhism: Origins, Organization, Appeal and Social Impact*. Leiden: Global Oriental

Recommended readings:

Smyer, Yü, D. 2011. *The Spread of Tibetan Buddhism in China: Charisma, Money, Enlightenment*. New York: Routledge.

Turek, Magdalena Maria. 2025. *Buddhist Hermits in Eastern Tibet: Saint-Making and Ascetic Performance* (Routledge Critical Studies in Buddhism)

Week 11: Death and reincarnation

Required reading:

Desjarlais, Robert. 2000. "Echoes of a Yolmo Buddhist's Life, in Death", *Cultural Anthropology*, Vol. 15, No. 2 (May, 2000), pp. 260-293.

Optional readings:

Desjarlais, Robert. *Subject to Death: Life and Loss in a Buddhist World*. Chicago: University of Chicago Press.

Klima, Alan. 2010. *Funeral Casino*. Princeton: Princeton University Press.

Rowe, M.M. 2011. *Bonds of the dead: temples, burial, and the transformation of contemporary Japanese Buddhism*. Chicago: University Press.

Zivkovic, Tanya. 2013. *Death and Reincarnation in Tibetan Buddhism: In-between Bodies*. Oxford and New York: Routledge.

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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) 40%: a short essay with 3,000-3,500 words
- (ii) 30%: Book Presentation (each group have 30 minutes, 5 students in a group)
- (iii) 30% Quiz (20 MC questions at the class is expected to demonstrate your participation, as well as comprehension and critical thinking on the related topics.)

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

Week 1 (23 JAN): 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.

Week 2 (30 JAN): Current studies of Buddhism and 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.

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.

Week 3 (6 FEB): Power of Ritual & Ritual Functions

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.
- *Bell, Catharine (1992) *Ritual Theory, Ritual Practice* (Oxford University Press, USA), pp. 1-89.
- *Chandler, Stuart (2004), *Establishing A Pure Land on Earth: The Foguang Buddhist Perspective on Modernization and Globalization* (Honolulu: University of Hawai'i Press), pp. 43-77.
- *Don Pittman, *Toward A modern Chinese Buddhism: Taixu's Reforms*. Honolulu: University of Hawai'i Press, 2001: 13-60.
- Eliade, Mircea translated by Willard R. Trask (1987), *The Sacred and The Profane: The Nature of Religion* (Harcourt Brace Jovanovich) pp. 20-67.
- Fromm, Eric (1950) *Psychoanalysis and Religion* (New Haven: Yale University Press).
- Harvey, Peter (1990), *An Introduction to Buddhism* (Cambridge University Press).
- Huang, C. Julia (2003), "The Buddhist Tzu-Chi Foundation of Taiwan" in Christopher Queen, ed., *Action Dharma: New Studies in Engaged Buddhism*. (Routledge: Curzon), pp.136-153.
- *McRae, John R. (May, 1995), 'Buddhism', *Journal of Asian Studies*, 54 (2), pp. 354-71.
- * Reader, Ian and Tanabe, George J. (1998), *Practically Religious: Worldly Benefits and the Common Religion of Japan* (Honolulu University of Hawai'i Press), pp.36-69.

Week 4 (23 Feb): Theoretical basis of Chinese Buddhist ritual and Case Studies (1)— Concepts of Karma and Confessional Ritual

Readings:

- James, William (1985) *The Varieties of Religious Experience* (US: Harvard University Press) pp.53-76.
- *Harvey, Peter (1990), Chapter 2 of *An Introduction to Buddhism* (Cambridge University Press), pp.33-46.
- Sadakata, Akira (1997), *Buddhist Cosmology: Philosophy and Origins* (Tokyo: Kosei).
- Naranda (1980), *The Buddha and His Teachings*, Singapore, Chapter (27); pp.43-44.
- Laumakis, Stephen J. (2008), Chapter 5 of *An introduction to Buddhist philosophy* (Cambridge; New York: Cambridge University Press).
- *Walsh, Michael J. (2007), 'The Economics of Salvation: Toward a Theory of Exchange in Chinese Buddhism', *Journal of the American Academy of Religion Advance*, pp. 353-82.
- *Xueyu (2003), 'Merit Transfer and Life after Death in Buddhism', *Ching Feng*, New

Series 4.1, pp. 29-50.

Week 5 (20 FEB): Lunar New Year Holiday

**Week 6 (27 Feb): Theoretical basis of Chinese Buddhist ritual and Case Studies (2)—
Rebirth and Death Ritual**

Readings:

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

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.

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

**Week 7 (6 MAR): Theoretical basis of Chinese Buddhist ritual and Case Studies (3)—
"Merit Making: Practical Benefit, ritual function": Ritual for Saving the Flaming-month Hungry Ghosts & Buddhist Rituals for Saving All Sentient Beings**

Readings:

Kwong, Chun Wah. 2002. The Public Role of Religion in Post-colonial Hong Kong : An Historical Overview of Confucianism, Taoism, Buddhism, and Christianity (Peter Lang: New York).

Leong, Herry. 2001. Ritual Implements, Tools & Objects of Chinese Buddhism (Yuan Kuang Buddhist Publications: Taiwan).

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.

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

*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

Week 8 (13 MAR): Reading Week

Week 9 (20 MAR): 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.

Week 10 (27 MAR): 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

Week 11 (3 APR): Easter Holiday

Week 12 (10 APR): 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

Week 11 (17 APR): 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

Week 12 (24 APR): Course Revision

Readings List:

- Dhammapala Gatare (1984). “Towards the Definition of Saddhā and Bhakti” in *Buddhist Studies in Honour of Hammalava Saddhatissa* (ed.) Dhammapala Gatare, Gombrich Richard and Norman K.R. Sri Lanka: Buddhist Research Library Trust. Pp. 77-81.
- Francis Story (2000) *Prayer and Worship*, Sri Lanka: Buddhist Publication Society (online edition).
- Fromm, Erich (1950). *Psychoanalysis and Religion*. New Haven: Yale University Press.
- Gombrich Richard F. (2006 2nd edition) *Theravāda Buddhism: A Social History from Ancient Benares to Modern Colombo*. London and New York: Routledge.
- Kariyawasam A.G.S. (1995). *Buddhist Ceremonies and Rituals of Sri Lanka*, Sri Lanka: Buddhist Publication Society.
- Keyes C.F. (1983). “Merit-transference in the kammic theory of popular Theravāda Buddhism” in *Karma: An anthropological inquiry*, pp.261-299.
- Langer Rita (2007). *Buddhist Rituals of Death and Rebirth: Contemporary Sri Lankan Practice and its Origin*. London and New York: Routledge.

- Lily Silva De (2001 reprinted). "Paritta Ceremony of Sri Lanka Its Antiquity and Symbolism" in *Buddhist Thought and Ritual* (ed.) Kalupahana David. J. New Delhi: Motilal Banarsidass Publisher. Pp. 139-150.
- Premasiri P.D. (2001 reprinted). "Significance of Ritual Concerning Offering to Ancestors in Theravada Buddhism" in *Buddhist Thought and Ritual* (ed.) Kalupahana David. J. New Delhi: Motilal Banarsidass Publisher. Pp. 151-158.
- Saddhatissa Hemmalawa (2001 reprinted). "The Significance of Paritta and its Application in Theravāda Tradition" in *Buddhist Thought and Ritual* (ed.) Kalupahana David. J. New Delhi: Motilal Banarsidass Publisher. Pp. 125-138.
- Tiwsakul A.R. and Hackley, C. (2012). "Consuming the Dead: Symbolic Exchange in Thai Hungry Ghost Festivals" in *ACR North American Advances*, pp771-773.
- Williams.P. and Ladwig P. (2012). *Buddhist funeral cultures of Southeast Asia and China* pp.118-141

Lecture 13 (29th Nov): Theoretical basis and practice of Pali Buddhism (3)

***Recommended Readings**

Further Reading

- 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.
- Bell, Catherine (May, 1988), 'Ritualization of Texts and Textualization of Ritual in the Codification of Taoist Liturgy', *History of Religions*, 27 (4), pp. 366-92.
- (Jan., 1989), 'Ritual, Changes, and Changing Rituals', *Worship*, 63, pp.31-41.
- (1992), *Ritual Theory, Ritual Practice* (New York: Oxford University Press).
- (1997), *Ritual Perspectives and Dimensions* (New York: Oxford university Press).
- Berkwitz, Stephen C. (ed.) (2006), *Buddhism in World Cultures: Comparative Perspectives* (Santa Barbara (US): ABC-CLIO).
- Brook, Timothy (1993), *Praying for Power: Buddhism and the Formation of Gentry Society in Late-Ming China* (Cambridge and London: Harvard University Press).
- (Dec., 1989), 'Funerary Ritual and the Building of Lineages in Late Imperial China', *Harvard Journal of Asiatic Studies*, 49 (2), pp. 465-99.
- Cave, Roderick (1998), *Chinese Paper Offerings* (Hong Kong: Oxford University Press).
- Chappell, David W. (ed.) (1987), *Buddhist and Taoist Practice in Medieval Chinese Society* (Honolulu: University of Hawaii Press).
- Chen, Kenneth K. S. (1964), *Buddhism in China, a historical survey* (Princeton, N.J.: Princeton University Press).
- (1973), *The Chinese Transformation of Buddhism* (Princeton, N.J.: Princeton University Press).

- Chen, Pi-yen (2002), 'The Contemporary Practice of the Chinese Buddhist Daily Service: Two Case Studies of the Traditional in the Post-traditional World', *Ethnomusicology*, 46, pp.226-50.
- Davis, Edward L. (2001), *Society and the supernatural in Song China* (Honolulu: University of Hawaii Press).
- Durkheim, Emile (1915), *The Elementary Forms of the Religious Life: A Study in Religious Sociology* (London: G. Allen & Unwin).
- Eberhard, Wolfram (1967), *Guilt and Sin in Traditional China* (Berkeley: University of California Press).
- Ebrey, Patricia (Apr., 1990), 'Cremation in Sung China', *The American Historical Review*, 95 (2), pp. 406-28.
- Eliade, Mircea (1961), *The Sacred and the Profane: The Nature of Religion* (New York: Harper and Row).
- Gates, Hill (Jul., 1987), 'Money for the Gods', *Modern China*, Vol. 13, No. 3, Symposium on Hegemony and Chinese Folk Ideologies, Part II, pp. 259-77.
- Geertz, Clifford (1999), 'From the Native's Point of View: On the Nature of Anthropological Understanding', in McCutcheon Russell T. (ed.), *The Insider/ Outsider Problem in the Study of Religion* (London, New York: Cassell), pp.50-63.
- Ghose, Lynken (2007), 'Karma and the Possibility of Purification: An Ethical and Psychological Analysis of the Doctrine of Karma in Buddhism', *Journal of Religious Ethics*, 35 (2), pp. 259-90.
- Gregory, Peter N. and Daniel A. Getz, (ed.) (1999), *Buddhism in the Sung* (Honolulu: University of Hawaii Press).
- Holt, John C. (Jun. 1981), 'Assisting the Dead by Venerating the Living: Merit Transfer in the Early Buddhist Tradition', *Numen*, Vol. 28, Fasc. 1, pp. 1-28.
- Huang Chi-chiang (July, 1998), "Consecrating the Buddha: Legend, Lore, and History of the Imperial Relic-Veneration Ritual in the T'ang Dynasty" in *Chung-Hwa Buddhist Journal* vol.11, pp.483-533.
- Jones, Charles B. (2003), "Foundations of Ethics and Practice in Chinese Pure Land Buddhism" in *Journal of Buddhist Ethics* v.10.
- Kwong, Chungwah (2002), *The Public Role of Religion in Post-Colonial Hong Kong: An Historical Overview of Confucianism, Taoism, Buddhism, and Christianity* (Asian Thought and Culture, 53; New York: Peter Lang).
- Makransky, John (2000), 'Buddhist Views on Ritual Practice: Mahāyāna Buddhist Ritual and Ethical Activity in the World', *Buddhist-Christian Studies*, vol. 20, pp. 54-59.
- Overmyer, Daniel L. (June 1990), 'Buddhism in the Trenches: Attitudes Toward Popular Religion in Chinese Scriptures Found at Tun-Huang', *Harvard Journal of Asiatic Studies*, vol. 50, pp. 197-222.
- Rappaport, Roy A. (1999), *Ritual and Religion in the Making of Humanity* (Cambridge: Cambridge University Press).
- Reader, Ian and Tanabe, George J. (1998), *Practically Religious: Worldly Benefits and the Common Religion of Japan* (Honolulu University of Hawai'i Press).

- Reader, Ian (2005), *Making Pilgrimages: Meaning and Practice in Shikoku* (Honolulu: University of Hawai'i Press).
- Sadakata, Akira (1997), *Buddhist Cosmology: Philosophy and Origins* (Tokyo: Kosei).
- Stephen C. Berkwitz (ed.), *Buddhism in World Cultures: Comparative Perspectives* (Santa Barbara (US): ABC-CLIO).
- Strickmann, Michel (2002), *Chinese Magical Medicine* (Stanford: Stanford University Press).
- Tambiah, Stanley J. (Jun. 1968), 'The Magical Power of Words', *Man*, vol. 3, pp. 175-208.
- (1973), 'Buddhism and This-Worldly Activity', *Modern Asian Studies*, vol. 7 (1), pp. 1-20.
- Teiser, Stephen F. (Aug., 1986), 'Ghosts and Ancestors in Medieval Chinese Religion: The Yü-lan-p'en Festival as Mortuary Ritual', *History of Religions*, 26 (1), pp. 47-67.
- (Dec., 1988), '“Having Once Died and Returned to Life”: Representations of Hell in Medieval China', *Harvard Journal of Asiatic Studies*, 48 (2), pp. 433-64.
- Ter Haar, Barend J. (1998), *Ritual and Mythology of the Chinese Triads: Creating an Identity* (Leiden: EJ Brill).
- Tong, Chee Kiong (2004), *Chinese Death Rituals in Singapore* (London ; New York: RoutledgeCurzon).
- Tong, Chee Kiong and Kong, Lily (Sep., 2000), 'Religion and modernity: ritual transformations and the reconstruction of space and time', *Social & Cultural Geography*, pp. 29 - 44.
- Turner, Victor (1969), *The Ritual Process: Structure and Anti-structure* (Chicago: Aldine Publishing Co.).
- Van Gennep, Arnold (1960), *Rite of Passage* (London: Routledge & Paul).
- Watson, James L. and Rawski, Evelyn S. (ed.) (1988), *Death Ritual in Late Imperial and Modern China* (Berkeley: University of California Press).
- Weller, Robert P. (1987), *Unities and Diversities in Chinese Religion* (Seattle: University of Washington Press).
- (Feb, 1985), 'Bandits, Beggars, and Ghosts: The Failure of State Control over Religious Interpretation in Taiwan', *American Ethnologist*, vol. 12, pp. 46-61.
- Wilson, Bryan and Dobbelaere, Karel (1994), *A Time to Chant: Soka Gakkai Buddhists in Britain* (Oxford: Clarendon).
- Woodhead, Linda, et al. (2001), *Religions in the Modern World: Traditions and Transformations* (London: Routledge).
- Wu, Cheng-han (1988), 'Temple Fairs in Late Imperial China', Ph. D. dissertation (Princeton University).
- Yu, Chun-fang (1981), *The renewal of Buddhism in China* (New York: Columbia University Press).
- Chan, Yiu Kwan (2008), 'Popular Buddhist Ritual in Contemporary Hong Kong: Shuilu Fahui, a Buddhist Rite for Saving All Sentient Beings of Water and Land'. Lancaster University.
- Kwong, Chun Wah (2002), *The Public Role of Religion in Post-colonial Hong Kong : An Historical Overview of Confucianism, Taoism, Buddhism, and Christianity* (Peter Lang: New York).

Leong, Herry (2001) *Ritual Implements, Tools & Objects of Chinese Buddhism* (Yuan Kuang Buddhist Publications: Taiwan).

Hun, Yeow Lye (2003), *Feeding Ghosts: A study of the Yuqie Yankou Rite*. Ph.D. Thesis, University of Virginia

Sik Hin Hung and Sik Fa Ren (2016), 'A Case Study of the Decline of the Buddhist Funeral Ritual, the Guangdong Yuqie Yankou'. *Contemporary Buddhism*: 1–22.

3) E-Journals

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>

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

Buddhist Studies Review. HKU Library. Published twice a year by the UK Association for Buddhist Studies, started form 1984. S 294.3 B927 S9

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

Contemporary Buddhism. HKU Library. Published twice a year, Richmond, England: Curzon, c2000- S 294.3 C761 B

Website Recourses

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

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.

Taisho Edition of Chinese Tripitaka. 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 *Taisho Edition of Chinese Tripitaka*.

Digital Sanskrit Buddhist Canon. Free for download and reading from The University of The West website: <http://www.uwest.edu/sanskritcanon/index.html>

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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, 2025. Your proposal for capstone experience will be considered by the MBS Programme Committee, results will be announced by late December 2025. You may be required to make changes for your proposal upon recommendation of the said committee. For details, please refer to the explanatory notes on capstone experience.

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

The capstone experience courses are listed as follows:

BSTC8999. Capstone Experience: Dissertation

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

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

Assessment: 100% coursework

- BSTC8003. Capstone Experience: Dunhuang Buddhist art and culture**
- BSTC8006. Capstone Experience: Counselling and pastoral practice**
- BSTC8013. Capstone Experience: Buddhism in Tibetan contexts: history and doctrines**
- BSTC8024. Capstone Experience: Special topics in Buddhist studies (1): Introduction into Sino-Tibetan Buddhist Studies**
- BSTC8032. History of Indian Buddhism: a general survey**
- 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**
- BSTC8124. Capstone Experience: Anthropology of Buddhism**
- 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: 100% coursework