

Course Code: ME 01

Course Title: Buddhist Doctrines of Pali Nikāyas: Analysis and Interpretation

Aim: To give a critical and comprehensive knowledge of Buddhist doctrines of Pali Nikāyas

Contents: Fundamental Teachings of Early Buddhism, questions raised and solutions offered by modern scholars on the interpretation of early Buddhist doctrines, the diverse trends discernible in the early Buddhist discourses as to the nature of the world of sensory experience and the reasons that could be adduced in grasping their significance within the context of the religion-philosophical system of early Buddhism will form an integral part of this study. The course will be based on *Suttapiṭaka* and supplemented, where necessary, with the Abhidhammic and commentarial expositions. It is in the interests of this course to gain an ability to read original Pali suttas.

Methods of Teaching and Learning: Lectures and class discussion

Assessment Method: In-class Participation (10%), Two Short Essays (40%) and Final Examination (50%)

Learning Outcome: Ability to elaborate critically the Fundamental Teachings of *Suttapiṭaka* and to read and understand relevant discourses in original sources

Recommended for Reference:

- G. C. Pande, *Studies in the Origins of Buddhism*, Allahabad, 1957.
- J. G. Jennings, *The Vedantic Buddhism of the Buddha*, London, 1947.
- T. R. V. Murti, *The Central Philosophy of Buddhism*, London, 1955.
- K. N. Jayatilleke, *Early Buddhist Theory of Knowledge*, London, 1963.
- S. Radhakrishnan, *Indian Philosophy*, London, 1958.
- George Grimm, *The Doctrine of the Buddha: The Religion of Reason and Meditation*, Berlin, 1958.
- E. Conze, *Buddhist Thought in India*, London, 1982.
- A. K. Warder, *Indian Buddhism*, Delhi, 1980.
- Th. Stcherbatsky, *The Central Conception of Buddhism*, (London, 1923)
- *idem*, *The Conception of the Buddhist Nirvana*, Leningrad, 1927.
- 'The Doctrine of the Buddha', *Bulletin of the School of Oriental Studies*, Vol. VI, 1930-32.
- Mrs. Rhys Davids, *Sakya or Buddhist Origins*, London, 1931.
- M. Winternitz, 'Problems of Buddhism', *Visva--Bharati Quarterly*, Vol. II, 1936.
- Trevor Ling, *The Buddha*, London, 1973.
- E. A. Rune Johanson, *The Psychology of Nirvana*, New York, 1970.
- _____, *The Dynamic Psychology of Early Buddhism*, London and Malmo, 1979.
- R. Robinson, *The Buddhist Religion*, Wisconsin, 1970.
- S. Beyer, *The Buddhist Experience*, New York, 1974.

Course Code: ME 02

Course Title: Theravāda Abhidhamma: Origins and Development

Aim: Knowledge of antecedent doctrinal trends and historical factors that led to the emergence of the Abhidhamma, its expository methodology and its fundamental concepts as found in the canonical Abhidhamma and their further elaboration in the commentaries and compendiums.

Contents: Doctrinal trend and historical factors that led to emergence of Abhidhamma, its expository methodology and its fundamental concepts as found in the canonical Abhidhamma, Abhidhammic elaborations in commentaries and compendiums, Abhidhamma's central conception of *dhamma*, its ancillary theory of the two levels of reality (*paññatti* and *paramattha*) and two kinds of truth (*sammuti* and *paramattha*), the commentarial interpretation of *dhamma* as *sabhāva* and its significance in the context of Sarvāstivādins' theory of tritemporal existence, the Abhidhammic analysis of mind and matter, *bhavanga* and theory of perception, *bhāva-sādhana* and other methods of definition, theory of time and instantaneous being, conditioned genesis (*paccayākāra-naya*), mind-culture and higher reaches of mind.

Methods of Teaching and Learning: Lectures and class discussion

Assessment Method: In-class Participation (10%), Short Essay (30%) and Long Essay (60%)

Learning Outcome: Ability to describe doctrinal and historical factors that led to the emergence of Abhidhamma, to explain expository methodology and its fundamental concepts in the canonical Abhidhamma and to elaborate on Abhidhammic expositions in commentaries and compendiums

Recommended for Reference:

- Ven. Nyanatiloka, *Guide through the Abhidhamma Piṭaka*, Colombo, 1946.
- H. Guenther, *Philosophy and Psychology in the Abhidharma*, Lucknow, 1951.
- Mrs. Rhys Davids, *Buddhist Manual Of Psychological Ethics (tr. Dhammasaṅgani)*, London, 1923.
- S. Z. Aung and Mrs. Rhys Davids, *Points of Controversy (tr. Kathāvatthu)*, PTS, 1915.
- —, *Compendium of Philosophy (tr. Abhidhammatthasaṅgaha)*, PTS, 1910.
- Ven. Nyanaponika, *Abhidhamma Studies, Researches in Buddhist Psychology*, Colombo, 1946.
- Mc Govern, *A Manual of Buddhist Philosophy*, Vol. I, London, 1923.
- A. K. Warder, 'Mātikā' (Introductory Essay), *Mohavicchedani*, PTS, 1961.
- Ven. J. Kasyap, *The Abhidhamma Philosophy*, Vols. I & II, Benares, 1943.
- Ven. Narada Thera, *A Manual of Abhidhamma*, Vols. I & II (tr. *Abhidhammatthasaṅgaha*), Colombo, 1956.
- E. R. Sarathchandra, *Buddhist Psychology of Perception*, Colombo, 1958.
- Y. Karunadasa, *Buddhist Analysis of Matter*, Colombo, 1967.
- F. Watanabe, *Philosophy and its Development in the Nikāyas and Abhidhamma*, Delhi, 1983.
- S. Z. Aung, 'Abhidhamma Literature in Burma', *Journal of the Pali Text Society*, 1910 - 12.
- Ven. Ledi Sayadaw, 'Some Points in Buddhist Doctrine', *Journal of the Pali Text Society*, 1913 –
- —, 'On the Philosophy of Relations', *Journal of the Pali Text Society*, 1915 - 16.
- W. S. Karunaratne *et al*, 'Abhidhamma', *Encyclopedia of Buddhism*, Vol. I, Fascile I, Colombo, 1961.

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2018 Master of Arts in Buddhist Studies (English Medium) Programme - Course Syllabus

- Ven. R. Chadawimala Maha Thera, *Abhidharmaye Mūlika Karunu*, Colombo, 1956.
- _____, *Abhidharmamārgaya*, Colombo, 1958.
- Ven. M. Sasaratana Thera, *Abhidharmakoṣaya*, Colombo, 1976.

Course Code: ME 21

Course Title: Buddhist Aesthetic Concepts: Analysis and Evaluation

Contents: As a religio-philosophical system embracing the multiplex dimensions of human life, Buddhism's teachings and observations on beauty and its appreciation will constitute the main body of this study. It will take into consideration the following aspects in order to identify the Buddhist aesthetic concepts: the Buddhist teaching on compassionate kindness and love for all forms of life; art and artistic creativity in Buddhist perspectives; poetry (*kāvya*); analysis and appreciation; the *udāna* form of poetry; the early Buddhist literature and the concept of *aucitya* and *anaucitya*; Buddhist observations on *rasa*, *hāsa*, *pīti*, *pamoda* and, *kāma*; the concept of *sukha* in Buddhist perspectives; how the Buddha and the earliest disciples saw the mundane beauty of life and nature; the supra-mundane experience and the highest level of harmony. This study will be concluded with an evaluation of the Buddhist contributions in the field of painting, sculpture, iconography, architecture and other forms of artistic creation, together with an examination of their theoretical background.

Methods of Teaching and Learning: Lectures and class discussion

Assessment Method: In-class Participation (10%), Short Essay (30%) and Long Essay (60%)

Recommended for Reference:

- J. D. Dhiraekera, *Buddhism and Beauty*, Bodhi Leaves A II, Buddhist Publication Society (Kandy, 1980)
- P. K. Agrawala, *Aesthetic Principles of Indian Art* (Varanasi, 1980)
- K. C. Aryan, *Basis of Decorative Elements in Indian Art* (New Delhi, 1981)
- H. Zimmer, *Myths and Symbols in Indian Art and Civilization* (New York, 1946)
- A. K. Coomaraswamy, *The Transformation of Nature in Art* (New York, 1934)
- M. Ridley, *The Art of World Religions, Buddhism* (New York, 1980, Indian Edition)
- Mrs. Rhys Davids, *Poems of Cloister and Jungle - A Buddhist Anthology* (London, 1941)
- E. Conze, *The Buddha's Law among the Birds* (Oxford, 1955)
- M. G. Dhadphale, *Aspects of (Buddhist) Literary Criticism as gleaned from Pali Sources* (Poona, 1975)

Course Code: ME 22

Course Title: Buddhist Art and Architecture - I (Indian Subcontinent)

Contents: Evidence of Buddhist architecture from the Pali Canon; the monastic residence and its gradual evolution from early timber structures to buildings of a permanent nature; the rock-cut sanctuaries and their functions as residences and places of worship; *stupa* and its evolution as symbol of religious worship; *stupa*-decorations as a form of mass media; the anaiconic representations of the Buddha and the subsequent introduction of the Buddha image as an object of worship; the different schools of Buddhist iconography and the areas of their origin; the development of the Bodhisattva image and other Buddhist deities; Buddhist sculpture and painting in the Gupta era; the Gandhara school of Buddhist art; the Greek and Iranian influences on its *sculpture* and iconography; the part it played in the diffusion of Buddhist art in Central and East Asia; Buddhist art and architecture in South India with special reference to Amaravati, Nagarjunikonda and Jaggyyapeta; the last phase of Buddhist art under the Pala and Sena dynasties; refinements of its sculpture; the heavy dependence of Tantrayana on sculpture ; the development of the *sakti* cult and its influence on Buddhist Iconography.

Methods of Teaching and Learning: Lectures and class discussion

Assessment Method: In-class Participation (10%), Short Essay (30%) and Long Essay (60%)

Recommended for Reference:

- Foucher, *The Beginnings of Buddhist Art and other Essays on Indian and Central Asian Archaeology* (London, 1918)
- P. Brown, *Indian Architecture* (Buddhist and Hindu) (Bombay, 1949, Second Edition)
- H. Zimmer, *The Art of Indian Asia* (New York, 1955)
- Rowlands (Jr.), *The Art and Architecture of India* (London, 1953, Reprint) V. A. Smith, *A History of Fine Art in India and Ceylon* (Oxford, 1911) J. Marshall, *Taxila* (Cambridge, 1960)
- J. Marshall and A. Foucher, *Monuments of Sanchi* (Calcutta, 1940) B. Bhattacharyya, *Indian Buddhist Iconography* (Calcutta, 1958)
- K. Coomaraswamy, *History of Indian and Indonesian Art* (London, 1927) A. Getty, *The Gods of Northern Buddhism* (Oxford, 1914)
- P. Rawson, *Indian Painting* (London, 1959)
- G. Yazdani, *Ajanta*, Pts. I, II, III, IV (New Delhi, 1983, Reprint) D. Barrett, *Sculpture from Amaravati in the British Museum* (London, 1954)
- H. Ingholt, *Gandharan Art in Pakistan* (New York, 1957)

Course Code: ME 26

Course Title: Buddhist Psychotherapy

Contents: Buddhist concept of the individual and the related world with reference to the analyses of aggregates, elements, faculties, senses and four great elements, analysis of personality types based on internal and external facts, causes and conditions that influence the personal behavior with reference to the teaching of dependent co-origination, analysis of *citta*, *mano*, *viññāna* and the process of mental behavior, analysis of psycho-physical problems, behavioral, spiritual and herbal treatments recommended for psycho-physical problems.

Methods of Teaching and Learning: Lectures and class discussion

Assessment Method: In-class Participation (10%), Short Essay (30%) and Long Essay (60%)

Learning Outcome: Ability to describe the usefulness of Buddhist teachings for physical and mental health.

Recommended for Reference:

- Sumanapala Galmangoda, *Buddhist Social Philosophy and Ethics*, Singapore, 2005.
- H. S. S. Nissanka, *Buddhist Psychotherapy*, Sri Lanka, 1993.
- Padmasiri De Silva, *Buddhist and Freudian Psychology*, Lake House Investments Ltd, Colombo, 1978.
- C. G. Jung, *Psychology and East*, Princeton University Press, USA.
- D. V. J. Harischandara, *Psychiatric Aspects of Jataka Stories*. Galle, Sri Lanka, 1998.
- Manly P Hall, *Buddhism and Psychotherapy. The Healing of Heart Doctrine*. California, 1978.
- Hayao Kawai, *Buddhism and the Art of Psychotherapy*. Texas A & M University Press, USA, 1996.
- Barry Magid, *Ordinary Mind, Exploring the Common Ground of Zen and Psychotherapy*, Boston, 2002.

Course Code: ME 27

Course Title: Buddhist Social Dimension

Aim: A comprehensive and critical analysis of the selected topics pertaining to the Buddhist social Philosophy

Contents: The Social and Political background of Buddhism as reflected in the Buddhist discourses, Buddhist stratification of society, Buddhist theory of state, social significance of Buddhist path, five precepts and their social application, Buddhist attitude towards the functional problems of language, Buddhist way of conflict resolution, the importance attached to the teaching and learning in Buddhism, and ethnic identity, Buddhist attitude towards fine arts, position of woman in Buddhism, position of rites and rituals of Buddhism, the Buddhist concept of development, the Buddhist norms on environmental impact assessment, Buddhism and sociological interpretation of Buddhism. In this study, pride of place is given to the data available in the discourses of the suttapitaka in the Pali canon to show all pervasive present day social relevance of Buddha's teachings.

Methods of Teaching and Learning: Lectures and class discussion

Assessment Method: In-class Participation (10%), Short Essay (30%) and Long Essay (60%)

Learning Outcome: Ability to critically and comprehensively explain with reference to *pitaka* sources topics of Buddhist social philosophy and with their relevance to present day society.

Recommended for Reference:

- O. Abeynayake, *Fundamentals of Buddhist Polity*, Singapore, 1995.
- Dharmasena Hettiaracchi, *Buddhist Economic Philosophy*, Battaramaulla, 2001.
- K. N. Jayatilake, *Aspects of Buddhist Social Philosophy*, Kandy. 1969.
- —, *Buddhism and the Race Question*, Paris, 1958.
- Nandasena Ratnapala, *Buddhist Democratic Political Theory and Practice*, Ratmalana, 1997.
- M. Spiro, *Buddhism and Society*, London, 1971.
- Uma Cakravarti, *The Social Dimensions of Early Buddhism*, Delhi, 1987.
- Ven. Pāteḡama Gnānārāma, *An Approach to Buddhist Social Philosophy*, Singapore, 1996.
- Max Weber, *Religions of India*, New York, 1958.
- O. H. de. A. Wijesekara, *Buddhism and Society*, PBS, Kandy, 1972.
- E. Frauwallner, *The Earliest Vinaya and the beginning of Buddhist Literature*, Rome, 1956.
- Pachow, W. A *Comparative Study of the patimokkha*, Santiniketan, 1955.
- D. Bhagavat, *Early Buddhist Jurisprudence*, poona, 1940.
- Christopher S Queen, and Sallie B. King (ed), *Engaged Buddhism*, State University of New York Press, 1996.

Course Code: ME 52

Course Title: History of Indian Buddhism: From its Origins to the Emergence of Mahāyāna

Contents: An objective understanding of the development of any Buddhist tradition presupposes a proper historical perspective. The course is designed to provide students with a foundational and general, but not superficial, survey of Indian Buddhism from a historical perspective highlighting all the important developments up to the emergence of Mahāyāna. The main themes for the course include: the origins of Buddhism and the Indian Background; process of the compilation of the Canon; the classification of the Buddha's teachings; the Councils; the popularization of Buddhism; the emergence and development of the major Buddhist sects; King Asoka and his contribution to the Buddhist cause; spread of Buddhism outside India; rise of Mahāyāna Buddhism and other related topics. It is expected that students going through this course will have acquired sufficient knowledge of the major historical development as a solid foundation for the further understanding of the contents of other courses offered by the programme, which deal in depth with specific historical and doctrinal issues in the various Buddhist traditions.

Methods of Teaching and Learning: Lectures and class discussion

Assessment Method: In-class Participation (10%), Two Short Essays (40%) and Final Examination (50%)

Learning Outcome:

At the end of this course, the student will be able to:

1. gain a foundational knowledge of the history of Indian Buddhism up to the emergence of the Mahāyāna movement;
2. critically examine different views and theories related to the history of Buddhism in India;
3. apply the knowledge derived from this foundational course to examine and appreciate the subsequent developments of Buddhism in Indian and beyond.

Recommended for Reference:

- PANDE, GC. 1995. *Studies in the Origins of Buddhism*
- HAZRA, KL. 1995. *The Rise and Decline of Buddhism in India*
- WARDER, AK. 2000. *Indian Buddhism*
- HIRAKAWA, Akira (tr. & ed. by Paul Groner). 1990. *A History of Indian Buddhism: from Sakyamuni to Early Mahayana*
- NAKAMURA, Hajime. 1980. *Indian Buddhism: A survey with bibliographical notes*
- BAPAT, PV. 1959. *2500 Years of Buddhism*, Government of India
- ANURUDDHA, K, et al. 2008. *The First and Second Buddhist Councils: Five versions: English translation from Pali and Chinese* (with an introduction by DHAMMAJOTI, KL)
- THAPAR, Romila. 1998. *Asoka and the Decline of the Maurya*.
- LAMOTTE, E. 1988. *History of Indian Buddhism : From the origins to the Saka era*
- DUTT, Nalinaksha. 1998 (reprint). *Buddhist Sects in India*

Course Code: ME 66

Course Title: Tibetan Buddhism: History and Doctrines

Contents: This course aims at providing historical, doctrinal and sociological dimensions of Tibetan Buddhism. It mainly consists of the following topics: the historical context and events of the transmission of Buddhism to Tibet; the various Buddhist traditions of Tibet; their history and institution of the Dalai Lamas and Panchen Lama; Tibetan sacred art and symbolism and the mysticism and religious experience. Where appropriate, some aspects of the meditative practices of the Tibetan Buddhist tradition will be discussed.

Methods of Teaching and Learning: Lectures and class discussion

Assessment Method: In-class Participation (10%), Short Essay (30%) and Long Essay (60%)

Learning Outcome:

At the end of this course, the student will be able to:

1. demonstrate a comprehensive understanding of the historical, doctrinal and sociological dimensions of Tibetan Buddhism;
2. acquire a basic knowledge of the system of spiritual praxis of the Tibetan tradition;
3. properly appreciate the rich religious and cultural heritage of the Tibetan people.

Recommended for Reference

- POWERS, John. 2007 (revised edition). *Introduction to Tibetan Buddhism*
- HALKIAS, Georgios. 2013. *Luminous Bliss: A Religious History of Pure Land Literature in Tibet*
- SAMUEL, Geoffrey. 2012. *Introducing Tibetan Buddhism*
- KAPSTEIN Matthew. 2006. *The Tibetans*
- TUCCI, Giuseppe. 1980. *The Religions of Tibet*. Translated by G. Samuel
- SNELLGROVE David. 2004 (Revised edn). *Indo-Tibetan Buddhism: Indian Buddhists and Their Tibetan Successors*

Course Code: ME 67

Course Title: Readings in Pali Suttas

This course consists of two parts, each equivalent to a single-semester course unit:

ME 67 Readings in Pali Suttas I: Grammatical Foundation (30 lecture hours);

ME 67 Readings in Pali Suttas II: Readings of Selected Suttas Passages (30 lecture hours).

Unless specially exempted, the intending student of ME 67 II must have acquired a pass in ME 67 I as the prerequisite.

Contents: This is an introductory course meant for those who have no knowledge of the language of Pali. The purpose of this course is to familiarize students with Pali idioms and systematically provide them with an elementary grammatical foundation for reading the Pali suttas. It is expected that, at the end of the course, the students will be able to read the Pali discourses at least with the help of a good dictionary. The course is divided into two parts. In the first part, basic grammar is taught along with Pali exercises.

The contents of this grammatical part include the following: Pali phonetics, parts of speech, different nouns and their declension, different verbs and their conjugation, participles and their function, absolutes, sandhi, syntax and classification of sentences. The second part is mainly devoted to the understanding and translating of selected Pali suttas and to progressively build up sufficient vocabularies for the purpose of reading the Pali suttas.

Methods of Teaching and Learning: Lectures and class discussion

Assessment Method: Attendance and In-class Participation (20%), Mid-term Test (30%) and Final Examination (50%)

Learning Outcome:

At the end of this course, the student will be able to:

1. critically analyze the sentence patterns and read the Pali sentences correctly;
2. demonstrate mastery of the Pali language and comprehend the content of the prescribed texts;
3. demonstrate the ability to understand the Buddhist teachings as shown in selected Pali passages;
4. begin to access the Pali original sources for research involving textual studies.

Recommended for Reference

- BUDDHADATTA, AP. 1997 (reprint). *The New Pali Course - Parts I, II*
- ANURUDDHA, Kakkapalliye. 2010. *A Guide to the Study of Pali: The Language of Theravada Buddhism*
- DE SILVA, Lily. 1994. *Pali Primer*
- WARDER, A. K. (3rd edition) 1995. *Introduction to Pali*
- NORMAN, KR. 1983. *Pali Literature*
- Chaṭṭha Saṅgāyana Tipiṭaka (online resources)