

Course Code: MABS 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 course.

The course will be based on Suttapiṭaka and supplemented, where necessary, with the Abhidhammic and commentarial expositions. It is in the interests of the student to gain an ability to read the Pali suttas in the original texts.

Methods of Teaching and Learning: Lectures, discussions and assignments

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

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

Recommended for Reference:

- Conze, E. (1967). *Buddhist Thought in India*, London: George Allen Unwin.
- Davids, Rhys (1978). *Sakya or Buddhist Origins*, New Delhi: Oriental Books Reprint Corporation.
- Grimm, George (1994). *The Doctrine of the Buddha: The Religion of Reason and Meditation*, New Delhi: Motilal Banarsidass.
- Jayatilleke, K. N. (1980). *Early Buddhist Theory of Knowledge*, New Delhi: Motilal Banarsidass.
- Jennings, J. G. (Eds.). (1974). *The Vedantic Buddhism of the Buddha*, New Delhi: Motilal Banarsidass.
- Johansson, E.A. Rune, (1970). *The Psychology of Nirvana*, London: George Allen Unwin.
- _____, (1979). *The Dynamic Psychology of Early Buddhism*, London: Curzon press.
- Keith, A.B. (1931). *The Doctrine of the Buddha. Bulletin of the school of Oriental Studies*, Vol. VI.
- Ling, Trevor, (1973). *The Buddha*, England: Penguin.
- Murti, T. R. V. (2008). *The Central Philosophy of Buddhism*, London: Routledge.
- Pande, G. C. (1983). *Studies in the Origins of Buddhism*, New Delhi: Motilal Banarsidass.
- Radhakrishnan, S. (1941). *Indian Philosophy*, London: George Allen Unwin.
- Robinson, R. (1970). *The Buddhist Religion*, California: Wadsworth Pub Co. Beyer, S. (1974).
- Stcherbatsky, Th. (2005). *The Central Conception of Buddhism*, New Delhi: Motilal Banarsidass.
- _____, (1965). *The Conception of the Buddhist Nirvana*, The Hague: Mouton and Co.
- Warder, A. K. (1980). *Indian Buddhism*, New Delhi: Motilal Banarsidass.

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- Winternitz, M. (1936). *Problems of Buddhism*, Visva-Bharati Quarterly, Vol. II.

Course Code: MABS 52

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

Aim: To have an objective understanding of the development of any Buddhist tradition presupposes a proper historical perspective.

Contents: 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 taking 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:

- Anuruddha, K. et al. (2008). *The First and Second Buddhist Councils: Five Versions*: English
- Bapat, P.V. (1959). *2500 Years of Buddhism*, New Delhi: Government of India.
- Dutt, Nalinaksha. (1998 reprint) *Buddhist Sects in India*, Wilsele: PetersPublishers.
- Hazra, K.L. (1995). *The Rise and Decline of Buddhism in India*, New Delhi: Munishiram Manoharlal.
- Hirakawa, Akira (tr.& ed. by Paul Groner). (1990). *A History of Indian Buddhism: from Lamotte, E. (1988). History of Indian Buddhism: From the origins to the Saka era Sakyamuni to Early Mahayana*, New Delhi: Motilal Banarsidass.
- Nakamura, Hajime, (1980). *Indian Buddhism: A Survey with Bibliographical Notes*, New Delhi: Motilal Banarsidass.
- Pande, G.C. (1995). *Studies in the Origins of Buddhism*, New Delhi: Motilal Banarsidass.

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- Thapar, Romila, (1998). *Asoka and the Decline of the Maurya*, OUP india: New Delhi.
- Warder, A.K. (2000). *Indian Buddhism*, New Delhi: Motilal Banarsidass.

Course Code: MABS 54

Course Title: Mahāyāna Buddhism: A Doctrinal Survey

Aim: To provide a foundational knowledge of Mahāyāna Buddhism for students with no or little background in Buddhist Studies.

Contents: This is a foundation course. At the end of the course, students are expected to have acquired sufficient fundamental knowledge on the Mahāyāna tradition, to be able to better understand and appreciate the other more specialized courses on the various specific historical and doctrinal aspects within the vast tradition of the Mahāyāna, and indeed within the whole spectrum of the courses offered by PGIPBS. In keeping with this aim, its contents are mainly focused on the historical and doctrinal development in early Indian Buddhism - the source for all later development. The course begins with a survey on the contemporary theories of the origins of the Mahayana, and proceeds to examine the conception and formulation of the Bodhisattva Ideal in the earliest extant Mahāyāna texts, such as the *Aṣṭa-sāhasrikāprajñāpāramitā*, *Ugraparipṛcchā*, etc. (including those preserved in Chinese translation). It further examines the question of the Primitive *Prajñāpāramitā*, the emptiness doctrine (*śūnyatā*) expounded by Nāgārjuna, the doctrines of the early Yogācāra and tathāgatagarbha thoughts. Other fundamental Mahāyāna doctrines examined include the trikāya, the six pāramitās, and the ten-stage progression (*daśabhūmi*). Some important scriptures are also selected for discussion, including the *Diamond-cutter sutra*, the *Vimalakīrti-nirdeśa*, and the *Saddharmapuṇḍarīka*.

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. 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 (*pāramitās*), etc in their living, and thereby adding a spiritual dimension of their individual existences

Recommended for References:

- Chang, C.C. (1971). *The Buddhist Teaching of Totality*, Pennsylvania: Pennsylvania State University Press.
- Conze, Edward, (1975). *The Larger Sūtra on Perfect Wisdom*, California: University of California.
- _____, (1958). *The Perfection of Wisdom in Eight Thousand Lines and its Verse Summary*, New York: South Asia Books

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- _____, (1957). *Vajracchedikā-prajñāpāramitā*: Edited and translated with introduction and Glossary, Rome: M.E.O.
- Hajime, Nakamura, (2007). *Indian Buddhism: A Survey with Bibliographical Notes*, New Delhi: Motilal Banarsidass.
- Jan, Nattier (2005). *A few Good Men: The Bodhisattva Path according to The Inquiry of Ugra (Ugrapariṣcchā)*, Hawaii: University of Hawaii.
- Lamotte, Étienne et Boin, Sara, (1962, 1976). *The Teaching of Vimalakīrti (Vimalakīrtinirdeśa)*: from the French translation with introduction and notes
-
- Sangharakshita, (2006). *The Eternal Legacy of the Buddha: An Introduction to the Canonical Literature of Buddhism*, Cambridge: Windhorse Publications.
- _____, (2004) (9th end). *A Survey of Buddhism: Its Doctrines and Methods Through the Ages*, Australia: Windhorse Publications.
- Suzuki, D.T. (1983). *The Essence of Buddhism*, Kyoto: The Buddhist Society.
- _____, (1968). *Studies in the Lankāvatāra*, London: Routledge.
- Warder, A.K. (1980). *Indian Buddhism*, New Delhi: Motilal Banarsidass.
- Williams, Paul, (2009) (2nd end). *Mahāyāna Buddhism: The doctrinal foundations*, London: Routledge.

Course Code: MABS 60

Course Title: Sarvāstivāda Abhidharma: Doctrines and Controversies

Aim: To enable students to understand basic knowledge of Abhidharma in general and doctrinal and controversial teachings in Sarvāstivāda Abhidharma

Contents: The period of the Abhidharma represents the historical stage when Buddhist “philosophy” so-called truly began. A foundational knowledge of the Abhidharma doctrines will enable the students to acquire an integrated perspective of the Buddhist development as a whole: On the one hand, equipped with this knowledge which serves as a commentarial guide, they will be in a better position to comprehend the Buddhist tradition’s conceptions of the sūtra teachings in the preceding stage. On the other hand, they will be able to meaningfully relate the subsequent Mahāyāna development to the Abhidharma development, thereby gaining a deeper insight of the teachings of the former.

This course has as its scope the Abhidharma development in the northern tradition. It focuses primarily on the doctrines of the Sarvāstivāda-Vaibhāṣikas and the Dārṣṭāntika-Sautrāntikas. While detailing the Abhidharma controversies, the relevant doctrines of the Mahāsāṅghikas and Vātsīputrīya-Sāṃmitīyas, etc., will also be discussed. The early part of the course will outline the historical and doctrinal background necessary for understanding the controversial doctrines to be examined in detail subsequently. The bulk of the course that follows will focus on selected controversial doctrines of importance, such as the tri-temporal existence of all dharma-s (*sarvāstitva*), simultaneous causality, the ontological status of the *cittaviprayuktasaṃskāra*-s, the *avijñapti* and the unconditioned dharma-s, etc. The discussion on these controversies will mainly be based on the *Abhidharmakośabhāṣya*, supplemented with commentarial material from the *Abhidharma-mahāvibhāṣā*, the *Nyāyānusāra* of Saṅghabhadra, the *Abhidharmadīpa* with *Vibhāṣā-prabhāvrtti*, and the *Sphuṭārthā Abhidharmakośa-Vyākhyā* of Yaśomitra. By studying these controversies, the students will gain a deeper insight into the doctrinal and spiritual concerns of the ancient masters in this period, and how these concerns fervently stimulated progressive articulation and development of Buddhist thoughts.

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 proper understanding of the intellectual roles and doctrinal contribution of the Abhidharmika masters of the different affiliations;
2. critically examine the specific Buddhist doctrines in the Abhidharma literature;
3. show deeper insights into the doctrinal and spiritual concerns of the ancient masters in this period, and how these concerns fervently stimulated progressive articulation and development of Buddhist thoughts.

Recommended for Reference

- Cox, Collet, (1995). *Disputed Dharmas: Early Buddhist Theories on Existence*, Tokyo: International Institute for Buddhist Studies.

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- Dhammajoti, K.L. (2009) (4th end). *Sarvāstivāda Abhidharma*, Colombo: Centre for Buddhist Studies.
- _____, (2008) (2nd ed). *Entrance into the Supreme Doctrine, Skandhila's Abhidharmāvatāra*, Colombo: PGIPBS
- _____, (2007) (3rd end). *Abhidharma Doctrines and Controversies on Perception*, Hong kong: University of Hong Kong.
- Frauwallner, Erich. (1995). *Studies in Abhidharma Literature and Origins of Buddhist Philosophical Systems*, Translated from the German by Sophie Francis Kidd under the supervision of Ernst Steinkellner, New York: State University of New York Press.
- Jaini, P.S. (2001). *Collected Papers on Buddhist Studies*.
- _____, (1959). *Abhidharmaadipa with Vibhasa-prabhavrtti*, Patna: Kashi Prasad Jayaswal Research Institute.
- Karuandasa, Y. (2014). *The Theravada Abhidhamma: Its Inquiry into the Nature of Conditioned Reality*, Hong Kong: Centre for Buddhist Studies.
- _____, (1996). *The Dhamma Theory: Philosophical Cornerstone of the Abhidhamma*, Kandy: BPS.
- La Vallee Poussin, Louis de & Lodro Sangpo. (2012). *Abhidharmakośabhāṣya of Vasubandhu*. 4 vols, Berkely: Asian Humanities Press.
- Willemen et al. (1998). *Sarvāstivāda Buddhist Scholasticism*, Brill.

Course Code: MABS 62

Course Title: The Doctrine of *Śūnyatā* (Emptiness): *Prajñāpāramitā* Scriptures and Early Mādhyamika

Aim: To educate students of the doctrine of emptiness as expounded in the *Prajñāpāramitā* sutras and the Early Mādhyamika School.

Contents This course introduces the doctrine of emptiness as expounded in the *Prajñāpāramitā* sutras and the Early Mādhyamika school. It highlights the historical fact that this doctrine was undoubtedly inspired by the early Buddhist teachings as preserved in the Pāli suttas and Chinese *āgamas*. Nāgārjuna, generally regarded as the effective founder of the Mādhyamika school, certainly declares that his *śūnyatā* doctrine is none other than the Buddha's teaching of Conditioned Co-arising (*pratītya-samutpāda*). The course will begin by examining the *Śūnyatā* doctrine in the *Aṣṭasāhasrikā Prajñāpāramitā*, demonstrating that, just as the early Buddhist teachings, the early portion of this text – constituting the stratum of "Primitive *prajñāpāramitā* teachings" as well as the *Vajracchedikā Prajñāpāramitā*, in fact consistently emphasizes the doctrine of non-Self (*nairātmya*) and non-attachment, rather than the term *śūnyatā*. This will be followed by a discussion on the development of this doctrine in the *Pañcaviṃśati-sāhasrikā Prajñāpāramitā* where the term *śūnyatā* came to be increasingly emphasized and distinctively elaborated. In conjunction with the discussion of the *Aṣṭasāhasrikā*, important stanzas from Nāgārjuna's *Mūlamadhyamaka-kārikā* will also be critically examined.

Methods of Teaching and Learning: Lectures and class discussion

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

Learning Outcomes

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

1. demonstrate a comprehensive understanding of the doctrine of *śūnyatā* in the early *Prajñāpāramitā* texts and Nāgārjuna's exposition;
2. gain a proper historical perspective of the development of the *śūnyatā* doctrine from the Buddha's teaching of *pratītya-samutpāda* in the discourses of Early Buddhism;
3. distinguish the subsequent development of the *śūnyatā* doctrine in the relatively later *Prajñāpāramitā* textual materials from its earliest or primitive form in the earliest period (as discernible from the earliest portion of the *Aṣṭasāhasrikā Prajñāpāramitā*).

Recommended for Reference

- Conze, Edward. (1975). *Further Buddhist Studies: Selected Essays*, Bruno Cassirer.
- _____, (1974). *The Short Prajñāpāramitā Texts*.
- _____, (1967). *Materials for a Dictionary of the Prajñāpāramitā Literature*.
- _____, (1967). *Thirty Years of Buddhist Studies: Selected Essays*, Delhi.
- _____, (1961). *The Large Sutra on Perfect Wisdom with division Abhisamayalānkāra*, California: University of California Press.
- _____, (1960). *The Prajñāpāramitā Literature*.

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- _____, (1958). *Perfection of Wisdom in 8,000 Lines and its Verse Summary*.
- _____, (1957). *Vajracchedikā-prajñāpāramitā: Edited and translated with Introduction and Glossary*.
- _____, (1955). *Selected Sayings from the Perfection of Wisdom*.
- Edelglass, William & Garfield, Jay. (Eds.). (2009). *Buddhist Philosophy: Essential Readings*, Oxford University Press.
- Inada, Kenneth (1970). *Nagarjuna: A Translation of His Mūlamadhyamaka-kārikā with an Introductory Essay*.
- Lancaster, Lewis (Eds.). (1977). *Prajñāpāramitā and Related Systems: Studies in Honour of Edward Conze*, Berkeley: Group in Buddhist Studies.
- Nagao, Gadjin M. (1989). *The Foundational Standpoint of Madhyamika Philosophy*.
- Siderits, Mark & Katsura, Shoryu, (2013). *Nagārjuna's Middle Way: Mūlamadhyamakakārikā*.

Course Code: MABS 63

Course Title: Doctrines of Early Indian Yogācāra

Content: This course introduces the students to the doctrinal development of Indian Yogācāra up to the period of Dharmapāla. The survey begins with a brief survey of the doctrinal contribution from the Sarvāstivādins in the milieu of the *Abhidharma-mahāvibhāṣā*, particularly the early yogācāras. It will then proceed to examine the doctrines in the Basic Section (本地分); **maulī bhūmiḥ*) of the *Yogācāra-bhūmi*, which on the whole constitutes the earliest stratum of the textual sources of the Yogācāra as a Mahāyāna school. Particular emphases are laid here on its doctrines of the two intrinsic natures, *prañāptivāda-svabhāva* and *nirabhilāpya-svabhāva*, and its epistemological doctrines — both representing a realistic standpoint characteristic of this Section. This will be followed by a study of the relatively more developed doctrines in the texts of the Maitreya-Asaṅga complex and of Vasubandhu, et al., including: the system of eight consciousnesses (particularly the *ālaya-vijñāna* doctrine), the Threefold Intrinsic Nature, the Threefold Absence of Intrinsic Natures, *vijñaptimātratā* and *āśraya-parāvṛtti*. The course will end with a discussion on the developed doctrines in Xuanzang's **Vijñaptimātra-siddhi* (成唯識論).

Methods of Teaching and Learning: Lectures and class discussion

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

Learning Outcomes

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

1. demonstrate adequate understanding of the historical background of the origins and development of the Indian Yogācāra tradition;
2. critically analyze the doctrinal signification of the major Indian Yogācāra teachings developed in the various texts pertaining to the different historical strata;
3. understand and apply the Yogācāra teachings related to spiritual praxis in their own lives.

Recommended for Reference

- Chatterjee, K.N. (1980). *Vasubandhu's Vijñaptimātratā-siddhi. With Sthiramati's Commentary* (Text with English Translation).
- De La Vallée Poussin. (1928-1948). *Vijñaptimātrasiddhi*. La Siddhi de Hiuan-tsang.
- Deleanu, F. (2006). *The Chapter on the Mundane Path (Laukikamārga) in the Śrāvakabhūmi*. 2 vols.
- Dhammajoti, K.L. (2009). *Sarvāstivāda Abhidharma*, Colombo: Centre for Buddhist Studies.
- _____, (2007). *Abhidharma Doctrines and Controversies on Perception*, Hong Kong: University of Hong Kong.
- Powers, John. (1995). *Wisdom of the Buddha: The Samdhinirmocana Sūtra*. Tibetan Translation Series 16.
- Sakuma, Hidenori S. (2011). "The Historical Development of the Āśrayaparivṛtti Theory". In *Nagoya Studies in Indian Culture and Buddhism (Sambhāṣā)* 29: 39-59.

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- Schmithausen, Lambert. (2014). *The Genesis of Yogācāra-Vijñānavāda. Responses and Reflections*, International Institute for Buddhist Studies.
- Schmithausen, Lambert. (2000a). "On the Yogācārabhūmi Passages Mentioning the Three Svabhāvas or Lakshanas." In: Silk 2000 (ed.). *Wisdom, Compassion and the Search for Understanding. The Buddhist Studies Legacy of Godjin M. Nagao*: 245-263.
- Schmithausen, Lambert. (1987). *Ālayavijñāna. On the Origin and the Early Development of a Central Concept of Yogācāra Philosophy*.
- Wei Tat. (1973). *Ch'eng Wei-shih Lum The Doctrine of Mere consciousness by Tripitaka Master Hsuan Tsang*,

Course Code: MABS 64

Course Title: History of Chinese Buddhism

Content: 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 came to be gradually and successfully incorporated into and became one of the three pillars of Chinese thought and culture. The important Chinese Buddhist masters will also be examined against their historical background to show their contribution to the development of Chinese Buddhism.

It is expected that, at the end of the course, students will have acquired sufficient familiarity with the basic historical events, major Buddhist schools of thoughts and important personages together with their contribution to the development of Chinese Buddhism.

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 the ability to critically examine historical issues related to Chinese Buddhist tradition from an informed objective;
2. critically appraise the doctrinal issues in the various Chinese Buddhist schools;
3. develop an appreciation of the Chinese Buddhist tradition and their influence and impact to Chinese culture

Recommended for Reference

- Chang, Garma Chen-chi. (1971). *The Buddhist Teaching of Totality: The Philosophy of Hwa-yen Buddhism*, Penn State University Press.
- Ch'en, K. S. Kenneth. (1973). *The Chinese Transformation of Buddhism*.
- _____, (1972). *Buddhism in China, A Historical Survey*, Princeton University Press.
- Cleary, Thomas. (1983). *Entry into the Inconceivable: An Introduction to Hua Yen Buddhism*, Hawaii: University of Hawaii Press.
- Cook, Francis H. (1977). *Hua-yen Buddhism: The Jewel Net of Indra*, Penn State University Press.
- De Bary, Theodore et Bloom, Irene, with the collaboration of CHAN, Wing-tsit (eds.). 1999. *Sources of Chinese tradition, Vol. 1 & 2*.
- Donner, Neal & Stevenson, Daniel. (1993). *The Great Calming and Contemplation: A Study and Annotated Translation of the First Chapter of Chih-i's Mo-ho Chih-Kuan*, Hawaii: University of Hawaii
- Hawaii
- Gimello, Robert & Peter N. Gregory. (1983). *Studies in Ch'an and Hua-Yen*, University of Hawaii Press.
- Gregory, Peter N. (Ed.). (1987). *Sudden and Gradual. Approaches to Enlightenment in Chinese Thought*, China: Shanghai ancient books publishing house.
- *Journal of Chinese Philosophy*. Cheng, Chung-Ying (Editor.). Published by the University of Hawaii.

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- Lopez, Donald S. Jr. (Ed.). (1996). *Religions of China in Practice*, Princeton: Princeton University Press.
- Tsukamoto, Zenryu. (1985). *A history of early Chinese Buddhism: from its introduction to the death of I-lui-yuan*. Translated from the Japanese by Leon Hurvitz.
- Wright, Arthur F. (1959). *Buddhism in Chinese History*, Stanford University Press.
- _____, (1957). "Buddhism and Chinese Culture: Phases of Interaction", In: *The Journal of Asian Studies*, Vol.17, No. 1, 17-42.
- Yampolsky, Philip. (1967). *The Platform Sutra of the Sixth Patriarch*, Columbia: Columbia University Press.
- Zurher, Erik. (2007) (first published in 1959). *The Buddhist Conquest of China: The Spread and Adaptation of Buddhism in Early Medieval China*. 2 vols. (Chinese translation: 2003)

Course Code: MABS 68

Course Title: Readings in Buddhist Sanskrit Texts

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

MABS 68 Readings in Buddhist Sanskrit Texts I: Grammatical Foundation (30 lecture hours);

MABS 68 Readings in Buddhist Sanskrit Texts II: Readings of Selected Buddhist Sanskrit Texts (30 lecture hours).

Unless specially exempted, the intending student for MABS 68 II must have acquired a pass in MABS 68 I as the prerequisite.

Aim: To familiarize students with Sanskrit texts and systematically provide them with an elementary grammatical foundation for reading the primary Sanskrit texts.

Contents: The design of this course is guided by the reasonable assumption that the most interesting and rewarding way to learn Classical Sanskrit as a beginner is to actually read some simple Sanskrit texts that interest him, under the guidance of a teacher. Classical Buddhist Sanskrit texts have their own styles, idiomatic expressions and technical terminologies with which the student must first be familiarized. As the course proceeds, the student is being gradually and systematically introduced to both Buddhist textual materials, and elementary grammar on the other.

For pedagogical reasons, all vocabularies, examples, and passages for the exercises in each lesson (except, understandably, the first one or two) are selected from the Prajñāpāramitā texts, particularly the Aṣṭasāhasrikā, to ensure linguistic and contextual homogeneity as much as possible. The selection is made on the basis of (i) simplicity in terms of grammatical structure and doctrinal meaning, and (ii) the existence of corresponding Chinese versions (particularly those translated by Xuan Zang and Kumārajīva). Occasionally, however, the need arises to select a few sentences from other Buddhist sources (such as the Abhidharmakośabhāṣya). Hybrid Sanskrit passages will be excluded. It can be an advantage if the student already has some familiarity with elementary Sanskrit grammar. However, neither familiarity with Buddhist scriptures and Classical Chinese nor knowledge of Sanskrit is an absolute prerequisite of this course.

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. demonstrate adequate proficiency in the Sanskrit grammar for the purpose of textual analysis;
2. read and understand Classical Buddhist Sanskrit texts with the help, where necessary, of a Sanskrit dictionary;
3. Properly comprehend the meaning of fundamental Sanskrit Buddhist terminologies and idiomatical expressions - especially those in the Prañāpāramitā texts;
4. begin postgraduate research studies involving textual analysis of Buddhist Sanskrit sources.

Recommended for Reference

- Bucknell R. S. (1994). *Sanskrit Manual*, New Delhi: Motilal Banarsidass.
- Conze, Edward. (1990). *Vajracchedikā-prajñāpāramitā: Edited and translated with Introduction and Glossary*, Rome: M.E.O.
- _____, (1990). *The Perfection of Wisdom in Eight Thousand Lines and its Verse Summary*, South Asia Books.
- _____, (1979). *The Larger Sūtra on Perfect Wisdom*, New Delhi: Motilal Banarsidass.
- Dhammajoti K.L. (2015) (3rd edn). *Reading Buddhist Sanskrit Texts: An Elementary Grammatical Guide*, Hong Kong: The Buddha Dharma Center.
- Edgerton, Franklin. (2004). *Buddhist Hybrid Sanskrit Grammar and Dictionary 1 & 11*, New Delhi: Motilal Banarsidass.
- Monier Williams. (1979). *A Sanskrit English Dictionary*, New Delhi: Bharatiya G.N.
- Takayasu, Kimura. (Eds.). (2007-2009). *Pañcavimśatisāhasikā Prajñāpāramitā 1-VI*.
- Vaidya, P.L. (Eds.). (1960). *Aṣṭasāhasikā Prajñāpāramitā*, Darbhanga: Mithila Institute of Sanskrit Learning.

Course Code: MABS 72

Course Title: Research Methodology and Extended Essay

Aim: Providing an opportunity to enhance basic knowledge and skills of research methods and academic writing

Contents: Study of Buddhist literary sources, fundamentals of a research, styles of referencing, preparing a research proposal and academic writing.

Students are required to participate in workshops organized by the Institute and prepare an essay proposal and a 5000 word extended essay on a theme related to the courses as instructed and guided at workshops. Students are required to submit their essay proposal before the end of the second term. The essay should be submitted within 30 days from the last question paper of the final year examination of the course.

Methods of Teaching and Learning: The procedure is as follows:

Stages	Scheduled time	Themes
1st Work Shop	4th week of the 2nd term	Buddhist Literary Sources and Fundamentals of Research
2nd Work Shop	9th week of the 2nd term	Styles of Referencing, Preparing a Research Proposal and Academic Writing.

- Submit of essay topics by the students: Before the 5th week of the 2nd Term
- Collecting of approved/amended essay topics from the office: 7th week of the 2nd Term

Assessment Method: Participation in workshops (10%), Preparation of essay proposal (20%), Completion of essay (70%)

Learning Outcome: Students demonstrate the skills of academic writing, research methods and critical thinking

Recommended for Reference

- Cryer, Pat, (1999). *The Research Student Guide to Success*, Mumbai: VIVA Books Private Ltd.
- Glough Peter & Nutbrown Cathy, (2002). *A Student Guide to Methodology Justifying Enquiry*, London: SAGE Publications Company.
- Nicholas, Walliman, (2005). *Your Research Project*, New Delhi: Vistaar Publications
- Potter, Stephen (Eds.). (2002). *Doing Postgraduate Research*, London: SAGE Publications Company