

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.
- Jayatilke, 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.

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

Course Code: MABS 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*, *paṃoda* 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. Dharmapala, *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. Dharmapala, *Aspects of (Buddhist) Literary Criticism as gleaned from Pali Sources* (Poona, 1975)

Course Code: MABS 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: 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

- _____, (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
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- 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 (*sarvāstīva*), 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-prabhāvr̥tti*, 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.

- 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 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, *prajñaptivāda-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 Śrāvaka-bhūmi*. 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.

- 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
- 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.

- 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 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
- London

Course Code: MABS 74

Course Title: Chinese Buddhism: A Doctrinal Survey

Aim: This course provides an understanding of the doctrines of the major Chinese Buddhist schools, particularly those schools that have developed in China after Buddhism was introduced from India and Central Asia.

Contents: Chinese Buddhism inherited Buddhist teachings from China and Central Asia, and came to develop distinctive schools with distinctive doctrinal emphases. Particularly during the Sui and Tang dynasties (c. 6th to 9th century CE), the Chinese schools became doctrinally well established with articulated doctrines. These doctrines came to exert great impact on not only the Chinese Buddhist followers but also the spiritual tradition of China as a whole. Eventually some ten distinctive Chinese Buddhist traditions came to be developed, each with a specific lineage of transmission. The most influential among these schools include the Tian-tai School, the Hua-yan School, the Dharmalakṣaṇa-vijñaptimātra School, the Pure School, the Chan School, the Vinaya School, etc. This course unit makes a doctrinal survey of these schools, focusing on one or two of them in a given academic year. The doctrinal analyses will be supported with expositions on the relevant textual contents relating to the school(s).

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:

1. have acquired a clear and comprehensive understanding the characteristic doctrines of the Chinese schools that have developed in China;
2. have been exposed to the important texts related to the doctrines surveyed in the lectures;
3. have gained an enriched perspective of the impact of some distinctive Buddhist teachings articulated in the Chinese Buddhist tradition.

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. (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.
- De Bary, Theodore and Irene Bloom with the collaboration of Wing-tsit Chan, (eds). (1999). *Sources of Chinese tradition. Vol. 1 & 2*. New York: Columbia University Press.
- 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
- Gimello, Robert & Peter N. Gregory. (1983). *Studies in Ch'an and Hua-Yen*, University of Hawaii Press.

- Gomez, Luis, Johnathan Silk, et al. (1989). *Studies in the Literature of the Great Vehicle: Three Mahayana Buddhist Texts*. Michigan Studies In Buddhist Literature.
- Inagaki, Hisao. (2003). *The Three Pure Land Sutras*. Berkeley: Numata Center for Buddhist Translation and Research.
- Takakusu. (1949). *The Essentials of Buddhist Philosophy* (2nd edn). University of Hawaii.
- 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.
- 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)
- 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.
- 呂澂，1993.《中國佛教思想概論》台灣，天華出版公司印行。(Original title：《中國佛教思想源流》)
- 印順，《淨土與禪》(Pure Land and Chan) . 1970. 台灣，妙雲集 下編之四。
- 印順，《中國禪宗史》(A History of the Chinese Chan School). 1971. 台灣, 正聞出版社