

**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 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 the 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 the 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: MABS 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 trends 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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- Ven. R. Chadawimala Maha Thera, *Abhidharmaye Mūlika Karunu*, Colombo, 1956.
- \_\_\_\_\_, *Abhidharmamārgaya*, Colombo, 1958.
- Ven. M. Sasaratana Thera, *Abhidharmakoṣaya*, Colombo, 1976.

**Course Code: MABS 05**

**Course Title: Buddhological Developments: A Study based on pre-Mahāyāna Buddhist Literature**

**Contents:** This study will consist of a critical and historical survey of the pre-Mahāyāna Buddhological developments and is expected to serve as a prelude to a better understanding of their culmination in the schools of Mahāyāna Buddhism. For this purpose, attention will be focused on the incipient stages of Buddhological speculations and their gradual growth within the Pāli Canonical texts, polemical discussions on the subject in the *Kathāvatthu* and its commentary and the Lokottaravāda tradition of the Mahāsāṅghika and their sub-sects. The main topics of discussion will include: the difference between Buddha, Pacceka-Buddha and Arahant; the Buddhist concept of *mahāpurisa*; Buddha as *‘satthā devamanussānaṃ’*; the account of the wonderful and marvellous events; the spiritual qualities of the Buddha: *dasabala*, *catu-vesarajja*, *aṭṭhādasā-āveṇika-dhamma*, *pañca-cakkhu*, *tevijjā* and *sabbaññutā*; the doctrine of previous Buddhas and the future Buddha; the concept of Bodhisatta and the practice of *pāramitā*; the doctrine of *kāya* and the place of the Buddha in relation to the cosmos.

**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:**

- Ven. Bhikkhu Ñānamoli, *The Life of the Buddha*, Buddhist Publication Society (Kandy, 1978)
- E. J. Thomas, *Life of Buddha as Legend and History* (London, 1931)
- N. Dutt, *Mahayana Buddhism* (Delhi, 1978, Revised Edition)
- *idem*, *Buddhist Sects in India* (Calcutta, 1977)
- Har Dayal, *The Bodhisattva Doctrine in Buddhist Sanskrit Literature* (Delhi, 1975, Reprint)
- S. Dutt, *The Buddha and Five After-Centuries* (Calcutta, 1978)
- G. P. Malalasekera, 'Buddha', *Encyclopaedia of Buddhism*, Vol. III, Fascicle 3 (Colombo, 1973)
- U. Karunaratne, 'Buddhology', *Encyclopaedia of Buddhism*, Vol. III., Fascicle 3 (Colombo, 1973)
- J. Masuda, tr. 'Origin and Doctrines of Early Indian Buddhist Schools', *Asia Major*, II, 1925 (pp. 1-78)
- P. Demieville, tr. 'L'origine des sectes bouddhiques d'apres Paramārtha', *Melanges chinois et bouddhique*, I, 1932 (pp. 15-64)
- A. Bareau, tr. 'Trois traites sur les sectes bouddhiques attribues a Vasumitra, Bhavya et Vinītadeva', *Journal Asiatique*, CCXLII, 1954 (pp. 229-66)
- W. W. Rockhill, *The Life of the Buddha*, (London, 1884)

**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 behaviour with reference to the teaching of dependent co-origination, analysis of *citta, mano, viññāna* and the process of mental behaviour, analysis of psycho-physical problems, behavioural, 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 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, ethnic identity, Buddhist attitude towards fine arts, Buddhist position of gender, position of rites and rituals in 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 *Tipitaka* 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:** 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 popularisation 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%), Short Essay (30%) and Long Essay (60%)

**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: Peters Publishers.
- 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.
- Thapar, Romila, (1998). *Asoka and the Decline of the Maurya*, OUP India: New Delhi.

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- Warder, A.K. (2000). *Indian Buddhism*, New Delhi: Motilal Banarsidass.



**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 *cittaviprayukta-saṃskāra*-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). *Abhidharmaadīpa with Vibhāsa-prabhavrtti*, Patna: Kashi Prasad Jayaswal Research Institute.
- Karunadasa, 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, Berkeley: Asian Humanities Press.
- Willemsen et al. (1998). *Sarvāstivāda Buddhist Scholasticism*, Brill.

**Course Code: MABS 67**

**Course Title: Readings in Pali Suttas**

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

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

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

Unless specially exempted, the intending student of MABS 67 II must have acquired a pass in MABS 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 familiarise 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 building 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 analyse 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, A. P. 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, K. R. 1983. *Pali Literature*
- Chaṭṭha Saṅgāyana Tipiṭaka (online resources)

**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 familiarise 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/her, 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 familiarised. 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 Prajñāpāramitā 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 ed.). *Reading Buddhist Sanskrit Texts: An Elementary Grammatical Guide*, Hong Kong: The Buddha Dharma Centre.
- 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 organised by the Institute (PGIPBS) and prepare an essay proposal and a 5,000-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 2nd 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:

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

- Submission 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 75**

**Course Title: Buddhist Meditative Traditions**

**Aim:** To provide a broader understanding of major texts, doctrines, practices and personalities related to meditation in the Theravada, Mahayana and Vajrayana Buddhist traditions

**Contents:** The course covers the role of meditation in Early Indian Buddhism, the development of different types of meditation in Theravada Buddhist countries, the emergence of the Chan school of meditation in China and its transmission to Japan (Zen), the appropriation of Tantra to Buddhist practices in Tibetan Buddhism, and the modernization of Buddhist meditational practices during the colonial period.

**Methods of Teaching and Learning:** Lectures, close reading of classical Buddhist texts and meditation manuals in translation, discussion and assignments

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

**Learning Outcome:**

Ability to demonstrate a basic knowledge of major texts, doctrines, practices and personalities related to Buddhist meditation and analyse how Buddhist meditational practices evolved in different geographical regions

**Recommended for Reference**

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