Centre of Buddhist Studies  
The University of Hong Kong  
Master of Buddhist Studies Course Outline 2015-2016

(Course details laid out in this course outline is only for reference. Please refer to the version provided by the teachers in class for confirmation.)

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BSTC6079
Early Buddhism: a doctrinal exposition
(Foundation Course)

Lecturer
Dr. G.A. Somaratne
Tel: 3917-5076
Email: soma@hku.hk

Course Description
This course will be mainly based on the early Buddhist discourses (Pali Suttas) and is designed to provide an insight into the fundamental doctrines of what is generally known as Early Buddhism. It will begin with a description of the religious and philosophical milieu in which Buddhism arose in order to show how the polarization of intellectual thought into spiritualist and materialist ideologies gave rise to Buddhism. The following themes will be an integral part of this study: analysis of the empiric individuality into khandha, ayatana, and dhatu; the three marks of sentient existence; doctrine of non-self and the problem of Over-Self; doctrine of dependent origination and its centrality to other Buddhist doctrines; diagnosis of the human condition and definition of suffering as conditioned experience; theory and practice of moral life; psychology and its relevance to Buddhism as a religion; undetermined questions and why were they left undetermined; epistemological standpoint and the Buddhist psychology of ideologies; Buddhism and the God-idea and the nature of Buddhism as a non-theistic religion; Nibbana as the Buddhist ideal of final emancipation. The course will be concluded with an inquiry into how Buddhism’s “middle position”, both in theory and praxis, determined the nature of Buddhism as a religion.

Assessment

- Book Report (1200 words) 25%
  This assignment is due on Monday of the sixth week; the book should be relevant to the course content.
- Short essay (1200 words) 25%
  This assignment is due on Monday of the tenth week; the topic of the essay should be relevant to the course content.
- Final Written Examination 50%
  The final examination will be held during the HKU assessment period in December 2015; the duration of the examination will be three hours.
**Course Outline**

**Lesson 1: The Emergence of Buddhism as the Third Alternative**

**Objectives:**
- Outline the main Indian religious-philosophical systems contemporary to the Buddha in order to highlight the two lines of intellectual ideologies: the spiritualist and the materialist;
- Assess the view that Buddhism emerged as a critical response to the binary opposition between the spiritualist worldview and the materialist worldview;
- Explain how the Buddha’s causation theory of Dependent Co-arising constitutes the middle doctrine and how his Noble Eightfold Path constitutes the middle path.

**Readings:**
- Karunadasa: Chapters 1 & 2.
- SN II Sutta 15: Kaccānagotta Sutta [The Sutta is on the middle doctrine that sides with neither existence (eternalism) nor non-existence (annihilationist).]
- SN V Sutta 10: Dhammacakkappavattana Sutta [The Sutta lays out the middle practice (the Noble Eightfold Path) that sides with neither self-indulgence nor self-mortification.]
- MN 26: Ariyapariyesana Sutta [The Sutta is about the Buddha’s quest for and finding a solution to the problem of human existence.]
- DN 1: Brahmajāla Sutta [The Sutta outlines the intellectual and moral achievements of the Buddha by referring to his understanding and criticism of sixty-two philosophical theories on the nature of the self and the world.]
- DN 2: Sāmaññaphala Sutta [The Sutta carries a brief account of the doctrines of the six non-Buddhist ascetic teachers contemporary to the Buddha, and a detailed account of the Buddha’s soteriological path and attainments.]
- MN 76: Sandaka Sutta [The Sutta highlights the holy life advocated by the Buddha, by rejecting current four ways that negated the living of a holy life and four kinds of holy life without consolation.]

**Lecture 2: The Theory of Dependent Co-arising**

**Objectives:**
- Explain Dependent Co-arising as the Buddhist causation theory that which underpins and harmonizes all other Buddhist doctrines;
- Explain how Dependent Co-arising reveals the true nature of all conditioned phenomena;
- Explain how the twelve-factored formula illustrates the arising and the cessation of suffering.

**Readings:**
- Karunadasa, Chapter 3
- DN 15: Mahānidāna Sutta [The Sutta details the principle of dependent co-arising, and makes a criticism of the Brāhmanical theory of self.]
SN II: Nidāna Samyutta [The Suttas in this section deal with every aspects of the Buddha’s conception of dependent co-arising.]

Lecture 3: The Human Personality and the Doctrine of Not-Self
Objectives:
• Explain the doctrine of “not-self” as a critical response to the physical and metaphysical versions of the self;
• Elucidate how the self-notion arises and why it persists;
• Explain how and why the empiric individual is analyzed into aggregates, sense bases and elements;
• Explicate the reciprocal nature of the relationship between the mind and the body.
Readings:
• Karunadasa, Chapters 4 & 5.
• MN 38: Mahāṭāṇṭhāṇḍāṇkhaya Sutta [The Sutta is about correcting a heresy which claims that this same consciousness survives death unchanged. The Buddha states that this consciousness arises and ceases under the principle of Dependent Co-arising and that consciousness which survives death also evolves under the same principle.]
• SN Khandhasāṇyutta: [The Suttas in this section present a detailed analysis of the five aggregates with an emphasis on their subjectivity to the three characteristics of existence.]
• MN 148: Chachakka Sutta [The Sutta is on the contemplation of the factors of sense experience as not-self. It demonstrates that impermanence implies not-self.]
• MN 137: Saḷāyatana Sutta [The Sutta presents the six internal and external sense bases and other related topics.]
• MN 140: Dhātuvibhaṅga Sutta [The Sutta is on the elements.]

Lecture 4: The Buddha’s Diagnosis of the Human Predicament
Objectives:
• Elucidate the significance of the theoretical structure of the Four Noble Truths in understanding problems and finding solutions to them;
• Explain how the Buddha avoids optimistic interpretation of the world by giving a realistic analysis of the human predicament and how he avoids pessimistic interpretation of the world by offering a solution to the problem of human suffering;
• Explain why craving, rather than ignorance, is given as the cause of suffering in the four noble truth scheme.
Readings:
• Karunadasa, Chapter 6
• MN 28: Mahāṭṭhatipadopama Sutta [The Sutta introduces the Four Noble Truths by way of the five aggregates affected by clinging.]
• MN 82: Raṭṭhapāla Sutta [The Sutta presents four profound reasons that caused the young Raṭṭhapāla to renounce the world.]

Lecture 5: Kamma and Moral Life
Objectives:
• Explain the centrality of three basic principles for the Buddhist theory of moral life (kamma-vāda, kiriya-vāda, viriya-vāda);
• Explain the correlation between kamma and its result;
• Explain how the Buddha’s theory of kamma provides a principle of individuation and asserts each individual’s responsibility for his or her own destiny.

Readings:
• Karunadasa, Chapter 7
• MN 61: Ambalaṭṭhikārāhulovāda Sutta [The Sutta is on the value of reflection in deciding what constitutes good or bad behavior.]
• MN 60: Apanṇaka Sutta [The Sutta is on how the Buddha uses the belief in the possibility of rebirth as a wager or a rational or prudent (unquestionable, apanṇaka) means of encouraging the pursuit of a moral life. It carries a criticism of the materialist philosophy that denies rebirth and, therefore, morality.]
• AN I Sutta 100: Loṇaphala Sutta [The Sutta distinguishes between a deterministic theory of kamma and one based on conditionality.]
• MN 57: Kukkuravatika Sutta [The Sutta draws the basic correlations between types of actions and the types of results they yield.]

Lecture 6: Cosmology and Rebirth
Objectives:
• Explain how Buddhism correlates kamma and cosmology for defining the cycle of birth and death;
• Explains what the real purpose of vividly illustrating the vastness of the universe, the lengths of stay in heavens and hells, and the incalculability of the population: Is it to cause enchantment or is it to cause disenchantment?

Readings:
• MN 135: Cūḷakammavibhaṅga Sutta [The Sutta is on how one becomes an inheritor of one’s own actions that account for one’s fortune and misfortune.]
• MN 136: Mahākammavibhaṅga Sutta [The Sutta attempts to avoid the deterministic interpretation of kamma by revealing the subtle complexities in the workings of kamma that overturn simplistic dogmas and sweeping generalizations.]
• MN 120: Saṅkhārupapatti Sutta [The Sutta explains how one can be reborn in accordance with one’s wish.]
Lecture 7: The Path and Its Constituents

Objectives:
- Identify the factors that are conducive to the attainment of Awakening;
- Explain how and why the Noble Eightfold Path be understood as both the Middle Path and the Gradual Path.
- Explain the threefold division of the path into virtue, concentration, and wisdom.

Readings:
- Karunadasa, Chapter 8
- MN 77: Mahāsakuludāyi Sutta [The Sutta defines the factors that are conducive to the attainment of Awakening.]
- MN 27: Cūḷahatthipadopama Sutta [The Sutta presents a full account of the step-by-step training of the Buddhist monk.]
- MN 107: Gaṇakamoggallāna Sutta [The Sutta emphasizes the gradualness of the path to Nibbāna, and states that only some of those who receive the Buddha’s instruction attain Nibbāna.]
- MN 24: Rathavinīta Sutta [The Sutta states that the goal of the holy life is to be reached by way of the seven stages of purification.]
- MN 126: Bhūmija Sutta [The Sutta illustrates the natural fruitfulness of the Noble Eightfold Path.]

Lecture 8: Mind and Meditation

Objectives:
- Explain the Buddhist conception of mind and its positive constituents, defilements, development, and purification;
- Explain Serenity and Insight as the two main types of Buddhist meditation to deal with craving and ignorance;
- Explain the correlation between meditation techniques and personality types.

Readings:
- Karunadasa, Chapter 5
- MN 10: Satipaṭṭhāna Sutta [The Sutta deals with meditation, with particular emphasis on the development of insight, and presents the four foundations of mindfulness as the direct path for the realization of Nibbāna.]
- MN 118: Ānāpānasati Sutta [The Sutta is an exposition of sixteen steps in mindfulness of breathing and of the relation of this meditation to the four foundations of mindfulness and the seven enlightenment factors.]
- MN 119: Kāyagatāsati Sutta [The Sutta explains how mindfulness of the body should be developed and cultivated and the benefits to which it leads.]

Lecture 9: The Theory of Knowledge

Objectives:
- Explain how and why the normal sensory perception ends up in conceptualization and suffering;
• Explain Buddhist path to knowledge as consisting of both perception and inference;
• Explain the place of extra-sensory knowledge in the Buddha’s teaching and how such knowledge could be attained;
• Explain why the Buddha disclaims omniscience.

Readings:
• MN 1: Mūlapariyāya Sutta [The Sutta contains an analysis of the cognitive processes of four types of individuals: ordinary person, one in higher training, Arahant and the Buddha.]
• MN 18: Madhupinda Sutta [The Sutta contains the best detailed analysis of the process of sense experience.]
• MN 71: Tevijjavacchagotta Sutta [The Sutta contains a discussion in which the Buddha disclaims ever-present omniscience but claims a threefold knowledge: clairvoyance and retrocognition (that he attains when he wishes), and the knowledge of the waning of influxes (which is constant).]
• MN 47: Vīmaṃsaka Sutta [The Sutta is on the Buddha inviting the monks to make a thorough investigation of himself in order to find out whether or not he can be accepted as fully enlightened.]
• AN 1 Sutta 65: Kālāma Sutta [The Sutta states that one should select a doctrine to follow on the ground of important moral considerations, which are in turn based on one’s own experience of what conduces to happiness and to suffering.]

Lecture 10: Vimutti & Nibbāna
Objectives:
• Explain in what sense Nibbāna is the highest happiness;
• Explain that besides the final goal Nibbāna, there are secondary goals prescribed for the Buddhist practitioner.

Readings:
• Karunadasa, Chapters 9 & 10
• MN 73: Mahāvacchagotta Sutta [The Sutta confirms the existence of Arahants among the monastics and Non-returners among the laity in hundreds.]
• MN 70: Kīṭāgiri Sutta [The Sutta presents a sevenfold classification of Noble Persons.]

Lecture 11: The Buddhist view of views
Objectives:
• Explain the Buddhist psychological diagnosis of the origin of theoretical views on the nature of the self and the world;
• Identify the undetermined questions and explain why the Buddha left them as undeclared.

Readings:
• Karunadasa, Chapter 11
• MN 72: Aggivacchagotta Sutta [The Sutta contains a detailed analysis of the epistemological reasons for the Buddha’s reluctance to provide answers to the undeclared metaphysical questions.]
• MN 63: Cūḷamāluṅkya Sutta [The Sutta is a statement of the pragmatic reasons for not answering metaphysical questions.]
• MN 22: Alagaddūpama Sutta [The Sutta states that the fundamental Buddhist attitude toward views is the attitude of non-grasping or letting go. It identifies six types of views regarding the nature of self and the world, all of which are based on the belief in permanence. Human anxiety is looked upon as the reason for grasping such views.]
• MN 102: Pañcattaya Sutta [The Sutta introduces various speculative views about the future and the past and of misconceptions about Nibbāna.]

Lecture 12: The nature of Buddhism as a non-theistic religion

Objectives:
• Explain that the Buddha is a Teacher, not a Saviour;
• Explain the role of rational faith in the practice of Buddhist religious life;
• Explain how and why the Buddha negates the notion of God;
• Explain how Buddhism’s theoretical and practical middle position has determined the nature, scope, and orientation of Buddhism.

Readings:
• Karunadasa, Chapter 12
• DN: Tevijja-Sutta [The Sutta critically examines the claims of some Brāhmanical teachers about union with Brahmā and presents the Buddha’s version of union with Brahmā, which is to be reborn in a Brahma world.]

Textbook


Recommended for reading


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**BSTC6002**  
Mahayana Buddhism  
*(Foundation Course)*
Lecturer
Ven. Sik Hin Hung / hinhung@hku.hk
Prof. L.R. Lancaster / buddhism@hku.hk
Tel: 3917-2847
Teaching Assistant/Email: Ven. Sraman Sree Dharma Rakkhit & Ms. Maggie Chau / magchau@hku.hk

General description of the course

This course aims to provide an introduction to Mahayana Buddhism. After a brief look at the development of Buddhism in India after the death of the Buddha, this course concentrates on the historical, philosophical and practices of Mahayana Buddhism in India. These include the arising of Mahayana Buddhism, Bodhisattva ideal; Trikaya: the three bodies of the Buddha; the philosophical systematizations of the Madhyamaka and Yogacara schools; Pureland Buddhism and etc.

Objectives

(1) To explore the origination of Mahayana Buddhism and its importance.
(2) To help students understand the similarities and differences of the three yana(s).
(3) To enable students to have an understanding of the main teachings of Mahayana Buddhism.

Assessments (tentative)

2 short essays with 1,000-1,500 words each (2 x 25%)
Written examination (50%)

Time Schedule

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<th>Topic</th>
<th>Content and discussion</th>
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<td>An introduction to the three vehicles (Yanas) of Buddhist Teachings; Did the Buddha teach Mahayana teachings?</td>
<td>Lotus Sutra: Parable of the burning house; Mahayanic teachings in the Nikaya</td>
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<td>2nd</td>
<td>Jan 26</td>
<td>The origination of Mahayana Buddhism; Where did Mahayana texts come from?</td>
<td>“I heard the voice of the Buddha but can’t find him”; Allowing Buddhism to continue to be relevant and tangible to the general public; The Nikaya vs. the Mahayana Sutras</td>
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<tr>
<td>3rd</td>
<td>Feb 2</td>
<td>We can all become a Buddha</td>
<td>Bodhicitta: the seed of Buddhahood; Trikaya: The three bodies of the Buddha</td>
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<tr>
<td>Date (Week)</td>
<td>Topic</td>
<td>Notes</td>
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<td>Feb 9</td>
<td>No Class ---- Class suspension period for Chinese New Year</td>
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<td>4th Feb 16</td>
<td><em>Vimalakīrti Nirdeśa Sūtra</em></td>
<td>Buddhism according to Mahayana</td>
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<td>5th Feb 23</td>
<td>The path to Buddhahood (Prof. Lancaster)</td>
<td>The ten vows of <em>Samantabhadra</em>; The Six Paramitas</td>
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<td>6th Mar 1</td>
<td>Concept of emptiness and <em>Prajñāparamita Sutra</em> (Prof. Lancaster)</td>
<td>The Heart Sutra</td>
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<tr>
<td>7th Mar 8</td>
<td>Concept of emptiness and <em>Prajñāparamita Sutra</em> (Prof. Lancaster)</td>
<td>The <em>Diamond-cutter Sūtra</em> (Vajracchedikā Prajñāpāramitā) 金剛般若波羅蜜經</td>
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<td>8th Mar 15</td>
<td>Concept of emptiness and <em>Prajñāparamita Sutra</em> (Prof. Lancaster)</td>
<td>The <em>Diamond-cutter Sūtra</em> (Vajracchedikā Prajñāpāramitā) 金剛般若波羅蜜經</td>
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<td>9th Mar 22</td>
<td>Nagajuna’s <em>The Philosophy of the Middle Way</em></td>
<td>Conditioned Co-arising, eliminating proliferations (prapañca; 戲論) and the two truths</td>
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<td>10th Mar 29</td>
<td><em>Mind and The Doctrines of the Yogācāra</em></td>
<td>The Eight Consciousnesses and mere Consciousness (vijñaptimātra 唯識)</td>
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<td>11th Apr 5</td>
<td><em>Mind and The Doctrines of the Yogācāra</em></td>
<td>Ālaya-vijñāna (storehouse consciousness), the agent of transmigration and the transformation of the psycho-physical complex; The three intrinsic natures</td>
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<tr>
<td>12th Apr 12</td>
<td><em>Mahayana Meditation</em></td>
<td>The basis and abode of practice of samatha and vipassana in Mahayana</td>
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<tr>
<td>13th Apr 19</td>
<td><em>Pure Land Buddhism</em></td>
<td>Amitābha and the Western paradise; Buddhist rituals</td>
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**Reading List**

*To be confirmed*

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**BSTC6006**

*Counselling and pastoral practice*

**Lecturer**

*Ven. Dr. Sik Hin Yan*

Tel: 3917-5019

Email: buddhistspiritualcare@gmail.com
Course Description

This course aims at providing students with the basic knowledge and understanding of the application of Buddhist theory and practices to counselling and personal transformation. It covers from the Buddhist perspective the psychology of perception, emotions and thoughts; basic skills and concepts in counselling; recent development and research in psychotherapy, and insights into caring for the dying and their carers. The course comprises lectures, tutorials, experiential exercises and Buddhist practices. Students should be prepared to participate in the practices and exercises in class so as to acquire an experiential as well as intellectual understanding of the subject.

Course Outline

1. Buddhist Counselling
2. Models of Mind and Dependent Co-Arising
3. Five Skandhas and Suffering
4. Skandhas and Self
5. Mindfulness
6. Transforming Anger
7, 8. Practicum: Mindful Communication on Self-Awareness and Deep Listening
9. Buddhist Views on Death and Dying
10. Care for the Dying
11. Care for the Bereaved / Buddhist Pastoral Care in Action

Course Schedule

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<th>Date</th>
<th>Time</th>
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<tbody>
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<td>Jan 24, 2016</td>
<td>2:30pm-5:30pm</td>
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<td>2</td>
<td>Jan 31, 2016</td>
<td>2:30pm-5:30pm</td>
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<td>Feb 7, 2016</td>
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<td>Feb 14, 2016</td>
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<td>Feb 21, 2016</td>
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<td>Feb 28, 2016</td>
<td>2:30pm-5:30pm</td>
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<td>3</td>
<td>Mar 6, 2016</td>
<td>2:30pm-5:30pm</td>
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<tr>
<td>4</td>
<td>Mar 13, 2016 (Reading week)</td>
<td>2:30pm-5:30pm</td>
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<tr>
<td>Class Participation</td>
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<tr>
<td>Most classes consist of a lecture, experiential exercises, role-plays and a tutorial. In order to acquire an experiential as well as intellectual understanding of the subject, students are encouraged to participate as fully as possible in class activities. The emphasis of class participation is not on performance, but rather on the willingness to learn and contribute at a level that is appropriate for the individual as well as the class.</td>
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<th>Assessment</th>
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<tr>
<td>Attendance (10%)</td>
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<td>As experiential exercises form an important part of the course, students are expected to attend, at a minimum, 80% of the classes, i.e. 11 of the 13 classes.</td>
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<th>Book Review (30%)</th>
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<tr>
<td>Each student is to submit through Moodle a book review consisting of 1,500 to 2,000 words.</td>
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<tr>
<th>Essay (60%)</th>
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<tr>
<td>Each student is to submit through Moodle an essay consisting of 3,000 to 4,000 words, excluding footnotes, endnotes, bibliography and appendices. The list of essay topics is available on Moodle.</td>
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Lists of further reading will be distributed in class.

BSTC6011
Buddhist mediation

**Lecturer**
Dr. H.S.Y. Yuen
Tel: 3917-5019
Email: helenayuen@gmail.com

**Course Description**

By integrating the techniques of Solution-focused brief therapy and the mediation process with Buddhist theories and practices, the course will teach a model of conflict resolution which reflects the Mahayana ideal of the practice of the Way of Bodhichitta of benefiting oneself and others in being able to resolve conflicts for oneself and for others and learn about the process of change and transformation through applications of the model. Students will acquire basic knowledge of theories and practices of Buddhism and mediation in an integral approach and apply the appropriate skills to be their own mediator and to mediate other people’s dispute in their peer group or community. The model of teaching will be by lecture, demonstration by videotapes or role-plays, role-play exercises in small groups and self-reflective learning.

**Important Notes for Course Enrolment**

In order to ensure that each student will have ample opportunity to participate in class and receive adequate attention and guidance, the class size is limited to 24. For details of the enrollment procedures, please refer to the *Important Notes for Course Selection 2015-2016* on the Centre’s web site.
**Examination and Requirements**

The mode of assessment will be 50% written assignments (3000 – 4000 words) and 50% continuous assessment.

**Special Class Schedule**

<table>
<thead>
<tr>
<th>Date</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>September 10, 2015 (Thur)</td>
<td>6:30pm-9:30pm</td>
</tr>
<tr>
<td>September 17, 2015 (Thur)</td>
<td>6:30pm-9:30pm</td>
</tr>
<tr>
<td>September 24, 2015 (Thur)</td>
<td>6:30pm-9:30pm</td>
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<tr>
<td>October 8, 2015 (Thur)</td>
<td>6:30pm-9:30pm</td>
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<tr>
<td>October 22, 2015 (Thur)</td>
<td>6:30pm-9:30pm</td>
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<tr>
<td>November 19, 2015 (Thur)</td>
<td>6:30pm-9:30pm</td>
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<tr>
<td>November 26, 2015 (Thur)</td>
<td>6:30pm-9:30pm</td>
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<tr>
<td>November 29, 2015 (Sun)</td>
<td>9:30am-6:00pm</td>
</tr>
<tr>
<td>December 6, 2015 (Sun)</td>
<td>9:30am-6:00pm</td>
</tr>
</tbody>
</table>

**Course Outline**

1. Introduction to Mediation and Solution Focused Brief Therapy – Theory and practice in relation to Buddhist theory on dependent-arising or dependent origination (*paticcasamuppada: “arising on the ground of a preceding cause”*)

2. The nature and sources of conflict and ways to deal with conflict applying the Buddhist theory on Cause, Conditions and Effect

3. Principles of Negotiation and 3 levels of conflict resolution: Power, Rights and Interest and *Karma*

4. Process of Mediation and its power of transformation applying the Buddhist theory of the twelve links of dependent-arising as a process of affliction and purification

5. Communication Skills in mediation and the theory of the five Aggregates and Self vs. No Self

6. How to Be Your Own Mediator and The Four Noble Truths: Suffering, Attachment, Cessation of suffering, Path to Liberation.

7. Mediation Techniques and the Buddhist Practice on Body, Mind and Heart: The Four Ways to practice Mindfulness

8. Advance Mediation Techniques and the Buddhist practice of Way of Bodhichitta: Benefiting Self and Others

**Recommended Textbook**


**References**


Tenzin Gyatso, the Dalai Lama (translated and edited by Jeffrey Hopkins) *The Meaning of Life from a Buddhist Perspective*, Wisdom Publication, Boston, 1993


G. Laborde  *Influencing with Integrity* Syntony Publishing, Calif, 1994


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**BSTC6012**

**Japanese Buddhism: history and doctrines**

**Lecturer**

Prof. T. Endo

Tel: 3917-5080

Email: tendo@hku.hk

**Course Description**

This course introduces students to the history, teachings, practice, and institutional realities of Japanese Buddhism. The course will focus its special attention on the introduction of Buddhism to Japan, Prince Shotoku’s contribution to its spread, the Taika Reforms, the Nara Buddhism, its formation and further development in the Heian and Kamakura periods, its transformation in the Edo period, its encounter with modernity in the Meiji period, and recent developments within Japanese Buddhism since the end of World War II. The founders of different schools of Buddhist thought such as Saicho, Kukai, Honen, Shinran, Eisai, Dogen, Nichiren and others together with their main teachings are also examined. The course will further examine the Buddhist impact upon the ways of thinking of the Japanese people with a view to understanding Japan and her culture.

**Course Outline**

Lecture 1:  Introduction of Buddhism to Japan.

Lecture 2:  Prince Shotoku and His Contribution to the Spread of Buddhism; *Taika* Reforms; Six Schools of Nara Buddhism.

Lecture 3:  Heian Buddhism: Tendai and Shingon Schools.

Lecture 4:  ‘*Mappo* Theory’ (Degeneration of the True Dharma) and the rise of Pure Land Buddhism: Honen and Shinran.

Lecture 5:  Zen Buddhism: History and Doctrine.

Lecture 6:  Zen Buddhism: Soto and Rinzai.
Lecture 7: Kamakura Buddhism and Nichiren School.
Lecture 8: Buddhism in the Edo and Meiji Periods.
Lecture 9: ‘New Religions’ after the Meiji Period; Buddhist Practices of different Schools.
Lecture 10: Buddhism and ways of thinking of the Japanese people.
Lecture 12: Buddhism in modern times, summary and conclusion.

Assessment

1 short essay (1500 words): 30 %
1 long essay (3000 words): 60 %
Attendance: 10 %

Reference Books

5. Religions of Japan in Practice by George J., Jr. Tanabe (Editor), Princeton University Press, 1999

Suggested topics for short and long essays

1. Assess critically Prince Shotoku’s contribution towards the spread of
Buddhism in Japan.
2. Discuss the socio-political conditions at the time of the introduction of Buddhism to Japan in the 6th century A.D.
3. Discuss briefly the Buddhist schools introduced from China during this period and comment on the characteristics of the Nara Buddhism.
4. Discuss critically the Five Periods and Eight Doctrines of the Tendai School of Buddhism in Japan.
5. Assess critically the contribution of the Tendai School towards the establishment of the Kamakura Buddhism.
6. Examine the origins of the Mappō Theory (Degeneration of True Dharma) (末法) in India and critically assess the impact it had upon the development of Buddhism in Japan.
7. The Jodo and Jodo-shin Schools of Amida-ism combined together became the most popular form of Buddhism in Japan: Discuss the salient teachings of the Pure Land form of Buddhism.
8. Discuss the basic teachings of Zen Buddhism.
9. Assess critically, with concrete examples, the Zen influence upon the cultural activities of the Japanese people.
10. Discuss the importance of MUNEN (無念) and MUSHIN (無心) in Zen Buddhism.

You may also select any topic of your choice.

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BSTC6013
Tibetan Buddhism: history and doctrines

Lecturer
Dr. G.T. Halkias & Dzogchen Ponlop Rinpoche
Tel: 3917-2846
Email: halkias@hku.hk

Course Description

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, doctrinal differences and manifold socio-political spheres of influence; the history and institution of the Dalai Lamas and Panchen Lama; Tibetan sacred art and symbolism and the mysticism and religious experience.

Course Outline
September 4th, 2015  
**Lecture 1:** Buddhism in India and the Development of Mahāyāna traditions.  
Reading: JP (pp. 31-79 & pp. 101-130); GS (pp. 44-64).  
Instructor: Dr. Halkias

September 11th, 2015  
**Lecture 2:** The early dissemination of Indian Buddhism in Tibet (c.7th-9th centuries CE).  
Reading: JP (pp. 137-154); GH (pp. 35-63); GS (pp. 1-14 & pp. 31-32); MK (pp. 1-26); GT (pp. 1-15).  
Instructor: Dr. Halkias

September 18th, 2015  
**Lecture 3:** The later dissemination of Indian Buddhism in Tibet (c.10th-13th centuries CE).  
Reading: JP (pp.155-158); GS (pp.32-33); MK (pp. 84-126); GT (pp. 16-28).  
Instructor: Dr. Halkias

September 25th, 2015  
**Lecture 4:** Lamas and other religious practitioners.  
Reading: GS (pp.129-164); GT (pp. 29-48).  
Instructor: Dr. Halkias

October 2nd, 2015  
**Lecture 5:** The School of the Bön: A Heterodox Buddhist system?  
Reading: JP (pp. 497-514); GS (pp. 220-234); GT (pp. 213-248).  
Instructor: Dr. Halkias

November 6th, 2015  
**Lecture 6:** Introduction to the three yanas  
Reading: JP (pp. 249-324); GH (pp.165-170); GS (pp. 65-87); MK (pp. 225-231); GT (pp. 50-67).  
Instructor: Ponlop Rinpoche

November 8th, 2015 (Sunday)  
**Lecture 7:** Tibetan Buddhist Schools: lineages and major doctrines, Part I.  
Reading: JP (pp. 355-432); GT (pp. 47-50 & pp.70-87); PR1 (pp. 29-92).  
Instructor: Ponlop Rinpoche

November 13th, 2015  
**Lecture 8:** Tibetan Buddhist Schools: lineages and major doctrines, Part II.  
Reading: JP (pp. 433-498); MK (pp. 127-174); GT (pp. 26-27: pp. 34-37; pp. 40-43,
& pp. 65-67).
Instructor: Ponlop Rinpoche

November 15th, 2015 (Sunday)
Lecture 9: Death, dying and liberation in the Tibetan Buddhist traditions.
Reading: PR2 (pp. 9-60); JP (pp. 325-354); GH (139-150); GS (p. 170).
Instructor: Ponlop Rinpoche

November 20th, 2015
Lecture 10: Death, dying, and liberation in the Tibetan Buddhist traditions.
Reading: PR2 (pp. 61-118).
Instructor: Ponlop Rinpoche

November 22nd, 2015 (Sunday)
Lecture 11: Death, dying, and liberation in the Tibetan Buddhist traditions.
Reading: PR2 (pp. 119-233).
Instructor: Ponlop Rinpoche

November 27th, 2015
Lecture 12: In-class group presentations

Course Expectations

Students enrolling in this course are expected to attend all lectures, complete the weekly readings prior to each lecture, and present on two different topics on Tibetan Buddhism:

1. In-class oral presentation of first topic (10 minutes long);
2. Written essay on a second topic (3000-3500 words).

Course Assessment

Assessment for this course will be carried according to the following three criteria:

Assignment 1: Group in-class oral presentation (20%)
You are asked to present in-class as a group (3-5 people) on a chosen topic in Tibetan Buddhism (history and/or doctrines) with the aim of sharing your knowledge to a generally educated audience (your classmates). A short Q/A session will follow your presentation during which time you will take on questions pertaining to your presentation. You may use power point presentation and/or aiding materials (i.e., audio-visual, handouts, etc) during the in-class presentation.
All group presentations will be scheduled on the last day of class: November 27th, 2015.

1.1. Evaluation Criteria
1. Timely. Your presentation should not be longer than 10 minutes.
2. Precise and clear information. Your presentation should contain succinct information presented sequentially.
3. Depth of information. Your presentation should not be superficial, i.e., something copied from Wikipedia and related websites. It should show that you have taken time to prepare it.
4. Objective and accurate. Your presentation should contain accurate information from reliable sources and presented in an unbiased way.
5. Original and engaging. Your presentation is given for your fellow classmates so it should be engaging!

1.2. Topic Selection
You can use this opportunity to learn on a specific subject in Tibetan Buddhism and present on a topic of your interest. You can browse through the Lectures Outline, Optional Readings, and Essay Topics and Guidelines for suggestions in choosing a topic and/or consult with your instructor. All proposed topics will be subject to the final approval of the instructor who will assign dates for the student presentations following the week after submission.

1.3. Deadline
Students planning to receive grade or pass for this assignment ought to submit by October 2nd, 2015:
1. Proposed title of presentation;
2. A brief description of presentation topic;
3. A bibliography of a minimum of three academic sources used in the presentation (websites do not count);
Late and incomplete submissions will be penalized by grade reduction.

Assignment 2: Essay Outline with Bibliography (20%)
You are expected to submit an outline of your essay topic by e-mail (word document) that includes:
1. Essay title
2. A short introduction/abstract (200-250 words) describing the topic of your research paper
3. Tentative section headings showing clearly what will be discussed in each section
4. An annotated bibliography of at least 5 sources excluding non-academic publications and websites. Each source you intent to use should contain a brief description. For samples of annotated bibliographies, see: https://owl.english.purdue.edu/owl/resource/614/1/
Bear in mind that the essay outline is a blueprint of the final paper. It is not set in stone. In the event you are asked to, or decide, to write on a research topic different from the one presented in your outline you would need to submit a new research outline with bibliography.

2.1. Evaluation Criteria
For full points your outline should be carefully planned and include:
1. Full Title
b. Abstract (200-250 words)
c. Tentative chapter headings
d. Annotated bibliography of 5 academic sources

2.2. Type of Essay Paper
You may choose to submit either: a. research paper; b. argument paper; or c. exploratory paper. Regardless of the kind of paper you decide to write you should follow the same essay guidelines provided for this course.

2.3. Topic Selection
You can use this opportunity to learn on a specific subject in Tibetan Buddhism and present on a topic of your interest. You can read through the Lectures Outline, References for Essays, and Essay Topics and Guidelines for suggestions in choosing a topic and/or consult with your instructor. All proposed topics will be subject to the final approval of the instructor.

2.4. Bibliography
Your bibliography should include, as applicable, sources from the following:
1. The Textbook (JP) and the Reference Sources (GH) (GS) (GT) (MK) assigned for this course.
2. Articles and/or chapters from Optional Readings.
3. Other sources held at CBS Special Collections or at HKU Main Library including: academic books, encyclopedias, chapters in edited volumes and/or journal articles. For suggested bibliography see also References for Essays.

2.5. Deadline
Students planning to receive grade or pass for this assignment ought to submit by October 30th, 2015:
1. Full title of their essay;
2. An abstract/introduction (200-250 words);
3. Tentative chapter headings;
4. An annotated bibliography of 5 academic sources (minimum).

Late and incomplete submissions will be penalized by grade reduction.

Assignment 3: Essay (3500-4000 words) (60%)
This assignment carries the most weight in this course and you ought to spend considerable time reading from various sources to come with a good final product. The word limit does not include footnotes and bibliography, but it does include appendices.

3.1. Evaluation Criteria
a). Clear Structure and Organization. Your paper should have an introduction, a main body with headings, sections, and a conclusion/summary. The information should be organized in a logical and clear manner.
b). Background Reading, Understanding of Sources and Arguments. It is expected that your essays show
   a) Familiarity with the readings assigned during the course and with b) Main publications on your chosen topic.
c). Style of Scholarly Writing. This means that one is careful with the choice of words and one does not reproduce colloquial or conversational modes of expression and jargon. The use of thesaurus is encouraged.
d). Proper use of citations and quotations. Recognize for the contribution of other writers is expected through accurate quotations (judiciously selected and sparingly used). Follow the conventions in the Essay Topics and Guidelines.
e). Carefully Edited (accurate spelling and usage of English punctuation and grammar).

3.2. Bibliography
A minimum of 7-10 bibliographical sources cited in the essay (not just listed in the bibliography) ought to reflect some of the reading material assigned in this course and additional readings pertinent to your topic. This is proven through appropriate citations in your essay from the Textbook, Reading References, Optional Readings, and other sources from the CBS Special Collections and the Main Library. Non-academic sources, i.e., internet websites, lecture notes, magazines and partisan publications do not count towards the minimum sources. For suggested bibliography see also References for Essays.

3.3. Citations
Use footnotes; see Guidelines for Essay Writing.

3.4. Deadline
Students planning to receive full grade for this assignment ought to submit by December 8th, 2015:
1. A printed copy of their essays submitted at my office or dropped in my mailbox
2. An electronic copy of their paper uploaded through the Turnitin link available in moodle
Late and incomplete submissions will be penalized by grade reduction.

Reading Material

Textbook

Reference Sources *

* Weekly readings from the Textbook, Reference Sources and Optional Readings
will be made available by the Instructor on moodle.

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BSTC6020
Basic Pali

(This course is equivalent to two single semester courses.)

Lecturer
Prof. T. Endo
Tel: 3917-5080
Email: tendo@hku.hk

Course Description

This is an introductory course meant for those who have no knowledge of the language of Pali. The purpose of this course is to make the students more and more familiar with Pali idiom. It enables them to understand the Buddhist Sutras compiled in Pali. Duration of this course is one academic year which is divided into two semesters. In the first semester, basic grammar is taught along with Pali exercises. The course contents 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 semester is mainly devoted to the understanding and translating of selected Pali Sutras and to build up sufficient vocabularies for the students.

Assessment

Essays (two submissions): 30 %
Examination: 60 %
Attendance: 10 %

Textbook

(Please try to order the book from the online bookshop of the Buddhist Cultural Centre:
3. Lily de Silva, *Pali Primer*, Vipassana Research Institute, 1994

Course details and assessment methods to be confirmed by the teacher.

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**BSTC6025**

**Dissertation**

The dissertation shall be a critical study within the field of Buddhist Studies and shall be 20,000-24,000 words in length. The title of dissertation shall be submitted for approval by not later than March 31 of the final academic year in which the teaching programme ends and the dissertation shall be presented by July 31 of the same year. Candidates shall submit a statement that the dissertation represents their own work (or in the case of joint work, a statement countersigned by their co-worker(s), which shows the degree of their work) undertaken after registration as candidates for the degree. The examiners may also prescribe an oral examination on the subject of the dissertation.

This course is equivalent to two single-semester courses.

(For students who selected BSTC6025 Dissertation, please also fill in Dissertation Application Form (available at http://www.buddhism.hku.hk/p01_sub_req.htm) and submit it to General Office on or before February 1, 2016.)

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**BSTC6030**

**Special topics in Buddhist Studies (2): Buddhism, Medicine and Science**

**Lecturer**

Prof. Peter Fung, Dr. Barry Kerzin, Ven. Sik Hin Hung

Course tutor: Dr. Junling Gao

Tel: 3917-5019

E-mail: buddhism@hku.hk

**Course Description**

Buddhism and Science have a common target: to seek the truth on reality and to help human beings. Buddhist worldview, philosophic and psychological teachings similar principles with science and medicine, all encouraging objective investigation, using different tools and methods, and seek the truth to explain the reality. On the other hand, modern science has advanced a lot and scientists have much better ways to investigate some previous black boxes, the human brain, mind and more. This course will introduce some science and medical knowledge relevant to Buddhism,
the commonalities between Buddhism and Science. Students are encouraged to examine how the continuous dialogue between the two can further revolutionize their own understanding and understand basic research principles in Science and humanity. Students will be able to use the relevant knowledge in Science and Medicine for critical thinking in life and in learning Buddhism. Special emphasis will be placed on Buddhism and the following areas: Medicine, Physics, Counseling and Neuroscience.

**Course Outline**

<table>
<thead>
<tr>
<th>Lecture</th>
<th>Lecturer</th>
<th>Topic</th>
<th>Content and discussion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Prof. Peter Fung and Ven. Hin Hung</td>
<td>What makes a human being?</td>
<td>The concept of complex system will be introduced briefly to represent a living organism.</td>
</tr>
<tr>
<td>2</td>
<td>Prof. Peter Fung and Ven. Hin Hung</td>
<td>Karma and causality</td>
<td>Similarities and differences between the Buddhist concept of karma and Newtonian Physics will be explored. Both predictable linear motion and non-linear motion of matter will be discussed. The meaning of causality in science so far discovered will also be examined.</td>
</tr>
<tr>
<td>3</td>
<td>Prof. Peter Fung and Ven. Hin Hung</td>
<td>The meaning of emptiness, probability of existence and impermanence</td>
<td>Buddhist concepts of emptiness, Dharmic (intrinsic) nature of phenomena will be compared with major concepts of Quantum Physics. Concepts like particle/wave duality, entanglement of the wave functions and probabilistic nature of events will also be discussed.</td>
</tr>
<tr>
<td>4</td>
<td>Prof. Peter Fung and Ven. Hin Hung</td>
<td>Connection among living and non-living objects in Science and in Buddhism</td>
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<tr>
<td>5 (Feb 27, 2016)</td>
<td>Prof. Peter Fung and Ven. Hin Hung</td>
<td>Striving to investigate the relationship among the heart, brain and mind in life</td>
<td>The similarities and differences between the Yogacara school teachings of the three natures of perception and the general laws of physics will be investigated.</td>
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</table>

**Buddhism and Medicine**

<table>
<thead>
<tr>
<th>6 (Mar 5, 2016)</th>
<th>Dr. Barry Kerzin</th>
<th><em>Emotional Hygiene: Eradicating Negativity</em> -- this will finish on the topic of ignorance, which will lead us to the next lecture topic</th>
<th>Emotional hygiene means cleaning or reducing our negative emotions. This course will teach students how to recognize the early stages of these destructive emotions, and methods to reduce and eliminate them. Love and compassion are just a step away. Recognizing and Training compassion indirectly work at reducing those “roadblocks” we constantly erect that block our compassion. These “roadblocks” include anger, jealousy, pride, and selfishness.</th>
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<tr>
<th>7 Mar 12, 2016 (Reading week)</th>
<th>Dr. Barry Kerzin</th>
<th><em>Death and Dying: The Subtle World of Mind and Energy</em></th>
<th>Death is a process. There are eight stages. First the physical elements weaken. Then the mind reabsorbs from its grosser to subtler states. This ends with the subtlest mind of clear light. This death process will be explained in more depth. Based on these subtle minds and bodies we practice vajrayana. The practice of Medicine Buddha will be introduced from this perspective.</th>
</tr>
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</table>

| 8 (Mar 19, 2016) | Dr. Barry Kerzin | *Buddhist Wisdom: Finding Peace in the Two Truths* | The meaning of emptiness is absence of independent existence. The meaning of dependent arising is dependent existence. Absence of independence means dependence. Hence emptiness and dependent arising have the |
same meaning. Without the universal compassion of Bodhicitta the Mahayana path is incomplete. Thus we will explain the meaning of Bodhicitta, and how to cultivate it. This leads to our fully actualizing our full potential to benefit others as well as ourselves.

<table>
<thead>
<tr>
<th>Date</th>
<th>Professor and Presenter</th>
<th>Lecture Title</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>9 (Apr 2, 2016)</td>
<td>Prof. Peter Fung and Ven. Hin Hung</td>
<td>Introduction to techniques using multiple-channel electroencephalogram EEG to analyze mental states</td>
<td>Introduce the brain waves that supporting our mental activities. The techniques used to record the brain electronic waves—multi-channel electroencephalogram (EEG). How it measure different mental states. Portal wireless EEG may be introduced</td>
</tr>
<tr>
<td>10 (Apr 9, 2016)</td>
<td>Ven. Hin Hung</td>
<td>Meditation and Neuroscience</td>
<td>How neuroimaging (EEG and fMRI) and physiological assessment methods have helped us to better understand meditation and its effects on our mind</td>
</tr>
<tr>
<td>11 (Apr 16, 2016)</td>
<td>Ven. Hin Hung</td>
<td>Buddhism and Psychotherapy</td>
<td>How Buddhist teachings have contributed toward psychotherapy? What would be the essential components of a Buddhist based psychotherapy?</td>
</tr>
<tr>
<td>12 (Apr 23, 2016)</td>
<td>Ven. Hin Hung</td>
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</table>

**Assessment:**

Essay 1--2000-3000 words (50%)

Essay 2--2000-3000 words (50%)

**Readings:**


HH Dalai Lama and Hopkins J. How to see yourself as you really are. London: Ryder; 2007.


Quantum Physics And How We Affect Reality (You can watch relevant documents and have questions in the class.)

https://www.youtube.com/watch?v=9CeUKopYAGA

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**BSTC6032**

**History of Indian Buddhism: a general survey**

**Lecturer**

Prof. T. Endo

Tel: 3917-5080

Email: tendo@hku.hk
Course Description

An objective understanding of the development of any Buddhist tradition presupposes a proper historical perspective. The course is designed to provide students with a 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.

Course Outline

Lecture 1: Origins of Buddhism and the Indian background
- The Indian religious tradition (śramaṇa-brāhmaṇa tradition); the date of the Buddha.
Lecture 2: The classification of the Buddha’s Words (Buddhavacana)
Lecture 3: The First Buddhist Council
- Its authenticity, motive, and content; the first attempt to collectively sanction the Buddha’s teachings.
Lecture 4: The Second Buddhist Council – the confrontation between the orthodox and the progressive communities; doctrinal conflict and Mahādeva’s ‘Five Propositions’.
Lecture 5: The process of compilation of the Buddhist Canon (particularly the Sūtra-piṭaka) – question of the “original Canon”; did the Buddha speak Pāli; the gradual formation of the 4 or 5 nikāya/āgama.
Lecture 6: The first schism: Sthaviraṇāda vs. Mahāsamghika.
Lecture 7: Subsequent development of the major Buddhist sects.
Lecture 8: King Asoka and his contribution to the cause of Buddhism.
Lecture 9: Spread of Buddhism outside India.
Lecture 10: Popularization of Buddhism: pagoda and pilgrimages, the Avadāna literature, poetry and story-telling.
Lecture 11: The emergence of Mahāyāna.
Lecture 12: The disappearance of Buddhism from India and conclusion.

Assessment

1. Short essay with 1,500 words: 30 %
2. Long essay with 3,000 words: 60 %
3. Attendance: 10 %
Recommended for reference


Suggested Topics for Short and Long Essays

1. What were the external and internal contributory factors for the rapid spread of Buddhism in India during and soon after the time of the Buddha.
2. Discuss critically the various theories for the date of the Buddha proposed by different scholars and its significance for Indian and Buddhist studies.
3. Discuss the circumstances that led to the holding of the First Buddhist Council and assess the role played by Mahā Kassapa in the Council.
4. Discuss the historicity of the First Buddhist Council and its importance in the history of Buddhism in India.
5. Do you agree that the Second Buddhist Council held about a hundred years after the *Parinibbāna* of the Buddha according to the Pāli sources marked the beginning of Sectarian Buddhism in India? – Give your reasons.
6. Assess critically the contribution made by King Asoka of India in the 3rd century B.C. towards the spread of Buddhism.
7. The therī Mahinda introduced both the *Tipiṭaka* and the *Aṭṭhakathā* to Sri Lanka in the 3rd century B.C. – Explain how Buddhism was introduced to Sri Lanka.
8. Discuss the origins of Buddhism in India and the Indian background at the time of the Buddha.
9. Discuss the significance of Mahādeva’s ‘Five Propositions’ in the light of the development of Buddhism in India.
10. Discuss critically the doctrinal differences between the Theravāda (Sthaviravāda) and Mahāsāṃghika schools of Buddhist thought as found, for instance, in the
Kathāvatthu of the Pāli tradition. (「異部宗輪論」 (Origin and Doctrines of Early Indian Buddhist Schools - English tr. by Jiryo Masuda) is another work for reference)

11. Explain the process of the compilation of the Buddhist Canon.
12. Discuss briefly the development of 18 Buddhist schools in India.
13. Discuss the spread of Buddhism outside India.
14. Discuss critically the origins of Mahāyāna Buddhism in India.
15. What were the major causes/reasons for the disappearance of Buddhism in India in the medieval time?

Or, you may select any topic of your choice related to the Course.

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BSTC6034
Mindfulness, Stress Reduction and Well-being

Instructor
Prof. Li Chong Chan/ Dr. Peta McAuley
Tel: 3917-5019
Email: Buddhism@hku.hk

Guest Instructor
Dr. Shui-fong Lam
Tel: 3917-2388
Email: lamsf@hku.hk

Course Description

This course aims at providing students with basic knowledge and understanding of the mindfulness in Buddhism and the application of mindfulness training in stress reduction and fostering well-being. This is an experiential as well as a theoretical course which covers the latest research and theories on mindfulness training in the health sector. Students will take part in exercises based on the eight-week Mindfulness-Based Stress Reduction Programme and discuss readings prescribed for the course. They are expected to deepen their experience through home practice and apply them in their daily lives.

Details for the reading for each class are available on Moodle.

Class participation

Apart from the introductory lectures, each class consists of experiential exercises, discussion and a tutorial. The course is based on the 8-week Mindfulness-based
Stress Reduction Program and Mindfulness-based Cognitive Therapy. In order to acquire an experiential as well as intellectual understanding of the subject, students are encouraged to participate as fully as possible in all the class activities. The emphasis of class participation is not on performance, but rather on the willingness to explore, learn and contribute at a level that is appropriate for the individual as well as the class. To derive maximum benefit from the course, students are recommended to spend at least an hour everyday on homework exercises.

**Course Enrolment**

In order to ensure that each student will have ample opportunity to participate in class and receive adequate attention and guidance, the class size is limited to 30. For details of the enrollment procedures, please refer to the *Important Notes for Course Selection 2015-2016* on the Centre’s web site.

The class on Sept 2 will be opened to all students. Starting from Sept 9 onwards, course will be opened to officially registered students only. No sit-in student is allowed.

**Course schedule**

1. Introduction to Mindfulness in Buddhism, its Application and Impact to Health and our Lives
   a. The Role of Mindfulness in Buddhism
   b. Application of Mindfulness In Western Medicine
   c. Research on the Effects of Mindfulness in Health Care
2. Mindfulness Program (MP) Class 1
   a. Why Are We Here?
   b. Introduction to Mindfulness Training
3. MP Class 2
   a. Mindfulness of the Breath and Body
   b. Perception and Creative Response
4. MP Class 3
   a. Mindfulness in Movement
   b. Pleasure and Power in Being Present
5. MP Class 4
   a. Mindful Awareness to Stressful Moments and Events
   b. Mindful Response to Stressful Moments and Events
6. MP Class 5
   a. Awareness of Conditioned Patterns in our Daily Lives
   b. Effect of Emotional Reactivity in Health and Illness
   c. Working Mindfully with What We Have in the Present Moment
7. MP Class 6
   a. Communication in Stressful situations
b. Interpersonal Mindfulness

8. MP Class 7
   a. Integration of Mindfulness in Daily Life
   b. Mindful Life-style Choices

9. and 10. MP Day of Practice
   a. Openness to Experience
   b. Moment-by-moment Awareness

11. MP Class 8
   a. Review and Planning Ahead
   b. Strategies for Maintaining and Deepening the Practice

12. Integration of Theory and Practice
   a. Review of Buddhist Teachings on Mindfulness and Its Impact on and Alignment with the Course
   b. Group presentation

Class Schedule

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Date</th>
<th>Time</th>
<th>Teaching activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sep 2 (Wed)</td>
<td>6:30pm - 9:30 pm</td>
<td>Introductory Lecture</td>
</tr>
<tr>
<td>2</td>
<td>Sep 9 (Wed)</td>
<td>6:30pm - 9:30 pm</td>
<td>MP Class 1</td>
</tr>
<tr>
<td>3</td>
<td>Sep 16 (Wed)</td>
<td>6:30pm - 9:30 pm</td>
<td>MP Class 2</td>
</tr>
<tr>
<td></td>
<td>Sep 23 (Wed)</td>
<td></td>
<td>No Class</td>
</tr>
<tr>
<td>4</td>
<td>Sep 30 (Wed)</td>
<td>6:30pm - 9:30 pm</td>
<td>MP Class 3</td>
</tr>
<tr>
<td>5</td>
<td>Oct 7 (Wed)</td>
<td>6:30pm - 9:30 pm</td>
<td>MP Class 4</td>
</tr>
<tr>
<td>6</td>
<td>Oct 14 (Wed)</td>
<td>6:30pm - 9:30 pm</td>
<td>MP Class 5</td>
</tr>
<tr>
<td></td>
<td>Oct 21 (Wed)</td>
<td></td>
<td>No Class</td>
</tr>
<tr>
<td>7</td>
<td>Oct 28 (Wed)</td>
<td>6:30pm - 9:30 pm</td>
<td>MP Class 6</td>
</tr>
<tr>
<td>8</td>
<td>Nov 4 (Wed)</td>
<td>6:30pm - 9:30 pm</td>
<td>MP Class 7</td>
</tr>
<tr>
<td>9, 10</td>
<td>Nov 8 (Sun)</td>
<td>9:30am - 4:30pm</td>
<td>Special session (full day of silent practice)</td>
</tr>
<tr>
<td>11</td>
<td>Nov 11 (Wed)</td>
<td>6:30pm - 9:30 pm</td>
<td>MP Class 8</td>
</tr>
<tr>
<td></td>
<td>Nov 18 (Wed)</td>
<td></td>
<td>No Class</td>
</tr>
<tr>
<td>12</td>
<td>Nov 25 (Wed)</td>
<td>6:30pm - 9:30 pm</td>
<td>Presentation and Overview</td>
</tr>
</tbody>
</table>

Assessment

Attendance and Contributions (20%)
As experiential exercises form an important part of the course, students are required to attend at least 10 out of the 12 lessons. They must also contribute actively by sharing in the discussion.

Group Presentation (10%)
Students will form 5 small groups. Each group is responsible for sharing their
understanding of and leading discussion on a tutorial reading in the last lesson.

Mid-Term Reflection on Practice (20%)
Each student is to submit through Moodle one short essay (1,000-1,500 words) at the end of lesson 6 (Oct 21, 2015), reflecting on their progress in mindfulness practice and how this relates to their daily life activities.

Essay (50%)
Each student is to submit through Moodle an essay consisting of 2,000 to 2,500 words, excluding footnotes, endnotes, bibliography and appendices, on or before Dec 12, 2015. The list of essay topics is available on Moodle.

Details of the requirements for the above assignments are available on Moodle.

Text Book


OR


Reference Book


**Other reference materials**
The list of journals, articles and other readings is available on Moodle.

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**MBS Course Outline 15-16 (Updated on Mar. 4, 2016)**

**BSTC6044**

**History of Chinese Buddhism**

**Lecturer**

Ven. Dr. Guang Xing  
Tel: 3917-5040  
Email: guangxin@hku.hk

**Course Description**

This course examines the major events and thoughts in the history of Chinese Buddhism with a particular emphasis on the establishment of Chinese Buddhist Schools. A major aim is to show how Buddhism has been gradually and successfully incorporated into and became one of the three pillars of Chinese thought and culture. The important Chinese Buddhist masters will also be examined against their historical background to show their contribution to the development of Chinese Buddhism.

**Objectives**

Students are expected to get familiar with the basic historical events, major schools of thoughts and important personages together with their contribution to development of Chinese Buddhism.

**Examination and Requirements**
Students are required to read the relevant material at least one paper before the lecture so that he can participate in discussion. The final examination is based on two essays, one presentation and lecture participation

(i) 30% short essay with 1500 words (dead line for its submission is 20 March). 
(1500 including notes and bibliography)

(ii) 60% long essay with 3,000 words (dead line for its submission is 15 May). 
(3000 including notes and bibliography)

(iii) 10% lecture attendance.
Please include your email address when you submit your essays electronically so that I can send it back with comments after reading.

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

Course Outline (tentative)

Lecture 1: Jan. 18
Topic: A Survey of Chinese Buddhism
中村元著，《中國佛教發展史》(上), 第一章: 佛教東傳中國與其傳衍經過。

Lecture 2: Jan. 25
Topic: Introduction of Buddhism into China
Reading: Ch’en, pp.21-53; Zurcher, pp.18-80.
潘桂明, 董群, 麻天祥, 《歷史卷》, 第一章: 兩漢三國佛教, 第二章: 西晉佛教。
中村元著, 《中國佛教發展史》(上), 第二章: 佛教在漢魏西晉三朝的發展。

Lecture 3: Feb. 1
Topic: Buddhism under Eastern Jin
Reading: Ch’en, pp.57-120; 94-103; Zurcher, pp.81-320.
潘桂明, 董群, 麻天祥, 《歷史卷》：第三章: 東晉十六國佛教。
中村元著, 《中國佛教發展史》(上), 第三章: 佛教在華北異民族統治下的經過,
第四章: 佛教於江南漢族國家的發展。

Holiday: Chinese New Year Break February 8-13,

Lecture 4: Feb. 15
Topic: Buddhism under Southern and Northern dynasty (I) Historical
Reading: Ch’en, pp.121-183; Zurcher, pp.204-239.
潘桂明, 董群, 麻天祥, 《歷史卷》：第四章: 南北朝佛教。
中村元著, 《中國佛教發展史》(上), 第五章: 華北異民族統治下的佛教。
Lecture 5: Feb. 22
Topic: Buddhism under Southern and Northern dynasties (II) Thought
Reading: Ch‘en, pp.184-212; Zurcher, pp.81-159.
潘桂明，《宗派卷》：第二章: 南北朝的師說學派．

Lecture 6: Feb. 29
Topic: Buddhism under Sui and Tang: Historical
Reading: Ch‘en, pp.213-296.
潘桂明, 董群, 麻天祥, 《歷史卷》：第五章: 隋唐佛教。
中村元著，《中國佛教發展史》(上), 第六章: 隋唐的統一, 第七章: 中國佛教的
形成, 第八章: 隋唐的中國佛教。

Reading Week March 7-12

Lecture 7: Mar. 14
Topic: Buddhism under Sui and Tang: Schools (I) Tiantai, Sanlun and Sanjie
Reading: Ch‘en, pp.297-325.
Takakusu, The Essentials of Buddhist Philosophy, Chapters IX: The Tendai (Tiantai)
School, VII: The Sanron (Sanlun) School,
潘桂明, 《宗派卷》：第三章:止觀並重的天臺宗, 第四章: 重思辡的三論宗, 第
四章: 普信普敬的三階教

Lecture 8: Mar. 21
Topic: Buddhism under Sui and Tang: Schools (II) Yogacara, Huayan, Vinaya
and Tantrayana
Reading: Ch‘en, pp.325- 364.
Takakusu, The Essentials of Buddhist Philosophy, Chapters VI: The Hosso
(Fa-xiang) School, VIII: The Kegon (Huayan) School, X: The Shingon (Zhenyen)
School.
潘桂明, 《宗派卷》：第六章: 嚴肅戒律的律宗, 第七章:萬法唯識的法相唯識宗，
第八章:圓融無礙的華嚴宗, 第九章: 融會雜糅的密宗

March 28 Easter Holiday
April 4 Ching Ming Festival

Lecture 9: Apr. 11
Topic: Buddhism under Sui and Tang: Schools (III) Chan and Pure Land
Reading: Takakusu, The Essentials of Buddhist Philosophy, Chapters XI: The Zen
(Chan) School, XII: The Jodo (Jingtu) School.
潘桂明, 《宗派卷》：第十章: 自信自力的禪宗, 第十一章: 他力往生的淨土宗

Lecture 10: Apr. 18
**Topic:** Buddhism under Song: The syncretism of Chinese Buddhism  
**Reading:** Ch’en, pp.389-408.  

**Lecture 11: Apr. 25**  
**Topic:** Buddhism in Modern China  
**Reading:** Ch’en, pp.455-470.  
潘桂明, 董群, 麻天祥, 《歷史巻》, 第十一章: 楊仁山與近恣佛教, 第十二章: 寺僧的入世轉向與居士佛教的勃興。  

**Suggested topics for essay**

**IMPORTANT:** Please do not use much internet resources unless you know that they are authentic as there are a lot of wrong information there.

1. Discuss the characteristics of Chinese Buddhism during the first phase (from the Eastern Han to the end of the Western Jin)  
2. Discuss the conflict caused by “The Scripture of Laozi’s Conversion of the Barbarians” (老子化胡).  
3. Assess Daoan’s contribution to Chinese Buddhism.  
4. Discuss Huiyuan’s contribution to Chinese Buddhism.  
5. Discuss the social conflict of “Monks should not pay respect to kings.”  
6. Examine the causes for the rapid development of Buddhism in Southern and Northern dynasties.  
7. Discuss Jizang’s contribution to Sanlun School.  
8. Discuss Zhiyi’s role and contribution to Tiantai School.  
9. Discuss Huineng’s contribution to Chan Buddhism and examine why his southern branch became so influential?  
10. Discuss Fazang and Huayan thought.  
11. Examine Xuanzang’s contribution to Chinese Buddhism.  
12. Discuss Tanluan’s contribution to Pure Land School.  
14. Discuss why authentic Buddhists considered Sanjie or Three Stages School a heretic.  
15. Discuss Kuiji’s contribution to Faxian or Yogacara School in China.  
16. Discuss briefly the three tantric masters’ contribution to Tantrayana School in China.  
17. Discuss the syncretism of Buddhism during Song dynasty.  
18. Buddhism declined after Tang dynasty. Discuss the causes.
19. Examine the causes of the conflict between Buddhism and Daoism in the history of Chinese Buddhism.
20. Discuss the conflict between Buddhism and Confucianism with a focus on filial piety.
21. Examine the causes of the four persecutions of Buddhism in Chinese history.
22. Examine the causes of one of the four persecutions of Buddhism in Chinese history.
23. Examine the roles played by the translators in Chinese Buddhism.
24. Examine the Buddhist solution to the Confucian criticism of Buddhist monks being unfilial.
25. Discuss Master Taixu’s contribution to modern Chinese Buddhism.
26. Is “Humanistic Buddhism” (人間佛教) a new creation of Master Taixu? Discuss.
27. Examine the revival of Chinese Buddhism at modern age.

IMPORTANT NOTES: When you choose a topic please choose a smaller one so that you can have in-depth discussion. You may choose a topic from the above list or have your topics provided it relates to our course. Remember, it is the quality not the quantity matters in your essay. Please write a title page with the following information: (1) the course title, (2) topic of the essay, (3) your name and dates, (4) your email address.

Reading List
Wright, Arthur F. *Buddhism in Chinese history*. Stanford, Calif.: Stanford University Press, 1959. 294.320951 This is a very short but concise history of Buddhism in China.
Zurher, Erik, *The Buddhist Conquest of China: The Spread and Adaptation of*
Buddhism in Early Medieval China. 2 vols. Leiden: E. J. Brill. 2007 (Original 1959) This is an excellent book in which the author mainly examines Buddhism in China before Huiyuan in the fifth century. (University Library (UL) Z96 (Chinese translation: 佛教征服國，李四龍等譯，江蘇人民出版社 2003) Z96 v.1

湯用彤，《漢魏兩晉南北朝佛教史》北京：北京大學出版社，1997。There are six copies of this text available. [中] BQ636 .T36 2006 EBook also available


中村元著，余萬居譯《中國佛教發展史》(上，中)台灣：天華出版公司印行，1993。 [中] BQ626 .C6412 1984

镰田茂雄，《簡明中國佛教通史》，鄭彭年譯，世界佛教名著譯叢 42，臺灣：華宇出版社，1988。


Read the following chapters:
第二章：第五節：佛教向中國內地的傳播與初傳期的中國佛教
第四章：佛教的黃金時代（下）（西元 4—6 世紀）（全部）
第五章：第二節 隋唐五代佛教的昌盛與創造
第六章：三、唐代佛教；四、五代十國佛教
第九章：佛教的消長變化和多元化發展（上）（西元 11 世紀—）（全部）

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

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


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

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

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

**Digital Dictionary of Buddhism**, eds., Charles Muller. Free for online checkup. This is an internet based dictionary similar to *Dictionary of Chinese Buddhist Terms*, by Soothill and Hodous, but has much more entries. If you know the Chinese Buddhist technical terms, but do not know how to translate it into English, please visit Muller's DDB website address: http://www.acmuller.net/ddb/ Users can access the search function with the user ID of "guest" (case-sensitive, no quotes), leaving the password area blank allowing 20 searches in a 24 hour period. To search Sanskrit and other terms containing diacritics, type in the term in simple ascii.

**The Soka Gakkai Dictionary of Buddhism**. Free for online checkup. http://www.sglibrary.org/dict.html This is the online version of *The Soka Gakkai Dictionary of Buddhism* that was published in 2002. There are more than 2700 entries, including cross references. The dictionary does not aim to cover the entire Buddhist lexicon. Rather, it is meant as a guide for readers of Nichiren' works.

**Chinese Japanese Korean and Vietnamese English Dictionary (CJKV-English Dictionary)**. Free for online checkup. A Dictionary-Database of CJKV Characters and Compounds Related to East Asian Cultural, Political, and Intellectual History. http://www.buddhism-dict.net/dealt/ Users can access the search function with the user ID of "guest" (case-sensitive, no quotes), leaving the password area blank allowing 20 searches in a 24 hour period. To search Sanskrit and other terms containing diacritics, type in the term in simple ascii.

**The Korean Buddhist Canon: A Descriptive Catalogue**. Free for download. [compiled by] Lewis R. Lancaster in collaboration with Sung-bae Park, Berkeley: University of California Press, 1979. This is a catalogue of Mahayana Buddhist Sutras in Sanskrit together with Tibetan and Chinese translation. It also lists the translators and date of Chinese translation. If you know the title of a sutra in Chinese, but you don’t know how to translate it into Sanskrit, then you can find it in this catalogue. A Hardcopy can be found in HKU Library XR 016.294382 L2 The electronic version can be found at: http://www.acmuller.net/descriptive_catalogue/. You can download the entire web version.


**Pali English dictionary**. Free online search. This is the only largest Pali English Dictionary so far. http://dsal.uchicago.edu/dictionaries/pali/
Encyclopaedias

Encyclopaedia of Buddhism, eds., Robert E. Buswell, Jr., Ed. New York: Macmillan Reference USA, 2003. 982 pp. 2 vols. This encyclopedia describes the Buddhist world view, basic teachings and practices of Buddhism, as well as its different schools and sects. This Encyclopedia needs subscription, so use it through HKU Electronic Recourses.


Routledge Encyclopaedia of philosophy [electronic resource]. Edward Craig, ed. London: Routledge. Contains over 2,000 state-of-the-art articles, covering a broad range of topics in the philosophical canon, as well as philosophy from all continents and all periods. Includes fast and flexible searching capability, over 25,000 cross-reference hyperlinks and other features. This Encyclopedia needs subscription, so use it through HKU Electronic Recourses.


Encyclopedia Britannica Online. This Encyclopedia needs subscription, so use it
through HKU Electronic Recourses. [http://search.eb.com/]

**Stanford Encyclopaedia of Philosophy.** Free, it contains a large number of papers in Buddhist and Confucian studies. [http://plato.stanford.edu/]

**The Internet Encyclopaedia of Philosophy.** Free. It contains a large number of papers in Buddhist and Confucian studies. [http://www.iep.utm.edu/]


3) Academic Journals

**Asia Major.** Academic Journal dedicated for the Asian study. All past papers are freely downloadable. [http://www.ihp.sinica.edu.tw/~asiamajor/]

**Journal of the International Association for Buddhist Studies.** This is the largest and best journal for Buddhist Studies and it covers all areas of Buddhist Studies. You can access and download papers older than five years, free. [http://archiv.ub.uni-heidelberg.de/ojs/index.php/jiabs/index%22]

**Journal of Chinese Philosophy.** Published by the University of Hawaii. *HKU Electronic Recourses.*

**Journal of Indian Philosophy.** Published by Springer Netherlands. *HKU Electronic Recourses.*


**The Eastern Buddhist.** HKU Library. Published twice a year by the Eastern
Buddhist Society in Kyoto, Japan, started from 1965. S 294.3 E13 B9

**Buddhist Studies Review.** Published twice a year by the UK Association for Buddhist Studies, started form 1984. Both printed and electronic versions are available from HKU Library, the electronic version is gradually uploaded to the web. Now the Journal is free for download from 1983-2005.  
You can also get it from HKUL Catalogue: 294.3 B927 S9


**Pacific World** Journal of the Institute of Buddhist Studies. *Free* Pacific World is an annual journal in English devoted to the dissemination of historical, textual, critical and interpretive articles on Buddhism generally and Shinshu Buddhism particularly to both academic and lay readerships. The journal is distributed free of charge.  

**Philosophy East & West.** Published by the University of Hawaii. *HKU Electronic Recourses.*


**Journal of Buddhist Ethics.** *Free.* This is a web based academic journal for free distribution. Web address: [http://www.jbe.gold.ac.uk/](http://www.jbe.gold.ac.uk/)

**Journal of Global Buddhism.** *Free.* This is a web based academic journal for free distribution. [http://www.globalbuddhism.org/dig.html](http://www.globalbuddhism.org/dig.html)


**The Bulletin of the School of Oriental and African Studies** is the leading interdisciplinary journal on Asia, Africa and the Near and Middle East. It carries unparalleled coverage of the languages, cultures and civilisations of these regions from ancient times to the present. Publishing articles, review articles, notes and communications of the highest academic standard, it also features an extensive and
influential reviews section and an annual index. so use it through HKU Electronic Recourses. http://search.eb.com/

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

**Journal of the International Association of Buddhist Studies.** HKU Library. Published twice a year, Wilmington, NC : International Association of Buddhist Studies, 1978-
S 294.305 I6 A8

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

**Buddhist-Christian Studies.** HKU Library. Published once a year Publisher: University of Hawai'i Press started 1981.

《中國文哲研究集刊》全文下載，臺灣中國文哲研究所・HKU Library: 期 078
153

**4) Web Recourses**

**Accesstoinsight.** Free. This is a website entirely dedicated to the teaching of Theravada Buddhism including the Pali Canon, Theravada text archive and sources. Most of the Pali texts are translated into English for free distribution. Website address: www.accesstoinsight.org/

**Buddhist Digital Library and Museum.** 華國大學佛學數位圖書館暨博物館 Free. There is a good collection of academic articles some with full texts in both Chinese and English. It is a good place to relevant academic articles for your study. Website address: http://ccbs.ntu.edu.tw/DBLM/index.htm please go to database.

**Taisho Edition of Chinese Tripitaka 佛學大正藏.** Free. If you can read classical Chinese and wish to refer to the original Chinese texts, please visit http://www.cbeta.org/index.htm. This website includes volumes 1-55 & 85 of the Taisho Edition of Chinese Tripitaka and volume 1-88 of Shinsan Zokuzokyo (Xuzangjing 續藏經). Now the database is still developing.

**Buddhasasana.** Free. You can find many full text articles on Buddhism in English, but not all of them are academic so you have to be selective. The website address is: http://www.saigon.com/~anson/ebud/ebidx.htm
The Internet Sacred Text Archive. Free You can find the old texts of almost all major religions in the world in this site and you can download and copy the full texts if you wish. For instance, you can find the Sacred Books of the East. Website Address: http://www.sacred-texts.com/

Mahayana Buddhist Sutras in English. Free. In this site you can find some popular Chinese Mahayana texts in English translation. Website address: http://www4.bayarea.net/~mtlee/


NII Scholarly and Academic Information Navigator. Mostly Free. The National Institute of Informatics (Japan) has incorporated approximately 2.8 million full text articles (PDF) in NII-ELS, from 1,000 published academic journals. Currently NII has obtained permission of 271 academic societies. NII-ELS also provides full text (PDF) of Research Bulletins of Japanese universities. All of the full text articles incorporated in NII-ELS are available through CiNii along with bibliographical information on other academic papers.


Persée is a program which was created for the digital publication of scientific journals in the field of the humanities. The entire printed collection of journals is digitized and published online through a portal which offers access to the collections as well as advanced functionalities which facilitate and enhance use of the portal’s resources. The journals are selected by an editorial board, thereby guaranteeing the collection’s scientific coherence. You can create your own account and use save your searches.

國學 Guoxue. 收錄有上起先秦、下至清末兩千多年的歷代典籍 4000 餘種，總字數逾 10 億，近 10 萬卷，基本涵蓋了文史研究領域所有重要的文獻資料。Free for online reading and download. http://www.guoxue.com/

中國期刊全文數據庫(Web) 全文數據庫收錄中、英文核心期刊和專業期刊 5,000 餘種，學科內容分為九個專輯，包括理工 A、理工 B、理工 C、農業、醫藥衛生、文史哲、經濟政治與法律輯、教育與社會科學輯、電子技術及信息科學。收錄時間由 1994 年開始。This database needs subscription, so use it through HKU Electronic Recourses.

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

FURTHER READING
General Reading on Chinese Buddhism


Lopez, Donald S., Jr., ed., *Religions of China in Practice*. Princeton: Princeton University Press, 1996. An anthology of readings that stresses popular religion, the interaction of the "Three Traditions," and gives room to minority cultures usually excluded from such anthologies. Best read in conjunction with an anthology, such as deBary or Sommers, that provides the more classical sources.


Takakusu, Junjiro, *The Essentials of Buddhist Philosophy*, Motilal Banarsidass Pub 2002. (Original Hawaii, 1947) This book presents and discusses the Buddhist schools and philosophy in China and Japan. The author presents Buddhist philosophy in an ideological sequence, not in its historical development. It is rather the systematization of the different schools of thought for the purpose of easier approach. (SC) 294.3 T13


-----, *The Scripture on the Ten Kings and the Making of Purgatory in Medieval Chinese Buddhism*. Honolulu: University of Hawaii Press, 1994. Combines textual and ethnographic study to analyse the development of Chinese ideas on the trials one faces in going from one life to the next, and the role these ideas have played in religious practice. 294.3423 T2


Yu Chun-fang, "Chinese Women Pilgrims' Songs Glorifying Guanyin," in Lopez,
**Buddhism in Practice**: 176-180. [W]


**First to Tenth Centuries**

Gernet, Jacques, *Buddhism in Chinese Society, An Economic History from the Fifth to the Tenth Centuries*, Translated by Franciscus Verellen, Columbia University Press, 1998. Fascinating information on the economics of Chinese Buddhism and the co-opting of the tradition by the upper classes during the T'ang dynasty. Tends to side with the Confucians in regarding Buddhism as a burden on society. (SC) 294.30951 G37

Holcombe, Charles, *In the Shadow of the Han: Literati Thought and Society at the Beginning of the Southern Dynasties*. Honolulu: University of Hawaii Press, 1994. Focuses on the life and thought of a Buddhist monk, Chih Tun, as an example of the new elite class of literati that arose in the fourth century C.E.


Robinson, *Early Madyamika*. Concerns the years around 400 C.E., the Buddha-Taoists, and the first serious Chinese attempt to master an Indian treatise system.


**Tian-tai**


Donner, Neal, and Daniel B. Stevenson, *The Great Calming and Contemplation: A Study and Annotated Translation of the First Chapter of Chih-i’s Mo-ho*
See also, Gregory, Traditions of Meditation, above.

San-lun
de Bary, Chinese Tradition, pp. 333-343.
Liebenthal, Walter, Chao Lun, The Treatises of Seng-chao, 2nd rev. ed. Hong Kong: Hong Kong University Press, 1968. 294.382 S47 c.3

Fa-Xiang
de Bary, Chinese Tradition, pp. 343-349.

Hua-yan


Hakeda, Yoshito, *The Awakening of Faith*. New York: Columbia University Press, 1967. A translation of the text that, in some ways, was more influential in the formation of the Hua-yen school than was the Avatamsaka Sutra itself.


**Pure Land**

de Bary, *Chinese Tradition*, pp. 374-386.


Robinson, Verse, pp. 41-45, 64-74. The Pure Land liturgical hymns.


See also Weinstein, *Buddhism under the T'ang*, above; and the articles, "Pure Land Buddhist Worship and Meditation in China" and "Death-bed Testimonials of the Pure Land Faithful," in Lopez, Buddhism in Practice.

**Third Period Sect**


**Chan**


App, Urs, trans., *Master Yunmen: From the Record of the Chan Master "Gate of the Clouds."* New York: Kodansha America, 1994. Clear translations from, with a good introduction to, the teachers of one of the founders of the Five Houses of Chan.


-----, A Will to Orthodoxy, a critical genealogy of Northern Chan Buddhism. California: Stanford University Press, 1997. 294.39270951 F26 bc


Jan, Yun-hua, “Conflict and Harmony in Ch’an and Buddhism,” in *Journal of Chinese Philosophy*, 4.3 (1977): 360-381.


Lynn, Richard John, "The Sudden and Gradual in Chinese Poetry Criticism: An Examination of the Ch'an-Poetry Analogy," in Gregory, *Sudden and Gradual*: 381-428. An excellent corrective to the many books that see Ch'an as a major influence on Chinese aesthetics.


See also, Gregory, *Traditions of Meditation and Tsung-mi*, above.

**Modern China**


Ching, Yu-ting, *Master of Love and Mercy: Cheng Yen*. Nevada City, CA: Blue Dolphin Publishing. 1995. By no means a scholarly or objective account, but this is the only book available on a nun who is one of contemporary Taiwan's most important religious figures.


Pittman, Don A. *Toward a Modern Chinese Buddhism: Taixu's Reform*. Honolulu: University of Hawai‘i Press, c2001. 294.3095109041 P689 t


Idema, Wilt L. (tr.) *Personal Salvation and Filial Piety: Two Precious Scroll Narratives of Guanyin and Her Acolytes*. University of Hawaii, Classics in East Asian Buddhism, Published in association with the Kuroda Institute. 294.3422 P467 I19

**Readings in Chinese and Japanese**

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鎌田茂雄：*簡明中國佛教史* 譚彭年譯，力生校，上海：上海譯文出版社 1986。

藤堂鋭俊和堀入良道：《中國佛教史》(上)，世界佛教名著譯叢 44，臺灣：華宇出版社，1985。（從漢代到唐五代）

牧田謙亮：《中國佛教史》(下)，世界佛教名著譯叢 45，臺灣：華宇出版社，1985。（從唐五代到現代）

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方立天：*《中國佛教哲學要義》*，北京：中國人民大學出版社，2002。

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MBS Course Outline 15-16 (Updated on Mar. 4, 2016)

BSTC6052
Study of important Buddhist meditation texts

Lecturer
Ven. Sik Hin Hung
Tel: 3917-2847
Email: hinhung@hku.hk

Course Description

Meditation is an integral part of the study and practice of Buddhism. This course will read and study important Buddhist texts related to the practice of meditation from various traditions. Passages will be selected from texts such as: the Satipatthana Sutta, Visuddhimagga, Sandhinirmochana Sutra (Sutra of the Explanation of the Profound Secrets, 解深密經), The Treatise on the Two Entrances and Four Practices《菩提達磨略辨大乘入道四行》, and The Three Statements that Strike the Essential Points by Garab Dorje. Students will also be introduced to the actual practice of meditation.

Objectives

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

Assessment (tentative):

(1) Two written essays of 3500 words each

Lecture Schedule

<table>
<thead>
<tr>
<th>Class</th>
<th>Topic</th>
<th>Content and discussion</th>
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<tbody>
<tr>
<td>I</td>
<td>The Buddha’s Experience: Samyutta Nikaya XII.65 Nagara Sutta--The City</td>
<td>Why meditation is an integral part of Buddhist teachings and practice? What is its relationship with the path of purification and the elimination of suffering? Why the practice of the four foundations of mindfulness is “the only way” to purification and overcoming sorrow and suffering?</td>
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<td>The fundamental of Buddhist meditation, and the Satipatthana Sutta</td>
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<th></th>
<th><strong>Course Topic</strong></th>
<th>Description</th>
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<tbody>
<tr>
<td>2</td>
<td>The Satipatthana Sutta</td>
<td>On mindfulness of Breathing and body movements</td>
</tr>
<tr>
<td>3</td>
<td>The Satipatthana Sutta</td>
<td>On the Contemplation of Feeling, volition and consciousness</td>
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<td>4</td>
<td>Visuddhimagga, the Path of Purification</td>
<td>Study of the Description of Concentration – Taking a meditation subject</td>
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<td>5</td>
<td>Visuddhimagga, the Path of Purification</td>
<td>Study of the Description of Concentration—Six Recollections</td>
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<td>6</td>
<td>Visuddhimagga, the Path of Purification</td>
<td>Study of the Description of Concentration—Loving-kindness</td>
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<tr>
<td>7</td>
<td>Sandhinirmochana Sutra or &quot;Sūtra of the Explanation of the Profound Secrets,&quot;</td>
<td>Chapter on Analyzing Yoga</td>
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<td>解深密經</td>
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<td>8</td>
<td>Sandhinirmochana Sutra</td>
<td>Chapter on Analyzing Yoga</td>
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<tr>
<td>9</td>
<td>Sandhinirmochana Sutra</td>
<td>Chapter on Analyzing Yoga</td>
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<tr>
<td>10</td>
<td>Bodhidharma: The Treatise on the Two Entrances and Four Practices《菩提達磨略辨大乘入道四行》</td>
<td>The entrance of principle (理入) and the entrance of practice (行入)</td>
</tr>
<tr>
<td>11</td>
<td>The Sixth Patriarch Platform Sutra</td>
<td>Selected readings</td>
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<tr>
<td>12</td>
<td>The Sixth Patriarch Platform Sutra</td>
<td>Selected readings</td>
</tr>
<tr>
<td>13</td>
<td>Tsig-sum nèdék, The Three Statements that Strike the Essential Points,大圓滿椎擊三要訣</td>
<td>The Three Statements that Strike the Essential Points by Garab Dorje</td>
</tr>
</tbody>
</table>

**Reading**

7. 《六門教授習定論》
8. 無著菩薩本，世親菩薩譯，[02]義淨法師中譯，大正藏 vol.31,1607
9. 《菩提達摩略辨大乘入道四行》《景德傳燈錄》卷三十）
10. 《六祖法寶壇經》

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BSTC6055
Buddhist Psychology I

Lecturer
Dr. K.L. Kong
Tel: 6099-4908 or 3917-5019
Email: pengchaukong@hotmail.com

Course Description

This course takes a psychological perspective to introduce Buddhism as a moral and psychologically healthy way of life. The early Buddhist way of life as practiced by the Buddha and his disciples is introduced through selected readings from English translations of the original Pali texts Majjhima Nikaya and Anguttara Nikaya. This source is chosen over other more theoretically oriented secondary sources on the belief that the early Buddhist way of life provided the experiential (and empirical) basis for Buddhist philosophy. The narrative format offers lively and concrete examples of problem solving in daily life that are easily understood by most readers and more importantly- less readily misunderstood. Theories and important concepts in Buddhism are introduced later in the course to bind together the rather loosely organized teachings of the Nikaya texts. Finally, the epistemological foundation of Buddhism is introduced through selected readings from the Yogacara tradition (in particular the Thirty Stanzas) and compared with recent developments in theoretical psychology (in particular social constructionism).

(Part A)

Assessment

Final Exam  60 %
Coursework  40 % (one mid-term quiz 10%; 2 essays 15% each)

Course Objective

We are attracted to Buddhism because we find life unsatisfactory and are convinced that the Buddha’s teaching will help us escape from this unsatisfactory state or dukkha. In so doing we acknowledge that our knowledge is also unsatisfactory, i.e. we are in a state of
relative ignorance (dukkha arises from ignorance). In this course we investigate Buddhism from a psychological perspective, with the objective of ridding ourselves of this ignorance by cultivating a different way of knowing and seeing, so we may live differently and get closer to the Buddhist goal of escape or release from dukkha (“suffering” and other imperfections).

**Readings - the Suttas**

In the first part of this course we shall take a psychological perspective to investigate selected suttas from the basic Buddhist texts Anguttara Nikaya, Majjhima Nikaya and Samyutta Nikaya.

All of the selected Anguttara suttas (AN 3.2, 3.65, 4.28, 4.73, 4.183, 4.192, 5.41, 5.49, 5.57, 5.161, 8.6, 10.51, 10.80, and 10.93) can be accessed from the website http://www.accesstoinsight.org/tipitaka/an.

All of the selected Samyutta suttas (SN12.23, 12.31, 12.35, 12.38, 12.52, 12.64, 22.5, 22.36, 22.53, 22.89, 22.90,35.95, 35.101) can be accessed from the website http://www.accesstoinsight.org/tipitaka/sn.

Most of the selected Majjhima suttas (MN 2, 5, 11, 13, 15, 18, 20, 21, 22, 38, 58, 61, 63, 72, 95, 102, 103, 104, 109, 117, 149, and 152) can also be accessed from the website http://www.accesstoinsight.org/tipitaka/mn. The five exceptions (above underlined) can be accessed from the website http://www.palicanon.org/index.php/sutta-pitaka/majjhima-nikaya.

The suttas are the earliest written records we have of the Buddha’s teachings and are accepted as basic texts by all Buddhist traditions. Unfortunately they also have serious shortcomings. They began as a loose collection of narratives gathered after the Buddha’s death and were transmitted orally from generation to generation. In the process they were subjected to much distortion and dilution so that by the time they were first written down as the Nikaya texts, they were already a basket of various traditions of Indian philosophies intermingled with distortions of the Buddha’s teachings. Subsequent centuries of further transcriptions, translations, alternating with more oral transmissions added to the corruption.

As a result we have different versions of the suttas depending on the route of transmission. The English translations that we use are from the Pali texts transmitted through the Southern route. The Chinese version (called the Agama 阿含經) was introduced from the Northern route and translated from Sanskrit (except for the Samyutta Nikaya 雜阿含). The two versions differ in the number, contents, and arrangements of the suttas (when comparable in the first place). Students who want to refer to the Chinese version can access the equivalent of the Angutta ( 增 一 阿 含 ) at http://sutra.foz.cn/kgin/kgin02/125/125.htm, that of the Majjhima (中阿含) at
A particular sutta revealed itself where the life of a particular person (or persons) intersected with the Buddha’s at a particular point in space and time. In general each sutta corresponds to one sermon delivered by the Buddha or by one of his disciples, usually in response to a question related to some important concern of the social class represented by the questioner (e.g. problems related to discipline and conceit for monks; sensual pursuits for lay people; debates about truth and existence motivated by conceit for priests and philosophers). The Buddha’s prescriptions depended on both the nature of the audience as well as the question’s. But the result was always the same- the audience could see the Buddhist path more clearly and follow it from where they were in the direction of the Buddhist goal.

As a collection of the life events of real people the suttas unfolded with the flow of natural events. They were not and could not be organized in the way that academic materials of Western disciplines like psychology are. It is at best a collection of “case studies”, if we have to call it by a modern name. But they are not entirely lacking in organization. In a loose way, many of the suttas were put together under a general topic like dependent co-arising, the six sense media, the Noble-Eightfold Path etc (in the Samyutta, and to a lesser extent the Majjhima). In the Anguttara, the suttas were simply organized according to the number of “factors” discussed in each sutta (…the Four Nobles Truths, Five Aggregates, Six Sense Media…).

In this course we begin with several suttas that give us an overall picture of the Buddhist goal, Buddhist way of thinking, and Buddhist practice. They are presented first not only because one may be ignorant of these aspects, but typically has wrong ideas (delusions) about them. Worst of all we all think that we are “right”, and have our big ego (conceit) to back up our “right view”. Delusions and self-righteousness are obstacles that prevent us from benefitting from the Buddha’s teaching. The introductory chapters will give us an initial idea of some of these obstacles. We’ll then go through the other suttas in the order they are presented in the texts (refer to “Links to Assigned Readings”).

**Readings - Western Psychology and the Mahayana Tradition**

Many people have trouble learning computer languages and mathematics. But at least these can be learned by attending to just our consciousness and do not need to dig up what’s buried and repressed in our subconscious. Learning to think the Buddhist way is no less than transforming our subconscious as well as conscious way of thinking, to result in a different way of life. This entails acquiring a theory of knowledge or epistemology ("emptiness" 空觀) very different from mainstream thinking including psychology. This task is complicated by the fact that the suttas and most other Buddhist texts are products of a distant culture and written in languages foreign to the modern
mind. We don’t have a time machine, but it would help to have a theory of knowledge written in modern language to bridge our understanding.

Such a dream theory, in the lecturer’s opinion, had been bestowed upon us by the nineteenth-century German physiologist Ludwig von Helmholtz in a chapter he wrote on perception and the nature of knowledge: “Concerning the perceptions in general. In Treatise on physiological optics, vol. III, 3rd edition (translated by J.P.C. Southall 1925 Opt. Soc. Am. Section 26, reprinted New York: Dover, 1962)”. A few words need to be said about this great scientist and philosopher who may not be so well-known outside his native country.

Helmholtz was a renowned scientist who made tremendous contributions to science and medicine, in particular the physiology of vision. Incidentally he was the supervisor of Wundt, who in American psychology textbooks is honored with the title “Father of Modern Psychology”. Modern students of psychology would be puzzled how Helmholtz as “grandfather” of modern “scientific” psychology could play any contributory role, not to mention a critical role, in the understanding of “emptiness” of the mind. The answer, as we shall see, is that when psychology began in Germany in the nineteenth century, it was very, very different from the American “psychology” we see today. But “A Funny Thing Happened on the Way to America”- when psychology crossed the Atlantic it left behind its psyche.

Fortunately, this psyche which is the proper study of psychology may be retrieved from Helmholtz’s theory of perception, which actually is a theory of the mind. Helmholtz’s work is not leisure reading either. Past students have found the course notes helpful- when accompanied by a lot of exertion on the student’s part. With Helmholtz’s teaching, one should understand the suttas in a new light.

In our last lecture we shall use Helmoltz’s teaching to interpret a Buddhist theory of knowledge from the Yogacara School- the “Thirty Stanzas”. The latter was translated into Chinese from Sanskrit by the famous Tang Dynasty Master Xuan Zhuang (玄装) in his book “成唯识论”. A modern English translation is available titled “成唯识论 Ch’eng Wei-Shih Lun (Doctrine of Mere-Consciousness) By Tripitaka-Master Hsuan Tsang, English Translation by Wei Tat”. A good reference for those who read Chinese is “成唯识论直解 林国良 撰 复旦大学出版社.

For the course as a whole, an excellent and friendly introduction as well as valuable guide to Buddhist practice (in particular doing the first assignment) can be found in the book “Food for the Heart” by Ajahn Chah (see excerpts of the book in the course notes or the full text in http://www.accesstoinsight.org/lib/thai/chah/heartfood.html). For students with no Buddhist background, the book “What the Buddha Taught” (http://www.quangduc.com/English/basic/68whatbuddhataught-02.html) by Walpole Rahula offers a quick introduction.
(Part B)

Buddhist Epistemology and Buddhist Practice

Buddhism as Practice

We said we wanted to attain the Buddhist goal of release from dukkha by cultivating a different way of seeing, knowing and living life. Studying and hearing the Dhamma are important. But bear in mind seeing, knowing and living are all acts- acts of the mind and body. To learn these acts, as in learning other acts like playing a musical instrument or a sport, we need to practice. In Buddhism learning and practicing go hand in hand. We learn to practice, and we also learn as we practice. Hearing the Dhamma is like a piano player who after listening to the teacher’s instructions, spends the rest of the week (or life) practicing.

We learn to live life differently, so we must learn in the context of life, one’s own life. As it unfolds, we have the chance to learn and practice every waking moment. Yes, to learn Buddhism one does not have to find a quiet place in the mountains, book a yoga session, or wait for next week’s lecture. One may learn to practice Buddhism any moment. All one needs to do is to attend to one’s mind the way the Buddha taught. This is “practicing mindfulness”. By practicing “mindfulness” one learns Buddhism.

Thus Buddhism is more of a skill in practice than just a philosophy. But it is a life skill. When we say we have “learned” something Buddhist, it does not just mean we can elucidate a theory in conscious thought, speech or writing- although all this is essential for teaching and learning the suttas (and for exams). To have learned something Buddhist means we can practice it, preferably as fluently as Lang Lang plays the piano. The acquired knowledge underlying this level of skill is immense but largely subconscious. Only a miniscule portion of it can be elucidated in language or conscious thought. But it can be accumulated by practicing, bit by bit, from moment to moment as life unfolds. You have to do the practice for yourself. No one can do it for you.

The Ordinary Mind

In Buddhist language the problem with the ordinary mind is that it does not see the full reality or “reality as is”- it is “unsatisfactory”. But it is not entirely “wrong” and “useless”. In fact from a biological perspective, the mind (with the nervous system as its base or “root”) is the most sophisticated survival tool in the world of life. Learning Buddhism does not mean shutting off all the mind’s functions to become blind, deaf and thoughtless. To avoid extreme positions and adhere to the Middle Path, we need to know the greatness of the human mind as well as its imperfections.

The mind is the body’s interface with the physical world. It senses what is going on in the body and the environment, prioritizes the needs and makes changes in the latter to
satisfy the needs of the former. To some extent plants like mimosa (含羞草) also have “sensors” and react to environmental changes, so this alone does not make the mind great. The critical difference is the mimosa reacts only after contact is made or damage has been done to it, while an intelligent animal starts running away when it sees its predator coming from a great distance. It does not wait for the predator to take the first bite. The animal mind not only senses the present, but can anticipate the future. Secondly, the animal learns from experience to anticipate.

Anticipation means guessing based on signs, and this is not confined to intelligent behavior. Think of a most basic bodily need- the need for nutrients. This is a physiological need but is translated by the mind into the psychological drive of hunger and conscious images of specific food. One might expect that hunger is typically triggered by immediate physiological needs like low blood glucose but this is not the case. It has been found that in daily life hunger is triggered by neural signals responding to the level of stored nutrients in the liver and in fat cells. The stored food anticipates future need and neural signals are merely symbols. The mind fabricates a desire for food based on symbols of the body’s anticipation. Consciousness takes over and we start acting. So both body and mind acts are based on anticipation and guesses.

More amazing is the fact that, given a low level of stored food is the reason for the initiation of eating, we stop eating long before this level even begins to rise (it takes a couple of hours to digest food). The explanation is that neural or more specifically sensory stimulations are sufficient to “switch off” or satisfy the hunger drive. Sensory stimulations cannot be nutritious. They just anticipate the coming of nutrients. They are at best symbols of need gratification. So not only is the arising of need based on guesses and symbols, but also its gratification. The mind senses, makes guesses, decides and acts based entirely on these symbols. In fact in the above case gratification is the anticipated gratification of an anticipated need. In biology this is described as a higher-order regulation of the body’s need.

The funny thing is we have no idea that our mind is just guessing all the time. When we feel hungry, we feel we are “really” hungry and “really” need to eat something immediately. When we feel full we say we are “really” full and “really” cannot possibly take one more bite. We might even add it is “true” that one is “really” hungry (or full). The lesson is: even when we are firmly convinced what we say is “true” and/ or “real” about something as intimate as one’s own body, the chances are we are also guessing. That is why Venerable Ajahn Chah advised “Nothing is certain”.

Fortunately biological evolution has ensured that in general the mind’s guesses are beneficial for survival. What is good for the body feels good and what is bad for the body feels bad- in general. Sugar is nutritious and tastes good. Poisonous alkaloids taste bitter. In fact evolution has been so nice to us that we may afford to attend only to the mind’s symbols and just follow its whims and ignore everything else, including the original “meanings” from which these symbols arise. In fact until recent years the human race has
had no idea of fat cells and liver glycogen etc. But let us not forget that the mind controls consciousness, the entire body and its actions by making guesses based entirely on symbols, and most if not all the of the time we are not aware of this fact. There is no guarantee the mind will always make use of its symbols in a beneficial way.

If you suspect that this is the origin of human woes (from the biological as well as the Buddhist perspective), you are probably right. But before we come to the dark side let us finish the story of the mind’s greatness with an explanation of how symbols have made the mind such a great survival tool. You will see that its greatness is also the reason for its downfall.

Recall that sensory stimulations are a sufficient condition for the gratification of psychological drive. This means although to raise the level of stored food is the body’s original “goal” for alerting the mind and filling it with drive or desire, once the mind takes over all it “knows” is to pursue its own goal-to obtain the “corresponding” sensory stimulations. The body’s steering wheel has been transferred from internal needs to stimulation of the “external” senses which depends on the environment. You begin to have some idea why the Buddha constantly reminds us to “guard our senses”.

A mind with desire is filled with anticipations of gratification associated with these sensory stimulations. This occurs only if the body’s senses come into contact with objects in the environment that can effect the desired stimulations. For babies getting what one wants is no big problem. To get milk all it has to do is to explore a little by turning its head left and right. For this purpose the baby’s mind only needs to “represent” the world in terms of a diffuse sensation of hunger and images of tactile sensations. According to some psychologists (e.g. Jean Piaget) newborn babies can only see the world as loose sensations, unconnected in space and time, and only for as long as they are looking at them. These images disappear as soon as their eyes are not looking-out of sight, out of mind. They are unable to grasp even a single stable picture from the world the way adults see it (which might explain why babies smile a lot).

But before the age of one, most babies would have learned to look for hidden objects. One may infer that they have learned a “program” (cognitive schema) to construct (fabricate) an image of a “thing” (e.g. a ball), and more importantly to do so by recalling from memory alone, without the help of immediate sensory input. They are said to have acquired “object permanence”. With this schema, people are able to conceive the “existence” of an “identical” (“permanent”) thing and fabricate images of it, even when one is not looking. This “thing” becomes integrated with the former diffuse images of sensory gratification, an object of desire. It lingers in the mind as a goal to be pursued.

This is a tremendous leap in animal intelligence. With this picture in mind one may persist in pursuing a goal (experienced as an “external” object) independent of immediate sensations. Survival is served by grasping the image (out of sight but not out of mind) until the biological goal is attained with respect to that “thing” (eaten and not eaten by).
Without this stable picture hunting and fruit gathering would be impossible, not to mention hoarding food for winter use.

As the image takes on the appearance of “a thing out there” the goal appears “out there”. To get what we want we think about and make arrangements out there. If we have difficulties getting what we want, the problem appears out there. If we get what we want, the solution lies out there. Until the senses are stimulated, the mind occupies itself with images of “the world out there”. No wonder our mind is filled with images of “an external world”.

Not only images of objects are “externalized” into a “thing”, all the associated pleasant sensory stimulations are also attributed to this “thing out there”. Hence “Hello Kitty is cute”; “Durians are delicious”; “That guy is disgusting”. A “thing out there” is assumed to exist independently and “objectively” in space and time, having nothing to do with the imagination of the “subjective mind”. So as one attends to the image, one’s consciousness is constricted in space and time to that “thing” and all “its” good values (or obnoxious aspects). One has no idea that images are mental phenomena depending on other mental phenomena and bodily needs.

From a Buddhist perspective, people suffer precisely because they see only in a narrow perspective over space and time. They attribute values to “things” and prioritize them based on this little information. But they are not aware of their shortcoming because most of this is done outside their awareness, in the body and in the mind’s subconscious. As a result they attend to (put on the mind’s agenda) inappropriate items. Once they grasp onto that thing (执着) they do not know when to let go.

By focusing on that one “thing” to the neglect of everything else, they see only the good side (the allure of sensations) and get the impression that the allure will remain unchanged across space and time, i.e. “permanent” (a “beautiful” model; a brand name handbag; Prince Charming and Snow White riding into the sunset and lived happily thereafter). As images are just guesses about the future and based on symbols, there is no immediate hard and fast rule as to when to let go, or if one should put them on the mind’s agenda in the first place. Only time can tell.

Real life unfolds continuously, as in a video (after riding into the sunset there are the in-laws coming over for the weekend, changing diapers for babies, mortgage installments for the castle, spouse growing old and getting sick and getting tired- in short married life no different from those we know in real life). All these will frustrate and violate the expectations of people who grasp on to a “permanent picture of reality”. Like the first generation digital camera, we can only take pictures but not videos. Even now all cameras except for a few sophisticated models can only see one side (outside) but not both sides at the same time (self-portrait and “outside world”).
To sum up, the ordinary mind remains in ignorance of the following: that it can only make guesses of the actual and anticipated needs in the body, and of events in the outside world; that its guesses are based on symbols (neural activities); that contents of consciousness are also symbolic in nature but mistaken as “real”; that images arise in the mind but are mistaken as “the world out there”; that we assess values, prioritize them and choose the “top priority item” to attend to in consciousness based on guesses and symbols. Above all the ordinary mind is ignorant of its ignorance, and believes the little that it sees is the only and full “reality”. It is to rid this ignorance that the Buddha teaches us so we may know, see and live life differently.

The Four Noble Truths as Way of Thinking

Let us compare two ways of knowing and seeing using a daily life example. Recall “that disgusting guy in the office” (if you are not thinking about him already). Innumerable times you have evoked images of his “disgusting” look, speech and manners. You remember all the “evil” things he did. The more you think about it, the angrier you get. But you say you can’t help it because that guy “is really” disgusting. Everybody says that. He even “has” all the facial characteristics correlated with negative emotions as reported in “scientific” journals. What you say is therefore “objective, factual and true” when you call him a disgusting guy. His denials are “false”. There is no doubt you are “right” and he is “wrong”.

These images occupy your mind day in and day out. You lose sleep and neglect your work and family while agonizing over it. You think the problem lies in the “outside world” because that guy and all the things he did “belonged” to the outside world. In fact he had been wreaking havoc there long before you joined the company. The solution must also lie in changing the outside world. So you busy yourself scheming and arranging to rid the office of this obnoxious guy. Your mind is obsessed- you suffer. Cravings, delusions and fabrications arose from ignorance and with time became habitual, subconscious acts of the mind. The present conscious experiences are the results of these acts. This is the way of knowing and seeing that we want to change.

The alternative way is to attend to one’s own mind. When one finds one is attending to “images of the outside world”, remind yourself that all images occur inside the mind. They are symbols, products of mind acts and dependent on them. They only appear to “come” entirely from the outside and independent of the mind’s working. So instead of saying “That guy (out there) is disgusting” and stop thinking, one could examine more closely what is going on in the mind, and explore what the mind had done to give rise to the present unsatisfactory psychological experiences.

One might notice for example that one got upset because one craved for respect from colleagues and did not get it. One may reflect that this craving arises from, and is dependent on one’s big ego, conceit, vanity. One may further recall from the Buddha’s teaching that conceit has as its basis the fabrication of a “self” that “exists” (hopefully
forever) and needs to be “nourished” (with food for the ego). One may even notice there are actually many other things to attend to which are more pleasant or more important in the long run. One may discover that in this wider context in space and time, “that guy” is not really the most appropriate item to be put on the mind’s agenda.

The working of the mind over time and the consequences it brings is the new reality that you should see. You now know that images of the apparent “outside world” are but conscious impressions of this largely subconscious inner reality. The origin of suffering is in the mind and that is where you should make the changes- not (or not just) in the apparent “outside world”. Acts of the mind are potentially under one’s voluntary control. One may attend to the good side as well as the “bad” side of people and cultivate compassion in the heart to replace conceit. Instead of making unrealistic demand of people one can develop equanimity. Instead of craving one may work on restraint and renunciation.

The above brief discussion on how to know, see and live the Buddhist way can be stated formally as the Fourth Noble Truths. As a logical statement the Four Noble Truths are very simple- deceptively (and dangerously) simple. They are: Dukkha, its Arising, its Cessation, and the Path leading to cessation 四聖諦- 苦集滅道. To be able to see and anticipate suffering and whatever is imperfect (in the Buddhist sense and not in the conventional sense) in a given life situation is to see Dukkha. To recognize that this unsatisfactory state is the consequence of our own acts is to see the Arising of Dukkha. To be able to change the way we act so as to avoid and escape from whatever is unsatisfactory is the Cessation of Dukkha. To lead life in all its aspects that lead to liberation from whatever is imperfect is the Path leading to the Cessation of Dukkha.

The “Four Noble Truths” is to be practiced as a way of thinking from moment to moment in life’s situations. It is a pragmatic way of thinking based on acts and concern over people’s long-term well-being. Its pragmatic logic is similar to that of biological evolution. But it is about the well-being of others as well as oneself; it is motivated by compassion and not driven by “law of the jungle”. In the suttas it is often contrasted with academic arguments over absolute truth motivated by conceit and the desire to upstage one’s rival (“This is true and everything else is false”).

The way this course is conducted also follows the logic of the Four Noble Truths. Ideas that are thought to lead to the reduction of dukkha are considered “good” ideas, which are contrasted with “bad” ideas that increase dukkha. We shall attempt to answer questions, solve problems and make decisions according to this rule, in this course and life in general. In fact, the suttas (which in the original text was a mixture of ancient Indian traditions of which Buddhism was just one) and other course materials have been selected on this same basis.

(Some psychological illusions will help the reader see that “reality” or “fact” is not just “found to exist out there”, but fabricated in the mind by mind acts)
The Four Noble Truths in Practice

If the above is all there is to the Four Noble Truths, everyone would have become a Buddha at this very moment. The reason this has not happened is they have to be practiced and practiced right. To practice right, one needs to see rightly what dukkha is about. If one brings the old (and wrong) way of thinking to practice, one can only move further and further away from the Buddhist goal. The Buddha once said learning Buddhism is like trying to catch a snake. If one does it right (grabbing the snake by the neck) he gets what he wants. But if he does it wrong (grabbing it by the tail) he gets bitten.

A common misinterpretation is to see dukkha as “suffering” in the ordinary sense-as “existing and originating in the outside world” and no more. To paraphrase the above example, one might say “That obnoxious guy in the office makes me suffer. The evil things he is doing to me are the origin of my suffering.” Then one might continue “I shall learn Buddhism so I can numb my senses, see no more, hear no more, think no more and feel no more (like a cabbage). Thus I shall be released from all suffering.” Or one might say “Cessation lies in getting rid of him from the office. I shall learn Buddhism to better understand and control people so I can succeed in the office”.

Dukkha should be interpreted this way. The image of “that obnoxious guy” is certainly unsatisfactory. But it is not to be seen entirely as a problem existing, arising from and to be solved in the “outside world”, as “copy of reality”. Instead the Buddha wanted us to see it also as an image arising from our senses and ideas, as a mind phenomenon based on symbols, the product of mind acts and dependent on present and past interactions between the mind and the environment (and not just on the latter).

In Buddhist language conscious phenomena are differentiated into five categories called the five aggregates. They are: form (sensations derived from the senses giving rise to impressions of a physical world), feelings, perceptions (including ideas and other mind fabrications), and consciousness (all conscious phenomena which may overlap with the former four categories). In modern language, it just means all kinds of conscious phenomena and psychological experiences.

If we can see that all images (including “external” images) are of the nature of the five aggregates, as mind phenomena (mental formations), it is easier for us to see that they also arise from, and are dependent upon other mind conditions and acts. That also means the problem arises in the mind (origination of dukkha- Second Noble Truth) and that is where we should look for a solution (Cessation of dukkha- Third Noble Truth). The image is no longer “a thing existing independently out there”. We have brought it back where it belongs- the mind.

As the five aggregates are just psychological phenomena arising from, and dependent on other psychological conditions which come and go, the five
aggregates themselves must also be impermanent, not rigid or permanent as they seemed when we grasped them as frozen pictures originating from the “outside”. When we see dukkha as is, i.e. impermanent, we see the possibility of change and of escape.

As you practice mindfulness in a particular situation, first of all be honest and humble and admit one’s ignorance (bearing in mind the above story of the mind’s shortcomings). Recall what you learned and try to apply them to the situation. The Buddha’s teachings in the suttas are most useful. Have sati (recollections) as you practice mindfulness. Desire may be restrained or even extinguished with disenchantment once we are aware and see how vain and unrealistic it is to crave for respect from everyone. When there is no desire to be frustrated no aversion arises. When desire and aversion cease, so do the five aggregates which depend on them. Abandon desire for others’ adoration and we see no cause for anger. Harbor compassion and we see a person who lacks adequate social skills and needs our help. That obnoxious guy in the office “exists” no more, and hopefully will not be born again.

**Dependent Co-arising**

Because psychological phenomena arise and cease dependent on other conditions or phenomena, the Buddha called them “dependently co-arisen phenomena”. In various suttas the Buddha mentioned a number of these phenomena (usually twelve) as the source of human suffering (when they arise), and as doors of escape (when they cease). Some of these overlap with the five aggregates. They are: ignorance (e.g. wrong assumptions), fabrications (wishful thinking; delusions of self and dharmas etc.), “consciousness” (including stored, subconscious knowledge or “seeds”; this is the kind of knowledge that works unconsciously to define the mind’s agenda), name and form, the six sense media, “contact” (in the Buddhist sense of consciousness generated when the senses meet the desired form), feelings, craving accumulated from previous contacts, clinging, becoming, birth (aging, sickness and other sufferings), and death. We shall leave the details to the suttas.

The relations between these conditions are stated in the rule of “dependent co-arising: …..this arising, that arises; this ceasing, that ceases”. These relations are not linear, but reciprocal and cyclic, such that the conditions reinforce one another to generate a vicious cycle. The more one craves- the more one pursues- the more one gets- the more one craves and so on. Hence worldly pursuits and human emotions tend to intensify, and so does suffering. Addictions of all kinds can be seen in terms of cycles of dependent co-arising.

The concept of dependent co-arising and dependently co-arisen phenomena forms the overall framework of the Buddha’s teaching. Within this framework one can see the interrelations of key Buddhist concepts. To attend to dukkha, its arising and
ceasing is Right View, or the first three of the Four Noble Truths. To reflect on oneself with right view is “Practicing Mindfulness”. To practice right one needs to cultivate a number of good “habits” and in fact an entire way of life which include right view and other factors (right exertion, right livelihood etc). This is The Noble Eightfold Path, the Fourth Noble Truth.

The principle and conditions of co-arising and the Four Noble Truths are inseparable parts of Buddhist practice. They differ from each other only in scope- in time and context of one’s view of the mind’s phenomena. They should not be studied like an abstract theory, but rather should be used like a practical manual to guide the conduct of life from moment to moment while practicing mindfulness.

Dependent Co-arising and the Video of Life

Most people would not compare themselves to a stereotypical addict, whose life is taken over by his intense craving for, and dependence on what he is addicted to. However, from a Buddhist perspective people in all worldly pursuits (i.e. “ordinary, normal” people) differ only in degree from addicts in the intensity of craving and dependence on whatever is craven- drugs, the internet, “hobbies” of all kinds, a relationship, revenge, an answer to a question, people’s affection or just attention, an ambition, an intention, a scenario; in fact any form of consciousness (the “four nutriments”).

In the extreme the mind of some “ordinary” people is no different from the addict’s. It is obsessed with the craven object (a particular “nutriment”) and cannot think of anything else. These people feel a compulsion to “get” what they want (contact of the senses with the craven/ “to make a dream come true”) at all costs: loss of family, wealth, employment, and (for terrorists) even lives of innocent people and one’s own life. They think they are pursuing happiness and that they will suffer if they “lose” or cannot get what they want. What they tend to ignore is the suffering generated in the course of the pursuit, which is most obvious in human catastrophes like wars. If the object of desire is a person (or just a plant), any change such as sickness, aging and death results in suffering. Since such changes are inevitable, so is people’s suffering.

The paradox of worldly pursuits is each “success” (contact) can at best bring only temporary pleasure, or just relief to the pursuer. In the long run it actually increases his craving and dependence on the craven (the “nutriments”). With continual pursuit, craving and contact with what is craven reinforces (sustains/ nourishes) each other to generate a vicious cycle characteristic of addiction. In Buddhist terminology, these people are sucked into, and wallow in the cycle of “coming into being” of the five aggregates (“births”).

But people are usually ignorant of what is going on. They do not know and see, and cannot attend appropriately (that whatever they crave can all be boiled down to the five aggregates). Even if they have some idea, they may still have trouble controlling
themselves because they tend to limit their attention (mind’s agenda) to the short-term pleasure part (allure), and ignore the long-term suffering (drawback; they ask “What is so bad about feeling good?”). In our language people can only take static pictures of the world, but not videos with a time dimension. They cannot focus on the fact that their pursuits are in the long run at best “tainted” (a mixed blessing; 污染). Thus worldly pursuits tend to develop in intensity, and so does the suffering arising thereof.

The Buddha’s prescription here is simple and obvious: expand our vision in space and time so we see not only the allures of sensations but also their drawbacks. We don’t just pose for one beautiful photo, get some fun out of it and start anew. One is the principal actor in one’s own video of life. Pictures are strung together into one continuous video. In acting out of greed, aversion and delusion people set themselves on a different path of life (as when one enters into a pyramid sale scheme; an unhappy marriage).

The Buddha taught us to “see” in this holistic way- the entire story of lives continuously unfolding in a changing universe. John Dewey called it “transactional” way of thinking, or thinking in terms of acts and consequences in extended space and with a time dimension. One practical example suggested in the suttas is for one to play a mental video of a beautiful young maiden growing old, getting sick, die and decay.

This is not to deny the value of all images and sensations- they are good for sustaining life. The Buddha just urged us to expand our thinking in time and space so we may see and know more, and make decisions with a better perspective. This transformation appears daunting. But strangely the watershed in this transformation requires “only” an intellectual breakthrough, a paradigm shift in thinking. This is to change one’s way of thinking from what the psychologist Jean Piaget called the “pictorial” mode to the “transformative” mode.

Imagine a painter who had lost his memory going down a gallery decorated with his own paintings of various scenes and objects. He did not even know those were paintings, not to mention his own. He thought they were photographs. He was not satisfied with them, but thought there was nothing he could do since photographs were “copies of reality”. He subsequently recovered his memory and went down the same gallery. Dissatisfied, he went back to the old scenes, set up the same objects and recreated the paintings until he was satisfied. He might even proceed to conceive a story of the events behind those scenes, and make a cartoon out if it. And then he might even fabricate different stories told from different perspectives of the same “events”, as in the movie Rashomon (罗生门), and make a cartoon out of each.

This is what we should do. We should see consciousness not as photographs, but as paintings created in our own mind by our own mind acts. The conscious images of objects, men and women, and even of one’s own “self” are fabricated from the five aggregates, just as those images in a painting are from dyes. The five aggregates are not “the real self” etc. They are all expressions of mind acts that we ourselves performed.
They can potentially be transformed from inside the mind because they arise from, and are dependent on conditions inside one’s own mind.

Thinking according to the Buddha’s teaching in the above manner is like watching the video of one’s own life as a continuous stream of consciousness. Previously we saw a static world of “external objects” (dhammas) with “self” as center. We tried to put everything under one’s own control or “possession”. As “intellectuals” we also liked to put a label on each “thing” or idea, welcoming or rejecting it and expecting others to do to same. We argued with one another over existence and names (“This is Buddhist psychology!”). As everyone is trying to establish and expand his “own private world” in the consciousness of other people, the result is a world of conflicts and suffering (“This is Buddhist psychology? No way!”).

Seeing “reality as is” is “Right View”. Seeing with Right View, one is naturally disillusioned (attains disenchantment) with one’s former fabrications (wrong views). Disillusioned, one abandons craving for them (attains dispassion). As craving ceases, so does clinging to the objects of craving (cessation of the nutriments). One becomes independent of these former objects of desire (like withdrawal from addiction). One is said to have attained release or liberation from them (the nutriments), from future pursuits (births), and from the suffering arising thereof.

One would have achieved a lot if one has learned to make just one video of life (one’s own) according to the Buddha’s teaching. The Buddha has compassion for all sentient beings. With this all-encompassing compassion he was able to make a video of life for each of those who were lucky enough to come across his teaching in the past millennia, and perhaps in the millennia to come. That would add up to many, many videos. This is possible only when wisdom and compassion are combined in one mind.

Conditions and Misconceptions in Learning Buddhism

For the beginning student of Buddhism, the first big hurdle is not that one is ignorant of “Reality as is”. It is precisely to find out the full meaning of reality that we are here in the first place. If you already “know” this Reality you would be Buddha or close to becoming one. So just acknowledge one can be ignorant of profound knowledge of which one has absolutely no idea of. By acknowledging one’s profound ignorance one would have accomplished the basic condition of learning Buddhism: honesty and humility. All we need now is to have confidence in our goal, follow the path and persevere.

Most people are stuck right here and cannot even begin to learn Buddhism because they cannot satisfy the above condition of humility. People tend to believe they possess profound knowledge rather than profound ignorance. They think they already “know” whatever is worth knowing. Whatever they don’t already know is not worth finding out. So not only are these people ignorant, they are even proud of it. Furthermore, based on
the assumption of their profound knowledge, they come to quick conclusions about Buddhism (and things in general). They would say Buddhism is just superstitions; it teaches people that nothing exists; that people should live like vegetables etc. But of course, if they had given themselves a chance to find out, they would have realized that these conclusions are just delusions.

But they don’t find out because they are not humble enough to acknowledge ignorance. They cannot accept there is much more to reality than what they already see. That would be ignorance of the most profound kind and most difficult to accept by people infused with the pride of profound knowledge. On top of pride is sheer ignorance. Ordinary people believe nothing is easier than to see “reality” - one only needs to open one’s eyes. They believe their knowledge is based on this “reality” and must therefore be “true” - that they are “right” and others are “wrong”. So they reject criticisms, hang on to their beliefs and wallow in the cycle of ignorance and dukkha.

Everyone is born ignorant and prone to fabrications of delusions, including the delusion of reality. Everyone needs to overcome this delusion so as to break out from the cycle of ignorance and dukkha. There are many obstacles to enlightenment. The biggest obstacle especially for beginners is conceit (pride or arrogance). Because of conceit one is prone to say to oneself and others that one already “knows and sees” when in fact one does not know and does not see - one becomes dishonest. A dishonest person can only move further and further away from Reality, not towards it. So the first condition for learning Buddhism is humility and honesty. In this context they are one and the same thing.

There are other conditions for learning Buddhist practice which are of fundamental importance: being diligent, courageous, meticulous, patient, discerning etc. The suttas will elaborate on these conditions. Conceit or pride is elaborated here because it is known in Buddhism and other religions that it can be the mother of all evil.

We mentioned the Buddha once said learning Buddhism is like trying to catch a snake. If one does it right (grabbing the snake by the neck) he gets what he wants. But if he does it wrong (grabbing it by the tail) he gets bitten. Since the Buddha’s days many misconceptions about Buddhism have scared away many people from it, as well as causing confusion and suffering among those who did follow it. For example Buddhist compassion has been interpreted to mean turning a blind eye to all wrongdoings including crimes. This interpretation had been translated into action like universal pardon by Chinese rulers from time to time, resulting in social chaos and even the fall of an emperor (梁武帝). This is in contrast to Buddhist monks who have the Vinaya code set up by the Buddha to strictly enforce discipline in monasteries.

One very common misunderstanding has been especially damaging. It is the misconception that all sensations arising from external conditions are “bad” and should be eliminated by a Buddhist practitioner. Since the Buddha’s days the stereotype of an “ideal” Buddhist is like a stoic, an ascetic, even a statue. It is obviously true that we
should stay away from sensations associated with afflictions that obstruct the Noble Path (e.g. leading a wrong livelihood). It is also true that sensations can pose a temptation to all minds that function in the external mode. But it does not mean that all sensations are “bad” and should be destroyed in one’s mind. If this were so, as the Buddha himself pointed out, then you need to be blind and deaf to become enlightened. As the Ven. Ajahn Chah also pointed out, it is in fact through sensations that we can learn the Dharma in the first place, and survive as sentient beings.

So lay Buddhists do not have to be scared of all sensations, and thus become stoics and ascetics. In fact “Joy” is a factor of enlightenment that all Buddhists should cultivate. Ajahn Chah also pointed out we cannot escape from sensations and “temptations” even if we want to, as monks living in a monastery also have to deal with visitors, other monks, and manage “worldly” affairs (like donations). They are part of life. On the bright side they even offer ample opportunities for Buddhist training and practice.

The truth is sensations are a two-edged sword. They are “bad” only when we ourselves become overwhelmed with desire and cling to them; when we engage in acts that lead to suffering and cannot extract ourselves, as happens in all indulgences, obsessions, addictions and wrong livelihood. That is when sensations as the five aggregates become the five clinging aggregates. We do need to guard and restrain our senses but do not have to eliminate them. We shall just be careful to strike a “Middle Path”.

Assignment 1 - Practicing Mindfulness
(Due second lecture after Reading Week)

A one-year-old boy needs constant supervision. You cannot take your eyes off a baby boy for even a few seconds because he is always active but is mostly ignorant of the consequences of his acts. He has very poor sense of size, distance and depth- he does not know and see. But he is always “up to something”- craving to get somewhere, to get his hands on objects and put them in his mouth. So he bumps into furniture, falls off from high places, and gets himself choked- he suffers. He needs constant supervision until he learns to know and see as adults do.

From the Buddhist perspective, we adults also need to attend to our own mind in the way we attend to a one-year-old boy. We have learned to know and see with regard to distance and size, but not to greed, aversion and delusion, above all delusions with regard to the self. But we are ignorant like the baby boy because we only attend to the allure of sensations and not their drawbacks. In reality we always encounter both, so we suffer as the little boy falling off from high places. This is dukkha. There is need to supervise our mind consciously until we can know and see subconsciously.

Mind supervision is literally a full-time job. One can only rely on oneself- by being mindful of one’s own mind all the time. This is practicing mindfulness. As
mentioned earlier, we need to practice mindfulness the way the Buddha taught, not the way of “run-of-the-mill” people. This needs to be learned too. So we practice as we learn and learn as we practice. This also means there is no “one” way to practice mindfulness that we can use all the time. The more one learns, the more one knows and sees, and the more sophisticated one becomes in practicing mindfulness. This is a life-long journey of learning and practicing.

In this assignment we are only taking a first-step, and we shall begin with one sutta: MN61 Instructions to Rahula at Mango Stone. In this sutta the Buddha advised his young son first of all to be honest with his reflections. Then he should reflect on his acts: of the body, mind and speech. He should reflect if he had done anything that had caused harm to self and to others in the past, and if he was doing or going to do things to the same effect at that time or in the future. In this apparently simple advice the Buddha had given us the essential conceptual tools for practicing mindfulness: attend to one’s actions and consequences in extended dimensions in space and time. And above all one should be honest with oneself.

The suttas are all practical guides to practicing mindfulness. What has been taught so far serves only as a reading guide. The following is a list of brief reminders and practical hints.

1. Pause. Transfer the mind’s control from autopilot (subconscious) to manual (conscious) control.
2. Ask if one has put the appropriate item on the mind’s agenda; if it is time to move on to the next item.
3. Nothing is certain. The mind is full of shortcomings but inflated with confidence.
4. Look inside one’s own mind, not just “outside”. Translate “external” images into the five aggregates.
5. See the five aggregates as expressions of mind acts.
6. Attend to acts (mind, speech and body) and consequences over extended space and time (many videos across different times and perspectives versus single picture).
7. Investigate the conditions from which the above acts and mind phenomena arise.
8. Motivation is also an act. One can act out of compassion rather than aversion.
9. Beware of one’s language (in thought as well as speech). Pause and reflect on the assumptions of words. The verb “be” in all its forms is particularly obstructive of enlightenment because of its assumptions of “truth” and “existence” and because it is used in almost every sentence. So are all nouns pertaining to a “self”. Speak in terms of the five aggregates if possible. In daily conversations when conventional names have to be used, we still keep in mind this “ultimate truth” (胜义谛 verus 俗谛).
10. One’s biggest enemy is oneself- one’s big ego. Conceit is tied to dishonesty. It prevents one from acknowledging any imperfection. When criticized, the response
would be denial, covering up, and counter-attacking the critics. An impenetrable castle is built around one with a big ego. In Buddhism and other religions, conceit is considered to be the mother of all evils.

When we learn to think in this practical way, we will notice a number of changes in us. We stop putting useless issues (those that have nothing to do with the reduction of suffering) on our mind’s agenda. Instead of arguing with people, we learn to respect their views because we know that views are mental constructions depending on an individual’s peculiar needs, desires and past experience. Instead of clinging to sensual images as external objects, we recognize them as sensations, constructed and transient. They come and go and are not worth clinging to. Even the “self” will finally be recognized as a mentally constructed view and image and can be “let go”.

Do take notes of your reflections. As the course progresses take notes also of how studying and practicing Buddhism change the way you see, act and experience life. The first assignment (guideline to be given in the following lecture) will be a sort of progress report on your part (the assignment is due first lecture after reading week).

BSTC6056
Special topics in Buddhist studies (4): Comparative Study of Northern and Southern Abhidharma Traditions

Lecturer:
Bhante Xing Kong Dhammadipa
Tel: 3917-5019
E-mail: buddhism@hku.hk

General description of the course

This course aims at explaining the Abhidharma traditions as the model of reality which is to be imprinted and absorbed in the mind of a student in order to drop the habitual, non-enlightened ways of thinking for the purpose of first understanding and then realizing the awakened state of mind. The Abhidharma as opposed to Sutranta describes the reality from the point of views of enlightened minds. The base for our understanding will be a comparative study of the Theravada Abhidhamma and the the Yogacara Abhidharma, especially the Visuddhimagga of Buddhaghosa and the Yogacarabhumisastra of Maitreya-Asanga, as these two summarize a long yogic tradition in Southern and Northern Buddhism respectively.

Objectives.

1. Students will understand and have a clear understanding of the theoretical
aspects of Abhidharma in Southern and Northern traditions.

2. Students will be given instruction to meditation practices.

3. Students will be able to internalize the theories of Northern and Southern Abhidharma traditions and integrate the theories into their meditation practices.

**Teaching and Learning Strategies**

Traditional Format (85 percent of the instructional time)--

1. Lecture – approximately 70% of the time will be spent in presentation

2. Small group discussion – approximately 20% of the time will be spent in presentation/discussion in small group.

Non-Traditional format (10 percent of the instructional time)

1. Meditation – approximately 10% of the class time will be spent in group meditation

**Assessment**

(1) A 2000 words commentary on one of the text of the course (80%)

(2) Reflective weekly journal of the course content/meditation experience about 200-250 words (20%)

**Time Schedule**

<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
<th>Content and Reading materials</th>
<th>Activities/Assignments due</th>
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<tbody>
<tr>
<td>Jan 21</td>
<td>Introduction and syllabus; Theravada and Yogācāra background, common approaches, and differences</td>
<td>Takakusu: <em>Essential of Buddhist Philosophy</em>, Mumbai, 1956</td>
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<tr>
<td>Jan 28</td>
<td>General introduction to Theravada Abhidhamma: methods and models</td>
<td>Abhidhammathasangaha; Visuddhimagga Patisambhidamagga</td>
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<tr>
<td>Feb 4</td>
<td>Analysis of rūpa and practical methods of seeing different rūpas</td>
<td>Abhidhammatthasangaha ch. 6; Visuddhimagga ch.14; The light of wisdom ch. 9</td>
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<tr>
<td>Feb 11</td>
<td>No class</td>
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<tr>
<td>Feb 18</td>
<td>Analysis of nāma and practical method of seeing nāma</td>
<td>Abhidhammatthasangaha ch.1 &amp; 2; Visuddhimagga ch. 14; Light of wisdom ch10</td>
<td>Weekly journal #1 due</td>
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<tr>
<td>Feb 25</td>
<td>Purification of views:</td>
<td>A.S.ch.3; Light of wisdom</td>
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<td>(Week 5)</td>
<td>entering vipassana practice; three kinds of wisdom; three thorough knowledges</td>
<td>ch. 11; V.M. ch. 18; P.M. first four recitations, bhanavara</td>
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<tr>
<td>Mar 3</td>
<td>The four noble truths; the dependent originations, and the discerning of mental processes and bhavanga</td>
<td>V.M. ch. 16-19; A.S. ch. 4 &amp; 5; Light of wisdom ch. 13 &amp; 14</td>
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<td>Mar 10</td>
<td>No class</td>
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<tr>
<td>Mar 17</td>
<td>Dependent origination and purification by overcoming doubt through penetration of mental processes and their objects</td>
<td>V.M.ch.19; Light of wisdom ch. 13 &amp; 14</td>
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<tr>
<td>Mar 24</td>
<td>Higher vipassana knowledges and the path of seeing and meditation</td>
<td>V.M. ch. 20-22; P.M. 1/4-1/13; Light of wisdom ch.13 &amp; 14</td>
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<tr>
<td>Apr 7</td>
<td>Analysis of mind and rūpa in Yogācāra tradition</td>
<td>瑜伽師地論 1-3, 52-57 卷; 解深密經 commentary due</td>
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<tr>
<td>Apr 14</td>
<td>Dependent origination in Yogācāra interpretations</td>
<td>瑜伽師地論 5-12 卷; CHWSL book 6 &amp; 7; 成唯識論述記 45-50 卷</td>
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<tr>
<td>Apr 21</td>
<td>The path of realization in Yogācāra</td>
<td>瑜伽師地論 Srāvaka and Bodhisattva bhūmi (11 &amp;12) &amp; 攝抉择分; CHWSL Vijnaptimātratā ch. 3-6; 成唯識論述記 54-60 卷</td>
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<tr>
<td>Apr 28</td>
<td>Comparison of Theravada and Yogācāra path as two different models of perceptions</td>
<td>解深密經</td>
<td></td>
</tr>
</tbody>
</table>

Readings
Pa-awk Sayadow. The Light of Wisdom. www.buddhastation.org
窥基: 《成唯識論述記》, 台北：新文豐出版社
高清浄: 《瑜伽師地論科句技尋記彙編》, 台北：新文豐出版社
高清浄: 《解深密經·分別瑜伽品略釋》, 香港：中華佛教文化出版有限公司, 1998

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BSTC6058
Buddhism and Society

Lecturer
Ven. Dr. Guang Xing
Tel: 3917-5040
Email: guangxin@hku.hk

Course Description

This course examines various contemporary social issues from the Buddhist perspectives. The topics discussed include: the foundation for a peaceful society, war and peace, social ethics, material wealth, environment, family, gender, suicide and euthanasia, death, etc. Each topic is discussed by drawing material from the canonical Buddhist texts and analyzed in the light of Buddhist thought.

Objectives

Students are expected to get familiar with Buddhist ideas and thought concerning
the social issues as we have discussed so that they can discuss it in a formal gathering.

**Examination and Requirements**

Students are required to attend all the lectures and should read the relevant material to each topic before the lecture so that they can actively participate in our discussion. The final examination is based on two essays and lecture participation.

(iv) 30% short essay with 1500 words (deadline, October 20). You should read at least five articles and list them at the end. (1500 Including notes and bibliography)

(v) 60% long essay with 3,000 words (dead line, December 15). You should read at least ten articles and list them at the end. (3000 Including notes and bibliography)

(vi) 10% Lectures Attendance.

Note: Please add your email address when you submit your essay in electronic format so that I can send it back to you with comments.

**Course Outline (tentative)**

**Lecture 1 (September 5)**
**Topic:** Buddhist attitude to society and social issues.

**Lecture 2 (September 12)**
**Topic:** The foundation for a peaceful society: A Buddhist perspective – five precepts
**Reading:** Harvey, Chapter 6, Chapter 42; Paul Dahlke, *The Five Precepts: Collected Essays*.

**Lecture 3 (September 19)**
**Topic:** Buddhist way to a harmonious society: Four sublime states of mind
**Reading:** Nyanaponika Thera, *The Four Sublime States*.

**Lecture 4 (September 26)**
**Topic:** The Buddhist way to improve human relationship: Four ways of winning people
**Reading:** Bhikkhu Bodhi, *Dana The Practice of Giving*.

**Lecture 5 (October 3)**
Topic: Buddhist attitude towards war and peace  
**Reading:** Harvey, Chapter 6, Demieville, Paul. 2010. “Buddhism and War”

Lecture 6 (October 10)  
Topic: Buddhist social ethics  
**Reading:** Harvey, 1995.

**Reading Week October 12-17**

Lecture 7 (October 24)  
Topic: Buddhist attitude towards material wealth  
**Reading:** Benavides, “Economy”,

Lecture 8 (October 31)  
Topic: Buddhist attitude towards nature  
**Reading:** Harvey, Chapter 4; Harris, I. "Buddhism and Ecology".

Lecture 9 (November 7)  
Topic: Buddhist attitude towards parents  
**Reading:** Guang Xing “Filial Piety in Early Buddhism”

Lecture 10 (November 14)  
Topic: Buddhist attitude towards Suicide and euthanasia  
**Reading:** Harvey, Chapter 7 & 8, Keown, Damien. 1998 “Suicide, Assisted Suicide and Euthanasia: A Buddhist Perspective.”

Lecture 11 (November 21)  
Topic: Buddhist attitude gender issue  

Lecture 12 (November 28)  
Topic: Buddhist Attitude towards Death  
**Reading:** Gunaratna, V.F. *Buddhist Reflections on Death, The Wheel* Publication No. 102/103.

**Suggested Essay Topics:**
1. “Buddhism is other worldly so it cares less about this world.” Discuss.  
2. Discuss the Buddhist concept of world and how to transcend the world.  
3. Discuss the Importance of Giving (dana) in Buddhist Practice.  
4. Discuss the importance of the Four Immeasurables in promoting a harmonious society.  
5. Discuss the Buddhist way to improve human relations.
6. Discuss the magic of right speech in human relations in the light of Buddhist teaching.
7. “The five precepts are the foundation of peaceful society.” Discuss
8. Does Buddhism advocate righteous war, if not why?
9. Is material wealth the source of human happiness? -- Discuss in the light of Buddhist teaching.
10. What is the Buddhist attitude towards material wealth?
11. Can Buddhist philosophy provide a new model for the world economic system?
12. “Buddhist ethics is purely psychological”. Discuss.
13. Discuss the Buddhist attitude towards environment.
14. Discuss the Buddhist Attitude towards vegetation.
15. Discuss the Buddhist attitude towards vegetarianism.
16. Discuss the Buddhist Attitude towards animals.
17. “Buddhism plays a passive role in protecting the nature”. Discuss.
18. “Filial piety is a special feature of Chinese Buddhism.” Discuss.
22. What is Buddhist attitude towards death?
23. Does Buddhism support organ donation?
25. What is the Buddhist attitude towards globalization? Discuss.

**IMPORTANT**: When you choose a topic please choose a smaller one so that you can have in-depth discussion. You may choose a topic from the above list or have your topics provided it relates to our course. Remember, it is the quality not the quantity matters in your essay. Please write a title page with the following information: (1) the course title, (2) topic of the essay, (3) your name and dates, (4) your email address.

**Required Reading**
http://www.bps.lk/library_wheels.php
Guang Xing, “The Buddhist Notion of Transcending the World” in Rangama


You can purchase this book from University bookstore.


Further Reading


Chakravarti, Uma. *The social dimensions of early Buddhism*. New Delhi:
Munshiram Manoharlal, 1996. 294.33 C43


**Reference and Internet Resources**

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

1) Dictionaries

*Digital Dictionary of Buddhism*, eds., Charles Muller. Free. This is an internet based dictionary similar to *Dictionary of Chinese Buddhist Terms*, by Soothill and Hodous, but has much more entries. If you know the Chinese Buddhist technical terms, but do not know how to translate it into English, please visit Muller’s DDB website address: [http://www.buddhism-dict.net/ddb/](http://www.buddhism-dict.net/ddb/) Users can access the search function with the user ID of "guest" (case-sensitive, no quotes), leaving the password area blank allowing 10 searches in a 24 hour period. To search Sanskrit and other terms containing diacritics, type in the term in simple ascii.

*A Dictionary of Chinese Buddhist Terms*. Edited by William Edward Soothill and Lewis Hodous. This is a very useful tool for the study of Chinese Buddhism as all the entries are in classical Chinese with English explanation and also Sanskrit terms supplied. Both electronic version and printed version are available. HKUL: R 294.303 S7 However you are strongly recommended to download the entire dictionary for free from [http://mahajana.net/texts/kopia lokalna/soothill-hodous.html](http://mahajana.net/texts/kopia lokalna/soothill-hodous.html)


*The Soka Gakkai Dictionary of Buddhism*. Free online checkup. [http://www.sgilibrary.org/dict.html](http://www.sgilibrary.org/dict.html) This is the online version of *The Soka Gakkai Dictionary of Buddhism* that was published in 2002. There are more than 2700 entries, including cross references. The dictionary does not aim to cover the entire Buddhist lexicon. Rather, it is meant as a guide for readers of Nichiren’ works.

*A Dictionary Buddhism*, eds., Damien Keown. This Dictionary needs subscription, so use it through HKU Electronic Recourses.

**Pali-English Dictionary** edited by T W Rhys Davids and William Stede. This is a very good dictionary for check up Pali words. The dictionary not only explains the word, but also gives you the courses from where you can find the word. Free search from internet at [http://dsal.uchicago.edu/dictionaries/pali/](http://dsal.uchicago.edu/dictionaries/pali/)

**Dictionary of Pali Proper Names** ed. by G P Malalasekera (1899-1973). It is a dictionary solely devoted to the proper names of Theravada tradition. This is also a good dictionary that it gives you a lot of information. It is available as printed version from the Pali Text Society. However, you can check online for free [http://www.palikanon.com/english/pali_names/dic_idx.html](http://www.palikanon.com/english/pali_names/dic_idx.html)

**Sanskrit-English Dictionary** edited by Monier Williams. This is the largest dictionary for Sanskrit studies at the moment. You can check online at [http://students.washington.edu/prem/mw/mw.html](http://students.washington.edu/prem/mw/mw.html)

**The Korean Buddhist Canon: A Descriptive Catalogue.** [compiled by] Lewis R. Lancaster in collaboration with Sung-bae Park, Berkeley: University of California Press, 1979. This is a catalogue of Mahayana Buddhist Sutras in Sanskrit together with Tibetan and Chinese translation. It also lists the translators and date of Chinese translation. If you know the title of a sutra in Chinese, but you don’t know how to translate it into Sanskrit, then you can find it in this catalogue. A Hardcopy can be found in HKU Library [XR 016.294382 L2](http://www.acmuller.net/descriptive_catalogue/). However the electronic version can be downloaded for free from [http://www.acmuller.net/descriptive_catalogue/](http://www.acmuller.net/descriptive_catalogue/)

2) Encyclopaedia

**Encyclopaedia of Buddhism**, eds., Robert E. Buswell, Jr., Ed. New York: Macmillan Reference USA, 2003. 982 pp. 2 vols. [Both printed and electronic versions are available] This encyclopedia describes the Buddhist world view, basic teachings and practices of Buddhism, as well as its different schools and sects. You can find it from [HKU Electronic Recourses](http://www.acmuller.net/descriptive_catalogue/) and download the papers.

**Encyclopedia of Religion.** Lindsay Jones, Ed. 2nd ed. Detroit: Macmillan Reference USA, 2005. 10735 pp. 15 vols. [Both printed and electronic versions are available] This Encyclopedia contains a large number of articles in Buddhist Studies. You can find it from [HKU Electronic Recourses](http://www.acmuller.net/descriptive_catalogue/) and download the papers.

**Routledge Encyclopaedia of philosophy** [electronic resource]. Edward Craig, ed. London: Routledge. Contains over 2,000 state-of-the-art articles, covering a broad range of topics in the philosophical canon, as well as philosophy from all continents and all periods. Includes fast and flexible searching capability, over 25,000 cross-reference hyperlinks and other features. You can find it from [HKU Electronic Recourses](http://www.acmuller.net/descriptive_catalogue/) and download the papers.
Encyclopedia Britannica Online. [Both printed and electronic versions are available] You can find it from HKU Electronic Recourses and download the papers. http://search.eb.com/

Stanford Encyclopaedia of Philosophy. Free, it contains a large number of papers in Buddhist and Confucian studies. http://plato.stanford.edu/

The Internet Encyclopaedia of Philosophy. Free, it contains a large number of papers in Buddhist and Confucian studies. http://www.iep.utm.edu/

Springer Reference. Please visit “Humanities, Social Sciences and Law” from where you will get the relevant papers for your studies. http://www.springerreference.com/docs/index.html#Humanities%252C+Social+Sciences+and+Law-lib6


3) Journals

Journal of Buddhist Ethics. Free. This is a web based academic journal for free distribution. Web address: http://blogs.dickinson.edu/buddhistethics/


Journal of the International Association for Buddhist Studies. This is the largest and best journal for Buddhist Studies and it covers all areas of Buddhist Studies. You can access and download papers older than five years, free. https://journals.ub.uni-heidelberg.de/index.php/jiabs You can also find the printed version of the journal in the HKU main library. S 294.305 I6 A8

Journal of Global Buddhism. Free. This is a web based academic journal for free distribution. http://www.globalbuddhism.org/

Journal of the Pali Text Society. This is a journal dedicated for the study of Theravada Buddhism. You can download it for Free from http://www.palitext.com/palitext/jours.htm Please click “Journal of the Pali Text Society” on the right hand and then acrobat version.

Journal of the Oxford Centre for Buddhist Studies. Free download for papers in
past issues. It contains good academic papers for all aspects of Buddhist studies.
http://www.ocbs.org/ojs/index.php/jocbs/issue/archive

**Buddhist Studies Review.** Published twice a year by the UK Association for Buddhist Studies, started form 1984. Both printed and electronic versions are available from HKU Library, the electronic version is gradually uploaded to the web.
You can also get it from HKUL Catalogue: 294.3 B927 S9 Now the back copies of the Journal is free for download from 1983-2005.

http://www.ic.nanzan-u.ac.jp/SHUBUNKEN/publications/jjrs/jjrs_cumulative_list.htm

**Asia Major.** Free, Academic Journal dedicated for the Asian study. All past papers are freely downloadable. http://www.ihp.sinica.edu.tw/~asiamajor/


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

**The Eastern Buddhist.** Published twice a year by the Eastern Buddhist Society in Kyoto, Japan, started from 1965. Only printed version is available in HKU Library.
HKUL Catalogue: S 294.3 E13 B9

**Contemporary Buddhism.** Published twice a year, Richmond, England: Curzon, c2000. Both printed and electronic versions are available from HKU Library. HKUL Catalogue: 294.3 C761 B

**Buddhist-Christian Studies.** Published once a year by University of Hawai'i Press started 1981. Both printed and electronic versions are available from HKU Library.

4) Website Recourses

**Accesstoinsight.** Free. This is a website entirely dedicated to the teaching of Theravada Buddhism including the Pali Canon, Theravada text archive and sources. Most of the Pali texts are translated into English for free distribution. Website address: www.accesstoinsight.org/
**Buddhist Publication Society.** Free. Please visit the “Online Library”. This is an organization in Sri Lanka devoted to the publication of Theravada Buddhist Books and some of them are for free distribution. So you can download them for your own use. The Wheel Publication Series and Bodhi Leaf Series are scholarly studies of Theravada Buddhism. [http://www.bps.lk/library_wheels.php](http://www.bps.lk/library_wheels.php)

**Buddhist Digital Library and Museum.** 佛學數位圖書館暨博物館 Free. There is a good collection of academic articles some with full texts in both Chinese and English. It is a good place to relevant academic articles for your study. Website address: [http://ccbs.ntu.edu.tw/DBLM/index.htm](http://ccbs.ntu.edu.tw/DBLM/index.htm) please go to database.

**Buddhasasana.** Free. You can find many full text articles on Buddhism in English, but not all of them are academic so you have to be selective. The website address is: [http://www.saigon.com/~anson/ebud/ebidx.htm](http://www.saigon.com/~anson/ebud/ebidx.htm)

**Mahayana Buddhist Sutras in English.** Free. In this site you can find some popular Chinese Mahayana texts in English translation. Website address: [http://www4.bayarea.net/~mtlee/](http://www4.bayarea.net/~mtlee/)

**Taisho Edition of Chinese Tripitaka.** Free. If you can read classical Chinese and wish to refer to the original Chinese texts, please visit [http://www.cbeta.org/](http://www.cbeta.org/) This website includes volumes 1-55 & 85 of Taisho Edition of Chinese Tripitaka.

**The Internet Sacred Text Archive.** Free. You can find old texts of almost all major religions in the world in this site and you can also copy the full texts if you wish. For instance, you can find the Sacred Books of the East. Website: [http://www.sacred-texts.com/bud/index.htm](http://www.sacred-texts.com/bud/index.htm)

**JSTOR** The Scholarly Journal Archive, good for you to find papers and articles for writing your term paper. You can access the Archive through HKU Electronic Recourses. [http://www.jstor.org/jstor](http://www.jstor.org/jstor)

**NII Scholarly and Academic Information Navigator.** Mostly Free. The National Institute of Informatics (Japan) has incorporated approximately 2.8 million full text articles (PDF) in NII-ELS, from 1,000 published academic journals. Currently NII has obtained permission of 271 academic societies. NII-ELS also provides full text (PDF) of Research Bulletins of Japanese universities. All of the full text articles incorporated in NII-ELS are available through CiNii along with bibliographical information on other academic papers.

**Persée.** Free, French Journals in French online, [http://www.persee.fr/web/guest/home/](http://www.persee.fr/web/guest/home/)
Persée is a program which was created for the digital publication of scientific journals in the field of the humanities. The entire printed collection of journals is digitized and published online through a portal which offers access to the collections as well as advanced functionalities which facilitate and enhance use of the portal’s resources. The journals are selected by an editorial board, thereby guaranteeing the collection’s scientific coherence. You can create your own account and use save your searches.

SAGE full text collections. Free. SAGE publishes more than 520 journals in Business, Humanities, Social Sciences, and Science, Technology and Medicine. SAGE Journals Online is the delivery platform that provides online access to the full text of individual SAGE journals. The SAGE Full-Text Collections, SAGE’s award-winning, discipline-specific research databases, are also available on SAGE Journals Online. http://online.sagepub.com/

Using English for Academic Purposes: A Guide for Students in Higher Education by Andy Gillett. Free. This is for those who have difficulties in writing academic papers. It is written by a University professor for his students. Please visit http://www.uefap.com/

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BSTC6070
Research methodology in Buddhist Studies

Lecturer
Dr. G.A. Somaratne
Tel: 3917-5076
Email: soma@hku.hk

Course Description

Getting acquainted with certain research methods and techniques is fundamental to any meaningful preoccupation with Buddhism. Due to the immense complexity of Buddhism as an ancient and wide-spread historical phenomenon and as a living world religion, a huge array of methodical approaches and research tools can prove to be fruitful in examining certain varieties and aspects of Buddhism. This course, however, is limited to providing an introduction to some of the most fundamental methodological devices employed in investigating the history of pre-modern Buddhist doctrines and philosophy. Moreover, major emphasis will be laid on the problems involved in studying Indian Buddhist thought.

During the first three weeks of the semester, major recent methodological controversies will be discussed. Afterwards, a detailed and practical introduction to
research skills still regarded by many scholars as the most fundamental ones, namely, textual criticism and editorial technique, will be given. Indian Buddhist texts are preserved in many different languages, including the Buddhist variety of Classical Chinese. Examples and exercises will be drawn predominantly from those languages and texts to which the participants are already accustomed.

**Objective**

1) To introduce students to the multi-disciplinary nature of Buddhist studies and the philosophy behind the methodologies employed in its various sub-disciplines.
2) To improve students’ critical thinking skills and their methodological and theoretical knowledge in Buddhist studies.
3) To familiarize students with the recent research by Buddhologists, Buddhist theorists, Buddhist practitioners.
4) To give students the skills to conduct an independent research and to present research result in writing and oral presentation.
5) To make students knowledgeable and skillful in editing, translating and interpreting Buddhist texts.

**Course Outline (12 Lectures)**

1) Methods, methodology, philosophy, disciplinarity, and interpretation
2) Academic versus ‘Theological’ studies and Positivist versus Interpretivist approaches
3) Qualitative research, quantitative research, deductive reasoning and inductive reasoning
4) Phenomenology and religious studies
5) Historical, doctrinal and philosophical studies
6) Theories and methodologies in studying Buddhist material culture
7) Comparative and interdisciplinary studies
8) Philological, hermeneutical, and analytical studies
9) Translation theories and methods
10) Text, manuscript, textual transmission, textual corruptions and critical editions
11) Textual criticism, external evidence, manuscriptology, epigraphy and paleography
12) Textual criticism, internal evidence, emendation, and critical apparatus

**Assessment**

Class attendance & class discussion 20%
Two oral presentations on assigned topics 20%
Two short critical reviews on two assigned readings 20%
Research paper/article 40%

**Reference Readings**


**BSTC6080**  
Chinese Buddhist art along the Silk Road

**Lecturer**  
Dr. C.H. Tsui  
Tel: 3917-5018  
Email: chunghui@hku.hk

**Course Description**

This course introduces students to the splendors of Buddhist art from the perspective of its historical and cultural heritage. It offers a comprehensive survey of its transmission from India, Central Asia through the Silk Road to China, Korea, Japan.
and related Buddhist sites. The major Buddhist caves in China will be examined, and special attention will also be paid to the close relationship between Buddhist texts and art, literary expressions and images. A major emphasis of the course will be on exploring the main traditions of Chinese Buddhist art and its interaction with the Western world.

**Assessment**

1. Short essay with 1,500 words : 30% (deadline for submission: Oct. 20)
2. Long essay with 3,000 words : 50% (deadline for submission: Dec. 8)
3. Presentation : 10%
4. Attendance : 10%

**Course Outline (tentative)**

1. Introduction (Buddhism, origin and formation of Buddhist art, Silk Road)
2. Early Buddhist Art and Architecture in India
3. Gupta Buddhist art and the Silk Road
4. The Spread of Buddhist Art from Central Asia to China
5. Early Buddhist art in China during the Wei-Jin period
6. Early Buddhist caves in Gansu and Northern China
7. Dunhuang : Images of Pure Land & Bodhisattva path
8. Buddhist caves in Southwest China (Sichuan & Yunnan)
9. Buddhist art in Korea
10. Buddhist art in Japan
11. Buddhist art in South & Southeast Asia
12. Presentation

**Readings:**


*Vidya Dehejia, Indian art*, pp.103-134;

Foucher, A. (Alfred), *The beginnings of Buddhist art and other essays in Indian and Central-Asian archaeology*, London: Humphrey Milford, 1917. [X 704.948943 F7 b c.2](e-book is also available from HKU library)

1. Early Buddhist Art and Architecture in India

**Readings:**

*Susan L. Huntington, The art of ancient India: Buddhist, Hindu, Jain; Vidya Dehejia, Indian art*, pp.103-134;

Karetzky, Patricia E., Early Buddhist Narrative Art: Illustrations of the Life of the Buddha from Central Asia to China, Korea and Japan, Lanham : University Press of America, c2000 [704.94894363 K18 e]

2. Gupta Buddhist art and the Silk Road

Readings:
Bussagli, Mario. *5000 years of the art of India*, New York : H. N. Abrams, [1971], Chap.5,6,7,8. [709.24 B98 ]
Leidy, Denise Patry, *The art of Buddhism: an introduction to its history and meaning*, Chap.2-3

3. The Spread of Buddhist Art from Central Asia to China

Readings:
Rajeshwari Ghose, *Kizil on the silk road : crossroads of commerce & meeting of minds*.

4. Early Buddhist art in China during the Wei-Jin period

Readings:

5. Early Buddhist Caves in Gansu and Northern China

Readings:

6. Dunhuang : Images of Pure Land & Bodhisattva path
Readings:
Roderick Witfield and Anne Farrer, Caves of the Thousand Buddhas – Chinese Art from the Silk Road. pp. 138-192.

7. Buddhist sites in Southwest China (Sichuan & Yunnan)

Readings:
Angela Falco Howard, Summit of treasures : Buddhist cave art of Dazu, China, Bangkok : Orchid Press ; Trumbull, Conn. : Weatherhill, 2001.[ 732.104 H8 ]
http://www.jstor.org/stable/3249951?__redirected

8. Buddhist art in Korea

Readings:

9. Buddhist art in Japan

Readings:

10. Buddhist art in South & Southeast Asia
Readings:

11. Presentation

Required Readings


Foucher, A. (Alfred), *The beginnings of Buddhist art and other essays in Indian and Central-Asian archaeology*, London : Humphrey Milford, 1917. [704.948943 F7 b]
(http://hku-ebooks.igpublish.com/Book.nsp?cid_BOOKCODE=DEMOHKUB0000144&cid_BOOKPAGE=1)

Gray, Basil. *Buddhist Cave Paintings at Tun-Huang*. London: Faber and Faber, 1959. [X 753.1 G77]


Tuan, Wen-chieh, *Dunhuang art : through the eyes of Duan Wenjie*, New Delhi : Indira Gandhi National Centre for Arts, 1994, [753.1 T88]
[http://www.ignca.nic.in/ks_19.htm]


Suggested Readings


Annette L. Juliano: “Buddhist Art in Northwest China”, in Annette L. Juliano and Judith A. Lerner: Monks and Merchants – Silk Road Treasures from Northwest China. [951.4 J94 m]


Frances Wood, The Silk Road: Two Thousand Years in the Heart of Asia (Berkeley and LA: University of California Press, 2003). Chap.5[LB 958 W87]

Fujita, Hiroki, Tibetan Buddhist art, Tokyo : Hakusuisha, c1984 [X 709.215 T55]


Ji, Xianlin 季羨林, 大唐西域記今譯 Great Tang Records on the Western Regions, 西安 : 陝西人民出版社 : 陝西省新華書店發行, 1985.(e-book is available from
HKU library)


Liu, Xinru, *The Silk Road: Overland Trade and Cultural Interactions in Eurasia* (American Historical Association, 1998.[P 950.2 L783 s]


Washizuka, Hiromitsu, *Transmitting the forms of divinity: early Buddhist art from Korea and Japan*, pp.18-139; New York : Japan Society, c2003. [704.948943 W31]

Wong, Dorothy C., *Chinese steles : pre-Buddhist and Buddhist use of a symbolic form*, Honolulu : University of Hawai‘i Press, c2004. [931.04 W8]


**Internet Resources :**
※ THE HUNTINGTON ARCHIVE (Very useful Buddhist art database for study)
Buddhist art and iconography.

http://kaladarshan.arts.ohio-state.edu/

※ Database for Buddhist Cave Temples in China 中國石窟數據庫

http://dsr.nii.ac.jp/china-caves/

※ Digital Silk Road Project

http://dsr.nii.ac.jp/index.html.en
http://dsr.nii.ac.jp/rarebook/04/index.html.en

※ IDP International Dunhuang Project:

http://idp.bl.uk/database/database_search.a4d

BSTC7001
Readings in Buddhist Tibetan texts (Elementary)

(This course is equivalent to two single semester courses.)

Lecturer
Dr. G.T. Halkias
Tel: 3917-2846
Email: halkias@hku.hk

Course Description

This is an introductory course on learning how to read Tibetan Buddhist texts and does not require prior knowledge of literary Tibetan. It is run for one full academic year that is divided in two consecutive semesters. In the first semester students learn to read and write Tibetan, while acquiring a practical understanding of grammar and the ability to translate sentences and short passages mainly from Tibetan to English, but also from English to Tibetan. In the second semester students train to translate texts and selected passages from various genres of Tibetan Buddhist literature, while learning additional grammar and specialized Buddhist terms in their doctrinal contexts.

Textbooks


**Course Assessment**

Mid-term and final exams (80%)
Attendance and in class quizzes (20%)

Weekly lectures and lesson plans will be made available on moodle.

**Reference Sources**

I. Dictionaries / Glossaries


II. Grammars


### III. Other


IV. Online Resources
3. Tibetan Writing Course (Cornell University): [http://www.lrc.cornell.edu/medialib/ti/twc](http://www.lrc.cornell.edu/medialib/ti/twc)

BS TC7003
Dunhuang Buddhist art and culture

**Lecturer**
Dr. C.H. Tsui
Tel: 3917-5018
Email: chunghui@hku.hk

**Course Description**

This course is a theme-based study of Buddhist art and cultural relics preserved in the Dunhuang Grottoes. It will examine the development of Buddhist art in Dunhuang from the historical, iconographical and doctrinal perspectives. The main themes discussed in the course include: the early Buddhist narrative art, the Maitreya cult, the illustration of *Vimalakīrti-nīrdeśa Sūtra* and *Lotus Sūtra*, the representation of Pure Land, the Guanyin faith and Bodhisattva path, the development of Esoteric art, Dunhuang art in the Tubo period, Mañjuśrī and Mount Wutai, the sacred calligraphy and printing culture, and some other related topics. The cultural interaction with Central Asia, and the impact from central China
Ch’ang-an on the development of Dunhuang art and culture will be examined. The course aims to introduce to the students the unique value of Dunhuang Buddhist art and culture as a time capsule of Silk Road history under the influence of Buddhism.

Assessment

1. Short essay with 1,500 words : 30 % (deadline for submission : Mar.17)
2. Long essay with 3,000 words : 50 % (deadline for submission : May 11)
3. Presentation : 10%
4. Attendance : 10 %

Course Outline (tentative)

2. Jan.28 Narrative art: Jataka and Life stories of the Buddha
3. Feb.4 The development of Maitreya cult as reflected in Dunhuang grottoes
4. Feb.18 The illustration of Vimalakīrti-nirdeśa Sūtra and Lotus Sūtra
5. Feb.25 Amitābha and representation of Pure Land
6. Mar.3 Guanyin image and Bodhisattva path
7. Mar.17 Development of Esoteric Buddhist art as reflected in Dunhuang grottoes
8. Mar.24 Dunhuang art in the Tubo (Tibetan) occupation period
9. Mar.31 Mañjuśrī cult and Mount Wutai
10. Apr.7 Dunhuangology and the sacred treasures from Library Cave 17
11. Apr.14 Calligraphy and printing culture in Dunhuang
12. Apr. 21 Syncretism in Dunhuang art from the Later Tang to the Song dynasty
13. Apr. 28 Presentation

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

Readings:
Whitfield, Roderick, Cave temples of Mogao : art and history on the silk road, [951.45 W595 c ].

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

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

**Readings:**
Yaldiz, Marianne, Maitreya in literature and in the art of Xinjiang, Magazine of the Arts, Mar 1, 2008
http://www.thefreelibrary.com/Maitreya+in+literature+and+in+the+art+of+Xinjiang-a0178083106

4. The illustration of Vimalakīrti-nirdeśa Sūtra and Lotus Sūtra

**Readings:**

5. Amitábha and representation of Pure Land

**Readings:**

6. Guanyin image and Bodhisattva path

**Readings:**

7. Development of Esoteric Buddhist art as reflected in Dunhuang grottoes

**Readings:**

8. Dunhuang art in the Tubo (Tibetan) occupation period

**Readings:**


9. Mañjuśrī cult and Mount Wutai

Readings:
Anthony Tribe, Mañjusri: Origins, Role And Significance, Western Buddhist Review V.2 (part I,II) & V.5 (p.III),
(http://www.westernbuddhistreview.com/vol2/manjusri_parts_1_and_2.html)
Su Bai, "Dunhuang Mogaozhongde Wutaishan tu" (Maps of the Wutai Mountain in Dunhuang Mogao Caves), in Wenwu cankao ziliao , No. 5, 1951.
Wong, Dorothy C, A Reasessment of the Representation of Mt. Wutai from dunhuang Cave 61, (E-resource :
http://people.virginia.edu/~dcw7a/articles/Reassessment_of_the_Representation_of_Mt_Wutai.pdf)

10. Dunhuangology and the sacred treasures from Library Cave 17

Readings:

11. Calligraphy and printing culture in Dunhuang

Readings:
Steven Goldberg: Court Calligraphy of the Early T'ang Dynasty. Artibus Asiae XLIX, nos. 3-4 (1988-89): 189-237

12. Syncretism in Dunhuang art from the Later Tang to the Song dynasty.

Readings:
Karen Hwang: Legitimacy, Genealogy, and the Icon: A Study of Mogao Cave 9, Dunhuang, of the Guiyijun Period (851-1002). Harvard University, 2009

Required Readings


Fan Jinshi. *The caves of Dunhuang*, Hong Kong: Dunhuang Academy in collaboration with London Editions, [951.45 F19]

Foucher, A. (Alfred), *The beginnings of Buddhist art and other essays in Indian and Central-Asian archaeology*, London: Humphrey Milford, 1917. [704.948943 F7 b]
(http://hku-ebooks.igpublish.com/Book.nsp?cid_BOOKCODE=DEMOHKUB000144&cid_BOOKPAGE=1)


Rong, Xinjiang 譚新江, *敦煌學十八講* Dunhuang xue shi ba jiang, Beijing Shi : Beijing da xue chu ban she : Jing xiao zhe Xin hua shu dian, 2011.


Whitfield, Roderick, Dunhuang, caves of the singing sands : Buddhist art from the silk road, [LB 704.948943 W59 v.1-2]


Zhao, Shengliang 趙聲良, *敦煌藝術十講* Dunhuang yi shu shi jiang, Shanghai : Shanghai gu ji chu ban she, 2007

**Suggested Readings**


Fan Jinshi, *The caves of Dunhuang*, [951.45 F19]


Ning Qiang, Art, religion, and politics in medieval China: the Dunhuang cave of the Zhai Family, [755.943095145 N71]


Whitfield, Roderick, Cave temples of Mogao: art and history on the silk road, [951.45 W595 c ].

Whitfield, Roderick, Dunhuang, caves of the singing sands: Buddhist art from the silk road, [LB 704.948943 W59 v.1-2]

http://www.thefreelibrary.com/Maitreya+in+literature+and+in+the+art+of+Xinjiang-a0178083106

樊錦詩 馬世長 關友惠, 敦煌莫高窟北朝洞窟的分期, in 敦煌莫高窟 v.1, pp.185-225

敦煌文物研究所编, 敦煌莫高窟 v.1-5. 北京: 文物出版社. X山 797.9 084-211.


馬世長, 中國佛教石窟的類型和形制特徵———以龜茲和敦煌為中心,敦煌研究, no.6,2006.


Su Bai 宿白, 中國中國佛教石窟寺遺跡- 3 至 8 世紀中國佛教考古學, Beijing : Wen wu chu ban she, 2010 [中] NA4640 .S8323 2010


塚本善隆, 塚本善隆著作集（全 7 巻）Tōkyō: Daitō Shuppansha, 大東出版社, 1974 年 - 1976 年

第 1 巻 『魏書釈老志の研究』 X山 228.236 47
第 2 巻 『北朝仏敎史研究』 X山 220.8 47 v.2
第 3 巻 『中国中世仏敎史論叢』 [中] BQ626 .T89 1974 v.3-7
第 4 巻 『中国浄土教史研究』
第 5 巻 『中国近世仏教史の諸問題』
第 6 巻 『日中仏教交渉史研究』
第 7 巻 『浄土宗史・美術篇、附著作目録ほか』

上山大峻著，『敦煌仏教の研究』，京都市：法藏館，平成2(1990)，『敦煌仏教資料』，日本：京都，昭和33-38[1958-1963]

松本栄一，『敦煌画の研究： 第 1 巻』，(附圖，第 2 巻)，Tōhō Bunka Gakuin Tōkyō Kenkyūjo, 1937 [X山 946.5 48 v.1-2]

劉進寶著，『藏經洞之謎：敦煌文物流散記』，蘭州市：甘肅人民出版社，2000

沙武田著，『藏經洞史話』，北京：民族，2004

寧強著，『敦煌佛教藝術』，高雄市：復文，1992。

中國壁畫全集編輯委員會編，『中國敦煌壁畫全集』，瀋陽市：遼寧美術/烏魯木齊市：新疆人民，1989-2006

【Study of Dunhuang & Turfan Manuscripts】
敦煌吐魯番文獻集成
A series of Dunhuang and Turfan documents from the Bibliothèque nationale de France, St. Petersburg Institute of Oriental Studies of the Academy of Sciences of Russia, Shanghai Museum, Shanghai Library, Tianjin Art Museum, and Peking University Library. Published by 上海古籍出版社.

國家圖書館藏敦煌遺書
Dunhuang manuscripts from National Library of China.

英國國家圖書館藏敦煌遺書
Dunhuang manuscripts from the British Library.

法國國家圖書館藏敦煌藏文文獻
Dunhuang documents in Tibetan from the Bibliothèque nationale de France.

敦煌遺書總目索引
An index of Dunhuang manuscripts in Aurel Stein and Paul Pelliot's collections, China, Japan and private collections.

敦煌遺書總目索引新編
A revised edition of 敦煌遺書總目索引.

吐魯番文書總目
Catalogs of Turpan documents in Japan, Europe and US.

吐魯番出土文書
A collection of excavated Turpan documents.

俄羅斯國立艾爾米塔什博物館藏敦煌藝術品
Dunhuang art relics collected in the State Hermitage Museum of Russia
BSTC7004
Buddhist Psychology II

Lecturer
Dr. K.L. Kong
Tel: 6099-4908 or 3917-5019
Email: pengchaukong@hotmail.com

Course Description

Based on the perspective and materials of BSTC6055, this course aims to further the understanding of the Buddha’s teaching as elucidated in the early suttas through a psychological investigation of a wider range of relevant studies in science and philosophy. The former include the works of Jean Piaget and Kenneth Gergen (representing respectively the constructivist and social constructionist approaches in psychology) and that of Konrad Lorenz (evolutionary epistemology). The latter include the work of John Dewey from the modern West, and “Cheng Wei Shi Lun” and “Zhuangzi” from the ancient East. These studies are intended to help us interpret the suttas in more familiar languages, and to see Dukkha in relation to modern conditions as well as arising from inherent human weaknesses. It will also be shown that better understanding of the suttas will revert to benefit science and philosophy (in particular psychology) fundamentally and in a variety of ways: by providing an overall organizational framework and epistemology to integrate their various “approaches”; by providing an empirical yardstick for evaluating ideas and practices (that of cessation of dukkha); by integrating theory and practice in psychology; in general by helping us see the problems of modern society (Dukkha and its Arising) in a new light; and hence how we should act (Cessation and the Path).

Prerequisite

BSTC6055 or approval granted by lecturer

Course Details

This course is an extension of Buddhist Psychology I (BSTC-6055). Building upon our understanding of the Buddha’s teaching as elucidated in the early suttas, this course continues to take a psychological perspective of subsequent investigations that may help us move closer to the Buddhist goal. A good part of the course will be devoted to an important contribution from the Chinese Mahayana tradition- “Cheng Wei Shi Lun/ 成唯識論”. We shall learn from this early 7th century work the
concept of “mind” in its widest and most comprehensive context: as biological, individual and cultural knowledge. We shall learn that psychological concepts such as consciousness and the subconscious, memory and plasticity, and nature and nurture had been postulated over a millennium earlier than in Western, as well as reasons for their postulation. We shall see how these psychological concepts provide the foundations for Buddhist epistemology and its core concept of “emptiness”. Most importantly we shall learn to see Buddhist psychology as a body of acts leading to the Buddhist goal, and not just an “academic study” in the conventional sense.

An irony surrounding this sophisticated piece of work is its relative anonymity until about a century ago, and the reason could be precisely its conceptual sophistication. The advance in civilization since its inception might have narrowed the conceptual gap, but this has taken so long that the average modern reader will have difficulty grasping its now archaic language. We encountered a similar problem with the suttas in Buddhist Psychology I and we called upon Helmholtz to the rescue. We shall adopt a similar solution in this course, calling upon philosophical and scientific investigations that may help us understand Buddhist epistemology in modern language. We shall find the works of John Dewey (in “Knowing and the Known” by John Dewey and Arthur Bentley) and Jean Piaget most useful in this regard; and in the context of Chinese society, that of Zhuang Zi. Other works will be mentioned where appropriate (e.g. Kenneth Gergen, Konrad Lorenz).

**Assessment**

Examination: 60%
Coursework (two essays and one quiz): 40%

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**BSTC7005**

**Architecture and Buddhist spirituality: a historical perspective**

**Lecturer**

Dr. W.S. Wong
Tel: 2859-2142
Email: wswong@hku.hk

**Course Description**

Based on the teachings of the Nyingma School of Tibetan Buddhism, this course is an interdisciplinary study of Architecture and Buddhism using physical buildings to explain Buddhist philosophies. The Vimalakirti Sutra says, “All the different kinds of earthly desires are all the seeds of the Buddha”. The course will begin with an
introduction to the Nyingma School of Tibetan Buddhism and clarification of the relationship for the three schools of Madhyamaka, Yogacara and Tathagatagarbha (Buddha-nature). Subsequently, spirituality is explained and discussed in each of the three schools of Madhyamaka, Yogacara and Tathagatagarbha illustrated with examples from the study of architecture like architectural styles, theories of architecture, functionality, historical references and construction technology. The spirit of modernism, technology, symbolism, sustainability and humanity in architectural studies are revealed to be embraced in corresponding views of various Buddhist philosophies from the three schools of Madhyamaka, Yogacara and Tathagatagarbha with reference from Sutras and Shastras. The course will also cover Buddhist Architecture in Asia such as India, China (including Tibet) and Japan etc.

**Learning Outcomes**

**Course Learning Outcomes**

1. To understand analytically the overview of Buddhism and Buddhist Architecture in history.

2. To comprehend the basic teaching of Theravada, Madhyamaka, Yogacara and Tathagatagarbha in Buddhism and Architecture.

3. To appraise critically the different aspects of the built environment like Modernism, technology, sustainability, humanity and symbolism in Architecture.

**Course Objectives**

This is an introductory course of the principles of Architecture and Buddhism and presents the fusion of two seemingly different disciplines with our built environment seen as the application of Buddhist theories. The student will have an insight to the spirituality behind making buildings as well as the application of Buddhist philosophies in the understanding of the design and construction of buildings. Students will be exposed to technical terms and philosophies of both Architecture and Buddhism. This is the first of such interdisciplinary courses in the post-graduate curriculum of both Faculties of Art and Architecture. Reference for this course is based on literature from both Buddhism and Architecture.

**Course Outline**

Course introduction: Overview of Buddhism and Architecture in Nyingma perspective

1. INDIA 1 : Early Buddhism and Buddha Sakyamuni
Three promulgations of the doctrinal wheel, three types of Buddhist Architecture, four holy sites

2. INDIA 2: Theravada and the Architecture of Discipline
   The enlightenment of the Buddha, the Buddhist Councils, formation of Theravada School, Buddhist architecture of Theravada School

3. INDIA 3: Mahayana and Vajrayana
   Nagarjuna and the Madhyamaka School, Yogacara school and its founders, Mahayana cave temples, Vajrayana and the Kalachakra Tantra, temples as mandala

4. Buddhism in CHINA
   Brief history of Buddhism in China from Han to Ming and Qing dynasties, Chinese Buddhist architecture, eight schools of Buddhism in China

5. View of Fourfold Dependent Origination in the Madhyamaka School
   Examples of architecture covering karma and causality, mutual dependency, relativity and mutual obstruction.

6. Buddhism in JAPAN 1
   Early dissemination of Buddhism in Japan up till Heian Period, formation of the Japanese Buddhist schools, Japanese conception of space and the mutual dependency in modern Japanese conception of architecture, dual mandalas for Shingon

7. Buddhism in JAPAN 2
   Dissemination of Buddhism in Japan from Heian to Edo Period, formation of Japanese garden, the popularity of Zen, essence of the tea ceremony, Buddhist concepts in modern Architecture, the Koan of Zen gardens

8. Yogacara as the Path
   The five paths, Yogacara as the path, Madhyamaka Yogacara, Yogacara and Tathagatagarbha (illustrations with architecture)

9. Tathagatagarbha as the Fruition
   Three stages of the mind, four ways of direct contemplation on Tathagatagarbha, the wisdom of Tathagatagarbha, four qualities of Tathagatagarbha (illustrations with architecture)

10. Buddhism in TIBET 1
    First dissemination of Buddhism in Tibet, the meaning of Mantra, types of Tibetan Buddhist architecture, the mandala of Heart Sutra and the Samye Monastery
11. Buddhism in TIBET 2
Later dissemination of Buddhism in Tibet, the four major schools of Nyingma, Kagyu, Sakya and Geluk: their architecture and teachings

12. Buddhahood without Meditation: a Nyingma perspective
Certainty that perceived phenomena are ineffable emptiness, pristine ground as the intrinsic wisdom of one-ness only, Samsara and nirvana as unity, non-interrupted to abandon extremes and limitations, the great innate spontaneity of non-fabrication and radiance, practice, conduct and fruition (illustrations with architecture)

Resources

Fundamental reading:
S.W. Tam (2003) Fourfold Dependent origination and Profound Prajna, Buddhahall

Recommended reference

A. On Buddhism:

B. On Architecture:

Assessment
Assessment Tasks | Weighting
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Individual course essay | 50%
Reading report | 30%
Quiz | 20%

Learning hours

| Activities | Number of hours |
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Lectures | 36
Tutorials | 
Seminars | 
Fieldwork / Visits | 
Reading report | 15
Self-reading and research | 35
Assessment: Essay / report writing | 30
Assessment: Presentation (incl preparation) | 
Assessment: Examination | 
Other Assessments: Pls specify | 
Total: | 116

Statement of Academic Conduct

All written work in this course will be submitted for plagiarism review via Turnitin, at http://turnitin.com. Clarification of the University of Hong Kong’s policies on plagiarism, as well as detailed descriptions of how to properly cite and source material in your written work and examinations is available at http://www.hku.hk/plagiarism. Plagiarism includes handing in the work of another as your own, and failure to appropriately cite your sources. Plagiarism is an academic misdemeanor, and may be considered grounds for failure from this course as well as further disciplinary action from the University.