

**The Buddha-Dharma Centre of Hong Kong Limited**  
**2017 Master of Arts in Buddhist Studies Programme – Course Syllabus**

**Course Code: ME 01**

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

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

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

**Methods of Teaching and Learning:** Lectures and class discussion

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

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

**Recommended for Reference**

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

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**2017 Master of Arts in Buddhist Studies Programme – Course Syllabus**

**Course Code: ME 02**

**Course Title: Theravāda Abhidhamma: Origins and Development**

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

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

**Methods of Teaching and Learning:** Lectures and class discussion

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

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

**Recommended for Reference:**

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

- Ven. R. Chadawimala Maha Thera, *Abhidharmaye Mūlika Karunu*, Colombo, 1956.
- \_\_\_\_\_, *Abhidharmamārgaya*, Colombo, 1958.
- Ven. M. Sasanaratana Thera, *Abhidharmakoṣaya*, Colombo, 1976.

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**2017 Master of Arts in Buddhist Studies Programme – Course Syllabus**

**Course Code: ME 22**

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

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

**Method of Teaching and Learning**

Lectures and class discussion

**Method of Evaluation**

In-class participation (10%), Short Essay (30%), Long Essay (60%)

**Recommended for Reference:**

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

**The Buddha-Dharma Centre of Hong Kong Limited**  
**2017 Master of Arts in Buddhist Studies Programme – Course Syllabus**

**Course Code: ME 70**

**Course Title: Buddhist Doctrine: Modern Philosophical Perspectives**

**Aim:**

To examine how Buddhist teachings developed as a Philosophical thought through ages and how those doctrines have been interpreted in terms of modern western philosophy.

**Content:**

This is a course on Buddhist Philosophy. It aims at training students to acquire philosophical perspectives on Buddhist doctrines. The course begins by considering the nature of philosophy, whether and how Buddhism is a philosophy. It further discusses what the pre-Buddhistic philosophies were, and how Buddha debated and advanced his own viewpoint. The course includes study of philosophical questions that arise in Buddhist moral philosophy and ethics, theory of knowledge (epistemology), doctrine of mind, ontology, and metaphysics. The Buddhist doctrines critically examined include the four noble truths, the eight fold noble path, dependent origination, 3 marks of existence, *kamma* and effect, *saṃsāra*, *nirvāṇa*, and Abhidhamma. Some important later philosophical developments in Buddhist thought will also be critically examined, including the teachings of the pramāṇa school of thought. Competency to approach philosophical problems from Buddhist perspectives will be developed so that students can meaningfully compare Buddhist philosophical views with Western views. The latter includes existentialism, pragmatism, experientialism, psychology, psychotherapy, and analytic philosophy.

**Outcome:**

1. Recognize the philosophical implications of Buddhist doctrine.
2. Identify distinctive Buddhist ideas in comparison and contrast with pre-Buddhist philosophies.
3. Be able to expound and critically discuss Buddhist philosophy in modern comparative perspective.

**Method of Teaching and Learning:**

Lectures, discussions in class, providing written lecture notes, mentoring outside class as needed.

**Method of Evaluation**

In-class participation (10%), Short Essay (30%), Long Essay (60%)

**Recommended Researches:**

- Conze, Edward. *Thirty Years of Buddhist Studies and Further Buddhist Studies*
- Conze, Edward. *Buddhist Thought in India*
- Dhammajoti, K.L. *Sarvāstivāda Abhidharma*
- Dhammajoti, K.L. *Abhidharma Doctrines and Controversies on Perception*
- Dharmasiri, Gunapala. *Buddhist Critique of the Christian Concept of God*
- Dunne, John D. *Foundations of Dharmakīrti's Philosophy*
- Edelglass, William and Garfield, Jay. *Buddhist Philosophy: Essential Readings*
- Govinda, Lama Anagarika. *Psychological Attitude of Early Buddhist Philosophy*
- Griffiths, Paul J. *On Being Buddha*

- Herman, Arthur L. *Community, Violence, and Peace: Aldo Leopold, Mohandas K. Gandhi, Martin Luther King, Jr., and Gautama the Buddha in the 21<sup>st</sup> Century*
- Hoffman, Frank J. *Rationality and Mind in Early Buddhism*
- Hoffman, Frank J. and Deegalle Mahinda (eds.). *Pāli Buddhism*
- Hospers, John. *An Introduction to Philosophical Analysis*
- Jayatilleke, K.N. *Early Buddhist Theory of Knowledge*
- Johannson, Rune E.A. *The Dynamic Psychology of Early Buddhism*
- Kalupahana, David J. *Buddhist Philosophy*
- Kalupahana, David J. *A Sourcebook of Early Buddhist Philosophy*
- Karunadasa, Y. *Early Buddhist Teachings: The Middle Position in Theory and Practice*
- Sangharakshita. *Know Your Mind: the psychological dimension of ethics in Buddhism*
- *An Introduction to the Philosophy of Dharmakīrti*