

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

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

Course Code: ME 22

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

Content: 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 anaeionic 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 Bodhi-sattva 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.

Methods of Teaching and Learning: Lectures and class discussion

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

Recommended for Reference:

- A. 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)
- A. 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)
- A. 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. Baret, *Sculpture from Amaravati in the British Museum* (London, 1954)
- H. Ingholt, *Gandharan Art in Pakistan* (New York, 1957)

Course Code: ME 52

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

Contents: An objective understanding of the development of any Buddhist tradition presupposes a proper historical perspective. The course is designed to provide students with a foundational and general, but not superficial, survey of Indian Buddhism from a historical perspective highlighting all the important developments up to the emergence of Mahāyāna. The main themes for the course include: the origins of Buddhism and the Indian Background; process of the compilation of the Canon; the classification of the Buddha's teachings; the Councils; the popularization of Buddhism; the emergence and development of the major Buddhist sects; King Asoka and his contribution to the Buddhist cause; spread of Buddhism outside India; rise of Mahāyāna Buddhism and other related topics. It is expected that students going through this course will have acquired sufficient knowledge of the major historical development as a solid foundation for the further understanding of the contents of other courses offered by the programme, which deal in depth with specific historical and doctrinal issues in the various Buddhist traditions.

Methods of Teaching and Learning: Lectures and class discussion

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

Learning Outcome:

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

1. gain a foundational knowledge of the history of Indian Buddhism up to the emergence of the Mahāyāna movement;
2. critically examine different views and theories related to the history of Buddhism in India;
3. apply the knowledge derived from this foundational course to examine and appreciate the subsequent developments of Buddhism in Indian and beyond.

Recommended for Reference:

- PANDE, GC. 1995. *Studies in the Origins of Buddhism*
- HAZRA, KL. 1995. *The Rise and Decline of Buddhism in India*
- WARDER, AK. 2000. *Indian Buddhism*
- HIRAKAWA, Akira (tr. & ed. by Paul Groner). 1990. *A History of Indian Buddhism: from Sakyamuni to Early Mahayana*
- NAKAMURA, Hajime. 1980. *Indian Buddhism: A survey with bibliographical notes*
- BAPAT, PV. 1959. *2500 Years of Buddhism*, Government of India
- ANURUDDHA, K, et al. 2008. *The First and Second Buddhist Councils: Five versions: English translation from Pali and Chinese* (with an introduction by DHAMMAJOTI, KL)
- THAPAR, Romila. 1998. *Asoka and the Decline of the Maurya*.
- LAMOTTE, E. 1988. *History of Indian Buddhism : From the origins to the Saka era*
- DUTT, Nalinaksha. 1998 (reprint). *Buddhist Sects in India*

Course Code: ME 54

Course Title: Mahāyāna Buddhism: A Doctrinal Survey

Contents: This is a foundation course. Its main aim is to provide a foundational knowledge of Mahāyāna Buddhism for students with no or little background in Buddhist Studies. At the end of the course, students are expected to have acquired sufficient fundamental knowledge on the Mahāyāna tradition, to be able to better understand and appreciate the other more specialized courses on the various specific historical and doctrinal aspects within the vast tradition of the Mahāyāna, and indeed within the whole spectrum of the courses offered by CBS. In keeping with this aim, its contents are chiefly focused on the historical and doctrinal development in early Indian Buddhism - the source for all later development. The course begins with a survey on the contemporary theories of the origins of the Mahayana, and proceeds to examine the conception and formulation of the Bodhisattva Ideal in the earliest extant Mahāyāna texts, such as the *Aṣṭa-sāhasrikā Prajñāpāramitā*, *Ugra-paripṛcchā*, etc. (including those preserved in Chinese translation). It further examines the question of the Primitive *Prajñāpāramitā*, the emptiness doctrine (*śūnyatā*) expounded by Nāgārjuna, the doctrines of the early Yogācāra and *tathāgatagarbha* thoughts. Other fundamental Mahāyāna doctrines examined include the *trikāya*, the six *pāramitās*, and the ten-stage progression (*daśśabhūmi*). Some important scriptures are also selected for discussion, including the *Diamond-cutter sutra*, the *Vimalakīrti-nirdeśa*, and the *Saddharmapuṇḍarīka*.

Methods of Teaching and Learning: Lectures and class discussion

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

Learning Outcomes:

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

1. gain an informed and objective historical perspective of the doctrinal development of the early Mahāyāna tradition - necessary for a proper comprehension and appreciation of the subsequent development of later Mahāyāna doctrines;
2. demonstrate the ability to critically examine the fundamental doctrines of Indian Mahāyāna;
3. critically appraise traditional and modern scholars' accounts on doctrinal and historical issues related to Buddhism in general and Mahāyāna in particular;
4. apply their knowledge of the ethical and spiritual teachings of Mahāyāna - such as compassion, wisdom, the perfection practices (*pāramitās*), etc – in their living, and thereby adding a spiritual dimension of their individual existences

Recommended for References:

CHANG, CC. 1971. *The Buddhist Teaching of Totality*

CONZE, Edward. 1958. *The Perfection of Wisdom in Eight Thousand Lines and its Verse Summary*

– 1957. *Vajracchedikā-prajñāpāramitā*: Edited and translated with Introduction and Glossary

– 1975. *The Larger Sūtra on Perfect Wisdom*

LAMOTTE, Étienne et BOIN, Sara. 1962, 1976. *The Teaching of Vimalakīrti (Vimalakīrtinirdeśa): from the French translation with introduction and notes*

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- NAKAMURA, Hajime. 2007. *Indian Buddhism: A Survey with Bibliographical Notes*
- NATTIER, Jan. 2005. *A few Good Men: the Bodhisattva Path according to The Inquiry of Ugra (Ugrapariprcchā)*
- SANGHARAKSHITA. 2004 (9th edn). *A Survey of Buddhism: Its Doctrines and Methods Through the Ages*
- SANGHARAKSHITA. 2006. *The Eternal Legacy of the Buddha: An Introduction to the Canonical Literature of Buddhism*
- SUZUKI, DT. 1968. *Studies in the Lankāvatāra*.
— 1983. *The Essence of Buddhism*
- WARDER, AK. 1980. *Indian Buddhism*
- WILLIAMS, Paul. 2009 (2nd edn). *Mahāyāna Buddhism: The doctrinal foundations*

Course Code: ME 60

Course Title: Sarvāstivāda Abhidharma: Doctrines and Controversies

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

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

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

Methods of Teaching and Learning: Lectures and class discussion

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

Learning Outcome:

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

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

Recommended for Reference

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

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International Institute for Buddhist Studies.

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

Course Code: ME 62

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

Contents

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

Methods of Teaching and Learning: Lectures and class discussion

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

Learning Outcomes

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

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

Recommended for Reference:

CONZE, Edward. 1955. *Selected Sayings from the Perfection of Wisdom*

- 1957. *Vajracchedikā-prajñāpāramitā*: Edited and translated with Introduction and Glossary.
- 1958. *Perfection of Wisdom in 8,000 Lines and its Verse Summary*
- 1960. *The Prajñāpāramitā Literature*
- 1961. *The Large Sutra on Perfect Wisdom with divisions of Abhisamayālaṅkāra*
- 1967. *Materials for a Dictionary of the Prajñāpāramitā Literature*
- 1967. *Thirty Years of Buddhist Studies: Selected Essays*

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— 1974. *The Short Prajñāpāramitā Texts*

— 1975. *Further Buddhist Studies: Selected Essays*

SIDERITS, Mark and KATSURA, Shoryu. 2013. *Nāgārjuna's Middle Way: Mūlamadhyamakakārikā*

INADA, Kenneth. 1970. *Nagarjuna: A Translation of His Mūlamadhyamaka-kārikā with an Introductory Essay*

NAGAO, Gadjin M. 1989. Tr by KEENAN P. John. *The Foundational Standpoint of Madhyamika Philosophy.*

LANCASTER, Lewis (ed.). 1977. *Prajñāpāramitā and Related Systems: Studies in Honour of Edward Conze*

EDELGLASS, William and GARFIELD, Jay. (ed.) 2009. *Buddhist Philosophy: Essential Readings*

Course Code: ME 63

Course Title: Doctrines of Early Indian Yogācāra

Contents

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

Methods of Teaching and Learning: Lectures and class discussion

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

Learning Outcomes

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

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

Recommended for References:

DELEANU, F. 2006. *The Chapter on the Mundane Path (Laukikamārga) in the Śrāvaka-bhūmi*. 2 vols

DHAMMAJOTI, KL. 2009 (4th Edn). *Sarvāstivāda Abhidharma*

— 2007. *Abhidharma Doctrines and Controversies on Perception*

CHATTERJEE, KN. 1980. *Vasubandhu's Vijñaptimātratā-siddhi. With Sthiramati's Commentary (Text with English translation)*

DE LA VALLÉE POUSSIN. 1928, 1929, 1948. *Vijñaptimātrasiddhi. La Siddhi de Hiuan-tsang*

POWERS, John. 1995. *Wisdom of the Buddha: The Saṃdhirnirmocana Sūtra*. Tibetan Translation Series
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SAKUMA, Hidenori S. 2011. "The Historical Development of the *Āśrayaparivṛtti* Theory". In: *Nagoya Studies in Indian Culture and Buddhism (Saṃbhāṣā)* 29: 39-59

SCHMITHAUSEN, Lambert. 1987. *Ālayavijñāna. On the Origin and the Early Development of a Central*

Concept of Yogācāra Philosophy

- 2000a . "On the *Yogācārabhūmi* Passages Mentioning the Three *Svabhāvas* or *Lakṣaṇas*". In: SILK. 2000 (ed.). *Wisdom, Compassion And The Search For Understanding. The Buddhist Studies Legacy of Gadjin M. Nagao*: 245-263
 - 2014. *The Genesis of Yogācāra-Vijñānavāda. Responses and Reflections*
- Wei Tat. 1973. *Ch'eng Wei-shih Lun. The Doctrine of Mere-consciousness by Tripiṭaka Master Hsuan Tsang*

Course Code: ME 64

Course Title: History of Chinese Buddhism

Content

This course examines the major events and thoughts in the history of Chinese Buddhism with a particular emphasis on the establishment of Chinese Buddhist Schools. A major aim is to show how Buddhism came to be gradually and successfully incorporated into and became one of the three pillars of Chinese thought and culture. The important Chinese Buddhist masters will also be examined against their historical background to show their contribution to the development of Chinese Buddhism. It is expected that, at the end of the course, students will have acquired sufficient familiarity with the basic historical events, major Buddhist schools of thoughts and important personages together with their contribution to the development of Chinese Buddhism.

Methods of Teaching and Learning: Lectures and class discussion

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

Learning Outcome

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

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

Recommended for Reference

CH'EN, K. S. Kenneth. 1972. *Buddhism in China, A Historical Survey*

CH'EN, K. S. Kenneth. 1973. *The Chinese Transformation of Buddhism*

TSUKAMOTO, Zenryu. 1985. *A history of early Chinese Buddhism: from its introduction to the death of I-t'ui-yuan*. Translated from the Japanese by Leon Hurvitz

WRIGHT, Arthur F. 1959. *Buddhism in Chinese history*

WRIGHT, Arthur F. 1957. "Buddhism and Chinese Culture: Phases of Interaction". In: *The Journal of Asian Studies*, Vol.17, No.1, 17-42

ZURHER, Erik. 2007 (first published in 1959). *The Buddhist Conquest of China: The Spread and Adaptation of Buddhism in Early Medieval China*. 2 vols. (Chinese translation: 佛教征服國，李四龍等譯，江蘇人民出版社2003)

DE BARY, Theodore et BLOOM, Irene, with the collaboration of CHAN, Wing-tsit(eds). 1999. *Sources of Chinese tradition*, Vol. 1 & 2

CHANG, Garma Chen-chi. 1971. *The Buddhist Teaching of Totality: The Philosophy of Hwa-yen Buddhism*

CLEARY, Thomas. 1983. *Entry into the Inconceivable: An Introduction to Hua Yen Buddhism*

COOK, Francis H. 1977. *Hua-yen Buddhism: The Jewel Net of Indra*

GIMELLO, Robert and Peter N. Gregory. (1983). *Studies in Ch'an and Hua-Yen*

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GREGORY, Peter N. (ed.). 1987). *Sudden and Gradual. Approaches to Enlightenment in Chinese Thought*

YAMPOLSKY, Philip. (tr.) 1967. *The Platform Sutra of the Sixth Patriarch*

DONNER, Neal, et STEVENSON, Daniel 13. 1993. *The Great Calming and Contemplation: A Study and Annotated Translation of the First Chapter of Chih-i's Mo-ho Chih-Kuan*

LOPEZ, Donald S., Jr. (ed.) *Religions of China in Practice*. Princeton: Princeton University Press, 1996
Journal of Chinese Philosophy. CHENG, Chung-Ying (Editor). Published by the University of Hawaii

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