

**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 02**

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

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

**Contents:** Doctrinal 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.

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**2019 Master of Arts in Buddhist Studies (English Medium) Programme - Course Syllabus**

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

**Course Code: ME 05**

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

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

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

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

**Recommended for Reference:**

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

**Course Code: ME 26**

**Course Title: Buddhist Psychotherapy**

**Contents:** Buddhist concept of the individual and the related world with reference to the analyses of aggregates, elements, faculties, senses and four great elements, analysis of personality types based on internal and external facts, causes and conditions that influence the personal behavior with reference to the teaching of dependent co-origination, analysis of *citta, mano, viññāna* and the process of mental behavior, analysis of psycho-physical problems, behavioral, spiritual and herbal treatments recommended for psycho-physical problems.

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

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

**Learning Outcome:** Ability to describe the usefulness of Buddhist teachings for physical and mental health.

**Recommended for Reference:**

- Sumanapala Galmangoda, *Buddhist Social Philosophy and Ethics*, Singapore, 2005.
- H. S. S. Nissanka, *Buddhist Psychotherapy*, Sri Lanka, 1993.
- Padmasiri De Silva, *Buddhist and Freudian Psychology*, Lake House Investments Ltd, Colombo, 1978.
- C. G. Jung, *Psychology and East*, Princeton University Press, USA.
- D. V. J. Harischandara, *Psychiatric Aspects of Jataka Stories*. Galle, Sri Lanka, 1998.
- Manly P Hall, *Buddhism and Psychotherapy. The Healing of Heart Doctrine*. California, 1978.
- Hayao Kawai, *Buddhism and the Art of Psychotherapy*. Texas A & M University Press, USA, 1996.
- Barry Magid, *Ordinary Mind, Exploring the Common Ground of Zen and Psychotherapy*, Boston, 2002.

**Course Code: ME 40**

**Course Title: Buddhist Philosophy of Education and Communication**

**Aim:** To study the concept of Education as Reflected in Buddhist literature with a focus on Western Principles of Education.

**Contents:** 1. Buddhist concept of education, aims and objectives of Buddhist education, the definition of Buddhist concept of education; the Buddhist concept of human mind, the Buddhist theory of human Motivation; human mind, its scope, its nature and the ways of overcoming mental obsessions and realization of ultimate goal (*arahantatā*); the comparison of the Buddhist concept of being with those of Western attitudes and the concept of liberation (*vimutti*); mental culture (*bhāvanā*) and the total development of human being; the importance of cognitive (*pariyatti*), affective (*paṭipatti*), and comprehension (*paṭivedha*), in the light of early Buddhist Sources.

2. The Buddhist concept of knowledge (*vijjā*), conduct (*caraṇa*) and psychomotor skills (*kosalla*); the Buddhist theory of communication and methods of teaching; the Buddhist Theory of Motivation and its relevance to modern class-room situations, human character traits (*carita*) and importance of attention (*cittakaggatā*) in teaching learning situations; different methods of teaching and Buddhist approach to concept formation.

3. The Buddhist approach to moral educational, definition of Buddhist morality; the Noble Eight-Fold Path and moral education, place of meditation in mental culture; nature of teacher-pupil relationship reflected in early Buddhist texts and its impacts on moral education.

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

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

**Learning Outcome:** Students identify the Buddhist approach to education and are able to explain elements of education in Buddhist literature comparing them with western theories of education

**Recommended for Reference:**

- Jayasekara, U. D. (1969). *Early History of Education in Ceylon (From Earliest Times up to Mahasena)*. Colombo: Department of Cultural Affairs.
- Jayatilleke, K.N. (1963). *Early Buddhist Theory of Knowledge*. London: Allen & Unwin.
- Olivelle, O. (1974). *The Origin and the Early Development of Buddhist Monachism*. Colombo. Radha Kumud, Mookherji, (1989). *Ancient Indian Education, Brahmanical & Buddhist*. Delhi: Motilal Banarsidass.
- Weerasinghe, Henry, (1992). *Education for Peace: The Buddha's Way*. Ratmalana: Sarvodaya Book Publishing Service.

**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 67**

**Course Title: Readings in Pali Suttas**

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

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

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

Unless specially exempted, the intending student of ME 67 II must have acquired a pass in ME 67 I as the prerequisite.

**Contents:** This is an introductory course meant for those who have no knowledge of the language of Pali. The purpose of this course is to familiarize students with Pali idioms and systematically provide them with an elementary grammatical foundation for reading the Pali suttas. It is expected that, at the end of the course, the students will be able to read the Pali discourses at least with the help of a good dictionary. The course is divided into two parts. In the first part, basic grammar is taught along with Pali exercises.

The contents of this grammatical part include the following: Pali phonetics, parts of speech, different nouns and their declension, different verbs and their conjugation, participles and their function, absolutes, sandhi, syntax and classification of sentences. The second part is mainly devoted to the understanding and translating of selected Pali suttas and to progressively build up sufficient vocabularies for the purpose of reading the Pali suttas.

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

**Assessment Method:** Attendance and In-class Participation (20%), Mid-term Test (30%) and Final Examination (50%)

**Learning Outcome:**

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

1. critically analyze the sentence patterns and read the Pali sentences correctly;
2. demonstrate mastery of the Pali language and comprehend the content of the prescribed texts;
3. demonstrate the ability to understand the Buddhist teachings as shown in selected Pali passages;
4. begin to access the Pali original sources for research involving textual studies.

**Recommended for Reference**

- BUDDHADATTA, AP. 1997 (reprint). *The New Pali Course - Parts I, II*
- ANURUDDHA, Kakkapalliye. 2010. *A Guide to the Study of Pali: The Language of Theravada Buddhism*
- DE SILVA, Lily. 1994. *Pali Primer*
- WARDER, A. K. (3rd edition) 1995. *Introduction to Pali*
- NORMAN, KR. 1983. *Pali Literature*
- Chaṭṭha Saṅgāyana Tipiṭaka (online resources)



**Course Code: ME 68**

**Course Title: Readings in Buddhist Sanskrit Texts**

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

**ME 68 Readings in Buddhist Sanskrit Texts I: Grammatical Foundation** (30 lecture hours);

**ME 68 Readings in Buddhist Sanskrit Texts II: Readings of Selected Buddhist Sanskrit Texts** (30 lecture hours).

Unless specially exempted, the intending student for ME 68 II must have acquired a pass in ME 68 I as the prerequisite.

**Aim:** To familiarize students with Sanskrit texts and systematically provide them with an elementary grammatical foundation for reading the primary Sanskrit texts.

**Contents:** The design of this course is guided by the reasonable assumption that the most interesting and rewarding way to learn Classical Sanskrit as a beginner is to actually read some simple Sanskrit texts that interest him, under the guidance of a teacher. Classical Buddhist Sanskrit texts have their own styles, idiomatic expressions and technical terminologies with which the student must first be familiarized. As the course proceeds, the student is being gradually and systematically introduced to both Buddhist textual materials, and elementary grammar on the other.

For pedagogical reasons, all vocabularies, examples, and passages for the exercises in each lesson (except, understandably, the first one or two) are selected from the Prajñāpāramitā texts, particularly the Aṣṭasāhasrikā, to ensure linguistic and contextual homogeneity as much as possible. The selection is made on the basis of (i) simplicity in terms of grammatical structure and doctrinal meaning, and (ii) the existence of corresponding Chinese versions (particularly those translated by Xuan Zang and Kumārajīva). Occasionally, however, the need arises to select a few sentences from other Buddhist sources (such as the Abhidharmakośabhāṣya). Hybrid Sanskrit passages will be excluded. It can be an advantage if the student already has some familiarity with elementary Sanskrit grammar. However, neither familiarity with Buddhist scriptures and Classical Chinese nor knowledge of Sanskrit is an absolute prerequisite of this course.

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

**Assessment Method:** Attendance and In-class Participation (20%), Mid-term Test (30%) and Final Examination (50%)

**Learning Outcome:**

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

1. demonstrate adequate proficiency in the Sanskrit grammar for the purpose of textual analysis;
2. read and understand Classical Buddhist Sanskrit texts with the help, where necessary, of a Sanskrit dictionary;
3. Properly comprehend the meaning of fundamental Sanskrit Buddhist terminologies and idiomatical expressions - especially those in the Prañāpāramitā texts;
4. begin postgraduate research studies involving textual analysis of Buddhist Sanskrit sources.

**Recommended for Reference**

- Bucknell R. S. (1994). *Sanskrit Manual*, New Delhi: Motilal Banarsidass.
- Conze, Edward. (1990). *Vajracchedikā-prajñāpāramitā: Edited and translated with Introduction and Glossary*, Rome: M.E.O.
- \_\_\_\_\_, (1990). *The Perfection of Wisdom in Eight Thousand Lines and its Verse Summary*, South Asia Books.
- \_\_\_\_\_, (1979). *The Larger Sūtra on Perfect Wisdom*, New Delhi: Motilal Banarsidass.
- Dhammajoti K.L. (2015) (3rd edn). *Reading Buddhist Sanskrit Texts: An Elementary Grammatical Guide*, Hong Kong: The Buddha Dharma Center.
- Edgerton, Franklin. (2004). *Buddhist Hybrid Sanskrit Grammar and Dictionary 1 & 11*, New Delhi: Motilal Banarsidass.
- Monier Williams. (1979). *A Sanskrit English Dictionary*, New Delhi: Bharatiya G.N.
- Takayasu, Kimura. (Eds.). (2007-2009). *Pañcavimśatisāhasikā Prajñāpāramitā 1-VI*.
- Vaidya, P.L. (Eds.). (1960). *Aṣṭasāhasikā Prajñāpāramitā*, Darbhanga: Mithila Institute of Sanskrit Learning.