

**REGULATIONS FOR THE DEGREE OF
MASTER OF BUDDHIST STUDIES
(MBuddhStud)**

These Regulations apply to candidates admitted to the Master of Buddhist Studies curriculum in the academic year 2020-21 and thereafter.

(See also General Regulations and Regulations for Taught Postgraduate Curricula)

Any publication based on work approved for a higher degree should contain a reference to the effect that the work was submitted to The University of Hong Kong for the award of the degree.

Admission requirements

MBS 1.

To be eligible for admission to the courses leading to the Master of Buddhist Studies, candidates

- (a) shall comply with the General Regulations;
 - (b) shall comply with the Regulations for Taught Postgraduate Curricula;
 - (c) shall hold
 - (i) a Bachelor's degree of this University; or
 - (ii) a qualification of equivalent standard from this University or another comparable institution accepted for this purpose; and
 - (d) shall satisfy the examiners in a qualifying examination if required.
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Qualifying examination

MBS 2.

- (a) A qualifying examination may be set to test the candidates' formal academic ability or their ability to follow the courses of study prescribed. It shall consist of one or more written papers or their equivalent, and may include a project report or dissertation.
 - (b) Candidates who are required to satisfy the examiners in a qualifying examination shall not be permitted to register until they have satisfied the examiners in the examination.
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Advanced standing

MBS 3.

In accordance with TPG 3 of the Regulations for Taught Postgraduate Curricula, Advanced Standing may be granted to candidates in recognition of studies completed successfully before admission to the curriculum. The amount of credits to be granted for Advanced Standing shall be determined by the Board of the Faculty, in accordance with the following principles:

- (a) Candidates who can produce evidence, including but not limited to transcript and course syllabus, that a course taken elsewhere is equivalent in contents to any one of the two compulsory foundation courses can apply for Advanced Standing.
 - (b) Advanced Standing will only be granted to one foundation course at maximum.
 - (c) Advanced Standing will only be considered if the previous studies were done within 5 years before admission to the curriculum.
 - (d) Advanced Standing will not be granted for elective courses and capstone experience.
 - (e) Credits granted for Advanced Standing shall not normally be included in the calculation of the GPA unless permitted by the Board of the Faculty but will be recorded on the transcript of the candidate.
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Award of degree

MBS 4.

To be eligible for the award of the degree of Master of Buddhist Studies, candidates shall

- (a) comply with the General Regulations;
 - (b) comply with the Regulations for Taught Postgraduate Curricula; and
 - (c) complete the curriculum as prescribed in the syllabuses and satisfy the examiners in accordance with the regulations as set out below.
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Period of study

MBS 5.

The curriculum shall normally extend over one academic year of full-time study or two academic years of part-time study. Candidates shall not be permitted to extend their studies beyond the maximum period of registration of two academic years of full-time study or four academic years of part-time study, unless otherwise permitted or required by the Board of the Faculty.

Completion of curriculum

MBS 6.

To complete the curriculum, candidates

- (a) shall satisfy the requirements prescribed in TPG 6 of the Regulations for Taught Postgraduate Curricula;
 - (b) shall follow courses of instruction and complete satisfactorily all prescribed written work;
 - (c) shall complete and present a satisfactory capstone experience as set out in MBS 7; and
 - (d) shall satisfy the examiners in all prescribed courses and in any prescribed form of assessment.
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Capstone experience

MBS 7.

The capstone experience is compulsory and can be conducted in the following forms:

- (a) submission of a dissertation; or
- (b) completion of a capstone experience course which comprises an additional elective course and the submission of a portfolio.

Title of the dissertation/portfolio should be submitted for approval on a date set by the Centre. Candidates shall submit a statement that the dissertation/portfolio represents their own work undertaken after registration as candidates for the degree.

Assessment

MBS 8.

- (a) Grades shall be awarded in accordance with TPG 9(a) of the Regulations for Taught Postgraduate Curricula. Only passed courses will earn credits.
 - (b) Where so prescribed in the syllabuses, coursework shall constitute part or whole of the assessment for one or more courses.
 - (c) An assessment of candidates' coursework during their studies may be taken into account in determining their result in each written examination paper; or, where so prescribed in the syllabuses, may constitute part or whole of the assessment of one or more courses.
 - (d) There shall be no appeal against the results of examinations and all other forms of assessment.
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MBS 9.

Candidates who have failed to satisfy the examiners on their first attempt in not more than two courses to be examined, whether by means of written examination papers or coursework assessment, during any of the academic year of study, may be permitted

- (a) to present themselves for re-examination in the course or courses of failure, with or without repeating any part of the curriculum, on a specified date; or
 - (b) to re-submit their work for the course or courses of failure for re-assessment within a specified period, but no later than the end of the following semester (not including the summer semester); or
 - (c) for elective courses, to take another course in lieu and satisfy the assessment requirements.
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MBS 10.

- (a) Subject to the provisions of Regulation MBS 7(a), candidates who have failed to present a satisfactory dissertation in the capstone experience may be permitted to submit a new or revised dissertation within a specified period.
 - (b) Subject to the provisions of Regulation MBS 7(b), candidates who
 - (i) have failed in the elective course in the capstone experience should follow Regulation MBS 9 for procedures of re-examination and/or re-submission of coursework; and
 - (ii) have failed to present a satisfactory portfolio in the capstone experience may be permitted to submit a new or revised portfolio within a specified period.
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Supplementary examination

MBS 11.

Candidates who are unable because of illness to be present for one or more papers in any written examination may apply for permission to present themselves at a supplementary examination to be held before the beginning of the following academic year. Any such application shall be made on a form prescribed within seven calendar days of the first day of the candidates' absence from the examination.

Discontinuation of studies

MBS 12.

Candidates who

- (a) are not permitted to present themselves for re-examination/re-submission in any written examination or coursework assessment in which they have failed to satisfy the examiners or to revise and re-present their dissertations or portfolios in the capstone experience; or
- (b) have failed to satisfy the examiners on second attempt in any coursework assessment or examination or in their dissertations or portfolios in the capstone experience; or
- (c) have failed more than two courses on the first attempt in an academic year; or
- (d) have exceeded the maximum period of registration as specified in MBS 5

may be required to discontinue their studies under the provisions of General Regulation G 12.

Assessment results

MBS 13.

On successful completion of the curriculum, candidates who have shown exceptional merit may be awarded a mark of distinction, and this mark shall be recorded in the candidates' degree diplomas.

SYLLABUSES FOR THE DEGREE OF MASTER OF BUDDHIST STUDIES (MBuddhStud)

These Syllabuses apply to candidates admitted to the Master of Buddhist Studies curriculum in the academic year 2021-22 and thereafter.

1. PURPOSE

This curriculum offers quality teachings on the fundamental understanding and in-depth analysis of Buddhism from the textual, doctrinal and historical perspectives. It further aims to provide training in the practical usage of the Buddhist teachings in modern societies, and offers a critical review of Buddhism in Hong Kong, Mainland China and the region. Topics include history and doctrines of the different Buddhist traditions, contemporary Buddhism, and Buddhism as applied in counselling, palliative care and psychotherapy, with particular reference to current scholarly research.

2. CURRICULUM DURATION

The curriculum shall normally extend over one academic year of full-time study or two academic years of part-time study.

3. CURRICULUM STRUCTURE

All courses are offered on credit basis. Candidates must complete eight courses by selecting two compulsory foundation courses, five elective courses, and one course for capstone experience. Candidates have to complete a total of 60 credits for graduation.

Students are encouraged to pursue either a RESEARCH track, or a GENERAL track within the programme. Requirements of the two tracks are listed below:

| | RESEARCH track | GENERAL track |
|---|--|----------------------------------|
| 1. Foundation Courses (9 credits each) | BSTC6079 Early Buddhism BSTC6002 Mahayana Buddhism | |
| 2. Elective Courses (6 credits each) | a) BSTC6070 Research methodology in Buddhist Studies b) Any 2 courses of the same language from <u>2.1 Buddhist Languages</u> c) Any 2 courses from <u>2.2 Buddhist Texts, Thought, and Culture*</u> | Any 5 courses |
| 3. Capstone Experience (12 credits each) | BSTC8999 Capstone Experience: Dissertation | Any 1 Capstone Experience course |

**Under special approval from the Programme Chairperson, a student may take 1 course from*

2.3 Applied Buddhism or 2.4 Other Courses instead of taking courses from 2.2 Buddhist Texts, Thought, and Culture.

Students who wish to pursue the RESEARCH track have to comply with the course requirements above. Otherwise, GENERAL track will be the default. The track will not be displayed in the academic transcripts. Students who have fulfilled the RESEARCH track requirements can request for a confirmation letter from the Centre of Buddhist Studies to indicate their academic pursuit upon completion of study.

1. Foundation Courses (9 credits each)

- BSTC6079. Early Buddhism
 BSTC6002. Mahayana Buddhism

2. Elective Courses (6 credits each)

2.1 Buddhist Languages

- BSTC7006. Pāli I
 BSTC7007. Pāli II
 BSTC3044. Pāli language III
 BSTC3045. Pāli language IV
 BSTC7008. Sanskrit I
 BSTC7009. Sanskrit II
 BSTC3040. Sanskrit language III
 BSTC3041. Sanskrit language IV
 BSTC7010. Classical Tibetan I
 BSTC7011. Classical Tibetan II
 BSTC3042. Tibetan language III
 BSTC3043. Tibetan language IV

2.2 Buddhist Texts, Thought, and Culture

- BSTC6032. History of Indian Buddhism: a general survey
 BSTC6044. History of Chinese Buddhism
 BSTC6013. Buddhism in Tibetan contexts: history and doctrines
 BSTC6039. Abhidharma doctrines and controversies
 BSTC6012. Japanese Buddhism: history and doctrines
 BSTC6052. Study of important Buddhist meditation texts
 BSTC6066. Doctrines of the early Indian Yogācāra
 BSTC6070. Research methodology in Buddhist Studies
 BSTC6075. The Pali commentarial literature
 BSTC6076. The Buddha-concept and Bodhisatta Ideal in Theravada Buddhism
 BSTC6080. Chinese Buddhist art along the Silk Road
 BSTC7002. Tantric meditation traditions in Tibet: a survey of Vajrayāna texts and practices
 BSTC7003. Dunhuang Buddhist art and culture
 BSTC7110. Reading early Buddhist discourses
 BSTC7111. Chan Buddhism: history, culture and thought
 BSTC7119. Reading Chinese Buddhist texts

- BSTC7607. Buddhist liturgy and rituals
- BSTC7121. Chinese Buddhist texts: a survey and sample readings
- BSTC7122. Yogācāra Models of Reality
- BSTC7123. The concept of emptiness in Buddhist literature

2.3 Applied Buddhism

- BSTC6058. Buddhism and contemporary society
- BSTC6006. Counselling and pastoral practice
- BSTC6011. Buddhist mediation
- BSTC6034. Mindfulness, stress reduction and well-being
- BSTC6055. Buddhist psychology I
- BSTC7004. Buddhist psychology II
- BSTC7112. Buddhist ethics
- BSTC7120. Buddhist psychology and mental cultivation

2.4 Other Courses

- BSTC6024. Special topics in Buddhist studies (1)
- BSTC6030. Special topics in Buddhist studies (2)
- BSTC6031. Special topics in Buddhist studies (3)
- BSTC6056. Special topics in Buddhist studies (4)
- BSTC6057. Special topics in Buddhist studies (5)

3. Capstone Experience (12 credits each)

- BSTC8999. Capstone Experience: Dissertation
- BSTC8002. Capstone Experience: Tantric meditation traditions in Tibet: a survey of Vajrayāna texts and practices
- BSTC8003. Capstone Experience: Dunhuang Buddhist art and culture
- BSTC8004. Capstone Experience: Buddhist psychology II
- BSTC8006. Capstone Experience: Counselling and pastoral practice
- BSTC8011. Capstone Experience: Buddhist mediation
- BSTC8012. Capstone Experience: Japanese Buddhism: history and doctrines
- BSTC8013. Capstone Experience: Buddhism in Tibetan contexts: history and doctrines
- BSTC8024. Capstone Experience: Special topics in Buddhist studies (1)
- BSTC8030. Capstone Experience: Special topics in Buddhist studies (2)
- BSTC8031. Capstone Experience: Special topics in Buddhist studies (3)
- BSTC8032. Capstone Experience: History of Indian Buddhism: a general survey
- BSTC8034. Capstone Experience: Mindfulness, stress reduction and well-being
- BSTC8039. Capstone Experience: Abhidharma doctrines and controversies
- BSTC8044. Capstone Experience: History of Chinese Buddhism
- BSTC8052. Capstone Experience: Study of important Buddhist meditation texts
- BSTC8055. Capstone Experience: Buddhist psychology I
- BSTC8056. Capstone Experience: Special topics in Buddhist studies (4)
- BSTC8057. Capstone Experience: Special topics in Buddhist studies (5)
- BSTC8058. Capstone Experience: Buddhism and contemporary society
- BSTC8066. Capstone Experience: Doctrines of the early Indian Yogācāra

- BSTC8075. Capstone Experience: The Pali commentarial literature
 BSTC8076. Capstone Experience: The Buddha-concept and Bodhisatta Ideal in Theravada Buddhism
 BSTC8080. Capstone Experience: Chinese Buddhist art along the Silk Road
 BSTC8110. Capstone Experience: Reading early Buddhist discourses
 BSTC8111. Capstone Experience: Chan Buddhism: history, culture and thought
 BSTC8112. Capstone Experience: Buddhist ethics
 BSTC8119. Capstone Experience: Reading Chinese Buddhist Texts
 BSTC8607. Capstone Experience: Buddhist liturgy and rituals
 BSTC8120. Capstone Experience: Buddhist psychology and mental cultivation
 BSTC8121. Capstone Experience: Chinese Buddhist texts: a survey and sample readings
 BSTC8122. Capstone Experience: Yogācāra Models of Reality
 BSTC8123. Capstone Experience: The concept of emptiness in Buddhist literature

Not all elective courses listed above will necessarily be offered each year.

4. SYLLABUSES

A. Foundation Courses

BSTC6079. Early Buddhism (9 credits)

This course will be mainly based on the early Buddhist discourses (Pāli 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 not-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; Nibbāna 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: 60% coursework and 40% examination

BSTC6002. Mahayana Buddhism (9 credits)

This course aims to provide comprehensive introduction to history, doctrines and philosophical schools of early Indian Mahayana Buddhism. After surveying the history of the development of Buddhism in early India after the death of the Buddha, it concentrates on the philosophical

doctrines and practices of Indian Mahayana Buddhism. The topics to be discussed include the emergence of Mahayana Buddhism, Bodhisattva ideal, Trikaya or three bodies of the Buddha, the Perfection of Wisdom (Prajnaparamita) Sutras, Pureland, and the philosophical systematizations of the Mahayana doctrines by the Mahayana Buddhist philosophers belonging to the Madhyamaka and the Yogacara schools.

Assessment: 80% coursework and 20% examination

B. Elective Courses

BSTC6006. Counselling and pastoral practice (6 credits)

This course aims at providing students with basic knowledge and understanding of the application of Buddhist theory and practices to counselling, in particular in a health care setting, and personal transformation in the provision of chaplaincy services. With the Four Noble Truths as the groundwork for Buddhist counselling, the course also covers practices of mindfulness and contemplation; basic skills in communication; issues on death and dying; and insights into caring for the dying and their carers. The course comprises lectures, discussions, role-plays and Buddhist practices. In order to acquire an experiential as well as intellectual understanding of the subject, students are expected to participate in class exercises as well as contemplation practices at home.

Assessment: 100% coursework

BSTC6011. Buddhist mediation (6 credits)

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 mode of teaching will be by lecture, demonstration by videotapes or role-plays, role-play exercises in small groups and self-reflective learning.

Assessment: 100% coursework

BSTC6012. Japanese Buddhism: history and doctrines (6 credits)

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.

Assessment: 100% coursework

BSTC6013. Buddhism in Tibetan contexts: history and doctrines (6 credits)

In this course we will explore some of the main historical, doctrinal and sociological developments of Buddhism in Tibetan contexts. Lectures will cover the following topics: the historical agents and events leading to the transmission of Buddhism to Tibet; the formation and teachings of various Buddhist schools including their doctrinal differences and manifold socio-political spheres of influence; Tibetan sacred art and symbolism; tantric techniques, mysticism and religious experience.

Assessment: 100% coursework

BSTC6024. Special topics in Buddhist studies (1) (6 credits)

This course is offered from time to time. Students should consult the Centre of Buddhist Studies on the content of the course on offer.

Assessment: 100% coursework

BSTC6030. Special topics in Buddhist studies (2) (6 credits)

This course is offered from time to time. Students should consult the Centre of Buddhist Studies on the content of the course on offer.

Assessment: 100% coursework

BSTC6031. Special topics in Buddhist studies (3) (6 credits)

This course is offered from time to time. Students should consult the Centre of Buddhist Studies on the content of the course on offer.

Assessment: 100% coursework

BSTC6032. History of Indian Buddhism: a general survey (6 credits)

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.

Assessment: 100% coursework

BSTC6034. Mindfulness, stress reduction and well-being (6 credits)

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.

Assessment: 100% coursework

BSTC6039. Abhidharma doctrines and controversies (6 credits)

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 Dārṣāntika-Sautrāntikas. While detailing the Abhidharma controversies, the relevant doctrines of the Mahāsāṃghikas 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 details 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 (*sarvāstīva*), simultaneous causality, the ontological status of the cittaviprayukta-saṃskāra-s, the avijñapti and the unconditioned dharma-s, etc. The discussion on these controversies will mainly be based on the *Abhidharmakośa-bhāṣya*, supplemented with commentarial material from the *Abhidharma-mahāvibhāṣā*, the **Nyāyānusārā* of Saṃghabhadra, the *Abhidharmadīpa with Vibhāṣā-prabhāvṛtti*, 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.

Assessment: 100% coursework

BSTC6044. History of Chinese Buddhism (6 credits)

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.

Assessment: 100% coursework

BSTC6052. Study of important Buddhist meditation texts (6 credits)

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.

Assessment: 100% coursework

BSTC6055. Buddhist psychology I (6 credits)

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).

Assessment: 50% coursework and 50% examination

BSTC6056. Special topics in Buddhist studies (4) (6 credits)

This course is offered from time to time. Students should consult the Centre of Buddhist Studies on the content of the course on offer.

Assessment: 100% coursework

BSTC6057. Special topics in Buddhist studies (5) (6 credits)

This course is offered from time to time. Students should consult the Centre of Buddhist Studies on the content of the course on offer.

Assessment: 100% coursework

BSTC6058. Buddhism and contemporary society (6 credits)

This course examines various contemporary social issues from the Buddhist perspectives. It starts with Buddhist attitudes towards society and social issues in order to dispel the misunderstanding that Buddhism has nothing do with society but only an ascetic tradition for individual salvation. Then followed by discussions on special topics such as 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 original Buddhist texts and analyzed in the light of Buddhist thought and practice.

Assessment: 100% coursework

BSTC6066. Doctrines of the early Indian Yogācāra (6 credits)

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 Mahayāna school. Particular emphases are laid here on its doctrines of the two intrinsic natures, prajñaptivāda-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).

Assessment: 100% coursework

BSTC6070. Research methodology in Buddhist Studies (6 credits)

The diversity and complexity of Buddhism as a historical, social, and cultural phenomenon, as well as a living world religion, mean that Buddhist Studies utilises an array of methodological approaches and research tools developed in both the humanities and the social sciences. Any good research into any aspect of Buddhism must account for its research methodology. It must explain the theory of research and the reasons for the way the research is designed, why the research question is important, and the relevant research methods and technical procedures applied to conduct the research.

This course introduces key methodological approaches used in Buddhist Studies research. Focusing on textual and philological research, it addresses the editing, translation, and interpretation of Buddhist texts, equipping students with key theories, principles, and skills to read and critically assess such works. It also provides an overview of the major textual resources in the primary language traditions along with notable examples of scholarship that demonstrate relevant methodologies. Beyond text-based research, the course offers an introduction to research methods in art history, qualitative fieldwork methods, and quantitative research tools. By successfully completing the course, students will gain a comprehensive understanding of diverse research methodologies and develop the skills necessary to critically evaluate and conduct their own research in the field of Buddhist Studies.

This course is only open to students who pursue the ‘Research Track’.

Assessment: 100% coursework

BSTC6075. The Pali commentarial literature (6 credits)

The course is designed to critically examine and analyze different aspects of the Pali commentaries. The course consists broadly of the following two areas: I. a textual analysis of the commentaries; II. examination of contents of the commentaries. Under the first category the following areas of study will be examined: the sources of the present Pali *Aṭṭhakathā* known collectively as the *Sīhaḷa-aṭṭhakathā*; the date of the composition of *Sīhaḷa-aṭṭhakathā* and the sequence of their translation into Pali after the fifth century A.C.; the commentators, Buddhaghosa, Dhammapāla, etc. - their lives and works; etc. The second category will include: individual concepts as reflected in the commentaries; different interpretations between Buddhaghosa and Dhammapāla; doctrinal and other differences between the Mahāvihāra and Abhayagiri fraternities; value of the Pali commentaries as source-material for the Study of Buddhism, etc.

Assessment: 100% coursework

BSTC6076. The Buddha-concept and Bodhisatta Ideal in Theravada Buddhism (6 credits)

This course is designed to examine from a historical perspective the Buddha-concept and Bodhisatta Ideal from the earliest Canonical texts to the exegetical literature of Theravada Buddhism. For this, the main topics for examination will include: the Buddha’s biography;

beginnings of his apotheosis; ‘great man’ (*mahāpurisa*); ‘great compassion’ (*mahākaruṇā*); ‘four confidences’ (*catu-vesārajja*); ‘omniscient knowledge’ (*sabbaññuta-ñāṇa*); ‘spiritual power’ (*ñāṇa-bala*) and ‘physical power’ (*kāya-bala*); ‘80 minor bodily marks’ (*asīti-anuvyañjana*); and ‘18 qualities of the Buddha’ (*aṭṭhārasabuddhadhamma*). The course will also examine the Bodhisatta Ideal, an integral part of the Buddha-concept in Buddhism, and the topics for discussion will include the ‘perfections’ (*pāramitā*), ‘aspirations’ (*abhinīhāra*), ‘18 impossible states of birth for a bodhisatta’ (*aṭṭhārasa-abhabbaṭṭhāna*), and others.

Assessment: 100% coursework

BSTC6080. Chinese Buddhist art along the Silk Road (6 credits)

This course aims to introduce Buddhist art and architecture along the Silk Road from a historical and cultural heritage perspective. The transmission of Buddhism and Buddhist art from India to China (and from those sites to other area of East and Southeast Asia) constitutes one of the most significant cultural exchanges that took place along the Silk Road. The course focuses on the interpretation of iconography in Buddhist art and material culture. It examines the major Buddhist caves along the Silk Road, with special attention given to the interaction between Buddhist images, doctrines, and texts. Apart from Asian Buddhist art, this course also explores the traditions of Chinese Buddhist art and its interaction with Western culture.

Assessment: 100% coursework

BSTC7002. Tantric meditation traditions in Tibet: a survey of Vajrayāna texts and practices (6 credits)

The emergence of Vajrayāna in seventh and eighth-century India, also known as Tantric Buddhism, marked a systematic movement of religious practice, interpretation and understanding of the Buddha’s teachings. A prolific production of esoteric scriptures requiring initiation and exegesis by lay or monastic tantric masters infused Mahāyāna Buddhism with new training techniques and ways of conceptualizing the soteriological goal of Buddhism. Tantras spread with various Buddhist traditions across India, Nepal, Bhutan, Tibet, Central Asia, China, Japan, Korea and Mongolia. In this course we will discuss the historical transmission of Indian Buddhist tantras to Tibet at the times of the Tibetan empire and during the medieval times. We will examine some representative Vajrayāna teachings and practices as they were received and developed in Tibetan monastic schools and lay tantric settings: Geluk (lower and higher tantras), Kagyu (*Six Dharmas of Naropa and Mahāmudra*), Sakya (*Lamdre and the Hevajra Tantra*) and the meditative tradition of the *Great Perfection*, or *Dzogchen*, as it was systematized in the Nyingma and Bön.

Prerequisites: Prior completion of at least one of the following courses: BSTC6002, BSTC6013, BSTC6032, BSTC6079, or with consent of instructor.

Assessment: 100% coursework

BSTC7003. Dunhuang Buddhist art and culture (6 credits)

This course is a theme-based study of Buddhist art and cultural relics preserved in the Dunhuang cave temples. It uses visual, textual and historical perspectives to examine the development of Buddhist art in Dunhuang. The course covers a range of topics including the early narrative art, the Maitreya culture, the illustration of the Vimalakīrti-nirdeśa Sūtra and the Lotus Sūtra, the images of Pure Land Buddhism, the belief in Avalokiteśvara and the Bodhisattva path, the early Esoteric element in Dunhuang, the Dunhuang art in the Tubo period, the Mañjuśrī and Mount Wutai, the Dunhuang Library Cave, and other related topics. The course also explores the cultural interactions between India, Central Asia, Western Regions, and Central Plains of China in relation to the development of Dunhuang art and culture. It aims to introduce the unique value of Dunhuang Buddhist art and culture as a time capsule of the Silk Road history that was influenced by Buddhism.

Assessment: 100% coursework

BSTC7004. Buddhist psychology II (6 credits)

This course investigates an important piece of work in the Mahayana Yogacara tradition--“Cheng Wei Shi Lun/ 成唯識論”, so as to better understand and practice the Buddha’s teaching as elucidated in the suttas, and taught in Buddhist Psychology I (BSTC-6055). This work was chosen because knowledge integrated with practice- the definition of “Yogacara” itself, is also our approach in Buddhist Psychology. The book is a synopsis of Yogacara teachings in seventh century India, as encountered by the Chinese Tripitaka Master Xuan Zang in his epic journey to the West. We shall learn from this 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 in ancient India over a millennium earlier than in the West. We shall see how these psychological concepts may provide the foundations for understanding Buddhist epistemology in particular its core concept of “emptiness”. But these concepts are not introduced to us as “given facts”, “discovered truths”, or “dictated by authority”. Concepts are established and debated upon according to accepted Buddhist thinking and teaching. Evidence is cited, alternative view-points are debated, and hypotheses eliminated in a systematic and vigorous way. Most importantly we shall learn to see Buddhist psychology as a body of acts leading to the Buddhist goal, and not just as an “academic study” in the conventional sense. A reader who had gone through the book cannot help being amazed how the book can achieve all these without violating the Buddha’s teaching, and in addition can serve as a source of inspiration, or even a wake-up call for modern students of psychology. Because of its systematic and comprehensive approach, the book is also a useful tool for integrating various Buddhist schools and terminologies, in particular Chinese Buddhist terms. Although a previous English translation exists- a monumental and excellent piece of work by the Hong Kong University scholar Wei Tat, an alternative translation from a psychological perspective is provided by the lecturer so as to integrate Yogacara thinking with Buddhist psychology, as taught in Buddhist Psychology I.

Prerequisite: BSTC6055 or teacher’s approval

Assessment: 50% coursework and 50% examination

BSTC7006. Pāli I (6 credits)

Pāli is the language of Theravāda Buddhism commonly practiced in South and Southeast Asia. This Theravāda school of Buddhism is the only Buddhist school that has preserved a complete canon since the 3rd century B.C.E. This course is meant for those students who have no prior knowledge of the language and who wish to become familiar with Pāli expressions and idioms, and with the basic requirements to understand Pāli Buddhist texts. The main focus of the course is to introduce basic grammar together with exercises, including phonetics, parts of speech, nouns of different genders and their declensions, verbs and their conjugations, participles and their functions, syntax and classification of sentences. At the end of the course the students are expected to be able to read simple Pāli sentences and understand their religious and philosophical significance in context.

Assessment: 50% coursework and 50% examination

BSTC7007. Pāli II (6 credits)

The main focus of the course is to introduce more practical knowledge of Pāli that enables students to read easy Pāli passages both prose and verse extracted directly from the Pāli texts. It also introduces remaining grammatical components not included in Pāli I such as basic grammar together with exercises, including phonetics, parts of speech, nouns of different genders and their declensions, verbs and their conjugations, participles and their functions, syntax and classification of sentences. At the end of the course the students are expected to be able to read simple Pāli sentences and understand their religious and philosophical significance in context.

Prerequisite: BSTC7006 Pāli I or teacher's approval

Assessment: 50% coursework and 50% examination

BSTC7008. Sanskrit I (6 credits)

Sanskrit, being one of the most ancient languages known to humankind, is considered to be a key to understanding human civilization, in particular, the rich cultural, philosophical and religious heritage of India whose influence on our world continues to be felt. Students of history, history of science, comparative literature, general and historical linguistics, philosophy and religions will discover that a basic knowledge of the language greatly enriches their studies. For students who intend to specialize in different aspects of Buddhism, an ability in reading and comprehending of Buddhist Sanskrit texts is essential. This course will give an overview of the history of Sanskrit Buddhist literature and basic grammar and of the language, covering topics such as scripts, phonetics, declensions, conjugations, participles and *sandhi*.

Assessment: 50% coursework and 50% examination

BSTC7009. Sanskrit II (6 credits)

The main focus of the course is to guide students to read Buddhist Sanskrit passages and comprehend Sanskrit Buddhist literature. This course covers Sanskrit grammatical components together with exercises selected from Sanskrit Buddhist texts which are not included in Readings in Sanskrit Buddhist Texts I. This course covers, parts of speech, nouns of different genders and their declensions, verbs and their conjugations, participles and their functions, compounds, different forms of past tense, future tense, locative and genitive absolutes, syntax and classification of sentences.

Prerequisite: BSTC7008 Sanskrit I or teacher's approval

Assessment: 50% coursework and 50% examination

BSTC7010. Classical Tibetan I (6 credits)

This is an introductory course on learning how to read literary Tibetan and does not require prior knowledge of the language. In this course students will learn to read and write basic Tibetan, while acquiring a practical understanding of grammar and the ability to translate sentences and short Buddhist passages mainly from Tibetan to English, but also from English to Tibetan.

Assessment: 50% coursework and 50% examination

BSTC7011. Classical Tibetan II (6 credits)

This course is designed for students with basic knowledge of literary Tibetan and grammar. It will cover advanced features of Tibetan grammar and syntax, complex sentences, and specialised Buddhist vocabulary. Students will be introduced to reading and translating selected passages from different genres of Tibetan literature. Tibetan I or an equivalent qualification is required for enrolling in this course.

Prerequisite: BSTC7010 Classical Tibetan I or teacher's approval

Assessment: 50% coursework and 50% examination

BSTC7110. Reading early Buddhist discourses (6 credits)

The discourses of the Buddha called Suttas are preserved in a collection called a 'basket of discourses'. They offer a rich source of inspirational teachings on compassion, ethical responsibility, mental tranquility, and insight into true state of affairs, that are as relevant today as it was over two and a half millennium ago. In this course selected simple but profound short discourses and verses, prose passages and sections from the large discourses will critically be studied in their English translations supported by the original texts and their Theravāda commentaries in Pali. The readings will take students in a fascinating journey through the

Buddha's progressive teaching while also mastering the linguistic features and literary forms of the Sutta genre. The readings will empower students not only to understand the ethical, psychological and philosophical teachings of the Buddha but also to find their relevance for achieving sustainable happiness by improving behavior in a more considerate and kindly way, nurturing more positive attitudes and states of mind that let go of the causes of stress, and developing a wiser understanding of the nature of life and the world. Knowledge of Pali is not required.

Assessment: 100% coursework

BSTC7111. Chan Buddhism: history, culture and thought (6 credits)

The tradition of Chan (meditation) in Chinese Buddhism is arguably the most distinctive feature of sinicization of Indian Buddhism. While exerting a great influence on post Song Chinese culture, Chinese Chan is also one of the basic Buddhist elements that made Chinese culture cross national boundaries in East Asia, giving birth to Korean *son* and Japanese *zen*. This course deals with important topics in the history and traditions (practices included) of Chinese Chan Buddhism. Apart from highlighting the connection of early Chinese Buddhist meditational techniques to Indian Buddhist sources, the emphasis will be on the transformation of the Indian elements as well as the Chinese innovation under the influence of other Mahayana Buddhist philosophies and Chinese culture.

Assessment: 50% coursework and 50% examination

BSTC7112. Buddhist ethics (6 credits)

Ethics is the foundation of the Buddhist path, and a dimension of human life which Buddhism accords critical importance. This course seeks to equip students with an understanding of the concepts and teachings that may be said to comprise a foundational Buddhist ethical repertoire. It also seeks to bring these concepts and teachings into dialogue with topical real-life ethical issues that include animals rights and the environment, gender equality, abortion, suicide and euthanasia, violence, economics, and the AI-human relationship. To this end, the course begins by exploring the nature of Buddhist ethics, the Buddhist view of good and bad, the Buddhist view of an ethically meaningful life, role of ethical training in the pursuit of Buddhist spiritual goal, and Buddhist social ethics. As we progress to specific applied topics, we explore whether Buddhism has a defined ethical stance on these issues. If not, we consider how to draw on Buddhist ethical resources to develop a position and examine how Buddhist ethical teachings can enrich our understanding of these topics. In doing so, students will gain practical insights into applying Buddhist ethical principles to navigate complex ethical dilemmas in contemporary society.

Assessment: 100% coursework

BSTC7119. Reading Chinese Buddhist Texts (6 credits)

As one of the three living Buddhist traditions, Chinese Buddhism possesses a large canon

comprised of translations of Indian Buddhist texts and writings of Chinese Buddhists of the imperial times, including catalogues of Buddhist texts of different dynasties, commentaries to scriptures, biographies of monastics, apologetics, histories of Buddhism, and travel records on Central Asia, India and Sri Lanka. Being able to make direct use of all these Chinese Buddhist sources through reading is unquestionably required for the study of pre-modern Chinese Buddhism but also conducive to studies in Indian Buddhism as they contain many now-lost Indian texts of early Buddhism and early Mahayana Buddhism. This course consists of in-depth readings of a diverse range of Chinese Buddhist texts. In close reading these texts the students will not only familiarize themselves with different genres of Chinese Buddhist texts but also learn about important teachings, spiritual practices, ethical values, cosmologies, social norms, and myths from both the Chinese translation of Indian Buddhist scriptures and the works of pre-modern Chinese Buddhists.

Note: Chinese is an integrate part of this course and course materials will be in Chinese or where appropriate, in English translation. Students are expected to have an understanding of basic classical Chinese. Those with no prior knowledge of Chinese characters should seek advice from the teacher prior to enrolling in this course.

Assessment: 50% coursework and 50% examination

BSTC7120. Buddhist psychology and mental cultivation (6 credits)

The course introduces positive psychological concepts and meditation theory of the Buddha based on early Buddhist discourses and Abhidhamma philosophy of Theravāda Buddhism. It critically analyses those doctrines and meditation techniques that have their aim to amplify and foster in young people positive human emotions, strengths, virtues, and skills that are conducive to achieving success, well-being, and happiness in their personal, family, social and professional lives, and compares them with those of modern positive psychology. It investigates not only the positive emotions, strengths and virtues but also positive institutions such as family, democracy and free inquiry that support fostering them.

Assessment: 100% coursework

BSTC7121. Chinese Buddhist texts: a survey and sample readings (6 credits)

As one of the three living Buddhist traditions, Chinese Buddhism possesses a large canon comprised of translations of Indian Buddhist texts and writings of Chinese Buddhists of the imperial times, including catalogues of Buddhist texts of different dynasties, commentaries and sub-commentaries on the translated scriptures, biographies of monastics, apologetics, histories of Buddhism, encyclopedia; dictionaries; ritual manuals; anthology of sayings; monastic regulations; temple gazettes, and Buddhist pilgrims' travel records containing information on Central Asia, India and Sri Lanka. In addition, there is a large corpus of hand-copied Buddhist manuscripts outside the canon and equally various in genres. All the texts are not only primary sources for such fields as the study of Chinese Buddhism, Chinese history of translation, Chinese manuscript culture, and so forth, but also for the study of Indian Buddhism as they have preserved many early Indic Buddhist texts (in translation) which have long lost. This course provides an overview and the characteristics of all these Buddhist texts, as well as a

hand-on experience of reading some major genres of them. It shows the dynamic development and transmission of the Chinese Buddhist Canon, Chinese Buddhist manuscript culture, while at the same time offering a personal contact with the contents of the texts.

Assessment: 100% coursework

BSTC7122. Yogācāra Models of Reality (6 credits)

This course introduces students to the key elements of Yogācāra philosophy from a historical perspective. Having developed from Abhidharma, Yogācāra has interacted with all other major strands of Mahāyāna, notably Tathāgatagarbha and Madhyamaka thought. This laid the ground for the interesting variety of Tibetan and East Asian Buddhist schools. After a historical survey of Yogācāra and its syntheses with other Buddhist systems in India, we will discuss the models of reality, which resulted from this. The topics covered include “mind-only,” ālayavijñāna, the three nature theory, fundamental transformation, and buddhahood.

Assessment: 100% coursework

BSTC7123. The concept of emptiness in Buddhist literature (6 credits)

Śūnyatā (often translated as emptiness) is a central concept in the Buddhist teachings. In Buddhist soteriology, it is the foundational practice for one’s liberation as well as for the attainment of ultimate realization. In the early canonical texts, the concept was often used in association with the teaching of the three marks of existent, anicca (impermanence), dukkha (suffering) and anattā (no-self), as a practice for those on the path to arhatood. In its developed form, the Mahāyāna tradition highlights the realization of dharma-śūnyatā (emptiness of all phenomena) and dharma of non-arising as the key to bodhisattva’s cultivation of prajñāpāramitā (wisdom perfection).

This course will study and examine the development of the concept of śūnyatā, from the earliest texts, such as the Suttanipāta and other texts from the four main Nikāya. Furthermore, it will trace its blossoming in the early Mahāyāna literature, specifically the Prajñāpāramitā sūtras, such as the Aṣṭasāhasrikā (the perfection of wisdom in eight-thousand [lines]), Hṛdaya (Heart sutra), Vajracchedikā (Diamond sutra), and its maturation in Yogācāra texts, such as the Sandhinirmocana Sūtra.

In addition to the study of the teaching of the concept of śūnyatā, in this course, we will explore how to incorporate this doctrine into contemplative practices, according to relevant texts from different traditions.

Assessment: 100% coursework

BSTC7607. Buddhist liturgy and rituals (6 credits)

Although many claim (based on a selective reading of canonical Buddhist literature) that the Buddha’s “original teaching” involved a rejection of ritual activity, from the very early period

and throughout the entire Buddhist history, the Buddhist traditions have adopted indigenous rituals and practices and have devised a great variety of their own rituals. This course provides an introduction to Buddhist ritual practice in different Buddhist tradition to the students who are interested in Buddhist studies. We will begin by exploring several theories and research methods of adopting rituals in anthropology and religious studies. After having grasped the theoretical basis of ritual studies, the students will go further to study the doctrinal, mythic, and other dimensions of Buddhist practice, identify the various sources of ritual power, examine the structural patterns of various rituals, survey the different categories of ceremonies, and analyse the most important groups of rituals, especially different death rituals that are performed to assist the deceased to enable rebirth into the better realms. It will focus on how experiences of ritual site and ritual time will generate meanings that affect individual enlightenment as well as the understanding of Buddhist teaching. As a comparative approach to Buddhist rituals, this course will cover materials such as myths, texts, and video records of rituals. Rituals are studied in some detail by reading ritual texts and conducting fieldwork (or studying rituals by watching video recordings of them) to examine the actual ritual practice.

Assessment: 100% coursework

Students may choose a maximum of two undergraduate electives (i.e. a maximum of 12 credits) from the following list. Students will not be permitted to re-enrol in the undergraduate elective if they previously enrolled in it whilst studying for any undergraduate degree at HKU.

BSTC3040. Sanskrit language III (6 credits)

Sanskrit is one of the most ancient languages in the world and is studied by scholars of language and literature, religion, history and anthropology and by anyone who is interested in India's Buddhist cultural heritage. Sanskrit is the language not just of the religious literature of Hinduism and Buddhism, but extends to the fields of philosophy, science, art, music, mathematics, architecture, history, covering over three thousand years of development. Knowledge of Sanskrit grants access to an enormous body of Indian and Buddhist literature. The main focus of this course is grammar of the language, covering parts of speech, nouns of different gender and their declensions, verbs and their conjugations, participles and their functions, syntax and reading and translation of selected Sanskrit passages from the *Jātakamāla* and the *Mahāvastu*. Students will be able to read and comprehend simple Sanskrit passages by the end of the course.

Prerequisite: BSTC7009 Sanskrit II or teacher's approval

Assessment: 50% coursework and 50% examination

Non-permissible combination: BSTC7115

BSTC3041. Sanskrit language IV (6 credits)

Sanskrit, being one of the most ancient languages, is studied by scholars of language, religion, literature, history and anthropology and anyone who is interested in Indian and Buddhist cultural heritage. It is one of the three languages in which Buddhist teachings are preserved.

Indian Buddhist schools such as Sarvāstivāda, Yogācāra, Mādhyamikā and Indian Mahāyāna and Vajrayāna composed their texts in Sanskrit. Therefore, for students who intend to specialize in different aspects of Buddhism, a reading knowledge of Sanskrit is essential. Students of Buddhist philosophy and history will discover that knowledge of the Sanskrit language greatly enrich their studies. This course is designed for students who wish to read and comprehend Buddhist Sanskrit texts and employ Sanskrit Buddhist resources for their future research.

Prerequisite: BSTC3040 Sanskrit language III or teacher's approval

Assessment: 50% coursework and 50% examination

Non-permissible combination: BSTC7116

BSTC3042. Tibetan language III (6 credits)

The purpose of this course is to provide comprehensive knowledge of classical Tibetan Buddhist texts translated from Sanskrit. These include both canonical and later commentarial texts written by Indian scholars. In this course students will be guided in reading, comprehension and translation of classical Tibetan texts from different genres. At the same time idiomatic and typical expressions and terminologies will be explained. This course will not deal with topics such as basic grammar, phonetics and transliteration.

Prerequisite: BSTC7011 Classical tibetan II or teacher's approval

Assessment: 50% coursework and 50% examination

Non-permissible combination: BSTC7117

BSTC3043. Tibetan language IV (6 credits)

The purpose of this course is to provide comprehensive knowledge of classical Tibetan Buddhist texts composed for the most part by native Tibetan Buddhist scholars. Some translations made from Sanskrit into Tibetan may also be included for the purpose of comparison with native Tibetan writings. This course will focus on understanding the structure and syntax of classical texts of different genres. Idiomatic and typical expressions and terminologies will be explained to aid students in their translation.

Prerequisite: BSTC3042 Tibetan language III or teacher's approval

Assessment: 50% coursework and 50% examination

Non-permissible combination: BSTC7118

BSTC3044. Pāli language III (6 credits)

Pāli is the language of a large body of Theravāda canonical and non-canonical Buddhist literature. Here we find a rich variety of texts that contain valuable information on the religious, social, political, literary and linguistic history of South Asia. Important contributions are made in Pāli to philosophy and psychology through the analysis of the nature of *dharmas*, the classification of various kinds of mind and mental states, phenomenal processes and their causal relations. All of these topics can be understood through a careful study of Pāli literature. The course is devoted to the understating and translating of selected Pāli passages, as well as explaining the content of the Pāli canon and its commentaries and gradually building sufficient vocabularies for the purpose of reading the Pāli texts independently.

Prerequisite: BSTC7007 Pāli II or teacher's approval

Assessment: 50% coursework and 50% examination

Non-permissible combination: BSTC7113

BSTC3045. Pāli language IV (6 credits)

This course enables students to independently read Pali texts with the help of dictionaries. Every assigned reading will be self-contained in its relation to Buddhist teachings and their significance. The main focus of this course is to make grammatical explanations as clear as possible, while also gaining access to Pāli original sources for textual studies research using the Pāli dictionary and vocabulary. Each lesson includes a set of readings with an accompanying glossary and grammatical notes covering different nouns and their declensions, verbs and their conjugations, compounds, primary and secondary derivates, syntax, clause and numerals.

Prerequisite: BSTC3044 Pāli language III or teacher's approval

Assessment: 50% coursework and 50% examination

Non-permissible combination: BSTC7114

C. Capstone Experience

BSTC8999. Capstone Experience: Dissertation (12 credits)

The purpose of the dissertation is to enable candidates to demonstrate the overall knowledge and skills they have learned from the curriculum through a guided independent research of a substantial piece of academic work. Candidates will be assessed on their capacity to define a topic for analysis and examination, to articulate a coherent scheme and logical arguments of the issues involved, to gather the necessary information, and to examine and present their ideas in a satisfactory way.

The dissertation shall be 10,000-15,000 words in length. The title of dissertation shall be submitted for approval by January 15 of the final academic year in which the curriculum ends and the dissertation shall be presented by a deadline of the same year prescribed by the

programme. Candidates shall submit a statement that the dissertation represents their own work undertaken after registration as candidates for the degree.

Assessment: 100% coursework

- BSTC8002. Capstone Experience: Tantric meditation traditions in Tibet: a survey of Vajrayāna texts and practices (12 credits)**
- BSTC8003. Capstone Experience: Dunhuang Buddhist art and culture (12 credits)**
- BSTC8004. Capstone Experience: Buddhist psychology II (12 credits)**
- BSTC8006. Capstone Experience: Counselling and pastoral practice (12 credits)**
- BSTC8011. Capstone Experience: Buddhist mediation (12 credits)**
- BSTC8012. Capstone Experience: Japanese Buddhism: history and doctrines (12 credits)**
- BSTC8013. Capstone Experience: Buddhism in Tibetan contexts: history and doctrines (12 credits)**
- BSTC8024. Capstone Experience: Special topics in Buddhist studies (1) (12 credits)**
- BSTC8030. Capstone Experience: Special topics in Buddhist studies (2) (12 credits)**
- BSTC8031. Capstone Experience: Special topics in Buddhist studies (3) (12 credits)**
- BSTC8032. Capstone Experience: History of Indian Buddhism: a general survey (12 credits)**
- BSTC8034. Capstone Experience: Mindfulness, stress reduction and well-being (12 credits)**
- BSTC8039. Capstone Experience: Abhidharma doctrines and controversies (12 credits)**
- BSTC8044. Capstone Experience: History of Chinese Buddhism (12 credits)**
- BSTC8052. Capstone Experience: Study of important Buddhist meditation texts (12 credits)**
- BSTC8055. Capstone Experience: Buddhist psychology I (12 credits)**
- BSTC8056. Capstone Experience: Special topics in Buddhist studies (4) (12 credits)**
- BSTC8057. Capstone Experience: Special topics in Buddhist studies (5) (12 credits)**
- BSTC8058. Capstone Experience: Buddhism and contemporary society (12 credits)**
- BSTC8066. Capstone Experience: Doctrines of the early Indian Yogācāra (12 credits)**
- BSTC8075. Capstone Experience: The Pali commentarial literature (12 credits)**
- BSTC8076. Capstone Experience: The Buddha-concept and Bodhisatta Ideal in Theravada Buddhism (12 credits)**
- BSTC8080. Capstone Experience: Chinese Buddhist art along the Silk Road (12 credits)**
- BSTC8110. Capstone Experience: Reading early Buddhist discourses (12 credits)**
- BSTC8111. Capstone Experience: Chan Buddhism: history, culture and thought (12 credits)**
- BSTC8112. Capstone Experience: Buddhist ethics (12 credits)**
- BSTC8119. Capstone Experience: Reading Chinese Buddhist Texts (12 credits)**
- BSTC8607. Capstone Experience: Buddhist liturgy and rituals (12 credits)**
- BSTC8120. Capstone Experience: Buddhist psychology and mental cultivation (12 credits)**
- BSTC8121. Capstone Experience: Chinese Buddhist texts: a survey and sample readings (12 credits)**
- BSTC8122. Capstone Experience: Yogācāra Models of Reality (12 credits)**
- BSTC8123. Capstone Experience: The concept of emptiness in Buddhist literature**

(12 credits)

This course comprises an additional elective course and the submission of a portfolio. The purpose of this course is to enable candidates to demonstrate the overall knowledge and skills they have learned from the curriculum through the writing of a portfolio. Candidates must complete the elective course concerned (the one shown in the course title) and the related coursework/examination. Candidates will also need to submit a portfolio of 10,000–12,000 words.

This elective course should be treated as a major component in preparing the portfolio. The portfolio should be compiled by revising, integrating and consolidating three or four individual papers (of 2,500 to 3,000 words each) from a total of two to four different courses with a mission statement (of 1,000 words) explaining how these essays contributed to the candidates' understanding of a specific theme in the area of Buddhist Studies within the context of the curriculum. The title of the portfolio shall be submitted for approval by January 15 of the final academic year in which the curriculum ends and the portfolio shall be presented by a deadline of the same year prescribed by the programme. The elective course will contribute 6 credits while the portfolio will contribute 6 credits in the capstone experience.

Assessment of the portfolio: 100% coursework

Assessment of the elective course: 40-100% coursework and 0-60% examination