

**PHI3211 Indian Buddhist Philosophies 印度佛家哲學
Course Outline**

Course overview

What is reality? How do we know? How shall we exist? This course intends to explore the rich sources of Indian Buddhist philosophical traditions. Topics include rebirth, karma, emptiness, theories of mind, language and perception. Attention will be given to their relevance to contemporary discussions in Western philosophy. Readings include basic works of Abhidharma, Madhyamaka, Yogācāra and Pramāṇavāda.

實相為何？吾人何以知之？我等該如何存活？本課程旨在探討印度佛教哲學傳統的豐富資源，專題包括輪回、業、空，心識、語言和知覺的理論，亦注重與當代西方哲學有關討論的關聯，讀物包括阿毗達摩、中觀、唯識和量論的基本著作。

This course requires no prior knowledge in Buddhist philosophy.

Learning outcomes

1. Discuss the nature and characteristics of philosophical thinking and problems in Indian Buddhism.
2. Grasp the fundamental issues in Indian Buddhist philosophies, including their metaphysics, epistemology, ethics and soteriology.
3. Critically discuss and further explore these issues.
4. Demonstrate skills in reading, analyzing, and interpreting philosophical texts in the Indian Buddhist tradition.
5. Appreciate how the Buddhist approach can make a distinctive contribution to contemporary approaches to philosophy in the Western tradition.

Topics

Unit One. Introduction and Philosophy of Religion

1. Introduction; Basics of Buddhist Doctrine
2. Buddhist Philosophical Schools
3. Rebirth
4. *Karma* and Personal Identity

Unit Two. Metaphysical Disputes

5. Time
6. Emptiness and the two truths
7. Store-consciousness
8. Disputes on mind-only

Unit Three. Epistemological Issues

9. Perception
10. Self-awareness
11. Theory of language
12. Non-cognition
13. Philosophy of logic

Learning activities

Class activities and workload

1. Lecture: 2-2.5 hours each week
2. Interactive tutorial: 0.5-1 hour session every week.

Out-of-class activities and workload

1. Reading required and suggested reading: 4-5 hours each week.
2. Reading tutorial materials and presentation: 2 hours each week.
3. An average of 2-3 hour each week on preparing and writing essay assignments and research paper.

Assessment Scheme

<i>Task nature</i>	<i>Description</i>	<i>Weight</i>
Class Performance and Presentation	Discussion and presentation	20.00%
A mid-term paper based on your presentation	2000-3000 words	35.00 %
A Final Research Paper	4000-5000 words	45.00%

Recommended learning resources

Tutorial materials include (to be distributed in class):

- 1) Chapter 1 of *Kathāvatthu* 論事, dispute on personal identity between Theravāda and Pudgalavādins (English+Chinese)
- 2) Selection of 《大毗婆薩論》 dispute on time (Chinese)
- 3) Selection of 龍樹《中論》 on emptiness (Chinese+English)
- 4) Selection of 護法《大乘廣百論釋論》〈教誡弟子品〉, dispute on three natures between Yogācāra and Madhyamaka (Chinese+English)
- 5) Selection of chapter 5 of Bhāviveka's *Madhyamakahrdaya* 中觀心論, dispute on mind-only between Madhyamaka and Yogācāra (English)
- 6) Selection of Dignaga's *Pramanasamuccaya* 集量論 on perception (English+Chinese)
- 7) Selection of chapter 14 of Śāntarakṣita's *Tattvasaṃgraha* 真實要集 (with commentary of Kamalaśīla), dispute on negative knowledge between the Buddhists and Kumāriḷa, a Mīmāṃsaka (English)

* A list of required and further reading for each topic are given in the relevant lecture notes (downloadable from Moodle).

References:

1) Chinese

中華電子佛典: <http://www.cbeta.org/> 大正藏佛典可上網下載

#D.J. Kalupahana. 佛教哲學: 一個歷史的分析; 霍韜晦, 陳鈺鴻合譯. 香港: 法住出版社, 1999.

平川彰 印度佛教史 =インド仏教史; 莊崑木譯. 台北市: 商周出版, 2004.

#呂澂 印度佛教源流略講. 台北縣新店市: 彌勒出版社, 1983

#Warder, A. K. 渥德爾 印度佛教史; 王世安譯. 北京: 商務印書館, 1987.

Th. Stcherbatsky. 佛教邏輯 宋立道, 舒曉煒譯, 北京: 商務印書館, 1997.

2) English

Bhatt, S.R. & Mehrotra, Anu. *Buddhist Epistemology*. Westport: Greenwood Press, 2000.

Blumenthal, James. *The ornament of the middle way: a study of the Madhyamaka thought of Śāntarakṣita: including translations of Śāntarakṣita's Madhyamakālamkāra (The ornament of the middle way) and Gyel-tsab's dbU ma rgyan gyi brjed byang (Remembering "The ornament of the middle way")*. Ithaca, N.Y.: Snow Lion Publications, 2004.

Dhammajoti. *Sarvāstivāda Abhidharma*. Sri Lanka: Centre of Buddhist Studies, 2002.

Dreyfus, G.B.J. *Recognizing Reality: Dharmakīrti's Philosophy and its Tibetan Interpretations*. Albany: State University of New York Press, 1997.

Dreyfus, Georges B.J. and McClintock, Sara L., eds. *The Svatantrika-Prasangika distinction : what difference does a difference make?* Somerville, Mass.: Wisdom Publications, 2003.

Dunne, John. *Foundations of Dharmakīrti's Philosophy*. Wisdom Publications, 2004.

Eckel, Malcolm David. *Jnanagarbha's commentary on the distinction between the two truths: an eighth century handbook of Madhyamaka philosophy*. Albany: State University of New York Press, 1987.

Eckel, Malcolm David. *To see the Buddha: a philosopher's quest for the meaning of emptiness*. Princeton University Press, 1992.

Harris, Ian Charles. *The continuity of madhyamaka and yogacara in Indian Mahayana Buddhism*. Leiden: E.J. Brill, 1991.

Hattori, Masaaki. *Dignāga on perception: being the pratyakṣapariccheda of Dignāga's Pramāṇasamuccaya from the Sanskrit fragments and the Tibetan versions*. Cambridge, Mass: Harvard University Press, 1968.

Hayes, Richard P. *Dignāga on the interpretation of signs*. Dordrecht: Kluwer Academic Publishers, 1988.

John P. Keenan. *Dharmapalas's Yogācāra critique of Bhavāviveka's Mādhyamika: explanation of emptiness: the tenth chapter of Ta-ch'eng Kuang pai-lun shih, commenting on Āryadeva's Catuḥśataka chapter sixteen*. Lewiston, N.Y.: Edwin Mellen Press, 1997.

Kaluphana, David J. *The philosophy of the middle way: introduction, Sanskrit text, English translation, and annotation*. Albany, N.Y.: State University of New York Press, 1986.

Lopez, Donald S. *A study of Svātantrika*. Ithaca, N.Y.: Snow Lion Publications, 1987.

Mi-pham-rgya-mtsho. *Speech of delight: Mipham's commentary on Śāntarakṣita's Ornament of the middle way*. Foreword by Chökyi Nyima Rinpoche ; translated by Thomas H. Doctor. Ithaca, N.Y.: Snow Lion, 2004.

Nagao, Gajin. *Mādhyamaka and Yogācāra: a study of Mahāyāna philosophies: collected papers of G.M. Nagao*. Edited, collated, and translated by L.S. Kawamura in collaboration with G.M. Nagao.

Albany: State University of New York Press, 1991.

Shcherbatskoĭ, F. I. (Th. Stcherbatsky). *Buddhist logic*. S'-Gravenhage: Mouton, 1958. Tillemans, Tom J.F. *Scripture, Logic, Language: Essays on Dharmakīrti and his Tibetan Successors*. Boston: Wisdom Publications, 1999.

Yao, Zhihua. *The Buddhist Theory of Self-Cognition*. Londona and New York: Routledge, 2005.

Feedback evaluation

--Students are welcome to give feedback to the course at any time. They can do so by communication to teacher or tutor via email, posting comments and questions to Moodle, meeting with them.

--As with all courses in Philosophy Department, students evaluate the course through a survey and written comments at the end of the term.

Course schedule

Week	Topics	Presentations	Remarks
1	Introduction; Basics of Buddhist Doctrine		
2	Buddhist Philosophical Schools		
3	Rebirth		
4	<i>Karma</i> and Personal Identity	#1	
5	Time		
6	Emptiness and the Two Truths	#2	
7	Store-consciousness		
8	Disputes on Mind-only	#3	
9	Perception		
10	Self-awareness	#4	
11	Theory of Language		
12	Non-cognition	#5	
13	Philosophy of Logic		

Details of course website

We use Moodle for this course. Lecture notes and other relevant information will be posted regularly on the website.

Contact details for teacher(s) or TA(s)

Professor	
Name:	YAO Zhihua
Office Location:	Room 438 FKH
Telephone:	2609 7431
Email:	zyao@cuhk.edu.hk
Teaching Assistant/Tutor:	
Name:	

Academic honesty and plagiarism

Attention is drawn to University policy and regulations on honesty in academic work, and to the disciplinary guidelines and procedures applicable to breaches of such policy and regulations. Details may be found at <http://www.cuhk.edu.hk/policy/academichonesty/>.

With each assignment, students will be required to submit a signed [declaration](#) that they are aware of these policies, regulations, guidelines and procedures. For group projects, all students of the same group should be asked to sign the declaration.

For assignments in the form of a computer-generated document that is principally text-based and submitted via VeriGuide, the statement, in the form of a receipt, will be issued by the system upon students' uploading of the soft copy of the assignment. Assignments without the receipt will not be graded by teachers. Only the final version of the assignment should be submitted via VeriGuide.