

**PHIL 3211**  
**Indian Buddhist Philosophy 印度佛家哲學**

**Course Outline**

**Time : W 9:30am-11:15am**

**Location : LSB G36**

**Tutorial Time to be arranged**

**Course overview**

This course deals with the main philosophical issues in the various stages of Indian Buddhism. It is divided into five parts: Early Buddhism, Abhidharma, Madhyamaka, Vijñānavāda and Pramānavāda.

Advisory to Majors: to be taken in year 2 or above.

**Learning outcomes**

1. Acquire knowledge of four major philosophical schools of Indian Buddhism.
2. Understand the central issues of Indian Buddhist philosophy in four major areas, i.e., metaphysics, epistemology, ethics, and philosophy of religion.
3. Ability to work independently and critically on the primary and secondary sources in Indian Buddhist philosophy.
4. Explore the relevant concepts and issues in their contemporary significance.

**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**

In this course, you are expect to

- ✧ Attend the lectures and tutorials.

- ◇ Study the readings assigned and try to think through them;
- ◇ Develop the skills mentioned above through discussion and writing (short essays and final paper).
- ◇ Attend all lectures/tutorials and arrive prepared to discuss the readings and participate in class discussion.

*Types of activities and workload:*

In-class:

1. Lecture: 2 hours a week (mandatory)
2. Tutorial: 1 two-hour session every two week beginning from Week 3. (mandatory)

\*Out-of-class:

1. Reading: an average of 4-5 hours per week on required and suggested reading assigned for lecture topics, and 2-3 hours on tutorial reading assignments and presentation.
2. Essay writing: an average of 2-3 hour per week on preparing and writing your essay assignments throughout the term. You should arrange your time so as to apportion more hours on writing.

#### Assessment scheme

<i>Task nature</i>	<i>Description</i>	<i>Weight</i>
Tutorial and Class Performance	Discussion and presentation	20%
Two Short Essays	1000 words each	2x20%
Final paper	3000-5000 words	40%

#### Remarks on Assessment Scheme (if any)

Since a major aim of this course is to develop students' ability to interpret, analyze, and generate philosophical arguments through discussion and writing, the assessment methods are designed to encourage participation in tutorial and learning through argumentative writing.

#### Recommended learning resources

*Required Text:*

*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) 護法《大乘廣百論釋論》〈教誡弟子品〉, dispute on emptiness between Yogācāra and Madhyamaka (Chinese+English)
- 3) Selection of chapter 5 of Bhāviveka's *Madhyamakahr̥daya* 中觀心論, dispute on mind-only between Madhyamaka and Yogācāra (English)
- 4) 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)

References: (including all book and websites from which suggested and further readings are chosen from)

#### 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, 陳鈞鴻合譯. 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.

Shcherbatskoï, 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.

#### Course schedule (to be supplied)

<i>Week</i>	<i>Topics</i>	<i>Required reading</i>	<i>Tutorials</i>	<i>Remarks</i>

#### Details of course website

We use Blackboard (elearn.cuhk.edu.hk) for this course. Lecture notes and essay guidelines will be available at the website.

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

<b>Teacher</b>	
Name:	Yao Zhihua
Office location:	Room 430, Fung King Hey Building
Telephone:	3943 7431
Email:	zyao@cuhk.edu.hk

<b>TA</b>	
Name:	
Office location:	
Telephone:	
Email:	

#### 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.