1. Course Code

BUDS5009

2-3. Course Title (both English and Chinese)

Special Topics in Buddhism and Society: "Chinese Yogācāra Thought: Past and Present"
中國佛教與社會專題研究:「中國唯識思想之歷史與現在」

4. Course Description (both English and Chinese)

This course aims to familiarize students with the history and thought of Chinese Yogācāra tradition. One of the foundational branches in East Asian Buddhism, the system of Yogācāra thinking is arguably one of the most philosophically rigorous systems of Buddhist scholasticism and continues to insert profound influence in modern Buddhist history. Given the complexity of the tradition, we will read and translate the most essential parts from the massive scholarships that the Yogācāra school had produced. A reader of Yogācāra works in classic Chinese will be provided for students. The reading materials cover a wide range of the core themes, such as the discussions on *ālayavijñāna*, *manovijñāna*, three natures, Buddha nature, etc., jointly with supplementary scholarships. By situating the scholastic tradition in the philosophical and doctrinal debates both within Buddhist tradition (with Abhidharma, Madhyamika, etc.) and outside of Buddhist tradition (Vaiśeṣika, Samkhya, Nyāya, etc.), we will explore whether we can describe Yogācāra philosophy as phenomenology in Buddhist terms, how Yogācāra thinkers expand our notion of intentionality, how they employ the idea of emptiness to explain mind-world relationships, and what kind of moral universe they have outlined. An advanced reading knowledge of classical Chinese Buddhist text is required.

The curriculum is designed in chronological order and divided into four units of historical phases. We will read key works from (1) Dilun School, (2) Shelun School, (3) Weishi School in premodern history, as well as (4) the revival of Yogācāra thinking in the first half of the twentieth century. We will explore the obvious distinction and continuity among these four phases.

This course is most suitable for students who are fluent in classic Chinese and have a background in Buddhist studies, who wish to improve their ability to read Buddhist philosophy by translating classic Chinese into English and also to enhance the ability to read secondary scholarship. The course is also intended for anyone, including those who already have a good command of English, who would like an introduction to how Buddhism is studied in Western scholarship. In this course, students will practice reading about primary sources in classic Chinese, and will also learn about scholarly conventions for translating Buddhist terms, and will become proficient in pronouncing and composing Indic Buddhist technical terms in Romanized script.

本課程旨在讓學生熟悉中國唯識學派的歷史和思想。唯識學派是東亞佛教的基礎傳統之一，也是佛教經院哲學中最嚴謹的體系之一。鑒於該傳統的複雜性，我們將從唯識學派中大量的註疏中選擇最重要的部分進行閱讀和翻譯。課程將為學生提供唯識思想中文作品讀本。閱讀材料涵蓋了包括阿賴耶識、意識，三性，佛性等核心概念，並輔助以佛教研究領域內的相關研究。通過將學術傳統置於佛教傳統內部(與阿毘達摩，中觀等) 和佛教傳統之外(Vaiśeṣika, Samkhya, Nyāya 等) 的哲學和教義辯論中，我們將探索我們是否可以將唯識思想描述為佛教思想中的現象學，唯識思想家如何擴展我們的對心識概念的認知，他們如何利用空性的概念來解釋心靈世界的

關係，以及他們概述了什麼樣的道德宇宙。

本課程是按照時間順序設計的，分為四個歷史階段。我們將閱讀 (1) 前現代史上的地論學派、(2) 攝論學派、(3) 唯識學派，以及(4) 20 世紀上半葉中國唯識思想的復興。我們將探討這四個階段之間的明顯區別和連續性。

本課程主要需要學生具備閱讀中國古典佛教文本的能力，並且希望提昇閱讀英語佛學著作的能力。本課程還能讓學生(包括英語水平很高的學生)了解西方學者研究佛教的情況。在本課程中，大部分的閱讀材料為漢語佛教典籍，另外學生將用英語閱讀有關課題的最近研究進展，並學習翻譯佛教術語的學術慣例，並精通以羅馬化字母發音和撰寫印度佛教技術術語。

5. Learning outcomes

Upon completion of the subject, students will be able to:
a) understand fundamental Buddhist teachings;
b) read Buddhist studies written in English and become familiar with current English scholarship on Buddhism;
c) read Buddhist primary sources in classic Chinese;
d) understand and critically review the methodology, research questions, and interdisciplinary tendencies in Buddhist studies;
e) learn how to conduct and present academic research using both primary and secondary sources.

6. Course Syllabus

Week One: Introduction and Methodology
Recommended Reading: Waldron, William S. 2023. *Making Sense of Mind Only: Why Yogācāra Buddhism Matters.* New York: Wisdom Publications, 5-18.
A Chart of Yogācāra History:
https://miro.com/app/board/uXjVPbhzYCw=/?share_link_id=562235244650

Unit One: First Phase: The Dilun School
Week Two: Commentary from Yogācāra Perspective
In-class Reading and Translation: Selections from *Daśabhūmi-vyākhyāna* 十地經論 (T.26.1522) *and Shidi lunyi shu* 十地論義疏 (T.85.2799)
Secondary Scholarship: Funayama Toru 船山徹. "地論宗と南朝教学," In 北朝隋唐中国仏教思想史. ed. 荒牧典俊, 法蔵館, 2000, 123-153.

Week Three: The Emergence of Tathāgatagarbha Theory
In-class Reading and Translation: Selections from *Uttaratantra/Ratnagotravibhāga* 究竟一乘寶性論 (T.31.1611)
Secondary Scholarship: Takasaki, Jikidō. "The Tathāgatagarbha Theory Reconsidered: Reflections on Some Recent Issus in Japanese Buddhist Studies," *Japanese Journal of Religious Studies*, 2000 (27): 73-83.
Geng Qing 耿晴. "论如来藏思想在解脱学上的根本困难—以寶興輪為中心的探討." 漢語佛學評論, 2010(3): 139-169.

Unit Two: Second Phase: Paramārtha and the Shelun School

Week Four: *Paramārtha's Translation*

In-class Reading and Translation: Selections from *Mahāyāna-saṃgraha* 攝大乘論 (T.31.1594.)

Secondary Scholarship: Paul, Diana. *Philosophy of Mind in Sixth-Century China: Paramārtha's Evolution of Consciousness*. Stanford: Stanford University Press. 1981.

Funayama Tōru. 2008. "The Work of Paramārtha: An Example of Sino-Indian Cross-cultural Exchange." JIABS 31 (1–2): 141-184.

Week Five: Nine Consciousness

In-class Reading and Translation: Selections from *Jiushizhang* 九識章, *Jiushixuanyi* 九識玄義, and She dacheng jiangshu 攝大乘講疏 (S.2747)

Secondary Scholarship: Keng, Ching. *Toward a New Image of Paramārtha: Yogācāra and Tathāgatagarbha Buddhism Revisited*. London: Bloomsbury Academic, 2023. Chapter 3.

Radich, Michael. 2008. "The Doctrine of *Amalavijñāna in Paramārtha (499-569), and Later Authors to Approximately 800 C.E." Zinbun 41: 45-174.

Week Six: Experience of the Practitioner

In-class Reading and Translation: Selections from *Mahāyāna-sūtrālaṃkāra* 大乘莊嚴經論 (T.31.1604).

Secondary Scholarship: Brennan, Joy. 2018. "The Three Natures and the Path to Liberation in Yogācāra-Vijñānavāda Thought." *Journal of Indian Philosophy* 46: 621–648.

Sponberg, Alan. 1983. "The *Trisvabhava* Doctrine in India and China: A Study of Three Exegetical Models." *Ryukoku daigaku Bukkyo bunka kenkyūjo* 21: 97-119.

Unit Three: Third Phase: Xuanzang and *Cheng weishi lun*

Week Seven: Thirty-Verses

In-class Reading and Translation: Selections from *Chengweishilun* 成唯識論 I. (T.31.1585)

Secondary Scholarship: Gold, Jonathan. "Vasubandhu's Yogācāra." In *Paving the Great Way*, 128-175.

Yosihmura Makoto 吉村誠. 2013. *Chūgoku yuichishi sisōshi no kenkyū-genjō to yuishiki gakuha* 中国唯識思想史の研究—玄奘と唯識学派. Tōkyō: Daizo chuban.

Week Eight: Eight Consciousness

In-class Reading and Translation: Selections from *Chengweishilun* 成唯識論 II. (T.31.1585)

Secondary Scholarship: Lusthaus, Dan. 2002. *Buddhist Phenomenology: A Philosophical Investigation of Yogācāra Buddhism and the Ch'eng weishi lun*. London: Routledge Curzon. (Chapter One, conclusion)

Schmithausen, Lambert. 2005. *On the Problem of the External World in the Ch'eng wei shih lun*. Tokyo: The International Institute for Buddhist Studies.

Week Nine: The Debate over Buddha Nature

In-class Reading and Translation: Selections from *Dacheng fayuan yilin chang* 大乘法苑義林章. (T.45.1861).

Secondary Scholarship: Jiang, Tao. "Ālayavijñāna and the Problem of Continuity in the Cheng Weishi Lun," *Journal of Indian Philosophy*, 33: 243-284.

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<tr><td colspan="2"><mark>Unit Four: Modern Buddhism and Yogācāra Thought</mark></td></tr>
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Unit Four: Modern Buddhism and Yogācāra Thought

Week Ten: Ouyang jingwu 歐陽竟無 and Rediscover of Yogācāra (1904-1923)

In-class Reading and Translation: Selections from *Ouyang dashi yiji* 歐陽大師遺集. Taipei: Xinwnfeng, 1976.

Secondary Scholarship: Aviv, Eyal. "Ouyang Jingwu: From Yogācāra Scholasticism to Soteriology." In *Transforming Consciousness: Yogācāra Thought in Modern China.* ed. by John Makeham, 2013, 285-316.

Week Eleven: Lü Cheng 呂澂

In-class Reading and Translation: Selections from *Lü Cheng foxue lunzhu xuanji* 呂澂佛學論著選集.

Secondary Scholarship: Lin Chen-Kuo. "The Uncompromising Quest for Genuine Buddhism: Lü Cheng's Critique of Original Enlightenment." In *Transforming Consciousness: Yogācāra Thought in Modern China.* ed. by John Makeham, 2013, 343-374.

Week Twelve: Conclusion

7. Course Components

Teaching Modes and Learning Activities	
On-site face-to-face (Contact hours)	**Percentage of time**
Lectures face to face	30%
Guest lecture	Included in lecture time
Last class presentation	Included in lecture time
Out-of-classroom (Self-study hours)	
Reading and translating primary source	20%
Reading secondary scholarship	20%
Writing of the final paper	30%

8. Assessment Type, Percentage and Rubrics

Assessment Type	Rubrics	Percentage
Attendance	Unexcused absence will affect student's final grade	10%
In class discussion	Students are expected to finish reading assignment and be prepared to participate in class discussion	10%
Weekly Translation and Reading	Weekly reading report is due 11:59 pm before the class day. Student must submit at least 8 reports throughout the semester.	20%
In-Class Presentation	The in-class presentation will be given in the class, depending on the actual enrollment, student may present alone or in pair.	10%
Final Project	The Final Paper should further develop an outline you propose in the middle of the class. It should have distinct sections to introduce the topic and develop the argument, a conclusion, and a bibliography that contains only sources cited in the paper. The Final Paper should be 20 to 25 pages in length, based on a minimum of 15 sources.	50%

While you are encouraged to discuss the paper topics with your classmates and share sources for the written assignment, the final work submitted for evaluation must be the result of your own research and writing. All the sources such as books, articles, websites, lectures, and communications with your peers and the instructor, must be cited following the standard citation practices of art history (ref: Chicago Manual Style). If you received any help with your writing, you must also acknowledge this assistance. You will receive an instruction with a detailed guideline for completing the assignment.	

9. Required and Recommended Readings

Required Readings:

Asaṅga. *Mahāyāna-saṃgraha*. tr. by Paramārtha 眞諦 as *She dacheng lun* 攝大乘論. T.31.1593.

——. tr. by Xuanzang 玄奘 as *She dacheng lun ben* 攝大乘論本. T.31.1594.

Kuiji 窺基. *Chengweishilun shuji* 成唯識論述記. T.43.1830.

——. *Dacheng fayuan yilin chang* 大乘法苑義林章. T.45.1861.

——. "Five Levels of consciousness-Only." In *The Vijñaptimātratā Buddhism of the Chinese Monk K'uei-chi*, tr. by Alan Sponberg, Ph.D. Dissertation, University of British Columbia, Vancouver, 80-91.

Lü Cheng 呂澂. 1991. *Lü Cheng foxue lunzhu xuanji* 呂澂佛學論著選集. Jinan: Qilu shushe.

Maitreya (attributed). *Uttaratantra/Ratnagotravibhāga*. tr. by Ratnamati 勒那摩提 as *Jiujing yicheng baoxing lun* 究竟一乘寶性論. T.31.1611.

——. *Mahāyāna-sūtrālaṃkāra*. tr. by Prabhākaramitra 波羅頗蜜多羅 as 大乘莊嚴經論. T.31.1604.

Vasubandhu. 1999. "The Thirty Verses on Consciousness-only." In *Three Texts on Consciousness-only*, trans. Francis Cook. Berkeley: Numata Center for Buddhist Translation and Research, 373-84.

——. Dan Lusthaus' translation of the *Trimśikā*, unpublished.

——. Erich Frauwallner's translation of the *Trimśikā*, trans. by Gelong Lodro Sangpo.

——. Leslie Kawamura. 1964. *A Study of the Trimśikā-vijñapti-bhāsya*.

Xuanzang 玄奘. *Chengweishilun* 成唯識論. T.31.1585.

——. 2017. English translation of Louis de la Vallee Pousin's French translation of *Vijñapti-mātratā-siddhi: A Commentary (Cheng Weishi Lun) On Vasubandhu's Trimśikā by Xuanzang*, trans. Gelong Lodro Sangpo and Gelongma Migme Chodron, Delhi: Motilal Banarsidass Publishers Private Limited.

——. 1973. *Ch'eng Wei-Shih Lun: The Doctrine of Mere-Consciousness*, trans. Wei, Tat. Hong Kong: Ch'eng Wei-shih Lun Publication Committee.

Recommended Readings

Brennan, Joy. 2018. "The Three Natures and the Path to Liberation in Yogācāra-Vijñānavāda Thought." *Journal of Indian Philosophy* 46: 621–648.

Fukihara Shōshin 富貴原章信. 1988. *Yuishiki no kenkyū: sanshō to shibun* 唯識の研究: 三性と四分. Tōkyō: Kokusho Kankōkai.

Funayama Toru 船山徹. "The Genesis of Svasamvitti-samvitti Reconsidered." In *Buddhist Philosophy of Consciousness*, Leiden: Brill, 209-224.

Gold, Jonathan. 2016. *Paving the Great Way: Vasubandhu's Unifying Buddhist Philosophy*, New York: Columbia University Press.

Jiang, Tao. "Ālayavijñāna and the Problem of Continuity in the Cheng Weishi Lun," *Journal of Indian Philosophy*, 33: 243-284.

Katsumata Shungyo 勝又俊教. 2002. "*Yuishiki gakuha no rigyo ni busshō setsu ni tsuite*" 唯識学派の理行二佛性説について. *Tōyō no shisō to shūkyō* 東洋の思想と宗教, 19: 21-47.

——. 1961. *Bukkyo ni okeru shishkitetsu no kenkyū* 仏教における心識説の研究.

Lusthaus, Dan. 2002. *Buddhist Phenomenology: A Philosophical Investigation of Yogācāra Buddhism and the Ch'eng weishi lun*. London: Routledge Curzon. (Chapter XX, conclusion)

Moro Shigeki 師茂樹. 2015. *Ronri to rekishi: higashi ajia ronri no keisei to tenkai* 論理と歴史: 東アジア仏教論理学の形成と展開. Kyōto: Nakanishiya chuban.

Paul, Diana. 1981. *Philosophy of Mind in Sixth-Century China: Paramārtha's Evolution of Consciousness*. Stanford: Stanford University Press.

Schmithausen, Lambert. 2017. "Some Remarks on the Genesis of Central Yogācāra-Vijñānavāda Concepts." LMU paper.

Schmithausen, Lambert. 2005. *On the Problem of the External World in the Ch'eng wei shih lun*. Tokyo: The International Institute for Buddhist Studies.

Sponberg, Alan. 1983. "The Trisvabhāva Doctrine in India and China: A Study of Three Exegetical Models." 97-119.

Waldron, William S. 2023. *Making Sense of Mind Only: Why Yogācāra Buddhism Matters*. New York: Wisdom Publications.

Yamabe, Nobuyoshi. 2017. "On Bījāśraya: Successive Causality and Simultaneous Causality." In *Śrāvakabhūmi and Buddhist Manuscripts*, edited by Seongcheol Kim and Jundo Nagashima, 9-25. Tokyo: Nombre.

Yosihmura Makoto 吉村誠. 2013. *Chūgoku yuichishi sisōshi no kenkyū-genjō to yuishiki gakuha* 中国唯識思想史の研究—玄奘と唯識学派. Tōkyō: Daizo chuban.

Yūki Reimon 結城令聞. 1999. *Yuishiki sisō* 唯識思想. Tōkyō: Shunjūsha.

10. Feedback for Evaluation

- End-of-term university course evaluation will be conducted online.
- Student comments and feedback to the instructor are always welcomed, whether through emails or personal meetings.

11. Course Schedule

Class/ week	Date	Topic	Requirements (secondary scholarship refer to the syllabus)
1/1	Sep.3	Introduction and Methodology	Recommended Reading
2/2	Sep.10	Dilun School I.	Selections from *Daśabhūmi-vyākhyāna* 十地經論 (T.26.1522) *and Shidi lunyi shu* 十地論義疏 (T.85.2799)
3/3	Sep.17	Dilun School I.	Selections from *Uttaratantra/Ratnagotravibhāga* 究竟一乘寶性論 (T.31.1611)
4/4	Sep.24	Shelun School I.	Selections from *Mahāyāna-saṃgraha* 攝大乘論 (T.31.1594.)
5/6	Oct.8	Shelun School II.	Selections from *Jiushizhang* 九識章, *Jiushixuanyi* 九識玄義, and She dacheng jiangshu 攝大乘講疏 (S.2747)

6/7	Oct.15	Shelun School III.	Selections from *Mahāyāna-sūtrālaṃkāra* 大乘莊嚴經論 (T.31.1604).
7/8	Oct.22	Weishi School I.	Selections from *Chengweishilun* 成唯識論 I. (T.31.1585)
8/9	Oct.29	Weishi School II.	Selections from *Chengweishilun* 成唯識論 II. (T.31.1585)
9/10	Nov.5	Weishi School III.	Selections from *Dacheng fayuan yilin chang* 大乘法苑義林章. (T.45.1861).
10/11	Nov.12	Modern Yogācāra I.	Selections from *Ouyang dashi yiji* 歐陽大師遺集
11/12	Nov.19	Modern Yogācāra II.	Selections from *Lü Cheng foxue lunzhu xuanji* 呂澂佛學論著選集
12/13	Nov.26	Conclusion and Class Presentation	Presentation

12. Contact Details for Teacher

Professor/Lecturer/Instructor:	
Name:	Xingyi Wang
Office Location:	
Telephone:	
Email:	
Teaching Venue:	HYS_G04

13. Details of Course Website

Course Website	

14. 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.

- In the case of group projects, all members of the group should be asked to sign the declaration, each of whom is responsible and liable to disciplinary actions, irrespective of whether he/she has signed the declaration and whether he/she has contributed, directly or indirectly, to the problematic contents.

- 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.

- Students are fully aware that their work may be investigated by AI content detection software to determine originality.

- Students are fully aware of the AI approach(es) adopted in the course. In the case where some AI tools are allowed, students have made proper acknowledgment and citations as suggested by the course teacher.

Assignments without a properly signed declaration will not be graded by teachers.

Only the final version of the assignment should be submitted via VeriGuide.

The submission of a piece of work, or a part of a piece of work, for more than one purpose (e.g. to satisfy the requirements in two different courses) without declaration to this effect shall be regarded as having committed undeclared multiple submissions. It is common and acceptable to reuse a turn of phrase or a sentence or two from one's own work; but wholesale reuse is problematic. In any case, agreement from the course teacher(s) concerned should be obtained prior to the submission of the piece of work.

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15. Use of Generative Artificial Intelligence (AI) Tools in Teaching, Learning and Assessment

Use of AI by default	**Approach 1: All use of AI tools is prohibited in assignments and assessment tasks**
	For assignments and assessment tasks that count towards the final course grades, students are not allowed to submit work which is produced with the collaboration of or supported by the use of any generative AI tools (e.g. ChatGPT)*.
	Any breach of the regulations will be considered an act of academic dishonesty and will be handled according to the University's *Procedures for Handling Cases of Academic Dishonesty*.
	In case of queries, students should seek advice from the course teacher.

16. Grade Descriptor

A	Outstanding performance on all learning outcomes.
A-	Generally outstanding performance on all (or almost all) learning outcomes.
B	Substantial performance on all learning outcomes, OR high performance on some learning outcomes which compensates for less satisfactory performance on others, resulting in overall substantial performance.
C	Satisfactory performance on the majority of learning outcomes, possibly with a few weaknesses.
D	Barely satisfactory performance on a number of learning outcomes
F	Unsatisfactory performance on a number of learning outcomes, OR failure to meet specified assessment requirements.