

1. Course Code

BUDS5014

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

Buddhist Studies in the West
 西方佛教研究

4. Course Description (both English and Chinese)

This course introduces students to Buddhist studies, also known as Buddhology, in the Western world. The interest in Buddhism in the West has resulted from the frequent communication between the East and West since the nineteenth century. English has become the primary, common language in translating Buddhist writings and for conducting Buddhist studies worldwide. In this course, we will read both the classic works and the most up-to-date studies of recent years, with an emphasis on studies written in English. Buddhist studies in the West have gradually developed into an independent academic discipline over the past 200 years or so, accumulating a unique methodology, broad research interests across sectarian and geographical traditions of Buddhism, research institutes, and numerous outstanding works that have largely shaped our understanding of Buddhism today.

The curriculum is designed in a chronological order with a wide range of topics (history, philology, philosophy, meditative tradition, monasticism, literature, art history, and sociology, etc.) in the field so that the student can grasp the general course of development of the scholarship. Although the course focuses on secondary scholarship, we will still read selected primary sources as supplemental reading materials.

This course is designed for students who are fluent in Chinese and have a background in Buddhist studies, and who wish to improve their ability to read English-language scholarship and translations. 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 Buddhism in English, will learn about scholarly conventions for translating Buddhist terms, and will become proficient in pronouncing and composing Indic Buddhist technical terms in Romanized script.

This course will be integrated with the English Language Teaching Unit's (ELTU) English Across the Curriculum (EAC) program, which will assist students with their English language learning needs.

本課程向學生介紹西方世界的佛教研究，也被稱為佛學。西方對佛教的興趣源於 19 世紀以來東西方之間頻繁的交流。英語已經成為翻譯佛經和在世界範圍內進行佛學研究的主要通用語言。在這門課程中，我們將閱讀經典著作和近年來最新的研究，重點是用英語寫作的研究。西方的佛教研究在過去 200 多年中逐漸發展成為一門獨立的學科，積累了獨特的方法論，跨越佛教宗派和地理傳統的廣泛研究興趣，研究機構，以及許多傑出的作品，這些在很大程度上塑造了我們今天對佛教的理解和認識。

課程是按時間順序設計的，涵蓋廣泛的研究方向（歷史、文獻學、哲學、冥想傳統、修道主義、文學、藝術史和社會學等），以便學生能夠掌握學術發展的一般脈絡。雖然課程的重點是次要的學術研究，但我們仍然會閱讀一些精選的一手材料作為補充閱讀材料。

本課程適用於漢語流利且具有志鑽研佛學的學生修讀，目的是希望促使他們能提昇閱讀英語佛學著作的能力，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，學生將練習用英語閱讀有關佛學的知識，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。

本課程將與英語教學單元 (ELTU) 的跨課程英語 (EAC) 計劃結合，為學生的英語學習提供輔助。

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) understand and critically review the methodology, research questions, and interdisciplinary tendencies in Buddhist studies;
- d) read Buddhist primary sources in classic Chinese;
- 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: Erik Zürcher. "The Impact of Buddhism on Chinese Culture in an Historical Perspective." In *Buddhism in China: Collected Papers of Erik Zürcher*. ed. Jonathan Silk. Leiden: Brill. 2013, pp. 339-353.

Week Two: Origin of Interest in Buddhism in the West

Reading: Almond, Philip C. *The British Discovery of Buddhism*. New York: Cambridge University Press. 1988.

Supplementary reading in class: Selections from Walter Henry Medhurst, *China: Its State and Prospectus*. Boston: Crocker & Brewster, 1838.

Week Three: Buddhist Historiography

Reading: Nattier, Jan. *Once upon a Future Time: Studies in a Buddhist Prophecy of Decline*, Asian Humanities Press, 1990.

Supplementary reading in class: Selections from 彌勒下生經.

Week Four: Buddhism and Local Culture

Reading: Teiser, Stephen F. *The Ghost Festival in Medieval China*, Princeton University Press, 1996.

Supplementary reading in class: Selections from Dunhuang manuscript, Mulian bianwen 目連變文.

Week Five: Meditative Tradition of Chan

Reading: Faure, Bernard. *Chan Insights and Oversights: An Epistemological Critique of the Chan Tradition*. Princeton, New Jersey: Princeton University Press. 1993.

Supplementary reading in class: Selections from *Wumenguan* 無門關.

Week Six: Philological Study of Buddhist Text

Reading: Conze, Edward. *The Prajñāpāramitā Literature*, (Bibliographia Philologica Buddhica Series Maior 1). Tokyo: The Reiyukai. 1978.

Supplementary reading in class: Selections from *The Prajñāpāramitā Sūtra*.

Week Seven: Intellectual History

Reading: Garfield, Jay L. *The Fundamental Wisdom of the Middle Way: Nāgārjuna's Mūlamadhyamakakārikā* (New York and Oxford: Oxford University Press, 1995), 87-102 ("Introduction to the Commentary"), and 293-321 ("Examination of the Four Noble Truths").

Supplementary reading in class: Selections from *Perfect Conduct: Ascertaining the Three Vows*.

Week Eight: Buddhist Monasticism

Reading: Dreyfus, Georges B. J. *The Sound of Two Hands Clapping: The Education of a Tibetan Buddhist Monk*. Berkeley: University of California Press. 2003.

Supplementary reading in class: Selections from *The Words of My Perfect Teacher*.

Week Nine: Buddhist Biography

Reading: Quintman, Andrew. *The Yogin and the Madman: Reading the Biographical Corpus of Tibet's Great Saint Milarepa*. New York: Columbia University Press. 2013.

Supplementary reading in class: Selections from the Biography of Milarepa.

Week Ten: Buddhism and Family

Reading: Clarke, Shayne. *Family Matters in Indian Buddhist Monasticisms*. University of Hawai'i Press. 2014.

Supplementary reading in class: Selections from the *Mūlasarvāstivāda Vinaya*.

Week Eleven: Buddhism and Society

Reading: Jaffe, Richard. *Neither Monk nor Layman: Clerical Marriage in Modern Japanese Buddhism*. Princetons. Princeton, NJ: Princeton University Press. 2001.

Supplementary reading in class: Selections from 肉食妻帶辨.

Week Twelve: Women in Buddhism

Reading: Meeks, Lori R. *Hokkeji and the Reemergence of Female Monastic Orders in Premodern Japan*. Honolulu: University of Hawaii Press, 2010.

Supplementary reading in class: Selections from the letters by Eison.

Week Thirteen: Reflection on the East-West Interaction

Reading: Lopez, Donald. S. *Prisoners of Shangri-la*. Chicago: The University of Chicago Press. 1998.

Week Fourteen: Conclusion and Class Presentation

7. Course Components

| Teaching Modes and Learning Activities | |
|---|----------------------|
| On-site face-to-face (Contact hours) | Percentage of time |
| <i>Lectures on-site face-to-face</i> | 30% |
| <i>Last class presentation</i> | Included in lectures |
| <i>Field trip: Foguangshan Hong Kong Office</i> | Included in lectures |
| Out-of-classroom (Self-study hours) | |
| <i>Writing weekly reading report</i> | 20% |
| <i>Reading secondary scholarship in English</i> | 30% |
| <i>Writing of final paper</i> | 20% |

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 Reading Report | 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 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. 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. | 50% |

9. Required and Recommended Readings

| Required readings: |
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| <ul style="list-style-type: none"> Almond, Philip C. <i>The British Discovery of Buddhism</i>. New York: Cambridge University Press, 1988. Nattier, Jan. <i>Once upon a Future Time: Studies in a Buddhist Prophecy of Decline</i>, Asian Humanities Press, 1990. Teiser, Stephen F. <i>The Ghost Festival in Medieval China</i>, Princeton University Press, 1996. |

- Faure, Bernard. *Chan Insights and Oversights: An Epistemological Critique of the Chan Tradition*. Princeton, New Jersey: Princeton University Press. 1993.
- Conze, Edward. *The Prajñāpāramitā Literature*, (Bibliographia Philologica Buddhica Series Maior 1). Tokyo: The Reiyukai. 1978.
- Gold, Jonathan C. *The Dharma's Keepers: Sakya Pandita on Buddhist Scholarship in Tibet*. Albany: State University of New York Press. 2008.
- Dreyfus, Georges B. J. *The Sound of Two Hands Clapping: The Education of a Tibetan Buddhist Monk*. Berkeley: University of California Press. 2003.
- Quintman, Andrew. *The Yogin and the Madman: Reading the Biographical Corpus of Tibet's Great Saint Milarepa*. New York: Columbia University Press. 2013.
- Clarke, Shayne. *Family Matters in Indian Buddhist Monasticisms*. University of Hawai'i Press. 2014.
- Jaffe, Richard. *Neither Monk nor Layman: Clerical Marriage in Modern Japanese Buddhism*. Buddhisms. Princeton, NJ: Princeton University Press. 2001.
- Meeks, Lori R. *Hokkeji and the Reemergence of Female Monastic Orders in Premodern Japan*. Honolulu: University of Hawaii Press, 2010.
- Lopez, Donald. S. *Prisoners of Shangri-la*. Chicago: The University of Chicago Press. 1998.

Recommended Readings

- Erik Zürcher. "The Impact of Buddhism on Chinese Culture in an Historical Perspective." In *Buddhism in China: Collected Papers of Erik Zürcher*. ed. Jonathan Silk. Leiden: Brill. 2013, pp. 339-353.
- Erik Zürcher. *The Buddhist Conquest of China: The Spread and Adaptation of Buddhism in Early Medieval China*, 2007.
- Greene, Eric M. *Chan Before Chan: Meditation, Repentance, and Visionary Experience in Chinese Buddhism*. Honolulu: University of Hawai'i Press, 2021.
- Protass, Jason. *The Poetry Demon: Song-Dynasty Monks on Verse and the Way*, Honolulu: University of Hawai'i Press, 2021.

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 |
|----------------|--------|--|-----------------------|
| 1/19 | Jan.6 | Introduction and Methodology | Reading |
| 2/20 | Jan.13 | Origin of Interest in Buddhism in the West | Weekly Reading Report |
| 3/21 | Jan.20 | Buddhist Historiography | Weekly Reading Report |
| 4/22 | Jan.27 | Buddhism and Local Culture | Weekly Reading Report |
| 5/24 | Feb.10 | Meditative Tradition of Chan | Weekly Reading Report |
| 6/25 | Feb.17 | Philological Study of Buddhist Text | Weekly Reading Report |
| 7/26 | Feb.24 | Intellectual History | Weekly Reading Report |
| 8/27 | Mar.3 | Buddhist Monasticism | Weekly Reading Report |
| Fieldtrip | Mar.8 | Foguangshan Hong Kong Office | |
| 9/28 | Mar.10 | Buddhist Biography | Weekly Reading Report |
| 10/29 | Mar.17 | Buddhism and Family | Weekly Reading Report |
| 11/30 | Mar.24 | Buddhism and Society | Weekly Reading Report |

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| 12/31 | Mar.31 | Women in Buddhism | Weekly Reading Report |
| 13/32 | Apr.7 | Reflection on the East-West Interaction | Weekly Reading Report |
| 14/33 | Apr.14 | Conclusion and Class Presentation | Class Presentation |

12. Contact Details for Teacher

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|---------------------------------------|-------------|
| Professor/Lecturer/Instructor: | |
| Name: | Xingyi Wang |
| Office Location: | |
| Telephone: | |
| Email: | |
| Teaching Venue: | ELB_302 |

13. Details of Course Website

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| Course Website | |
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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.

The copyright of the teaching materials, including lecture notes, assignments and examination questions, etc., produced by staff members/ teachers of The Chinese University of Hong Kong (CUHK) belongs to CUHK. Students may download the teaching materials produced by the staff members/ teachers from the Learning Management Systems, e.g. Blackboard, adopted by CUHK for their own educational use, but shall not distribute/ share/ copy the materials to a third-party without seeking prior permission from the staff members/ teachers concerned.

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

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| <p>Use of AI by default</p> | <p>Approach 1: All use of AI tools is prohibited in assignments and assessment tasks</p> <p>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)*.</p> <p>Any breach of the regulations will be considered an act of academic dishonesty and will be handled according to the University's <i>Procedures for Handling Cases of Academic Dishonesty</i>.</p> <p>In case of queries, students should seek advice from the course teacher.</p> |
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16. Grade Descriptor

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| 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. |