

## Syllabus for Master in Bhot Buddhist Studies in a nutshell

First Semester		
S.no	Subjects	CREDIT
1	Pramana Vartik 3 Chapter 1 to 300 Stanza	3
2	Madhyamakavatar 6 Chapter (first) half	3
3	Abhisamayalankar Murdhaparyog- <i>Chemojorwa</i>	3
4	Abhidarmakosh 7 Chapter	3
5	Abhidarmakosh 8 Chapter	3

Second Semester		
S.no	Subjects	CREDIT
1	Pramana Vartik 3 Chapter 301 to 541 Stanza	3
2	Madhyamakavatar 6 Chapter (second) half	3
3	Abhisamayalankar Anupurba Paryog <i>Thargipi jorwa</i>	3
4	Research Methodology part 1	3
5	Uttaratantra chapter 1-2	3

Third Semester		
S.no	Subjects	CREDIT
1	Pramana Vartik 4 Chapter 1 to 27 Stanza	3
2	Madhyamakavatar Chapters 7/8/ and 9 <sup>th</sup> part one	3
3	Abhisamayalankar-Chhanik Paryog <i>khychikmi jorwa</i>	3
4	Uttaratantra Chapters 3-5	3
5	Research Methodology- part two	3

Fourth Semester		
S.no	Subjects	CREDIT
1	Pramana Vartik 4 Chapter 31 to 541 Stanza	3
2	Madhyamakavatar chapter 9 <sup>th</sup> part two	3
3	Abhisamayalankar Phaladharma Paryog- <i>Deu Chhoku</i>	3
4	Thesis	3
5	<b>Thesis submission-within three months after the final examination</b>	3

**Note:** Bhot Buddhist Studies Master thesis can be submitted in any of three languages Bhot, Nepali or English. In case, the thesis is written, the abstract and the last chapter should be translated either Nepali or English.

**Lumbini Buddhist University**  
**Master in Bhot Buddhist Studies (MBBS)**

Semester: i

Credit Hours:3

Code No: MBBS511

Contact Hour: 48

Paper: 1

Full Mark: 50

Course Description: Pramanavartika [3<sup>rd</sup> Chapter-The chapter of the Direct Perception]

Author: Dharmakirti (ཚོད་མ་རྣམ་འགྲེལ། མངོན་སུམ་ལེན་རྒྱུ་གླེང་གླེང་ ༡༢༣ བས་༣༠༠)

**Introduction to the course:**

Pramanavartiva is one of three key texts within the Seven Treatises on Valid Cognition and it is a commentary on Pramanasamuchaya composed by Dignaga. Although Pramanasamuchaya is a text consisting six chapters, however, in this text, Dharmakirti provides four chapters: such as inference and Direct Perception etc.

**A general purpose:** understanding the principle of the direct perception, the comprehender along with its effect.

**A specific purpose:** understanding the number of valid cognition and the way of refuting the wrong mode of comportment.

**Proposition:**

**Unit 1:** the number of valid cognition and negation of the wrong mode of comportment: [verse 1-122 mark 25]

1. Establishment of the certainty of two sets of cognition. (Stressing upon the direct perception and inference, extensive discussion is required with reference of different pramana commentaries while at the same time, all assertions are made with the support of scriptures and reasonings.)
2. Negation of the positions of not ascertaining in that way. (while in the course of negating those opponents, especially non-Buddhists' positions, it become crucial that each point are responded in the perfect way and for the same reason, far-reaching and interactive dialogues, debates and discussions are done in the class room. Proper studies are done with reference to various commentaries, notes and instructions)

**Unit 2:** explanation of the nature of the direct perception [123-300 obtain mark 25]

1. Explanation of the direct perception per se. (As per the Buddhist epistemology, in order to comprehend the other factors of valid cognitions, it is essential to ascertain the full-fledged meaning, implication and context of the direct perception. Accordingly, critical class presentations on part of teachers are required)
2. Explanation of the counterpart superficial direct perception (direct perception is often mistaken in several occasions. In order to gain deep rooted certainty, in it is it is essential to understand what are not the direct perception. This is again proved with various syllogism and practical debates in the class and outside)

**Suggested Readings:**

- a. The Treasury of the Illumination of Eloquence by Mipham Rinpoche [Nyingma]
- b. The Ocean of Theories of Cognition, by Karmapa Choedrak Gytso [Kagyü]
- c. Commentary of Pramanavartika, Gorampa Sonam Senge [Sakya]
- d. Clarifier of the Path to Freedom, a commentary on pramana, by Darma Rinchen [Gelug]

**Lumbini Buddhist University**

**Master in Bhot Buddhist Studies (MBBS)**

Semester: i

Credit Hours:3

Code No: MBBS512

Contact Hour: 48

Paper: 2

Full Mark: 50

Course Description: Madhyamakavatara [6<sup>th</sup> Chapter]

Author: Chandrakirti (དབུ་འཇུག་ལས་ཚོས་ཀྱི་བདག་མེད)

**Introduction to the course:**

Madhyamakavatara is one of the eight key commentaries of Mulamadhyamakakarika by Nagarjuna. While MK is one of the texts included within the Collection of six Treatises by Nagarjuna. Chandrakirti composed two commentaries on MK: His Prasannapada is a Word-for-word commentary of MK while Madhyamakavatara is a commentary on essential meaning of MK. The present text is his auto-commentary of Madhyamakavatara. Content wise, it is a

text with ten generation of awakening mind closely related to the Sutra of ten Bhumis. Through this text, Chandrakirti criticizes Bhavaviveka for his negation of Buddhapalita and establishes and expounds the traditions of Nagarjuna and Aryadeva in India, the noble land.

**A general purpose:** understanding the brief aspect of bhumi. Understanding sunyata at length and understanding the qualities of the respective bhumis.

**Specific purpose:** understanding the distinctive aspect of bhumi, feature of sunyata, exegetical procure of it, receptive individuals for sunyata, the subject to be taught

**Proposition:**

**Unit 1: 1-Concise explanation of bhumi and 2-explanation of the attributes of sunyata** (in course of discourses on emptiness, often the selflessness of dharma and the selflessness of person are the principal topics that occupy the classrooms. In order to have a fruitful and actual teaching in the class, questions and counter-questions are used in the classroom and group-discussion so that, certainty may be generated in students with respect to Sunyata)

**Unit 2: 1-the way how it is explained, 2-recognizing the recipients for such teaching, and 3-recommendation for listening through the statement of virtues of teaching to such recipients.**

**Unit 3: Establishment of the selflessness of dharma through logic.**

1. Negation of inherent production through logic (various reasonings available in Madhyamika texts are implemented here to prove the fact. Since, Sunyata is only realize through reasonings, scriptures and personal experiment, accordingly, suitable approaches are opted here)
2. The way of proving the production through interdependent factors (in this contexts, the five reasonings or the six reasonings of Nagarjuna are often applied to establish the selflessness of person or pulgalnairatmya. As it is one of the burning topic in Madhyamakika tradition, various commentaries such as commentary of Mulamadhyamaka by Chandrakirti, commentary by Bhavaviveka, commentary by Buddha-Palita, commentary of and Nagarjuna himself are thoroughly discussed with textual references)
3. Recognizing the logically proven result (the application of Madhyamika logics or reasonings are combined with scriptures such as Prajnaparamita and other sutras. Apart of Indian Buddhist treatises, various treatises available in Bhot language are consult here)

**Suggested Readings:**

- a. Annotated commentary on Madhyamakavatara, A sacred Teaching of the Moon by Mipham Rinpoche [Nyingma]

- b. Chariot, Establishing the Gampopa's lineage, Mikyod Dorjee [Kagyü]
- c. Removal of Wrong Views, by Gorampa Sonam Sengey [Sakya]
- d. Illumination of the Thought, by Tsongkhapa [Gelug]

## **Lumbini Buddhist University**

### **Master in Bhot Buddhist Studies (MBBS)**

Semester: i

Credit Hours:3

Code No: MBBS513

Contact Hour: 48

Paper: 3

Full Mark: 50

Course Description: Abhisamayalankara [ Clear Meaning] (མངོན་ཉིགས་རྒྱན་ལས། ཅེ་སྟོང་།)

Author: Root text by Maitreya and commentary by Haribhadra.

#### **Introduction to the course:**

The present text consists of the Eight Sets of Things which are the core of the whole teachings of Prajnaparamitasutra taught by the Buddha. They are explained in the text through the eight chapters.

From the Clear Meaning: the course consists the four-dharma connecting to the summit among 8 dharmas of connecting of the summit within the Path of Preparation and connecting of the summit of the Path of Seeing, Path of Cultivation and Uninterrupted Path.

**A general purpose:** understanding the eight dharmas of connecting to the summit and the thirteen-dharma connecting to the Sequential Application.

**A specific purpose:** understanding four dharma of connecting to the path of preparation, the three paths of connecting to the Path of Seeing, Path of Cultivation and the uninterrupted path. And eight dharma that represent the summit. The six perfections and the six recollections.

#### **Proposition:**

**Unit 1: 1 explanation of the eight dharma that represent the peak training**

1. **Explanation of the four peaks of training of the path of application** (since, the subject here is directly connected with prajnaparamitasutra, various approaches such as, root text memorization, questions and counter-questions are often required in the classroom and outside. Lesson plans are prepared as per the textual outlines available in the texts and at the same time, various commentaries are consulted.)
2. **The explanation of the three of the paths of seeing, cultivation and uninterrupted path.** (In Mahayana School of Buddhism, the principles of path and ground are well-known. However, as those texts explain the meditative experiences of the practitioners, certainty is often gained mainly through meditation while virtual comprehension is possible through practical teachings. Accordingly intensive discussion with reference to various commentaries is required)
3. **Explanation of the object of dispelling and wrong achievement.**

### **Suggested Readings:**

- a. The Necklace of Pundarika, by Mipham Rinpoche [Nyingma]
- b. Rest of Venerable, by Karmapa Mikyud Dorjee [Kagyu]
- c. Treasury of Profound Hidden Meaning, Gorampa Sonam Senge [Sakya]
- d. Golden Rosary of Good Explanation, by Tsongkhapa [Gelug]

## **Lumbini Buddhist University**

### **Master in Bhot Buddhist Studies (MBBS)**

Semester: i

Credit Hours:3

Code No: MBBS514

Contact Hour: 48

Paper: 4

Full Mark: 50

Course Description: Abhidharmakosha [7<sup>th</sup> chapter] (མངོན་གནས་བདུན་པ།)

Author: Vasubandu

### **Introduction to the course:**

The present text consists of the content drawn from all Indian Philosophy and particularly the philosophical view point of Sarvasthivada. In this text, Vasubandu entirely drawn from the Seven Treatises of Abhidharma, Mahavibhasha and the Essence of Abhidharma and he thus, puts forward into the eight chapters. The text begins with the elaboration of contaminated and uncontaminated dharma and extends further with compositional and non-compositional factors

along with non-associated compositional factors and so on. In order to explain the compositional factors further, the author extend the content into the eight chapters. The first two chapters explain the contaminated and uncontaminated phenomena in general while the third chapter mainly expounds the uncontaminated phenomena, through explaining who is defiled and the way of defilement. In the fourth, chapter, karma is explained at length while the fifth chapter elaborate subtle delusions. The last three chapters are dedicated to elaborate the uncontaminated phenomena.

**A general purpose:** Understanding the details of consciousness

**A specific purpose:** understanding the basis, nature, possession, acquisition and attributes of consciousness.

**Proposition:**

**Unit 1:** 7<sup>th</sup> chapter [explanation of wisdom]

- a. Elaboration about the basis of cognitions [consciousness] (in include, content and definition of the chapter. In the former case, there are four points to be discussed, the principle of cognition, possession, gain and qualities. While each of those topics contains various sub-topics that required intensive discussion and textual exploration)
- b. Explanation nature of cognitions (this topic is further divided in details. Mental cognition is discussed with its distinctions and the distinction of the realization of inexhaustible cognition)
- c. The possession of cognitions (this topic required intensive discussion with reference to various Abhidharma commentaries and instructions.)
- d. Explanation of the attributes possessed by those cognitions (it is further divided into the distinctions of ten cognitions, the distinction of antidote, the distinction of aspects and other related distinction.) (Further expositions of cognition with four divisions: in terms of the distinction of aspect, the distinction of ground, the distinction of mindfulness and the distinction of the object of observation. These are critically analyzed with reference to various commentaries and reasonings) (the unique qualities of the Buddha are discussed in details in contrast to Abhidharmasamayalamkara and Abhidharmasamuccaya etc., while the principle of the three bodies of the Buddha is analyzed with references to various scriptures and reasonings stressing upon the Dharmakaya)
- e. 1 Patiences, Knowledges, Prajna, Seeing.
- f. 2-7 Pure and Impure Knowledges
- g. 8-18 Ten Knowledges (analysis in terms of their nature, spheres, aspects, etc.)
- h. 19-27 The Cultivation and Possession of the Knowledges in the Path
- i. 28-33 18 Dharmas Unique to the Buddhas (10 Powers, 4 Fearlessnesses, 3 Mindfulnesses, & Great Compassion)
- j. 34-56 Dharmas Not Unique to the Buddhas (Absence of Contention, Knowledge Resulting from Resolution, Unhindered Knowledges, Supernormal Knowledges)

### **Suggested Readings:**

- a. A Necklance pleasing the Intelligent Ones, by Mipham Rinpoche [Nyingma]
- b. Milking Spring Essence, An annotated commentary of Abhidharmakosha by Karmapa Mikyud Dorjee [Kagyü]
- c. Ocean of the Eloquence of Well said Statements, Chim Losang Drakpa [Sakya]
- d. Clarifier of the Path to Freedom, a commentary of Abhidharmakosha by Gedundrup [Gelug]

## **Lumbini Buddhist University**

### **Master in Bhot Buddhist Studies (MBBS)**

Semester: i

Credit Hours:3

Code No: MBBS 515

Contact Hour: 48

Paper: 5

Full Mark: 50

Course Description: Abhidharmakosha [8<sup>th</sup> chapter] (མངོད་གནས་བརྒྱད་པ།)

Author: Vasubandhu

### **Introduction to the course:**

The present text consists of the content drawn from all Indian Philosophy and particularly the philosophical view point of Sarvasthivada. In this text, Vasubandhu entirely drawn from the Seven Treatises of Abhidharma, Mahavibhasha and the Essence of Abhidharma and he thus, puts forward the while teaching into the eight chapters. The text begins with the elaboration of contaminated and uncontaminated dharma and extends further with compositional and non-compositional factors along with non-associated compositional factors and so on. In order to explain the compositional factors further, the author extend the content into the eight chapters. The first two chapters explain the contaminated and uncontaminated phenomena in general while the third chapter mainly expounds the uncontaminated phenomena, through explaining who is defiled and the way of defilement. In the fourth, chapter, karma is explained at length while the fifth chapter elaborate subtle delusions. The last three chapters are dedicated to elaborate the uncontaminated phenomena.



**A general purpose:** Understanding, dhyana, formless realms and the qualities of them and the final virtue of the concluding meaning.

**A specific purpose:** understanding meditative equipoise, actual dhyana and formless realms. Their aspects, classification and limbs. The procedure of attaining them, distinctive dharma, samantaka [the preparatory stage], classification of meditative equipoise, qualities entailed in them, and the final virtues in concluding meaning.

the basis, nature, possession, acquisition and attributes of consciousness.

**Proposition:**

**Unit 1:** 8<sup>th</sup> chapter [explanation of samapatti-meditative absorption]

- a. Explanation of the actual meditative absorption and the preparatory stage:
- b. Classification of meditative absorption:
- c. Explanation of the qualities attributed in those meditative absorptions:
- d. Basic outline of Chapter 8:
- e. 1-13 Basic Absorptions (Rupya & Arupya)
- f. 14-18 Acquiring Pure, Undefined & Defiled Dhyanas
- g. 19-21 Support and Object of the Absorptions
- h. 22-23 Samantakas (Threshold Absorptions)
- i. 24-26 Three Gates to Deliverance
- j. 27-28 Four Samadhis of Cultivation
- k. 29-31 Immeasurables
- l. 32-38 Deliverances & Ayatanas
- m. 39 How Long will the Dharma Last

**Suggested Readings:**

- a. A Necklace pleasing the Intelligent Ones, by Mipham Rinpoche [Nyingma]
- b. Milking Spring Essence, An annotated commentary of Abhidharmakosha by Karmapa Mikyud Dorjee [Kagyü]
- c. Ocean of the Eloquence of Well said Statements, Chim Losang Drakpa [Sakya]
- d. Clarifier of the Path to Freedom, a commentary of Abhidharmakosha by Gedundrup [Gelug]

**Lumbini Buddhist University**

**Master in Bhot Buddhist Studies (MBBS)**

Semester: ii

Credit Hours:3

Code No: MBBS 521

Contact Hour: 48

Paper: 1

Full Mark: 50

Course Description: Pramanavartika [3<sup>rd</sup> Chapter-The chapter of the Direct Perception]

Author: Dharmakirti (ཚད་མ་རྣམ་འགྲེལ་མངོན་སུམ་ལཱ་ལས་སྟོན་ ༣༠༡ ནས་ ༥༤༡)

### **Introduction to the course:**

Pramanavartiva is one of three major texts within the Seven Treatises on Valid Cognition and it is a commentary on Pramanasamuchaya composed by Dignaga. Although Pramanasamuchaya is a text consisting six chapters, however, in this text, Dharmakirti provide four chapters: Inference, Establishment of Direct Perception and logic.

**A general purpose:** understanding the principle of the direct perception, the comprehender along with its effect.

**A specific purpose:** understanding the number of valid cognition and the way of refuting the wrong mode of comporment.

### **Proposition:**

**Unit 1:** Explanation of the effect of valid cognition [Buddhist epistemology]: [verse 301-541]

- Discussion and revision on the classification of direct perception
  - Critically analysis of the concept of perception/valid cognition in Buddhism and non-Buddhist traditions.
  - Why does inference matter? intensive debate and discussion with reference to scriptures and reasoning.
  - Linkage between direct perception and inference in epistemology.
1. Explanation with respect to the fact that the effect of valid cognition is not used in otherwise. [obtain mark 20]
    - How do we know things?
    - What are the epistemic instruments of knowledge?
    - Two epistemic instruments of knowledge in Buddhism. Here the positions of Dignaga and Dharmakirti are critically debated and discussed with reference to

their respective assertions in their texts supported by Bhot treatises by the scholars of four Buddhist traditions

- Buddhist responses to Carvakas and others in contexts of the instruments of knowledge.
2. Putting forward extensive supports [proofs] that the effect of valid cognition is not otherwise [obtain mark 30]

### **Suggested Readings:**

- a. The Treasury of the Illumination of Eloquence by Mipham Rinpoche [Nyingma]
- b. The Ocean of Theories of Cognition, by Karmapa Choedrak Gytso [Kagyü]
- c. Commentary of Pramanavartika, Gorampa Sonam Senge [Sakya]
- d. Clarifier of the Path to Freedom, a commentary on pramana, by Darma Rinchen [Gelug]

## **Lumbini Buddhist University**

### **Master in Bhot Buddhist Studies (MBBS)**

Semester: ii

Credit Hours:3

Code No: MBBS 522

Contact Hour: 48

Paper: 2

Full Mark: 50

Course Description: Madhyamakavatara [6<sup>th</sup> Chapter]

Author: Chandrakirti (དབུ་འཇུག་སེམས་བསྐྱེད་རྒྱལ་པ་ལས་གང་ཟག་གི་བདག་མེད།)

### **Introduction to the course:**

Madhyamakavatara is one of the eight key commentaries of Mulamadhyamakakarika by Nagarjuna. While MK is one of the texts included within the Collection of six Treatises by Nagarjuna. Chandrakirti composed two commentaries on MK: His Prasannapada is a Word-for-word commentary of MK while Madhyamakavatara is a commentary on essential meaning of MK. The present text is his auto-commentary of Madhyamakavatara. Content wise, it is a text with ten generation of awakening mind closely related to the Sutra of ten Bhumis. Through

this text, Chandrakirti criticize Bhavaviveka for his negation of Buddhapalita and establishes and expounds the traditions of Nagarjuna and Aryadeva in India, the noble land.

**A general purpose:** understanding the brief aspect of bhumi. Understanding sunyata at length and understanding the qualities of the respective bhumis.

**Specific purpose:** understanding the distinctive aspect of bhumi, feature of sunyata, exegetical procure of it, receptive individuals for sunyata, the subject to be taught

**Proposition:**

**Unit 1:** establishment of the selflessness of person through reasonings. And explanation of the classification of the established sunyata. Conclusion by stating attributes of bhumis.

- Reason of the necessary of the selflessness of person
  - Detailed explanations of the reasonings for its refutation
  - Establishment of persons as mere imputation after the refutation of self of persons
  - Extensive discussion on two types of selflessness (the selflessness of persons and dharma) wither reference to Nagarjuna's texts and Madhyamika reasonings
  - Discussion of non-Buddhists positions with respect to the concept of Atman
  - Putting forward Buddhist positions of non-Atman
  - Class debate/discussion making sure that students understand the concept of Maghyamika schools of thought as intended.
  - Significance of the concept of non-Atman in Buddhism in general
1. Establishment of the selflessness of person through reasonings: [obtain mark 10]
    - a. The mode of negation of self at first by those aspirants of freedom: [obtain mark 10]
    - b. Explanation of reasonings to negate [self]: [obtain mark 30]
  2. Explanation of the classification of established sunyata. (in Madhyamaka, Sunyata is classified on the basis of the dispositions of listeners and contexts. The classification of Sunyata into more than two up to eighteen etc., are another way of attracting or familiarizing students to the topic)
  3. Conclusion by stating the attributes of bhumis.
    - Overview of the 6<sup>th</sup> chapter in Madhyamavatara
    - Revision and clearance of doubts on the concept of non-atman
    - Discussion on the concept of person and dharma

**Suggested Readings:**

- a. Annotated commentary on Madhyamakavatara, A sacred Teaching of the Moon by Mipham Rinpoche [Nyingma]
- b. Chariot, Establishing the Gampopa's lineage, Mikyod Dorjee [Kagyu]
- c. Removal of Wrong Views, by Gorampa Sonam Sengey [Sakya]

d. Illumination of the Thought, by Tsongkhapa [Gelug]

**Lumbini Buddhist University**

**Master in Bhot Buddhist Studies (MBBS)**

Semester: ii

Credit Hours:3

Code No: MBBS 523

Contact Hour: 48

Paper: 3

Full Mark: 50

Course Description: Abhisamayalankara [ Clear Meaning] (མངོན་རྟོགས་རྒྱ་ལས་ཅེ་སྟོར།)

Author: Root text by Maitreya and commentary by Haribhadra.

**Introduction to the course:**

The present text consists of the Eight Sets of Things which are the core of the whole teachings of Prajnaparamitasutra taught by the Buddha. They are explained in the text through the eight chapters.

From the Clear Meaning: the course consists the four-dharma connecting to the summit among 8 dharmas of connecting of the summit within the Path of Preparation and connecting of the summit of the Path of Seeing, Path of Cultivation and Uninterrupted Path.

**A general purpose:** understanding the eight dharmas of connecting to the summit and the thirteen-dharma connecting to the Sequential Application.

**A specific purpose:** understanding four dharma of connecting to the path of preparation, the three paths of connecting to the Path of Seeing, Path of Cultivation and the uninterrupted path. And eight dharma that represent the summit. The six perfections, the six recollections and

**Proposition:**

**Unit 1:** the explanation of the Thirteen dharmas representing the Sequential application.

1. Explanation of the six perfections.
  - Critical discussion on generosity or dana

- Critical discussion on morality or sila with reference to various Buddhist and non Buddhist texts
  - Critical discussion on patience, or chhanti with reference to the ten grounds of Bodhisattvas and its significance in daily life
  - Critical discussion on effort or virya and its significance with reference to Abhidharma and Prajnaparamita treatises.
  - Critical discussion on concentration or dhyana with reference to the three training or traya-siksa in Buddhist and purpose and goal of concentration
  - Extensive discussion on wisdom, its distinction from ordinary cognition, its types, sources and significance wither reference to Mahayana Buddhist treatises.
2. Explanation of the six recollections.
  3. The Sequential Application of the absence of aspects.

**Suggested Readings:**

- a. The Necklance of Pundarika, by Mipham Rinpoche [Nyingma]
- b. Rest of Venerable, by Karmapa Mikyud Dorjee [Kagyuu]
- c. Treasury of Profound Hidden Meaning, Gorampa Sonam Senge [Sakya]
- d. Golden Rosary of Good Explanation, by Tsongkhapa [Gelug]

**Lumbini Buddhist University  
Master in Bhot Buddhist Studies (MBBS)**

Subject: Research Methodology A

Semester: II

Code: MBBS524 (ཉམས་ཞིབ་ཐམས་ལེས)

Paper: iv

Cr.Hours: 3

Contact Hour: 48

Full Marks: 50

**Research Methodology in Bhot Buddhist Studies**

The principal aim of this course is to acquire a critical appreciation of various tools of research methodology in used in Buddhist studies in the context of modern academic and

classical texts. More stress is given on critically analyzing the assumptions and practical usage of methodologies. Students are provided the opportunity to critically reflect and contemplate on Buddhist education in general and specially in Bhot Buddhism and engage into research activities with the knowledge on research methodology. Research evidences, Wylie system (Bhot transliteration in roman), Data collection, research report and manuscriptology suited for circumstances are incorporated in this course.

### **Purposes of the Course**

The basic purpose of this course is to provide basic knowledge of research-methods in Buddhism to the students. It also aims to encourage students to engage into research activities in the vast and profound Buddhist literature in general and Bhot Buddhism in particular. Another purpose of this course is to encourage students to pursue further research in Buddhism. By this course, it is expected that students will become acquainted in the research methodology in multiple areas such as, history and development of Buddhism, Buddhist culture, arts, heritage, and finally the vast knowledge of Buddhist Philosophy.

<b>Course contents Hours</b>	<b>Teaching</b>
Unit 1 Introduction	16
1.1 Meaning and Concepts of Research	
1.2 Scope of Research	
1.3 Need for Research in Buddhist Studies	
1.3 Research Problem: identification, Methods for defining the research problem	
1.4 Conceptual Framework	
1.5 Research Design: Features and importance	
Unit 2 Selection of Topic and Proposal writing	16
2.1 Topic selection sources, Consideration while selecting topics	
2.2 Identification of Research Problem, Statement of Problem, Research Questions	
2.3 Delimiting a Problem	
2.3 Research Proposal, Concept, Types and Significance	





present text is one of the five texts, which was composed to interpret the meaning of the third wheel of dharma according to the Mahayana tradition. Uttaratantra is often regarded as a text that connects sutra and tantra through the explanation of incorporating the direct perception and inference. Furthermore, the text consists of five vajra-chapters through which, the way of cultivating the Maitreya's teachings is revealed as the lineage comes from great scholars and adepts such as, Saharapa, Nagarjuna, Shawaripa, and Maitreya etc. The first chapter extensively elaborates the Buddha, dharma, sangha and tathagatagarbha with stains. While the second chapter talks about stainless tathagatagarbha. The third chapter explains the fruition laden with attributes. The fourth chapter explains spontaneous benefit beings get from such attributes. In the fifth chapter, the details of those benefits are revealed. Since, this text bears significant attributes, it was incorporated within the syllabus of the Lumbini Buddhist University.

**A general purpose:** understanding the biography of Asanga, bodhi and possession of qualities.

**A specific purpose:** understanding the details of the author of the text, the core teachings from the first, second and the third chapter including the way of possessing qualities.

### **Unit 1:**

1. Extensive biography of the author of this text: (biography of Asanga with reference to Maitreya and their texts. Historical documents related to them and canonical assertion of them)
2. Exposition subject matter in the text [verse 1-3]
  - Introduction of gotra,
  - Comparative analysis of gotra with reference to Buddhist and non-buddhist concept of Atman etc.,
  - The discussion of three wheels of dharma and their relevance with the current topic
  - The concept of gotra and its significance
  - Critical analysis of gotra
  - Definitive or interpretative meaning of gotra in Buddhist contexts
3. General explanation of the detailed branches [verse 4- 26]
4. The explanation of [dhatu to be realized, the realized enlightenment, virtues of branches, actions] a concise explanation of dhatu with reference to the explanation of each of above subjects. [verse 24-28]
5. The detailed explanation of the intended meaning. [verse 29-97]
6. Purification of adventitious stains from the immutable dhatu [98-158]
  - Critical discussion of the term 'dhatu'
  - Exploration of its terminological implications in different texts
  - Relevant or non-relevant of dhatu or gotra with the concept of Atman etc.
7. The purpose of the exposition of dhatu [verse 159-160]

### **Suggested Readings:**

- a. Teaching of Miphan, An annotated commentary of Uttarantra, by Mipham rinpoche [Nyingma]
- b. A commentary on Uttarantra, The Irreversible Roar of Lion, by Jangon Lodro Thaya, [Kagyuu]
- c. A commentary on Uttarantra, Profound Illumination of Thought, by Redawa ZhonuL Lodro, [Sakya]
- d. Detailed commentary of Uttarantra, by Darma Rinchen, [Gelug]
- e. A commentary on Uttarantra, The Sun of Eloquence, by Sherab Gyaltsen [Jonang]
- f. A commentary on Uttarantra, The mirror of illuminating insight, by Zhonupal,[non-sectarian]

## **Lumbini Buddhist University**

### **Master in Bhot Buddhist Studies (MBBS)**

Semester: iii

Credit Hours:3

Code No: MBBS 531

Contact Hour: 48

Paper: 1

Full Mark: 50

Course Description: Pramanavartika [4<sup>th</sup> Chapter-Inference]

(ཚད་མ་རྣམ་འགྲུབ་ལེན་པའི་དཀྱིལ་གྱི་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་)

Author: Dharmakirti

#### **Introduction to the course:**

From the 4<sup>th</sup> chapter, the chapter on inference with respect to others, explaining the meaning ‘seen by oneself’ and explaining the term ‘meaning’. Explaining the meaning of indicated, the define the property of the subject.

Pramanavartiva is one of three key texts within the Seven Treatises on Valid Cognition and it is a commentary on Pramanasamuchaya composed by Dignaga. Although Pramanasamuchaya is a text consisting six chapters, however, in this text, Dharmakirti provide four chapters: Inference, Establishment of Direct Perception and logic.

**A general purpose:** understanding the definition of the statement of proof and how it is proved.

**A specific purpose:** understanding the meaning ‘seen by oneself’ and explaining the term ‘meaning’. Explaining the meaning of indicator and define the property of the subject and the classification of indication.

**Proposition:**

**Unit 1:** Explanation of the statement: ‘seen by oneself’: [verse 1-12 ]

- a. Explaining the purpose of omitting misunderstanding.
- b. Establishing the correct position (following the Nalanda tradition of refuting the opponents, establishing the appropriate positions and responding questions with respect to the fact posed by opponents)

**Unit 2:**, Explaining the purpose of stating ‘meaning’. [verse 12-19 ]

- a. A brief explanation
- b. Detailed explanation
- c. Omission of objections.

**Unit 3:** Explanation of the meaning of indicator. [verse 20-27]

- a. Explaining that it is indicator if it has the three modes of reasonings.
- b. Explaining that it is not indicator if it does not have such criteria.
- c. Omission of objections.

**Unit 4:** Explaining the meaning of indicated, the define the property of the subject. [verse 28-189]

- a. Defining the thesis in one’s own system
- b. Negating the definition of the thesis of opponents.

**Suggested Readings:**

- a. The Treasury of the Illumination of Eloquence by Mipham Rinpoche [Nyingma]
- b. The Ocean of Theories of Cognition, by Karmapa Choedrak Gytso [Kagyü]
- c. Commentary of Pramanavartika, Gorampa Sonam Senge [Sakya]
- d. Clarifier of the Path to Freedom, a commentary on pramana, by Darma Rinchen [Gelug]

Semester: iii

Credit Hours:3

Code No: MBBS 532

Contact Hour: 48

Paper: 2

Full Mark: 50

Course Description: Madhyamakavatara [7<sup>th</sup>, 8<sup>th</sup>, and 9<sup>th</sup> chapters] (དབུ་འཇུག་སེམས་བརྟེན་ཡེ་ཤེས་པའི་མཛུགས་ཀྱི་ཡི་རྒྱུ་)

Author: Chandrakirti

### **Introduction to the course:**

Madhyamakavatara is one of the eight key commentaries of Mulamadhyamakakarika by Nagarjuna. While MK is one of the texts included within the Collection of six Treatises by Nagarjuna. Chandrakirti composed two commentaries on MK: His Prasannapada is a Word-for-word commentary of MK while Madhyamakavatara is a commentary on essential meaning of MK. The present text is his auto-commentary of Madhyamakavatara. Content wise, it is a text with ten generation of awakening mind closely related to the Sutra of ten Bhumis. Through this text, Chandrakirti criticize Bhavaviveka for his negation of Buddhapalita and establishes and expounds the traditions of Nagarjuna and Aryadeva in India, the noble land.

**A general purpose:** understanding the brief introduction of the seventh, eighth and ninth grounds of Bodhisattvas.

**Specific purpose:** understanding the way how Bodhisattvas on the seventh ground engage into the meditative absorption of cessation and how they obtain results, the way how the perfection of skillful means completes here, the way how the perfection of aspiration become extraordinary on the eighth ground, the distinctive features of the ground, the way who the perfection of power become preponderance on the ninth ground and attainment of the spotless qualities on the ground.

### **Proposition:**

**Unit 1:** Explanation of the seventh ground, the Far Gone:

- Definition, significance and relevance of the ground
- Extensive discussion on how Bodhisattvas on the 7<sup>th</sup> ground overpower shravaka and pratyakabudda,
- Attributes of the bodhisattvas on the 7<sup>th</sup> grounds
- Meaning and classification of niroda (cessation)

- Peak development of upaya

**Unit 2:** Explanation of the eighth ground, the Immovable Ground:

- a. The way of attaining the eighth ground,
- b. The way how the perfection of aspiration become extraordinary on the ground.
- c. Distinctive features of the ground.

**Unit 3:** Explanation of the nineth ground Good Intelligence

- Definition, significance and relevance of the ground
- Extensive discussion on how Bodhisattvas on the 9<sup>th</sup> ground who Bodhisattvas on this ground obtain the balaparamita
- Attributes and powers of the bodhisattvas on the 9<sup>th</sup> grounds
- Meaning and classification of bala (power)

**Suggested Readings:**

- a. Annotated commentary on Madhyamakavatara, A sacred Teaching of the Moon by Mipham Rinpoche [Nyingma]
- b. Chariot, Establishing the Gampopa's lineage, Mikyod Dorjee [Kagyü]
- c. Removal of Wrong Views, by Gorampa Sonam Sengey [Sakya]
- d. Illumination of the Thought, by Tsongkhapa [Gelug]

## **Lumbini Buddhist University**

### **Master in Bhot Buddhist Studies (MBBS)**

Semester: iii

Credit Hours:3

Code No: MBBS 533

Contact Hour: 48

Paper: 3

Full Mark: 50

Course Description: Abhisamayalankara [Clear Meaning-The Momentary training]

Author: Root text by Maitreya and commentary by Haribhadra. (མདོན་རྟོག་རྒྱུ་ལས་སྐད་ཅིག་ལྗོངས་པ)

**Introduction to the course:**

The present text consists of the Eight Sets of Things which are the core of the whole teachings of Prajnaparamitasutra taught by the Buddha. They are explained in the text through the eight chapters.

From the Clear Meaning: the course consists the four-dharma connecting to the summit among 8 dharmas of connecting of the summit within the Path of Preparation and connecting of the summit of the Path of Seeing, Path of Cultivation and Uninterrupted Path.

**A general purpose:** understanding the momentary training [connection] and those dharma of dharmakaya.

**A specific purpose:** understanding the four factors that represent the momentary training such as: matured and immature momentary training, characterless and non-dual momentary training. the four factors representing dharmakaya: swabhavakaya, sambhogakaya, dharmakaya and the deeds of insight-dharmakaya.

**Proposition:**

**Unit 1:** the explanation of the four dharma that represent the momentary training.

- a. Detailed and critical discussion of Ksanikaprayoga (the momentary training)
- b. Revision on the eight topics of the Ornament of Clear Realization
- c. The omniscient mind
- d. The knowledge of the paths
- e. The knowledge of the basis
- f. The complete training of all aspects
- g. The peak training
- h. The serial training
- i. The momentary training, the current topic to be critically analyzed

Unit 2: And the resultant truth body to be discussed in advance to show relevance

- j. Explanation of the matured and immatured momentary training:
- k. Characterless and non-dual momentary training:
- l. Critical discussion on gone topics
- m. Conclusion

**Suggested Readings:**

- a. The Necklace of Pundarika, by Mipham Rinpoche [Nyingma]
- b. Rest of Venerable, by Karmapa Mikyud Dorjee [Kagyü]
- c. Treasury of Profound Hidden Meaning, Gorampa Sonam Senge [Sakya]
- d. Golden Rosary of Good Explanation, by Tsongkhapa [Gelug]

**Lumbini Buddhist University**  
**Master in Bhot Buddhist Studies**

Semester: iii

Credit Hours:3

Code No: MBBS534

Contact Hour: 48

Paper: iv (བརྒྱུད་སྐོལ་ལཱ་གསུམ་ནས་ལྷ་བར)

Full Mark: 50

Course Description: Uttaratantra [both root text and commentary, 3-5 chapters]

Author: Root text by Maitreya and commentary by Asanga.

**Introduction to the course:**

The course comprises both the root text and its commentary, biography of Asanga. The first chapter explains dhatu while the second chapter explains bodhi. Maitreya, normally known as the future Buddha who is often attributed of composing of five set of Maitreya's teachings. The present text is one of the five texts, which was composed to interpret the meaning of the third wheel of dharma according to the Mahayana tradition. Uttaratantra is often regarded as a text that connect sutra and tantra through the explanation of incorporating the direct perception and inference. Furthermore, the text consists five vajra-chapters through which, the way of cultivating the Maitreya's teachings is revealed as the lineage comes from great scholars and adepts such as, Saharapa, Nagarjuna, Shawaripa, and Maitreya etc. The first chapter extensively elaborates the Buddha, dharma, sangha and tathagatagarbha with stains. While the second chapter talks about stainless tathagatagarbha. The third chapter explains the fruition laden with attributes. The fourth chapter explains spontaneous benefit beings get from such attributes. In the fifth chapter, the details of those benefits are revealed. Since, this text bears significant attributes, it was incorporated within the syllabus of the Lumbini Buddhist University.

**A general purpose:** understanding the content of the fourth chapter under the title of 'seven states of vajra' and the next chapter on the benefits acquired.

**A specific purpose:** understanding the fact that since the fourth chapter has such qualities, the mode of spontaneously acquiring rays of the actions to the trainees is understood there. while in the fifth chapter, students understand the detailed benefits of acquiring knowledge.

**Unit 1:**

- a. Explanation of the chapter of action: [mark 25]
- b. Explanation of the chapter of benefits/virtue: [mark 25]

Unit 2: detailed explanation of the 3<sup>rd</sup> chapter 4<sup>th</sup> chapter and 5<sup>th</sup> chapter

- Brief explanation of qualities

- Extensive and critical discussion on qualities
- Classification of qualities and kaya-body
- Four fearlessness in detail
- Explanation of the Eighteen unique qualities of the Buddha
- Brief and extensive explanation of activities of the Buddha with various examples
- Difference between Buddha's teaching qualities with divine instruments etc.,
- Critical explanation of the statement verse 42 "understanding the sickness, avoiding the cause of the sickness, consulting a doctor and following prescription etc' with respect to the Four Noble Truth.
- Benefits of hearing in general.
- Benefit of enthusiasm in particular in the context of Uttaratantra
- Approaches of the completion of all pramitas
- Conclusion

### **Suggested Readings:**

- a. Teaching of Mipham, An annotated commentary of Uttaratantra, by Mipham rinpoche [Nyingma]
- b. A commentary on Uttaratantra, The Irreversible Roar of Lion, by Jangon Lodro Thaya, [Kagyuu]
- c. A commentary on Uttaratantra, Profound Illumination of Thought, by Redawa ZhonuL Lodro, [Sakya]
- d. Detailed commentary of Uttaratantra, by Darma Rinchen, [Gelug]
- e. A commentary on Uttaratantra, The Sun of Eloquence, by Sherab Gyaltsen [Jonang]
- f. A commentary on Uttaratantra, The mirror of illuminating insight, by Zhonupal,[non-sectarian]

## **Lumbini Buddhist University**

### **Master in Bhot Buddhist Studies (MBBS)**

Subject: Research Methodology B

Semester: III

Cr.Hours: 3

Paper: V

Contact Hour: 48

Code: MBBS 535 (ཉམས་ཞིབ་ཐམས་ལམ)

Full Marks: 50

### **Research Methodology in Bhot Buddhist Studies**



The principal aim of this course is to acquire a critical appreciation of various tools of research methodology in used in Buddhist studies in the context of modern academic and classical texts. More stress is given on critically analyzing the assumptions and practical usage of methodologies. Students are provided the opportunity to critically reflect and contemplate on Buddhist education in general and specially in Bhot Buddhism and engage into research activities with the knowledge on research methodology. Research evidences, Wylie system (Bhot transliteration in roman), Data collection, research report and manuscriptology suited for circumstances are incorporated in this course.

### **Purposes of the Course**

The basic purpose of this course is to provide basic knowledge of research-methods in Buddhism to the students. Is also aims to encourage students to engage into research activities in the vast and profound Buddhist literature in general and Bhot Buddhism in particular. Another purpose of this course is to encourages students to pursue further research in Buddhism. By this course, it is expected that students will become acquainted in the research methodology in multiple areas such as, history and development of Buddhism, Buddhist culture, arts, heritage, and finally the vast knowledge of Buddhist Philosophy.

Course content Hours	Teaching
Unit 4 Research Evidence	16
3.1 Importance of evidence in research	
3.2 Types of evidences	
3.3.1 Mute and verbal	
3.3.2 Primary, original and Secondary	
3.3 Sources:	
3.3.1 Archival and monastic documents and compilation	
3.3.2 Literary, Archaeological (monumental), Archival, Documents, Coins, Inscriptions, art objects, Contemporary records: Papers, Periodicals, devotional songs, lore and legends, Manuscripts, dairy.	
Unit 5 Data Collection Methods	16

4.1 Techniques of sample survey, sampling design

4.2 Quantitative data: Consolation of materials and bibliographic aids from published and unpublished documents, Questionnaire, Interview

4.3 Qualitative data: Observation, Key Informant Interviews (KII), Focus Group Discussion

4.4 Data Presentation and Analysis: Data editing, coding and processing, Statistical tools and techniques (Graphical, tabulation, charts, figures, photographs.)

4.5 Implementation of manuscriptology and introduction of diacritical marks

4.6 Textual Criticism

4.7 Report writing, significance and types

Unit 6 Preparation of the Research Report

16

5.1 The Format- Footnotes, citation, use of Quotation, Uses of abbreviation, glossary, index, References/Bibliography, Appendices

5.2 Presentation

5.3 Style of Writing

Methods of teachings: Lectures, Discussion, Talk program and Questions answers

Evaluation techniques: Written Examination, Presentation and Assignments

*Specification Grid (Question Plan)*

S.N	Group	Question pattern	No. of	Answer	Unit
	FM				
	Questions	only			

1.	A	Critical Evaluation	2	1	II,III	1x10= 10
2	B	Descriptive and Analytical	3	2	II, III, V	
						2x10= 20
3	C	Short Answer	6	4	I,II, III, IV	4x6= 24
4	D	Multiple Choice Objectives	12	All	I,II, III, IV	12x0.5= 6
						<b>Total =60</b>

### Prescribed Texts

Ahuja,R. (2011)*Research Methods*: Rawat Publications, Jaipur.

Anderson, Jonathan & Others, (1971) *Thesis and assignment writing*, New Delhi: Billy Eastern Pvt. Ltd.

Cresswell, J. W. (2009). *Research design: qualitative, quantitative, and mixed methods approaches* 3<sup>rd</sup>edition. New Delhi: Sage Publications

Flick, U. (2007), *Designing qualitative research*, London: Sage Publications.

Ghosh, B.N. (1982). *Scientific methods of social research*, New Delhi: Sterling publication.

Gibbs, G.R. (2010). *Qualitative data analysis*, Explorations with NVivo, Jaipur, Rawat Publication

Khotari, C.R. (1996).*Research methodology: methods and techniques*. New Delhi: VishwaPrakhsan, reprint.

Panta, Prem R. (2010). *Social Science Research*. Kathmandu: Buddha Publication.

Parsons, C.J. (1973).*Thesis and project works: A guide to Research and Writing*. London: George Allien and Unwin.

Sharma, B.A.V.(1986). *Research methods in social science*. New Delhi: Sterling Publication.

Singh, K. (2007). *Quantitative social research*. New Delhi: Sage Publication.

Wolf, H.K.& Pant P.R. (1975). *Social science research and thesis writing*, Kathmandu: Tribhuvan University, Research Division.

Young, P.V.(1984). *Scientific social survey and research*, New Delhi: Princeton Hall, India.

## Other References

Kanel, N.R.(2016), *A hand book of thesis and dissertation formatting*, 2<sup>nd</sup>edition. Buddha Publication Pvt. Ltd, Anamnagar, (Buddha Complex) Kathmandu, Nepal.

Rajkarnikar, R.S. (2018). *Guidelines for writing a literature review (concepts and cases)*. KEC Publication and Distribution, Kathmandu, Nepal

### **Lumbini Buddhist University**

#### **Master in Bhot Buddhist Studies**

Semester: iv

Credit Hours:3

Code No: MBBS541

Contact Hour: 48

Paper: 1

Full Mark: 50

Course Description: Pramanavartika [4<sup>th</sup> Chapter- the chapter inference

Author: Dharmakirti (ལྷན་འགྲུལ་ལེན་པའི་དཀའ་ལྷོ་གྲགས་ཀྱི་མཁའ་མཁུ་)

#### **Introduction to the course:**

From the 4<sup>th</sup> chapter, the chapter on inference with respect to others, explaining the meaning ‘seen by oneself’ and explaining the term ‘meaning’. Explaining the meaning of indicated, the define the property of the subject.

Pramanavartiva is one of three key texts within the Seven Treatises on Valid Cognition and it is a commentary on Pramanasamuchaya composed by Dignaga. Although Pramanasamuchaya is a text consisting six chapters, however, in this text, Dharmakirti provide four chapters: Inference, Establishment of Direct Perception and logic.

**A general purpose:** understanding the definition of the statement of proof and how it is proved.

**A specific purpose:** understanding the meaning ‘seen by oneself’ and explaining the term ‘meaning’. Explaining the meaning of indicator and define the property of the subject and the classification of indication.

## Proposition:

**Unit 1:** Explanation of the classification of the means of cognition: [verse190-288]

- a. A general explanation of the nine properties of the subjects
- b. Being in center and the explanation of the purpose of above, below and middle in particular.
- c. Explaining the reason why the classification of negation is not mentioned separately.
- d. Critical revision of the precious chapters and their relevance with the current chapter
- e. Extensive debate on the significance of the 4<sup>th</sup> chapter
- f. Relevance of epistemological criticism in Ancient Indian philosophy
- g. Exploration of epistemological treatises and their development
- h. Conclusion

## Suggested Readings:

- a. The Treasury of the Illumination of Eloquence by Mipham Rinpoche [Nyingma]
- b. The Ocean of Theories of Cognition, by Karmapa Choedrak Gytso [Kagyü]
- c. Commentary of Pramanavartika, Gorampa Sonam Senge [Sakya]
- d. Clarifier of the Path to Freedom, a commentary on pramana, by Darma Rinchen [Gelug]

## Lumbini Buddhist University

### Master in Bhot Buddhist Studies

Semester: iv

Credit Hours:3

Code No: MBBS542

Contact Hour: 48

Paper: 2

(མངོན་ཏྲོག་རྒྱན་ལས་འབྲས་བུ་ཚེས་སྟེ)

Full Mark: 50

Course Description: Abhisamayalankara [ Clear Meaning-the resultant dharmakaya]

Author: Root text by Maitreya and commentary by Haribhadra.

## Introduction to the course:

The present text consists of the Eight Sets of Things which are the core of the whole teachings of Prajnaparamitasutra taught by the Buddha. They are explained in the text through the eight chapters.

From the Clear Meaning: the course consists the four-dharma connecting to the summit among 8 dharmas of connecting of the summit within the Path of Preparation and connecting of the summit of the Path of Seeing, Path of Cultivation and Uninterrupted Path.

**A general purpose:** understanding the momentary training [connection] and those dharma of dharmakaya.

**A specific purpose:** understanding the four factors that represent the momentary training such as: matured and immature momentary training, characterless and non-dual momentary training. the four factors representing dharmakaya: swabhavakaya, sambhogakaya, dharmakaya and the deeds of insight-dharmakaya.

**Proposition:**

**Unit 1:** The explanation of the four dharma that represent the resultant dharmakaya.

- a. Explanation of Swabhavakaya
- b. Explanation of Sambhogakaya
- c. Explanation of dharmakaya
- d. Explanation of the activities of wisdom-dharmakaya
- e. Role and meaning of dharmakaya with respect to other kaya
- f. Critical analysis on the necessity of the three-bodies
- g. Comparative and critical discussion of the concept of three-bodies in Mahayana School of Buddhism
- h. Criticism of the concept of Kaya
- i. Conclusion with extensive revision

**Suggested Readings:**

- a. The Necklace of Pundarika, by Mipham Rinpoche [Nyingma]
- b. Rest of Venerable, by Karmapa Mikyud Dorjee [Kagyuu]
- c. Treasury of Profound Hidden Meaning, Gorampa Sonam Senge [Sakya]
- d. Golden Rosary of Good Explanation, by Tsongkhapa [Gelug]

**Lumbini Buddhist University  
Master in Bhot Buddhist Studies**

Semester: iv

Credit Hours:3

Code No: MBBS543

Contact Hour: 48

Paper: 3

Full Mark: 50

Course Description Madhyamakavatara [10<sup>th</sup> chapter] (དབུ་འཇུག་སེམས་བརྟེན་བརྩ་པ)

Author: Chandrakirti

### **Introduction to the course:**

The course consists the explanation of the ground of the Buddha and the action of successful composition of the text along with the concluding meaning.

Madhyamakavatara is one of the eight key commentaries of Mulamadhyamakakarika by Nagarjuna. While MK is one of the texts included within the Collection of six Treatises. Chandrakirti composed two commentaries on MK: His Prasannapada is a Word-for-word commentary of MK while Madhyamakavatara is a commentary on essential meaning of MK. The present text is his auto-commentary of Madhyamakavatara. Content wise, it is a text with ten generation of awakening mind closely related to the Sutra of ten Bhumis. Through this text, Chandrakirti criticize Bhavaviveka for his negation of Buddhapalita and establishes and expounds the traditions of Nagarjuna and Aryadeva in India, the noble land.

**A general purpose:** understanding the tenth ground and the ground of the Buddha.

**Specific purpose:** understanding the distinctive features on the tenth ground, the way how the perfection of wisdom is pure, definition of the ground along with the three concordant qualities. The way how enlightenment is gained on the ground of the Buddha. The nature of the enlightenment which is to be attained. How the emanated body benefits others after attaining the enlightenment. Note about the composition of the text and concluding remark.

### **Proposition:**

**Unit 1:** Theory about the tenth ground, the Cloud of Dharma:

- a. The distinctive qualities of the ground
- b. The way how the perfection of wisdom is pure
- c. Definition of the ground and concordant qualities.

**Unit 2:** Explanation of the final ground of the Buddha. Successful composition. Concluding remark:

- a. Explanation of the final ground of the Buddha, the way how the enlightenment is attained, the nature of the enlightenment which is to be attained and the way the emanated body benefits others.
- b. Successful composition, how the text was composed and the virtues of being composed in that way.
- c. Concluding remark, the master that composed the text and those translators who made the translation.

### **Suggested Readings:**

- a. Annotated commentary on Madhyamakavatara, A sacred Teaching of the Moon by Mipham Rinpoche [Nyingma]

- b. Chariot, Establishing the Gampopa's lineage, Mikyod Dorjee [Kagyü]
- c. Removal of Wrong Views, by Gorampa Sonam Sengey [Sakya]
- d. Illumination of the Thought, by Tsongkhapa [Gelug]

**Lumbini Buddhist University**  
**Master in Bhot Buddhist Studies**

Semester: iv

Credit Hours:3

ཉམས་ཞིབ་ཀྱི་དབྱེད་ཚུལ་འབྲུག་གྱི།

**Thesis submission**

**July 2023**