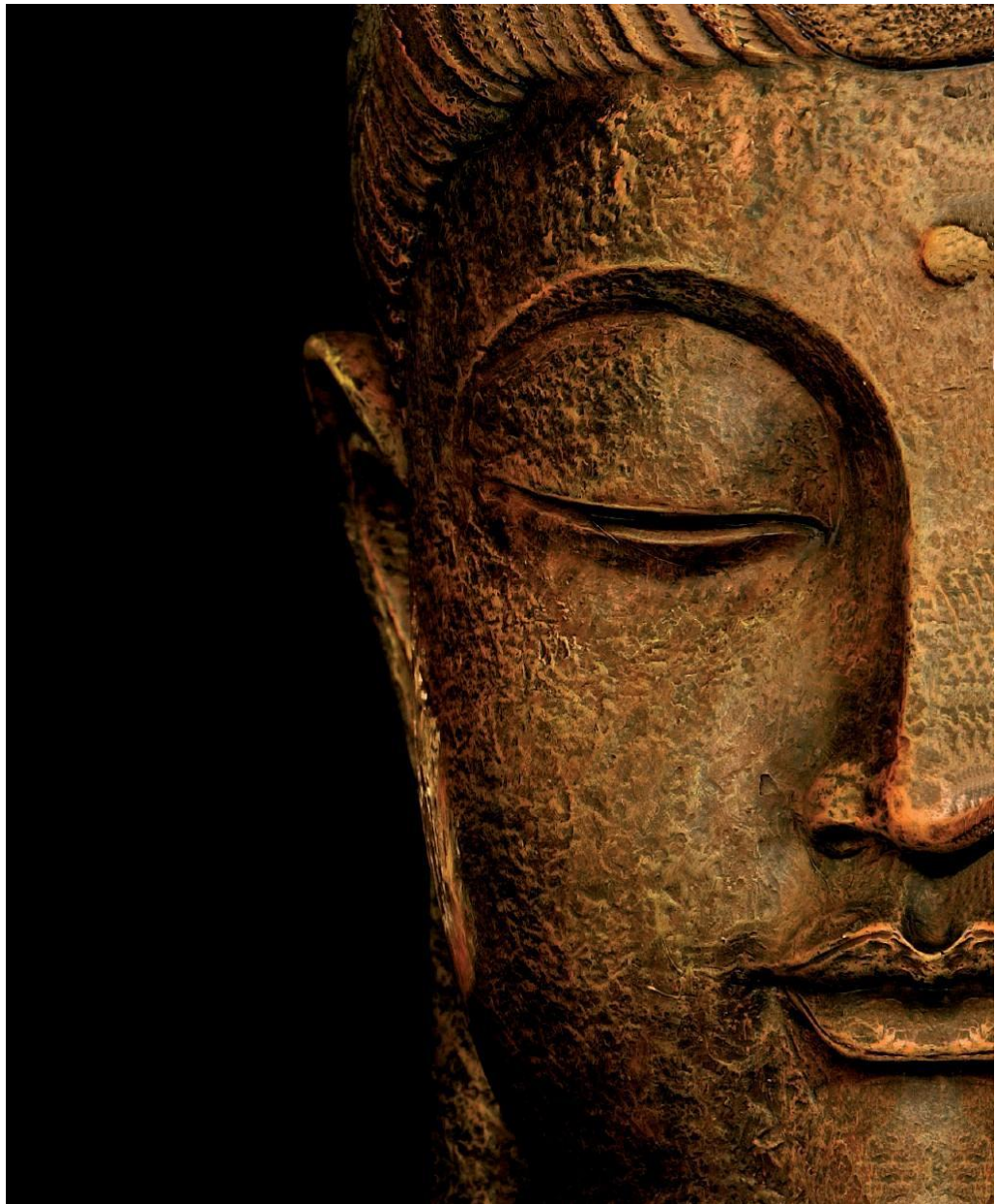


Dharma Gate
Buddhist College



UNDERGRADUATE PROGRAM
COURSE DESCRIPTIONS 2020–24

Budapest, 2025

TABLE OF CONTENTS:

1. Core Buddhist Curriculum Course Descriptions.....	4
1.1. Buddhist Meditation.....	20
1.2. Movement-based Meditation	5
1.3. Satipatthana.....	19
1.4. Buddhist Scripture Studies.....	43
1.5. Religions and philosophical schools of India.....	65
1.6. Dharma Conversation	74
1.7. Theravāda Buddhism	80
1.8. Zen Buddhism.....	93
1.9. Tibetan Buddhism.....	103
1.10. Applied Buddhism	116
1.11. Fundamentals of Philosophy of religion	122
2. Buddhist Meditation Specialisation Course Descriptions	136
2.1. Buddhist Meditation.....	136
2.2. Buddhist Retreat.....	151
2.3. The Theory of Meditation	163
3. History of Religion and Philosophy Specialisation Course Descriptions	178
3.1. History of Philosophy	178
3.2. History of Religions	195
3.3. Philosophic Disciplines.....	206
3.4. Religious Studies	213
4. Pali Language Specialisation Course Descriptions	225
4.1. Buddhist Language and Terminology (Pali)	225
4.2. Reading Buddhist Texts (Pali)	247
5. Tibetan Language Specialisation Course Descriptions	266
5.1. Buddhist Language and Terminology (Tibetan)	266
5.2. Reading Buddhist Texts (Tibetan)	276

1. Core Buddhist Curriculum Course Descriptions

1.1. Buddhist Philosophy

Knowledge Area: Buddhist Philosophy 1–6

Credit Range: 23 credits

courses

- Buddhist Philosophy 1. (Basic Teachings)
- Buddhist Philosophy 2. (Sutta-Vinaya)
- Buddhist Philosophy 3. (Abhidhamma)
- Buddhist Philosophy 4. (Epistemology)
- Buddhist Philosophy 5. (Madhyamaka & Yogachara)
- Buddhist Philosophy 6. (Vajrayana)

Buddhist Philosophy 1. (Basic Teachings)		Credits: 3
Course classification: compulsory		
Training type: 70% theoretical		
Course type: lecture contact hours: 14 × 90 min language: Hungarian		
Assessment method: colloquium		
Curricular position of the course: 1. semester		
Course objectives		
The course provides an introduction to the fundamental teachings of Buddhism, with the primary aim of familiarizing students with the core questions of Buddhism and the answers offered to them. When discussing the topics that arise, an important objective is for students to simultaneously learn about the intellectual and meditative culture of a tradition spanning thousands of years, while being able to apply the theoretical knowledge to their own experiences.		
Course content		
The Buddhist Basic Teachings course aims to provide students with an introduction to the system of teachings that define Buddhism, allowing participants to become familiar with the framework and key ideas of an East Asian philosophical tradition. The multifaceted world of Buddhism is interpreted through various perspectives, while examining fundamental questions of human existence, such as suffering, impermanence, fate, personal existence, and its transcendence.		
<ol style="list-style-type: none">1. Introductory Thoughts: The Relevance of Buddhism2. Definition of Buddhism, its traditions, and perspectives3. The Figure of the Buddha4. The Spread of Buddhism in the Far East and the West5. Buddhist Refuge: The Buddha, Dharma, and Sangha6. Saṃsāra: impermanence, suffering, non-self, and karma7. Nirvāṇa: the cessation of disturbing impulses and “peace”8. The Four Noble Truths and the Teaching of the Middle Way		

9. The Unity of Buddhist Teachings and the “Turnings” of the Dharma Wheel
10. Foundations of the Buddhist Perspective: Consciousness Wandering in the Cycle of Existence in the Present Age
11. The “Three Realms of Existence” and the “Six Worlds”
12. Fundamental Characteristics of Consciousness Wandering in the Cycle of Existence
13. The Wandering of Consciousness and Its States: Life, Death, and Awakening
14. Summary

Applied teaching methods

During the course, students discuss the main Buddhist topics presented in lectures together during class and work on them independently as homework. Students deepen their understanding of the provided Hungarian and foreign technical terms reflectively, while demonstrating their acquired knowledge through oral questions in class and, where applicable, in written form. Students further elaborate on the meanings of fundamental Buddhist concepts based on searches in online databases, while comparing these concepts with their everyday meanings. They further refine this knowledge by exploring life situations characteristic of the given fundamental concept and sharing the experiences gained there.

Assessment and Evaluation System

At the end of the course, there will be an oral examination, during which the student demonstrates their knowledge by elaborating on a randomly selected topic from a set of predetermined items.

Evaluation Criteria:

Excellent: exam score above 90%

Outstanding preparation and in-class work,

- Excellent level of knowledge, analytical and argumentative skills, and the combination of these factors

Good:

- Exam score between 80–89%

Good preparation and in-class work,

- Good level of knowledge, analytical and argumentation skills (with slight uncertainty).
- or the combination of these factors

Satisfactory:

- Exam score between 70–79%,

- Inconsistent preparation and in-class work,

- Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty)

- or the combination of these factors

Pass:

- Exam score between 60–69%,

- Poor preparation and in-class work,

- Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)

- Analysis based on general knowledge, hastily prepared, with free-form thoughts that are disorganized but still in an interpretable format,
- or the combination of these factors

Fail:

- Exam score below 60%,
- Inadequate preparation and in-class work,
- Inadequate, unassessable level of knowledge
- or the combination of these factors

Literature

Required Reading:

Conze, Edward 2000. A buddhizmus rövid története. Budapest: Akkord Kiadó.

Kornfield, Jack 2017. A bölcs szív. Budapest: Ursus Libris.

Skilton, Andrew 2018. A buddhizmus rövid története. Budapest: A Tan Kapuja.

Recommended Reading:

A Buddha megvilágosodása, ford. Farkas Pál. 2022. Budapest: A Tan Kapuja.

Ácsán Szumédhó 2000. Csittavivéka. A csöndes tudat tanítása. Budapest: Buddhapáda Alapítvány.

Skills and Competencies

Knowledge:

The student has a comprehensive understanding of the fundamental teachings of Buddhism and possesses the knowledge to interpret the basic concepts of Buddhism within both East Asian and contemporary Western contexts. Additionally, the student can form opinions on the fundamental teachings of Buddhism that are consistent both with Buddhism's self-assessment and with contemporary scholarly perspectives.

Abilities:

The student is able to grasp the meanings of fundamental Buddhist terms that differ from their everyday usage, while also relating the teachings' content to personal experiences and recognizing their inner connections. The student can further deepen the knowledge gained in class through the use of information and communication tools.

Attitude:

The student is open to the practical application of Buddhism's fundamental teachings and their authentic communication, as well as to applying them in relevant situations during professional or technological development outside the college environment. Based on the information acquired in the course, the student strives for self-knowledge and the deepening of self-awareness.

Autonomy and responsibilities:

When interpreting Buddhism and conveying its teachings, the student acts responsibly and sets an example for others. The student lives in accordance with the ethics and spiritual attitudes of Buddhism.

Course Coordinator: Dr. Attila Márton Farkas, PhD
Instructor Involved in Teaching the Course: Dr. Norbert Németh, PhD

Buddhist Philosophy 2. (Sutta-Vinaya)	Credits: 4
Course classification: compulsory	
Training type: 70% theoretical	
Course type: lecture contact hours: 14 × 90 min language: Hungarian	
Assessment method: colloquium	
Curricular position of the course: 2. semester	
Course objectives	
<p>The course provides insight into the cultural-historical processes of Sri Lanka, the Island of the Dharma, which led to the transcription of the Theravāda tradition's scriptures, namely the Tipiṭaka (Three Baskets). It also outlines the structure of the Basket of Discipline (Vinaya Piṭaka) and presents all concepts essential for a comprehensive understanding of Buddhist monastic life. Additionally, it presents the rules governing monastic life (Pātimokkha) and provides a detailed discussion of offenses entailing expulsion and those to be addressed in assembly. Finally, it provides insight into the remarkable lives of the historical Buddha's principal disciples.</p>	
Course content	
<ol style="list-style-type: none"> 1. The Historical Buddha's Visits to the Island of the Dharma & Conversion of Ceylon 2. The History of the Pāli Canon's Compilation and the Structure of the Vinaya Piṭaka 3. Introduction to Fundamental Concepts Related to Monasticism 4. Introduction to Monastic Rules (Pātimokkha) 5. Detailed Explanation of Exclusion Offenses (Pārājika) and Assembly-Discussed Offenses (Saṅghādisesa) 6. Introduction to the Principal Disciples of the Historical Buddha (Śāriputra, Mahāmoggallāna, Ānanda, and Upāli) 	
Applied teaching methods	
Lecture, incorporating elements of narration and explanation.	
Assessment and Evaluation System	
Colloquium: a written test based on lecture material and the relevant literature.	
<p><u>Evaluation Criteria:</u> Excellent: exam score above 90% Good: Exam score between 80–89% Satisfactory: Exam score between 70–79%, Pass: Exam score between 60–69%, Fail: Exam score below 60%</p>	
Literature	
<p>Required Reading: Lecture notes and texts provided in class.</p>	
Recommended Reading:	

Bhikkhu Āṇāṇasita 2014. Analysis of the Bhikkhu Pātimokkha. Kandy: Buddhist Publication Society.

Skills and Competencies

Knowledge:

- Possesses knowledge of the cultural-historical development of early Theravāda Buddhism.
- Possesses knowledge of the fundamental concepts related to monastic life in Theravāda Buddhism.
- Possesses knowledge of the monastic rules in Theravāda Buddhism.
- Understands the relational structure between monastic and lay communities.

Abilities:

- Able to understand and interpret phenomena and concepts related to monastic life.
- Able to navigate canonical texts.
- Able to understand the significance of monastic life in the context of early Buddhism.
- Capable of a deeper interpretation of ethical principles.

Attitude:

- Strives to live an ethical life.
- Strives for a better understanding of oneself.
- Strives to apply fundamental Buddhist values in contemporary contexts.

Strives for impartiality.

Autonomy and responsibilities:

- Sets an example for others through their way of life.
- Responsibly represents the teachings of Buddhism.

Course Coordinator: Dr. Attila Márton Farkas, PhD

Instructor Involved in Teaching the Course: Proff.e.b.h.c. Pál Farkas

Buddhist Philosophy 3. (Abhidhamma)	Credits: 4
Course classification: compulsory	
Training type: 70% theoretical	
Course type: lecture contact hours: 14 × 90 min language: Hungarian	
Assessment method: colloquium	
Curricular position of the course: 3. semester	
Course objectives	
<p>The course provides an insight into the philosophical systems of the two major Hīnayāna schools—the Pāli Theravāda and the Sanskrit Sarvāstivāda—referred to as Abhidhamma in the former and Abhidharma in the latter. Although the development, literature, and views on consciousness and the physical world of these two complex systems are similar, significant differences can also be identified. The core similarities and key differences emerge throughout the exploration of the topic.</p>	
Course content	
<ol style="list-style-type: none"> 1. The Meaning, Development, and Historical Origin of the Abhidhamma/Abhidharma 2. The Layers of Abhidhamma/Abhidharma Literature 3. Introduction to the Elements of Existence (Dhammā/Dharma) 4. Interpretation of Cognition in Theravāda and Sarvāstivāda Buddhism 5. The Concept of the Unconscious in Theravāda and Sarvāstivāda Buddhism 6. Analysis of the Material Reality Comprising Bodies in Theravāda and Sarvāstivāda Buddhism 	
Applied teaching methods	
Lecture, incorporating elements of narration and explanation.	
Assessment and Evaluation System	
Colloquium: a written test based on lecture material and the relevant literature	
<p><u>Evaluation Criteria:</u> Excellent: exam score above 90% Good: Exam score between 80–89% Satisfactory: Exam score between 70–79%, Pass: Exam score between 60–69%, Fail: Exam score below 60%</p>	
Literature	
<p>Required Reading: Lecture notes and texts provided in class.</p>	
<p>Recommended Reading: Bhikkhu KL Dhammajoti 2009. Sarvāstivāda Abhidharma. Hong Kong: Centre of Buddhist Studies, The University of Hong Kong.</p>	

Karunadasa, Yakupitiyage 2010. The Theravāda Abhidhamma. Its Inquiry into the Nature of Conditioned Reality. Hong Kong: Centre of Buddhist Studies, The University of Hong Kong.

Skills and Competencies

Knowledge:

- Possesses knowledge of Pāli and Sanskrit technical terms in Buddhist philosophy.
- Possesses knowledge of the systems of Buddhist philosophical schools.

Abilities:

- Able to think systematically.
- Able to view emerging philosophical problems and historical religious phenomena objectively.
- Able to navigate Buddhist scholarly literature.

Attitude:

- Strives for a deeper understanding of oneself and the world.
- Strives for impartiality.

Autonomy and responsibilities:

- Responsibly represents the teachings of the various Buddhist traditions.

Course Coordinator: Dr. Attila Márton Farkas, PhD

Instructor Involved in Teaching the Course: Ferenc Bodó, PhD Candidate

Buddhist Philosophy 4. (Epistemology)	Credits: 4
Course classification: compulsory	
Training type: 80% theoretical	
Course type: lecture contact hours: 14 × 90 min language: Hungarian	
Assessment method: colloquium	
Curricular position of the course: 4. semester	
Course objectives	
<p>The course aims to present the system of ideas in Buddhism, showing how the Buddha's teachings originated from the time of the historical Buddha and evolved over the centuries. In this way, students can acquire comprehensive knowledge of the main Buddhist traditions and learn about their characteristics and distinguishing features.</p>	
Course content	
<p>The lectures organize the full scope of Buddhist teachings into five significant perspectives, addressing the distinctive features of the Hīnayāna, Mahāyāna, and Vajrayāna traditions in the process. When examining Buddhist ideas, the focus is primarily on the different interpretations and perspectives of basic Buddhist concepts such as nirvāṇa, saṃsāra, suffering, and enlightenment.</p> <ol style="list-style-type: none"> 1. Definitions of Buddhism, perspectives, and the spread of Buddhism 2. The World of Early Buddhism: Foundations of Buddhism 3. The Origin, Variants, and Fundamental Categories of the Abhidharma 4. Consciousness and Existential Structures in the Abhidharma 5. A Brief Overview of Buddhist Councils 6. Comparison of Hīnayāna and Mahāyāna Buddhism 7. Foundations of Mahāyāna Buddhism 8. The World of Mahāyāna Sūtras 9. Madhjamaka 10. Yogachara 11. Tathāgatagarbha 12. Vajrayāna Buddhism 13. Direct Method 14. Summary 	
Applied teaching methods	
<p>During the course, students independently work through the Hungarian and English sources provided in the lectures and demonstrate their acquired knowledge through oral responses to in-class questions as well as in written form. Students compare the results of online database searches on Buddhist ideas and fundamental concepts (such as suffering, impermanence, nirvāṇa, etc.) with their everyday meanings. They further refine this knowledge by exploring life situations characteristic of the given fundamental concept and sharing the experiences gained there.</p>	
Assessment and Evaluation System	

At the end of the course, there will be an oral examination, during which the student demonstrates their knowledge by elaborating on a randomly selected topic from a set of predetermined items.

Evaluation Criteria:

Evaluation Criteria:

Excellent: exam score above 90%

Outstanding preparation and in-class work,

- Excellent level of knowledge, analytical and argumentative skills, and the combination of these factors

Good:

- Exam score between 80–89%

Good preparation and in-class work,

- Good level of knowledge, analytical and argumentation skills (with slight uncertainty).
- or the combination of these factors

Satisfactory:

- Exam score between 70–79%,

- Inconsistent preparation and in-class work,

- Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty)

- or the combination of these factors

Pass:

- Exam score between 60–69%,

- Poor preparation and in-class work,

- Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)

- Analysis based on general knowledge, hastily prepared, with free-form thoughts that are disorganized but still

in an interpretable format,

- or the combination of these factors

Fail:

- Exam score below 60%,

- Inadequate preparation and in-class work,

- Inadequate, unassessable level of knowledge

- or the combination of these factors

Literature

Required Reading:

Conze, Edward 2000. A buddhizmus rövid története. Akkord.

Németh Norbert, 2022. A buddhizmus eszméi. Budapest: A Tan Kapuja.

Skilton, Andrew 1995. A buddhizmus rövid története. Budapest: Corvina

Recommended Reading:

Porosz, Tibor 2018. A buddhizmus lexikona – A Buddha tanítása és a théraváda irányzat szakszavai. Budapest: A Tan Kapuja.

Szögyal Rinpoce 2000. Tibeti könyv életéről és halálról. Budapest: Magyar Könyvklub.

Skills and Competencies

Knowledge:

The student has a comprehensive understanding of the fundamental ideas and technical terms of Buddhism, interprets the basic concepts of Buddhism within the context of the given Buddhist tradition, and independently forms opinions on each Buddhist tradition in accordance with Buddhism's self-understanding.

Abilities:

The student is able to grasp the meanings of Buddhist technical terms that differ from their everyday usage. By understanding Buddhist ideas, the student is able to independently apply their meanings to their own life situations. Based on the lectures, the student is able to independently formulate questions and deliver oral presentations on the topic. The student is able to integrate the meanings of Buddhist ideas into their communication and behavior. The student can further deepen the knowledge gained in class through the use of information and communication tools.

Attitude:

The student is open to authentically conveying and transmitting the comprehensive Buddhist way of thinking, applying it in professional and technological development activities outside the college environment. They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others. With knowledge of Buddhism's traditional practices (meditation, yoga, qigong), the student applies the Buddhist perspective in everyday life.

Autonomy and responsibilities:

When interpreting Buddhism and conveying its teachings, the student acts responsibly and sets an example for others. The student lives in accordance with the ethics and spiritual attitudes of Buddhism.

Course Coordinator: Dr. Attila Márton Farkas, PhD

Instructor Involved in Teaching the Course: Dr. Norbert Németh, PhD

Buddhist Philosophy 5. (Madhyamaka & Yogachara)	Credits: 4
Course classification: compulsory	
Training type: 70% theoretical	
Course type: lecture contact hours: 14 × 90 min language: Hungarian	
Assessment method: colloquium	
Curricular position of the course: 5. semester	
Course objectives	
The course aims to present the philosophical systems of the two most important Mahāyāna schools, Madhyamaka and Yogācāra: introducing these two philosophies, analyzing the content and structure of their principal works, examining their key teachings that define Mahāyāna in various respects (the doctrine of emptiness, storehouse consciousness, and the apoha theory), and exploring their influence on other Buddhist traditions, including Chan.	
Course content	
<ol style="list-style-type: none"> 1. The Place of Madhyamaka in Buddhist Philosophy and Its Roots in the Pāli Canon The Key Doctrines of the Abhidharma Schools 2. The Life and Era of Nāgārjuna, and His Principal Works 3. The “Letter to a Friend” (Suhrellékka) and the “Garland of Jewels” (Ratnāvalī). Nāgārjuna’s Moral Philosophy 4. Chapters and Topics of the Mūlamadhyamakakārikā 5. Detailed Study of the MMK 1 Examination of the Aggregates. Examination of the Self. 6. Detailed Study of the MMK 2 The Twelve Links of Dependent Origination. The Four Noble Truths. Characteristic Modes of Argumentation of Nāgārjuna. 7. The Discourses of Nāgārjuna and the Buddha. Method (upāya) and wisdom (prajñā). The 3 levels of wisdom, the soteriological significance of discriminative conceptual thinking and reasoning. 8. What is Yogācāra, and where can it be placed within Buddhism? The fundamental Yogācāra assertions about the mind, and the basic Buddhist teachings from a Yogācāra perspective. 9. The origins and development of Yogācāra, and its impact on other schools. Founders and key thinkers. 10. The model of the eight consciousnesses and its Abhidharmic antecedents. 11. The ālaya-vijñāna and the vāsanās. 12. The doctrine of the three natures. 13. The doctrine of the twofold and the self-reflective threefold and fourfold consciousness. 14. Madhyamaka and Yogācāra: debates and synthesis. 	
Applied teaching methods	
Lecture, use of PowerPoint, and discussion of the topics proposed for debate.	
Assessment and Evaluation System	
Completing a test consisting of 15+15 questions within 45 minutes.	
<u>Evaluation Criteria:</u>	

The final grade is the rounded average of the two tests (15+15 questions). If either test is a fail, the final grade is also a fail. Each correct answer is worth one point.

14-15 points = excellent

12-13 points = good

10-11 points = satisfactory

8- 9 points = pass

0- 7 points = fail

Literature

Required Reading:

Fehér Judit 1997. Nágárdzsuna, a mahájána buddhizmus mestere. Budapest: Farkas Lőrinc Imre

Tenigl-Takács László 1997. A jógácsára filozófiája. Budapest: A Tan Kapuja.

Fehér Judit 1997. A buddhista középút filozófiája, Buddhapálita: Múlamadhjamakavritti.

In: Fehér Judit (szerk.): Tibeti buddhista filozófia. Válogatta, fordította és kommentálta:

Agócs Tamás, Fehér Judit, Hamar Imre, Horváth Z. Zoltán. Történelem és kultúra 11, Budapest: 1994 (1. kiadás), 1997 (2. kiadás), Balassi Kiadó, pp. 7 - 58.

Recommended Reading:

Farkas Attila Márton 2007. Implikált tudás a létben. Az alajavidzsnyána egy kortárs buddhista értelmezése. In: Keréknymok 2007/2: 3-29.

Végh József 2015. Nágárdzsuna Baráti levele. In: Keréknymok IX. 49-77.

Skills and Competencies

Knowledge: An understanding of Indian Mahāyāna philosophy grounded in the works of its authors. Familiarity with the designated source texts and sūtras, comprehension of their content, and the capacity to navigate the semantic ranges of new technical terms.

Ability: To learn and evaluate the ideas and philosophical theories discussed in the course (e.g., the doctrine of emptiness, consciousness-only), and, through them, to deepen understanding of the fundamental Buddhist teachings.

Attitude: Avoid extremes in conduct and thought; cultivate a critically analytical stance.

Autonomy and Responsibilities: able of presenting the Mahāyāna value system and articulating it in detail in religious or philosophical debates.

Course Coordinator: Dr. Attila Márton Farkas, PhD

Instructor Involved in Teaching the Course: Dr. Attila Márton Farkas, PhD

Buddhist Philosophy 6. (Vajrayana)	Credits: 4
Course classification: compulsory	
Training type: 70% theoretical	
Course type: lecture contact hours: 14 × 90 min language: Hungarian	
Assessment method: colloquium	
Curricular position of the course: 6. semester	
Course objectives	
<p>The aim of the course is to present Vajrayāna Buddhism, showing how it independently developed its own system within Buddhism. According to common classifications, Vajrayāna is the third major branch of Buddhism, and this course introduces its principal teachings and domains of practice. Thus, students gain a window into the methods of this closed tradition as preserved across East Asia—particularly Tibet.</p>	
Course content	
<p>By presenting the mysterious origins of Vajrayāna, the course uncovers Buddhism’s so-called “esoteric” aspect and examines foundational practices such as “transformation” and “deity yoga.” In this context, it offers theoretical explanations and the chance to explore methods deemed effective for enlightenment, along with Vajrayāna interpretations of awakening.</p> <ol style="list-style-type: none"> 1. Introduction, the path of spiritual realization, and the Tibetan Vajrayāna tradition. 2. The origins of Vajrayāna and its spread across East Asia, and its emergence in the West. 3. Vajrayāna in the light of Hīnayāna and Mahāyāna Buddhism. 4. The fundamental orientation of Vajrayāna and its key concepts. 5. The mind’s primordial nature in the Vajrayāna tradition, the transformative operation, and the “effective path.” 6. The coarse, subtle, and very subtle body, and the doctrine of the three Buddha bodies. 7. Buddha families and their qualities. 8. The teaching of the “Pure Lands” and their experiential accessibility. 9. Tantric deities and deity yoga, maṇḍala, mantra, and mudrā. 10. The basic structure and main elements of Vajrayāna practice. 11. Vajrayāna preparatory practices and classes of tantra. 12. The characteristics of initiation in general and in Vajrayāna practice. 13. The practice system of the “generation” and “completion” stages. 14. The origins and fundamental orientation of Shingon, and its basic meditations. 	
Applied teaching methods	
<p>During the course, students learn core Vajrayāna concepts, deepen their understanding through in-class explanations, and independently study source materials. Meanwhile, they work with introductory specialist texts and, in class, independently deliver short, philosophically grounded oral presentations on Vajrayāna Buddhist concepts. They present topic-related examples and real-life situations that demonstrate their understanding and assimilation of the Vajrayāna Buddhist perspective.</p>	
Assessment and Evaluation System	

At the end of the course, there will be an oral examination, during which the student demonstrates their knowledge by elaborating on a randomly selected topic from a set of predetermined items.

Evaluation Criteria:

Excellent: exam score above 90%

Outstanding preparation and in-class work,

- Excellent level of knowledge, analytical and argumentative skills, and the combination of these factors

Good:

- Exam score between 80–89%

Good preparation and in-class work,

- Good level of knowledge, analytical and argumentation skills (with slight uncertainty).
- or the combination of these factors

Satisfactory:

- Exam score between 70–79%,

- Inconsistent preparation and in-class work,

- Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty)

- or the combination of these factors

Pass:

- Exam score between 60–69%,

- Poor preparation and in-class work,

- Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)

- Analysis based on general knowledge, hastily prepared, with free-form thoughts that are disorganized but still

in an interpretable format,

- or the combination of these factors

Fail:

- Exam score below 60%,

- Inadequate preparation and in-class work,

- Inadequate, unassessable level of knowledge

- or the combination of these factors

Literature

Required Reading:

Hopkins, Jeffrey 2003. A tantrikus ösvény alapvetése. Bevezetés a tibeti buddhizmusba.

Budapest: Farkas Lőrinc Imre Könyvkiadó.

Hornok Sándor, dr. (ford.) 1996. Milarepa élete és tanítása. Farkas Lőrinc Imre Kiadó.

Kalu Rinpoce 2007. A tibeti buddhizmus alapjai. Budapest: Filosz.

Recommended Reading:

Khenscen Thrangu Rinpoce 2019. A buddhista gyakorlás három járműve. Budapest:

Damaru Könyvkiadó.

Száráz Róbert 2024. Tantrák - Istenség-jóga a buddhizmusban. Budapest: Damaru Könyvkiadó.

Skills and Competencies

Knowledge:

The student has a comprehensive understanding of the Vajrayāna Buddhist perspective and its principal systems, and gains proficiency in the use of this branch's fundamental terminology and practices.

Abilities:

The student becomes capable of making nuanced comparisons between the Vajrayāna perspective and those of other Buddhist traditions, and can independently distinguish Vajrayāna Buddhism from other schools of Mahāyāna Buddhism.

Attitude: An openness to interpreting Vajrayāna's scholarly and mythic explanations, integrating this tradition's teachings with existing knowledge.

Autonomy and Responsibilities: In addition to the explanations provided, the student can independently and effectively process the topics, formulate integrative overviews of the areas concerned, and—when required—deliver brief presentations that summarize their points. The student can interpret everyday life situations in light of the Vajrayāna Buddhist perspective.

Course Coordinator: Dr. Attila Márton Farkas, PhD

Instructor Involved in Teaching the Course: Dr. Norbert Németh PhD MCU

1.1.Buddhist Meditation

Knowledge Area: Buddhist Meditation 1–6

Credit Range: 12 credits

Courses

- Buddhist Meditation 1. (Anapanasati)
- Buddhist Meditation 2. (Vipassanā)
- Buddhist Meditation 3. (Zen)
- Buddhist Meditation 4. (Zen)
- Buddhist Meditation 5. (Samatha and Vipassana)
- Buddhist Meditation 6. (Chittamatra Meditation)

Buddhist Meditation 1. (Anapanasati)		Credits: 2
Course classification: compulsory		
Training type: 80% practical		
Course type: practical contact hours: 14 x 90 min, language: Hungarian		
Assessment method: signature		
Curricular position of the course: 1. semester		
Course objectives		
<p>Introduction, demonstration, and joint practice of the seated (static) meditation based on mindful awareness of the in- and out-breath as taught in the Ānāpānasati Sutta.</p> <p>Practices suitable for both beginners and advanced practitioners support progress towards the heights of clear understanding, where reality can be seen and experienced without distortion. The aim of the course is to introduce participants to the practice of mindful awareness of the in- and out-breath, which stood at the centre of the Buddha's daily practice, so that, when integrated into everyday life, it may not only lead to right understanding but also support general mental well-being. This sixteen-step, experiential sequence of practices was the one Śākyamuni Buddha practised beneath the Bodhi tree before his awakening.</p>		
Course content		
<p>One of the Buddha's most important and widely known discourses among practitioners is Majjhima Nikāya 118, the Ānāpānasati Sutta. The sequence of practices described in detail in the sutta and its commentaries is equally suitable for the preparation, practice, and fulfilment of the two interwoven great paths of meditation: samatha and vipassanā. From the original sixteen steps of this seated meditation practice, the teacher flexibly selects those to be taught, taking into account the actual preparedness and prior experience of a given group. Ideally, during the course we practise the four tetrads of the preparatory and Ānāpānasati sections, with consideration of ways and possibilities for further development of practice.</p> <p>The teaching also includes presenting the theoretical foundations of the practice, making use of studies and books on the method as well as oral transmissions by renowned teachers.</p> <p>1. What is meditation (bhāvanā)? Motivation, preparations for practice. Taking refuge and/or establishing the five precepts (sīla) for lay followers.</p> <p>Cultivating compassion (karuṇā) and loving-kindness (mettā).</p>		

2. Developing awareness of natural breathing. Physical preparation, and combining stretching and relaxation exercises with mindful breathing.
 3. The first tetrad (contemplation of the body): recognising in- and out-breaths, following the breath effortlessly, anchoring attention on the breath, experiencing the qualities of the breath (short–long, shallow–deep, coarse–subtle, heavy–light, even–broken, fast–slow, moist–dry, cool–warm).
 4. Experiencing the path of the breath and the whole breathing body (sabbakāya), calming the bodily formations (kāyasaṅkhāra, i.e. in- and out-breaths).
 5. The second tetrad (contemplation of feelings): experiencing the joy of dedication (pīti), the happiness of contentment (sukha), experiencing the mental formations (cittasaṅkhāra, i.e. vedanā and saññā), and calming them.
 6. The third tetrad (contemplation of the mind): experiencing the mind (citta), uplifting it, concentrating it, and calming it.
 7. The fourth tetrad (contemplation of dhammās): contemplating impermanence (anicca), fading away (virāga), cessation (nirodha), and letting go (paṭinissagga).
- In the full-time programme, we devote a double class period to each topic.

Applied teaching methods

Frontal teaching (in person or online, according to the chosen form of training)
 Demonstration of postures and other techniques related to the meditation practice.
 Group practice (guided meditation), explanation, and group discussion requiring active participation.
 introduction of terminology.
 Reading a brief source text
 A Dharma talk related to the given meditation practice.

Assessment and Evaluation System

– Active attendance during classes (80% attendance) required

Evaluation Criteria:

Two-tier assessment, with signature completed:

- Good preparation and in-class work,
 wearing suitable, comfortable clothing that follows the stated guidelines
 regular home practice

– Satisfactory application of the meditation techniques taught.
 not completed:

inappropriate clothing

- Inadequate preparation and passive in-class work,
 – Disregarding the rules of the meditation technique and fundamental buddhist ethics,
 – inappropriate application of the meditation techniques taught.

Literature

Required Reading:

Análajó 2007. Szatipatthána – A megvalósítás egyenes útja. (ford. Tóth Zsuzsa) Budapest: A Tan Kapuja Buddhista Főiskola.

Buddhadasa, Bikkhu 1982. The A B C of Buddhism. The meditative development of mindfulness of breathing. The discourse on mindfulness of breathing. Transcribed and Arranged by Stephen R. Schmidt.

Lee, Ajahn 2000. Keeping the Breath in Mind and Lessons in Samadhi. Valley Center, USA: Metta Forest Monastery.

Recommended Reading:

Brahm, Ajahn 2006. Mindfulness, Bliss and Beyond, A Meditator's Handbook. Boston: Wisdom.

Szucsittó Ácsán 2007. Buddhista meditáció - Az alapok. (ford. Malik Tóth István) Budapest: Buddhapada Alapítvány.

Skills and Competencies

Knowledge:

Knowledge: Has knowledge of the Pāli terminology related to Ānāpānasati meditation, and understands the theoretical background and structure of the practice. Acquires the fundamentals of the practice.

Abilities:

- The student is physically able to maintain a proper, healthy posture for an extended period. - The student is able to sustain and appreciate noble silence, and respect the noble silence of others

Develops an intimate understanding of the qualities of the breath, which help them recognise arising emotions and thus offer ways to work with them. Becomes able to examine emotions calmly, to settle them when needed, and to quiet the mind and cultivate mental collectedness. The inner calm cultivated by meditation enables a thorough examination and understanding of specific problems.

The theoretical foundations of the Buddha's teaching are directly manifested in practice, thereby strengthening problem-solving ability and perseverance. Direct insight into and acceptance of the seemingly unsatisfactory nature of things increases openness and compassion.

Tolerance is heightened, prejudices are set aside, and inquiry takes place without distortion. Self-knowledge and self-acceptance are deepened through this inquiry.

As a result, the student becomes increasingly able to work in groups and cooperate with others.

Attitude:

The student is able to sustain their attention with minimal distraction, even during an exercise that may seem less engaging to them. They turn with open interest to the breath as the primary object of meditation. They maintain continuous awareness throughout the practice.

Approaches

moral, spiritual, and historical phenomena, issues, and challenges—and the resolution of everyday human conflicts

with the three attitudes of the Buddha-Dharma: wisdom, virtue, and meditative absorption. They strive for self-knowledge and its deepening. They participate actively in the practices.

They always follow the practice protocol. They seek to embody the principle of ahimsā (non-harming) towards both themselves and others. In practising, they aim to understand more deeply, adopt, and apply the five basic Buddhist precepts. They accept and respect any individual modifications suggested by the teacher for the practices. They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others. Interprets continuous personal learning as serving the common good. With knowledge of traditional Buddhist practices they integrate a health-conscious mindset and lifestyle into their daily lives.

Autonomy and responsibilities:

They perform every aspect of their independent practice with mindful awareness, patience, acceptance and compassion towards themselves, with full awareness of their own responsibility. Before class begins, they promptly inform the instructor of any physical or mental illness or acute difficulty and consult about the necessary adjustments. They lead their life according to Buddhist ethics and spiritual attitudes, serving as an example to others. Through their meditation practice, they achieve a deep understanding and direct experience of what they have learned, allowing them to approach others with openness and a willingness to help. They possess a level of responsibility appropriate to their qualifications and reflect on the consequences of their actions.

Course Coordinator: Ferenc Bodó, PhD Candidate

Instructor Involved in Teaching the Course: Ferenc Bodó, PhD Candidate

Buddhist Meditation 2. (Vipasszaná)	Credits: 2
Course classification: compulsory	
Training type: 80% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: signature	
Curricular position of the course: 2. semester	
Course objectives	
During the classes, students progress through stages of attention—beginning with breath awareness and extending to the whole body—together with the corresponding insights. Based on group practice and individual consultations, progress is personalised; the aim is to render the mind spacious and to experience the insights thereby gained.	
Course content	
Continuous practice—from the start of Buddhist studies through to the highest levels—makes the teachings tangible and comprehensible. The levels determine the topics, which are organised fundamentally around impermanence, imbalance, and non-self.	
Applied teaching methods	
After learning the method, practice follows. The fundamental teaching method is the discussion of practice-based experiences and their collective comparison with the tonal qualities.	
Assessment and Evaluation System	
Attendance at a minimum of 75% of the total contact hours.	
<u>Evaluation Criteria:</u>	
Adequate attendance (75%), active participation in class, and keeping a meditation journal.	
Literature	
Required Reading:	
Goenka, S. N. 2009. A tíznapos vipasszana-tanfolyam előadásainak összefoglalói. Budapest: Vipassana Magyarország Alapítvány.	
Hart, William 2002. Az élet művészete. Vipasszaná meditáció S. N. Goenka tanítása szerint. Budapest: Ursus Libris.	
Ajahn Sumedho 2014. The Sound of Silence, Hertfordshire: Amaravati Buddhist Monastery	
Recommended Reading:	
Ajahn Brahm 2006. Mindfulness, bliss, and beyond. Somerville: Wisdom Publications	
Skills and Competencies	
Knowledge: Continuous practice—from the start of Buddhist studies through to the highest levels—makes the teachings tangible and comprehensible.	

Ability: The student becomes capable of consciously observing their own bodily, emotional, and mental experiences with freedom—without interference, manipulation, or judgement—while expanding their recognition of alternative responses to different life situations.

Attitude: Sustained attentiveness, patience, and acceptance—together with the impartial, objective handling of people and situations—enhance problem-solving capacity.

Autonomy and responsibility: By becoming aware of their own body, feelings, emotions, and states of mind, they also learn to assume responsibility toward others.

Course Coordinator: Ferenc Bodó, PhD Candidate

Instructor Involved in Teaching the Course: Ferenc Bodó, PhD Candidate

Buddhist Meditation 3. (Zen)	Credits: 2
Course classification: compulsory	
Training type: 80% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: signature	
Curricular position of the course: 3. semester	
Course objectives	
<p>The aim of the course is to provide a practical introduction to the forms of Zen meditation, enabling students to learn its fundamental characteristics and gain hands-on experience in its practice.</p>	
Course content	
<p>Zen holds a special place within Buddhism, and the specific form of meditation it cultivates requires a distinctive didactic approach. Alongside theoretical introductions, students receive step-by-step guidance and gradually acquire the practice of Zen meditation, becoming familiar with its elements (posture, breathing, states of mind) and its context (knowledge of rituals, instruments, and their use). Over the course of the semester, students will learn about Zen's position within Buddhism, the characteristics of the meditative school it represents, its origins, and its prominent figures. They will gain insight into the master-disciple relationship in its uniquely Zen expression, encounter Zen philosophical concepts, as well as study selected sutras and Zen stories. Through personal experience, students will practise sustaining various states of consciousness and taste the flavour of independent meditative work grounded in autonomous spiritual goal-setting.</p> <p>Zen's place in Buddhism. Zen as a meditative school, its traditions and sects. The origins of Zen, Bodhidharma The role of tradition. The question of master and disciple. The freedom of the mind. Emptiness in Zen Buddhism. The Heart Sutra. The Ten Ox-Herding Pictures. Shiva's 112 paths. The significance of Zen rituals. The lives and works of Zen masters. What is enlightenment? The Five Buddhist Precepts.</p>	
Applied teaching methods	

As a practical subject, teaching primarily relies on direct demonstration and shared reflection based on personal experience, while the oral presentation and discussion of theoretical knowledge also play an important role.

Assessment and Evaluation System

Students' attendance and the precise following of instructions are indispensable requirements; however, assessment also takes into account active participation in discussions, whether by proposing topics or by responding substantively to those raised.

Evaluation Criteria:

completed:

- Active in-class presence,
- Satisfactory proficiency in the meditation technique,
- Satisfactory application of the meditation techniques taught.

not completed:

- Absent or noticeably passive in-class presence,
- Disregarding the rules of the meditation technique,
- inappropriate application of the meditation techniques taught.

Literature

Required Reading:

Dobosy Antal 2012: A fehér selyemszál hossza (Zen szöveggyűjtemény). Budapest, A Tan Kapuja

Seung Sahn 2009: A zen irányítóje. Budapest: Cartaphilus Kiadó

Szuzuki Daisetzócu Taitaró 2019: Bevezetés a zen buddhizmusba. Budapest: Polaris Kiadó

Recommended Reading:

Szuzuki Sunrjú 2007: Zen szellem, a kezdő szellem. Budapest: Filosz Kiadó.

Szuzuki Sunrjú 2016: Nincs mindig úgy. Budapest: Filosz Kiadó.

Skills and Competencies

Knowledge:

The student will become acquainted with the main features of Zen Buddhism, with particular emphasis on its religious practice.

Abilities:

They will be able to adopt the distinctive Zen meditation posture and maintain it for brief periods; they will also become familiar with the inner attitudes and be able to apply them, for shorter periods, during meditative practice.

Attitude:

Independently of personal motivation, they discover the supportive, sustaining elements inherent in Zen practice; the significance and appeal of autonomous inner spiritual work; and the external motivating force rooted in the practice's strict regulation and regularity.

Autonomy and responsibilities:

Practising Zen meditation teaches inner autonomy and taking responsibility, which are also crucial in everyday, worldly action.

Course Coordinator: Dr. Péter Győri, PhD

Instructor Involved in Teaching the Course: Dr. László Tamás Kenéz, PhD

Buddhist Meditation 4. (Zen)	Credits: 2
Course classification: compulsory	
Training type: 80% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: signature	
Curricular position of the course: 4. semester	
Course objectives	
<p>The course aims to provide students with a deeper understanding of Zen Buddhist practice, its local forms and cultivation, while further developing the skills acquired in the introductory course, enabling them to integrate the zen meditation forms into their own independent practice.</p>	
Course content	
<p>During the course, students will deepen their knowledge and practical experience of Zen meditation. They will become familiar with both the historical and currently practised meditation traditions, as well as their broader cultural context, including the specific features of Chinese, Japanese, and Korean Buddhist practice. Approaching from the perspective of meditative practice, they will also explore the distinctive applied forms of Zen, with particular emphasis on active, engaged meditation. Through continuous cooperation with the instructor, students will work in groups to prepare presentations and demonstrations on topics related to Zen Buddhist traditions.</p> <p>Introduction</p> <p>Practice of Chinese Buddhism 1</p> <p>Practice of Chinese Buddhism 2</p> <p>Japanese Sōtō Zen Practice 1</p> <p>Japanese Sōtō Zen Practice 2</p> <p>Japanese Sōtō Zen Practice 3</p> <p>Japanese Rinzai Zen Practice 1</p> <p>Japanese Rinzai Zen Practice 2</p> <p>Japanese Rinzai Zen Practice 3</p> <p>Korean Sōn practice 1</p> <p>Korean Sōn practice 2</p> <p>Korean Sōn practice 3</p> <p>Engaged Meditation</p> <p>Summary and Reflection</p>	
Applied teaching methods	
Group practice, individual practice instructions, personal consultation	
Assessment and Evaluation System	

Attendance at practice sessions, precise adherence to instructions, and active participation in post-practice reflection by raising topics and issues or contributing to those raised, and by sharing experiences and insights.

Evaluation Criteria:

completed:

- Active in-class presence,
- Satisfactory proficiency in the meditation technique,
- Satisfactory application of the meditation techniques taught.

not completed:

- incomplete attendance in class,
- Disregarding the rules of the meditation technique,
- inappropriate application of the meditation techniques taught.

Literature

Required Reading:

Suzuki, Daisetsu 2007: Manual of Zen Buddhism. Filiquarian Publications

Dobosy Antal 2013: Ráfűjt hajsza. Zen tánc, zen sajnálkozás, zen ordítás, Budapest, A Tan Kapuja

Dobosy Antal 2013: A fehér selyemszál hossza. Szútrák, kóanok, versek, eredeti tanulmányok és mai modern zen írások, Budapest, TKBF

Recommended Reading:

Szung Szán 2002: Hamut a Buddhára, Budapest, Kvanum Zen

Varsányi György 2019: A csan buddhizmus története. Budapest: A Tan Kapuja.

Skills and Competencies

Knowledge:

The student becomes acquainted with the various local forms of Zen Buddhism and learns to distinguish among the nationally specific manifestations of Northern Buddhism. They recognise the implements used in Zen ritual and can determine their function and use. They know the sequence of the ritual and are aware of its significance.

Abilities:

They are able to maintain Zen posture for an extended period, have gained proficiency in practising inner attitudes, can set tasks within their own meditation practice, and are capable of reflecting on their insights and assessing their results.

Attitude:

They become confident in setting their own spiritual goals and in carrying out the associated spiritual work, and adopt a responsible attitude towards their own practice.

Autonomy and responsibilities:

Owing to the non-directive character of Zen practice, the student recognises that they themselves are the steward of their own endeavour.

Course Coordinator: Dr. Péter Győri, PhD
Instructor Involved in Teaching the Course: Dr. László Tamás Kenéz, PhD

Buddhist Meditation 5. (Samatha and Vipassana)	Credits: 2
Course classification: compulsory	
Training type: 80% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: signature	
Curricular position of the course: 5. semester	
Course objectives	
A practical meditation course, where the primary focus is on mastering the methods and gaining experience, supported by the related theory.	
Course content	
<p>The aim of the course is for students to become acquainted with, and gain experience in, the two most essential practices of the basic meditation methods. They should understand the importance of concentration (samatha), and be able to apply antidotes when obstacles arise. Finally, they should be able to practise the state of mind that contemplates the nature of phenomena (vipassanā), perceiving things as they truly are.</p> <p>The first step is a brief overview of the types of meditation, to clarify the place of samatha and vipassanā on the Buddhist Path. This is followed by a step-by-step introduction to samatha, the practice of pure concentration, with the gradual extension of meditation periods. After learning preparatory movement exercises and methods for dealing with obstacles, the closing sessions of the course are devoted to the practice of insight, vipassanā.</p>	
Applied teaching methods	
Each practice is preceded by a precise explanation, and instruction proceeds according to the steps of view, meditation, and conduct (integration). We move from simpler, easier practices to increasingly challenging ones, gradually lengthening the duration of the meditations. Active participation is essential, as the practices can be deepened based on students' feedback.	
Assessment and Evaluation System	
<p>Adequate attendance (75%), active participation in class, and keeping a meditation journal. Correspondance: keeping a meditation journal demonstrating acquisition of the practice. Distance learning: keeping a meditation journal demonstrating acquisition of the practice, and active participation in online consultations.</p>	
<u>Evaluation Criteria:</u>	
<p>Signature: adequate attendance in class, active participation, regular keeping of a meditation journal, mastery of the meditation form, and application of the techniques presented.</p> <p>No signature: insufficient attendance in class, inadequate participation, failure to keep a meditation journal, disregard for the rules of the meditation form, inadequate application of the techniques presented.</p>	

Literature
<p>Required Reading: AN 4.170. Yuganaddha Sutta: In Tandem Gen Lamrimpa 2011. Śamatha meditation. Tibetan Buddhist teachings on cultivating meditative quiescence. Ithaca, New York: Snow Lion Publications. Samar Rinpoche 2019. Határtalan felébredés. A buddhista meditáció szíve. Budapest: Galinka Publishing House.</p> <p>Recommended Reading: Amipa Láma 1990. A lótusz megnyitása. Budapest: Orient pressz Ven. Khenpo Tsultrim 1997. A buddhista ürességmeditáció fokozatai. Budapest: Orient Press</p>
Skills and Competencies
<p>Knowledge: students learn how to apply the factors of body, breath, emotions, and thoughts in order to cultivate awareness. Abilities: students acquire the ability to concentrate, and through the awareness thus developed they become capable of contemplating phenomena both conceptually and non-conceptually, and of grasping and articulating the basic level of insights arising from this. Achieving concentration requires strong attention, discipline, and patience. Attitude: they recognise the importance of acquiring both concentration and the capacity for contemplation (made possible through expanded awareness) for understanding ourselves and the world, as well as for conducting everyday life appropriately. Autonomy and responsibility: the course fosters independence, enabling students to realise that practice unfolds with what is already present—the body, the breath, the imagination, and the mind—all of which are present at every moment in daily life.</p>
<p>Course Coordinator: Zoltán Cser, PhD Candidate</p>
<p>Instructor Involved in Teaching the Course: Zoltán Cser, PhD Candidate</p>

Buddhist Meditation 6. (Chittamatra Meditation)	Credits: 2
Course classification: compulsory	
Training type: 80% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: signature	
Curricular position of the course: 6. semester	
Course objectives	
The aim of the practical training is to teach the correct application of thought in meditation and to help the mind turn away from the whirl of existence, then direct it towards the Dharma, the Path.	
Course content	
This course is the fifth component of the core Buddhist Meditation curriculum. Students are introduced to meditation techniques that cultivate and work with key concepts central to Mahāyāna Buddhism. This is especially important because states of mind beyond conceptual thought are hard to access; through these methods of mind training, we learn to work with our thoughts and use them in positive ways. The course situates Lojong, the special method of Mind Training, within the systems of Buddhist meditation, and then guides students through the Lojong practices of Patrul Rinpoche.	
Applied teaching methods	
First, the practices need to be understood, then experience should be gained through group meditation. Finally, through shared discussion of these experiences, the student becomes able to integrate the practices. Active participation in class and regular practice at home are therefore essential.	
Assessment and Evaluation System	
Adequate attendance (75%), active participation in class, and keeping a meditation journal. Correspondance: keeping a meditation journal demonstrating acquisition of the practice. Distance learning: keeping a meditation journal demonstrating acquisition of the practice, and active participation in online consultations.	
<u>Evaluation Criteria:</u>	
Signature: adequate attendance in class, active participation, regular keeping of a meditation journal, mastery of the meditation form, and application of the techniques presented.	
No signature: insufficient attendance in class, inadequate participation, failure to keep a meditation journal, disregard for the rules of the meditation form, inadequate application of the techniques presented.	
Literature	
Required Reading:	
A Step-by-Step Guide to Meditating on the Bodhicharyavatara by Patrul Rinpoche, translated by Adam Pearcey, 2004. Revised and updated August 2007	

Thupten Jinpa 2006. Mind training, The Great collection. Somerville, USA: Wisdom Publications, Inc.

Santideva 2001. A bódhiszattva ösvény. Budapest: Karma Ratna Dargye Ling

Recommended Reading:

Buddhávatamszaka szútra

Jamgon Kongtrul Lodro Taye 2005. The Great Path of Awakening, The Classic Guide to Lojong (Mahayana Mind Training). Boston & London, Shambhala Classics

Skills and Competencies

Knowledge: students should have basic knowledge of the Mind Training texts, the place of Lojong meditation within Buddhism, and—within meditation methods—the distinctive characteristics of the Lojongs. They should understand how the practices work and what they aim to achieve.

Abilities: students are able to give an account—at an appropriate professional standard—of their experiences with the Mind Training practices covered in the course. They gain insight into the importance of right thinking. They become able, in everyday life as well, to recognise situations in which, by working with their thoughts or shifting their perspective, they can move the situation towards the common good.

Attitude: they recognise their own patterns of thought and become able to develop an altruistic attitude.

Autonomy and responsibility: they are able to change their own way of thinking, cultivate positive emotional states through their thoughts, and take responsibility for their own states.

Course Coordinator: Zoltán Cser, PhD Candidate

Instructor Involved in Teaching the Course: Zoltán Cser, PhD Candidate

1.2.Movement-based Meditation

Field of Study: Movement Meditation1-6.

Credit Range: 6 credits

Courses

- Movement Meditation 1. (Chikung)
- Movement Meditation 2. (Chikung)
- Movement Practice 3. (Yoga)
- Movement Practice 4. (Yoga)
- Movement Practice 5. (Tibetan Yoga)
- Movement Practice 6. (Tibetan Yoga)

Movement Meditation 1. (Chikung)		Credit: 1
Course classification: compulsory		
Training type: 80% practical		
Course type: practical contact hours: 14 x 90 min, language: Hungarian		
Assessment method: signature		
Curricular position of the course: 1. semester		
Course objectives		
Independent practice of the qigong exercises learned in the group		
Course content		
General definition and historical overview Fundamental concepts of Qigong Qi and its effects on the body Types of Qigong and its appearance in religious traditions The Great Tree posture, Zhan Zhuang The Eight Brocades sequence, Ba Duan Jin The 12-movement Chen Taiji sequence, Hun Yuan Qigong Comparison of different Qigong sequences The emergence and development of Internal Martial Arts styles The role of Qigong in Buddhist meditation techniques		
Applied teaching methods		
Active participation in class		
Assessment and Evaluation System		
Based on in-class activity.		
<u>Evaluation Criteria:</u>		
- Excellent preparation and in-class work		
Literature		
Required Reading:		
Mingtang Xu, Berend Róbert 2002. A Chi Kung világa 1. könyv. Bioenergetic Kiadó		

Pálos István 1993. A kínai légzésterápia : Qigong. Budapest: Magyar Akupunktúra és Moxatherápiás Egyesület
Urbán István és Saáry Kornélia 1990. Qi, avagy az életerő megőrzésének ősi, kínai módjai. Sprint kiadó

Recommended Reading:

Análajó Szatipattána Szutta 2007. A megvalósítás egyenes útja. Dharma Gate Buddhist College
DR. Yang Jwing-Ming 1995. A Nyolc Brokáttekercs : Egészségmegőrző és fejlesztő. Lunarimpex

Skills and Competencies

- Performs exercises independantly
- Their interests broaden towards less familiar traditions
- They integrate what they have learned into everyday life
- They progress through responsible practice

Course Coordinator: Melinda Mónika Földiné Irtl, PhD Candidate

Instructor Involved in Teaching the Course: Melinda Mónika, Földiné Irtl PhD Candidate

Movement Meditation 2. (Chikung)	Credit: 1
Course classification: compulsory	
Training type: 80% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: signature	
Curricular position of the course: 2. semester	
Course objectives	
Independent practice of the qigong exercises learned in the group	
Course content	
General definition and historical overview Fundamental concepts of Qigong Qi and its effects on the body Types of Qigong and its appearance in religious traditions The Great Tree posture, Zhan Zhuang The Eight Brocades sequence, Ba Duan Jin The 12-movement Chen Taiji sequence, Hun Yuan Qigong Comparison of different Qigong sequences The emergence and development of Internal Martial Arts styles The role of Qigong in Buddhist meditation techniques	
Applied teaching methods	
Active participation in class	
Assessment and Evaluation System	
Based on in-class activity.	
<u>Evaluation Criteria:</u> - Excellent preparation and in-class work	
Literature	
Required Reading: Míngtáng Xu, Berend Róbert 2002. A Chi Kung világa 1. könyv. Bioenergetic Kiadó Pálos István 1993. A kínai légzésterápia : Qigong. Budapest: Magyar Akupunktúra és Moxatherápiás Egyesület Urbán István és Saáry Kornélia 1990. Qi, avagy az életerő megőrzésének ősi, kínai módjai. Sprint kiadó	
Recommended Reading: Análajó Szatipattána Szutta 2007. A megvalósítás egyenes útja. Dharma Gate Buddhist College DR. Yang Jwing-Ming 1995. A Nyolc Brokáttekercs : Egészségmegőrző és fejlesztő. Lunarimpex	

Skills and Competencies
<ul style="list-style-type: none"> - Performs exercises independantly – Their interests broaden towards less familiar traditions – They integrate what they have learned into everyday life – They progress through responsible practice
Course Coordinator: Melinda Mónika Földiné Irtl, PhD Candidate
Instructor Involved in Teaching the Course: Melinda Mónika, Földiné Irtl PhD Candidate

Movement Practice 3. (Yoga)	Credit: 1
Course classification: compulsory	
Training type: 80% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: signature	
Curricular position of the course: 3. semester	
Course objectives	
<p>During the classes, students are introduced to a Buddhist-oriented form of movement meditation aimed at cultivating mindful awareness. The sessions, which are 90% practice-based, also serve to prepare participants for longer, more static and formal seated meditations through hatha yoga exercises that develop awareness of the body, breath and mind (preparatory series such as pāvana mukta, prāṇa sañcalana kriyā, saraw hita; basic standing, sitting and lying āsanās, prāṇāyāma, etc.). These practices support physical and mental health and foster the process of correct recognition and insight regarding our present physical, emotional and mental states, dispositions and attitudes. Short theoretical blocks are also integrated into the classes to introduce the history of yoga, its fundamental philosophical principles, essential terminology and traditional lineages. The sequence of practice performed in class can be flexibly adapted in light of spatial and temporal constraints, the composition of the group (age, gender ratio, state of health, individual circumstances) and the philosophical questions on yoga that may arise.</p>	
Course content	
<ol style="list-style-type: none"> 1. Initial assessment. Introduction to preparatory practices. What is Yoga? 2. Synchronising breath, movement and attention, 3. Pāvana Muktāsana series (prāṇa sañcalana kriyā) 4. Pāvana Muktāsana series and preparatory breathing practices for prāṇāyāma 5. Pāvana Muktāsana series and basic yogic breathing 6. Pāvana Muktāsana series and cleansing breaths 7. Pāvana Muktāsana series as preparation for meditation <p>In the full-time programme, we devote a double class period to each topic.</p>	
Applied teaching methods	
<p>Demonstration of the practices Instruction in physical exercises Correction of the practices as needed Supplementary theoretical explanation introduction of terminology. Short oral presentation Reading a brief source text</p>	
Assessment and Evaluation System	

Active class attendance (80% attendance)

Evaluation Criteria:

Two-tier assessment, with signature completed:

- Good preparation and in-class work,
wearing suitable, comfortable clothing that follows the stated guidelines
regular home practice
satisfactory mastery of the practices presented,
– Satisfactory application of the meditation techniques taught.

not completed:

inappropriate clothing

- Inadequate preparation and passive in-class work,
disregarding the rules of the movement meditation form,
– inappropriate application of the meditation techniques taught.

Literature

Required Reading:

Fórizs, László 2002. Patanjali: A jóga vezérfonala. Budapest: Gaia
A HATHA-JÓGA LÁMPÁSA Fordította: Hidas Gergely, Kiss Csaba, Zentai György
Lektorálta: Ruzsa Ferenc Illusztrálta: Rippl Renáta Terebess Kiadó, Budapest, 2000
A bölcs Ghéranda tanítása a hatha jógaról. Malik Tóth István (ford.). (2022). Filosz.

Recommended Reading:

Szvámi Véda Bhárat, 2006. A hatha jóga filozófiája. Budapest, Filosz Kiadó
Svami Satyananda Saraswati, 2005. Ászana, Pránájáma, Mudrá, Bandha, BSY Trust.

Skills and Competencies

Knowledge:

They acquire fundamental knowledge of the daily physical (movement and breathing) practices performed for the purification of the three gates, which serve as preparation for seated and walking meditation. They become familiar with and learn the most important Sanskrit terms related to yoga (such as the elements of Patañjali's aṣṭāṅga yoga: yama, niyama, āsana, prāṇāyāma, pratyāhāra, etc.).

Abilities:

They are able to recognise the processes taking place in the body, breath and mind, to calmly observe them, and to distinguish between real and imagined physical or mental limitations. Within their own possibilities, they seek to develop both physical and mental flexibility according to their actual capacities.
The student is capable of performing simple practices that help preserve general health and prepare for seated meditation.
They acquire the basic terminology of classical yoga at an elementary level.

They are capable of lifelong learning, planning, and organizing their independent training while utilizing the widest possible range of ever-evolving and accessible resources. At a more advanced level, they are able to identify their present physical, emotional and mental states, inclinations and attitudes.

Attitude:

They maintain openness, curiosity and sustained attention during practice.

Approaches

moral, spiritual, and historical phenomena, issues, and challenges—and the resolution of everyday human conflicts

with the three attitudes of the Buddha-Dharma: wisdom, virtue, and meditative absorption.

They strive for self-knowledge and its deepening. They participate actively in the physical practices (movement and breathing), always follow the practice protocol, and seek to embody the principle of ahimsā (non-harming) towards both themselves and fellow participants.

Always follow the practice protocol, and seek to embody the principle of ahimsā (non-harming) towards both themselves and fellow participants. Beyond the Five Precepts of Buddhism, they also seek to understand, learn and apply in practice the moral and ethical foundations of yoga (yama–niyama). During group practice, they aim to cultivate both outer and inner silence. They accept and respect any individual modifications suggested by the teacher for the practices. They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others. Interprets continuous personal learning as serving the common good. - Informed by the traditional practices of Buddhism, (meditation, yoga)

student applies a health-preserving outlook and lifestyle in everyday life.

Autonomy and responsibilities:

They perform every aspect of their independent practice with mindful awareness, patience, acceptance and compassion towards themselves, with full awareness of their own responsibility. Before class begins, they promptly inform the instructor of any physical or mental illness or acute difficulty and consult about the necessary adjustments. They lead their life according to Buddhist ethics and spiritual attitudes, serving as an example to others. Through physical and mental practice of yoga, they achieve a deep understanding and direct experience of what they have learned, allowing them to approach others with openness and a willingness to help.

Course Coordinator: Melinda Mónica Földiné Irtl, PhD Candidate

Instructor Involved in Teaching the Course: Melinda Mónica, Földiné Irtl PhD Candidate

Movement Practice 4. (Yoga)	Credit: 1
Course classification: compulsory	
Training type: 80% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: signature	
Curricular position of the course: 4. semester	
Course objectives	
<p>During the classes, students are introduced to a Buddhist-oriented form of movement meditation aimed at cultivating mindful awareness. The sessions, which are 90% practice-based, also serve to prepare participants for longer, more static and formal seated meditations through hatha yoga exercises that develop awareness of the body, breath and mind (preparatory series such as pāvana mukta, prāṇa sañcalana kriyā, saraw hita; basic standing, sitting and lying āsanās, prāṇāyāma, etc.). These practices support physical and mental health and foster the process of correct recognition and insight regarding our present physical, emotional and mental states, dispositions and attitudes. Short theoretical blocks are also integrated into the classes to introduce the history of yoga, its fundamental philosophical principles, essential terminology and traditional lineages. The sequence of practice performed in class can be flexibly adapted in light of spatial and temporal constraints, the composition of the group (age, gender ratio, state of health, individual circumstances) and the philosophical questions on yoga that may arise.</p>	
Course content	
<p>Yoga module 2.</p> <ol style="list-style-type: none"> 1. Āsana sequence (dynamic) 2. Āsana sequences (standing postures) 3. Āsana sequences (sitting postures) 4. Āsana sequences (lying postures) 5. Āsana sequences (twisting postures) 6. Āsana sequences (backbends) 7. Āsana sequences (inverted postures) <p>In the full-time programme, we devote a double class period to each topic.</p>	
Applied teaching methods	
<p>Demonstration of the practices Instruction in physical exercises Correction of the practices as needed Supplementary theoretical explanation introduction of terminology. Short oral presentation Reading a brief source text</p>	
Assessment and Evaluation System	

Active class attendance (80% attendance)

Evaluation Criteria:

Two-tier assessment, with signature completed:

- Good preparation and in-class work,
wearing suitable, comfortable clothing that follows the stated guidelines
regular home practice

satisfactory mastery of the practices presented,

– Satisfactory application of the meditation techniques taught.

not completed:

inappropriate clothing

- Inadequate preparation and passive in-class work,

disregarding the rules of the movement meditation form,

– inappropriate application of the meditation techniques taught.

Literature

Required Reading:

Fórizs, László 2002. Patanjali: A jóga vezérfonala. Budapest: Gaia

Svatmarama Swami 2000. A hatha-jóga lámpása. (Hidas Gergely, Kiss Csaba, Zentai György ford.) Budapest: Terebess Kiadó.

A bölcs Ghéranda tanítása a hatha jógáról. (Malik Tóth István ford.). Budapest: Filosz Kiadó 2022.

Recommended Reading:

Szvámi Véda Bháratí, 2006. A hatha jóga filozófiája. Budapest: Filosz Kiadó.

Svami Satyananda Saraswati, 2005. Āsana, Pránájāma, Mudrá, Bandha. BSY Trust.

Skills and Competencies

Knowledge:

They acquire fundamental knowledge of the daily physical (movement and breathing) practices performed for the purification of the three gates, which serve as preparation for seated and walking meditation. They become familiar with and learn the most important Sanskrit terms related to yoga (such as the elements of Patañjali's aṣṭāṅga yoga: yama, niyama, āsana, prāṇāyāma, pratyāhāra, etc.).

Abilities:

They are able to recognise the processes taking place in the body, breath and mind, to calmly observe them, and to distinguish between real and imagined physical or mental limitations. Within their own possibilities, they seek to develop both physical and mental flexibility according to their actual capacities.

The student is capable of performing simple practices that help preserve general health and prepare for seated meditation.

They acquire the basic terminology of classical yoga at an elementary level.

They are capable of lifelong learning, planning, and organizing their independent training while utilizing the widest possible range of ever-evolving and accessible resources. At a more advanced level, they are able to identify their present physical, emotional and mental states, inclinations and attitudes.

Attitude:

They maintain openness, curiosity and sustained attention during practice.

Approaches

moral, spiritual, and historical phenomena, issues, and challenges—and the resolution of everyday human conflicts

with the three attitudes of the Buddha-Dharma: wisdom, virtue, and meditative absorption.

They strive for self-knowledge and its deepening. They participate actively in the physical practices (movement and breathing), always follow the practice protocol, and seek to embody the principle of ahimsā (non-harming) towards both themselves and fellow participants. Always follow the practice protocol, and seek to embody the principle of ahimsā (non-harming) towards both themselves and fellow participants. Beyond the Five Precepts of Buddhism, they also seek to understand, learn and apply in practice the moral and ethical foundations of yoga (yama–niyama). During group practice, they aim to cultivate both outer and inner silence. They accept and respect any individual modifications suggested by the teacher for the practices. They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others. Interprets continuous personal learning as serving the common good. - Informed by the traditional practices of Buddhism, (meditation, yoga, qigong)

student applies a health-preserving outlook and lifestyle in everyday life.

Autonomy and responsibilities:

They perform every aspect of their independent practice with mindful awareness, patience, acceptance and compassion towards themselves, with full awareness of their own responsibility. Before class begins, they promptly inform the instructor of any physical or mental illness or acute difficulty and consult about the necessary adjustments. They lead their life according to Buddhist ethics and spiritual attitudes, serving as an example to others. Through the physical and spiritual practice of yoga, they gain a profound understanding and direct experience of what they have learned, allowing them to approach others with openness and a willingness to help.

Course Coordinator: Melinda Mónica Földiné Irtl, PhD Candidate

Instructor Involved in Teaching the Course: Melinda Mónica, Földiné Irtl PhD Candidate

Movement Practice 5. (Tibetan Yoga)	Credit: 1
Course classification: compulsory	
Training type: 80% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: signature	
Curricular position of the course: 5. semester	
Course objectives	
For the effective practice of meditation—since meditation is linked to the mind, one of the Three Gates—it is essential to also train the body and the breath, which belong to the gates of body and speech. One of the most effective means of applying the path of body and breath is Buddhist yoga.	
Course content	
Having grasped the importance of movement and breath, we begin learning one of the oldest Buddhist yoga systems preserved in Tibet (following the teaching of Namkhai Norbu Rinpoche). Of the 108 practices, the student learns 21 in the first semester and a further 11 in the second.	
Applied teaching methods	
This is a practice-based subject, with exercises performed mainly through the physical body and the breath. It is therefore essential to imitate the demonstrated movements and to integrate them through repetition. During instruction, it is important that the student learns the practices as precisely as possible, making feedback and corrections from the instructor crucial.	
Assessment and Evaluation System	
Adequate class attendance (75%) is essential for learning and for practising together.	
<u>Evaluation Criteria:</u> Signature, completed:adequate class attendance Signature withheld, not completed: insufficient class attendance	
Literature	
Required Reading: Csögyal Namkhai Norbu 2009. Jantra Jóga segédlet. Budapest: Magyarországi Dzogcsen Közösség Csögyal Namkhai Norbu 2008. Yantra Yoga, the Tibetan Yoga of Movement. Ithaca, New York: Snow Lion Publications	
Recommended Reading: Csögyál Namkhai Norbu, Fabio Andrico 2019. A mozgás tibeti jógája. BUdapest: Magyarországi Dzogcsen Közösség	
Skills and Competencies	

Knowledge: The student understands the mechanisms of movement and breathing practices, along with their effects on both body and mind, through direct experiential practice.

Ability: Their motor coordination improves, and linking breath with movement enables effective stress release, positively influencing both health and the mind. On the mental level, it supports the ability to focus and calms mental processes, thereby preparing for meditation.

Attitude: They become skilled in maintaining a relaxed attentiveness and an attitude of self-reflection.

Autonomy and responsibility: They learn to assess their own physical and mental capacities and are able to carry out the practices with awareness of their personal limits.

Course Coordinator: Melinda Mónika Földiné Irtl, PhD Candidate

Instructor Involved in Teaching the Course: Zoltán Cser, PhD Candidate

Movement Practice 6. (Tibetan Yoga)	Credit: 1
Course classification: compulsory	
Training type: 80% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: signature	
Curricular position of the course: 6. semester	
Course objectives	
For the effective practice of meditation—since meditation is linked to the mind, one of the Three Gates—it is essential to also train the body and the breath, which belong to the gates of body and speech. One of the most effective means of applying the path of body and breath is Buddhist yoga.	
Course content	
Having grasped the importance of movement and breath, we begin learning one of the oldest Buddhist yoga systems preserved in Tibet (following the teaching of Namkhai Norbu Rinpoche). Of the 108 practices, the student learns 21 in the first semester and a further 11 in the second.	
Applied teaching methods	
This is a practice-based subject, with exercises performed mainly through the physical body and the breath. It is therefore essential to imitate the demonstrated movements and to integrate them through repetition. During instruction, it is important that the student learns the practices as precisely as possible, making feedback and corrections from the instructor crucial.	
Assessment and Evaluation System	
Adequate class attendance (75%) is essential for learning and for practising together.	
<u>Evaluation Criteria:</u> Signature, completed:adequate class attendance Signature withheld, not completed: insufficient class attendance	
Literature	
Required Reading: Csögyal Namkhai Norbu 2009. Jantra Jóga segédlet. Budapest: Magyarországi Dzogcsen Közösség Csögyal Namkhai Norbu 2008. Yantra Yoga, the Tibetan Yoga of Movement. Ithaca, New York: Snow Lion Publications	
Recommended Reading: Csögyál Namkhai Norbu, Fabio Andrico 2019. A mozgás tibeti jógája. BUdapest: Magyarországi Dzogcsen Közösség	
Skills and Competencies	

Knowledge: The student understands the mechanisms of movement and breathing practices, along with their effects on both body and mind, through direct experiential practice.

Ability: Their motor coordination improves, and linking breath with movement enables effective stress release, positively influencing both health and the mind. On the mental level, it supports the ability to focus and calms mental processes, thereby preparing for meditation.

Attitude: They become skilled in maintaining a relaxed attentiveness and an attitude of self-reflection.

Autonomy and responsibility: They learn to assess their own physical and mental capacities and are able to carry out the practices with awareness of their personal limits.

Course Coordinator: Melinda Mónika Földiné Irtl, PhD Candidate

Instructor Involved in Teaching the Course: Zoltán Cser, PhD Candidate

1.3. Satipatthana

Field of Study: Satipatthana1-6.

Credit Range: 6 credits

Courses

- Buddhist Scriptures 1. (Pali Exegesis)
- Buddhist Scriptures 2. (Tibetan Exegesis)
- Buddhist Scriptures 3. (Dhammapada)
- Buddhist Scriptures 4. (Pali Canon)
- Buddhist Scriptures 5. (Mahayana Sutras)
- Buddhist Scriptures 6. (Tibetan Texts)

Satipatthana 1.	Credit: 1
Course classification: compulsory	
Training type: 80% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: signature	
Curricular position of the course: 1. semester	
Course objectives	
<p>One of the Buddha's foundational, widely known and esteemed suttas is Discourse 22 of the Dīgha Nikāya (whose shorter version is Majjhima Nikāya 10), the Mahāsatipatthāna Sutta. The practice sequence described in detail by the sutta and its commentaries is equally suitable for initiating, cultivating, and bringing to fruition meditation's two intertwined great paths—samatha and vipassanā. It guides practitioners to heights of clear understanding where they can see and experience reality without distortion. cultivating and mastering the capacity to observe the factors of arising, passing away, and arising-and-passing-away through directing attention inward, outward, and both inward and outward at once. Stabilisation of "bare attention"; and the arousal and strengthening of the resolve for liberation.</p>	
Course content	
<p>Meditation supports the student's day-to-day preparation for receiving, processing, and understanding the theoretical and practical teachings of the Dharma. The lead instructor determines the class topics, applying the context-appropriate sequence of Satipatthāna practices that encompasses all areas of life. In the vast majority of cases, the meditation exercises are to be performed in a seated meditation posture; if a health condition warrants it, and by prior arrangement with the instructor, a modified posture may be used (e.g., sitting on a chair).</p> <p>Preparations for meditation (bhāvanā): motivation and readiness for practice. Taking refuge and/or establishing the five precepts (sīla) for lay followers. Arousing loving-kindness (mettā). Physical preparations (stretching and relaxation exercises), assuming the appropriate posture.</p> <ol style="list-style-type: none"> 1. Breath as the primary object of meditation. H(Diligence) 2. Awareness of the length of the breath. 3. Experiencing the whole body. 	

4. Calming the bodily formation (the breath).
 5. Contemplating the breath internally and/or externally.
 6. Contemplating the factors of arising and passing away.
 7. Abiding in continuous mindful breathing with clear comprehension (sampajañña) and mindfulness (sati), free from desire and discontent (vineyya abhijjhā-domanassa).
- In the full-time programme, we devote a double class period to each topic.

Applied teaching methods

Lecture-based instruction (in person or online), demonstration of seated meditation postures, introduction to preparatory exercises, shared practice, explanations, Dharma talk, seminar-style group discussion requiring active student participation, and individual consultation.

Assessment and Evaluation System

- Active attendance during classes (80% attendance),
- Oral or written report, individually, on a pre-agreed topic (2–3 pages, following the formatting and referencing prescribed by the institution),
- Keeping a meditation journal,

Minor differences may apply across programme formats (e.g., in the criteria for maintaining the meditation journal and in the required number of in-person/online hours).

Special criteria for distance learning:

In-person or online attendance at the introductory 4 x 90-minute lectures (in case of absence, make-up arrangements must be agreed individually).

Independent, regular home practice based on the uploaded video and audio materials.

Successful completion of the test questions associated with the video and audio materials and the required reading. Active participation in the online consultations (in case of absence, please notify the instructor in advance).*****

The practical course carries no examination requirement; based on completion of the above tasks, a signature is awarded under a two-factor Assessment method:.

Evaluation Criteria:

The course is assessed in a two-factor format:

At the end of the semester, a “completed”/“not completed” entry is recorded.

completed:

- Adequate preparation and in-class work,
- Maintaining a regular meditation journal,
- Satisfactory proficiency in the meditation technique,
- Appropriate application of the meditation techniques taught.
- in the distance-learning mode, mandatory in-person or online attendance at the introductory 4 x 90-minute lectures (in case of absence, individual arrangements must be made for a make-up).

not completed:

- Inadequate preparation and in-class work,
- Neglecting to maintain a meditation journal,

- Disregarding the rules of the meditation technique,
- inappropriate application of the meditation techniques taught.
- in the correspondence mode, failure to attend the introductory 4 x 90-minute lectures in person or online.

Literature

Required Reading:

1. Análajó 2007. Szatipatthána – A megvalósítás egyenes útja. (ford. Tóth Zsuzsa) Budapest: A Tan Kapuja Buddhista Főiskola.
2. Gunaratana, Henepola 2019. Az éber tudatosságról közérthetően. Budapest: A Tan Kapuja.
3. Nyanaponika, Thera 1994. A buddhista meditáció szíve. A Satipatthāna Sutta szövege és kommentárjai. (ford. Pressing Lajos) Budapest: Orient Press.

Recommended Reading:

1. Szuccsító, Ácsán 2007. Buddhista meditáció - Az alapok. (ford. Malik Tóth István) Budapest: Buddhapada Alapítvány.
2. Dhammasami, Khammai 2018. Tudatos jelenlét könnyedén. Budapest: Buddhista Vipassana Alapítvány -TKBE.

Skills and Competencies

Knowledge: Has knowledge of the Pāli terminology related to Satipaṭṭhāna meditation, and understands the theoretical background and structure of the practice.

Abilities:

- The student is physically able to maintain a proper, healthy posture for an extended period.
- The student is able to sustain and appreciate noble silence; through it, they can soothe their emotions, quieten their thinking, and remain composed.
- The student is able to practise the principal traditions of Buddhist meditation in depth, and to understand how it relates to other disciplines (Buddhist meditation specialisation).
- The student is able to sustain their attention with minimal distraction, even during a lecture or exercise that may seem less engaging to them.
- Directly experiencing—right down to the bodily level—the arising, presence, and passing of all phenomena nurtures the virtues of patience, perseverance, and acceptance.
- By directly realising the inherently unsatisfactory nature of phenomena (dukkha), the student cultivates greater openness and compassion. Examining the cause of suffering helps one recognise the self-image that tends to become increasingly fixed with age, to push its boundaries ever farther and, through dissolving it, resolve inner tensions and mental hindrances, and attain clear insight.

Attitude:

- The student approaches all that is known—and yet to be known—with open curiosity. Strives for a non-judgemental, mindful presence.

Approaches

moral, spiritual, and historical phenomena, issues, and challenges—and the resolution of everyday human conflicts with the three attitudes of the Buddha-Dharma: wisdom, virtue, and meditative absorption.

<p>They strive for self-knowledge and its deepening.</p> <p>Interprets continuous personal learning as serving the common good.</p> <ul style="list-style-type: none"> - Informed by the traditional practices of Buddhism, the student applies a health-preserving outlook and lifestyle in everyday life. - Strives for teamwork and collaboration with others. <p>Autonomy and responsibilities:</p> <p>They lead their life according to Buddhist ethics and spiritual attitudes, serving as an example to others.</p> <ul style="list-style-type: none"> - Through their meditation practice, they achieve a deep understanding and direct experience of what they have learned, allowing them to approach others with openness and a willingness to help. - They possess a level of responsibility appropriate to their qualifications and reflect on the consequences of their actions.
<p>Course Coordinator: Prof. e.b.h.c Pál Farkas</p>
<p>Instructor Involved in Teaching the Course: Melinda Mónika, Földiné Irtl PhD Candidate</p>

Satipatthana 2.	Credit: 1
Course classification: compulsory	
Training type: 80% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: signature	
Curricular position of the course: 2. semester	
Course objectives	
<p>One of the Buddha’s foundational, widely known and esteemed suttas is Discourse 22 of the Dīgha Nikāya (whose shorter version is Majjhima Nikāya 10), the Mahāsatiṭṭhāna Sutta. The practice sequence described in detail by the sutta and its commentaries is equally suitable for initiating, cultivating, and bringing to fruition meditation’s two intertwined great paths—samatha and vipassanā. It guides practitioners to heights of clear understanding where they can see and experience reality without distortion. cultivating and mastering the capacity to observe the factors of arising, passing away, and arising-and-passing-away through directing attention inward, outward, and both inward and outward at once. Stabilisation of “bare attention”; and the arousal and strengthening of the resolve for liberation.</p>	
Course content	
<p>Meditation supports the student’s day-to-day preparation for receiving, processing, and understanding the theoretical and practical teachings of the Dharma. The lead instructor determines the class topics, applying the context-appropriate sequence of Satipatṭhāna practices that encompasses all areas of life. In the vast majority of cases, the meditation exercises are to be performed in a seated meditation posture; if a health condition warrants it, and by prior arrangement with the instructor, a modified posture may be used (e.g., sitting on a chair).</p> <p>Preparations for meditation (bhāvanā): motivation and readiness for practice. Taking refuge and/or establishing the five precepts (sīla) for lay followers. Arousing loving-kindness (mettā). Physical preparations (stretching and relaxation exercises), assuming the appropriate posture.</p> <ol style="list-style-type: none"> 1. General introduction 2. The body as the primary object of meditation. 3. Postures 4. Activities 5. Body Parts 6. Elements 7. Cemetery Contemplation <p>In the full-time programme, we devote a double class period to each topic.</p>	
Applied teaching methods	
<p>Lecture-based instruction (in person or online), demonstration of seated meditation postures, introduction to preparatory exercises, shared practice, explanations, Dharma talk,</p>	

seminar-style group discussion requiring active student participation, and individual consultation.

Assessment and Evaluation System

- Active attendance during classes (80% attendance),
- Oral or written report, individually, on a pre-agreed topic (2–3 pages, following the formatting and referencing prescribed by the institution),
- Keeping a meditation journal,

Minor differences may apply across programme formats (e.g., in the criteria for maintaining the meditation journal and in the required number of in-person/online hours).

Special criteria for distance learning:

In-person or online attendance at the introductory 4 x 90-minute lectures (in case of absence, make-up arrangements must be agreed individually).

Independent, regular home practice based on the uploaded video and audio materials.

Successful completion of the test questions associated with the video and audio materials and the required reading. Active participation in the online consultations (in case of absence, please notify the instructor in advance).*****

The practical course carries no examination requirement; based on completion of the above tasks, a signature is awarded under a two-factor Assessment method:.

Evaluation Criteria:

The course is assessed in a two-factor format:

At the end of the semester, a “completed”/“not completed” entry is recorded.
completed:

- Adequate preparation and in-class work,
- Maintaining a regular meditation journal,
- Satisfactory proficiency in the meditation technique,
- Appropriate application of the meditation techniques taught.
- in the distance-learning mode, mandatory in-person or online attendance at the introductory 4 x 90-minute lectures (in case of absence, individual arrangements must be made for a make-up).

not completed:

- Inadequate preparation and in-class work,
- Neglecting to maintain a meditation journal,
- Disregarding the rules of the meditation technique,
- inappropriate application of the meditation techniques taught.
- in the correspondence mode, failure to attend the introductory 4 x 90-minute lectures in person or online.

Literature

Required Reading:

1. Análajó 2007. Szatipatthána – A megvalósítás egyenes útja. (ford. Tóth Zsuzsa)
Budapest: A Tan Kapuja Buddhista Főiskola.
2. Nyanaponika, Thera 1994. A buddhista meditáció szíve. A Satipatthāna Sutta szövege és

kommentárjai. (ford. Pressing Lajos) Budapest: Orient Press.

Recommended Reading:

1. Szuccsító, Ácsán 2007. Buddhista meditáció - Az alapok. (ford. Malik Tóth István) Budapest: Buddhapada Alapítvány.
2. Dhammasami, Khammai 2018. Tudatos jelenlét könnyedén. Budapest: Buddhista Vipassana Alapítvány -TKBE.

Skills and Competencies

Knowledge: Has knowledge of the Pāli terminology related to Satipaṭṭhāna meditation, and understands the theoretical background and structure of the practice.

Abilities:

- The student is physically able to maintain a proper, healthy posture for an extended period.
- The student is able to sustain and appreciate noble silence; through it, they can soothe their emotions, quieten their thinking, and remain composed.
- The student is able to practise the principal traditions of Buddhist meditation in depth, and to understand how it relates to other disciplines (Buddhist meditation specialisation).
- The student is able to sustain their attention with minimal distraction, even during a lecture or exercise that may seem less engaging to them.
- Directly experiencing—right down to the bodily level—the arising, presence, and passing of all phenomena nurtures the virtues of patience, perseverance, and acceptance.
- By directly realising the inherently unsatisfactory nature of phenomena (dukkha), the student cultivates greater openness and compassion. Examining the cause of suffering helps one recognise the self-image that tends to become increasingly fixed with age, to push its boundaries ever farther and, through dissolving it, resolve inner tensions and mental hindrances, and attain clear insight.

Attitude:

- The student approaches all that is known—and yet to be known—with open curiosity. Strives for a non-judgemental, mindful presence.

Approaches

moral, spiritual, and historical phenomena, issues, and challenges—and the resolution of everyday human conflicts with the three attitudes of the Buddha-Dharma: wisdom, virtue, and meditative absorption. They strive for self-knowledge and its deepening.

Interprets continuous personal learning as serving the common good.

- Informed by the traditional practices of Buddhism, the student applies a health-preserving outlook and lifestyle in everyday life.
- Strives for teamwork and collaboration with others.

Autonomy and responsibilities:

They lead their life according to Buddhist ethics and spiritual attitudes, serving as an example to others.

- Through their meditation practice, they achieve a deep understanding and direct experience of what they have learned, allowing them to approach others with openness and a willingness to help.
- They possess a level of responsibility appropriate to their qualifications and reflect on

the consequences of their actions.

Course Coordinator: Prof. e.b.h.c Pál Farkas

Instructor Involved in Teaching the Course: Melinda Mónika, Földiné Irtl PhD
Candidate

Satipatthana 3.	Credit: 1
Course classification: compulsory	
Training type: 80% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: signature	
Curricular position of the course: 3. semester	
Course objectives	
<p>One of the Buddha's foundational, widely known and esteemed suttas is Discourse 22 of the Dīgha Nikāya (whose shorter version is Majjhima Nikāya 10), the Mahāsatipatṭhāna Sutta. The practice sequence described in detail by the sutta and its commentaries is equally suitable for initiating, cultivating, and bringing to fruition meditation's two intertwined great paths—samatha and vipassanā. It guides practitioners to heights of clear understanding where they can see and experience reality without distortion. cultivating and mastering the capacity to observe the factors of arising, passing away, and arising-and-passing-away through directing attention inward, outward, and both inward and outward at once. Stabilisation of “bare attention”; and the arousal and strengthening of the resolve for liberation.</p>	
Course content	
<p>Meditation supports the student's day-to-day preparation for receiving, processing, and understanding the theoretical and practical teachings of the Dharma. The lead instructor determines the class topics, applying the context-appropriate sequence of Satipatṭhāna practices that encompasses all areas of life. In the vast majority of cases, the meditation exercises are to be performed in a seated meditation posture; if a health condition warrants it, and by prior arrangement with the instructor, a modified posture may be used (e.g., sitting on a chair).</p> <p>Preparations for meditation (bhāvanā): motivation and readiness for practice. Taking refuge and/or establishing the five precepts (sīla) for lay followers. Arousing loving-kindness (mettā). Physical preparations (stretching and relaxation exercises), assuming the appropriate posture.</p> <ol style="list-style-type: none"> 1. Getting to Know Feelings 2. Exploring the Primary Feeling-Tones 3. Observing Pleasant Feelings 4. Observing Unpleasant Feelings 5. Observing Neutral Feelings 6. Observing Pleasant, Unpleasant, and Neutral Feelings 7. Vedanā <p>In the full-time programme, we devote a double class period to each topic.</p>	
Applied teaching methods	
<p>Lecture-based instruction (in person or online), demonstration of seated meditation postures, introduction to preparatory exercises, shared practice, explanations, Dharma talk,</p>	

seminar-style group discussion requiring active student participation, and individual consultation.

Assessment and Evaluation System

- Active attendance during classes (80% attendance),
- Oral or written report, individually, on a pre-agreed topic (2–3 pages, following the formatting and referencing prescribed by the institution),
- Keeping a meditation journal,

Minor differences may apply across programme formats (e.g., in the criteria for maintaining the meditation journal and in the required number of in-person/online hours).

Special criteria for distance learning:

In-person or online attendance at the introductory 4 x 90-minute lectures (in case of absence, make-up arrangements must be agreed individually).

Independent, regular home practice based on the uploaded video and audio materials.

Successful completion of the test questions associated with the video and audio materials and the required reading. Active participation in the online consultations (in case of absence, please notify the instructor in advance).*****

The practical course carries no examination requirement; based on completion of the above tasks, a signature is awarded under a two-factor Assessment method:.

Evaluation Criteria:

The course is assessed in a two-factor format:

At the end of the semester, a “completed”/“not completed” entry is recorded.

completed:

- Adequate preparation and in-class work,
- Maintaining a regular meditation journal,
- Satisfactory proficiency in the meditation technique,
- Appropriate application of the meditation techniques taught.
- in the distance-learning mode, mandatory in-person or online attendance at the introductory 4 x 90-minute lectures (in case of absence, individual arrangements must be made for a make-up).

not completed:

- Inadequate preparation and in-class work,
- Neglecting to maintain a meditation journal,
- Disregarding the rules of the meditation technique,
- inappropriate application of the meditation techniques taught.
- in the correspondence mode, failure to attend the introductory 4 x 90-minute lectures in person or online.

Literature

Required Reading:

1. Análajó 2007. Szatipatthána – A megvalósítás egyenes útja. (ford. Tóth Zsuzsa) Budapest: A Tan Kapuja Buddhista Főiskola.
2. Gunaratana, Henepola 2019. Az éber tudatosságról közérthetően. Budapest: A Tan Kapuja.

3. Nyanaponika, Thera 1994. A buddhista meditáció szíve. A Satipatthāna Sutta szövege és kommentárjai. (ford. Pressing Lajos) Budapest: Orient Press.

Recommended Reading:

1. Szuccsító, Ácsán 2007. Buddhista meditáció - Az alapok. (ford. Malik Tóth István) Budapest: Buddhapada Alapítvány.

2. Dhammasami, Khammai 2018. Tudatos jelenlét könnyedén. Budapest: Buddhista Vipassana Alapítvány -TKBE.

Skills and Competencies

Abilities:

- The student is physically able to maintain a proper, healthy posture for an extended period.
- The student is able to sustain and appreciate noble silence; through it, they can soothe their emotions, quieten their thinking, and remain composed.
- The student is able to practise the principal traditions of Buddhist meditation in depth, and to understand how it relates to other disciplines (Buddhist meditation specialisation).
- The student is able to sustain their attention with minimal distraction, even during a lecture or exercise that may seem less engaging to them.
- Directly experiencing—right down to the bodily level—the arising, presence, and passing of all phenomena nurtures the virtues of patience, perseverance, and acceptance.
- By directly realising the inherently unsatisfactory nature of phenomena (dukkha), the student cultivates greater openness and compassion. Examining the cause of suffering helps one recognise the self-image that tends to become increasingly fixed with age, to push its boundaries ever farther and, through dissolving it, resolve inner tensions and mental hindrances, and attain clear insight.

Attitude:

- The student approaches all that is known—and yet to be known—with open curiosity. Strives for a non-judgemental, mindful presence.

Approaches

- moral, spiritual, and historical phenomena, issues, and challenges—and the resolution of everyday human conflicts with the three attitudes of the Buddha-Dharma: wisdom, virtue, and meditative absorption. They strive for self-knowledge and its deepening.
- Interprets continuous personal learning as serving the common good.
- Informed by the traditional practices of Buddhism, the student applies a health-preserving outlook and lifestyle in everyday life.
 - Strives for teamwork and collaboration with others.

Autonomy and responsibilities:

- They lead their life according to Buddhist ethics and spiritual attitudes, serving as an example to others.
- Through their meditation practice, they achieve a deep understanding and direct experience of what they have learned, allowing them to approach others with openness and a willingness to help.
 - They possess a level of responsibility appropriate to their qualifications and reflect on the consequences of their actions.

Course Coordinator: Prof. e.b.h.c Pál Farkas
Instructor Involved in Teaching the Course: Melinda Mónika, Földiné Irtl PhD Candidate

Satipatthana 4.	Credit: 1
Course classification: compulsory	
Training type: 80% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: signature	
Curricular position of the course: 4. semester	
Course objectives	
<p>One of the Buddha's foundational, widely known and esteemed suttas is Discourse 22 of the Dīgha Nikāya (whose shorter version is Majjhima Nikāya 10), the Mahāsatipatṭhāna Sutta. The practice sequence described in detail by the sutta and its commentaries is equally suitable for initiating, cultivating, and bringing to fruition meditation's two intertwined great paths—samatha and vipassanā. It guides practitioners to heights of clear understanding where they can see and experience reality without distortion. cultivating and mastering the capacity to observe the factors of arising, passing away, and arising-and-passing-away through directing attention inward, outward, and both inward and outward at once. Stabilisation of “bare attention”; and the arousal and strengthening of the resolve for liberation.</p>	
Course content	
<p>Meditation supports the student's day-to-day preparation for receiving, processing, and understanding the theoretical and practical teachings of the Dharma. The lead instructor determines the class topics, applying the context-appropriate sequence of Satipatṭhāna practices that encompasses all areas of life. In the vast majority of cases, the meditation exercises are to be performed in a seated meditation posture; if a health condition warrants it, and by prior arrangement with the instructor, a modified posture may be used (e.g., sitting on a chair).</p> <p>Preparations for meditation (bhāvanā): motivation and readiness for practice. Taking refuge and/or establishing the five precepts (sīla) for lay followers. Arousing loving-kindness (mettā). Physical preparations (stretching and relaxation exercises), assuming the appropriate posture.</p> <ol style="list-style-type: none"> 1. General Practice Guidelines 2. Non-reactive Awareness Characteristic of the Mental State 3. Contemplation of the Three Roots in the Mind 4. Presence or Absence of the Three Roots in the Mind 5. Contemplation of the Eight “Ordinary” States of Mind 6. Preparatory Practice for Higher States of Mind 7. Contemplation According to the Instructions of the Root Text <p>In the full-time programme, we devote a double class period to each topic.</p>	
Applied teaching methods	
<p>Lecture-based instruction (in person or online), demonstration of seated meditation postures, introduction to preparatory exercises, shared practice, explanations, Dharma talk,</p>	

seminar-style group discussion requiring active student participation, and individual consultation.

Assessment and Evaluation System

- Active attendance during classes (80% attendance),
- Oral or written report, individually, on a pre-agreed topic (2–3 pages, following the formatting and referencing prescribed by the institution),
- Keeping a meditation journal,

Minor differences may apply across programme formats (e.g., in the criteria for maintaining the meditation journal and in the required number of in-person/online hours).

Special criteria for distance learning:

In-person or online attendance at the introductory 4 x 90-minute lectures (in case of absence, make-up arrangements must be agreed individually).

Independent, regular home practice based on the uploaded video and audio materials.

Successful completion of the test questions associated with the video and audio materials and the required reading. Active participation in the online consultations (in case of absence, please notify the instructor in advance).*****

The practical course carries no examination requirement; based on completion of the above tasks, a signature is awarded under a two-factor Assessment method:.

Evaluation Criteria:

The course is assessed in a two-factor format:

At the end of the semester, a “completed”/“not completed” entry is recorded.

completed:

- Adequate preparation and in-class work,
- Maintaining a regular meditation journal,
- Satisfactory proficiency in the meditation technique,
- Appropriate application of the meditation techniques taught.
- in the distance-learning mode, mandatory in-person or online attendance at the introductory 4 x 90-minute lectures (in case of absence, individual arrangements must be made for a make-up).

not completed:

- Inadequate preparation and in-class work,
- Neglecting to maintain a meditation journal,
- Disregarding the rules of the meditation technique,
- inappropriate application of the meditation techniques taught.
- in the correspondence mode, failure to attend the introductory 4 x 90-minute lectures in person or online.

Literature

Required Reading:

1. Análajó 2007. Szatipatthána – A megvalósítás egyenes útja. (ford. Tóth Zsuzsa) Budapest: A Tan Kapuja Buddhista Főiskola.
2. Gunaratana, Henepola 2019. Az éber tudatosságról közérthetően. Budapest: A Tan Kapuja.

3. Nyanaponika, Thera 1994. A buddhista meditáció szíve. A Satipatthāna Sutta szövege és kommentárjai. (ford. Pressing Lajos) Budapest: Orient Press.

Recommended Reading:

1. Szuccsító, Ácsán 2007. Buddhista meditáció - Az alapok. (ford. Malik Tóth István) Budapest: Buddhapada Alapítvány.

2. Dhammasami, Khammai 2018. Tudatos jelenlét könnyedén. Budapest: Buddhista Vipassana Alapítvány -TKBE.

Skills and Competencies

Knowledge: Has knowledge of the Pāli terminology related to Satipatthāna meditation, and understands the theoretical background and structure of the practice.

Abilities:

- The student is physically able to maintain a proper, healthy posture for an extended period.
- The student is able to sustain and appreciate noble silence; through it, they can soothe their emotions, quieten their thinking, and remain composed.
- The student is able to practise the principal traditions of Buddhist meditation in depth, and to understand how it relates to other disciplines (Buddhist meditation specialisation).
- The student is able to sustain their attention with minimal distraction, even during a lecture or exercise that may seem less engaging to them.
- Directly experiencing—right down to the bodily level—the arising, presence, and passing of all phenomena nurtures the virtues of patience, perseverance, and acceptance.
- By directly realising the inherently unsatisfactory nature of phenomena (dukkha), the student cultivates greater openness and compassion. Examining the cause of suffering helps one recognise the self-image that tends to become increasingly fixed with age, to push its boundaries ever farther and, through dissolving it, resolve inner tensions and mental hindrances, and attain clear insight.

Attitude:

- The student approaches all that is known—and yet to be known—with open curiosity. Strives for a non-judgemental, mindful presence.

Approaches

moral, spiritual, and historical phenomena, issues, and challenges—and the resolution of everyday human conflicts with the three attitudes of the Buddha-Dharma: wisdom, virtue, and meditative absorption. They strive for self-knowledge and its deepening.

Interprets continuous personal learning as serving the common good.

- Informed by the traditional practices of Buddhism, the student applies a health-preserving outlook and lifestyle in everyday life.
- Strives for teamwork and collaboration with others.

Autonomy and responsibilities:

They lead their life according to Buddhist ethics and spiritual attitudes, serving as an example to others.

- Through their meditation practice, they achieve a deep understanding and direct experience of what they have learned, allowing them to approach others with openness and a willingness to help.

- They possess a level of responsibility appropriate to their qualifications and reflect on the consequences of their actions.
Course Coordinator: Prof. e.b.h.c Pál Farkas
Instructor Involved in Teaching the Course: Melinda Mónika, Földiné Irtl PhD Candidate

Satipatthana 5.	Credit: 1
Course classification: compulsory	
Training type: 80% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: signature	
Curricular position of the course: 5. semester	
Course objectives	
<p>One of the Buddha's foundational, widely known and esteemed suttas is Discourse 22 of the Dīgha Nikāya (whose shorter version is Majjhima Nikāya 10), the Mahāsatipatṭhāna Sutta. The practice sequence described in detail by the sutta and its commentaries is equally suitable for initiating, cultivating, and bringing to fruition meditation's two intertwined great paths—samatha and vipassanā. It guides practitioners to heights of clear understanding where they can see and experience reality without distortion. The aim is—while directing attention inward, outward, and both inward and outward at once—to cultivate and master the capacity to observe the factors of arising, passing away, and arising-and-passing-away; to stabilize “bare attention”; and to arouse and strengthen the resolve for liberation.</p>	
Course content	
<p>Meditation supports the student's day-to-day preparation for receiving, processing, and understanding the theoretical and practical teachings of the Dharma. The lead instructor determines the class topics, applying the context-appropriate sequence of Satipatṭhāna practices that encompasses all areas of life. In the vast majority of cases, the meditation exercises are to be performed in a seated meditation posture; if a health condition warrants it, and by prior arrangement with the instructor, a modified posture may be used (e.g., sitting on a chair).</p> <ol style="list-style-type: none"> 1. General Introduction to the Five Hindrances 2. Introductory Practice 3. Sensual Desire 4. Ill Will 5. Sloth and Torpor 6. Restlessness and Worry 7. Doubt <p>In the full-time programme, we devote a double class period to each topic.</p>	
Applied teaching methods	
<p>Lecture-based instruction (in person or online), demonstration of seated meditation postures, introduction to preparatory exercises, shared practice, explanations, Dharma talk, seminar-style group discussion requiring active student participation, and individual consultation.</p>	
Assessment and Evaluation System	
<p>– Active attendance during classes (80% attendance),</p>	

– Oral or written report, individually, on a pre-agreed topic (2–3 pages, following the formatting and referencing prescribed by the institution),

– Keeping a meditation journal,

Minor differences may apply across programme formats (e.g., in the criteria for maintaining the meditation journal and in the required number of in-person/online hours).

Special criteria for distance learning:

In-person or online attendance at the introductory 4 x 90-minute lectures (in case of absence, make-up arrangements must be agreed individually).

Independent, regular home practice based on the uploaded video and audio materials.

Successful completion of the test questions associated with the video and audio materials and the required reading. Active participation in the online consultations (in case of absence, please notify the instructor in advance).*****

The practical course carries no examination requirement; based on completion of the above tasks, a signature is awarded under a two-factor Assessment method:.

Evaluation Criteria:

The course is assessed in a two-factor format:

At the end of the semester, a “completed”/“not completed” entry is recorded.

completed:

- Adequate preparation and in-class work,
- Maintaining a regular meditation journal,
- Satisfactory proficiency in the meditation technique,
- Appropriate application of the meditation techniques taught.
- in the distance-learning mode, mandatory in-person or online attendance at the introductory 4 x 90-minute lectures (in case of absence, individual arrangements must be made for a make-up).

not completed:

- Inadequate preparation and in-class work,
- Neglecting to maintain a meditation journal,
- Disregarding the rules of the meditation technique,
- inappropriate application of the meditation techniques taught.
- in the correspondence mode, failure to attend the introductory 4 x 90-minute lectures in person or online.

Literature

Required Reading:

1. Análajó 2007. Szatipatthána – A megvalósítás egyenes útja. (ford. Tóth Zsuzsa) Budapest: A Tan Kapuja Buddhista Főiskola.
2. Gunaratana, Henepola 2019. Az éber tudatosságról közérthetően. Budapest: A Tan Kapuja.
3. Nyanaponika, Thera 1994. A buddhista meditáció szíve. A Satipatthāna Sutta szövege és kommentárjai. (ford. Pressing Lajos) Budapest: Orient Press.

Recommended Reading:

1. Szuccsító, Ácsán 2007. Buddhista meditáció - Az alapok. (ford. Malik Tóth István) Budapest: Buddhapada Alapítvány.
2. Dhammasami, Khammai 2018. Tudatos jelenlét könnyedén. Budapest: Buddhista Vipassana Alapítvány -TKBE.

Skills and Competencies

Knowledge: Has knowledge of the Pāli terminology related to Satipaṭṭhāna meditation, and understands the theoretical background and structure of the practice.

Abilities:

- The student is physically able to maintain a proper, healthy posture for an extended period.
- The student is able to sustain and appreciate noble silence; through it, they can soothe their emotions, quieten their thinking, and remain composed.
- The student is able to practise the principal traditions of Buddhist meditation in depth, and to understand how it relates to other disciplines (Buddhist meditation specialisation).
- The student is able to sustain their attention with minimal distraction, even during a lecture or exercise that may seem less engaging to them.
- Directly experiencing—right down to the bodily level—the arising, presence, and passing of all phenomena nurtures the virtues of patience, perseverance, and acceptance.
- By directly realising the inherently unsatisfactory nature of phenomena (dukkha), the student cultivates greater openness and compassion. Examining the cause of suffering helps one recognise the self-image that tends to become increasingly fixed with age, to push its boundaries ever farther and, through dissolving it, resolve inner tensions and mental hindrances, and attain clear insight.

Attitude:

- The student approaches all that is known—and yet to be known—with open curiosity. Strives for a non-judgemental, mindful presence.

Approaches

moral, spiritual, and historical phenomena, issues, and challenges—and the resolution of everyday human conflicts with the three attitudes of the Buddha-Dharma: wisdom, virtue, and meditative absorption. They strive for self-knowledge and its deepening.

Interprets continuous personal learning as serving the common good.

- Informed by the traditional practices of Buddhism, the student applies a health-preserving outlook and lifestyle in everyday life.
- Strives for teamwork and collaboration with others.

Autonomy and responsibilities:

They lead their life according to Buddhist ethics and spiritual attitudes, serving as an example to others.

- Through their meditation practice, they achieve a deep understanding and direct experience of what they have learned, allowing them to approach others with openness and a willingness to help.
- They possess a level of responsibility appropriate to their qualifications and reflect on the consequences of their actions.

Course Coordinator: Prof. e.b.h.c Pál Farkas

Instructor Involved in Teaching the Course: Melinda Mónica, Földiné Irtl PhD
Candidate

Satipatthana 6.	Credit: 1
Course classification: compulsory	
Training type: 80% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: signature	
Curricular position of the course: 6. semester	
Course objectives	
<p>One of the Buddha's foundational, widely known and esteemed suttas is Discourse 22 of the Dīgha Nikāya (whose shorter version is Majjhima Nikāya 10), the Mahāsatipatṭhāna Sutta. The practice sequence described in detail by the sutta and its commentaries is equally suitable for initiating, cultivating, and bringing to fruition meditation's two intertwined great paths—samatha and vipassanā. It guides practitioners to heights of clear understanding where they can see and experience reality without distortion. The aim is—while directing attention inward, outward, and both inward and outward at once—to cultivate and master the capacity to observe the factors of arising, passing away, and arising-and-passing-away; to stabilize “bare attention”; and to arouse and strengthen the resolve for liberation.</p>	
Course content	
<p>Meditation supports the student's day-to-day preparation for receiving, processing, and understanding the theoretical and practical teachings of the Dharma. The lead instructor determines the class topics, applying the context-appropriate sequence of Satipatṭhāna practices that encompasses all areas of life. In the vast majority of cases, the meditation exercises are to be performed in a seated meditation posture; if a health condition warrants it, and by prior arrangement with the instructor, a modified posture may be used (e.g., sitting on a chair).</p> <ol style="list-style-type: none"> 1. General introduction 2. The Five Skandhas 3. The Six Sense Domains 4. The Seven Factors of Enlightenment 5. The Four Noble Truths I 6. The Four Noble Truths II 7. Bare Knowing and Mindfulness, Abiding Freely <p>In the full-time programme, we devote a double class period to each topic.</p>	
Applied teaching methods	
<p>Lecture-based instruction (in person or online), demonstration of seated meditation postures, introduction to preparatory exercises, shared practice, explanations, Dharma talk, seminar-style group discussion requiring active student participation, and individual consultation.</p>	
Assessment and Evaluation System	
<p>– Active attendance during classes (80% attendance),</p>	

– Oral or written report, individually, on a pre-agreed topic (2–3 pages, following the formatting and referencing prescribed by the institution),

– Keeping a meditation journal,

Minor differences may apply across programme formats (e.g., in the criteria for maintaining the meditation journal and in the required number of in-person/online hours).

Special criteria for distance learning:

In-person or online attendance at the introductory 4 x 90-minute lectures (in case of absence, make-up arrangements must be agreed individually).

Independent, regular home practice based on the uploaded video and audio materials.

Successful completion of the test questions associated with the video and audio materials and the required reading. Active participation in the online consultations (in case of absence, please notify the instructor in advance).*****

The practical course carries no examination requirement; based on completion of the above tasks, a signature is awarded under a two-factor Assessment method:.

Evaluation Criteria:

The course is assessed in a two-factor format:

At the end of the semester, a “completed”/“not completed” entry is recorded.

completed:

- Adequate preparation and in-class work,
- Maintaining a regular meditation journal,
- Satisfactory proficiency in the meditation technique,
- Appropriate application of the meditation techniques taught.
- in the distance-learning mode, mandatory in-person or online attendance at the introductory 4 x 90-minute lectures (in case of absence, individual arrangements must be made for a make-up).

not completed:

- Inadequate preparation and in-class work,
- Neglecting to maintain a meditation journal,
- Disregarding the rules of the meditation technique,
- inappropriate application of the meditation techniques taught.
- in the correspondence mode, failure to attend the introductory 4 x 90-minute lectures in person or online.

Literature

Required Reading:

1. Análajó 2007. Szatipatthána – A megvalósítás egyenes útja. (ford. Tóth Zsuzsa) Budapest: A Tan Kapuja Buddhista Főiskola.
2. Gunaratana, Henepola 2019. Az éber tudatosságról közérthetően. Budapest: A Tan Kapuja.
3. Nyanaponika, Thera 1994. A buddhista meditáció szíve. A Satipatthāna Sutta szövege és kommentárjai. (ford. Pressing Lajos) Budapest: Orient Press.

Recommended Reading:

1. Szuccsító, Ácsán 2007. Buddhista meditáció - Az alapok. (ford. Malik Tóth István) Budapest: Buddhapada Alapítvány.
2. Dhammasami, Khammai 2018. Tudatos jelenlét könnyedén. Budapest: Buddhista Vipassana Alapítvány -TKBE.

Skills and Competencies

Knowledge: Has knowledge of the Pāli terminology related to Satipaṭṭhāna meditation, and understands the theoretical background and structure of the practice.

Abilities:

- The student is physically able to maintain a proper, healthy posture for an extended period.
- The student is able to sustain and appreciate noble silence; through it, they can soothe their emotions, quieten their thinking, and remain composed.
- The student is able to practise the principal traditions of Buddhist meditation in depth, and to understand how it relates to other disciplines (Buddhist meditation specialisation).
- The student is able to sustain their attention with minimal distraction, even during a lecture or exercise that may seem less engaging to them.
- Directly experiencing—right down to the bodily level—the arising, presence, and passing of all phenomena nurtures the virtues of patience, perseverance, and acceptance.
- By directly realising the inherently unsatisfactory nature of phenomena (dukkha), the student cultivates greater openness and compassion. Examining the cause of suffering helps one recognise the self-image that tends to become increasingly fixed with age, to push its boundaries ever farther and, through dissolving it, resolve inner tensions and mental hindrances, and attain clear insight.

Attitude:

- The student approaches all that is known—and yet to be known—with open curiosity. Strives for a non-judgemental, mindful presence.

Approaches

moral, spiritual, and historical phenomena, issues, and challenges—and the resolution of everyday human conflicts with the three attitudes of the Buddha-Dharma: wisdom, virtue, and meditative absorption. They strive for self-knowledge and its deepening.

Interprets continuous personal learning as serving the common good.

- Informed by the traditional practices of Buddhism, the student applies a health-preserving outlook and lifestyle in everyday life.
- Strives for teamwork and collaboration with others.

Autonomy and responsibilities:

They lead their life according to Buddhist ethics and spiritual attitudes, serving as an example to others.

- Through their meditation practice, they achieve a deep understanding and direct experience of what they have learned, allowing them to approach others with openness and a willingness to help.
- They possess a level of responsibility appropriate to their qualifications and reflect on the consequences of their actions.

Course Coordinator: Prof. e.b.h.c Pál Farkas

Instructor Involved in Teaching the Course: Melinda Mónica, Földiné Irtl PhD
Candidate

1.4.Buddhist Scripture Studies

Field of Study: Buddhist Scriptures 1-7.

Credit Range: 28 credits

Courses

- Buddhist Scriptures 1. (Pali Exegesis)
- Buddhist Scriptures 2. (Tibetan Exegesis)
- Buddhist Scriptures 3. (Dhammapada)
- Buddhist Scriptures 4. (Pali Canon)
- Buddhist Scriptures 5. (Mahayana Sutras)
- Buddhist Scriptures 6. (Tibetan Texts)
- Buddhist Scriptures 7. (Zen Texts)

Buddhist Scriptures 1. (Pali Exegesis)		Credits: 4
Course classification: compulsory		
Training type: 60% practical		
Course type: practical contact hours: 14 x 90 min, language: Hungarian		
Assessment method: Practical Grade		
Curricular position of the course: 1. semester		
Course objectives		
<p>The aim of the course is for students to become acquainted with the language of the oldest sources of the Buddhist tradition (the Pali language), to engage with original texts, to understand the basic structure of the language, and to be able to use both the scholarly and the Hungarian transcription systems with confidence.</p> <p>The goal is that students, when encountering the Buddhist technical terms that arise repeatedly throughout their studies, should not experience them as foreign, but rather, through familiarity with the phonetics, basic grammar, and syntax of the classical Indian languages, find these terms familiar and easier to retain. The course does not aim directly at teaching Buddhist terminology, but at developing general language skills and fostering a positive relationship with classical Eastern languages. For this purpose, it uses texts that are comprehensible without special prior studies, that employ simple grammatical structures, and that contain engaging Buddhist similes (such as the Milindapañhā).</p>		
Course content		
<p>The lectures in this course only partly apply methods typical of language teaching; therefore, the structure of the expected knowledge and skills differs from that of traditional language instruction. The amount of grammar to be covered is minimal: students will gain an understanding of the basic structures of Pali grammar (case inflection, verb conjugation, agreement, etc.), and of fundamental linguistic terminology (phonetics, parts of speech, sentence constituents). In addition, they will become familiar with the main facts concerning the place, origin, and content of the Milindapañhā.</p> <p>Phonetics of Sanskrit and Pali. Scientific transcription of Sanskrit and Pali. Oral reading of Sanskrit and Pali texts.</p>		

Hungarian transcription.

General introduction to language learning (a short Hungarian grammar lesson from the perspective of Pali).

Esettan. Az -a tövek ragozása a páli nyelvben.

Basic syntactic knowledge (agreement, predicate and adverbial of state).

Present tense conjugation in Pali.

Use of cases, demonstrated with example sentences and quotations from key teachings of the Buddha.

Another part of the text material consists of a short chapter from the Milindapañhā. The text is presented to the students unaltered, with full preparation, vocabulary support, and annotations.

The reading material “Historical and Philological Knowledge” belonging to the course requires independent study at home (it is not part of the examination material).

Applied teaching methods

The course conveys both theoretical knowledge (e.g. phonetics) and practical skills (scientific and Hungarian transcription, switching between the two, oral reading of Pali and Sanskrit texts with correct pronunciation). It seeks to be interactive, involving students continuously in the course of the class (individually and in groups), assigning homework, and discussing the homework in class. Written course notes are available for this subject.

Teaching methodology of the course:

- introduction to linguistic terminology,
- phonetic exercises,
- pronunciation exercises,
- audio presentations
- reading/processing source texts,
- reading and linguistically based analysis (exegesis) of prepared original texts,
- Development of reading comprehension and text analysis skills.

Assessment and Evaluation System

Oral Examination

Contents of the examination:

- Reading a Sanskrit text aloud with correct pronunciation
- Reading a Pali text aloud with correct pronunciation
- Transcribing a Sanskrit text into Hungarian transcription
- Transcribing a Pali text into Hungarian transcription
- Fundamentals of Sanskrit and Pali phonetics
- Basics of Pali grammar (case inflection, present tense conjugation)

Evaluation Criteria:

Excellent:

over 90% success in: reading Sanskrit and Pali texts aloud with correct pronunciation; Hungarian transcription of Sanskrit and Pali texts. 80% success in: knowledge of the phonetic chart of Sanskrit and Pali; knowledge of the Pali case system.

Good:

- over 80% success in: reading Sanskrit and Pali texts aloud with correct pronunciation; Hungarian transcription of Sanskrit and Pali texts. 70% success in: knowledge of the phonetic chart of Sanskrit and Pali; knowledge of the Pali case system.

Satisfactory:

- over 70% success in: reading Sanskrit and Pali texts aloud with correct pronunciation; Hungarian transcription of Sanskrit and Pali texts. 60% success in: knowledge of the phonetic chart of Sanskrit and Pali; knowledge of the Pali case system.

Pass:

- over 60% success in: reading Sanskrit and Pali texts aloud with correct pronunciation; Hungarian transcription of Sanskrit and Pali texts. 50% success in: knowledge of the phonetic chart of Sanskrit and Pali; knowledge of the Pali case system.

Fail:

- under 60% success in: reading Sanskrit and Pali texts aloud with correct pronunciation; Hungarian transcription of Sanskrit and Pali texts. 50% success in: knowledge of the phonetic chart of Sanskrit and Pali; knowledge of the Pali case system.

Literature

Required Reading:

Páli bevezető I. – Hangtan (jegyzet)

Pali introduction II. – grammar -sentence structure(notes)

Pali introduction III. – Texts (notes)

Recommended Reading:

Fehér Judit 2023. A páli nyelv alapjai. Budapest: A Tan Kapuja.

Pesala, Bhikkhu 1991. The Debate of King Mlinda. Delhi: Motilal Banarsidass.

Skills and Competencies

Knowledge:

– Possesses knowledge of the phonetics of the two classical languages of Buddhism (Sanskrit and Pali), as well as familiarity with their scientific and Hungarian transcription systems.

– Has a grasp of the basic (Pali) linguistic knowledge that enables engagement with Buddhist technical terms.

– Possesses linguistic knowledge that makes possible the comparative study and understanding of Far Eastern Buddhist cultures and European culture (particularly Hungarian culture), as well as the world religions, intellectual and philosophical traditions that shaped them.

Abilities

Able to handle the scientific and Hungarian transcription systems of the two classical languages of Buddhism (Sanskrit and Pali). Able to read aloud Sanskrit and Pali words and short texts with correct pronunciation.

- Able to engage thoughtfully with Buddhist content by virtue of knowing how to use the terminology preserved in the original source languages (Pali and Sanskrit) (can recognise technical terms and use them correctly).
- Able to navigate Buddhist primary sources and the scholarly literature.
- Possesses knowledge of effective information retrieval and processing with respect to Pali and Sanskrit. - Use of dictionaries, terminological research
- Able to read the key text types in Buddhist studies (discourses, popular articles, scholarly studies), being conversant with the handling of Sanskrit and Pali terminology.
- Capable of professional presentations (papers, talks) and has the necessary digital competences.
- Able to represent Buddhism's distinctive conceptual framework even when using the original-language terminology.
- Capable of independent study of Buddhism (with fewer linguistic barriers).

Attitude:

- Open to a critical perspective, and seeks to approach the material they work with in the same spirit.
- Open to authentically conveying and transmitting the comprehensive mode of thought and the fundamental characteristics of the practical functioning of Buddhism, as well as to learning about, accepting, and credibly communicating the professional and technological developments and innovations taking place in the field.
- Strives to tackle the difficulties involved in understanding Buddhism both independently and in collaboration with others.

Autonomy and responsibilities:

- Acts responsibly in the interpretation and transmission of Buddhism, with particular attention to the fact that, equipped with the acquired linguistic knowledge, he or she can have a broader and more analytical perspective on the sources (translations, scholarly literature).

Course Coordinator: Dr. Gergely Hidas , PhD

Instructor Involved in Teaching the Course: Dr. Gergely Zoltán Hidas , PhD

Buddhist Scriptures 2. (Tibetan Exegesis)		Credits: 4
Course classification: compulsory		
Training type: 60% practical		
Course type: practical contact hours: 14 x 90 min, language: Hungarian		
Assessment method: Practical Grade		
Curricular position of the course: 1. semester		
Course objectives		
<p>This course, delivered in the format of large-group lectures, does not attempt traditional language teaching, given the complexity of the Tibetan script and pronunciation. Such training is available only within the Tibetan language specialisation, into which the present course offers a preliminary introduction for interested students. The structure of the expected knowledge and skills likewise differs from that of conventional language courses. At the very first session, students are introduced to the history and characteristics of the Tibetan language and script, the differences between spoken forms and transcriptions/transliterations (along with the great variety and inconsistencies of existing transcription and pronunciation systems). In this way, they come to understand why the Tibetan scripture/exegesis course is not conducted through reading texts in the original Tibetan. The course therefore has a dual purpose: on the one hand, it provides an introduction to the Tibetan language, presenting its basic features with the aim of sparking interest in the specialisation. On the other hand, for the greater part, the course is quite literally concerned with Tibetan scriptural knowledge: from the vast and complex body of Tibetan Buddhist texts, the curriculum focuses on the liturgical collections that most faithfully reflect Tibetan Buddhism. Short selected prayers are studied and analysed, and through them the principal concepts and ideas of Tibetan Buddhism are highlighted, along with the related technical terms and terminology. The course prepares students for the introductory Tibetan language module required for the Tibetan specialisation, and by familiarising them with the basic features of the language and its concepts, it also provides a foundation for subjects dealing with Tibetan Buddhism within the Vajrayāna tradition.</p>		
Course content		
<p>0. Introductory lecture:</p> <p>a. Overview of the course and requirements: introductions, presentation of the course and its materials, and explanation of how these are available in e-learning (PDFs; in distance learning, PDFs and videos). Introduction to recommended supplementary materials, literature, and online resources. Guidance on how to work with the materials and prepare for assessment. Explanation of requirements and grading. Discussion of technical matters.</p> <p>Start of the course content with introductory materials:</p> <p>b. Brief introduction: Tibetan Buddhism and its schools in a nutshell</p> <p>C. Introduction: The Tibetan language and script</p> <p>1. Introduction to the textual corpus of Tibetan Buddhism and to the texts read in class:</p> <ul style="list-style-type: none"> • The Tibetan canon 		

- Everyday liturgical texts

The following texts are then used to familiarise students with the main concepts and ideas of Tibetan Buddhism, together with the related technical terms and terminology:

2. Taking Refuge
3. The Seven-Branched Prayer Structure and the Tsongkhapa Prayer
4. The Migtséma and Guru Yoga
5. The Padmasambhava Prayer and the Three Excellences
 - The Seven-Line Prayer to Padmasambhava
 - The Three Excellences
 - Example of a liturgy following this structure (Padmasambhava)
 - The Six-Line Vajra Prayer to Padmasambhava (and example of colophons)
6. Smoke Offering for the Recovery of Vital Energy
7. Praise of Mañjuśrī

Applied teaching methods

Even in large groups, efforts are made to involve students actively in the interpretation of new material, topics, expressions, and terminology. Active question-and-answer sessions, joint reflection, and shared interpretation are supported by providing detailed supplementary materials with the necessary background knowledge, illustrated with visual and video materials.

Assessment and Evaluation System

Reports on classroom tasks.

In both the full-time and evening programmes, in addition to the assessment, active in-class participation and attendance are required, as prescribed by the Study and Examination Regulations (SER) for the given study format.

Part-time: individual or group preparation based on the subject materials, supplementary materials, and scholarly literature.

In distance education: Reading and processing the sources and texts available in Tantár; active participation in online consultations.

Condition for grading: thorough knowledge of the materials covered in class (or presented in the videos for distance learning) and of the materials uploaded to e-learning for each class. To work through the class material, students need the introductory lecture (the PPT on the Tibetan language and script uploaded as a PDF), as well as the other topic-specific materials uploaded to e-learning, which should be studied regularly alongside the class discussions (or, in distance learning, the videos). Preparation therefore requires the notes on the Tibetan language and script, the Tibetan canon, literature, and liturgical texts, as well as the interpretations and explanations of terminology of the prayers and short liturgical texts studied together in class. These are to be used to supplement classroom work and to demonstrate real mastery of the topics in the report.

The class discussions (or videos in distance learning) alone are insufficient preparation for the report; they serve more as interpretative support. The notes contain the material in fuller form, together with terminology and explanations of the highlighted words/expressions in the texts. However, the report does not require the entirety of the Tibetan terminology included in the notes: only their interpretation, and students need to know in Tibetan only the most characteristic technical terms as discussed in class (e.g. yidam, torma, lungta,

khandoma). Additionally, as an optional assignment, interested students are encouraged to look up the key terms given by topic in separate PDFs, and to read further on them in the recommended or independently identified scholarly sources.

Evaluation Criteria:

Excellent (Jeles): Recognises the texts studied in class and is able to place them in the appropriate context (to whom they are addressed, which school of Tibetan Buddhism they belong to, what practice they relate to, etc.). Can locate and identify highlighted passages within the text, and name them. Interprets the selected passages in harmony with the ideas of Tibetan Buddhism. Explains the marked technical terms/terminology in the given passages. Knows certain particularly important technical terms in Tibetan. Understands and can describe the basic features of the Tibetan language.

Good: Capable of the above with minor errors, e.g. with small inaccuracies or slight lack of precision in identifying texts or passages, in explanations, or making occasional mistakes with key terms.

Satisfactory: Capable of the above with several errors, e.g. fails to recognise or contextualise some texts/passages, does not know or cannot explain certain terms, and gives only imprecise accounts of the basic features of the Tibetan language.

Pass Shows many shortcomings in all of the above; fails to recognise half of the passages, cannot contextualise them, and cannot interpret half of the marked concepts or terms in reference to Tibetan Buddhist ideas.

Fail: Unable to achieve the above even with significant errors.

Literature

Required Reading:

Notes and texts with terminological explanations uploaded to e-learning (Tantár).

Recommended Reading:

Kalu Rinpoce 2007. A tibeti buddhizmus alapjai: a sokrétű szóbeli útmutatások drágakő ékessége, mely mindenki javát szolgálja önmagához mérten. (Malik Tóth István ford.) Budapest: Filosz.

Kalu Rinpoce Lama Ngawang (karma-ran-byun-kun-khyab-phrin-las) 1992. Tibeti - magyar dharma szótár. Budapest: Karma Ratna Dargye Ling

Patrul rinpoce 2017. Tökéletes tanítóm szavai. (Pressing Lajos ford.) Budapest: Satori-Book Bt.

Petróczy Gábor (ford. és szerk.) 2019. LAM RIM. A tudat békéjét és boldogságát megvalósító fokozatos ösvény. Gen Loszang Szönám Tanításai. Budapest: A Tan Kapuja.

Lengyel Zoltán – Szegedi Mónika (szerk.) 2003. A Bölcs és a Balga. Tibeti buddhista történetek. Budapest: Palatinus.

Skills and Competencies

Knowledge:

- Possesses an outline knowledge of the history and characteristics of the Tibetan language and script, its basic structure, and its phonetics.
 - Becomes capable of more accurately identifying, and where necessary looking up, Tibetan technical terms in written or spoken form as found in the scholarly literature on Tibetan Buddhism/Tibet, in any transcription or pronunciation system.
 - Understands the complexity of the Tibetan textual corpus, the structure of the Tibetan canon and its text types, as well as certain liturgical text types and structures.
 - Knows, within the field of Tibetan scripture studies, the short prayers studied according to the course syllabus from the vast and diverse Tibetan Buddhist textual heritage, and through them the main concepts and ideas of Tibetan Buddhism, together with the related technical terms learned from the texts.
 - Becomes able to recognise and interpret the already familiar terms and terminology in previously unseen texts, i.e. possesses knowledge of Buddhist technical terminology in one of the traditional canonical languages of Buddhism, Tibetan.
 - Through learning the Tibetan vocabulary/terminology presented in the notes and studied in class (in both spoken form and Wylie scientific transcription), acquires a basic competence for understanding the concepts and ideas in later courses on Tibetan Buddhism.
 - Has the necessary knowledge to conduct comparative analysis and gain an understanding of East Asian Buddhist cultures, European (particularly Hungarian) culture, and the world religions, spiritual traditions, and philosophical movements that shape them.
- Abilities

- Possesses basic linguistic awareness (relationship between the source language and the mother tongue).
- Has acquired familiarity with basic Tibetan Buddhist terminology (Tibetan expressions).
- Possesses elementary proficiency in the features, principal ideas, and concepts of Tibetan Buddhism, and in interpreting the related terminology.
- Possesses source-critical skills (awareness of the relationship between terminology in the source language and in Hungarian).
- Able to interpret the distinctive conceptual framework of Tibetan Buddhism at a basic level.
- - Understands and utilises the field's online and print literature in Hungarian and in foreign languages (primarily English).

Attitude:

- – With correct and precise use of the acquired knowledge, in fidelity to Buddhist ideas, is open to the authentic communication and transmission of the comprehensive outlook and fundamental characteristics of the practical functioning of Buddhism, as well as to learning about, accepting, and credibly communicating the professional and technological developments and innovations taking place in the field.

Autonomy and responsibilities:

- With the help of their attained knowledge, They act responsibly in the interpretation of Buddhism and the transmission of its teachings.
- Uses the studied Tibetan terminology and related technical terms responsibly in text interpretation and in the transmission of interpretations, in accordance with the ideas of Tibetan Buddhism.

Course Coordinator: Dr. Zsuzsa Majer, PhD
Instructor Involved in Teaching the Course: Dr. Rita Kuzder, PhD

Buddhist Scriptures 3. (Dhammapada)	Credits: 4
Course classification: compulsory	
Training type: 60% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 2. semester	
Course objectives	
The lecture introduces students to one of the most widely studied texts—accepted across all Buddhist traditions and held in high esteem.	
Course content	
1. Introduction Background Transliteration and pronunciation of Pali and Sanskrit terms. 2. The place of the Dhammapada in the Pali Canon, and in the religious literature of India and the world. 3. The structure and language of the Dhammapada; different versions of the Dhammapada. 4. Dhammapada translations. 5. The appearance of the Buddha's core teachings in the Dhammapada. 6. Analysis of several harder-to-understand, obscure verses. Paradoxes. 7. Summary and outlook	
Applied teaching methods	
Group development of text comprehension and text production skills; development of foundational research-methodology knowledge and source-critical competences; comparative approaches to various systems of thought;	
Assessment and Evaluation System	
Preparation for classes, in-class work, end-of-semester oral examination.	
<u>Evaluation Criteria:</u> Excellent: Written result above 85%, excellent preparation and in-class work Good: Written result between 75-85%, good preparation and in-class work Satisfactory: Written result between 65-75%, satisfactory preparation and in-class work Pass: Written result between 60-65%, satisfactory preparation and in-class work Fail: Written result under 60%, Inadequate preparation and in-class work	
Literature	
Required Reading: Fórizs László (ford.) 2012 (2002; 1994). Dhammapada - Az Erény Útja, páli nyelvből fordította: Fórizs László. A jegyzetek a fordító, Fórizs László, és a szerkesztő, Szamanéra	

Gambhíró megjegyzései. Aruna Publications, Aruna Ratanagiri Buddhist Monas-tery, Harnham, Belsay, Northumberland, UK;
Vekerdi József (ford.) 1999. Dhammapada - A Tan ösvénye. Páli nyelvből fordította, jegyzetekkel és magyarázatokkal ellátta Vekerdi József. Budapest: Terebess Kiadó;

Recommended Reading:

Carter, John Ross - Palihawadana, Mahinda 1998. The Dhammapada. Oxford: Oxford University Press.

Norman, K. R. (ed., tr.) 2000. The Word of Doctrine (Dhammapada). Oxford: The Pali Text Society.

Skills and Competencies

The student: should know the historical, cultural, and linguistic background of the Dhammapada; its place in the Pali Canon, and in the (religious) literature of India and the world;
be able to navigate the verses of the Dhammapada independently;
be able to read Dhammapada translations critically; As far as possible, understand why translators chose particular renderings;
be able to examine the poetic formulations of the Buddha's core teachings that appear in the Dhammapada together with, and in alignment with, the prose teachings of the suttas;
be familiar with the meanings of key technical terms;
apply ICT tools, networks, and functions for study within the discipline; be able to prepare written analyses independently, and present completed assignments to a professional audience, both orally and in writing;
be able to read basic foreign-language scholarly literature.

Course Coordinator: Dr. Mirella Keller, PhD

Instructor Involved in Teaching the Course: Dr. László Fórizs, PhD

Buddhist Scriptures 4. (Pali Canon)	Credits: 4
Course classification: compulsory	
Training type: 60% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 3. semester	
Course objectives	
<p>The aim of the course is to familiarize students with the history and structure of one of the oldest canonical collections of Buddhism, the Pali Canon. In addition, through the study of selected texts from the Canon, students will deepen their theoretical understanding of early Buddhism and develop the skills necessary for the critical interpretation of texts.</p>	
Course content	
<p>At the beginning of the course, through an introduction to the history and structure of the Pali Canon, students gain insight into the emergence of early Buddhist literature and the cultural-historical development of the Theravāda tradition.</p> <p>The study of the Pali Canon is followed by the reading and analysis of Hungarian translations selected by the instructor. In this way, students become familiar with certain parts of the disciplinary rules (Vinaya), such as episodes from the period following the Buddha's awakening, as well as discourses (suttas) that are not included in the standard curriculum of basic Buddhist studies.</p> <p>The selection of texts covered in the course is determined by the current instructor. The canonical texts may be grouped thematically, according to the Buddha's prominent disciples, or based on the collections that make up the Canon.</p> <p>This structure ensures that students gain a comprehensive and well-organized understanding of the Pali Canon, the textual diversity of early Buddhism, and that their critical thinking is further developed through textual analysis.</p>	
Applied teaching methods	
<p>The course is conducted in the form of an interactive seminar. The instructor and students work together on the assigned texts, focusing on reading and analyzing them collaboratively. The aim of this method is to foster critical thinking, deepen textual understanding, and enhance student engagement.</p>	
Assessment and Evaluation System	
<p>The completion of the course consists of two main components:</p> <ul style="list-style-type: none"> • Class participation – active attendance at least 75% of the seminar sessions. • Written assignment – an analysis in Hungarian of a canonical text jointly selected by the student and the instructor (length: 7,000–9,000 characters including spaces). <p><u>Evaluation Criteria:</u></p> <p>Class participation and engagement – 30%</p>	

Attendance of at least 75% of seminar sessions.
 Active involvement in text analysis and collaborative classroom work.
 Written assignment – 70%
 Content depth: clear and comprehensive presentation of the chosen canonical text's context, main themes, and philosophical aspects.
 Analytical ability: critical approach, independent interpretation, and demonstration of the student's own insights.
 Structure and coherence: logical organization, well-structured text, and consistent argumentation.
 Language quality: clear, precise, and academically appropriate use of Hungarian.
 References and sources: proper citation of quotations and scholarly literature.

Literature

Required Reading:

- Farkas Pál (ford.) 2022. A Buddha megvilágosodása. Budapest: A Tan Kapuja.
- Körtvélyesi Tibor – Ruzsa Ferenc – Kovács Gábor közreműködésével 2024. Csak azt tanítom. A Buddha felismerései és beszélgetései. Budapest: Eötvös Loránd Tudományegyetem.
- Vekerdi József 1989. Buddha beszédei. (Válogatta és fordította) Budapest: Helikon Kiadó.

Recommended Reading:

-

Skills and Competencies

Knowledge:

- Possesses comprehensive knowledge of the history and structure of the Pali Canon, as well as of the early Buddhist literature of the Theravāda tradition.
- Understands the main types of texts included in the Canon (Vinaya, Sutta, etc.) and their thematic classification.
- Understands the philosophical and practical aspects of early Buddhism based on the selected texts.

Skills:

- Able to read, analyze, and compare the assigned texts.
- Able to produce critical analyses of the content and interrelations of the texts.
- Able to present the studied material independently, both orally and in writing.

Attitude:

- Open and genuinely interested in early Buddhist texts.
- Committed to authentic interpretation and critical examination of the texts.
- Strives for a respectful and reflective approach in the study of Buddhist traditions.

Autonomy and Responsibility:

- Able to independently process and analyze the assigned texts.
- Takes responsibility for their own learning process and for presenting the acquired knowledge accurately and critically.

- | |
|--|
| <ul style="list-style-type: none">• Works responsibly and cooperatively with peers in group analyses and discussions, contributing to a shared learning process. |
| Course Coordinator: Dr. Mirella Keller, PhD |
| Instructor Involved in Teaching the Course: Ferenc Bodó, PhD Candidate |

Buddhist Scriptures 5. (Mahayana Sutras)	Credits: 4
Course classification: compulsory	
Training type: 60% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 4. semester	
Course objectives	
The course introduces the history of the emergence of the Mahāyāna sūtras and surveys the various views (traditional, scholarly, etc.) concerning their origins. Familiarity with the texts' social and cultural background supports a deeper understanding. We explore Mahāyāna philosophy and its key foundational concepts through selected sūtras.	
Course content	
<ol style="list-style-type: none"> 1. The emergence of Chinese Mahāyāna 2. The World of Mahāyāna Sūtras 3. The major schools of Mahāyāna 4. Philosophical background — Madhyamaka and Yogācāra 5. Paths and stages: the practices of bodhisattvas 6. The path of the pāramitās: upāya and prajñā 7. The path of the pāramitās: faith and knowledge; virtue and the accumulation of knowledge 8. Buddhas and bodhisattvas — iconography 9. Buddha-nature 10. Levels of realisation: bhūmis, nirvāṇa, Pure Lands, the Three Bodies (trikāya) 11. The doctrine of the Two Truths 12. Meditation practices 13. The doctrines of the Heart Sūtra 14. Summary 	
Applied teaching methods	
Lecture, textual analysis, development of a critical perspective.	
Assessment and Evaluation System	
Regular attendance is a prerequisite for the oral examination.	
<u>Evaluation Criteria:</u> oral examination <ul style="list-style-type: none"> – Absence of the criteria listed below = fail – Knowledge of basic Mahāyāna concepts = pass – Knowledge of the principal concepts in the texts = satisfactory – Extensive knowledge of the texts' concepts = good – Insightful analysis of the texts' content = excellent 	
Literature	

Required Reading:

- (1) Komár Lajos (2019). Mahájána szövegek: Szöveggyűjtemény készségfejlesztő feladatokkal (Dig. kiad.). Budapest: A Tan Kapuja Buddhista Főiskola.
- (2) Porosz Tibor 2020. Lótusz szútra, a Mahájána tanítás ékköve. Budapest: A Tan Kapuja.
- (3) Williams, Paul 2009. Mahayana Buddhism: The Doctrinal Foundations. New York: Routledge.

Recommended Reading:

- (1) Hamar Imre 2002. Buddha megjelenése a világban. Budapest: Balassi Kiadó
- (2) Pap Melinda 2020. Buddhista filozófia a Tang-kori Kínában. Budapest: ELTE Konfuciusz Intézet

Skills and Competencies

Knowledge: Able to distinguish between Theravāda and Mahāyāna texts on the basis of the terminology used in the Buddhist scriptures. Knows the fundamental concepts of Mahāyāna and, on the basis of personal and place names found in the texts, can identify the circumstances of their origin.

abilities: Despite the differing style of Hungarian and English translations, is able to identify key concepts and recognises their Sanskrit equivalents. Becomes capable of analysing any previously unknown Mahāyāna text.

Attitudes: Understands and represents the critical approaches of Mahāyāna. Has an overview of the most important issues of the field and the differences between perspectives. Open to research-based solutions to problems.

Autonomy and Responsibility: Knows the ethical norms and rules of Mahāyāna and is able to apply them both in professional tasks and in human relations and communication.

Accepts and actively applies the Buddhist approach to health preservation and lifestyle.

Course Coordinator: Dr. Mirella Keller, PhD

Instructor Involved in Teaching the Course: Dr. Mirella Keller, PhD

Buddhist Scriptures 6. (Tibetan Texts)	Credits: 4
Course classification: compulsory	
Training type: 60% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 5. semester	
Course objectives	
An introduction to the Tibetan Buddhist gradual path to enlightenment—cultivating the mind’s peace and happiness. Characteristics and practices of the bodhisattva path for lower-, middling-, and great-scope practitioners. Study, explanation, and interpretation of Congkhapa’s Lamrim Cshenmo (Lamrim Chenmo — The Great Treatise on the Stages of the Path to Enlightenment) through selected commentaries.	
Course content	
It presents the cultivation of the selfless intention of enlightenment (bodhicitta). We interpret the potential for enlightenment inherent within us from the perspective of reason, as well as from that of feelings and experiences. The foundation of traditional Buddhist training is always a living textual tradition—in this case, the text of Thogme Zangpo, The Thirty-Seven Practices of Bodhisattvas. Students become acquainted with key concepts, their meanings, and ways of practice, such as bodhicitta, bodhisattva, the cultivation of bodhicitta, the elimination of the ten negative actions, the method of the seven causes and effects, the practice of tonglen, and the six pāramitās.	
Applied teaching methods	
<ul style="list-style-type: none"> - Oral presentation, - classroom debate, – reading/processing source texts, argumentation and analysis (oral, using pre-assigned commentaries), Introduction to Buddhist/philosophical terminology	
Assessment and Evaluation System	
<p>Written exam Detailed analysis of 2–3 stanzas from those studied during the course, based on the commentaries presented in class, with the use of appropriate Buddhist terminology (students must also know the Tibetan equivalents of pre-assigned terms).</p> <p>Part-time: individual or group preparation based on the subject materials, supplementary materials, and scholarly literature.</p> <p>In distance education: Reading and processing the sources and texts available in Tantár; active participation in online consultations.</p>	
<u>Evaluation Criteria:</u>	
<p>* Active participation in class and consistent preparation may result in a proposed grade.</p> <p>Excellent:</p>	

- exam score above 90%,
Outstanding preparation and in-class work,
Good:
- Exam score between 80–89%
Good preparation and in-class work,
Satisfactory:
- Exam score between 70–79%,
- Inconsistent preparation and in-class work,
Pass:
- Exam score between 60–69%,
- Poor preparation and in-class work,
Fail:
- Exam score below 60%,
- Inadequate preparation and in-class work,

Literature

Required Reading:

The listed scholarly literature is divided among the group; in full-time (daytime) groups 2–3 students, and in evening groups 5–7 students, are each assigned one book from the list, and must prepare in advance from the commentaries relating to the stanzas under discussion for the following classes. On this basis, the sessions feature active argumentation, presentations, and debates on the bodhisattva practices at hand. The texts are distributed to students by the instructor.

The root text: Thogme Zangpo (14th c.), *The Thirty-Seven Practices of Bodhisattvas*. (manuscript; translated by Dr. Rita Kuzder

- 1, His Holiness the Seventeenth Karmapa Ogyen Trinley Dorje 2009. (4th reprint) *Traveling the Path of Compassion*. Woodstock, New York: KTD Publication.
- 2, Chökyi Drakpa 2015. *Illuminating the Thirty-seven Practices of a Bodhisattva*. (trans. Heidi I. Koppl) Somerville: Wisdom Publication.
- 3, His Holiness the XIVth Dalai Lama 1993. *Commentary on "Thirty-Seven Bodhisattva Practices" and the "Three Principal Paths"*, *Four Essential Buddhist Commentaries*. Jegyzet.
- 4, Geshe Sonam Rinchen 1997. *Thirty-Seven Practices of Bodhisattvas*. (trans. Ruth Sonam). Boston & London: Snow Lion.
- 5, Khenpo Tsultrim Gyamtso Rinpoche 2014. *The Thirty-Seven Practices of a Bodhisattva by Ngulchu Thogme*. Otego: Marpa Foundation.
- 6, Dzatrul Ngawang Tenzin Norbu 2020. *A Guide to the Thirty-Seven Practices of a Bodhisattva*. (trans. Christopher Stagg). Boulder: Snow Lion.
- 7, Geshe Tenzin Zopa *The 37 Practices of Bodhisattvas*.
- 8, Bhikshuni Thubten Chodron 2007. *The Thirty-Seven Practices of Bodhisattvas*. Singapore: Kong Meng San Phor Kark See Monastery.
- 9, Dilgo Khyentse 2007. *The Hearth of Compassion. The Thirty-Seven Verses on the Practice of a Bodhisattva*. (trans. the Padmakara Translation Group) Boulder: Shambhala.

Recommended Reading:

Petróczy Gábor (ford. és szerk.) 2019. LAM RIM. A tudat békéjét és boldogságát megvalósító fokozatos ösvény. Gen Loszang Szönám Tanításai. Budapest: A Tan Kapuja Kiadó.

Shantideva 1997. The Way of the Bodhisattva. (trans. the Padmakara Translation Group) Boston & London: Shambhala.

* Contemporary film and book excerpts, and podcasts relevant to the topic, supporting understanding of the teaching under discussion.

Skills and Competencies

Knowledge: Able to process and critically analyse longer, complex texts. The use of dictionaries no longer means simply looking up words but involves interpreting dictionary entries. Students must also cope with handling large amounts of data simultaneously. The Buddhist philosophical knowledge already acquired must be applied continuously, and they must also become proficient in researching the cultural-historical background of the texts. They have a comprehensive understanding of Buddhist philosophy and the history of religions, including the key theories and interpretative frameworks of Buddhist studies. Has proficiency in the technical terminology of Buddhism in the traditional canonical languages (Pali and Tibetan). – Possesses linguistic knowledge that makes possible the comparative study and understanding of Far Eastern Buddhist cultures and European culture (particularly Hungarian culture), as well as the world religions, intellectual and philosophical traditions that shaped them.

Abilities: They must acquire practical command of Tibetan grammar, based on the routine gained through working with texts. They should be familiar with dictionary databases, text sources, and related secondary literature. They are able to read specialised texts in foreign languages at an advanced level. They make conscious use of established Buddhist terminology and approach primary and secondary sources, translations, and textual variants with critical awareness. - Understands and utilises the field's online and print literature in Hungarian and in foreign languages (primarily English). Capable of correspondence and communication in English, the international language of Buddhism, in everyday situations. Able to interpret the unique conceptual framework of Buddhism within the context of European religions and academic fields. They are capable of lifelong learning, planning, and organizing their independent training while utilizing the widest possible range of ever-evolving and accessible resources.

Attitude: They are open to conveying and authentically transmitting the comprehensive worldview and practical features of Buddhism through Tibetan texts, as well as to learning about, accepting, and authentically mediating the professional, technological developments and innovations within their field. They approach contemporary society, its moral, intellectual, and historical phenomena, problems, and challenges, as well as everyday human conflicts, with the three attitudes of the Buddha-Dharma (Teaching): wisdom, virtue, and meditation. Interprets continuous personal learning as serving the common good.

Autonomy and responsibility: They act responsibly in the interpretation of Buddhism and in the transmission of its teachings. They lead their life according to Buddhist ethics and spiritual attitudes, serving as an example to others.

Course Coordinator: Dr. Péter Győri, PhD
Instructor Involved in Teaching the Course: Dr. Rita Kuzder, PhD

Buddhist Scriptures 7. (Zen Texts)		Credits: 4
Course classification: compulsory		
Training type: 60% practical		
Course type: practical contact hours: 14 x 90 min, language: Hungarian		
Assessment method: Practical Grade		
Curricular position of the course: 6. semester		
Course objectives		
<p>The aim of the course is that, after becoming familiar with the fundamental kōan collections of Zen Buddhism, the most commonly used sūtras, and some of the better-known Zen texts, students develop the practical attitude that is characteristic of Zen Buddhist religious practice. The provocative methodology of “not relying on the scriptures” makes it necessary to acquire the ability to elevate distance from textual interpretation into practice, and to uncover one’s own hidden mental processes; this exercise provides students with the opportunity to do so.</p>		
Course content		
<p>A review of Nincs Kapu (The Gateless Gate) is followed by practice built around kōans from the Kék Szikla (Blue Cliff Record), integrating the Szív szútra (Heart Sūtra) into the training. With the aid of these texts, students gain experience in applying the kōan method in higher education.</p> <ol style="list-style-type: none"> 1. Emperor Wu questions Bodhidharma (KSZ 1) 2. Sun-faced Buddha, Moon-faced Buddha (KSZ 3) 3. Every day is a good day (KSZ 6) 4. Prolonged sitting and fatigue (KSZ 17) 5. Nansen points to a flower (KSZ 40) 6. Kasan beats the drum (KSZ 44) 7. Jōshū’s stone bridge (KSZ 52) 8. Heart Sūtra (“profound transcendent wisdom”) 9. Heart Sūtra (“form is emptiness”) 10. Heart Sūtra (“no death”) 11. Heart Sūtra (“where there is no obstruction, there is no fear”) 12. Heart Sūtra (“the three worlds”) 13. Heart Sūtra (“that which is real and not false”) 14. Heart Sūtra (“Gaté, gaté...”) 		
Applied teaching methods		
<p>In each session, the Zen text or passage serving as the theme is first introduced. This is followed by individual and/or group exercises in which students attempt to apply what they have previously learned, seeking to turn from the text toward their own mental processes. The instructor supports the practice with further examples, repeatedly pointing out—when necessary—moments where the practitioner has slipped back into a mode of direct</p>		

interpretation. At the end of the sessions, students provide feedback on the process, with particular attention to instances where the intended goal could not be realised.

Assessment and Evaluation System

Evaluation Criteria:

Literature

Required Reading:

Koans. Szerartási kóangyűjtemény. Szerk. Dobosy Antal, Budapest, A Tan Kapuja, 2015
"Szív szútra". Ford. Dobosy Antal In: A fehér selyemszál hossza. Szútrák, kóánok, versek, eredeti tanulmányok és mai modern zen írások. Zen szöveggyűjtemény, Budapest, A Tan Kapuja, 2014

Terebess Gábor 1990. Folyik a híd, zen buddhista anekdótakincs, Budapest: Officina Nova

Recommended Reading:

Egyetlen szál virág az egész világ, 365 kóan, Fordította: Szigeti György, Farkas Lőrinc Imre Könyvkiadó, 1997. Budapest.

Kapujanincs Átjáró, Kínai csan buddhista példázatok, Fordította: Miklós Pál, Helikon, 1987. Budapest,

Skills and Competencies

Knowledge: The student navigates confidently among the sacred texts associated with Zen Buddhism and is well-versed in the forms of religious practice linked to Zen textual traditions.

AbilitiesThe student becomes adept at a praxeological approach to Zen Buddhist texts and at translating them into religious practice.

Attitude: The student's self-knowledge deepens; they are able to recognise and identify the mental dimensions of hermeneutic situations, to let go of the text, and to turn towards the movements of their own mind.

Autonómiaájsomy and responsibility: In varied encounters with texts, the student experiences the different workings of interpretation and the mental possibility of gaining perspective on it; they become practised in applying this approach regularly and independently.

Course Coordinator: Dr. Péter Győri, PhD

Instructor Involved in Teaching the Course: Dr. László Tamás Kenéz, PhD

1.5. Religions and philosophical schools of India

Field of study Philosophical Schools and Religions of India 1-3.

Credit Range: 9 credits

Courses

- Philosophical Schools and Religions of India 1. (Brahmanical Literature)
- Philosophical Schools and Religions of India 2. (Darshanas)
- Philosophical Schools and Religions of India 3. (Religious Traditions)

Philosophical Schools and Religions of India 1. (Brahmanical Literature)	Credits: 3
Course classification: compulsory	
Training type: 60% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 2. semester	
Course objectives	
Familiarisation with the religious–mystical worldview that immediately preceded and surrounded the emergence of Buddhism. The course provides insight into the religious-philosophical ideas of the Vedic, late Vedic, and Brahmanical periods, with particular attention to the history of the composition of the Upanishads, and surveys the various (traditional, scholarly, etc.) views regarding their origins. The text examined most thoroughly is the Brihadaranyaka Upanishad, which forms the foundation of later Vedanta philosophy.	
Course content	
<ol style="list-style-type: none"> 1. Why was the king of the gods terrified of falling into deep sleep? 2. How did Satyakāma experience God? 3. How did the song carry one beyond death? 4. On the path of the ancestors and on the path of the gods. 5. Saint Francis 6. Naciketas in the House of Death 7. The voice of God in the thunder - Yājñavalkya 8. The horse sacrifice is the cosmos 9. How do the vital forces weave through the world? 10. Yājñavalkya's distinctive teachings 	
Applied teaching methods	
During the course, students are assigned short reading-comprehension and writing tasks. The evaluation of these tasks is carried out partly with the instructor in online form, and partly collectively with the entire group. The course is accompanied by online lectures ("Introduction to Hindu Philosophy") and skills-development materials ("Glossary of Hindu Philosophy," "Anthology of Hindu Philosophical Texts"), whose tasks at varying levels of difficulty are also suitable for the enrichment of high-achieving students. To	

<p>assess the methods used, at the beginning and at the end of the course students complete a reading-comprehension competence test.</p>
<p>Assessment and Evaluation System</p>
<p>The course concludes with an exam.</p> <p><u>Evaluation Criteria:</u></p> <p>Maximum available score on the exam: 30 points. Grading:</p> <p>30–28 Excellent</p> <p>27–25 Good</p> <p>24–22 Satisfactory</p> <p>21–19 Pass</p> <p>18 and below Fail</p>
<p>Literature</p>
<p>Required Reading:</p> <p>Rigvéda: Teremtéshimnuszok (Fórizs L., Ford.). (1995). Farkas Lőrinc Imre Könyvkiadó.</p> <p>A klasszikus upanisadok (Fórizs L., Ford.; II). (2016). Filosz Kiadó.</p> <p>Upanisadok (Tenigl-Takács L., Ford.). (1998). Ursus Kiadó.</p> <p>Recommended Reading:</p> <p>Puskás Ildikó: A lélek a körforgásban</p> <p>Farkas P., Csörgő Z., & Tenigl-Takács L. (2018). Buddha-Dhamma: készségfejlesztő szöveggyűjtemény (Dig. kiad.). A Tan Kapuja Buddhista Főiskola.</p>
<p>Skills and Competencies</p>
<p>Knowledge:</p> <p>The student knows the key teachings and concepts of the canonised upanishads, is able to interpret a passage, determine its contexts, and compare it with Buddhist doctrines.</p> <p>Abilities:</p> <p>The student develops reading comprehension and writing skills.</p> <p>Is able to produce short independent written analyses.</p> <p>Builds proficiency in research methodology and source-critical competence.</p> <p>Acquires the skill of a comparative approach to different systems of thought.</p> <p>Applies information and communication tools, networks, and functions to learning within the field.</p> <p>Is able to read basic specialist texts in a foreign language.</p> <p>Attitude:</p> <p>Is able to use the upanishads for self-knowledge and for deepening self-understanding.</p> <p>Autonomy and responsibilities:</p> <p>Acts responsibly in interpreting the teachings of the upanishads.</p>
<p>Course Coordinator: Prof. e.b.h.c László Takács</p>
<p>Instructor Involved in Teaching the Course: Proff.e.b.h.c. László Takács</p>

Philosophical Schools and Religions of India 2. (Darshanās)		Credits: 3
Course classification: compulsory		
Training type: 60% practical		
Course type: practical contact hours: 14 x 90 min, language: Hungarian		
Assessment method: Practical Grade		
Curricular position of the course: 3. semester		
Course objectives		
The aim of the course is to familiarise students with the classical Hindu philosophical schools (darśanas), to introduce the fundamental concepts and terminology of Hindu philosophy, to review the exact philosophical systems, and to examine their relationship with the ideas of Buddhism.		
Course content		
<ol style="list-style-type: none"> 1. The concept of darśana; the reasons and conditions for the emergence of the schools. 2. The categories of Vaiśeṣika: the six padārthas. 3. The substances of Vaiśeṣika and their relation to the categories of quality and motion. The particular, the universal, and inherence. 4. Nyāya and the formation of Hindu logic; its relationship to Buddhist logic. 5. Debate as a practical discipline. 6. The 25 tattvas of Sāṅkhya. 7. The perspective of the three qualities (guṇas). 8. The eight-limbed yoga. 9. Patañjali's philosophy of mind: cognitive processes and the kleśas. 10. Preliminary practices for purifying the mind. 11. Absorption and meditation. 12. Key concepts of Mīmāṃsā and Vedānta. 		
Applied teaching methods		
During the course, in addition to watching the pre-recorded lectures at home and interpreting them together, students also read texts. The course is supported by László Takács's online lectures ("Introduction to Hindu Philosophy") and by skill-development materials ("Darśana glossary," "Anthology of Hindu Philosophical Texts").		
Assessment and Evaluation System		
The course concludes with an oral examination, drawing one topic from the six darśanas, plus further short questions from the remaining darśanas.		
<u>Evaluation Criteria:</u>		
Excellent:		
- exam score above 90%,		
Outstanding preparation and in-class work,		
- Excellent level of knowledge, analytical and argumentative skills,		
- or the combination of these factors		

Good:

- Exam score between 80–89%

Good preparation and in-class work,

- Good level of knowledge, analytical and argumentation skills (with slight uncertainty).

- or the combination of these factors

Satisfactory:

- Exam score between 70–79%,

- Inconsistent preparation and in-class work,

- Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty)

- or the combination of these factors

Pass:

- Exam score between 60–69%,

- Poor preparation and in-class work,

- Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)

- or the combination of these factors

Fail:

- Exam score below 60%,

- Inadequate preparation and in-class work,

- Inadequate, unassessable level of knowledge

- or the combination of these factors

Literature

Required Reading:

- Farkas Attila Márton – Tenigl-Takács László: A számvetés megokolása, Az igázás szövétneke, A Tan Kapuja Buddhista Főiskola, 1994

- Tenigl-Takács László: Upanisadok, Damaru Kiadó, 2014

Glossaries, PPT presentations, and summaries prepared for the course

Recommended Reading:

- Tenigl-Takács László: A logika szövétneke, A Tan Kapuja Buddhista Főiskola, 1992

- Ruzsa Ferenc: A klasszikus szánkhja filozófiája, Farkas Lőrinc Könyvkiadó, 1997

Skills and Competencies

Knowledge:

The student knows the key teachings and concepts of the darśanas, is able to interpret a passage, determine its contexts, and compare it with Buddhist doctrines.

Abilities:

The student develops reading comprehension and writing skills.

Is able to produce independent written analyses.

Builds proficiency in research methodology and source-critical competence.

Acquires the skill of a comparative approach to different systems of thought.

Applies information and communication tools, networks, and functions to learning within the field.

Is able to read basic specialist texts in a foreign language.

Attitude:

Is able to use the darśanas for self-knowledge and for deepening self-understanding.

Autonomy and responsibilities:

Acts responsibly in interpreting the teachings of the Indian philosophical schools.

Course Coordinator: Prof. e.b.h.c László Takács

Instructor Involved in Teaching the Course: Proff.e.b.h.c. László Takács

Philosophical Schools and Religions of India 3. (Religious Traditions)		Credits: 3
Course classification: compulsory		
Training type: 60% practical		
Course type: practical contact hours: 14 x 90 min, language: Hungarian		
Assessment method: Practical Grade		
Curricular position of the course: 4. semester		
Course objectives		
<p>The course aims to present the Indian religious traditions—on the one hand, the religious environment that prevailed in India before the emergence of Buddhism, and on the other, those that developed alongside Buddhism and in constant interaction with it. It introduces the rise of the nāstika religions, such as Jainism and Buddhism, within the broader flow of Indian religion. Special attention is given to the tantric period, when this worldview took shape simultaneously within Buddhism, Hinduism, and Jainism, showing both parallels and distinctions. Another focus is on Śaiva tantric practice, many elements and certain texts of which were transmitted to Tibet, where they gave a distinctive shape to local Buddhism.</p>		
Course content		
<p>The highly urbanised culture of the Indus Valley Civilisation:</p> <ul style="list-style-type: none"> – Cult of the Great Mother (Skt. Mā Mātā) goddess. – Religious mysteries of the seals (Proto-Śiva, Proto-Garuḍa, proto-stūpa). – Cult of the phallic stone (Skt. liṅga). – Sacred animals and plants. <p>Religion of the Vedic period:</p> <ul style="list-style-type: none"> – The concepts of śruti (Skt. śruti) and smṛti (Skt. smṛti). – The Vedas (Skt. Veda), the sacred scriptures: the Ṛg-veda (Skt. Ṛg-veda), Sāma-veda (Skt. Sāma-veda), Yajur-veda (Skt. Yajur-veda), and Atharva-veda (Skt. Atharva-veda) with their principal religious features. Interpretation of the sacred texts. <p>The 33-fold system of the Vedic pantheon and its principal deities.</p> <p>Vedic rituals.</p> <p>The age of Brāhmanism:</p> <ul style="list-style-type: none"> – The emergence of the concept of brahman (Skt. brahman): Lord of Prayer (Skt. Bṛhaspati), Lord of Creation (Skt. Prajāpati), World-Creator (Skt. Viśvakarman), Cosmic Person (Skt. Puruṣa). – The birth of the ātman (Skt. ātman): breath (Skt. prāṇa), body heat (Skt. tejas), fire of all beings (Skt. agnivaśvāna), life (Skt. jīva), mind (Skt. cit), knowledge (Skt. prajñā). - The identity of Brahman and Ātman. <p>The varṇa system (Skt. varṇa) – castes: brāhmaṇa (Skt. brāhmaṇa), kṣatriya (Skt. kṣatriya), vaiśya (Skt. vaiśya), śūdra (Skt. śūdra), caṇḍāla (Skt. caṇḍāla).</p> <p>Jāti (Skt. jāti), jājmāni (Skt. jājmāni).</p> <p>The spirit of Vedānta (Skt. Vedānta) – Āraṇyakas (Skt. Āraṇyaka), Upaniṣads (Skt. Upaniṣad).</p> <p>Jainism:</p> <p>Vardhamāna (Skt. Vardhamāna, Jina, Mahāvīra), the “founder of the religion.”</p>		

The tīrthaṅkaras (Skt. tīrthaṅkara, Ardhamāgadhī: tiṭṭhagara) and deities.

The schism between the Digambaras (Skt. digambara = sky-clad) and the Śvetāmbaras (Skt. śvetāmbara = clad in white), and the differences in their theology.

The Pūrvas (Skt. Pūrva), the Jain canon.

The three pillars of their philosophy: ahimsā (Skt. ahimsā = non-harming), anekāntavāda (Skt. anekāntavāda), aparigraha (Skt. aparigraha).

Morality (the four great values), the five vows (Skt. mahāvratā): ahimsā (Skt. ahimsā), satya (Skt. satya), asteya (Skt. asteya), brahmacarya (Skt. brahmacārya), aparigraha (Skt. aparigraha).

The Jain way of life.

The Buddha and his time, the rise of Buddhism:

Dating the time of the Buddha.

The Buddha's reflection on earlier Indian religious teachings.

– The early Saṅgha (P. saṅgho; Skt. saṅgha).

The Buddhist councils.

The main schools of Hīnayāna.

Hindu period:

Manu Smṛti (Skt. Manu-smṛti)

The four aims of life and the āśrama (Skt. āśrama) system: brahmacārin (Skt. brahmacārin), gṛhastha (Skt. gṛhastha), vānaprastha (Skt. vānaprastha), saṁnyāsin (Skt. saṁnyāsin).

Hindu religious age: Hinduism as a multitude of religions.

Core teachings – karma (Skt. karma), reincarnation, māyā (Skt. māyā), saṁsāra (Skt. saṁsāra), mokṣa (Skt. mokṣa), the three guṇas (Skt. guṇa).

– Purāṇas (Skt. Purāṇa), often described as Hinduism's "bibles." Their five principal topics (Skt. pañcalakṣaṇa): 1. creation of the world (Skt. sarga); 2. the world's dissolution and re-creation (Skt. pratisarga); 3. the history of humankind (Skt. vaṁśa); 4. the description of the Manus (Skt. manvantara); 5. the history of the Solar and Lunar dynasties (Skt. vaṁśānucarita).

The Mahābhārata (Skt. Mahābhārata) and the philosophy of the Bhagavad Gītā (Skt. Bhagavad Gītā)

- A hindú (hi. hindū) szentségek (fogantatás, beavatás, házasság, halál).

Trimūrti (Skt. Trimūrti) and the Hindu pantheon of gods.

Vaiṣṇavism (Skt. vaiṣṇava): Vaiṣṇava):

– Viṣṇu (Skt. Viṣṇu), his most well-known myths, and the 10 incarnations (Skt. daśāvatāra): fish (Skt. Matsya), tortoise (Skt. Kūrma), boar (Skt. Varāha), man-lion (Skt. Narasiṁha), dwarf (Skt. Vāmana), axe-bearing Rāma (Skt. Dāśarathi Rāma), Rāma (Skt. Rāma), Kṛṣṇa (Skt. Kṛṣṇa), Buddha (Skt. Buddha), Kalki (Skt. Kalki).

Its main schools: Bhāgavatas, Pāñcarātras (Skt. Pāñcarātra), and followers of Rāmānuja.

Śaivism (Skt. śaiva):

The most famous myths of Śiva, and his main manifestations: Ardhanārīśvara (Skt. Ardhanārīśvara), Dakṣiṇāmūrti (Skt. Dakṣiṇāmūrti), Harihara (Skt. Hari-hara), Liṅgodbhava (Skt. Liṅgodbhava), Mahāyogī (Skt. Mahāyogī), Naṭarāja (Skt. Naṭarāja).

Their theology.

Its main schools: Daśanāmī (Skt. Daśanāmī), Pāśupatas (Skt. Pāśupata), Vīraśaiva (Skt. Vīraśaiva), Śaiva Siddhānta (Skt. Śaiva siddhānta), Kashmiri Śaivas, Kāpālīka (Skt. Kāpālīka), Kānpaṭa (Skt. Kānpaṭa), Aghori (Skt. Aghori).

Śāktism:

The most famous myths of Śakti (Skt. Śakti).

Their theology is centred on śakti.

The Durgā pūjā (Skt. durgā puja).

The role of women in Hindu religion.

The main features of Hindu tantra (Skt. tantra).

Yoga (Skt. yoga) as India's universal system of practice.

The activities of sādhus.

Hindu rites, Hindu festivals.

Applied teaching methods

By its nature, the module is built primarily around lectures, as for most first-semester students this is an entirely new area. As it is delivered to the whole year group, there is little scope for group sessions.

Assessment and Evaluation System

During the colloquium, the student selects one of the pre-set topics at random and gives an oral presentation on it.

Evaluation Criteria:

Assessment is based on how well the student is able to present a coherent account of the chosen topic and on their knowledge of the key technical terms related to it. and on their command of the key technical terms related to it.

For an excellent grade, beyond an excellent elaboration of the topic, the student is expected to recognise similarities and differences between Tibetan and other forms of Buddhism, and even in relation to other religions.

A mark of 4 requires a well-developed exposition of the topic.

A mark of 3 is given if the exposition is incomplete and the interpretation of concepts causes difficulties.

A mark of 2 (pass) is awarded if the student has understood the topic only in a vague way.

If even this is not achieved, the student receives a mark of 1.

Literature

Required Reading:

- Klostermaier, Klaus K.: Bevezetés a hinduizmusba. 2001. Budapest: Akkord K.
- Szathmári Botond: Dzsainizmus. 2016-25. A Tan Kapuja Buddhista Főiskola (elektronikus jegyzet)
- Tenigl-Takács László (szerk.): India bölcsessége. 1994. Budapest: Gandhi Alapítvány – A Tan Kapuja Buddhista Főiskola

Recommended Reading:

- Brockington, John L.: A szent fonál. É.n. Budapest: GeneralPress
- Skilton, Andrew: A buddhizmus rövid története. 1997. Budapest: Corvina

Skills and Competencies
<p>Knowledge: Has a comprehensive grasp of the common features of the Indian religions as well as their differences. Knows the key doctrines and the ethical and ritual practices of the various religious schools. Possesses knowledge of the technical terminology of the Indian religions (Sanskrit, Pāli) — an essential prerequisite for further study — and clearly recognises how these terms are interpreted differently in each religion.</p> <p>Abilities: - Understands and utilises the field’s online and print literature in Hungarian and in foreign languages (primarily English). Has the skills for efficient information retrieval and processing with regard to the Indian religions. Is able to interpret the distinctive conceptual systems of the Indian religions within the context of European religions and academic disciplines.</p> <p>Attitude: Is open to the accurate transmission of the modes of thought, practices, and fundamental characteristics of the Indian religions, and to learning about, accepting, and credibly communicating professional and technological developments and innovations in the field. Is able to use the Indian religious perspective for self-knowledge and for deepening self-understanding.</p> <p>Autonomy and responsibilities: Acts responsibly in interpreting the Indian religions and in conveying their teachings.</p>
Course Coordinator: Prof. e.b.h.c László Takács
Instructor Involved in Teaching the Course: Proff.e.b.h.c. László Takács

1.6.Dharma Conversation

Field of Study: Dharma Conversation 1-2.

Credit Range: 6 credits

Courses

- Dharma Conversation 1. (Terminology)
- Dharma Conversation2. (Dharma speech)

Dharma Conversation 1. (Terminology)	Credits: 3
Course classification: compulsory	
Training type: 70% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 1. semester	
Course objectives	
The aim of the course is to familiarise students, in English, with the core Pali terminology of Theravāda Buddhism, enabling them to acquire the basic Buddhist vocabulary in three languages—Pali, English, and Hungarian. The course also introduces, in English, the foundational teachings and perspective of Theravāda, one of the oldest Buddhist traditions.	
Course content	
Through English-language notes, with explanations in Hungarian, the course presents the terminology, foundational teachings, and outlook of Theravāda Buddhism across eight topics. The course begins with the two earliest and most important doctrines associated with the historical Buddha: the Four Noble Truths and the Five Aggregates. It then turns to the mental defilements underlying rebirth, followed by the fetters, which are closely connected with the noble ones in the Pali tradition. The issue of rebirth that arises in the discussion leads directly to an illustration of Buddhist cosmology and an analysis of the nature of karma. The analysis of the ten perfections follows the Theravāda tradition's distinctive fourfold method of definition. Examining the doctrine of twelvefold dependent origination is indispensable in a course on Buddhist terminology; however, the question of how far it can be attributed to the Buddha is by no means straightforward. Finally, the course addresses one of the central concepts of the Buddhist teaching: non-self.	
Topics:	
1. The four noble truth	
2. The five khandha	
3. Defilements, fetters & noble individuals	
4. Cosmology	
5. Kamma	
6. The ten perfections	
7. Dependent origination	
8. Selflessness	
Applied teaching methods	

The course takes place as an interactive seminar. The instructor reads the English text aloud, then—together with the students—translates it into Hungarian, supplementing what is heard with detailed explanations and additional information. Students actively participate in the translation process, may ask questions, and jointly discuss the issues that arise, thereby developing their terminological and reading-comprehension skills.

Assessment and Evaluation System

Successful completion of the course requires regular attendance, completion of the assignment, and participation in the colloquium.

Attendance: Students must attend at least 75% of classes.

Beadandó: Az oktató minden hallgató számára kijelöl a Páli Kánonból egy rövid angol text from the Pali Canon. The student's task is to identify the technical terms in the text and provide their Hungarian equivalents.

Written colloquium: The written task is a 30-item vocabulary test in which students must provide the Hungarian equivalents of the English technical terms.

Evaluation Criteria:

Only students who have met the class attendance requirement and completed the assignment may take part in the colloquium. The assignment is not graded, but it is an essential requirement for participation in the written exam.

The exam result is assessed on the basis of percentage performance as follows:

Excellent (5): exam score above 90%

- Good (4): exam result between 80–89%

- Satisfactory (3): exam result between 70–79%

- Pass (2): exam result between 60–69%

- Fail (1): exam result below 60%

Literature

Required Reading:

Lecture notes and texts provided in class.

Recommended Reading:

Nyanatiloka Thera 2011. Buddhist Dictionary. A Manual of Buddhist Terms and Doctrines. Kandy: Buddhist Publication Society.

Porosz, Tibor 2018. A buddhizmus lexikona. Budapest: A Tan Kapuja Buddhista Egyház.

Skills and Competencies

Knowledge:

- Knows the core Pali terminology of Theravāda Buddhism in English.

- Understands the most important foundational teachings and outlook of Theravāda Buddhism.

- Possesses basic knowledge of using Buddhist technical terminology in three languages (Pali, English, Hungarian).

Abilities:

- Able to recognise and correctly use the key concepts of Theravāda Buddhism in English and Hungarian.
- Able to apply the terminology learned in class when reading and interpreting other Buddhist texts.
- Able to work independently and in groups on terminology tasks.

Attitude:

- Open and curious about analysing Buddhist teachings, concepts, and texts.
- Strives to use terminology precisely and in a context-appropriate manner.

Autonomy and Responsibility:

- Applies the knowledge acquired responsibly when working with other Buddhist subjects or texts.
- Independently expands their knowledge of Buddhist terminology.

Course Coordinator: Prof. e.b.h.c László Takács

Instructor Involved in Teaching the Course: Ferenc Bodó, PhD Candidate

Dharma Conversation 2. (Dharma speech)	Credits: 3
Course classification: compulsory	
Training type: 70% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 6. semester	
Course objectives	
The aim of the course dharma-conversation 2 is to conduct dialogues in English about Buddhism on the following topics: the spirit of Buddhism in everyday situations; fundamental social and ethical questions; and addressing problems from a Buddhist perspective.	
Course content	
<p>Review of the terminology list used in Dharma Conversation 1 (Terminology). Refreshing and mastering the English turns of phrase used in the short presentations.</p> <p>Short, debate-starting presentations followed by small-group discussions. Each group compiles its own digital terminology list, followed by a joint review.</p> <ol style="list-style-type: none"> 1. The purpose of Dharma (liberation) 2. Refuge is the key to understand the Teacher-Teaching-Student relationship 3. Turning the wheel of Dharma means: teaching in a proper way 4. The difference of teaching in karma and in the realm of Dharma 5. Different kinds of Teachers 6. The qualities of a proper Teacher 7. Dharma is communication (rituals, meditation and oral teaching) 8. Different ways of transmission 9. Teaching topics (Life of the Buddha, Four Truth, karma-Dharma-Nirvana...) 10. Building up a Teaching 11. The different kinds and levels of the Students, the Sangha 12. Teaching methods according to the Students 13. Proper Teacher, proper Teaching and proper Students 14. Conclusion 	
Applied teaching methods	
Each student gives an approximately 5-minute presentation (supported by ICT tools) that raises a current social issue, presents their own viewpoint, and summarises information drawn from Buddhist sources they regard as authoritative. After the debate-starting mini-presentation, students form small groups (heterogeneous in terms of language proficiency) to discuss the question (providing continuous support to peers less proficient in English), then present their findings in English to the other groups in a brief report. One member of each group compiles their own list (including both technical terms and everyday expressions), which is checked as part of the project work.	
Assessment and Evaluation System	

Short presentation and an in-class written test based on the jointly expanded (and instructor-checked) terminology list, assessing productive and receptive knowledge in both directions (English→Hungarian, Hungarian→English).

Evaluation Criteria:

Excellent:

- exam score above 90%,
- and excellent preparation and in-class work,
- and an excellent presentation

Good:

- Exam score between 80–89%
- and good preparation and in-class work,
- and a good presentation

Satisfactory:

- Exam score between 70–79%,
- and Inconsistent preparation and in-class work,
- and a satisfactory presentation,

Pass:

- Exam score between 60–69%,
- and - Poor preparation and in-class work,
- and poor presentation

Fail:

- Exam score below 60%,
- and - Inadequate preparation and in-class work,
- and Fail: unassessable presentation

Literature

Required Reading:

The Pali–English–Hungarian terminology list compiled at the Dharma Gate Buddhist College (DGBC), currently comprising 160 entries and continuously expanded over the course of students’ studies, as well as a list that organises the technical terms according to the structure of the foundational teachings.

English-language online resources recommended by the instructor (articles, audio materials)

Harvey, Peter. 2000. An Introduction to Buddhist Ethics. Foundations, Values and Issues. New York: CUP, (opcionális, választható az oktató és a hallgató által közösen kijelölt írott vagy hangzóanyag is)

Recommended Reading:

Anālayo 2007. Perspectives on Satipaṭṭhāna, Cambridge (GB): Windhorse Publications.
Gethin, R. M. L. 1986. The Five Khandhas: their Treatment in the Nikāyas and Early Buddhism, in Journal of Indian Philosophy, 14.

Skills and Competencies

Knowledge: The student knows the English-language terminology of Buddhism and is able to use it in dialogue.

Abilities: Develops reading-comprehension and text-production skills (in English). Is able to answer the questions thoughtfully and professionally; is open to examining emerging issues and weighing the questions. Seeks dialogue, calmly avoids doctrinal disputes, and endeavours to find common ground that remains acceptable to both parties.

Attitude: Communicates on the specified topics at an intermediate level; applies ICT tools, networks, and functions to study within the discipline; is open to other viewpoints.

Autonomy and responsibility: The student can use English-language sources independently, argue, and defend their own position.

Course Coordinator: Prof. e.b.h.c László Takács

Instructor Involved in Teaching the Course: Proff.e.b.h.c. Pál Farkas

1.7.Theravāda Buddhism

Field of Study: Theravada Buddhism 1-4.

Credit Range: 12 credits

Courses

- Theravada Buddhism 1. (Countries and Masters)
- Theravada Buddhism 2. (Exegesis of Scriptures)
- Theravada Buddhism 3. (Reading Suttas in English)
- Theravada Buddhism 4. (Giving Dharma Talks)

Theravada Buddhism 1. (Countries and Masters)		Credits: 3
Course classification: compulsory		
Training type: 60% practical		
Course type: practical contact hours: 14 x 90 min, language: Hungarian		
Assessment method: Practical Grade		
Curricular position of the course: 1. semester		
Course objectives		
The course presents the formation of Theravāda, the most significant early Buddhist tradition that has been alive since the time of the Buddha. It surveys the countries where it is currently practiced, compares the traditions that have developed there, and introduces these traditions through the lives and key works of some of their most prominent representatives.		
Course content		
India as the birthplace of Theravāda Buddhism (Vedic period, the Buddha and his time, the importance of dating the Buddha; the short and the long chronology, social changes, second urbanisation, the Maurya and Gupta empires, Aśoka. Theravāda countries: Sri Lanka (Ceylon), Thailand (Siam), Myanmar (Burma), Vietnam, Cambodia, Laos — history, geography, culture. Theravāda Buddhism		
Applied teaching methods		
Following the introduction of the topic, in-class discussion, argumentation, and analysis.		
Assessment and Evaluation System		
Written exam		
<u>Evaluation Criteria:</u> Grading as follows: 30-27 points - excellent		

26-23 points - good
 22-19 points - satisfactory
 18-15 points - pass
 Under 15 points - fail

Literature

Required Reading:

Skilton, Andrew 2017. A buddhizmus rövid története. Budapest: Damaru.
 Lakos Katalin 2016. A korai buddhizmus szerepe az ókori India gazdaság- és társadalomtörténetében. Disszertáció (PhD). Szegedi Tudományegyetem.
 Kulke, Hermann – Rothermund, Dietmar 2004 (1986). A History of India. London – New York: Routledge.

Recommended Reading:

Ráhula, Valpola Srí 2014 (1959). A Buddha tanítása. [What the Buddha Taught: Revised and Expanded Edition, Grove Press, NY, 1974 (1959).] Budapest: A Tan Kapuja.
 Ácsán Szumédhó 2004. Csittavivéka. A csöndes tudat tanítása. Budapest: Buddhapada Alapítvány.

Skills and Competencies

Knowledge:

– Understanding of the antecedents, emergence, and early development of Theravāda, as well as the routes of its dissemination and the countries of its present-day presence— together with their history, geography, and culture—partly through the teachings of outstanding contemporary masters.

Abilities:

Open to research-based solutions to problems.

- Understands and can represent the critical approaches of their discipline.
- Knows and applies information and communication technologies (ICT) and functions for learning within the field and for the effective completion of tasks.
- Able to read essential foreign-language scholarly literature with comprehension.
- Sufficiently familiar with related disciplines (e.g. ethnography, sociology, cultural anthropology, linguistics).

Attitude:

– Curious, open, and receptive towards the cultures of other peoples.

Autonomy and responsibilities:

Acts responsibly in interpreting different religions.

- Through their practice, they achieve a deep understanding and direct experience of what they have learned, allowing them to approach others with openness and a willingness to help.

Course Coordinator: Ferenc Bodó, PhD Candidate

Instructor Involved in Teaching the Course: Proff.e.b.h.c. László Takács

Theravada Buddhism 2. (Exegesis of Scriptures)	Credits: 3
Course classification: compulsory	
Training type: 60% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 2. semester	
Course objectives	
<p>Since the main subject of the programme is Buddhism, and Buddhism itself originates from India, it is essential that students become familiar with the texts which, according to tradition, preserve the words of the Founder, the historical Buddha, in the most authentic form—at least the most important parts of these texts, as well as the culture that can be understood through them.</p> <p>The course is essentially a continuation of Buddhist Scriptures 1 (Pāli/Sanskrit Exegesis), building on the knowledge acquired there, while also providing further grammatical insights into Pāli. Sem. (Pāli/szanskrit egzégézis) folytatása, az abban megszerzett tudásra alapoz, illetve további pāli nyelvtani ismereteket ad át. The course's main aim is to present the lifecycle of the Buddha up to the delivery of the First Sermon (Dhammacakkappavattana) on the basis of the original sources, as well as to conduct an exegesis of the root text of the First Sermon in its original language.</p>	
Course content	
<p>The course (together with the related study material) consists of three parts.</p> <p>The first part presents the life of Gotama up to his Enlightenment. In Hungarian translation, students read selected passages from the commentary Nidānakathā (Gotama's youth), as well as the Buddha's autobiographical account from his departure from home up to his Enlightenment (Mahā-Saccaka Sutta).</p> <p>The second part is the Mahākhanda of the Vinaya, up to and including the First Sermon, in Hungarian translation.</p> <p>The third part is the exegesis in Pāli of the root text of the Buddha's First Sermon (analysis of the prepared Pāli text). In connection with this, the course reviews the previously studied basics of Pāli, gives practice in the correct recitation of the root text, and prepares students to memorise the Pāli passage of the Four Noble Truths.</p> <p>The course is accompanied by three textual study materials, as well as a detailed description of the examination requirements. In addition, supplementary resources support full understanding and learning: various translations of the Discourse of Benares, the "score" of a monastic recitation, and audio recordings for recitation practice.</p>	
Applied teaching methods	
<p>The course aims to bring students closer to the original sources and to make them aware of how, and from where, their concepts of Buddhism formed during their studies. To this end, the various concepts and doctrines are continually compared through an ongoing dialogue.</p>	

The course is interactive: students are drawn into the flow of each session, encouraged to think together, reflect continuously, and approach the readings with a critical eye.

Applied teaching methods:

- classroom debate,
- argumentation and analysis
- introduction to buddhist terminology,
- reading/processing source texts,
- reading and linguistically based analysis (exegesis) of prepared original texts,
- presentation of the structure of the texts
- presentation of translation methods applied to the texts
- pronunciation exercises,
- use of dictionaries

Assessment and Evaluation System

Oral Examination

Contents of the examination:

The events and interrelations in the lifecycle of Gotama and the Buddha (up to and including the First Sermon).

- Recitation of the complete root text of the First Sermon according to its Hungarian translation (following the original Pāli logic); as well as the interrelations and terminology (Hungarian and partly Pāli) of the complete root text of the First Sermon. OR: Recitation by heart (memorisation) of the original Pāli root text of the First Sermon (at minimum the Four Noble Truths); as well as the interrelations and Pāli terminology of the complete root text of the First Sermon.

Evaluation Criteria:

Students receive a detailed examination description for the course, in which the following criteria are elaborated more extensively.

Excellent:

- Over 80% achievement in the following: Recitation by heart (memorisation) of the original Pāli root text of the First Sermon (at minimum the Four Noble Truths); as well as the interrelations and Pāli–Hungarian terminology of the complete root text of the First Sermon. The events and interrelations in the lifecycle of Gotama and the Buddha (up to and including the First Sermon).

Good:

- Over 80% achievement in the following: Recitation of the complete root text of the First Sermon according to its Hungarian translation (following the original Pāli logic); as well as the interrelations and terminology (Hungarian and partly Pāli) of the complete root text of the First Sermon. The events and interrelations in the lifecycle of Gotama and the Buddha (up to and including the First Sermon).

Satisfactory:

- Over 70% achievement in the following: Recitation of the complete root text of the First Sermon according to its Hungarian translation (following the original Pāli logic); as well as the interrelations and terminology (Hungarian and partly Pāli) of the complete root text of

the First Sermon. The events and interrelations in the lifecycle of Gotama and the Buddha (up to and including the First Sermon).

Pass:

– Over 60% achievement in the following: Recitation of the complete root text of the First Sermon according to its Hungarian translation (following the original Pāli logic); as well as the interrelations and terminology (Hungarian and partly Pāli) of the complete root text of the First Sermon. The events and interrelations in the lifecycle of Gotama and the Buddha (up to and including the First Sermon).

Fail:

– Under 60% achievement in the following: Recitation of the complete root text of the First Sermon according to its Hungarian translation (following the original Pāli logic); as well as the interrelations and terminology (Hungarian and partly Pāli) of the complete root text of the First Sermon. The events and interrelations in the lifecycle of Gotama and the Buddha (up to and including the First Sermon).

Literature

Required Reading:

Körtvélyesi Tibor 2024. A megvilágosodás előtt – Nidānakathā részletek; a Mahā-Szaccsaka-szutta részlete; elemzések. Jegyzet.

Körtvélyesi Tibor 2024. A megvilágosodás után – Mahākhandhaka részletek; elemzések. Jegyzet.

Körtvélyesi Tibor 2024. A Dhamma-csakka-ppavattana-szutta magszövegének elemzése (notes)

Recommended Reading:

Vekerdi József 1989. Buddha beszédei. (Válogatta és fordította) Budapest: Helikon Kiadó.

Körtvélyesi Tibor – Ruzsa Ferenc – Kovács Gábor közreműködésével 2024. Csak azt tanítom. A Buddha felismerései és beszélgetései. Budapest: Eötvös Loránd Tudományegyetem.

Skills and Competencies

By completing the course, students will be able to view the original Pāli sources on the Buddha's life in their interrelations. They can trace the spiritual development of the founding figure of Buddhism and his becoming a teacher, consistently keeping in view that Gotama/Buddha was a real person whose path—also from the perspective of the Pāli tradition—began with his own individual problems.

Knowledge:

– Has a comprehensive understanding of Buddhist religious history as it relates to the Theravāda Canon and its main interpretive frameworks.

– Possesses basic (Pali) language skills and textual knowledge that make it possible to understand and interpret Buddhist terminology.

Has the knowledge required to engage in comparative examination and understanding of Buddhism

alongside European culture and the intellectual traditions (philosophical and psychological) that shape these cultures.

Abilities

- Able to engage thoughtfully with Buddhist content by virtue of knowing how to use the terminology preserved in the original source languages (Pali and Sanskrit) (can recognise technical terms and use them correctly).
- Able to navigate Buddhist primary sources and the scholarly literature.
- Possesses knowledge of effective information retrieval and processing with respect to Pali and Sanskrit. - Use of dictionaries, terminological research
- Able to read the key text types in Buddhist studies (discourses, popular articles, scholarly studies), being conversant with the handling of Sanskrit and Pali terminology.
- Able to represent Buddhism's distinctive conceptual framework even when using the original-language terminology.

Attitude:

- Open to a critical perspective, and seeks to approach the material they work with in the same spirit.
- Open to authentically conveying and transmitting the comprehensive mode of thought and the fundamental characteristics of the practical functioning of Buddhism, as well as to learning about, accepting, and credibly communicating the professional and technological developments and innovations taking place in the field.
- Strives to tackle the difficulties involved in understanding Buddhism both independently and in collaboration with others.

Autonomy and responsibilities:

- Acts responsibly in the interpretation and transmission of Buddhism, with particular attention to the fact that, equipped with the acquired linguistic knowledge, he or she can have a broader and more analytical perspective on the sources (translations, scholarly literature).

Course Coordinator: Ferenc Bodó, PhD Candidate

Instructor Involved in Teaching the Course: Dr. Tibor Körtvélyesi, PhD

Theravada Buddhism 3. (Reading Suttas in English)	Credits: 3
Course classification: compulsory	
Training type: 60% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 4. semester	
Course objectives	
The aim of the course is to enable students to translate any sutta of the Pāli Canon from English into Hungarian, while grasping the text's context and the essence of early Buddhist teaching. Throughout the course, students will develop their skills in textual interpretation, language and analysis—skills indispensable for a more precise understanding of Pāli texts.	
Course content	
During the course, students work together with the instructor primarily on texts for which no official Hungarian translation yet exists. The instructor reads the English text aloud sentence by sentence, which a designated student—having prepared it in advance—translates into Hungarian. Problematic and noteworthy passages are then discussed collectively, allowing students to refine their skills in interpretation, translation, and analysis, while gaining a deeper understanding of early Buddhist teaching. Students who are not called upon in class work independently or in small groups on texts assigned for translation by the instructor.	
Applied teaching methods	
The course runs as an interactive seminar, where students work together with the instructor on English-language texts from the Pāli Canon. Students who would prefer to work not on the text assigned in class but on a separately assigned sutta may carry out the translation and analysis independently or in small groups.	
Assessment and Evaluation System	
The requirements for a grade: – Attendance at least 75% of classes – Submission: Hungarian translation of the English texts assigned by the instructor.	
<u>Evaluation Criteria:</u> Assessment is based on two main components of the student's performance: – Participation in classes: 50% – Quality of the submitted translation: 50%	
Literature	
Required Reading: English-language texts from the Pāli Canon assigned in class.	
Recommended Reading:	

Vekerdi József 1989. Buddha beszédei. (Válogatta és fordította) Budapest: Helikon Kiadó.
Körtvélyesi Tibor – Ruzsa Ferenc – Kovács Gábor közreműködésével 2024. Csak azt tanítom. A Buddha felismerései és beszélgetései. Budapest: Eötvös Loránd Tudományegyetem.

Skills and Competencies

Knowledge:

- Able to read and understand Buddhist texts in English.
- Possesses an understanding of the essence of early Buddhist teaching.
- Holds basic philological and religious-historical knowledge of the texts of the Pāli Canon.

Abilities:

- Able to produce Hungarian translations of English texts.
- Able to apply critical and analytical skills in interpretation and translation.
- Able to work both independently and in groups.

Attitude:

- Open and curious about analysing Buddhist teachings, concepts, and texts.
- Responsible approach to both individual and group work.

Autonomy and responsibilities:

- Responsibly represents the teachings of Buddhism.

Course Coordinator: Ferenc Bodó, PhD Candidate

Instructor Involved in Teaching the Course: Ferenc Bodó, PhD Candidate

Theravada Buddhism 4. (Giving Dharma Talks)	Credits: 3
Course classification: compulsory	
Training type: 60% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 5. semester	
Course objectives	
<p>Preparing future Buddhist teachers to be able to independently deliver a lecture in a chosen subject area that faithfully reflects both the traditional forms and the spirit of the Buddhist teaching. They should be able to give concise or more detailed answers to questions, clearly explain briefly presented or misunderstood details, defend their standpoint in debate with calm reasoning, all the while keeping in mind the teaching on right speech (avoiding false, malicious, harsh, and unnecessary speech).</p>	
Course content	
<p>Topics briefly covered in the theoretical introduction: The main methods of transmitting the Buddha's Teaching and their practical application; possibilities for localisation under present Hungarian conditions. The Buddha's discourses (Dhamma-desanā), that is, the exposition of the Teaching, and his pedagogical method (upāya-kosalla, Skt. upāya-kausālya), together with the explanations added by the early tradition. Monastic instruction in early Buddhism. The monastic culture of debate and its everyday application. The rules of classical Buddhist debate and their living practice today. Experiments to develop contemporary practices for speakers and listeners that fit within the tradition, in order to pass on the Teaching as effectively as possible. In 90% of the classes, students deliver their own "Teaching" presentations (using PPT, Prezi, etc.) to the group on a topic agreed in advance with the instructor. Depending on cohort size and study format, each student has a maximum of 10–20 minutes. After the presentation there is a brief, collective oral evaluation and workshop-style discussion based on predefined criteria.</p> <ol style="list-style-type: none"> 1. General introduction 2. The actors in the transmission of the Teaching 3. Criteria for the transmission of the Teaching 4. Modes, methods, and tools of the transmission of the Teaching 5. Speaker and listener attitudes 6. Evaluation criteria for Dharma talks 7. Presentations and workshop activities <p>In full-time study, each topic is covered in a double session.</p>	
Applied teaching methods	
<p>Oral presentation Digital presentation Classroom debate Group work Group discussion of emerging questions</p>	

Assessment and Evaluation System

Following the general theoretical introduction, students are to prepare an independent oral or online presentation.

As presenters, their task is to deliver a Buddhist-themed talk that either seeks solutions to a general or current issue, or introduces a specific Buddhist philosophical or practical topic. After the presentation, the presenter endeavours to answer questions related to the talk. Participants listen attentively to the video presentations, support the presenter with questions, and briefly reflect on the presentation's strengths and areas for development. During the semester, students must also prepare short written reflections on three presentations of their choice that were delivered or uploaded.

– Summary of brief reflections on at least three “Transmission of the Teaching” presentations given during the semester.

Criteria

a. a. Merits of the presentation

b. Any elements to improve or develop

C. Questions arising from the topic and guiding suggestions

Evaluation Criteria:

The course requirements consist of two main components:

1. Personal attendance; active participation in class; and the delivery of an individual 10–20 minute oral presentation supported by digital tools (PPT, Prezi, etc.), followed by a discussion of questions raised in the group. (In the case of distance and correspondence programmes: live-online participation and/or a live-online “Teaching” presentation.)

2. Two written assignments to be submitted by the end of the semester:

– A written, essay-style summary of the student's own presentation, 2–3 pages in length, in Word format, with proper academic references.

Excellent:

- At least 80% attendance with active and supportive participation.
- Outstanding preparation and presentation delivery.
- Excellent use of scholarly sources and excellent digital competence.
- High-quality, appropriately detailed written summary and reflections (submitted during the semester).

Good:

- Acceptable level of absence, active participation in class.
- Exam score between 80–89%
- Good level of knowledge, analytical and argumentation skills (with slight uncertainty).
- Well-prepared presentation of good quality.
- Good use of sources and good digital competence
- Written summary and reflections of good quality and appropriate length (submitted during the semester)

Satisfactory:

- Acceptable level of absence, moderate classroom activity
- Exam score between 70–79%.
- Inconsistent preparation and classroom work.
- Inconsistent preparation and in-class work,

- Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty)

analysis based on weak literature / sources, or on under-developed individual insights; free-form ideas arranged into a presentable format without sources,

– Individual presentation or group project based on weak sources or undeveloped ideas (considerable uncertainty in presentation, individual contributions blurred).

– Mixed-quality use of sources and moderate digital competence.

– Written summary and reflections of average quality and shorter length (submitted during the semester)

Pass:

– Acceptable level of absence

- Exam score between 60–69%,

- Poor preparation and in-class work,

- Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)

– Superficial analysis based on general knowledge, free-flow ideas presented in a disorganised but still interpretable manner.

– Weak individual presentation or group project based on general knowledge, poorly prepared (difficult delivery, individual contributions indecipherable).

– Or a combination of these factors

- or the combination of these factors

Fail:

– Exceeding the permitted absence limit.

- Exam score below 60%,

- Inadequate preparation and in-class work,

- Inadequate, unassessable level of knowledge

– Incoherent analysis / individual presentation, or written submission of unassessable quality, or presentation/written work generated exclusively by artificial intelligence.

- or the combination of these factors

Literature

Required Reading:

Az orozslánüvöltés - Cūḷasāhanāda Sutta (MN 11) = Buddha beszédei - Majjhima Nikāya - A középhosszúságú beszédek teljes gyűjteménye I. 2023. Budapest: A Tan Kapuja-Onedropzen. 297-308.

Patrul, Rinpoche 2020. A megvilágosodás ékköve. Budapest: A Tan Kapuja. 15-26.

Porosz, Tibor 2018. A buddhizmus lexikona. Budapest: A Tan Kapuja Buddhista Egyház.

Recommended Reading:

Dhammapada - Az erény útja = Fórizs László (ford) 2012: Dhammapada - Az erény útja.

Aruna Ratanagiri Buddhist Monastery: Aruna Publications.

Santidéva 2001. A bódhiszattva ösvény. Budapest-Tar: Buddhista Meditáció Központ. 27-32

Skills and Competencies

Knowledge:

Possesses knowledge of Buddhist technical terms in Pali and Sanskrit.

Based on the traditional criteria of an authentic teacher and lecturer, the student must meet the modern requirements expected of them.

A teacher must be able to represent their religious community before laypeople and, in the course of interfaith dialogue, must be able to engage peacefully with representatives of other religious communities.

Abilities:

The student must have comprehensive knowledge of their field, with specialised knowledge in selected segments of it. They are able to provide modern Hungarian interpretations of Buddhist teachings.

Has an overview of the most important issues of the field and the differences between perspectives.

In connection with the task, they practise reading comprehension and oral communication skills at an advanced level, and continuously develop these in their practice.

Able to independently prepare an audiovisual presentation using digital tools.

Able to respond thoughtfully and professionally to questions.

Able to take part in operating a learning organisation in a supportive role, under guidance.

Attitude:

Open to examining emerging problems and considering the questions raised.

Does everything to represent their religious community authentically. Strives to develop an individual lecturing style, vocabulary, and rhetoric.

Seeks dialogue, calmly avoids doctrinal disputes, and endeavours to find common ground that remains acceptable to both parties.

Approaches

moral, spiritual, and historical phenomena, issues, and challenges—and the resolution of everyday human conflicts

with the three attitudes of the Buddha-Dharma: wisdom, virtue, and meditative absorption.

They strive to solve problems independently or,

if their abilities and knowledge are insufficient, in collaboration with others.

Interprets continuous personal learning as serving the common good.

Autonomy and responsibilities:

Knows the ethical standards of their field and does everything to observe these both in human relations and in communication.

Is prepared for the continuous search for supportive resources, and for the ongoing development of their professional responsibility and knowledge.

They act responsibly in the interpretation of Buddhism and the transmission of its teachings.

They lead their life according to Buddhist ethics and spiritual attitudes, serving as an example to others.

Course Coordinator: Ferenc Bodó, PhD Candidate

Instructor Involved in Teaching the Course: Proff.e.b.h.c. Pál Farkas

1.8.Zen Buddhism

Field of Study: Zen Buddhism 1-4.

Credit Range: 12 credits

Courses

- Zen Buddhism 1. (Arts)
- Zen Buddhism 2. (History)
- Zen Buddhism 3. (Texts)
- Zen Buddhism 4. Koans.

Zen Buddhism 1. (Arts)		Credits: 3
Course classification: compulsory		
Training type: 80% practical		
Course type: practical contact hours: 14 x 90 min, language: Hungarian		
Assessment method: Practical Grade		
Curricular position of the course: 2. semester		
Course objectives		
<p>The aim of the course is to provide students with a practical introduction to the distinctive practice of Zen Buddhism, which within Buddhism itself is unique and sometimes not without extremes. Zen arts offer an excellent opportunity to explore the very different possibilities of artistic activity in a directly experiential way, thus preparing the ground for receiving the peculiarities of Zen practice. In the case of creative arts, the natural approach is through the works produced; accordingly, the creative and practising activity itself is evaluated by the work. Taken in itself, independently of any interest or lesson, the activity is of little concern either to the artist or, even less so, to the audience. By contrast, the practice of Zen arts demands the opposite approach: it disregards the product and the product-based evaluation of the creator, suspends all judgement, and places emphasis instead on the action itself and the mental events arising in the concrete situation — thereby transforming artistic activity into Buddhist meditation.</p>		
Course content		
Introduction to Zen Arts Ink Painting Practice 1 Ink Painting Practice 2 Calligraphy Practice 1 Calligraphy Practice 2 Zen Literary Practice 1 Zen Literary Practice 2 Music Practice 1 Music Practice 2 Martial Arts Practice 1 Martial Arts Practice 2 Gardening (at an external location)		

Ikebana Workshop
Tea Ceremony

Applied teaching methods

Each session begins with an introduction to the Zen art that serves as the focus of the class, including the use of its specific tools. Through individual and/or group practice, students are then gradually introduced to the techniques and to the situations arising in the course of the given art, with particular attention to their mental dimensions. The learning process is supported by visual teaching materials and explanations provided for each element. Throughout, the instructor continually directs students' attention towards their own mental processes, thereby transforming the natural attitude that would evaluate activities by the quality of the resulting artwork. At the end of each session, students provide feedback on the process, with special focus on the extent to which they succeeded in achieving the shift in attitude that turns artistic activity into Buddhist meditation.

Assessment and Evaluation System

Course completion requires individual and group preparation based on the course materials, supplementary materials, and the relevant literature; reading and working through the sources and texts provided in the course; and active participation in classes and in online consultations.

Evaluation Criteria:

The basis of assessment is the documentation of home practice of a sample artistic activity, self-reflection on the practice, written reports on the processed materials submitted during the semester (the use of AI in preparing the assignment is permitted only in the manner and form defined in the College's regulations, and in consultation with the instructor).as well as active participation in classes and consultations.

excellent requires the creation of the chosen artwork, full awareness in the practice and in the reflective attitude towards practice, high-quality written submissions, and active participation.

A grade of good requires the creation of the chosen artwork, adequate awareness in the practice and in the reflective attitude towards practice, written submissions of adequate quality, and active participation.

A grade of satisfactory requires the creation of the chosen artwork, acceptable awareness in the practice and in the reflective attitude towards practice, written submissions of acceptable quality, and active participation.

A grade of pass requires the creation of the chosen artwork, minimally acceptable awareness in the practice and in the reflective attitude towards practice, written submissions of minimally acceptable quality, and active participation.

A grade of fail is given if the student does not create the artwork, does not approach it as practice, fails to reflect on their activity, does not submit the written assignments, or does not participate actively in classes or consultations.

Literature
<p>Required Reading: Miklós Pál 2000: A zen és a művészet. Szeged: Lazi Kiadó Dobosy Antal 2012: A fehér selyemszál hossza (Zen szöveggyűjtemény). Budapest, A Tan Kapuja Addis, Stephen (ford. Komáromy Rudolf) 2005: Hogyan nézzük a japán művészetet? Budapest: HVG Kiadó</p> <p>Recommended Reading: Miklós Pál 2012: Tus és ecset. Kínai művelődéstörténeti tanulmányok. Budapest: Liget Okura Kakudzó 2003: Teáskönyv. Budapest: Terebess Kiadó;</p>
Skills and Competencies
<p>Knowledge: Recognises the distinctive art forms associated with Zen Buddhism and gains orientation in a significant segment of East Asian arts. Abilities: Is able to interpret the specific conceptual framework and approach of Zen Buddhist art within the context of European arts, and to articulate the points of difference. Attitude: Deepens self-knowledge; becomes able to recognise and identify the mental reactions that arise in various situations of artistic practice; learns to decentre from the work and turn towards the events of their own mind. Autonomy and responsibility: Through preparatory practice in the arts, experiences the mental possibilities of contemplation and non-judgemental attention, and becomes familiar with a mode of action—practice—that enables self-development even in quasi-action contexts.</p>
Course Coordinator: Dr. László Kenéz, PhD
Instructor Involved in Teaching the Course: Dr. László Tamás Kenéz, PhD

Zen Buddhism 2. (History)	Credits: 3
Course classification: compulsory	
Training type: 80% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 3. semester	
Course objectives	
<p>Throughout the course we follow the path of Zen. After the arrival of Buddhism from India, the tradition of Chan Buddhism developed in China, later forming distinct schools. Masters and schools emerged, which also facilitated its spread to other countries. In the history of Zen, interaction with the culture of each country has played an important role. Originally practised mainly in monastic settings, the tradition today flourishes primarily among lay followers, giving strong emphasis to its presence in everyday life. The path of Zen has also reached Hungary, where numerous practising communities are active, contributing to the contemporary history of Zen.</p>	
Course content	
<ol style="list-style-type: none"> 1. India: The emergence of the Teaching 2. China: Chinese religion and philosophy 3. China: Sinicised Buddhist schools 4. China: The life of Bodhidharma 5. China: The Chan patriarchs 6. China: Masters and schools 7. China: The five Chan schools 8. China: Chan and the Pure Land school 9. Taiwan: The path of Zen 10. Korea: The path of Zen 11. Japan: The path of Zen 12. Vietnam: The path of Zen 13. Zen arrives in the West 14. Zen in Hungary 	
Applied teaching methods	
Lecture, use of PowerPoint, and active dialogue with students.	
Assessment and Evaluation System	
<p>A 10-page thesis written on a chosen topic in line with the thesis requirements. Submission deadline: the first day of the examination period.</p> <p>The thesis and formatting requirements can be accessed at this link: https://www.tkbh.hu/hallgatoznak/tanulmanyok/vegzes/szakdolgozat/ under menu item 4. By clicking the “+” at the end of the row, the section expands. In the middle of the page, the method of bibliographic referencing is available; clicking on it opens a downloadable PDF.</p>	

Evaluation Criteria:

In the assessment of the paper:

Formal requirements count for 40% (title page, table of contents, bibliography, citations, footnotes)

Content requirements count for 60% (command of the literature, demonstration of philosophical and historical contexts, conclusions)

Literature**Required Reading:**

- (1) Varsányi György, 2019. A csan buddhizmus története. Budapest, A Tan Kapuja
- (2) Dumoulin, Heinrich, 1988. Zen Buddhism: A History, Volume I., India and China. New York: Macmillan Publishing Company
- (3) Szuzuki Daiszecu Teitaró, 2019. Bevezetés a zen buddhizmusba. Budapest: Polaris Kiadó

Recommended Reading:

- (1) Szilágyi Zsolt - Hidas Gergely szerk., Budhizmus, 2013. Budapest: L'Harmattan.
- (2) Watts, Alan W., 1997. A Zen útja. Budapest: Polgár Kiadó

Skills and Competencies

Knowledge: Understands the emergence of the major schools in the history of Zen and the life paths of eminent masters, as well as the distinctive outlook characteristic of the tradition.

Skills: Distinguishes between different Zen schools. Possesses extensive knowledge of the field's specific ethical rules and the relevant normative frameworks.

Attitude: Shows tolerance towards culturally foreign religious elements and examines their impacts on society. Integrates an approach grounded in national and European values, and appreciates the significance of relations with the world beyond Europe.

Autonomy and responsibility: Able to engage as an equal interlocutor in debate with representatives of other Buddhist traditions.

Course Coordinator: Dr. László Kenéz, PhD

Instructor Involved in Teaching the Course: Dr. Mirella Keller, PhD

Zen Buddhism 3. (Texts)	Credits: 3
Course classification: compulsory	
Training type: 80% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 4. semester	
Course objectives	
The course introduces the history of the emergence of the Mahāyāna sūtras and surveys the various views (traditional, scholarly, etc.) concerning their origins. Familiarity with the texts' social and cultural background supports a deeper understanding. We explore Mahāyāna philosophy and its key foundational concepts through selected sūtras.	
Course content	
1. Sūtra of Forty-two Chapters I. 2. Sūtra of Forty-two Chapters II. 3. Sūtra of the Last Teaching I. 4. Sūtra of the Last Teaching II. 5. The Eight Realisations. 6. The Decline of the Dharma 7. The Bodhisattva Vows 8. Bodhidharma: Two Entrances and Four Practices 9. The Ten Oxherding Pictures 10. Vimalakīrti Sūtra 11. Layman Pang 12. Song of the Grass-Roof Hermitage 13. The Five Ranks 14. Song of Zazen	
Applied teaching methods	
Lecture, textual analysis, development of a critical perspective.	
Assessment and Evaluation System	
Regular attendance is a prerequisite for the oral examination.	
<u>Evaluation Criteria:</u> oral examination – Absence of the criteria listed below = fail – Knowledge of basic Mahāyāna concepts = pass – Knowledge of the principal concepts in the texts = satisfactory – Extensive knowledge of the texts' concepts = good – Insightful analysis of the texts' content = excellent	
Literature	
Required Reading: (1) Komár Lajos (2019). Mahájána szövegek: Szöveggyűjtemény készségfejlesztő feladatokkal (Dig. kiad.). Budapest: A Tan Kapuja Buddhista Főiskola. (2) Taigen Shodo	

Harada Roshi (2018): A tíz ökörkép, A harmadik pátriárka szútrája, Budapest: Egy csepp.
(3) Sódó Harada Rósi (2005). Bódhidharma ösvényén, Budapest: Filosz.

Recommended Reading:

(1) Hakeda, Yoshito S. (ford), 2016. A nagy útbá vetett bizalom felébresztése, Buddhista Misszió, Budapest, (2) Hamar Imre 2004. A kínai buddhizmus története. Budapest: Balassi Kiadó

Skills and Competencies

Knowledge: Able to distinguish between Theravāda and Mahāyāna texts on the basis of the terminology used in the Buddhist scriptures. Knows the fundamental concepts of Mahāyāna and, on the basis of personal and place names found in the texts, can identify the circumstances of their origin.

abilities: Despite the differing style of Hungarian and English translations, is able to identify key concepts and recognises their Sanskrit equivalents. Becomes capable of analysing any previously unknown Mahāyāna text.

Attitudes: Understands and represents the critical approaches of Mahāyāna. Has an overview of the most important issues of the field and the differences between perspectives. Open to research-based solutions to problems.

Autonomy and Responsibility: Knows the ethical norms and rules of Mahāyāna and is able to apply them both in professional tasks and in human relations and communication.

Accepts and actively applies the Buddhist approach to health preservation and lifestyle.

Course Coordinator: Dr. László Kenéz, PhD

Instructor Involved in Teaching the Course: Dr. Mirella Keller, PhD

Zen Buddhism 4. Koans.	Credits: 3
Course classification: compulsory	
Training type: 80% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 5. semester	
Course objectives	
<p>The aim of the course is to familiarise students with the principal koan collections of Zen Buddhism, the most commonly used sutras, and a selection of well-known Zen texts. As a practical objective, the course introduces the koan-based teaching method employed in Zen practice.</p>	
Course content	
<p>Throughout the course, we will address perspectives that aid in the reading and understanding of Zen texts. Although Zen does not rely on scriptures, we will examine selected excerpts from Zen literature and sacred writings. The course provides an overview of the two major koan collections: The Gateless Gate and The Blue Cliff Record. We will study the role of koans in Zen practice and the methods of teaching through koans. Several key topics relevant to the spiritual path will be analysed from both philosophical and practical viewpoints.</p> <ol style="list-style-type: none"> 1. The Gateless Gate koan collection: (Origins and authorship of The Gateless Gate. How many koans does it contain? Which number is Amba's story?) 2. The role and use of koans: (What is a koan? The meaning and pronunciation of the word koan in various languages; The practical use of koans in meditation, Dharma dialogue, and teaching.) 3. Jōshū's "Mu" (GG1): (Jōshū's biography; What is Buddha-nature? What does Jōshū's response mean?) 4. The Mind Moves (GG29): (Zen temples; Experience; Mind) 5. Jōshū Washes the Bowl (GG7): (Monastic pilgrimage; Here and now; Clear mind) 6. Bodhidharma Pacifies the Mind (GG41): (The life and role of Bodhidharma; Teaching and learning; Calming the mind) 7. Jōshū Tests a Hermit (GG11): (Hermitage in Zen; Master and disciple; Distinction) 8. Nansen Cuts the Cat in Two (GG14): (Nansen's biography; Non-harming; True word, true response) 9. Jōshū's Cypress Tree (GG37): (The spread of Zen Buddhism; Practice; Analogical perception) 10. Tōzan's Three Pounds of Flax (GG18): (Monastic life; Buddhahood; Question) 11. This Very Mind Is the Buddha (GG30): (Core principles of Zen; Mind; Just this) 12. Jōshū Examines an Old Woman (GG31): (Women in Zen; Certainty and authenticity; The Path) 13. Tōzutsu's Three Gates (GG47): (Life and death; Inquiry; Gates and obstacles) <p>Bashō's Staff (GG44): (Bashō's biography; Help and compassion; The Zen staff)</p>	

Applied teaching methods

Each session begins with the presentation of the Zen text or excerpt serving as the topic of that class. Through individual and/or group exercises, students gradually familiarise themselves with interpretive attitudes that can be practised by uncovering their mental dimensions. The learning process is supported by numerous examples and by exploring reflections related to specific elements of the texts. The instructor continuously directs students' attention toward their own mental processes, thereby transforming the habitual cognitive attitude through which they would normally interpret texts based on pre-existing knowledge. At the end of each session, students provide feedback on the process, with particular emphasis on the extent to which the shift in attitude—turning text interpretation into Zen Buddhist practice—has been achieved.

Assessment and Evaluation System

Course completion requires individual and group preparation based on the course materials, supplementary materials, and the relevant literature; reading and working through the sources and texts provided in the course; and active participation in classes and in online consultations.

Evaluation Criteria:

Assessment is based on the analysis of five freely chosen koans using the method practised in class; self-reflection on one's practice; the submission during the semester of written reports on the materials studied; and active participation in classes and consultations.

An excellent grade requires documented self-reflective engagement with the selected texts, outstanding quality in the written submission(s), and active participation.

A good grade requires documented self-reflective engagement with the selected texts, good quality in the written submission(s), and active participation.

A satisfactory grade requires documented self-reflective engagement with the selected texts, acceptable quality in the written submission(s), and moderate participation.

A pass requires documented self-reflective engagement with the selected texts, minimally adequate quality in the written submission(s), and participation that is still acceptable.

Fail if the student does not complete the assignment, does not approach it as a practice at all, shows unreflective engagement, or does not participate actively in classes or consultations.

Literature

Required Reading:

Dobosy Antal 2015. Mahákásjapa mosolya – Zen Koan Collection (includes the complete A Nincs Kapu (The Gateless Gate) and the complete Kék szikla gyűjtemény (The Blue Cliff Record), with annotations, and eleven koans from Zen a gyakorlatban (Zen in Practice)), notes of the Dharma Gate Buddhist College.

A fehér selyemszál hossza. Szútrák, kóánok, versek, eredeti tanulmányok és mai modern zen írások. Zen szöveggyűjtemény, Budapest, A Tan Kapuja, 2014

Dobosy Antal. A zen kóan. In: Zen Tükör Magazin, 18-as szám, 2020. tavasz

Recommended Reading:

Egyetlen szál virág az egész világ, 365 kóan, Fordította: Szigeti György, Farkas Lőrinc Imre Könyvkiadó, 1997. Budapest.

Kapujanincs Átjáró, Kínai csan buddhista példázatok, Fordította: Miklós Pál, Helikon, 1987. Budapest

Skills and Competencies

Knowledge: The student recognises the sacred texts associated with Zen Buddhism and gains an understanding of the religious practices connected to Zen Buddhist scriptures.

Abilities: The student becomes capable of interpreting the conceptual framework and approach of Zen Buddhist texts within their praxeological context.

Attitude: The student's self-knowledge deepens; they are able to recognise and identify the mental dimensions of hermeneutic situations, to let go of the text, and to turn towards the movements of their own mind.

Autonomy and Responsibility: In various situations of engaging with texts, the student experiences different aspects of the interpretive process and the mental possibility of insight into interpretation, becoming capable of independently applying this approach as a form of practice.

Course Coordinator: Dr. László Kenéz, PhD

Instructor Involved in Teaching the Course: Proff.e.b.h.c. Antal Dobosy

1.9.Tibetan Buddhism

Field of Study: Tibetan Buddhism 1-4.

Credit Range: 12 credits

Courses

- Tibetan Buddhism 1. (History of Inner Asia and Tibet)
- Tibetan Buddhism 2. (Philosophy)
- Tibetan Buddhism 3. (Rituals)
- Tibetan Buddhism 4. (Symbology)

Tibetan Buddhism 1. (History of Inner Asia and Tibet)	Credits: 3
Course classification: compulsory	
Training type: 70% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 2. semester	
Course objectives	
<p>The course aims to present the emergence of Tibetan Buddhism, its distinctive features, and its principal schools. Particular attention is given to the continuing presence of pre-Buddhist religious traditions within Tibetan Buddhism. It further shows that, in almost every respect, the teachings of Vajrayana—including its Tibetan variant—are consistent with the teachings of early Buddhism.</p>	
Course content	
<p>1. lesson Tibet's geographical setting; the symbolism of the Tibetan flag. The era of the mythical kings and the phön (Tib. bon-chos) religious tradition. The imperial period.</p> <p>2. lesson The foundation of the state and the first Dharma King, Thide Songtsen (Tib. Khri-lde Srong-btsan), later known as Songtsen Gampo (Tib. Srong-btsan sGam-po; Chin. 松贊干布) (604/5–649).</p> <p>3. lesson The second Dharma King, Trisong Detsen (Tib. Khri-srong lDe-brtsan; Chin. 赤松德贊) (755–797). The missionary activity of Padmasambhava (Skt. Padmasambhava; Tib. Pad-ma 'byung-gnas, Padma sam-bha-wa, or Gu-ru rin-po-che) and Śāntarakṣita (Skt. Śāntarakṣita; Tib. Zhi-ba-co).</p> <p>4. lesson The third Dharma King, Ralpachen (Tib. Khri-gtsug lDe-brtsan), also known as Relpacsen (Tib. Ral-pa-can) (815–838). Langdarma's (Tib. gLang-dar-ma) persecution of Buddhism, and the story of Lhalung Pelgye</p>	

Dorje (Tib. lHa-lung dPal-gye rDo-rje).

The era of fragmentation — the emergence of the Buddhist orders.

5. lesson The age of Cenpo Khore (Tib. bTsan-po 'Khor-re), whose Buddhist name was Yeshe Ö (Tib. Ye-shes 'Od = 'Light of Knowledge')

(10th century).

Atiśa (Skt. Atīśa Dīpaṅkaraśrījñāna; Mar-me-mdzad, Jo-bo Atiśa or A-ti-sha)

(982–1054) purifies Tibetan Buddhism.

Drom Tönpa (Tib. 'Brom sTon-pa) (1003–1064) and the rise of the Kadampa order (Tib. bKa'-gdams-pa = adherents

of the exposition of the Word [Dharma]).

The line of the 'ancients' organising as an order, the Nyingmapa (Tib. rnying-ma-pa = old/ancient

order).

6. lesson Tib. Ti-lo-pa = 'Sesame-grinder') (988–1069) and Nāropa (Skt.

Nāropa; Tib. Na'-ro-pa) (1016–1100), the lineage of Marpa (Tib. Mar-pa

Chos-kyi bLo-gros) (1012–1096), Milarepa (Tib. Milarepa (Tib. Mi-la-ras-pa = 'Fearsome

= 'Fearsome Cotton-clad Yogi') (1052–1135), and Gampopa (Tib. sGam-po-pa) (1079–

1153) gives rise to the Kagyu order (Tib.

bKa'-rgyud-pa = followers

of the transmission of the Word) order

The tulku institution (Tib. sprul-sku) established under Karma Pakshi (Tib. Kar-ma Pak-shi) (1204–1283) .

and the office of the Karmapas (Tib. kar .

7. lesson through Drokmi (Tib. 'Brog-mi = 'Man of the Steppe') (992–1072), the

emergence of the Sakya (Tib. sa-skya)

sa-skya)

order and its ascent to power with the support of Mongol rule.

The formation of the Tibetan canon; the work of Bu-ton (Tib. Bu-ston) (1290–1364).

Tsongkhapa (Tib. Tsong-kha-pa = 'of Onion Valley'), Buddhist name bLo-bzang Grags-pa (1357–1419):

religious reform and the establishment of the Gelukpa order (Tib. dge-lugs-pa).

.

Yonten Gyatso (Tib. Yon-tan rGya-mtsho) (1589–1617), the Mongol ecclesiastical head.

8. lesson The development of the institution of the Dalai Lamas: Gedün Drupa (Tib. dGe-

'dun Grub-pa)

(1391–1475),

Gyalwa Gedün Gyatso (Tib. rGyal-ba dGe-'dun rGya-mtsho) (1475–1542/43),

and Sonam Gyatso (Tib. bSod-nams rGya-mtso) (1543–1588).

The birth and era of the theocratic state.

9. lesson The 'Great Fifth', Ngawang Losang Gyatso (Tib. Ngag-dbang bLo-bzang rGya-mtsho)

(1617–1682), builder of the theocratic state.

The Manchu/Jurchen (Chin. 满族) institution of the amban (Tib. am-ban = imperial resident/governor).

The love-poet Losang Rigzin Changyang Gyatso (Tib. bLo-bzang Rig-'dzin

Tshangs-dbyangs rGya-mtsho) (1683–1706).

10. lesson Features of Vajrayāna Buddhism.

The concept, essence, history, and practice of tantra (Skt. Buddhism.

The concept, essence, history, and practice of tantra (Skt. tantra; tib rgyud)

The practice of mantras (Skt. mantra; Tib. sngags).

Principal symbols and ritual implements of Vajrayāna.

The symbolic system of the maṇḍala (Skt. maṇḍala; dkyil-'khor).

The sacred monument of Vajrayāna (Skt. vajrayāna; Tib. rdo-rje theg-pa or gsangs-sngags rdo-rje

theg-pa) is the chörten (Tib. mchod-rten; Skt. stūpa).

Inner Asia

11. lesson The culture of the Kushans (Skt. kuṣāṇa; Chin. 月氏 or 月支; Pi yüčzhī, Old

Persian. tuxāri, rg. Τόχαροι)

and the Buddhism patronised by Kaniṣka (Skt. Kaniṣka) (AD 78–123). The Buddhist art of the period.

12. lesson The emergence and distinctive features of Mongolian Buddhism.

Applied teaching methods

By its nature, the module is built primarily around lectures, as for most students this is an entirely new area, an entirely new area. As it is delivered to the whole year group, there is little scope for group sessions.

Assessment and Evaluation System

The student is randomly assigned one of the predetermined topics by rolling a die. They then produce an outline on paper and present the topic orally.

Evaluation Criteria:

Assessment is based on how coherently the student can elaborate the content of the assigned topic and on their command of the key technical terms related to it.

For a mark of 5, beyond an excellent exposition of the topic, the student is expected to discern

similarities and differences between Tibetan Buddhism and other forms of Buddhism—and even in

relation to other religions.

A mark of 4 requires a well-developed exposition of the topic.

A mark of 3 is given if the exposition is incomplete and the interpretation of concepts causes difficulties.

A mark of 2 (pass) is awarded if the student has understood the topic only in a vague way.

If even this is not achieved, the student receives a mark of 1.

Literature

Required Reading:

Hoffmann, Helmut: A tibeti műveltség kézikönyve. 2001. Budapest: Terebess K.

Szathmári Botond: 2020. A tibeti buddhizmus kincsestára. A tibeti buddhizmus története és kultúrája. A Tan Kapuja Buddhista Főiskola (elektronikus jegyzet)

Szathmári Botond: A Kusán birodalom és kultúrája. (oktatási segédanyag)
Szathmári Botond: Mongol buddhizmus. (oktatási segédanyag)

Recommended Reading:

Őszentsége a Dalai Láma: A bölcsességszem megnyitása. 2004. Budapest: Édesvíz K.
Hopkins, Jeffrey: A tantrikus ösvény alapvetése. 2003. Budapest: Farkas Lőrinc Imre K.

Skills and Competencies

Knowledge:

Has comprehensive knowledge of the domain of Vajrayāna Buddhism, its principal theories, Tibetan schools, and interpretive frameworks.

Possesses knowledge of the specialised terminology of Vajrayāna Buddhism (Sanskrit, Tibetan).

Abilities:

- Understands and utilises the field's online and print literature in Hungarian and in foreign languages (primarily English).

They possess knowledge of effective information retrieval and processing related to Vajrayana Buddhism

Able to interpret the unique conceptual framework of Vajrayana Buddhism within the context of European religions and academic fields.

Attitude:

Open to the authentic communication and transmission of the comprehensive mode of thought of Vajrayāna Buddhism

and the fundamental characteristics of its practical operation; open to learning about, accepting, and credibly conveying professional and technological development and innovation in the field.

Able to use the Vajrayāna Buddhist mode of thought to gain self-knowledge and deepen self-understanding.

Autonomy and responsibilities:

They act responsibly in the interpretation of Vajrayana Buddhism and the transmission of its teachings.

Course Coordinator: Pandita Botond Szathmári

Instructor Involved in Teaching the Course }Pandita Botond Szathmári

Tibetan Buddhism 2. (Philosophy)	Credits: 3
Course classification: compulsory	
Training type: 70% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 3. semester	
Course objectives	
<p>The course examines several pivotal points and fundamental features of Tibetan Buddhist philosophy. The aim is for the student to see clearly that Tibetan Buddhism is just as much Buddhism as the forms established in other cultures; to understand that the common view that it differs radically from other forms of Buddhism is a serious misconception; and to recognise that the Buddha's teachings are consistently present within Tibetan Buddhist doctrine.</p>	
Course content	
<p>The 3 + 1 Turnings of the Wheel of Dharma. The Tibetan reading of Hīnayāna (Skt. hīnayāna; Tib. nyan-thos theg-pa). – The story of the Buddha's 15 miracles at Chotrül Düchen (Tib. chos-'phrul bdud-chen?). – The Four Reminders as a complement to the Four Noble Truths (precious human birth; impermanence; karma; the defects of saṃsāra). – The Sarvāstivādin view of existence (P. sabbatthivāda; Skt. sarvāstivāda). The Tibetan reading of Mahāyāna. – The six pāramitās (Skt. pāramitā). 1. Dāna-pāramitā (P. dāna-pāramī; Skt. dāna-pāramitā): generosity, the giving of oneself. 2. Śīla-pāramitā (P. sīla-pāramī; Skt. śīla-pāramitā): virtue, ethics, proper conduct. 3. Kṣānti-pāramitā (P. khanti-pāramī; Skt. kṣānti-pāramitā): patience, forbearance, acceptance, perseverance. 4. Vīrya-pāramitā (P. viriya-pāramī; Skt. vīrya-pāramitā): effort, diligence, vitality, exertion. 5. Dhyāna-pāramitā (P. —pāramī; Skt. dhyāna-pāramitā): meditative absorption. 6. Prajñā-pāramitā (P. paññā-pāramī; Skt. prajñā-pāramitā): discriminating wisdom and insight. – Awakening bodhicitta (Skt. bodhicitta; Tib. byang-chub kyi-sems). – The Four Immeasurables (P. apamañña). 1. Loving-kindness (P. mettā; Skt. maitrī), 2. Boundless compassion (P., Skt. karuṇā), 3. Boundless sympathetic joy (P., Skt. muditā) with others, 4. Boundless equanimity (P. upekkhā; Skt. upekṣā). – The doctrine of emptiness (P. suññatā; Skt. śūnyatā; Tib. stong-pa-nyid). – The teaching of tathāgatagarbha (Skt. tathāgata-garbha; Tib. de-bzhin gshegs-pa).</p>	

– The eight kinds of consciousness (Skt. vijñāna) in the Yogācāra system.
 The Buddhist conception of mind.
 The Tibetan approach to mind and soul.
 The doctrine of karma (P. kamma; Skt. karma; Tib. las).
 The Tibetan significance of the six realms and the Wheel of Existence (P. bhava-cakka; Skt. bāhva-cakra; Tib. srid-pa'i 'khor-lo).
 – The realm of the gods, or devas (Skt., P. deva).
 – The realm of the jealous gods or demigods, the asuras (Skt., P. asūra).
 – The human realm, manusya (Skt. manuṣya; P. manussa).
 – The animal realm (Skt. tiryagyonī; P. tiracchānayonī).
 – The realm of hungry ghosts, or pretas (Skt. preta; P. petta).
 – The hell realm, naraka (Skt. naraka; P. niraya).
 The Tibetan understanding of death and the teachings on the bardo (Tib. bar-do).
 The Tibetan cham (Tib. 'chams) mystery dance.
 The symbolism of the Buddhist stūpa (Skt. sūtpa; P. thūpa; Tib. mchod-rten; Mo. suburyan; Chin. tǎ; Jap. sotoba).
 The Tibetan conception of the realm of Sambhala (Skt. Śambhala, Swayam-bhala; Tib. bDe-'byung, Sham-bha-la).

Applied teaching methods

By its nature, the course is primarily lecture-based, since for most students this is a relatively new field; its aim is to show how the Tibetan interpretation differs from other Buddhist perspectives. As it is delivered to the whole year group, there is little scope for group sessions.

Assessment and Evaluation System

At the colloquium, the student selects three of the specified topics and prepares them; the instructor then chooses one. The student then produces an outline on paper and presents the topic orally.

Evaluation Criteria:

Assessment is based on how well the student is able to present a coherent account of the chosen topic and on their knowledge of the key technical terms related to it. and on their command of the key technical terms related to it.

For an excellent grade, beyond an excellent elaboration of the topic, the student is expected to recognise similarities and differences between Tibetan and other forms of Buddhism, and even in relation to other religions.

For a grade of 4 (good), a well-developed treatment of the given topic is sufficient; a 3 (satisfactory) is awarded if it is incomplete and interpreting the concepts proves difficult. A mark of 2 (pass) is awarded if the student has understood the topic only in a vague way. If even this is not achieved, the student receives a mark of 1.

Literature

Required Reading:

John Myrdhin Reynolds Láma Vadszranátha: A lélek tibeti fogalma. És az ehhez kapcsolódó tibeti buddhista és bön szertartások. 2018. Bódhiszattva Kiadó (ford. Tenger George Edward)

Szathmári Botond: A tibeti csham tánc. In: Keréknyomok 2008/nyár, 4. Item number

Szathmári Botond: Kőrösi Csoma Sándor tiszteletére emelt sztúpák és a buddhista sztúpa szimbolikája. In: Gazda József – Szabó Etelka (szerk.): Kőrösi Csoma Sándor. Mi a magyar? 2014. Kovászna: Kőrösi Csoma Sándor Közművelődési Egyesület

Szathmári Botond: Lélekhít a tibeti bön/phön vallásban. In: Simon-Székely Attila (főszerk.): Lélekenciklopédia. A lélek szerepe az emberiség szellemi fejlődésében. IV. 2019. Budapest: Gondolat.

Szathmári Botond: A Sambhala királyság mítoszának különböző dimenziói. In: Hoppál Bulcsú - Szabados György (szerk.): Mítosz és történelem II.: Tanulmányok Hoppál Mihály 80. születésnapjára 1-2. 2022. Budapest: Európai Folklór Intézet - Magyar Vallástudományi Társaság, 2. köt.

Szathmári Botond: Köztes lét és halottkultusz Tibetben. (Oktatási segédanyag) 2025. Tan Kapuja Buddhista Főiskola.

Recommended Reading:

Kalu Rinpoce 2007. A tibeti buddhizmus alapjai. Budapest: Filosz.

Szögyal Rinpoce 2000. Tibeti könyv életéről és halálról. Budapest: Magyar Könyvklub.

Skills and Competencies

Knowledge:

The student is familiar with the theoretical and philosophical approaches of Tibetan Buddhism and can distinguish between the philosophical systems of the principal Tibetan Buddhist orders.

They are able to situate this knowledge in relation to other Buddhist cultures and philosophical approaches, and present their view by outlining the fundamental characteristics of Tibetan Buddhist epistemology.

Abilities:

Able to understand the key terms of Tibetan Buddhist philosophy.

Among philosophic approaches, able to formulate independent questions and deliver oral presentations in Hungarian.

As a result of working through the seminar topics, capable of properly interpreting their own mental processes.

The student can further deepen the knowledge gained in class through the use of information and communication tools.

Attitude:

With an understanding of the modes of thought and practical implications of Buddhism and Tibetan Buddhist philosophy, the student shares the knowledge acquired in the course within their environment and strives to communicate it authentically across various forums, including professional meetings.

Autonomy and responsibilities:

Applies the philosophic knowledge acquired in the course to their own meditation practice, thereby interpreting inner events in accordance with reality.

Course Coordinator: Pandita Botond Szathmári

Instructor Involved in Teaching the Course: Dr. Norbert Németh

Tibetan Buddhism 3. (Rituals)	Credits: 3
Course classification: compulsory	
Training type: 70% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 5. semester	
Course objectives	
The aim of the course is that, by learning a short rite (Guru Rinpoche pūjā), the student becomes able to practise independently, understands the role of body, speech, and mind in practice, and can apply the basic principles of ritual in everyday life, integrating them into their lifestyle.	
Course content	
Tibetan Buddhism is renowned for its rich ceremonial practices: Mahāyāna pūjās (various offerings, purification rituals, receiving blessings), tantric empowerments, sādhanas, and even the fire rituals of the various enlightened activities—pacifying, increasing, consecrating, and subjugating—are all important parts of Tibetan Buddhist practice. Over the course, the student first learns the significance of rituals, then becomes familiar with the characteristic features of Buddhist rites. After the introduction, they study the basic concepts of Tibetan ritual theory, ritual modes, and implements, followed by learning a simple rite. The principal elements of Mahāyāna ritual forms—the pūjās—and, finally, Vajrayāna rituals—the sādhanas—are presented.	
Applied teaching methods	
The rite is a group practice, so cooperation and mutual support will be important. We follow the traditional teaching model—explanation, practice, explanation, practice—with repetition as a crucial factor.	
Assessment and Evaluation System	
Presentation of the rite learned in class, or an oral exposition of a chosen topic—a presentation delivered before the other students (PowerPoint).	
<u>Evaluation Criteria:</u>	
Excellent:	
- exam score above 90%,	
– and excellent preparation and in-class work,	
– and an excellent level of knowledge,	
Good:	
- Exam score between 80–89%	
– and good preparation and in-class work,	
– and a good level of knowledge	
Satisfactory:	
- Exam score between 70–79%,	

- and - Inconsistent preparation and in-class work,
- and – an average level of knowledge,

Pass:

- Exam score between 60–69%,
- and - Poor preparation and in-class work,
- and a weak level of knowledge

Fail:

- Exam score below 60%,
- and - Inadequate preparation and in-class work,
- and Inadequate, unassessable level of knowledge

Part-time: individual or group preparation based on the subject materials, supplementary materials, and scholarly literature.

In distance education: Reading and processing the sources and texts available in Tantár; active participation in online consultations.

Literature

Required Reading:

Dzsongön Kongtrül 2001. A bizonyosság fáklyája. Budapest-Tar: Buddhista Méditáció Központ-Karma Ratna Dargye Ling-Tibeti Karma Kagyü Hagyomány
Jamgon Mipham 2015. White Lotus: An Explanation of the Seven-Line Prayer to Guru Padmasambhava. Boston and London: Shambhala
Buddhávátamszaka szútra (Szamantabhadra ima)

Recommended Reading:

Prayer to Tārā: A Sevenfold Supplication for Protection by Drikung Kyobpa Jikten Sumgön (Lotsawa House translation by by Sean Price, 2020)
Rene de Nebesky-Woykowitz, PhD. 1993. Oracles and Demons of Tibet. The Cult and Iconography of the Tibetan Protective Deities. Katmandu: Book Faith India

Skills and Competencies

Knowledge: Must acquire, at a basic level, one ritual practice of Tibetan Buddhism together with the associated terminology; understand the aims of the practices, their operative mechanisms, and their close connection with the teachings (doctrine).

Abilities: Becomes able to take part, with appropriate understanding, in the principal ritual practices of Tibetan Buddhism Can perform the Three Gates' basic mudrās, mantras, and visualisation practices.

Attitude: Communication skills develop through practising the communicative forms of ritual. Mental openness strengthens.

Autonomy and responsibility: Able to perform independently, in the presence of the group, the short practice learned during the course and to lead the rite.

Course Coordinator: Pandita Botond Szathmári

Instructor Involved in Teaching the Course: Zoltán Cser, PhD Candidate

Tibetan Buddhism 4. (Symbology)	Credits: 3
Course classification: compulsory	
Training type: 70% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 6. semester	
Course objectives	
Over the semester, students will acquire foundational knowledge of Tibetan Buddhist art (thangka painting, sculpture, wood- and stone-carving, and other decorative arts), which requires a deeper understanding of the Buddhist world of symbols. From the emergence of Buddhist symbols to their rich treasury, students will gain insight into their use throughout the semester.	
Course content	
<p>From the mid-7th century onward—with brief interruptions—Buddhist visual art, and artists themselves, arrived in Tibet from India and China. Over the centuries, their synthesis gave rise to the representational techniques now known as Tibetan Buddhist art. The course offers an introduction to a range of artistic fields (thangka painting; sculpture—stone, metal, wood; architecture; Buddhist symbolism; film; contemporary visual arts and artists).</p> <ol style="list-style-type: none"> 1. Fundamentals of Buddhist symbolism. 2. The process of Tibetan thangka painting; symbols. 3. Types of thangkas. Depicting peaceful and wrathful deities. 4. Iconometry. 5. Sculpture (stone, wood, and metal). Architecture. 6. Contemporary Tibetan arts and artists. 7. Tibetan film art. <p>(In full-time study, these topics are delivered over 14 contact hours; in evening, correspondence, and distance learning they involve more independent work, with appropriate guidance.)</p>	
Applied teaching methods	
<ul style="list-style-type: none"> – Reading the scholarly literature and working through it independently – Collecting sources for the end-of-year project (guided by the instructor) – Presenting Buddhist visual art and artists through images, films, and albums – Analytical presentation of Buddhist symbols 	
Assessment and Evaluation System	
<p>Students undertake a group project (under the continuous guidance of the instructor, who announces the next milestone from one session to the next), in which they create a poster presentation about an artwork or a “website.</p> <p>Part-time: individual or group preparation based on the subject materials, supplementary materials, and scholarly literature.</p> <p>In distance education: Reading and processing the sources and texts available in Tantár; active participation in online consultations.</p>	

Evaluation Criteria:

Excellent:

- project work well executed (90%),
- a well-organised group project based on more substantial scholarly literature / sources or on excellent individual insights (presented excellently, with individual contributions clearly distinguished),

Good:

- project work well executed (80–89%),
- a group project based on fewer sources or inspiring but idea-level work (some uncertainty in the presentation; individual contributions not entirely clear),

Satisfactory:

- project work well executed (70–79%),
- a group project based on weak literature / sources or underdeveloped individual insights (much uncertainty in the presentation), with the individual contributions blurred together),

Pass:

- project work well executed (60–69%),
- Weak individual presentation or group project based on general knowledge, poorly prepared (difficult delivery, individual contributions indecipherable).

Fail:

- project work well executed (60%),
- incoherent analysis / group project.

Literature**Required Reading:**

Beer, Robert 1999. The Encyclopedia of Tibetan Symbols and Motifs. Boston: Shambhala.
Kelényi Béla – Vinkovics Judit 1995. Tibeti és Mongol tekercképek. Budapest: Hopp
Ferenc Kelet-Ázsiai Művészeti Múzeum.
Tucci, Giuseppe 2016. Tibetan Painted Scrolls I-II. Milano: Mimesis International.

Recommended Reading:

Miklós Pál 1959. A Tunhuangi Ezer Buddha Barlangtemplomok. Budapest: Magyar Helikon.
Lauf, Detlef Ingo 1995. Tibetan Sacred Art. Heritage of Tantra. Bangkok: White Or-chid Press
<https://www.himalayanart.org>

Skills and Competencies

Knowledge: The student knows the principal Buddhist symbols and artistic schools; recognises the attributes of peaceful and wrathful deities in depictions and, at a higher level, can identify the principal figures on that basis. Has the necessary knowledge to conduct comparative analysis and gain an understanding of East Asian Buddhist cultures, European (particularly Hungarian) culture, and the world religions, spiritual traditions, and philosophical movements that shape them. Development of foreign-language (English)

competence (if a student also develops targeted competence areas, these may be recorded, e.g. development of English vocabulary in the area of ...; etc.).

Abilities: Able to recognise and analyse symbols independently. - Understands and utilises the field's online and print literature in Hungarian and in foreign languages (primarily English). Capable of correspondence and communication in English, the international language of Buddhism, in everyday situations. Able to interpret the unique conceptual framework of Buddhism within the context of European religions and academic fields. They are capable of lifelong learning, planning, and organizing their independent training while utilizing the widest possible range of ever-evolving and accessible resources. They are open to authentically conveying and transmitting the comprehensive thinking and fundamental practical aspects of Buddhism, as well as to learning about, accepting, and accurately communicating professional and technological advancements and innovations in their field. They approach contemporary society, its moral, intellectual, and historical phenomena, problems, and challenges, as well as everyday human conflicts, with the three attitudes of the Buddha-Dharma (Teaching): wisdom, virtue, and meditation. Interprets continuous personal learning as serving the common good.

Autonomy and responsibility: They act responsibly in the interpretation of Buddhism and in the transmission of its teachings. They lead their life according to Buddhist ethics and spiritual attitudes, serving as an example to others.

Course Coordinator: Pandita Botond Szathmári

Instructor Involved in Teaching the Course: Dr. Rita Kuzder, PhD

1.10. Applied Buddhism

Field of Study: Applied Buddhism 1-2.

Credit Range: 6 credits

Courses

- Applied Buddhism 1. (Buddhist Psychology)
- Applied Buddhism 2. (Buddhism and Society)

Applied Buddhism 1. (Buddhist Psychology)	Credits: 3
Course classification: compulsory	
Training type: 70% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 3. semester	
Course objectives	
The aim of the course is to give an overview of Buddhist teachings on mind and personality and to explore the mechanisms of mental processes. Within this scope it examines the similarities and major differences between Buddhist and Western psychologies, and considers how the perspective of Buddhist psychology can be applied in everyday life.	
Course content	
In this course, students can acquire several foundational terms of psychological self-knowledge, which they can use effectively to understand and apply Buddhist teachings. After becoming familiar with the major schools of Western psychology, we gain a glimpse into the experience of Buddhist awakening through accounts of suffering and happiness and the triad of thinking–feeling–willing. <ol style="list-style-type: none">1. Introduction, self-reflection, healthy and disordered functions of personality2. Psychological schools and basic concepts 1: psychoanalysis, behaviourism, and the cognitive model3. Psychological schools and basic concepts 2: humanistic and existential psychology4. Ego, individual, person, and the “pain-body” as a source of suffering5. The “healthy adult” model: the functioning of the skandhas and the balance of cognition, feeling, and will6. Cognitive perspectives: our “wounds” and “boundaries” in the light of Buddhism7. Mapping feelings, and Buddhist and psychological accounts of negative emotions8. Interpretations of depression and suffering9. Positive emotions, capacity for joy, and happiness from the perspectives of current scientific research and Buddhism10. Intention, willpower, and aspiration in general11. Psychological research on intention and self-control12. The meaning of karma and fate in Buddhism and psychology13. The inner experience of Buddhist awakening14. Awakening as the dissolution of identifications	

Applied teaching methods
Brief summaries of the contents of works related to the lecture; joint discussion of the questions that arise; fostering inner reflection; reading basic specialist texts in English. The lecture topics help inner reflection to come to the fore in students' processes of self-knowledge.
Assessment and Evaluation System
At the end of the course, there will be an oral assessment in which the student demonstrates their knowledge by elaborating on a topic chosen from the predefined themes covered in the seminar.
<p><u>Evaluation Criteria:</u></p> <p>Evaluation Criteria:</p> <p>Excellent: exam score above 90%</p> <p>Outstanding preparation and in-class work,</p> <ul style="list-style-type: none"> - Excellent level of knowledge, analytical and argumentative skills, and the combination of these factors <p>Good:</p> <ul style="list-style-type: none"> - Exam score between 80–89% <p>Good preparation and in-class work,</p> <ul style="list-style-type: none"> – Good level of knowledge, analytical and argumentation skills (with slight uncertainty). - or the combination of these factors <p>Satisfactory:</p> <ul style="list-style-type: none"> - Exam score between 70–79%, - Inconsistent preparation and in-class work, - Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty) - or the combination of these factors <p>Pass:</p> <ul style="list-style-type: none"> - Exam score between 60–69%, - Poor preparation and in-class work, - Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding) - Analysis based on general knowledge, hastily prepared, with free-form thoughts that are disorganized but still in an interpretable format, - or the combination of these factors <p>Fail:</p> <ul style="list-style-type: none"> - Exam score below 60%, - Inadequate preparation and in-class work, - Inadequate, unassessable level of knowledge - or the combination of these factors
Literature
Required Reading:

Atkinson, R. L., Hilgard E., & Smith, E. E. (2005). Pszichológia. Budapest, Osiris Kiadó.
 Goleman, Daniel. (2011). Romboló érzelmek: Hogyan legyünk úrrá rajtuk? Tudományos beszélgetések a Dalai Lámával. Trivium Kiadó.
 Porosz, Tibor 2021. A buddhista pszichoterápia. Budapest: A Tan Kapuja.

Recommended Reading:

Adyashanti 2015. Az üresség tánca. Budapest: Ursus Libris.
 Őszentsége a Dalai láma, & Cutler, H. C. (2002). A boldogság művészete: Kézikönyv az élethez (3. kiad.). Trivium Kiadó.

Skills and Competencies

Knowledge:

The student, drawing on the knowledge acquired in the course, interprets the functioning of personality in multiple ways, makes comparisons and articulates differences on the basis of various perspectives. With this knowledge, they examine their own and others' mental processes without bias.

Abilities:

The student knows the principal teachings of modern Western psychology and Buddhism concerning personality, the related concepts, and is able to compare them.

Sees the key issues of the field and the differences between points of view. Is able to put what has been learned to the test in practice and to manifest it in everyday processes of self-knowledge.

Attitude:

With their psychological knowledge, approaches social, moral, intellectual, and historical phenomena with the three attitudes of the Buddha-Dharma (wisdom, virtue, concentration), and brings these to bear in resolving everyday human conflicts. Strives to recognise the similarities and differences within the domains of Buddhism and psychology, and formulates their views with these in mind.

Autonomy and responsibilities:

On the basis of theoretical knowledge and practical experience, participates responsibly in debates arising from differences of opinion and seeks to bring opposing standpoints together on a consensual basis. In their personal expression, they take care to maintain the right balance between self-assertion and responsiveness or adaptability towards others.

Course Coordinator: Dr. Norbert Németh PhD MCU

Instructor Involved in Teaching the Course: Dr. Norbert Németh, PhD

Applied Buddhism 2. (Buddhism and Society)	Credits: 3
Course classification: compulsory	
Training type: 70% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 6. semester	
Course objectives	
<p>The course offers insight into ways in which Buddhist philosophy and practice can be applied to broader social questions and systems—such as the economy, ecology, politics, healthcare, and education. Its main through-line is the movement known as “socially engaged Buddhism,” together with its perspectives and leading figures. The classes provide a taste of various Buddhist social initiatives and related possibilities for practical application in economic, political, environmental, pedagogical, and other domains. The subject supports efforts aimed at developing a sustainable way of life.</p>	
Course content	
<ol style="list-style-type: none"> 1. Introduction; basic Buddhist concepts 2. Leading figures of “socially engaged Buddhism” 3. Buddhism and the economy 4. Buddhism and ecology 5. Buddhism and politics 6. Buddhism in societal subsystems (healthcare, education) 	
Applied teaching methods	
<ol style="list-style-type: none"> 1. Problem-centred approach using interactive methods grounded in student participation and engagement. 2. Working through scholarly literature (books, articles), presentations, and audiovisual teaching materials partly independently and partly within seminar settings. 	
Assessment and Evaluation System	
<p>Attendance at classes—given their seminar format—is compulsory; students may be absent on up to 3 occasions during the semester. Active participation and collaborative thinking are important.</p> <p>To complete the course, students may choose from the following options according to their interests:</p> <ol style="list-style-type: none"> 1. Prepare a paper of at least 5 pages on one of the topics discussed during the semester (original work, not previously published or submitted elsewhere). 2. Deliver a short in-class presentation (up to 20 minutes) with an accompanying PPT (at least 10 slides; teams of up to 6 students). 3. Prepare a more substantial group project (presentation) in teams of 3, with discussion if needed (minimum 30 slides). 	
<u>Evaluation Criteria:</u>	

Excellent: analysis based on more substantial literature / sources(4-5) or on outstanding individual insights; a well-founded (data-supported) original case study or the presentation of another case study with multiple sources, presented excellently, with individual contributions clearly distinguished),

Good: An analysis based on a smaller body of literature (2–3 items); an inspiring but idea-stage case study with few sources; or a short presentation drawing on a few sources (or slight uncertainty in delivery); project work (or where individual contributions are not fully clear).

Satisfactory: An analysis based on a single scholarly source; a structured presentation of free thoughts without sources; or a short presentation relying on one source (or uncertainty in delivery); project work (or where individual contributions blur together).

Pass: An analysis based on general knowledge; free thoughts in a disorganised yet still interpretable form; or a short presentation relying on general knowledge (or a cumbersome delivery); project work (or where individual contributions are incomplete).

Literature

Required Reading:

Zsolnai László 2010 (szerk.). Boldogság és Gazdaság. Budapest: Typotex.

Kovács Gábor 2016. „A buddhista közgazdaságtan.” URL: <http://unipub.lib.uni-corvinus.hu/2516/1/KG2016n4p165.pdf>

Schumacher, F. Ernst 1991. A kicsi szép. Tanulmányok egy emberközpontú közgazdaságtanról. Budapest: Közgazdasági és Jogi Könyvkiadó.

Recommended Reading:

Fuller, Paul 2021. An Introduction to Engaged Buddhism. New York: Bloomsbury Academic.

Queen, Christopher S. 2012. (szerk.) Engaged Buddhism in the West. New York City: Simon & Schuster.

Skills and Competencies

1. Knowledge: The student becomes familiar with and understands the possibilities of applying and utilising Buddhist teachings, ideas, and values across different areas of society (e.g. social sphere, economy, environmental protection, healthcare, education, etc.).
2. Abilities: develops the ability to experience, think, and act within broader and more meaningful social contexts.
3. Attitude: The student develops a society-, fellow human-, and nature-oriented approach and perspective regarding the applicability of Buddhist teachings, both in their professional and personal life.
4. Autonomy and Responsibility: The student recognises how they themselves can become a supportive actor in society, and how they can contribute creatively to peaceful, ethical, and sustainable forms of social engagement.

Course Coordinator: Dr. Norbert Németh PhD MCU

Instructor Involved in Teaching the Course: Gábor Zsolt Karsai PhD Candidate

1.11. Fundamentals of Philosophy of religion

Field of study Basics of Religious Theory 1-3

Credit Range: 10 credits

Courses

- Basics of Religious Theory 1. (Introduction to Philosophy)
- Basics of Religious Theory 2. Le. (Introduction to Religious Studies)
- Basics of Religious Theory 3. (Introduction to Cultural Anthropology)
- Basics of Religious Theory 2. Sem. (Introduction to Religious Studies)

Basics of Religious Theory 1. (Introduction to Philosophy)		Credits: 3
Course classification: compulsory		
Training type: 70% practical		
Course type: lecture contact hours: 14 × 90 min language: Hungarian		
Assessment method: colloquium		
Curricular position of the course: 1. semester		
Course objectives		
To familiarise students with the classic questions and principal themes of philosophy.		
Course content		
The course introduces the nature of philosophical thinking through a closer examination of several classical philosophical problems. It explores areas of European philosophy that may also be of value to those interested in Buddhist philosophy. The problems addressed include: What is truth? Does the external world exist? Is certain knowledge accessible to us? Does time exist, and if so, what is its nature? What is the realist theory of possible worlds about? Why is there something rather than nothing? Is free will compatible with determinism?		
Applied teaching methods		
During class, the instructor uses the following teaching methods: - Oral presentation - Classroom debate – reading/processing source texts, – argumentation, analysis (in writing or orally), – introduction of philosophical terminology. Expected of the student: – independent reading and processing of the source text, – library and internet research, – active class participation.		
Assessment and Evaluation System		
oral examination.		
<u>Evaluation Criteria:</u>		

Excellent:

- exam score above 90%,

Outstanding preparation and in-class work,

- Excellent level of knowledge, analytical and argumentative skills,
- or the combination of these factors

Good:

- Exam score between 80–89%

Good preparation and in-class work,

- Good level of knowledge, analytical and argumentation skills (with slight uncertainty).
- or the combination of these factors

Satisfactory:

- Exam score between 70–79%,
- Inconsistent preparation and in-class work,
- Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty)
- or the combination of these factors

Pass:

- Exam score between 60–69%,
- Poor preparation and in-class work,
- Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)
- or the combination of these factors

Fail:

- Exam score below 60%,
- Inadequate preparation and in-class work,
- Inadequate, unassessable level of knowledge
- or the combination of these factors

Literature

Required Reading:

Platón 2018. Az állam 7. könyv. Budapest: Atlantisz Könyvkiadó. 357-364.

Putnam, H. 2001. Agyak a tartályban, in. Magyar Filozófiai Szemle (1-2.) 1-22.

Augustinus, A. 1982. Vallomások, 11. könyv. Budapest: Gondolat Könyvkiadó. 344-380.

Recommended Reading:

Lewis, D. 2004.: Lehetséges világok, in. Farkas K.-Huoranszki F (szerk.) Modern metafizikai tanulmányok. Budapest: ELTE Eötvös Kiadó, 91-98.

Ayer, A.J. 2004.: Szabadság és szükségszerűség, in. Farkas K.-Huoranszki F. (szerk.) Modern metafizikai tanulmányok. Budapest: ELTE Eötvös Kiadó, 165-173.

Skills and Competencies

Knowledge:

The student becomes acquainted with the fundamental problems of European philosophy,

the main attempts at solving them, and the related philosophical concepts. They learn about and are able to characterise the views of several representatives of philosophy. The acquired concepts and methods may serve as a support in understanding the philosophical characteristics of different schools of Buddhist philosophy.

Abilities: The student acquires the method of analytical text reading, and is able to independently process philosophical texts that are technically less complex. Their thinking becomes both open and critical, and they develop the ability to approach different systems of thought comparatively. In the course of their studies, they use information and communication tools, networks, and functions.

Attitude:

The student strives for self-knowledge and for deepening their self-understanding, and also aims to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others.

Autonomy and responsibility:

The student leads their life according to the pursuit of knowledge and understanding, setting an example for others.

Course Coordinator: Dr. Dénes Schreiner, PhD

Instructor Involved in Teaching the Course: Dr. György Balikó, PhD

Basics of Religious Theory 2. Le. (Introduction to Religious Studies)		Credits: 2
Course classification: compulsory		
Training type: 70% theoretical		
Course type: lecture contact hours: 14 × 90 min language: Hungarian		
Assessment method: colloquium		
Curricular position of the course: 1. semester		
Course objectives		
To familiarise students with the classic questions and principal themes of philosophy.		
Course content		
The course introduces the nature of philosophical thinking through a closer examination of several classical philosophical problems. It explores areas of European philosophy that may also be of value to those interested in Buddhist philosophy. The problems addressed include: What is truth? Does the external world exist? Is certain knowledge accessible to us? Does time exist, and if so, what is its nature? What is the realist theory of possible worlds about? Why is there something rather than nothing? Is free will compatible with determinism?		
Applied teaching methods		
<p>During class, the instructor uses the following teaching methods:</p> <ul style="list-style-type: none"> - Oral presentation - Classroom debate <ul style="list-style-type: none"> – reading/processing source texts, – argumentation, analysis (in writing or orally), – introduction of philosophical terminology. <p>Expected of the student:</p> <ul style="list-style-type: none"> – independent reading and processing of the source text, – library and internet research, – active class participation. 		
Assessment and Evaluation System		
oral examination.		
<u>Evaluation Criteria:</u>		
Excellent:		
- exam score above 90%,		
Outstanding preparation and in-class work,		
- Excellent level of knowledge, analytical and argumentative skills,		
- or the combination of these factors		
Good:		
- Exam score between 80–89%		
Good preparation and in-class work,		
– Good level of knowledge, analytical and argumentation skills (with slight uncertainty).		

- or the combination of these factors

Satisfactory:

- Exam score between 70–79%,

- Inconsistent preparation and in-class work,

- Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty)

- or the combination of these factors

Pass:

- Exam score between 60–69%,

- Poor preparation and in-class work,

- Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)

- or the combination of these factors

Fail:

- Exam score below 60%,

- Inadequate preparation and in-class work,

- Inadequate, unassessable level of knowledge

- or the combination of these factors

Literature

Required Reading:

Platón 2018. Az állam 7. könyv. Budapest: Atlantisz Könyvkiadó. 357-364.

Putnam, H. 2001. Agyak a tartályban, in. Magyar Filozófiai Szemle (1-2.) 1-22.

Augustinus, A. 1982. Vallomások, 11. könyv. Budapest: Gondolat Könyvkiadó. 344-380.

Recommended Reading:

Lewis, D. 2004.: Lehetséges világok, in. Farkas K.-Huoranszki F (szerk.) Modern metafizikai tanulmányok. Budapest: ELTE Eötvös Kiadó, 91-98.

Ayer, A.J. 2004.: Szabadság és szükségszerűség, in. Farkas K.-Huoranszki F. (szerk.) Modern metafizikai tanulmányok. Budapest: ELTE Eötvös Kiadó, 165-173.

Skills and Competencies

Knowledge:

The student becomes acquainted with the fundamental problems of European philosophy, the main attempts at solving them, and the related philosophical concepts. They learn about and are able to characterise the views of several representatives of philosophy. The acquired concepts and methods may serve as a support in understanding the philosophical characteristics of different schools of Buddhist philosophy.

Abilities: The student acquires the method of analytical text reading, and is able to independently process philosophical texts that are technically less complex. Their thinking becomes both open and critical, and they develop the ability to approach different systems of thought comparatively. In the course of their studies, they use information and communication tools, networks, and functions.

Attitude:

The student strives for self-knowledge and for deepening their self-understanding, and also aims to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others.

Autonomy and responsibility:

The student leads their life according to the pursuit of knowledge and understanding, setting an example for others.

Course Coordinator: Dr. Dénes Schreiner, PhD

Instructor Involved in Teaching the Course: Dr. Attila Márton Farkas, PhD

Basics of Religious Theory 2. Sem. (Introduction to Religious Studies)		Credits: 2
Course classification: compulsory		
Training type: 70% practical		
Course type: practical contact hours: 14 x 90 min language: Hungarian		
Assessment method: Practical Grade		
Curricular position of the course: 1. semester		
Course objectives		
The course offers an introduction to the scholarly study of religions and highlights the cultural differences between various religions and religious forms, together with their historical background.		
Course content		
<p>The course introduces students to the key concepts of the history of religions, the anthropology of religion, and the sociology of religion. It presents the scope of geography of religion and typologies of religion. It then surveys several influential theories of religion, examines scholarly approaches to magic and myth, and finally explores the characteristics of church, denomination, and sect, together with the issue of secularisation. Course structure, broken down into 14 sessions:</p> <p>1. The etymology of religio and “religion.” The absence of a universal concept of religion in the classical languages. The problematic nature of certain labels (Hinduism, Buddhism).</p> <p>2. Difficulties in defining religion. Two types of definitions of religion: substantive and functionalist E. B. Tylor, E. Durkheim, M. E. Spiro, C. Geertz, M. Müller, H. Spencer, K. Rahner, J. M. Yinger). The indefinability of religion (M. Weber, S. F. Nadel, W. James). Difficulties in using the concepts sacred, supernatural, superhuman, supra-empirical (E. E. Ewans-Pritchard, J. Goody, R. Robertson, R. Horton). Classic definitions of religion: Schleiermacher, Hegel, M. Müller, E. B. Tylor, E. Durkheim, G. van der Leeuw, Radcliff-Brown, R. Horton, W. James, Jack Goody, H. von Glasenapp, J. M. Yinger, R. Robertson, K. Rahner, C. Geertz.</p> <p>3. Basic concepts in the history of religions: theism; monotheism, polytheism, henotheism (M. Müller), monolatry; pantheism (J. Toland), panentheism (a. N. Whitehead, Charles Hartshorne); deism (J. Locke, Voltaire); atheism (theoretical, practical, weak, strong).</p> <p>4. Basic concepts in the ethnology of religion: animism (E. B. Tylor), animatism (R. R. Marett); totemism (John Ferguson McLennan, Fr. Boas, A. R. Radcliffe-Brown), zoolatry; ancestor cult; fetishism (Ch. de Brosses, A. Comte); taboo (J. Cook, J. G. Frazer);</p>		

belief in mana;
 revival (E. B. Tylor);
 survival (E. B. Tylor);
 religious syncretism;
 acculturation (John Wesley Powell, Max Weber, Richard Thurnwald);
 inculturation.
 5. Main perspectives in the geography of religion.
 Issues in the typology of religions:
 tribal religions;
 national religions;
 world religions.
 6. Prelogical thought (L. Lévy-Bruhl)
 7. Freud's theory of religion and its ethnological critique.
 8. Functionalist explanations of religion (B. Malinowski, A. R. Radcliffe-Brown).
 9. Religion as a cultural system (C. Geertz).
 10. Religion as compensation (R. Stark, W. S. Bainbridge).
 11. Magic (J. G. Frazer, É. Durkheim, S. F. Nadel, R. Horton, J. Skorupski, R. Firth, C. Lévi-Strauss).
 12. Theories of myth (G. Vico, J. G. Herder, Fr. Schelling, M. Müller, E. Cassirer, E. B. Tylor, B. Malinowski, C. Lévi-Strauss, M. Eliade). Myth and ritual (C. Kluckhohn).
 13. The problem of church, denomination, and sect (E. Troeltsch, Niebuhr, L. Pope, M. Yinger, B. Wilson, W. Stark).
 14. The issue of secularisation (R. N. N. Bellah, L. Shiner, P. Berger, B. Wilson, D. A. Martin).

Applied teaching methods

Teaching is delivered as a traditional seminar series. We will discuss any questions that arise in connection with the lecture topics.

Assessment and Evaluation System

The semester ends with a written exam.

Evaluation Criteria:

Assessment is based on the points awarded for correct answers. Maximum number of available points: 24 points. Grades are awarded according to the following point totals:
 22-24 points: excellent
 19-21 points: good
 17-19 points: satisfactory
 13-16 points: pass
 0-12 points: fail

Literature

Required Reading:

Eliade, Mircea: A szent és a profán. (1987): Budapest: Európa.
 Hamilton, Malcolm B.: Vallás, ember, társadalom. (1998): Budapest: AduPrint.
 Otto, Rudolf: A szent. (1997): Budapest: Osiris.

Recommended Reading:

James, William (2019): A vallási élmény változatai. Budapest, Osiris.

Livingstone, James C. (2021): Bevezetés a vallástudományba. Budapest, Sapientia Szerzetesi Hittudományi Főiskola.

Skills and Competencies**a) Knowledge**

Has a comprehensive knowledge of the field of the history of religions and of the principal theories and interpretive frameworks in religious studies.

Possesses knowledge of the relevant terminology.

- Acquires the methods of knowledge acquisition and problem-solving characteristic of the discipline.

(approaches in the history of religion and philosophy; exegetical methods).

Has the knowledge required to carry out comparative study and understanding of distant cultures and

and European culture (particularly Hungarian culture), as well as the world religions, intellectual and philosophical traditions that shaped them.

b) Abilities:

- Understands and utilises the field's online and print literature in Hungarian and in foreign languages (primarily English).

Able to understand and interpret philosophical and religious historical concepts and phenomena.

(History of Religion and Philosophy Specialisation).

- They possess knowledge of effective information retrieval and processing related to their field

Has the digital competences needed to produce popular articles, academic studies, and to illustrate professional presentations.

Able to interpret the unique conceptual framework of Buddhism within the context of European religions and academic fields.

c) Attitude:

Strives to deepen understanding of different cultures and their religions.

Aims at open-mindedness and at communicating and transmitting what has been learned in an authentic way, while also engaging with, accepting, and authentically conveying innovations in the discipline.

They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others.

d) Autonomy and responsibilities:

Acts responsibly in interpreting different religions.

- Through their practice, they achieve a deep understanding and direct experience of what they have learned, allowing them to approach others with openness and a willingness to help.

Course Coordinator: Dr. Dénes Schreiner, PhD

Instructor Involved in Teaching the Course: Dr. Attila Márton Farkas, PhD

Basics of Religious Theory 3. (Introduction to Cultural Anthropology)		Credits: 3
Course classification: compulsory		
Training type: 70% practical		
Course type: practical contact hours: 14 x 90 min language: Hungarian		
Assessment method: colloquium		
Curricular position of the course: 1. semester		
Course objectives		
<p>As an introduction, the course clarifies the similarities and differences between cultural anthropology and related social sciences (sociology, ethnography), and presents its key principles. It then discusses the main fields of inquiry within cultural anthropology. In doing so, it seeks to overcome rejection of unfamiliar cultural patterns, thereby preparing the ground for a deeper understanding of Asian Buddhist cultures.</p>		
Course content		
<p>What is Cultural Anthropology?</p> <ul style="list-style-type: none"> – its concept and subject matter, and its place among the social sciences, – otherness and ethnocentrism. <p>The main principles of cultural anthropology:</p> <ul style="list-style-type: none"> – holistic perspective, – comparative method, – relativism. <p>Ethnological research:</p> <ul style="list-style-type: none"> – fieldwork, – participant observation, – field notes (emic and etic perspectives), – types of interviews, oral history, – the tasks of the anthropologist. <p>What is culture?</p> <ul style="list-style-type: none"> – the concept of culture (E. B. Tylor, Fr. Boas, R. Linton, M. Mead, B. Malinowski, M. Harris, Birket-Smith, C. Geertz), – external and internal conditions of culture, – the model of culture (R. Benedict), – the question of cultural development, – “savages” and the “civilised”, – the spread of culture, acculturation, – ethnicity, that is, the question of ethnic belonging, – socialisation, adaptation, assimilation, segregation, ethnocide, genocide. <p>Communication and language.</p> <ul style="list-style-type: none"> – types of communication (auditory–vocal, visual, olfactory, tactile, gustatory) – human language, animal communication, 		

- the four structural levels of language (phonetics/phonology, morphology, syntax, semantics/pragmatics),
- semantic space (Ch. Osgood),
- sociolinguistics
- language and culture
- the equality of languages
- language family, language, dialect, sociolect)
- linguistic relatedness
- writing.

Economic systems

- Types of adaptation:
- foragers, hunters, horticulture, pastoralism (nomadic, transhumant), intensive agriculture, industrial production,
- exchange, trade, money,
- division of labour.

Political systems

- Non-centralised societies: bands, tribes,
- Centralised societies: chiefdom, state (traditional, modern),
- social hierarchy.

Law, custom, and morality

Kinship systems

- descent groups (patrilineal descent, matrilineal ambilineal descent, bilateral descent),
- lineage,
- clan,
- fratria.

Groups not based on kinship

Marriage and family – monogamy, serial monogamy, polygamy, polygyny, polyandry, group marriage,

- classification of marriage by social status,
- ghost marriage,
- forms of exchange at marriage (bridewealth, bride service, dowry, gift exchange, bride capture),
- extramarital sexual relations,
- distinctive sexual customs.

Education

Clothing, tattooing, body modification

Dwellings, transport

Anthropology of religion

- ritual,
- initiation rites,
- characteristics of myths,
- basic concepts of the anthropology of religion,
- magic,
- witchcraft,
- medicine man,

– shamanism.

Death, burial, mourning

– anthropophagy.

Arts

– the aesthetic object as a cultural entity,

– aesthetic experience in another culture,

– folklore, folklorism, and folklorisation.

Culture and ecology.

Applied teaching methods

By its nature, the module is built primarily around lectures, as for most students this is an entirely new area, since such subjects are only rarely taught in public education.

Assessment and Evaluation System

colloquium.

Evaluation Criteria:

Assessment is based on how coherently the student can elaborate the content of the topic. and on their command of the key technical terminology.

For a mark of 5, beyond an excellent exposition of the topic, the student is expected to discern

discern similarities and differences among diverse cultural solutions.

For a good (4), a solid, well-developed treatment of the topic is sufficient; a satisfactory (3) is

awarded when the treatment is incomplete and interpreting the concepts poses difficulties.

A pass (2) is awarded if the student only

has only a vague understanding of the topic. If even this is not achieved, the student receives a mark of 1.

Literature

Required Reading:

Hollós Marida: Bevezetés a kulturális antropológiába. 1993. Budapest: ELTE-BTK

Kulturális

Antropológia

Lévi-Strauss, Claude: Faj és történelem. 1999. Budapest: Napvilág K.

Szathmári Botond: Az emberi kultúra ezer arca. Bevezetés a kulturális antropológiába. (elektronikus jegyzet) 2021. A Tan Kapuja Buddhista Főiskola.

Recommended Reading:

Eriksen, Thomas H.: Kis helyek – nagy témák. Bevezetés a szociálintropológiába. 2009. Budapest: Gondolat K.

Haller, Dieter: Etnológia. 2007. Budapest: Athenaeum 2000.

Skills and Competencies

Knowledge:

Has comprehensive knowledge of the concept of culture and of the equal value of cultural patterns. Possesses an overview of the patterns that emerge across different areas of culture. Uses the fundamental concepts of the social sciences with practical proficiency.

Abilities:

- Understands and utilises the field's online and print literature in Hungarian and in foreign languages (primarily English).

They possess knowledge of effective information retrieval and processing related to their area of expertise.

Is capable of applying the specific conceptual framework and perspective of cultural anthropology in the context of different Buddhist cultures.

Attitude:

Open towards cultural patterns different from their own, able to understand why the elements of another culture are the way they are. Does not condemn cultural manifestations that differ greatly from their own.

With the help of the mindset of cultural anthropology, is also able to gain a deeper understanding of their own culture.

Autonomy and responsibilities:

Thinks responsibly when evaluating different cultural patterns and does not make hasty judgements in their interpretation.

Course Coordinator: Dr. Dénes Schreiner, PhD

Instructor Involved in Teaching the Course }Pandita Botond Szathmári

2. Buddhist Meditation Specialisation Course Descriptions

2.1. Buddhist Meditation

Knowledge Area: Buddhist Meditation 7-11

Credit Range: 10 credits

Courses

- Buddhist Meditation 7. (Theravada Masters' Methods)
- Buddhist Meditation 8. (Tibetan)
- Buddhist Meditation 9. (Tibetan)
- Buddhist Meditation 10. (Zen)
- Buddhist Meditation 11. (Zen)

Buddhist Meditation 7. (Theravada Masters' Methods)		Credits: 2
Course classification: compulsory		
Training type: 80% practical		
Course type: practical contact hours: 14 x 90 min language: Hungarian		
Assessment method: signature		
Curricular position of the course: 2. semester		
Course objectives		
<p>The course offers a brief introduction, with practical guidance, to the often distinctive and surprising meditation methods of outstanding teachers and renowned meditation masters from traditional Theravāda countries (Sri Lanka, Thailand, Myanmar, Laos and Cambodia). In doing so, it illustrates a key feature of the Buddha's teaching: its deep sensitivity to the specific circumstances in which the Dharma appears. The seminar concludes with a practical grade, which can be obtained through a mid-term or final written assignment.</p>		
Course content		
<p>The syllabus below serves only as guidance. The teacher will choose flexibly—according to the cohort's interests and the Pāli source texts covered in other courses—the meditation methods presented in the current course (static or dynamic; with an external or internal object; of a samatha or vipassanā character, etc.).</p> <ol style="list-style-type: none"> 1. General introduction: Theravāda masters; fundamental types of meditation 2. The four protective practices 3. Mettā meditation (variations for cultivating loving-kindness) 4. Jittasubbho: Mahāsati meditation 5. Goenka's Vipassanā 6. Anussati (recollection) practices 7. Kasiṇa meditation <p>In the full-time programme, we devote a double class period to each topic.</p>		
Applied teaching methods		
<p>Frontal teaching, oral presentation</p> <p>Practical demonstration</p>		

Collective meditation practice
Joint study of audio-visual materials
Introduction to Buddhist/philosophical terminology
classroom debate with active student participation
reading of primary texts and collective analysis;

Assessment and Evaluation System

The seminar concludes with a practical grade, which can be obtained through a mid-term or final written assignment. Written assignment requirements:

An independent paper of 3–4 pages, edited in line with institutional standards, including accurate source references, and containing the student's own reflections. The use of artificial intelligence is not recommended; if it proves necessary for processing foreign-language sources, it may be used, but only with double verification, critical review, and precise clarification of technical terms according to The Lexicon of Buddhism (Hungarian edition by Tibor Porosz).

Evaluation Criteria:

Excellent:

- exam score above 90%,
- Excellent preparation and in-class work,
 - a written work of excellent quality, meeting both content and formal requirements, reflecting on personal experience, and—beyond presenting the source (teacher, lineage, etc.) and the specific method—also integrating personal reflections.
 - translation from a foreign-language source on the chosen practical method with minimal errors,
 - use of professionally reliable source literature and internet sources with accurate referencing,
- or the combination of these factors

Good:

- Exam score between 80–89%
- Good preparation and in-class work,
 - a written work of good quality, meeting both content and formal requirements, reflecting on personal experience, and—beyond presenting the source (teacher, lineage, etc.) and the specific method—also integrating personal reflections.
 - translation from a foreign-language source on the chosen practical method with an acceptable number of errors, with the overwhelming majority of sources being professionally reliable
- or the combination of these factors

Satisfactory:

- Exam score between 70–79%,
 - inconsistent preparation and participation during classes
 - a translation of the chosen practical method from a foreign-language source at a medium level, with several errors

– lack of reflection on personal experience, incomplete presentation of the source (teacher, lineage, etc.) and the specific method, absence of personal opinion, mixed use of credible and professionally questionable sources

- or the combination of these factors

Pass:

- Exam score between 60–69%,

– weak preparation and passive class participation

– weak written assignment and translation, with numerous errors

– inappropriate use of artificial intelligence and inclusion of information from other professionally questionable internet sources

- or the combination of these factors

Fail:

- Exam score below 60%,

– insufficient preparation and passive class participation

– unacceptable written assignment full of errors, faulty translation, use of professionally questionable sources, unverified content generated by artificial intelligence

- or the combination of these factors

Literature

Required Reading:

Porosz, Tibor 2018. A buddhizmus lexikona. A Buddha tanítása és a théravāda irányzat szakszavai. Budapest: A Tan Kapuja Buddhista Egyház.

Kornfield, Jack 2019. Az élő Dharma. Budapest: Buddhista Vipassana Alapítvány.

Pandita, Sayādaw U 2010. Még ebben az életben. A Buddha tanítása a megvilágosodás eléréséhez (ford. Schütz J. István). Budapest: Buddhista Vipassana Alapítvány-A Tan Kapuja Buddhista Egyház.

Recommended Reading:

Dhammasami, Khammai 2018. Tudatos jelenlét könnyedén. Budapest: Vipassana Alapítvány.

Hart, William 2002. Az élet művészete. Vipasszaná meditáció S. N. Goenka tanítása szerint (ford. Szegedi András-Gánti Bence-Ujlaki Ildikó). Budapest: Ursus Libris.

Skills and Competencies

Knowledge:

They become familiar with and acquire the fundamental Pāli terms of Theravāda meditation methods, their categories, main characteristics, the most frequently practised techniques, and some related interpretations based on the unique approaches of contemporary teachers. On the basis of their own meditation experience, they are able to put the studied methods to the test of practice.

Has an overview of the most important issues of the field and the differences between perspectives.

Abilities:

The student becomes capable of receiving and impartially examining distinctive meditation methods—sometimes quite different from those previously learned—and of comparing

them with the fundamental meditation methods studied (Satipaṭṭhāna, Ānāpānasati, Vipassanā).

They are able to select, read and interpret essential foreign-language literature in the field. In at least one foreign language, they acquire a reliable command of the key technical terms of their discipline and their usage.

Applies information and communication tools, networks, and functions to find specialised texts within the field.

Through their practice, they achieve a deep understanding and direct experience of what they have learned, allowing them to approach others with openness and a willingness to help.

Attitude:

The student is able to sustain their attention with minimal distraction, even during an exercise that may seem less engaging to them. They maintain continuous awareness throughout the practice.

Approaches

moral, spiritual, and historical phenomena, issues, and challenges—and the resolution of everyday human conflicts

with the three attitudes of the Buddha-Dharma: wisdom, virtue, and meditative absorption.

They strive for self-knowledge and its deepening. They participate actively in the practices.

They always follow the practice protocol. They seek to embody the principle of ahiṃsā (non-harming) towards both themselves and others. In practising, they aim to understand more deeply, adopt, and apply the five basic Buddhist precepts. They accept and respect any individual modifications suggested by the teacher for the practices. They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others. Interprets continuous personal learning as serving the common good. With knowledge of traditional Buddhist practices they integrate a health-conscious mindset and lifestyle into their daily lives.

Autonomy and responsibilities:

They perform every aspect of their independent practice with mindful awareness, patience, acceptance and compassion towards themselves, with full awareness of their own responsibility. Before class begins, they promptly inform the instructor of any physical or mental illness or acute difficulty and consult about the necessary adjustments.

Through specific tasks, they develop reading comprehension and writing skills.

They cultivate critical sense and thinking in relation to reliable sources.

Open to research-based solutions to problems.

They always follow the practice protocol.

During group practice, they aim to cultivate both outer and inner silence. They accept and respect any individual modifications suggested by the teacher for the practices. They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others.

Interprets continuous personal learning as serving the common good. With knowledge of traditional Buddhist practices, they apply a health-preserving outlook and lifestyle in their everyday life, both physically and mentally.

They lead their life according to Buddhist ethics and spiritual attitudes, serving as an example to others.

Course Coordinator: Prof. e.b.h.c Pál Farkas
Instructor Involved in Teaching the Course: Melinda Mónika, Földiné Irtl PhD Candidate

Buddhist Meditation 8. (Tibetan)	Credits: 2
Course classification: compulsory	
Training type: 60% theoretical	
Course type: practical contact hours: 14 x 90 min language: Hungarian	
Assessment method: signature	
Curricular position of the course: 3. semester	
Course objectives	
To provide insight into the multifaceted world of Tibetan meditation methods.	
Course content	
The practical course enables students to familiarise themselves with the foundational experiences required to perform Tibetan Vajrayāna meditations. Within guided meditation sessions, the classes present the characteristic motifs of the practice cycles from which Vajrayāna-style meditations are built, while also laying the groundwork for the self-reflection necessary to carry out these practices.	
Applied teaching methods	
Group work; independent reports by small groups during the teaching period; sharing individual experiences and discussing them within the group.	
Assessment and Evaluation System	
Independent written documentation and presentation of the structure of one selected meditation practised, together with the experiences gained during the meditation.	
<u>Evaluation Criteria:</u> Excellent: – and excellent preparation and in-class work, – and an excellent level of knowledge, Good: – and good preparation and in-class work, – and a good level of knowledge Satisfactory: - and - Inconsistent preparation and in-class work, - and – an average level of knowledge, Pass: - and - Poor preparation and in-class work, - and a weak level of knowledge Fail: - and - Inadequate preparation and in-class work, - and Inadequate, unassessable level of knowledge	
Literature	
Required Reading: Kalu Rinpoche 2007. A tibeti buddhizmus alapjai. Budapest: Filosz.	

Namkhai Norbu 2004. Tükör. Kristály alapítvány.
Szakjong Mipham 2009. Hogyan tegyük szövetségessé az elménket? Budapest: Filosz.

Recommended Reading:

Tenzin Wangyal Rinpoche 2011. A szakrális test felébresztése. Budapest: Bioenergetic kiadó.

Thondup Tulku Rinpoche 2007. A tudat gyógyító ereje. Budapest: Staori-Book Bt.

Skills and Competencies

The student can take an active part in the group practice of Vajrayana-type Buddhist meditations and possesses the inner discipline and mental collectedness needed to sustain inner processes. Able, independently, to create a so-called „meditation space” from which Vajrayāna-style practices can be carried out.

Abilities: Able to articulate the Vajrayāna character of Buddhist practice and compare it with other types of Buddhist meditation. Able to maintain an active, attentive state during guided and group meditations.

Attitude: Patience in practice; correct posture and breathing; an attention-based mental attitude.

Able to interpret independently the inner experiences arising during practice in line with the guidance given for the meditations. Able to set out the experiences gained in meditation independently and present them in Hungarian as an oral presentation.

Course Coordinator: Prof. e.b.h.c Pál Farkas

Instructor Involved in Teaching the Course: Zoltán Cser, PhD Candidate

Buddhist Meditation 9. (Tibetan)	Credits: 2
Course classification: compulsory	
Training type: 60% theoretical	
Course type: practical contact hours: 14 x 90 min language: Hungarian	
Assessment method: signature	
Curricular position of the course: 4. semester	
Course objectives	
This is a practical course, meaning the aim is to gain experience and then learn the theory that builds on it. Exercises will be demonstrated.	
Course content	
The course is an elective continuation of the core subjects in Buddhist meditation, introducing students to the breathing practices so central to Tibetan Buddhism. Mastering proper breathing is indispensable for correct meditation. We begin with practices of natural breathing, then move to combined breathing—linking the breath with positive emotions—and finally to controlled breathing exercises aimed at realising the “Middle Breath,” thereby enabling a rapid entry into the meditative state.	
Applied teaching methods	
Discussion of experiences, interpretation of exercises, independent demonstration.	
Assessment and Evaluation System	
Independent written documentation and presentation of the structure of one selected meditation practised, together with the experiences gained during the meditation.	
<u>Evaluation Criteria:</u>	
Excellent:	
– and excellent preparation and in-class work,	
– and an excellent level of knowledge,	
Good:	
– and good preparation and in-class work,	
– and a good level of knowledge	
Satisfactory:	
- and - Inconsistent preparation and in-class work,	
- and – an average level of knowledge,	
Pass:	
- and - Poor preparation and in-class work,	
- and a weak level of knowledge	
Fail:	
- and - Inadequate preparation and in-class work,	
- and Inadequate, unassessable level of knowledge	
Literature	
Required Reading:	

Ajaan Lee Dhammadharo 2000: Keeping the Breath in Mind and Lessons in Samadhi, A Step-by-Step Guide to Meditating on the Bodhicharyavatara by Patrul Rinpoche, translated by Adam Pearcey, 2004.

Cser Zoltán 2023: Jóga a buddhizmusban, Budapest: A Tan Kapuja

Recommended Reading:

Anyen Rinpoche 2013. The Tibetan Yoga of Breath: Breathing Practices for Healing the Body and Cultivating Wisdom, Boston: Shambhala

Skills and Competencies

Knowledge: Knowledge and first-hand experience of the anatomical, emotional, and mental effects of breathing. Breathing exercises are indispensable for meditation; this also entails understanding how breathing leads along the meditative path of the Middle Way.

Abilities: Acquiring breath awareness; learning and mastering complete breathing.

Attitude: Stress relief through breathing.

Autonomy and Responsibility: Integrating breathing exercises into everyday life; experiencing meditative states through the breath.

Course Coordinator: Prof. e.b.h.c Pál Farkas

Instructor Involved in Teaching the Course: Zoltán Cser, PhD Candidate

Buddhist Meditation 10. (Zen)	Credits: 2
Course classification: compulsory	
Training type: 80% practical	
Course type: practical contact hours: 14 x 90 min language: Hungarian	
Assessment method: signature	
Curricular position of the course: 5. semester	
Course objectives	
<p>The aim of the course is to deepen students' experience in the meditation tradition of the Zen school. A distinctive feature of this form of meditation is that, while it demands strict external formal requirements, it completely lacks direct guidance of the practitioner. Alongside traditional meditation exercises, Zen practitioners will also engage in unconventional situational practices, giving them the opportunity to observe their own mental processes independently. Students will gain further experience not only in meditation itself but also in the Zen rituals that accompany it, reinforcing what they have learned in the core Zen meditation course (seated and walking meditation, recitation, prostration, ritualised meals).</p>	
Course content	
<p>"If a Zen student makes even the slightest distinction between lay and monastic life, enlightenment will remain out of reach." – Bukkoku Zenj</p> <p>The meditation course related to Zen Buddhist practice is grounded in Zen meditation itself. At its core lies the Zen meditation sitting (zazen), each session lasting a minimum of 60 minutes. This is complemented by walking meditation, prostrations, chanting of sūtras and vows, as well as the reading of one or two kōans. The remaining time in each session is devoted to examining the relationship between meditative practice and the questions, challenges and situations that arise in everyday life.</p>	
Applied teaching methods	
Intensive group practice, personal practical instruction, personal conversation, active class attendance, completion and discussion of tasks related to the topics raised, and reflection.	
Assessment and Evaluation System	
Regular attendance at practice sessions, completion of the assigned tasks, and active participation in class.	
<p><u>Evaluation Criteria:</u></p> <p>Excellent:</p> <ul style="list-style-type: none"> - Actively participates in all classes, - Is prepared from the course material, <p>Completes the tasks related to each topic.</p> <p>Good:</p> <ul style="list-style-type: none"> - Actively participates in the majority of classes (80%), - Completes the tasks related to each topic. - Present throughout both days of the retreat. 	

Satisfactory:

- Actively participates in the majority of classes (70%),
- Partially completes the majority of the tasks for the topics,
- Present throughout both days of the retreat.

Pass:

Participates in 60% of classes with moderate engagement,

- Partially completes the majority of the tasks for the topics,
- Present throughout both days of the retreat.

Fail:

Exceeds the maximum permitted number of absences (TVSZ).

- or their participation is inactive in 50% of the classes.

Literature

Required Reading:

Seung Sahn (2025). A zen iránytűje. Budapest: A Tan Kapuja.

Sunrjú Szuzuki (2017). Nincs mindig úgy. A zen igaz szellemének gyakorlása. Budapest: Filosz.

A Zen tükör magazin tanulmányai, esszéi. Available: <https://zen.hu/zen-tukor/M75>

Recommended Reading:

Keir Davidson (2007). A Zen Life in Nature. Muso Soseki in His Gardens. Michigan: University of Michigan Press.

Thich Nhat Hanh (2022). A zen és a bolygó megmentésének művészete. Budapest: Ursus libris.

Skills and Competencies

Knowledge:

- The student further deepens their understanding of the religious practice of Zen Buddhism.

Abilities:

The student is able to maintain correct Zen meditation posture for extended, intensive practice.

- They are able to follow Zen ritual, observe its basic rules, and participate in ritualised meals.
- They are able to apply practices from meditative training in everyday life.
- They are able to cultivate behaviour that prepares them for pursuing East Asian studies in Zen monasteries.
- They are able to appreciate the multifaceted nature of the teachings.
- In collective practice, they are able to maintain awareness of themselves.

Attitude:

- They strive to resolve life situations independently.
- They approach contemporary problems with the guiding principles of the Zen tradition.
- In communal practice, they relate to others with understanding and compassion.

Autonomy and responsibilities:

- They develop independent decision-making and internal motivation.

– Through their Zen meditation practice, they are able to understand and directly experience the teachings of the Zen tradition, enabling them to approach others with openness and willingness to help.

Course Coordinator: Prof. e.b.h.c Pál Farkas

Instructor Involved in Teaching the Course: Dr. Péter Győri, PhD

Buddhist Meditation 11. (Zen)	Credits: 2
Course classification: compulsory	
Training type: 80% practical	
Course type: practical contact hours: 14 x 90 min language: Hungarian	
Assessment method: signature	
Curricular position of the course: 6. semester	
Course objectives	
<p>The aim of the course is to deepen students' experience in the meditation tradition of the Zen school. A distinctive feature of this form of meditation is that, while it demands strict external formal requirements, it completely lacks direct guidance of the practitioner. Alongside traditional meditation exercises, Zen practitioners will also engage in unconventional situational practices, giving them the opportunity to observe their own mental processes independently. Students will gain further experience not only in meditation itself but also in the Zen rituals that accompany it, reinforcing what they have learned in the core Zen meditation course (seated and walking meditation, recitation, prostration, ritualised meals).</p>	
Course content	
<p>"If a Zen student makes even the slightest distinction between lay and monastic life, enlightenment will remain out of reach." – Bukkoku Zenj</p> <p>The meditation course related to Zen Buddhist practice is grounded in Zen meditation itself. At its core lies the Zen meditation sitting (zazen), each session lasting a minimum of 60 minutes. This is complemented by walking meditation, prostrations, chanting of sūtras and vows, as well as the reading of one or two kōans. The remaining time in each session is devoted to examining the relationship between meditative practice and the questions, challenges and situations that arise in everyday life.</p>	
Applied teaching methods	
Intensive group practice, personal practical instruction, personal conversation, active class attendance, completion and discussion of tasks related to the topics raised, and reflection.	
Assessment and Evaluation System	
Regular attendance at practice sessions, completion of the assigned tasks, and active participation in class.	
<p><u>Evaluation Criteria:</u></p> <p>Excellent:</p> <ul style="list-style-type: none"> - Actively participates in all classes, - Is prepared from the course material, <p>Completes the tasks related to each topic.</p> <p>Good:</p> <ul style="list-style-type: none"> - Actively participates in the majority of classes (80%), - Completes the tasks related to each topic. - Present throughout both days of the retreat. 	

Satisfactory:

- Actively participates in the majority of classes (70%),
- Partially completes the majority of the tasks for the topics,
- Present throughout both days of the retreat.

Pass:

Participates in 60% of classes with moderate engagement,

- Partially completes the majority of the tasks for the topics,
- Present throughout both days of the retreat.

Fail:

Exceeds the maximum permitted number of absences (TVSZ).

- or their participation is inactive in 50% of the classes.

Literature

Required Reading:

Seung Sahn (2025). A zen iránytűje. Budapest: A Tan Kapuja.

Sunrjú Szuzuki (2017). Nincs mindig úgy. A zen igaz szellemének gyakorlása. Budapest: Filosz.

A Zen tükör magazin tanulmányai, esszéi. Available: <https://zen.hu/zen-tukor/M75>

Recommended Reading:

Keir Davidson (2007). A Zen Life in Nature. Muso Soseki in His Gardens. Michigan: University of Michigan Press.

Thich Nhat Hanh (2022). A zen és a bolygó megmentésének művészete. Budapest: Ursus libris.

Skills and Competencies

Knowledge:

- The student further deepens their understanding of the religious practice of Zen Buddhism.

Abilities:

The student is able to maintain correct Zen meditation posture for extended, intensive practice.

- They are able to follow Zen ritual, observe its basic rules, and participate in ritualised meals.
- They are able to apply practices from meditative training in everyday life.
- They are able to cultivate behaviour that prepares them for pursuing East Asian studies in Zen monasteries.
- They are able to appreciate the multifaceted nature of the teachings.
- In collective practice, they are able to maintain awareness of themselves.

Attitude:

- They strive to resolve life situations independently.
- They approach contemporary problems with the guiding principles of the Zen tradition.
- In communal practice, they relate to others with understanding and compassion.

Autonomy and responsibilities:

- They develop independent decision-making and internal motivation.

– Through their Zen meditation practice, they are able to understand and directly experience the teachings of the Zen tradition, enabling them to approach others with openness and willingness to help.

Course Coordinator: Prof. e.b.h.c Pál Farkas

Instructor Involved in Teaching the Course: Dr. Péter Győri, PhD

2.2.Buddhist Retreat

Field of study: Buddhist Retreat

Credit Range: 10 credits

Courses

- Buddhist Retreat 1. (Theravada)
- Buddhist Retreat 2. (Zen)
- Buddhist Retreat 3. (Zen)
- Buddhist Retreat 4. (Tibetan)
- Buddhist Retreat 5. (Tibetan)

Buddhist Retreat 1. (Theravada)		Credits: 2
Course classification: compulsory		
Training type: 80% practical		
Course type: practical contact hours: 14 x 90 min language: Hungarian		
Assessment method: signature		
Curricular position of the course: 2. semester		
Course objectives		
<p>Developing deep, sustained practice in the core Theravāda meditation methods. It offers participants a taste of the structure and rhythm of Theravāda-style communal retreats. It also serves both as preparation and encouragement for more committed independent practice, and/or supports participants in gaining a deeper, experiential understanding of the teachings. In addition, it motivates participation in traditional retreats. The retreat provides an opportunity to practise the Five and the Eight Precepts and to experience the values of the Buddhist saṅgha. Exploring, understanding and applying the rules of the path and the community in practice helps to stabilise meditative training.</p>		
Course content		
<p>The retreat is held in a block format, typically over a weekend (two full days). The total duration of the course delivered in block format corresponds to the standard 30-hour workload. In addition to intensive meditation practice, the course requirements include preparing a detailed, academically rigorous written report reflecting on the retreat experiences.</p> <p>The detailed schedule and the actual practice sequence are set by the respective instructor, in line with the Theravāda tradition. Following the “invocation”, “greeting”, “taking refuge”, and the recollection of the five sīla (precepts), the retreat includes, alongside formal standing, sitting, walking, and lying meditation, the cultivation of mindful awareness during other activities (including communal meals, personal activities during breaks, etc.). Throughout the retreat we endeavour to observe consistently and actively practise the pañca sīla or the Eight Precepts, and to maintain noble silence. The suttas and Dharma talks given during the retreat relate either to the specific practice sequence or, in keeping with the group dynamics, to phenomena arising in the moment.</p>		
Applied teaching methods		
Oral teaching		

Non-verbal, performative teaching.
Exercises will be demonstrated.
– Community practice
Individual, pre-arranged community service activity
Group discussion of any questions arising in the event's closing segment

Assessment and Evaluation System

The primary basis for assessment is active participation in the retreat (signing the attendance sheet).
Assessment consists of two components: first, active personal participation in the two-day practice; second, a 1–2-page personal written report summarising the retreat experiences, to be completed within the teaching period.
The written reflection must address three points:
1. What external obstacles arose?
2. What internal obstacles arose?
3. What was the most useful teaching and/or practice for the participant during the retreat?

Evaluation Criteria:

Two-tier assessment, with signature

Completed:

- Active personal participation throughout the entire duration of the retreat.
- Precise and attentive performance of the practices.
- Full observance of the retreat schedule (punctual arrival and departure, strict adherence to break times, appropriate clothing, practice of noble silence, etc.).
- Patient, compassionate and respectful conduct towards fellow retreat participants.
- Written reflection of appropriate length, submitted within the semester.

not completed:

- Arriving late to the retreat, being absent from any part (including missing any part of the day, or leaving before the closing of the programme)
- Careless, inaccurate, or incorrect execution of practices
- Failure to observe retreat rules (including the Five or Eight Precepts)
- Disturbing the silence of participants (through speech, non-verbal communication, or use of digital devices)
- Failure to submit the required written reflection in line with the given criteria.

If any of the above conditions apply, the signature may be withheld.

Literature

Required Reading:

Nyanaponika Thera 1994. A buddhista meditáció szíve. A Satipathāna Sutta szövege és kommentárjai. Ford. Pressing Lajos) Budapest: Orientpress.
Análajó 2007. Szatipathāna – A megvalósítás egyenes útja. Ford. Tóth Zsuzsanna) Budapest: A Tan Kapuja Buddhista Főiskola.
Szucsittó Ácsán 2007. Buddhista meditáció - Az alapok. Ford. Malik Tóth István) Budapest: Buddhapada Alapítvány.

Recommended Reading:

Kabat-Zinn, John 2009. Bárhová mész, ott vagy. Ford. Veszprémi Krisztina) Budapest: Ursus Libris.

PANDITA, SAYĀDAW U 2010. Még ebben az életben. A Buddha tanítása a megvilágosodás eléréséhez (ford. Schütz J. István). Budapest: Buddhista Vipassana Alapítvány-A Tan Kapuja Buddhista Egyház.

Skills and Competencies**Knowledge:**

Possesses knowledge of Buddhist technical terms in Pali.

Knows the ethical standards of their field and does everything to observe these both in human relations and in communication.

Physical discomfort is no longer an obstacle to meditation; even the potential unpleasant sensations and difficulties caused by fatigue do not disturb the mind. The control of the mind becomes easier; distraction occurs only temporarily and is quickly recognised.

The direct insight into the unsatisfactory nature of all things (duḥkha) fosters openness and compassion, while the direct insight into impermanence (anitya) leads to patience, perseverance, and acceptance

.

The student acquires methods of knowledge acquisition and problem-solving, approached meditatively, based on the main theories of their field.

Abilities:

Able to steadfastly pursue and carry out intentions arising from right insight, in accordance with the Dharma's teachings. The student is able to sustain their attention with minimal distraction, even during an unknown exercise or one that may seem less engaging to them.

Able to take part in operating a learning organisation in a supportive role, under guidance.

Attitude:

they engage with phenomena with openness and attentive interest.

Approaches

moral, spiritual, and historical phenomena, issues, and challenges—and the resolution of everyday human conflicts

with the three attitudes of the Buddha-Dharma: wisdom, virtue, and meditative absorption.

They strive for self-knowledge and its deepening.

They strive to solve problems independently or,

if their abilities and knowledge are insufficient, in collaboration with others.

Interprets continuous personal learning as serving the common good.

Applying traditional Buddhist practices, they strive for understanding.

Autonomy and responsibilities:

Is prepared for the continuous search for supportive resources, and for the ongoing development of their professional responsibility and knowledge.

They act responsibly in the interpretation of Buddhism and the transmission of its teachings.

They lead their life according to Buddhist ethics and spiritual attitudes, serving as an example to others.

Through their meditation practice, they achieve a deep understanding and direct experience of what they have learned, allowing them to approach others with openness and a willingness to help.

Course Coordinator: Zoltán Cser, PhD Candidate

Instructor Involved in Teaching the Course: Melinda Mónika, Földiné Irtl PhD Candidate

Buddhist Retreat 2. (Zen)	Credits: 2
Course classification: compulsory	
Training type: 80% practical	
Course type: practical contact hours: 14 x 90 min language: Hungarian	
Assessment method: signature	
Curricular position of the course: 3. semester	
Course objectives	
The purpose of the Zen Buddhist retreat is to complement regular weekly practice with an intensive opportunity for ceremonial training, allowing students to deepen their knowledge and further develop their skills.	
Course content	
<p>“If a Zen student makes even the slightest distinction between lay and monastic life, enlightenment will remain out of reach.” – Bukkoku Zenj</p> <p>The Zen retreat is a two-day, weekend-long event of full-day intensive practice. Its programme follows the traditional ceremonial structure and includes five meditation sittings, prostrations, sūtra recitation, and individual situational exercises related to the study of Buddhism.</p>	
Applied teaching methods	
Intensive group practice; personalised practical instructions; completion of assignments.	
Assessment and Evaluation System	
Attendance at the practical session; completion of the assigned tasks.	
<p><u>Evaluation Criteria:</u></p> <p>completed:</p> <ul style="list-style-type: none"> - Present throughout both days of the retreat. <p>Not completed:</p> <ul style="list-style-type: none"> Present on both days, but completes the tasks only partially or not at all. Completes only one of the days, or none at all. 	
Literature	
<p>Required Reading:</p> <p>Seung Sahn (2025). A zen iránytűje. Budapest: A Tan Kapuja.</p> <p>Sunrjú Szuzuki (2017). Nincs mindig úgy. A zen igaz szellemének gyakorlása. Budapest: Filosz.</p> <p>A Zen tükör magazin tanulmányai, esszéi. Elérhető: https://zen.hu/zen-tukor/</p> <p>Recommended Reading:</p> <p>Keir Davidson (2007). A Zen Life in Nature. Muso Soseki in His Gardens. Michigan: University of Michigan Press.</p> <p>Thich Nhat Hanh (2022). A zen és a bolygó megmentésének művészete. Budapest: Ursus libris.</p>	

Skills and Competencies
<p>Knowledge:</p> <ul style="list-style-type: none"> – The student further deepens their understanding of the religious practice of Zen Buddhism. <p>Abilities:</p> <p>The student is able to maintain correct Zen meditation posture for extended, intensive practice.</p> <ul style="list-style-type: none"> – They are able to follow Zen ritual, observe its basic rules, and participate in ritualised meals. – They are able to apply practices from meditative training in everyday life. – They are able to cultivate behaviour that prepares them for pursuing East Asian studies in Zen monasteries. – They are able to appreciate the multifaceted nature of the teachings. – In collective practice, they are able to maintain awareness of themselves. <p>Attitude:</p> <ul style="list-style-type: none"> – They strive to resolve life situations independently. – They approach contemporary problems with the guiding principles of the Zen tradition. – In communal practice, they relate to others with understanding and compassion. <p>Autonomy and responsibilities:</p> <ul style="list-style-type: none"> – They develop independent decision-making and internal motivation. – Through their Zen meditation practice, they are able to understand and directly experience the teachings of the Zen tradition, enabling them to approach others with openness and willingness to help.
Course Coordinator: Zoltán Cser, PhD Candidate
Instructor Involved in Teaching the Course: Dr. Péter Győri, PhD

Buddhist Retreat 3. (Zen)	Credits: 2
Course classification: compulsory	
Training type: 80% practical	
Course type: practical contact hours: 14 x 90 min language: Hungarian	
Assessment method: signature	
Curricular position of the course: 4. semester	
Course objectives	
The purpose of the Zen Buddhist retreat is to complement regular weekly practice with an intensive opportunity for ceremonial training, allowing students to deepen their knowledge and further develop their skills.	
Course content	
<p>“If a Zen student makes even the slightest distinction between lay and monastic life, enlightenment will remain out of reach.” – Bukkoku Zenj</p> <p>The Zen retreat is a two-day, weekend-long event of full-day intensive practice. Its programme follows the traditional ceremonial structure and includes five meditation sittings, prostrations, sūtra recitation, and individual situational exercises related to the study of Buddhism.</p>	
Applied teaching methods	
Intensive group practice; personalised practical instructions; completion of assignments.	
Assessment and Evaluation System	
Attendance at the practical session; completion of the assigned tasks.	
<p><u>Evaluation Criteria:</u></p> <p>completed:</p> <ul style="list-style-type: none"> - Present throughout both days of the retreat. <p>Not completed:</p> <ul style="list-style-type: none"> Present on both days, but completes the tasks only partially or not at all. Completes only one of the days, or none at all. 	
Literature	
<p>Required Reading:</p> <p>Seung Sahn (2025). A zen iránytűje. Budapest: A Tan Kapuja.</p> <p>Sunrjú Szuzuki (2017). Nincs mindig úgy. A zen igaz szellemének gyakorlása. Budapest: Filosz.</p> <p>A Zen tükör magazin tanulmányai, esszéi. Elérhető: https://zen.hu/zen-tukor/</p> <p>Recommended Reading:</p> <p>Keir Davidson (2007). A Zen Life in Nature. Muso Soseki in His Gardens. Michigan: University of Michigan Press.</p> <p>Thich Nhat Hanh (2022). A zen és a bolygó megmentésének művészete. Budapest: Ursus libris.</p>	

Skills and Competencies
<p>Knowledge:</p> <ul style="list-style-type: none"> – The student further deepens their understanding of the religious practice of Zen Buddhism. <p>Abilities:</p> <p>The student is able to maintain correct Zen meditation posture for extended, intensive practice.</p> <ul style="list-style-type: none"> – They are able to follow Zen ritual, observe its basic rules, and participate in ritualised meals. – They are able to apply practices from meditative training in everyday life. – They are able to cultivate behaviour that prepares them for pursuing East Asian studies in Zen monasteries. – They are able to appreciate the multifaceted nature of the teachings. – In collective practice, they are able to maintain awareness of themselves. <p>Attitude:</p> <ul style="list-style-type: none"> – They strive to resolve life situations independently. – They approach contemporary problems with the guiding principles of the Zen tradition. – In communal practice, they relate to others with understanding and compassion. <p>Autonomy and responsibilities:</p> <ul style="list-style-type: none"> – They develop independent decision-making and internal motivation. – Through their Zen meditation practice, they are able to understand and directly experience the teachings of the Zen tradition, enabling them to approach others with openness and willingness to help.
Course Coordinator: Zoltán Cser, PhD Candidate
Instructor Involved in Teaching the Course: Dr. Péter Győri, PhD

Buddhist Retreat 4. (Tibetan)	Credits: 2
Course classification: compulsory	
Training type: 80% practical	
Course type: practical contact hours: 14 x 90 min language: Hungarian	
Assessment method: signature	
Curricular position of the course: 5. semester	
Course objectives	
The student is able to participate actively and with discipline in the group practice of Vajrayāna-style Buddhist meditations during the retreat. Gains experience in performing this type of meditation practice in a retreat setting, and is able, independently, to create a so-called „meditation space” from which Vajrayāna-style practices can be carried out.	
Course content	
The practical course enables students to familiarise themselves with the foundational experiences required to perform Tibetan Vajrayāna meditations. During guided meditations, as participants in the meditation group, they gain direct insight into the kinds of physical, energetic, and mental states of balance that Vajrayāna Buddhist practice requires.	
Applied teaching methods	
Group work; sharing individual experiences and discussing them within the group.	
Assessment and Evaluation System	
Participation on the retreat.	
<u>Evaluation Criteria:</u>	
Signature: present throughout the retreat, observing the appropriate rules of conduct. Signature withheld: not present for the entire retreat and/or inappropriate behaviour.	
Literature	
Required Reading: Kalu Rinpoche 2007. A tibeti buddhizmus alapjai. Budapest: Filosz. Karma Chagmé 2000: Naked Awareness. Practical Instructions on the Union of Mahamudra and Dzogchen. Ithaca: Snow Lion Publications. Morley, Charlie 2015. Éber álmodás. Budapest: Bioenergetic kiadó.	
Recommended Reading: Szakjong Mipham 2009. Hogyan tegyük szövetségessé az elménket? Budapest: Filosz. Tenzin Wangyal Rinpoche 2011. A szakrális test felébresztése. Budapest: Bioenergetic kiadó.	
Skills and Competencies	
Knowledge: Based on the experience gained during the retreat, the student is able to take an active part in the meditations of other Tibetan practice groups.	

Abilities: Able to articulate the Vajrayāna character of Buddhist practice and compare it with other types of Buddhist meditation. Able to maintain an active, attentive state during guided and group meditations.

Attitude: Able to observe the rules and regulations of the retreat environment and to exercise self-discipline.

Autonomy and Responsibility: Able to interpret independently the inner experiences arising during practice in line with the guidance given for the meditations. – In the concluding phase of the retreat, able to articulate and share their experiences independently with those present.

Course Coordinator: Zoltán Cser, PhD Candidate

Instructor Involved in Teaching the Course: Zoltán Cser, PhD Candidate

Buddhist Retreat 5. (Tibetan)	Credits: 2
Course classification: compulsory	
Training type: 80% practical	
Course type: practical contact hours: 14 x 90 min language: Hungarian	
Assessment method: signature	
Curricular position of the course: 6. semester	
Course objectives	
The aim of the course is for students to become acquainted with, and gain experience in, the two most essential practices of the basic meditation methods. They should understand the importance of concentration (samatha), and be able to apply antidotes when obstacles arise. Finally, they should be able to practise the state of mind that contemplates the nature of phenomena (vipassanā), perceiving things as they truly are.	
Course content	
Following the traditional timetable and stages of a retreat.	
Applied teaching methods	
Mastering the exercises. Discussion of experiences, interpretation of exercises, independent practice.	
Assessment and Evaluation System	
Participation on the retreat.	
<u>Evaluation Criteria:</u>	
Signature: present throughout the retreat, observing the appropriate rules of conduct. Signature withheld: not present for the entire retreat and/or inappropriate behaviour.	
Literature	
Required Reading: Amipa Láma 1990. A lótusz megnyitása, Orient pressz Agganyani, Dr. Nandamālābhivamsa 2006. Samatha and Vipassanā Ven. Khenpo Tsultrim 1997. A buddhista ürességmeditáció fokozatai (Orient Press)	
Recommended Reading: Tibeti-magyar Dharma szótár 1999. Karma Ratna Dargye ling,	
Skills and Competencies	
Knowledge: Knowing that we practise with what we have—the body and the breath—together with the regulation of emotions and thoughts; recognising arising states and managing them independently. Abilities: students acquire the ability to concentrate, and through the awareness thus developed they become capable of contemplating phenomena both conceptually and non-conceptually, and of grasping and articulating the basic level of insights arising from this.	

Attitude: Patience in practice; correct posture and breathing; an attention-based mental attitude.

Attitude: they recognise the importance of acquiring both concentration and the capacity for contemplation (made possible through expanded awareness) for understanding ourselves and the world, as well as for conducting everyday life appropriately.

Course Coordinator: Zoltán Cser, PhD Candidate

Instructor Involved in Teaching the Course: Zoltán Cser, PhD Candidate

2.3.The Theory of Meditation

Field of study Theory of Meditation 1-4.

Credit Range: 15 credits

Courses

- Theory of Meditation 1. (Traditional Meditation Types)
- Theory of Meditation 2. (Contemporary Meditation Methods)
- Theory of Meditation 3. (Meditation and Sciences)
- Theory of Meditation 4. (Foundation of Meditation Methods)
- Theory of Meditation 5. (Meditation and Health)

Theory of Meditation 1. (Traditional Meditation Types)	Credits: 3
Course classification: compulsory	
Training type: 50% theoretical	
Course type: practical contact hours: 14 x 90 min language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 2. semester	
Course objectives	
Introduction to the science of meditation. Description of the types of meditation. The stages of meditation. The role of body and mind. Effects of meditation. The relationship between healing and meditation. The aim of the course is to introduce, at a theoretical level, the methods and aims of meditation (dhyāna) across different periods, cultures, and religions. Meditation as a method of self-knowledge. The exploration of consciousness—the inner, direct path to understanding the human mind. Comparison of indirect and direct ways of knowing.	
Course content	
An overview of meditation. Posture. Traditional postures. Mind and thought in meditation. Attention. Breathing. The role and types of breathing in meditation. Bodily sensations. Meditation as a healing process. Emotions. Observation and mastery. Concentration. Contemplation. Attaining tranquillity. Calming thought. Emptiness meditation. Effects of meditation Meditation and brain waves. Buddhist and Zen meditation.	
Applied teaching methods	
Frontal teaching, oral presentation	

Practical demonstration
 Collective meditation practice
 Joint study of audio-visual materials
 Introduction to Buddhist/philosophical terminology
 classroom debate with active student participation
 reading of primary texts and collective analysis;

Assessment and Evaluation System

The seminar concludes with a practical grade, which can be obtained through a mid-term or final written assignment. Written assignment requirements:

An independent paper of 3–4 pages, edited in line with institutional standards, including accurate source references, and containing the student's own reflections.

Evaluation Criteria:

Excellent:

- score above 90%,
- Excellent preparation and in-class work,
 - a written work of excellent quality, meeting both content and formal requirements, reflecting on personal experience, and—beyond presenting the source (teacher, lineage, etc.) and the specific method—also integrating personal reflections.
 - translation from a foreign-language source on the chosen practical method with minimal errors,
 - use of professionally reliable source literature and internet sources with accurate referencing,
- or the combination of these factors

Good:

- Exam score between 80–89%,
- Good preparation and in-class work,
 - a written work of good quality, meeting both content and formal requirements, reflecting on personal experience, and—beyond presenting the source (teacher, lineage, etc.) and the specific method—also integrating personal reflections.
 - translation from a foreign-language source on the chosen practical method with an acceptable number of errors, with the overwhelming majority of sources being professionally reliable
- or the combination of these factors

Satisfactory:

- Exam score between 70–79%,
 - inconsistent preparation and participation during classes
 - a translation of the chosen practical method from a foreign-language source at a medium level, with several errors
 - lack of reflection on personal experience, incomplete presentation of the source (teacher, lineage, etc.) and the specific method, absence of personal opinion, mixed use of credible and professionally questionable sources
- or the combination of these factors

Pass:

- Exam score between 60–69%,

- weak preparation and passive class participation
- weak written assignment and translation, with numerous errors
- inappropriate use of artificial intelligence and inclusion of information from other professionally questionable internet sources
- or the combination of these factors

Fail:

- Exam score below 60%,
- insufficient preparation and passive class participation
- unacceptable written assignment full of errors, faulty translation, use of professionally questionable sources, unverified content generated by artificial intelligence
- or the combination of these factors

Literature

Required Reading:

Ácsán Szucsittó: Buddhista meditáció, A Tan Kapuja Buddhista Főiskola jegyzete, Digitális kiadás az EFOP-3.4.3-16-2016-00024 pályázat keretében készült. Budapest, 2018
 Daniel Goleman és Richard J. Davidson: A meditáció tudománya – Hogyan hat az elmélyülés az elménkre és a testünkre; Fordította: Pétersz Tamás, HVG könyvek, Budapest, 2017
 Daniel Goleman: A meditáció ősi művészete. Nyitott könyv műhely, 2008.

Recommended Reading:

A szufi út. ford Farkas Lőrinc. 1998
 Diószegi Vilmos: Samanizmus. Terebess. 1998.

Skills and Competencies

Knowledge:

Knowledge of meditation-related concepts and of the various forms of meditation.
 Religious and cultural-historical knowledge related to meditation.
 The psychological effects of spiritual exercises (retreats), their impact on mental illness, and basic knowledge concerning treatment.

Awareness of scientific findings.

-Neurological and psychological research: basic familiarity with key results.

Abilities:

Knowledge of methods of self-knowledge/self-awareness.
 Ability to utilise scientific knowledge in one's personal life.
 Familiarity with research methods for investigating mental processes.

Attitude:

The student is able to sustain their attention with minimal distraction, even during an exercise that may seem less engaging to them.

They strive for self-knowledge and its deepening.

They participate actively in the practices.

They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others.

Autonomy and responsibilities:

Interprets continuous personal learning as serving the common good.

Course Coordinator: Dr. László Kenéz, PhD
Instructor Involved in Teaching the Course: Melinda Mónika, Földiné Irtl PhD Candidate

Theory of Meditation 2. (Contemporary Meditation Methods)	Credits: 3
Course classification: compulsory	
Training type: 50% theoretical	
Course type: practical contact hours: 14 x 90 min language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 3. semester	
Course objectives	
The aim of the course is to familiarise students with the types and stages of meditation; the role of the body and the mind; the effects of meditation; and the relationship between healing and meditation. It also surveys meditation methods commonly encountered in contemporary Western contexts.	
Course content	
Knowledge of meditation techniques is indispensable if we wish to understand Buddhism. In today's world many have recognised that understanding the mind is necessary both for handling life situations and for our own spiritual development. Meditation methods support this inner insight in many ways. A number of modern spiritual and religious movements use traditional methods, sometimes significantly adapting them to different needs. Depending on the goal we wish to attain, both tradition-based and modern meditation methods are available. This course takes these aims in turn and surveys the corresponding methods as follows: breath-watching and breath-awareness techniques (ānāpānasati); mindfulness practices—of the body; of feelings and sensations (vedanā); of the mind (citta); and of mental phenomena/objects (dhammā); meta-awareness; calm and balance meditations (samatha); insight meditations (vipassanā—insight into the true nature of reality: impermanence, suffering, non-self); emptiness meditations (śūnyatā); the mystical path as a mode of knowing; ecstasy; psychedelic substances; retreats; modern Zen meditation; everyday meditative situations; meditation-in-action; Transcendental Meditation (TM) and other contemporary currents (LPS); guided meditations (gunagriha), loving-kindness, peace-realising, compassion and healing meditations; constructive and deconstructive meditation; meditation on maṇḍalas and sacred symbols (visual meditations); sound meditations (singing bowl, shakuhachi); meditative pathways in the arts (sumi-e, ikebana, painting, music, martial arts, sport); yoga meditation; meditative postures; chakra meditation; mindfulness meditation; meditation on present-moment awareness; relaxation techniques; meditations to music.	
Applied teaching methods	
The course consists of theoretical oral lectures, classroom discussions, reading and in-class analysis of source texts, as well as oral argumentation and analysis.	
Assessment and Evaluation System	
Written examination assessing the student's subject-matter knowledge, independent thinking, and critical attitude.	

Evaluation Criteria:**Excellent:**

- exam score above 90%,

Outstanding preparation and in-class work,

- Excellent level of knowledge, analytical and argumentative skills, analysis based on more substantial literature / sources or on outstanding individual insights; a well-founded (data-supported) original case study or the presentation of another case study with multiple sources, a well-structured individual mini-presentation / group project based on more substantial literature / sources or on outstanding individual insights (presented excellently, with individual contributions clearly distinguished),
- or the combination of these factors

Good:

- Exam score between 80–89%

Good preparation and in-class work,

- Good level of knowledge, analytical and argumentation skills (with slight uncertainty). analysis based on fewer literature / sources, or inspiring but idea-level reflections; an original case study or the presentation of another case study with fewer sources,
- a group project based on fewer sources or inspiring but idea-level work (some uncertainty in the presentation; individual contributions not entirely clear),
- or the combination of these factors

Satisfactory:

- Exam score between 70–79%,
 - Inconsistent preparation and in-class work,
 - Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty)
- analysis based on weak literature / sources, or on under-developed individual insights; free-form ideas arranged into a presentable format without sources,
- Individual presentation or group project based on weak sources or undeveloped ideas (considerable uncertainty in presentation, individual contributions blurred).
 - or the combination of these factors

Pass:

- Exam score between 60–69%,
 - Poor preparation and in-class work,
 - Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)
- Superficial analysis based on general knowledge, free-flow ideas presented in a disorganised but still interpretable manner.
- Weak individual presentation or group project based on general knowledge, poorly prepared (difficult delivery, individual contributions indecipherable).
- Or a combination of these factors
- or the combination of these factors

Fail:

- Exam score below 60%,

- Inadequate preparation and in-class work,
- Inadequate, unassessable level of knowledge
- incoherent analysis / group project.
- or the combination of these factors

Literature

Required Reading:

Ácsán Szucsittó: Buddhista meditáció, A Tan Kapuja Buddhista Főiskola jegyzete, Digitális kiadás az EFOP-3.4.3-16-2016-00024 pályázat keretében készült. Budapest, 2018
 Mérő László: Az érzelmek logikája; Tercium, Budapest, 2010
 Mérő László: A csodák logikája – A kiszámíthatatlan tudománya; Tercium, Budapest, 2014

Recommended Reading:

Mérő László: Mindenki másképp egyforma – A játékelmélet és a racionalitás pszichológiája; Tercium, Budapest, 2007
 Daniel Goleman és Richard J. Davidson: A meditáció tudománya – Hogyan hat az elmélyülés az elménkre és a testünkre; Fordította: Pétersz Tamás, HVG könyvek, Budapest, 2017

Skills and Competencies

Knowledge:

Has a broad understanding of the various types of meditation, their distinctive features, and their historical and conceptual background, and approaches contemporary meditation techniques from this perspective.

Abilities:

Becomes able to interpret, in light of the Buddhist tradition, the aims, methods, advantages, and disadvantages of contemporary meditation techniques.

Course Coordinator: Dr. László Kenéz, PhD

Instructor Involved in Teaching the Course: Dr. Norbert Németh, PhD

Theory of Meditation 3. (Meditation and Sciences)	Credits: 3
Course classification: compulsory	
Training type: 50% theoretical	
Course type: practical contact hours: 14 x 90 min language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 4. semester	
Course objectives	
<p>The significance of Buddhist meditation has been recognised by contemporary sciences as well, which have made meditation a subject of their research. The aim of the course is to present these scientific findings and subject them to critical scrutiny.</p>	
Course content	
<p>After introducing the basic insights of the philosophy of science, the course examines the specific theories, experiments and studies produced by modern psychological, neurological and, more broadly, cognitive-science research concerning this distinctive cultivation of the mind. We address scientific approaches that have investigated the physiological, sociological, psychological and mental effects of meditation, and how meditation influences our individual lives and human relationships. We ask which factors can improve our emotional and mental life, and what possibilities arise within the constraints of the brain and nervous system. Which factors can be investigated using scientific methods, and which cannot? Which factors can be explored through meditative methods, and how do these relate to scientific findings?</p> <p>1-2. Introduction to the philosophy of science. 3-4. Fundamental methodological approaches in the natural and social sciences. 5. Meditation and states of consciousness. 6. Meditation techniques and types of meditation. 7. Meditation as psychotherapy. 8. Findings in neurology. 9. The relationship between modern psychology, neurology and meditation. 10. Disorders of the Mind. 11-12. Worldview, social circumstances and culture. 13-14. Buddhism as consciousness research.</p>	
Applied teaching methods	
<p>The course consists of theoretical oral lectures, classroom discussions, reading and in-class analysis of source texts, as well as oral argumentation and analysis.</p>	
Assessment and Evaluation System	
<p>Written examination assessing the student's subject-matter knowledge, independent thinking, and critical attitude.</p>	
<u>Evaluation Criteria:</u>	

Excellent:

- exam score above 90%,

Outstanding preparation and in-class work,

- Excellent level of knowledge, analytical and argumentative skills, analysis based on more substantial literature / sources or on outstanding individual insights; a well-founded (data-supported) original case study or the presentation of another case study with multiple sources, a well-structured individual mini-presentation / group project based on more substantial literature / sources or on outstanding individual insights (presented excellently, with individual contributions clearly distinguished),
- or the combination of these factors

Good:

- Exam score between 80–89%

Good preparation and in-class work,

- Good level of knowledge, analytical and argumentation skills (with slight uncertainty). analysis based on fewer literature / sources, or inspiring but idea-level reflections; an original case study or the presentation of another case study with fewer sources,
- a group project based on fewer sources or inspiring but idea-level work (some uncertainty in the presentation; individual contributions not entirely clear),
- or the combination of these factors

Satisfactory:

- Exam score between 70–79%,

Inconsistent preparation and in-class work,

- Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty)

analysis based on weak literature / sources, or on under-developed individual insights; free-form ideas arranged into a presentable format without sources,

- Individual presentation or group project based on weak sources or undeveloped ideas (considerable uncertainty in presentation, individual contributions blurred).
- or the combination of these factors

Pass:

- Exam score between 60–69%,

Poor preparation and in-class work,

- Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)

– Superficial analysis based on general knowledge, free-flow ideas presented in a disorganised but still interpretable manner.

– Weak individual presentation or group project based on general knowledge, poorly prepared (difficult delivery, individual contributions indecipherable).

– Or a combination of these factors

- or the combination of these factors

Fail:

- Exam score below 60%,

Inadequate preparation and in-class work,

- Inadequate, unassessable level of knowledge

– incoherent analysis / group project.

- or the combination of these factors

Literature

Required Reading:

Szokolszky Ágnes: Kutatómunka a pszichológiában. Budapest, Osiris.

Daniel Goleman, Richard J. Davidson 2018: A meditáció tudománya – Hogyan hat az elmélyülés az elménkre és a testünkre? Budapest: HVG könyvek.

Őszentsége, a Dalai Láma: A meditáció szakaszai, Édesvíz Kiadó, Budapest, 2012

Recommended Reading:

Harari, Yuval Noah 2018: Homo Deus - A holnap rövid története. Budapest, Animus Kiadó

Harari, Yuval Noah 2018: 21 lecke a 21. századra. Budapest, Animus Kiadó

Skills and Competencies

Knowledge:

Has a basic understanding of the theoretical background of modern sciences, the comprehensive theories and interpretative frameworks of the disciplines concerning meditation, and the contexts of fundamental methodologies in the natural and social sciences. Possesses the knowledge required to understand and critically approach the interpretation of Buddhist meditation practice from the perspective of contemporary scientific research.

Abilities:

Understands and applies the basic philosophy-of-science and disciplinary terminology of the field, and has the skills for effective information retrieval and processing within the discipline. Possesses the digital competences necessary for illustrating presentations that summarise relevant disciplinary findings. Capable of interpreting the distinctive conceptual framework of Buddhism within the terminology of contemporary scientific fields.

Attitude:

– Open to authentically conveying and transmitting the comprehensive mode of thought and the fundamental characteristics of the practical functioning of Buddhism also within the context of contemporary scientific disciplines, employing their relevant terminology.

Autonomy and responsibilities:

Capable of critically reflecting on their own religious practice according to the standards of rationality and objectivity.

Course Coordinator: Dr. László Kenéz, PhD

Instructor Involved in Teaching the Course: Dr. László Tamás Kenéz, PhD

Theory of Meditation 4. (Foundation of Meditation Methods)	Credits: 3
Course classification: compulsory	
Training type: 50% theoretical	
Course type: practical contact hours: 14 x 90 min language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 5. semester	
Course objectives	
<p>The aim of the course is to enable students to distinguish between the psychological and spiritual dimensions of their inner experiences. Through analysing mental events, they will be able to interpret the mindfulness dimension of Buddhist meditation, which can lead to the experience of a higher—or “purer”—awareness.</p>	
Course content	
<p>The seminar offers an insight into the theoretical background of Tibetan Vajrayana meditation, drawing both on the findings of modern Western psychology and of “Buddhist psychology.” It provides students with the information needed to maintain inner stability in such forms of meditation, as well as to develop the proper attitude and personal practice of meditation. The course also offers guidance on how afflictive emotions can be transformed within the Vajrayāna Buddhist framework.</p> <ol style="list-style-type: none"> 1. Introduction: meditation, mindfulness and awareness in general 2. Questions of awareness and self-knowledge 3. Modes of perception as the framework and background of meditation 4. Tradition, modernity and postmodernity; shaping perspectives 5. Soul, spirit, consciousness 6. Meditation as the recognition and realisation of spirit: the unfolding of awareness 7. The basic operation of Buddhist meditation: self-directed mindfulness 8. The practice of spirit and mindfulness: contemplation as the realisation of the mind’s original state 9. Consciousness within and beyond meditation: questions of integration 10. Self-knowledge and the awakening of consciousness to itself: the theory and practice of the “perennial philosophy” 11. “Unity” and “beingness” 12. Awareness in the bardos of life 13. Awareness and the bardo of meditation 14. Awareness in the bardo of dreams 	
Applied teaching methods	
<p>Participants become familiar with the variety of explanations that emerge when comparing different perspectives—such as psychological, religious and theological approaches. By identifying the essential content within these, they develop mind maps, which they may</p>	

also record in writing during the sessions. They supplement the notes taken for each topic with findings from online research.

Assessment and Evaluation System

At the end of the course, there will be an oral examination, during which the student demonstrates their knowledge by elaborating on a randomly selected topic from a set of predetermined items.

Evaluation Criteria:

Evaluation Criteria:

Excellent: exam score above 90%

Outstanding preparation and in-class work,

- Excellent level of knowledge, analytical and argumentative skills, and the combination of these factors

Good:

- Exam score between 80–89%

Good preparation and in-class work,

- Good level of knowledge, analytical and argumentation skills (with slight uncertainty).
- or the combination of these factors

Satisfactory:

- Exam score between 70–79%,

- Inconsistent preparation and in-class work,

- Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty)

- or the combination of these factors

Pass:

- Exam score between 60–69%,

- Poor preparation and in-class work,

- Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)

- Analysis based on general knowledge, hastily prepared, with free-form thoughts that are disorganized but still

in an interpretable format,

- or the combination of these factors

Fail:

- Exam score below 60%,

- Inadequate preparation and in-class work,

- Inadequate, unassessable level of knowledge

- or the combination of these factors

Literature

Required Reading:

Kabat-Zinn, Jon 2013. Az éber figyelemről – örök kezdőknek. Budapest: Ursus Libris.

Khenpo Cering 2004. A közönséges tudat és a bölcsesség. Budapest: Magyarországi Karma Kagyüpa Buddhista Közösség.

Kornfield, Jack 2017. A bölcs szív. Budapest: Ursus Libris.

Recommended Reading:

Porosz Tibor 2022. Párhuzamos lélektanok - A buddhista pszichológia alapjai, főbb irányzatai és találkozásai a nyugati gondolatokkal. Budapest: A Tan Kapuja.

Tenzin Wangyal Rinpoce 2003. Gyógyítás formával, energiával és fénnel. Budapest: Magyar Könyvklub.

Skills and Competencies

Knowledge:

On the basis of Buddhist teachings, the student is able to independently recognise their own unfavourable and favourable states of mind and can interpret the concept of inner mental stability. With the knowledge acquired about the general workings of the mind, they can reflect on their own disturbing emotions and interpret them in light of Buddhist perspectives, while recognising the mindful nature of awareness.

Abilities:

Capable of understanding the basic terminology of Buddhist psychology. Among psychological and spiritual approaches, able to formulate independent questions and deliver oral presentations in Hungarian. As a result of working through the seminar topics, capable of properly interpreting their own mental processes. The student can further deepen the knowledge gained in class through the use of information and communication tools.

Attitude:

With an understanding of the comprehensive worldview and practical aspects of Buddhism and self-knowledge, the student shares the knowledge gained in the course with their environment and seeks to communicate it authentically in various forums, including professional meetings.

Autonomy and responsibilities:

Applies the self-knowledge and meditation methods acquired in the course to their own meditation practice, thereby interpreting inner events in accordance with reality.

Course Coordinator: Dr. László Kenéz, PhD

Instructor Involved in Teaching the Course: Dr. Norbert Németh, PhD

Theory of Meditation 5. (Meditation and Health)	Credits: 3
Course classification: compulsory	
Training type: 50% theoretical	
Course type: practical contact hours: 14 x 90 min language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 6. semester	
Course objectives	
<p>The Buddha's first teaching provides the backbone of Buddhist medicine; along this line we come to understand karma and the workings of cause and effect. On that basis, we examine four types of illness and the therapeutic systems associated with them. Healing is a key field of helping others and formed part of traditional Mahāyāna monastic university education. Students gain an introduction to the foundations of Buddhist medicine and learn the short mantra practice of the Medicine Buddha.</p>	
Course content	
<p>We examine the vast field of Buddhist medicine according to the following points:</p> <ul style="list-style-type: none"> the place of medicine within the three Buddhist traditions (Theravāda, Mahāyāna, Vajrayāna) the Buddha as physician, the Dharma as medicine, the Saṅgha as caregivers, and the suffering human being as patient the teaching of two kinds of health and two kinds of illness the four main characteristics of Buddhist medicine (holistic view of the person, causal approach, classification of illnesses, therapy based on non-harming) elements of diagnosis, the five levels of the human being the four types of causes the four aspects of cessation the two main types of therapeutic systems conclusion and applicability in the modern age 	
Applied teaching methods	
<p>The backbone of the methodology is comparing the Buddha's teachings with the field of medicine. Discovering the connections between the Dharma and karma gives students a deeper understanding of the nature of phenomena. Active student participation will therefore be essential, as we will jointly explore—through discussion—the points of contact between the Path and the process of healing. Short exercises will also support a deeper grasp of the topics through direct experience.</p>	
Assessment and Evaluation System	
<p>Active participation in class is an essential requirement. One topic must be elaborated in writing as a mid-semester assignment. At the end of the course, a written test will assess the students' level of knowledge.</p> <p>In the correspondence programme: Independent study based on the course materials, supplementary resources, and scholarly literature, with a written assignment and a test.</p>	

In the distance-learning format: Reading and processing the sources and texts provided in the Tantár, active participation in online consultations, as well as a written assignment and a test.

Evaluation Criteria:

Excellent: active class participation with an excellent written assignment and test

Good: active class participation with a good written assignment and test

Satisfactory: limited class participation, and a satisfactory written assignment and test

Pass: inactive class participation, and a weak written assignment and test

Fail: inadequate class participation, and an unassessable written assignment and test.

Literature

Required Reading:

Buddhához, vagy a szavait őrző hagyományhoz kötődő alapszöveg

(Dhammacakkappavattana szutta (SN 56.11.), Arśaprasāmana-sūtra (Taishō Kánon 21., száma: T.1325.21.490.)

Dr. Pema Dordzse 2009. Tibeti spirituális gyógyászat. Budapest: Tericum kiadó

Khenchen Thrangu Rinpoche 2004. Medicine Buddha Teachings. Ithaca, New York, Boulder, Colorado: Snow Lion Publications

Recommended Reading:

Ralph Quinlan Forde 2009. Tibeti gyógymódok. Budapest: Gabo Kiadó

Skills and Competencies

Knowledge: Understanding the framework and interrelations of Buddhist medicine; familiarity with the relevant terminology; acquisition of Mahāyāna principles of problem-solving. They recognise that every illness is a sign that a change in lifestyle or in mental attitude is needed.

Abilities: The student gains a deeper understanding of karma (how inner causes give rise to outer conditions). They acquire the ability to observe themselves (sati: breath, posture, eating, sleep, etc.), and then to observe others (recognising symptoms, identifying constitutional types, etc.).

Attitude: They cultivate a basic openness and a helping attitude.

Autonómiajaomy and Responsibilities: Acknowledging responsibility for their own states, they are able to effect active change—at the levels of body, emotions and mind—in conditions that arise as consequences.

Course Coordinator: Dr. László Kenéz, PhD

Instructor Involved in Teaching the Course: Zoltán Cser, PhD Candidate

3. History of Religion and Philosophy Specialisation Course Descriptions

3.1. History of Philosophy

Field of Study: History of Philosophy 1-3.

Credit Range: 12 credits

Courses

- History of Philosophy 1. Le. (Antiquity and the Middle Ages)
- History of Philosophy 1. Sem. (Antiquity and the Middle Ages)
- History of Philosophy 2. Le. (Renaissance and 17th-18th Centuries)
- History of Philosophy 2. Sem. (Renaissance and 17th-18th Centuries)
- History of Philosophy 3. Le. (19-20. Centuries)
- History of Philosophy 3. Sem. (19-20. Centuries)

History of Philosophy 1. Le. (Antiquity and the Middle Ages)	Credits: 2
Course classification: compulsory	
Training type: 70% theoretical	
Course type: lecture contact hours: 14 × 90 min language: Hungarian	
Assessment method: colloquium	
Curricular position of the course: 2. semester	
Course objectives	
The aim of the course is to provide an overview of the history of ancient Greek and medieval philosophy, presenting the period's key thinkers, schools, and philosophical problems.	
Course content	
During the semester we will cover the following authors and schools: the Presocratics, the Sophists, Socrates, Plato, Aristotle, Hellenistic philosophy (Epicureanism, Stoicism, Skepticism), Neoplatonism, Patristics, and Scholastic philosophy.	
Applied teaching methods	
During class, the instructor uses the following teaching methods: - Oral presentation - Classroom debate – introduction of philosophical terminology. Expected of the student: – active class participation.	
Assessment and Evaluation System	
oral examination	
<u>Evaluation Criteria:</u> Excellent: - exam score above 90%,	

<p>Outstanding preparation and in-class work,</p> <ul style="list-style-type: none"> - Excellent level of knowledge, analytical and argumentative skills, - or the combination of these factors <p>Good:</p> <ul style="list-style-type: none"> - Exam score between 80–89% <p>Good preparation and in-class work,</p> <ul style="list-style-type: none"> – Good level of knowledge, analytical and argumentation skills (with slight uncertainty). - or the combination of these factors <p>Satisfactory:</p> <ul style="list-style-type: none"> - Exam score between 70–79%, - Inconsistent preparation and in-class work, - Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty) - or the combination of these factors <p>Pass:</p> <ul style="list-style-type: none"> - Exam score between 60–69%, - Poor preparation and in-class work, - Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding) - or the combination of these factors <p>Fail:</p> <ul style="list-style-type: none"> - Exam score below 60%, - Inadequate preparation and in-class work, - Inadequate, unassessable level of knowledge - or the combination of these factors

Literature

Required Reading:

Boros Gábor (szerk.) 2007. Filozófia. Budapest: Akadémiai Kiadó. 27-90, 109-137, 147-189, 211-228, 254-304, 315-332, 400-423, 426-434.o.

Copleston, F. 1993. A History of Philosophy. New York/London: Image Books. vol.1-2.

Recommended Reading:

Maróth M. 2002. A görög filozófia története. Piliscsaba: PPKE BTK.

Étienne Gilson 2015. A középkori filozófia története. During the semester we will cover the following authors and schools: the Presocratics, the Sophists, Socrates, Plato, Aristotle, Hellenistic philosophy (Epicureanism, Stoicism, Skepticism), Neoplatonism, Patristics, and Scholastic philosophy.

Skills and Competencies

Knowledge: The student is familiar with the main schools and representatives of ancient and medieval philosophy, is able to interpret the philosophical problems of the period, assess their theoretical and practical significance, and understands the meaning of key philosophical concepts.

Abilities: The student possesses sensitivity to philosophical problems and argumentative ability, recognises the connections between different issues and theories, is acquainted with

the main scholarly positions related to the field, and is capable of forming independent judgements about them. They use information and communication tools, networks, and functions in exploring the field.

Attitude:

The student strives for self-knowledge and for deepening their self-understanding, and also aims to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others.

Autonomy and responsibility:

The student leads their life according to the pursuit of knowledge and understanding, setting an example for others.

Course Coordinator: Dr. Balázs Kékesi, PhD

Instructor Involved in Teaching the Course: Dr. György Czétány, PhD

History of Philosophy 1. Sem. (Antiquity and the Middle Ages)	Credits: 2
Course classification: compulsory	
Training type: 70% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 2. semester	
Course objectives	
The aim of the course is the analytical study of several key source texts of ancient and medieval philosophy.	
Course content	
The source texts are intended to deepen what was covered in History of Philosophy 1, offering a more detailed understanding of certain problems and attempted solutions. Hungarian translations of the texts are available to students in the anthology published by the College.	
Applied teaching methods	
<p>During class, the instructor uses the following teaching methods:</p> <ul style="list-style-type: none"> – reading/processing source texts, – argumentation, analysis (in writing or orally), <p>Expected of the student:</p> <ul style="list-style-type: none"> – independent reading and processing of the source text, – library and internet research, – active class participation. 	
Assessment and Evaluation System	
oral examination	
<p><u>Evaluation Criteria:</u></p> <p>Excellent:</p> <ul style="list-style-type: none"> - exam score above 90%, <p>Outstanding preparation and in-class work,</p> <ul style="list-style-type: none"> - Excellent level of knowledge, analytical and argumentative skills, - or the combination of these factors <p>Good:</p> <ul style="list-style-type: none"> - Exam score between 80–89% <p>Good preparation and in-class work,</p> <ul style="list-style-type: none"> – Good level of knowledge, analytical and argumentation skills (with slight uncertainty). - or the combination of these factors <p>Satisfactory:</p> <ul style="list-style-type: none"> - Exam score between 70–79%, - Inconsistent preparation and in-class work, - Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty) 	

- or the combination of these factors

Pass:

- Exam score between 60–69%,
- Poor preparation and in-class work,
- Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)
- or the combination of these factors

Fail:

- Exam score below 60%,
- Inadequate preparation and in-class work,
- Inadequate, unassessable level of knowledge
- or the combination of these factors

Literature

Required Reading:

Balikó György (ed) 2025. Antik és középkori filozófia. Budapest: A Tan Kapuja Buddhista Főiskola.

Recommended Reading:

Maróth M. 2002. A görög filozófia története. Piliscsaba: PPKE BTK.

Étienne Gilson 2015. A középkori filozófia története. During the semester we will cover the following authors and schools: the Presocratics, the Sophists, Socrates, Plato, Aristotle, Hellenistic philosophy (Epicureanism, Stoicism, Skepticism), Neoplatonism, Patristics, and Scholastic philosophy.

Skills and Competencies

Knowledge: Through working with the source texts, the student further develops their knowledge of ancient Greek and medieval philosophy, gaining a more detailed familiarity with the content and terminology of the period's major philosophical works, as well as the problems and forms of argumentation found in the texts.

Abilities: The student possesses sensitivity to philosophical problems and argumentative ability, recognises the connections between different issues and theories, is acquainted with the main scholarly positions related to the field, and is capable of forming independent judgements about them. They use information and communication tools, networks, and functions in exploring the field.

Attitude:

The student strives for self-knowledge and for deepening their self-understanding, and also aims to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others.

Autonomy and responsibility:

The student leads their life according to the pursuit of knowledge and understanding, setting an example for others.

Course Coordinator: Dr. Balázs Kékesi, PhD

Instructor Involved in Teaching the Course: Dr. György Czétány, PhD

History of Philosophy 2. Le. (Renaissance and 17th-18th Centuries)	Credits: 2
Course classification: compulsory	
Training type: 70% theoretical	
Course type: lecture contact hours: 14 × 90 min language: Hungarian	
Assessment method: colloquium	
Curricular position of the course: 3. semester	
Course objectives	
An overview of the periods and key works of early modern European philosophy.	
Course content	
<p>Contents of the Course:</p> <p>Within the framework of the course, we review the systems of the most important thinkers of early modern philosophy, from the Renaissance up to the end of the eighteenth century.</p> <p>Topics covered:</p> <p>We begin with the key thinkers of the Renaissance (Ficino, Montaigne, Bruno), then turn to the major achievements of the sixteenth–seventeenth century scientific revolution. This is followed by an introduction to the two major philosophical movements of the modern period: rationalism and empiricism. Among the rationalists, we study Descartes, Pascal, Spinoza and Leibniz. Within the empiricist tradition, we discuss the philosophies of Locke, Berkeley and Hume. The semester concludes with an examination of the philosophical ideas of the French Enlightenment and Kant’s critical philosophy.</p>	
Applied teaching methods	
Oral presentation supported by PowerPoint. Discussion of questions and observations arising during the lecture.	
Assessment and Evaluation System	
<p>Part-time: individual or group preparation based on the subject materials, supplementary materials, and scholarly literature.</p> <p>In distance education: Reading and processing the sources and texts available in Tantár; active participation in online consultations.</p> <p>At the end of the semester, an oral examination on one of the following topics: Renaissance philosophy, Descartes, Pascal, Spinoza, Leibniz, Locke, Berkeley, Hume, the Enlightenment, or Kant. An oral presentation of the lecture material and the prescribed literature is required.</p>	
<u>Evaluation Criteria:</u>	
Excellent: Excellent level of knowledge, analytical and argumentative skills,	
Good: Good level of knowledge, analytical and argumentation skills (with slight uncertainty).	
Satisfactory: Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty)	
Pass Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)	

Fail: Inadequate, unassessable level of knowledge
Literature
<p>Required Reading: Boros Gábor (szerk.) 2007. Filozófia, Budapest: Akadémia Kiadó, 569-812. Boros Gábor 1997. Spinoza és a filozófiai etika problémája. Budapest: Atlantisz. Deleuze, Gilles 1998. Hume és Kant. Budapest, Osiris.</p> <p>Recommended Reading: Pavlovits Tamás 2010. Blaise Pascal. Máriabesnyő-Gödöllő: Atraktor. Forrai Gábor 2005. A jelek tana. Locke ismeretelmélete és metafizikája. Budapest: L'Harmattan.</p>
Skills and Competencies
<p>Through working with the source texts, the student further develops their knowledge of Renaissance and seventeenth–eighteenth-century philosophy, gaining more detailed familiarity with the content and terminology of the period's key works, as well as the philosophical problems and forms of argumentation found in the texts.</p> <p>The student acquires skills in reading comprehension and textual analysis, becomes capable of producing written text analyses, and develops the proficiency required in research methodology together with competence in source criticism.</p> <p>The expected attitude is to read and work through the assigned texts at home, to discuss them in seminar sessions, and to participate actively in class.</p> <p>The student's autonomy and responsibility should extend to the independent use of the concepts of the texts studied and the terminology of the relevant scholarship; they apply information and communication tools, networks and functions in learning within the field.</p> <p>In the end-of-semester written paper, beyond mastering the literature, they formulate independent conclusions, compare the various readings and views, and, on this basis, adopt a critical stance towards the text read.</p>
Course Coordinator: Dr. Balázs Kékesi, PhD
Instructor Involved in Teaching the Course: Dr. György Balikó, PhD

History of Philosophy 2. Sem. (Renaissance and 17th-18th Centuries)	Credits: 2
Course classification: compulsory	
Training type: 70% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 3. semester	
Course objectives	
The aim of the seminar is the analytical study of several key source texts from Renaissance and seventeenth–eighteenth-century philosophy.	
Course content	
<p>Contents of the Course:</p> <p>The source texts are intended to deepen what was covered in History of Philosophy 2, offering a more detailed understanding of certain problems and attempted solutions. The Hungarian translations of the texts are available to students in an electronic reader compiled within the framework of an EFOP project.</p> <p>Over the semester we will explore the key thinkers of early modern Western philosophy. Our guiding question is: how do the philosophers discussed conceive the then-emerging modern concept of science, and what do they take to be the possibilities and limits of metaphysical knowledge?</p> <p>Topics covered:</p> <p>We begin with the emergence of the modern concept of science. As an introduction, we briefly touch on Renaissance thinkers who played a major role in challenging the medieval Aristotelian worldview. We discuss the scientific revolution achieved by Kepler, Galileo and Newton in providing a mathematical foundation for physics.</p> <p>We consider Descartes’s attempt to give the sciences an epistemological foundation, and Hobbes’s programme to ground political science on natural-scientific principles.</p> <p>Next, we examine in more detail two rationalist thinkers who sought to establish the ultimate questions of metaphysics on a scientific basis. We first read selections from Spinoza’s Ethics, expounded in geometrical order, then outline Leibniz’s metaphysics founded on logical principles.</p> <p>We then turn to the philosopher who forged a synthesis of empiricism and rationalism through the “Copernican revolution” in epistemology: Immanuel Kant, who inquires into the conditions of possibility of metaphysics and the limits of reason. In doing so, he develops the critical philosophy of the Enlightenment, whose central question is: What is the human being?</p> <p>Finally, we conclude the semester with an introduction to Hegel’s dialectical philosophy, analysing how the self-reflective movement of consciousness unfolds into a complete philosophical system.</p>	
Applied teaching methods	
Oral presentation, classroom discussion, and argumentation and analysis in both written and oral form. Independent, at-home study of brief early modern philosophical texts, followed	

by discussion in seminar sessions. Using the PowerPoint presentation that summarises the philosophic topic.

Assessment and Evaluation System

Part-time: individual or group preparation based on the subject materials, supplementary materials, and scholarly literature.

In distance education: Reading and processing the sources and texts available in Tantár; active participation in online consultations.

Assessment will take the form of a written assignment submitted at the end of the semester.

Expectations include the use of the assigned literature relevant to the topic; proper footnoting and compilation of a bibliography; compliance with the formatting requirements for the written document; a review of the scholarly literature; and, on that basis, the formulation of independent conclusions and supporting them with reasoned argument.

The use of AI (artificial intelligence) in preparing the written paper is permitted only in the manner and form defined by the College's regulations, and in consultation with the instructor.

Evaluation Criteria:

Signature requires active class participation and a written assignment at the end of the semester.

Evaluation Criteria:

Excellent: analysis based on more substantial literature / sources or on outstanding individual insights; a well-founded (data-supported) original case study or the presentation of another case study with multiple sources,

Good: analysis based on fewer literature / sources, or inspiring but idea-level reflections; an original case study or the presentation of another case study with fewer sources,

Satisfactory: Analysis based on weak sources or undeveloped personal insights; structured but unreferenced free-flow ideas

Pass: Superficial analysis based on general knowledge, free-flow ideas presented in a disorganised but still interpretable manner.

Fail: Inadequate, unassessable level of knowledge

Literature

Required Reading:

Balikó György, Schreiner Dénes, Szathmári Botond (szerk.) 2019. History of Philosophy 2. Szöveggyűjtemény. Budapest: A Tan Kapuja Buddhista Főiskola.

Koyré, Alexandre 2010. Tanulmányok a tudományos gondolkodás történetéről. (Szigeti Csaba ford.) Budapest: L'Harmattan.

Deleuze, Gilles 1998. Hume és Kant. (Ullmann Tamás ford.) Budapest, Osiris.

Recommended Reading:

Schmal Dániel 2012. A kezdet nélküli kezdet. Descartes és a karteizianizmus problémái, Budapest: Gondolat Kiadó.

Liske, Michael-Thomas 2013. Gottfried Wilhelm Leibniz. (Felkai Gábor ford.) Budapest: Typotex.

Skills and Competencies

Through working with the source texts, the student further develops their knowledge of Renaissance and seventeenth–eighteenth-century philosophy, gaining more detailed familiarity with the content and terminology of the period’s key works, as well as the philosophical problems and forms of argumentation found in the texts.

The student acquires skills in reading comprehension and textual analysis, becomes capable of producing written text analyses, and develops the proficiency required in research methodology together with competence in source criticism.

The expected attitude is to read and work through the assigned texts at home, to discuss them in seminar sessions, and to participate actively in class.

The student’s autonomy and responsibility should extend to the independent use of the concepts of the texts studied and the terminology of the relevant scholarship; they apply information and communication tools, networks and functions in learning within the field.

In the end-of-semester written paper, beyond mastering the literature, they formulate independent conclusions, compare the various readings and views, and, on this basis, adopt a critical stance towards the text read.

Course Coordinator: Dr. Balázs Kékesi, PhD

Instructor Involved in Teaching the Course: Dr. György Balikó, PhD

History of Philosophy 3. Le. (19-20. Centuries)	Credits: 2
Course classification: compulsory	
Training type: 70% theoretical	
Course type: lecture contact hours: 14 × 90 min language: Hungarian	
Assessment method: colloquium	
Curricular position of the course: 4. semester	
Course objectives	
Students become familiar with the history of nineteenth- and twentieth-century philosophy, its major figures, movements, and the fundamental philosophical problems that arise.	
Course content	
<p>Over the semester, we will examine the thought of the principal representatives of nineteenth- and twentieth-century European philosophy. We will survey the ideas of German Idealism, the philosophy of life, existentialism, phenomenology, hermeneutics, postmodernism, as well as positivism and analytic philosophy.</p> <ol style="list-style-type: none"> 1. Fichte 2. Schelling and German Romanticism 3. Hegel 4. Materialism: Feuerbach, Marx 5. Kierkegaard 6. Schopenhauer and the philosophy of life 7. Nietzsche 8. Husserl and phenomenology 9. Heidegger, Sartre and existentialism 10. Classical positivism: Comte 11. The Vienna Circle and Russell 12. Wittgenstein and analytic philosophy 	
Applied teaching methods	
lecture, explanation	
Assessment and Evaluation System	
colloquium: oral or written examination (student's choice)	
<p><u>Evaluation Criteria:</u></p> <p>Excellent:</p> <ul style="list-style-type: none"> - exam score above 90%, <p>Outstanding preparation and in-class work,</p> <ul style="list-style-type: none"> - Excellent level of knowledge, analytical and argumentative skills, - or the combination of these factors <p>Good:</p> <ul style="list-style-type: none"> - Exam score between 80–89% <p>Good preparation and in-class work,</p> <ul style="list-style-type: none"> – Good level of knowledge, analytical and argumentation skills (with slight uncertainty). 	

- or the combination of these factors

Satisfactory:

- Exam score between 70–79%,

- Inconsistent preparation and in-class work,

- Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty)

- or the combination of these factors

Pass:

- Exam score between 60–69%,

- Poor preparation and in-class work,

- Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)

- or the combination of these factors

Fail:

- Exam score below 60%,

- Inadequate preparation and in-class work,

- Inadequate, unassessable level of knowledge

- or the combination of these factors

Literature

Required Reading:

Boros G. (szerk.): Filozófia (Akadémiai, Budapest, 2007.)

H. J. Störig: A filozófia világtörténete (Helikon, Budapest, 2005.)

B. Russell: A nyugati filozófia története (Göncöl, Budapest, 1994.)

Recommended Reading:

Olay Cs. – Ullmann T.: Kontinentális filozófia a XX. században (L'Harmattan, Budapest, 2011.)

T. Sorell – G. A. J. J) Rogers: Analytic Philosophy and History of Philosophy (Clarendon Press, Oxford, 2005.)

Skills and Competencies

Knowledge: The student is familiar with the fundamental movements and problems of nineteenth- and twentieth-century philosophy, understands the meaning of the related basic concepts, and is able to navigate among the key positions in the field.

Abilities:

develops sensitivity to philosophical problems,

recognises connections between different issues and theories,

can independently use the terminology of the discipline,

Applies information and communication tools, networks, and functions to learning within the field.

Is able to read basic specialist texts in a foreign language.

Attitude:

They strive for self-knowledge and its deepening.

Interprets continuous personal learning as serving the common good.

Autonomy and responsibilities:

They lead their life according to Buddhist ethics and spiritual attitudes, serving as an example to others.

- Through their practice, they achieve a deep understanding and direct experience of what they have learned, allowing them to approach others with openness and a willingness to help.

Course Coordinator: Dr. György Czétány, PhD

Instructor Involved in Teaching the Course: Dr. Dénes Schreiner, PhD

History of Philosophy 3. Sem. (19-20. Centuries)	Credits: 2
Course classification: compulsory	
Training type: 70% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 4. semester	
Course objectives	
Students become familiar with the key texts of nineteenth- and twentieth-century philosophy and are able to analyse and interpret them.	
Course content	
<p>Over the semester, we will read the thought of the principal representatives of nineteenth- and twentieth-century European philosophy. Together we will examine the teachings that arise and discuss the problems they raise. Through oral and written assignments, individually or in groups, we will attempt to reflect further on these questions with reasoned argument, assess their relevance to our present cultural and intellectual situation, and compare them with teachings from other fields.</p> <ol style="list-style-type: none"> 1. Fichte 2. Schelling and German Romanticism 3. Hegel 4. Materialism: Feuerbach, Marx 5. Kierkegaard 6. Schopenhauer and the philosophy of life 7. Nietzsche 8. Husserl and phenomenology 9. Heidegger, Sartre and existentialism 10. Classical positivism: Comte 11. The Vienna Circle and Russell 12. Wittgenstein and analytic philosophy 	
Applied teaching methods	
Throughout the course, students work through philosophical questions and problems both independently and in teams. They are set reading-comprehension and writing tasks and discuss questions related to the given teachings. In the form of a short presentation, they present and analyse a topic, followed by a group discussion. The course includes online lectures in the history of philosophy and skills-development materials (a reader in the history of philosophy), whose tasks at varying levels are suitable for both remedial support and talent development.	
Assessment and Evaluation System	
practical grade: seminar paper, report, or presentation (Student's choice). The use of AI (artificial intelligence) in preparing the written paper is permitted only in the manner and form defined by the College's regulations, and in consultation with the instructor.	

Evaluation Criteria:**Excellent:**

Outstanding preparation and in-class work,

- Excellent level of knowledge, analytical and argumentative skills, analysis based on more substantial literature / sources or on outstanding individual insights; a well-founded (data-supported) original case study or the presentation of another case study with multiple sources,
- a well-structured individual mini-presentation / group project based on more substantial literature / sources or on outstanding individual insights (presented excellently, with individual contributions clearly distinguished),
- or the combination of these factors

Good:

Good preparation and in-class work,

- Good level of knowledge, analytical and argumentation skills (with slight uncertainty). analysis based on fewer literature / sources, or inspiring but idea-level reflections; an original case study or the presentation of another case study with fewer sources,
- a group project based on fewer sources or inspiring but idea-level work (some uncertainty in the presentation; individual contributions not entirely clear),
- or the combination of these factors

Satisfactory:

- Inconsistent preparation and in-class work,

- Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty)

analysis based on weak literature / sources, or on under-developed individual insights; free-form ideas arranged into a presentable format without sources,

- Individual presentation or group project based on weak sources or undeveloped ideas (considerable uncertainty in presentation, individual contributions blurred).
- or the combination of these factors

Pass:

- Poor preparation and in-class work,

- Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)

– Superficial analysis based on general knowledge, free-flow ideas presented in a disorganised but still interpretable manner.

– Weak individual presentation or group project based on general knowledge, poorly prepared (difficult delivery, individual contributions indecipherable).

– Or a combination of these factors

- or the combination of these factors

Fail:

- Inadequate preparation and in-class work,

- Inadequate, unassessable level of knowledge

– incoherent analysis / group project.

- or the combination of these factors

Literature**Required Reading:**

Schreiner D. (szerk.): XIX-XX. századi filozófiai. Filozófiatörténeti szöveggyűjtemény kérdésekkel és feladatokkal III. (A Tan Kapuja Buddhista Főiskola jegyzete, Budapest, 2025.)

Recommended Reading:

Olay Cs. – Ullmann T.: Kontinentális filozófia a XX. században (L'Harmattan, Budapest, 2011.)

T. Sorell – G. A. J. J) Rogers: Analytic Philosophy and History of Philosophy (Clarendon Press, Oxford, 2005.)

Skills and Competencies

Knowledge: The student is familiar with the fundamental movements and problems of nineteenth- and twentieth-century philosophy, understands the meaning of the related basic concepts, and is able to navigate among the key positions in the field.

Abilities:

Is able to produce independent written analyses.

develops reading comprehension and writing skills

Builds proficiency in research methodology and source-critical competence.

Acquires the skill of a comparative approach to different systems of thought.

Applies information and communication tools, networks, and functions to

learning within the field.

Is able to read basic specialist texts in a foreign language.

Attitude:

They strive for self-knowledge and its deepening.

They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others.

Interprets continuous personal learning as serving the common good.

Autonomy and responsibilities:

They lead their life according to Buddhist ethics and spiritual attitudes, serving as an example to others.

- Through their practice, they achieve a deep understanding and direct experience of what they have learned, allowing them to approach others with openness and a willingness to help.

Course Coordinator: Dr. György Czétány, PhD

Instructor Involved in Teaching the Course: Dr. Dénes Schreiner, PhD

3.2. History of Religions

Field of Study: History of Religions 1-3.

Credit Range: 9 credits

Courses

- History of Religions 1. (Ancient Religions of Euro-Asia)
- History of Religions 2. (Religions of Ancient Cultures)
- History of Religions 3. (Monotheistic Religions)

History of Religions 1. (Ancient Religions of Euro-Asia)	Credits: 3
Course classification: compulsory	
Training type: 70% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 2. semester	
Course objectives	
To provide a comprehensive overview of the religions of ancient cultures preceding the great world religions, and of the diversity and general characteristics of the belief systems of indigenous peoples, thereby illuminating the development of human thought.	
Course content	
<p>After considering the presumed belief systems of prehistoric humans and the Neolithic era, we turn to the worldview and practices of shamanism, which was widespread across Asia. This is followed by an overview of the divine concepts and religious practices of the ancient Near Eastern civilisations: Egypt, Mesopotamia, Ugarit, and the Hittites. We then examine the supposed primordial religion of the Indo-Europeans, along with the world of the Vedas. Finally, two examples of the survival of primordial religious elements are considered: Japanese Shinto and Tibetan Bön.</p> <p>Course structure, broken down into 14 sessions:</p> <ol style="list-style-type: none">1. The presumed belief system of prehistoric humans.2. The distinction between magical and religious thought.3. Shamanism.4. The Neolithic revolution and the renewal of religion: the emergence of divine figures.5. Religious ideas in ancient Egypt.6. Magic versus religion in Egypt.7. The gods and major myths of Mesopotamia.8. The seeds of a philosophy of life: The Epic of Gilgamesh.9. The Western Semites: Ugarit, Canaan.10. Traces of archaic, primordial religious elements in the Bible.11. The supposed ancient religion of the Indo-European tribes and its remnants.12. The world of the Vedas.13. Shinto and Bön as survivals of animistic primordial religion.14. Conclusion: cultural differences and universal patterns in ancient religions. The history of religions as the study of the development of human consciousness.	

Applied teaching methods
Teaching is delivered as a traditional lecture series. At the end of each lecture, students may ask questions.
Assessment and Evaluation System
<p>At the end of the semester, students are required to submit a five-page paper on any topic covered during the course. Attendance at lectures is not compulsory, but counts as an advantage.</p> <p>The use of AI (artificial intelligence) in preparing the submitted paper is permitted only in the manner and form defined by the College's regulations and in consultation with the instructor.</p> <p><u>Evaluation Criteria:</u></p> <p>Excellent (5): awarded to the student who writes the end-of-semester essay at a high level, with independent ideas and thorough preparation, within the required length, and with flawless formal presentation.</p> <p>Good (4): awarded to the student who writes the end-of-semester essay with adequate preparation and within the required length, but without presenting independent ideas.</p> <p>Satisfactory (3): awarded to the student who writes the end-of-semester essay at an average quality, meaning it contains either formal or substantive errors, or falls short of the required length.</p> <p>Pass (2): awarded to the student who writes the end-of-semester essay at a sufficient level, which may involve being too short, superficial, lacking information, containing errors or pseudo-scientific ideas, or dealing with an overly general and clichéd topic. However, the work still reaches the minimum level required for grading, or, if the essay is of low quality, the student has at least regularly attended lectures.</p> <p>Fail (1): awarded to the student who does not submit the end-of-semester essay, or writes it at a very low level, where the shortcomings listed under the "Pass" grade apply, but the work does not reach the level required for grading, and the student has also not attended lectures.</p>
Literature
<p>Required Reading:</p> <p>Eliade, Mircea (1994): Vallási hiedelmek és eszmék története I. Budapest, Osiris.</p> <p>Frazer, James (1993): Az aranyág. Budapest, Osiris.</p> <p>Leeuw, Gerardus van der (2001): A vallás fenomenológiája Budapest, Osiris.</p> <p>Seeking</p> <p>Recommended Reading:</p> <p>Kákossy László (1998): Az ókori Egyiptom története és kultúrája. Budapest, Osiris.</p> <p>Colin Renfrew (2006): A civilizáció előtt. Budapest, Osiris.</p>
Skills and Competencies
a) Knowledge

Has a comprehensive understanding of the field of the history of religions, including the various ancient religions and belief systems discussed during the semester.

Possesses knowledge of the relevant terminology.

- Acquires the methods of knowledge acquisition and problem-solving characteristic of the discipline.

(historical and anthropological approaches to religion).

Has the knowledge required to carry out comparative study and understanding of archaic cultures and

the religions and belief systems that shaped them.

b) Abilities:

- Understands and utilises the field's online and print literature in Hungarian and in foreign languages (primarily English).

Is able to comprehend and interpret concepts in the history of religions as well as different religious phenomena.

- They possess knowledge of effective information retrieval and processing related to their field

Has the digital competences needed to produce popular articles, academic studies, and to illustrate professional presentations.

c) Attitude:

Strives to deepen understanding of different cultures and their religions.

Aims at open-mindedness and at communicating and transmitting what has been learned in an authentic way, while also engaging with, accepting, and authentically conveying innovations in the discipline.

They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others.

d) Autonomy and responsibilities:

Acts responsibly in interpreting different religions.

Is capable of a penetrating understanding of what has been learned, thereby approaching other cultures with openness and tolerance.

Course Coordinator: Dr. György Balikó, PhD

Instructor Involved in Teaching the Course }Pandita Botond Szathmári

History of Religions 2. (Religions of Ancient Cultures)	Credits: 3
Course classification: compulsory	
Training type: 70% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 3. semester	
Course objectives	
The course addresses the religions of ancient complex cultures. Its aim is for students, through a comparative approach, to gain a clear understanding of the similarities and differences among these religions.	
Course content	
<p>Ancient Greek Religion 1.</p> <ul style="list-style-type: none"> • Cretan religion: gods, sanctuaries, rites, burials. • Religion of the Mycenaean period. • Ancient concepts of Greek religion. • The classical Greek pantheon. • Hesiod: Theogony (gr. Θεογονία). • Greek rites. <p>Ancient Greek Religion 2</p> <ul style="list-style-type: none"> • Religious cults of the Greeks. • Greek conceptions of the soul (psyche, thymos, pneuma). • Communication with the souls of the dead. • The Eleusinian Mysteries. <p>Ancient Greek Religion 3</p> <ul style="list-style-type: none"> • The cult of Dionysus. • The Orphic tradition. <p>Roman Religion</p> <ul style="list-style-type: none"> • Gods and concepts of the soul. • Dying and rising gods in the imperial period: Isis and Osiris, Attis and Cybele. • The Mithras cult. <p>Persian Religion 1</p> <ul style="list-style-type: none"> • Proto-Persian religion and its myths. • Zarathustra's (Av. Zaratu(x)št, MP Zartušt, Gr. Ζωροαστήρ) religious reform in Iran. • The Avesta (Av. Avesta), Bundahisn (MP Bundahišn), and the Dēnkard (MP Dēnkard). • Ahura Mazda / Ōhrmazd, Angra Mainyu / Ahriman. • The Amesha Spentas (Av. Aməša Spənta): Good Thought (Av. Vohu Manah), Best Truth (Av. Aša Vahištā), Desired Dominion (Av. Xšaθra Vairya), Holy Devotion (Av. Spənta Ārmaiti), Wholeness (Av. Haurwatāt), Immortality (Av. Amərətāt). <p>Persian Religion 2</p>	

- Persian eschatology (Av. frašo kərəti): Ušēdar (Av. Ushēdar), Ušēdarmāh (Av. Ushēdarmāh), and Sōšyāns (Av. Sōshyāns).
- Persian concepts of the soul: vitality (Av. ahu), self (Av. daēnā), perception (Av. baoδah), soul (Av. urvan), personal genius (Av. fravašī).
- The myth of Zurvān (Av. Zurvān) and the Zurvanite heretical movement.
- Manichaeism.

Persian Religion 3

- Conceptions of the afterlife: Ardā Wīrāz-nāmag (MP Ardā Wīrāz-nāmag).
- Religious practices of the Parsis.
- Mithra (Av. Mithra, MP Mitr).
- The activity of Mani and Manichaeism.

Confucianism 1

- A brief history of Confucianism.
- The legendary life of Confucius.
- The concepts of virtue (de), humaneness (ren), the noble person (junzi), and the petty person (xiaoren).
- The rectification of names (zhengming).

Confucianism 2

- The Five Classics (Yijing, Shijing, Shujing, Chunqiu, Liji).
- The Analects (Lunyu) compiled by the disciples.
- The cult of Confucius.
- Neo-Confucianism.

Daoism 1

- Laozi as the mythical founder of religion.
- The Daode jing.
- The Yin-Yang (yīn-yáng) school and the teaching of the Five Phases (wuxing).
- The concept of qi.

Daoism 2

- Zhuangzi and the True Book of the Flourishing South (Nanhua zhenjing).
- Liezi and the True Book of the Embracing Void (Liezi zhenjing).

Religious Daoism 1

- The school of the Celestial Masters (tianshi).
- Zhang Daoling.
- The school of Highest Clarity (Shangqing).

Religious Daoism 2

- The Daoist pantheon.
- Geomancy, magic, and healing.
- Popular Daoism.

Syncretisms

- The encounter of Daoism and Buddhism.
- The synthesis of Confucianism, Daoism, and Buddhism.

Applied teaching methods

By its nature, the module is built primarily around lectures, as for most students this is an entirely new area, an entirely new area, since such subjects are only rarely taught in public education.

Assessment and Evaluation System

colloquium.

Evaluation Criteria:

Assessment is based on how coherently the student can elaborate the content of the topic. and on their command of the key technical terminology.

For a mark of 5, beyond an excellent exposition of the topic, the student is expected to discern

discern similarities and differences among diverse cultural solutions.

A mark of 4 requires a well-developed exposition of the topic.

A mark of 3 is given if the exposition is incomplete and the interpretation of concepts causes difficulties.

A mark of 2 (pass) is awarded if the student has understood the topic only in a vague way. If even this is not achieved, the student receives a mark of 1.

Literature

Required Reading:

Ghirshman, Roman: Az ókori Irán. 1985. Budapest: Gondolat K.

Hegyí Dolores: Polis és vallás. 2002. Budapest: Osiris K.

Szathmári Botond: Kínai vallásfilozófiák: konfucianizmus, taoizmus. 2024. (oktatási segédanyag)

Recommended Reading:

Eliade, Mircea: Vallási hiedelmek és eszmék története I-III. (Idevonatkozó fejezetei) 1994. Budapest: Osiris - Századvég K.

Vaszilijev, L. Sz.: Kultuszok, vallások és hagyományok Kínában. 1977. Budapest: Gondolat K.

Skills and Competencies

Knowledge:

Has a sound knowledge of the principal characteristics and teachings of the ancient Greco-Roman, Persian, and Chinese (Confucian and Daoist) religions. Understands the relationships between these teachings and the social contexts of the respective cultures.

Possesses an overview of the religious patterns across the three regions. Uses the foundational concepts of religious studies with practical proficiency.

Abilities:

- Understands and utilises the field's online and print literature in Hungarian and in foreign languages (primarily English).

They possess knowledge of effective information retrieval and processing related to their area of expertise.

Is able to apply the distinctive conceptual framework and perspective of religious studies within the contexts of different ancient cultures.

Attitude:

Is open-minded and able to understand why the doctrines of these religions take the forms they do.

Is capable of deepening understanding of their own culture by engaging with the mindsets of ancient complex cultures.

Autonomy and responsibilities:

Thinks responsibly when evaluating different religious patterns and does not judge lightly in their interpretation.

Course Coordinator: Dr. György Balikó, PhD

Instructor Involved in Teaching the Course }Pandita Botond Szathmári

History of Religions 3. (Monotheistic Religions)	Credits: 3
Course classification: compulsory	
Training type: 70% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 4. semester	
Course objectives	
<p>The course aims to present the emergence, teachings, characteristics, and major traditions of the monotheistic religions. With particular attention to the common ground and differences among the three Abrahamic religions.</p>	
Course content	
<p>Judaism</p> <ul style="list-style-type: none"> – Certain characteristics of ancient Near Eastern religions. The role of Baal in Phoenicia. – The origins and early history of the Jewish people. – Pre-Judaic elements in the religion of early Judaism. – The authorship of the Five Books of Moses, the Torah (תורה), and its place in the Jewish religion. – Abraham and the era of the patriarchs. – Moses (Mose Rabbénu) and the Egyptian captivity. – The circumstances of the “conquest of the land.” – The era of the kingdom and the Temple. – The institution of the priesthood. – The relationship between God and man in theology. – The role of the prophets in Israel (Elijah, Amos, Hosea, Jeremiah, Isaiah, Jonah). – The Babylonian exile. – The Maccabean revolt. – The sacred texts: Tanakh (תנ"ך), Mishnah (משנה), Talmud and Midrash (מדרש). – The commandments (Mitzvot). – Rabbinic theology. – Pharisees, Sadducees, and Essenes. – Jewish mysticism. – Kabbalah (Zohar). – Hasidism (Sefer Yetzirah). – The Sabbath and the Jewish festivals. – Jewish rituals and customs. – Places of pilgrimage and prayer, synagogues (בית כנסת). – Eschatology: the end of the world as hope. - <p>Christianity</p> <ul style="list-style-type: none"> – Jesus Christ of Nazareth. – Jesus in the rabbinic tradition. 	

- The Gospels – language, canon, textual criticism.
- The difference between Jewish and Greek thought.
- Pauline theology and its various interpretations.
- The persecuted Church – the historical background of the emergence of the early congregations.
- Apocryphal writings.
- The spirit of Gnostic Christian movements.
- Nestorians.
- The Church gaining power – the development of the papal institution.
- The rise of monasticism in the East, Pachomius.
- Western monastic orders.
- Orthodox Christianity.
- The Reformation (J. Wyclif, M. Luther, Jean Calvin, M. Servetus).
- The Counter-Reformation and the Jesuit order.
- New religious movements.

Islam

- The circumstances of the emergence of Islam.
- Muhammad (ar: Muḥammad), the Prophet.
- Allah (ar: al-Ilāh), God.
- The Qur'an (ar: al-Qur'ān) and its interpretation (ar: tafsīr).
- The Five Pillars of Islam (ar: arkān al-islām): confession of faith (ar: šahāda), five daily prayers (ar: ṣalāt), almsgiving (ar: zakāt), fasting (ar: siyām), pilgrimage (ar: ḥaġġ), as well as holy war (ar: ġihād).
- Sharī'a (ar: šarī'a), the laws of religion.
- The formation of the Caliphate (ar: khalīfa) (Abū Bakr, 'Umar, 'Uthmān, 'Alī).
- Sunnis (sunnī) and their theology.
- Shi'ites (ar: šī'a) and their theology – the Imamate (ar: Imām) and the institution of the Mahdī (ar: mahdī).
- The seceders (ar: ḥawāriġ).
- Sufism (ar: taṣawwuf):
- The essence of Sufism and the etymology of the word "Sufī."
- The emergence of Sufism.
- The fundamental features of the Sufī path.
- The characteristics of the dervish orders.
- Unrecognised sects (Ahmadiyya movement, Alawite movement, Druze community, Alevis, Mutawalli movement, Bábism, Nation of Islam).
- The culture of the Umayyads (Umayyad) (661–750).
- The culture of the Abbasids ('Abbāsī) (750–1258).
- Arab philosophers of the Middle Ages (al-Kindī, d. 870; al-Fārābī, d. 950; Ibn Sīnā, d. 1037; Ibn Rushd, d. 1198; Abū Ḥāmid Muḥammad al-Ghazālī, 1058–1111).
- The Islamic calendar and festivals ('īd).
- Islamic sacred art.

Applied teaching methods

By its nature, the module is built primarily around lectures, as for most students this is an entirely new area, an entirely new area. As it is delivered to the whole year group, there is little scope for group sessions.

Assessment and Evaluation System

The student is randomly assigned one of the predetermined topics by rolling. They then produce an outline on paper and present the topic orally.

Evaluation Criteria:

Assessment is based on how coherently the student can elaborate the content of the assigned topic and on their command of the key technical terms related to it.

For a mark of 5, beyond an excellent exposition of the topic, the student is expected to discern

similarities and differences between Tibetan Buddhism and other forms of Buddhism—and even in

relation to other religions.

A mark of 4 requires a well-developed exposition of the topic.

A mark of 3 is given if the exposition is incomplete and the interpretation of concepts causes difficulties.

A mark of 2 (pass) is awarded if the student has understood the topic only in a vague way.

If even this is not achieved, the student receives a mark of 1.

Literature

Required Reading:

Cohn-Sherbok, Dan - Cohn-Sherbok, Lavanaia: A judaizmus rövid története. 2001.

Budapest: Akkord K.

Hill, Jonathan: A keresztény gondolkodás története. 2005. Budapest: Athenaeum 2000 K.

Szathmári Botond: Az iszlám vallás és annak misztikus útja. 2021. Budapest: Napkút K.

Recommended Reading:

Eliade, Mircea: Vallási hiedelmek és eszmék története I-III. (Idevonatkozó fejezetei) 1994.

Budapest: Osiris - Századvég K.

Vankó Zsuzsa – Reisinger János: Bevezetés a Biblia tanulmányozásához. 1993. Budapest:

Bibliaiskolák Közössége

Skills and Competencies

Knowledge:

Has a comprehensive knowledge of the issues surrounding monotheistic religious paradigms, their most important theories, main traditions, and interpretative frameworks.

Is familiar with the technical terminology of the monotheistic religions.

Abilities:

- Understands and utilises the field's online and print literature in Hungarian and in foreign languages (primarily English).

They possess knowledge of effective information retrieval and processing related to the field of monotheistic religions.

is able to interpret the specific conceptual system of the monotheistic religions

within the context of religious studies. clearly perceives the differences between the worldview of

Buddhism and that of the monotheistic religions.

Attitude:

Approaches monotheistic religions in an open and non-judgemental manner. In the spirit of the religious tolerance of Buddhism,

turns towards these religions. Is able to use the modes of thought of the monotheistic religions

as a means of self-exploration and for deepening self-knowledge.

Autonomy and responsibilities:

In the interpretation of monotheistic religions and in forming opinions about them, strives for authenticity.

Course Coordinator: Dr. György Balikó, PhD

Instructor Involved in Teaching the Course }Pandita Botond Szathmári

3.3.Philosophic Disciplines

Field of Study: Philosophic Disciplines 1-2.

Credit Range: 6 credits

Courses

- Philosophical Disciplines 1. (Ethics)
- Philosophical Disciplines 2. (Aesthetics)

Philosophical Disciplines 1. (Aesthetics)	Credits: 3
Course classification: compulsory	
Training type: 60% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 5. semester	
Course objectives	
The student becomes acquainted with the fundamental concepts, problems, questions, schools, and history of aesthetics and philosophy of art.	
Course content	
<p>Over the course we will survey, in broad outline, the main problems of European aesthetic thought. In reviewing the fundamental concepts related to art and beauty, we will also gain an insight into the history of the philosophy of art. Where possible, special attention will be given to the distinctive relationship between art, religion, and philosophy.</p> <p>Defining the course topics:</p> <ol style="list-style-type: none">1. Aesthetics, philosophy of art, art studies2. The concept of art, its relation to beauty, technē and poiēsis3. The concept of the beautiful4. The triad of creator, work, and recipient5. The process of creation, creativity, inspiration, the concept of genius6. The reception of artworks, catharsis, hermeneutical problems7. The mode of being of the artwork, the question of form and content8. Aesthetic value, the concept of taste9. The concept of mimēsis, art and reality, art as a counter-world10. Branches and genres of art11. The autonomy and heteronomy of the aesthetic12. The threefold universe of contemporary art, elite and popular art, the concept of kitsch13. The historicity of art14. Art and society, art and culture	
Applied teaching methods	
Throughout the course, students work through questions and problems of philosophy of art both independently and in teams. They are set reading-comprehension and writing tasks and discuss questions related to the given aesthetical teachings. In the form of a short presentation, they present and analyse a topic, followed by a group discussion. During the	

situational exercises, participants have the opportunity to explore opposing positions in greater depth and to gain a deeper understanding of the other standpoint.

Assessment and Evaluation System

practical grade: seminar paper, report, or presentation (Student's choice). The use of AI (artificial intelligence) in preparing the written paper is permitted only in the manner and form defined by the College's regulations, and in consultation with the instructor.

Evaluation Criteria:

Excellent:

Outstanding preparation and in-class work,

- Excellent level of knowledge, analytical and argumentative skills, analysis based on more substantial literature / sources or on outstanding individual insights; a well-founded (data-supported) original case study or the presentation of another case study with multiple sources,
- a well-structured individual mini-presentation / group project based on more substantial literature / sources or on outstanding individual insights (presented excellently, with individual contributions clearly distinguished),
- or the combination of these factors

Good:

Good preparation and in-class work,

- Good level of knowledge, analytical and argumentation skills (with slight uncertainty). analysis based on fewer literature / sources, or inspiring but idea-level reflections; an original case study or the presentation of another case study with fewer sources,
- a group project based on fewer sources or inspiring but idea-level work (some uncertainty in the presentation; individual contributions not entirely clear),
- or the combination of these factors

Satisfactory:

- Inconsistent preparation and in-class work,

- Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty)

analysis based on weak literature / sources, or on under-developed individual insights; free-form ideas arranged into a presentable format without sources,

- Individual presentation or group project based on weak sources or undeveloped ideas (considerable uncertainty in presentation, individual contributions blurred).
- or the combination of these factors

Pass:

- Poor preparation and in-class work,

- Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)

– Superficial analysis based on general knowledge, free-flow ideas presented in a disorganised but still interpretable manner.

– Weak individual presentation or group project based on general knowledge, poorly prepared (difficult delivery, individual contributions indecipherable).

– Or a combination of these factors

- or the combination of these factors

<p>Fail:</p> <ul style="list-style-type: none"> - Inadequate preparation and in-class work, - Inadequate, unassessable level of knowledge – incoherent analysis / group project. - or the combination of these factors
<p>Literature</p>
<p>Required Reading:</p> <p>W. Tatarkiewicz: Az esztétika alapfogalmai (Kossuth, Budapest, 2006.)</p> <p>Almási M.: Anti-esztétika (Helikon, Budapest, 2003.)</p> <p>Zoltai D.: Az esztétika rövid története (Helikon, Budapest, 1997.)</p> <p>Recommended Reading:</p> <p>J. Maquet: Az esztétikai tapasztalat (Csokonai Kiadó, Debrecen, 2003.)</p> <p>C. Cazeaux (ed.): The Continental Aesthetics Reader (Routledge, London and New York, 2011.)</p>
<p>Skills and Competencies</p>
<p>Competence:</p> <p>Knowledge: The student is familiar with the fundamental movements and problems of philosophy of art, understands the meaning of the related basic concepts, and is able to navigate among the key positions in the field.</p> <p>Abilities:</p> <ul style="list-style-type: none"> Is able to produce independent written analyses. develops reading comprehension and writing skills Builds proficiency in research methodology and source-critical competence. Acquires the skill of a comparative approach to different systems of thought. Applies information and communication tools, networks, and functions to learning within the field. Is able to read basic specialist texts in a foreign language. <p>Attitude:</p> <ul style="list-style-type: none"> They strive for self-knowledge and its deepening. They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others. Interprets continuous personal learning as serving the common good. <p>Autonomy and responsibilities:</p> <ul style="list-style-type: none"> They act responsibly in the interpretation of Buddhism and the transmission of its teachings. They lead their life according to Buddhist ethics and spiritual attitudes, serving as an example to others. - Through their practice, they achieve a deep understanding and direct experience of what they have learned, allowing them to approach others with openness and a willingness to help.
<p>Course Coordinator: Dr. György Czétány, PhD</p>
<p>Instructor Involved in Teaching the Course: Dr. Dénes Schreiner, PhD</p>

Philosophical Disciplines 2. (Ethics)		Credits: 3
Course classification: compulsory		
Training type: 60% practical		
Course type: practical contact hours: 14 x 90 min, language: Hungarian		
Assessment method: Practical Grade		
Curricular position of the course: 6. semester		
Course objectives		
The student becomes acquainted with the fundamental concepts, problems, questions, schools, and history of moral philosophy.		
Course content		
<p>Over the course we will survey, in broad outline, the major anthropological and ethical concepts and questions that arise within European philosophical thought, with occasional excursions—where relevant—into their social- and political-philosophical, as well as philosophy-of-history, dimensions. Familiarity with the emergence of ethics and with the principal currents and approaches in moral philosophy helps to orient students within the history of ethics. We will approach the topics primarily in a systematic manner, while also drawing on examples from the histories of philosophy and religion. For each theme, we will also address the contemporary relevance of the issues under review.</p> <p>Defining the course topics:</p> <ol style="list-style-type: none"> 1. The fundamental questions of philosophical anthropology 2. The structure of human existence 3. Body, soul, spirit, subjectivity 4. Aspects and types of moral philosophy 5. Morality and moral conduct 6. Autonomy, duty, responsibility 7. The problem of evil 8. Virtues, love, and happiness 9. Intention, action, consequence 10. The genealogy of morality 11. Dialogicity 12. Human sociality 13. The question of freedom and justice 14. The historicity of the human being 		
Applied teaching methods		
Throughout the course, students work through questions and problems of philosophy of ethics both independently and in teams. They are set reading-comprehension and writing tasks and discuss questions related to the given ethical teachings. In the form of a short presentation, they present and analyse a topic, followed by a group discussion. During the situational exercises, participants have the opportunity to explore opposing positions in greater depth and to gain a deeper understanding of the other standpoint.		
Assessment and Evaluation System		

practical grade: seminar paper, report, or presentation (Student's choice). The use of AI (artificial intelligence) in preparing the written paper is permitted only in the manner and form defined by the College's regulations, and in consultation with the instructor.

Evaluation Criteria:

Excellent:

Outstanding preparation and in-class work,

- Excellent level of knowledge, analytical and argumentative skills, analysis based on more substantial literature / sources or on outstanding individual insights; a well-founded (data-supported) original case study or the presentation of another case study with multiple sources,
- a well-structured individual mini-presentation / group project based on more substantial literature / sources or on outstanding individual insights (presented excellently, with individual contributions clearly distinguished),
- or the combination of these factors

Good:

Good preparation and in-class work,

- Good level of knowledge, analytical and argumentation skills (with slight uncertainty). analysis based on fewer literature / sources, or inspiring but idea-level reflections; an original case study or the presentation of another case study with fewer sources,
- a group project based on fewer sources or inspiring but idea-level work (some uncertainty in the presentation; individual contributions not entirely clear),
- or the combination of these factors

Satisfactory:

- Inconsistent preparation and in-class work,
- Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty)
- analysis based on weak literature / sources, or on under-developed individual insights; free-form ideas arranged into a presentable format without sources,
- Individual presentation or group project based on weak sources or undeveloped ideas (considerable uncertainty in presentation, individual contributions blurred).
- or the combination of these factors

Pass:

- Poor preparation and in-class work,
- Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)
- Superficial analysis based on general knowledge, free-flow ideas presented in a disorganised but still interpretable manner.
- Weak individual presentation or group project based on general knowledge, poorly prepared (difficult delivery, individual contributions indecipherable).
- Or a combination of these factors
- or the combination of these factors

Fail:

- Inadequate preparation and in-class work,
- Inadequate, unassessable level of knowledge
- incoherent analysis / group project.

- or the combination of these factors
Literature
<p>Required Reading:</p> <p>A. Anzenbacher: Bevezetés a filozófiába (Herder, Budapest, 1993.)</p> <p>A. Comte-Sponville: Kis könyv a nagy erényekről (Osiris, Budapest, 2001.)</p> <p>A. MacIntyre: Az etika rövid története (Typotex, Budapest, 2012.)</p> <p>Recommended Reading:</p> <p>H. Küng: Világvallások etikája (Református Zsinati Iroda, Budapest, 1994.)</p> <p>S. Blackburn: Being good: a short introduction to ethics (Oxford University Press, Oxford, 2002.)</p>
Skills and Competencies
<p>Knowledge: The student is familiar with the fundamental movements and problems of the philosophy of ethics, understands the meaning of the related basic concepts, and is able to navigate among the key positions in the field.</p> <p>Abilities:</p> <ul style="list-style-type: none"> Is able to produce independent written analyses. develops reading comprehension and writing skills Builds proficiency in research methodology and source-critical competence. Acquires the skill of a comparative approach to different systems of thought. Applies information and communication tools, networks, and functions to learning within the field. Is able to read basic specialist texts in a foreign language. <p>Attitude:</p> <ul style="list-style-type: none"> They strive for self-knowledge and its deepening. They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others. Interprets continuous personal learning as serving the common good. <p>Autonomy and responsibilities:</p> <ul style="list-style-type: none"> They act responsibly in the interpretation of Buddhism and the transmission of its teachings. They lead their life according to Buddhist ethics and spiritual attitudes, serving as an example to others. - Through their practice, they achieve a deep understanding and direct experience of what they have learned, allowing them to approach others with openness and a willingness to help.
Course Coordinator: Dr. György Czétány, PhD
Instructor Involved in Teaching the Course: Dr. Dénes Schreiner, PhD

3.4. Religious Studies

Field of Study: Religious Studies 1-2.

Credit Range: 8 credits

Courses

- Religious Studies 1. Le. (Philosophy of Religion)
- Religious Studies 1. Sem. (Philosophy of Religion)
- Religious Studies 2. Le. (Myth, Religion, Arts)
- Religious Studies 2. Sem. (Myth, Religion, Arts)

Religious Studies 1. Le. (Philosophy of Religion)	Credits: 2
Course classification: compulsory	
Training type: 70% theoretical	
Course type: lecture contact hours: 14 × 90 min language: Hungarian	
Assessment method: colloquium	
Curricular position of the course: 5. semester	
Course objectives	
Familiarity with the classical problems and theories in the philosophy of religion.	
Course content	
Over the semester, the following problems will be discussed: the relation between philosophy and religious faith; the possibilities of speaking about God (univocity, equivocity, analogy); the problem of evil as experienced in our world; the provability of God's existence (ontological and cosmological arguments); mystical experience; God's eternity; and the relationship between religion and morality.	
Applied teaching methods	
During class, the instructor uses the following teaching methods: - Oral presentation - Classroom debate – introduction of philosophical terminology. Expected of the student: – active class participation.	
Assessment and Evaluation System	
oral examination	
<u>Evaluation Criteria:</u>	
Excellent:	
- exam score above 90%, Outstanding preparation and in-class work,	
- Excellent level of knowledge, analytical and argumentative skills, - or the combination of these factors	
Good:	

- Exam score between 80–89%
- Good preparation and in-class work,
- Good level of knowledge, analytical and argumentation skills (with slight uncertainty).
 - or the combination of these factors
- Satisfactory:
- Exam score between 70–79%,
 - Inconsistent preparation and in-class work,
 - Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty)
 - or the combination of these factors
- Pass:
- Exam score between 60–69%,
 - Poor preparation and in-class work,
 - Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)
 - or the combination of these factors
- Fail:
- Exam score below 60%,
 - Inadequate preparation and in-class work,
 - Inadequate, unassessable level of knowledge
 - or the combination of these factors

Literature

Required Reading:

Davies, B. 1999. Bevezetés a vallásfilozófiába. Budapest: Kossuth Könyvkiadó. 11-217.
 Kolakowski, L. 1992. Ha nincsen Isten... Budapest: Európa Könyvkiadó.
 Ruh, K. 2006. A nyugati misztika története. Budapest: Akadémiai Kiadó. 1-2. kötet

Recommended Reading:

Griffith-Dickson, G. 2005. The Philosophy of Religion. London: SCM Press.
 Gerardus van der Leeuw: 2001. A vallás fenomenológiája. Budapest, Osiris Kiadó.

Skills and Competencies

Knowledge: The student is familiar with the fundamental movements and problems of philosophy of religion, understands the meaning of the related basic concepts, and is able to navigate among the key positions in the field.

Abilities: The student develops sensitivity to problems, cultivates a desire for understanding and tolerance towards different religions, becomes capable of recognising connections between different issues and theories, is able to use the field's terminology independently, applies information and communication technologies, networks, and functions to support learning in the field, and is able to read basic foreign-language specialist texts.

Attitude: The student adopts an open and accepting stance towards other religions, seeks to learn their teachings and deepen understanding, and strives to solve problems independently or—where their abilities and knowledge are insufficient—in collaboration with others.

Autonomy and Responsibility: The student leads their life in accordance with the pursuit of knowledge and understanding.
--

Course Coordinator: Dr. György Czétány, PhD
--

Instructor Involved in Teaching the Course: Dr. György Balikó, PhD

Religious Studies 1. Sem. (Philosophy of Religion)	Credits: 2
Course classification: compulsory	
Training type: 70% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 5. semester	
Course objectives	
Familiarity with the classical problems and theories in the philosophy of religion.	
Course content	
Over the semester, we will undertake close, analytical readings of several classical source texts. Working through the selected texts is intended to deepen knowledge of the history of religions and to provide a more detailed understanding of specific issues and proposed solutions.	
Applied teaching methods	
<p>During class, the instructor uses the following teaching methods:</p> <ul style="list-style-type: none"> - Classroom debate – reading/processing source texts, – argumentation, analysis (in writing or orally), <p>Expected of the student:</p> <ul style="list-style-type: none"> – independent reading and processing of the source text, – library and internet research, – active class participation. 	
Assessment and Evaluation System	
<p>oral examination</p> <p><u>Evaluation Criteria:</u></p> <p>Excellent:</p> <ul style="list-style-type: none"> - exam score above 90%, <p>Outstanding preparation and in-class work,</p> <ul style="list-style-type: none"> - Excellent level of knowledge, analytical and argumentative skills, - or the combination of these factors <p>Good:</p> <ul style="list-style-type: none"> - Exam score between 80–89% <p>Good preparation and in-class work,</p> <ul style="list-style-type: none"> – Good level of knowledge, analytical and argumentation skills (with slight uncertainty). - or the combination of these factors <p>Satisfactory:</p> <ul style="list-style-type: none"> - Exam score between 70–79%, - Inconsistent preparation and in-class work, - Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty) 	

- or the combination of these factors

Pass:

- Exam score between 60–69%,
- Poor preparation and in-class work,
- Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)
- or the combination of these factors

Fail:

- Exam score below 60%,
- Inadequate preparation and in-class work,
- Inadequate, unassessable level of knowledge
- or the combination of these factors

Literature

Required Reading:

Davies, B. 1999. Bevezetés a vallásfilozófiába. Budapest: Kossuth Könyvkiadó. 11-217.
Kolakowski, L. 1992. Ha nincsen Isten... Budapest: Európa Könyvkiadó.
Ruh, K. 2006. A nyugati misztika története. Budapest: Akadémiai Kiadó. 1-2. kötet

Recommended Reading:

Griffith-Dickson, G. 2005. The Philosophy of Religion. London: SCM Press.
Gerardus van der Leeuw: 2001. A vallás fenomenológiája. Budapest, Osiris Kiadó.

Skills and Competencies

Knowledge: The student is familiar with the fundamental movements and problems of philosophy of religion, understands the meaning of the related basic concepts, and is able to navigate among the key positions in the field. Through engagement with the source texts, the student further develops their knowledge of the philosophy of religion; gains a more detailed familiarity with the terminology of the field's major works; and deepens their grasp of the philosophical problems and modes of argumentation encountered in the texts.

Abilities: The student develops sensitivity to problems, cultivates a desire for understanding and tolerance towards different religions, becomes capable of recognising connections between different issues and theories, is able to use the field's terminology independently, applies information and communication technologies, networks, and functions to support learning in the field, and is able to read basic foreign-language specialist texts.

Attitude: The student adopts an open and accepting stance towards other religions, seeks to learn their teachings and deepen understanding, and strives to solve problems independently or—where their abilities and knowledge are insufficient—in collaboration with others.

if their abilities and knowledge are insufficient, in collaboration with others.

Autonomy and responsibility:

The student leads their life according to the pursuit of knowledge and understanding, setting an example for others.

Course Coordinator: Dr. György Czétány, PhD

Instructor Involved in Teaching the Course: Dr. György Balikó, PhD

Religious Studies 2. Le. (Myth, Religion, Arts)	Credits: 2
Course classification: compulsory	
Training type: 70% theoretical	
Course type: lecture contact hours: 14 × 90 min language: Hungarian	
Assessment method: colloquium	
Curricular position of the course: 6. semester	
Course objectives	
<p>Over the semester, we will examine how the concepts and rites of ancient Greek and Judeo-Christian religion and mythology—both fundamental to European culture - are presented in dramatic works. Drawing on a selection of specific pieces, we will explore the relationship between religion and art and consider the conditions, modes, and purposes of the aesthetic manifestation of religious form and content.</p>	
Course content	
<ol style="list-style-type: none"> 1. Introduction to ancient religion and mythology 2. Introduction to the dramatic poetry of antiquity 3. Ancient theatre and drama as a religious phenomenon 4. The Oresteia I: Agamemnon 5. The Oresteia II: The Libation Bearers 6. The Oresteia III: The Eumenides 7. Summary: religion and art in antiquity 8. Introduction: the relationship between Judeo-Christian religion and art 9. Christian religious drama: mystery plays, miracle plays, moralities 10. The Play of Adam 11. Everyman 12. Auto of the Sibyl Cassandra 13. Summary: religion and art in Christianity 14. Comparison of ancient and medieval drama 	
Applied teaching methods	
<p>During class, the instructor uses the following teaching methods:</p> <ul style="list-style-type: none"> - Oral presentation - Classroom debate – introduction of philosophical terminology. <p>Expected of the student:</p> <ul style="list-style-type: none"> – active class participation. 	
Assessment and Evaluation System	
oral examination	
<u>Evaluation Criteria:</u>	
Excellent:	

<ul style="list-style-type: none"> - exam score above 90%, <p>Outstanding preparation and in-class work,</p> <ul style="list-style-type: none"> - Excellent level of knowledge, analytical and argumentative skills, - or the combination of these factors <p>Good:</p> <ul style="list-style-type: none"> - Exam score between 80–89% <p>Good preparation and in-class work,</p> <ul style="list-style-type: none"> – Good level of knowledge, analytical and argumentation skills (with slight uncertainty). - or the combination of these factors <p>Satisfactory:</p> <ul style="list-style-type: none"> - Exam score between 70–79%, - Inconsistent preparation and in-class work, - Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty) - or the combination of these factors <p>Pass:</p> <ul style="list-style-type: none"> - Exam score between 60–69%, - Poor preparation and in-class work, - Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding) - or the combination of these factors <p>Fail:</p> <ul style="list-style-type: none"> - Exam score below 60%, - Inadequate preparation and in-class work, - Inadequate, unassessable level of knowledge - or the combination of these factors

Literature

Required Reading:

J. Kott: Istenevők (Európa, Budapest, 1998.)

Karsai Gy.: A Szép és a Szörnyeteg (Osiris, Budapest, 1999.)

N. Frye: Kettős tükör (Európa, Budapest, 1996.)

Recommended Reading:

P. Ricoeur: Bibliai hermeneutika (Hermeneutikai Kutatóközpont, Budapest, 1995.)

H. D. F. Kitto: Greek Tragedy (Routledge, London – New York, 2003.)

Skills and Competencies

Knowledge: The student is familiar with the fundamental movements and problems of religious studies, understands the meaning of the related basic concepts, and is able to navigate among the key positions in the field.

Abilities: The student develops sensitivity to problems, cultivates a desire for understanding and tolerance towards different religions, becomes capable of recognising connections between different issues and theories, is able to use the field's terminology independently, applies information and communication technologies, networks, and functions to support learning in the field, and is able to read basic foreign-language specialist texts.

Attitude: The student adopts an open and accepting stance towards other religions, seeks to learn their teachings and deepen understanding, and strives to solve problems independently or—where their abilities and knowledge are insufficient—in collaboration with others.

Autonomy and responsibility:

The student leads their life according to the pursuit of knowledge and understanding, setting an example for others.

Course Coordinator: Dr. György Czétány, PhD

Instructor Involved in Teaching the Course: Dr. Dénes Schreiner, PhD

Religious Studies 2. Sem. (Myth, Religion, Arts)	Credits: 2
Course classification: compulsory	
Training type: 70% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 6. semester	
Course objectives	
Over the semester, we will read myth-bearing texts (from antiquity, the Bible, etc.) and interpret and analyse them together. We will incorporate insights from theories of myth as well as from other disciplines (aesthetics, religious studies, etc.).	
Course content	
<ol style="list-style-type: none"> 1. Introduction: mythic thinking. 2. Interpretations of myth; types of myth. 3. Myth, religion and memory; time, history, narrativity. 4. Myth, religion, symbols, dreams, imagination. 5. The world of Greek mythology. 6. Text reading 1. 7. Text reading 2. 8. Text reading 3. 9. Text reading 4. 10. The world of the Old Testament. 11. Text reading 5. 12. Text reading 6. 13. Text reading 7. 14. Text reading 8. 	
Applied teaching methods	
<p>During class, the instructor uses the following teaching methods:</p> <ul style="list-style-type: none"> - Classroom debate – reading/processing source texts, – argumentation, analysis (in writing or orally), <p>Expected of the student:</p> <ul style="list-style-type: none"> – independent reading and processing of the source text, – library and internet research, – active class participation. 	
Assessment and Evaluation System	
oral examination	
<u>Evaluation Criteria:</u>	
Excellent:	

<ul style="list-style-type: none"> - exam score above 90%, <p>Outstanding preparation and in-class work,</p> <ul style="list-style-type: none"> - Excellent level of knowledge, analytical and argumentative skills, - or the combination of these factors <p>Good:</p> <ul style="list-style-type: none"> - Exam score between 80–89% <p>Good preparation and in-class work,</p> <ul style="list-style-type: none"> – Good level of knowledge, analytical and argumentation skills (with slight uncertainty). - or the combination of these factors <p>Satisfactory:</p> <ul style="list-style-type: none"> - Exam score between 70–79%, - Inconsistent preparation and in-class work, - Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty) - or the combination of these factors <p>Pass:</p> <ul style="list-style-type: none"> - Exam score between 60–69%, - Poor preparation and in-class work, - Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding) - or the combination of these factors <p>Fail:</p> <ul style="list-style-type: none"> - Exam score below 60%, - Inadequate preparation and in-class work, - Inadequate, unassessable level of knowledge - or the combination of these factors

Literature

Required Reading:

Hésziadosz: Istenek születése/Munkák és napok (Magyar Helikon, Budapest, 1976.)

Szophoklész drámái (Európa, Budapest, 1983.)

Euripidész drámái (Európa, Budapest, 1984.)

Recommended Reading:

G. S. Kirk: A mítosz (Holnap, Budapest, 1993.)

Kerényi K.: Mi a mitológia? (Szépirodalmi, Budapest, 1988.)

Skills and Competencies

Knowledge: The student is familiar with the fundamental movements and problems of religious studies, understands the meaning of the related basic concepts, and is able to navigate among the key positions in the field. Through engagement with the source texts, the student further develops their knowledge of the philosophy of religion; gains a more detailed familiarity with the terminology of the field's major works; and deepens their grasp of the philosophical problems and modes of argumentation encountered in the texts.

Abilities: The student develops sensitivity to problems, cultivates a desire for understanding and tolerance towards different religions, becomes capable of recognising connections

between different issues and theories, is able to use the field's terminology independently, applies information and communication technologies, networks, and functions to support learning in the field, and is able to read basic foreign-language specialist texts.

Attitude: The student adopts an open and accepting stance towards other religions, seeks to learn their teachings and deepen understanding, and strives to solve problems independently or—where their abilities and knowledge are insufficient—in collaboration with others.

if their abilities and knowledge are insufficient, in collaboration with others.

Autonomy and responsibility:

The student leads their life according to the pursuit of knowledge and understanding, setting an example for others.

Course Coordinator: Dr. György Czétány, PhD

Instructor Involved in Teaching the Course: Dr. Dénes Schreiner, PhD

4. Pali Language Specialisation Course Descriptions

4.1. Buddhist Language and Terminology (Pali)

Field of study: Buddhist Language and Terminology (Pali) 1-5

Credit Range: 20 credits

Courses

- Buddhist Language and Terminology 1. (Pali)
- Buddhist Language and Terminology 2. (Pali)
- Buddhist Language and Terminology 3. (Pali)
- Buddhist Language and Terminology 4. (Pali)
- Buddhist Language and Terminology 5. (Pali)

Buddhist Language and Terminology 1. (Pali)		Credits: 4
Course classification: compulsory		
Training type: 60% theoretical		
Course type: lecture contact hours: 14 × 90 min language: Hungarian		
Assessment method: colloquium		
Curricular position of the course: 2. semester		
Course objectives		
<p>The aim of the course is to read and work through simplified Pāli texts in order to learn and practise grammar and syntax.</p> <p>It is a continuation of the intensive course titled “Buddhist Specialised Terminology (Pāli)”); the second stage of the intensive introduction to Pāli.</p>		
Course content		
<p>Students are provided with prepared reading materials (sample sentences, Jātaka readings, with notes and a glossary), as well as a systematic Pāli grammar. The intensive in-class work is complemented by a substantial amount of homework, and memorising set passages is also compulsory.</p> <p>Teaching follows the sequence of the chapters in the course notes. The first part of the course involves revising the material from the preparatory course and mastering the texts not yet read and their associated grammar. The following grammatical phenomena are discussed in further detail on the basis of the notes titled “Short Pāli Grammar”:</p> <p>Grammatical foundations. Case inflection, verb inflection.</p> <p>a-stems. Present tense. Causative verbs.</p> <p>Pronouns.</p> <p>Past participle. Predicative adverbials.</p> <p>Gerund (absolutive). Infinitive.</p> <p>Past tenses.</p> <p>Imperative mood.</p> <p>Conditional mood.</p> <p>Gerundive (necessitative).</p>		

Other stems (an-, ar-, as-)

Gerundive (expressing necessity).

Present participle.

Present participle.

Over the course, additional memorisation pieces are to be learned (i- stems; pronouns; i- past; si- past; conditional mood; imperative mood). In addition, the grammatical phenomena arising in the texts read in the course: Reading Buddhist Texts (Pali) 1. also form part of the present subject. Sem.

Applied teaching methods

By completing the course, students take concrete steps towards acquiring genuine language competence. The course follows the traditional methodology for teaching classical Eastern languages: understanding and practising grammatical phenomena (drill); introducing syntactic knowledge through sample sentences and texts; then, as homework, students work through, annotate, and translate the practice texts at home, and learn the required grammar and set passages for memorisation. In the following class, under the teacher's guidance, the group reads the assigned text in such a way that each student translates and explains a portion to the group. The grammatical material is checked regularly through both oral questioning and written tests. Instruction also includes listening to audio materials and reciting verse, as well as imparting the necessary IT skills (character input, fonts, keyboards).

Methodology of language instruction:

- interactive teaching (continuous student involvement during classes and discussion of homework).
- reading/processing source texts,
- Development of reading comprehension and text analysis skills.
- introduction of terminology.
- phonetic exercises,
- pronunciation exercises,
- reading and linguistically based analysis (exegesis) of prepared original texts,
- use of dictionaries
- presentation of the structure of the texts
- presentation of translation methods applied to the texts

Applied methods of language learning:

reading source texts,

- Library search,
- Internet research
- practicing the use of dictionaries,
- learning new words,

Translation

Assessment and Evaluation System

- mid-semester oral assessment (recitation of a memorised passage)
- constant checking of homework assignments

- written exam (preparation and translation of an unfamiliar text)
 - oral examination (reading aloud a passage drawn by lot from a known text, its translation, and grammatical and syntactic analysis; recitation of the memorised passages).
- Students will find a detailed written information sheet (Tantár) on the types, content, conduct, and the method of assessment of the examinations.

Evaluation Criteria:

Excellent:

- exam score above 85%,
- excellent preparation and in-class work (regular completion of homework)
- excellent-level translation (preparing and translating an unseen text; full comprehension of the content)
- excellent-level oral examination (translating the readings without aids; grammatical and syntactic analysis)
- excellent-level memorisation (reciting paradigms; recognising random forms)
- A combination of the above.

Good:

- exam result between 75–85%
- good preparation and in-class work (regular completion of homework)
- good-level translation (preparing and translating an unseen text; full comprehension of the content)
- good-level oral examination (translating the readings without aids; grammatical and syntactic analysis)
- good-level memorisation (reciting paradigms; recognising random forms)
- A combination of the above.

Satisfactory:

- Exam score between 65–75%,
- satisfactory preparation and in-class work (irregular completion of homework)
- satisfactory-level translation (preparing and translating an unseen text; partial understanding of the content)
- satisfactory-level oral examination (translating the readings without aids; grammatical and syntactic analysis — with some assistance from the instructor)
- satisfactory-level memorisation (reciting paradigms; recognising random forms — with some assistance from the instructor)
- A combination of the above.

Pass:

- Exam score between 60–65%,
- pass-level preparation and in-class work (incomplete homework)
- pass-level translation (preparing and translating an unseen text; weak understanding of the content)
- pass-level oral examination (translating the readings without aids; grammatical and syntactic analysis — with more assistance from the instructor)
- pass-level memorisation (reciting paradigms; recognising random forms — with more assistance from the instructor)
- A combination of the above.

Fail:

- Exam score below 60%,
 - insufficient preparation and in-class work (incomplete homework)
 - insufficient-level translation (preparing and translating an unseen text; lack of understanding of the content)
 - insufficient-level oral examination (translating the readings without aids; grammatical and syntactic analysis insufficient)
 - insufficient-level memorisation (reciting paradigms; recognising random forms insufficient)
- A combination of the above.

Literature**Required Reading:**

Körtvélyesi Tibor 2023. Rövid Páli nyelvtan (jegyzet)

Körtvélyesi Tibor 2025. Páli mondattan (jegyzet)

Recommended Reading:

Fehér Judit 2023. A páli nyelv alapjai. Budapest: A Tan Kapuja.

Warder, A. K. 2005. Introduction to Pali (3rd. ed.). The Pali Text Society.

Skills and Competencies**Knowledge:**

- Has a comprehensive knowledge of the grammatical concepts required for learning Pāli.
- Possesses Pāli language competence appropriate to the given level.
- Masters the methods required for learning Pāli.
- Has the linguistic knowledge (at the given level) needed to understand the religious-cultural phenomena conveyed by Pāli texts.

Expected level of knowledge upon completion of the course:

- beginner-level proficiency in Pāli
- knowledge of the language's most important grammatical and syntactic features
- analytical translation of the texts read, without aids
- command of the memorised passages
- operational command of grammatical terminology
- knowledge of the basics of Pāli prosody
- deepening mastery of Pāli morphology
- basic knowledge of sound changes in Pāli (sandhi)
- knowledge of characteristic sentence structures

Abilities:

- Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Pāli.
- Capable of studying scriptures in their original languages (Pali)
- Possesses knowledge of effective information retrieval and processing with respect to the field

– At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli texts that only open up through studying the originals.

– Is capable of lifelong learning; plans and organises their own independent training, using the widest possible range of available, continuously changing sources.

Attitude:

– Open to a critical perspective, and seeks to approach the material they work with in the same spirit.

– Open to authentically conveying and transmitting the comprehensive mode of thought and the fundamental characteristics of the practical functioning of Buddhism, as well as to learning about, accepting, and credibly communicating the professional and technological developments and innovations taking place in the field.

They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others.

Autonomy and responsibilities:

– Acts responsibly in interpreting Buddhism and transmitting the teachings, with particular regard to the fact that (at the given language level) they have access to the texts in the original.

Course Coordinator: Dr. Tibor Körtvélyesi, PhD

Instructor Involved in Teaching the Course: Dr. Tibor Körtvélyesi, PhD

Buddhist Language and Terminology 2. (Pali)		Credits: 4
Course classification: compulsory		
Training type: 60% theoretical		
Course type: lecture contact hours: 14 × 90 min language: Hungarian		
Assessment method: colloquium		
Curricular position of the course: 3. semester		
Course objectives		
<p>The aim of the course is to read unadapted Pāli texts—both prose and verse—appropriate to the language level.</p> <p>One path to a deeper understanding of Buddhism is reading in the original language. Since, according to tradition, the Pāli Canon preserves the Buddha’s words in their most original form, attaining a high level of proficiency in Pāli is an important aim.</p> <p>By reading Pāli texts in the original, the deeper interrelations of the suttas’ ideas can be grasped. With an understanding of Pāli’s modes of expression, students can adopt a far more critical stance toward the tradition, identify the motivations behind different interpretations, understand why translations diverge, and argue either against or in favour of them. Their overall Buddhist outlook can become more deliberate and reflective— in keeping with the Buddha’s pedagogical intention, as he himself encouraged disciples to uncover the meaning of the teachings for themselves.</p>		
Course content		
<p>Students continue the intensive course titled Buddhist Language and Terminology 1. (Pali). This subject is the third stage of the intensive introduction to Pāli. A Pāli reader (texts and glossary) and a systematic Pāli grammar are provided. The intensive in-class work is complemented by a substantial amount of homework, and memorising set passages is also compulsory.</p> <p>The subject includes revising the material of Buddhist Language and Terminology 1. The following grammatical phenomena are discussed in further detail on the basis of the notes titled “Short Pāli Grammar”:</p> <p>Phonology: gradation; vowel coalescence; assimilations and other phonological phenomena; initial consonant gemination.</p> <p>Nominal inflection: -a stems, -i stems, -u stems, -ar stems, -an stems, -ant stems, -as stems, and go.</p> <p>Comparison of adjectives.</p> <p>Pronouns: personal and demonstrative pronouns; relative and interrogative pronouns; words declined like pronouns and other pronouns; forms derived from pronominal stems.</p> <p>Adverbs: other adverbs; particles.</p> <p>Numerals: cardinal numbers 1–18; 19 and above; counting; other numeral forms.</p> <p>Verbal conjugation I: the root and the simple stem; present tense; imperative mood; optative mood; past tenses (i-past, si-past, a-past, root-past); prohibition; future tense; unreal conditional.</p> <p>Verbal conjugation II: passive verbs; causative verbs, the formation of the causative, forms derivable from the causative stem.</p>		

Non-finite forms: present participle; past participle; future participle; gerund (absolutive); infinitive.

Participles.

Compounds: dvandva compound; subordinative compound; attributive compound; numeral compound; adverbial compound; bahuvrīhi compound; verbal compound.

On Sanskrit (supplement): sound system; alphabetical order; correspondences of simple sounds; retroflexion; svarabhakti; metathesis; correspondences of geminate consonants; handling of word-initial and word-final consonants.

Over the course, further memorisation pieces are to be learned (ar/an/ant stems; pronouns).

In addition, the grammatical phenomena arising in the texts read in the course: Reading Buddhist Texts (Pali) 2. also form part of the present subject.

The reader used in the course and the dictionaries are in English; accordingly, students learn the terminology and notation required to use them. They also acquire methods for accessing the databases (suttacentral.net; tipitaka.org; gandhari.org).

Applied teaching methods

– interactive teaching (continuous student involvement during classes and discussion of homework).

By completing the course, students take concrete steps towards acquiring genuine language competence. The course follows the traditional methodology for teaching classical Eastern languages: understanding and practising grammatical phenomena (drill); introducing syntactic knowledge through sample sentences and texts from the parallel course: Reading Buddhist Text 2. Seminar; then, as homework, students work through, annotate, and translate the practice texts at home, and learn the required grammar and set passages for memorisation. In the following class, under the teacher's guidance, the group reads the assigned text in such a way that each student translates and explains a portion to the group. Instruction also includes listening to audio materials and reciting verse, as well as imparting the necessary IT skills (character input, fonts, keyboards). In addition, competence in using the English-language text sources (reader, databases) and the dictionaries is required.

Methodology of language instruction:

– interactive teaching (continuous student involvement during classes and discussion of homework).

– reading/processing source texts,

– Development of reading comprehension and text analysis skills.

– introduction of terminology.

– phonetic exercises,

– pronunciation exercises,

– reading and linguistically based analysis (exegesis) of prepared original texts,

– use of dictionaries

– presentation of the structure of the texts

– presentation of translation methods applied to the texts

Methods of language learning to be applied:

reading source texts,

- Library search,

- Internet research

- practicing the use of dictionaries,
 - learning new words,
- Translation

Assessment and Evaluation System

- mid-semester oral assessment (recitation of a memorised passage)
 - constant checking of homework assignments
 - oral examination (reading aloud a passage drawn by lot from a known text, its translation, and grammatical and syntactic analysis; recitation of the memorised passages).
- Students will find a detailed written information sheet (Tantár) on the types, content, conduct, and the method of assessment of the examinations. The oral examination covers the new grammatical material and the memorised passages, as well as knowledge of the texts read (reading without aids, translation, and grammatical and syntactic analysis).

Evaluation Criteria:

Excellent:

- exam score above 85%,
- excellent preparation and in-class work (regular completion of homework)
- excellent-level oral examination (translating the readings without aids; grammatical and syntactic analysis)
- excellent-level memorisation (reciting paradigms; recognising random forms)
- A combination of the above.

Good:

- exam result between 75–85%
- good preparation and in-class work (regular completion of homework)
- good-level oral examination (translating the readings without aids; grammatical and syntactic analysis)
- good-level memorisation (reciting paradigms; recognising random forms)
- A combination of the above.

Satisfactory:

- Exam score between 65–75%,
- satisfactory preparation and in-class work (irregular completion of homework)
- satisfactory-level oral examination (translating the readings without aids; grammatical and syntactic analysis — with some assistance from the instructor)
- satisfactory-level memorisation (reciting paradigms; recognising random forms — with some assistance from the instructor)
- A combination of the above.

Pass:

- Exam score between 60–65%,
- pass-level preparation and in-class work (incomplete homework)
- pass-level oral examination (translating the readings without aids; grammatical and syntactic analysis — with more assistance from the instructor)
- pass-level memorisation (reciting paradigms; recognising random forms — with more assistance from the instructor)

- A combination of the above.

Fail:

- Exam score below 60%,

– insufficient preparation and in-class work (incomplete homework)

– insufficient-level oral examination (translating the readings without aids; grammatical and syntactic analysis insufficient)

– insufficient-level memorisation (reciting paradigms; recognising random forms insufficient)

- A combination of the above.

Literature

Required Reading:

Körtvélyesi Tibor 2020. Rövid páli nyelvtan. (TKBF jegyzet)

Andersen, Dines 1901. Pali Readers with Notes and Glossary. (First Indian Edition 1974). New Delhi: A.K. Mehra.

gandhari.org

Recommended Reading:

Collins, Steven 2005. A Pali Grammar for Students. Chiang Mai: Silkworm Books.

Kākkāpalliye Anuruddha 2010. A Guide to the Study of PĀLI. The Language of

Theravāda Buddhism. Hong Kong: Centre of Buddhist Studies,

The University of Hong Kong.

Skills and Competencies

Knowledge:

– Has a comprehensive knowledge of the grammatical concepts required for learning Pāli.

– Possesses Pāli language competence appropriate to the given level.

– Masters the methods required for learning Pāli.

– Has the linguistic knowledge (at the given level) needed to understand the religious-cultural phenomena conveyed by Pāli texts.

Expected level of knowledge upon completion of the course:

– Basic-level proficiency in Pāli

– detailed knowledge of the language's most important grammatical and syntactic features

– analytical translation of the texts read, without aids

– command of the memorised passages

– operational command of grammatical terminology

– knowledge of the basics of Pāli prosody

– deepening mastery of Pāli morphology

– basic knowledge of sound changes in Pāli (sandhi)

– knowledge of characteristic sentence structures

- Basic-level knowledge of the English terminology of linguistics

Abilities:

– Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Pāli.

- Capable of studying scriptures in their original languages (Pali)

- Possesses knowledge of effective information retrieval and processing with respect to the field
- At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli texts that only open up through studying the originals.
- Is capable of lifelong learning; plans and organises their own independent training, using the widest possible range of available, continuously changing sources.

Attitude:

- Open to a critical perspective, and seeks to approach the material they work with in the same spirit.
- Open to authentically conveying and transmitting the comprehensive mode of thought and the fundamental characteristics of the practical functioning of Buddhism, as well as to learning about, accepting, and credibly communicating the professional and technological developments and innovations taking place in the field.

They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others.

Autonomy and responsibilities:

- Acts responsibly in interpreting Buddhism and transmitting the teachings, with particular regard to the fact that (at the given language level) they have access to the texts in the original.

Course Coordinator: Dr. Tibor Körtvélyesi, PhD

Instructor Involved in Teaching the Course: Dr. Tibor Körtvélyesi, PhD

Buddhist Language and Terminology 3. (Pali)	Credits: 4
Course classification: compulsory	
Training type: 60% theoretical	
Course type: lecture contact hours: 14 × 90 min language: Hungarian	
Assessment method: colloquium	
Curricular position of the course: 4. semester	
Course objectives	
<p>The aim of the course: an introduction to reading the Pāli suttas.</p> <p>One path to a deeper understanding of Buddhism is reading in the original language. Since, according to tradition, the Pāli Canon preserves the Buddha's words in their most original form, attaining a high level of proficiency in Pāli is an important aim.</p> <p>By reading Pāli texts in the original, the deeper interrelations of the suttas' ideas can be grasped. With an understanding of Pāli's modes of expression, students can adopt a far more critical stance toward the tradition, identify the motivations behind different interpretations, understand why translations diverge, and argue either against or in favour of them. Their overall Buddhist outlook can become more deliberate and reflective— in keeping with the Buddha's pedagogical intention, as he himself encouraged disciples to uncover the meaning of the teachings for themselves.</p>	
Course content	
<p>Students continue the intensive course titled Buddhist Language and Terminology 2. (Pali). This subject is the third stage of the intensive introduction to Pāli. A Pāli reader (texts and glossary) and a systematic Pāli grammar are provided. The intensive in-class work is complemented by a substantial amount of homework, and memorising set passages is also compulsory.</p> <p>From among the instructor's suggestions, the study group jointly decides which sutta to read. The source of the sutta may be a reader (with its own glossary) or the tipitaka.org database. The instructor prepares the sutta as needed (divides it into thematic sections, highlights repeated passages, provides notes, etc.). Using digital dictionaries, students translate the text at home; in class the text is read together, and all grammatical and syntactic phenomena are discussed to the extent required. Students become familiar with the language of the suttas and their characteristic structures, and learn to work with the text. The subject includes revising the grammar and material of Buddhist Language and Terminology 2. using the notes titled: Short Pali Grammar.</p> <p>The reader used in the course and the dictionaries are in English; accordingly, students learn the terminology and notation required to use them. They also acquire methods for accessing the databases (suttacentral.net; tipitaka.org; gandhari.org).</p>	
Applied teaching methods	
– interactive teaching (continuous student involvement during classes and discussion of homework).	

By completing the course, students take concrete steps towards acquiring genuine language competence. The course follows the traditional methodology for reading classical Eastern languages: students work through, annotate, and translate the text at home, and check the necessary grammar. In the following class, under the teacher's guidance, the group reads the assigned text in such a way that each student translates and explains a portion to the group. In addition, competence in using the English-language text sources (reader, databases) and the dictionaries is required.

Methodology of language instruction:

- interactive teaching (continuous student involvement during classes and discussion of homework).
- reading/processing source texts,
- Development of reading comprehension and text analysis skills.
- introduction of terminology.
- reading and linguistically based analysis (exegesis) of prepared original texts,
- use of dictionaries
- presentation of the structure of the texts
- presentation of translation methods applied to the texts

Methods of language learning to be applied:

reading source texts,

- Library search,
- Internet research
- practicing the use of dictionaries,
- learning new words,

Translation

Assessment and Evaluation System

- constant checking of homework assignments
- oral examination (reading aloud a passage drawn by lot from a known text, its translation, and grammatical and syntactic analysis; recitation of the memorised passages).

Students will find a detailed written information sheet (Tantár) on the types, content, conduct, and the method of assessment of the examinations. The oral examination covers the new grammatical material (and maybe the memorised passages), as well as knowledge of the texts read (reading without aids, translation, and grammatical and syntactic analysis).

Evaluation Criteria:

Excellent:

- exam score above 85%,
- excellent preparation and in-class work (regular completion of homework)
- excellent-level oral examination (translating the readings without aids; grammatical and syntactic analysis)
- A combination of the above.

Good:

- exam result between 75–85%
- good preparation and in-class work (regular completion of homework)

- good-level oral examination (translating the readings without aids; grammatical and syntactic analysis)
 - A combination of the above.
- Satisfactory:
- Exam score between 65–75%,
 - satisfactory preparation and in-class work (irregular completion of homework)
 - satisfactory-level oral examination (translating the readings without aids; grammatical and syntactic analysis — with some assistance from the instructor)
 - A combination of the above.
- Pass:
- Exam score between 60–65%,
 - pass-level preparation and in-class work (incomplete homework)
 - pass-level oral examination (translating the readings without aids; grammatical and syntactic analysis — with more assistance from the instructor)
 - A combination of the above.
- Fail:
- Exam score below 60%,
 - insufficient preparation and in-class work (incomplete homework)
 - insufficient-level oral examination (translating the readings without aids; grammatical and syntactic analysis insufficient)
 - A combination of the above.

Literature

Required Reading:

Körtvélyesi Tibor 2020. Rövid páli nyelvtan. (TKBF jegyzet)
 Körtvélyesi Tibor – Ruzsa Ferenc – Kovács Gábor közreműködésével 2024. Csak azt tanítom. A Buddha felismerései és beszélgetései. Budapest: Eötvös Loránd Tudományegyetem.

Recommended Reading:

Sujato, Bhikkhu – Brahmalī, Bhikkhu 2014. The Authenticity of the Early Buddhist Texts. Kandy: Buddhist Publication Society.
 Geiger, Wilhelm 1943. Pāli Literature and Language. (Translated by Batakrishna Ghosh) Reprint 1978. New Delhi: Munshiram Manoharlal.

Skills and Competencies

Knowledge:

- Has a comprehensive knowledge of the grammatical concepts required for learning Pāli.
- Possesses Pāli language competence appropriate to the given level.
- Masters the methods required for learning Pāli.
- Has the linguistic knowledge (at the given level) needed to understand the religious-cultural phenomena conveyed by Pāli texts.

Abilities:

- Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Pāli.

- Capable of studying scriptures in their original languages (Pali)
- Possesses knowledge of effective information retrieval and processing with respect to the field
- At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli texts that only open up through studying the originals.
- Is capable of lifelong learning; plans and organises their own independent training, using the widest possible range of available, continuously changing sources.

Attitude:

- Open to a critical perspective, and seeks to approach the material they work with in the same spirit.
- Open to authentically conveying and transmitting the comprehensive mode of thought and the fundamental characteristics of the practical functioning of Buddhism, as well as to learning about, accepting, and credibly communicating the professional and technological developments and innovations taking place in the field.

They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others.

Autonomy and responsibilities:

- Acts responsibly in interpreting Buddhism and transmitting the teachings, with particular regard to the fact that (at the given language level) they have access to the texts in the original.

Course Coordinator: Dr. Tibor Körtvélyesi, PhD

Instructor Involved in Teaching the Course: Dr. Tibor Körtvélyesi, PhD

Buddhist Language and Terminology 4. (Pali)		Credits: 4
Course classification: compulsory		
Training type: 60% theoretical		
Course type: lecture contact hours: 14 × 90 min language: Hungarian		
Assessment method: colloquium		
Curricular position of the course: 5. semester		
Course objectives		
<p>The aim of the course: reading and literary translation of Pāli texts I. Reading, analysis, literary translation, and annotation of the work Nidānakathā (Introduction to the Jātaka). Mastering techniques for translating Pāli texts into Hungarian. Making the most significant biography of the Buddha available in Hungarian.</p>		
Course content		
<p>By completing the intensive courses Buddhist Language and Terminology 1–3 (Pāli), students have attained advanced proficiency in Pāli and become adept at reading Pāli suttas. During the course, students join the Nidānakathā translation project. Each third-year cohort in the Pāli language specialisation works on translating this text. The current cohort always adds a new section to the translations already completed, so that in time the entire work will be translated. The work consists of three parts; the project begins with translating the second part, as this focuses on the life of the historical Buddha. Completed translations are published on an ongoing basis on the DGBC website: https://www.tkbh.hu/foiskola/tudomany-es-innovacio/forrasforditasok/indiai/ The dictionaries used in the course, as well as the related scholarly literature, are in English.</p>		
Applied teaching methods		
<p>Through individual student work and joint in-class work, an initial draft translation of each coherent passage is first produced, which the group then revises in a second round. translations are prepared by year cohort, but each cohort continues the work by building on the sections translated so far. This also means that new developments may alter earlier translations and the terminology as well. The project-based nature of the course means that students also work independently, translating (individually at home or in groups), but the final form of the translation is created jointly by the group. Every member takes a substantive role in understanding the text and translating it into Hungarian. Students learn the rules of collaboration; they learn to adopt a critical stance toward their own and others' linguistic choices, and to accept or reject them. They learn to argue for their own linguistic solutions and against others'. They commit themselves to the common goal—the production of a high-quality translation—and, by helping one another and thinking together, create new content. The work is carried out under the professional guidance of the lead instructor. Methodology of language instruction:</p>		

- interactive teaching (continuous student involvement during classes
- reading/processing source texts,
- Development of reading comprehension and text analysis skills.
- introduction of terminology.
- reading and linguistically based analysis (exegesis) of prepared original texts,
- use of dictionaries
- presentation of the structure of the texts
- presentation of translation methods applied to the texts
- group work

Methods of language learning to be applied:

reading source texts,

- Library search,
- Internet research
- practicing the use of dictionaries,
- learning new words,

Translation

- Project work (individual and group translation)
- group work

Assessment and Evaluation System

Grade based on the semester's work: completion at home of individual and group translation tasks; attendance at classes; participation in the collective analysis of the text and in producing the final translation.

Evaluation Criteria:

Excellent:

- score above 85%,
- excellent preparation and in-class work (regular completion of homework)

Good:

- exam result between 75–85%
- good preparation and in-class work (regular completion of homework)

Satisfactory:

- Exam score between 65–75%,
- satisfactory preparation and in-class work (irregular completion of homework)

Pass:

- Exam score between 60–65%,
- pass-level preparation and in-class work (incomplete homework)

Fail:

- Exam score below 60%,
- insufficient preparation and in-class work (incomplete homework)

Literature

Required Reading:

Jayawickrama N.A. (tr.) 2000. The story of Gotama Buddha : the Nidāna-kathā of the Jātakatṭhakathā. Oxford: Pali Text Society.

Davids, Rhys T.W. (tr.) 1880. The Nidānakathā, or Introduction to the Jātaka Stories. (A revised Edition by Ānandajoti Bhikkhu 2020).

Recommended Reading:

Gaffney, Sean 2019. sKyes pa rabs kyi glen gzi. Jātakanidāna. Prologue to the Birth Stories. An English Translation of a Critical Edition based on Six Editions of the Tibetan bKa' 'gyur. New Zealand: Indica and Buddhica.

Gaffney, Sean 2005. The Pāli Nidānakathā and its Tibetan Translation: Its Textual Precursors and Associated Literature. [online]

https://www.academia.edu/116501499/The_P%C4%81li_Nid%C4%81nakath%C4%81_and_its_Tibetan_Translation_Its_Textual_Precursors_and_Associated_Literature

Skills and Competencies

Knowledge:

- Has a comprehensive knowledge of the grammatical concepts required for learning Pāli.
- Possesses Pāli language competence appropriate to the given level.
- Masters the methods required for learning Pāli.
- Has the linguistic knowledge (at the given level) needed to understand the religious-cultural phenomena conveyed by Pāli texts.

Abilities:

- Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Pāli.
- Capable of studying scriptures in their original languages (Pali)
- Possesses knowledge of effective information retrieval and processing with respect to the field
- Able to work independently with Pāli texts and translate them into Hungarian.
- At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli texts that only open up through studying the originals.
- Is capable of lifelong learning; plans and organises their own independent training, using the widest possible range of available, continuously changing sources.

Attitude:

- Open to a critical perspective, and seeks to approach the material they work with in the same spirit.
- Open to authentically conveying and transmitting the comprehensive mode of thought and the fundamental characteristics of the practical functioning of Buddhism, as well as to learning about, accepting, and credibly communicating the professional and technological developments and innovations taking place in the field.
- Deliberately solves problems in collaboration with others.

Develops the attitudes necessary for the successful and efficient conduct of collaborative work.

Autonomy and responsibilities:

– Acts responsibly in interpreting Buddhism and transmitting the teachings, with particular regard to the fact that (at the given language level) they have access to the texts in the original.

Course Coordinator: Dr. Tibor Körtvélyesi, PhD

Instructor Involved in Teaching the Course: Dr. Tibor Körtvélyesi, PhD

Buddhist Language and Terminology 5. (Pali)	Credits: 4
Course classification: compulsory	
Training type: 60% theoretical	
Course type: lecture contact hours: 14 × 90 min language: Hungarian	
Assessment method: colloquium	
Curricular position of the course: 6. semester	
Course objectives	
<p>The aim of the course: reading and literary translation of Pāli texts II. Reading, analysis, literary translation, and annotation of the work Nidānakathā (Introduction to the Jātaka). Mastering techniques for translating Pāli texts into Hungarian. Making the most significant biography of the Buddha available in Hungarian.</p>	
Course content	
<p>By completing the intensive courses Buddhist Language and Terminology 1–3 (Pāli), students have attained advanced proficiency in Pāli and become adept at reading Pāli suttas. During the course, students join the Nidānakathā translation project. Each third-year cohort in the Pāli language specialisation works on translating this text. The current cohort always adds a new section to the translations already completed, so that in time the entire work will be translated. The work consists of three parts; the project begins with translating the second part, as this focuses on the life of the historical Buddha. Completed translations are published on an ongoing basis on the DGBC website: https://www.tkbh.hu/foiskola/tudomany-es-innovacio/forrasforditasok/indiai/ The dictionaries used in the course, as well as the related scholarly literature, are in English.</p>	
Applied teaching methods	
<p>Through individual student work and joint in-class work, an initial draft translation of each coherent passage is first produced, which the group then revises in a second round. translations are prepared by year cohort, but each cohort continues the work by building on the sections translated so far. This also means that new developments may alter earlier translations and the terminology as well. The project-based nature of the course means that students also work independently, translating (individually at home or in groups), but the final form of the translation is created jointly by the group. Every member takes a substantive role in understanding the text and translating it into Hungarian. Students learn the rules of collaboration; they learn to adopt a critical stance toward their own and others' linguistic choices, and to accept or reject them. They learn to argue for their own linguistic solutions and against others'. They commit themselves to the common goal—the production of a high-quality translation—and, by helping one another and thinking together, create new content. The work is carried out under the professional guidance of the lead instructor. Methodology of language instruction: – interactive teaching (continuous student involvement during classes – reading/processing source texts,</p>	

- Development of reading comprehension and text analysis skills.
- introduction of terminology.
- reading and linguistically based analysis (exegesis) of prepared original texts,
- use of dictionaries
- presentation of the structure of the texts
- presentation of translation methods applied to the texts
- group work

Methods of language learning to be applied:

reading source texts,

- Library search,
- Internet research
- practicing the use of dictionaries,
- learning new words,

Translation

- Project work (individual and group translation)
- group work

Assessment and Evaluation System

Grade based on the semester's work: completion at home of individual and group translation tasks; attendance at classes; participation in the collective analysis of the text and in producing the final translation.

Evaluation Criteria:

Excellent:

- score above 85%,
- excellent preparation and in-class work (regular completion of homework)

Good:

- exam result between 75–85%
- good preparation and in-class work (regular completion of homework)

Satisfactory:

- Exam score between 65–75%,
- satisfactory preparation and in-class work (irregular completion of homework)

Pass:

- Exam score between 60–65%,
- pass-level preparation and in-class work (incomplete homework)

Fail:

- Exam score below 60%,
- insufficient preparation and in-class work (incomplete homework)

Literature

Required Reading:

Jayawickrama N.A. (tr.) 2000. The story of Gotama Buddha : the Nidāna-kathā of the Jātakatṭhakathā. Oxford: Pali Text Society.

Davids, Rhys T.W. (tr.) 1880. The Nidānakathā, or Introduction to the Jātaka Stories. (A revised Edition by Ānandajoti Bhikkhu 2020).

Recommended Reading:

Gaffney, Sean 2019. sKyes pa rabs kyi glen gzi. Jātakanidāna. Prologue to the Birth Stories. An English Translation of a Critical Edition based on Six Editions of the Tibetan bKa' 'gyur. New Zealand: Indica and Buddhica.

Gaffney, Sean 2005. The Pāli Nidānakathā and its Tibetan Translation: Its Textual Precursors and Associated Literature. [online]

https://www.academia.edu/116501499/The_P%C4%81li_Nid%C4%81nakath%C4%81_and_its_Tibetan_Translation_Its_Textual_Precursors_and_Associated_Literature

Skills and Competencies**Knowledge:**

- Has a comprehensive knowledge of the grammatical concepts required for learning Pāli.
- Possesses Pāli language competence appropriate to the given level.
- Masters the methods required for learning Pāli.
- Has the linguistic knowledge (at the given level) needed to understand the religious-cultural phenomena conveyed by Pāli texts.

Abilities:

- Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Pāli.
- Capable of studying scriptures in their original languages (Pali)
- Possesses knowledge of effective information retrieval and processing with respect to the field
- Able to work independently with Pāli texts and translate them into Hungarian.
- At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli texts that only open up through studying the originals.
- Is capable of lifelong learning; plans and organises their own independent training, using the widest possible range of available, continuously changing sources.

Attitude:

- Open to a critical perspective, and seeks to approach the material they work with in the same spirit.
- Open to authentically conveying and transmitting the comprehensive mode of thought and the fundamental characteristics of the practical functioning of Buddhism, as well as to learning about, accepting, and credibly communicating the professional and technological developments and innovations taking place in the field.
- Deliberately solves problems in collaboration with others.

Develops the attitudes necessary for the successful and efficient conduct of collaborative work.

Autonomy and responsibilities:

- Acts responsibly in interpreting Buddhism and transmitting the teachings, with particular regard to the fact that (at the given language level) they have access to the texts in the original.

Course Coordinator: Dr. Tibor Körtvélyesi, PhD

Instructor Involved in Teaching the Course: Dr. Tibor Körtvélyesi, PhD

4.2. Reading Buddhist Texts (Pali)

Field of study: Reading Buddhist Texts (Pali) 1-5

Credit Range: 15 credits

Courses

- Reading Buddhist Texts 1. (Pali)
- Reading Buddhist Texts 2. (Pali)
- Reading Buddhist Texts 3. (Pali)
- Reading Buddhist Texts 4. (Pali)
- Reading Buddhist Texts 5. (Pali)

Reading Buddhist Texts 1. (Pali)	Credits: 3
Course classification: compulsory	
Training type: 60% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 2. semester	
Course objectives	
<p>The aim of the course is to read, translate and work through simplified Pāli texts in order to learn and practise grammar and syntax. The first purely technical text-reading practice following the intensive course entitled Buddhist Language and Terminology Preparatory Seminar Terminology (Pāli). This subject forms the seminar component of the first-semester course group in the Pāli Language Specialisation. It is inseparable from the lecture course Buddhist Language and Terminology 1 (Pāli), which must be taken and completed in parallel. The joint completion of the two courses fulfils the professional requirements of the specialisation.</p>	
Course content	
<p>Students are provided with a course reader containing texts and a glossary, along with an organised Pāli grammar. The intensive in-class text-reading and analysis is complemented by a substantial amount of preparation and homework. Teaching proceeds from the easiest parts of the reader to the more difficult ones. Core readings include texts from Milindapanyha (Questions of King Milinda), Dzsātaka (Jātaka) and Dhammapada (Dhammapada). An integral part of the seminar is revising and deepening the grammatical material covered in the lectures, and gradually learning to use the glossary and the online dictionary.</p> <p>Topics: Grammatical foundations. Noun declension; verb conjugation. Tenses. Causative verbs. Pronouns. Participles. Basics of glossary and dictionary use.</p>	
Applied teaching methods	
<p>By completing the course, students take concrete steps towards acquiring genuine language competence. The course follows the traditional methodology for teaching classical Eastern languages: understanding and practising grammatical phenomena (drill); introducing</p>	

syntactic knowledge through sample sentences and texts; then, as homework, students work through, annotate, and translate the practice texts at home. In the following class, under the teacher's guidance, the group reads the assigned text in such a way that each student translates and explains a portion to the group.

Methodology of language instruction:

- interactive teaching (continuous student involvement during classes and discussion of homework).
- reading/processing source texts,
- Development of reading comprehension and text analysis skills.
- introduction of terminology.
- phonetic exercises,
- pronunciation exercises,
- reading and linguistically based analysis (exegesis) of prepared original texts,
- use of dictionaries
- presentation of the structure of the texts
- presentation of translation methods applied to the texts

Applied methods of language learning:

reading source texts,

- Library search,
- Internet research
- practicing the use of dictionaries,
- learning new words,

Translation

Assessment and Evaluation System

Preparation for classes, in-class work, end-of-semester oral examination.

Evaluation Criteria:

Excellent:

- score above 85%,
- excellent preparation and in-class work (regular completion of homework)
- excellent-level oral examination (translating the readings without aids; grammatical and syntactic analysis)

Good:

- exam result between 75–85%
- good preparation and in-class work (regular completion of homework)
- good-level oral examination (translating the readings without aids; grammatical and syntactic analysis)

Satisfactory:

- Exam score between 65–75%,
- satisfactory preparation and in-class work (irregular completion of homework)
- satisfactory-level oral examination (translating the readings without aids; grammatical and syntactic analysis — with some assistance from the instructor)

Pass:

- Exam score between 60–65%,
- pass-level preparation and in-class work (incomplete homework)
- pass-level oral examination (translating the readings without aids; grammatical and syntactic analysis — with more assistance from the instructor)

Fail:

- Exam score below 60%,
- insufficient preparation and in-class work (incomplete homework)
- insufficient-level oral examination (translating the readings without aids; grammatical and syntactic analysis insufficient)

Literature

Required Reading:

Andersen, Dines 1901. A Pāli Reader. Copenhagen-London-Leipzig.

Andersen, Dines 1907. A Pāli Glossary. Copenhagen-Leipzig.

Körtvélyesi Tibor 2023. Rövid Pāli nyelvtan (főiskolai jegyzet)

Recommended Reading:

Fehér Judit 2023. A páli nyelv alapjai. Budapest: A Tan Kapuja.

Vekerdi József (ford.) 1988. Dzsátakák. Budapest: Terebess Kiadó.

Skills and Competencies

Knowledge:

- Has a comprehensive knowledge of the grammatical concepts required for learning Pāli.
- Possesses Pāli language competence appropriate to the given level.
- Masters the methods required for learning Pāli.
- Has the linguistic knowledge (at the given level) needed to understand the religious-cultural phenomena conveyed by Pāli texts.

Expected level of knowledge upon completion of the course:

- beginner-level proficiency in Pāli
- knowledge of the language's most important grammatical and syntactic features
- analytical translation of the texts read, without aids
- operational command of grammatical terminology
- knowledge of the basics of Pāli prosody
- deepening mastery of Pāli morphology
- basic knowledge of sound changes in Pāli (sandhi)
- knowledge of characteristic sentence structures

Abilities:

- Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Pāli.
- Capable of studying scriptures in their original languages (Pali)
- Possesses knowledge of effective information retrieval and processing with respect to the field
- At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli texts that only open up through studying the originals.

– Is capable of lifelong learning; plans and organises their own independent training, using the widest possible range of available, continuously changing sources.

Attitude:

– Open to a critical perspective, and seeks to approach the material they work with in the same spirit.

– Open to authentically conveying and transmitting the comprehensive mode of thought and the fundamental characteristics of the practical functioning of Buddhism, as well as to learning about, accepting, and credibly communicating the professional and technological developments and innovations taking place in the field.

They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others.

Autonomy and responsibilities:

– Acts responsibly in interpreting Buddhism and transmitting the teachings, with particular regard to the fact that (at the given language level) they have access to the texts in the original.

Course Coordinator: Dr. László Fórizs, PhD

Instructor Involved in Teaching the Course: Dr. Gergely Zoltán Hidas , PhD

Reading Buddhist Texts 2. (Pali)		Credits: 3
Course classification: compulsory		
Training type: 60% practical		
Course type: practical contact hours: 14 x 90 min, language: Hungarian		
Assessment method: Practical Grade		
Curricular position of the course: 3. semester		
Course objectives		
<p>This subject is the second stage of the intensive introduction to Pāli. The aim of the course is to read unadapted Pāli texts—both prose and verse—appropriate to the language level. Students continue working through the texts read in the course Reading Buddhist Texts 1 (Pāli). The intensive in-class work is complemented by a substantial amount of homework. This subject forms the seminar component of the second-semester course group in the Pāli Language Specialisation. It is inseparable from the lecture course Buddhist Language and Terminology 2 (Pāli), which must be taken and completed in parallel. The joint completion of the two courses fulfils the professional requirements of the specialisation.</p>		
Course content		
<p>Students are provided with a course reader containing texts and a glossary, along with an organised Pāli grammar. The intensive and interactive in-class text-reading and analysis is complemented by a substantial amount of preparation and homework. Teaching proceeds from the easiest parts of the reader to the more difficult ones. Core readings include texts from Milindapanyha (Questions of King Milinda), Dzsátaka (Jātaka) and Dhammapada (Dhammapada). An integral part of the seminar is revising and deepening the grammatical material covered in the lectures, and gradually learning to use the glossary and the online dictionary.</p> <p>Topics: Phonology: gradation, clusters, assimilations. Noun declension. Comparison of adjectives. Pronouns. Adverbs and particles. Numerals. Verb conjugation. Participles. Participles. Compounds. Fundamentals of Sanskrit. Further development of glossary and dictionary use. Methods of accessing databases.</p>		
Applied teaching methods		
<p>By completing the course, students take concrete steps towards acquiring genuine language competence. The course follows the traditional methodology for teaching classical Eastern languages: understanding and practising grammatical phenomena (drill); introducing syntactic knowledge through sample sentences and texts; then, as homework, students work through, annotate, and translate the practice texts at home. In the following class, under the teacher's guidance, the group reads the assigned text in such a way that each student translates and explains a portion to the group.</p> <p>Methodology of language instruction:</p> <ul style="list-style-type: none"> – interactive teaching (continuous student involvement during classes and discussion of homework). – reading/processing source texts, 		

- Development of reading comprehension and text analysis skills.
- introduction of terminology.
- phonetic exercises,
- pronunciation exercises,
- reading and linguistically based analysis (exegesis) of prepared original texts,
- use of dictionaries
- presentation of the structure of the texts
- presentation of translation methods applied to the texts

Methods of language learning to be applied:

reading source texts,

- Library search,
- Internet research
- practicing the use of dictionaries,
- learning new words,

Translation

Assessment and Evaluation System

Preparation for classes, in-class work, end-of-semester oral examination.

Evaluation Criteria:

Excellent:

- score above 85%,
- excellent preparation and in-class work (regular completion of homework)
- excellent-level oral examination (translating the readings without aids; grammatical and syntactic analysis)

Good:

- exam result between 75–85%
- good preparation and in-class work (regular completion of homework)
- good-level oral examination (translating the readings without aids; grammatical and syntactic analysis)

Satisfactory:

- Exam score between 65–75%,
- satisfactory preparation and in-class work (irregular completion of homework)
- satisfactory-level oral examination (translating the readings without aids; grammatical and syntactic analysis — with some assistance from the instructor)

Pass:

- Exam score between 60–65%,
- pass-level preparation and in-class work (incomplete homework)
- pass-level oral examination (translating the readings without aids; grammatical and syntactic analysis — with more assistance from the instructor)

Fail:

- Exam score below 60%,
- insufficient preparation and in-class work (incomplete homework)
- insufficient-level oral examination (translating the readings without aids; grammatical and syntactic analysis insufficient)

Literature

Required Reading:

Andersen, Dines 1901. A Pāli Reader. Copenhagen-London-Leipzig.

Andersen, Dines 1907. A Pāli Glossary. Copenhagen-Leipzig.

Körtvélyesi Tibor 2023. Rövid Pāli nyelvtan (főiskolai jegyzet)

Recommended Reading:

PROF. E.B.H.C. Cowell et al. (ford.) The Jātaka or Stories of the Buddha's Former Births. Vols. I-VII. Cambridge, 1895–1913.

Fehér Judit 2023. A pāli nyelv alapjai. Budapest: A Tan Kapuja.

Skills and Competencies

Knowledge:

- Has a comprehensive knowledge of the grammatical concepts required for learning Pāli.
- Possesses Pāli language competence appropriate to the given level.
- Masters the methods required for learning Pāli.
- Has the linguistic knowledge (at the given level) needed to understand the religious-cultural phenomena conveyed by Pāli texts.

Expected level of knowledge upon completion of the course:

- Basic-level proficiency in Pāli
- detailed knowledge of the language's most important grammatical and syntactic features
- analytical translation of the texts read, without aids
- operational command of grammatical terminology
- knowledge of the basics of Pāli prosody
- deepening mastery of Pāli morphology
- basic knowledge of sound changes in Pāli (sandhi)
- knowledge of characteristic sentence structures
- Basic-level knowledge of the English terminology of linguistics

Abilities:

- Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Pāli.
- Capable of studying scriptures in their original languages (Pali)
- Possesses knowledge of effective information retrieval and processing with respect to the field
- At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli texts that only open up through studying the originals.
- Is capable of lifelong learning; plans and organises their own independent training, using the widest possible range of available, continuously changing sources.

Attitude:

- Open to a critical perspective, and seeks to approach the material they work with in the same spirit.
- Open to authentically conveying and transmitting the comprehensive mode of thought and the fundamental characteristics of the practical functioning of Buddhism,

as well as to learning about, accepting, and credibly communicating the professional and technological developments and innovations taking place in the field.

They strive to solve problems independently or,

if their abilities and knowledge are insufficient, in collaboration with others.

Autonomy and responsibilities:

– Acts responsibly in interpreting Buddhism and transmitting the teachings, with particular regard to the fact that (at the given language level) they have access to the texts in the original.

Course Coordinator: Dr. László Fórizs, PhD

Instructor Involved in Teaching the Course: Dr. Gergely Zoltán Hidas , PhD

Reading Buddhist Texts 3. (Pali)		Credits: 3
Course classification: compulsory		
Training type: 60% practical		
Course type: practical contact hours: 14 x 90 min, language: Hungarian		
Assessment method: Practical Grade		
Curricular position of the course: 4. semester		
Course objectives		
<p>This subject is the third stage of the intensive introduction to Reading Pāli texts. The aim of the course is to read unadapted Pāli texts—both prose and verse—appropriate to the language level. The course offers in-depth engagement primarily with the reading of Pāli suttas. The intensive in-class work is complemented by a substantial amount of homework. This subject forms the seminar component of the third-semester course group in the Pāli Language Specialisation. It is inseparable from the lecture course Buddhist Language and Terminology 3 (Pāli), which must be taken and completed in parallel. The joint completion of the two courses fulfils the professional requirements of the specialisation.</p>		
Course content		
<p>Students continue the intensive course titled Reading Buddhist Texts 2. (Pali). This course constitutes the third stage of Pāli language practice. Students are provided with a course reader containing texts and a glossary, along with an organised Pāli grammar. The intensive in-class work is complemented by a substantial amount of homework. From among the instructor's suggestions, the study group jointly decides which sutta to read. The course reader serves as the primary source of the suttas. Students become familiar with the language of the suttas and their characteristic structures, and learn to work with the text. The reader used in the course and the dictionaries are in English; accordingly, students learn the terminology and notation required to use them. They also acquire methods for accessing the databases (suttacentral.net; tipitaka.org; gandhari.org).</p> <p>Topics: Revision of the grammatical material. Comprehensive mastery of the course notes Rövid páli nyelvtan (Short Pāli Grammar). Competence in database use. Advanced use of dictionary sites.</p>		
Applied teaching methods		
<p>By completing the course, students take concrete steps towards acquiring genuine language competence. The course follows the traditional methodology for teaching classical Eastern languages: understanding and practising grammatical phenomena (drill); introducing syntactic knowledge through sample sentences and texts; then, as homework, students work through, annotate, and translate the practice texts at home. In the following class, under the teacher's guidance, the group reads the assigned text in such a way that each student translates and explains a portion to the group.</p> <p>Methodology of language instruction:</p> <ul style="list-style-type: none"> – interactive teaching (continuous student involvement during classes and discussion of homework). – reading/processing source texts, 		

- Development of reading comprehension and text analysis skills.
- introduction of terminology.
- phonetic exercises,
- pronunciation exercises,
- reading and linguistically based analysis (exegesis) of prepared original texts,
- use of dictionaries
- presentation of the structure of the texts
- presentation of translation methods applied to the texts

Methods of language learning to be applied:

reading source texts,

- Library search,
- Internet research
- practicing the use of dictionaries,
- learning new words,

Translation

Assessment and Evaluation System

Preparation for classes, in-class work, end-of-semester oral examination.

Evaluation Criteria:

Excellent:

- score above 85%,
- excellent preparation and in-class work (regular completion of homework)
- excellent-level oral examination (translating the readings without aids; grammatical and syntactic analysis)

Good:

- exam result between 75–85%
- good preparation and in-class work (regular completion of homework)
- good-level oral examination (translating the readings without aids; grammatical and syntactic analysis)

Satisfactory:

- Exam score between 65–75%,
- satisfactory preparation and in-class work (irregular completion of homework)
- satisfactory-level oral examination (translating the readings without aids; grammatical and syntactic analysis — with some assistance from the instructor)

Pass:

- Exam score between 60–65%,
- pass-level preparation and in-class work (incomplete homework)
- pass-level oral examination (translating the readings without aids; grammatical and syntactic analysis — with more assistance from the instructor)

Fail:

- Exam score below 60%,
- insufficient preparation and in-class work (incomplete homework)
- insufficient-level oral examination (translating the readings without aids; grammatical and syntactic analysis insufficient)

Literature

Required Reading:

Körtvélyesi Tibor 2023. Rövid páli nyelvtan. (TKBF jegyzet)
Andersen, Dines 1901. A Pāli Reader. Copenhagen-London-Leipzig.
Andersen, Dines 1907. A Pāli Glossary. Copenhagen-Leipzig.

Recommended Reading:

Vekerdi József. 1989. Buddha beszédei. Budapest: Helikon.
Bhikkhu Nāṇamoli - Bhikkhu Bodhi 1995. The Middle Length Discourses of the Buddha.
Boston: Wisdom Publication.

Skills and Competencies

Knowledge:

- Has a comprehensive knowledge of the grammatical concepts required for learning Pāli.
- Possesses Pāli language competence appropriate to the given level.
- Masters the methods required for learning Pāli.
- Has the linguistic knowledge (at the given level) needed to understand the religious-cultural phenomena conveyed by Pāli texts.

Expected level of knowledge upon completion of the course:

- Intermediate-level proficiency in Pāli
- detailed knowledge of the language's most important grammatical and syntactic features
- analytical translation of the texts read, without aids
- command of the memorised passages
- operational command of grammatical terminology
- knowledge of the basics of Pāli prosody
- deepening mastery of Pāli morphology
- basic knowledge of sound changes in Pāli (sandhi)
- knowledge of characteristic sentence structures
- Knowledge of the English terminology of linguistics

Abilities:

- Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Pāli.
- Capable of studying scriptures in their original languages (Pali)
- Possesses knowledge of effective information retrieval and processing with respect to the field
- At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli texts that only open up through studying the originals.
- Is capable of lifelong learning; plans and organises their own independent training, using the widest possible range of available, continuously changing sources.

Attitude:

- Open to a critical perspective, and seeks to approach the material they work with in the same spirit.

– Open to authentically conveying and transmitting the comprehensive mode of thought and the fundamental characteristics of the practical functioning of Buddhism, as well as to learning about, accepting, and credibly communicating the professional and technological developments and innovations taking place in the field.

They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others.

Autonomy and responsibilities:

– Acts responsibly in interpreting Buddhism and transmitting the teachings, with particular regard to the fact that (at the given language level) they have access to the texts in the original.

Course Coordinator: Dr. László Fórizs, PhD

Instructor Involved in Teaching the Course: Dr. Gergely Zoltán Hidas , PhD

Reading Buddhist Texts 4. (Pali)	Credits: 3
Course classification: compulsory	
Training type: 60% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 5. semester	
Course objectives	
Course objective: Reading and literary translation of Pāli texts, focusing primarily on the reading, analysis, and annotated translation of Jātakas. Mastering techniques for translating Pāli texts into Hungarian.	
Course content	
<p>By completing the intensive courses Reading Buddhist Texts 1–3 (Pāli), students have attained advanced proficiency in Pāli and become adept at reading Pāli suttas. During the course, students join the Jataka translation project. The third-year cohorts of the Pāli Language Specialisation work on translating such texts. Each year's cohort contributes a new story to the collection. Completed translations are published on an ongoing basis on the DGBC website: https://www.tkbh.hu/foiskola/tudomany-es-innovacio/forrasforditasok/indiai/</p> <p>Topics: Producing translations and preparing them for publication. Developing English-language skills through the dictionaries used on the course and the relevant scholarly literature.</p>	
Applied teaching methods	
<p>Through individual student work and collaborative class sessions, a Jātaka hitherto untranslated into Hungarian is processed, translated, and analysed. Participants in the course also compare the draft translation with existing English translations. The project-based nature of the course means that students also work independently, translating (individually at home or in groups), but the final form of the translation is created jointly by the group. Every member takes a substantive role in understanding the text and translating it into Hungarian. Students learn the rules of collaboration; they learn to adopt a critical stance toward their own and others' linguistic choices, and to accept or reject them. They learn to argue for their own linguistic solutions and against others'. They commit themselves to the common goal—the production of a high-quality translation—and, by helping one another and thinking together, create new content. The work is carried out under the professional guidance of the lead instructor.</p> <p>Methodology of language instruction:</p> <ul style="list-style-type: none"> – interactive teaching (continuous student involvement during classes – reading/processing source texts, – Development of reading comprehension and text analysis skills. – introduction of terminology. – reading and linguistically based analysis (exegesis) of prepared original texts, 	

- use of dictionaries
- presentation of the structure of the texts
- presentation of translation methods applied to the texts
- group work

Methods of language learning to be applied:

reading source texts,

- Library search,
- Internet research
- practicing the use of dictionaries,
- learning new words,

Translation

- Project work (individual and group translation)
- group work

Assessment and Evaluation System

Preparation for classes, in-class work, end-of-semester oral examination.

Evaluation Criteria:

Excellent:

- score above 85%,
- excellent preparation and in-class work (regular completion of homework)

Good:

- exam result between 75–85%
- good preparation and in-class work (regular completion of homework)

Satisfactory:

- Exam score between 65–75%,
- satisfactory preparation and in-class work (irregular completion of homework)

Pass:

- Exam score between 60–65%,
- pass-level preparation and in-class work (incomplete homework)

Fail:

- Exam score below 60%,
- insufficient preparation and in-class work (incomplete homework)

Literature

Required Reading:

Körtvélyesi Tibor 2023. Rövid páli nyelvtan. (TKBF jegyzet)

PROF. E.B.H.C. Cowell et al. (ford.) The Jātaka or Stories of the Buddha's Former Births. Vols. I-VII. Cambridge, 1895–1913.

Recommended Reading:

Appleton, Naomi 2010. Jātaka Stories in Theravāda Buddhism. Farnham: Ashgate Publishing.

Vekerdi József (ford.) 1988. Dzsátakák. Budapest: Terebess Kiadó.

Skills and Competencies

Knowledge:

- Has a comprehensive knowledge of the grammatical concepts required for learning Pāli.
- Possesses Pāli language competence appropriate to the given level.
- Masters the methods required for learning Pāli.
- Has the linguistic knowledge (at the given level) needed to understand the religious-cultural phenomena conveyed by Pāli texts.

Expected level of knowledge upon completion of the course:

- Intermediate-level proficiency in Pāli
- detailed knowledge of the language's most important grammatical and syntactic features
- analytical translation of the texts read, without aids
- operational command of grammatical terminology
- knowledge of the basics of Pāli prosody
- deepening mastery of Pāli morphology
- Knowledge of the English terminology of linguistics
- Knowledge of techniques for Hungarian translation

Abilities:

- Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Pāli.
- Capable of studying scriptures in their original languages (Pali)
- Possesses knowledge of effective information retrieval and processing with respect to Pali.
- Able to work independently with Pāli texts and translate them into Hungarian.
- At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli texts that only open up through studying the originals.
- Is capable of lifelong learning; plans and organises their own independent training, using the widest possible range of available, continuously changing sources.

Attitude:

- Open to a critical perspective, and seeks to approach the material they work with in the same spirit.
- Open to authentically conveying and transmitting the comprehensive mode of thought and the fundamental characteristics of the practical functioning of Buddhism, as well as to learning about, accepting, and credibly communicating the professional and technological developments and innovations taking place in the field.
- Deliberately solves problems in collaboration with others.

Develops the attitudes necessary for the successful and efficient conduct of collaborative work.

Autonomy and responsibilities:

- Acts responsibly in interpreting Buddhism and transmitting the teachings, with particular regard to the fact that (at the given language level) they have access to the texts in the original.

Course Coordinator: Dr. László Főrizs, PhD

Instructor Involved in Teaching the Course: Dr. Gergely Zoltán Hidas , PhD

Reading Buddhist Texts 5. (Pali)	Credits: 3
Course classification: compulsory	
Training type: 60% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 6. semester	
Course objectives	
Course objective: Reading and literary translation of Pāli texts, focusing primarily on the reading, analysis, and annotated translation of Jātakas. Mastering techniques for translating Pāli texts into Hungarian II.	
Course content	
<p>After completing the course: Reading Buddhist Texts 4. (Pali), students continue their work in the Jataka Translation Project. The third-year cohorts of the Pāli Language Specialisation work on translating such texts. Each year's cohort contributes a new story to the collection. Completed translations are published on an ongoing basis on the DGBC website: https://www.tkbf.hu/foiskola/tudomany-es-innovacio/forrasforditasok/indiai/</p> <p>Topics: Producing translations and preparing them for publication. Developing English-language skills through the dictionaries used on the course and the relevant scholarly literature.</p>	
Applied teaching methods	
<p>Through individual student work and collaborative class sessions, a Jātaka hitherto untranslated into Hungarian is processed, translated, and analysed. Participants in the course also compare the draft translation with existing English translations. The project-based nature of the course means that students also work independently, translating (individually at home or in groups), but the final form of the translation is created jointly by the group. Every member takes a substantive role in understanding the text and translating it into Hungarian. Students learn the rules of collaboration; they learn to adopt a critical stance toward their own and others' linguistic choices, and to accept or reject them. They learn to argue for their own linguistic solutions and against others'. They commit themselves to the common goal—the production of a high-quality translation—and, by helping one another and thinking together, create new content. The work is carried out under the professional guidance of the lead instructor.</p> <p>Methodology of language instruction:</p> <ul style="list-style-type: none"> – interactive teaching (continuous student involvement during classes – reading/processing source texts, – Development of reading comprehension and text analysis skills. – introduction of terminology. – reading and linguistically based analysis (exegesis) of prepared original texts, – use of dictionaries – presentation of the structure of the texts – presentation of translation methods applied to the texts 	

- group work

Methods of language learning to be applied:

reading source texts,

- Library search,
- Internet research
- practicing the use of dictionaries,
- learning new words,

Translation

- Project work (individual and group translation)
- group work

Assessment and Evaluation System

Preparation for classes, in-class work, end-of-semester oral examination.

Evaluation Criteria:

Excellent:

- score above 85%,
- excellent preparation and in-class work (regular completion of homework)

Good:

- exam result between 75–85%
- good preparation and in-class work (regular completion of homework)

Satisfactory:

- Exam score between 65–75%,
- satisfactory preparation and in-class work (irregular completion of homework)

Pass:

- Exam score between 60–65%,
- pass-level preparation and in-class work (incomplete homework)

Fail:

- Exam score below 60%,
- insufficient preparation and in-class work (incomplete homework)

Literature

Required Reading:

Körtvélyesi Tibor 2023. Rövid páli nyelvtan. (TKBF jegyzet)

PROF. E.B.H.C. Cowell et al. (ford.) The Jātaka or Stories of the Buddha's Former Births. Vols. I-VII. Cambridge, 1895–1913.

Recommended Reading:

Appleton, Naomi 2010. Jātaka Stories in Theravāda Buddhism. Farnham: Ashgate Publishing.

Vekerdi József (ford.) 1988. Dzsátakák. Budapest: Terebess Kiadó.

Skills and Competencies

Knowledge:

- Has a comprehensive knowledge of the grammatical concepts required for learning Pāli.

- Possesses Pāli language competence appropriate to the given level.
- Masters the methods required for learning Pāli.
- Has the linguistic knowledge (at the given level) needed to understand the religious-cultural phenomena conveyed by Pāli texts.

Expected level of knowledge upon completion of the course:

- Intermediate-level proficiency in Pāli
- detailed knowledge of the language's most important grammatical and syntactic features
- analytical translation of the texts read, without aids
- operational command of grammatical terminology
- knowledge of the basics of Pāli prosody
- deepening mastery of Pāli morphology
- Knowledge of the English terminology of linguistics
- Knowledge of techniques for Hungarian translation

Abilities:

- Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Pāli.
- Capable of studying scriptures in their original languages (Pali)
- Possesses knowledge of effective information retrieval and processing with respect to the field
- Able to work independently with Pāli texts and translate them into Hungarian.
- At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli texts that only open up through studying the originals.
- Is capable of lifelong learning; plans and organises their own independent training, using the widest possible range of available, continuously changing sources.

Attitude:

- Open to a critical perspective, and seeks to approach the material they work with in the same spirit.
- Open to authentically conveying and transmitting the comprehensive mode of thought and the fundamental characteristics of the practical functioning of Buddhism, as well as to learning about, accepting, and credibly communicating the professional and technological developments and innovations taking place in the field.
- Deliberately solves problems in collaboration with others.

Develops the attitudes necessary for the successful and efficient conduct of collaborative work.

Autonomy and responsibilities:

- Acts responsibly in interpreting Buddhism and transmitting the teachings, with particular regard to the fact that (at the given language level) they have access to the texts in the original.

Course Coordinator: Dr. László Főrizs, PhD

Instructor Involved in Teaching the Course: Dr. Gergely Zoltán Hidas , PhD

5. Tibetan Language Specialisation Course Descriptions

5.1. Buddhist Language and Terminology (Tibetan)

Field of study: Buddhist Language and Terminology (Tibet) 1-5

Credit Range: 20 credits

Courses

- Buddhist Language and Terminology 1. (Tibetan)
- Buddhist Language and Terminology 2. (Tibetan)
- Buddhist Language and Terminology 3. (Tibetan)
- Buddhist Language and Terminology 4. (Tibetan)
- Buddhist Language and Terminology 5. (Tibetan)

Buddhist Language and Terminology 1. (Tibetan)		Credits: 4
Course classification: compulsory		
Training type: 60% theoretical		
Course type: lecture contact hours: 14 × 90 min language: Hungarian		
Assessment method: colloquium		
Curricular position of the course: 2. semester		
Course objectives		
Acquiring the foundations of Classical Tibetan and laying the groundwork for reading letters and words, using dictionaries, and translating.		
Course content		
After mastering the orthography of Tibetan chegbar and the Wylie transliteration, students are introduced to the connectives that link words: 1 dependent and independent linkers, ornamental particles, and helper particles. They recognise simple coordinating and disjunctive constructions and attributive phrases, and—after dictionary look-up—are able to translate them.		
Applied teaching methods		
Introduction to terminology, pronunciation, and dictionary use. Mastering the grammatical basics of reading and writing; translating simple word combinations. Mastering the grammatical basics of reading and writing; translating simple word combinations. Practising the new grammar with the relevant exercises from the workbook, as well as through videos and Quizlet flashcards.		
Assessment and Evaluation System		
Oral and written examination. — Written: assessment of the material covered in the course; translation of words and simple phrases. Oral: reading short sentences aloud.		
<u>Evaluation Criteria:</u>		
Excellent:		
- exam score above 90%,		

<p>Outstanding preparation and in-class work, Good:</p> <ul style="list-style-type: none"> - Exam score between 80–89% <p>Good preparation and in-class work, Satisfactory:</p> <ul style="list-style-type: none"> - Exam score between 70–79%, - Inconsistent preparation and in-class work, <p>Pass:</p> <ul style="list-style-type: none"> - Exam score between 60–69%, - Poor preparation and in-class work, <p>Fail:</p> <ul style="list-style-type: none"> - Exam score below 60%, - Inadequate preparation and in-class work,
<p>Literature</p> <p>Required Reading: Kuzder Rita 2024. Klasszikus tibeti nyelvtan. Budapest: A Tan Kapuja Kiadó. Kuzder Rita 2024. Klasszikus tibeti feladatgyűjtemény. Budapest: A Tan Kapuja Kiadó. Online szótár vagy applikáció: https://dictionary.christian-steinert.de/#home (49 szótár és glosszárium)</p> <p>Recommended Reading: Relevant Quizlet flashcards, online or in the app.</p>
<p>Skills and Competencies</p> <p>Knowledge: Transcription and translation of simple chegbar forms, words, attributive phrases, and coordinating and disjunctive constructions. Able to recognise word boundaries.</p> <p>Abilities: Development of language awareness; acquiring proficiency in handling basic specialised terminology; attaining fluency in reading Tibetan texts aloud with correct pronunciation.</p> <p>Attitude: They are open to conveying and authentically transmitting the comprehensive worldview and practical features of Buddhism through Tibetan texts, as well as to learning about, accepting, and authentically mediating the professional, technological developments and innovations within their field.</p> <p>Autonomy and responsibility: They act responsibly in the interpretation of Buddhism and in the transmission of its teachings.</p>
<p>Course Coordinator: Dr. Rita Kuzder, PhD</p>
<p>Instructor Involved in Teaching the Course: Dr. Rita Kuzder, PhD</p>

Buddhist Language and Terminology 2. (Tibetan)	Credits: 4
Course classification: compulsory	
Training type: 60% theoretical	
Course type: lecture contact hours: 14 × 90 min language: Hungarian	
Assessment method: colloquium	
Curricular position of the course: 3. semester	
Course objectives	
This course is the third stage of the intensive introduction to Classical Tibetan. Its aim is to become familiar with the forms and classification of verbs, and to correctly recognise and translate the eight cases in Tibetan grammar and their case markers.	
Course content	
Its aim is to become familiar with the forms and classification of verbs, and to correctly recognise and translate the eight cases in Tibetan grammar and their case markers. The intensive in-class work is always complemented by mandatory homework.	
Applied teaching methods	
Practising the new grammatical material—verb classes and forms, as well as the eight grammatical cases—using the relevant exercises from the workbook, and through videos and Quizlet flashcards. Developing greater reading fluency.	
Assessment and Evaluation System	
Oral and written examination. – Written: assessment of the material covered during the course; translation of phrases. Oral: reading short sentences aloud.	
<u>Evaluation Criteria:</u> Excellent: - exam score above 90%, Outstanding preparation and in-class work, Good: - Exam score between 80–89% Good preparation and in-class work, Satisfactory: - Exam score between 70–79%, - Inconsistent preparation and in-class work, Pass: - Exam score between 60–69%, - Poor preparation and in-class work, Fail: - Exam score below 60%, - Inadequate preparation and in-class work,	
Literature	
Required Reading:	

Kuzder Rita 2024. Klasszikus tibeti nyelvtan. Budapest: A Tan Kapuja Kiadó.
Kuzder Rita 2024. Klasszikus tibeti feladatgyűjtemény. Budapest: A Tan Kapuja Kiadó.
Online szótár vagy applikáció: <https://dictionary.christian-steinert.de/#home> (49 szótár és glosszárrium)

Recommended Reading:

Relevant Quizlet flashcards, online or in the app.

Listening to a Tibetan audiobook that helps in mastering correct pronunciation —
<https://www.youtube.com/@TibetanAudiobooks>

Skills and Competencies

Knowledge: Simple phrases are now complemented by verbs; confidently recognises the classes and forms of verbs, and confidently recognises and translates the eight grammatical cases of Tibetan.

Abilities: Development of language awareness; acquiring proficiency in handling basic specialised terminology; attaining fluency in reading Tibetan texts aloud with correct pronunciation.

Attitude: They are open to conveying and authentically transmitting the comprehensive worldview and practical features of Buddhism through Tibetan texts, as well as to learning about, accepting, and authentically mediating the professional, technological developments and innovations within their field.

Autonomy and responsibility: They act responsibly in the interpretation of Buddhism and in the transmission of its teachings.

Course Coordinator: Dr. Rita Kuzder, PhD

Instructor Involved in Teaching the Course: Dr. Rita Kuzder, PhD

Buddhist Language and Terminology 3. (Tibetan)	Credits: 4
Course classification: compulsory	
Training type: 60% theoretical	
Course type: lecture contact hours: 14 × 90 min language: Hungarian	
Assessment method: colloquium	
Curricular position of the course: 4. semester	
Course objectives	
Recognition and translation of simple and complex sentences.	
Course content	
Mastering punctuation conventions. Recognition and translation of simple and complex sentences with dictionary look-up; converting sentences rendered with Tibetan word order into idiomatic Hungarian.	
Applied teaching methods	
Recognising and translating simple and complex sentences using the relevant exercises from the workbook, as well as videos and Quizlet flashcards. Developing greater reading fluency.	
Assessment and Evaluation System	
Oral and written examination. – Written: assessment of the material covered during the course; translation of sentences. Oral: reading a short text aloud.	
<u>Evaluation Criteria:</u>	
Excellent:	
- exam score above 90%,	
Outstanding preparation and in-class work,	
Good:	
- Exam score between 80–89%	
Good preparation and in-class work,	
Satisfactory:	
- Exam score between 70–79%,	
- Inconsistent preparation and in-class work,	
Pass:	
- Exam score between 60–69%,	
- Poor preparation and in-class work,	
Fail:	
- Exam score below 60%,	
- Inadequate preparation and in-class work,	
Literature	
Required Reading:	
Kuzder Rita 2024. Klasszikus tibeti nyelvtan. Budapest: A Tan Kapuja Kiadó.	
Kuzder Rita 2024. Klasszikus tibeti feladatgyűjtemény. Budapest: A Tan Kapuja Kiadó.	

Online szótár vagy applikáció: <https://dictionary.christian-steinert.de/#home> (49 szótár és glosszárú)

Recommended Reading:

Relevant Quizlet flashcards, online or in the app.

Listening to a Tibetan audiobook that helps in mastering correct pronunciation — <https://www.youtube.com/@TibetanAudiobooks>

Skills and Competencies

Knowledge: Able to distinguish and translate simple and complex sentences; familiar with punctuation conventions. Reads fluently.

Abilities: Development of language awareness; acquiring proficiency in handling basic specialised terminology; attaining fluency in reading Tibetan texts aloud with correct pronunciation.

Attitude: They are open to conveying and authentically transmitting the comprehensive worldview and practical features of Buddhism through Tibetan texts, as well as to learning about, accepting, and authentically mediating the professional, technological developments and innovations within their field.

Autonomy and responsibility: They act responsibly in the interpretation of Buddhism and in the transmission of its teachings.

Course Coordinator: Dr. Rita Kuzder, PhD

Instructor Involved in Teaching the Course: Dr. Rita Kuzder, PhD

Buddhist Language and Terminology 4. (Tibetan)		Credits: 4
Course classification: compulsory		
Training type: 60% theoretical		
Course type: lecture contact hours: 14 × 90 min language: Hungarian		
Assessment method: colloquium		
Curricular position of the course: 5. semester		
Course objectives		
Independent translation of short coherent texts.		
Course content		
Reading a short, coherent text selected to suit the group's interests—while taking their abilities and level of knowledge into account—and translating it sentence by sentence. Along the way, interpreting and explaining the grammatical elements. Once the Tibetan grammar and sentence structure have been understood, recasting the text into idiomatic Hungarian.		
Applied teaching methods		
<ul style="list-style-type: none"> – reading/processing source texts, – Development of reading comprehension and text analysis skills. – introduction of terminology. – reading and linguistically based analysis (exegesis) of original texts, – use of dictionaries – presentation of the structure of the texts – presentation of translation methods applied to the texts 		
Assessment and Evaluation System		
Oral and written examination. - Written: independent translation of an excerpt from the text translated during the course (dictionary use permitted). - Oral: oral explanation of the grammatical elements occurring in the text.		
<p><u>Evaluation Criteria:</u></p> <p>Excellent:</p> <ul style="list-style-type: none"> - exam score above 90%, <p>Outstanding preparation and in-class work,</p> <p>Good:</p> <ul style="list-style-type: none"> - Exam score between 80–89% <p>Good preparation and in-class work,</p> <p>Satisfactory:</p> <ul style="list-style-type: none"> - Exam score between 70–79%, - Inconsistent preparation and in-class work, <p>Pass:</p> <ul style="list-style-type: none"> - Exam score between 60–69%, - Poor preparation and in-class work, <p>Fail:</p>		

- Exam score below 60%,
- Inadequate preparation and in-class work,

Literature

Required Reading:

Kuzder Rita 2024. Klasszikus tibeti nyelvtan. Budapest: A Tan Kapuja Kiadó.

Kuzder Rita 2024. Klasszikus tibeti feladatgyűjtemény. Budapest: A Tan Kapuja Kiadó.

Online szótár vagy applikáció: <https://dictionary.christian-steinert.de/#home> (49 szótár és glosszárrium)

1968. mdo mdzangs blun gsung pa po/ ston pa sangs rgyas bcom ldan 'das/ brjod don ni/ las rgyu 'bras kyi nam gzhag gtso bor bstan pa/ Dharamsala: Tibetan Publishing House.

Recommended Reading:

Frye, Stanley 2006. Sutra of the Wise and Foolish. Dharamsala: Library of Tibetan Works & Archives.

Listening to a Tibetan audiobook that helps in mastering correct pronunciation — <https://www.youtube.com/@TibetanAudiobooks>

Skills and Competencies

Knowledge: Able to independently translate a short, coherent text using a dictionary; read the text aloud fluently; and correctly interpret Buddhist terminology.

Abilities: Development of language awareness; acquiring proficiency in handling basic specialised terminology; attaining fluency in reading Tibetan texts aloud with correct pronunciation. Possesses knowledge of the specialised terminology of Buddhism in the traditional Buddhist canonical language (Tibetan). Able to study the scriptures in the original language.

Attitude: They are open to conveying and authentically transmitting the comprehensive worldview and practical features of Buddhism through Tibetan texts, as well as to learning about, accepting, and authentically mediating the professional, technological developments and innovations within their field. They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others. Interprets continuous personal learning as serving the common good.

Autonomy and responsibility: They act responsibly in the interpretation of Buddhism and in the transmission of its teachings. They lead their life according to Buddhist ethics and spiritual attitudes, serving as an example to others.

Course Coordinator: Dr. Rita Kuzder, PhD

Instructor Involved in Teaching the Course: Dr. Rita Kuzder, PhD

Buddhist Language and Terminology 5. (Tibetan)	Credits: 4
Course classification: compulsory	
Training type: 60% theoretical	
Course type: lecture contact hours: 14 × 90 min language: Hungarian	
Assessment method: colloquium	
Curricular position of the course: 6. semester	
Course objectives	
Independent translation of a 2–3-page coherent text (dictionary use permitted), with appropriate use of Buddhist terminology.	
Course content	
Reading a short (2-3 pages), coherent text selected to suit the group's interests—while taking their abilities and level of knowledge into account—and translating it sentence by sentence. Along the way, interpreting and explaining the grammatical elements. Once the Tibetan grammar and sentence structure have been understood, recasting the text into idiomatic Hungarian.	
Applied teaching methods	
<ul style="list-style-type: none"> – reading/processing source texts, – Development of reading comprehension and text analysis skills. – introduction of terminology. – reading and linguistically based analysis (exegesis) of original texts, – use of dictionaries – presentation of the structure of the texts – presentation of translation methods applied to the texts 	
Assessment and Evaluation System	
Oral and written examination. - Written: independent translation of an excerpt from the text translated during the course (dictionary use permitted). - Oral: oral explanation of the grammatical elements occurring in the text.	
<u>Evaluation Criteria:</u> Excellent: - exam score above 90%, Outstanding preparation and in-class work, Good: - Exam score between 80–89% Good preparation and in-class work, Satisfactory: - Exam score between 70–79%, - Inconsistent preparation and in-class work, Pass: - Exam score between 60–69%, - Poor preparation and in-class work,	

<p>Fail:</p> <ul style="list-style-type: none"> - Exam score below 60%, - Inadequate preparation and in-class work,
<p>Literature</p> <p>Required Reading: Kuzder Rita 2024. Klasszikus tibeti nyelvtan. Budapest: A Tan Kapuja Kiadó. Kuzder Rita 2024. Klasszikus tibeti feladatgyűjtemény. Budapest: A Tan Kapuja Kiadó. Online szótár vagy applikáció: https://dictionary.christian-steinert.de/#home (49 szótár és glosszárrium) 1968. mdo mdzangs blun gsung pa po/ ston pa sangs rgyas bcom ldan 'das/ brjod don ni/ las rgyu 'bras kyi rnam gzhag gtso bor bstan pa/ Dharamsala: Tibetan Publishing House.</p> <p>Recommended Reading: Frye, Stanley 2006. Sutra of the Wise and Foolish. Dharamsala: Library of Tibetan Works & Archives.</p>
<p>Skills and Competencies</p> <p>Knowledge: Able to independently translate a short, coherent text using a dictionary; read the text aloud fluently; and correctly interpret Buddhist terminology. Abilities: Development of language awareness; acquiring proficiency in handling basic specialised terminology; attaining fluency in reading Tibetan texts aloud with correct pronunciation. Possesses knowledge of the specialised terminology of Buddhism in the traditional Buddhist canonical language (Tibetan). Able to study the scriptures in the original language. Attitude: They are open to conveying and authentically transmitting the comprehensive worldview and practical features of Buddhism through Tibetan texts, as well as to learning about, accepting, and authentically mediating the professional, technological developments and innovations within their field. They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others. Interprets continuous personal learning as serving the common good. Autonomy and responsibility: They act responsibly in the interpretation of Buddhism and in the transmission of its teachings. They lead their life according to Buddhist ethics and spiritual attitudes, serving as an example to others.</p>
<p>Course Coordinator: Dr. Rita Kuzder, PhD</p>
<p>Instructor Involved in Teaching the Course: Dr. Rita Kuzder, PhD</p>

5.2. Reading Buddhist Texts (Tibetan)

Field of study: Reading Buddhist Texts (Tibetan) 1-5

Credit Range: 20 credits

Courses

- Reading Buddhist Texts 1. (Tibetan)
- Reading Buddhist Texts 2. (Tibetan)
- Reading Buddhist Texts 3. (Tibetan)
- Reading Buddhist Texts 4. (Tibetan)
- Reading Buddhist Texts 5. (Tibetan)

Reading Buddhist Texts 1. (Tibetan)	Credits: 3
Course classification: compulsory	
Training type: 60% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 2. semester	
Course objectives	
<p>In the classes of this course within the Tibetan Language Specialisation, a deeper understanding of Buddhism is fostered through reading Tibetan-language materials—namely the teachings and works of great Indian and Tibetan masters in Tibetan. Over the course, students consolidate their previously acquired Tibetan and apply it in the translation and interpretation of texts. By reading Tibetan texts in the original, the reader is not confined by the limitations of an intermediary language but, through the texts, comes to know the logic and modes of expression of the Tibetan language and grammar, as well as its terminology. With this knowledge, students can approach the tradition more independently and with deeper understanding; they can recognise the reasons for differences between translations and argue for or against them. Gradually, they become able to produce their own translations and to review and refine them.</p>	
Course content	
<p>One prerequisite for independently interpreting texts and forming one's own views about them is a secure command of linguistic and grammatical fundamentals, together with fluent use of the necessary dictionaries, terminological dictionaries, and other scholarly literature and support materials. It is also essential to have familiarity with a sufficient and varied range of genres and text types, and with the vocabulary and terminology that can be learned from them—the acquisition of which is the main objective of this course.</p> <p>During classes, we jointly analyse and translate prepared sentences and selected passages spanning multiple genres, complemented by grammatical and terminological explanations. This lays the groundwork for the specialised text-reading classes of subsequent semesters, where we engage with passages and texts across many genres that become progressively</p>	

longer and more demanding in grammar, vocabulary, style, and depth—and thus increasingly challenging to interpret.

Applied teaching methods

At the first level of the specialised text-reading courses, students acquire phrases and Buddhist terminology that help them master the foundations of Tibetan. This enables them to readily grasp the basics needed to understand both the Buddhist mode of thought and the Tibetan grammatical outlook, and to render these into Hungarian. To lay the groundwork, we translate and analyse short excerpts from selected texts. In subsequent semesters, the practical application of grammatical knowledge and the acquisition of translation skills continue with progressively longer and more demanding passages—and, where appropriate, complete texts.

Assessment and Evaluation System

Mid-semester and/or end-of-semester oral or written assessment.

In both the full-time and evening programmes, in addition to the assessment, active in-class participation and attendance are required, as prescribed by the Study and Examination Regulations (SER) for the given study format.

Evaluation Criteria:

Excellent:

Able to understand and independently translate the Tibetan texts covered during the semester, virtually error-free and without recourse to reference tools.

Has mastered the Buddhist technical terms introduced during the classes and makes very few errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise the grammatical structures already acquired and are able to interpret them appropriately when producing their translations, with very few errors.

They also recognise and appropriately interpret the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—with very few errors.

Good:

Able, with few errors, to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools.

Has mastered the Buddhist technical terms introduced during the classes and makes few errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise the grammatical structures already acquired and are able to interpret them appropriately when producing their translations, with few errors.

They also recognise and appropriately interpret the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—with few errors.

Satisfactory:

Able, with more errors, to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools.

Has partially mastered the Buddhist technical terms introduced during the classes, but makes more errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they partially recognise the grammatical structures already acquired and only partially interpret them appropriately when producing their translations.

They partially recognise and partially interpret appropriately the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar.

Pass:

Able to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools only with numerous serious errors.

Has mastered only a small portion of the Buddhist technical terms introduced during the classes.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise only a small portion of the grammatical structures already acquired, or are able to interpret them appropriately only to a small extent when producing their translations.

They recognise only a small portion of the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—and interpret them appropriately only to a small extent.

Fail:

Unable to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools, even with many errors; has prepared only selected parts of the tasks.

Has mastered only a very small portion of the Buddhist technical terms introduced during the classes.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they do not recognise the grammatical structures already acquired, or are unable to interpret them appropriately when producing their translations.

They do not recognise, or do not appropriately interpret, the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar.

Literature

Required Reading:

Texts and course notes distributed and used in class.

Recommended Reading:

Bentor, Yael 2013. Classical Tibetan Reader. Selections from Renowned Works with Custom Glossaries. Boston: Wisdom Publications.

Hackett, Paul 2019. Learning Classical Tibetan. A Reader for Translating Buddhist Texts With grammatical annotations and translations. Boulder: Snow Lion.

Rockwell, John, Jr. 1991. A Primer for Classical Literary Tibetan I-II. Barnet: Samadhi Bookstore.

Hodge, Stephen 2009. An Introduction to Classical Tibetan. Bangkok: Orchid Press.
 Wilson, Joe B. 2012. Translating Buddhism from Tibetan. Ithaca: Shambhala Publication Inc.

Skills and Competencies

Knowledge:

- Able to understand simpler Tibetan texts, particularly in genres and text types already encountered.
- In phrases and texts of a level of difficulty appropriate to their year, recognises the grammatical structures already learned and interprets them appropriately when producing translations.
- Has proficiency in the technical terminology of Buddhism in one of the traditional canonical languages (Tibetan). Able to recognise and interpret previously learned Tibetan technical terms even in unfamiliar Tibetan texts.
- The dictionaries and specialised dictionaries accompanying the readings are mainly in English; therefore, knowledge of English is required and, as a result, students' English proficiency also develops.

Abilities:

- Has beginner-level proficiency in Tibetan.
- Possesses the initial level of linguistic awareness and source-critical skills (with respect to the relationship between the source language and the mother tongue).
- At a beginner level, able to study the scriptures in the original language (Tibetan), with beginner-level Tibetan reading ability.
- Able to understand and independently translate the Tibetan texts covered during the semester when reading without reference tools.
- Able to navigate the relevant English-language scholarly literature.
- Capable of interpreting Buddhism's specific conceptual framework in context.

Possesses elementary proficiency in the features, principal ideas, and concepts of Tibetan Buddhism, and in interpreting the related terminology.

- Proficient in the basics of dictionary use; understands and uses the field's online and print literature and the translation aids required, in Hungarian and in foreign languages (primarily English). They possess knowledge of effective information retrieval and processing related to their area of expertise.

Attitude:

- Open to authentically conveying the comprehensive Buddhist worldview and the key features of its practical application by drawing on their Tibetan language skills and knowledge, and their translation and interpretive abilities.
- Open to learning about, accepting, and accurately communicating professional and technological developments and innovation in the field.

Autonomy and responsibilities:

- Acts responsibly in interpreting Buddhism and transmitting the teachings, responsibly employing their Tibetan language skills and knowledge and their translation and interpretive abilities, and making broad, purpose-appropriate use of dictionaries, terminological dictionaries, scholarly literature, and support materials.

Course Coordinator: Dr. Rita Kuzder, PhD

Instructor Involved in Teaching the Course: Dr. Zsuzsa Majer, PhD

Reading Buddhist Texts 2. (Tibetan)	Credits: 3
Course classification: compulsory	
Training type: 60% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 3. semester	
Course objectives	
<p>In the classes of this course within the Tibetan Language Specialisation, a deeper understanding of Buddhism is fostered through reading Tibetan-language materials—namely the teachings and works of great Indian and Tibetan masters in Tibetan. Over the course, students consolidate their previously acquired Tibetan and apply it in the translation and interpretation of texts. By reading Tibetan texts in the original, the reader is not confined by the limitations of an intermediary language but, through the texts, comes to know the logic and modes of expression of the Tibetan language and grammar, as well as its terminology. With this knowledge, students can approach the tradition more independently and with deeper understanding; they can recognise the reasons for differences between translations and argue for or against them. Gradually, they become able to produce their own translations and to review and refine them.</p>	
Course content	
<p>One prerequisite for independently interpreting texts and forming one's own views about them is a secure command of linguistic and grammatical fundamentals, together with fluent use of the necessary dictionaries, terminological dictionaries, and other scholarly literature and support materials. It is also essential to have familiarity with a sufficient and varied range of genres and text types, and with the vocabulary and terminology that can be learned from them—the acquisition of which is the main objective of this course.</p> <p>During classes, we jointly analyse and translate prepared sentences and selected passages spanning multiple genres, complemented by grammatical and terminological explanations. This lays the groundwork for the specialised text-reading classes of subsequent semesters, where we engage with passages and texts across many genres that become progressively longer and more demanding in grammar, vocabulary, style, and depth—and thus increasingly challenging to interpret.</p>	
Applied teaching methods	
<p>At the first level of the specialised text-reading courses, students acquire phrases and Buddhist terminology that help them master the foundations of Tibetan. This enables them to readily grasp the basics needed to understand both the Buddhist mode of thought and the Tibetan grammatical outlook, and to render these into Hungarian. To lay the groundwork, we translate and analyse short excerpts from selected texts. In subsequent semesters, the practical application of grammatical knowledge and the acquisition of translation skills continue with progressively longer and more demanding passages—and, where appropriate, complete texts.</p>	
Assessment and Evaluation System	

Mid-semester and/or end-of-semester oral or written assessment.

In both the full-time and evening programmes, in addition to the assessment, active in-class participation and attendance are required, as prescribed by the Study and Examination Regulations (SER) for the given study format.

Evaluation Criteria:

Excellent:

Able to understand and independently translate the Tibetan texts covered during the semester, virtually error-free and without recourse to reference tools.

Has mastered the Buddhist technical terms introduced during the classes and makes very few errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise the grammatical structures already acquired and are able to interpret them appropriately when producing their translations, with very few errors.

They also recognise and appropriately interpret the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—with very few errors.

Good:

Able, with few errors, to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools.

Has mastered the Buddhist technical terms introduced during the classes and makes few errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise the grammatical structures already acquired and are able to interpret them appropriately when producing their translations, with few errors.

They also recognise and appropriately interpret the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—with few errors.

Satisfactory:

Able, with more errors, to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools.

Has partially mastered the Buddhist technical terms introduced during the classes, but makes more errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they partially recognise the grammatical structures already acquired and only partially interpret them appropriately when producing their translations.

They partially recognise and partially interpret appropriately the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar.

Pass:

Able to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools only with numerous serious errors.

Has mastered only a small portion of the Buddhist technical terms introduced during the classes.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise only a small portion of the grammatical structures already

acquired, or are able to interpret them appropriately only to a small extent when producing their translations.

They recognise only a small portion of the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—and interpret them appropriately only to a small extent.

Fail:

Unable to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools, even with many errors; has prepared only selected parts of the tasks.

Has mastered only a very small portion of the Buddhist technical terms introduced during the classes.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they do not recognise the grammatical structures already acquired, or are unable to interpret them appropriately when producing their translations.

They do not recognise, or do not appropriately interpret, the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar.

Literature

Required Reading:

Texts and course notes distributed and used in class.

Recommended Reading:

Bentor, Yael 2013. Classical Tibetan Reader. Selections from Renowned Works with Custom Glossaries. Boston: Wisdom Publications.

Hackett, Paul 2019. Learning Classical Tibetan. A Reader for Translating Buddhist Texts With grammatical annotations and translations. Boulder: Snow Lion.

Rockwell, John, Jr. 1991. A Primer for Classical Literary Tibetan I-II. Barnet: Samadhi Bookstore.

Hodge, Stephen 2009. An Introduction to Classical Tibetan. Bangkok: Orchid Press.

Wilson, Joe B. 2012. Translating Buddhism from Tibetan. Ithaca: Shambhala Publication Inc.

Skills and Competencies

Knowledge:

- Able to understand simpler Tibetan texts, particularly in genres and text types already encountered.
- In phrases and texts of a level of difficulty appropriate to their year, recognises the grammatical structures already learned and interprets them appropriately when producing translations.
- Has proficiency in the technical terminology of Buddhism in one of the traditional canonical languages (Tibetan). Able to recognise and interpret previously learned Tibetan technical terms even in unfamiliar Tibetan texts.

- The dictionaries and specialised dictionaries accompanying the readings are mainly in English; therefore, knowledge of English is required and, as a result, students' English proficiency also develops.

Abilities:

- Has beginner-level proficiency in Tibetan.
- Possesses the initial level of linguistic awareness and source-critical skills (with respect to the relationship between the source language and the mother tongue).
- At a beginner level, able to study the scriptures in the original language (Tibetan), with beginner-level Tibetan reading ability.
- Able to understand and independently translate the Tibetan texts covered during the semester when reading without reference tools.
- Able to navigate the relevant English-language scholarly literature.
- Capable of interpreting Buddhism's specific conceptual framework in context.

Possesses elementary proficiency in the features, principal ideas, and concepts of Tibetan Buddhism, and in interpreting the related terminology.

- Proficient in the basics of dictionary use; understands and uses the field's online and print literature and the translation aids required, in Hungarian and in foreign languages (primarily English). They possess knowledge of effective information retrieval and processing related to their area of expertise.

Attitude:

- Open to authentically conveying the comprehensive Buddhist worldview and the key features of its practical application by drawing on their Tibetan language skills and knowledge, and their translation and interpretive abilities.
- Open to learning about, accepting, and accurately communicating professional and technological developments and innovation in the field.

Autonomy and responsibilities:

- Acts responsibly in interpreting Buddhism and transmitting the teachings, responsibly employing their Tibetan language skills and knowledge and their translation and interpretive abilities, and making broad, purpose-appropriate use of dictionaries, terminological dictionaries, scholarly literature, and support materials.

Course Coordinator: Dr. Rita Kuzder, PhD

Instructor Involved in Teaching the Course: Dr. Zsuzsa Majer, PhD

Reading Buddhist Texts 3. (Tibetan)		Credits: 3
Course classification: compulsory		
Training type: 60% practical		
Course type: practical contact hours: 14 x 90 min, language: Hungarian		
Assessment method: Practical Grade		
Curricular position of the course: 4. semester		
Course objectives		
<p>In the classes of this course within the Tibetan Language Specialisation, a deeper understanding of Buddhism is fostered through reading Tibetan-language materials—namely the teachings and works of great Indian and Tibetan masters in Tibetan. Over the course, students consolidate their previously acquired Tibetan and apply it in the translation and interpretation of texts. By reading Tibetan texts in the original, the reader is not confined by the limitations of an intermediary language but, through the texts, comes to know the logic and modes of expression of the Tibetan language and grammar, as well as its terminology. With this knowledge, students can approach the tradition more independently and with deeper understanding; they can recognise the reasons for differences between translations and argue for or against them. Gradually, they become able to produce their own translations and to review and refine them.</p>		
Course content		
<p>One prerequisite for independently interpreting texts and forming one's own views about them is a secure command of linguistic and grammatical fundamentals, together with fluent use of the necessary dictionaries, terminological dictionaries, and other scholarly literature and support materials. It is also essential to have familiarity with a sufficient and varied range of genres and text types, and with the vocabulary and terminology that can be learned from them—the acquisition of which is the main objective of this course.</p> <p>At the earlier levels of the specialised text-reading classes, prepared sentences and selected passages were analysed and translated together, supplemented with grammatical and terminological explanations. laying the groundwork for the current and subsequent semesters' specialised text-reading classes, where we work with passages and texts spanning multiple genres that steadily increase in length and grammatical difficulty and become progressively more demanding in vocabulary, style, and depth—and thus in interpretation. In the specialised text-reading classes, we aim to encompass as broad and varied a range as possible from the rich heritage of Tibetan Buddhist literature and other Tibetan-language writing, in both prose and verse. Accordingly, we work with many kinds of material, for example: translated literature and original Tibetan texts; texts of the Tibetan Buddhist canon—the Kangyur (bka' 'gyur) and the Tengyur (bstan 'gyur); biographies, historical works, teaching stories, and genres connected with sacred places. We also study prayers and a wide array of ritual texts, such as supplications, aspiration prayers, praises, offering texts (smoke offerings, mandala offerings, tormas offerings, etc.), confession texts, guru-yoga texts, long-life prayers, dedications of merit, short prayers characteristic of the various schools, deity-yoga texts, and other specialised ritual texts. Further materials include the diverse texts used in traditional monastic education; major works (or excerpts)</p>		

by great Indian and Tibetan masters—and, in the third year, possibly their commentaries; philosophical texts—and, in the third year, possibly their commentaries; bardo texts and prayers—and, in the third year, possibly their commentaries. We also engage with folklore materials (e.g. Tibetan opera), short prose genres (proverbs, riddles, divinations, etc.), and lyric poetry (folk songs, ballads, etc.). In some cases, we select texts that reflect students’ interests.

Applied teaching methods

At the earlier levels of the specialised text-reading classes, prepared sentences and selected passages were analysed and translated together, supplemented with grammatical and terminological explanations. Laying the groundwork for the current and subsequent semesters’ specialised text-reading classes, where we work with passages and texts spanning multiple genres that steadily increase in length and grammatical difficulty and become progressively more demanding in vocabulary, style, and depth—and thus in interpretation.

Thanks to the course’s translation and interpretive work grounded in strong philological foundations, students further deepen the linguistic knowledge gained in previous semesters and continue to enrich their vocabulary and translation technique. They practise their previously acquired grammatical, translational, and terminological knowledge on new texts, gaining routine in reading and translating, identifying grammatical forms, and performing syntactic analysis. Through text analysis they gain experience in the use of less frequent and harder-to-recognise grammatical forms; and, by mastering the techniques of dictionary work and footnoting, they become familiar—besides the Hungarian and English terminology—with the Sanskrit equivalents of the most important Buddhist technical terms. Consolidation of knowledge is further supported by less theoretical foundational Buddhist texts and by purposefully selected, lighter passages.

Assessment and Evaluation System

Mid-semester and/or end-of-semester oral or written assessment.

In both the full-time and evening programmes, in addition to the assessment, active in-class participation and attendance are required, as prescribed by the Study and Examination Regulations (SER) for the given study format.

Evaluation Criteria:

Excellent:

Able to understand and independently translate the Tibetan texts covered during the semester, virtually error-free and without recourse to reference tools.

Has mastered the Buddhist technical terms introduced during the classes and makes very few errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise the grammatical structures already acquired and are able to interpret them appropriately when producing their translations, with very few errors.

They also recognise and appropriately interpret the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—with very few errors.

Good:

Able, with few errors, to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools.

Has mastered the Buddhist technical terms introduced during the classes and makes few errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise the grammatical structures already acquired and are able to interpret them appropriately when producing their translations, with few errors.

They also recognise and appropriately interpret the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—with few errors.

Satisfactory:

Able, with more errors, to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools.

Has partially mastered the Buddhist technical terms introduced during the classes, but makes more errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they partially recognise the grammatical structures already acquired and only partially interpret them appropriately when producing their translations.

They partially recognise and partially interpret appropriately the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar.

Pass:

Able to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools only with numerous serious errors.

Has mastered only a small portion of the Buddhist technical terms introduced during the classes.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise only a small portion of the grammatical structures already acquired, or are able to interpret them appropriately only to a small extent when producing their translations.

They recognise only a small portion of the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—and interpret them appropriately only to a small extent.

Fail:

Unable to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools, even with many errors; has prepared only selected parts of the tasks.

Has mastered only a very small portion of the Buddhist technical terms introduced during the classes.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they do not recognise the grammatical structures already acquired, or are unable to interpret them appropriately when producing their translations.

They do not recognise, or do not appropriately interpret, the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar.

Literature

Required Reading:

Texts and course notes distributed and used in class.

Recommended Reading:

Bentor, Yael 2013. Classical Tibetan Reader. Selections from Renowned Works with Custom Glossaries. Boston: Wisdom Publications.

Hackett, Paul 2019. Learning Classical Tibetan. A Reader for Translating Buddhist Texts With grammatical annotations and translations. Boulder: Snow Lion.

Rockwell, John, Jr. 1991. A Primer for Classical Literary Tibetan I-II. Barnet: Samadhi Bookstore.

Hodge, Stephen 2009. An Introduction to Classical Tibetan. Bangkok: Orchid Press.

Wilson, Joe B. 2012. Translating Buddhism from Tibetan. Ithaca: Shambhala Publication Inc.

Skills and Competencies

Knowledge:

- Able to understand simpler Tibetan texts, particularly in genres and text types already encountered.
- In phrases and texts of a level of difficulty appropriate to their year, recognises the grammatical structures already learned and interprets them appropriately when producing translations.
- Has proficiency in the technical terminology of Buddhism in one of the traditional canonical languages (Tibetan). Able to recognise and interpret previously learned Tibetan technical terms even in unfamiliar Tibetan texts.
- The dictionaries and specialised dictionaries accompanying the readings are mainly in English; therefore, knowledge of English is required and, as a result, students' English proficiency also develops.
- Possesses the linguistic knowledge to undertake—at a level appropriate to their year—text-based study and analysis of Tibetan Buddhist culture; Tibetan-language literature and works translated into Tibetan; the writings of the schools and masters of Tibetan Buddhism; and other Tibetan literature.
- Out of the diversity of Tibetan textual materials, is familiar with the genres and text types already encountered and, through them, with the principal concepts and ideas of Tibetan Buddhism, via the specialised terms learned from the texts.

Abilities:

- Has beginner-level proficiency in Tibetan.
- Possesses the initial level of linguistic awareness and source-critical skills (with respect to the relationship between the source language and the mother tongue).
- At a beginner level, able to study the scriptures in the original language (Tibetan), with beginner-level Tibetan reading ability.

- Able to understand and independently translate the Tibetan texts covered during the semester when reading without reference tools.
 - Able to navigate the relevant English-language scholarly literature.
 - Capable of interpreting Buddhism's specific conceptual framework in context.
- Possesses elementary proficiency in the features, principal ideas, and concepts of Tibetan Buddhism, and in interpreting the related terminology.
- Proficient in the basics of dictionary use; understands and uses the field's online and print literature and the translation aids required, in Hungarian and in foreign languages (primarily English). They possess knowledge of effective information retrieval and processing related to their area of expertise.
- Attitude:
- Open to authentically conveying the comprehensive Buddhist worldview and the key features of its practical application by drawing on their Tibetan language skills and knowledge, and their translation and interpretive abilities.
 - Open to learning about, accepting, and accurately communicating professional and technological developments and innovation in the field.
- Autonomy and responsibilities:
- Acts responsibly in interpreting Buddhism and transmitting the teachings, responsibly employing their Tibetan language skills and knowledge and their translation and interpretive abilities, and making broad, purpose-appropriate use of dictionaries, terminological dictionaries, scholarly literature, and support materials.

Course Coordinator: Dr. Rita Kuzder, PhD

Instructor Involved in Teaching the Course: Dr. Zsuzsa Majer, PhD

Reading Buddhist Texts 4. (Tibetan)		Credits: 3
Course classification: compulsory		
Training type: 60% practical		
Course type: practical contact hours: 14 x 90 min, language: Hungarian		
Assessment method: Practical Grade		
Curricular position of the course: 5. semester		
Course objectives		
<p>In the classes of this course within the Tibetan Language Specialisation, a deeper understanding of Buddhism is fostered through reading Tibetan-language materials—namely the teachings and works of great Indian and Tibetan masters in Tibetan. Over the course, students consolidate their previously acquired Tibetan and apply it in the translation and interpretation of texts. By reading Tibetan texts in the original, the reader is not confined by the limitations of an intermediary language but, through the texts, comes to know the logic and modes of expression of the Tibetan language and grammar, as well as its terminology. With this knowledge, students can approach the tradition more independently and with deeper understanding; they can recognise the reasons for differences between translations and argue for or against them. Gradually, they become able to produce their own translations and to review and refine them.</p>		
Course content		
<p>One prerequisite for independently interpreting texts and forming one's own views about them is a secure command of linguistic and grammatical fundamentals, together with fluent use of the necessary dictionaries, terminological dictionaries, and other scholarly literature and support materials. It is also essential to have familiarity with a sufficient and varied range of genres and text types, and with the vocabulary and terminology that can be learned from them—the acquisition of which is the main objective of this course.</p> <p>At the earlier levels of the specialised text-reading classes, prepared sentences and selected passages were analysed and translated together, supplemented with grammatical and terminological explanations. laying the groundwork for the current and subsequent semesters' specialised text-reading classes, where we work with passages and texts spanning multiple genres that steadily increase in length and grammatical difficulty and become progressively more demanding in vocabulary, style, and depth—and thus in interpretation. In the specialised text-reading classes, we aim to encompass as broad and varied a range as possible from the rich heritage of Tibetan Buddhist literature and other Tibetan-language writing, in both prose and verse. Accordingly, we work with many kinds of material, for example: translated literature and original Tibetan texts; texts of the Tibetan Buddhist canon—the Kangyur (bka' 'gyur) and the Tengyur (bstan 'gyur); biographies, historical works, teaching stories, and genres connected with sacred places. We also study prayers and a wide array of ritual texts, such as supplications, aspiration prayers, praises, offering texts (smoke offerings, mandala offerings, tormas offerings, etc.), confession texts, guru-yoga texts, long-life prayers, dedications of merit, short prayers characteristic of the various schools, deity-yoga texts, and other specialised ritual texts. Further materials include the diverse texts used in traditional monastic education; major works (or excerpts)</p>		

by great Indian and Tibetan masters—and, in the third year, possibly their commentaries; philosophical texts—and, in the third year, possibly their commentaries; bardo texts and prayers—and, in the third year, possibly their commentaries. We also engage with folklore materials (e.g. Tibetan opera), short prose genres (proverbs, riddles, divinations, etc.), and lyric poetry (folk songs, ballads, etc.). In some cases, we select texts that reflect students’ interests.

Applied teaching methods

At the earlier levels of the specialised text-reading classes, prepared sentences and selected passages were analysed and translated together, supplemented with grammatical and terminological explanations. Laying the groundwork for the current and subsequent semesters’ specialised text-reading classes, where we work with passages and texts spanning multiple genres that steadily increase in length and grammatical difficulty and become progressively more demanding in vocabulary, style, and depth—and thus in interpretation.

Thanks to the course’s translation and interpretive work grounded in strong philological foundations, students further deepen the linguistic knowledge gained in previous semesters and continue to enrich their vocabulary and translation technique. They practise their previously acquired grammatical, translational, and terminological knowledge on new texts, gaining routine in reading and translating, identifying grammatical forms, and performing syntactic analysis. Through text analysis they gain experience in the use of less frequent and harder-to-recognise grammatical forms; and, by mastering the techniques of dictionary work and footnoting, they become familiar—besides the Hungarian and English terminology—with the Sanskrit equivalents of the most important Buddhist technical terms. Consolidation of knowledge is further supported by less theoretical foundational Buddhist texts and by purposefully selected, lighter passages.

Assessment and Evaluation System

Mid-semester and/or end-of-semester oral or written assessment.

In both the full-time and evening programmes, in addition to the assessment, active in-class participation and attendance are required, as prescribed by the Study and Examination Regulations (SER) for the given study format.

Evaluation Criteria:

Excellent:

Able to understand and independently translate the Tibetan texts covered during the semester, virtually error-free and without recourse to reference tools.

Has mastered the Buddhist technical terms introduced during the classes and makes very few errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise the grammatical structures already acquired and are able to interpret them appropriately when producing their translations, with very few errors.

They also recognise and appropriately interpret the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—with very few errors.

Able to produce an independent translation of an unfamiliar text of a length and complexity appropriate to their year, working independently with dictionaries and other reference tools, and making virtually no errors with the grammatical structures already learned.

Good:

Able, with few errors, to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools.

Has mastered the Buddhist technical terms introduced during the classes and makes few errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise the grammatical structures already acquired and are able to interpret them appropriately when producing their translations, with few errors.

They also recognise and appropriately interpret the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—with few errors.

Able to produce an independent translation of an unfamiliar text of a length and complexity appropriate to their year, working independently with dictionaries and other reference tools, and making few errors with the grammatical structures already learned.

Satisfactory:

Able, with more errors, to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools.

Has partially mastered the Buddhist technical terms introduced during the classes, but makes more errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they partially recognise the grammatical structures already acquired and only partially interpret them appropriately when producing their translations.

They partially recognise and partially interpret appropriately the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar.

Able to produce an independent translation of an unfamiliar text of a length and complexity appropriate to their year—working independently with dictionaries and other reference tools—only partially or with more substantial errors, making mistakes with the grammatical structures already learned.

Pass:

Able to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools only with numerous serious errors.

Has mastered only a small portion of the Buddhist technical terms introduced during the classes.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise only a small portion of the grammatical structures already acquired, or are able to interpret them appropriately only to a small extent when producing their translations.

They recognise only a small portion of the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of

difficulty appropriate to their year, even when unfamiliar—and interpret them appropriately only to a small extent.

Able to produce an independent translation of an unfamiliar text of a length and complexity appropriate to their year—working independently with dictionaries and other reference tools—but with numerous significant errors, making many mistakes with the grammatical structures already learned.

Fail:

Unable to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools, even with many errors; has prepared only selected parts of the tasks.

Has mastered only a very small portion of the Buddhist technical terms introduced during the classes.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they do not recognise the grammatical structures already acquired, or are unable to interpret them appropriately when producing their translations.

They do not recognise, or do not appropriately interpret, the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar.

Unable to produce an independent translation of an unfamiliar text of a length and complexity appropriate to their year, even when working independently with dictionaries and other reference tools; makes numerous serious errors with the grammatical structures already learned.

Literature

Required Reading:

Texts and course notes distributed and used in class.

Recommended Reading:

Bentor, Yael 2013. Classical Tibetan Reader. Selections from Renowned Works with Custom Glossaries. Boston: Wisdom Publications.

Hackett, Paul 2019. Learning Classical Tibetan. A Reader for Translating Buddhist Texts With grammatical annotations and translations. Boulder: Snow Lion.

Rockwell, John, Jr. 1991. A Primer for Classical Literary Tibetan I-II. Barnet: Samadhi Bookstore.

Hodge, Stephen 2009. An Introduction to Classical Tibetan. Bangkok: Orchid Press.

Wilson, Joe B. 2012. Translating Buddhism from Tibetan. Ithaca: Shambhala Publication Inc.

Skills and Competencies

Knowledge:

- Able to understand average difficulty Tibetan texts, particularly in genres and text types already encountered.
- Recognises grammatical structures of varying complexity across diverse texts and interprets them appropriately when producing translations.

- Has proficiency in the technical terminology of Buddhism in one of the traditional canonical languages (Tibetan). Able to recognise and interpret previously learned Tibetan technical terms even in unfamiliar Tibetan texts.
- The dictionaries and specialised dictionaries accompanying the readings are mainly in English; therefore, knowledge of English is required and, as a result, students' English proficiency also develops.
- Possesses the linguistic knowledge to undertake—at a level appropriate to their year—text-based study and analysis of Tibetan Buddhist culture; Tibetan-language literature and works translated into Tibetan; the writings of the schools and masters of Tibetan Buddhism; and other Tibetan literature.
- Out of the diversity of Tibetan textual materials, is familiar with the genres and text types already encountered and, through them, with the principal concepts and ideas of Tibetan Buddhism, via the specialised terms learned from the texts.
- Able to understand moderately complex texts and has developed a working command of Buddhist terminology.

Abilities:

- Has beginner/intermediate-level proficiency in Tibetan.
- Possesses linguistic awareness and source-critical skills (with respect to the relationship between the source language and the mother tongue).
- At a beginner/intermediate level, able to study the scriptures in the original language (Tibetan), with beginner-level Tibetan reading ability.
- Able to understand and independently translate the Tibetan texts covered during the semester when reading without reference tools.
- Able to navigate the relevant English-language scholarly literature.
- Capable of interpreting Buddhism's specific conceptual framework in context.

Possesses intermediate proficiency in the features, principal ideas, and concepts of Tibetan Buddhism, and in interpreting the related terminology.

- Proficient in dictionary use; understands and uses the field's online and print literature and the translation aids required, in Hungarian and in foreign languages (primarily English). They possess knowledge of effective information retrieval and processing related to their area of expertise.
- Possesses the following competences: professional collaboration; participation in joint projects.

Attitude:

- Open to authentically conveying the comprehensive Buddhist worldview and the key features of its practical application by drawing on their Tibetan language skills and knowledge, and their translation and interpretive abilities.
- Open to learning about, accepting, and accurately communicating professional and technological developments and innovation in the field.

Autonomy and responsibilities:

- Acts responsibly in interpreting Buddhism and transmitting the teachings, responsibly employing their Tibetan language skills and knowledge and their translation and interpretive abilities, and making broad, purpose-appropriate use of dictionaries, terminological dictionaries, scholarly literature, and support materials.

Course Coordinator: Dr. Rita Kuzder, PhD

Instructor Involved in Teaching the Course: Dr. Zsuzsa Majer, PhD

Reading Buddhist Texts 5. (Tibetan)	Credits: 3
Course classification: compulsory	
Training type: 60% practical	
Course type: practical contact hours: 14 x 90 min, language: Hungarian	
Assessment method: Practical Grade	
Curricular position of the course: 6. semester	
Course objectives	
<p>In the classes of this course within the Tibetan Language Specialisation, a deeper understanding of Buddhism is fostered through reading Tibetan-language materials—namely the teachings and works of great Indian and Tibetan masters in Tibetan. Over the course, students consolidate their previously acquired Tibetan and apply it in the translation and interpretation of texts. By reading Tibetan texts in the original, the reader is not confined by the limitations of an intermediary language but, through the texts, comes to know the logic and modes of expression of the Tibetan language and grammar, as well as its terminology. With this knowledge, students can approach the tradition more independently and with deeper understanding; they can recognise the reasons for differences between translations and argue for or against them. Gradually, they become able to produce their own translations and to review and refine them.</p>	
Course content	
<p>One prerequisite for independently interpreting texts and forming one's own views about them is a secure command of linguistic and grammatical fundamentals, together with fluent use of the necessary dictionaries, terminological dictionaries, and other scholarly literature and support materials. It is also essential to have familiarity with a sufficient and varied range of genres and text types, and with the vocabulary and terminology that can be learned from them—the acquisition of which is the main objective of this course.</p> <p>At the earlier levels of the specialised text-reading classes, prepared sentences and selected passages were analysed and translated together, supplemented with grammatical and terminological explanations. laying the groundwork for the current and subsequent semesters' specialised text-reading classes, where we work with passages and texts spanning multiple genres that steadily increase in length and grammatical difficulty and become progressively more demanding in vocabulary, style, and depth—and thus in interpretation. In the specialised text-reading classes, we aim to encompass as broad and varied a range as possible from the rich heritage of Tibetan Buddhist literature and other Tibetan-language writing, in both prose and verse. Accordingly, we work with many kinds of material, for example: translated literature and original Tibetan texts; texts of the Tibetan Buddhist canon—the Kangyur (bka' 'gyur) and the Tengyur (bstan 'gyur); biographies, historical works, teaching stories, and genres connected with sacred places. We also study prayers and a wide array of ritual texts, such as supplications, aspiration prayers, praises, offering texts (smoke offerings, mandala offerings, tormas offerings, etc.), confession texts, guru-yoga texts, long-life prayers, dedications of merit, short prayers characteristic of the various schools, deity-yoga texts, and other specialised ritual texts. Further materials include the diverse texts used in traditional monastic education; major works (or excerpts)</p>	

by great Indian and Tibetan masters—and, in the third year, possibly their commentaries; philosophical texts—and, in the third year, possibly their commentaries; bardo texts and prayers—and, in the third year, possibly their commentaries. We also engage with folklore materials (e.g. Tibetan opera), short prose genres (proverbs, riddles, divinations, etc.), and lyric poetry (folk songs, ballads, etc.). In some cases, we select texts that reflect students’ interests.

Applied teaching methods

At the earlier levels of the specialised text-reading classes, prepared sentences and selected passages were analysed and translated together, supplemented with grammatical and terminological explanations. Laying the groundwork for the current and subsequent semesters’ specialised text-reading classes, where we work with passages and texts spanning multiple genres that steadily increase in length and grammatical difficulty and become progressively more demanding in vocabulary, style, and depth—and thus in interpretation.

Thanks to the course’s translation and interpretive work grounded in strong philological foundations, students further deepen the linguistic knowledge gained in previous semesters and continue to enrich their vocabulary and translation technique. They practise their previously acquired grammatical, translational, and terminological knowledge on new texts, gaining routine in reading and translating, identifying grammatical forms, and performing syntactic analysis. Through text analysis they gain experience in the use of less frequent and harder-to-recognise grammatical forms; and, by mastering the techniques of dictionary work and footnoting, they become familiar—besides the Hungarian and English terminology—with the Sanskrit equivalents of the most important Buddhist technical terms. Consolidation of knowledge is further supported by less theoretical foundational Buddhist texts and by purposefully selected, lighter passages.

Assessment and Evaluation System

Mid-semester and/or end-of-semester oral or written assessment.

In both the full-time and evening programmes, in addition to the assessment, active in-class participation and attendance are required, as prescribed by the Study and Examination Regulations (SER) for the given study format.

Evaluation Criteria:

Excellent:

Able to understand and independently translate the Tibetan texts covered during the semester, virtually error-free and without recourse to reference tools.

Has mastered the Buddhist technical terms introduced during the classes and makes very few errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise the grammatical structures already acquired and are able to interpret them appropriately when producing their translations, with very few errors.

They also recognise and appropriately interpret the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—with very few errors.

Able to produce an independent translation of an unfamiliar text of a length and complexity appropriate to their year, working independently with dictionaries and other reference tools, and making virtually no errors with the grammatical structures already learned.

Good:

Able, with few errors, to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools.

Has mastered the Buddhist technical terms introduced during the classes and makes few errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise the grammatical structures already acquired and are able to interpret them appropriately when producing their translations, with few errors.

They also recognise and appropriately interpret the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—with few errors.

Able to produce an independent translation of an unfamiliar text of a length and complexity appropriate to their year, working independently with dictionaries and other reference tools, and making few errors with the grammatical structures already learned.

Satisfactory:

Able, with more errors, to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools.

Has partially mastered the Buddhist technical terms introduced during the classes, but makes more errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they partially recognise the grammatical structures already acquired and only partially interpret them appropriately when producing their translations.

They partially recognise and partially interpret appropriately the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar.

Able to produce an independent translation of an unfamiliar text of a length and complexity appropriate to their year—working independently with dictionaries and other reference tools—only partially or with more substantial errors, making mistakes with the grammatical structures already learned.

Pass:

Able to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools only with numerous serious errors.

Has mastered only a small portion of the Buddhist technical terms introduced during the classes.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise only a small portion of the grammatical structures already acquired, or are able to interpret them appropriately only to a small extent when producing their translations.

They recognise only a small portion of the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—and interpret them appropriately only to a small extent.

Able to produce an independent translation of an unfamiliar text of a length and complexity appropriate to their year—working independently with dictionaries and other reference tools—but with numerous significant errors, making many mistakes with the grammatical structures already learned.

Fail:

Unable to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools, even with many errors; has prepared only selected parts of the tasks.

Has mastered only a very small portion of the Buddhist technical terms introduced during the classes.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they do not recognise the grammatical structures already acquired, or are unable to interpret them appropriately when producing their translations.

They do not recognise, or do not appropriately interpret, the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar.

Unable to produce an independent translation of an unfamiliar text of a length and complexity appropriate to their year, even when working independently with dictionaries and other reference tools; makes numerous serious errors with the grammatical structures already learned.

Literature

Required Reading:

Texts and course notes distributed and used in class.

Recommended Reading:

Bentor, Yael 2013. Classical Tibetan Reader. Selections from Renowned Works with Custom Glossaries. Boston: Wisdom Publications.

Hackett, Paul 2019. Learning Classical Tibetan. A Reader for Translating Buddhist Texts With grammatical annotations and translations. Boulder: Snow Lion.

Rockwell, John, Jr. 1991. A Primer for Classical Literary Tibetan I-II. Barnet: Samadhi Bookstore.

Hodge, Stephen 2009. An Introduction to Classical Tibetan. Bangkok: Orchid Press.

Wilson, Joe B. 2012. Translating Buddhism from Tibetan. Ithaca: Shambhala Publication Inc.

Skills and Competencies

Knowledge:

- Able to understand average difficulty Tibetan texts, particularly in genres and text types already encountered.
- Recognises grammatical structures of varying complexity across diverse texts and interprets them appropriately when producing translations.

- Has proficiency in the technical terminology of Buddhism in one of the traditional canonical languages (Tibetan). Able to recognise and interpret previously learned Tibetan technical terms even in unfamiliar Tibetan texts.
- The dictionaries and specialised dictionaries accompanying the readings are mainly in English; therefore, knowledge of English is required and, as a result, students' English proficiency also develops.
- Possesses the linguistic knowledge to undertake—at a level appropriate to their year—text-based study and analysis of Tibetan Buddhist culture; Tibetan-language literature and works translated into Tibetan; the writings of the schools and masters of Tibetan Buddhism; and other Tibetan literature.
- Out of the diversity of Tibetan textual materials, is familiar with the genres and text types already encountered and, through them, with the principal concepts and ideas of Tibetan Buddhism, via the specialised terms learned from the texts.
- Able to understand moderately complex texts and has developed a working command of Buddhist terminology.

Abilities:

- Has beginner/intermediate-level proficiency in Tibetan.
- Possesses linguistic awareness and source-critical skills (with respect to the relationship between the source language and the mother tongue).
- At a beginner/intermediate level, able to study the scriptures in the original language (Tibetan), with beginner-level Tibetan reading ability.
- Able to understand and independently translate the Tibetan texts covered during the semester when reading without reference tools.
- Able to navigate the relevant English-language scholarly literature.
- Capable of interpreting Buddhism's specific conceptual framework in context.

Possesses intermediate proficiency in the features, principal ideas, and concepts of Tibetan Buddhism, and in interpreting the related terminology.

- Proficient in dictionary use; understands and uses the field's online and print literature and the translation aids required, in Hungarian and in foreign languages (primarily English). They possess knowledge of effective information retrieval and processing related to their area of expertise.
- Possesses the following competences: professional collaboration; participation in joint projects.

Attitude:

- Open to authentically conveying the comprehensive Buddhist worldview and the key features of its practical application by drawing on their Tibetan language skills and knowledge, and their translation and interpretive abilities.
- Open to learning about, accepting, and accurately communicating professional and technological developments and innovation in the field.

Autonomy and responsibilities:

- Acts responsibly in interpreting Buddhism and transmitting the teachings, responsibly employing their Tibetan language skills and knowledge and their translation and interpretive abilities, and making broad, purpose-appropriate use of dictionaries, terminological dictionaries, scholarly literature, and support materials.

Course Coordinator: Dr. Rita Kuzder, PhD

Instructor Involved in Teaching the Course: Dr. Zsuzsa Majer, PhD