

Dharma Gate  
Buddhist College



MASTER'S PROGRAM  
COURSE DESCRIPTIONS

Budapest, 2025

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# 1. Core Buddhist Curriculum Course Descriptions

## 1.1. Buddhist philosophy

**Knowledge Area:** Buddhist Philosophy 1–6

**Credit Range:** 26 credits

### Courses

- Buddhist Philosophy 1. (Theravada )
- Buddhist Philosophy 2. (Mahāyāna)
- Buddhist Philosophy 3. (Vajrayana)
- Buddhist Philosophy 4. (Madhjamaka)
- Buddhist Philosophy 5. (Yogachara)
- Buddhist Philosophy 6. (Buddhist Logic and Epistemology)

Buddhist Philosophy 1. (Theravada )		Credits: 4
<b>Course classification:</b> compulsory		
<b>Training type:</b> 60% practical		
<b>The course type:</b> practical <b>contact hours:</b> 14 x 90 min, <b>language:</b> Hungarian		
<b>Assessment method:</b> Practical Grade		
<b>Curricular position of the course:</b> 1. semester		
<b>Course objectives</b>		
The course provides a detailed examination of the most important elements of the Theravāda philosophical system, the Abhidhamma. As a starting point, it presents Theravādin conceptions of the historical Buddha, through which it becomes highly likely that the topics covered during the semester are much more the results of continuous developments within this tradition, rather than teachings directly attributable to the historical Buddha himself. Nevertheless, the Theravādin interpretations of the so-called elements of existence (dhamma theory), regarded as the building blocks of being, the analysis of the mind, the rapid succession of mental processes, and the nature of material reality, lead to new and exciting insights into certain fundamental philosophical problems—insights on which the texts of early Buddhism remain strikingly silent.		
<b>Course content</b>		
<ol style="list-style-type: none"> <li>1. The Theravādins' image of the Buddha</li> <li>2. Dhamma theory</li> <li>3. The two truths</li> <li>4. The concept of mind (mind-moments &amp; mental factors)</li> <li>5. Illustrating mental processes (active &amp; passive)</li> <li>6. Analysis of material reality</li> </ol>		
<b>Applied teaching methods</b>		
Attendance and active student participation are compulsory. The texts assigned for each session must be read in advance, followed by a joint discussion with the instructor.		
<b>Assessment and Evaluation System</b>		
Assessment method:		
<ol style="list-style-type: none"> <li>1. Colloquium: oral examination on the topics covered during the semester.</li> </ol>		

2. Written assignment: preparing an abstract of an English-language scholarly article.

**Evaluation Criteria:**

To obtain a grade, students must successfully complete the oral examination (50%) and submit a properly prepared written assignment (50%). The success of the oral examination depends, first, on the extent to which the student can clearly and accurately articulate the theoretical frameworks that encompass the given topic, and second, on their ability to discern the connections. The principal criterion for assessing the written assignment is whether the student can present, in Hungarian, an adequate account of the argument of an English-language scholarly article.

**Literature**

**Required Reading:**

Lecture notes and texts provided in class.

**Recommended Reading:**

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:

- Has an in-depth command of the philosophical theories, interrelations, and terminology of Theravāda Buddhism.

Abilities:

- Capable of exegetical analysis of Buddhist philosophical texts in the original language and of comparative analysis through English-language scholarship. Able to perform exegetical and comparative analysis of the foundational texts of Buddhist philosophy in the original language(s) and using English-language scholarly literature.

- Capable of giving presentations and lectures in English on research results in the field of Theravāda Buddhism.

- Applies the philosophical theories of Theravāda Buddhism—and the related terminology—in an innovative way when solving problems.

Attitude:

- Possesses a well-developed professional identity and sense of vocation, which they also uphold toward the broader social community.

- Seeks to apply the latest advances of their field to their own development and to share them with others.

Autonomy and responsibilities:

- Plans and carries out activities autonomously, initiating their own research projects.

- Engages in research and development projects, contributing autonomously within project teams by mobilizing their theoretical and practical knowledge and skills in collaboration with other team members to achieve shared goals.

**Course Coordinator:** Dr. László Tamás Kenéz, PhD

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

<b>Buddhist Philosophy 2. (Mahāyāna)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 60% practical	
<b>The course type:</b> practical <b>contact hours:</b> 14 x 90 min, <b>language:</b> Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 1. semester	
<b>Course objectives</b>	
We will examine the language, method, and philosophy of the Prajñāpāramitā Sūtras, along with their most important concepts. Through analytical study, we will explore the full text of the Vajracchedikā Prajñāpāramitā Sūtra, the Diamond Sūtra, progressing week by week through the text.	
<b>Course content</b>	
1. The emergence of Mahāyāna 2. The place of the Prajñāpāramitā texts within the Mahāyāna system 3. Diamond Sūtra chapters 1–3 (bodhisattva, Mahāyāna) 4. Diamond Sūtra chapters 4–6 (saṃvṛti, paramārtha) 5. Diamond Sūtra chapters 7–9 (asaṃskṛta dharmas, dṛṣṭi) 6. Diamond Sūtra chapters 10–12 (ātma-bhāva, śrāvaka) 7. Diamond Sūtra chapters 13–15 (vajra, stūpa) 8. Diamond Sūtra chapters 16–18 (hetu-phala, buddhadharma, citta) 9. Diamond Sūtra chapters 19–21 (rūpa-kāya, dharma-kāya) 10. Diamond Sūtra chapters 22–24 (pratītyasamutpāda, ākāśa) 11. Diamond Sūtra chapters 25–27 (anitya, anātman) 12. Diamond Sūtra chapters 28–30 (niḥsvabhāva, śūnyatā) 13. Diamond Sūtra chapters 31–32 (anitya, pāramitās) 14. Summary	
<b>Applied teaching methods</b>	
Lecture, use of PPT, text analysis, active participation	
<b>Assessment and Evaluation System</b>	
(1) With active participation in class, the paper may be submitted. (2) A minimum 5-page paper written in accordance with the thesis requirements, on a freely chosen topic, which at the same time constitutes a chapter of the student's forthcoming thesis. Submission deadline: the first day of the examination period. The thesis and formatting requirements can be accessed at this link: <a href="https://www.tkbh.hu/hallgatoknak/tanulmanyok/vegzes/szakdolgozat/">https://www.tkbh.hu/hallgatoknak/tanulmanyok/vegzes/szakdolgozat/</a> 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.	
<b>Evaluation Criteria:</b>	
In the assessment of the paper:	
Formal requirements count for 20% (bibliography, citations, footnotes)	
Content requirements count for 80% (command of the literature, demonstration of philosophical and historical contexts, conclusions)	
Lack of the following criteria = Fail	

<p>Knowledge of the required literature = Pass  + Informed understanding of Mahāyāna philosophy = Satisfactory  + Insightful analysis of the scripture used = Good  + Compliance with formal requirements = Excellent</p>
<p><b>Literature</b></p> <p><b>Required Reading:</b>  (1) Agócs Tamás 2000. Gyémánt áttörés. A gyémántvágó szútra és magyarázatai. Budapest: A Tan Kapuja Buddhista Főiskola.  (2) Hanh, Thich Nhat, 2010. The Diamond That Cuts Through Illusion. Berkeley: Parallax Press.  (3) Yifa, &amp; Owens, M.C. &amp; Romaskoewicz, P.M., 2006. Vajra Prajnaparamita Sutra. Hacienda Heights, California: Buddha's Light Publishing.</p> <p><b>Recommended Reading:</b>  (1) Price, A. F., 2012. The Diamond Sutra, Boston: Shambhala.  (2) Red Pine, 2002. The Diamond Sutra. Berkeley: Counterpoint.</p>
<p><b>Skills and Competencies</b></p> <p>Knowledge: On the basis of terminology found in any Mahāyāna scripture, is able to identify Prajñāpāramitā texts. Knows the fundamental concepts of the genre of text, and, on the basis of personal and place names found in the texts, can identify the circumstances of their origin.  Abilities: Can analyse any Prajñāpāramitā text; uses the text to demonstrate the limits of conceptual thinking, and can identify the meditation practice relevant to addressing the problem that arises.  Attitude: Applies a critical perspective, fresh viewpoints, solutions, and methodologies within the field.  Autonomy and Responsibilities: When tackling tasks, weighs the possibilities and limits of human thinking. In decision-making, demonstrates Buddhist-informed self-reflection and self-correction.</p>
<p><b>Course Coordinator:</b> Dr. László Tamás Kenéz, PhD</p>
<p><b>Instructor Involved in Teaching the Course:</b> Dr. Mirella Keller, PhD</p>

<b>Buddhist Philosophy 3. (Vajrayana)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 60% practical	
<b>The course type:</b> practical <b>contact hours:</b> 14 x 90 min, <b>language:</b> Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 2. semester	
<b>Course objectives</b>	
The aim of the course is to interpret the Buddhist ideal of awakening and its methods within the perspectives and practices of Tibetan Vajrayāna Buddhism. It explores the experience of awakening using the methods of Western theology, philosophy, and psychology, presenting it comparatively in the light of mystical teachings.	
<b>Course content</b>	
<p>The course offers insight into the Vajrayāna Buddhist method of sudden enlightenment, interpreted through the expressions of mystical theology. Alongside comparison, it also examines the teachings on sudden enlightenment within Vajrayāna, as preserved in the Dzogchen and Mahāmudrā traditions.</p> <ol style="list-style-type: none"> <li>1. Introduction, indirect and direct methods: fundamental directions of Vajrayāna philosophy – deity yoga, transformation, the nature of mind and self-liberation</li> <li>2. Mysticism, esotericism–exotericism, sacrality–spirituality</li> <li>3. Transcendence–immanence, transcendence and the “world”</li> <li>4. Interpretations of God and the Absolute – personal existence and relative reality</li> <li>5. Fundamental elements of the mystical path</li> <li>6. General characteristics of the direct method</li> <li>7. Zen Buddhism and the direct method</li> <li>8. Dzogchen in Tibetan Buddhist culture</li> <li>9. The origins of Dzogchen, Dzogchen masters and teachers</li> <li>10. The structure of Dzogchen explanations, their perspectives, and the nature of mind</li> <li>11. The world of the Tibetan Bön tradition and Dzogchen</li> <li>12. Mahāmudrā teachings in general and the role of devotion</li> <li>13. Main types of Mahāmudrā practice</li> <li>14. Summary</li> </ol>	
<b>Applied teaching methods</b>	
During the course, students may choose from the theological and religious fundamentals and the Buddhist traditions covered in the syllabus. They will work on the selected areas independently and in groups, and during the teaching period they will demonstrate their understanding in brief reports in response to the instructor’s questions. Classwork is supported by online searches for primary sources in Hungarian and English, as well as the translation of shorter English source texts. Students will also have the opportunity to learn the meanings of basic Tibetan technical terms while carrying out comparative analyses that juxtapose features of Vajrayāna Buddhism with those of other mystical traditions.	
<b>Assessment and Evaluation System</b>	
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.	

**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:**

Chögyal Namkhai Norbu 2007. A kristály és a fény útja. Budapest: Magyarországi Dzogcsen Közösség

Chökyi Rinpoche 1994. Union of Mahamudra and Dzogchen. Hong Kong: Rangjung Yeshe Publications.

Dzogchen Ponlop 2003. Wild Awakening: The Heart of Mahamudra and Dzogchen. Boulder: Shambala.

**Recommended Reading:**

Sabkar Lama 2003. A Garuda röpte. Budapest: A Tan Kapuja.

Tenzin Wangyal Rinpoche 2018. A fényesség tudat felébresztése - Tibeti meditáció - A belső béke és öröm eléréséhez. Budapest: Bioenergetic Kiadó.

**Skills and Competencies**

The student, in accordance with the Vajrayāna tradition of Buddhism, is familiar with the fundamental concepts and methods of awakening as presented in Vajrayāna. They can



organise these features according to the distinction between “indirect” or “gradual” and “direct” or “sudden” methods, and are able to recognise them in other world religions. Has a strong command of the vocabulary of their field and the characteristics of written and spoken communication, including its key forms, methods, and techniques in their native language, in the sacred languages of Buddhism (Sanskrit, Pali, and Tibetan), as well as in English.

**Abilities:**

They are able to interpret the idea of awakening from the perspective of Vajrayāna Buddhism and to present the experience of awakening and the methods leading to it in a multifaceted way. They can trace the basic ideals of Vajrayāna Buddhism and equivalents of the direct method in other cultures and world religions, and present them independently. The student can further deepen the knowledge gained in class through the use of information and communication tools. They are able to deliver presentations and lectures in English on research results in any specialised field of Buddhism, while continuously developing their general and technical English vocabulary.

**Attitude:**

They are open to conveying and transmitting authentically the essential characteristics of Vajrayāna Buddhist thought and practice, and applying it even outside the college environment. With knowledge of Buddhism’s traditional practices (meditation, yoga, qigong), the student applies the Vajrayana 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. Norbert Németh

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

<b>Buddhist Philosophy 4. (Madhjamaka)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 60% practical	
<b>The course type:</b> practical <b>contact hours:</b> 14 x 90 min, <b>language:</b> Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 2. semester	
<b>Course objectives</b>	
<p>The aim of the course unit is to present the system of thought of the Madhyamaka school, one of the most important and earliest traditions of Indian Mahāyāna Buddhism. This is done through an introduction to the philosophy of the school's founder, Nāgārjuna (c. 150), his direct disciple Āryadeva, and the thinkers regarded by the Tibetans as Prāsaṅgika-Mādhyamikas, Buddhapālita (c. 470–540) and Candrakīrti (c. 600–650), accompanied by a thorough analysis of the content and structure of their principal works. The course will also briefly address the later subdivisions of the Madhyamaka school—the Prāsaṅgika and Svātantrika Madhyamaka systems—highlighting their main formal-logical differences, as well as the characteristic features of Madhyamaka hermeneutics.</p>	
<b>Course content</b>	
<ol style="list-style-type: none"> <li>1. The place of Buddhist teachings in Indian thought</li> <li>2. The place of Madhyamaka in Buddhist thought</li> <li>3. The Buddha's teaching on wrong views</li> <li>4. The four Buddhist philosophical schools</li> <li>5. MMK chapters 1–3 (causes and conditions, perception)</li> <li>6. MMK chapters 4–6 (atomism, personhood, desire)</li> <li>7. MMK chapters 7–9 (action and consequence, being and non-being)</li> <li>8. MMK chapters 10–12 (part and whole, temporality)</li> <li>9. MMK chapters 13–15 (dependence, independent existence)</li> <li>10. MMK chapters 16–18 (freedom, action, self-conception)</li> <li>11. MMK chapters 19–21 (arising, cessation, wholeness)</li> <li>12. MMK chapters 22–24 (suffering, liberation, Buddha consciousness)</li> <li>13. MMK chapters 25–27 (viewpoint, dependent origination, Nirvāṇa)</li> <li>14. Summary</li> </ol>	
<b>Applied teaching methods</b>	
Lecture, use of PPT, text analysis, practising debating skills	
<b>Assessment and Evaluation System</b>	
Regular attendance is a prerequisite for the oral examination.	
<p><b><u>Evaluation Criteria:</u></b>  On the oral exam:  Lack of the following criteria = Fail  Knowledge of Sanskrit–Hungarian Madhyamaka terminology = Pass  Insightful analysis of Madhyamaka core teachings = Satisfactory  Insightful analysis of Madhyamaka Abhidharma = Good  Insightful analysis of Madhyamaka darśanas = Excellent</p>	

<b>Literature</b>
<p><b>Required Reading:</b>  Fehér Judit 1997. Nágárdzsuna, a mahájána buddhizmus mestere, Budapest: Farkas Lőrinc Imre Kiadó (1. kiadás), 2001. (2. kiadás)  Fehér Judit 2005. Neyārtha és nītārtha tanítások a madhyamaka hagyomány alapján. lCang-skyā Rol-pa'i rdo-rje értelmezése. In: Birtalan Ágnes – Rákos Attila (eds): Bolor-un Gerel. The Crystal-splendour. Essays Presented in Honour of Professor Kara György's 70th Birthday. Vol. I-II. Budapest, ELTE Department of Inner Asian Studies, Vol. I. pp. 273-293. Kötelező csak a bevezető: pp. 279-282!  Fehér Judit 2002. Ki az igazi mādhyamika? (lCang-skyā Rol-pa'i rdo-rje definíciója). In: Keletkutatás, 1996/ősz –2002/tavaszi, pp. 35-54.</p> <p><b>Recommended Reading:</b>  Fehér Judit 1997. A buddhista középút filozófiája, Buddhapālita: Mūlamadhyamakavṛitti. 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.  Hopkins, J. 1980. Compassion in Tibetan Buddhism, London: Rider.</p>
<b>Skills and Competencies</b>
<p><b>Knowledge:</b>  Possesses knowledge of Indian Madhyamaka philosophy on the basis of Nāgārjuna's works and, above all, the commentaries of Prāsaṅgika Madhyamaka masters (e.g. Buddhapālita, Candrakīrti).</p> <p><b>Abilities:</b> Possesses extensive knowledge of the field's specific ethical rules and the relevant normative frameworks.</p> <p><b>Attitude:</b>  Able to grasp and present the essential points of the Madhyamaka worldview with a focus on its key concepts; recognises the importance of following the Middle Way, both on a theoretical and practical level.</p> <p><b>Autonomy and Responsibility:</b>  Capable of articulating personal reflections and professional topics with nuance, both orally and in writing; possesses the speaking and writing skills required for professional debate.</p>
<b>Course Coordinator:</b> Dr. Norbert Németh
<b>Instructor Involved in Teaching the Course:</b> Dr. Attila Márton Farkas, PhD

<b>Buddhist Philosophy 5. (Yogachara)</b>		<b>Credits 5</b>
<b>Course classification:</b> compulsory		
<b>Training type:</b> 60% practical		
<b>The course type:</b> practical <b>contact hours:</b> 14 x 90 min, <b>language:</b> Hungarian		
<b>Assessment method:</b> Practical Grade		
<b>Curricular position of the course:</b> 3. semester		
<b>Course objectives</b>		
The aim of the course is to broaden and deepen the body of knowledge acquired in the BA programme.		
<b>Course content</b>		
<p>The course is largely based on reading the treatises and religious-philosophical works of Asaṅga, Vasubandhu, and Xuanzang. In addition, it reviews the antecedents of Yogācāra and the formation and characteristics of the syntheses that emerged with other schools and doctrines. It also considers the continuation of Yogācāra philosophy in Chinese Buddhist schools, its influence on the emergence and development of Tantra, and introduces the doctrines of Tathāgatagarbha and “other-emptiness.” The course places special emphasis on Western parallels to Yogācāra, especially the phenomenological interpretation regarded as mainstream in scholarship.</p> <p>Course structure, broken down into 14 sessions:</p> <ol style="list-style-type: none"> <li>1. What is Yogācāra? (Refreshing the BA material on Yogācāra)</li> <li>2. The Abhidharma background of Yogācāra; Yogācāra as an Abhidharma school</li> <li>3. Probable antecedents of Yogācāra in the Pāli Canon: the highlighted role of viññāṇa in the Haliddakāni Sutta, the Kevaddha Sutta, and the Mahānidāna Sutta</li> <li>4. Probable antecedents of Yogācāra in the Pāli Canon: certain heretical views in the Kathāvatthu that lean towards later Yogācāra positions</li> <li>5. The epistemology of Dignāga and Dharmakīrti I</li> <li>6. The epistemology of Dignāga and Dharmakīrti II</li> <li>7. Yogācāra through Western eyes: metaphysical or critical idealism? Dan Lusthaus’s phenomenological interpretation</li> <li>8. Yogācāra through Western eyes: metaphysical or critical idealism? Thomas E. Wood’s “collective hallucination” interpretation</li> <li>9. Dharmakīrti’s view on the existence of other minds</li> <li>10. The beginnings of Buddhist solipsism: Ratnakīrti’s view on the non-existence of other minds</li> <li>11. Yogācāra and the doctrine of Tathāgatagarbha</li> <li>12. Xuanzang on the fourfold division of consciousness</li> <li>13. The meditative practice of Yogācāra</li> <li>14. Summary and Conclusion. can Yogācāra be situated on the map of Western philosophy?</li> </ol>		
<b>Applied teaching methods</b>		
During the course, students are given a variety of text comprehension tasks. The evaluation of these tasks is carried out partly with the instructor and partly collectively with the entire group. The semester concludes with an essay, in which the student independently works on a specific topic chosen from among the subjects discussed during the course or related issues in		

the history of philosophy. In addition to—or instead of—the required literature listed in the bibliography, the instructor may recommend specialised readings tailored to the topic and to the student's interests.

### **Assessment and Evaluation System**

The course is assessed with a practical grade. This requires active participation in the seminar and the submission of a final essay at the end of the semester, the quality of which influences the assessment and the awarding of the grade.

#### **Evaluation Criteria:**

Excellent (5): Awarded to students who either attend every session and actively participate in the seminar, or compensate for minimal absence by completing an additional task, and write the final essay to a high standard.

Good (4): Awarded to students who are absent only minimally (one session in weekend courses, or a maximum of two in full-time courses), are actively present in the remaining sessions, perform well but do not undertake extra work, and write the final essay to an adequate standard.

Satisfactory (3): Awarded to students who exceed the minimal absence limit or perform less well in class, but compensate by completing an additional task, and write the final essay to a satisfactory level of quality.

Pass (2): Awarded to students who attend at least half of the sessions, justify their absences, do not complete additional tasks, and write the final essay to a passing level.

Fail: Awarded to students who attend fewer than half of the sessions, do not justify their absences, and/or fail to submit the final essay, or write it at a distinctly low level.

### **Literature**

#### **Required Reading:**

Lusthaus, Dan, 2002: *Buddhist Phenomenology. A Philosophical Investigation of Yogācāra Buddhism and the Ch'eng Wei-shih lun*. London and New York, Routledge Curzon.

Waldron, W. S. 2003. *The Buddhist Unconscious: The Ālaya-vijñāna in the Context of Indian Buddhist Thought*. New York, Routledge Curzon.

Wood, Thomas E. 1994: *Mind Only. A Philosophical and Doctrinal Analysis of Vijñānavāda*. Delhi, Motilal

#### **Recommended Reading:**

Cook, Francis H. 1999: *Three Texts on Consciousness Only*. Berkeley, California, Numata Center for Buddhist Translation and Research.

Suzuki, Deitaro 1999: *Studies in the Lankāvatāra Sutra*. Delhi, Motilal.

### **Skills and Competencies**

#### a) Knowledge

- Has an in-depth understanding of the interrelations, theories, and terminology used by different schools of Buddhist philosophy.
- Is familiar with the specific research methods (knowledge acquisition and problem-solving techniques), abstraction techniques, and ways of addressing the practical implications of theoretical questions within their field.

#### b) Abilities:

- Applies theories of the field and related terminology—in innovative ways when addressing

<p>problems.</p> <p>Employs, at an advanced level, the field's knowledge-transfer techniques; processes Hungarian and foreign-language published sources; and possesses the skills for effective information retrieval and processing in the field.</p> <ul style="list-style-type: none"> <li>– Able to produce independent, scholarly summaries and analyses on specific subtopics of their field in both Hungarian and English.</li> <li>- Capable of delivering presentations and lectures in English on research findings in any subfield of Buddhism.</li> </ul> <p>c) Attitude:</p> <ul style="list-style-type: none"> <li>- Seeks to apply the latest advances of their field to their own development and to share them with others.</li> </ul> <p>development and to share them with others.</p> <p>d) Autonomy and Responsibility</p> <p>Independently evaluates comprehensive and specialized professional questions and develops responses based on relevant sources.</p> <ul style="list-style-type: none"> <li>- Plans and carries out activities autonomously, initiating their own research projects.</li> </ul>
<p><b>Course Coordinator:</b> Dr. László Fórizs</p>
<p><b>Instructor Involved in Teaching the Course:</b> Dr. Attila Márton Farkas, PhD</p>

<b>Buddhist Philosophy 6. (Buddhist Logic and Epistemology)</b>		<b>Credits 5</b>
<b>Course classification:</b> compulsory		
<b>Training type:</b> 60% practical		
<b>The course type:</b> practical <b>contact hours:</b> 14 x 90 min, <b>language:</b> Hungarian		
<b>Assessment method:</b> Practical Grade		
<b>Curricular position of the course:</b> 4. semester		
<b>Course objectives</b>		
The student is expected to have an advanced, comprehensive grasp of the history and key themes of Buddhist logic and epistemology—knowledge indispensable for understanding the emergence of the Buddhist philosophical schools and their modes of thought.		
<b>Course content</b>		
<p>The seminar introduces students to the main schools of Buddhist epistemology and logic, their leading figures, and selected relevant philosophical texts, drawing primarily on the works of Nāgārjuna, Candrakīrti, Vasubandhu, Dignāga, and Dharmakīrti.</p> <p>1–4. Scepticism or something else. Buddhist critical philosophy (vs. early Greek scepticism).</p> <ul style="list-style-type: none"> <li>• Pyrrho, Nāgārjuna and Candrakīrti</li> </ul> <p>5–8. The birth of Buddhist epistemology and logic (vs. Hume)</p> <ul style="list-style-type: none"> <li>• Vasubandhu, Dignāga, Dharmakīrti</li> </ul> <p>9–11. Grammar and/or logic</p> <ul style="list-style-type: none"> <li>• Kamaleswar Bhattacharya, Bimal Krishna Matilal, Graham Priest</li> </ul> <p>12–13. Discussion of a topic chosen according to the students' interests</p> <p>14. Summary and outlook</p>		
<b>Applied teaching methods</b>		
Regular active attendance is expected. The student should prepare for each session from the assigned material and discuss it with the instructor and the other students in the seminar.		
<b>Assessment and Evaluation System</b>		
The course is assessed with a practical grade. This requires regular attendance at the seminar and active participation.		
<p><b><u>Evaluation Criteria:</u></b></p> <p>Excellent (5): Awarded to students who either attend every session and actively participate in the seminar, or compensate for minimal absence by completing an additional task. Good (4): Awarded to students who are absent only minimally (one session in weekend courses, or a maximum of two in full-time courses), are actively present in the remaining sessions, perform well but do not undertake extra work.</p> <p>Satisfactory (3): Awarded to students who exceed the minimal absence limit or perform less well in class, but compensate by completing an additional task.</p> <p>Pass (2): Awarded to students who attend at least half of the sessions, justify their absences, do not complete additional tasks.</p> <p>– <b>**Fail (1):**</b> awarded to a student who attends fewer than half of the sessions and does not justify their absences.</p>		

Literature
<p><b>Required Reading:</b>  Duckworth, Douglas – Eckel, Malcolm David – Garfield, Jay L. – Powers, John – Yeshe Thabkhas – Thakchoe, Sonam 2016. Dignāga's Investigation of the Percept: A Philosophical Legacy in India and Tibet, Oxford: Oxford University Press;  Fehér Judit – Horváth Zoltán (szerk.) 1995: Buddhista logika. (Történelem és Kultúra, 12.) MTA Orientalisztikai Munkaközösség, Budapest: Balassi;  Hayes, Richard P. Dignāga on the Interpretation of Signs. Dordrecht, Netherlands: Kluwer, 1988;</p> <p><b>Recommended Reading:</b>  Eltschinger, Vincent 2016. Dharmakīrti and His Commentators' Views on the Transformation of the Basis and the Status of the Ālayavijñāna. International Journal of Buddhist Thought and Culture 26 (2): 37–60;  Garfield, Jay L. – Tillemans, Tom J. F. – D'Amato, Mario 2009. Pointing at the Moon: Buddhism, Logic, Analytic Philosophy, Oxford – New York: Oxford University Press;</p>
Skills and Competencies
<p>a) Knowledge  - Has an in-depth understanding of the interrelations, theories, and terminology used by different schools of Buddhist philosophy.  - Is familiar with the specific research methods (knowledge acquisition and problem-solving techniques), abstraction techniques, and ways of addressing the practical implications of theoretical questions within their field.</p> <p>b) Abilities:  - Applies theories of the field and related terminology—in innovative ways when addressing problems.  Employs, at an advanced level, the field's knowledge-transfer techniques; processes Hungarian and foreign-language published sources; and possesses the skills for effective information retrieval and processing in the field.  – Able to produce independent, scholarly summaries and analyses on specific subtopics of their field in both Hungarian and English.  - Capable of delivering presentations and lectures in English on research findings in any subfield of Buddhism.</p> <p>c) Attitude:  - Seeks to apply the latest advances of their field to their own development and to share them with others.  development and to share them with others.</p> <p>d) Autonomy and Responsibility  Independently evaluates comprehensive and specialized professional questions and develops responses based on relevant sources.  - Plans and carries out activities autonomously, initiating their own research projects.</p>
<p><b>Course Coordinator:</b> Dr. László Főrizs</p>
<p><b>Instructor Involved in Teaching the Course:</b> Dr. Attila Márton Farkas, PhD</p>



## 1.2.Comparative philosophy

**Field of Study:** Comparative Philosophy 1-4.

**Credit Range:** 16 credits

### Courses

- Comparative Philosophy 1. (Philosophy of Mind)
- Comparative Philosophy 2. (Metaphysics)
- Comparative Philosophy 3. (Phenomenology and Existentialism)
- Comparative Philosophy 4. (Epistemology)

<b>Comparative Philosophy 1. (Philosophy of Mind)</b>		<b>Credits: 4</b>
<b>Course classification:</b> compulsory		
<b>Training type:</b> 60% practical		
<b>The course type:</b> practical <b>contact hours:</b> 14 x 90 min, <b>language:</b> Hungarian		
<b>Assessment method:</b> Practical Grade		
<b>Curricular position of the course:</b> 1. semester		
<b>Course objectives</b>		
<p>The aim of the course is to introduce the points of contact, overlaps, and shared interfaces between traditional Buddhist philosophy and the modern cognitive sciences. Buddhism inspired anti-Cartesian currents such as cognitive linguistics and the embodied-mind approach, which in turn influenced Western research and interpretation of Buddhism, renewing Buddhist studies that had previously been shaped by the traditional humanities (Oriental studies, history of religions, philology). The course offers insight into the multifaceted discourse that has emerged in recent decades, as perspectives and results from neuroscience, phenomenology, psychotherapy, and the philosophy of mind have entered the study of Buddhism. Questions addressed by the cognitive sciences are appearing with increasing frequency in contemporary Buddhist theoretical work, and alongside researchers, authoritative Buddhist teachers (including the Dalai Lama) have recognised the potential of the relationship between modern research on consciousness and Buddhist philosophy.</p>		
<b>Course content</b>		
<p>Presentation of the origins, history, and philosophical connections of cognitive science. Familiarisation with contemporary philosophy of mind's conceptions of consciousness and mind. A detailed treatment of the mind-body problem. The emergence of Buddhist philosophy within contemporary research on the mind. Monism and dualism in Buddhism. A detailed discussion of the foundations of the so-called embodied cognitive science inspired by Buddhism. Conceptions of the self in cognitive science and in neuro-Buddhism. The implications of cognitive metaphor theory from the perspective of Buddhist thought—language as a reality-constituting force. The narrative—autobiographical self in contemporary cognitive science. The model of the predictive mind.</p>		
<b>Applied teaching methods</b>		
<p>Teaching methodology of philosophy: Oral presentation, translation tasks, - classroom debate, advanced-level reading/processing of source texts Learning methods of philosophy:</p>		

reading source texts,  
 watching and analysing key conference talks (YouTube) (e.g., Davis Chalmers on the problem of consciousness, Karl Friston on the embodied mind)  
 - Internet research  
 - creating notes  
 summarising/highlighting the essentials

## Assessment and Evaluation System

Form of assessment:  
 short in-class presentation on a jointly agreed topic  
 5-page essay that critically analyses a chapter from one of the books listed in the bibliography

### **Evaluation Criteria:**

Excellent:

- Excellent essay

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 based on more substantial literature / sources or on outstanding individual insights

- or the combination of these factors

Good:

- Exam score between 80–89%

- Good essay

– 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 short presentation 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:

- Satisfactory essay

- 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,

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

- or the combination of these factors

Pass:

- Satisfactory essay

- 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 based on general knowledge, poorly prepared (difficult delivery, individual contributions indecipherable).
  - Or a combination of these factors
  - or the combination of these factors
- Fail:
- Failed essay
  - Inadequate preparation and in-class work,
  - Inadequate, unassessable level of knowledge
  - incoherent analysis ,
  - or the combination of these factors

## Literature

### Required Reading:

Rowlands, Mark 2001. The Nature of Consciousness. Cambridge University Press.  
 Cain, M.J. 2016: The Philosophy of Cognitive Science. Polity Press, Cambridge.  
 Francisco J. Varela, Eleanor Rosch, Evan Thompson 1990. The Embodied Mind. Cognitive Science and Human Experience. Cambridge, Massachusetts, London, England: The MIT Press

### Recommended Reading:

Lakoff, G. – Johnson, M. 1999. Philosophy in the Flesh: The Embodied Mind and its Challenge to Western Thought. New York, Basic Books.  
 Tye, Michael 1996. The Problems of Consciousness: A Representational Theory of the Phenomenal Mind. A Bradford Book, The MIT Press, Cambridge, Massachusetts, London, England.

## Skills and Competencies

### Knowledge:

Familiarisation with contemporary theories in the philosophy of mind and the cognitive sciences. Direct insight into the latest developments in Buddhist-inspired cognitive science. The interpretive framework of Buddhist studies is broadened. Develops familiarity with current trends in Buddhist studies. Becomes acquainted with the scientific field of comparative inquiry between cultures and their modes of thought. Develops an understanding of cross-cultural philosophy.

### Abilities:

Develops proficiency in interdisciplinary research methodologies. Acquires a deeper command of the terminology of the philosophy of mind and cognitive science. Refines methods for comparative and cross-cultural philosophical inquiry. Develops new dimensions of critical perspective within a comparative framework. Expands conceptual frameworks concerning consciousness, mind, and language. Capable of articulating personal reflections and professional topics with nuance, both orally and in writing; possesses the speaking and writing skills required for professional debate.

### Attitude:

Is open to conveying authentically the contemporary adaptations of Buddhist thought. The course topics encourage deeper immersion in the teachings. The mode of assessment supports independent problem-solving.

### Autonomy and responsibilities:

Engages responsibly and in depth with contemporary theories of consciousness. Assumes responsibility for achieving a comprehensive understanding of the material studied. Is able to

convey contemporary interpretations of Buddhism authentically.
<b>Course Coordinator:</b> Dr. Attila Márton Farkas
<b>Instructor Involved in Teaching the Course:</b> Dr. Balázs Kékesi, PhD

<b>Comparative Philosophy 2. (Metaphysics)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 60% practical	
<b>The course type:</b> practical <b>contact hours:</b> 14 x 90 min, <b>language:</b> Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 2. semester	
<b>Course objectives</b>	
The aim of the course is to familiarise students with the major problems of metaphysics and attempts to answer them; to make explicit the parallels and points of contact between Western metaphysics and the Buddhist tradition; and to examine in greater depth the conceptual repertoires and approaches of these two modes of thought.	
<b>Course content</b>	
Over the semester, drawing on primary sources and secondary literature, we will survey the fundamental topics of classical and modern (Anglo-American) metaphysics: the ontological structure of physical objects; the question of the existence of properties; the nature of time; change; causation; personal identity; modal realism; mind–body interaction; and the problem of nothingness and emptiness.	
<b>Applied teaching methods</b>	
<p>During class, the instructor uses the following teaching methods:</p> <ul style="list-style-type: none"> <li>- Oral presentation,</li> <li>- classroom debate,</li> <li>– reading/processing source texts,</li> <li>– argumentation, analysis (in writing or orally),</li> <li>– introduction of philosophical terminology.</li> </ul> <p>Expected of the student:</p> <ul style="list-style-type: none"> <li>– independent reading and processing of the source text,</li> <li>– library and internet research,</li> <li>– active class participation.</li> </ul>	
<b>Assessment and Evaluation System</b>	
oral examination	
<p><b><u>Evaluation Criteria:</u></b></p> <p>Excellent:</p> <ul style="list-style-type: none"> <li>- exam score above 90%,</li> </ul> <p>Outstanding preparation and in-class work,</p> <ul style="list-style-type: none"> <li>- Excellent level of knowledge, analytical and argumentative skills,</li> <li>- or the combination of these factors</li> </ul> <p>Good:</p> <ul style="list-style-type: none"> <li>- Exam score between 80–89%</li> </ul> <p>Good preparation and in-class work,</p> <ul style="list-style-type: none"> <li>– Good level of knowledge, analytical and argumentation skills (with slight uncertainty).</li> <li>- or the combination of these factors</li> </ul> <p>Satisfactory:</p> <ul style="list-style-type: none"> <li>- Exam score between 70–79%,</li> </ul>	

- 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:

Craine, T.-Farkas, K. (ed.)2004. *Metaphysics, A Guide and Anthology*, Oxford: Oxford University Press.

Lowe, J.E. 1998. *The Possibility of Metaphysics*. Oxford: Clarendon Press.

Hamilton, S. 2000. *Early Buddhism: a New Approach*. Richmond: Curzon Press.

### Recommended Reading:

Nagao, G. M. 1991. *Mādhyamika and Yogācāra*. New York: State University of New York Press.

Huntington, C.W. 1992. *The Emptiness of Emptiness*. Delhi: Motilal Barnasidass Publishers.

## Skills and Competencies

**Knowledge:** Possesses comprehensive knowledge of European and Buddhist philosophy and religious history, as well as the key theories and interpretative frameworks of Buddhist studies. They know the key concepts and core questions of metaphysics and understand their connections with relevant areas of Buddhist philosophy. Acquires the methods of knowledge acquisition and problem-solving characteristic of the discipline. They possess the knowledge needed to compare and understand European and Buddhist philosophical traditions.

**Abilities:** The student can read and use the field's scholarship—online and in print—in Hungarian and in other languages (primarily English), and can process substantial amounts of foreign-language literature. Able to understand and interpret philosophical and religious historical concepts and phenomena. Capable of articulating personal reflections and professional topics with nuance, both orally and in writing; possesses the speaking and writing skills required for professional debate. They possess knowledge of effective information retrieval and processing related to their area of expertise. Able to interpret the unique conceptual framework of Buddhism within the context of European philosophy.

**Attitude:** Strives for self-understanding and the deepening of self-awareness. 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:**

The student leads their life according to the pursuit of knowledge and understanding, setting an example for others.
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<b>Course Coordinator:</b> Dr. Attila Márton Farkas
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<b>Instructor Involved in Teaching the Course:</b> Dr. László Fórizs, PhD
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<b>Comparative Philosophy 3. (Phenomenology and Existentialism)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 60% practical	
<b>The course type:</b> practical <b>contact hours:</b> 14 x 90 min, <b>language:</b> Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 3. semester	
<b>Course objectives</b>	
<p>The aim of the course is to give students a comprehensive view of two defining philosophical currents of the nineteenth and twentieth centuries—phenomenology and existentialism—and to locate their points of contact with Buddhist philosophy. By the end of the course, students will be able to develop, through comparative analysis, a chosen topic within phenomenology and existentialism alongside its treatment in Buddhist philosophy.</p>	
<b>Course content</b>	
<p>Over the semester we will familiarise ourselves with Western philosophers who can be seen as precursors to these two movements (Søren Kierkegaard, Arthur Schopenhauer, Friedrich Nietzsche) and take stock of those thinkers associated with them (Edmund Husserl, Maurice Merleau-Ponty, Karl Jaspers, Martin Heidegger, Jean-Paul Sartre). We will further examine the points of contact between phenomenology and existentialism and Buddhism, with special attention to the Kyoto School, as well as to existential psychology (Irvin D. Yalom, Viktor E. Frankl), neo-existentialism (Markus Gabriel), and neuro-existentialism. Topics and concepts for the course include: nothingness–emptiness, death, anxiety, Being–beings, choice, possibility, and existence–essence.</p>	
<b>Applied teaching methods</b>	
<p>The course is a small-group seminar that requires active student participation. Sessions involve the reading and analysis of specialist texts with the active involvement of all students. For each meeting, a short pre-assigned reading (a few pages) must be prepared in advance; its analysis takes place in the seminar. For each meeting, a short pre-assigned reading (a few pages) must be prepared in advance; its analysis takes place in the seminar. The small-group format allows for more direct work, so each student receives personalised assignments.</p>	
<b>Assessment and Evaluation System</b>	
<p>Requirements for successful completion of the course: active participation in classes; preparation and analysis of the short pre-assigned reading for each session; delivery, during the course, of a 20–30-minute presentation on a related topic; and submission of a 5–7-page seminar paper at the end of the teaching period. The paper must conform, in both content and format, to the DGBC thesis requirements.</p>	
<b><u>Evaluation Criteria:</u></b>	
<p>The student will receive an EXCELLENT grade if:</p> <ul style="list-style-type: none"> <li>- Actively participates in the majority of classes (at least 80%).</li> <li>- Is prepared using the pre-assigned readings.</li> <li>- Understands and uses the concepts and technical terms discussed in the course excellently.</li> <li>- Demonstrates excellent argumentative skills when expounding concepts related to the topic.</li> <li>- Writes an excellent seminar paper (90%).</li> <li>- Demonstrates excellent presentation skills.</li> </ul>	



The student will receive a Good grade if:

- Actively participates in the majority of classes (at least 70%).
- Is mostly prepared using the pre-assigned readings.
- Understands and uses the concepts and technical terms discussed in the course well.
- Demonstrates good argumentative skills when expounding concepts related to the topic.
- Writes a good seminar paper (80%).
- Demonstrates good presentation skills.

The student will receive a Satisfactory grade if:

- Actively participates in the classes (at least 60%).
- Is moderately prepared using the pre-assigned readings.
- Understands and uses the concepts and technical terms discussed in the course moderately well.
- Demonstrates satisfactory argumentative skills when expounding concepts related to the topic.
- Writes a satisfactory seminar paper (60-70%).
- Demonstrates satisfactory presentation skills.

The student will receive a Passing grade if:

- Actively participates in only 50% of the classes.
- Is passingly prepared using the pre-assigned readings.

To some extent understands and uses the concepts and technical terms discussed in the course.  
Demonstrates some argumentative skills when expounding concepts related to the topic.

- Writes a seminar paper of 50-60%.
- Demonstrates presentation skills.

The student will receive a FAIL if they do not meet one or more of the requirements for successful completion of the course:

Actively participates in less than 50% of the classes.

Is not prepared from the pre-assigned readings.

Does not understand or use the concepts and technical terms discussed in the course.

Does not demonstrate argumentative skills when expounding concepts related to the topic.

Writes a seminar paper below 50%.

- Does not demonstrate presentation skills.

## Literature

### Required Reading:

Caruso, Gregg D. – Flanagan, Owen 2018. Neuroexistentialism: Meaning, Morals, and Purpose in the Age of Neuroscience. New York: Oxford University Press. Preface  
<https://philpapers.org/archive/CARNTE-2.pdf>

Aho, Kevin, "Existentialism", The Stanford Encyclopedia of Philosophy (Summer 2023 Edition), Edward N. Zalta & Uri Nodelman (eds.), URL = <https://plato.stanford.edu/archives/sum2023/entries/existentialism/>.

Lazarin, Michael 1994. A fenomenológia és Japán. In: Athenaum II 1994/3. T-Twins Kiadó, 3-18.

### Recommended Reading:

Kunszt, György 1994. A kiotói iskola az európai nihilizmusról és misztikáról In: Athenaum II 1994/3. T-Twins Kiadó, 210-235.

Yalom, Irvin D. 2018. Egzisztenciális pszichoterápia. Budapest: Park.: 25-40.

## Skills and Competencies

Knowledge:

Learns the most important ideas of the philosophers of phenomenology and existentialism, and becomes capable of analysing them in the light of Buddhist philosophy.

Identifies the points of connection between phenomenology, existentialism, and Buddhist philosophy.

Gains detailed knowledge of the interrelations, theories, and terminology of phenomenology, existentialism, and the schools of Buddhist philosophy.

Acquires the vocabulary of phenomenology and existentialism, with particular attention to the concepts specified in the topics.

Abilities:

Using a versatile, interdisciplinary approach, identifies specific philosophical problems and maps out and articulates the detailed theoretical and practical background required to understand them.

Applies theories in an innovative manner.

Produces independent analyses on particular subtopics.

Is able to uncover the points of connection between Western and Eastern schools.

Attitude:

Formulates both summarised and detailed sets of problems, and proposes possible solutions.

Highlights the benefits of the points of connection between different cultures.

Emphasises the importance of human physical and spiritual development.

Approaches problem-solving with a human-centred outlook.

Autonomy and responsibilities:

Independently plans and carries out activities, and may initiate personal research projects.

Participates in research and development projects related to the subject area.

Is able to shed new light on concepts and philosophical ideas related to the topic.

**Course Coordinator:** Dr. Dénes Schreiner

**Instructor Involved in Teaching the Course:** Dr. György Czétány

<b>Comparative Philosophy 4. (Epistemology)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 60% practical	
<b>The course type:</b> practical <b>contact hours:</b> 14 x 90 min, <b>language:</b> Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 4. semester	
<b>Course objectives</b>	
The aim of the seminar is to deepen foundational knowledge of the principal schools of Buddhist epistemology and logic, by working with selected relevant philosophical texts, drawing primarily on the works of Nāgārjuna, Vasubandhu, Dignāga, and Dharmakīrti.	
<b>Course content</b>	
The subject is comparative in nature, approaching Buddhist epistemology from the perspective of Western epistemology, bringing the approaches and theories of the two traditions into dialogue. The main topics include: comparison of the foundations of Buddhist and Western epistemology; Hindu critiques of Buddhist epistemology; Buddhist epistemology approached through Kant and Hume; Buddhist nominalism; Buddhist ontology examined through Richard Rorty (anti-essentialism); and Buddhist as well as contemporary cognitive-linguistic approaches to the role of language in cognition.	
<b>Applied teaching methods</b>	
Teaching methodology of philosophy: - Oral presentation, - classroom debate, advanced-level reading/processing of source texts Learning methods of philosophy: – reading/processing source texts, - Internet research - creating notes summarising/highlighting the essentials the shared, dialogical understanding and analysis of the source text	
<b>Assessment and Evaluation System</b>	
Form of assessment: Oral report based on the processing of relevant, advanced-level scholarly literature (journal article or book chapter). The oral report is delivered in the form of a presentation. The presentation models a conference setting (30 minutes of exposition + questions, reflections, discussion).	
<b><u>Evaluation Criteria:</u></b> 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:

Stoltz, Jonathan 2021. Illuminating the Mind: An Introduction to Buddhist Epistemology. Buddhist Philosophy for Philosophers Series, Oxford University Press.

Apoha: Buddhist Nominalism and Human Cognition 2011. Szerk.: Mark Siderits, Tom Tillemans, Arindam Chakrabarti, Columbia University Press.

Siderits, Mark 2016. Studies in Buddhist Philosophy. Szerk.: Jan Westerhoff és Christopher V.

Jones. Oxford University Press.

**Recommended Reading:**

Taber, John 2005. A Hindu Critique of Buddhist Epistemology. Kumāṛila on perception. The “Determination of Perception” chapter of Kumāṛila Bhaṭṭa’s *Slokavārttika* Translation and Commentary. London – New York: Routledge–Curzon;

The Cowherds 2011. Moonshadows: Conventional Truth in Buddhist Philosophy. Oxford University Press.

**Skills and Competencies**

**Knowledge:**

The interpretive framework of Buddhist studies is broadened. Develops familiarity with current trends in Buddhist studies. Through the conceptual analysis of Buddhist philosophical terminology, the student gains a clearer understanding by examining it in the light of Western philosophical terminology. Becomes acquainted with the scientific field of comparative inquiry between cultures and their modes of thought.

**Abilities:**

The methods for an in-depth understanding of the schools of Buddhist philosophy are developed. Gains a deeper knowledge of the terminology of buddhist philosophy. Refines methods for comparative and cross-cultural philosophical inquiry. Develops new dimensions of critical perspective within a comparative framework. Makes progress in independently engaging with advanced-level scholarly literature.

**Attitude:**

Is open to conveying authentically the contemporary adaptations of Buddhist thought. The course topics encourage deeper immersion in the teachings. The mode of assessment supports independent problem-solving.

**Autonomy and responsibilities:**

Engages responsibly with contemporary interpretations of Buddhism. Assumes responsibility for achieving a comprehensive understanding of the material studied. Is able to convey contemporary interpretations of Buddhism authentically.

**Course Coordinator:** Dr. Dénes Schreiner

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

### 1.3.Buddhist meditation and retreat

**Field of study:** Buddhist meditation and retreat 1-4

**Credit Range:** 16 credits

#### Courses

- Buddhist meditation and retreat 1. (Methodology of Teaching Meditation)
- Buddhist meditation and retreat 2. (Theravāda methodology)
- Buddhist meditation and retreat 3. (Zen methodology)
- Buddhist meditation and retreat 4. (Vajrayāna Methodology)

<b>Buddhist meditation and retreat 1. (Methodology of Teaching Meditation)</b>		<b>Credits: 4</b>
<b>Course classification:</b> compulsory		
<b>Training type:</b> 80% practical		
<b>The course type:</b> practical <b>contact hours:</b> 14 x 90 min, <b>language:</b> Hungarian		
<b>Assessment method:</b> Practical Grade		
<b>Curricular position of the course:</b> 1. semester		
<b>Course objectives</b>		
<p>The aim of the course is to provide a general introduction to the methodological aspects of teaching meditation. By examining theoretical and practical issues in parallel and fostering active student discourse, it seeks to develop participants' open, flexible, compassionate and ethical attitude towards sentient beings. The course lays the foundation for teaching practice related to the initial steps of meditation and introduces skilful methods (upāya kauśalya) for transmitting meditative techniques connected with Buddhist teachings. Participation in the mandatory retreat linked to the course—together with active assistance to the retreat leader, community work, and practical teaching assignments—serves both as preparation and encouragement for deeper personal practice, while also supporting participants in achieving a more profound, experiential understanding of the teachings. Furthermore, it aims to highlight the teacher's responsibility and possible approaches to resolving difficulties that may arise. The retreat provides an opportunity to practise the Five and the Eight Precepts and to experience the values of the Buddhist saṅgha.</p>		
<b>Course content</b>		
<p>The course is composed in equal parts of theoretical and practical elements, with a total workload double the standard 30 contact hours. This is because, beyond classroom attendance, the course also includes compulsory active participation in any of the two-day retreats organised by the institution during the given semester. Accordingly, the workload is 60 hours, aligned with the credit value. During the retreat, the student, following prior discussion and under the supervision of the retreat leader, is required to guide a short practice session for participants. These sessions are evaluated jointly with the instructor after the retreat.</p> <ol style="list-style-type: none"> <li>1. An overview of Buddhist meditations</li> <li>2. General methodological questions in teaching meditation (mind-map)</li> <li>3. A detailed discussion of key questions (Who? Where? When? For whom? What? Why? How?)</li> <li>4. The structure and content of retreats, and the organisation of their external and internal conditions</li> <li>5. Obstacles arising during practice and possible ways of dealing with them</li> </ol>		

6. Practical teaching workshop, student presentations of retreat plans, and reflective evaluation  
 7. Independent teaching practice, presentation of retreat plans, and reflective/self-reflective evaluation  
 In the full-time programme, we devote a double class period to each topic.

### **Applied teaching methods**

Frontal teaching, oral presentation  
 collaborative analysis and evaluation of digital sources  
 creating mind-maps (concept-maps)  
 joint practice  
 Practical demonstration  
 educational lab work  
 individual and small-group project work  
 group discussion

### **Assessment and Evaluation System**

Assessment takes place within a multi-level system. It includes both diagnostic and formative elements, in which observation, discussion, self-reflection, peer evaluation, and group dialogue play an important role. Over the course, students demonstrate their competence in meditation practice and their thorough grasp of the theoretical foundations—drawing partly on studies and books on the method, partly on oral teachings by renowned masters, and partly on their own prior meditation practice. The final grade is based on a combined evaluation of active classroom participation, behaviour during the retreat, completion and presentation of theoretical and practical assignments agreed in advance with the instructor, teaching a meditation practice of at least 15 minutes during the retreat, and submission of written assignments.

Beyond active participation in class, the course has as a compulsory component attendance at one of the two-day retreats held during the semester within the institutional framework (organised in block format, usually over two full weekend days). In addition to active retreat participation and the teaching practice requirement, students must submit by the end of the semester a short written report reflecting on their retreat experiences as well as on the practices guided by their peers.

Throughout the retreat, students are expected to show sincere commitment to exemplary and supportive conduct, to consistently observe and actively practise the pañca-sīla or the Eight Precepts, and to maintain noble silence.

### **Evaluation Criteria:**

Numerical, five-factor grading system

Excellent:

- outstanding classroom participation
- Exemplary participation in the retreat and excellent teaching practice presentation
- Consistently high-level performance, excellent preparation for classes
- High-quality engagement with foreign-language 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 a combination of the above.

#### Good:

- Minimal absence from classes
- Active participation in the retreat, good-quality practice leading
- Consistently good-level performance, excellent preparation for classes
- Adequate use of foreign-language sources
- Adequate individual presentation or group project based on appropriate scholarly literature/sources or personal insights, presented adequately
- Or a combination of the above.

#### Satisfactory:

- Acceptable level of absence and classroom activity
- Satisfactory participation in the retreat and presentation of teaching practice
- Individual presentation or project work based on mixed-quality sources, with a middling presentation
- Satisfactory-level presentation of reflection/self-reflection.

#### Pass:

- Meeting the basic requirements of the retreat, but with weak presentation
- Reflection/self-reflection incomplete
- Presentation generated by artificial intelligence in which individual contribution and added value cannot be distinguished.

#### Fail:

- Any missing or unassessable written assignment or oral presentation during the semester and/or failure to complete the retreat.

#### Retreat assessment (in line with BA programme requirements):

##### 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 retreat is deemed not successfully completed.

## Literature

### Required Reading:

1. Goleman, Daniel – Davidson, Richard 2019. A meditáció tudománya - Hogyan hat az elmélyülés az elménkre és a testünkre? Budapest: HVG Könyvek.
2. Gunaratana, Henepola 2019. Az éber tudatosságról közérthetően. Budapest: A Tan Kapuja
3. Porosz, Tibor 2018. A Buddhizmus lexikona. A Buddha tanítása és a théraváda irányzat szakszavai. Budapest: A Tan Kapuja Buddhista Egyház.



**Recommended Reading:**

1. Pandita, Sayadaw 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.
2. John Teasdale, Mark Williams, Zindel Segal 2016. Tudatos jelenlét a gyakorlatban Budapest, Kulcslyuk Kiadó.

**Skills and Competencies****Knowledge:**

Possesses knowledge of the most important technical terms of the field in a foreign language (primarily Pali and Sanskrit.) Gains knowledge of the methodological aspects of teaching meditation.

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. These qualities manifest in personal practice as well as in the student's approach to teaching.

The student acquires methods of knowledge acquisition and problem-solving, approached meditatively, based on the main theories of their field.

**Abilities:**

The student continuously tests their acquired competence in the classroom setting through practical, lab-like exercises. Ultimately, within the framework of the BA retreat, they demonstrate their ability to transmit teaching in practice by leading a session independently. The first classes focus on observation, attunement, and acquiring knowledge of teaching methodology.

With the permission of the leading teacher, the student is able to guide several short practices (5–15 minutes) independently and participate in their joint evaluation.

**Attitude:**

The student records their experiences and suggestions during classes to support lifelong learning motivation.

In the retreat setting, they engage with the group 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:** Dr. Norbert Németh

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

<b>Buddhist meditation and retreat 2. (Theravāda methodology)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 80% practical	
<b>The course type:</b> practical <b>contact hours:</b> 14 x 90 min, <b>language:</b> Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 2. semester	
<b>Course objectives</b>	
<p>The aim of the course, alongside deepening Theravāda meditation experience, is to provide an introduction to the methodological aspects of teaching meditation. By examining theoretical and practical issues in parallel and encouraging active student discourse, it seeks to cultivate participants' open, flexible, compassionate, and ethical attitude towards sentient beings. The course lays the foundation for teaching practice related to the initial steps of meditation and offers an introduction to skilful means (upāya kauśalya) for transmitting meditative methods rooted in the Theravāda tradition.</p>	
<b>Course content</b>	
<p>Beyond classroom attendance, the course also includes compulsory active participation in a two-day (Theravada meditation) retreat organised by the institution during the given semester. Accordingly, the workload is 60 hours, aligned with the credit value. During the retreat, the student, following prior discussion and under the supervision of the retreat leader, is required to guide a short practice session for participants. These sessions are evaluated jointly with the instructor and the other students after the retreat.</p> <ol style="list-style-type: none"> <li>1. Awakening the right motivation, preparations for practice. Taking refuge and establishing the five virtues (</li> <li>2. General methodological questions in teaching Theravāda meditation (mind-map).</li> <li>3. Methodological aspects of organising a Theravāda retreat.</li> <li>4. The role of proper preparation (physical preparation – stretching and relaxation exercises, adopting the meditation posture).</li> <li>5. Methods for calming the body and the breath.</li> <li>6. Obstacles arising during practice and possible ways of dealing with them</li> <li>7. Independent teaching practice, presentation of retreat plans, and reflective/self-reflective evaluation</li> </ol> <p>In the full-time programme, we devote a double class period to each topic.</p>	
<b>Applied teaching methods</b>	
<p>Frontal teaching, oral presentation  collaborative analysis and evaluation of digital sources  creating mind-maps (concept-maps)  joint practice  Practical demonstration  educational lab work  individual and small-group project work  group discussion</p>	
<b>Assessment and Evaluation System</b>	
Assessment takes place within a multi-level system. It includes both diagnostic and formative	

elements, in which observation, discussion, self-reflection, peer evaluation, and group dialogue play an important role. During the course, the student demonstrates a thorough command of the practice's theoretical foundations, drawing partly on studies and books about the method and partly on the oral teachings of renowned masters. The final grade is based on a combined evaluation of active classroom participation, behaviour during the retreat, completion and presentation of theoretical and practical assignments agreed in advance with the instructor, teaching a meditation practice of at least 15 minutes during the retreat, and submission of written assignments.

### **Evaluation Criteria:**

Numerical, five-factor grading system

Excellent:

- outstanding classroom participation
  - Exemplary participation in the retreat and excellent teaching practice presentation
  - Consistently high-level performance, excellent preparation for classes
  - High-quality engagement with foreign-language 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 a combination of the above.

Good:

- Minimal absence from classes
- Active participation in the retreat, good-quality practice leading
- Consistently good-level performance, excellent preparation for classes
- Adequate use of foreign-language sources
- Adequate individual presentation or group project based on appropriate scholarly literature/sources or personal insights, presented adequately
- Or a combination of the above.

Satisfactory:

- Acceptable level of absence and classroom activity
- Satisfactory participation in the retreat and presentation of teaching practice
- Individual presentation or project work based on mixed-quality sources, with a middling presentation
- Satisfactory-level presentation of reflection/self-reflection.

Pass:

- Meeting the basic requirements of the retreat, but with weak presentation
- Reflection/self-reflection incomplete
- Presentation generated by artificial intelligence in which individual contribution and added value cannot be distinguished.

Fail:

- Any missing or unassessable written assignment or oral presentation during the semester and/or failure to complete the retreat.

Retreat assessment (in line with BA programme requirements):

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 retreat is deemed not successfully completed.

## Literature

### Required Reading:

Goleman, Daniel – Davidson, Richard 2019. A meditáció tudománya - Hogyan hat az elmélyülés az elménkre és a testünkre? Budapest: HVG Könyvek.

Gunaratana, Henepola 2019. Az éber tudatosságról közérthetően. Budapest: A Tan Kapuja

Sucitto, Ajahn 2014. Meditation - An outline. Great Gaddesden (UK): Amaravati Publications.

### Recommended Reading:

Kornfield, Jack 2017. A bölcs szív - Buddhista tanítások pszichológiai megközelítésben a nyugati világ számára. Budapest: Ursus Libris

Pandita, Sayadaw 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 the most important technical terms of the field in a foreign language (primarily Pali and Sanskrit.) Gains knowledge of the methodological aspects of teaching meditation.

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. These qualities manifest in personal practice as well as in the student's approach to teaching.

The student acquires methods of knowledge acquisition and problem-solving, approached meditatively, based on the main theories of their field.

### Abilities:

The student continuously tests their acquired competence in the classroom setting through practical, lab-like exercises. Ultimately, within the framework of the BA retreat, they demonstrate their ability to transmit teaching in practice by leading a session independently. The first classes focus on observation, attunement, and acquiring knowledge of teaching

methodology.

With the permission of the leading teacher, the student is able to guide several short practices (5–15 minutes) independently and participate in their joint evaluation.

Attitude:

The student records their experiences and suggestions during classes to support lifelong learning motivation.

In the retreat setting, they engage with the group 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:** Dr. Norbert Németh

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

<b>Buddhist meditation and retreat 3. (Zen methodology)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 80% practical	
<b>The course type:</b> practical <b>contact hours:</b> 14 x 90 min, <b>language:</b> Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 3. semester	
<b>Course objectives</b>	
<p>The aim of the practical course is to introduce students to the practice of leading Zen meditation and, more broadly, Zen rituals, and more broadly still, the conducting of Zen retreats. Leading meditation and group sessions places responsibilities on the leader that participants may not be familiar with; the task is therefore to acquire these skills. This requires a deepening of the Zen perspective and its forms of meditation, a practical understanding of certain Buddhist concepts, and the integration of Zen movements into everyday life.</p> <p>Following the elements of a Zen ceremony as a participant is quite different from the responsible role of leading it. Over the semester, under instructor supervision, students can gain hands-on experience leading sessions in real settings. By keeping individual journals of their experiences and sharing them with peers, they turn their practice into a subject of reflective inquiry.</p> <p>The Zen retreat is a two-day, weekend-long event of full-day intensive practice.</p>	
<b>Course content</b>	
<ol style="list-style-type: none"> <li>1. What is Zen?</li> <li>2. The four principles of Zen</li> <li>3. Key concepts</li> <li>4. The technique and significance of meditative practice</li> <li>5. Kōans and paradoxes</li> <li>6. The Zen attitude</li> <li>7. Zen in everyday life</li> <li>8. Zen and nature</li> <li>9. Zen and art</li> <li>10. Zen and humour</li> <li>11. Zen and decision-making</li> <li>12. Zen and the challenges of the modern age</li> <li>13. How should it be?</li> <li>14. Summary</li> </ol> <p>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>	
<b>Applied teaching methods</b>	
Intensive group practice, personal practical instruction, personal conversation, active class attendance, completion and discussion of tasks related to the topics raised, and reflection.	
<b>Assessment and Evaluation System</b>	
Regular attendance at practice sessions, completion of the retreat, completion of the assigned tasks, and active participation in class.	

**Evaluation Criteria:**

Excellent: participates actively in all classes, is well prepared on the material, completes the tasks linked to each topic, and is present throughout both days of the retreat.

Good: participates actively in the majority of classes (80%), completes the tasks linked to each topic, and is present throughout both days of the retreat.

Satisfactory: participates actively in 70% of classes; completes, in part, most of the tasks linked to each topic; and is present throughout both days of the retreat.

Pass: attends 60% of classes with moderate participation; completes, in part, most of the tasks linked to each topic; and is present throughout both days of the retreat.

Fail: exceeds the permitted maximum number of absences (SER), or participation is not active in 50% of classes; completes only one day of the retreat.

**Literature****Required Reading:**

Seung Sahn (2025). A zen irányítóje. Budapest: A Tan Kapuja.

Sunrjú Szuzuki (2017). Nincs mindig úgy. A zen igaz szellemének gyakorlása. Budapest: Filosz.

Thich Nhat Hanh (2022). A zen és a bolygó megmentésének művészete. Budapest: Ursus libris.

**Recommended Reading:**

Keir Davidson (2007). A Zen Life in Nature. Muso Soseki in His Gardens. Michigan: University of Michigan Press.

A Zen tükör magazin tanulmányai, esszéi. Elérhető: <https://zen.hu/zen-tukor/>

**Skills and Competencies****Knowledge:**

– The student further deepens their understanding of the religious practice of Zen Buddhism. The student's theoretical knowledge of Zen Buddhism deepens through understanding the leader's perspective in conducting ceremonies.

**Abilities:**

The student is able to maintain correct Zen meditation posture for extended, intensive practice.

Is able to follow a Zen ceremony, enforce its basic rules, and organise ceremonial meals.

Is able to apply and demonstrate 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.

Is able to supervise others' practice during collective activities.

**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.



<b>Course Coordinator:</b> Dr. Norbert Németh
<b>Instructor Involved in Teaching the Course:</b> Dr. Péter Győri, PhD

<b>Buddhist meditation and retreat 4. (Vajrayāna Methodology)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 80% practical	
<b>The course type:</b> practical <b>contact hours:</b> 14 x 90 min, <b>language:</b> Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 4. semester	
<b>Course objectives</b>	
<p>The aim of the practical course is to provide students with an insight into the nature of Vajrayāna practices, as well as the structure and system of its main cycles of practice. In studying and experiencing these practices, a key objective is to enable students to adapt the closed world of Vajrayāna to Western culture and to their present life situations.</p>	
<b>Course content</b>	
<p>Alongside theoretical study, students will explore the foundational attitudes of Vajrayāna and gain meditation experience both in class and as home practice. In this context, they may take part in Vajrayāna retreats, or deepen their experience through independent Vajrayāna practice, to be documented in an analytical essay and a meditation journal.</p> <ol style="list-style-type: none"> <li>1. The basic structure and classification of the Vajrayāna method cycles</li> <li>2. Adapting the preliminary practices: the problem of personal isolation and ways to resolve it</li> <li>3. Personal isolation negative emotions and the hypnosis of worthlessness</li> <li>4. Trauma as an obstacle and meditative practices</li> <li>5. Interpreting our present situation and Christianity</li> <li>6. Some features of Christian mysticism and the direct experience of transcendence</li> <li>7. Experiencing the Five Buddha Families</li> <li>8. Transformation of emotions in the Vajrayāna tradition in general</li> <li>9. Transforming the five primary afflictive emotions into the five Buddha wisdoms</li> <li>10. The direct method as interpreted in Vajrayāna</li> <li>11. The mind's innermost nature and adaptations of sudden enlightenment</li> <li>12. The theory and practice of a twofold orientation of consciousness</li> <li>13. The mind's obscuring operations and their "antidotes"</li> <li>14. Summary</li> </ol>	
<b>Applied teaching methods</b>	
<p>Students become acquainted with the main Vajrayāna practices and methods through theoretical explanations and practical exercises in class. The knowledge gained is then adapted to our contemporary Western outlook and life circumstances, with self-reflection playing a central role in this process. On the basis of this reflection, students will be able to share their experiences during the course, and the knowledge acquired will be integrated with their previous meditation experiences.</p>	
<b>Assessment and Evaluation System</b>	
<p>In the course, students are introduced to several main types of Vajrayāna practices, through which they gain direct experience in meditation. In the theoretical grounding of the practices, students actively engage in interpreting the explanations and share their meditation experiences, thereby developing their capacity for inner self-reflection. The instructor's assessment is based primarily on active classroom participation and on the preparation of a</p>	

report summarising the students' experiences.

**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:**

Bertelsen, Jes 2020. A tudat legbenseje. Budapest: Dzogcsen Fórum

Kalu Rinpoche 2002. Secret Buddhism: Vajrayana Practices. San Francisco: ClearPoint Press.

Karma Chagmé 2000. Naked Awareness. Practical Instructions on the Union of Mahamudra and Dzogchen. Ithaca: Snow Lion Publications.

**Recommended Reading:**

Rockwell, Irini 2014. Az Öt Bölcsesség Energia. Debrecen: Lunarimpex Kiadó.

Tenzin Wangyal Rinpoche 2018. A tudat természetének csodái. Budapest: Filosz Kiadó.

**Skills and Competencies**

Knowledge:

The student is able to practise Vajrayāna-style Buddhist meditations independently and, by cultivating a self-reflective attitude, to keep a meditation journal about their practice. They are capable of carrying out these practices over longer periods in retreat settings and of

providing basic meditation instructions to other members of the meditation group. Has a strong command of the vocabulary of their field and the characteristics of written and spoken communication, including its key forms, methods, and techniques in their native language, in the sacred languages of Buddhism (Sanskrit, Pali, and Tibetan), as well as in English.

Abilities:

They are able to articulate their Vajrayāna meditation experiences independently and maintain a structured meditation journal. They can sustain the depth and concentration required for meditation over longer periods, including in retreat environments. They practise according to the original spirit of the methods learned and can share them with members of the meditation group using the relevant technical vocabulary. Applies information and communication tools, networks, and functions to find answers to their questions within the field. They are able to deliver presentations and lectures in English on research results in any specialised field of Buddhism, while continuously developing their general and technical English vocabulary.

Attitude:

On the basis of their Vajrayāna practice experiences, they approach social, moral, spiritual, and historical phenomena with openness and acceptance, and they apply their knowledge in resolving everyday human conflicts. From their experience of the transformativity of emotions, they approach others' negative emotional patterns and the views shaped by them with compassion.

Autonomy and responsibilities:

Through the insights gained in the course, they engage responsibly in social relations, expressing and asserting their own views while respecting general rules of communication. 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

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

## 1.4.Dharma Conversation

**Field of Study:** Dharma Conversation 1-4.

**Credit Range:** 16 credits

### Courses

- Dharma Conversation 1. (Dharma speech)
- Dharma Conversation2. (retreat)
- Dharma Conversation 3. (Dharma Debate)
- Dharma Conversation 4. (Conference Lecture)

Dharma Conversation 1. (Dharma speech)		Credits: 2
<b>Course classification:</b> compulsory		
<b>Training type:</b> 80% practical		
<b>The course type:</b> practical <b>contact hours:</b> 14 x 90 min, <b>language:</b> Hungarian		
<b>Assessment method:</b> Practical Grade		
<b>Curricular position of the course:</b> 1. semester		
<b>Course objectives</b>		
During the course, students prepare to deliver English-language Dharma talks interwoven between meditation.		
<b>Course content</b>		
During the course, students will become familiar with the theory and practice of Dharma contemplation to prepare for delivering Dharma talks in English that are interwoven between meditation. We also place emphasis on mastering the necessary technical terminology. 1–3. Introduction to Kramer’s approach to the theory and practice of Dharma Contemplation 4–6. From Dharma Contemplation to the Dharma conversation 7–9. Receiving, analysing, and summarising Dharma talks in English 10–13. Delivering students’ own Dharma talks in English and jointly analysing them 14. Summary and outlook		
<b>Applied teaching methods</b>		
– nurturing openness and receptivity; – preparing to meet the unknown; – group meditation with Dharma texts; – joint analysis of Dharma talks by renowned teachers; – preparing students to deliver their own Dharma talk; – collective analysis of one another’s Dharma talks.		
<b>Assessment and Evaluation System</b>		
- Active in-class presence, analysis of a Dharma talk selected jointly with the instructor, delivering one’s own Dharma talk		
<b><u>Evaluation Criteria:</u></b> Excellent completed:		

able to deliver an excellent Dharma talk;  
 active classroom participation; excellent, consistent preparation;  
 demonstrates excellent command and use of the technical terminology required to deliver Dharma talks in English  
 completed:  
 able to deliver a competent Dharma talk;  
 regular attendance; adequate preparation;  
 shows good command and use of the technical terminology required to deliver Dharma talks in English  
 not completed:  
 unable to deliver a satisfactory Dharma talk;  
 poor attendance; insufficient preparation;  
 lacks the technical terminology required to deliver Dharma talks in English

## Literature

### Required Reading:

Kramer, G. 2011. Dharma Contemplation, Meditating Together with Wisdom Texts. Orcas (USA): The Metta Foundation.  
 Bodhi, Bhikkhu (ford.) 2000. The Connected Discourses of the Buddha. Boston (USA): Wisdom Publications.  
 Főrizs, L. 2019. Szemelvények a Páli Kánonból. In Keréknyomok 13, 75–100.

### Recommended Reading:

"Samyutta Nikaya: The Grouped Discourses", edited by Access to Insight. Access to Insight (BCBS Edition), 21 December 2013, <http://www.accesstinsight.org/tipitaka/sn/index.html>  
 Warren, Henry Clarke 1922. Buddhism in Translations: Passages Selected from the Buddhist Sacred Books, Harvard Oriental Series, Vol 3. 8th Issue, Harvard University Press, Cambridge, MA.

## Skills and Competencies

- openness and receptivity towards the Dharma;
- knowledge of information and communication tools, relevant online sources, and databases ([accesstinsight.org](http://www.accesstinsight.org), [tipitaka.org](http://www.tipitaka.org), [suttacentral.net](http://www.suttacentral.net), [dharmaseed.org](http://www.dharmaseed.org), etc.);
- knowledge and correct use of the technical terminology required for delivering Dharma talks in English;
- ability to deliver Dharma talks in English, as well as to analyse Dharma talks delivered by others in English and summarise their content in English;
- ability to process a larger body of foreign-language scholarly literature;
- ability to form independent judgements on emerging philosophical and ethical issues.

**Course Coordinator:** Dr. Attila Márton Farkas

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

<b>Dharma Conversation2. (retreat)</b>	<b>Credits: 2</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 80% practical	
<b>The course type:</b> practical <b>contact hours:</b> 14 x 90 min, <b>language:</b> Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 2. semester	
<b>Course objectives</b>	
<p>The aim of the course is to deepen and further develop the knowledge and skills acquired in Dharma Conversation 1 (Dharma Talk). The subject prepares participants to plan, prepare, and lead shorter and longer retreats in English. Particular emphasis is placed on developing communication competences, designing programme structures, and providing Buddhist-informed support and guidance to participants.</p>	
<b>Course content</b>	
<p>During the course, students acquire comprehensive theoretical and practical knowledge of the entire process of Buddhist retreats—from planning and preparation through to leadership. The theoretical presentation of a retreat from each of the three major Buddhist traditions (Theravāda, Zen, and Vajrayāna) provides students with the opportunity to select one tradition on which to base the retreat plan and Dharma talk they must prepare in English to complete the course. In addition to theoretical study, the course also offers opportunities to try out the relevant meditation practices, thereby supporting students in gaining practical experience.</p>	
<b>Applied teaching methods</b>	
<p>The course is conducted in the form of interactive seminars. With active student participation, the theoretical backgrounds of various Buddhist retreats are discussed, and the related meditation practices are presented and tried out.</p>	
<b>Assessment and Evaluation System</b>	
<p>The requirements for completing the course are as follows:</p> <ul style="list-style-type: none"> <li>- Class attendance: at least 75% participation in the seminars.</li> <li>- Submitted paper in English, consisting of two parts: <ol style="list-style-type: none"> <li>1. Retreat plan: 8,000–12,000 characters, including the programme structure, schedule, meditation practices, and organisational considerations.</li> <li>2. Dharma talk: 6,000–8,000 characters, in narrative and presentable style, demonstrating the teachings and practices of the chosen tradition.</li> </ol> </li> </ul>	
<b><u>Evaluation Criteria:</u></b>	
<p>Assessment criteria (three components):</p> <ol style="list-style-type: none"> <li>1. Class participation and engagement – 20% <ul style="list-style-type: none"> <li>– At least 75% attendance at seminars.</li> <li>– Active contribution to discussions, asking questions, supporting peers.</li> <li>– Participation in meditation practices and interactive tasks.</li> </ul> </li> <li>2. Retreat plan – 40%</li> </ol> <p>Comprehensiveness: well-developed programme outline, schedule, meditation practices, and organisational considerations.</p> <p>Structure and logic: a clear, well-organised document with an easy-to-follow programme</p>	

<p>flow.</p> <p>Language and style: appropriate English usage, professional terminology, coherent writing.</p> <p>Buddhist perspective: authentic reflection of the teachings and values of the chosen tradition.</p> <p>3. Dharma talk – 40%</p> <p>Content and relevance: the talk reflects the teachings of the chosen tradition and connects to the retreat plan.</p> <p>Suitability for oral delivery: natural, speakable style with a logical structure.</p> <p>Language and style: clear, coherent English with appropriate terminology.</p> <p>Buddhist perspective and attitude: an ethical, supportive, participant-centred approach.</p>
<p><b>Literature</b></p>
<p><b>Required Reading:</b></p> <p>The course literature consists of retreat plans and Dharma talks from Theravāda, Zen, and Vajrayāna monasteries and meditation centres.</p> <p><b>Recommended Reading:</b></p> <p>Venerable Dhammajiva Maha Thero 2015. 100 Questions and Answers. Sri Lanka: Mitirigala Nissarana Vanaya.</p>
<p><b>Skills and Competencies</b></p>
<p>Knowledge:</p> <p>Has comprehensive knowledge of the theoretical foundations of planning, preparing, and leading Buddhist retreats.</p> <p>Is familiar with the main characteristics of the retreat practices of the three major Buddhist traditions (Theravāda, Zen, Vajrayāna).</p> <p>Possesses the English communication patterns and terminology required for leading retreats and delivering Dharma talks.</p> <p>Abilities:</p> <p>Able to design and prepare the themes and programme of shorter and longer Buddhist retreats.</p> <p>Able to prepare and deliver, in English, both a Dharma talk and a programme structure.</p> <p>Able to apply the meditation practices learned and integrate them into the retreat programme.</p> <p>Attitude:</p> <p>Open and receptive to the teachings and practices of different Buddhist traditions.</p> <p>Committed to supporting participants and to Buddhist-informed, ethical leadership.</p> <p>Strives for continuous self-development and reflective practice in their teaching/leadership role.</p> <p>Autonomy and responsibilities:</p> <p>Able to independently prepare and conduct a retreat within the chosen tradition.</p> <p>Takes responsibility for participants and for the authentic transmission of Buddhist values and guidelines.</p> <p>Works responsibly with fellow instructors, organisers, and participants to ensure the programme is successfully delivered.</p>
<p><b>Course Coordinator:</b> Dr. Attila Márton Farkas</p>
<p><b>Instructor Involved in Teaching the Course:</b> Ferenc Bodó, PhD Candidate</p>



<b>Dharma Conversation 3. (Dharma Debate)</b>	<b>Credits: 2</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 80% practical	
<b>Course type:</b> practical <b>contact hours:</b> 14 x 90 min, language: Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 3. semester	
<b>Course objectives</b>	
The aim of the course is to prepare students for dharma debate, enabling them, from a comparative perspective, to compare the teachings of various Buddhist and non-Buddhist religious and philosophical schools and traditions, to engage in constructive debate about them, and to present their own positions supported by well-founded arguments.	
<b>Course content</b>	
<p>During the course, drawing on the theory and practice of dharma contemplation and analysing traditional and modern dharma debates, students prepare to participate in dharma debates conducted in English. We place emphasis on mastering and appropriately using the required terminology, and students will also work through a substantial body of English-language scholarly literature and online teaching materials.</p> <ol style="list-style-type: none"> <li>1. The theory and practice of Kramer's Dharma Contemplation</li> <li>2–3. From Dharma Contemplation, through Dharma talk, to dharma debate</li> <li>4–6. Analysis of traditional and modern dharma debates, and preparing summaries in English</li> <li>10–12. Guided dharma-debate practice in English</li> <li>13. Final debate on a jointly selected topic, in English</li> <li>14. Summary and outlook</li> </ol>	
<b>Applied teaching methods</b>	
<ul style="list-style-type: none"> <li>– nurturing openness and receptivity;</li> <li>– preparing to meet the unknown;</li> <li>– group meditation with Dharma texts;</li> </ul> <p>analysis of dharma debates by renowned teachers; joint participation in guided dharma debates analysis of peer dharma debates</p>	
<b>Assessment and Evaluation System</b>	
<p>- Active in-class presence, dharma debate on a topic jointly selected with the instructor; dharma debate on an unannounced topic</p> <p><b><u>Evaluation Criteria:</u></b>            Excellently completed:            – excels in dharma debates;            active classroom participation; excellent, consistent preparation;            – has an excellent command of the terminology and argumentative techniques required for dharma debates            completed:            – able to perform adequately in dharma debates;            regular attendance; adequate preparation;</p>	

<ul style="list-style-type: none"> <li>– has a good command of the terminology and argumentative techniques required for dharma debates</li> </ul> <p>not completed:</p> <ul style="list-style-type: none"> <li>– unable to participate adequately in dharma debates;</li> </ul> <p>poor attendance; insufficient preparation;</p> <ul style="list-style-type: none"> <li>– does not have the necessary command of the terminology for dharma debates conducted in English</li> </ul>
<b>Literature</b>
<p><b>Required Reading:</b></p> <p>Kramer, G. 2011. Dharma Contemplation, Meditating Together with Wisdom Texts. Orcas (USA): The Metta Foundation.</p> <p>Bodhi, Bhikkhu – Āṇāṃoli, Bhikkhu (ford.) 2020 (1995). The Middle Length Discourses of the Buddha. A Translation of the Majjhima Nikāya. Boston (USA): Wisdom Publications.</p> <p>Paliawadana, Mahinda 1982 (1978). Is There a Theravada Idea of Grace? Journal of Ecumenical Institute for Study and Dialogue (Dialogue New Series), Vol. IX, Nos. 1–3, Jan–Dec. 1982, 91–103, Colombo, Sri Lanka. [Dave, D. G. – Carman, J. B. (szerk.) 1978. Christian Faith in a Religiously Plural World, New York: Orbis Books, 181–193.]</p> <p><b>Recommended Reading:</b></p> <p>"Majjhima Nikaya: The Middle-length Discourses", ed. by Access to Insight. Access to Insight (BCBS Edition), 21 December 2013, <a href="http://www.accesstoinsight.org/tipitaka/mn/index.html">http://www.accesstoinsight.org/tipitaka/mn/index.html</a></p> <p>Āṇāṃoli, Bhikkhu (ford.) 2010 (1975). The Path of Purification (Visuddhimagga) by Bhaddantācariya Buddhaghosa. Colombo, Sri Lanka: Buddhist Publication Society.</p>
<b>Skills and Competencies</b>
<p>knowledge and correct use of the terminology required to conduct dharma debates in English; the cultivation of an autonomous personality who can form independent judgements on emerging philosophical and ethical issues, and who shows sensitivity and responsibility towards social, environmental, and ecological problems</p>
<p><b>Course Coordinator:</b> Dr. Attila Márton Farkas</p>
<p><b>Instructor Involved in Teaching the Course:</b> Dr. László Fórizs, PhD</p>

<b>Dharma Conversation 4. (Conference Lecture)</b>	<b>Credits: 2</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 80% practical	
<b>Course type:</b> practical <b>contact hours:</b> 14 x 90 min, language: Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 4. semester	
<b>Course objectives</b>	
<p>The aim of the course is to prepare students for participation in international conferences, including short talks and presentations. Over the semester, students will become familiar with different styles of short lectures, develop the English terminology of their own research field through individual work, and support one another in preparation through group work. Assessment for the course includes participation in an in-house conference conducted in English, where students will each deliver a presentation with slides.</p>	
<b>Course content</b>	
<p>By the final semester of the MA programme, students acquire comprehensive and in-depth knowledge of their research topic and gain proficiency in presenting it step by step in the form of a written thesis. In this course, students will present their research area in person, in a live presentation. The talk, accompanied by projected slides, is prepared and delivered in English. Témakörök: prezentációs ismeretek és gyakorlat. Preparing a presentation in English. Delivering a presentation in English. Processing feedback.</p>	
<b>Applied teaching methods</b>	
<p>Through individual work, each student prepares a 15–20 minute English-language presentation on their MA research topic, accompanied by slides. In class group work, students listen to and give feedback on one another's presentations. Finally, the course instructor also provides their evaluation. Students learn to critically assess both their own and others' approaches, to accept or reject them, and to argue in favour of their own solutions or against those of others. Based on the feedback received, students may refine their presentations as needed. At the end of the semester, they deliver their presentations at a public in-house conference. After each talk, the audience may ask questions. The in-house conference is chaired and moderated by the course instructor.</p>	
<b>Assessment and Evaluation System</b>	
Preparation for the presentation, group work, end-of-semester presentation	
<p><b><u>Evaluation Criteria:</u></b>  <b>Excellent:</b>  - score above 85%,  excellent preparation, project work, presentation   <b>Good:</b>  – exam result between 75–85%  Good preparation, project work, presentation  <b>Satisfactory:</b>  - Exam score between 65–75%,  Satisfactory preparation, project work, presentation</p>	

Pass:

- Exam score between 60–65%,

Passing preparation, project work, presentation

Fail:

- Exam score below 60%,

Failed preparation, project work, presentation

## Literature

### Required Reading:

Garr Reynolds 2017. PreZENTáció. Egyszerű ötletek prezentációk készítéséhez és előadásához. Budapest: HVG könyvek.

Mark R. Freiermuth. 2022. Academic Conference Presentations: A Step-by-Step Guide. Cham: Palgrave Macmillan

### Recommended Reading:

Kaszás György. 2025. A prezentáció művészete. A hatásos előadás retorikai eszköztára a felkészüléstől a hallgatóság meggyőzéséig. Budapest: HVG könyvek.

## Skills and Competencies

### a) Knowledge

Has knowledge of the main directions in the development of Buddhist studies and its connections to related disciplines

(such as the history of religions and philosophy, consciousness studies, and psychology).

- Is familiar with the specific research methods (knowledge acquisition and problem-solving techniques), abstraction

techniques, and ways of addressing the practical implications of theoretical questions within their field.

Has a strong command of the vocabulary of their field and the characteristics of written and spoken communication,

including its key forms, methods, and techniques in their native language, in the sacred languages

of Buddhism (Sanskrit, Pali, and Tibetan), as well as in English.

Development of foreign language (English) competence.

### b) Abilities:

Using a versatile, interdisciplinary approach, identifies specific philosophical problems and maps out

and articulates the detailed theoretical and practical background required to understand them.

- Applies theories of the field and related terminology—in innovative ways when addressing problems.

Employs, at an advanced level, the field's knowledge-transfer techniques; processes Hungarian

and foreign-language published sources; and possesses the skills for effective information retrieval and processing in the field.

- Capable of delivering presentations and lectures in English on research findings in any subfield of Buddhism.

Confidently and effectively prepares presentation materials using information and communication tools.

### c) Attitude:

Embraces the distinctive character of their field, and the relational framework that constitutes its community role.

Through their life and work, authentically conveys the achievements of their field,

Formulates both summarised and detailed sets of problems, and proposes possible solutions.

Assumes a proactive role in placing their profession at the service of the community.

- Possesses a well-developed professional identity and sense of vocation,

which they also uphold toward the broader social community.

- Seeks to apply the latest advances of their field to their own development and to share them with others.

development and to share them with others.

d) Autonomy and Responsibility

Independently evaluates comprehensive and specialized professional questions

and develops responses based on relevant sources.

- Plans and carries out activities autonomously, initiating their own research projects.

- Engages in research and development projects, contributing autonomously within project teams

by mobilizing their theoretical and practical knowledge and skills in collaboration with other team members to achieve shared goals.

**Course Coordinator:** Dr. Attila Márton Farkas

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

## 1.5. Thesis Research

**Field of Study:** Thesis Research 1-4.

**Credit Range:** 16 credits

### Courses

- Thesis Research 1.
- Thesis Research 2.
- Thesis Research 3.
- Thesis Research 4.

Thesis Research 1.	Credits: 4
<b>Course classification:</b> compulsory	
<b>Training type:</b> 70% practical	
<b>Course type:</b> practical <b>contact hours:</b> 14 x 90 min, language: Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 1. semester	
<b>Course objectives</b>	
<p>Within the MA programme, this course places strong emphasis on the scholarly study of Buddhism. This approach is reflected not only in the structure of the subjects but also in their content, which seeks to explore the relevant academic literature and the connections with other disciplines in greater depth. The course series Thesis Research 1–4 focuses on the practical side of this scholarly approach by developing specific skills. Throughout these courses, students pursue a single aim: the writing of the thesis that concludes their studies. In order to acquire the necessary skills for this, over the span of four semesters they become familiar with elements of academic methodology, research methods, the methodology of thesis writing, as well as the methods of producing scholarly publications, reviews, and conference presentations, while also gaining some practical experience in teaching.</p>	
<b>Course content</b>	
<p>The courses in this subject generally take the form of individual consultations: under the guidance of their chosen tutor / thesis supervisor, students progress semester by semester with the writing of their thesis.</p> <p>During the semester, students collect the literature relevant to their chosen topic—that is, they carry out a literature search, identifying the relevant sources with particular attention to the most recent publications. From these, they plan to read and take notes on the books, chapters, and articles needed for the thesis. At the end of the semester, they write a research report that includes the compiled bibliography, and they also write a short review of a recent publication (published in 2000 or later).</p> <p>As a prerequisite, over the four semesters each student must deliver at least one conference presentation (TDK, Közel s távol, etc.), or produce one professional publication (e.g., in Keréknyomok). Meeting this requirement is a condition for submitting the MA thesis for assessment.</p>	
<b>Applied teaching methods</b>	
Individual consultations, group work, working through academic literature, preparing a review	

## Assessment and Evaluation System

Assessment method: Practical Grade

Further (specific) methods to be used in assessment:

publication, writing a paper, delivering a presentation, and teaching practice. Written report during the instructional period.

### **Evaluation Criteria:**

Excellent:

- score above 85%,  
excellent preparation, project work, presentation

Good:

– exam result between 75–85%  
Good preparation, project work, presentation

Satisfactory:

- Exam score between 65–75%,  
Satisfactory preparation, project work, presentation

Pass:

- Exam score between 60–65%,  
Passing preparation, project work, presentation

Fail:

- Exam score below 60%,  
Failed preparation, project work, presentation

## Literature

### **Required Reading:**

Eco, Umberto 1991. *Hogyan írjunk szakdolgozatot?* Budapest: Gondolat.

Dr. Majoros Pál 2011. *Tanácsok, tippek, trükkök nem csak szakdolgozatíróknak avagy a kutatómódszertan alapjai.* Budapest: Prospektkop Nyomda.

Havasréti József 2006. *Tudományos írásmű.* Budapest – Pécs: HEFOP Bölcsész Konzorcium.

### **Recommended Reading:**

## Skills and Competencies

Knowledge:

Has knowledge of the major developmental directions in Buddhist studies and its connections to related disciplines (such as the history of universal religion and philosophy, consciousness studies, and psychology). - Has an in-depth understanding of the interrelations, theories, and terminology used by different schools of Buddhist philosophy. - Is familiar with the specific research methods (knowledge acquisition and problem-solving techniques), abstraction techniques, and ways of addressing the practical implications of theoretical questions within their field. Has a strong command of the vocabulary of their field and the characteristics of written and spoken communication, including its key forms, methods, and techniques in their native language, in the sacred languages of Buddhism (Sanskrit, Pali, and Tibetan), as well as in English.

Abilities:

Using a versatile, interdisciplinary approach, identifies specific philosophical problems and maps out and articulates the detailed theoretical and practical background required to understand them. Applies theories of Buddhist and Western philosophy—and the related terminology—in innovative ways when addressing problems. Capable of independent

philosophical analysis and textual criticism. Employs, at an advanced level, the field's knowledge-transfer techniques; processes Hungarian and foreign-language published sources; and possesses the skills for effective information retrieval and processing in the field. Capable of producing independent, scholarly summaries and analyses on subtopics within the field in Hungarian and English. Capable of delivering presentations and lectures in English on research findings in any subfield of Buddhism. Able to read scriptures in the canonical languages learned during the programme and to conduct philological and exegetical analysis (specialization: Buddhist philosophy in Indic and Tibetan languages). Able to perform exegetical and comparative analysis of the foundational texts of Buddhist philosophy in the original language(s) and using English-language scholarly literature.

**Attitude:**

Through their life and work, authentically conveys the achievements of Buddhism, can articulate both overarching and detailed problem areas, and propose solutions to them.

Assumes a proactive role in placing their profession at the service of the community.

Possesses a well-developed professional identity and sense of vocation, which they also uphold toward the broader social community. Seeks to apply the latest advances of Buddhist philosophy to their own development and to share them with others. Embraces the principle that continuous professional socialization and personal learning serve the common good.

Open to transcultural thinking. Committed to ethical and philosophical values, characterized by intellectual foresight and reflection.

**Autonomy and responsibilities:**

- Plans and carries out activities autonomously, initiating their own research projects. -

Engages in research and development projects, contributing autonomously within project teams by mobilizing their theoretical and practical knowledge and skills in collaboration with other team members to achieve shared goals. Applies a wide range of methods and techniques independently in practice, even in contexts of varying complexity and predictability.

**Course Coordinator:** Dr. Dénes Schreiner

**Instructor Involved in Teaching the Course:** Dr. Balázs Kékesi, PhD



<b>Thesis Research 2.</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 70% practical	
<b>Course type:</b> practical <b>contact hours:</b> 14 x 90 min, language: Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 2. semester	
<b>Course objectives</b>	
The main objective of the course is for students to narrow the focus of their thesis topic, determine the anticipated final title of their thesis, prepare the planned table of contents, and record the literature already reviewed and still to be consulted.	
<b>Course content</b>	
The literature research continues, or, in the case of a linguistically oriented thesis, the processing of the source text, or other forms of data collection (e.g., conducting interviews, etc.). During the semester, students select their thesis supervisor (if this has not already been done). By the end of the semester, they complete at least one chapter of their thesis, for which they also consult and apply the methodological literature on academic writing.	
<b>Applied teaching methods</b>	
Individual consultations; group work	
<b>Assessment and Evaluation System</b>	
<p>By the end of the semester, they complete at least one chapter of their thesis, for which they also consult and apply the methodological literature on academic writing.</p> <p>As a prerequisite, over the four semesters each student must deliver at least one conference presentation (TDK, Közel s távol, etc.), or produce one professional publication (e.g., in Keréknymok). Meeting this requirement is a condition for submitting the MA thesis for assessment.</p> <p>publication, writing a paper, delivering a presentation, and teaching practice, written report during the instructional period.</p> <p><b><u>Evaluation Criteria:</u></b></p> <p>Excellent:</p> <ul style="list-style-type: none"> <li>- score above 85%,</li> </ul> <p>excellent preparation, project work, presentation</p> <p>Good:</p> <ul style="list-style-type: none"> <li>– exam result between 75–85%</li> </ul> <p>Good preparation, project work, presentation</p> <p>Satisfactory:</p> <ul style="list-style-type: none"> <li>- Exam score between 65–75%,</li> </ul> <p>Satisfactory preparation, project work, presentation</p> <p>Pass:</p> <ul style="list-style-type: none"> <li>- Exam score between 60–65%,</li> </ul> <p>Passing preparation, project work, presentation</p> <p>Fail:</p> <ul style="list-style-type: none"> <li>- Exam score below 60%,</li> </ul>	

Failed preparation, project work, presentation
<b>Literature</b>
<p><b>Required Reading:</b></p> <ol style="list-style-type: none"> <li>1. Eco, Umberto 1991. Hogyan írjunk szakdolgozatot? Budapest: Gondolat.</li> <li>2. Dr. Majoros Pál 2011. Tanácsok, tippek, trükkök nem csak szakdolgozatíróknak avagy a kutatómódszertan alapjai. Budapest: Prospektkop Nyomda.</li> <li>3. Havasréti József 2006. Tudományos írásmű. Budapest – Pécs: HEFOP Bölcsész Konzorcium.</li> </ol> <p><b>Recommended Reading:</b></p>
<b>Skills and Competencies</b>
<p><b>Knowledge:</b>  in-depth knowledge of the chosen thesis topic; familiarity with the required literature;  knowledge of the methodology of thesis writing</p> <p><b>Abilities</b>  Able to navigate Hungarian and international scholarly literature beyond the introductory level.  Confidently undertakes the critical analysis of source texts, scholarship, and necessary data within the field.  Has a reliable command of professionally relevant writing and composition.  Able to write and deliver a short paper on an assigned topic.</p>
<b>Course Coordinator:</b> Dr. Dénes Schreiner
<b>Instructor Involved in Teaching the Course:</b> Dr. György Balikó, PhD

<b>Thesis Research 3.</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 70% practical	
<b>Course type:</b> practical <b>contact hours:</b> 14 x 90 min, language: Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 3. semester	
<b>Course objectives</b>	
Throughout these courses, students pursue a single aim: the writing of the thesis that concludes their studies. In order to acquire the necessary skills for this, over the span of four semesters they become familiar with elements of academic methodology, research methods, the methodology of thesis writing, as well as the methods of producing scholarly publications, reviews, and conference presentations, while also gaining some practical experience in teaching.	
<b>Course content</b>	
The courses in this subject generally take the form of individual consultations: under the guidance of their chosen tutor / thesis supervisor, students progress semester by semester with the writing of their thesis. In this semester, the thesis writing continues as in the previous semesters. In addition, students are required to deliver a college class under the supervision of their thesis supervisor or another instructor. The class should be on a topic closely related to the thesis subject. The organisation of the class must involve the supervisor, who, with the opinion and approval of the Scientific Council, assists the student in this task.	
<b>Applied teaching methods</b>	
Individual consultations; group work	
<b>Assessment and Evaluation System</b>	
Further (specific) methods to be used in assessment: publication, writing a paper, delivering a presentation, and teaching practice, written report during the instructional period.	
<b><u>Evaluation Criteria:</u></b> Excellent: - score above 85%, excellent preparation, project work, presentation Good: – exam result between 75–85% Good preparation, project work, presentation Satisfactory: - Exam score between 65–75%, Satisfactory preparation, project work, presentation Pass: - Exam score between 60–65%, Passing preparation, project work, presentation Fail: - Exam score below 60%, Failed preparation, project work, presentation	

<b>Literature</b>
<p><b>Required Reading:</b></p> <ol style="list-style-type: none"> <li>1. Eco, Umberto 1991. Hogyan írjunk szakdolgozatot? Budapest: Gondolat.</li> <li>2. Dr. Majoros Pál 2011. Tanácsok, tippek, trükkök nem csak szakdolgozatíróknak avagy a kutatómódszertan alapjai. Budapest: Prospektkop Nyomda.</li> <li>3. Havasréti József 2006. Tudományos írásmű. Budapest – Pécs: HEFOP Bölcsész Konzorcium.</li> </ol> <p><b>Recommended Reading:</b></p>
<b>Skills and Competencies</b>
<p>a) Knowledge in-depth knowledge of the chosen thesis topic; familiarity with the required literature; knowledge of the methodology of thesis writing</p> <p>b) Abilities:</p> <ul style="list-style-type: none"> <li><input type="checkbox"/> – Able to navigate Hungarian and international scholarly literature at an advanced level.</li> <li><input type="checkbox"/> – At an advanced level, confidently manages the critical processing of source texts, scholarship, and necessary data within the field.</li> <li><input type="checkbox"/> – Uses professionally relevant writing and composition skills at an advanced level.</li> <li><input type="checkbox"/> – Under instructional supervision, able to deliver a class in the chosen topic (related to the thesis).</li> </ul>
<b>Course Coordinator:</b> Dr. Attila Márton Farkas
<b>Instructor Involved in Teaching the Course:</b> Dr. Attila Márton Farkas, PhD

<b>Thesis Research 4.</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 70% practical	
<b>Course type:</b> practical <b>contact hours:</b> 14 x 90 min, language: Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 4. semester	
<b>Course objectives</b>	
Throughout these courses, students pursue a single aim: the writing of the thesis that concludes their studies. In order to acquire the necessary skills for this, over the span of four semesters they become familiar with elements of academic methodology, research methods, the methodology of thesis writing, as well as the methods of producing scholarly publications, reviews, and conference presentations, while also gaining some practical experience in teaching.	
<b>Course content</b>	
The courses in this subject generally take the form of individual consultations: under the guidance of their chosen tutor / thesis supervisor, students progress semester by semester with the writing of their thesis. This semester is devoted to finalising the thesis. In addition, students deliver a thesis overview presentation on their work, followed by a workshop discussion. Attendance at this presentation (pre-defence) is compulsory for all MA students, and the thesis supervisor must be present at a minimum.	
<b>Applied teaching methods</b>	
Individual consultations; group work	
<b>Assessment and Evaluation System</b>	
Further (specific) methods to be used in assessment: publication, writing a paper, delivering a presentation, and teaching practice, written report during the instructional period.	
<b><u>Evaluation Criteria:</u></b> Excellent: - score above 85%, excellent preparation, project work, presentation Good: – exam result between 75–85% Good preparation, project work, presentation Satisfactory: - Exam score between 65–75%, Satisfactory preparation, project work, presentation Pass: - Exam score between 60–65%, Passing preparation, project work, presentation Fail: - Exam score below 60%, Failed preparation, project work, presentation	
<b>Literature</b>	

**Required Reading:**

1. Eco, Umberto 1991. Hogyan írjunk szakdolgozatot? Budapest: Gondolat.
2. Dr. Majoros Pál 2011. Tanácsok, tippek, trükkök nem csak szakdolgozatíróknak avagy a kutatásmódszertan alapjai. Budapest: Prospektkop Nyomda.
3. Havasréti József 2006. Tudományos írásmű. Budapest – Pécs: HEFOP Bölcsész Konzorcium.

**Recommended Reading:****Skills and Competencies**

## a) Knowledge

in-depth knowledge of the chosen thesis topic; familiarity with the required literature; knowledge of the methodology of thesis writing

## b) Abilities:

- ☐ – Able to navigate Hungarian and international scholarly literature to a high standard.
- ☐ – Confidently handles, at a high level, the critical processing of source texts, scholarship, and necessary data within the field.
- ☐ – Uses professionally relevant writing and composition skills at an high level.
- ☐ – Able to present the theses of the dissertation, defend them with reasoned argument at a mock defence, and engage in scholarly debate about them.

**Course Coordinator:** Dr. Attila Márton Farkas**Instructor Involved in Teaching the Course:** Dr. Gergely Zoltán Hidas , PhD

## 2. Comparative Buddhist Philosophy Specialisation Course Descriptions

### 2.1. Exegesis of Buddhist Scriptures

**Field of Study:** Buddhist Scripture Exegesis 1-4

**Credit Range:** 26 credits

#### Courses

- Buddhist Scripture Exegesis 1. (Pali)
- Buddhist Scripture Exegesis 2. (Pali)
- Buddhist Scripture Exegesis 3. (Pali)
- Buddhist Scripture Exegesis 4. (Pali)

<b>Buddhist Scripture Exegesis 1. (Pali)</b>		<b>Credits: 4</b>
<b>Course classification:</b> compulsory		
<b>Training type:</b> 60% practical		
<b>Course type:</b> practical <b>contact hours:</b> 14 x 90 min, language: Hungarian		
<b>Assessment method:</b> Practical Grade		
<b>Curricular position of the course:</b> 1. semester		
<b>Course objectives</b>		
The primary aim of the course is to provide those students who do not study an Eastern language regularly as part of their MA curriculum with the opportunity to see, read, and recite Buddhist-themed texts in the original. Pali is particularly well suited to this purpose, as its grammar is not overly complex, it is written in a widely used Latin script, and part of its vocabulary may already be partly familiar to students from earlier studies.		
<b>Course content</b>		
Each semester of the four-semester course is devoted to working with a text or sutta from the Pali Canon. Students learn how to access the original texts, locate existing translations, and use dictionaries and databases in both print and online form. In the courses, the Pali texts are examined either in full or in part, with attention to the original; the terminology is interpreted, and the individual text blocks, or in the case of complete works, the text as a whole and its internal coherence, are analysed. Students also learn to adopt a critical perspective towards the texts, translations, and interpretations. Language topics: Pali phonology. Scientific and Hungarian transcription systems. Morphological features: the inflection of nouns, verbs, and pronouns. Basic syntax: agreement, predicates, word order, and the abbreviation of subordinate clauses. Compounds, participles, and participial constructions. Major rules of sound change. Phonological correspondences between Pali and Sanskrit. Topics and suggested texts: Dhammapada / selected verses		
<b>Applied teaching methods</b>		
This course cannot be regarded as language instruction in the traditional sense. The amount of grammar to be memorised is minimal, but students are expected to understand the basic structure of Pali grammar (case inflection, verb conjugation, agreement, etc.) as well as the fundamental linguistic terminology (phonology, parts of speech, sentence constituents). The focus of the course is on understanding the texts. To this end, students also consult		

academic literature and existing translations, and they continually refine their knowledge of Buddhist terminology by encountering technical terms in their original context. An important methodological element is that texts, terms, problems, and interpretations are discussed collectively in the group, during which agreements and differences in views and knowledge are clarified. The course is designed to encourage students to engage in continuous reconsideration.

The source texts are available online in their original form, alongside English and Hungarian translations. In the exegetical work, under the instructor's guidance, students compare the translations with the originals and highlight the key technical terms.

### **Assessment and Evaluation System**

The assessment of semester performance consists of two components: class participation and an oral examination at the end of the semester based on the texts studied. In cases of outstanding class performance, the oral examination may not be required; this is at the discretion of the course instructor in the given semester.

#### **Evaluation Criteria:**

Excellent:

- score above 85%,
- Excellent in-class work and performance
- excellent-level oral examination (translating and analysing the readings without aids)

Good:

- exam result between 75–85%
- Good in-class work and performance
- good-level oral examination (translating and analysing the readings without aids)

Satisfactory:

- Exam score between 65–75%,
- Satisfactory in-class work and performance
- satisfactory-level oral examination (translating and analysing the readings without aids)

Pass:

- Exam score between 60–65%,
- Passing in-class work and performance
- passing-level oral examination (translating and analysing the readings without aids)

Fail:

- Exam score below 60%,
- Failing in-class work and performance
- failing-level oral examination (translating and analysing the readings without aids)

### **Literature**

#### **Required Reading:**

Körtvélyesi Tibor 2023. 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:**

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

Vekerdi József. 1989. Buddha beszédei. Budapest: Helikon.

### **Skills and Competencies**



a) Knowledge

– Knowledge of the basic structure of Pali, proficiency in its use (reading and transcription), knowledge of grammatical terminology, knowledge of the structure of the Pali Canon, ability to read, recite, and analyse (exegete) original Pali texts, knowledge of the Buddhist terminology occurring in them, understanding and independent analysis of the suttas studied. Has knowledge of the major developmental directions in Buddhist studies and its connections to related disciplines (such as the history of universal religion and philosophy, consciousness studies, and psychology).

- Is familiar with the specific research methods (knowledge acquisition and problem-solving techniques), abstraction techniques, and ways of addressing the practical implications of theoretical questions within their field.

Has a strong command of the vocabulary of their field and the characteristics of written and spoken communication, including its key forms, methods, and techniques in their native language, in the sacred languages of Buddhism (Sanskrit, Pali, and Tibetan), as well as in English.

b) Abilities:

– Strengthening of general language skills and linguistic awareness (relation between the source language and the mother tongue; strengthening awareness of Hungarian; development of foreign-language awareness).

– Strengthening of source-critical skills; ability to see the relationship between the terminology of the source language and Hungarian; development of a critical approach to translations.

– Development of reading comprehension and text analysis skills.

– Proficiency in handling basic professional terminology, knowledge of how to access source texts, use of online sources.

– Development of English skills: reading academic literature.

– Development of communication and cooperation skills, strengthening of argumentation and debating skills.

Using a versatile, interdisciplinary approach, identifies specific philosophical problems and maps out and articulates the detailed theoretical and practical background required to understand them.

- Applies theories of the field and related terminology—in innovative ways when addressing problems.

Employs, at an advanced level, the field's knowledge-transfer techniques; processes Hungarian and foreign-language published sources; and possesses the skills for effective information retrieval and processing in the field.

– Ability to read scriptures in the canonical language studied during the programme, and to carry out philological and exegetical analysis.

c) Attitude:

Embraces the distinctive character of their field, and the relational framework that constitutes its community role.

Through their life and work, authentically conveys the achievements of their field, can articulate both overarching and detailed problem areas, and propose solutions to them.

- Seeks to apply the latest advances of their field to their own development and to share them with others.

d) Autonomy and Responsibility

Independently evaluates comprehensive and specialized professional questions and develops responses based on relevant sources.

Applies a wide range of methods and techniques independently in practice, even in contexts of varying complexity and predictability.

<b>Course Coordinator:</b> Dr. Tibor Körtvélyesi
<b>Instructor Involved in Teaching the Course:</b> Dr. Tibor Körtvélyesi, PhD

<b>Buddhist Scripture Exegesis 2. (Pali)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 60% practical	
<b>Course type:</b> practical <b>contact hours:</b> 14 x 90 min, language: Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 2. semester	
<b>Course objectives</b>	
<p>The primary aim of the course is to provide those students who do not study an Eastern language regularly as part of their MA curriculum with the opportunity to see, read, and recite Buddhist-themed texts in the original. Pali is particularly well suited to this purpose, as its grammar is not overly complex, it is written in a widely used Latin script, and part of its vocabulary may already be partly familiar to students from earlier studies.</p>	
<b>Course content</b>	
<p>Each semester of the four-semester course is devoted to working with a text or sutta from the Pali Canon. Students learn how to access the original texts, locate existing translations, and use dictionaries and databases in both print and online form. In the courses, the Pali texts are examined either in full or in part, with attention to the original; the terminology is interpreted, and the individual text blocks, or in the case of complete works, the text as a whole and its internal coherence, are analysed. Students also learn to adopt a critical perspective towards the texts, translations, and interpretations.</p> <p>Topics and suggested texts:</p> <p>DN 16. The Great Discourse on the Buddha's Passing (Mahā-parinibbāna Sutta)</p>	
<b>Applied teaching methods</b>	
<p>This course cannot be regarded as language instruction in the traditional sense. The amount of grammar to be memorised is minimal, but students are expected to understand the basic structure of Pali grammar (case inflection, verb conjugation, agreement, etc.) as well as the fundamental linguistic terminology (phonology, parts of speech, sentence constituents). The focus of the course is on understanding the texts. To this end, students also consult academic literature and existing translations, and they continually refine their knowledge of Buddhist terminology by encountering technical terms in their original context. An important methodological element is that texts, terms, problems, and interpretations are discussed collectively in the group, during which agreements and differences in views and knowledge are clarified. The course is designed to encourage students to engage in continuous reconsideration.</p> <p>The source texts are available online in their original form, alongside English and Hungarian translations. In the exegetical work, under the instructor's guidance, students compare the translations with the originals and highlight the key technical terms.</p>	
<b>Assessment and Evaluation System</b>	
<p>The assessment of semester performance consists of two components: class participation and an oral examination at the end of the semester based on the texts studied. In cases of outstanding class performance, the oral examination may not be required; this is at the discretion of the course instructor in the given semester.</p>	
<b><u>Evaluation Criteria:</u></b>	

**Excellent:**

- score above 85%,
- Excellent in-class work and performance
- excellent-level oral examination (translating and analysing the readings without aids)

**Good:**

- exam result between 75–85%
- Good in-class work and performance
- good-level oral examination (translating and analysing the readings without aids)

**Satisfactory:**

- Exam score between 65–75%,
- Satisfactory in-class work and performance
- satisfactory-level oral examination (translating and analysing the readings without aids)

**Pass:**

- Exam score between 60–65%,
- Passing in-class work and performance
- passing-level oral examination (translating and analysing the readings without aids)

**Fail:**

- Exam score below 60%,
- Failing in-class work and performance
- failing-level oral examination (translating and analysing the readings without aids)

**Literature****Required Reading:**

Körtvélyesi Tibor 2023. Rövid páli nyelvtan. Jegyzet.

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

**Recommended Reading:**

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

Vekerdi József. 1989. Buddha beszédei. Budapest: Helikon.

**Skills and Competencies****a) Knowledge**

– Knowledge of the basic structure of Pali, proficiency in its use (reading and transcription), knowledge of grammatical terminology, knowledge of the structure of the Pali Canon, ability to read, recite, and analyse (exegete) original Pali texts, knowledge of the Buddhist terminology occurring in them, understanding and independent analysis of the suttas studied. Has knowledge of the major developmental directions in Buddhist studies and its connections to related disciplines (such as the history of universal religion and philosophy, consciousness studies, and psychology).

- Is familiar with the specific research methods (knowledge acquisition and problem-solving techniques), abstraction techniques, and ways of addressing the practical implications of theoretical questions within their field.

Has a strong command of the vocabulary of their field and the characteristics of written and spoken communication, including its key forms, methods, and techniques in their native language, in the sacred languages of Buddhism (Sanskrit, Pali, and Tibetan), as well as in English.

**b) Abilities:**

– Strengthening of general language skills and linguistic awareness (relation between the

source language and the mother tongue; strengthening awareness of Hungarian; development of foreign-language awareness).

- Strengthening of source-critical skills; ability to see the relationship between the terminology of the source language and Hungarian; development of a critical approach to translations.
- Development of reading comprehension and text analysis skills.
- Proficiency in handling basic professional terminology, knowledge of how to access source texts, use of online sources.
- Development of English skills: reading academic literature.
- Development of communication and cooperation skills, strengthening of argumentation and debating skills.

Using a versatile, interdisciplinary approach, identifies specific philosophical problems and maps out and articulates the detailed theoretical and practical background required to understand them.

- Applies theories of the field and related terminology—in innovative ways when addressing problems.

Employs, at an advanced level, the field's knowledge-transfer techniques; processes Hungarian and foreign-language published sources; and possesses the skills for effective information retrieval and processing in the field.

- Ability to read scriptures in the canonical language studied during the programme, and to carry out philological and exegetical analysis.

c) Attitude:

Embraces the distinctive character of their field, and the relational framework that constitutes its community role.

Through their life and work, authentically conveys the achievements of their field, can articulate both overarching and detailed problem areas, and propose solutions to them.

- Seeks to apply the latest advances of their field to their own development and to share them with others.

d) Autonomy and Responsibility

Independently evaluates comprehensive and specialized professional questions and develops responses based on relevant sources.

Applies a wide range of methods and techniques independently in practice, even in contexts of varying complexity and predictability.

**Course Coordinator:** Dr. Tibor Körtvélyesi

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

<b>Buddhist Scripture Exegesis 3. (Pali)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 60% practical	
<b>Course type:</b> practical <b>contact hours:</b> 14 x 90 min, language: Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 3. semester	
<b>Course objectives</b>	
<p>The primary aim of the course is to provide those students who do not study an Eastern language regularly as part of their MA curriculum with the opportunity to see, read, and recite Buddhist-themed texts in the original. Pali is particularly well suited to this purpose, as its grammar is not overly complex, it is written in a widely used Latin script, and part of its vocabulary may already be partly familiar to students from earlier studies.</p>	
<b>Course content</b>	
<p>Each semester of the four-semester course is devoted to working with a text or sutta from the Pali Canon. Students learn how to access the original texts, locate existing translations, and use dictionaries and databases in both print and online form. In the courses, the Pali texts are examined either in full or in part, with attention to the original; the terminology is interpreted, and the individual text blocks, or in the case of complete works, the text as a whole and its internal coherence, are analysed. Students also learn to adopt a critical perspective towards the texts, translations, and interpretations.</p> <p>Topics and suggested texts:</p> <p>MN 58. The Discourse to Prince Abhaya (Abhaya-rājakumāra Sutta)</p> <p>MN 36. The Great Discourse to Saccaka (Mahā-Saccaka Sutta)</p> <p>MN 22. The Water-Snake Simile (Alagaddūpama Sutta)</p> <p>MN 38. The Great Discourse on the Destruction of Craving (Mahā-taṇhā-saṅkhaya Sutta)</p> <p>MN 63. The Shorter Discourse to Māluṅkyaputta (Cūḷa-Māluṅkyā Sutta)</p> <p>MN 13. The Greater Discourse on the Mass of Suffering (Mahā-dukkhakkhandha Sutta) /</p> <p>MN 72. The Discourse to Vacchagotta on the Fire (Aggi-Vaccha Sutta)</p> <p>MN 21. The Simile of the Saw (Kakacūpama Sutta)</p>	
<b>Applied teaching methods</b>	
<p>This course cannot be regarded as language instruction in the traditional sense. The amount of grammar to be memorised is minimal, but students are expected to understand the basic structure of Pali grammar (case inflection, verb conjugation, agreement, etc.) as well as the fundamental linguistic terminology (phonology, parts of speech, sentence constituents). The focus of the course is on understanding the texts. To this end, students also consult academic literature and existing translations, and they continually refine their knowledge of Buddhist terminology by encountering technical terms in their original context. An important methodological element is that texts, terms, problems, and interpretations are discussed collectively in the group, during which agreements and differences in views and knowledge are clarified. The course is designed to encourage students to engage in continuous reconsideration.</p> <p>The source texts are available online in their original form, alongside English and Hungarian translations. In the exegetical work, under the instructor's guidance, students compare the translations with the originals and highlight the key technical terms.</p>	

## Assessment and Evaluation System

The assessment of semester performance consists of two components: class participation and an oral examination at the end of the semester based on the texts studied. In cases of outstanding class performance, the oral examination may not be required; this is at the discretion of the course instructor in the given semester.

### **Evaluation Criteria:**

Excellent:

- score above 85%,
- Excellent in-class work and performance
- excellent-level oral examination (translating and analysing the readings without aids)

Good:

- exam result between 75–85%
- Good in-class work and performance
- good-level oral examination (translating and analysing the readings without aids)

Satisfactory:

- Exam score between 65–75%,
- Satisfactory in-class work and performance
- satisfactory-level oral examination (translating and analysing the readings without aids)

Pass:

- Exam score between 60–65%,
- Passing in-class work and performance
- passing-level oral examination (translating and analysing the readings without aids)

Fail:

- Exam score below 60%,
- Failing in-class work and performance
- failing-level oral examination (translating and analysing the readings without aids)

## Literature

### **Required Reading:**

Körtvélyesi Tibor 2023. Rövid páli nyelvtan. Jegyzet.

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

### **Recommended Reading:**

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

Vekerdi József. 1989. Buddha beszédei. Budapest: Helikon.

## Skills and Competencies

### a) Knowledge

- Knowledge of the basic structure of Pali, proficiency in its use (reading and transcription), knowledge of grammatical terminology, knowledge of the structure of the Pali Canon, ability to read, recite, and analyse (exegete) original Pali texts, knowledge of the Buddhist terminology occurring in them, understanding and independent analysis of the suttas studied. Has knowledge of the major developmental directions in Buddhist studies and its connections to related disciplines (such as the history of universal religion and philosophy, consciousness studies, and psychology).
- Is familiar with the specific research methods (knowledge acquisition and problem-solving techniques), abstraction techniques, and ways of addressing the practical implications of

theoretical questions within their field.

Has a strong command of the vocabulary of their field and the characteristics of written and spoken communication, including its key forms, methods, and techniques in their native language, in the sacred languages of Buddhism (Sanskrit, Pali, and Tibetan), as well as in English.

b) Abilities:

- Strengthening of general language skills and linguistic awareness (relation between the source language and the mother tongue; strengthening awareness of Hungarian; development of foreign-language awareness).

- Strengthening of source-critical skills; ability to see the relationship between the terminology of the source language and Hungarian; development of a critical approach to translations.

- Development of reading comprehension and text analysis skills.

- Proficiency in handling basic professional terminology, knowledge of how to access source texts, use of online sources.

- Development of English skills: reading academic literature.

- Development of communication and cooperation skills, strengthening of argumentation and debating skills.

Using a versatile, interdisciplinary approach, identifies specific philosophical problems and maps out and articulates the detailed theoretical and practical background required to understand them.

- Applies theories of the field and related terminology—in innovative ways when addressing problems.

Employs, at an advanced level, the field's knowledge-transfer techniques; processes Hungarian and foreign-language published sources; and possesses the skills for effective information retrieval and processing in the field.

- Ability to read scriptures in the canonical language studied during the programme, and to carry out philological and exegetical analysis.

c) Attitude:

Embraces the distinctive character of their field, and the relational framework that constitutes its community role.

Through their life and work, authentically conveys the achievements of their field, can articulate both overarching and detailed problem areas, and propose solutions to them.

- Seeks to apply the latest advances of their field to their own development and to share them with others.

d) Autonomy and Responsibility

Independently evaluates comprehensive and specialized professional questions and develops responses based on relevant sources.

Applies a wide range of methods and techniques independently in practice, even in contexts of varying complexity and predictability.

**Course Coordinator:** Dr. Tibor Körtvélyesi

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



<b>Buddhist Scripture Exegesis 4. (Pali)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 60% practical	
<b>Course type:</b> practical <b>contact hours:</b> 14 x 90 min, language: Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 4. semester	
<b>Course objectives</b>	
<p>The primary aim of the course is to provide those students who do not study an Eastern language regularly as part of their MA curriculum with the opportunity to see, read, and recite Buddhist-themed texts in the original. Pali is particularly well suited to this purpose, as its grammar is not overly complex, it is written in a widely used Latin script, and part of its vocabulary may already be partly familiar to students from earlier studies.</p>	
<b>Course content</b>	
<p>Each semester of the four-semester course is devoted to working with a text or sutta from the Pali Canon. Students learn how to access the original texts, locate existing translations, and use dictionaries and databases in both print and online form. In the courses, the Pali texts are examined either in full or in part, with attention to the original; the terminology is interpreted, and the individual text blocks, or in the case of complete works, the text as a whole and its internal coherence, are analysed. Students also learn to adopt a critical perspective towards the texts, translations, and interpretations.</p> <p>Syllabus, suggested texts:</p> <p>MN 87. The Birth of Affection (Piyaṇṭika Sutta)</p> <p>MN 14. The Shorter Discourse on the Mass of Suffering (Cūḷa-dukkhakkhandha Sutta)</p> <p>MN 35. The Shorter Discourse to Saccaka (Cūḷa-Saccaka Sutta)</p> <p>MN 93. The Discourse to Assalāyana (Assalāyana Sutta)</p> <p>MN 140. The Exposition of the Elements (Dhātu-vibhaṅga Sutta) /</p> <p>MN 86. The Discourse on Aṅgulimāla (Aṅgulimāla Sutta)</p> <p>MN 56. The Discourse to Upāli (Upāli Sutta) /</p> <p>Vin. Mahāvagga 1–12 — After the Enlightenment; The First Disciples /</p>	
<b>Applied teaching methods</b>	
<p>This course cannot be regarded as language instruction in the traditional sense. The amount of grammar to be memorised is minimal, but students are expected to understand the basic structure of Pali grammar (case inflection, verb conjugation, agreement, etc.) as well as the fundamental linguistic terminology (phonology, parts of speech, sentence constituents). The focus of the course is on understanding the texts. To this end, students also consult academic literature and existing translations, and they continually refine their knowledge of Buddhist terminology by encountering technical terms in their original context. An important methodological element is that texts, terms, problems, and interpretations are discussed collectively in the group, during which agreements and differences in views and knowledge are clarified. The course is designed to encourage students to engage in continuous reconsideration.</p> <p>The source texts are available online in their original form, alongside English and Hungarian translations. In the exegetical work, under the instructor's guidance, students compare the translations with the originals and highlight the key technical terms.</p>	

## Assessment and Evaluation System

The assessment of semester performance consists of two components: class participation and an oral examination at the end of the semester based on the texts studied. In cases of outstanding class performance, the oral examination may not be required; this is at the discretion of the course instructor in the given semester.

### **Evaluation Criteria:**

Excellent:

- score above 85%,
- Excellent in-class work and performance
- excellent-level oral examination (translating and analysing the readings without aids)

Good:

- exam result between 75–85%
- Good in-class work and performance
- good-level oral examination (translating and analysing the readings without aids)

Satisfactory:

- Exam score between 65–75%,
- Satisfactory in-class work and performance
- satisfactory-level oral examination (translating and analysing the readings without aids)

Pass:

- Exam score between 60–65%,
- Passing in-class work and performance
- passing-level oral examination (translating and analysing the readings without aids)

Fail:

- Exam score below 60%,
- Failing in-class work and performance
- failing-level oral examination (translating and analysing the readings without aids)

## Literature

### **Required Reading:**

Körtvélyesi Tibor 2023. Rövid páli nyelvtan. Jegyzet.

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

### **Recommended Reading:**

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

Vekerdi József. 1989. Buddha beszédei. Budapest: Helikon.

## Skills and Competencies

### a) Knowledge

- Knowledge of the basic structure of Pali, proficiency in its use (reading and transcription), knowledge of grammatical terminology, knowledge of the structure of the Pali Canon, ability to read, recite, and analyse (exegete) original Pali texts, knowledge of the Buddhist terminology occurring in them, understanding and independent analysis of the suttas studied. Has knowledge of the major developmental directions in Buddhist studies and its connections to related disciplines (such as the history of universal religion and philosophy, consciousness studies, and psychology).
- Is familiar with the specific research methods (knowledge acquisition and problem-solving techniques), abstraction techniques, and ways of addressing the practical implications of

theoretical questions within their field.

Has a strong command of the vocabulary of their field and the characteristics of written and spoken communication, including its key forms, methods, and techniques in their native language, in the sacred languages of Buddhism (Sanskrit, Pali, and Tibetan), as well as in English.

b) Abilities:

- Strengthening of general language skills and linguistic awareness (relation between the source language and the mother tongue; strengthening awareness of Hungarian; development of foreign-language awareness).

- Strengthening of source-critical skills; ability to see the relationship between the terminology of the source language and Hungarian; development of a critical approach to translations.

- Development of reading comprehension and text analysis skills.

- Proficiency in handling basic professional terminology, knowledge of how to access source texts, use of online sources.

- Development of English skills: reading academic literature.

- Development of communication and cooperation skills, strengthening of argumentation and debating skills.

Using a versatile, interdisciplinary approach, identifies specific philosophical problems and maps out and articulates the detailed theoretical and practical background required to understand them.

- Applies theories of the field and related terminology—in innovative ways when addressing problems.

Employs, at an advanced level, the field's knowledge-transfer techniques; processes Hungarian and foreign-language published sources; and possesses the skills for effective information retrieval and processing in the field.

- Ability to read scriptures in the canonical language studied during the programme, and to carry out philological and exegetical analysis.

c) Attitude:

Embraces the distinctive character of their field, and the relational framework that constitutes its community role.

Through their life and work, authentically conveys the achievements of their field, can articulate both overarching and detailed problem areas, and propose solutions to them.

- Seeks to apply the latest advances of their field to their own development and to share them with others.

d) Autonomy and Responsibility

Independently evaluates comprehensive and specialized professional questions and develops responses based on relevant sources.

Applies a wide range of methods and techniques independently in practice, even in contexts of varying complexity and predictability.

**Course Coordinator:** Dr. Tibor Körtvélyesi

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

## 2.2. Reading Texts in English

**Field of Study: Reading Texts in English 1-4**

**Credit Range:** 26 credits

### Courses

- Reading Texts in English 1. (Philosophy of Mind)
- Reading Texts in English 2. (Metaphysics)
- Reading Texts in English 3. (Yogachara)
- Reading Texts in English 4. (Epistemology)

Reading Texts in English 1. (Philosophy of Mind)		Credits: 4
<b>Course classification:</b> compulsory		
<b>Training type:</b> 70% practical		
<b>Course type:</b> practical <b>contact hours:</b> 14 x 90 min, language: Hungarian		
<b>Assessment method:</b> Practical Grade		
<b>Curricular position of the course:</b> 1. semester		
<b>Course objectives</b>		
The reading sessions serve as a complement to the seminar Comparative Philosophy 1 (Philosophy of Mind), building on the material covered there. Accordingly, students read original English excerpts from the key authors and texts discussed in that course. The reading is supplemented with at-home translation work.		
<b>Course content</b>		
Readings on Buddhism and the fundamental questions of mind studies from Susan Blackmore's <i>Consciousness – An Introduction</i> , along with excerpts from David Chalmers' book introducing the core problems of the philosophy of mind. Explanations of the basic elements of human thought (causality, space, time, ego, etc.) from the perspective of embodied cognitive science: excerpts from George Lakoff and Mark Johnson's <i>Philosophy in the Flesh: The Embodied Mind and its Challenge to Western Thought</i> . Buddhism as one of the main sources of inspiration for neurophenomenology: excerpts from Francisco J. Varela, Eleanor Rosch, and Evan Thompson's classic work <i>The Embodied Mind: Cognitive Science and Human Experience</i> . The cognitive science account of the self in dialogue with the Buddhist philosophy of mind: reading the chapter <i>Knowing: Is the Self an Illusion?</i> from Evan Thompson's <i>Waking, Dreaming, Being: Self and Consciousness in Neuroscience, Meditation, and Philosophy</i> .		
<b>Applied teaching methods</b>		
Teaching methodology of philosophy: - Oral presentation, translation tasks, - classroom debate, advanced-level reading/processing of source texts Learning methods of philosophy: reading source texts, - Internet research - creating notes summarising/highlighting the essentials		

the shared, dialogical understanding and analysis of the source text  
– ongoing revision of the translations of the in-class readings, developing a shared understanding of complex, hard-to-translate concepts.

### **Assessment and Evaluation System**

Form of assessment:

A home translation assignment involving the study of a contemporary theory of philosophy of mind (the first two chapters of Susan Blackmore's book). Students present their translation in class as a short presentation.

5-page essay that critically analyses a chapter from one of the books listed in the bibliography

#### **Evaluation Criteria:**

Excellent:

– excellent paper

Outstanding preparation and in-class work,

- Excellent level of knowledge, analytical and argumentative skills,

– analysis grounded in substantial scholarship or excellent individual insights,

a well-structured individual mini-presentation based on more substantial literature / sources or on outstanding individual insights

- or the combination of these factors

Good:

- Good essay

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,

– presentation based on fewer sources or on individual contributions that are inspiring but more exploratory in nature,

- or the combination of these factors

Satisfactory:

- Satisfactory essay

- 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,

– presentation grounded in poor scholarship/sources or in underdeveloped personal insights

- or the combination of these factors

Pass:

- Satisfactory essay

- 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.

superficial individual presentation drawing only on general knowledge

- or the combination of these factors

Fail:

- Failed essay
- Inadequate preparation and in-class work,
- Inadequate, unassessable level of knowledge
- incoherent analysis /presentation,
- or the combination of these factors

## Literature

### Required Reading:

Blackmore, Susan 2003. Consciousness – An Introduction. London: Hodder & Stoughton.  
 Francisco J. Varela, Eleanor Rosch, Evan Thompson 1990. The Embodied Mind. Cognitive Science and Human Experience. Cambridge, Massachusetts, London, England: The MIT Press  
 Lakoff, G. – Johnson, M. 1999. Philosophy in the Flesh. The Embodied Mind and its Challenge to Western Thought. New York, Basic Books.

### Recommended Reading:

Chalmers, David 1996. The Conscious Mind. In Search of a Theory of Conscious Experience. Oxford University Press.  
 Thompson, Evan 2015. Waking, Being, Dreaming. Self and Consciousness in Neuroscience, Meditation, and Philosophy. Columbia University Press, New York.

## Skills and Competencies

### Knowledge:

Direct insight into the latest developments in Buddhist-inspired cognitive science. The interpretive framework of Buddhist studies is broadened. Develops familiarity with current trends in Buddhist studies. Acquires a broader vocabulary. Becomes acquainted with the scientific field of comparative inquiry between cultures and their modes of thought. Develops an understanding of cross-cultural philosophy. Becomes familiar with contemporary theories of consciousness.

### Abilities:

Their translation skills improve. Their conceptual analysis skills improve. Acquires a deeper grasp of philosophy-of-mind terminology. Refines methods for comparative and cross-cultural philosophical inquiry. Develops new dimensions of critical perspective within a comparative framework. Makes progress in independently engaging with advanced-level scholarly literature. Expands conceptual frameworks concerning consciousness, mind, and language.

### Attitude:

Is open to conveying authentically the contemporary adaptations of Buddhist thought. The course topics encourage deeper immersion in the teachings. The mode of assessment supports independent problem-solving.

### Autonomy and responsibilities:

Engages responsibly and in depth with contemporary theories of consciousness. Assumes responsibility for achieving a comprehensive understanding of the material studied. Is able to convey contemporary interpretations of Buddhism authentically.

**Course Coordinator:** Dr. György Balikó

**Instructor Involved in Teaching the Course:** Dr. Balázs Kékesi, PhD

<b>Reading Texts in English 2. (Metaphysics)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 70% practical	
<b>Course type:</b> practical <b>contact hours:</b> 14 x 90 min, language: Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 2. semester	
<b>Course objectives</b>	
Students should become familiar with English-language scholarship on specialised areas of Buddhist philosophy, as well as the relevant theories of contemporary metaphysics. They should understand the similarities and differences among the various approaches and be able to form independent judgements about the questions raised in the texts.	
<b>Course content</b>	
<p>Over the semester we read English-language specialist texts in metaphysics — studies and book chapters. The selected readings partly concern the basic concepts of Western metaphysics drawing on Aristotle, and partly aim at a deeper understanding of Buddhist philosophical approaches. During the course we also address fundamental metaphysical questions that are relevant from the perspective of modern physics.</p> <p>1–3. Introduction Aristotle’s scheme of categories. Substances</p> <p>4–6. Early Buddhist metaphysics and Whitehead’s scheme of categories Dharmas and actual occasions</p> <p>7–10. Nāgārjuna śūnyatā and pratītyasamutpāda</p> <p>11–13. Fundamental metaphysical questions in experimental natural philosophy Paradigm shifts in physics</p> <p>14. Summary and outlook</p>	
<b>Applied teaching methods</b>	
<p>reading of primary texts and collective analysis; problem analysis in writing and orally; practising philosophical argumentation; comparative analysis of Buddhist and non-Buddhist philosophical terminology; oral presentation; organising classroom debates</p>	
<b>Assessment and Evaluation System</b>	
<p>i) delivering an oral presentation ii) preparation for and active participation in a classroom philosophical debate on a pre-assigned topic iii) preparing a written assignment</p> <p>Expectations for the written assignment: a document of at least 1,500 and at most 5,000 words, including footnotes, with correctly formatted citations and a bibliography, properly formatted and spell-checked, submitted as both .docx and .pdf files.</p>	
<b><u>Evaluation Criteria:</u></b>	

**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),

**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),

**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).

**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:**

Reale, Giovanni (tr. John R. Catan) 1981. The Concept of First Philosophy and the Unity of the Metaphysics of Aristotle. Albany: State University of New York Press.

Ronkin, Noa 2010 (2005). Early Buddhist Metaphysics. The Making of a Philosophical Tradition. Oxon – New York: Routledge.

Siderits, Mark and Katsura, Shōryū 2013. Nāgārjuna's Middle way: Mūlamadhyamakakārikā. Boston: Wisdom Publications.

**Recommended Reading:**



Whitehead, Alfred North 1978 (1929). *Process and Reality. An Essay in Cosmology*. (Corrected edition, [eds. David Ray Griffin and Donald W. Sherburne]). New York: The Free Press (Macmillan). (Magyarul: Folyamat és valóság. Budapest: Typotex, 2012.)

Rovelli, Carlo 2021. *Helgoland: The Strange and Beautiful Story of Quantum Physics*. New York: Riverhead Books. (Magyarul: Helgoland - Hogyan változtatta meg világképünket a kvantumelmélet. Budapest: Park könyvkiadó, 2022.)

### **Skills and Competencies**

The student

knows the various metaphysical systems and can approach them comparatively;  
 Capable of articulating personal reflections and professional topics with nuance, both orally and in writing; possesses the speaking and writing skills required for professional debate.  
 is well versed in research methodology and applies this knowledge effectively;  
 is familiar with information and communication technologies (ICT), online resources and databases, and uses them confidently for learning within the field;  
 is capable of processing substantial amounts of foreign-language scholarship while gaining practice in translating English-language specialist texts;  
 – ability to form independent judgements on emerging philosophical and ethical issues.

**Course Coordinator:** Dr. György Balikó

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

<b>Reading Texts in English 3. (Yogachara)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 70% practical	
<b>Course type:</b> practical <b>contact hours:</b> 14 x 90 min, language: Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 3. semester	
<b>Course objectives</b>	
<p>The reading sessions serve as a complement to the seminar Comparative Philosophy 5 (Yogachara) building on the material covered there. The primary aim is to gain a deeper understanding of the English translations and terminology of Buddhist texts, to acquire experience in academic specialised translation, and to cultivate philosophical thinking in English.</p>	
<b>Course content</b>	
<p>Over the semester we read excerpts from English scholarly translations of three texts that, on the one hand, represent three traditional Buddhist genres/text types: the sūtra, Abhidharma, and the treatise; and, on the other, offer a comprehensive picture of Yogācāra and, in part through it, of the nature of Buddhist philosophical thought in general. Over the semester we examine the variety of English terminology, its possible inconsistencies and options for translating it into Hungarian, and the interpretive issues that follow from this, with particular attention to the original Sanskrit and other Asian-language terminology.</p> <p>Course structure, broken down into 14 sessions:</p> <p>1-2. Yogācāra Abhidharma and English terminology. Study of Asaṅga's Abhidharmasamuccaya.</p> <p>3-4. Excerpts from the foremost Yogācāra scripture, the Laṅkāvatāra Sūtra.</p> <p>5-7. A synthesis of classical (early) Yogācāra: excerpts from Asaṅga's Mahāyānasamgraha.</p> <p>8-9. Special topics in classical Yogācāra. Excerpts from Xuanzang's Cheng Weishi Lun.</p> <p>10-12. The beginnings of late Yogācāra. The question of the existence of other minds. Dharmakīrti's Santānāntara-siddhi.</p> <p>13-14. The beginnings of Buddhist solipsism: excerpts from Ratnakīrti's Santānāntara-duṣaṇa.</p>	
<b>Applied teaching methods</b>	
<p>In-class collective reading and interpretation, supplemented by at-home translation assignments.</p> <p>The course readings are taken from the works listed in the bibliography; if needed, the instructor may supplement them to address specific questions, specialised topics, or issues that arise.</p>	
<b>Assessment and Evaluation System</b>	
<p>The course is assessed with a practical grade. This requires regular attendance at the seminar and active participation.</p>	
<b><u>Evaluation Criteria:</u></b>	
<p>Excellent (5): Awarded to students who either attend every session and actively participate in the seminar, or compensate for minimal absence by completing an additional task. Good (4):</p>	

Awarded to students who are absent only minimally (one session in weekend courses, or a maximum of two in full-time courses), are actively present in the remaining sessions, perform well but do not undertake extra work, and write the final essay to an adequate standard.

Satisfactory (3): Awarded to students who exceed the minimal absence limit or perform less well in class, but compensate by completing an additional task.

Pass (2): Awarded to students who attend at least half of the sessions, justify their absences, do not complete additional tasks.

– **\*\*Fail (1):\*\*** awarded to a student who attends fewer than half of the sessions and does not justify their absences.

## Literature

### Required Reading:

Keenan, John P. 1991. The Summary of the Great Vehicle by Bodhisattva Asanga translated from Chinese of Paramārtha. Berkley, Numata Center for Buddhist Translation and Research.

Rahula, Walpola 2001. Abhidharmasamuccaya. The Compendium of the Higher Teaching (Philosophy) by Asanga. Freemont, California, Asian Humanities Press.

Suzuki, Daisetz Teitaro 1999. The Laṅkāvatāra Sūtra. A Mahāyāna Text. Delhi, Motilal. (first published Routledge Kegan Paul, 1932.)

### Recommended Reading:

Cook, Francis (1999). Three Texts on Consciousness Only. Berkeley, Numata Center for Buddhist Translation and Research

Wood, Thomas E. 1994: Mind Only. A Philosophical and Doctrinal Analysis of Vijñānavāda. Delhi, Motilal.

## Skills and Competencies

### a) Knowledge

- Has an in-depth understanding of the interrelations, theories, and terminology used by different schools of Buddhist philosophy.
- Is familiar with the specific research methods (knowledge acquisition and problem-solving techniques), abstraction techniques, and ways of addressing the practical implications of theoretical questions within their field.

### b) Abilities:

- Applies theories of the field and related terminology—in innovative ways when addressing problems.

Employs, at an advanced level, the field's knowledge-transfer techniques; processes Hungarian and foreign-language published sources; and possesses the skills for effective information retrieval and processing in the field.

Capable of producing independent, scholarly summaries and analyses on subtopics within the field in Hungarian and English.

Capable of delivering presentations and lectures in English on research findings in any subfield of Buddhism.

### c) Attitude:

- Seeks to apply the latest advances of their field to their own development and to share them with others.

### d) Autonomy and Responsibility

Independently evaluates comprehensive and specialized professional questions and develops responses based on relevant sources.

- Plans and carries out activities autonomously, initiating their own research projects.
<b>Course Coordinator:</b> Dr. György Balikó
<b>Instructor Involved in Teaching the Course:</b> Dr. Attila Márton Farkas, PhD

<b>Reading Texts in English 4. (Epistemology)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 70% practical	
<b>Course type:</b> practical <b>contact hours:</b> 14 x 90 min, language: Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 4. semester	
<b>Course objectives</b>	
<p>The reading sessions serve as a complement to the seminar Comparative Philosophy 6 (Buddhist Logic and Epistemology) building on the material covered there. The primary aim is to gain a deeper understanding of the English translations and terminology of Buddhist texts, to acquire experience in academic specialised translation, and to cultivate philosophical thinking in English.</p>	
<b>Course content</b>	
<p>Over the semester we read excerpts from English scholarly translations of several texts which, taken together, offer a comprehensive overview of the emergence, development, modes of thought and terminology of Buddhist logic and epistemology, and—partly through this—of the nature of Buddhist philosophical thought in general. Over the semester we examine the variety of English terminology, its possible inconsistencies and options for translating it into Hungarian, and the interpretive issues that follow from this, with particular attention to the original Sanskrit and other Asian-language terminology.</p> <p>Course structure, broken down into 14 sessions:</p> <p>1-2. The seeds and antecedents of Buddhist epistemology and logic in the Tipiṭaka and the Abhidharma. Excerpts from the Kathāvatthu and from Vasubandhu's Abhidharmakośa.</p> <p>3-4. Madhyamaka and logic. Nāgārjuna's polemical treatise Vigrahavyāvartanī.</p> <p>5-7. Classical Buddhist epistemology. Dignāga's Pramāṇasamuccaya.</p> <p>8-9. Special topics in Buddhist epistemology. Excerpts from Kamalaśīla and Śāntarakṣita's compendious treatise, the Tattvasaṃgraha.</p> <p>10-14. The golden age of Buddhist epistemology. Reading and discussion of Dharmakīrti's Pramāṇavārttika.</p>	
<b>Applied teaching methods</b>	
<p>In-class collective reading and interpretation, supplemented by at-home translation assignments.</p> <p>The course readings are taken from the works listed in the bibliography; if needed, the instructor may supplement them to address specific questions, specialised topics, or issues that arise.</p>	
<b>Assessment and Evaluation System</b>	
<p>The course is assessed with a practical grade. This requires regular attendance at the seminar and active participation.</p> <p><b><u>Evaluation Criteria:</u></b></p> <p>Excellent (5): Awarded to students who either attend every session and actively participate in the seminar, or compensate for minimal absence by completing an additional task. Good (4): Awarded to students who are absent only minimally (one session in weekend courses, or a maximum of two in full-time courses), are actively present in the remaining sessions, perform</p>	

well but do not undertake extra work, and write the final essay to an adequate standard.  
 Satisfactory (3): Awarded to students who exceed the minimal absence limit or perform less well in class, but compensate by completing an additional task.  
 Pass (2): Awarded to students who attend at least half of the sessions, justify their absences, do not complete additional tasks.  
 – **\*\*Fail (1):\*\*** awarded to a student who attends fewer than half of the sessions and does not justify their absences.

## Literature

### Required Reading:

K Garfield, Jay L. (tr.) 1995. The Fundamental Wisdom of the Middle Way. Oxford: Oxford University Press;  
 Hattori, Masaaki 1968. Dignāga, On Perception, being the Pratyakṣapariccheda of Dignāga's Pramāṇasamuccaya from the Sanskrit fragments and the Tibetan versions, Cambridge, Massachusetts: Harvard University Press;  
 Tillemans, Tom J. F. 2000. Dharmakīrti's Pramāṇavārttika. An annotated translation of the fourth chapter (parārthanumāna). Wien: Austrian Academy of Sciences Press;

### Recommended Reading:

Duckworth, Douglas – Eckel, Malcolm David – Garfield, Jay L. – Powers, John – Yeshe Thabkhas – Thakchoe, Sonam 2016. Dignāga's Investigation of the Percept: A Philosophical Legacy in India and Tibet, Oxford: Oxford University Press;  
 Lusthaus, Dan: A Pre-Dharmakīrti Indian Discussion of Dignāga Preserved in Chinese Translation: The Buddhābhūmy-upadeśa. Journal of the Centre for Buddhist Studies 6: 1–65;

## Skills and Competencies

### a) Knowledge

- Has an in-depth understanding of the interrelations, theories, and terminology used by different schools of Buddhist philosophy.
- Is familiar with the specific research methods (knowledge acquisition and problem-solving techniques), abstraction techniques, and ways of addressing the practical implications of theoretical questions within their field.

### b) Abilities:

- Applies theories of the field and related terminology—in innovative ways when addressing problems.

Employs, at an advanced level, the field's knowledge-transfer techniques; processes Hungarian and foreign-language published sources; and possesses the skills for effective information retrieval and processing in the field.

- Able to produce independent, scholarly summaries and analyses on specific subtopics of their field in both Hungarian and English.

- Capable of delivering presentations and lectures in English on research findings in any subfield of Buddhism.

### c) Attitude:

- Seeks to apply the latest advances of their field to their own development and to share them with others.

development and to share them with others.

### d) Autonomy and Responsibility

Independently evaluates comprehensive and specialized professional questions and develops responses based on relevant sources.

- Plans and carries out activities autonomously, initiating their own research projects.

**Course Coordinator:** Dr. György Balikó

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

### 3. Indic languages (Pāli and Sanskrit) specialisation Course Descriptions

#### 3.1. Buddhist Terminology (Pāli-Sanskrit)

**Field of study:** Buddhist Terminology (Pali-Sanskrit) 1-4

**Credit Range:** 26 credits

##### Courses

- Buddhist Language and Terminology 1. (Pali-Sanskrit)
- Buddhist Language and Terminology 2. (Pali-Sanskrit)
- Buddhist Language and Terminology 3. (Pali-Sanskrit)
- Buddhist Language and Terminology 4. (Pali-Sanskrit)

<b>Buddhist Language and Terminology 1. (Pali-Sanskrit)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 60% theoretical	
<b>Course type:</b> lecture <b>contact hours:</b> 14 × 90 min <b>language:</b> Hungarian	
<b>Assessment method:</b> colloquium	
<b>Curricular position of the course:</b> 1. semester	
<b>Course objectives</b>	
<p>In the MA programme at the Dharma Gate Buddhist College, the Buddhist specialisation in Indic languages aims to provide higher-level language training for students with intermediate to advanced proficiency in Pāli. This includes, on the one hand, further deepening of Pāli and, on the other, the acquisition of Sanskrit. The aim of the present course is to introduce Sanskrit through the study of Sanskrit instructional materials and the comparative reading of parallel Sanskrit–Pāli texts.</p>	
<b>Course content</b>	
<p>Restricting the readings to Buddhist texts is an important criterion, since the time and credit available do not allow for a detailed treatment of every aspect of Classical Sanskrit. However, texts for which both Pāli and Sanskrit versions are available are ideally suited to studying the characteristic linguistic and thematic features of Sanskrit Buddhist literature with a rigor comparable to that of the Pāli tradition.</p> <p>A parallel text prepared by the instructor to the required extent, for example: the root text of the Discourse at Benares (Dhammacakkappavattana Sutta / Dharma-cakra-pravartana Sūtra)</p> <p>In teaching we present Sanskrit linguistic phenomena (inflection, sentence structures) in comparison with Pāli, but for the introduction to Sanskrit there are Hungarian lecture notes and a grammar textbook available, as well as numerous English-language teaching materials (textbooks, grammars, dictionaries). The proportion between Sanskrit teaching materials and the parallel reading of Pāli texts is set according to students' individual needs. Mastering the basics of Sanskrit also requires the memorisation of set passages.</p> <p>The most important linguistic elements and phenomena to be learned:</p> <p>A phonological comparison of Pāli and Sanskrit; phonological transformations between the two languages.</p> <p>Basics of Sanskrit grammar. Case inflection.</p> <p>a-stems; vowel stems.</p> <p>Consonant stems.</p> <p>The imperfect verbal system; 1st and 2nd conjugations.</p>	



Present and past tenses; imperative and conditional.

Causative verbs.

Pronouns.

Past participle. Predicative adverbials.

Gerund (absolute). Infinitive.

Gerundive (expressing necessity).

Present participle.

Memorisation pieces (a-stems, pronouns, present tense, past tense).

### **Applied teaching methods**

The teaching methodology is designed to extend students' existing knowledge of Pali towards Sanskrit. By presenting and clarifying the close phonological, morphological, and syntactic similarities between the two languages, the course adopts a comparative approach, engaging with both languages simultaneously as well as with the Buddhist texts written in them. Depending on students' needs, Sanskrit language learning materials may also be employed. The course relies heavily on students' independent study. Assigned material is learned at home, while class sessions focus on reviewing homework and introducing new content.

### **Assessment and Evaluation System**

Oral examination: grammatical material covered during the semester (morphology and syntax) applied to the texts studied; memorised passages.

#### **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 2016. Bevezetés a szanszkrit nyelvbe. Jegyzet.  
 Körtvélyesi Tibor 1998. Szanszkrit nyelvtan. Budapest: A Tan Kapuja Buddhista Főiskola.  
 Whitney, W.D. 1885. The Roots Verb-forms and Primary Derivates of the Sanskrit Language. (reprinted 1988). Delhi: Motilal Banarsidass.

### Recommended Reading:

Macdonell, A. A. 1927. A Sanskrit Grammar for Student. 3rd edition, reprint 1988. Delhi: Motilal Banarsidass.  
 Maurer, Walter Harding 1995. The Sanskrit Language. Richmond Surrey: Curzon Press.

## Skills and Competencies

### Knowledge:

- Has a comprehensive knowledge of the grammatical concepts required for learning Pāli and Sanskrit.
- Possesses Pāli and Sanskrit language competence appropriate to the given level.
- Masters the methods required for learning Sanskrit.
- Has the linguistic knowledge (at the given level) needed to understand the religious-cultural phenomena conveyed by Pāli and Sanskrit texts.

Expected level of knowledge upon completion of the course:

- advanced proficiency in Pali (a)
- beginner-level proficiency in Sanskrit
- knowledge of Sanskrit'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
- basic knowledge of sound changes in Sanskrit (sandhi)
- knowledge of characteristic sentence structures

### Abilities:

- Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Sanskrit.
- Capable of studying scriptures in their original languages (Sanskrit)
- Possesses knowledge of effective information retrieval and processing with respect to Pali and Sanskrit.
- At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli and Sanskrit 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. Gergely Zoltán Hidas , PhD

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

Buddhist Language and Terminology 2. (Pali-Sanskrit)	Credits: 4
<b>Course classification:</b> compulsory	
<b>Training type:</b> 60% theoretical	
<b>Course type:</b> lecture <b>contact hours:</b> 14 × 90 min <b>language:</b> Hungarian	
<b>Assessment method:</b> colloquium	
<b>Curricular position of the course:</b> 2. semester	
<b>Course objectives</b>	
<p>In the MA programme at the Dharma Gate Buddhist College, the Buddhist specialisation in Indic languages aims to provide higher-level language training for students with intermediate to advanced proficiency in Pāli. This includes, on the one hand, further deepening of Pāli and, on the other, the acquisition of Sanskrit. The aim of the present course is to introduce Sanskrit through the study of Sanskrit instructional materials and the comparative reading of parallel Sanskrit–Pāli texts.</p>	
<b>Course content</b>	
<p>The course is a continuation of the Buddhist Terminology 1, – Pali–Sanskrit,) lecture course on MA.</p> <p>Restricting the readings to Buddhist texts is an important criterion, since the time and credit available do not allow for a detailed treatment of every aspect of Classical Sanskrit. However, texts for which both Pāli and Sanskrit versions are available are ideally suited to studying the characteristic linguistic and thematic features of Sanskrit Buddhist literature with a rigor comparable to that of the Pāli tradition.</p> <p>A parallel text prepared by the instructor to the necessary extent, for example: excerpts from the Sanskrit Buddhist works Saṅghabhedavastu and Mahāvastu (Jātakas, selected chapters from the Buddha’s biography).</p> <p>In teaching we present Sanskrit linguistic phenomena (inflection, sentence structures) in comparison with Pāli, but for the introduction to Sanskrit there are Hungarian lecture notes and a grammar textbook available, as well as numerous English-language teaching materials (textbooks, grammars, dictionaries). The proportion between Sanskrit teaching materials and the parallel reading of Pāli texts is set according to students’ individual needs. Mastering the basics of Sanskrit also requires the memorisation of set passages.</p> <p>The most important linguistic elements and phenomena to be learned:</p> <p>A phonological comparison of Pāli and Sanskrit; phonological transformations between the two languages.</p> <p>Basics of Sanskrit grammar. Case inflection.</p> <p>a-stems; vowel stems.</p> <p>Consonant stems.</p> <p>The imperfect verbal system; 1st and 2nd conjugations.</p> <p>Present and past tenses; imperative and conditional.</p> <p>Causative verbs.</p> <p>Pronouns.</p> <p>Past participle. Predicative adverbials.</p> <p>Gerund (absolute). Infinitive.</p> <p>Gerundive (expressing necessity).</p> <p>Present participle.</p> <p>Memorisation pieces (a-stems, pronouns, present tense, past tense).</p>	

### **Applied teaching methods**

The teaching methodology is designed to extend students' existing knowledge of Pali towards Sanskrit. By presenting and clarifying the close phonological, morphological, and syntactic similarities between the two languages, the course adopts a comparative approach, engaging with both languages simultaneously as well as with the Buddhist texts written in them. Depending on students' needs, Sanskrit language learning materials may also be employed. The course relies heavily on students' independent study. Assigned material is learned at home, while class sessions focus on reviewing homework and introducing new content.

### **Assessment and Evaluation System**

Oral examination: grammatical material covered during the semester (morphology and syntax) applied to the texts studied; memorised passages.

#### **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 comparative translation
- 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 comparative translation
- 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 comparative translation
- 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)
- passing comparative translation
- 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)
- failed comparative translation
- A combination of the above.

## Literature

### Required Reading:

Körtvélyesi Tibor 1998. Szanszkrit nyelvtan. Budapest: A Tan Kapuja Buddhista Főiskola.  
Bucknell, Roderick S. 1994. Sanskrit Manual. Delhi: Motilal Banarsidass.  
Sanghabhedavastu [online] Wisdom Library.  
<https://www.wisdomlib.org/buddhism/book/sanghabhedavastu-sanskrit>

### Recommended Reading:

Edgerton, Franklin 1953. Buddhist Hybrid Sanskrit Grammar and Dictionary. Vol. I-II.  
Reprinted 1993. Delhi: Motilal Banarsidass.  
Marciniak, Katarzyna (ed.) 2019. The Mahāvastu. Vol. III. Tokyo: The International Research Institute for Advanced Buddhism Soka University.

## Skills and Competencies

### Knowledge:

- Has a comprehensive knowledge of the grammatical concepts required for learning Pāli and Sanskrit.
- Possesses Pāli and Sanskrit language competence appropriate to the given level.
- Masters the methods required for learning Sanskrit.
- Has the linguistic knowledge (at the given level) needed to understand the religious-cultural phenomena conveyed by Pāli and Sanskrit texts.

Expected level of knowledge upon completion of the course:

- advanced proficiency in Pali (a)
- beginner-level (II) proficiency in Sanskrit
- knowledge of Sanskrit'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
- basic knowledge of sound changes in Sanskrit (sandhi)
- knowledge of characteristic sentence structures

### Abilities:

- Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Sanskrit.
- Capable of studying scriptures in their original languages (Sanskrit)
- Possesses knowledge of effective information retrieval and processing with respect to Pali and Sanskrit.
- At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli and Sanskrit 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. Gergely Zoltán Hidas , PhD

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

<b>Buddhist Language and Terminology 3. (Pali-Sanskrit)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 60% theoretical	
<b>Course type:</b> lecture <b>contact hours:</b> 14 × 90 min <b>language:</b> Hungarian	
<b>Assessment method:</b> colloquium	
<b>Curricular position of the course:</b> 3. semester	
<b>Course objectives</b>	
<p>In the MA programme at the Dharma Gate Buddhist College, the Buddhist specialisation in Indic languages aims to provide higher-level language training for students with intermediate to advanced proficiency in Pāli. This includes, on the one hand, further deepening of Pāli and, on the other, the acquisition of Sanskrit. The aim of the present course is to introduce Sanskrit through the study of Sanskrit instructional materials and the comparative reading of parallel Sanskrit–Pāli texts.</p>	
<b>Course content</b>	
<p>The course is a continuation of the Buddhist Terminology 2, – Pali–Sanskrit,) lecture course on MA.</p> <p>Restricting the readings to Buddhist texts is an important criterion, since the time and credit available do not allow for a detailed treatment of every aspect of Classical Sanskrit. However, texts for which both Pāli and Sanskrit versions are available are ideally suited to studying the characteristic linguistic and thematic features of Sanskrit Buddhist literature with a rigor comparable to that of the Pāli tradition.</p> <p>A parallel text prepared by the instructor to the necessary extent, for example: excerpts from the Sanskrit Buddhist works Saṅghabhedavastu and Mahāvastu (Jātakas, selected chapters from the Buddha’s biography).</p> <p>The course allows students to select a Pali and/or Sanskrit text or passage that aligns with their interests or dissertation topic, preferably one available in a bilingual edition, or one that is comparable in content and terminology.</p> <p>Students learn to use the suttaCentral.net database: researching parallel Pali and Sanskrit texts.</p>	
<b>Applied teaching methods</b>	
<p>The teaching methodology is designed to extend students’ existing knowledge of Pali towards Sanskrit. By presenting and clarifying the close phonological, morphological, and syntactic similarities between the two languages, the course adopts a comparative approach, engaging with both languages simultaneously as well as with the Buddhist texts written in them.</p> <p>Depending on students’ needs, Sanskrit language learning materials may also be employed.</p> <p>The course relies heavily on students’ independent study. Assigned material is learned at home, while class sessions focus on reviewing homework and introducing new content.</p>	
<b>Assessment and Evaluation System</b>	
<p>Mark based on semester work: completion of individual homework translation assignments, participation in classes, and working through the linguistic material required for the dissertation (text handling, translation, note-taking).</p>	
<b><u>Evaluation Criteria:</u></b>	



**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:**

Gnoli, Raniero 1977/1978. The Gilgit Manuscript of the Sanghabhedavastu. Vol.: I-II. Roma: Istituto Italiano Per Il Medio Ed Estremo Oriente.

Eltschinger, Vincent 2017. Why did the Buddhists adopt Sanskrit? Open Linguistics 2017/3: 308-326.

suttaCentral.net (internet database)

**Recommended Reading:**

Marciniak, Katarzyna (ed.) 2020. The Mahāvastu. Vol. II. Tokyo: The International Research Institute for Advanced Buddhology Soka University.

Jones, J.J. 1949/1952/1956. The Mahāvastu. Vol. I-III. London: Luzac and Company, LTD.

**Skills and Competencies****Knowledge:**

- Has a comprehensive knowledge of the grammatical concepts required for learning Pāli and Sanskrit.
- Possesses Pāli and Sanskrit language competence appropriate to the given level.
- Masters the methods required for learning Sanskrit.
- Has the linguistic knowledge (at the given level) needed to understand the religious-cultural phenomena conveyed by Pāli and Sanskrit texts.

**Expected level of knowledge upon completion of the course:**

- advanced proficiency in Pali (a)
- advanced proficiency in Sanskrit for Buddhist texts
- knowledge of Sanskrit'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
- basic knowledge of sound changes in Sanskrit (sandhi)
- knowledge of characteristic sentence structures

**Abilities:**

- Understands and uses the grammatical concepts, linguistic knowledge, and methods

required for learning Sanskrit.

- Capable of studying scriptures in their original languages (Sanskrit)

- Possesses knowledge of effective information retrieval and processing with respect to Pali and Sanskrit.

- At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli and Sanskrit 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. Gergely Zoltán Hidas , PhD

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

<b>Buddhist Language and Terminology 4. (Pali-Sanskrit)</b>		<b>Credits: 4</b>
<b>Course classification:</b> compulsory		
<b>Training type:</b> 60% theoretical		
<b>Course type:</b> lecture <b>contact hours:</b> 14 × 90 min <b>language:</b> Hungarian		
<b>Assessment method:</b> colloquium		
<b>Curricular position of the course:</b> 4. semester		
<b>Course objectives</b>		
<p>In the MA programme at the Dharma Gate Buddhist College, the Buddhist specialisation in Indic languages aims to provide higher-level language training for students with intermediate to advanced proficiency in Pāli. This includes, on the one hand, further deepening of Pāli and, on the other, the acquisition of Sanskrit. The aim of the present course is to introduce Sanskrit through the study of Sanskrit instructional materials and the comparative reading of parallel Sanskrit–Pāli texts.</p>		
<b>Course content</b>		
<p>The course is a continuation of the Buddhist Terminology 3, – Pali–Sanskrit,) lecture course on MA.</p> <p>Restricting the readings to Buddhist texts is an important criterion, since the time and credit available do not allow for a detailed treatment of every aspect of Classical Sanskrit. However, texts for which both Pāli and Sanskrit versions are available are ideally suited to studying the characteristic linguistic and thematic features of Sanskrit Buddhist literature with a rigor comparable to that of the Pāli tradition.</p> <p>A parallel text prepared by the instructor to the necessary extent, for example: excerpts from the Sanskrit Buddhist works Saṅghabhedavastu and Mahāvastu (Jātakas, selected chapters from the Buddha’s biography).</p> <p>The course allows students to select a Pali and/or Sanskrit text or passage that aligns with their interests or dissertation topic, preferably one available in a bilingual edition, or one that is comparable in content and terminology.</p> <p>Students learn to use the suttaCentral.net database: researching parallel Pali and Sanskrit texts.</p>		
<b>Applied teaching methods</b>		
<p>The teaching methodology is designed to extend students’ existing knowledge of Pali towards Sanskrit. By presenting and clarifying the close phonological, morphological, and syntactic similarities between the two languages, the course adopts a comparative approach, engaging with both languages simultaneously as well as with the Buddhist texts written in them.</p> <p>Depending on students’ needs, Sanskrit language learning materials may also be employed.</p> <p>The course relies heavily on students’ independent study. Assigned material is learned at home, while class sessions focus on reviewing homework and introducing new content.</p>		
<b>Assessment and Evaluation System</b>		
<p>Mark based on semester work: completion of individual homework translation assignments, participation in classes, and working through the linguistic material required for the dissertation (text handling, translation, note-taking).</p>		
<b><u>Evaluation Criteria:</u></b>		
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:

Nariman, J.K. 1992. Literary History of Sanskrit Buddhism. Delhi: Motilal Banarsidass.  
suttaCentral.net (internet database)

Brough, John 1954. The Language of the Buddhist Sanskrit Texts. Bulletin of the School of Oriental and African Studies, University of London. Vol. 16, No. 2 (1954), pp. 351-375.

### Recommended Reading:

Bronkhorst, Johannes 1999. Buddhist Hybrid Sanskrit The Original Language. In: Aspects of Buddhist Sanskrit. Proceedings of the International Symposium on the Language of Sanskrit Buddhist Texts, Oct. 1-5, 1991. Sarnath, Varanasi: Central Institute of Higher Tibetan Studies. (Samyag-vāk Series, VI.) 1993. pp. 396-423.

Bronkhorst, Johannes 2011. Buddhism in the Shadow of Brahmanism. (Handbook of Oriental Studies). Leiden: Brill.

## Skills and Competencies

Knowledge:

- Has a comprehensive knowledge of the grammatical concepts required for learning Pāli and Sanskrit.
- Possesses Pāli and Sanskrit language competence appropriate to the given level.
- Masters the methods required for learning Sanskrit.
- Has the linguistic knowledge (at the given level) needed to understand the religious-cultural phenomena conveyed by Pāli and Sanskrit texts.

Expected level of knowledge upon completion of the course:

- advanced proficiency in Pali (a)
- advanced proficiency in Sanskrit for Buddhist texts
- knowledge of Sanskrit'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
- basic knowledge of sound changes in Sanskrit (sandhi)
- knowledge of characteristic sentence structures

Abilities:

- Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Sanskrit.

- Capable of studying scriptures in their original languages (Sanskrit)
- Possesses knowledge of effective information retrieval and processing with respect to Pali and Sanskrit.
- At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli and Sanskrit 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. Gergely Zoltán Hidas , PhD

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

### 3.2. Reading Buddhist Texts (Pāli-Sanskrit)

**Field of study:** Reading Buddhist Texts (Pali-Sanskrit) 1-4

**Credit Range:** 26 credits

#### Courses

- Reading Buddhist Texts 1. (Pali-Sanskrit)
- Reading Buddhist Texts 2. (Pali-Sanskrit)
- Reading Buddhist Texts 3. (Pali-Sanskrit)
- Reading Buddhist Texts 4. (Pali-Sanskrit)

Reading Buddhist Texts 1. (Pali-Sanskrit)	Credits: 4
<b>Course classification:</b> compulsory	
<b>Training type:</b> 60% practical	
<b>Course type:</b> practical <b>contact hours:</b> 14 x 90 min, language: <b>Hungarian</b>	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 1. semester	
<b>Course objectives</b>	
<p>In the MA programme at the Dharma Gate Buddhist College, the Buddhist specialisation in Indic languages aims to provide higher-level language training for students with intermediate to advanced proficiency in Pāli. This includes, on the one hand, further deepening of Pāli and, on the other, the acquisition of Sanskrit. The aim of the present course is to introduce Sanskrit through the study of Sanskrit instructional materials and the comparative reading of parallel Sanskrit–Pāli texts.</p>	
<b>Course content</b>	
<p>Restricting the readings to Buddhist texts is an important criterion, since the time and credit available do not allow for a detailed treatment of every aspect of Classical Sanskrit. However, texts for which both Pāli and Sanskrit versions are available are ideally suited to studying the characteristic linguistic and thematic features of Sanskrit Buddhist literature with a rigor comparable to that of the Pāli tradition. In teaching we present Sanskrit linguistic phenomena (inflection, sentence structures) in comparison with Pāli, but for the introduction to Sanskrit there are Hungarian lecture notes and a grammar textbook available, as well as numerous English-language teaching materials (textbooks, grammars, dictionaries). The proportion between Sanskrit teaching materials and the parallel reading of Pāli texts is set according to students' individual needs.</p> <p>Topics: Comparison of Pali and Sanskrit phonology. Fundamentals of Sanskrit grammar. Basics of Sanskrit grammar. Noun declension. Verb conjugation. Verb tenses. Causatives. Pronouns. Participles.</p>	
<b>Applied teaching methods</b>	
<p>The teaching methodology is designed to extend students' existing knowledge of Pali towards Sanskrit. In other words, by highlighting and explaining the languages' shared features, the course takes a comparative approach—studying both languages in tandem alongside the Buddhist texts written in them. Depending on students' needs, Sanskrit language learning materials may also be employed. The texts covered may primarily be aligned with the students' MA research area. This subject is linked to the lecture course Buddhist Terminology 1, — Pali–Sanskrit; it is inseparable from it and must be taken and completed in parallel. The</p>	

joint completion of the two courses fulfils the professional requirements of the specialisation.

### **Assessment and Evaluation System**

Preparation for classes, in-class work, end-of-semester oral examination. In cases of outstanding class performance, the oral examination may not be required; this is at the discretion of the course instructor in the given semester.

#### **Evaluation Criteria:**

Excellent:

- score above 85%,
- excellent preparation and in-class work (regular completion of homework)
- excellent-level oral examination (translating and analysing the readings without aids)

Good:

- exam result between 75–85%
- good preparation and in-class work (regular completion of homework)
- good-level oral examination (translating and analysing the readings without aids)

Satisfactory:

- Exam score between 65–75%,
- satisfactory preparation and in-class work (regular completion of homework)
- satisfactory-level oral examination (translating and analysing the readings without aids)

Pass:

- Exam score between 60–65%,
- passing preparation and in-class work (regular completion of homework)
- failed-level oral examination (translating and analysing the readings without aids)

Fail:

- Exam score below 60%,
- failed preparation and in-class work (regular completion of homework)
- failed-level oral examination (translating and analysing the readings without aids)

### **Literature**

#### **Required Reading:**

Tibor Körvtvélyesi 1998. Szanszkrit nyelvtan. Budapest: A Tan Kapuja Buddhista Főiskola.  
Monier-Williams, M. 1899. Sanskrit-English Dictionary. Oxford: University Press.

#### **Recommended Reading:**

Edgerton, F. 1953. Buddhist Hybrid Sanskrit Reader. New Haven: Yale University Press  
Edgerton, F. 1953. Buddhist Hybrid Sanskrit Grammar and Dictionary. New Haven: Yale University Press

### **Skills and Competencies**

Knowledge:

- Has an excellent command of the specialist vocabulary of the field and the conventions of written communication as they pertain to these two sacred languages of Buddhism.
- Has access to English-language scholarship and to other resources needed to work in the field (databases, analytical techniques, philological apparatus).
- Has the linguistic knowledge (at the given level) needed to understand the religious-cultural phenomena conveyed by Pāli and Sanskrit texts.

– Has a comprehensive knowledge of the grammatical concepts required for learning Pāli and Sanskrit.

– Possesses Pāli and Sanskrit language competence appropriate to the given level.

– Masters the methods required for learning Sanskrit.

Expected level of knowledge upon completion of the course:

– advanced proficiency in Pali (a)

– beginner-level proficiency in Sanskrit

– knowledge of Sanskrit'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

– basic knowledge of sound changes in Sanskrit (sandhi)

– knowledge of characteristic sentence structures

– their foreign-language (English) proficiency improves

Abilities:

Can synthesise data and interrelations from diverse sources (e.g., linguistic), connect varied terminologies, and reconcile distinct philological approaches.

– Able to locate and analyse Hungarian and foreign-language publications.

– Ability to read scriptures in the canonical languages studied during the programme (Pali and Sanskrit), and to carry out philological and exegetical analysis.

– Able to undertake comparative analysis of Buddhism's foundational texts in the original languages (Sanskrit and Pali), both exegetically and through English-language scholarship.

– Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Sanskrit.

– Capable of studying scriptures in their original languages (Sanskrit and Pali)

– At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli and Sanskrit texts that only open up through studying the originals.

Attitude:

– Open to a critical approach. – Explicitly strives for critical thinking (with respect to both the scholarly literature and the original sources).

– Strives to acquire the knowledge and skills required to work in the field and to keep abreast of professional (scholarly, etc.) developments, primarily to understand and engage with the source texts at an increasingly advanced level, and secondly to share that knowledge with others (e.g., in the form of studies and translations) (professional audience, interested readers).

Autonomy and responsibilities:

– Places strong emphasis, within their training, on independent study and on acquiring the skills that enable them to integrate knowledge gained from others (as imparted during the programme) into their own research.

– Knowledge of both Pali and Sanskrit allows them to consult a broader range of sources and engage in a wider variety of research projects.

**Course Coordinator:** Dr. Gergely Zoltán Hidas , PhD

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



<b>Reading Buddhist Texts 2. (Pali-Sanskrit)</b>		<b>Credits: 4</b>
<b>Course classification:</b> compulsory		
<b>Training type:</b> 60% practical		
<b>Course type:</b> practical <b>contact hours:</b> 14 x 90 min, language: <b>Hungarian</b>		
<b>Assessment method:</b> Practical Grade		
<b>Curricular position of the course:</b> 2. semester		
<b>Course objectives</b>		
In the MA programme at the Dharma Gate Buddhist College, the Buddhist specialisation in Indic languages aims to provide higher-level language training for students with intermediate to advanced proficiency in Pāli. This includes, on the one hand, further deepening of Pāli and, on the other, the acquisition of Sanskrit. This course continues the introduction to Sanskrit through the study of Sanskrit instructional materials and the comparative reading of parallel Sanskrit–Pali texts.		
<b>Course content</b>		
<p>The course is a continuation of the seminar course Reading Buddhist Texts 1. of the MA programme. In teaching we present Sanskrit linguistic phenomena in comparison with Pāli, but for the introduction to Sanskrit there are Hungarian lecture notes and a grammar textbook available, as well as numerous English-language teaching materials (textbooks, grammars, dictionaries). The proportion between Sanskrit teaching materials and the parallel reading of Pāli texts is set according to students' individual needs.</p> <p>The course topics are: The imperfect verbal system; 1st and 2nd conjugations. Present and past tenses; imperative and conditional. Pronouns. Past participle. Predicative adverbials. Gerund (absolutive). Infinitive. Gerundive (expressing necessity). Present participle.</p>		
<b>Applied teaching methods</b>		
<p>The teaching methodology is designed to extend students' existing knowledge of Pali towards Sanskrit. By presenting and clarifying the close phonological, morphological, and syntactic similarities between the two languages, the course adopts a comparative approach, engaging with both languages simultaneously as well as with the Buddhist texts written in them. Depending on students' needs, Sanskrit language learning materials may also be employed. The texts covered may primarily be aligned with the students' MA research area. This subject is linked to the lecture course Buddhist Terminology 2, — Pali–Sanskrit; it is inseparable from it and must be taken and completed in parallel. The joint completion of the two courses fulfils the professional requirements of the specialisation.</p>		
<b>Assessment and Evaluation System</b>		
Preparation for classes, in-class work, end-of-semester oral examination. In cases of outstanding class performance, the oral examination may not be required; this is at the discretion of the course instructor in the given semester.		
<p><b><u>Evaluation Criteria:</u></b></p> <p>Excellent:</p> <ul style="list-style-type: none"> <li>- score above 85%,</li> <li>– excellent preparation and in-class work (regular completion of homework)</li> <li>– excellent-level oral examination (translating and analysing the readings without aids)</li> </ul>		

Good:

- exam result between 75–85%
- good preparation and in-class work (regular completion of homework)
- good-level oral examination (translating and analysing the readings without aids)

Satisfactory:

- Exam score between 65–75%,
- satisfactory preparation and in-class work (regular completion of homework)
- satisfactory-level oral examination (translating and analysing the readings without aids)

Pass:

- Exam score between 60–65%,
- passing preparation and in-class work (regular completion of homework)
- failed-level oral examination (translating and analysing the readings without aids)

Fail:

- Exam score below 60%,
- failed preparation and in-class work (regular completion of homework)
- failed-level oral examination (translating and analysing the readings without aids)

## Literature

### Required Reading:

Tibor Körtvélyesi 1998. Szanszkrit nyelvtan. Budapest: A Tan Kapuja Buddhista Főiskola.  
Monier-Williams, M. 1899. Sanskrit-English Dictionary. Oxford: University Press.

### Recommended Reading:

Edgerton, F. 1953. Buddhist Hybrid Sanskrit Reader. New Haven: Yale University Press  
Edgerton, F. 1953. Buddhist Hybrid Sanskrit Grammar and Dictionary. New Haven: Yale University Press

## Skills and Competencies

Knowledge:

- Has an excellent command of the specialist vocabulary of the field and the conventions of written communication as they pertain to these two sacred languages of Buddhism.
- Has access to English-language scholarship and to other resources needed to work in the field (databases, analytical techniques, philological apparatus).
- Has the linguistic knowledge (at the given level) needed to understand the religious-cultural phenomena conveyed by Pāli and Sanskrit texts.
- Has a comprehensive knowledge of the grammatical concepts required for learning Pāli and Sanskrit.
- Possesses Pāli and Sanskrit language competence appropriate to the given level.
- Masters the methods required for learning Sanskrit.

Expected level of knowledge upon completion of the course:

- advanced proficiency in Pali (a)
- beginner-level proficiency in Sanskrit
- knowledge of Sanskrit'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
- basic knowledge of sound changes in Sanskrit (sandhi)
- knowledge of characteristic sentence structures
- their foreign-language (English) proficiency improves

Abilities:

Can synthesise data and interrelations from diverse sources (e.g., linguistic), connect varied terminologies, and reconcile distinct philological approaches.

- Able to locate and analyse Hungarian and foreign-language publications.
- Ability to read scriptures in the canonical languages studied during the programme (Pali and Sanskrit), and to carry out philological and exegetical analysis.
- Able to undertake comparative analysis of Buddhism’s foundational texts in the original languages (Sanskrit and Pali), both exegetically and through English-language scholarship.
- Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Sanskrit.
- Capable of studying scriptures in their original languages (Sanskrit and Pali)
- At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli and Sanskrit texts that only open up through studying the originals.

Attitude:

- Open to a critical approach. – Explicitly strives for critical thinking (with respect to both the scholarly literature and the original sources).
- Strives to acquire the knowledge and skills required to work in the field and to keep abreast of professional (scholarly, etc.) developments, primarily to understand and engage with the source texts at an increasingly advanced level, and secondly to share that knowledge with others (e.g., in the form of studies and translations) (professional audience, interested readers).

Autonomy and responsibilities:

- Places strong emphasis, within their training, on independent study and on acquiring the skills that enable them to integrate knowledge gained from others (as imparted during the programme) into their own research.
- Knowledge of both Pali and Sanskrit allows them to consult a broader range of sources and engage in a wider variety of research projects.

**Course Coordinator:** Dr. Gergely Zoltán Hidas , PhD

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

<b>Reading Buddhist Texts 3. (Pali-Sanskrit)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 60% practical	
<b>Course type:</b> practical <b>contact hours:</b> 14 x 90 min, language: <b>Hungarian</b>	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 3. semester	
<b>Course objectives</b>	
In the MA programme at the Dharma Gate Buddhist College, the Buddhist specialisation in Indic languages aims to provide higher-level language training for students with intermediate to advanced proficiency in Pāli. This includes, on the one hand, further deepening of Pāli and, on the other, the acquisition of Sanskrit. This course continues the study of Sanskrit through the comparative reading of parallel Sanskrit–Pali texts.	
<b>Course content</b>	
The course is a continuation of the Buddhist Terminology 2, – Pali–Sanskrit,) lecture course on MA. In teaching we present Sanskrit linguistic phenomena in comparison with Pāli, but for the introduction to Sanskrit there are Hungarian lecture notes and a grammar textbook available, as well as numerous English-language teaching materials (textbooks, grammars, dictionaries). The proportion between Sanskrit teaching materials and the parallel reading of Pāli texts is set according to students’ individual needs. Topics: A text prepared by the instructor, related to the student’s research topic. Dictionary skills. Database access skills.	
<b>Applied teaching methods</b>	
The teaching methodology is designed to extend students’ existing knowledge of Pali towards Sanskrit. By presenting and clarifying the close phonological, morphological, and syntactic similarities between the two languages, the course adopts a comparative approach, engaging with both languages simultaneously as well as with the Buddhist texts written in them. Depending on students’ needs, Sanskrit language learning materials may also be employed. The texts covered may primarily be aligned with the students’ MA research area. This subject is linked to the lecture course Buddhist Terminology 3, — Pali–Sanskrit; it is inseparable from it and must be taken and completed in parallel. The joint completion of the two courses fulfils the professional requirements of the specialisation.	
<b>Assessment and Evaluation System</b>	
Preparation for classes, in-class work, end-of-semester oral examination. In cases of outstanding class performance, the oral examination may not be required; this is at the discretion of the course instructor in the given semester.	
<b><u>Evaluation Criteria:</u></b>	
Excellent:	
- score above 85%,	
– excellent preparation and in-class work (regular completion of homework)	
– excellent-level oral examination (translating and analysing the readings without aids)	
Good:	
– exam result between 75–85%	

<ul style="list-style-type: none"> <li>– good preparation and in-class work (regular completion of homework)</li> <li>– good-level oral examination (translating and analysing the readings without aids)</li> </ul> <p>Satisfactory:</p> <ul style="list-style-type: none"> <li>- Exam score between 65–75%,</li> <li>– satisfactory preparation and in-class work (regular completion of homework)</li> <li>– satisfactory-level oral examination (translating and analysing the readings without aids)</li> </ul> <p>Pass:</p> <ul style="list-style-type: none"> <li>- Exam score between 60–65%,</li> <li>– passing preparation and in-class work (regular completion of homework)</li> <li>– failed-level oral examination (translating and analysing the readings without aids)</li> </ul> <p>Fail:</p> <ul style="list-style-type: none"> <li>- Exam score below 60%,</li> <li>– failed preparation and in-class work (regular completion of homework)</li> <li>– failed-level oral examination (translating and analysing the readings without aids)</li> </ul>
<p><b>Literature</b></p> <p><b>Required Reading:</b>  Tibor Körtvélyesi 1998. Szanskrit nyelvtan. Budapest: A Tan Kapuja Buddhista Főiskola.  Monier-Williams, M. 1899. Sanskrit-English Dictionary. Oxford: University Press.</p> <p><b>Recommended Reading:</b>  Edgerton, F. 1953. Buddhist Hybrid Sanskrit Reader. New Haven: Yale University Press  Edgerton, F. 1953. Buddhist Hybrid Sanskrit Grammar and Dictionary. New Haven: Yale University Press</p>
<p><b>Skills and Competencies</b></p> <p>Knowledge:</p> <ul style="list-style-type: none"> <li>– Has an excellent command of the specialist vocabulary of the field and the conventions of written communication as they pertain to these two sacred languages of Buddhism.</li> <li>– Has access to English-language scholarship and to other resources needed to work in the field (databases, analytical techniques, philological apparatus).</li> <li>– Has the linguistic knowledge (at the given level) needed to understand the religious-cultural phenomena conveyed by Pāli and Sanskrit texts.</li> <li>– Has a comprehensive knowledge of the grammatical concepts required for learning Pāli and Sanskrit.</li> <li>– Possesses Pāli and Sanskrit language competence appropriate to the given level.</li> <li>– Masters the methods required for learning Sanskrit.</li> </ul> <p>Expected level of knowledge upon completion of the course:</p> <ul style="list-style-type: none"> <li>– advanced proficiency in Pali (a)</li> <li>– beginner-level proficiency in Sanskrit</li> <li>– knowledge of Sanskrit’s most important grammatical and syntactic features</li> <li>– analytical translation of the texts read, without aids, – command of the memorised passages</li> <li>– operational command of grammatical terminology</li> <li>– basic knowledge of sound changes in Sanskrit (sandhi)</li> <li>– knowledge of characteristic sentence structures</li> <li>– progress in foreign-language (English) skills</li> </ul> <p>Abilities:</p> <p>Can synthesise data and interrelations from diverse sources (e.g., linguistic), connect varied terminologies, and reconcile distinct philological approaches.</p>

<ul style="list-style-type: none"> <li>– Able to locate and analyse Hungarian and foreign-language publications.</li> <li>– Ability to read scriptures in the canonical languages studied during the programme (Pali and Sanskrit), and to carry out philological and exegetical analysis.</li> <li>– Able to undertake comparative analysis of Buddhism’s foundational texts in the original languages (Sanskrit and Pali), both exegetically and through English-language scholarship.</li> <li>– Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Sanskrit.</li> <li>- Capable of studying scriptures in their original languages (Sanskrit and Pali)</li> <li>– At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli and Sanskrit texts that only open up through studying the originals.</li> </ul> <p>Attitude:</p> <ul style="list-style-type: none"> <li>– Open to a critical approach. – Explicitly strives for critical thinking (with respect to both the scholarly literature and the original sources).</li> <li>– Strives to acquire the knowledge and skills required to work in the field and to keep abreast of professional (scholarly, etc.) developments, primarily to understand and engage with the source texts at an increasingly advanced level, and secondly to share that knowledge with others (e.g., in the form of studies and translations) (professional audience, interested readers).</li> </ul> <p>Autonomy and responsibilities:</p> <ul style="list-style-type: none"> <li>– Places strong emphasis, within their training, on independent study and on acquiring the skills that enable them to integrate knowledge gained from others (as imparted during the programme) into their own research.</li> <li>– Knowledge of both Pali and Sanskrit allows them to consult a broader range of sources and engage in a wider variety of research projects.</li> </ul>
<p><b>Course Coordinator:</b> Dr. Gergely Zoltán Hidas , PhD</p>
<p><b>Instructor Involved in Teaching the Course:</b> Dr. Gergely Zoltán Hidas , PhD</p>

<b>Reading Buddhist Texts 4. (Pali-Sanskrit)</b>		<b>Credits: 4</b>
<b>Course classification:</b> compulsory		
<b>Training type:</b> 60% practical		
<b>Course type:</b> practical <b>contact hours:</b> 14 x 90 min, language: <b>Hungarian</b>		
<b>Assessment method:</b> Practical Grade		
<b>Curricular position of the course:</b> 4. semester		
<b>Course objectives</b>		
In the MA programme at the Dharma Gate Buddhist College, the Buddhist specialisation in Indic languages aims to provide higher-level language training for students with intermediate to advanced proficiency in Pāli. This includes, on the one hand, further deepening of Pāli and, on the other, the acquisition of Sanskrit. This course continues the study of Sanskrit through the comparative reading of parallel Sanskrit–Pali texts.		
<b>Course content</b>		
The course is a continuation of the seminar course Reading Buddhist Texts 3. of the MA programme. In teaching we present Sanskrit linguistic phenomena (inflection, sentence structures) in comparison with Pāli, but for the introduction to Sanskrit there are Hungarian lecture notes and a grammar textbook available, as well as numerous English-language teaching materials (textbooks, grammars, dictionaries). The proportion between Sanskrit teaching materials and the parallel reading of Pāli texts is set according to students' individual needs. Topics: A text prepared by the instructor, related to the student's research topic. Advanced dictionary skills. Database access skills.		
<b>Applied teaching methods</b>		
The teaching methodology is designed to extend students' existing knowledge of Pali towards Sanskrit. By presenting and clarifying the close phonological, morphological, and syntactic similarities between the two languages, the course adopts a comparative approach, engaging with both languages simultaneously as well as with the Buddhist texts written in them. Depending on students' needs, Sanskrit language learning materials may also be employed. The texts covered may primarily be aligned with the students' MA research area. This subject is linked to the lecture course Buddhist Terminology 4, — Pali–Sanskrit; it is inseparable from it and must be taken and completed in parallel. The joint completion of the two courses fulfils the professional requirements of the specialisation.		
<b>Assessment and Evaluation System</b>		
Preparation for classes, in-class work, end-of-semester oral examination. In cases of outstanding class performance, the oral examination may not be required; this is at the discretion of the course instructor in the given semester.		
<b><u>Evaluation Criteria:</u></b>		
Excellent:		
- score above 85%,		
– excellent preparation and in-class work (regular completion of homework)		
– excellent-level oral examination (translating and analysing the readings without aids)		
Good:		

- exam result between 75–85%
  - good preparation and in-class work (regular completion of homework)
  - good-level oral examination (translating and analysing the readings without aids)
- Satisfactory:
- Exam score between 65–75%,
  - satisfactory preparation and in-class work (regular completion of homework)
  - satisfactory-level oral examination (translating and analysing the readings without aids)
- Pass:
- Exam score between 60–65%,
  - passing preparation and in-class work (regular completion of homework)
  - failed-level oral examination (translating and analysing the readings without aids)
- Fail:
- Exam score below 60%,
  - failed preparation and in-class work (regular completion of homework)
  - failed-level oral examination (translating and analysing the readings without aids)

## Literature

### Required Reading:

Tibor Körtvélyesi 1998. Szanszkrit nyelvtan. Budapest: A Tan Kapuja Buddhista Főiskola.  
Monier-Williams, M. 1899. Sanskrit-English Dictionary. Oxford: University Press.

### Recommended Reading:

Edgerton, F. 1953. Buddhist Hybrid Sanskrit Reader. New Haven: Yale University Press  
Edgerton, F. 1953. Buddhist Hybrid Sanskrit Grammar and Dictionary. New Haven: Yale University Press.

## Skills and Competencies

### Knowledge:

- Has an excellent command of the specialist vocabulary of the field and the conventions of written communication as they pertain to these two sacred languages of Buddhism.
- Has access to English-language scholarship and to other resources needed to work in the field (databases, analytical techniques, philological apparatus).
- Has the linguistic knowledge (at the given level) needed to understand the religious-cultural phenomena conveyed by Pāli and Sanskrit texts.
- Has a comprehensive knowledge of the grammatical concepts required for learning Pāli and Sanskrit.
- Possesses Pāli and Sanskrit language competence appropriate to the given level.
- Masters the methods required for learning Sanskrit.

### Expected level of knowledge upon completion of the course:

- advanced proficiency in Pali (a)
- beginner-level proficiency in Sanskrit
- knowledge of Sanskrit'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
- basic knowledge of sound changes in Sanskrit (sandhi)
- knowledge of characteristic sentence structures
- their foreign-language (English) proficiency improves

### Abilities:

Can synthesise data and interrelations from diverse sources (e.g., linguistic), connect varied



<p>terminologies, and reconcile distinct philological approaches.</p> <ul style="list-style-type: none"> <li>– Able to locate and analyse Hungarian and foreign-language publications.</li> <li>– Ability to read scriptures in the canonical languages studied during the programme (Pali and Sanskrit), and to carry out philological and exegetical analysis.</li> <li>– Able to undertake comparative analysis of Buddhism’s foundational texts in the original languages (Sanskrit and Pali), both exegetically and through English-language scholarship.</li> <li>– Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Sanskrit.</li> <li>- Capable of studying scriptures in their original languages (Sanskrit and Pali)</li> <li>– At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli and Sanskrit texts that only open up through studying the originals.</li> </ul> <p>Attitude:</p> <ul style="list-style-type: none"> <li>– Open to a critical approach. – Explicitly strives for critical thinking (with respect to both the scholarly literature and the original sources).</li> <li>– Strives to acquire the knowledge and skills required to work in the field and to keep abreast of professional (scholarly, etc.) developments, primarily to understand and engage with the source texts at an increasingly advanced level, and secondly to share that knowledge with others (e.g., in the form of studies and translations) (professional audience, interested readers).</li> </ul> <p>Autonomy and responsibilities:</p> <ul style="list-style-type: none"> <li>– Places strong emphasis, within their training, on independent study and on acquiring the skills that enable them to integrate knowledge gained from others (as imparted during the programme) into their own research.</li> <li>– Knowledge of both Pali and Sanskrit allows them to consult a broader range of sources and engage in a wider variety of research projects.</li> </ul>
<p><b>Course Coordinator:</b> Dr. Gergely Zoltán Hidas , PhD</p>
<p><b>Instructor Involved in Teaching the Course:</b> Dr. Gergely Zoltán Hidas , PhD</p>

## 4. Tibetan Language Specialisation Course Descriptions

### 4.1. Buddhist Terminology (Advanced Tibetan)

**Field of study:** Buddhist Terminology (Advanced Tibetan) 1-4

**Credit Range:** 26 credits

**courses**

- Buddhist Language and Terminology 1. (Advanced Tibetan)
- Buddhist Language and Terminology 2. (Advanced Tibetan)
- Buddhist Language and Terminology 3. (Advanced Tibetan)
- Buddhist Language and Terminology 4. (Advanced Tibetan)

<b>Buddhist Language and Terminology 1. (Advanced Tibetan)</b>		<b>Credits: 4</b>
<b>Course classification:</b> compulsory		
<b>Training type:</b> 60% theoretical		
<b>Course type:</b> lecture <b>contact hours:</b> 14 × 90 min <b>language:</b> Hungarian		
<b>Assessment method:</b> colloquium		
<b>Curricular position of the course:</b> 1. semester		
<b>Course objectives</b>		
At an advanced level of Classical Tibetan, students should become familiar with the various genres. in this course, with the translation of verse texts.		
<b>Course content</b>		
<p>The focus is on working with prose and verse texts of various genres containing more theoretical and challenging philosophical and other teachings. The texts studied represent different periods of Tibetan language and literature. With knowledge of the expressive forms of the Tibetan language, students are able to approach the tradition with greater independence and deeper understanding. When working with more complex primary sources, students themselves must decide which meanings of words to apply. They must learn and gain experience in how and to what extent they can exercise translational freedom in order to render a grammatically precise “literal translation” into stylistically appropriate and accessible Hungarian. The knowledge acquired at BA level must be applied as practical skills.</p> <p>A selected longer text (chosen in line with the students’ interests) is translated together in the first class, to familiarise them with the character of the text and the features of the genre. Afterwards, students prepare 2–3 pages at home, and in class we discuss and compare translation solutions, with detailed explanation of the grammar specific to the genre.</p>		
<b>Applied teaching methods</b>		
<ul style="list-style-type: none"> <li>– reading/processing source texts,</li> <li>– development of reading comprehension and text-analysis skills.</li> <li>– introduction of terminology.</li> <li>– reading and linguistically based analysis (exegesis) of original texts,</li> <li>– use of dictionaries</li> <li>– presentation of the structure of the texts</li> <li>– presentation of translation methods applied to the texts</li> </ul>		
<b>Assessment and Evaluation System</b>		

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.

### **Evaluation Criteria:**

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.

Paul G. Hackett 2019. Learning Classical Tibetan. Boulder: Snow Lion.

Sakya Pandit 1974. (reprint) legs bshad 'dod dgu 'byung ba'i gter mdzod ces bya ba bzhugs so. Kalimpong: Tibet Mirror Press.

#### **Recommended Reading:**

Online dictionary or application: <https://dictionary.christian-steinert.de/#home>

Genre-appropriate thematic glossaries not covered in the online dictionary.

Any Tibetan text, adapted to the student's needs (e.g. from BUDA, 84000.co)

### **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). 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: 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. Zsuzsa Majer

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

<b>Buddhist Language and Terminology 2. (Advanced Tibetan)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 60% theoretical	
<b>Course type:</b> lecture <b>contact hours:</b> 14 × 90 min <b>language:</b> Hungarian	
<b>Assessment method:</b> colloquium	
<b>Curricular position of the course:</b> 2. semester	
<b>Course objectives</b>	
At an advanced level of Classical Tibetan, students should become familiar with the various genres. In this course, students are introduced to translating historical texts.	
<b>Course content</b>	
<p>The focus is on working with prose and verse texts of various genres containing more theoretical and challenging philosophical and other teachings. The texts studied represent different periods of Tibetan language and literature. With knowledge of the expressive forms of the Tibetan language, students are able to approach the tradition with greater independence and deeper understanding. When working with more complex primary sources, students themselves must decide which meanings of words to apply. They must learn and gain experience in how and to what extent they can exercise translational freedom in order to render a grammatically precise “literal translation” into stylistically appropriate and accessible Hungarian. The knowledge acquired at BA level must be applied as practical skills.</p> <p>A selected longer text (chosen in line with the students’ interests) is translated together in the first class, to familiarise them with the character of the text and the features of the genre. Afterwards, students prepare 2–3 pages at home, and in class we discuss and compare translation solutions, with detailed explanation of the grammar specific to the genre.</p>	
<b>Applied teaching methods</b>	
<ul style="list-style-type: none"> <li>– reading/processing source texts,</li> <li>– development of reading comprehension and text-analysis skills.</li> <li>– introduction of terminology.</li> <li>– reading and linguistically based analysis (exegesis) of original texts,</li> <li>– use of dictionaries</li> <li>– presentation of the structure of the texts</li> <li>– presentation of translation methods applied to the texts</li> </ul>	
<b>Assessment and Evaluation System</b>	
<p>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>	
<p><b><u>Evaluation Criteria:</u></b></p> <p>Excellent:</p> <ul style="list-style-type: none"> <li>- exam score above 90%,</li> </ul> <p>Outstanding preparation and in-class work,</p> <p>Good:</p> <ul style="list-style-type: none"> <li>- Exam score between 80–89%</li> </ul> <p>Good preparation and in-class work,</p> <p>Satisfactory:</p>	

- 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.

Paul G. Hackett 2019. Learning Classical Tibetan. Boulder: Snow Lion.

Rheingans, Jim (ed.) 2015. Tibetan Literary Genres, Texts, and Text Types from Genre Classification to Transformation. Leiden: Brill.

### Recommended Reading:

Online szótár vagy applikáció: <https://dictionary.christian-steinert.de/#home> (49 szótár és glosszárúrium)

Genre-appropriate thematic glossaries not covered in the online dictionary.

Any Tibetan text, adapted to the student's needs (e.g. from BUDA, 84000.co)

Cabezón, J. I. - Jackson, R. R. (ed.) 1996. Tibetan Literature. Studies in Genre. Ithaca, New York: Snow Lion.

## 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. Zsuzsa Majer

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

<b>Buddhist Language and Terminology 3. (Advanced Tibetan)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 60% theoretical	
<b>Course type:</b> lecture <b>contact hours:</b> 14 × 90 min <b>language:</b> Hungarian	
<b>Assessment method:</b> colloquium	
<b>Curricular position of the course:</b> 3. semester	
<b>Course objectives</b>	
At an advanced level of Classical Tibetan, students should become familiar with the various genres. In this course, students explore the grammar, genre conventions, and translation of philosophical (Abhidharma) texts.	
<b>Course content</b>	
<p>The focus is on working with prose and verse texts of various genres containing more theoretical and challenging philosophical and other teachings. The texts studied represent different periods of Tibetan language and literature. With knowledge of the expressive forms of the Tibetan language, students are able to approach the tradition with greater independence and deeper understanding. When working with more complex primary sources, students themselves must decide which meanings of words to apply. They must learn and gain experience in how and to what extent they can exercise translational freedom in order to render a grammatically precise “literal translation” into stylistically appropriate and accessible Hungarian. The knowledge acquired at BA level must be applied as practical skills.</p> <p>A selected longer text (chosen in line with the students’ interests) is translated together in the first class, to familiarise them with the character of the text and the features of the genre. Afterwards, students prepare 2–3 pages at home, and in class we discuss and compare translation solutions, with detailed explanation of the grammar specific to the genre.</p>	
<b>Applied teaching methods</b>	
<ul style="list-style-type: none"> <li>– reading/processing source texts,</li> <li>– development of reading comprehension and text-analysis skills.</li> <li>– introduction of terminology.</li> <li>– reading and linguistically based analysis (exegesis) of original texts,</li> <li>– use of dictionaries</li> <li>– presentation of the structure of the texts</li> <li>– presentation of translation methods applied to the texts</li> </ul>	
<b>Assessment and Evaluation System</b>	
<p>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>	
<p><b><u>Evaluation Criteria:</u></b></p> <p>Excellent:</p> <ul style="list-style-type: none"> <li>- exam score above 90%,</li> </ul> <p>Outstanding preparation and in-class work,</p> <p>Good:</p> <ul style="list-style-type: none"> <li>- Exam score between 80–89%</li> </ul> <p>Good preparation and in-class work,</p>	



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.

Paul G. Hackett 2019. Learning Classical Tibetan. Boulder: Snow Lion.

Rheingans, Jim (ed.) 2015. Tibetan Literary Genres, Texts, and Text Types from Genre Classification to Transformation. Leiden: Brill.

### Recommended Reading:

Online szótár vagy applikáció: <https://dictionary.christian-steinert.de/#home> (49 szótár és glosszárúrium)

Genre-appropriate thematic glossaries not covered in the online dictionary.

Any Tibetan text, adapted to the student's needs (e.g. from BUDA, 84000.co)

Cabezón, J. I. - Jackson, R. R. (ed.) 1996. Tibetan Literature. Studies in Genre. Ithaca, New York: Snow Lion.

## 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. Zsuzsa Majer

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

<b>Buddhist Language and Terminology 4. (Advanced Tibetan)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 60% theoretical	
<b>Course type:</b> lecture <b>contact hours:</b> 14 × 90 min <b>language:</b> Hungarian	
<b>Assessment method:</b> colloquium	
<b>Curricular position of the course:</b> 4. semester	
<b>Course objectives</b>	
At an advanced level of Classical Tibetan, students should become familiar with the various genres. In this course, students explore the grammar, genre conventions, and translation of tantric texts.	
<b>Course content</b>	
<p>The focus is on working with prose and verse texts of various genres containing more theoretical and challenging philosophical and other teachings. The texts studied represent different periods of Tibetan language and literature. With knowledge of the expressive forms of the Tibetan language, students are able to approach the tradition with greater independence and deeper understanding. When working with more complex primary sources, students themselves must decide which meanings of words to apply. They must learn and gain experience in how and to what extent they can exercise translational freedom in order to render a grammatically precise “literal translation” into stylistically appropriate and accessible Hungarian. The knowledge acquired at BA level must be applied as practical skills.</p> <p>A selected longer text (chosen in line with the students’ interests) is translated together in the first class, to familiarise them with the character of the text and the features of the genre. Afterwards, students prepare 2–3 pages at home, and in class we discuss and compare translation solutions, with detailed explanation of the grammar specific to the genre.</p>	
<b>Applied teaching methods</b>	
<ul style="list-style-type: none"> <li>– reading/processing source texts,</li> <li>– development of reading comprehension and text-analysis skills.</li> <li>– introduction of terminology.</li> <li>– reading and linguistically based analysis (exegesis) of original texts,</li> <li>– use of dictionaries</li> <li>– presentation of the structure of the texts</li> <li>– presentation of translation methods applied to the texts</li> </ul>	
<b>Assessment and Evaluation System</b>	
<p>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>	
<p><b><u>Evaluation Criteria:</u></b></p> <p>Excellent:</p> <ul style="list-style-type: none"> <li>- exam score above 90%,</li> </ul> <p>Outstanding preparation and in-class work,</p> <p>Good:</p> <ul style="list-style-type: none"> <li>- Exam score between 80–89%</li> </ul> <p>Good preparation and in-class work,</p>	

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:

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### Recommended Reading:

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Genre-appropriate thematic glossaries not covered in the online dictionary.

Any Tibetan text, adapted to the student's needs (e.g. from BUDA, 84000.co)

Cabezón, J. I. - Jackson, R. R. (ed.) 1996. Tibetan Literature. Studies in Genre. Ithaca, New York: Snow Lion.

## 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. Zsuzsa Majer

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

## 4.2.Buddhist Terminology (Advanced Tibetan)

**Field of study:** Reading Buddhist Texts (Advanced Tibetan) 1-4

**Credit Range:** 26 credits

### Courses

- Reading Buddhist Texts 1. (Advanced Tibetan)
- Reading Buddhist Texts 2. (Advanced Tibetan)
- Reading Buddhist Texts 3. (Advanced Tibetan)
- Reading Buddhist Texts 4. (Advanced Tibetan)

Reading Buddhist Texts 1. (Advanced Tibetan)	Credits: 4
<b>Course classification:</b> compulsory	
<b>Training type:</b> 60% practical	
<b>Course type:</b> practical <b>contact hours:</b> 14 x 90 min, <b>language:</b> Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 1. semester	
<b>Course objectives</b>	
<p>In this MA-level course, the focus shifts to more theoretical, philosophical texts, with emphasis placed on their content. Students are encouraged to engage deeply with both prose and verse, and the texts studied are selected to represent different periods, genres, and text types of Tibetan language and literature. When working with more complex primary sources, students must now independently, with the aid of dictionaries, make decisions about word meanings and the correct interpretation of terminology. They must also examine the broader structure and internal connections of the text, as well as the underlying Buddhist concepts and the philosophical perspectives necessary for proper understanding. The knowledge acquired at BA level must be applied in a complex, practical manner—at the level of independent translation and interpretation—exercising translational freedom and making appropriate use of scholarly literature as supplementary support.</p>	
<b>Course content</b>	
<p>At MA level, the Specialist Text Reading classes work with longer texts that are grammatically more complex and, in terms of vocabulary, style, depth, and interpretation, increasingly challenging, covering a wide range of genres. We read more demanding texts and passages from various fields and periods of Buddhist teachings, Buddhist philosophy, and Tibetan history, drawing on the Buddhist curriculum as a theoretical foundation. Alongside root texts, we also aim to include Tibetan-language commentaries. By translating the commentaries in parallel, students become familiar with the genre-specific features of the commentary tradition, while also gaining authentic guidance for interpreting difficult passages.</p> <p>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</p>	

(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. We also work with the diverse body of texts used in traditional monastic education and their commentaries; Major works (or selections) of great Indian and Tibetan masters and their commentaries. Philosophical texts and their commentaries. Bardo texts and prayers and 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 MA level, the Specialist Text Reading classes involve working with more demanding texts and passages from different fields and periods of Buddhist teachings, Buddhist philosophy, and Tibetan history, drawing on the Buddhist curriculum as a theoretical foundation.

### **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 produce an almost error-free independent translation from the Tibetan texts covered during the semester, reflecting their own interpretations and style.

Can recognise and accurately interpret grammatical structures and previously learned Tibetan Buddhist terminology even in more difficult, unfamiliar Tibetan texts, with very few errors.

Can accurately interpret unfamiliar Tibetan Buddhist terminology in more difficult, unfamiliar Tibetan texts by making advanced use of dictionaries and reference tools, with very few errors.

Able to produce independent translations from unfamiliar texts of varied topics, lengths, and levels through the autonomous use of dictionaries and reference tools, making virtually no errors in grammatical structures and interpreting them appropriately in the course of translation.

Good:

Able to produce an independent translation from the Tibetan texts covered during the semester, reflecting their own interpretations and style, with few errors.

Can recognise and accurately interpret grammatical structures and previously learned Tibetan Buddhist terminology even in more difficult, unfamiliar Tibetan texts, with a few errors.

Can accurately interpret unfamiliar Tibetan Buddhist terminology in more difficult, unfamiliar Tibetan texts by making advanced use of dictionaries and reference tools, with a few errors.

Able to produce independent translations from unfamiliar texts of varied topics, lengths, and levels through the autonomous use of dictionaries and reference tools, making only a few errors in grammatical structures and interpreting them appropriately in the course of translation.

Satisfactory:

Able to produce an independent translation from the Tibetan texts covered during the semester, reflecting their own interpretations and style, with a number of errors.

Can recognise and accurately interpret grammatical structures and previously learned Tibetan

Buddhist terminology even in more difficult, unfamiliar Tibetan texts, with a number of errors.

Can accurately interpret unfamiliar Tibetan Buddhist terminology in more difficult, unfamiliar Tibetan texts by making advanced use of dictionaries and reference tools, with a few errors. Able to produce independent translations from unfamiliar texts of varied topics, lengths, and levels through the autonomous use of dictionaries and reference tools, making a number of errors in grammatical structures and interpreting them appropriately in the course of translation.

Pass:

Able to produce an independent translation from the Tibetan texts covered during the semester, reflecting their own interpretations and style, with several serious errors.

Can to some extent recognise and accurately interpret grammatical structures and previously learned Tibetan Buddhist terminology even in more difficult, unfamiliar Tibetan texts, with several serious errors.

Can partially accurately interpret unfamiliar Tibetan Buddhist terminology in more difficult, unfamiliar Tibetan texts by making use of dictionaries and reference tools, with several serious errors.

Able to produce independent translations from unfamiliar texts of varied topics, lengths, and levels through the autonomous use of dictionaries and reference tools, making several serious errors in grammatical structures and only partially interpreting them appropriately in the course of translation.

Fail:

Unable to produce, even with several errors, an independent translation from the Tibetan texts covered during the semester, reflecting their own interpretations and style.

Can not recognise or can not and interpret accurately grammatical structures and previously learned Tibetan Buddhist terminology even in more difficult, unfamiliar Tibetan texts.

In most cases can not accurately interpret unfamiliar Tibetan Buddhist terminology in more difficult, unfamiliar Tibetan texts by making use of dictionaries and reference tools.

Unable to produce independent translations from unfamiliar texts of varied topics, lengths, and levels through the autonomous use of dictionaries and reference tools, making several serious errors in grammatical structures and only partially interpreting them appropriately in the course of translation.

## Literature

### Required Reading:

Texts and course notes distributed and used in class.

### Recommended Reading:

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.

Wilson, Joe B. 2012. Translating Buddhism from Tibetan. Ithaca: Shambhala Publication Inc.

Preston, Craig. 2003. How to Read Classical Tibetan. Volume One. Summary of The General Path. Boston & London: Snow Lion.

Preston, Craig. 2009. How to Read Classical Tibetan. Volume Two. Buddhist Tenets. Boston & London: Snow Lion.

## Skills and Competencies



#### Knowledge:

- Able to understand and critically analyse more complex, longer Tibetan texts by synthesising previously acquired linguistic, cultural-historical, and Buddhist philosophical knowledge, and by making advanced use of specialised dictionaries and scholarly literature.
- Can recognise complex grammatical structures across a range of texts and interpret them appropriately in the course of translation.
- Has an advanced, working knowledge of Buddhist technical terminology in Tibetan, one of the traditional canonical languages. Able to recognise unfamiliar Tibetan technical terms in unknown Tibetan texts and, with the help of dictionaries and (Hungarian and especially English) scholarly literature, interpret them appropriately.
- Possesses the linguistic knowledge to undertake - at a high level -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 the diversity of Tibetan textual materials, is familiar at a high level 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 continue their Tibetan language studies independently, deepening their engagement with the Indian Buddhist sources preserved in Tibetan translation and with original Tibetan Buddhist literature by working through larger bodies of text.
- Is familiar with the specific research (knowledge-acquisition and problem-solving) methods of their field.
- Has an excellent command of the vocabulary of their field in their native language, in Tibetan (one of the sacred languages of Buddhism), and in English.
- The course also provides continuous development of foreign-language (English) competence: students build domain-specific English vocabulary by reading scholarship related to the source texts and by using Tibetan–English dictionaries and terminology collections.

#### Abilities:

- Has advanced-level proficiency in Tibetan.
  - Possesses a high level of linguistic awareness and source-critical skills (with respect to the relationship between the source language and the mother tongue).
  - At an advanced level, can study the scriptures in the original (Tibetan) and undertake philological, exegetical, and critical textual analysis in Tibetan, drawing on the translation practice developed through the texts covered in the courses.
  - Able to perform exegetical and comparative analysis of the foundational texts of Buddhist philosophy in the original language(s) and using English-language scholarly literature.
  - They make conscious use of established Buddhist terminology and approach primary and secondary sources, translations, and textual variants with critical awareness.
  - Capable of interpreting Buddhism's specific conceptual framework in context.
- Possesses advanced proficiency in the features, principal ideas, and concepts of Tibetan Buddhism, and in interpreting the related terminology.
- Proficient at a high level 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.
- By drawing on their Tibetan language skills and knowledge, and their translation and interpretation abilities, they faithfully convey the findings of their field, and strive to apply these to the service of their own development and to share them with others.

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.
- Independently evaluates comprehensive and specialized professional questions and develops responses based on relevant sources.
- Independently plans and conducts their translation and textual analysis work.

**Course Coordinator:** Dr. Zsuzsa Majer

**Instructor Involved in Teaching the Course:** Dr. Zsuzsa Majer, PhD

<b>Reading Buddhist Texts 2. (Advanced Tibetan)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 60% practical	
<b>Course type:</b> practical <b>contact hours:</b> 14 x 90 min, <b>language:</b> Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 2. semester	
<b>Course objectives</b>	
<p>In this MA-level course, the focus shifts to more theoretical, philosophical texts, with emphasis placed on their content. Students are encouraged to engage deeply with both prose and verse, and the texts studied are selected to represent different periods, genres, and text types of Tibetan language and literature. When working with more complex primary sources, students must now independently, with the aid of dictionaries, make decisions about word meanings and the correct interpretation of terminology. They must also examine the broader structure and internal connections of the text, as well as the underlying Buddhist concepts and the philosophical perspectives necessary for proper understanding. The knowledge acquired at BA level must be applied in a complex, practical manner—at the level of independent translation and interpretation—exercising translational freedom and making appropriate use of scholarly literature as supplementary support.</p>	
<b>Course content</b>	
<p>At MA level, the Specialist Text Reading classes work with longer texts that are grammatically more complex and, in terms of vocabulary, style, depth, and interpretation, increasingly challenging, covering a wide range of genres. We read more demanding texts and passages from various fields and periods of Buddhist teachings, Buddhist philosophy, and Tibetan history, drawing on the Buddhist curriculum as a theoretical foundation. Alongside root texts, we also aim to include Tibetan-language commentaries. By translating the commentaries in parallel, students become familiar with the genre-specific features of the commentary tradition, while also gaining authentic guidance for interpreting difficult passages.</p> <p>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. We also work with the diverse body of texts used in traditional monastic education and their commentaries; Major works (or selections) of great Indian and Tibetan masters and their commentaries. Philosophical texts and their commentaries. Bardo texts and prayers and 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.</p>	

**Applied teaching methods**

At MA level, the Specialist Text Reading classes involve working with more demanding texts and passages from different fields and periods of Buddhist teachings, Buddhist philosophy, and Tibetan history, drawing on the Buddhist curriculum as a theoretical foundation.

**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 produce an almost error-free independent translation from the Tibetan texts covered during the semester, reflecting their own interpretations and style.

Can recognise and accurately interpret grammatical structures and previously learned Tibetan Buddhist terminology even in more difficult, unfamiliar Tibetan texts, with very few errors.

Can accurately interpret unfamiliar Tibetan Buddhist terminology in more difficult, unfamiliar Tibetan texts by making advanced use of dictionaries and reference tools, with very few errors.

Able to produce independent translations from unfamiliar texts of varied topics, lengths, and levels through the autonomous use of dictionaries and reference tools, making virtually no errors in grammatical structures and interpreting them appropriately in the course of translation.

Good:

Able to produce an independent translation from the Tibetan texts covered during the semester, reflecting their own interpretations and style, with few errors.

Can recognise and accurately interpret grammatical structures and previously learned Tibetan Buddhist terminology even in more difficult, unfamiliar Tibetan texts, with a few errors.

Can accurately interpret unfamiliar Tibetan Buddhist terminology in more difficult, unfamiliar Tibetan texts by making advanced use of dictionaries and reference tools, with a few errors.

Able to produce independent translations from unfamiliar texts of varied topics, lengths, and levels through the autonomous use of dictionaries and reference tools, making only a few errors in grammatical structures and interpreting them appropriately in the course of translation.

Satisfactory:

Able to produce an independent translation from the Tibetan texts covered during the semester, reflecting their own interpretations and style, with a number of errors.

Can recognise and accurately interpret grammatical structures and previously learned Tibetan Buddhist terminology even in more difficult, unfamiliar Tibetan texts, with a number of errors.

Can accurately interpret unfamiliar Tibetan Buddhist terminology in more difficult, unfamiliar Tibetan texts by making advanced use of dictionaries and reference tools, with a few errors.

Able to produce independent translations from unfamiliar texts of varied topics, lengths, and levels through the autonomous use of dictionaries and reference tools, making a number of errors in grammatical structures and interpreting them appropriately in the course of translation.

Pass:

Able to produce an independent translation from the Tibetan texts covered during the

semester, reflecting their own interpretations and style, with several serious errors.

Can to some extent recognise and accurately interpret grammatical structures and previously learned Tibetan Buddhist terminology even in more difficult, unfamiliar Tibetan texts, with several serious of errors.

Can partially accurately interpret unfamiliar Tibetan Buddhist terminology in more difficult, unfamiliar Tibetan texts by making use of dictionaries and reference tools, with several serious errors.

Able to produce independent translations from unfamiliar texts of varied topics, lengths, and levels through the autonomous use of dictionaries and reference tools, making several serious of errors in grammatical structures and only partially interpreting them appropriately in the course of translation.

Fail:

Unable to produce, even with several errors, an independent translation from the Tibetan texts covered during the semester, reflecting their own interpretations and style.

Can not recognise or can not and interpret accurately grammatical structures and previously learned Tibetan Buddhist terminology even in more difficult, unfamiliar Tibetan texts.

In most cases can not accurately interpret unfamiliar Tibetan Buddhist terminology in more difficult, unfamiliar Tibetan texts by making use of dictionaries and reference tools.

Unable to produce independent translations from unfamiliar texts of varied topics, lengths, and levels through the autonomous use of dictionaries and reference tools, making several serious errors in grammatical structures and only partially interpreting them appropriately in the course of translation.

## Literature

### Required Reading:

Texts and course notes distributed and used in class.

### Recommended Reading:

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.

Wilson, Joe B. 2012. Translating Buddhism from Tibetan. Ithaca: Shambhala Publication Inc.

Preston, Craig. 2003. How to Read Classical Tibetan. Volume One. Summary of The General Path. Boston & London: Snow Lion.

Preston, Craig. 2009. How to Read Classical Tibetan. Volume Two. Buddhist Tenets. Boston & London: Snow Lion.

## Skills and Competencies

### Knowledge:

- Able to understand and critically analyse more complex, longer Tibetan texts by synthesising previously acquired linguistic, cultural-historical, and Buddhist philosophical knowledge, and by making advanced use of specialised dictionaries and scholarly literature.
- Can recognise complex grammatical structures across a range of texts and interpret them appropriately in the course of translation.
- Has an advanced, working knowledge of Buddhist technical terminology in Tibetan, one of the traditional canonical languages. Able to recognise unfamiliar Tibetan technical terms in unknown Tibetan texts and, with the help of dictionaries and (Hungarian and especially English) scholarly literature, interpret them appropriately.

- Possesses the linguistic knowledge to undertake - at a high level -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 the diversity of Tibetan textual materials, is familiar at a high level 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 continue their Tibetan language studies independently, deepening their engagement with the Indian Buddhist sources preserved in Tibetan translation and with original Tibetan Buddhist literature by working through larger bodies of text.
  - Is familiar with the specific research (knowledge-acquisition and problem-solving) methods of their field.
  - Has an excellent command of the vocabulary of their field in their native language, in Tibetan (one of the sacred languages of Buddhism), and in English.
  - The course also provides continuous development of foreign-language (English) competence: students build domain-specific English vocabulary by reading scholarship related to the source texts and by using Tibetan–English dictionaries and terminology collections.
- Abilities:
- Has advanced-level proficiency in Tibetan.
  - Possesses a high level of linguistic awareness and source-critical skills (with respect to the relationship between the source language and the mother tongue).
  - At an advanced level, can study the scriptures in the original (Tibetan) and undertake philological, exegetical, and critical textual analysis in Tibetan, drawing on the translation practice developed through the texts covered in the courses.
  - Able to perform exegetical and comparative analysis of the foundational texts of Buddhist philosophy in the original language(s and using English-language scholarly literature.
  - They make conscious use of established Buddhist terminology and approach primary and secondary sources, translations, and textual variants with critical awareness.
  - Capable of interpreting Buddhism’s specific conceptual framework in context.
- Possesses advanced proficiency in the features, principal ideas, and concepts of Tibetan Buddhism, and in interpreting the related terminology.
- Proficient at a high level 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.
  - By drawing on their Tibetan language skills and knowledge, and their translation and interpretation abilities, they faithfully convey the findings of their field, and strive to apply these to the service of their own development and to share them with others.
- 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.

- Independently evaluates comprehensive and specialized professional questions and develops responses based on relevant sources.
- Independently plans and conducts their translation and textual analysis work.

**Course Coordinator:** Dr. Zsuzsa Majer

**Instructor Involved in Teaching the Course:** Dr. Zsuzsa Majer, PhD

<b>Reading Buddhist Texts 3. (Advanced Tibetan)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 60% practical	
<b>Course type:</b> practical <b>contact hours:</b> 14 x 90 min, <b>language:</b> Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 3. semester	
<b>Course objectives</b>	
<p>In this MA-level course, the focus shifts to more theoretical, philosophical texts, with emphasis placed on their content. Students are encouraged to engage deeply with both prose and verse, and the texts studied are selected to represent different periods, genres, and text types of Tibetan language and literature. When working with more complex primary sources, students must now independently, with the aid of dictionaries, make decisions about word meanings and the correct interpretation of terminology. They must also examine the broader structure and internal connections of the text, as well as the underlying Buddhist concepts and the philosophical perspectives necessary for proper understanding. The knowledge acquired at BA level must be applied in a complex, practical manner—at the level of independent translation and interpretation—exercising translational freedom and making appropriate use of scholarly literature as supplementary support.</p>	
<b>Course content</b>	
<p>At MA level, the Specialist Text Reading classes work with longer texts that are grammatically more complex and, in terms of vocabulary, style, depth, and interpretation, increasingly challenging, covering a wide range of genres. We read more demanding texts and passages from various fields and periods of Buddhist teachings, Buddhist philosophy, and Tibetan history, drawing on the Buddhist curriculum as a theoretical foundation. Alongside root texts, we also aim to include Tibetan-language commentaries. By translating the commentaries in parallel, students become familiar with the genre-specific features of the commentary tradition, while also gaining authentic guidance for interpreting difficult passages.</p> <p>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. We also work with the diverse body of texts used in traditional monastic education and their commentaries; Major works (or selections) of great Indian and Tibetan masters and their commentaries. Philosophical texts and their commentaries. Bardo texts and prayers and 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.</p>	



<b>Applied teaching methods</b>
At MA level, the Specialist Text Reading classes involve working with more demanding texts and passages from different fields and periods of Buddhist teachings, Buddhist philosophy, and Tibetan history, drawing on the Buddhist curriculum as a theoretical foundation.
<b>Assessment and Evaluation System</b>
<p>Mid-semester and/or end-of-semester oral or written assessment.</p> <p>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.</p> <p><b><u>Evaluation Criteria:</u></b></p> <p><b>Excellent:</b></p> <p>Able to produce an almost error-free independent translation from the Tibetan texts covered during the semester, reflecting their own interpretations and style.</p> <p>Can recognise and accurately interpret grammatical structures and previously learned Tibetan Buddhist terminology even in more difficult, unfamiliar Tibetan texts, with very few errors.</p> <p>Can accurately interpret unfamiliar Tibetan Buddhist terminology in more difficult, unfamiliar Tibetan texts by making advanced use of dictionaries and reference tools, with very few errors.</p> <p>Able to produce independent translations from unfamiliar texts of varied topics, lengths, and levels through the autonomous use of dictionaries and reference tools, making virtually no errors in grammatical structures and interpreting them appropriately in the course of translation.</p> <p><b>Good:</b></p> <p>Able to produce an independent translation from the Tibetan texts covered during the semester, reflecting their own interpretations and style, with few errors.</p> <p>Can recognise and accurately interpret grammatical structures and previously learned Tibetan Buddhist terminology even in more difficult, unfamiliar Tibetan texts, with a few errors.</p> <p>Can accurately interpret unfamiliar Tibetan Buddhist terminology in more difficult, unfamiliar Tibetan texts by making advanced use of dictionaries and reference tools, with a few errors.</p> <p>Able to produce independent translations from unfamiliar texts of varied topics, lengths, and levels through the autonomous use of dictionaries and reference tools, making only a few errors in grammatical structures and interpreting them appropriately in the course of translation.</p> <p><b>Satisfactory:</b></p> <p>Able to produce an independent translation from the Tibetan texts covered during the semester, reflecting their own interpretations and style, with a number of errors.</p> <p>Can recognise and accurately interpret grammatical structures and previously learned Tibetan Buddhist terminology even in more difficult, unfamiliar Tibetan texts, with a number of errors.</p> <p>Can accurately interpret unfamiliar Tibetan Buddhist terminology in more difficult, unfamiliar Tibetan texts by making advanced use of dictionaries and reference tools, with a few errors.</p> <p>Able to produce independent translations from unfamiliar texts of varied topics, lengths, and levels through the autonomous use of dictionaries and reference tools, making a number of errors in grammatical structures and interpreting them appropriately in the course of translation.</p> <p><b>Pass:</b></p> <p>Able to produce an independent translation from the Tibetan texts covered during the</p>

semester, reflecting their own interpretations and style, with several serious errors.

Can to some extent recognise and accurately interpret grammatical structures and previously learned Tibetan Buddhist terminology even in more difficult, unfamiliar Tibetan texts, with several serious of errors.

Can partially accurately interpret unfamiliar Tibetan Buddhist terminology in more difficult, unfamiliar Tibetan texts by making use of dictionaries and reference tools, with several serious errors.

Able to produce independent translations from unfamiliar texts of varied topics, lengths, and levels through the autonomous use of dictionaries and reference tools, making several serious of errors in grammatical structures and only partially interpreting them appropriately in the course of translation.

Fail:

Unable to produce, even with several errors, an independent translation from the Tibetan texts covered during the semester, reflecting their own interpretations and style.

Can not recognise or can not and interpret accurately grammatical structures and previously learned Tibetan Buddhist terminology even in more difficult, unfamiliar Tibetan texts.

In most cases can not accurately interpret unfamiliar Tibetan Buddhist terminology in more difficult, unfamiliar Tibetan texts by making use of dictionaries and reference tools.

Unable to produce independent translations from unfamiliar texts of varied topics, lengths, and levels through the autonomous use of dictionaries and reference tools, making several serious errors in grammatical structures and only partially interpreting them appropriately in the course of translation.

## Literature

### Required Reading:

Texts and course notes distributed and used in class.

### Recommended Reading:

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.

Wilson, Joe B. 2012. Translating Buddhism from Tibetan. Ithaca: Shambhala Publication Inc.

Preston, Craig. 2003. How to Read Classical Tibetan. Volume One. Summary of The General Path. Boston & London: Snow Lion.

Preston, Craig. 2009. How to Read Classical Tibetan. Volume Two. Buddhist Tenets. Boston & London: Snow Lion.

## Skills and Competencies

### Knowledge:

- Able to understand and critically analyse more complex, longer Tibetan texts by synthesising previously acquired linguistic, cultural-historical, and Buddhist philosophical knowledge, and by making advanced use of specialised dictionaries and scholarly literature.
- Can recognise complex grammatical structures across a range of texts and interpret them appropriately in the course of translation.
- Has an advanced, working knowledge of Buddhist technical terminology in Tibetan, one of the traditional canonical languages. Able to recognise unfamiliar Tibetan technical terms in unknown Tibetan texts and, with the help of dictionaries and (Hungarian and especially English) scholarly literature, interpret them appropriately.

- Possesses the linguistic knowledge to undertake - at a high level -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 the diversity of Tibetan textual materials, is familiar at a high level 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 continue their Tibetan language studies independently, deepening their engagement with the Indian Buddhist sources preserved in Tibetan translation and with original Tibetan Buddhist literature by working through larger bodies of text.
  - Is familiar with the specific research (knowledge-acquisition and problem-solving) methods of their field.
  - Has an excellent command of the vocabulary of their field in their native language, in Tibetan (one of the sacred languages of Buddhism), and in English.
  - The course also provides continuous development of foreign-language (English) competence: students build domain-specific English vocabulary by reading scholarship related to the source texts and by using Tibetan–English dictionaries and terminology collections.
- Abilities:
- Has advanced-level proficiency in Tibetan.
  - Possesses a high level of linguistic awareness and source-critical skills (with respect to the relationship between the source language and the mother tongue).
  - At an advanced level, can study the scriptures in the original (Tibetan) and undertake philological, exegetical, and critical textual analysis in Tibetan, drawing on the translation practice developed through the texts covered in the courses.
  - Able to perform exegetical and comparative analysis of the foundational texts of Buddhist philosophy in the original language(s and using English-language scholarly literature.
  - They make conscious use of established Buddhist terminology and approach primary and secondary sources, translations, and textual variants with critical awareness.
  - Capable of interpreting Buddhism’s specific conceptual framework in context.
- Possesses advanced proficiency in the features, principal ideas, and concepts of Tibetan Buddhism, and in interpreting the related terminology.
- Proficient at a high level 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.
  - By drawing on their Tibetan language skills and knowledge, and their translation and interpretation abilities, they faithfully convey the findings of their field, and strive to apply these to the service of their own development and to share them with others.
- 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.

- Independently evaluates comprehensive and specialized professional questions and develops responses based on relevant sources.
- Independently plans and conducts their translation and textual analysis work.

**Course Coordinator:** Dr. Zsuzsa Majer

**Instructor Involved in Teaching the Course:** Dr. Zsuzsa Majer, PhD

<b>Reading Buddhist Texts 4. (Advanced Tibetan)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 60% practical	
<b>Course type:</b> practical <b>contact hours:</b> 14 x 90 min, <b>language:</b> Hungarian	
<b>Assessment method:</b> Practical Grade	
<b>Curricular position of the course:</b> 4. semester	
<b>Course objectives</b>	
<p>In this MA-level course, the focus shifts to more theoretical, philosophical texts, with emphasis placed on their content. Students are encouraged to engage deeply with both prose and verse, and the texts studied are selected to represent different periods, genres, and text types of Tibetan language and literature. When working with more complex primary sources, students must now independently, with the aid of dictionaries, make decisions about word meanings and the correct interpretation of terminology. They must also examine the broader structure and internal connections of the text, as well as the underlying Buddhist concepts and the philosophical perspectives necessary for proper understanding. The knowledge acquired at BA level must be applied in a complex, practical manner—at the level of independent translation and interpretation—exercising translational freedom and making appropriate use of scholarly literature as supplementary support.</p>	
<b>Course content</b>	
<p>At MA level, the Specialist Text Reading classes work with longer texts that are grammatically more complex and, in terms of vocabulary, style, depth, and interpretation, increasingly challenging, covering a wide range of genres. We read more demanding texts and passages from various fields and periods of Buddhist teachings, Buddhist philosophy, and Tibetan history, drawing on the Buddhist curriculum as a theoretical foundation. Alongside root texts, we also aim to include Tibetan-language commentaries. By translating the commentaries in parallel, students become familiar with the genre-specific features of the commentary tradition, while also gaining authentic guidance for interpreting difficult passages.</p> <p>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. We also work with the diverse body of texts used in traditional monastic education and their commentaries; Major works (or selections) of great Indian and Tibetan masters and their commentaries. Philosophical texts and their commentaries. Bardo texts and prayers and 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.</p>	

<b>Applied teaching methods</b>
At MA level, the Specialist Text Reading classes involve working with more demanding texts and passages from different fields and periods of Buddhist teachings, Buddhist philosophy, and Tibetan history, drawing on the Buddhist curriculum as a theoretical foundation.
<b>Assessment and Evaluation System</b>
<p>Mid-semester and/or end-of-semester oral or written assessment.</p> <p>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.</p> <p><b><u>Evaluation Criteria:</u></b></p> <p><b>Excellent:</b></p> <p>Able to produce an almost error-free independent translation from the Tibetan texts covered during the semester, reflecting their own interpretations and style.</p> <p>Can recognise and accurately interpret grammatical structures and previously learned Tibetan Buddhist terminology even in more difficult, unfamiliar Tibetan texts, with very few errors.</p> <p>Can accurately interpret unfamiliar Tibetan Buddhist terminology in more difficult, unfamiliar Tibetan texts by making advanced use of dictionaries and reference tools, with very few errors.</p> <p>Able to produce independent translations from unfamiliar texts of varied topics, lengths, and levels through the autonomous use of dictionaries and reference tools, making virtually no errors in grammatical structures and interpreting them appropriately in the course of translation.</p> <p><b>Good:</b></p> <p>Able to produce an independent translation from the Tibetan texts covered during the semester, reflecting their own interpretations and style, with few errors.</p> <p>Can recognise and accurately interpret grammatical structures and previously learned Tibetan Buddhist terminology even in more difficult, unfamiliar Tibetan texts, with a few errors.</p> <p>Can accurately interpret unfamiliar Tibetan Buddhist terminology in more difficult, unfamiliar Tibetan texts by making advanced use of dictionaries and reference tools, with a few errors.</p> <p>Able to produce independent translations from unfamiliar texts of varied topics, lengths, and levels through the autonomous use of dictionaries and reference tools, making only a few errors in grammatical structures and interpreting them appropriately in the course of translation.</p> <p><b>Satisfactory:</b></p> <p>Able to produce an independent translation from the Tibetan texts covered during the semester, reflecting their own interpretations and style, with a number of errors.</p> <p>Can recognise and accurately interpret grammatical structures and previously learned Tibetan Buddhist terminology even in more difficult, unfamiliar Tibetan texts, with a number of errors.</p> <p>Can accurately interpret unfamiliar Tibetan Buddhist terminology in more difficult, unfamiliar Tibetan texts by making advanced use of dictionaries and reference tools, with a few errors.</p> <p>Able to produce independent translations from unfamiliar texts of varied topics, lengths, and levels through the autonomous use of dictionaries and reference tools, making a number of errors in grammatical structures and interpreting them appropriately in the course of translation.</p> <p><b>Pass:</b></p> <p>Able to produce an independent translation from the Tibetan texts covered during the</p>

semester, reflecting their own interpretations and style, with several serious errors.

Can to some extent recognise and accurately interpret grammatical structures and previously learned Tibetan Buddhist terminology even in more difficult, unfamiliar Tibetan texts, with several serious of errors.

Can partially accurately interpret unfamiliar Tibetan Buddhist terminology in more difficult, unfamiliar Tibetan texts by making use of dictionaries and reference tools, with several serious errors.

Able to produce independent translations from unfamiliar texts of varied topics, lengths, and levels through the autonomous use of dictionaries and reference tools, making several serious of errors in grammatical structures and only partially interpreting them appropriately in the course of translation.

Fail:

Unable to produce, even with several errors, an independent translation from the Tibetan texts covered during the semester, reflecting their own interpretations and style.

Can not recognise or can not and interpret accurately grammatical structures and previously learned Tibetan Buddhist terminology even in more difficult, unfamiliar Tibetan texts.

In most cases can not accurately interpret unfamiliar Tibetan Buddhist terminology in more difficult, unfamiliar Tibetan texts by making use of dictionaries and reference tools.

Unable to produce independent translations from unfamiliar texts of varied topics, lengths, and levels through the autonomous use of dictionaries and reference tools, making several serious errors in grammatical structures and only partially interpreting them appropriately in the course of translation.

## Literature

### Required Reading:

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Preston, Craig. 2003. How to Read Classical Tibetan. Volume One. Summary of The General Path. Boston & London: Snow Lion.

Preston, Craig. 2009. How to Read Classical Tibetan. Volume Two. Buddhist Tenets. Boston & London: Snow Lion.

## Skills and Competencies

### Knowledge:

- Able to understand and critically analyse more complex, longer Tibetan texts by synthesising previously acquired linguistic, cultural-historical, and Buddhist philosophical knowledge, and by making advanced use of specialised dictionaries and scholarly literature.
- Can recognise complex grammatical structures across a range of texts and interpret them appropriately in the course of translation.
- Has an advanced, working knowledge of Buddhist technical terminology in Tibetan, one of the traditional canonical languages. Able to recognise unfamiliar Tibetan technical terms in unknown Tibetan texts and, with the help of dictionaries and (Hungarian and especially English) scholarly literature, interpret them appropriately.

- Possesses the linguistic knowledge to undertake - at a high level -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 the diversity of Tibetan textual materials, is familiar at a high level 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 continue their Tibetan language studies independently, deepening their engagement with the Indian Buddhist sources preserved in Tibetan translation and with original Tibetan Buddhist literature by working through larger bodies of text.
  - Is familiar with the specific research (knowledge-acquisition and problem-solving) methods of their field.
  - Has an excellent command of the vocabulary of their field in their native language, in Tibetan (one of the sacred languages of Buddhism), and in English.
  - The course also provides continuous development of foreign-language (English) competence: students build domain-specific English vocabulary by reading scholarship related to the source texts and by using Tibetan–English dictionaries and terminology collections.
- Abilities:
- Has advanced-level proficiency in Tibetan.
  - Possesses a high level of linguistic awareness and source-critical skills (with respect to the relationship between the source language and the mother tongue).
  - At an advanced level, can study the scriptures in the original (Tibetan) and undertake philological, exegetical, and critical textual analysis in Tibetan, drawing on the translation practice developed through the texts covered in the courses.
  - Able to perform exegetical and comparative analysis of the foundational texts of Buddhist philosophy in the original language(s and using English-language scholarly literature.
  - They make conscious use of established Buddhist terminology and approach primary and secondary sources, translations, and textual variants with critical awareness.
  - Capable of interpreting Buddhism’s specific conceptual framework in context.
- Possesses advanced proficiency in the features, principal ideas, and concepts of Tibetan Buddhism, and in interpreting the related terminology.
- Proficient at a high level 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.
  - By drawing on their Tibetan language skills and knowledge, and their translation and interpretation abilities, they faithfully convey the findings of their field, and strive to apply these to the service of their own development and to share them with others.
- 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.

- Independently evaluates comprehensive and specialized professional questions and develops responses based on relevant sources.
- Independently plans and conducts their translation and textual analysis work.

**Course Coordinator:** Dr. Zsuzsa Majer

**Instructor Involved in Teaching the Course:** Dr. Zsuzsa Majer, PhD