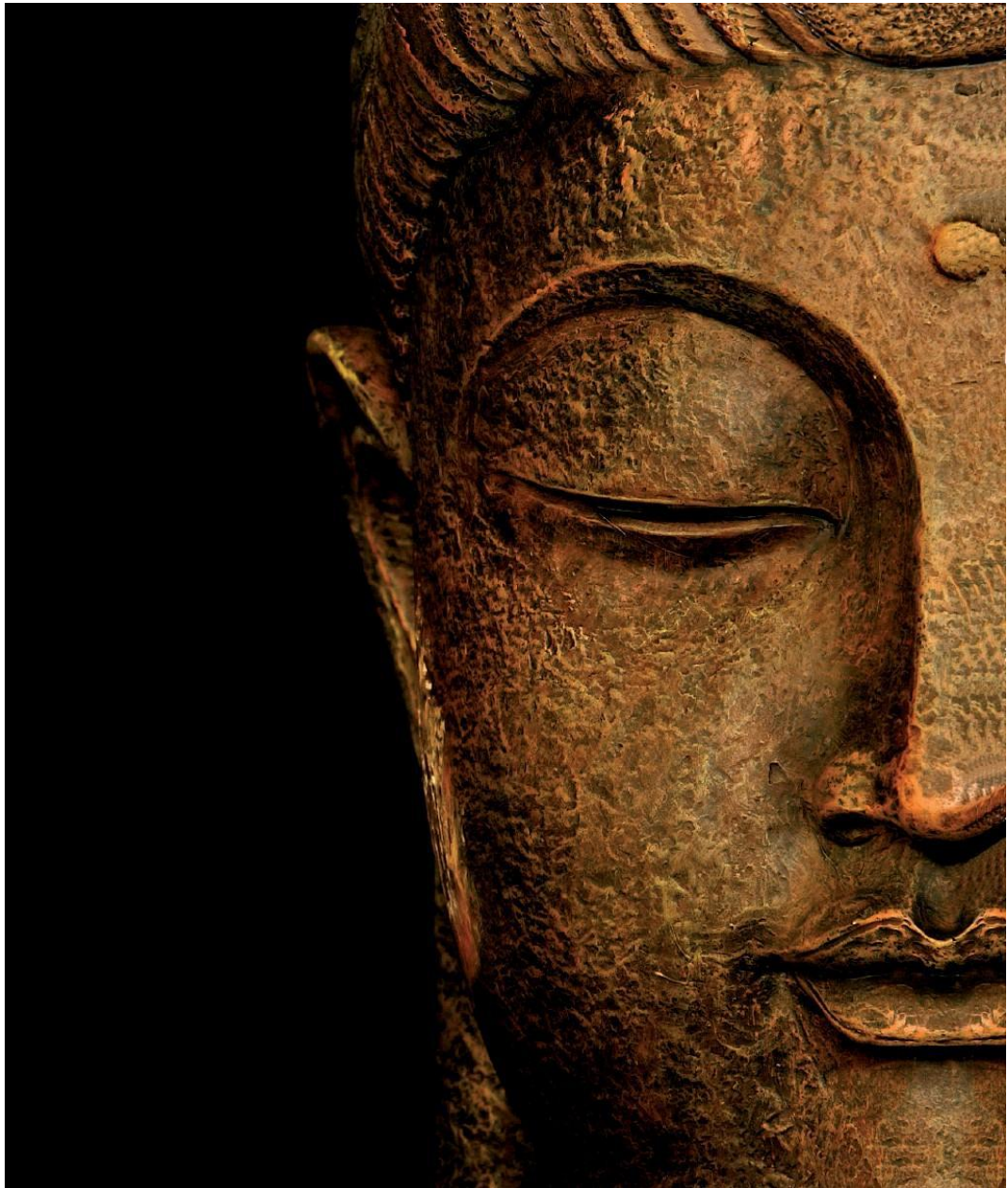


Dharma Gate  
Buddhist College



UNDERGRADUATE PROGRAM  
COURSE THEMES

Budapest, 2025

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# 1. Core Buddhist Curriculum Course Descriptions

## 1.1. Buddhist philosophy

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

**Credit Range:** 27 credits

**Courses:**

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

<b>Buddhist Philosophy 1. (Basic Teachings)</b>		<b>Credits: 4</b>
<b>Course classification:</b> compulsory		
<b>Training type:</b> 70% 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>		
The course provides an introduction to the fundamental teachings of Buddhism, with the primary aim of familiarizing students with the core questions of Buddhism and the answers offered to them. When discussing the topics that arise, an important objective is for students to simultaneously learn about the intellectual and meditative culture of a tradition spanning thousands of years, while being able to apply the theoretical knowledge to their own experiences.		
<b>Course content</b>		
The Buddhist Basic Teachings course aims to provide students with an introduction to the system of teachings that define Buddhism, allowing participants to become familiar with the framework and key ideas of an East Asian philosophical tradition. The multifaceted world of Buddhism is interpreted through various perspectives, while examining fundamental questions of human existence, such as suffering, impermanence, fate, personal existence, and its transcendence.		
<ol style="list-style-type: none"> <li>1. Introductory Thoughts: The Relevance of Buddhism</li> <li>2. Definition of Buddhism, its traditions, and perspectives</li> <li>3. The Figure of the Buddha</li> <li>4. The Spread of Buddhism in the Far East and the West</li> <li>5. Buddhist Refuge: The Buddha, Dharma, and Sangha</li> <li>6. Saṃsāra: impermanence, suffering, non-self, and karma</li> <li>7. Nirvāṇa: the cessation of disturbing impulses and “peace”</li> <li>8. The Four Noble Truths and the Teaching of the Middle Way</li> <li>9. The Unity of Buddhist Teachings and the “Turnings” of the Dharma Wheel</li> </ol>		

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

### **Applied teaching methods**

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

### **Assessment and Evaluation System**

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

#### **Evaluation Criteria:**

Excellent: exam score above 90%

Outstanding preparation and in-class work,

Excellent level of knowledge, analytical skills, and argumentation ability  
and the combination of these factors

Good:

- Exam score between 80–89%

Good preparation and in-class work,

Good level of knowledge, analytical skills, and argumentation ability (minor uncertainty)  
- or the combination of these factors

Satisfactory:

- Exam score between 70–79%,

- Inconsistent preparation and in-class work,

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

- or the combination of these factors

Pass:

- Exam score between 60–69%,

- Poor preparation and in-class work,

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

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

- or the combination of these factors

Fail:

- Exam score below 60%,

- Inadequate preparation and in-class work,
- Inadequate, unassessable level of knowledge
- or the combination of these factors

## Literature

### Required Reading:

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

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

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

### Recommended Reading:

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

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

## Skills and Competencies

### Knowledge:

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

### Abilities:

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

### Attitude:

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

### Autonomy and responsibilities:

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

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

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

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

**Evaluation Criteria:****Evaluation Criteria:**

Excellent: exam score above 90%

Outstanding preparation and in-class work,

Excellent level of knowledge, analytical skills, and argumentation ability  
and the combination of these factors

Good:

- Exam score between 80–89%

Good preparation and in-class work,

Good level of knowledge, analytical skills, and argumentation ability (minor 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

- or the combination of these factors

Pass:

- Exam score between 60–69%,

- Poor preparation and in-class work,

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

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

in an interpretable format,

- or the combination of these factors

Fail:

- Exam score below 60%,

- Inadequate preparation and in-class work,

- Inadequate, unassessable level of knowledge

- or the combination of these factors

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

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

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

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

**Recommended Reading:**

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

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

**Skills and Competencies**

Knowledge:

The student has a comprehensive understanding of the fundamental ideas and technical terms of Buddhism, interprets the basic concepts of Buddhism within the context of the

given Buddhist tradition, and independently forms opinions on each Buddhist tradition in accordance with Buddhism's self-understanding.

**Abilities:**

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

**Attitude:**

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

**Autonomy and responsibilities:**

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

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

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



<b>Buddhist Philosophy 3. (Sutta-Vinaya)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 70% 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>The course provides insight into the cultural-historical processes of Sri Lanka, the Island of the Dharma, which led to the transcription of the Theravāda tradition's scriptures, namely the Tipiṭaka (Three Baskets). It also outlines the structure of the Basket of Discipline (Vinaya Piṭaka) and presents all concepts essential for a comprehensive understanding of Buddhist monastic life. Additionally, it presents the rules governing monastic life (Pātimokkha) and provides a detailed discussion of offenses entailing expulsion and those to be addressed in assembly. Finally, it provides insight into the remarkable lives of the historical Buddha's principal disciples.</p>	
<b>Course content</b>	
<ol style="list-style-type: none"> <li>1. The Historical Buddha's Visits to the Island of the Dharma &amp; Conversion of Ceylon</li> <li>2. The History of the Pāli Canon's Compilation and the Structure of the Vinaya Piṭaka</li> <li>3. Introduction to Fundamental Concepts Related to Monasticism</li> <li>4. Introduction to Monastic Rules (Pātimokkha)</li> <li>5. Detailed Explanation of Exclusion Offenses (Pārājika) and Assembly-Discussed Offenses (Saṅghādisesa)</li> <li>6. Introduction to the Principal Disciples of the Historical Buddha (Śāriputra, Mahāmoggallāna, Ānanda, and Upāli)</li> </ol>	
<b>Applied teaching methods</b>	
Lecture, incorporating elements of narration and explanation.	
<b>Assessment and Evaluation System</b>	
Colloquium: a written test based on lecture material and the relevant literature.	
<p><b><u>Evaluation Criteria:</u></b>          Excellent: exam score above 90%          Good: Exam score between 80–89%          Satisfactory: Exam score between 70–79%,          Pass: Exam score between 60–69%,          Fail: Exam score below 60%</p>	
<b>Literature</b>	
<p><b>Required Reading:</b>          Lecture notes and texts provided in class.</p>	
<p><b>Recommended Reading:</b>          Bhikkhu Nāṇatusita 2014. Analysis of the Bhikkhu Pātimokkha. Kandy: Buddhist Publication Society.</p>	
<b>Skills and Competencies</b>	

**Knowledge:**

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

**Abilities:**

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

**Attitude:**

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

**Autonomy and responsibilities:**

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

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

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

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

<b>Skills and Competencies</b>
<p>Knowledge:</p> <ul style="list-style-type: none"> <li>- Possesses knowledge of Pāli and Sanskrit technical terms in Buddhist philosophy.</li> <li>- Possesses knowledge of the systems of Buddhist philosophical schools.</li> </ul> <p>Abilities:</p> <ul style="list-style-type: none"> <li>- Able to think systematically.</li> <li>- Able to view emerging philosophical problems and historical religious phenomena objectively.</li> <li>- Able to navigate Buddhist scholarly literature.</li> </ul> <p>Attitude:</p> <ul style="list-style-type: none"> <li>- Strives for a deeper understanding of oneself and the world.</li> <li>- Strives for impartiality.</li> </ul> <p>Autonomy and responsibilities:</p> <ul style="list-style-type: none"> <li>- Responsibly represents the teachings of the various Buddhist traditions.</li> </ul>
<b>Course Coordinator:</b> Dr. Attila Márton Farkas, PhD
<b>Instructor Involved in Teaching the Course:</b> Ferenc Bodó, PhD Candidate

<b>Buddhist Philosophy 5. (Madhyamaka &amp; Yogachara)</b>		<b>Credits 5</b>
<b>Course classification:</b> compulsory		
<b>Training type:</b> 80% 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> 5. semester		
<b>Course objectives</b>		
The course aims to present the philosophical systems of the two most important Mahāyāna schools, Madhyamaka and Yogācāra: introducing these two philosophies, analyzing the content and structure of their principal works, examining their key teachings that define Mahāyāna in various respects (the doctrine of emptiness, storehouse consciousness, and the apoha theory), and exploring their influence on other Buddhist traditions, including Chan.		
<b>Course content</b>		
<ol style="list-style-type: none"> <li>1. The Place of Madhyamaka in Buddhist Philosophy and Its Roots in the Pāli Canon The Key Doctrines of the Abhidharma Schools</li> <li>2. The Life and Era of Nāgārjuna, and His Principal Works</li> <li>3. The “Letter to a Friend” (Suhillékkha) and the “Garland of Jewels” (Ratnāvalī). Nāgārjuna’s Moral Philosophy</li> <li>4. Chapters and Topics of the Mūlamadhyamakakārikā</li> <li>5. Detailed Study of the MMK 1 Examination of the Aggregates. Examination of the Self.</li> <li>6. Detailed Study of the MMK 2 The Twelve Links of Dependent Origination. The Four Noble Truths. Characteristic Modes of Argumentation of Nāgārjuna.</li> <li>7. The Discourses of Nāgārjuna and the Buddha. Method (upāya) and wisdom (prajñā). The 3 levels of wisdom, the soteriological significance of discriminative conceptual thinking and reasoning.</li> <li>8. What is Yogācāra, and where can it be placed within Buddhism? The fundamental Yogācāra assertions about the mind, and the basic Buddhist teachings from a Yogācāra perspective.</li> <li>9. The origins and development of Yogācāra, and its impact on other schools. Founders and key thinkers.</li> <li>10. The model of the eight consciousnesses and its Abhidharmic antecedents.</li> <li>11. The ālaya-vijñāna and the vāsanās.</li> <li>12. The doctrine of the three natures.</li> <li>13. The doctrine of the twofold and the self-reflective threefold and fourfold consciousness.</li> <li>14. Madhyamaka and Yogācāra: debates and synthesis.</li> </ol>		
<b>Applied teaching methods</b>		
Lecture, use of PowerPoint, and discussion of the topics proposed for debate.		
<b>Assessment and Evaluation System</b>		
Completing a test consisting of 15+15 questions within 45 minutes.		
<b><u>Evaluation Criteria:</u></b>		
The final grade is the rounded average of the two tests (15+15 questions). If either test is a fail, the final grade is also a fail. Each correct answer is worth one point.		
14-15 points = excellent		

12-13 points = good  
10-11 points = satisfactory  
8- 9 points = pass  
0- 7 points = fail

## Literature

### Required Reading:

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

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

Fehér Judit 1997. A buddhista középút filozófiája, Buddhapálita: Múlamadhjamakavritti. In: Fehér Judit (szerk.): Tibeti buddhista filozófia. Válogatta, fordította és kommentálta: Agócs Tamás, Fehér Judit, Hamar Imre, Horváth Z. Zoltán. Történelem és kultúra 11, Budapest: 1994 (1. kiadás), 1997 (2. kiadás), Balassi Kiadó, pp. 7 – 58.

### Recommended Reading:

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

Véghe József 2015. Nágárdzsuna Baráti levele. In: Keréknyomok IX. 49-77.

## Skills and Competencies

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

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

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

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

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

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

<b>Buddhist Philosophy 6. (Vajrayana)</b>	<b>Credits 5</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 80% 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> 6. semester	
<b>Course objectives</b>	
<p>The aim of the course is to present Vajrayāna Buddhism, showing how it independently developed its own system within Buddhism. According to common classifications, Vajrayāna is the third major branch of Buddhism, and this course introduces its principal teachings and domains of practice. Thus, students gain a window into the methods of this closed tradition as preserved across East Asia—particularly Tibet.</p>	
<b>Course content</b>	
<p>By presenting the mysterious origins of Vajrayāna, the course uncovers Buddhism’s so-called “esoteric” aspect and examines foundational practices such as “transformation” and “deity yoga.” In this context, it offers theoretical explanations and the chance to explore methods deemed effective for enlightenment, along with Vajrayāna interpretations of awakening.</p> <ol style="list-style-type: none"> <li>1. Introduction, the path of spiritual realization, and the Tibetan Vajrayāna tradition.</li> <li>2. The origins of Vajrayāna and its spread across East Asia, and its emergence in the West.</li> <li>3. Vajrayāna in the light of Hīnayāna and Mahāyāna Buddhism.</li> <li>4. The fundamental orientation of Vajrayāna and its key concepts.</li> <li>5. The mind’s primordial nature in the Vajrayāna tradition, the transformative operation, and the “effective path.”</li> <li>6. The coarse, subtle, and very subtle body, and the doctrine of the three Buddha bodies.</li> <li>7. Buddha families and their qualities.</li> <li>8. The teaching of the “Pure Lands” and their experiential accessibility.</li> <li>9. Tantric deities and deity yoga, maṇḍala, mantra, and mudrā.</li> <li>10. The basic structure and main elements of Vajrayāna practice.</li> <li>11. Vajrayāna preparatory practices and classes of tantra.</li> <li>12. The characteristics of initiation in general and in Vajrayāna practice.</li> <li>13. The practice system of the “generation” and “completion” stages.</li> <li>14. The origins and fundamental orientation of Shingon, and its basic meditations.</li> </ol>	
<b>Applied teaching methods</b>	
<p>During the course, students learn core Vajrayāna concepts, deepen their understanding through in-class explanations, and independently study source materials. Meanwhile, they work with introductory specialist texts and, in class, independently deliver short, philosophically grounded oral presentations on Vajrayāna Buddhist concepts. They present topic-related examples and real-life situations that demonstrate their understanding and assimilation of the Vajrayāna Buddhist perspective.</p>	
<b>Assessment and Evaluation System</b>	
<p>At the end of the course, there will be an oral examination, during which the student demonstrates their knowledge by elaborating on a randomly selected topic from a set of predetermined items.</p>	

**Evaluation Criteria:**

Excellent: exam score above 90%

Outstanding preparation and in-class work,

Excellent level of knowledge, analytical skills, and argumentation ability  
and the combination of these factors

Good:

- Exam score between 80–89%

Good preparation and in-class work,

Good level of knowledge, analytical skills, and argumentation ability (minor uncertainty)

- or the combination of these factors

Satisfactory:

- Exam score between 70–79%,

- Inconsistent preparation and in-class work,

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

- or the combination of these factors

Pass:

- Exam score between 60–69%,

- Poor preparation and in-class work,

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

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

- or the combination of these factors

Fail:

- Exam score below 60%,

- Inadequate preparation and in-class work,

- Inadequate, unassessable level of knowledge

- or the combination of these factors

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

Hopkins, Jeffrey 2003. A tantrikus ösvény alapvetése. Bevezetés a tibeti buddhizmusba. Budapest: Farkas Lőrinc Imre Könyvkiadó.

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

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

**Recommended Reading:**

Khencsen Thrangu Rinpocse 2019. A buddhista gyakorlás három járműve. Budapest: Damaru Könyvkiadó.

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

**Skills and Competencies**

Knowledge:



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

Abilities:

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

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

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

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

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

## 1.2. Buddhist meditation

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

**Credit Range:** 18 credits

**Courses:**

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

<b>Buddhist Meditation 1. (Satipaṭṭhāna)</b>		<b>Credits: 3</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> signature		
<b>Curricular position of the course:</b> 1. semester		
<b>Course objectives</b>		
<p>One of the Buddha's foundational, widely known and esteemed suttas is Discourse 22 of the Dīgha Nikāya (whose shorter version is Majjhima Nikāya 10), the Mahāsatipaṭṭhāna Sutta. The practice sequence described in detail by the sutta and its commentaries is equally suitable for initiating, cultivating, and bringing to fruition meditation's two intertwined great paths—samatha and vipassanā. It guides practitioners to heights of clear understanding where they can see and experience reality without distortion. The aim is—while directing attention inward, outward, and both inward and outward at once—to cultivate and master the capacity to observe the factors of arising, passing away, and arising-and-passing-away; to stabilize “bare attention”; and to arouse and strengthen the resolve for liberation.</p>		
<b>Course content</b>		
<p>Meditation supports the student's day-to-day preparation for receiving, processing, and understanding the theoretical and practical teachings of the Dharma. The lead instructor determines the class topics, applying the context-appropriate sequence of Satipaṭṭhāna practices that encompasses all areas of life. In the vast majority of cases, the meditation exercises are to be performed in a seated meditation posture; if a health condition warrants it, and by prior arrangement with the instructor, a modified posture may be used (e.g., sitting on a chair).</p> <ol style="list-style-type: none"> <li>1. Meditation (bhāvanā). Motivation, preparations for practice. Taking refuge and/or establishing the five precepts (sīla) for lay followers. Arousing loving-kindness (mettā). Physical preparations (stretching and relaxation exercises), assuming the appropriate posture.</li> <li>2. Mindful observation of the body (kāya): the breath.</li> <li>3. Mindful observation of the four postures (walking, standing, sitting, lying down).</li> <li>4. Mindful observation of activities (every movement/activity of the body).</li> <li>5. Contemplation of the body's 32 parts and their impure nature.</li> <li>6. Mindful observation of the body's constituent elements (earth, water, fire, air).</li> <li>7. The nine charnel-ground contemplations and the mindful recollection of the inevitability of death.</li> </ol>		

In the full-time programme, we devote a double class period to each topic.
<b>Applied teaching methods</b>
Lecture-based instruction (in person or online), demonstration of seated meditation postures, introduction to preparatory exercises, shared practice, explanations, Dharma talk, seminar-style group discussion requiring active student participation, and individual consultation.
<b>Assessment and Evaluation System</b>
<ul style="list-style-type: none"> <li>– Active attendance during classes (80% attendance),</li> <li>– Oral or written report, individually, on a pre-agreed topic (2–3 pages, following the formatting and referencing prescribed by the institution),</li> <li>– Keeping a meditation journal,</li> </ul> <p>Minor differences may apply across programme formats (e.g., in the criteria for maintaining the meditation journal and in the required number of in-person/online hours). *****</p> <p>Special criteria for distance learning: In-person or online attendance at the introductory 4 x 90-minute lectures (in case of absence, make-up arrangements must be agreed individually). Independent, regular home practice based on the uploaded video and audio materials. Successful completion of the test questions associated with the video and audio materials and the required reading. Active participation in the online consultations (in case of absence, please notify the instructor in advance).*****</p> <p>The practical course carries no examination requirement; based on completion of the above tasks, a signature is awarded under a two-factor assessment method.</p>
<p><b><u>Evaluation Criteria:</u></b></p> <p>The course is assessed in a two-factor format: At the end of the semester, a “completed”/“not completed” entry is recorded.</p> <p>completed:</p> <ul style="list-style-type: none"> <li>- Adequate preparation and in-class work,</li> <li>– Maintaining a regular meditation journal,</li> <li>– Satisfactory proficiency in the meditation technique,</li> <li>– Appropriate application of the meditation techniques taught.</li> </ul> <p>*****- in the distance-learning mode, mandatory in-person or online attendance at the introductory 4 x 90-minute lectures (in case of absence, individual arrangements must be made for a make-up).*****</p> <p>not completed:</p> <ul style="list-style-type: none"> <li>- Inadequate preparation and in-class work,</li> <li>– Neglecting to maintain a meditation journal,</li> <li>– Disregarding the rules of the meditation technique,</li> <li>– inappropriate application of the meditation techniques taught.</li> </ul> <p>*****- in the correspondence mode, failure to attend the introductory 4 x 90-minute lectures in person or online.*****</p>
<b>Literature</b>
<p><b>Required Reading:</b> Análajó 2007. Szatipatthána – A megvalósítás egyenes útja. (ford.) Tóth Zsuzsa Budapest: A Tan Kapuja Buddhista Főiskola.</p>

Gunaratana, Henepola 2019. Az éber tudatosságról közérthetően. Budapest: A Tan Kapuja.  
Nyanaponika, Thera 1994. A buddhista meditáció szíve. A Satipatthāna Sutta szövege és kommentárjai. (ford.) Pressing Lajos) Budapest: Orient Press.

**Recommended Reading:**

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

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

**Skills and Competencies**

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

Abilities:

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

Attitude:

- The student approaches all that is known—and yet to be known—with open curiosity. Strives for a non-judgemental, mindful presence.
- The student approaches contemporary society—its 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.
- Strives for self-understanding and the deepening of self-awareness.
- Interprets continuous personal learning as serving the common good.
- Informed by the traditional practices of Buddhism, the student applies a health-preserving outlook and lifestyle in everyday life.
- Strives for teamwork and collaboration with others.

Autonomy and responsibilities:

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

<b>Course Coordinator:</b> Ferenc Bodó, PhD Candidate
<b>Instructor Involved in Teaching the Course:</b> Melinda Mónika, Földiné Irtl PhD Candidate

<b>Buddhist Meditation 2. (Satipaṭṭhāna)</b>	<b>Credits: 3</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> signature	
<b>Curricular position of the course:</b> 2. semester	
<b>Course objectives</b>	
<p>One of the Buddha's foundational, widely known and esteemed suttas is Discourse 22 of the Dīgha Nikāya (whose shorter version is Majjhima Nikāya 10), the Mahāsatipaṭṭhāna Sutta. The practice sequence described in detail by the sutta and its commentaries is equally suitable for initiating, cultivating, and bringing to fruition meditation's two intertwined great paths—samatha and vipassanā. It guides practitioners to heights of clear understanding where they can see and experience reality without distortion. cultivating and mastering the capacity to observe the factors of arising, passing away, and arising-and-passing-away through directing attention inward, outward, and both inward and outward at once. Stabilisation of “bare attention”; and the arousal and strengthening of the resolve for liberation.</p>	
<b>Course content</b>	
<p>Meditation supports the student's day-to-day preparation for receiving, processing, and understanding the theoretical and practical teachings of the Dharma. The lead instructor determines the class topics, applying the context-appropriate sequence of Satipaṭṭhāna practices that encompasses all areas of life.</p> <p>Meditation (bhāvanā). Motivation, preparations for practice. Taking refuge and/or establishing the five precepts (sīla) for lay followers. Arousing loving-kindness (mettā). Physical preparations (stretching and relaxation exercises), assuming the appropriate posture. Continuous attentive observation of the three marks of existence (anicca, dukkha, anattā) as they appear in the present objects of contemplation.</p> <ol style="list-style-type: none"> <li>1. Mindful observation of feelings (vedanā): pleasant, unpleasant, and neither pleasant nor unpleasant.</li> <li>2. Worldly and unworldly feelings; feelings that hinder or support progress in the Dhamma.</li> <li>3. Mindful observation of states of mind (citta).</li> <li>4. States of mind associated with the three root causes of suffering (lobha, dosa, moha).</li> <li>5. Lower-level states of mind deflected by the hindrances.</li> <li>6. The collectedness of the meditative absorptions and the elevated mind-states of liberation.</li> <li>7. Mindful observation of the contents of mind (dhamma): the five hindrances (nīvaraṇa), the five aggregates (khandha), the internal and external sense bases (āyatana) and the fetters (saṃyojana) that bind them, the factors of awakening (sambojjhaṅga), and the Four Noble Truths (sacca).</li> </ol> <p>In the full-time programme, we devote a double class period to each topic.</p>	
<b>Applied teaching methods</b>	
<p>Lecture-based instruction (in person or online), demonstration of seated meditation postures, introduction to preparatory exercises, shared practice, explanations, Dharma talk, seminar-style group discussion requiring active student participation, and individual consultation.</p>	

## Assessment and Evaluation System

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

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

\*\*\*\*\*

Special criteria for distance learning:

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

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

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

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

### **Evaluation Criteria:**

The course is assessed in a two-factor format:

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

completed:

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

not completed:

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

## Literature

### **Required Reading:**

1. Análajó 2007. Szatipatthána – A megvalósítás egyenes útja. (ford.) Tóth Zsuzsa) Budapest: A Tan Kapuja Buddhista Főiskola.
2. Nyanaponika Thera 1994. A buddhista meditáció szíve. A Satipatthāna Sutta szövege és kommentárjai. (ford.) Pressing Lajos) Budapest: Orient Press.
3. Kornfield, Jack 2017. A bölcs szív - Buddhista tanítások pszichológiai megközelítésben a nyugati világ számára. Budapest: Ursus Libris.

**Recommended Reading:**

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

**Skills and Competencies**

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

**Abilities:**

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

**Attitude:**

- The student approaches all that is known—and yet to be known—with open curiosity. Strives for a non-judgemental, mindful presence.
- The student approaches contemporary society—its 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.
- Strives for self-understanding and the deepening of self-awareness.
- Interprets continuous personal learning as serving the common good.
- Informed by the traditional practices of Buddhism, the student applies a health-preserving outlook and lifestyle in everyday life.
- Strives for teamwork and collaboration with others.

**Autonomy and responsibilities:**

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

**Course Coordinator:** Ferenc Bodó, PhD Candidate

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





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

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

**Evaluation Criteria:**

completed:

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

not completed:

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

**Literature**

**Required Reading:**

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

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

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

**Recommended Reading:**

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

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

**Skills and Competencies**

Knowledge:

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

Abilities:

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

Attitude:

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

Autonomy and responsibilities:

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

**Course Coordinator:** Dr. Péter Győri, PhD

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

<b>Buddhist Meditation 4. (Zen)</b>	<b>Credits: 3</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> signature	
<b>Curricular position of the course:</b> 4. semester	
<b>Course objectives</b>	
<p>The course aims to provide students with a deeper understanding of Zen Buddhist practice, its local forms and cultivation, while further developing the skills acquired in the introductory course, enabling them to integrate the zen meditation forms into their own independent practice.</p>	
<b>Course content</b>	
<p>During the course, students will deepen their knowledge and practical experience of Zen meditation. They will become familiar with both the historical and currently practised meditation traditions, as well as their broader cultural context, including the specific features of Chinese, Japanese, and Korean Buddhist practice. Approaching from the perspective of meditative practice, they will also explore the distinctive applied forms of Zen, with particular emphasis on active, engaged meditation. Through continuous cooperation with the instructor, students will work in groups to prepare presentations and demonstrations on topics related to Zen Buddhist traditions.</p> <p>Introduction  Practice of Chinese Buddhism 1  Practice of Chinese Buddhism 2  Japanese Sōtō Zen Practice 1  Japanese Sōtō Zen Practice 2  Japanese Sōtō Zen Practice 3  Japanese Rinzai Zen Practice 1  Japanese Rinzai Zen Practice 2  Japanese Rinzai Zen Practice 3  Korean Sōn practice 1  Korean Sōn practice 2  Korean Sōn practice 3  Engaged Meditation  Summary and Reflection</p>	
<b>Applied teaching methods</b>	
Group practice, individual practice instructions, personal consultation	
<b>Assessment and Evaluation System</b>	
<p>Attendance at practice sessions, precise adherence to instructions, and active participation in post-practice reflection by raising topics and issues or contributing to those raised, and by sharing experiences and insights.</p>	

**Evaluation Criteria:**

completed:

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

not completed:

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

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

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

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

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

**Recommended Reading:**

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

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

**Skills and Competencies**

Knowledge:

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

Abilities:

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

Attitude:

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

Autonomy and responsibilities:

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

**Course Coordinator:** Dr. Péter Győri, PhD

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

<b>Buddhist Meditation 5. (Chittamatra Meditation)</b>	<b>Credits: 3</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> signature	
<b>Curricular position of the course:</b> 5. semester	
<b>Course objectives</b>	
The aim of the practical training is to teach the correct application of thought in meditation and to help the mind turn away from the whirl of existence, then direct it towards the Dharma, the Path.	
<b>Course content</b>	
This course is the fifth element of the core curriculum of Buddhist Meditation, in which students are introduced to the meditation techniques applied to concepts of great importance in Mahāyāna Buddhism. This is particularly significant because states of consciousness beyond thought are difficult to attain; however, through these methods of mental training we can learn to manage our thoughts and utilise them in a positive direction. The course situates Lojong, the special method of Mind Training, within the systems of Buddhist meditation, and then guides students through the Lojong practices of Patrul Rinpoche.	
<b>Applied teaching methods</b>	
First, the practices need to be understood, then experience should be gained through group meditation. Finally, through shared discussion of these experiences, the student becomes able to integrate the practices. Active participation in class and regular practice at home are therefore essential.	
<b>Assessment and Evaluation System</b>	
Adequate attendance (75%), active participation in class, and keeping a meditation journal. Correspondance: keeping a meditation journal demonstrating acquisition of the practice. Distance learning: keeping a meditation journal demonstrating acquisition of the practice, and active participation in online consultations.	
<b><u>Evaluation Criteria:</u></b>	
Signature: adequate attendance in class, active participation, regular keeping of a meditation journal, mastery of the meditation form, and application of the techniques presented. No signature: insufficient attendance in class, inadequate participation, failure to keep a meditation journal, disregard for the rules of the meditation form, inadequate application of the techniques presented.	
<b>Literature</b>	
<b>Required Reading:</b> A Step-by-Step Guide to Meditating on the Bodhicharyavatara by Patrul Rinpoche, translated by Adam Pearcey, 2004. Revised and updated August 2007 Thupten Jinpa 2006. Mind training, The Great collection. Somerville, USA: Wisdom Publications, Inc. Santideva 2001. A bódhiszattva ösvény. Budapest: Karma Ratna Dargye Ling	

**Recommended Reading:**

Buddhāvataṃsaka sūtra

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

**Skills and Competencies**

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

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

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

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

**Course Coordinator:** Zoltán Cser, PhD Candidate

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

<b>Buddhist Meditation 6. (Samatha and Vipassana)</b>	<b>Credits: 3</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> signature	
<b>Curricular position of the course:</b> 6. semester	
<b>Course objectives</b>	
A practical meditation course, where the primary focus is on mastering the methods and gaining experience, supported by the related theory.	
<b>Course content</b>	
<p>The aim of the course is for students to become acquainted with, and gain experience in, the two most essential practices of the basic meditation methods. They should understand the importance of concentration (samatha), and be able to apply antidotes when obstacles arise. Finally, they should be able to practise the state of mind that contemplates the nature of phenomena (vipassanā), perceiving things as they truly are.</p> <p>The first step is a brief overview of the types of meditation, to clarify the place of samatha and vipassanā on the Buddhist Path. This is followed by a step-by-step introduction to samatha, the practice of pure concentration, with the gradual extension of meditation periods. After learning preparatory movement exercises and methods for dealing with obstacles, the closing sessions of the course are devoted to the practice of insight, vipassanā.</p>	
<b>Applied teaching methods</b>	
Each practice is preceded by a precise explanation, and instruction proceeds according to the steps of view, meditation, and conduct (integration). We move from simpler, easier practices to increasingly challenging ones, gradually lengthening the duration of the meditations. Active participation is essential, as the practices can be deepened based on students' feedback.	
<b>Assessment and Evaluation System</b>	
<p>Adequate attendance (75%), active participation in class, and keeping a meditation journal.</p> <p>Correspondance: keeping a meditation journal demonstrating acquisition of the practice.</p> <p>Distance learning: keeping a meditation journal demonstrating acquisition of the practice, and active participation in online consultations.</p>	
<b><u>Evaluation Criteria:</u></b>	
<p>Signature: adequate attendance in class, active participation, regular keeping of a meditation journal, mastery of the meditation form, and application of the techniques presented.</p> <p>No signature: insufficient attendance in class, inadequate participation, failure to keep a meditation journal, disregard for the rules of the meditation form, inadequate application of the techniques presented.</p>	
<b>Literature</b>	
<b>Required Reading:</b>	
<p>AN 4.170. Yuganaddha Sutta: In Tandem</p> <p>Gen Lamrimpa 2011. Śamatha meditation. Tibetan Buddhist teachings on cultivating meditative quiescence. Ithaca, New York: Snow Lion Publications.</p>	



Samar Rinpoche 2019. Határtalan felébredés. A buddhista meditáció szíve. Budapest: Galinka Publishing House.

**Recommended Reading:**

Amipa Láma 1990. A lótusz megnyitása. Budapest: Orient pressz

Ven. Khenpo Tsultrim 1997. A buddhista ürességmeditáció fokozatai. Budapest: Orient Press

**Skills and Competencies**

Knowledge: students learn how to apply the factors of body, breath, emotions, and thoughts in order to cultivate awareness.

Abilities: students acquire the ability to concentrate, and through the awareness thus developed they become capable of contemplating phenomena both conceptually and non-conceptually, and of grasping and articulating the basic level of insights arising from this. Achieving concentration requires strong attention, discipline, and patience.

Attitude: they recognise the importance of acquiring both concentration and the capacity for contemplation (made possible through expanded awareness) for understanding ourselves and the world, as well as for conducting everyday life appropriately.

Autonomy and responsibility: the course fosters independence, enabling students to realise that practice unfolds with what is already present—the body, the breath, the imagination, and the mind—all of which are present at every moment in daily life.

**Course Coordinator:** Zoltán Cser, PhD Candidate

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

### 1.3. Exegesis of Buddhist Scriptures

**Field of Study:** Buddhist Scripture Exegesis 1-2.

**Credit Range:** 8 credits

**Courses:**

- Buddhist Scripture Exegesis 1. (Pali)
- Buddhist Scripture Exegesis 2. (Tibetan)

Buddhist Scripture Exegesis 1. (Pali)	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>	
<p>The aim of the course is for students to become acquainted with the language of the oldest sources of the Buddhist tradition (the Pali language), to engage with original texts, to understand the basic structure of the language, and to be able to use both the scholarly and the Hungarian transcription systems with confidence.</p> <p>The goal is that students, when encountering the Buddhist technical terms that arise repeatedly throughout their studies, should not experience them as foreign, but rather, through familiarity with the phonetics, basic grammar, and syntax of the classical Indian languages, find these terms familiar and easier to retain. The course does not aim directly at teaching Buddhist terminology, but at developing general language skills and fostering a positive relationship with classical Eastern languages. For this purpose, it uses texts that are comprehensible without special prior studies, that employ simple grammatical structures, and that contain engaging Buddhist similes (such as the Milindapañhā).</p>	
<b>Course content</b>	
<p>The lectures in this course only partly apply methods typical of language teaching; therefore, the structure of the expected knowledge and skills differs from that of traditional language instruction. The amount of grammar to be covered is minimal: students will gain an understanding of the basic structures of Pali grammar (case inflection, verb conjugation, agreement, etc.), and of fundamental linguistic terminology (phonetics, parts of speech, sentence constituents). In addition, they will become familiar with the main facts concerning the place, origin, and content of the Milindapañhā.</p> <p>Phonetics of Sanskrit and Pali.  Scientific transcription of Sanskrit and Pali.  Oral reading of Sanskrit and Pali texts.  Hungarian transcription.  General introduction to language learning (a short Hungarian grammar lesson from the perspective of Pali).  Cases. Declension of -a stems in Pali.  Basic syntactic knowledge (agreement, predicate and adverbial of state).  Present tense conjugation in Pali.</p>	

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

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

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

### **Applied teaching methods**

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

Teaching methodology of the course:

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

### **Assessment and Evaluation System**

Oral examination.

Contents of the examination:

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

#### **Evaluation Criteria:**

Excellent:

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

Good:

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

Satisfactory:

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

Pass:

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

Fail:

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

## Literature

### Required Reading:

Pali introduction I. – phonetics(notes)

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

Pali introduction III. – Texts (notes)

### Recommended Reading:

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

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

## Skills and Competencies

Knowledge:

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

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

– Possesses linguistic knowledge that makes possible the comparative study and understanding of Far Eastern Buddhist cultures

and European culture (particularly Hungarian culture), as well as the world religions, intellectual and philosophical traditions that shaped them.

Abilities

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

– Able to engage thoughtfully with Buddhist content by virtue of knowing how to use the terminology preserved in the original source languages (Pali and Sanskrit) (can recognise technical terms and use them correctly).

– Able to navigate Buddhist primary sources and the scholarly literature.

– Possesses knowledge of effective information retrieval and processing with respect to Sanskrit and Pali (e.g. dictionary use, concept searching).

– Able to read the key text types in Buddhist studies (discourses, popular articles, scholarly studies), being conversant with the handling of Sanskrit and Pali terminology.

– Capable of professional presentations (papers, talks) and has the necessary digital competences.

– Able to represent Buddhism's distinctive conceptual framework even when using the original-language terminology.

– Capable of independent study of Buddhism (with fewer linguistic barriers).

Attitude:

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

Autonomy and responsibilities:

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

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

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

<b>Buddhist Scripture Exegesis 2. (Tibetan)</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>This course, delivered in the format of large-group lectures, does not attempt traditional language teaching, given the complexity of the Tibetan script and pronunciation. Such training is available only within the Tibetan language specialisation, into which the present course offers a preliminary introduction for interested students. The structure of the expected knowledge and skills likewise differs from that of conventional language courses. At the very first session, students are introduced to the history and characteristics of the Tibetan language and script, the differences between spoken forms and transcriptions/transliterations (along with the great variety and inconsistencies of existing transcription and pronunciation systems). In this way, they come to understand why the Tibetan scripture/exegesis course is not conducted through reading texts in the original Tibetan. The course therefore has a dual purpose: on the one hand, it provides an introduction to the Tibetan language, presenting its basic features with the aim of sparking interest in the specialisation. On the other hand, for the greater part, the course is quite literally concerned with Tibetan scriptural knowledge: from the vast and complex body of Tibetan Buddhist texts, the curriculum focuses on the liturgical collections that most faithfully reflect Tibetan Buddhism. Short selected prayers are studied and analysed, and through them the principal concepts and ideas of Tibetan Buddhism are highlighted, along with the related technical terms and terminology. The course prepares students for the introductory Tibetan language module required for the Tibetan specialisation, and by familiarising them with the basic features of the language and its concepts, it also provides a foundation for subjects dealing with Tibetan Buddhism within the Vajrayāna tradition.</p>	
<b>Course content</b>	
<p>0. Introductory lecture:</p> <p>a. Overview of the course and requirements: introductions, presentation of the course and its materials, and explanation of how these are available in e-learning (PDFs; in distance learning, PDFs and videos). Introduction to recommended supplementary materials, literature, and online resources. Guidance on how to work with the materials and prepare for assessment. Explanation of requirements and grading. Discussion of technical matters. Start of the course content with introductory materials:</p> <p>b. Brief introduction: Tibetan Buddhism and its schools in a nutshell</p> <p>c. Introduction: The Tibetan language and script</p> <p>1. Introduction to the textual corpus of Tibetan Buddhism and to the texts read in class:</p> <ul style="list-style-type: none"> <li>• The Tibetan canon</li> <li>• Everyday liturgical texts</li> </ul> <p>The following texts are then used to familiarise students with the main concepts and ideas of Tibetan Buddhism, together with the related technical terms and terminology:</p> <p>2. Taking Refuge</p> <p>3. The Seven-Branched Prayer Structure and the Tsongkhapa Prayer</p> <p>4. The Migtséma and Guru Yoga</p>	

5. The Padmasambhava Prayer and the Three Excellences
  - The Seven-Line Prayer to Padmasambhava
  - The Three Excellences
  - Example of a liturgy following this structure (Padmasambhava)
  - The Six-Line Vajra Prayer to Padmasambhava (and example of colophons)
6. Smoke Offering for the Recovery of Vital Energy
7. Praise of Mañjuśrī

### **Applied teaching methods**

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

### **Assessment and Evaluation System**

Reports on classroom tasks.

Full-time and evening programme: in addition to the report, active classroom participation and attendance are required in line with the provisions of the Study and Examination Regulations (SER) applicable to the programme.

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

Distance learning: reading and working with the sources and texts provided in the Tantár (Knowledge Repository) and active participation in online consultations.

Condition for grading: thorough knowledge of the materials covered in class (or presented in the videos for distance learning) and of the materials uploaded to e-learning for each class. To work through the class material, students need the introductory lecture (the PPT on the Tibetan language and script uploaded as a PDF), as well as the other topic-specific materials uploaded to e-learning, which should be studied regularly alongside the class discussions (or, in distance learning, the videos). Preparation therefore requires the notes on the Tibetan language and script, the Tibetan canon, literature, and liturgical texts, as well as the interpretations and explanations of terminology of the prayers and short liturgical texts studied together in class. These are to be used to supplement classroom work and to demonstrate real mastery of the topics in the report. The class discussions (or videos in distance learning) alone are insufficient preparation for the report; they serve more as interpretative support. The notes contain the material in fuller form, together with terminology and explanations of the highlighted words/expressions in the texts. However, the report does not require the entirety of the Tibetan terminology included in the notes: only their interpretation, and students need to know in Tibetan only the most characteristic technical terms as discussed in class (e.g. yidam, torma, lungta, khandoma). Additionally, as an optional assignment, interested students are encouraged to look up the key terms given by topic in separate PDFs, and to read further on them in the recommended or independently identified scholarly sources.

### **Evaluation Criteria:**

Excellent (Jeles): Recognises the texts studied in class and is able to place them in the appropriate context (to whom they are addressed, which school of Tibetan Buddhism they belong to, what practice they relate to, etc.). . Can locate and identify highlighted passages

within the text, and name them. Interprets the selected passages in harmony with the ideas of Tibetan Buddhism. Explains the marked technical terms/terminology in the given passages. Knows certain particularly important technical terms in Tibetan. Understands and can describe the basic features of the Tibetan language.

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

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

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

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

## Literature

### Required Reading:

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

### Recommended Reading:

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

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

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

Petróczy Gábor (ford. és szerk.) 2019. Lam rim. A tudat békéjét és boldogságát megvalósító fokozatos ösvény. Gen loszang Szönám tanításai. Budapest: A Tan Kapuja.

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

## Skills and Competencies

### Knowledge:

- Possesses an outline knowledge of the history and characteristics of the Tibetan language and script, its basic structure, and its phonetics.
- Becomes capable of more accurately identifying, and where necessary looking up, Tibetan technical terms in written or spoken form as found in the scholarly literature on Tibetan Buddhism/Tibet, in any transcription or pronunciation system.
- Understands the complexity of the Tibetan textual corpus, the structure of the Tibetan canon and its text types, as well as certain liturgical text types and structures.
- Knows, within the field of Tibetan scripture studies, the short prayers studied according to the course syllabus from the vast and diverse Tibetan Buddhist textual heritage, and through them the main concepts and ideas of Tibetan Buddhism, together with the related technical terms learned from the texts.
- Becomes able to recognise and interpret the already familiar terms and terminology in previously unseen texts, i.e. possesses knowledge of Buddhist technical terminology in one of the traditional canonical languages of Buddhism, Tibetan.



- Through learning the Tibetan vocabulary/terminology presented in the notes and studied in class (in both spoken form and Wylie scientific transcription), acquires a basic competence for understanding the concepts and ideas in later courses on Tibetan Buddhism.

- Has the necessary knowledge to conduct comparative analysis and gain an understanding of East Asian Buddhist cultures, European (particularly Hungarian) culture, and the world religions, spiritual traditions, and philosophical movements that shape them.

#### Abilities

- Possesses basic linguistic awareness (relationship between the source language and the mother tongue).

- Has acquired familiarity with basic Tibetan Buddhist terminology (Tibetan expressions).

- Possesses elementary proficiency in the features, principal ideas, and concepts of Tibetan Buddhism, and in interpreting the related terminology.

- Possesses source-critical skills (awareness of the relationship between terminology in the source language and in Hungarian).

- Able to interpret the distinctive conceptual framework of Tibetan Buddhism at a basic level.

- Understands and utilizes the online and printed literature of their field in both Hungarian and foreign languages (primarily English).

#### Attitude:

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

#### Autonomy and responsibilities:

- With the help of their attained knowledge, They act responsibly in the interpretation of Buddhism and the transmission of its teachings.

- Uses the studied Tibetan terminology and related technical terms responsibly in text interpretation and in the transmission of interpretations, in accordance with the ideas of Tibetan Buddhism.

**Course Coordinator:** Dr. Zsuzsa Majer, PhD

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

## 1.4. Buddhist Scripture Studies

**Field of Study:** Buddhist Scriptures 1-4.

**Credit Range:** 16 credits

**Courses:**

- Buddhist Scriptures 1. (Texts from the Pali Canon)
- Buddhist Scriptures 2. (Mahayana Sutras)
- Buddhist Scriptures 3. (Tibetan Texts)
- Buddhist Scriptures 4. (Zen Texts)

<b>Buddhist Scriptures 1. (Texts from the Pali Canon)</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 main aim of the course is to read and analyse important Pali texts (suttas, sutta excerpts, Vinaya texts, historical writings, commentaries) through their Hungarian translations. The earliest source of Buddhism is the Pali Canon, which preserves the original teachings of the Buddha as well as their interpretation within the Theravāda tradition. While this is our most important textual source, its vastness makes complete knowledge of it impossible. Reading and analysing the most significant or otherwise particularly interesting texts deepens students' theoretical understanding of the Buddha's teaching and also provides insights applicable in Buddhist practice (meditation practice). The Pali texts furthermore hold rich cultural-historical relevance: through reading them, students gain an impression of the historical conditions of life as reflected in the Canon. The content of the course is based on selected suttas chosen by the instructor of the given semester.</p> <p>The course also provides an opportunity for students to engage in interactive discussions and debates, critically examining the content, coherence, and message of the texts while articulating their own perspectives. Different translation versions of a given text may also be presented, including comparisons with English versions—and in some cases the essential passages of the sutta will be introduced in the original Pali, explained both grammatically and syntactically. In this way, students gain insight into the process by which the original text becomes a translation, enabling them to approach translation literature with greater awareness and to develop a critical perspective.</p>		
<b>Course content</b>		
<p>The course recommends Hungarian translation volumes and published translations, the suttas included in these may serve as course material. The list is not fixed (and may be expanded), as the instructor of the given semester may also include other suttas (their own translations or unpublished translations by others). The collection of the most important text editions and sutta translations is managed, expanded, and shared among the instructors of the course.</p> <p>Criteria expected of the study material:</p> <ul style="list-style-type: none"><li>– Texts or excerpts translated into Hungarian (which may also be compared with or supplemented by versions in other languages).</li></ul>		

- Preferably translations made directly from the Pali originals, or at least translations revised against the Pali (ensuring internal terminological coherence); this applies also to translations made from English.
- Students must have access to the texts in an appropriate format: printed book, editable PDF, or DOC file.
- The text must be properly edited: divided into content-based chapters and subchapters, and preferably stripped of repetitions (presented in the shortest possible form).
- Each written material (introduction, analysis) must include at minimum the placement of the text within the Canon, its significance, and the purpose of studying it.
- The main terminology should appear in its Pali form within the text or the commentary (so that students can encounter key technical terms in context).
- Each instructor may freely reinterpret a given translation and present alternative renderings or terminological options (but may not alter translations made by others without indication).

### **Applied teaching methods**

The course aims to bring students closer to the original sources and to make them aware of how, and from where, their concepts of Buddhism formed during their studies. To this end, key concepts, theses, and translation choices are continually set side by side and examined in dialogue.

The course is interactive: students are drawn into the flow of each session, encouraged to think together, reflect continuously, and approach the readings with a critical eye. Students may present their views orally in class or in writing, share the results of their investigations or research, and—where they have knowledge of Pali or English—prepare their own translations.

Applied teaching methods:

- classroom debate
- argumentation and analysis
- introduction to buddhist terminology,
- reading/processing source texts,
- reading and linguistically based analysis (exegesis) of prepared original texts,
- presentation of the structure of the texts
- preparing explanatory notes and composing commentaries
- presentation of translation methods applied to the texts
- use of dictionaries
- writing academic texts

### **Assessment and Evaluation System**

There are two options for completing the course requirements.

**Written Assignment**

Requirements: minimum 1,500 words – maximum 5,000 words; at least one footnote per page; at least one properly formatted reference; submitted as a formatted and spell-checked DOCX file.

The use of AI (artificial intelligence) in preparing the written paper is permitted only in the manner and form defined by the College's regulations, and in consultation with the instructor.

**Oral Examination**

General knowledge of the full range of texts covered during the semester (sources, themes, figures, narratives), plus analysis of specific excerpts drawn by lot from the course material.

**Evaluation Criteria:**

In case of Oral Examination

Excellent: success rate above 85%

- outstanding classroom participation
- excellent oral performance (detailed knowledge of the readings, ability to see connections, individual perspectives)

Good: success rate between 75–85%

- adequate classroom participation
- good oral performance (knowledge of the essential content of the readings, recognition of key connections, individual perspectives)

Satisfactory: success rate between 65–75%

- adequate classroom participation
- satisfactory oral performance (outline-level knowledge of the readings, limited ability to see connections)

Pass): success rate between 60–65%

- acceptable classroom participation
- passing level oral performance (outline-level knowledge of the readings, inability to recognise connections)

Fail: success rate below 60%

- acceptable/insufficient classroom participation
- insufficient oral performance (lack of knowledge of the readings, inability to see connections)

In case of Written Assignment:

Excellent: success rate above 85%

- outstanding classroom participation
- excellent paper (meets all requirements fully, clear line of reasoning, original insights)

Good: success rate between 75–85%

- adequate classroom participation
- good paper (meets requirements with few errors, coherent line of reasoning, original insights)

Satisfactory: success rate between 65–75%

- adequate classroom participation
- satisfactory paper (partially meets requirements, interrupted line of reasoning)

Pass): success rate between 60–65%

- acceptable classroom participation
- pass-level paper (many errors and shortcomings in meeting requirements, confused line of reasoning)

Fail: success rate below 60%

- acceptable/insufficient classroom participation
- insufficient paper (numerous errors and shortcomings, incoherent or non-existent line of reasoning; plagiarism, i.e. not one's own text).

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

Fórizs László (ford.) 2012 [2002(1994)]. Dhammapada - Az erény útja. Budapest: Farkas Lőrinc Imre Kiadó, (1994).

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

**Recommended Reading:**

Németh László Levente (ford.) 2023. Buddha beszédei – Majjhima Nikāya, A középhosszúságú beszédek teljes gyűjteménye (I-III. kötet). Budapest: A Tan Kapuja Kiadó és a Onedropzen.

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

### Skills and Competencies

By completing the course, students gain insight into the characteristics of the Pali sutta literature, deepen their understanding of the teachings of Theravāda Buddhism, and develop their reading, text comprehension, and debating skills.

Knowledge:

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

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

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

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

Abilities

Able to engage critically with Buddhist texts by knowing key translations from original sources, understanding and working with them, and handling Pali terminology together with its Hungarian equivalents.

- Able to navigate Buddhist primary sources and the scholarly literature.

- Possesses knowledge of effective information retrieval and processing with respect to Pali (e.g. dictionary use, concept searching).

- Able to read the key text types in Buddhist studies (discourses, popular articles, scholarly studies), being conversant with the handling of Pali terminology.

- Able to represent Buddhism's distinctive conceptual framework even when using the original-language terminology.

Attitude:

- Open to a critical perspective, and seeks to approach the material they work with in the same spirit.

- Open to authentically conveying and transmitting the comprehensive mode of thought of Buddhism and its essential features of practice.

- Strives to tackle the difficulties involved in understanding Buddhism both independently and in collaboration with others.

Autonomy and responsibilities:

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

**Course Coordinator:** Dr. Mirella Keller, PhD

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

<b>Buddhist Scriptures 2. (Mahayana Sutras)</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 course introduces the history of the emergence of the Mahāyāna sūtras and surveys the various views (traditional, scholarly, etc.) concerning their origins. Familiarity with the texts' social and cultural background supports a deeper understanding. We explore Mahāyāna philosophy and its key foundational concepts through selected sūtras.		
<b>Course content</b>		
<ol style="list-style-type: none"> <li>1. The emergence of Chinese Mahāyāna</li> <li>2. The World of Mahāyāna Sūtras</li> <li>3. The major schools of Mahāyāna</li> <li>4. Philosophical background — Madhyamaka and Yogācāra</li> <li>5. Paths and stages: the practices of bodhisattvas</li> <li>6. The path of the pāramitās: upāya and prajñā</li> <li>7. The path of the pāramitās: faith and knowledge; virtue and the accumulation of knowledge</li> <li>8. Buddhas and bodhisattvas — iconography</li> <li>9. Buddha-nature</li> <li>10. Levels of realisation: bhūmis, nirvāṇa, Pure Lands, the Three Bodies (trikāya)</li> <li>11. The doctrine of the Two Truths</li> <li>12. Meditation practices</li> <li>13. The doctrines of the Heart Sūtra</li> <li>14. Summary</li> </ol>		
<b>Applied teaching methods</b>		
Lecture, textual analysis, development of a critical perspective.		
<b>Assessment and Evaluation System</b>		
Regular attendance is a prerequisite for the oral examination.		
<b><u>Evaluation Criteria:</u></b> oral examination – Absence of the criteria listed below = fail – Knowledge of basic Mahāyāna concepts = pass – Knowledge of the principal concepts in the texts = satisfactory – Extensive knowledge of the texts' concepts = good – Insightful analysis of the texts' content = excellent		
<b>Literature</b>		
<b>Required Reading:</b> (1) Komár Lajos (2019). Mahájána szövegek: Szöveggyűjtemény készségfejlesztő feladatokkal (Dig. kiad.). Budapest: A Tan Kapuja Buddhista Főiskola. (2) Porosz Tibor 2020. Lótusz szútra, a Mahájána tanítás ékköve. Budapest: A Tan Kapuja.		

(3) Williams, Paul 2009. Mahayana Buddhism: The Doctrinal Foundations. New York: Routledge.

**Recommended Reading:**

(1) Hamar Imre 2002. Buddha megjelenése a világban. Budapest: Balassi Kiadó

(2) Pap Melinda 2020. Buddhista filozófia a Tang-kori Kínában. Budapest: ELTE Konfuciusz Intézet

**Skills and Competencies**

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

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

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

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

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

**Course Coordinator:** Dr. Mirella Keller, PhD

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

<b>Buddhist Scriptures 3. (Tibetan Texts)</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> 5. semester	
<b>Course objectives</b>	
An introduction to the Tibetan Buddhist gradual path to enlightenment—cultivating the mind’s peace and happiness. Characteristics and practices of the bodhisattva path for lower-, middling-, and great-scope practitioners. Study, explanation, and interpretation of Congkhapa’s Lamrim Cshenmo (Lamrim Chenmo — The Great Treatise on the Stages of the Path to Enlightenment) through selected commentaries.	
<b>Course content</b>	
It presents the cultivation of the selfless intention of enlightenment (bodhicitta). We interpret the potential for enlightenment inherent within us from the perspective of reason, as well as from that of feelings and experiences. The foundation of traditional Buddhist training is always a living textual tradition—in this case, the text of Thogme Zangpo, The Thirty-Seven Practices of Bodhisattvas. Students become acquainted with key concepts, their meanings, and ways of practice, such as bodhicitta, bodhisattva, the cultivation of bodhicitta, the elimination of the ten negative actions, the method of the seven causes and effects, the practice of tonglen, and the six pāramitās.	
<b>Applied teaching methods</b>	
Oral presentation, – classroom debate – reading/processing source texts, argumentation and analysis (oral, using pre-assigned commentaries), – Presentation of buddhist/philosophic terminology,	
<b>Assessment and Evaluation System</b>	
Written exam Detailed analysis of 2–3 stanzas from those studied during the course, based on the commentaries presented in class, with the use of appropriate Buddhist terminology (students must also know the Tibetan equivalents of pre-assigned terms). Part-time: individual or group preparation based on the subject materials, supplementary materials, and scholarly literature. Distance learning: reading and working with the sources and texts provided in the Tantár (Knowledge Repository) and active participation in online consultations.	
<b><u>Evaluation Criteria:</u></b>	
* Active participation in class and consistent preparation may result in a proposed grade. 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:

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

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

1, His Holiness the Seventeenth Karmapa Ogyen Trinley Dorje 2009. (4th reprint) *Traveling the Path of Compassion*. Woodstock, New York: KTD Publication.

2, Chökyi Drakpa 2015. *Illuminating the Thirty-seven Practices of a Bodhisattva*. (trans. Heidi I. Koppl) Somerville: Wisdom Publication.

3, His Holiness the XIVth Dalai Lama 1993. *Commentary on "Thirty-Seven Bodhisattva Practices" and the "Three Principal Paths"*, *Four Essential Buddhist Commentaries*. (notes)

4, Geshe Sonam Rinchen 1997. *Thirty-Seven Practices of Bodhisattvas*. (trans. Ruth Sonam). Boston & London: Snow Lion.

5, Khenpo Tsultrim Gyamtso Rinpoche 2014. *The Thirty-Seven Practices of a Bodhisattva* by Ngulchu Thogme. Otago: Marpa Foundation.

6, Dzatrul Ngawang Tenzin Norbu 2020. *A Guide to the Thirty-Seven Practices of a Bodhisattva*. (trans. Christopher Stagg). Boulder: Snow Lion.

7, Geshe Tenzin Zopa *The 37 Practices of Bodhisattvas*.

8, Bhikshuni Thubten Chodron 2007. *The Thirty-Seven Practices of Bodhisattvas*. Singapore: Kong Meng San Phor Kark See Monastery.

9, Dilgo Khyentse 2007. *The Hearth of Compassion. The Thirty-Seven Verses on the Practice of a Bodhisattva*. (trans. the Padmakara Translation Group) Boulder: Shambhala.

### Recommended Reading:

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

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

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

## Skills and Competencies

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

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

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

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

**Course Coordinator:** Dr. Péter Győri, PhD

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

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

<b><u>Evaluation Criteria:</u></b>
<b>Literature</b>
<p><b>dRequired Reading:</b>  Koans. Szerartási kóangyűjtemény. Szerk. Dobosy Antal, Budapest, A Tan Kapuja, 2015  "Szív szútra". (ford.) Dobosy Antal In: A fehér selyemszál hossza. Szútrák, kóánok, versek, eredeti tanulmányok és mai modern zen írások. Zen szöveggyűjtemény, Budapest, A Tan Kapuja, 2014  Terebess Gábor 1990. Folyik a híd, zen buddhista anekdótakincs, Budapest: Officina Nova</p> <p><b>Recommended Reading:</b>  Egyetlen szál virág az egész világ, 365 kóan, Fordította: Szigeti György, Farkas Lőrinc Imre Könyvkiadó, 1997. Budapest.  Kapujanincs Átjáró, Kínai csan buddhista példázatok, Fordította: Miklós Pál, Helikon, 1987. Budapest, .....</p>
<b>Skills and Competencies</b>
<p>Knowledge: The student navigates confidently among the sacred texts associated with Zen Buddhism and is well-versed in the forms of religious practice linked to Zen textual traditions.</p> <p>AbilitiesThe student becomes adept at a praxeological approach to Zen Buddhist texts and at translating them into religious practice.</p> <p>Attitude: The student's self-knowledge deepens; they are able to recognise and identify the mental dimensions of hermeneutic situations, to let go of the text, and to turn towards the movements of their own mind.</p> <p>Autonómiájaomy and responsibility: In varied encounters with texts, the student experiences the different workings of interpretation and the mental possibility of gaining perspective on it; they become practised in applying this approach regularly and independently.</p>
<b>Course Coordinator:</b> Dr. Péter Győri, PhD
<b>Instructor Involved in Teaching the Course:</b> Dr. László Tamás Kenéz, PhD

## 1.5. Religions and philosophical schools of India

**Field of study** Philosophical Schools and Religions of India 1-2.

**Credit Range:** 8 credits

**Courses:**

- Religions and philosophical schools of India 1 (Religious Traditions)
- Religions and philosophical schools of India 2 Philosophic Schools)

Religions and philosophical schools of India 1 (Religious Traditions)	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>	
<p>The course aims to present the Indian religious traditions—on the one hand, the religious environment that prevailed in India before the emergence of Buddhism, and on the other, those that developed alongside Buddhism and in constant interaction with it. It introduces the rise of the nāstika religions, such as Jainism and Buddhism, within the broader flow of Indian religion. Special attention is given to the tantric period, when this worldview took shape simultaneously within Buddhism, Hinduism, and Jainism, showing both parallels and distinctions. Another focus is on Śaiva tantric practice, many elements and certain texts of which were transmitted to Tibet, where they gave a distinctive shape to local Buddhism.</p>	
<b>Course content</b>	
<p>The highly urbanised culture of the Indus Valley Civilisation:</p> <ul style="list-style-type: none"> <li>– Cult of the Great Mother (Skt. Mā Mātā) goddess.</li> <li>– Religious mysteries of the seals (Proto-Śiva, Proto-Garuḍa, proto-stūpa).</li> <li>– Cult of the phallic stone (Skt. liṅga).</li> <li>– Sacred animals and plants.</li> </ul> <p>Religion of the Vedic period:</p> <ul style="list-style-type: none"> <li>– The concepts of śruti (Skt. śruti) and smṛti (Skt. smṛti).</li> <li>– The Vedas (Skt. Veda), the sacred scriptures: the Ṛg-veda (Skt. Ṛg-veda), Sāma-veda (Skt. Sāma-veda), Yajur-veda (Skt. Yajur-veda), and Atharva-veda (Skt. Atharva-veda) with their principal religious features. Interpretation of the sacred texts.</li> </ul> <p>The 33-fold system of the Vedic pantheon and its principal deities.</p> <p>Vedic rituals.</p> <p>The age of Brāhmanism:</p> <ul style="list-style-type: none"> <li>– The emergence of the concept of brahman (Skt. brahman): Lord of Prayer (Skt. Bṛhaspati), Lord of Creation (Skt. Prajāpati), World-Creator (Skt. Viśvakarman), Cosmic Person (Skt. Puruṣa).</li> <li>– The birth of the ātman (Skt. ātman): breath (Skt. prāṇa), body heat (Skt. tejas), fire of all beings (Skt. agnivaśvāna), life (Skt. jīva), mind (Skt. cit), knowledge (Skt. prajñā).</li> <li>– The identity of Brahman and Ātman.</li> </ul> <p>The varṇa system (Skt. varṇa) – castes: brāhmaṇa (Skt. brāhmaṇa), kṣatriya (Skt. kṣatriya), vaiśya (Skt. vaiśya), śūdra (Skt. śūdra), caṇḍāla (Skt. caṇḍāla).</p> <p>Jāti (Skt. jāti), jājmāni (Skt. jājmāni).</p>	

The spirit of Vedānta (Skt. Vedānta) – Āraṇyakas (Skt. Āraṇyaka), Upaniṣads (Skt. Upaniṣad).

Jainism:

Vardhamāna (Skt. Vardhamāna, Jina, Mahāvīra), the “founder of the religion.”

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

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

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

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

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

The Jain way of life.

The Buddha and his time, the rise of Buddhism:

Dating the time of the Buddha.

The Buddha’s reflection on earlier Indian religious teachings.

- A korai szangha (p. saṅgho, szkt. saṅgha).

The Buddhist councils.

The main schools of Hīnayāna.

Hindu period:

Manu Smṛti (Skt. Manu-smṛti)

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

Hindu religious age: Hinduism as a multitude of religions.

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

The Purāṇas (Skt. Purāṇa), the “Bibles” of Hinduism. Their five main themes (Skt. pañcalakṣaṇa): 1. creation of the world (Skt. sarga); 2. destruction and rebirth of the world (Skt. pratisarga); 3. history of humankind (Skt. varṁśa); 4. description of the Manus (Skt. manvantaras); 5. the history of the solar and lunar dynasties (Skt. varṁśānucarita).

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

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

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

Vaiṣṇavism (Skt. vaiṣṇava):

The most famous myths of Viṣṇu (Skt. Viṣṇu), and his ten incarnations (Skt. daśāvatāra): fish (Skt. fish (Skt. Matsya), tortoise (Skt. Kūrma), boar (Skt. Varāha), man-lion (Skt. Narasiṁha), dwarf (Skt. Vāmana), Rāma with the battle axe (Skt. Dāśarathi Rāma), Rāma (Skt. Rāma), Kṛṣṇa (Skt. Kṛṣṇa), Buddha (Skt. Buddha), Kalki (Skt. Kalki).

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

Śaivism (Skt. śaiva):

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

Their theology.

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

<p>Śāktism:</p> <p>The most famous myths of Śakti (Skt. Śakti).</p> <p>Their theology is centred on śakti.</p> <p>The Durgā pūjā (Skt. durgā puja).</p> <p>The role of women in Hindu religion.</p> <p>The main features of Hindu tantra (Skt. tantra).</p> <p>Yoga (Skt. yoga) as India's universal system of practice.</p> <p>The activities of sādhus.</p> <p>Hindu rites, Hindu festivals.</p>
<p><b>Applied teaching methods</b></p>
<p>By its nature, the module is built primarily around lectures, as for most first-semester students this is an entirely new area. As it is delivered to the whole year group, there is little scope for group sessions.</p>
<p><b>Assessment and Evaluation System</b></p>
<p>During the colloquium, the student selects one of the pre-set topics at random and gives an oral presentation on it.</p> <p><b><u>Evaluation Criteria:</u></b></p> <p>Assessment is based on how well the student is able to present a coherent account of the chosen topic and on their knowledge of the key technical terms related to it.</p> <p>For an excellent grade, beyond an excellent elaboration of the topic, the student is expected to recognise similarities and differences between Tibetan and other forms of Buddhism, and even in relation to other religions.</p> <p>For a Good grade: a good standard exposition of the chosen topic is sufficient.</p> <p>A satisfactory grade is awarded if the explanation is incomplete and the interpretation of concepts causes difficulties.</p> <p>A pass is given if the student has only grasped the topic in vague terms.</p> <p>If even this is not achieved, the result is a fail.</p>
<p><b>Literature</b></p>
<p><b>Required Reading:</b></p> <ul style="list-style-type: none"> <li>- Klostermaier, Klaus K.: Bevezetés a hinduizmusba. 2001. Budapest: Akkord K.</li> <li>- Szathmári Botond: Dzsainizmus. 2016-25. A Tan Kapuja Buddhista Főiskola (Elektronikus jegyzet)</li> <li>- Tenigl-Takács László (szerk.): India bölcsessége. 1994. Budapest: Gandhi Alapítvány – A Tan Kapuja Buddhista Főiskola</li> </ul> <p><b>Recommended Reading:</b></p> <ul style="list-style-type: none"> <li>- Brockington, John L.: A szent fonál. É.n. Budapest: GeneralPress</li> <li>- Skilton, Andrew: A buddhizmus rövid története. 1997. Budapest: Corvina</li> </ul>
<p><b>Skills and Competencies</b></p>
<p>Knowledge:</p> <p>Has a comprehensive grasp of the common features of the Indian religions as well as their differences. Knows the key doctrines and the ethical and ritual practices of the various religious schools.</p>

Possesses knowledge of the technical terminology of the Indian religions (Sanskrit, Pāli) — an essential prerequisite for further study — and clearly recognises how these terms are interpreted differently in each religion.

Abilities:

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

Has the skills for efficient information retrieval and processing with regard to the Indian religions.

Is able to interpret the distinctive conceptual systems of the Indian religions within the context of European religions and academic disciplines.

Attitude:

Is open to the accurate transmission of the modes of thought, practices, and fundamental characteristics of the Indian religions, and to learning about, accepting, and credibly communicating professional and technological developments and innovations in the field.

Is able to use the Indian religious perspective for self-knowledge and for deepening self-understanding.

Autonomy and responsibilities:

Acts responsibly in interpreting the Indian religions and in conveying their teachings.

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

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



<b>Religions and philosophical schools of India 2 Philosophic Schools)</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 classical Hindu philosophical schools (darśanas), to introduce the fundamental concepts and terminology of Hindu philosophy, to review the exact philosophical systems, and to examine their relationship with the ideas of Buddhism.	
<b>Course content</b>	
<ol style="list-style-type: none"> <li>1. The concept of darśana; the reasons and conditions for the emergence of the schools.</li> <li>2. The categories of Vaiśeṣika: the six padārthas.</li> <li>3. The substances of Vaiśeṣika and their relation to the categories of quality and motion; the particular, the universal, and inherence.</li> <li>4. Nyāya and the formation of Hindu logic; its relationship to Buddhist logic.</li> <li>5. Debate as a practical discipline.</li> <li>6. The 25 tattvas of Sāṅkhya.</li> <li>7. The perspective of the three qualities (guṇas).</li> <li>8. The eight-limbed yoga.</li> <li>9. Patañjali's philosophy of mind: cognitive processes and the kleśas.</li> <li>10. Preliminary practices for purifying the mind.</li> <li>11. Absorption and meditation.</li> <li>12. Key concepts of Mīmāṃsā and Vedānta.</li> </ol>	
<b>Applied teaching methods</b>	
During the course, in addition to watching the pre-recorded lectures at home and interpreting them together, students also read texts. The course is supported by László Takács's online lectures ("Introduction to Hindu Philosophy") and by skill-development materials ("Darśana glossary," "Anthology of Hindu Philosophical Texts").	
<b>Assessment and Evaluation System</b>	
The course concludes with an oral examination, drawing one topic from the six darśanas, plus further short questions from the remaining darśanas.	
<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>Excellent level of knowledge, analytical and argumentative skills,</p> <ul style="list-style-type: none"> <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> <p>Good level of knowledge, analytical skills, and argumentation ability (minor uncertainty)</p>	

<ul style="list-style-type: none"> <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> <li>- Inconsistent preparation and in-class work,</li> <li>- Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty)</li> </ul> <p>- or the combination of these factors</p> <p>Pass:</p> <ul style="list-style-type: none"> <li>- Exam score between 60–69%,</li> <li>- Poor preparation and in-class work,</li> <li>- Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)</li> </ul> <p>- or the combination of these factors</p> <p>Fail:</p> <ul style="list-style-type: none"> <li>- Exam score below 60%,</li> <li>- Inadequate preparation and in-class work,</li> <li>- Inadequate, unassessable level of knowledge</li> </ul> <p>- or the combination of these factors</p>
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## Literature

### Required Reading:

- Farkas Attila Márton – Tenigl-Takács László: A számvetés megokolása, Az igazás szövétneke, A Tan Kapuja Buddhista Főiskola, 1994
  - Tenigl-Takács László: Upanisadok, Damaru Kiadó, 2014
- Glossaries, PPT presentations, and summaries prepared for the course

### Recommended Reading:

- Tenigl-Takács László: A logika szövétneke, A Tan Kapuja Buddhista Főiskola, 1992
- Ruzsa Ferenc: A klasszikus szánkhja filozófiája, Farkas Lőrinc Könyvkiadó, 1997

## Skills and Competencies

### Knowledge:

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

### Abilities:

The student develops reading comprehension and writing skills.

Is able to produce independent written analyses.

Builds proficiency in research methodology and source-critical competence.

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

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

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

### Attitude:

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

### Autonomy and responsibilities:

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

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

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

## 1.6. Theravāda Buddhism

**Field of Study:** Theravada Buddhism 1-2.

**Credit Range:** 8 credits

**Courses:**

- Theravada Buddhism 1. (Sutta Exegesis)
- Theravada Buddhism 2. (Suttas from the Pali Canon)

Theravada Buddhism 1. (Sutta Exegesis)		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> 2. semester		
<b>Course objectives</b>		
<p>Since the main subject of the programme is Buddhism, and Buddhism itself originates from India, it is essential that students become familiar with the texts which, according to tradition, preserve the words of the Founder, the historical Buddha, in the most authentic form—at least the most important parts of these texts, as well as the culture that can be understood through them.</p> <p>The course is essentially a continuation of Knowledge of Buddhist Scriptures 1 (Pāli/Sanskrit Exegesis), building on the knowledge acquired there, while also providing further grammatical insights into Pāli. Its main aim is to present the lifecycle of the Buddha up to the delivery of the First Sermon (Dhammacakkappavattana) on the basis of the original sources, as well as to conduct an exegesis of the root text of the First Sermon in its original language.</p>		
<b>Course content</b>		
<p>The course (together with the related study material) consists of three parts.</p> <p>The first part presents the life of Gotama up to his Enlightenment. In Hungarian translation, students read selected passages from the commentary Nidānakathā (Gotama's youth), as well as the Buddha's autobiographical account from his departure from home up to his Enlightenment (Mahā-Saccaka Sutta).</p> <p>The second part is the Mahākhanda of the Vinaya, up to and including the First Sermon, in Hungarian translation.</p> <p>The third part is the exegesis in Pāli of the root text of the Buddha's First Sermon (analysis of the prepared Pāli text). In connection with this, the course reviews the previously studied basics of Pāli, gives practice in the correct recitation of the root text, and prepares students to memorise the Pāli passage of the Four Noble Truths.</p> <p>The course is accompanied by three textual study materials, as well as a detailed description of the examination requirements. In addition, supplementary resources support full understanding and learning: various translations of the Discourse of Benares, the "score" of a monastic recitation, and audio recordings for recitation practice.</p>		
<b>Applied teaching methods</b>		

The course aims to bring students closer to the original sources and to make them aware of how, and from where, their concepts of Buddhism formed during their studies. To this end, the various concepts and doctrines are continually compared through an ongoing dialogue. The course is interactive: students are drawn into the flow of each session, encouraged to think together, reflect continuously, and approach the readings with a critical eye.

Applied teaching methods:

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

### **Assessment and Evaluation System**

Oral examination.

Contents of the examination:

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

#### **Evaluation Criteria:**

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

Excellent:

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

Good:

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

Satisfactory:

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

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

Pass:

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

Fail:

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

## Literature

### Required Reading:

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

Körtvélyesi Tibor 2024. A megvilágosodás után – Mahākhandhaka részletek; elemzések. (notes)

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

### Recommended Reading:

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

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

## Skills and Competencies

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

Knowledge:

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

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

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

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

Abilities

– Able to engage thoughtfully with Buddhist content by virtue of knowing how to use the terminology preserved in the original source languages (Pali and Sanskrit) (can recognise technical terms and use them correctly).

- Able to navigate Buddhist primary sources and the scholarly literature.
- Possesses knowledge of effective information retrieval and processing with respect to Sanskrit and Pali (e.g. dictionary use, concept searching).
- Able to read the key text types in Buddhist studies (discourses, popular articles, scholarly studies), being conversant with the handling of Sanskrit and Pali terminology.
- Able to represent Buddhism’s distinctive conceptual framework even when using the original-language terminology.

**Attitude:**

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

**Autonomy and responsibilities:**

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

**Course Coordinator:** Ferenc Bodó, PhD Candidate

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

<b>Theravada Buddhism 2. (Suttas from the Pali Canon)</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 main aim of the course is to read and analyse important Pāli suttas or sutta passages through Hungarian translations. The earliest source of Buddhism is the Pali Canon, which preserves the original teachings of the Buddha as well as their interpretation within the Theravāda tradition. While this is our most important textual source, its vastness makes complete knowledge of it impossible. Reading and analysing the most significant or otherwise particularly interesting texts deepens students' theoretical understanding of the Buddha's teaching and also provides insights applicable in Buddhist practice (meditation practice). The Pali texts furthermore hold rich cultural-historical relevance: through reading them, students gain an impression of the historical conditions of life as reflected in the Canon. The content of the course is based on selected suttas chosen by the instructor of the given semester.</p> <p>The course also provides an opportunity for students to engage in interactive discussions and debates, critically examining the content, coherence, and message of the texts while articulating their own perspectives. Different translation versions of a given text may also be presented, including comparisons with English versions—and in some cases the essential passages of the sutta will be introduced in the original Pali, explained both grammatically and syntactically. In this way, students gain insight into the process by which the original text becomes a translation, enabling them to approach translation literature with greater awareness and to develop a critical perspective.</p>	
<b>Course content</b>	
<p>The course recommends Hungarian translation volumes and published translations, the suttas included in these may serve as course material. The list is not fixed (and may be expanded), as the instructor of the given semester may also include other suttas (their own translations or unpublished translations by others). The collection of the most important text editions and sutta translations is managed, expanded, and shared among the instructors of the course.</p> <p>Criteria expected of the study material:</p> <ul style="list-style-type: none"> <li>– Texts or excerpts translated into Hungarian (which may also be compared with or supplemented by versions in other languages).</li> <li>– Preferably translations made directly from the Pali originals, or at least translations revised against the Pali (ensuring internal terminological coherence); this applies also to translations made from English.</li> <li>– Students must have access to the texts in an appropriate format: printed book, editable PDF, or DOC file.</li> <li>– The text must be properly edited: divided into content-based chapters and subchapters, and preferably stripped of repetitions (presented in the shortest possible form).</li> <li>– Each written material (introduction, analysis) must include at minimum the placement of the text within the Canon, its significance, and the purpose of studying it.</li> <li>– The main terminology should appear in its Pali form within the text or the commentary (so that students can encounter key technical terms in context).</li> </ul>	



- Each instructor may freely reinterpret a given translation and present alternative renderings or terminological options (but may not alter translations made by others without indication).

### **Applied teaching methods**

The course aims to bring students closer to the original sources and to make them aware of how, and from where, their concepts of Buddhism formed during their studies. To this end, key concepts, theses, and translation choices are continually set side by side and examined in dialogue.

The course is interactive: students are drawn into the flow of each session, encouraged to think together, reflect continuously, and approach the readings with a critical eye. Students may present their views orally in class or in writing, share the results of their investigations or research, and—where they have knowledge of Pali or English—prepare their own translations.

Applied teaching methods:

- classroom debate
- argumentation and analysis
- introduction to buddhist terminology,
- reading/processing source texts,
- reading and linguistically based analysis (exegesis) of prepared original texts,
- presentation of the structure of the texts
- preparing explanatory notes and composing commentaries
- presentation of translation methods applied to the texts
- use of dictionaries
- writing academic texts

### **Assessment and Evaluation System**

There are two options for completing the course requirements.

Written Assignment

Requirements: minimum 1,500 words – maximum 5,000 words; at least one footnote per page; at least one properly formatted reference; submitted as a formatted and spell-checked DOCX file.

The use of AI (artificial intelligence) in preparing the written paper is permitted only in the manner and form defined by the College's regulations, and in consultation with the instructor.

Oral examination.

General knowledge of the full range of texts covered during the semester (sources, themes, figures, narratives), plus analysis of specific excerpts drawn by lot from the course material.

#### **Evaluation Criteria:**

In case of Oral Examination

Excellent: success rate above 85%

- outstanding classroom participation
- excellent oral performance (detailed knowledge of the readings, ability to see connections, individual perspectives)

Good: success rate between 75–85%

- adequate classroom participation
- good oral performance (knowledge of the essential content of the readings, recognition of key connections, individual perspectives)

Satisfactory: success rate between 65–75%

- adequate classroom participation

– satisfactory oral performance (outline-level knowledge of the readings, limited ability to see connections)

Pass): success rate between 60–65%

– acceptable classroom participation

– passing level oral performance (outline-level knowledge of the readings, inability to recognise connections)

Fail: success rate below 60%

– acceptable/insufficient classroom participation

– insufficient oral performance (lack of knowledge of the readings, inability to see connections)

In case of Written Assignment:

Excellent: success rate above 85%

– outstanding classroom participation

– excellent paper (meets all requirements fully, clear line of reasoning, original insights)

Good: success rate between 75–85%

– adequate classroom participation

– good paper (meets requirements with few errors, coherent line of reasoning, original insights)

Satisfactory: success rate between 65–75%

– adequate classroom participation

– satisfactory paper (partially meets requirements, interrupted line of reasoning)

Pass): success rate between 60–65%

– acceptable classroom participation

– pass-level paper (many errors and shortcomings in meeting requirements, confused line of reasoning)

Fail: success rate below 60%

– acceptable/insufficient classroom participation

– insufficient paper (numerous errors and shortcomings, incoherent or non-existent line of reasoning; plagiarism, i.e. not one's own text).

## Literature

### Required Reading:

Fórizs László (ford.) 2012 [2002(1994)]. Dhammapada - Az erény útja. Budapest: Farkas Lőrinc Imre Kiadó, (1994).

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

### Recommended Reading:

Németh László Levente (ford.) 2023. Buddha beszédei – Majjhima Nikāya, A középhosszúságú beszédek teljes gyűjteménye (I-III. kötet). Budapest: A Tan Kapuja Kiadó és a Onedropzen.

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

## Skills and Competencies

By completing the course, students gain insight into the characteristics of the Pali sutta literature, deepen their understanding of the teachings of Theravāda Buddhism, and develop their reading, text comprehension, and debating skills.

Knowledge:

<ul style="list-style-type: none"> <li>– Has a comprehensive understanding of Buddhist religious history as it relates to the Theravāda Canon and its main interpretive frameworks.</li> <li>– Possesses basic (Pali) language skills and textual knowledge that make it possible to understand and interpret Buddhist terminology.</li> </ul> <p>Has the knowledge required to engage in comparative examination and understanding of Buddhism alongside European culture and the intellectual traditions (philosophical and psychological) that shape these cultures.</p> <p><b>Abilities</b></p> <p>Able to engage critically with Buddhist texts by knowing key translations from original sources, understanding and working with them, and handling Pali terminology together with its Hungarian equivalents.</p> <ul style="list-style-type: none"> <li>– Able to navigate Buddhist primary sources and the scholarly literature.</li> <li>– Possesses knowledge of effective information retrieval and processing with respect to Pali (e.g. dictionary use, concept searching). - Use of dictionaries, terminological research</li> <li>– Able to read the key text types in Buddhist studies (discourses, popular articles, scholarly studies), being conversant with the handling of Sanskrit and Pali terminology.</li> <li>– Able to represent Buddhism’s distinctive conceptual framework even when using the original-language terminology.</li> </ul> <p><b>Attitude:</b></p> <ul style="list-style-type: none"> <li>– Open to a critical perspective, and seeks to approach the material they work with in the same spirit.</li> <li>– Open to authentically conveying and transmitting the comprehensive mode of thought of Buddhism and its essential features of practice.</li> <li>– Strives to tackle the difficulties involved in understanding Buddhism both independently and in collaboration with others.</li> </ul> <p><b>Autonomy and responsibilities:</b></p> <ul style="list-style-type: none"> <li>– Acts responsibly in the interpretation and transmission of Buddhism, with particular attention to the fact that, equipped with the acquired linguistic knowledge, he or she can have a broader and more analytical perspective on the sources (translations, scholarly literature).</li> </ul>
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**Course Coordinator:** Ferenc Bodó, PhD Candidate

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

## 1.7. Zen buddhism

**Field of Study:** Zen Buddhism 1-3.

**Credit Range:** 12 credits

**Courses:**

- Zen Buddhism 1. Introduction
- Zen Buddhism 2. (History)
- Zen Buddhism 3. (Arts)

<b>Zen Buddhism 1. Introduction</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>		
The aim of the course is to offer an introduction to the world of Zen Buddhism; alongside the discussion of ideas and concepts of religious practice and the presentation of concrete forms of practice, it also acquaints students with Zen's cultural impact.		
<b>Course content</b>		
The course introduces Zen Buddhism by organising topics thematically and preparing students for later practical courses: Topics: 1. The place of Zen within the system of Buddhist thought and religious practice 2. Basic concepts and praxeological principles 3. Zen religious practice: seated meditation 4. Zen religious practice: recitation and other ritual elements 5. Zen religious practice: kōan practice 6. Zen religious practice: physical exercises 7. Monastic and lay religious practice 8. The great figures of Zen 9. Zen and the arts 10. Zen past and present, the main schools 11. Zen in the Western world 12. Zen in Hungary 13. The Zen Buddhist communities of The Dharma Gate Buddhist Church 14. Summary		
<b>Applied teaching methods</b>		
The course is run as a discursive seminar, so the topics presented are unpacked in detail during the sessions through participants' questions and contributions. Students also prepare in advance for each topic by completing home assignments, and at the end of each session the group reflects together on the similarities and differences between their prior assumptions and the topic as studied.		

## Assessment and Evaluation System

At the end of the semester, students prepare a seminar paper based on the given topics, with its theme being defined during the semester through the lecturer's requirements and the students' own proposals. The paper is complemented by a self-reflective section in which the student also articulates the difference between their prior assumptions and the knowledge they have gained during the semester. AI may only be used in the preparation of the paper to the extent that it does not replace independent work but merely facilitates it.

### **Evaluation Criteria:**

The condition for an excellent grade is a high-quality seminar paper with impeccable writing, a well-articulated reflective conclusion, and active participation in class.

The condition for a good grade is a solid seminar paper with nearly impeccable writing, a well-articulated reflective conclusion, and active participation in class.

The condition for a satisfactory grade is an acceptable seminar paper with adequate—though not flawless—writing, a reflective conclusion articulated to an acceptable standard, and generally active in-class participation.

The condition for a pass is a seminar paper that still meets an acceptable standard, with weaker but still acceptable writing, a reflective conclusion articulated to a still acceptable standard, and attendance in class.

The grade is fail if the student does not submit a seminar paper, or its quality is unacceptable and the self-reflection is missing, or if class attendance is seriously deficient.

## Literature

### **Required Reading:**

1. Dobosy Antal: A fehér selyemszál hossza, Budapest, A Tan Kapuja, 2015
2. Alan Watts: A zen útja. Budapest, Ursus Libris, 2021
3. Miklós Pál: Zen és művészet. Budapest, Lazi Kiadó, 2000

### **Recommended Reading:**

1. D. T. Suzuki: Előadások a zen buddhizmusról. In: Fromm, E., Suzuki, D. T. Zen buddhizmus és pszichoanalízis. Budapest, Helikon, 1989
2. S. Suzuki: A zen szellem, az örök kezdők szelleme, Budapest, Filosz Kiadó, 2007

## Skills and Competencies

### Knowledge:

The student becomes familiar with the main characteristics and distinguishing features of Zen Buddhism, gains an understanding of its fundamental forms of practice, and learns about the contemporary situation of Zen.

### Abilities:

Through knowledge of its specific features, the student acquires the competence to situate Zen within Buddhism, to distinguish between its schools and methods, and to navigate the diverse cultural spheres influenced by Zen.

### Attitude:

The distinctive style of Zen reveals spiritual and praxeological possibilities in Buddhist religious practice that may remain hidden in other traditional forms. These possibilities can

fundamentally transform the practitioner's relation to their own practice, aims, and methods, as well as to their immediate and wider environment.

Autonomy and responsibilities:

Zen places particular emphasis on independent religious practice, on the autonomous shaping of spiritual work, and on the responsibility undertaken for others as the true aim of practice. Thus, Zen practice, and especially the great figures of Zen, may serve as an example for all practitioners.

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

**Instructor Involved in Teaching the Course:** Dr. Péter Győri, PhD

<b>Zen Buddhism 2. (History)</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>Throughout the course we follow the path of Zen. After the arrival of Buddhism from India, the tradition of Chan Buddhism developed in China, later forming distinct schools. Masters and schools emerged, which also facilitated its spread to other countries. In the history of Zen, interaction with the culture of each country has played an important role. Originally practised mainly in monastic settings, the tradition today flourishes primarily among lay followers, giving strong emphasis to its presence in everyday life. The path of Zen has also reached Hungary, where numerous practising communities are active, contributing to the contemporary history of Zen.</p>	
<b>Course content</b>	
<ol style="list-style-type: none"> <li>1. India: The emergence of the Teaching</li> <li>2. China: Chinese religion and philosophy</li> <li>3. China: Sinicised Buddhist schools</li> <li>4. China: The life of Bodhidharma</li> <li>5. China: The Chan patriarchs</li> <li>6. China: Masters and schools</li> <li>7. China: The five Chan schools</li> <li>8. China: Chan and the Pure Land school</li> <li>9. Taiwan: The path of Zen</li> <li>10. Korea: The path of Zen</li> <li>11. Japan: The path of Zen</li> <li>12. Vietnam: The path of Zen</li> <li>13. Zen arrives in the West</li> <li>14. Zen in Hungary</li> </ol>	
<b>Applied teaching methods</b>	
Lecture, use of PowerPoint, and active dialogue with students.	
<b>Assessment and Evaluation System</b>	
<p>A 10-page thesis written on a chosen topic in line with the thesis requirements. Submission deadline: the first day of the examination period</p> <p>The thesis and its 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.</p>	
<b><u>Evaluation Criteria:</u></b>	
<p>In the assessment of the paper:</p> <p>Formal requirements count for 40% (title page, table of contents, bibliography, citations, footnotes)</p>	

Content requirements count for 60% (command of the literature, demonstration of philosophical and historical contexts, conclusions)
<b>Literature</b>
<p><b>Required Reading:</b></p> <p>(1) Varsányi György, 2019. A csan buddhizmus története. Budapest: A Tan Kapuja</p> <p>(2) Dumoulin, Heinrich, 1988. Zen Buddhism: A History, Volume I., India and China. New York: Macmillan Publishing Company</p> <p>(3) Szuzuki Daiszecu Teitaró, 2019. Bevezetés a zen buddhizmusba. Budapest: Polaris Kiadó</p> <p><b>Recommended Reading:</b></p> <p>(1) Szilágyi Zsolt - Hidas Gergely szerk., Buddhizmus, 2013. Budapest: L'Harmattan</p> <p>(2) Watts, Alan W., 1997. A Zen útja. Budapest: Polgár Kiadó</p>
<b>Skills and Competencies</b>
<p>Knowledge: Understands the emergence of the major schools in the history of Zen and the life paths of eminent masters, as well as the distinctive outlook characteristic of the tradition.</p> <p>Skills: Distinguishes between different Zen schools. Possesses extensive knowledge of the field's specific ethical rules and the relevant normative frameworks.</p> <p>Attitude: Shows tolerance towards culturally foreign religious elements and examines their impacts on society. Integrates an approach grounded in national and European values, and appreciates the significance of relations with the world beyond Europe.</p> <p>Autonomy and responsibility: Able to engage as an equal interlocutor in debate with representatives of other Buddhist traditions.</p>
<b>Course Coordinator:</b> Dr. László Tamás Kenéz, PhD
<b>Instructor Involved in Teaching the Course:</b> Dr. Mirella Keller, PhD



<b>Zen Buddhism 3. (Arts)</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> 5. semester	
<b>Course objectives</b>	
<p>The aim of the course is to provide students with a practical introduction to the distinctive practice of Zen Buddhism, which within Buddhism itself is unique and sometimes not without extremes. Zen arts offer an excellent opportunity to explore the very different possibilities of artistic activity in a directly experiential way, thus preparing the ground for receiving the peculiarities of Zen practice. In the case of creative arts, the natural approach is through the works produced; accordingly, the creative and practising activity itself is evaluated by the work. Taken in itself, independently of any interest or lesson, the activity is of little concern either to the artist or, even less so, to the audience. By contrast, the practice of Zen arts demands the opposite approach: it disregards the product and the product-based evaluation of the creator, suspends all judgement, and places emphasis instead on the action itself and the mental events arising in the concrete situation — thereby transforming artistic activity into Buddhist meditation.</p>	
<b>Course content</b>	
<p>Introduction to Zen Arts  Ink Painting Practice 1  Ink Painting Practice 2  Calligraphy Practice 1  Calligraphy Practice 2  Zen Literary Practice 1  Zen Literary Practice 2  Music Practice 1  Music Practice 2  Martial Arts Practice 1  Martial Arts Practice 2  Gardening (at an external location)  Ikebana Workshop  Tea Ceremony</p>	
<b>Applied teaching methods</b>	
<p>Each session begins with an introduction to the Zen art that serves as the focus of the class, including the use of its specific tools. Through individual and/or group practice, students are then gradually introduced to the techniques and to the situations arising in the course of the given art, with particular attention to their mental dimensions. The learning process is supported by visual teaching materials and explanations provided for each element. Throughout, the instructor continually directs students' attention towards their own mental processes, thereby transforming the natural attitude that would evaluate activities by the quality of the resulting artwork. At the end of each session, students provide feedback on the</p>	

process, with special focus on the extent to which they succeeded in achieving the shift in attitude that turns artistic activity into Buddhist meditation.

### **Assessment and Evaluation System**

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

#### **Evaluation Criteria:**

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

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

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

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

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

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

### **Literature**

#### **Required Reading:**

Miklós Pál 2000: A zen és a művészet. Szeged: Lazi Kiadó

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

Addis, Stephen (ford. Komáromy Rudolf) 2005: Hogyan nézzük a japán művészetet? Budapest: HVG Kiadó

#### **Recommended Reading:**

Miklós Pál 2012: Tus és ecset. Kínai művelődéstörténeti tanulmányok. Budapest: Liget

Okura Kakudzó 2003:Teáskönyv. Budapest: Terebess Kiadó

### **Skills and Competencies**

<p>Knowledge: Recognises the distinctive art forms associated with Zen Buddhism and gains orientation in a significant segment of East Asian arts.</p> <p>Abilities: Is able to interpret the specific conceptual framework and approach of Zen Buddhist art within the context of European arts, and to articulate the points of difference.</p> <p>Attitude: Deepens self-knowledge; becomes able to recognise and identify the mental reactions that arise in various situations of artistic practice; learns to decentre from the work and turn towards the events of their own mind.</p> <p>Autonomy and responsibility: Through preparatory practice in the arts, experiences the mental possibilities of contemplation and non-judgemental attention, and becomes familiar with a mode of action—practice—that enables self-development even in quasi-action contexts.</p>
<p><b>Course Coordinator:</b> Dr. László Tamás Kenéz, PhD</p>
<p><b>Instructor Involved in Teaching the Course:</b> Dr. László Tamás Kenéz, PhD</p>

## 1.8. Tibetan Buddhism

**Field of Study:** Tibetan Buddhism 1-3.

**Credit Range:** 12 credits

**Courses:**

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

<b>Tibetan Buddhism 1. (History of Inner Asia and Tibet)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 70% 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 course introduces the emergence of Tibetan Buddhism, its distinctive features, and its principal schools.</p> <p>Particular attention is given to the continuing presence of pre-Buddhist religious traditions within Tibetan Buddhism. It further shows that, in almost every respect, the teachings of Vajrayana—including its Tibetan variant—are consistent with the teachings of early Buddhism.</p>	
<b>Course content</b>	
<p>1. Tibet's geographical setting; the symbolism of the Tibetan flag. The era of the mythical kings and the phön (Tib. bon-chos) religious tradition. The imperial period.</p> <p>2. The foundation of the state and the first Dharma King, Thide Songtsen (Tib. Khri-lde Srong-btsan), later known as Songtsen Gampo (Tib. Srong-btsan sGam-po; Chin. 松贊干布) (604/5–649).</p> <p>3. The second Dharma King, Trisong Detsen (Tib. Khri-srong lDe-brtsan; Chin. 赤松德贊) (r. 755–797). The missionary activity of Padmasambhava (Skt. Padmasambhava; Tib. Pad-ma 'byung-nas, Padma sam-bha-wa, or Gu-ru rin-po-che) and Śāntarakṣita (Skt. Śāntarakṣita; Tib. Zhi-ba-co).</p> <p>4. The third Dharma King, Ralpachen (Tib. Khri-gtsug lDe-brtsan), also known as Relpacsen (Tib. Ral-pa-can) (815–838). Langdarma's (Tib. gLang-dar-ma) persecution of Buddhism, and the story of Lhalung Pelgye Dorje (Tib. lHa-lung dPal-gye rDo-rje). The era of fragmentation — the emergence of the Buddhist orders.</p> <p>5. The age of Cenpo Khore (Tib. bTsan-po 'Khor-re), whose Buddhist name was Yeshe Ö (Tib. Ye-shes 'Od = 'Light of Knowledge') (10th century). Atiśa (Skt. Atiśa Dīpaṅkaraśrījñāna; Mar-me-mdzad, Jo-bo Atiśa or A-ti-sha) (982–1054) purifies Tibetan Buddhism.</p>	

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

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

6. Following the Indian mahāsiddhas Tilopa (Skt. Tilopa; Tib. Ti-lo-pa = 'Sesame-grinder') (988–1069) and Nāropa (Skt.

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

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

Mar-pa Chos-kyi bLo-gros) (1012–1096), Milarepa (Tib. Mi-la-ras-pa = 'Fearsome Cotton-clad Yogi') (1052–1135), and Gampopa (Tib. sGam-po-pa) (1079–1153) gives rise to the Kagyu order (Tib.

(Tib. sGam-po-pa) (1079–1153) gives rise to the Kagyu order (Tib. bKa'-rgyud-pa = followers of the transmission of the Word).

The tulku institution (Tib. The tulku institution (Tib. sprul-sku) established under Karma Pakshi (Tib. Kar-ma Pak-shi) (1204–1283) The tulku institution (Tib. sprul-sku) -ma-pa). established under Karma Pakshi (Tib. Kar-ma Pak-shi) (1204–1283) and the office of the Karmapas (Tib. kar .

7. The birth of the Sakya order (Tib. sa-skya) through Drokmi (Tib. 'Brog-mi = 'Man of the Steppe') (992–1072), and its rise to power with Mongol support.

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

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

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

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

8. The development of the institution of the Dalai Lamas: Gedün Drupa (Tib. Gedün Drupa (Tib. dGe-'dun Grub-pa) (1391–1475),

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

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

The birth and era of the theocratic state.

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

The 'Great Fifth', Ngawang Losang Gyatso (Tib. Ngag-dbang bLo-bzang rGya-mtsho) (1617–1682), builder of the theocratic state.

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

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

The love-poet Losang Rigzin Changyang Gyatso (Tib. The Manchu/Jurchen (Chin. 满族) institution of the amban (Tib. am-ban = imperial resident/governor).

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

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

10. Features of Vajrayāna Buddhism.

Buddhism.

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

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

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

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

Principal symbols and ritual implements of Vajrayāna.

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

Tib. dkyil-'khor).

The sacred structure of Vajrayāna, the chörten (Tib. vajrayāna, t. Tib. dkyil-'khor).

The sacred structure of Vajrayāna, the chörten (Tib. mchod-rten; Skt.

Skt. stūpa). . .

Inner Asia

11. The culture of the Kushans (Skt. The culture of the Kushans (Skt. kuṣāṇa; Chin. The culture of the Kushans (Skt. kuṣāṇa; Chin. 月氏 or 月支; Old The culture of the Kushans (Skt. kuṣāṇa; Chin. 月氏 or 月支; Old Persian tuxāri; Gk. tuxāri, g. The culture of the Kushans (Skt. kuṣāṇa; Chin. 月氏 or 月支; Old Persian tuxāri; Gk. Τόχαροι) and the Buddhism patronised by Kaniṣka (Skt.

The culture of the Kushans (Skt. kuṣāṇa; Chin. 月氏 or 月支; Old Persian tuxāri; Gk. Τόχαροι) and the Buddhism patronised by Kaniṣka (Skt. Kaniṣka) The culture of the Kushans (Skt. kuṣāṇa; Chin. 月氏 or 月支; Old Persian tuxāri; Gk. Τόχαροι) and the Buddhism patronised by Kaniṣka (Skt. Kaniṣka) (AD 78–123). Buddhist art of the period.

12. The emergence and distinctive features of Mongolian Buddhism.

### Applied teaching methods

By its nature, the module is built primarily around lectures, as for most first-semester students this is an entirely new area.

As it is delivered to the whole year group, there is little scope for group sessions.

### Assessment and Evaluation System

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

### Evaluation Criteria:

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

For a mark of 5, beyond an excellent exposition of the topic, the student is expected to discern similarities and differences between Tibetan Buddhism and other forms of Buddhism—and even in

relation to other religions.

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

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

A mark of 2 (pass) is awarded if the student has understood the topic only in a vague way. If even this is not achieved, the student receives a mark of 1.

## Literature

### Required Reading:

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

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

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

Szathmári Botond: Mongol buddhizmus. (oktatási segédanyag)

### Recommended Reading:

Őszentsége a Dalai Láma: A bölcsességszem megnyitása. 2004. Budapest: Édesvíz K.

Hopkins, Jeffrey: A tantrikus ösvény alapvetése. 2003. Budapest: Farkas Lőrinc Imre K.

## Skills and Competencies

### Knowledge:

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

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

### Abilities:

Understands and utilizes the online and printed literature of their field in both Hungarian and foreign languages (primarily English).

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 religions and academic fields.

### Attitude:

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

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

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

### Autonomy and responsibilities:

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

**Course Coordinator:** Pandita Botond Szathmári

**Instructor Involved in Teaching the Course }**Pandita Botond Szathmári

<b>Tibetan Buddhism 2. (Arts)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 70% 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>Introduction to Tibetan Buddhist arts: recognising their symbolic system; familiarity with specialist books, websites, and permanent museum exhibitions.</p> <p>Knowledge of the origins of Tibetan Buddhist thangkas, statues, and carvings; understanding of the methods of production and the meanings of the symbols represented.</p>	
<b>Course content</b>	
<p>From the mid-7th century onward—with brief interruptions—Buddhist visual art, and artists themselves, arrived in Tibet from India and China. Over the centuries, their synthesis gave rise to the representational techniques now known as Tibetan Buddhist art. The course offers an introduction to a range of artistic fields (thangka painting; sculpture—stone, metal, wood; architecture; Buddhist symbolism; film; contemporary visual arts and artists).</p> <ol style="list-style-type: none"> <li>1, Fundamentals of Buddhist symbolism. Beginnings of Buddhist art.</li> <li>2.</li> <li>The process of Tibetan thangka painting; symbols.</li> <li>3.</li> <li>Types of thangkas. Depicting peaceful and wrathful deities.</li> <li>4.</li> <li>Iconometry.</li> <li>5.</li> <li>Sculpture (stone, wood, and metal). Architecture.</li> <li>6.</li> <li>Contemporary Tibetan arts and artists.</li> <li>7.</li> <li>Tibetan film art.</li> </ol> <p>(In full-time study, these topics are delivered over 14 contact hours; in evening, correspondence, and distance learning they involve more independent work, with appropriate guidance.)</p>	
<b>Applied teaching methods</b>	
<ul style="list-style-type: none"> <li>– Reading the scholarly literature and working through it independently</li> <li>– Collecting sources for the end-of-year project (guided by the instructor)</li> <li>– Presenting Buddhist visual art and artists through images, films, and albums</li> <li>– Analytical presentation of Buddhist symbols</li> </ul>	
<b>Assessment and Evaluation System</b>	
<p>Students undertake a group project (under the continuous guidance of the instructor, who announces the next milestone from one session to the next), in which they create a poster presentation about an artwork or a “website.</p> <p>Part-time: individual or group preparation based on the subject materials, supplementary materials, and scholarly literature.</p>	



Distance learning: reading and working with the sources and texts provided in the Tantár (Knowledge Repository) and active participation in online consultations.

### **Evaluation Criteria:**

Excellent:

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

Good:

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

Satisfactory:

- project work well executed (70–79%),
- a group project based on weak literature / sources or underdeveloped individual insights (much uncertainty in the presentation),
- project work well executed (90%), with the individual contributions blurred together),

Pass:

- project work well executed (60–69%),
- a rough-and-ready group project based on general knowledge (awkward presentation; individual contributions impossible to disentangle),

Fail:

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

### **Literature**

#### **Required Reading:**

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

#### **Recommended Reading:**

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

### **Skills and Competencies**

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

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

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

**Course Coordinator:** Pandita Botond Szathmári

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

<b>Tibetan Buddhism 3. (Rituals)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 70% 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> 5. semester	
<b>Course objectives</b>	
The aim of the course is that, by learning a short rite (Guru Rinpoche pūjā), the student becomes able to practise independently, understands the role of body, speech, and mind in practice, and can apply the basic principles of ritual in everyday life, integrating them into their lifestyle.	
<b>Course content</b>	
Tibetan Buddhism is renowned for its rich ceremonial practices: Mahāyāna pūjās (various offerings, purification rituals, receiving blessings), tantric empowerments, sādhanas, and even the fire rituals of the various enlightened activities—pacifying, increasing, consecrating, and subjugating—are all important parts of Tibetan Buddhist practice. Over the course, the student first learns the significance of rituals, then becomes familiar with the characteristic features of Buddhist rites. After the introduction, they study the basic concepts of Tibetan ritual theory, ritual modes, and implements, followed by learning a simple rite. The principal elements of Mahāyāna ritual forms—the pūjās—and, finally, Vajrayāna rituals—the sādhanas—are presented.	
<b>Applied teaching methods</b>	
The rite is a group practice, so cooperation and mutual support will be important. We follow the traditional teaching model—explanation, practice, explanation, practice—with repetition as a crucial factor.	
<b>Assessment and Evaluation System</b>	
Presentation of the rite learned in class, or an oral exposition of a chosen topic—a presentation delivered before the other students (PowerPoint).	
<b><u>Evaluation Criteria:</u></b> Excellent: - exam score above 90%, – and excellent preparation and in-class work, – and an excellent level of knowledge, Good: - Exam score between 80–89% – and good preparation and in-class work, – and a good level of knowledge Satisfactory: - Exam score between 70–79%, – or fluctuating preparation and in-class work, – or an average level of knowledge, Pass:	

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

Fail:

- Exam score below 60%,
- or insufficient preparation and in-class work,
- or an insufficient, non-assessable level of knowledge.

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

Distance learning: reading and working with the sources and texts provided in the Tantár (Knowledge Repository) and active participation in online consultations.

## Literature

### Required Reading:

Dzsongon Kongtrül 2001. A bizonyosság fáklyája. Budapest-Tar: Buddhista Meditáció Központ-Karma Ratna Dargye Ling-Tibeti Karma Kagyü Hagyomány

Jamgon Mipham 2015. White Lotus: An Explanation of the Seven-Line Prayer to Guru Padmasambhava. Boston and London: Shambhala  
Buddhávátamszaka szútra (Szamantabhadra ima)

### Recommended Reading:

Prayer to Tārā: A Sevenfold Supplication for Protection by Drikung Kyobpa Jikten Sumgön (Lotsawa House translation by by Sean Price, 2020)

Rene de Nebesky-Woykowitz, PhD. 1993. Oracles and Demons of Tibet. The Cult and Iconography of the Tibetan Protective Deities. Katmandu: Book Faith India

## Skills and Competencies

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

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

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

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

**Course Coordinator:** Pandita Botond Szathmári

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

## 1.9. Applied Buddhism

**Field of Study:** Tibetan Buddhism 1-4.

**Credit Range:** 15 credits

**Courses:**

- Applied Buddhism 1. (Basics of Meditation)
- Applied Buddhism 2. (Buddhist Psychology)
- Applied Buddhism 3. (Buddhism and Society)
- Applied Buddhism 4. (Giving Dharma Talks)

Applied Buddhism 1. (Basics of Meditation)		Credits: 3
<b>Course classification:</b> compulsory		
<b>Training type:</b> 70% 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 primary aim of the course is to present the fundamental practices of Buddhist meditation to both newcomers to Buddhism and those who already have experience. It seeks to provide students with a theoretical grounding and practical experience that will enable them to gain an overall view of the practices of the various Buddhist traditions, and to perform the basic meditations independently.		
<b>Course content</b>		
<p>With the help of the course, students will clarify what meditation generally means and in what sense it differs from the functioning of ordinary, everyday mental processes. In this context they become acquainted with the basic meditation practices characteristic of the various Buddhist traditions, gaining an insight into Buddhism's culture of meditation.</p> <ol style="list-style-type: none"> <li>1. Introduction: the meaning of meditation in today's culture</li> <li>2. Theory and practice; the role of meditation in Buddhism</li> <li>3. Beginning meditation: stress as a source of suffering</li> <li>4. Foundational Buddhist meditations; establishing mindfulness in Theravāda Buddhism</li> <li>5. The collectedness of mind; cultivating concentration</li> <li>6. Vipassanā and insight meditations</li> <li>7. Compassion and mettā meditation</li> <li>8. Foundations of Mahāyāna meditations</li> <li>9. Practising the pāramitās and emptiness meditation</li> <li>10. A glimpse into the world of Zen meditation</li> <li>11. Introduction to Vajrayāna methods</li> <li>12. Lojong and tonglen meditations</li> <li>13. The five elements: theory and practice</li> <li>14. Visualisations and inner refuge</li> </ol>		
<b>Applied teaching methods</b>		

In the course, students learn to translate the theoretical descriptions of meditations into practice and to practise them in class. In this context, they select several of the meditations performed during the sessions and, drawing on their experience, deepen their understanding of their structure and principal characteristics. Practising self-reflection plays an important role in the meditations undertaken, as does the verbal articulation of inner experiences and their sharing with other members of the group.

### **Assessment and Evaluation System**

In this course, students become acquainted with the theory of Buddhist meditations and, alongside acquiring theoretical knowledge, take part in group meditation practice. During the theoretical discussions, students actively engage in interpreting the explanations and share the experiences gained during meditation, thereby cultivating inner self-reflection. The instructor's assessment is based primarily on active in-class participation and on preparing a report that summarises these experiences.

#### **Evaluation Criteria:**

Excellent:

- Excellent preparation and in-class work,
- Preparing a written report on meditation experiences
- Full command of the meditation form
- Excellent application of the techniques presented

Good:

- Good preparation and present at 75% of classes,
- Satisfactory proficiency in the meditation technique,
- Satisfactory application of the meditation techniques taught.

Satisfactory:

- participation in classes and attendance at 60% of sessions
- acquisition of the meditation form with assistance
- basic application of the meditation techniques.

Pass:

- Passive participation in classes and attendance at 60% of sessions
- incomplete mastery of the meditation form
- incomplete application of the meditation techniques.

Fail:

- Inadequate preparation and absence from classes.
- Neglecting to maintain a meditation journal,
- Disregarding the rules of the meditation technique,
- inappropriate application of the meditation techniques taught.

### **Literature**

#### **Required Reading:**

Goleman, Daniel, Coknyi Rinpocse 2023. A meditáció ajándéka - Belső béke és együttérzés. Budapest: Open Books.

Khenpo Tsultrim Gyamtso Rimpoche, Ven. 1997. A buddhista ürességmeditáció fokozatai. Budapest: Orientpress.

Nyanaponika Thera 1994. Satipatthana – A buddhista meditáció szíve. Budapest: Orientpress.

#### **Recommended Reading:**

Brasington, Leigh 2021. A helyes összpontosítás. Budapest: KAI Consulting Kft.

Goleman, Daniel 1998. Különleges tudatállapotok a buddhizmusban. Budapest: Buddhista Misszió.

### **Skills and Competencies**

#### **Knowledge:**

The student can take an active part in the group practice of Buddhist meditations and possesses the inner discipline and mental collectedness needed to sustain inner processes. They are able to generate a “meditative state” on their own, within which self-reflection and the various Buddhist operations of a conscious inner life can be carried out.

#### **Abilities:**

Able to articulate verbally the experiences gained during foundational Buddhist meditations and to compare them with other mental operations, such as thinking and conceptual processing. Able to maintain an active, attentive state during guided and group meditations. Able to interpret independently the inner experiences arising during practice in line with the guidance given for the meditations.

#### **Attitude:**

On the strength of the experience gained in the course, strives for self-understanding and the deepening of self-knowledge. Adopts an expanded sense of self-knowledge that fosters openness to following the mental processes made accessible through Buddhist meditation.

#### **Autonomy and responsibilities:**

Acts responsibly in interpreting Buddhism in the light of the experiences gained on the course. Leads by example in their way of life: through meditation practice they attain a deeper understanding and direct experience of theoretical knowledge, and thus approach others with a helpful disposition.

**Course Coordinator:** Dr. Norbert Németh PhD MCU

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

<b>Applied Buddhism 2. (Buddhist Psychology)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 70% 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 an overview of Buddhist teachings on mind and personality and to explore the mechanisms of mental processes. Within this scope it examines the similarities and major differences between Buddhist and Western psychologies, and considers how the perspective of Buddhist psychology can be applied in everyday life.</p>	
<b>Course content</b>	
<p>In this course, students can acquire several foundational terms of psychological self-knowledge, which they can use effectively to understand and apply Buddhist teachings. After becoming familiar with the major schools of Western psychology, we gain a glimpse into the experience of Buddhist awakening through accounts of suffering and happiness and the triad of thinking–feeling–willing.</p> <ol style="list-style-type: none"> <li>1. Introduction, self-reflection, healthy and disordered functions of personality</li> <li>2. Psychological schools and basic concepts 1: psychoanalysis, behaviourism, and the cognitive model</li> <li>3. Psychological schools and basic concepts 2: humanistic and existential psychology</li> <li>4. Ego, individual, person, and the “pain-body” as a source of suffering</li> <li>5. The “healthy adult” model: the functioning of the skandhas and the balance of cognition, feeling, and will</li> <li>6. Cognitive perspectives: our “wounds” and “boundaries” in the light of Buddhism</li> <li>7. Mapping feelings, and Buddhist and psychological accounts of negative emotions</li> <li>8. Interpretations of depression and suffering</li> <li>9. Positive emotions, capacity for joy, and happiness from the perspectives of current scientific research and Buddhism</li> <li>10. Intention, willpower, and aspiration in general</li> <li>11. Psychological research on intention and self-control</li> <li>12. The meaning of karma and fate in Buddhism and psychology</li> <li>13. The inner experience of Buddhist awakening</li> <li>14. Awakening as the dissolution of identifications</li> </ol>	
<b>Applied teaching methods</b>	
<p>Brief summaries of the contents of works related to the lecture; joint discussion of the questions that arise; fostering inner reflection; reading basic specialist texts in English. The lecture topics help inner reflection to come to the fore in students’ processes of self-knowledge.</p>	
<b>Assessment and Evaluation System</b>	
<p>At the end of the course there will be an oral examination, during which the student demonstrates their knowledge by elaborating on a topic chosen from the predefined themes covered in the seminar.</p>	



**Evaluation Criteria:****Evaluation Criteria:**

Excellent: exam score above 90%

Outstanding preparation and in-class work,

Excellent level of knowledge, analytical skills, and argumentation ability  
and the combination of these factors

Good:

- Exam score between 80–89%

Good preparation and in-class work,

Good level of knowledge, analytical skills, and argumentation ability (minor 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:**

Atkinson, R. L., Hilgard E., & Smith, E. E. (2005). Pszichológia. Budapest: Osiris Kiadó.

Goleman, Daniel. (2011). Romboló érzelmek: Hogyan legyünk úrrá rajtuk? Tudományos beszélgetések a Dalai Lámával. Trivium Kiadó.

Porosz Tibor 2021. A buddhista pszichoterápia. Budapest: A Tan Kapuja.

**Recommended Reading:**

Adyashanti 2015. Az üresség tánca. Budapest: Ursus Libris.

Őszentsége a Dalai láma, & Cutler, H. C. (2002). A boldogság művészete: Kézikönyv az élethez (3. kiad.). Trivium Kiadó.

**Skills and Competencies**

Knowledge:

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

**Abilities:**

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

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

**Attitude:**

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

**Autonomy and responsibilities:**

On the basis of theoretical knowledge and practical experience, participates responsibly in debates arising from differences of opinion and seeks to bring opposing standpoints together on a consensual basis. In their own statements, takes care to keep self-assertion and connection and accommodation to others in proper balance.

**Course Coordinator:** Dr. Norbert Németh PhD MCU

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

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

by multiple sources, as well as a well-structured and excellently presented short lecture or project (with individual contributions clearly distinguished).

Good: Analysis based on fewer sources (2–3), an inspiring but rather idea-level case study with limited references, or a short lecture supported by a few sources (possibly with slight uncertainties in delivery), or a project (where individual contributions are not entirely clear). Satisfactory: Analysis based on a single source, presentation of freely developed ideas in structured form but without references, or a short lecture relying on one source (possibly with uncertainties in delivery), or a project (where individual contributions tend to blend together). Pass: Analysis based on general knowledge, freely developed ideas presented in a somewhat disorganised but still interpretable manner, or a short lecture relying on general knowledge (possibly with a difficult delivery), or a project (where individual contributions are incomplete).

## Literature

### Required Reading:

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

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

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

### Recommended Reading:

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

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

## Skills and Competencies

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

**Course Coordinator:** Gábor Zsolt Karsai PhD Candidate

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

<b>Applied Buddhism 4. (Giving Dharma Talks)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 70% 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> 6. semester	
<b>Course objectives</b>	
<p>Preparing future Buddhist teachers to be able to independently deliver a lecture in a chosen subject area that faithfully reflects both the traditional forms and the spirit of the Buddhist teaching. They should be able to give concise or more detailed answers to questions, clearly explain briefly presented or misunderstood details, defend their standpoint in debate with calm reasoning, all the while keeping in mind the teaching on right speech (avoiding false, malicious, harsh, and unnecessary speech).</p>	
<b>Course content</b>	
<p>Topics briefly covered in the theoretical introduction:  The main methods of transmitting the Buddha's Teaching and their practical application; possibilities for localisation under present Hungarian conditions. The Buddha's discourses (Dhamma-desanā), that is, the exposition of the Teaching, and his pedagogical method (upāya-kosalla, Skt. upāya-kausalya), together with the explanations added by the early tradition. Monastic teaching in early Buddhism. The culture of monastic debate and its everyday application. The rules of classical Buddhist debate and their living practice today. Experiments to develop contemporary practices for speakers and listeners that fit within the tradition, in order to pass on the Teaching as effectively as possible. In 90% of classes students independently present a "Transmission of the Teaching" to the group (PPT, Prezi, etc.) on a topic agreed in advance with the instructor. Depending on cohort size and study format, each student has a maximum of 10–20 minutes. After the presentation there is a brief, collective oral evaluation and workshop-style discussion based on predefined criteria.</p> <ol style="list-style-type: none"> <li>1. General introduction</li> <li>2. The actors in the transmission of the Teaching</li> <li>3. Criteria for the transmission of the Teaching</li> <li>4. Modes, methods, and tools of the transmission of the Teaching</li> <li>5. Speaker and listener attitudes</li> <li>6. Evaluation criteria for teaching talks</li> <li>7. Presentations and workshop work</li> </ol> <p>In full-time study, each topic is covered in a double session.</p>	
<b>Applied teaching methods</b>	
<p>Oral presentation  Digital presentation  Classroom debate  Group work  Group discussion of emerging questions</p>	
<b>Assessment and Evaluation System</b>	

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

As presenters, their task is to deliver a Buddhist-themed talk that either seeks solutions to a general or current issue, or introduces a specific Buddhist philosophical or practical topic. After the presentation, the presenter endeavours to answer questions related to the talk.

Participants listen attentively to the video presentations, support the presenter with questions, and briefly reflect on the presentation's strengths and areas for development.

During the semester, students must also prepare short written reflections on three presentations of their choice that were delivered or uploaded.

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

Criteria

a. a. Merits of the presentation

b. Any elements to improve or develop

c. Questions arising from the topic and guiding suggestions

### **Evaluation Criteria:**

The course requirements consist of two main components:

1. Attendance in person, active class participation, and delivery of an independent 10–20-minute presentation supported by digital tools (PPT, Prezi, etc.), followed by discussion of questions raised in the group. (For distance and correspondence study, participation may take place live online and/or through a live online “Transmission of the Teaching” presentation.)

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

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

Excellent:

– At least 80% attendance with active and supportive participation.

– Outstanding preparation and presentation delivery.

– Excellent use of scholarly sources and excellent digital competence.

– High-quality, appropriately detailed written summary and reflections (submitted during the semester).

Good:

– Acceptable level of absence, active participation in class.

- Exam score between 80–89%

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

– Well-prepared presentation of good quality.

– Good use of sources and good digital competence

– Written summary and reflections of good quality and appropriate length (submitted during the semester)

Satisfactory:

– Acceptable level of absence, moderate classroom activity

– Exam score between 70–79%.

– Inconsistent preparation and classroom work.

- Inconsistent preparation and in-class work,

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

– Analysis based on weak sources or undeveloped personal insights; structured but unreferenced free-flow ideas

- Individual presentation or group project based on weak sources or undeveloped ideas (considerable uncertainty in presentation, individual contributions blurred).
- Mixed-quality use of sources and moderate digital competence.
- Written summary and reflections of average quality and shorter length (submitted during the semester)

Pass:

- Acceptable level of absence
- Exam score between 60–69%,
- Poor preparation and in-class work,
- Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)
- Superficial analysis based on general knowledge, free-flow ideas presented in a disorganised but still interpretable manner.
- Weak individual presentation or group project based on general knowledge, poorly prepared (difficult delivery, individual contributions indecipherable).
- Or a combination of these factors
- or the combination of these factors

Fail:

- Exceeding the permitted absence limit.
- Exam score below 60%,
- Inadequate preparation and in-class work,
- Inadequate, unassessable level of knowledge
- Incoherent analysis / individual presentation, or written submission of unassessable quality, or presentation/written work generated exclusively by artificial intelligence.
- or the combination of these factors

## Literature

### Required Reading:

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

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

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

### Recommended Reading:

Dhammapada - Az erény útja = Főrész László (ford) 2012: Dhammapada - Az erény útja. Aruna Ratanagiri Buddhist Monastery: Aruna Publications.

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

## Skills and Competencies

Knowledge:

Possesses knowledge of Buddhist technical terms in Pali and Sanskrit.

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

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

Abilities:

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

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

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

Able to independently prepare an audiovisual presentation using digital tools.

Able to respond thoughtfully and professionally to questions.

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

Attitude:

Open to examining emerging problems and considering the questions raised.

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

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

Approaches

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

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

They strive to solve problems independently or,

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

Interprets continuous personal learning as serving the common good.

Autonomy and responsibilities:

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

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

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:** Gábor Zsolt Karsai PhD Candidate

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



## 1.10. Fundamentals of Philosophy of religion

**field of study** Basics of Religious Theory 1-3

**Credit Range:** 12 credits

**Courses:**

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

Basics of Religious Theory 1. (Introduction to Philosophy)	Credits: 4
<b>Course classification:</b> compulsory	
<b>Training type:</b> 70% 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>	
To familiarise students with the classic questions and principal themes of philosophy.	
<b>Course content</b>	
The course introduces the nature of philosophical thinking through a closer examination of several classical philosophical problems. It explores areas of European philosophy that may also be of value to those interested in Buddhist philosophy. The problems addressed include: What is truth? Does the external world exist? Is certain knowledge accessible to us? Does time exist, and if so, what is its nature? What is the realist theory of possible worlds about? Why is there something rather than nothing? Is free will compatible with determinism?	
<b>Applied teaching methods</b>	
During class, the instructor uses the following teaching methods: Oral presentation, – classroom debate – reading/processing source texts, – argumentation, analysis (in writing or orally), – introduction of philosophical terminology. Expected of the student: – independent reading and processing of the source text, – library and internet research, – active class participation.	
<b>Assessment and Evaluation System</b>	
Oral examination.	
<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,  
- or the combination of these factors  
Good:  
- Exam score between 80–89%  
Good preparation and in-class work,  
Good level of knowledge, analytical skills, and argumentation ability (minor uncertainty)  
- or the combination of these factors  
Satisfactory:  
- Exam score between 70–79%,  
- Inconsistent preparation and in-class work,  
- Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty)  
- or the combination of these factors  
Pass:  
- Exam score between 60–69%,  
- Poor preparation and in-class work,  
- Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)  
- or the combination of these factors  
Fail:  
- Exam score below 60%,  
- Inadequate preparation and in-class work,  
- Inadequate, unassessable level of knowledge  
- or the combination of these factors

## Literature

### Required Reading:

Platón 2018. Az állam 7. könyv. Budapest: Atlantisz Könyvkiadó. 357-364.  
Putnam, H. 2001. Agyak a tartályban, in. Magyar Filozófiai Szemle (1-2.) 1-22.  
Augustinus, A. 1982. Vallomások, 11. könyv. Budapest: Gondolat Könyvkiadó. 344-380.

### Recommended Reading:

Lewis, D. 2004.: Lehetséges világok, in. Farkas K.-Huoranszki F (szerk.) Modern metafizikai tanulmányok. Budapest: ELTE Eötvös Kiadó, 91-98.  
Ayer, A.J. 2004.: Szabadság és szükségszerűség, in. Farkas K.-Huoranszki F. (szerk.) Modern metafizikai tanulmányok. Budapest: ELTE Eötvös Kiadó, 165-173.

## Skills and Competencies

### Knowledge:

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

Abilities: The student acquires the method of analytical text reading, and is able to independently process philosophical texts that are technically less complex. Their thinking

becomes both open and critical, and they develop the ability to approach different systems of thought comparatively. In the course of their studies, they use information and communication tools, networks, and functions.

Attitude:

The student strives for self-knowledge and the deepening of self-understanding, and also for solving problems independently or, where their abilities and knowledge are insufficient, in cooperation with others.

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

Autonomy and responsibility:

They conduct their life in accordance with the pursuit of knowledge and understanding, setting an example for others in this regard.

**Course Coordinator:** Dr. Dénes Schreiner, PhD

**Instructor Involved in Teaching the Course:** Dr. György Balikó, PhD

<b>Basics of Religious Theory 2. (Introduction to Religious Studies)</b>	<b>Credits: 4</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 70% 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>	
To familiarise students with the classic questions and principal themes of philosophy.	
<b>Course content</b>	
<p>The course introduces the nature of philosophical thinking through a closer examination of several classical philosophical problems. It explores areas of European philosophy that may also be of value to those interested in Buddhist philosophy. The problems addressed include: What is truth? Does the external world exist? Is certain knowledge accessible to us? Does time exist, and if so, what is its nature? What is the realist theory of possible worlds about? Why is there something rather than nothing? Is free will compatible with determinism?</p>	
<b>Applied teaching methods</b>	
<p>During class, the instructor uses the following teaching methods:</p> <p>Oral presentation,</p> <ul style="list-style-type: none"> <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>	
<p>Oral examination.</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>Excellent level of knowledge, analytical and argumentative skills,</p> <ul style="list-style-type: none"> <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> <p>Good level of knowledge, analytical skills, and argumentation ability (minor uncertainty)</p> <ul style="list-style-type: none"> <li>- or the combination of these factors</li> </ul> <p>Satisfactory:</p>	

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

Pass:

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

Fail:

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

## Literature

### Required Reading:

Platón 2018. Az állam 7. könyv. Budapest: Atlantisz Könyvkiadó. 357-364.  
 Putnam, H. 2001. Agyak a tartályban, in. Magyar Filozófiai Szemle (1-2.) 1-22.  
 Augustinus, A. 1982. Vallomások, 11. könyv. Budapest: Gondolat Könyvkiadó. 344-380.

### Recommended Reading:

Lewis, D. 2004.: Lehetséges világok, in. Farkas K.-Huoranszki F (szerk.) Modern metafizikai tanulmányok. Budapest: ELTE Eötvös Kiadó, 91-98.  
 Ayer, A.J. 2004.: Szabadság és szükségszerűség, in. Farkas K.-Huoranszki F. (szerk.) Modern metafizikai tanulmányok. Budapest: ELTE Eötvös Kiadó, 165-173.

## Skills and Competencies

Knowledge:

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

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

Attitude:

The student strives for self-knowledge and the deepening of self-understanding, and also for solving problems independently or, where their abilities and knowledge are insufficient, in cooperation with others.  
 if their abilities and knowledge are insufficient, in collaboration with others.

Autonomy and responsibility:

They conduct their life in accordance with the pursuit of knowledge and understanding, setting an example for others in this regard.

**Course Coordinator:** Dr. Dénes Schreiner, PhD

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

<b>Basics of Religious Theory 3. (Introduction to Cultural Theory)</b>		<b>Credits: 4</b>
<b>Course classification:</b> compulsory		
<b>Training type:</b> 70% 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>As an introduction, the course clarifies the similarities and differences between cultural anthropology and related social sciences (sociology, ethnography), and presents its key principles. It then discusses the main fields of inquiry within cultural anthropology. In doing so, it seeks to overcome rejection of unfamiliar cultural patterns, thereby preparing the ground for a deeper understanding of Asian Buddhist cultures.</p>		
<b>Course content</b>		
<p>What is Cultural Anthropology?</p> <ul style="list-style-type: none"> <li>– its concept and subject matter, and its place among the social sciences,</li> <li>– otherness and ethnocentrism.</li> </ul> <p>The main principles of cultural anthropology:</p> <ul style="list-style-type: none"> <li>– holistic perspective,</li> <li>– comparative method,</li> <li>– relativism.</li> </ul> <p>Ethnological research:</p> <ul style="list-style-type: none"> <li>– fieldwork,</li> <li>– participant observation,</li> <li>– field notes (emic and etic perspectives),</li> <li>– types of interviews, oral history,</li> <li>– the tasks of the anthropologist.</li> </ul> <p>What is culture?</p> <ul style="list-style-type: none"> <li>– the concept of culture (E. B. Tylor, Fr. Boas, R. Linton, M. Mead, B. Malinowski, M. Harris, B. Tylor, Fr. Boas, R. Linton, M. Mead, B. Malinowski, M. Harris, Birket-Smith, C. Geertz),</li> <li>– external and internal conditions of culture,</li> <li>– the model of culture (R. Benedict),</li> <li>– the question of cultural development,</li> <li>– “savages” and the “civilised”,</li> <li>– the spread of culture, acculturation,</li> <li>– ethnicity, that is, the question of ethnic belonging,</li> <li>– socialisation, adaptation, assimilation, segregation, ethnocide, genocide.</li> </ul> <p>Communication and language</p> <p>Communication and language:</p> <ul style="list-style-type: none"> <li>– types of communication (auditory–vocal, visual, olfactory, tactile, gustatory),</li> <li>– human language,</li> <li>– human language, animal communication,</li> <li>– the four structural levels of language (phonetics/phonology, morphology, syntax, semantics/pragmatics),</li> </ul>		

semantics/pragmatics),

- semantic space (Ch. Osgood),
- sociolinguistics
- language and culture
- the equality of languages
- language family, language, dialect (dialect, sociolect)
- linguistic relatedness
- writing.

Economic systems

- Types of adaptation:
- foragers, hunters, horticulture, pastoralism (nomadic, transhumant), intensive agriculture, industrial production,
- exchange, trade, money,
- division of labour.

Political systems

- Non-centralised societies: bands, tribes,
- Centralised societies: chiefdom, state (traditional, modern),
- social hierarchy.

Law, custom, and morality

Kinship systems

- descent groups (patrilineal descent, matrilineal ambilineal descent, bilateral descent),
- lineage,
- clan,
- clan,

Groups not based on kinship

Marriage and family – monogamy, serial monogamy, polygamy, polygyny, polyandry, group marriage,

- classification of marriage by social status,
- ghost marriage,
- forms of exchange at marriage (bridewealth, bride service, dowry, gift exchange, bride capture),
- extramarital sexual relations,
- distinctive sexual customs.

Education

Clothing, tattooing, body modification

Dwellings, transport

Anthropology of religion

- ritual,
- initiation rites,
- characteristics of myths,
- basic concepts of the anthropology of religion,
- magic,
- witchcraft,
- medicine man,
- shamanism.

Death, burial, mourning

- anthropophagy.

Arts

- the aesthetic object as a cultural entity,



– aesthetic experience in another culture,  
– folklore, folklorism, and folklorisation.  
Culture and ecology.

### **Applied teaching methods**

By its nature, the module is built primarily around lectures, as for most first-semester students this is an entirely new area, since such subjects are only rarely taught in public education.

### **Assessment and Evaluation System**

colloquium

#### **Evaluation Criteria:**

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

.  
For a mark of 5, beyond an excellent exposition of the topic, the student is expected to discern discern similarities and differences among diverse cultural solutions.

For a good (4), a solid, well-developed treatment of the topic is sufficient; a satisfactory (3) is awarded when the treatment is incomplete and interpreting the concepts poses difficulties. A pass (2) is awarded if the student only has only a vague understanding of the topic. If even this is not achieved, the student receives a mark of 1.

### **Literature**

#### **Required Reading:**

Hollós Marida: Bevezetés a kulturális antropológiába. 1993. Budapest: ELTE-BTK Kulturális

Antropológia

Lévi-Strauss, Claude: Faj és történelem. 1999. Budapest: Napvilág K.

Szathmári Botond: Az emberi kultúra ezer arca. Bevezetés a kulturális antropológiába. (elektronikus jegyzet) 2021. Dharma Gate Buddhist College

#### **Recommended Reading:**

If even this is not achieved, they receive a fail (1). Bevezetés a szociálanropológiába. 2009. Budapest: Gondolat K.

Haller, Dieter: Etnológia. 2007. Budapest: Athenaeum 2000.

### **Skills and Competencies**

Knowledge:

Has comprehensive knowledge of the concept of culture and of the equal value of cultural patterns. Possesses an overview of the patterns that emerge across different areas of culture. Uses the fundamental concepts of the social sciences with practical proficiency.

Abilities:

Understands and utilizes the online and printed literature of their field in both Hungarian and foreign languages (primarily English).

They possess knowledge of effective information retrieval and processing related to their area of expertise.

Is capable of applying the specific conceptual framework and perspective of cultural anthropology in the context of different Buddhist cultures.

Attitude:

Open towards cultural patterns different from their own, able to understand why the elements of another culture are the way they are. Does not condemn cultural manifestations that differ greatly from their own.

With the help of the mindset of cultural anthropology, is also able to gain a deeper understanding of their own culture.

Autonomy and responsibilities:

Thinks responsibly when evaluating different cultural patterns and does not make hasty judgements in their interpretation.

**Course Coordinator:** Dr. Dénes Schreiner, PhD

**Instructor Involved in Teaching the Course }**Pandita Botond Szathmári

## 2. Buddhist Meditation Specialisation Course Descriptions

### 2.1. Movement-based meditation

**Field of Study:** Movement Meditation 1-4.

**Credit Range** 5 credits

**Courses:**

- Movement Meditation 1. (Yoga)
- Movement Meditation 2. (Yoga)
- Movement Practice 3. (Chi-kung)
- Movement Practice 4. (Tibetan Yoga)
- Movement Practice 5. (Tibetan Yoga)

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

Demonstration of the practices  
 Instruction in physical exercises  
 Correction of the practices as needed  
 Supplementary theoretical explanation  
 Introduction to terminology  
 Short oral presentation  
 Reading a brief source text

### Assessment and Evaluation System

Active class attendance (80% attendance)

#### **Evaluation Criteria:**

Two-tier assessment, with signature completed:

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

not completed:

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

### Literature

#### **Required Reading:**

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

#### **Recommended Reading:**

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

### Skills and Competencies

Knowledge:

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

Abilities:

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

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

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

They are capable of lifelong learning, planning, and organizing their independent training while utilizing the widest possible range of ever-evolving and accessible resources.

At a more advanced level, they are able to identify their present physical, emotional and mental states, inclinations and attitudes.

Attitude:

They maintain openness, curiosity and sustained attention during practice.

They approach moral, spiritual and historical phenomena,

as well as the resolution of everyday human conflicts

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

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

Autonomy and responsibilities:

They perform every aspect of their independent practice with mindful awareness, patience, acceptance and compassion towards themselves, with full awareness of their own responsibility. Before class begins, they promptly inform the instructor of any physical or mental illness or acute difficulty and consult about the necessary adjustments. They lead their life according to Buddhist ethics and spiritual attitudes, serving as an example to others.

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

**Course Coordinator:** Melinda Mónica Földiné Irtl, PhD Candidate

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

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

Two-tier assessment, with signature completed:

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

satisfactory mastery of the practices presented,

– Satisfactory application of the meditation techniques taught.

not completed:

inappropriate clothing

- Inadequate preparation and passive in-class work,

disregarding the rules of the movement meditation form,

– inappropriate application of the meditation techniques taught.

## Literature

### Required Reading:

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

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

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

### Recommended Reading:

Szvámi Veda Bhárati, 2006. A hatha jóga filozófiája. Budapest: Filosz Kiadó

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

## Skills and Competencies

### Knowledge:

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

### Abilities:

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

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

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

They are capable of lifelong learning, planning, and organizing their independent training while utilizing the widest possible range of ever-evolving and accessible resources.

At a more advanced level, they are able to identify their present physical, emotional and mental states, inclinations and attitudes.

### Attitude:

They maintain openness, curiosity and sustained attention during practice.

### Approaches

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

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

**Autonomy and responsibilities:**

They perform every aspect of their independent practice with mindful awareness, patience, acceptance and compassion towards themselves, with full awareness of their own responsibility. Before class begins, they promptly inform the instructor of any physical or mental illness or acute difficulty and consult about the necessary adjustments. They lead their life according to Buddhist ethics and spiritual attitudes, serving as an example to others.

. Through the physical and spiritual practice of yoga, they gain a profound understanding and direct experience of what they have learned, allowing them to approach others with openness and a willingness to help.

**Course Coordinator:** Melinda Mónica Földiné Irtl, PhD Candidate

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



<b>Movement Practice 3. (Chi-kung)</b>	<b>Credit: 1</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> signature	
<b>Curricular position of the course:</b> 4. semester	
<b>Course objectives</b>	
Independent practice of the qigong exercises learned in the group	
<b>Course content</b>	
General definition and historical overview Fundamental concepts of Qigong Qi and its effects on the body Types of Qigong and its appearance in religious traditions The Great Tree posture, Zhan Zhuang The Eight Brocades sequence, Ba Duan Jin The 12-movement Chen Taiji sequence, Hun Yuan Qigong Comparison of different Qigong sequences The emergence and development of Internal Martial Arts styles The role of Qigong in Buddhist meditation techniques	
<b>Applied teaching methods:</b>	
Active participation in class	
<b>Assessment and Evaluation System</b>	
Based on in-class activity.	
<b><u>Evaluation Criteria:</u></b> - Excellent preparation and in-class work	
<b>Literature</b>	
<b>Required Reading:</b> Mingtang Xu, Berend Róbert 2002. A Chi Kung világa 1. könyv. Bioenergetic Kiadó Pálos István 1993. A kínai légzésterápia : Qigong. Budapest: Magyar Akupunktúra és Moxatherápiás Egyesület Urbán István és Saáry Kornélia 1990. Qi, avagy az életerő megőrzésének ősi, kínai módjai. Sprint kiadó  <b>Recommended Reading:</b> Análajó Szatipattána Szutta 2007. A megvalósítás egyenes útja. Dharma Gate Buddhist College DR. Yang Jwing-Ming 1995. A Nyolc Brokáttekercs : Egészségmegőrző és fejlesztő. Lunarimpex	
<b>Skills and Competencies</b>	
- Performs exercises independantly – Their interests broaden towards less familiar traditions	

<ul style="list-style-type: none"> <li>– They integrate what they have learned into everyday life</li> <li>– They progress through responsible practice</li> </ul>
<b>Course Coordinator:</b> Melinda Mónika Földiné Irtl, PhD Candidate
<b>Instructor Involved in Teaching the Course:</b> Imre Juhász

<b>Movement Practice 4. (Tibetan Yoga)</b>	<b>Credit: 1</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> signature	
<b>Curricular position of the course:</b> 5. semester	
<b>Course objectives</b>	
For the effective practice of meditation—since meditation is linked to the mind, one of the Three Gates—it is essential to also train the body and the breath, which belong to the gates of body and speech. One of the most effective means of applying the path of body and breath is Buddhist yoga.	
<b>Course content</b>	
Having grasped the importance of movement and breath, we begin learning one of the oldest Buddhist yoga systems preserved in Tibet (following the teaching of Namkhai Norbu Rinpoche). Of the 108 practices, the student learns 21 in the first semester and a further 11 in the second.	
<b>Applied teaching methods:</b>	
This is a practice-based subject, with exercises performed mainly through the physical body and the breath. It is therefore essential to imitate the demonstrated movements and to integrate them through repetition. During instruction, it is important that the student learns the practices as precisely as possible, making feedback and corrections from the instructor crucial.	
<b>Assessment and Evaluation System</b>	
Adequate class attendance (75%) is essential for learning and for practising together.	
<b><u>Evaluation Criteria:</u></b>	
Signature, completed:adequate class attendance	
Signature withheld, not completed: insufficient class attendance	
<b>Literature</b>	
<b>Required Reading:</b>	
Csögyal Namkhai Norbu 2009. Jantra Jóga segédlet. Budapest: Magyarországi Dzogcsen Közösség	
Csögyal Namkhai Norbu 2008. Yantra Yoga, the Tibetan Yoga of Movement. Ithaca, New York: Snow Lion Publications	
<b>Recommended Reading:</b>	
Csögyál Namkhai Norbu, Fabio Andrico 2019. A mozgás tibeti jógája. BUdapest: Magyarországi Dzogcsen Közösség	
<b>Skills and Competencies</b>	
Knowledge: The student understands the mechanisms of movement and breathing practices, along with their effects on both body and mind, through direct experiential practice.	

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

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

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

**Course Coordinator:** Melinda Mónika Földiné Irtl, PhD Candidate

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

<b>Movement Practice 5. (Tibetan Yoga)</b>	<b>Credit: 1</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> signature	
<b>Curricular position of the course:</b> 6. semester	
<b>Course objectives</b>	
For the effective practice of meditation—since meditation is linked to the mind, one of the Three Gates—it is essential to also train the body and the breath, which belong to the gates of body and speech. One of the most effective means of applying the path of body and breath is Buddhist yoga.	
<b>Course content</b>	
Having grasped the importance of movement and breath, we begin learning one of the oldest Buddhist yoga systems preserved in Tibet (following the teaching of Namkhai Norbu Rinpoche). Of the 108 practices, the student learns 21 in the first semester and a further 11 in the second.	
<b>Applied teaching methods:</b>	
This is a practice-based subject, with exercises performed mainly through the physical body and the breath. It is therefore essential to imitate the demonstrated movements and to integrate them through repetition. During instruction, it is important that the student learns the practices as precisely as possible, making feedback and corrections from the instructor crucial.	
<b>Assessment and Evaluation System</b>	
Adequate class attendance (75%) is essential for learning and for practising together.	
<b><u>Evaluation Criteria:</u></b>	
Signature, completed:adequate class attendance	
Signature withheld, not completed: insufficient class attendance	
<b>Literature</b>	
<b>Required Reading:</b>	
Csögyal Namkhai Norbu 2009. Jantra Jóga segédlet. Budapest: Magyarországi Dzogcsen Közösség	
Csögyal Namkhai Norbu 2008. Yantra Yoga, the Tibetan Yoga of Movement. Ithaca, New York: Snow Lion Publications	
<b>Recommended Reading:</b>	
Csögyál Namkhai Norbu, Fabio Andrico 2019. A mozgás tibeti jógája. BUdapest: Magyarországi Dzogcsen Közösség	
<b>Skills and Competencies</b>	
Knowledge: The student understands the mechanisms of movement and breathing practices, along with their effects on both body and mind, through direct experiential practice.	

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

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

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

**Course Coordinator:** Melinda Mónika Földiné Irtl, PhD Candidate

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

## 2.2. Buddhist meditation and retreat

**Field of study:** Buddhist meditation and retreat

**Credit Range:** 15 credits

**Courses:**

- Buddhist meditation and retreat 1. (Theravada )
- Buddhist meditation and retreat 2. (Zen)
- Buddhist meditation and retreat 3. (Zen)
- Buddhist meditation and retreat 4. (Tibetan)
- Buddhist meditation and retreat 5. (Tibetan)

<b>Buddhist meditation and retreat 1. (Theravada )</b>		<b>Credits: 3</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 course offers a brief introduction, with practical guidance, to the often distinctive and surprising meditation methods of outstanding teachers and renowned meditation masters from traditional Theravāda countries (Sri Lanka, Thailand, Myanmar, Laos and Cambodia). In doing so, it illustrates a key feature of the Buddha's teaching: its deep sensitivity to the specific circumstances in which the Dharma appears. The introduction to the skilful means (upāya kauśalya) of transmitting meditative methods rooted in the Theravāda tradition is intended primarily to support those who are new to Buddhism but have not yet found the form of practice most suitable for themselves.</p> <p>The two-day retreat provides insight into the effects of intensive practice. It offers participants a taste of the structure and rhythm of Theravāda-style communal retreats. It also serves both as preparation and encouragement for more committed independent practice, and/or supports participants in gaining a deeper, experiential understanding of the teachings. In addition, it motivates participation in traditional retreats. The retreat provides an opportunity to practise the Five and the Eight Precepts and to experience the values of the Buddhist saṅgha. Exploring, understanding and applying the rules of the path and the community in practice helps to stabilise meditative training.</p> <p>Through the combined presentation of theoretical and practical knowledge, the course aims to foster in participants an open, flexible, compassionate and ethical attitude towards themselves and all sentient beings.</p>		
<b>Course content</b>		
<p>The course includes, beyond class attendance, active participation in a compulsory two-day Theravāda-oriented retreat organised by the institution during the given semester, as an intensive meditation practice. On this basis the workload is 60 hours, corresponding to the credit value.</p> <p>The syllabus below serves only as guidance. The teacher will choose flexibly—according to the cohort's interests and the Pāli source texts covered in other courses—the meditation</p>		

methods presented in the current course (static or dynamic; with an external or internal object; of a samatha or vipassanā character, etc.).

1. General introduction: Theravāda masters; fundamental types of meditation
2. The four protective practices
3. Mettā meditation (variations for cultivating loving-kindness)
4. Luangpor T. Jittasubbhō: Mahāsati meditation
5. S. N. Goenka: S. Vipassanā
6. Anussati (recollection) practices
7. Kasiṇa meditation
- (8. Insight Dialogue technique)

In the full-time programme, we devote a double class period to each topic.

### **Applied teaching methods:**

Frontal teaching, oral presentation  
Practical demonstration  
Collective meditation practice  
Joint study of audio-visual materials  
Introduction to Buddhist/philosophical terminology  
Group discussion and evaluation

### **Assessment and Evaluation System**

Criteria for completing the 2-day meditation retreat:

- 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.

The seminar concludes with a practical grade, which can be obtained through a mid-term or final written assignment. Written assignment requirements:

An independent paper of 3–4 pages, edited in line with institutional standards, including accurate source references, and containing the student's own reflections. The use of artificial intelligence is not recommended; if it proves necessary for processing foreign-language sources, it may be used, but only with double verification, critical review, and precise clarification of technical terms according to The Lexicon of Buddhism (Hungarian edition by Tibor Porosz).

### **Evaluation Criteria:**

Excellent:

- active participation in the Theravāda meditation retreat (both days in full)
- exam score above 90%,
- Excellent preparation and in-class work,
- a written work of excellent quality, meeting both content and formal requirements, reflecting on personal experience, and—beyond presenting the source (teacher, lineage, etc.) and the specific method—also integrating personal reflections.
- translation from a foreign-language source on the chosen practical method with minimal errors,
- use of professionally reliable source literature and internet sources with accurate referencing,
- or the combination of these factors

Good:



- active participation in the Theravāda meditation retreat (both days in full)
- Exam score between 80–89%
- Good preparation and in-class work,
- a written work of good quality, meeting both content and formal requirements, reflecting on personal experience, and—beyond presenting the source (teacher, lineage, etc.) and the specific method—also integrating personal reflections.
- translation from a foreign-language source on the chosen practical method with an acceptable number of errors, with the overwhelming majority of sources being professionally reliable
- or the combination of these factors

**Satisfactory:**

- active participation in the Theravāda meditation retreat (both days in full)
- Exam score between 70–79%,
- inconsistent preparation and participation during classes
- a translation of the chosen practical method from a foreign-language source at a medium level, with several errors
- lack of reflection on personal experience, incomplete presentation of the source (teacher, lineage, etc.) and the specific method, absence of personal opinion, mixed use of credible and professionally questionable sources
- or the combination of these factors

**Pass:**

- active participation in the Theravāda meditation retreat (both days in full)
- Exam score between 60–69%,
- weak preparation and passive class participation
- weak written assignment and translation, with numerous errors
- inappropriate use of artificial intelligence and inclusion of information from other professionally questionable internet sources
- or the combination of these factors

**Fail:**

- failure to meet the retreat participation requirement in full and/or
- Exam score below 60%,
- insufficient preparation and passive class participation
- unacceptable written assignment full of errors, faulty translation, use of professionally questionable sources, unverified content generated by artificial intelligence
- or the combination of these factors

## **Literature**

### **Required Reading:**

1. Porosz, Tibor 2018. A Buddhizmus lexikona. A Buddha tanítása és a théraváda irányzat szakszavai. Budapest: A Tan Kapuja Buddhista Egyház.
2. Kornfield, Jack 2019. Az élő Dharma. Budapest: Buddhista Vipasszana Alapítvány.
3. Pandita, Sayādaw U 2010. Még ebben az életben. A Buddha tanítása a megvilágosodás eléréséhez (ford. Schütz J. István). Budapest: Buddhista Vipassana Alapítvány-A Tan Kapuja Buddhista Egyház.

### **Recommended Reading:**

1. Dhammasami, Khammai 2018. Tudatos jelenlét könnyedén. Budapest: Vipasszana Alapítvány.

2. Hart, William 2002. Az élet művészete. Vipasszaná meditáció S. N Goenka tanítása szerint (ford. Szegedi András-Gánti Bence-Ujlaki Ildikó). Budapest: Ursus Libris.

### **Skills and Competencies**

#### **Knowledge:**

They become familiar with and acquire the fundamental Pāli terms of Theravāda meditation methods, their categories, main characteristics, the most frequently practised techniques, and some related interpretations based on the unique approaches of contemporary teachers. On the basis of their own meditation experience, they are able to put the studied methods to the test of practice.

They have an overview of the key issues of their field and the differences between perspectives.

#### **Abilities:**

The student becomes capable of receiving and impartially examining distinctive meditation methods—sometimes quite different from those previously learned—and of comparing them with the fundamental meditation methods studied (Satipaṭṭhāna, Ānāpānasati, Vipassanā).

They are able to select, read and interpret essential foreign-language literature in the field. In at least one foreign language, they acquire a reliable command of the key technical terms of their discipline and their usage.

Applies information and communication tools, networks, and functions to find specialised texts within the field.

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

#### **Autonomy and responsibilities:**

They perform every aspect of their independent practice with mindful awareness, patience, acceptance and compassion towards themselves, with full awareness of their own responsibility. Before class begins, they promptly inform the instructor of any physical or mental illness or acute difficulty and consult about the necessary adjustments.

Through specific tasks, they develop reading comprehension and writing skills.

They cultivate critical sense and thinking in relation to reliable sources.

They remain open to research-based solutions to problems.

They always follow the practice protocol.

During group practice, they aim to cultivate both outer and inner silence. They accept and respect any individual modifications suggested by the teacher for the practices. They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others.

Interprets continuous personal learning as serving the common good. With knowledge of traditional Buddhist practices, they apply a health-preserving outlook and lifestyle in their everyday life, both physically and mentally.

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

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

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

<b>Buddhist meditation and retreat 2. (Zen)</b>	<b>Credits: 3</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 course is to deepen students' experience in the meditation tradition of the Zen school. A distinctive feature of this form of meditation is that, while it demands strict external formal requirements, it completely lacks direct guidance of the practitioner. Alongside traditional meditation exercises, Zen practitioners will also engage in unconventional situational practices, giving them the opportunity to observe their own mental processes independently. Students will gain further experience not only in meditation itself but also in the Zen rituals that accompany it, reinforcing what they have learned in the core Zen meditation course (seated and walking meditation, recitation, prostration, ritualised meals). The purpose of the Zen Buddhist retreat is to complement regular weekly practice with an intensive opportunity for ceremonial training, allowing students to deepen their knowledge and further develop their skills.</p>	
<b>Course content</b>	
<p>“If a Zen student makes even the slightest distinction between lay and monastic life, enlightenment will remain out of reach.” – Bukkoku Zenj</p> <p>The meditation course related to Zen Buddhist practice is grounded in Zen meditation itself. At its core lies the Zen meditation sitting (zazen), each session lasting a minimum of 60 minutes. This is complemented by walking meditation, prostrations, chanting of sūtras and vows, as well as the reading of one or two kōans. The remaining time in each session is devoted to examining the relationship between meditative practice and the questions, challenges and situations that arise in everyday life.</p> <p>The Zen retreat is a two-day, weekend-long event of full-day intensive practice. Its programme follows the traditional ceremonial structure and includes five meditation sittings, prostrations, sūtra recitation, and individual situational exercises related to the study of Buddhism.</p>	
<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 assigned tasks, and active participation in class.	
<b><u>Evaluation Criteria:</u></b>	
<p>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.</p> <p>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.</p>	

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.

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

### Recommended Reading:

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

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

## Skills and Competencies

### Knowledge:

– The student further deepens their understanding of the religious practice of Zen Buddhism.

### Abilities:

– They are able to maintain the correct Zen meditation posture for extended, intensive practice.

– They are able to follow Zen ritual, observe its basic rules, and participate in ritualised meals.

– They are able to apply practices from meditative training in everyday life.

– They are able to cultivate behaviour that prepares them for pursuing East Asian studies in Zen monasteries.

– They are able to appreciate the multifaceted nature of the teachings.

– In collective practice, they are able to maintain awareness of themselves.

### Attitude:

– They strive to resolve life situations independently.

– They approach contemporary problems with the guiding principles of the Zen tradition.

– In communal practice, they relate to others with understanding and compassion.

### Autonomy and responsibilities:

– They develop independent decision-making and internal motivation.

– Through their Zen meditation practice, they are able to understand and directly experience the teachings of the Zen tradition, enabling them to approach others with openness and willingness to help.

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

**Instructor Involved in Teaching the Course:** Dr. Péter Győri, PhD

<b>Buddhist meditation and retreat 3. (Zen)</b>	<b>Credits: 3</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 course is to deepen students' experience in the meditation tradition of the Zen school. A distinctive feature of this form of meditation is that, while it demands strict external formal requirements, it completely lacks direct guidance of the practitioner. Alongside traditional meditation exercises, Zen practitioners will also engage in unconventional situational practices, giving them the opportunity to observe their own mental processes independently. Students will gain further experience not only in meditation itself but also in the Zen rituals that accompany it, reinforcing what they have learned in the core Zen meditation course (seated and walking meditation, recitation, prostration, ritualised meals). The purpose of the Zen Buddhist retreat is to complement regular weekly practice with an intensive opportunity for ceremonial training, allowing students to deepen their knowledge and further develop their skills.</p>	
<b>Course content</b>	
<p>“If a Zen student makes even the slightest distinction between lay and monastic life, enlightenment will remain out of reach.” – Bukkoku Zenj</p> <p>The meditation course related to Zen Buddhist practice is grounded in Zen meditation itself. At its core lies the Zen meditation sitting (zazen), each session lasting a minimum of 60 minutes. This is complemented by walking meditation, prostrations, chanting of sūtras and vows, as well as the reading of one or two kōans. The remaining time in each session is devoted to examining the relationship between meditative practice and the questions, challenges and situations that arise in everyday life.</p> <p>The Zen retreat is a two-day, weekend-long event of full-day intensive practice. Its programme follows the traditional ceremonial structure and includes five meditation sittings, prostrations, sūtra recitation, and individual situational exercises related to the study of Buddhism.</p>	
<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 assigned tasks, and active participation in class.	
<b><u>Evaluation Criteria:</u></b>	
<p>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.</p> <p>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.</p>	

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 iránytűje. Budapest: A Tan Kapuja.

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

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

### Recommended Reading:

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

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

## Skills and Competencies

### Knowledge:

– The student further deepens their understanding of the religious practice of Zen Buddhism.

### Abilities:

– They are able to maintain the correct Zen meditation posture for extended, intensive practice.

– They are able to follow Zen ritual, observe its basic rules, and participate in ritualised meals.

– They are able to apply practices from meditative training in everyday life.

– They are able to cultivate behaviour that prepares them for pursuing East Asian studies in Zen monasteries.

– They are able to appreciate the multifaceted nature of the teachings.

– In collective practice, they are able to maintain awareness of themselves.

### Attitude:

– They strive to resolve life situations independently.

– They approach contemporary problems with the guiding principles of the Zen tradition.

– In communal practice, they relate to others with understanding and compassion.

### Autonomy and responsibilities:

– They develop independent decision-making and internal motivation.

– Through their Zen meditation practice, they are able to understand and directly experience the teachings of the Zen tradition, enabling them to approach others with openness and willingness to help.

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

**Instructor Involved in Teaching the Course:** Dr. Péter Győri, PhD

<b>Buddhist meditation and retreat 4. (Tibetan)</b>	<b>Credits: 3</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> 5. semester	
<b>Course objectives</b>	
In this semester, students will practise the Mind Training (Lojong) methods introduced earlier, following a retreat setting and timetable, so that intensive practice can deepen their knowledge and experience of meditations as cultivated in the Tibetan monastic tradition. As the retreat is group-based, developing cooperation and mutual support is essential. The purpose of Mind Training is to teach the proper use of thoughts within meditation, helping the mind turn away from cyclic existence and orient itself towards the Dharma—the Path.	
<b>Course content</b>	
The purpose of Buddhist retreats is to provide students in the meditation specialisation with an opportunity, once each semester, for intensive ceremonial practice through which they can deepen their knowledge and develop their skills. Retreats are held at the College's dedicated retreat centres, whose facilities and surroundings are designed to support meaningful practice, or at the College itself, where students can take part in so-called urban retreats with eight hours of daily practice.	
<b>Applied teaching methods:</b>	
Since students have already learned the methodology of Mind Training in earlier classes, the intensive practice during the retreat follows a precise timetable and is guided by brief instructions. At the end of each day, there is time to discuss any questions that arise.	
<b>Assessment and Evaluation System</b>	
The student is able to complete the entire retreat with the right attitude,	
<b><u>Evaluation Criteria:</u></b> 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.	
<b>Literature</b>	
<b>Required Reading:</b> A Step-by-Step Guide to Meditating on the Bodhicharyavatara by Patrul Rinpoche, translated by Adam Pearcey, 2004. Revised and updated August 2007	

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

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

**Recommended Reading:**

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

**Skills and Competencies**

Knowledge: The student understands how to transform scattered and destructive thoughts into positive ones and use them on the path to enlightenment.

Ability: During the retreat, they develop patience, perseverance and self-control, enabling them to use thoughts to generate positive emotions.

Attitude: They cultivate an altruistic outlook and compassion, practising for the benefit of all sentient beings and all who suffer.

Autonomy and responsibility: They are able to carry out the practice independently for extended periods, managing inner obstacles such as disturbing emotions and thoughts.

**Course Coordinator:** Zoltán Cser, PhD Candidate

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



<b>Buddhist meditation and retreat 5. (Tibetan)</b>	<b>Credits: 3</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> 6. semester	
<b>Course objectives</b>	
In this semester, students will practise the Samatha and Vipassanā methods introduced earlier, following a retreat setting and timetable, so that intensive practice can deepen their knowledge and experience of meditations as cultivated in the Tibetan monastic tradition. As the retreat is group-based, developing cooperation and mutual support is essential. The aim of the course is for students to become acquainted with, and gain experience in, the two most essential practices of the basic meditation methods within the framework of an intensive retreat.	
<b>Course content</b>	
The purpose of Buddhist retreats is to provide students in the meditation specialisation with an opportunity, once each semester, for intensive ceremonial practice through which they can deepen their knowledge and develop their skills. Retreats are held at the College's dedicated retreat centres, whose facilities and surroundings are designed to support meaningful practice, or at the College itself, where students can take part in so-called urban retreats with eight hours of daily practice.	
<b>Applied teaching methods:</b>	
Since students have already learned the methodology of the given meditation in earlier classes, the intensive practice during the retreat follows a precise timetable and is guided by brief instructions. At the end of each day, there is time to discuss any questions that arise.	
<b>Assessment and Evaluation System</b>	
The student is able to complete the entire retreat with the right attitude,	
<b><u>Evaluation Criteria:</u></b>	
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.	
<b>Literature</b>	
<b>Required Reading:</b>	

Samar Rinpoche 2019. Határtalan felébredés. A buddhista meditáció szíve. Budapest: Galinka Publishing House.

Gen Lamrimpa 2011. Śamatha meditation. Tibetan Buddhist teachings on cultivating meditative quiescence. Ithaca, New York: Snow Lion Publications.

**Recommended Reading:**

Ven. Khenpo Tsultrim 1997. A buddhista ürességmeditáció fokozatai. Budapest: Orient Press

**Skills and Competencies**

Knowledge: The student understands how to calm scattered and destructive thoughts and attain focused presence.

Ability: During the retreat, they develop patience, perseverance and self-control, enabling them to overcome inner obstacles and sustain concentration on the given object for increasingly longer periods.

Attitude: They cultivate an altruistic outlook and compassion, practising for the benefit of all sentient beings and all who suffer. They understand why distraction is harmful and recognise the importance of attention in everyday life as well.

Autonomy and responsibility: They are able to carry out the practice independently for extended periods, managing inner obstacles—such as emotions and thoughts—that disturb presence.

**Course Coordinator:** Zoltán Cser, PhD Candidate

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

## 2.4. The theory of meditation

**field of study** Theory of Meditation 1-4.

**Credit Range:** 12 credits

**Courses:**

Theory of Meditation 1. (Meditation and Health)

Theory of Meditation 2. (Meditation and Sciences)

Theory of Meditation 3. (Meditation and Mindfulness)

Theory of Meditation 4. (Critical analysis of Meditation Methods)

Theory of Meditation 1. (Meditation and Health)		Credits: 3
<b>Course classification:</b> compulsory		
<b>Training type:</b> 50% theoretical		
<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 Buddha's first teaching provides the backbone of Buddhist medicine; along this line we come to understand karma and the workings of cause and effect. On that basis, we examine four types of illness and the therapeutic systems associated with them. Healing is a key field of helping others and formed part of traditional Mahāyāna monastic university education. Students gain an introduction to the foundations of Buddhist medicine and learn the short mantra practice of the Medicine Buddha.		
<b>Course content</b>		
We examine the vast field of Buddhist medicine according to the following points: the place of medicine within the three Buddhist traditions (Theravāda, Mahāyāna, Vajrayāna) the Buddha as physician, the Dharma as medicine, the Saṅgha as caregivers, and the suffering human being as patient the teaching of two kinds of health and two kinds of illness the four main characteristics of Buddhist medicine (holistic view of the person, causal approach, classification of illnesses, therapy based on non-harming) elements of diagnosis, the five levels of the human being the four types of causes the four aspects of cessation the two main types of therapeutic systems conclusion and applicability in the modern age		
<b>Applied teaching methods:</b>		
The backbone of the methodology is comparing the Buddha's teachings with the field of medicine. Discovering the connections between the Dharma and karma gives students a deeper understanding of the nature of phenomena. Active student participation will therefore be essential, as we will jointly explore—through discussion—the points of contact between the Path and the process of healing. Short exercises will also support a deeper grasp of the topics through direct experience.		
<b>Assessment and Evaluation System</b>		

Active participation in class is an essential requirement. One topic must be elaborated in writing as a mid-semester assignment. At the end of the course, a written test will assess the students' level of knowledge.

In the correspondence programme: Independent study based on the course materials, supplementary resources, and scholarly literature, with a written assignment and a test.

In the distance-learning format: Reading and processing the sources and texts provided in the Tantár, active participation in online consultations, as well as a written assignment and a test.

### **Evaluation Criteria:**

Excellent: active class participation with an excellent written assignment and test

Good: active class participation with a good written assignment and test

Satisfactory: limited class participation, and a satisfactory written assignment and test

Pass: inactive class participation, and a weak written assignment and test

Fail: inadequate class participation, and an unassessable written assignment and test.

### **Literature**

#### **Required Reading:**

Buddhához, vagy a szavait őrző hagyományhoz kötődő alapszöveg (Dhammacakkappavattana szutta (SN 56.11.), Arśaprasāmana-sūtra (Taishō Kánon 21., száma: T.1325.21.490.)

Dr. Pema Dordzse 2009. Tibeti spirituális gyógyászat. Budapest: Tericum kiadó

Khenchen Thrangu Rinpoche 2004. Medicine Buddha Teachings. Ithaca, New York, Boulder, Colorado: Snow Lion Publications

#### **Recommended Reading:**

Ralph Quinlan Forde 2009. Tibeti gyógymódok. Budapest: Gabo Kiadó

### **Skills and Competencies**

Knowledge: Understanding the framework and interrelations of Buddhist medicine; familiarity with the relevant terminology; acquisition of Mahāyāna principles of problem-solving. They recognise that every illness is a sign that a change in lifestyle or in mental attitude is needed.

Abilities: The student gains a deeper understanding of karma (how inner causes give rise to outer conditions). They acquire the ability to observe themselves (sati: breath, posture, eating, sleep, etc.), and then to observe others (recognising symptoms, identifying constitutional types, etc.).

Attitude: They cultivate a basic openness and a helping attitude.

Autonómiajaomy and Responsibilities: Acknowledging responsibility for their own states, they are able to effect active change—at the levels of body, emotions and mind—in conditions that arise as consequences.

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

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

<b>Theory of Meditation 2. (Meditation and Sciences)</b>	<b>Credits: 3</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 50% theoretical	
<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 significance of Buddhist meditation has been recognised by contemporary sciences as well, which have made meditation a subject of their research. The aim of the course is to present these scientific findings and subject them to critical scrutiny.	
<b>Course content</b>	
<p>After introducing the basic insights of the philosophy of science, the course examines the specific theories, experiments and studies produced by modern psychological, neurological and, more broadly, cognitive-science research concerning this distinctive cultivation of the mind. We address scientific approaches that have investigated the physiological, sociological, psychological and mental effects of meditation, and how meditation influences our individual lives and human relationships. We ask which factors can improve our emotional and mental life, and what possibilities arise within the constraints of the brain and nervous system. We consider which factors can be examined by scientific methods and which cannot, which factors can be explored through meditative methods, and how these relate to scientific findings.</p> <p>1-2. Introduction to the philosophy of science.  3-4. Fundamental methodological approaches in the natural and social sciences.  5. Meditation and states of consciousness.  6. Meditation techniques and types of meditation.  7. Meditation as psychotherapy.  8. Findings in neurology.  9. The relationship between modern psychology, neurology and meditation.  10. Disorders of the Mind.  11-12. Worldview, social circumstances and culture.  13-14. Buddhism as consciousness research.</p>	
<b>Applied teaching methods:</b>	
The course consists of theoretical oral lectures, classroom discussions, reading and in-class analysis of source texts, as well as oral argumentation and analysis.	
<b>Assessment and Evaluation System</b>	
Written examination assessing the student's subject-matter knowledge, independent thinking, and critical attitude.	
<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 skills, and argumentation ability (minor uncertainty) analysis based on fewer literature / sources, or inspiring but idea-level reflections; an original case study or the presentation of another case study with fewer sources,

- a group project based on fewer sources or inspiring but idea-level work (some uncertainty in the presentation; individual contributions not entirely clear),
- or the combination of these factors

Satisfactory:

- Exam score between 70–79%,

- Inconsistent preparation and in-class work,

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

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

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

- or the combination of these factors

Pass:

- Exam score between 60–69%,

- Poor preparation and in-class work,

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

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

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

- Or a combination of these factors

- or the combination of these factors

Fail:

- Exam score below 60%,

- Inadequate preparation and in-class work,

- Inadequate, unassessable level of knowledge

- incoherent analysis / group project.

- or the combination of these factors

## Literature

### Required Reading:

Szokolszky Ágnes: Kutatómunka a pszichológiában. Budapest, Osiris

Daniel Goleman, Richard J. Davidson 2018: A meditáció tudománya – Hogyan hat az elmélyülés az elménkre és a testünkre? Budapest, HVG Könyvek  
Őszentsége, a Dalai Láma: A meditáció szakaszai, Édesvíz Kiadó, Budapest, 2012

**Recommended Reading:**

Harari, Yuval Noah 2018: Homo Deus - A holnap rövid története. Budapest, Animus Kiadó

Harari, Yuval Noah 2018: 21 lecke a 21. századra. Budapest, Animus Kiadó

**Skills and Competencies**

**Knowledge:**

Has a basic understanding of the theoretical background of modern sciences, the comprehensive theories and interpretative frameworks of the disciplines concerning meditation, and the contexts of fundamental methodologies in the natural and social sciences. Possesses the knowledge required to understand and critically approach the interpretation of Buddhist meditation practice from the perspective of contemporary scientific research.

**Abilities:**

Understands and applies the basic philosophy-of-science and disciplinary terminology of the field, and has the skills for effective information retrieval and processing within the discipline. Possesses the digital competences necessary for illustrating presentations that summarise relevant disciplinary findings. Capable of interpreting the distinctive conceptual framework of Buddhism within the terminology of contemporary scientific fields.

**Attitude:**

– Open to authentically conveying and transmitting the comprehensive mode of thought and the fundamental characteristics of the practical functioning of Buddhism also within the context of contemporary scientific disciplines, employing their relevant terminology.

**Autonomy and responsibilities:**

Capable of critically reflecting on their own religious practice according to the standards of rationality and objectivity.

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

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

<b>Theory of Meditation 3. (Meditation and Mindfulness)</b>	<b>Credits: 3</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 50% theoretical	
<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 course is to enable students to distinguish between the psychological and spiritual dimensions of their inner experiences. Through analysing mental events, they will be able to interpret the mindfulness dimension of Buddhist meditation, which can lead to the experience of a higher—or “purer”—awareness.</p>	
<b>Course content</b>	
<p>The seminar offers an insight into the theoretical background of meditation, drawing both on the findings of modern Western psychology and of “Buddhist psychology.” It provides students with the information needed to maintain inner stability in such forms of meditation, as well as to develop the proper attitude and personal practice of meditation.</p> <ol style="list-style-type: none"> <li>1. Introduction: meditation, mindfulness and awareness in general</li> <li>2. Questions of awareness and self-knowledge</li> <li>3. Modes of perception as the framework and background of meditation</li> <li>4. Tradition, modernity and postmodernity; shaping perspectives</li> <li>5. Soul, spirit, consciousness</li> <li>6. Meditation as the recognition and realisation of spirit: the unfolding of awareness</li> <li>7. The basic operation of Buddhist meditation: self-directed mindfulness</li> <li>8. The practice of spirit and mindfulness: contemplation as the realisation of the mind’s original state</li> <li>9. Consciousness within and beyond meditation: questions of integration</li> <li>10. Self-knowledge and the awakening of consciousness to itself: the theory and practice of the “perennial philosophy”</li> <li>11. “Unity” and “beingness”</li> <li>12. Awareness in the bardos of life</li> <li>13. Awareness and the bardo of meditation</li> <li>14. Awareness in the bardo of dreams</li> </ol>	
<b>Applied teaching methods:</b>	
<p>Participants become familiar with the variety of explanations that emerge when comparing different perspectives—such as psychological, religious and theological approaches. By identifying the essential content within these, they develop mind maps, which they may also record in writing during the sessions. They supplement the notes taken for each topic with findings from online research.</p>	
<b>Assessment and Evaluation System</b>	
<p>At the end of the course, there will be an oral assessment in which the student demonstrates their knowledge by elaborating on a topic chosen from the predefined themes covered in the seminar.</p>	



**Evaluation Criteria:**

Excellent: exam score above 90%

Outstanding preparation and in-class work,

Excellent level of knowledge, analytical skills, and argumentation ability  
and the combination of these factors

Good:

- Exam score between 80–89%

Good preparation and in-class work,

Good level of knowledge, analytical skills, and argumentation ability (minor uncertainty)

- or the combination of these factors

Satisfactory:

- Exam score between 70–79%,

- Inconsistent preparation and in-class work,

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

- or the combination of these factors

Pass:

- Exam score between 60–69%,

- Poor preparation and in-class work,

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

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

- or the combination of these factors

Fail:

- Exam score below 60%,

- Inadequate preparation and in-class work,

- Inadequate, unassessable level of knowledge

- or the combination of these factors

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

Kabat-Zinn, Jon 2013. Az éber figyelemről – örök kezdőknek. Budapest: Ursus Libris.

Khenpo Cering 2004. A közönséges tudat és a bölcsesség. Budapest: Magyarországi Karma Kagyüpa Buddhista Közösség.

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

**Recommended Reading:**

Porosz Tibor 2022. Párhuzamos lélektanok - A buddhista pszichológia alapjai, főbb irányzatai és találkozásai a nyugati gondolatokkal. Budapest: A Tan Kapuja.

Tenzin Wangyal Rinpoce 2003. Gyógyítás formával, energiával és fénnel. Budapest: Magyar Könyvklub.

**Skills and Competencies**

Knowledge:

On the basis of Buddhist teachings, the student is able to independently recognise their own unfavourable and favourable states of mind and can interpret the concept of inner mental stability. With the knowledge acquired about the general workings of the mind, they can reflect on their own disturbing emotions and interpret them in light of Buddhist perspectives, while recognising the mindful nature of awareness.

**Abilities:**

Capable of understanding the basic terminology of Buddhist psychology. Among psychological and spiritual approaches, able to formulate independent questions and deliver oral presentations in Hungarian. As a result of working through the seminar topics, capable of properly interpreting their own mental processes. The student can further deepen the knowledge gained in class through the use of information and communication tools.

**Attitude:**

With an understanding of the comprehensive worldview and practical aspects of Buddhism and self-knowledge, the student shares the knowledge gained in the course with their environment and seeks to communicate it authentically in various forums, including professional meetings.

**Autonomy and responsibilities:**

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

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

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

<b>Theory of Meditation 4. (Critical analysis of Meditation Methods)</b>	<b>Credits: 3</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 50% theoretical	
<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> 5. semester	
<b>Course objectives</b>	
The aim of the course is to introduce the fundamental traditional and newly developed types of meditation, their distinctive features, and the criteria for their evaluation.	
<b>Course content</b>	
<p>Knowledge of meditation techniques is indispensable for understanding Buddhist religious practice. Today, however, more and more people outside the Buddhist context also recognise that direct insight into the mind is essential for self-knowledge and for dealing with various life situations. Meditation methods support this inner insight in many ways. A number of modern spiritual and religious movements use traditional methods, sometimes significantly adapting them to different needs. This course critically examines such newer techniques and methods, comparing them with traditional Buddhist types of meditation and with spiritual goals of meditation.</p> <ol style="list-style-type: none"> <li>1. Breathing-awareness and breath-mindfulness techniques (ānāpānasati)</li> <li>2. Mindfulness (sati) practices (the body; feelings and sensations [vedanā]); the mind (citta); awareness of mental phenomena or objects (dhammā)</li> <li>3-4. insight into the true nature of reality: impermanence, suffering, non-self</li> <li>5. Emptiness meditations (śūnyatā)</li> <li>6. Spiritual and worldly aims, religious aims, and the demands and supply of consumer society</li> <li>7. Relaxation and meditation</li> <li>8. Flow, ecstasy, mystical experiences, psychedelic substances</li> <li>9. Mindfulness</li> <li>10. Transcendental Meditation (TM) and other contemporary movements identifying themselves as “meditation”</li> <li>11. Methods aimed at altering mental functioning (NLP, Silva Mind Control)</li> <li>12. Art and meditation</li> </ol>	
<b>Applied teaching methods:</b>	
Following short introductory lectures, the course addresses each topic in an interactive and discursive format, with particular emphasis on the key concepts needed for the critical evaluation of various meditation techniques—or those presented as such. Students prepare short presentations individually or in groups, which are then discussed collectively in class.	
<b>Assessment and Evaluation System</b>	
Assessment is based on attendance at practical sessions, active participation in discussions, the preparation and delivery of a presentation, and an oral examination at the end of the semester, which aims to ascertain how far the student has mastered the key concepts and criteria required for evaluating the various techniques.	

**Evaluation Criteria:****Excellent:**

- exam score above 90%,

Outstanding preparation and in-class work,  
excellent preparation and delivery of a presentation,

- or the combination of these factors

**Good:**

- Exam score between 80–89%

Good preparation and in-class work,  
good preparation and delivery of a presentation,

- or the combination of these factors

**Satisfactory:**

- Exam score between 70–79%,
- Inconsistent preparation and in-class work,
- satisfactory preparation and delivery of a presentation,
- or the combination of these factors

**Pass:**

- Exam score between 60–69%,
- Poor preparation and in-class work,
- poor preparation and delivery of a presentation,
- or the combination of these factors

**Fail:**

- Exam score below 60%,
- Inadequate preparation and in-class work,
- missing presentation
- or the combination of these factors

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

Ácsán Szucsittó 2018: Buddhista meditáció, Budapest, A Tan Kapuja Buddhista Főiskola jegyzete

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

Tsultrim Gyamtso 1997: A buddhista ürességmeditáció fokozatai, Budapest, Orient Press

**Recommended Reading:**

Csikszentmihályi Mihály 2010: Flow - Az áramlat, Budapest, Akadémiai Kiadó

Szondy Máté 2020: Megélni a pillanatot - Mindfulness, a tudatos jelenlét pszichológiája, Budapest, Kulcslyuk

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

The student becomes familiar with the meaning and purpose of traditional meditation methods rooted in the value system of Buddhism, as well as techniques lifted from this context and reshaped to meet the needs of secular life—techniques related in name or method to meditation. They gain an overview of the ethical implications of the various

techniques and recognise the universal–spiritual and relative–pragmatic value systems underlying their evaluation.

Abilities:

Building on their knowledge and the criteria outlined in the course, the student becomes capable

of recognising the true nature of techniques that call themselves meditation but are in fact relaxation methods. They also learn to distinguish contemporary relativistic techniques aimed at altering mental functions from religious practice grounded in the firm value system of Buddhism.

Attitude:

The student learns to relate critically to their own practice, to recognise the source of their motivation, and to identify those elements of their practice that are influenced by factors outside the value system of Buddhism.

Autonomy and responsibilities:

The student gains inspiration and reinforcement to make their practice exemplary, clearly separating it from techniques and pursuits that serve secular, commercial, or otherwise self-interested aims.

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

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

## 2.5. Applied Buddhism

**Field of Study:** Applied Buddhism 5.

**Credit Range:** 3 credits

**Courses:**

Applied Buddhism 5. (Dharma speech)

Applied Buddhism 5. (Dharma speech)		Credits: 3
<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> 6. semester		
<b>Course objectives</b>		
<p>The aim is to prepare future Buddhist teachers to independently present, interpret, analyse, and comment on a selected Pali/Sanskrit (or, where relevant, Tibetan) sutta/sūtra in Hungarian within a chosen subject area. In preparing for the oral presentation, students are briefly introduced to the traditional forms, modes of expression, and spirit of Buddhist teaching and transmission, so that the presentation delivered during the semester may faithfully reflect both the Buddhist teachings and the ethical guidelines. Involving students in public dialogues seeks to develop their reflective ability, enabling them to give concise or more detailed responses to questions posed by the course leader or the study group in connection with the chosen traditional teaching discourse or other text. Sections of the text presented briefly, or not understood by the audience, must be explained clearly; students must be able to defend their positions in discussion with calm reasoning, always bearing in mind the teaching on right speech (i.e. avoiding false, malicious, harsh, arrogant, conceited, and unnecessary speech).</p> <p>A secondary aim of the course is to prepare students for independent sūtra commentary and Dharma talk-type assignments, which form part of the portfolio.</p>		
<b>Course content</b>		
<p>The Buddha's discourses (Dhamma-desanā), that is, the exposition of the Teaching, his teaching method (upāya-kosalla, Skt. upāya-kaśālyā), the commentaries added by the early tradition, as well as the rules of classical Buddhist debate and its still-living practice, are intended to serve as inspiration for future Dharma teachers. Presentations and workshop activities provide an opportunity to cultivate skills in debate culture. They also create space for developing contemporary practices of teaching and learning that fit within the tradition, with the aim of transmitting the Teaching as effectively as possible. In 90% of the classes, students deliver their own "Teaching" presentations (using PPT, Prezi, etc.) to the group on a topic agreed in advance with the instructor. Depending on cohort size and study format, each student has a maximum of 10–20 minutes. After the presentation there is a brief, collective oral evaluation and workshop-style discussion based on predefined criteria.</p> <ol style="list-style-type: none"><li>1. General introduction (Dharma talks then and now, in Asia and in the Hungarian context)</li><li>2. Guidance on primary and secondary textual sources and the commentarial literature</li><li>3. The structure of a Dharma talk: its main elements, traditional methods and tools</li><li>4. Examination and analysis of Dharma talk presentations in Hungarian and English</li></ol>		

5. Presentations and workshop activities  
 6. Presentations and workshop activities  
 7. Presentations and workshop activities  
 In full-time study, each topic is covered in a double session.

### **Applied teaching methods:**

Oral presentation  
 Digital presentation  
 Classroom debate  
 Group work  
 Group discussion of emerging questions

### **Assessment and Evaluation System**

The course requirements consist of two main components:

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

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

A written, essay-style summary (2–3 pages, in a Word document) of the student’s mini-presentation/commentary related to a traditional sūtra/sutta or another textual passage, complete with appropriate scholarly references.

A compilation of short reflections on the Dharma talks delivered during the semester. No length restriction.

### **Evaluation Criteria:**

Excellent:

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

Good:

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

Satisfactory:

- Acceptable level of absence, moderate classroom activity
- Exam score between 70–79%.
- Inconsistent preparation and classroom work.
- Inconsistent preparation and in-class work,
- Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty)

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

- Individual presentation or group project based on weak sources or undeveloped ideas (considerable uncertainty in presentation, individual contributions blurred).
- Mixed-quality use of sources and moderate digital competence.
- Written summary and reflections of average quality and shorter length (submitted during the semester)

Pass:

- Acceptable level of absence
- Exam score between 60–69%,
- Poor preparation and in-class work,
- Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)
- Superficial analysis based on general knowledge, free-flow ideas presented in a disorganised but still interpretable manner.
- Weak individual presentation or group project based on general knowledge, poorly prepared (difficult delivery, individual contributions indecipherable).
- Or a combination of these factors
- or the combination of these factors

Fail:

- Exceeding the permitted absence limit.
- Exam score below 60%,
- Inadequate preparation and in-class work,
- Inadequate, unassessable level of knowledge
- Incoherent analysis / individual presentation, or written submission of unassessable quality, or presentation/written work generated exclusively by artificial intelligence.
- or the combination of these factors

## Literature

### Required Reading:

Buddha beszédei - Majjhima Nikāya - A középhosszúságú beszédek teljes gyűjteménye I.-II.-III: 2023. Budapest: A Tan Kapuja-Onedropzen.

Porosz Tibor 2002. Rövid szövegek Buddha beszédeiből (Khuddakapatha). Jegyzet. Budapest: A Tan Kapuja Buddhista Főiskola.

Lótusz szútra = Porosz Tibor 2020. Lótusz szútra. A mahájána tanítás ékköve. Budapest: A Tan Kapuja.

### Recommended Reading:

Farkas Pál 2022. A Buddha megvilágosodása. A Vinaja gyűjtemény Khandhaka könyvéből. Budapest: A Tan Kapuja.

Vimalakirti szútra. = Robert A. F) Thurman 2000. Vimalakirti szútra. Mahájána buddhizmus szentiratai. Budapest: Farkas Lőrinc Imre Kiadó, 2000

## Skills and Competencies

Knowledge:

Possesses knowledge of Buddhist technical terms in Pali and Sanskrit. Possesses knowledge on the primary textual sources (canonical collections).

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



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

**Abilities:**

The student must have comprehensive knowledge of their field, with specialised knowledge in selected segments of it.

They are able to provide modern Hungarian interpretations of Buddhist teachings.

They have an overview of the key issues of their field and the differences between perspectives.

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

Able to independently prepare an audiovisual presentation using digital tools.

Able to respond thoughtfully and professionally to questions.

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

**Attitude:**

Open to examining emerging problems and considering the questions raised.

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

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

**Approaches**

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

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

They strive to solve problems independently or,

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

Interprets continuous personal learning as serving the common good.

**Autonomy and responsibilities:**

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

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

They act responsibly in the interpretation of Buddhism and 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:** Zoltán Cser, PhD Candidate

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

### 3. History of Religion and Philosophy Specialisation Course Descriptions

#### 3.1. History of philosophy

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

**Credit Range:** 16 credits

**Courses:**

- History of Philosophy 1. Le. (Antiquity and the Middle Ages)
- History of Philosophy 1. Sem. (Antiquity and the Middle Ages)
- History of Philosophy 2. Le. (Renaissance and 17th-18th Centuries)
- History of Philosophy 2. Sem. (Renaissance and 17th-18th Centuries)
- History of Philosophy 3. Le. (19-20th Centuries)
- History of Philosophy 3. Sem. (19-20th Centuries)
- History of Philosophy 4. Le. (Contemporary Philosophy)
- History of Philosophy 4. Sem. (Contemporary Philosophy)

History of Philosophy 1. (Antiquity and the Middle Ages)	Credits: 2
<b>Course classification:</b> compulsory	
<b>Training type:</b> 70% 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>	
The aim of the course is to provide an overview of the history of ancient Greek and medieval philosophy, presenting the period's key thinkers, schools, and philosophical problems.	
<b>Course content</b>	
During the semester we will cover the following authors and schools: the Presocratics, the Sophists, Socrates, Plato, Aristotle, Hellenistic philosophy (Epicureanism, Stoicism, Skepticism), Neoplatonism, Patristics, and Scholastic philosophy.	
<b>Applied teaching methods:</b>	
During class, the instructor uses the following teaching methods: Oral presentation, – classroom debate – introduction of philosophical terminology. Expected of the student: – active class participation.	
<b>Assessment and Evaluation System</b>	
Oral examination.	
<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,	

- or the combination of these factors

Good:

- Exam score between 80–89%

Good preparation and in-class work,

Good level of knowledge, analytical skills, and argumentation ability (minor uncertainty)

- or the combination of these factors

Satisfactory:

- Exam score between 70–79%,

- Inconsistent preparation and in-class work,

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

- or the combination of these factors

Pass:

- Exam score between 60–69%,

- Poor preparation and in-class work,

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

- or the combination of these factors

Fail:

- Exam score below 60%,

- Inadequate preparation and in-class work,

- Inadequate, unassessable level of knowledge

- or the combination of these factors

## Literature

### Required Reading:

Boros Gábor (szerk.) 2007. Filozófia. Budapest: Akadémiai kiadó. 27-90, 109-137, 147-189, 211-228, 254-304, 315-332, 400-423, 426-434.o.

Copleston, F. 1993. A History of Philosophy. New York/London: Image Books. vol.1-2.

### Recommended Reading:

Maróth M. 2002. A görög filozófia története. Piliscsaba: PPKE BTK.

Étienne Gilson 2015. A középkori filozófia története. During the semester we will cover the following authors and schools: the Presocratics, the Sophists, Socrates, Plato, Aristotle, Hellenistic philosophy (Epicureanism, Stoicism, Skepticism), Neoplatonism, Patristics, and Scholastic philosophy.

## Skills and Competencies

**Knowledge:** The student is familiar with the main schools and representatives of ancient and medieval philosophy, is able to interpret the philosophical problems of the period, assess their theoretical and practical significance, and understands the meaning of key philosophical concepts.

**Abilities:** The student possesses sensitivity to philosophical problems and argumentative ability, recognises the connections between different issues and theories, is acquainted with the main scholarly positions related to the field, and is capable of forming independent judgements about them. They use information and communication tools, networks, and functions in exploring the field.

**Attitude:**

The student strives for self-knowledge and for deepening their self-understanding, and also aims to solve problems independently or,

if their abilities and knowledge are insufficient, in collaboration with others.  
Autonomy and responsibility:  
The student leads their life according to the pursuit of knowledge and understanding,  
setting an example for others.

**Course Coordinator:** Dr. Balázs Kékesi, PhD

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

<b>History of Philosophy 1. (Antiquity and the Middle Ages)</b>	<b>Credits: 2</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 70% 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 the analytical study of several key source texts of ancient and medieval philosophy.	
<b>Course content</b>	
The source texts are intended to deepen what was covered in History of Philosophy 1, offering a more detailed understanding of certain problems and attempted solutions. Hungarian translations of the texts are available to students in the anthology published by the College.	
<b>Applied teaching methods:</b>	
<p>During class, the instructor uses the following teaching methods:</p> <ul style="list-style-type: none"> <li>– reading/processing source texts,</li> <li>– argumentation, analysis (in writing or orally),</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>	
<p>Oral examination.</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> <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> <p>Good level of knowledge, analytical skills, and argumentation ability (minor uncertainty)</p> <ul style="list-style-type: none"> <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> <li>- Inconsistent preparation and in-class work,</li> <li>- Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty)</li> <li>- or the combination of these factors</li> </ul> <p>Pass:</p> <ul style="list-style-type: none"> <li>- Exam score between 60–69%,</li> </ul>	

- Poor preparation and in-class work,
- Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)
- or the combination of these factors

Fail:

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

## Literature

### Required Reading:

Balikó György (ed) 2025. Antik és középkori filozófia. Budapest: A Tan Kapuja Buddhista Főiskola.

### Recommended Reading:

Maróth M. 2002. A görög filozófia története. Piliscsaba: PPKE BTK.

Étienne Gilson 2015. A középkori filozófia története. During the semester we will cover the following authors and schools: the Presocratics, the Sophists, Socrates, Plato, Aristotle, Hellenistic philosophy (Epicureanism, Stoicism, Skepticism), Neoplatonism, Patristics, and Scholastic philosophy.

## Skills and Competencies

**Knowledge:** Through working with the source texts, the student further develops their knowledge of ancient Greek and medieval philosophy, gaining a more detailed familiarity with the content and terminology of the period's major philosophical works, as well as the problems and forms of argumentation found in the texts.

**Abilities:** The student possesses sensitivity to philosophical problems and argumentative ability, recognises the connections between different issues and theories, is acquainted with the main scholarly positions related to the field, and is capable of forming independent judgements about them. They use information and communication tools, networks, and functions in exploring the field.

**Attitude:**

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

**Autonomy and responsibility:**

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

**Course Coordinator:** Dr. Balázs Kékesi, PhD

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

History of Philosophy 2. (Renaissance and 17th-18th Centuries)		Credits: 2
<b>Course classification:</b> compulsory		
<b>Training type:</b> 70% 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>		
An overview of the periods and key works of early modern European philosophy.		
<b>Course content</b>		
<p>Contents of the Course:</p> <p>Within the framework of the course, we review the systems of the most important thinkers of early modern philosophy, from the Renaissance up to the end of the eighteenth century.</p> <p>Topics covered:</p> <p>We begin with the key thinkers of the Renaissance (Ficino, Montaigne, Bruno), then turn to the major achievements of the sixteenth–seventeenth century scientific revolution. This is followed by an introduction to the two major philosophical movements of the modern period: rationalism and empiricism. Among the rationalists, we study Descartes, Pascal, Spinoza and Leibniz. Within the empiricist tradition, we discuss the philosophies of Locke, Berkeley and Hume. The semester concludes with an examination of the philosophical ideas of the French Enlightenment and Kant’s critical philosophy.</p>		
<b>Applied teaching methods:</b>		
Oral presentation supported by PowerPoint. Discussion of questions and observations arising during the lecture.		
<b>Assessment and Evaluation System</b>		
<p>Part-time: individual or group preparation based on the subject materials, supplementary materials, and scholarly literature.</p> <p>In distance education: Reading and processing the sources and texts available in <b>**Tantár**</b>; active participation in online consultations.</p> <p>At the end of the semester, an oral examination on one of the following topics: Renaissance philosophy, Descartes, Pascal, Spinoza, Leibniz, Locke, Berkeley, Hume, the Enlightenment, or Kant. An oral presentation of the lecture material and the prescribed literature is required.</p>		
<b><u>Evaluation Criteria:</u></b>		
<p>Excellent: Excellent level of knowledge, analytical and argumentative skills,</p> <p>Good: Good level of knowledge, analytical and argumentation skills (with slight uncertainty).</p> <p>Satisfactory: Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty)</p> <p>Pass Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)</p> <p>Fail: Inadequate, unassessable level of knowledge</p>		
<b>Literature</b>		
<b>Required Reading:</b>		
Boros Gábor (szerk.) 2007. Filozófia, Budapest: Akadémia Kiadó, 569-812.		

Boros Gábor 1997. Spinoza és a filozófiai etika problémája. Budapest: Atlantisz.  
Deleuze, Gilles 1998. Hume és Kant. Budapest: Osiris.

**Recommended Reading:**

Pavlovits Tamás 2010. Blaise Pascal. Máriabesnyő-Gödöllő: Atraktor.  
Forrai Gábor 2005. A jelek tana. Locke ismeretelmélete és metafizikája. Budapest: L'Harmattan.

**Skills and Competencies**

Through working with the source texts, the student further develops their knowledge of Renaissance and seventeenth–eighteenth-century philosophy, gaining more detailed familiarity with the content and terminology of the period's key works, as well as the philosophical problems and forms of argumentation found in the texts.  
The student acquires skills in reading comprehension and textual analysis, becomes capable of producing written text analyses, and develops the proficiency required in research methodology together with competence in source criticism.  
The expected attitude is to read and work through the assigned texts at home, to discuss them in seminar sessions, and to participate actively in class.  
The student's autonomy and responsibility should extend to the independent use of the concepts of the texts studied and the terminology of the relevant scholarship; they apply information and communication tools, networks and functions in learning within the field.  
In the end-of-semester written paper, beyond mastering the literature, they formulate independent conclusions, compare the various readings and views, and, on this basis, adopt a critical stance towards the text read.

**Course Coordinator:** Dr. Balázs Kékesi, PhD

**Instructor Involved in Teaching the Course:** Dr. György Balikó, PhD



<b>History of Philosophy 2. (Renaissance and 17th-18th Centuries)</b>	<b>Credits: 2</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 70% 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 seminar is the analytical study of several key source texts from Renaissance and seventeenth–eighteenth-century philosophy.	
<b>Course content</b>	
<p>Contents of the Course:</p> <p>The source texts are intended to deepen what was covered in History of Philosophy 2, offering a more detailed understanding of certain problems and attempted solutions. The Hungarian translations of the texts are available to students in an electronic reader compiled within the framework of an EFOP project.</p> <p>Over the semester we will explore the key thinkers of early modern Western philosophy. Our guiding question is: how do the philosophers discussed conceive the then-emerging modern concept of science, and what do they take to be the possibilities and limits of metaphysical knowledge?</p> <p>Topics covered:</p> <p>We begin with the emergence of the modern concept of science. As an introduction, we briefly touch on Renaissance thinkers who played a major role in challenging the medieval Aristotelian worldview. We discuss the scientific revolution achieved by Kepler, Galileo and Newton in providing a mathematical foundation for physics.</p> <p>We consider Descartes's attempt to give the sciences an epistemological foundation, and Hobbes's programme to ground political science on natural-scientific principles.</p> <p>Next, we examine in more detail two rationalist thinkers who sought to establish the ultimate questions of metaphysics on a scientific basis. We first read selections from Spinoza's Ethics, expounded in geometrical order, then outline Leibniz's metaphysics founded on logical principles.</p> <p>We then turn to the philosopher who forged a synthesis of empiricism and rationalism through the "Copernican revolution" in epistemology: Immanuel Kant, who inquires into the conditions of possibility of metaphysics and the limits of reason. In doing so, he develops the critical philosophy of the Enlightenment, whose central question is: What is the human being?</p> <p>Finally, we conclude the semester with an introduction to Hegel's dialectical philosophy, analysing how the self-reflective movement of consciousness unfolds into a complete philosophical system.</p>	
<b>Applied teaching methods:</b>	
Oral presentation, classroom discussion, and argumentation and analysis in both written and oral form. Independent, at-home study of brief early modern philosophical texts, followed by discussion in seminar sessions. Using the PowerPoint presentation that summarises the philosophic topic.	
<b>Assessment and Evaluation System</b>	

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

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

Assessment will take the form of a written assignment submitted at the end of the semester. Expectations include the use of the assigned literature relevant to the topic; proper footnoting and compilation of a bibliography; compliance with the formatting requirements for the written document; a review of the scholarly literature; and, on that basis, the formulation of independent conclusions and supporting them with reasoned argument.

The use of AI (artificial intelligence) in preparing the written paper is permitted only in the manner and form defined by the College's regulations, and in consultation with the instructor.

### **Evaluation Criteria:**

Signature requires active class participation and a written assignment at the end of the semester.

Evaluation Criteria:

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

Good: analysis based on fewer literature / sources, or inspiring but idea-level reflections; an original case study or the presentation of another case study with fewer sources,

Satisfactory: Analysis based on weak sources or undeveloped personal insights; structured but unreferenced free-flow ideas

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

Fail: Inadequate, unassessable level of knowledge

### **Literature**

#### **Required Reading:**

Balikó György, Schreiner Dénes, Szathmári Botond (szerk.) 2019. History of Philosophy 2. Szöveggyűjtemény. Budapest: A Tan Kapuja Buddhista Főiskola.

Koyré, Alexandre 2010. Tanulmányok a tudományos gondolkodás történetéről. (Szigeti Csaba ford.) Budapest: L'Harmattan.

Deleuze, Gilles 1998. Hume és Kant. (Ullmann Tamás ford.) Budapest: Osiris.

#### **Recommended Reading:**

Schmal Dániel 2012. A kezdet nélküli kezdet. Descartes és a karteizianizmus problémái, Budapest: Gondolat Kiadó.

Liske, Michael-Thomas 2013. Gottfried Wilhelm Leibniz. (Felkai Gábor ford.) Budapest: Typotex.

### **Skills and Competencies**

Through working with the source texts, the student further develops their knowledge of Renaissance and seventeenth–eighteenth-century philosophy, gaining more detailed familiarity with the content and terminology of the period's key works, as well as the philosophical problems and forms of argumentation found in the texts.

The student acquires skills in reading comprehension and textual analysis, becomes capable of producing written text analyses, and develops the proficiency required in research methodology together with competence in source criticism.

The expected attitude is to read and work through the assigned texts at home, to discuss them in seminar sessions, and to participate actively in class.

The student's autonomy and responsibility should extend to the independent use of the concepts of the texts studied and the terminology of the relevant scholarship; they apply information and communication tools, networks and functions in learning within the field. In the end-of-semester written paper, beyond mastering the literature, they formulate independent conclusions, compare the various readings and views, and, on this basis, adopt a critical stance towards the text read.

**Course Coordinator:** Dr. Balázs Kékesi, PhD

**Instructor Involved in Teaching the Course:** Dr. György Balikó, PhD

<b>History of Philosophy 3. (19-20th Centuries)</b>	<b>Credits: 2</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 70% 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>	
Students become familiar with the history of nineteenth- and twentieth-century philosophy, its major figures, movements, and the fundamental philosophical problems that arise.	
<b>Course content</b>	
<p>Over the semester, we will examine the thought of the principal representatives of nineteenth- and twentieth-century European philosophy. We will survey the ideas of German Idealism, the philosophy of life, existentialism, phenomenology, hermeneutics, postmodernism, as well as positivism and analytic philosophy.</p> <ol style="list-style-type: none"> <li>1. Fichte</li> <li>2. Schelling and German Romanticism</li> <li>3. Hegel</li> <li>4. Materialism: Feuerbach, Marx</li> <li>5. Kierkegaard</li> <li>6. Schopenhauer and the philosophy of life</li> <li>7. Nietzsche</li> <li>8. Husserl and phenomenology</li> <li>9. Heidegger, Sartre and existentialism</li> <li>10. Classical positivism: Comte</li> <li>11. The Vienna Circle and Russell</li> <li>12. Wittgenstein and analytic philosophy</li> </ol>	
<b>Applied teaching methods:</b>	
lecture, explanation	
<b>Assessment and Evaluation System</b>	
colloquium: oral or written examination (student's choice)	
<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> <p>Good level of knowledge, analytical skills, and argumentation ability (minor uncertainty)</p> <ul style="list-style-type: none"> <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:

Boros G. (szerk.): Filozófia (Akadémiai, Budapest, 2007.)  
 (P.H.) J Störig: A filozófia világtörténete (Helikon, Budapest, 2005.)  
 B. Russell: A nyugati filozófia története (Göncöl, Budapest, 1994.)

### Recommended Reading:

Olay Cs. – Ullmann T.: Kontinentális filozófia a XX. században (L'Harmattan, Budapest, 2011.)  
 T. Sorell – G. A. J Rogers: Analytic Philosophy and History of Philosophy (Clarendon Press, Oxford, 2005.)

## Skills and Competencies

**Knowledge:** The student is familiar with the fundamental movements and problems of nineteenth- and twentieth-century philosophy, understands the meaning of the related basic concepts, and is able to navigate among the key positions in the field.

**Abilities:**

- develops sensitivity to philosophical problems,
- recognises connections between different issues and theories,
- can independently use the terminology of the discipline,
- Applies information and communication tools, networks, and functions to learning within the field.
- Is able to read basic specialist texts in a foreign language.

**Attitude:**

- Strives for self-understanding and the deepening of self-awareness.
- Interprets continuous personal learning as serving the common good.

**Autonomy and responsibilities:**

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

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

**Course Coordinator:** Dr. György Czétány, PhD

**Instructor Involved in Teaching the Course:** Dr. Dénes Schreiner, PhD

<b>History of Philosophy 3. (19-20th Centuries)</b>	<b>Credits: 2</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 70% 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>	
Students become familiar with the key texts of nineteenth- and twentieth-century philosophy and are able to analyse and interpret them.	
<b>Course content</b>	
<p>Over the semester, we will read the thought of the principal representatives of nineteenth- and twentieth-century European philosophy. Together we will examine the teachings that arise and discuss the problems they raise. Through oral and written assignments, individually or in groups, we will attempt to reflect further on these questions with reasoned argument, assess their relevance to our present cultural and intellectual situation, and compare them with teachings from other fields.</p> <ol style="list-style-type: none"> <li>1. Fichte</li> <li>2. Schelling and German Romanticism</li> <li>3. Hegel</li> <li>4. Materialism: Feuerbach, Marx</li> <li>5. Kierkegaard</li> <li>6. Schopenhauer and the philosophy of life</li> <li>7. Nietzsche</li> <li>8. Husserl and phenomenology</li> <li>9. Heidegger, Sartre and existentialism</li> <li>10. Classical positivism: Comte</li> <li>11. The Vienna Circle and Russell</li> <li>12. Wittgenstein and analytic philosophy</li> </ol>	
<b>Applied teaching methods:</b>	
Throughout the course, students work through philosophical questions and problems both independently and in teams. They are set reading-comprehension and writing tasks and discuss questions related to the given teachings. In the form of a short presentation, they present and analyse a topic, followed by a group discussion. The course includes online lectures in the history of philosophy and skills-development materials (a reader in the history of philosophy), whose tasks at varying levels are suitable for both remedial support and talent development.	
<b>Assessment and Evaluation System</b>	
practical grade: seminar paper, report, or presentation (Student's choice). The use of AI (artificial intelligence) in preparing the written paper is permitted only in the manner and form defined by the College's regulations, and in consultation with the instructor.	
<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),
- or the combination of these factors

Good:

Good preparation and in-class work,

Good level of knowledge, analytical skills, and argumentation ability (minor uncertainty) analysis based on fewer literature / sources, or inspiring but idea-level reflections; an original case study or the presentation of another case study with fewer sources,

- a group project based on fewer sources or inspiring but idea-level work (some uncertainty in the presentation; individual contributions not entirely clear),
- or the combination of these factors

Satisfactory:

- Inconsistent preparation and in-class work,

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

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

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

- or the combination of these factors

Pass:

- Poor preparation and in-class work,

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

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

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

- Or a combination of these factors

- or the combination of these factors

Fail:

- Inadequate preparation and in-class work,

- Inadequate, unassessable level of knowledge

- incoherent analysis / group project.

- or the combination of these factors

## Literature

### Required Reading:

Schreiner D. (szerk.) XX századi filozófiai. Filozófiatörténeti szöveggyűjtemény kérdésekkel és feladatokkal III. (A Tan Kapuja Buddhista Főiskola jegyzete, Budapest, 2025.)

### Recommended Reading:

Olay Cs. – Ullmann T.: Kontinentális filozófia a XX. században (L'Harmattan, Budapest, 2011.)



T. Sorell – G. A. J) Rogers: Analytic Philosophy and History of Philosophy (Clarendon Press, Oxford, 2005.)

### **Skills and Competencies**

**Knowledge:** The student is familiar with the fundamental movements and problems of nineteenth- and twentieth-century philosophy, understands the meaning of the related basic concepts, and is able to navigate among the key positions in the field.

**Abilities:**

Is able to produce independent written analyses.

develops reading comprehension and writing skills

Builds proficiency in research methodology and source-critical competence.

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

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

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

**Attitude:**

- 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 responsibilities:**

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

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

**Course Coordinator:** Dr. György Czétány, PhD

**Instructor Involved in Teaching the Course:** Dr. Dénes Schreiner, PhD

History of Philosophy 4. (Contemporary Philosophy)		Credits: 2
<b>Course classification:</b> compulsory		
<b>Training type:</b> 70% 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> 5. semester		
<b>Course objectives</b>		
Students become familiar with the history of contemporary philosophy, its major figures, movements, and the fundamental philosophical problems that arise.		
<b>Course content</b>		
<p>Over the semester, we will examine the thought of the principal representatives of contemporary European philosophy. We will survey the philosophical ideas of French phenomenology, hermeneutics, neo-Marxism, post-structuralism, deconstruction, postmodernism, pragmatism, feminism, and posthumanism.</p> <ol style="list-style-type: none"> <li>1. Hermeneutics, philosophy of history: Gadamer, Löwith, Arendt</li> <li>2. The Frankfurt School and neo-Marxism: Lukács, Adorno, Habermas</li> <li>3. French phenomenology: Merleau-Ponty, Lévinas</li> <li>4. French phenomenology: Ricoeur, Henry, Marion</li> <li>5. Structuralism and Foucault</li> <li>6. Deleuze</li> <li>7. Deconstruction, pragmatism, postmodernism: Derrida, Lyotard, Rorty</li> <li>8. Feminism: Beauvoir, Kristeva, Butler</li> <li>9. Posthumanism, contemporary theories (Sloterdijk, Žižek, Badiou, Agamben, Han, etc.)</li> <li>10. Philosophy of mind and language: Austin, Searle</li> <li>11. Cognitive philosophy: Quine, Dennett, Davidson, Clark</li> <li>12. Philosophy of science: Popper, Kuhn, Feyerabend</li> <li>13. Modern metaphysics: Shoemaker, Lewis, Putnam</li> </ol>		
<b>Applied teaching methods:</b>		
lecture, explanation		
<b>Assessment and Evaluation System</b>		
colloquium: oral or written examination (student's choice)		
<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> <p>Good level of knowledge, analytical skills, and argumentation ability (minor uncertainty)</p> <ul style="list-style-type: none"> <li>- or the combination of these factors</li> </ul> <p>Satisfactory:</p>		

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

Pass:

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

Fail:

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

## Literature

### Required Reading:

Boros G. (szerk.): Filozófia (Akadémiai, Budapest, 2007.)  
 Olay Cs. – Ullmann T.: Kontinentális filozófia a XX. században (L'Harmattan, Budapest, 2011.)  
 Huoranszki F.: Modern metafizika (Osiris, Budapest, 2001.)

### Recommended Reading:

Ambrus G.: Tudományos elmefilozófia (L'Harmattan, Budapest, 2015.)  
 Ropolyi L. (szerk.): Bevezetés a tudományfilozófiába (ELTE, Budapest, 2013.)

## Skills and Competencies

**Knowledge:** The student is familiar with the fundamental movements and problems of contemporary philosophy, understands the meaning of the related basic concepts, and is able to navigate among the key positions in the field.

**Abilities:**

- develops sensitivity to philosophical problems,
- recognises connections between different issues and theories,
- can independently use the terminology of the discipline,
- Applies information and communication tools, networks, and functions to learning within the field.
- Is able to read basic specialist texts in a foreign language.

**Attitude:**

- Strives for self-understanding and the deepening of self-awareness.
- Interprets continuous personal learning as serving the common good.

**Autonomy and responsibilities:**

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

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

**Course Coordinator:** Dr. György Czétány, PhD

**Instructor Involved in Teaching the Course:** Dr. Dénes Schreiner, PhD

<b>History of Philosophy 4. (Contemporary Philosophy)</b>	<b>Credits: 2</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 70% 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> 5. semester	
<b>Course objectives</b>	
Students become familiar with the key texts of contemporary philosophy and are able to analyse and interpret them.	
<b>Course content</b>	
<p>Over the semester, we will read the thought of the principal representatives of contemporary European philosophy. Together we will examine the teachings that arise and discuss the problems they raise. Through oral and written assignments, individually or in groups, we will attempt to reflect further on these questions with reasoned argument, assess their relevance to our present cultural and intellectual situation, and compare them with teachings from other fields.</p> <ol style="list-style-type: none"> <li>1. Hermeneutics, philosophy of history: Gadamer, Löwith, Arendt</li> <li>2. The Frankfurt School and neo-Marxism: Lukács, Adorno, Habermas</li> <li>3. French phenomenology: Merleau-Ponty, Lévinas</li> <li>4. French phenomenology: Ricoeur, Henry, Marion</li> <li>5. Structuralism and Foucault</li> <li>6. Deleuze</li> <li>7. Deconstruction, pragmatism, postmodernism: Derrida, Lyotard, Rorty</li> <li>8. Feminism: Beauvoir, Kristeva, Butler</li> <li>9. Posthumanism, contemporary theories (Sloterdijk, Žižek, Badiou, Agamben, Han, etc.)</li> <li>10. Philosophy of mind and language: Austin, Searle</li> <li>11. Cognitive philosophy: Quine, Dennett, Davidson, Clark</li> <li>12. Philosophy of science: Popper, Kuhn, Feyerabend</li> <li>13. Modern metaphysics: Shoemaker, Lewis, Putnam</li> </ol>	
<b>Applied teaching methods:</b>	
Throughout the course, students work through philosophical questions and problems both independently and in teams. They are set reading-comprehension and writing tasks and discuss questions related to the given teachings. In the form of a short presentation, they present and analyse a topic, followed by a group discussion. The course includes online lectures in the history of philosophy and skills-development materials (a reader in the history of philosophy), whose tasks at varying levels are suitable for both remedial support and talent development.	
<b>Assessment and Evaluation System</b>	
practical grade: seminar paper, report, or presentation (Student's choice). The use of AI (artificial intelligence) in preparing the written paper is permitted only in the manner and form defined by the College's regulations, and in consultation with the instructor.	
<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),
- or the combination of these factors

Good:

Good preparation and in-class work,

- Good level of knowledge, analytical skills, and argumentation ability (minor uncertainty) analysis based on fewer literature / sources, or inspiring but idea-level reflections; an original case study or the presentation of another case study with fewer sources,
- a group project based on fewer sources or inspiring but idea-level work (some uncertainty in the presentation; individual contributions not entirely clear),
- or the combination of these factors

Satisfactory:

- Inconsistent preparation and in-class work,
- Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty) analysis based on weak literature / sources, or on under-developed individual insights; free-form ideas arranged into a presentable format without sources,
- Individual presentation or group project based on weak sources or undeveloped ideas (considerable uncertainty in presentation, individual contributions blurred).
- or the combination of these factors

Pass:

- Poor preparation and in-class work,
- Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)
- Superficial analysis based on general knowledge, free-flow ideas presented in a disorganised but still interpretable manner.
- Weak individual presentation or group project based on general knowledge, poorly prepared (difficult delivery, individual contributions indecipherable).
- Or a combination of these factors
- or the combination of these factors

Fail:

- Inadequate preparation and in-class work,
- Inadequate, unassessable level of knowledge
- incoherent analysis / group project.
- or the combination of these factors

## Literature

### Required Reading:

M. Merleau-Ponty: Az észlelés fenomenológiája (L'Harmattan, Budapest, 2012.)

M. Foucault: A tudás archeológiája (Atlantisz, Budapest, 2001.)

Farkas K. – Huoranszki F. (szerk.): Modern metafizikai tanulmányok (ELTE Eötvös Kiadó, Budapest, 2004.)

### Recommended Reading:

G) Deleuze – F. Guattari: Mi a filozófia? (Műcsarnok, Budapest, 2013.)  
Ambrus G. – Demeter T. – Forrai G. – Tózsér J. (szerk.): Elmefilozófia. Szöveggyűjtemény (L'Harmattan, Budapest, 2008.)

### **Skills and Competencies**

**Knowledge:** The student is familiar with the fundamental movements and problems of contemporary philosophy, understands the meaning of the related basic concepts, and is able to navigate among the key positions in the field.

**Abilities:**

- Is able to produce independent written analyses.
- develops reading comprehension and writing skills
- Builds proficiency in research methodology and source-critical competence.
- Acquires the skill of a comparative approach to different systems of thought.
- Applies information and communication tools, networks, and functions to learning within the field.
- Is able to read basic specialist texts in a foreign language.

**Attitude:**

- 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 responsibilities:**

- They lead their life according to Buddhist ethics and spiritual attitudes, serving as an example to others.
- Through their practice, they achieve a deep understanding and direct experience of what they have learned, allowing them to approach others with openness and a willingness to help.

**Course Coordinator:** Dr. György Czétány, PhD

**Instructor Involved in Teaching the Course:** Dr. Dénes Schreiner, PhD

### 3.2. Religious history

**Field of Study:** History of Philosophy 1-3.

**Credit Range:** 9 credits

**Courses:**

- History of Religions 1. (Archeic Belief Systems)
- History of Religions 2. (Religions of Ancient Cultures)
- History of Religions 3. (Monotheistic Religions)

History of Religions 1. (Archeic Belief Systems)		Credits: 3
<b>Course classification:</b> compulsory		
<b>Training type:</b> 70% 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>		
To provide a comprehensive overview of the religions of ancient cultures preceding the great world religions, and of the diversity and general characteristics of the belief systems of indigenous peoples, thereby illuminating the development of human thought.		
<b>Course content</b>		
After considering the presumed belief systems of prehistoric humans and the Neolithic era, we turn to the worldview and practices of shamanism, which was widespread across Asia. This is followed by an overview of the divine concepts and religious practices of the ancient Near Eastern civilisations: Egypt, Mesopotamia, Ugarit, and the Hittites. We then examine the supposed primordial religion of the Indo-Europeans, along with the world of the Vedas. Finally, two examples of the survival of primordial religious elements are considered: Japanese Shinto and Tibetan Bön. Course structure, broken down into 14 sessions: 1. The presumed belief system of prehistoric humans. 2. The distinction between magical and religious thought. 3. Shamanism. 4. The Neolithic revolution and the renewal of religion: the emergence of divine figures. 5. Religious ideas in ancient Egypt. 6. Magic versus religion in Egypt. 7. The gods and major myths of Mesopotamia. 8. The seeds of a philosophy of life: The Epic of Gilgamesh. 9. The Western Semites: Ugarit, Canaan. 10. Traces of archaic, primordial religious elements in the Bible. 11. The supposed ancient religion of the Indo-European tribes and its remnants. 12. The world of the Vedas. 13. Shinto and Bön as survivals of animistic primordial religion. 14. Conclusion: cultural differences and universal patterns in ancient religions. The history of religions as the study of the development of human consciousness.		
<b>Applied teaching methods:</b>		



Teaching is delivered as a traditional lecture series. At the end of each lecture, students may ask questions.

### **Assessment and Evaluation System**

At the end of the semester, students are required to submit a five-page paper on any topic covered during the course. Attendance at lectures is not compulsory, but counts as an advantage.

The use of AI (artificial intelligence) in preparing the submitted paper is permitted only in the manner and form defined by the College's regulations and in consultation with the instructor.

#### **Evaluation Criteria:**

Excellent (5): awarded to the student who writes the end-of-semester essay at a high level, with independent ideas and thorough preparation, within the required length, and with flawless formal presentation.

Good (4): awarded to the student who writes the end-of-semester essay with adequate preparation and within the required length, but without presenting independent ideas.

Satisfactory (3): awarded to the student who writes the end-of-semester essay at an average quality, meaning it contains either formal or substantive errors, or falls short of the required length.

Pass (2): awarded to the student who writes the end-of-semester essay at a sufficient level, which may involve being too short, superficial, lacking information, containing errors or pseudo-scientific ideas, or dealing with an overly general and clichéd topic. However, the work still reaches the minimum level required for grading, or, if the essay is of low quality, the student has at least regularly attended lectures.

Fail (1): awarded to the student who does not submit the end-of-semester essay, or writes it at a very low level, where the shortcomings listed under the "Pass" grade apply, but the work does not reach the level required for grading, and the student has also not attended lectures.

### **Literature**

#### **Required Reading:**

Eliade, Mircea (1994): Vallási hiedelmek és eszmék története I. Budapest, Osiris.

Frazer, James (1993): Az aranyág. Budapest, Osiris.

Leeuw, Gerardus van der (2001): A vallás fenomenológiája Budapest, Osiris.

Seeking

#### **Recommended Reading:**

Kákossy László (1998): Az ókori Egyiptom története és kultúrája. Budapest, Osiris.

Colin Renfrew (2006): A civilizáció előtt. Budapest, Osiris.

### **Skills and Competencies**

#### **a) Knowledge**

Has a comprehensive understanding of the field of the history of religions, including the various ancient religions and belief systems discussed during the semester.

Possesses knowledge of the relevant terminology.

Acquires the methods of knowledge acquisition and problem-solving characteristic of the discipline.

(historical and anthropological approaches to religion).

Has the knowledge required to carry out comparative study and understanding of archaic cultures and the religions and belief systems that shaped them.

b) Abilities:

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

Is able to comprehend and interpret concepts in the history of religions as well as different religious phenomena.

- They possess knowledge of effective information retrieval and processing related to their Pāli language.

Has the digital competences needed to produce popular articles, academic studies, and to illustrate professional presentations.

c) Attitude:

Strives to deepen understanding of different cultures and their religions.

Aims at open-mindedness and at communicating and transmitting what has been learned in an authentic way, while also engaging with, accepting, and authentically conveying innovations in the discipline.

They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others.

d) Autonomy and responsibilities:

Acts responsibly in interpreting different religions.

Is capable of a penetrating understanding of what has been learned, thereby approaching other cultures with openness and tolerance.

**Course Coordinator:** Dr. György Balikó, PhD

**Instructor Involved in Teaching the Course }**Pandita Botond Szathmári

<b>History of Religions 2. (Religions of Ancient Cultures)</b>	<b>Credits: 3</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 70% 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 course addresses the religions of ancient complex cultures. Its aim is for students, through a comparative approach, to gain a clear understanding of the similarities and differences among these religions.	
<b>Course content</b>	
<p>Ancient Greek Religion 1.</p> <ul style="list-style-type: none"> <li>• Cretan religion: gods, sanctuaries, rites, burials.</li> <li>• Religion of the Mycenaean period.</li> <li>• Ancient concepts of Greek religion.</li> <li>• The classical Greek pantheon.</li> <li>• Hesiod: Theogony (gr. Θεογονία).</li> <li>• Greek rites.</li> </ul> <p>Ancient Greek Religion 2</p> <ul style="list-style-type: none"> <li>• Religious cults of the Greeks.</li> <li>• Greek conceptions of the soul (psyche, thymos, pneuma).</li> <li>• Communication with the souls of the dead.</li> <li>• The Eleusinian Mysteries.</li> </ul> <p>Ancient Greek Religion 3</p> <ul style="list-style-type: none"> <li>• The cult of Dionysus.</li> <li>• The Orphic tradition.</li> </ul> <p>Roman Religion</p> <ul style="list-style-type: none"> <li>• Gods and concepts of the soul.</li> <li>• Dying and rising gods in the imperial period: Isis and Osiris, Attis and Cybele.</li> <li>• The Mithras cult.</li> </ul> <p>Persian Religion 1</p>	

- Proto-Persian religion and its myths.
- Zarathustra's (Av. Zaratu(x)št, MP Zartušt, Gr. Ζωροαστήρ) religious reform in Iran.
- The Avesta (Av. Avesta), Bundahisn (MP Bundahišn), and the Dēnkard (MP Dēnkard).
- Ahura Mazda / Ōhrmazd, Angra Mainyu / Ahriman.
- The Amesha Spentas (Av. Aməša Spənta): Good Thought (Av. Vohu Manah), Best Truth (Av. Aša Vahištā), Desired Dominion (Av. Xšaθra Vairya), Holy Devotion (Av. Spənta Ārmaiti), Wholeness (Av. Haurwatāt), Immortality (Av. Amərətāt).
- Persian Religion 2
- Persian eschatology (Av. frašo kərəti): Ušēdar (Av. Ushēdar), Ušēdarmāh (Av. Ushēdarmāh), and Sōšyāns (Av. Sōshyāns).
- Persian concepts of the soul: vitality (Av. ahu), self (Av. daēnā), perception (Av. baoḍah), soul (Av. urvan), personal genius (Av. fravašī).
- The myth of Zurvān (Av. Zurvān) and the Zurvanite heretical movement.
- Manichaeism.
- Persian Religion 3
- Conceptions of the afterlife: Ardā Wīrāz-nāmag (MP Ardā Wīrāz-nāmag).
- Religious practices of the Parsis.
- Mithra (Av. Mithra, MP Mitr).
- The activity of Mani and Manichaeism.
- Confucianism 1
- A brief history of Confucianism.
- The legendary life of Confucius.
- The concepts of virtue (de), humaneness (ren), the noble person (junzi), and the petty person (xiaoren).
- The rectification of names (zhengming).
- Confucianism 2
- The Five Classics (Yijing, Shijing, Shujing, Chunqiu, Liji).

- The Analects (Lunyu) compiled by the disciples.
- The cult of Confucius.
- Neo-Confucianism.
- Daoism 1
- Laozi as the mythical founder of religion.
- The Daode jing.
- The Yin-Yang (yīn-yáng) school and the teaching of the Five Phases (wuxing).
- The concept of qi.
- Daoism 2
- Zhuangzi and the True Book of the Flourishing South (Nanhua zhenjing).
- Liezi and the True Book of the Embracing Void (
- Religious Daoism 1
- The school of the Celestial Masters (tianshi).
- Zhang Daoling.
- The school of Highest Clarity (Shangqing).
- Religious Daoism 2
- The Daoist pantheon.
- Geomancy, magic, and healing.
- Popular Daoism.
- Syncretisms
- The encounter of Daoism and Buddhism.
- The synthesis of Confucianism, Daoism, and Buddhism.

#### **Applied teaching methods:**

By its nature, the module is built primarily around lectures, as for most students this is an entirely new area, an entirely new area, since such subjects are only rarely taught in public education.

#### **Assessment and Evaluation System**

colloquium.

#### **Evaluation Criteria:**

Assessment is based on how coherently the student can elaborate the content of the

topic. and on their command of the key technical terms related to it.

For a mark of 5, beyond an excellent exposition of the topic, the student is expected to discern discern similarities and differences among diverse cultural solutions.

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

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

A mark of 2 (pass) is awarded if the student has understood the topic only in a vague way. If even this is not achieved, the student receives a mark of 1.

## Literature

### Required Reading:

Ghirshman, Roman: Az ókori Irán. 1985. Budapest: Gondolat K.

Hegyí Dolores: Polis és vallás. 2002. Budapest: Osiris K.

Szathmári Botond: Kínai vallásfilozófiák: konfucianizmus, taoizmus. 2024. (oktatási segédanyag)

### Recommended Reading:

Eliade, Mircea: Vallási hiedelmek és eszmék története I-III. (Idevonatkozó fejezetei) 1994. Budapest, Osiris - Századvég K.

Vaszilijev, L. Sz.: Kultuszok, vallások és hagyományok Kínában. 1977. Budapest: Gondolat K.

## Skills and Competencies

### Knowledge:

Has a sound knowledge of the principal characteristics and teachings of the ancient Greco-Roman, Persian, and Chinese (Confucian and Daoist) religions. Understands the relationships between these teachings and the social contexts of the respective cultures.

Possesses an overview of the religious patterns across the three regions. Uses the foundational concepts of religious studies with practical proficiency.

### Abilities:

Understands and makes use of both online and printed literature in the field, in Hungarian and in foreign languages (primarily English).

They possess knowledge of effective information retrieval and processing related to their area of expertise.

Is able to apply the distinctive conceptual framework and perspective of religious studies within the contexts of different ancient cultures.

### Attitude:

Is open-minded and able to understand why the doctrines of these religions take the forms they do.

Is capable of deepening understanding of their own culture by engaging with the mindsets of ancient complex cultures.

### Autonomy and responsibilities:

Thinks responsibly when evaluating different religious patterns and does not judge lightly in their interpretation.

**Course Coordinator:** Dr. György Balikó, PhD

**Instructor Involved in Teaching the Course }**Pandita Botond Szathmári

<b>History of Religions 3. (Monotheistic Religions)</b>	<b>Credits: 3</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 70% 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 course aims to present the emergence, teachings, characteristics, and major traditions of the monotheistic religions. With particular attention to the common ground and differences among the three Abrahamic religions.	
<b>Course content</b>	
<p>Judaism</p> <p>Judaism</p> <ul style="list-style-type: none"> <li>– Certain characteristics of ancient Near Eastern religions. Judaism</li> <li>– Certain characteristics of ancient Near Eastern religions. The role of Baal in Phoenicia.</li> <li>– The origins and early history of the Jewish people.</li> <li>– Pre-Judaic elements in the religion of early Judaism.</li> <li>– The authorship of the Five Books of Moses, the Torah (תורה), and its place in the Jewish religion.</li> <li>– Abraham and the era of the patriarchs.</li> <li>– Moses (Mose Rabbénu) and the Egyptian captivity.</li> <li>– The circumstances of the “conquest of the land.”</li> <li>– The era of the kingdom and the Temple.</li> <li>– The institution of the priesthood.</li> <li>– The relationship between God and man in theology.</li> <li>– The role of the prophets in Israel (Elijah, Amos, Hosea, Jeremiah, Isaiah, Jonah).</li> <li>– The Babylonian exile.</li> <li>– The Maccabean revolt.</li> <li>– The sacred texts: Tanakh (תנ"ך), Mishnah (משנה), Talmud and Midrash (מדרש).</li> <li>– The commandments (Mitzvot).</li> <li>– Rabbinic theology.</li> <li>– Pharisees, Sadducees, and Essenes.</li> <li>– Jewish mysticism.</li> <li>– Kabbalah (Zohar).</li> <li>– Hasidism (Sefer Yetzirah).</li> <li>– The Sabbath and the Jewish festivals.</li> <li>– Jewish rituals and customs.</li> <li>– Places of pilgrimage and prayer, synagogues (בית כנסת).</li> <li>– Eschatology: the end of the world as hope.</li> <li>-</li> </ul> <p>Christianity</p> <ul style="list-style-type: none"> <li>– Jesus Christ of Nazareth.</li> <li>– Jesus in the rabbinic tradition.</li> <li>– The Gospels – language, canon, textual criticism.</li> <li>– The difference between Jewish and Greek thought.</li> </ul>	

- Pauline theology and its various interpretations.
- The persecuted Church – the historical background of the emergence of the early congregations.
- Apocryphal writings.
- The spirit of Gnostic Christian movements.
- Nestorians.
- The Church gaining power – the development of the papal institution.
- The rise of monasticism in the East, Pachomius.
- Western monastic orders.
- Orthodox Christianity.
- The Reformation (J. Wyclif, M. Luther, Jean Calvin, M. Servetus).
- The Counter-Reformation and the Jesuit order.
- New religious movements.

#### Islam

- The circumstances of the emergence of Islam.
- Muhammad (ar: Muḥammad), the Prophet.
- Allah (ar: al-Ilāh), God.
- The Qurʾān (ar: al-Qurʾān) and its interpretation (ar: tafsīr).
- The Five Pillars of Islam (ar: arkān al-islām): confession of faith (ar: šahāda), five daily prayers (ar: ṣalāt), almsgiving (ar: zakāt), fasting (ar: siyām), pilgrimage (ar: ḥaǧǧ), as well as holy war (ar: ġihād).
- Sharīʿa (ar: šarīʿa), the laws of religion.
- The formation of the Caliphate (ar: khalīfa) (Abū Bakr, ʿUmar, ʿUthmān, ʿAlī).
- Sunnis (sunnī) and their theology.
- Shiʿites (ar: šīʿa) and their theology – the Imamate (ar: Imām) and the institution of the Mahdī (ar: mahdī).
- The seceders (ar: ḥawāriǧ).
- Sufism (ar: taṣawwuf):
- The essence of Sufism and the etymology of the word “Sufi.”
- The emergence of Sufism.
- The fundamental features of the Sufi path.
- The characteristics of the dervish orders.
- Unrecognised sects (Ahmadiyya movement, Alawite movement, Druze community, Alevis, Mutawalli movement, Bábism, Nation of Islam).
- The culture of the Umayyads (Umayyad) (661–750).
- The culture of the Abbasids (ʿAbbāsī) (750–1258).
- Arab philosophers of the Middle Ages (al-Kindī, d. 870; al-Fārābī, d. 950; Ibn Sīnā, d. 1037; Ibn Rushd, d. 1198; Abū Ḥāmid Muḥammad al-Ghazālī, 1058–1111).
- The Islamic calendar and festivals (ʿīd).
- Islamic sacred art.

#### Applied teaching methods:

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



## Assessment and Evaluation System

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

### **Evaluation Criteria:**

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

For a mark of 5, beyond an excellent exposition of the topic, the student is expected to discern similarities and differences between Tibetan Buddhism and other forms of Buddhism—and even in relation to other religions.

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

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

A mark of 2 (pass) is awarded if the student has understood the topic only in a vague way. If even this is not achieved, the student receives a mark of 1.

## Literature

### **Required Reading:**

Cohn-Sherbok, Dan - Cohn-Sherbok, Lavania: A judaizmus rövid története. 2001. Budapest: Akkord K.

Hill, Jonathan: A keresztény gondolkodás története. 2005. Budapest: Athenaeum 2000 K.

Szathmári Botond: Az iszlám vallás és annak misztikus útja. 2021. Budapest: Napkút K.

### **Recommended Reading:**

Eliade, Mircea: Vallási hiedelmek és eszmék története I-III. (Idevonatkozó fejezetei) 1994. Budapest: Osiris - Századvég K.

Vankó Zsuzsa – Reisinger János: Bevezetés a Biblia tanulmányozásához. 1993. Budapest, .....

Bibliaiskolák Közössége

## Skills and Competencies

### Knowledge:

Has a comprehensive knowledge of the issues surrounding monotheistic religious paradigms, their most important theories, main traditions, and interpretative frameworks. Is familiar with the technical terminology of the monotheistic religions.

### Abilities:

Understands and makes use of both online and printed literature in the field, in Hungarian and in foreign languages (primarily English).

They possess knowledge of effective information retrieval and processing related to the field of monotheistic religions.

is able to interpret the specific conceptual system of the monotheistic religions within the context of religious studies. clearly perceives the differences between the worldview of

Buddhism and that of the monotheistic religions.

### Attitude:

Approaches monotheistic religions in an open and non-judgemental manner. In the spirit of the religious tolerance of Buddhism,

turns towards these religions. Is able to use the modes of thought of the monotheistic religions

as a means of self-exploration and for deepening self-knowledge.

Autonomy and responsibilities:

In the interpretation of monotheistic religions and in forming opinions about them,  
strives for authenticity.

**Course Coordinator:** Dr. György Balikó, PhD

**Instructor Involved in Teaching the Course }**Pandita Botond Szathmári

### 3.3. Philosophic disciplines

**Field of Study:** Philosophic Disciplines 1-3.

**Credit Range:** 10 credits

**Courses:**

- Philosophical Disciplines 1. (Ethics)
- Philosophical Disciplines 2. (Aesthetics)
- Philosophical Disciplines 3. Le. Philosophy of Religion
- Philosophical Disciplines 3. Sem. Philosophy of Religion

<b>Philosophical Disciplines 1. (Ethics)</b>	<b>Credits: 3</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> 5. semester	
<b>Course objectives</b>	
The student becomes acquainted with the fundamental concepts, problems, questions, schools, and history of moral philosophy.	
<b>Course content</b>	
<p>Over the course we will survey, in broad outline, the major anthropological and ethical concepts and questions that arise within European philosophical thought, with occasional excursions—where relevant—into their social- and political-philosophical, as well as philosophy-of-history, dimensions. Familiarity with the emergence of ethics and with the principal currents and approaches in moral philosophy helps to orient students within the history of ethics. We will approach the topics primarily in a systematic manner, while also drawing on examples from the histories of philosophy and religion. For each theme, we will also address the contemporary relevance of the issues under review.</p> <p>Defining the course topics:</p> <ol style="list-style-type: none"><li>1. The fundamental questions of philosophical anthropology</li><li>2. The structure of human existence</li><li>3. Body, soul, spirit, subjectivity</li><li>4. Aspects and types of moral philosophy</li><li>5. Morality and moral conduct</li><li>6. Autonomy, duty, responsibility</li><li>7. The problem of evil</li><li>8. Virtues, love, and happiness</li><li>9. Intention, action, consequence</li><li>10. The genealogy of morality</li><li>11. Dialogicity</li><li>12. Human sociality</li><li>13. The question of freedom and justice</li><li>14. The historicity of the human being</li></ol>	
<b>Applied teaching methods:</b>	

Throughout the course, students work through questions and problems of philosophy of ethics both independently and in teams. They are set reading-comprehension and writing tasks and discuss questions related to the given ethical teachings. In the form of a short presentation, they present and analyse a topic, followed by a group discussion. During the situational exercises, participants have the opportunity to explore opposing positions in greater depth and to gain a deeper understanding of the other standpoint.

### **Assessment and Evaluation System**

practical grade: seminar paper, report, or presentation (Student's choice). The use of AI (artificial intelligence) in preparing the written paper is permitted only in the manner and form defined by the College's regulations, and in consultation with the instructor.

#### **Evaluation Criteria:**

Excellent:

Outstanding preparation and in-class work,

- Excellent level of knowledge, analytical and argumentative skills, analysis based on more substantial literature / sources or on outstanding individual insights; a well-founded (data-supported) original case study or the presentation of another case study with multiple sources,
- a well-structured individual mini-presentation / group project based on more substantial literature / sources or on outstanding individual insights (presented excellently, with individual contributions clearly distinguished),
- or the combination of these factors

Good:

Good preparation and in-class work,

- Good level of knowledge, analytical skills, and argumentation ability (minor uncertainty) analysis based on fewer literature / sources, or inspiring but idea-level reflections; an original case study or the presentation of another case study with fewer sources,
- a group project based on fewer sources or inspiring but idea-level work (some uncertainty in the presentation; individual contributions not entirely clear),
- or the combination of these factors

Satisfactory:

- Inconsistent preparation and in-class work,

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

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

- Individual presentation or group project based on weak sources or undeveloped ideas (considerable uncertainty in presentation, individual contributions blurred).
- or the combination of these factors

Pass:

- Poor preparation and in-class work,

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

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

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

– Or a combination of these factors

- or the combination of these factors

Fail:

- Inadequate preparation and in-class work,
- Inadequate, unassessable level of knowledge
- incoherent analysis / group project.
- or the combination of these factors

## Literature

### Required Reading:

- A. Anzenbacher: Bevezetés a filozófiába (Herder, Budapest, 1993.)  
A. Comte-Sponville: Kis könyv a nagy erényekről (Osiris, Budapest, 2001.)  
A. MacIntyre: Az etika rövid története (Typotex, Budapest, 2012.)

### Recommended Reading:

- (P.H.) Küng: Világvallások etikája (Református Zsinati Iroda, Budapest, 1994.)  
S. Blackburn: Being good: a short introduction to ethics (Oxford University Press, Oxford, 2002.)

## Skills and Competencies

Knowledge: The student is familiar with the fundamental movements and problems of the philosophy of ethics, understands the meaning of the related basic concepts, and is able to navigate among the key positions in the field.

Abilities:

- Is able to produce independent written analyses.
- develops reading comprehension and writing skills
- Builds proficiency in research methodology and source-critical competence.
- Acquires the skill of a comparative approach to different systems of thought.
- Applies information and communication tools, networks, and functions to

learning within the field.

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

Attitude:

- 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 responsibilities:

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

**Course Coordinator:** Dr. György Czétány, PhD

**Instructor Involved in Teaching the Course:** Dr. Dénes Schreiner, PhD

<b>Philosophical Disciplines 2. (Aesthetics)</b>	<b>Credits: 3</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> 6. semester	
<b>Course objectives</b>	
The student becomes acquainted with the fundamental concepts, problems, questions, schools, and history of aesthetics and philosophy of art.	
<b>Course content</b>	
<p>Over the course we will survey, in broad outline, the main problems of European aesthetic thought. In reviewing the fundamental concepts related to art and beauty, we will also gain an insight into the history of the philosophy of art. Where possible, special attention will be given to the distinctive relationship between art, religion, and philosophy.</p> <p>Defining the course topics:</p> <ol style="list-style-type: none"> <li>1. Aesthetics, philosophy of art, art studies</li> <li>2. The concept of art, its relation to beauty, technē and poiēsis</li> <li>3. The concept of the beautiful</li> <li>4. The triad of creator, work, and recipient</li> <li>5. The process of creation, creativity, inspiration, the concept of genius</li> <li>6. The reception of artworks, catharsis, hermeneutical problems</li> <li>7. The mode of being of the artwork, the question of form and content</li> <li>8. Aesthetic value, the concept of taste</li> <li>9. The concept of mimēsis, art and reality, art as a counter-world</li> <li>10. Branches and genres of art</li> <li>11. The autonomy and heteronomy of the aesthetic</li> <li>12. The threefold universe of contemporary art, elite and popular art, the concept of kitsch</li> <li>13. The historicity of art</li> <li>14. Art and society, art and culture</li> </ol>	
<b>Applied teaching methods:</b>	
Throughout the course, students work through questions and problems of philosophy of art both independently and in teams. They are set reading-comprehension and writing tasks and discuss questions related to the given aesthetical teachings. In the form of a short presentation, they present and analyse a topic, followed by a group discussion. During the situational exercises, participants have the opportunity to explore opposing positions in greater depth and to gain a deeper understanding of the other standpoint.	
<b>Assessment and Evaluation System</b>	
practical grade: seminar paper, report, or presentation (Student's choice). The use of AI (artificial intelligence) in preparing the written paper is permitted only in the manner and form defined by the College's regulations, and in consultation with the instructor.	
<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),
- or the combination of these factors

Good:

Good preparation and in-class work,

Good level of knowledge, analytical skills, and argumentation ability (minor uncertainty) analysis based on fewer literature / sources, or inspiring but idea-level reflections; an original case study or the presentation of another case study with fewer sources,

- a group project based on fewer sources or inspiring but idea-level work (some uncertainty in the presentation; individual contributions not entirely clear),
- or the combination of these factors

Satisfactory:

- Inconsistent preparation and in-class work,

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

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

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

- or the combination of these factors

Pass:

- Poor preparation and in-class work,

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

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

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

- Or a combination of these factors

- or the combination of these factors

Fail:

- Inadequate preparation and in-class work,

- Inadequate, unassessable level of knowledge

- incoherent analysis / group project.

- or the combination of these factors

## Literature

### Required Reading:

W. Tatarkiewicz: Az esztétika alapfogalmai (Kossuth, Budapest, 2006.)

Almási M.: Anti-esztétika (Helikon, Budapest, 2003.)

Zoltai D.: Az esztétika rövid története (Helikon, Budapest, 1997.)

### Recommended Reading:

J) Maquet: Az esztétikai tapasztalat (Csokonai Kiadó, Debrecen, 2003.)

C. Cazeaux (ed.): The Continental Aesthetics Reader (Routledge, London and New York, 2011.)

### **Skills and Competencies**

#### **Competence:**

Knowledge: The student is familiar with the fundamental movements and problems of philosophy of art, understands the meaning of the related basic concepts, and is able to navigate among the key positions in the field.

#### **Abilities:**

Is able to produce independent written analyses.  
develops reading comprehension and writing skills  
Builds proficiency in research methodology and source-critical competence.  
Acquires the skill of a comparative approach to different systems of thought.  
Applies information and communication tools, networks, and functions to learning within the field.  
- Is able to read basic specialist texts in a foreign language.

#### **Attitude:**

- 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 responsibilities:**

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

**Course Coordinator:** Dr. György Czétány, PhD

**Instructor Involved in Teaching the Course:** Dr. Dénes Schreiner, PhD



<b>Philosophical Disciplines 3. Philosophy of Religion</b>	<b>Credits: 2</b>
<b>Course classification:</b> compulsory	
<b>Training type:</b> 70% 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> 6. semester	
<b>Course objectives</b>	
Familiarity with the classical problems and theories in the philosophy of religion.	
<b>Course content</b>	
Over the semester, the following problems will be discussed: the relation between philosophy and religious faith; the possibilities of speaking about God (univocity, equivocity, analogy); the problem of evil as experienced in our world; the provability of God's existence (ontological and cosmological arguments); mystical experience; God's eternity; and the relationship between religion and morality.	
<b>Applied teaching methods:</b>	
During class, the instructor uses the following teaching methods: Oral presentation, – classroom debate – introduction of philosophical terminology. Expected of the student: – active class participation.	
<b>Assessment and Evaluation System</b>	
Oral examination.	
<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, - or the combination of these factors Good: - Exam score between 80–89% Good preparation and in-class work, Good level of knowledge, analytical skills, and argumentation ability (minor uncertainty) - or the combination of these factors Satisfactory: - Exam score between 70–79%, - Inconsistent preparation and in-class work, - Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty) - or the combination of these factors Pass: - Exam score between 60–69%, - Poor preparation and in-class work,	

- Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)
- or the combination of these factors

Fail:

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

## Literature

### Required Reading:

Davies, B. 1999. Bevezetés a vallásfilozófiába. Budapest: Kossuth Könyvkiadó. 11-217.  
 Kolakowski, L. 1992. Ha nincsen Isten... Budapest: Európa Könyvkiadó.  
 Ruh, K. 2006. A nyugati misztika története. Budapest: Akadémiai Kiadó. 1-2. kötet

### Recommended Reading:

Griffith-Dickson, G. 2005. The Philosophy of Religion. London: SCM Press.  
 Gerardus van der Leeuw: 2001. A vallás fenomenológiája. Budapest, Osiris Kiadó.

## Skills and Competencies

Knowledge: The student is familiar with the fundamental movements and problems of philosophy of religion, understands the meaning of the related basic concepts, and is able to navigate among the key positions in the field.

Abilities: The student develops sensitivity to problems, cultivates a desire for understanding and tolerance towards different religions, becomes capable of recognising connections between different issues and theories, is able to use the field's terminology independently, applies information and communication technologies, networks, and functions to support learning in the field, and is able to read basic foreign-language specialist texts.

Attitude: The student adopts an open and accepting stance towards other religions, seeks to learn their teachings and deepen understanding, and strives to solve problems independently or—where their abilities and knowledge are insufficient—in collaboration with others.

Autonomy and Responsibility: The student leads their life in accordance with the pursuit of knowledge and understanding.

**Course Coordinator:** Dr. György Czétány, PhD

**Instructor Involved in Teaching the Course:** Dr. György Balikó, PhD

Philosophical Disciplines 3. Philosophy of Religion	Credits: 2
<b>Course classification:</b> compulsory	
<b>Training type:</b> 70% 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> 6. semester	
<b>Course objectives</b>	
Familiarity with the classical problems and theories in the philosophy of religion.	
<b>Course content</b>	
Over the semester, we will undertake close, analytical readings of several classical source texts. Working through the selected texts is intended to deepen knowledge of the history of religions and to provide a more detailed understanding of specific issues and proposed solutions.	
<b>Applied teaching methods:</b>	
<p>During class, the instructor uses the following teaching methods:</p> <ul style="list-style-type: none"> <li>– classroom debate</li> <li>– reading/processing source texts,</li> <li>– argumentation, analysis (in writing or orally),</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>	
<p>Oral examination.</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> <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> <p>Good level of knowledge, analytical skills, and argumentation ability (minor uncertainty)</p> <ul style="list-style-type: none"> <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> <li>- Inconsistent preparation and in-class work,</li> <li>- Satisfactory level of knowledge, analytical skills, and argumentation ability (considerable uncertainty)</li> <li>- or the combination of these factors</li> </ul> <p>Pass:</p> <ul style="list-style-type: none"> <li>- Exam score between 60–69%,</li> </ul>	

- Poor preparation and in-class work,
- Low level of knowledge, analytical skills, and argumentation ability (significant uncertainty, minimal understanding)
- or the combination of these factors

Fail:

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

## Literature

### Required Reading:

Davies, B. 1999. Bevezetés a vallásfilozófiába. Budapest: Kossuth Könyvkiadó. 11-217.  
 Kolakowski, L. 1992. Ha nincsen Isten... Budapest: Európa Könyvkiadó.  
 Ruh, K. 2006. A nyugati misztika története. Budapest: Akadémiai Kiadó. 1-2. kötet

### Recommended Reading:

Griffith-Dickson, G. 2005. The Philosophy of Religion. London: SCM Press.  
 Gerardus van der Leeuw: 2001. A vallás fenomenológiája. Budapest, Osiris Kiadó.

## Skills and Competencies

**Knowledge:** The student is familiar with the fundamental movements and problems of philosophy of religion, understands the meaning of the related basic concepts, and is able to navigate among the key positions in the field. Through engagement with the source texts, the student further develops their knowledge of the philosophy of religion; gains a more detailed familiarity with the terminology of the field's major works; and deepens their grasp of the philosophical problems and modes of argumentation encountered in the texts.

**Abilities:** The student develops sensitivity to problems, cultivates a desire for understanding and tolerance towards different religions, becomes capable of recognising connections between different issues and theories, is able to use the field's terminology independently, applies information and communication technologies, networks, and functions to support learning in the field, and is able to read basic foreign-language specialist texts.

**Attitude:** The student adopts an open and accepting stance towards other religions, seeks to learn their teachings and deepen understanding, and strives to solve problems independently or—where their abilities and knowledge are insufficient—in collaboration with others.

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

**Autonomy and responsibility:**

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

**Course Coordinator:** Dr. György Czétány, PhD

**Instructor Involved in Teaching the Course:** Dr. György Balikó, PhD

## 4. Pali Language Specialisation Course Descriptions

### 4.1. Buddhist Technical Terminology (Pali)

**Field of study:** Buddhist Language and Terminology (Pali) 1-5

**Credit Range:** 20 credits

**Courses:**

- Buddhist Language and Terminology 1. (Pali)
- Buddhist Language and Terminology 2. (Pali)
- Buddhist Language and Terminology 3. (Pali)
- Buddhist Language and Terminology 4. (Pali)
- Buddhist Language and Terminology 5. (Pali)

<b>Buddhist Language and Terminology 1. (Pali)</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>		
<p>The aim of the course is to read and work through simplified Pāli texts in order to learn and practise grammar and syntax.</p> <p>It is a continuation of the intensive course titled “Buddhist Specialised Terminology (Pāli)”;</p> <p>the second stage of the intensive introduction to Pāli.</p>		
<b>Course content</b>		
<p>Students are provided with prepared reading materials (sample sentences, Jātaka readings, with notes and a glossary), as well as a systematic Pāli grammar. The intensive in-class work is complemented by a substantial amount of homework, and memorising set passages is also compulsory.</p> <p>Teaching follows the sequence of the chapters in the course notes. The first part of the course involves revising the material from the preparatory course and mastering the texts not yet read and their associated grammar. The following grammatical topics are addressed in detail on the basis of the notes titled “Short Pāli Grammar”:</p> <p>Grammatical foundations. Case inflection, verb inflection.</p> <p>a-stems. Present tense. Causative verbs.</p> <p>Pronouns.</p> <p>Past participle. Predicative adverbials. Gerund (absolute).</p> <p>Infinitive. i- and u- stems.</p> <p>Past tenses.</p> <p>Imperative mood.</p> <p>Conditional mood.</p> <p>Gerundive (necessitative).</p> <p>Other stems (an-, ar-, as-)</p> <p>.</p> <p>Present participle.</p> <p>.</p>		

Over the course, additional memorisation pieces are to be learned (i- stems; pronouns; i- past; si- past; conditional mood; imperative mood). In addition, the grammatical phenomena arising in the texts covered in the course “Reading Buddhist Texts 1.(Pali) Seminar also form part of the present course.

### **Applied teaching methods:**

By completing the course, students take concrete steps towards acquiring genuine language competence. The course follows the traditional methodology for teaching classical Eastern languages: understanding and practising grammatical phenomena (drill); introducing syntactic knowledge through sample sentences and texts; then, as homework, students work through, annotate, and translate the practice texts at home, and learn the required grammar and set passages for memorisation. In the following class, under the teacher’s guidance, the group reads the assigned text in such a way that each student translates and explains a portion to the group. The grammatical material is checked regularly through both oral questioning and written tests. Instruction also includes listening to audio materials and reciting verse, as well as imparting the necessary IT skills (character input, fonts, keyboards).

Methodology of language instruction:

- interactive teaching (continuous student involvement during classes and discussion of homework).
- reading/processing source texts,
- development of reading comprehension and text-analysis skills.
- introduction of terminology.
- phonetic exercises,
- pronunciation exercises,
- reading and linguistically based analysis (exegesis) of prepared original texts,
- use of dictionaries
- presentation of the structure of the texts
- presentation of translation methods applied to the texts

Applied methods of language learning:

- reading/processing source texts,
- Library search,
- Internet research
- practicing the use of dictionaries,
- learning new words,

Translation

### **Assessment and Evaluation System**

- mid-semester oral assessment (recitation of a memorised passage)
  - constant checking of homework assignments
  - written exam (preparation and translation of an unfamiliar text)
  - oral examination (reading aloud a passage drawn by lot from a known text, its translation, and grammatical and syntactic analysis; recitation of the memorised passages).
- Students will find a detailed written information sheet (Tantár) on the types, content, conduct, and the method of assessment of the examinations.

### **Evaluation Criteria:**

Excellent:

- exam score above 85%,
- excellent preparation and in-class work (regular completion of homework)
- excellent-level translation (preparing and translating an unseen text; full comprehension of the content)
- excellent-level oral examination (translating the readings without aids; grammatical and syntactic analysis)
- excellent-level memorisation (reciting paradigms; recognising random forms)
- A combination of the above.

Good:

- exam result between 75–85%
- good preparation and in-class work (regular completion of homework)
- good-level translation (preparing and translating an unseen text; full comprehension of the content)
- good-level oral examination (translating the readings without aids; grammatical and syntactic analysis)
- good-level memorisation (reciting paradigms; recognising random forms)
- A combination of the above.

Satisfactory:

- Exam score between 65–75%,
- satisfactory preparation and in-class work (irregular completion of homework)
- satisfactory-level translation (preparing and translating an unseen text; partial understanding of the content)
- satisfactory-level oral examination (translating the readings without aids; grammatical and syntactic analysis — with some assistance from the instructor)
- satisfactory-level memorisation (reciting paradigms; recognising random forms — with some assistance from the instructor)
- A combination of the above.

Pass:

- Exam score between 60–65%,
- pass-level preparation and in-class work (incomplete homework)
- pass-level translation (preparing and translating an unseen text; weak understanding of the content)
- pass-level oral examination (translating the readings without aids; grammatical and syntactic analysis — with more assistance from the instructor)
- pass-level memorisation (reciting paradigms; recognising random forms — with more assistance from the instructor)
- A combination of the above.

Fail:

- Exam score below 60%,
- insufficient preparation and in-class work (incomplete homework)
- insufficient-level translation (preparing and translating an unseen text; lack of understanding of the content)
- insufficient-level oral examination (translating the readings without aids; grammatical and syntactic analysis insufficient)
- insufficient-level memorisation (reciting paradigms; recognising random forms insufficient)
- A combination of the above.

## Literature

**Required Reading:**

Körtvélyesi Tibor 2023. Rövid Páli nyelvtan (jegyzet)

Körtvélyesi Tibor 2025. Páli mondattan (jegyzet)

**Recommended Reading:**

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

Warder, A. K. 2005. Introduction to Pali (3rd. ed.). The Pali Text Society.

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

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

Expected level of knowledge upon completion of the course:

- beginner-level proficiency in Pāli
- knowledge of the language's most important grammatical and syntactic features
- analytical translation of the texts read, without aids
- command of the memorised passages
- operational command of grammatical terminology
- knowledge of the basics of Pāli prosody
- deepening mastery of Pāli morphology
- basic knowledge of sound changes in Pāli (sandhi)
- knowledge of characteristic sentence structures

**Abilities:**

- Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Pāli.
- Capable of studying scriptures in their original languages (Pali)
- Possesses knowledge of effective information retrieval and processing with respect to the Pāli language.
- At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli texts that only open up through studying the originals.
- Is capable of lifelong learning; plans and organises their own independent training, using the widest possible range of available, continuously changing sources.

**Attitude:**

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

They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others.

**Autonomy and responsibilities:**

- Acts responsibly in interpreting Buddhism and transmitting the teachings, with particular regard to the fact that (at the given language level) they have access to the texts in the original.



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

<b>Buddhist Language and Terminology 2. (Pali)</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>The aim of the course is to read unadapted Pāli texts—both prose and verse—appropriate to the language level.</p> <p>One path to a deeper understanding of Buddhism is reading in the original language. Since, according to tradition, the Pāli Canon preserves the Buddha’s words in their most original form, attaining a high level of proficiency in Pāli is an important aim.</p> <p>By reading Pāli texts in the original, the deeper interrelations of the suttas’ ideas can be grasped. With an understanding of Pāli’s modes of expression, students can adopt a far more critical stance toward the tradition, identify the motivations behind different interpretations, understand why translations diverge, and argue either against or in favour of them. Their overall Buddhist outlook can become more deliberate and reflective— in keeping with the Buddha’s pedagogical intention, as he himself encouraged disciples to uncover the meaning of the teachings for themselves.</p>	
<b>Course content</b>	
<p>Students continue the intensive course titled Buddhist Language and Terminology 1. (Pali). This subject is the third stage of the intensive introduction to Pāli. A Pāli reader (texts and glossary) and a systematic Pāli grammar are provided. The intensive in-class work is complemented by a substantial amount of homework, and memorising set passages is also compulsory.</p> <p>The subject includes revising the material of Buddhist Language and Terminology 1. The following grammatical phenomena are discussed in further detail on the basis of the notes titled “Short Pāli Grammar”:</p> <p>Phonology: gradation; vowel coalescence; assimilations and other phonological phenomena; initial consonant gemination.</p> <p>Nominal inflection: -a stems, -i stems, -u stems, -ar stems, -an stems, -ant stems, -as stems, and go.</p> <p>Comparison of adjectives.</p> <p>Pronouns: personal and demonstrative pronouns; relative and interrogative pronouns; words declined like pronouns and other pronouns; forms derived from pronominal stems.</p> <p>Adverbs: other adverbs; particles.</p> <p>Numerals: cardinal numbers 1–18; 19 and above; counting; other numeral forms.</p>	

Verbal conjugation I: the root and the simple stem; present tense; imperative mood; optative mood; past tenses (i-past, si-past, a-past, root-past); prohibition; future tense; unreal conditional.

Verbal conjugation II: passive verbs; causative verbs, the formation of the causative, forms derivable from the causative stem.

Non-finite forms: present participle; past participle; future participle; gerund (absolutive); infinitive.

Constructions with non-finite forms.

Compounds: dvandva compound; subordinative compound; attributive compound; numeral compound; adverbial compound; bahuvrīhi compound; verbal compound.

On Sanskrit (supplement): sound system; alphabetical order; correspondences of simple sounds; retroflexion; svarabhakti; metathesis; correspondences of geminate consonants; handling of word-initial and word-final consonants.

Over the course, further memorisation pieces are to be learned (ar/an/ant stems; pronouns).

In addition, the grammatical phenomena arising in the texts read in the course: Reading Buddhist Texts (Pali) 2. Seminar also form part of the present subject.

The reader used in the course and the dictionaries are in English; accordingly, students learn the terminology and notation required to use them. They also acquire methods for accessing the databases (suttacentral.net; tipitaka.org; gandhari.org).

### **Applied teaching methods:**

– interactive teaching (continuous student involvement during classes and discussion of homework).

By completing the course, students take concrete steps towards acquiring genuine language competence. The course follows the traditional methodology for teaching classical Eastern languages: understanding and practising grammatical phenomena (drill); introducing syntactic knowledge through sample sentences and texts from the parallel course: Reading Buddhist Text 2. Seminar; then, as homework, students work through, annotate, and translate the practice texts at home, and learn the required grammar and set passages for memorisation. In the following class, under the teacher's guidance, the group reads the assigned text in such a way that each student translates and explains a portion to the group. Instruction also includes listening to audio materials and reciting verse, as well as imparting the necessary IT skills (character input, fonts, keyboards). In addition, competence in using the English-language text sources (reader, databases) and the dictionaries is required.

Methodology of language instruction:

– interactive teaching (continuous student involvement during classes and discussion of homework).

– reading/processing source texts,

– development of reading comprehension and text-analysis skills.

– introduction of terminology.

– phonetic exercises,

– pronunciation exercises,

– reading and linguistically based analysis (exegesis) of prepared original texts,

– use of dictionaries

– presentation of the structure of the texts

– presentation of translation methods applied to the texts

Methods of language learning to be applied:

– reading/processing source texts,

- Library search,

- Internet research
  - practicing the use of dictionaries,
  - learning new words,
- Translation

### **Assessment and Evaluation System**

- mid-semester oral assessment (recitation of a memorised passage)
  - constant checking of homework assignments
  - oral examination (reading aloud a passage drawn by lot from a known text, its translation, and grammatical and syntactic analysis; recitation of the memorised passages).
- Students will find a detailed written information sheet (Tantár) on the types, content, conduct, and the method of assessment of the examinations. The oral examination covers the new grammatical material and the memorised passages, as well as knowledge of the texts read (reading without aids, translation, and grammatical and syntactic analysis).

#### **Evaluation Criteria:**

Excellent:

- exam score above 85%,
- excellent preparation and in-class work (regular completion of homework)
- excellent-level oral examination (translating the readings without aids; grammatical and syntactic analysis)
- excellent-level memorisation (reciting paradigms; recognising random forms)
- A combination of the above.

Good:

- exam result between 75–85%
- good preparation and in-class work (regular completion of homework)
- good-level oral examination (translating the readings without aids; grammatical and syntactic analysis)
- good-level memorisation (reciting paradigms; recognising random forms)
- A combination of the above.

Satisfactory:

- Exam score between 65–75%,
- satisfactory preparation and in-class work (irregular completion of homework)
- satisfactory-level oral examination (translating the readings without aids; grammatical and syntactic analysis — with some assistance from the instructor)
- satisfactory-level memorisation (reciting paradigms; recognising random forms — with some assistance from the instructor)
- A combination of the above.

Pass:

- Exam score between 60–65%,
- pass-level preparation and in-class work (incomplete homework)
- pass-level oral examination (translating the readings without aids; grammatical and syntactic analysis — with more assistance from the instructor)
- pass-level memorisation (reciting paradigms; recognising random forms — with more assistance from the instructor)
- A combination of the above.

Fail:

- Exam score below 60%,

- insufficient preparation and in-class work (incomplete homework)
- insufficient-level oral examination (translating the readings without aids; grammatical and syntactic analysis insufficient)
- insufficient-level memorisation (reciting paradigms; recognising random forms insufficient)
- A combination of the above.

## Literature

### Required Reading:

Körtvélyesi Tibor 2020. Rövid páli nyelvtan. (TKBF jegyzet)  
 Andersen, Dines 1901. Pali Readers with Notes and Glossary. (First Indian Edition 1974).  
 New Delhi: A.K. Mehra.  
 gandhari.org

### Recommended Reading:

Collins, Steven 2005. A Pali Grammar for Students. Chiang Mai: Silkworm Books.  
 Kākkāpalliye Anuruddha 2010. A Guide to the Study of PĀLI. The Language of  
 Theravāda Buddhism. Hong Kong: Centre of Buddhist Studies,  
 The University of Hong Kong.

## Skills and Competencies

### Knowledge:

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

Expected level of knowledge upon completion of the course:

- Basic-level proficiency in Pāli
- detailed knowledge of the language's most important grammatical and syntactic features
- analytical translation of the texts read, without aids
- command of the memorised passages
- operational command of grammatical terminology
- knowledge of the basics of Pāli prosody
- deepening mastery of Pāli morphology
- basic knowledge of sound changes in Pāli (sandhi)
- knowledge of characteristic sentence structures
- Basic-level knowledge of the English terminology of linguistics

### Abilities:

- Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Pāli.
- Capable of studying scriptures in their original languages (Pali)
- Possesses knowledge of effective information retrieval and processing with respect to the Pāli language.
- At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli texts that only open up through studying the originals.
- Is capable of lifelong learning; plans and organises their own independent training, using the widest possible range of available,

continuously changing sources.

Attitude:

- Open to a critical perspective, and seeks to approach the material they work with in the same spirit.

- Open to authentically conveying and transmitting the comprehensive mode of thought and the fundamental characteristics of the practical functioning of Buddhism, as well as to learning about, accepting, and credibly communicating the professional and technological developments and innovations taking place in the field.

They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others.

Autonomy and responsibilities:

- Acts responsibly in interpreting Buddhism and transmitting the teachings, with particular regard to the fact that (at the given language level) they have access to the texts in the original.

**Course Coordinator:** Dr. Tibor Körtvélyesi, PhD

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

<b>Buddhist Language and Terminology 3. (Pali)</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>The aim of the course: an introduction to reading the Pāli suttas.</p> <p>One path to a deeper understanding of Buddhism is reading in the original language. Since, according to tradition, the Pāli Canon preserves the Buddha's words in their most original form, attaining a high level of proficiency in Pāli is an important aim.</p> <p>By reading Pāli texts in the original, the deeper interrelations of the suttas' ideas can be grasped. With an understanding of Pāli's modes of expression, students can adopt a far more critical stance toward the tradition, identify the motivations behind different interpretations, understand why translations diverge, and argue either against or in favour of them. Their overall Buddhist outlook can become more deliberate and reflective—in keeping with the Buddha's pedagogical intention, as he himself encouraged disciples to uncover the meaning of the teachings for themselves.</p>		
<b>Course content</b>		
<p>Students continue the intensive course titled Buddhist Language and Terminology 2. (Pali). This subject is the third stage of the intensive introduction to Pāli. A Pāli reader (texts and glossary) and a systematic Pāli grammar are provided. The intensive in-class work is complemented by a substantial amount of homework, and memorising set passages is also compulsory.</p> <p>From among the instructor's suggestions, the study group jointly decides which sutta to read. The source of the sutta may be a reader (with its own glossary) or the tipitaka.org database. The instructor prepares the sutta as needed (divides it into thematic sections, highlights repeated passages, provides notes, etc.). Using digital dictionaries, students translate the text at home; in class the text is read together, and all grammatical and syntactic phenomena are discussed to the extent required. Students become familiar with the language of the suttas and their characteristic structures, and learn to work with the text.</p> <p>The subject includes revising the grammar and material of Buddhist Language and Terminology 2. using the notes titled: Short Pali Grammar.</p> <p>The reader used in the course and the dictionaries are in English; accordingly, students learn the terminology and notation required to use them. They also acquire methods for accessing the databases (suttacentral.net; tipitaka.org; gandhari.org).</p>		
<b>Applied teaching methods:</b>		
<p>– interactive teaching (continuous student involvement during classes and discussion of homework).</p> <p>By completing the course, students take concrete steps towards acquiring genuine language competence. The course follows the traditional methodology for reading classical Eastern languages: students work through, annotate, and translate the text at home, and check the necessary grammar. In the following class, under the teacher's guidance, the group reads the assigned text in such a way that each student translates and explains a portion to the group.</p>		

In addition, competence in using the English-language text sources (reader, databases) and the dictionaries is required.

Methodology of language instruction:

- interactive teaching (continuous student involvement during classes and discussion of homework).
- reading/processing source texts,
- development of reading comprehension and text-analysis skills.
- introduction of terminology.
- reading and linguistically based analysis (exegesis) of prepared original texts,
- use of dictionaries
- presentation of the structure of the texts
- presentation of translation methods applied to the texts

Methods of language learning to be applied:

- reading/processing source texts,
- Library search,
- Internet research
- practicing the use of dictionaries,
- learning new words,

Translation

### **Assessment and Evaluation System**

- constant checking of homework assignments
  - oral examination (reading aloud a passage drawn by lot from a known text, its translation, and grammatical and syntactic analysis; recitation of the memorised passages).
- Students will find a detailed written information sheet (Tantár) on the types, content, conduct, and the method of assessment of the examinations. The oral examination covers the new grammatical material (and maybe the memorised passages), as well as knowledge of the texts read (reading without aids, translation, and grammatical and syntactic analysis).

#### **Evaluation Criteria:**

Excellent:

- exam score above 85%,
- excellent preparation and in-class work (regular completion of homework)
- excellent-level oral examination (translating the readings without aids; grammatical and syntactic analysis)
- A combination of the above.

Good:

- exam result between 75–85%
- good preparation and in-class work (regular completion of homework)
- good-level oral examination (translating the readings without aids; grammatical and syntactic analysis)
- A combination of the above.

Satisfactory:

- Exam score between 65–75%,
- satisfactory preparation and in-class work (irregular completion of homework)
- satisfactory-level oral examination (translating the readings without aids; grammatical and syntactic analysis — with some assistance from the instructor)
- A combination of the above.

Pass:

- Exam score between 60–65%,
- pass-level preparation and in-class work (incomplete homework)
- pass-level oral examination (translating the readings without aids; grammatical and syntactic analysis — with more assistance from the instructor)
- A combination of the above.

Fail:

- Exam score below 60%,
- insufficient preparation and in-class work (incomplete homework)
- insufficient-level oral examination (translating the readings without aids; grammatical and syntactic analysis insufficient)
- A combination of the above.

## Literature

### Required Reading:

Körtvélyesi Tibor 2020. Rövid páli nyelvtan. (TKBF jegyzet)

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

### Recommended Reading:

Sujato, Bhikkhu – Brahmali, Bhikkhu 2014. The Authenticity of the Early Buddhist Texts. Kandy: Buddhist Publication Society.

Geiger, Wilhelm 1943. Pāli Literature and Language. (Translated by Batakrishna Ghosh) Reprint 1978. New Delhi: Munshiram Manoharlal.

## Skills and Competencies

Knowledge:

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

Abilities:

- Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Pāli.
- Capable of studying scriptures in their original languages (Pali)
- Possesses knowledge of effective information retrieval and processing with respect to the Pāli language.
- At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli texts that only open up through studying the originals.
- Is capable of lifelong learning; plans and organises their own independent training, using the widest possible range of available, continuously changing sources.

Attitude:

- Open to a critical perspective, and seeks to approach the material they work with in the same spirit.
- Open to authentically conveying and transmitting the comprehensive mode of thought



and the fundamental characteristics of the practical functioning of Buddhism, as well as to learning about, accepting, and credibly communicating the professional and technological developments and innovations taking place in the field.

They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others.

Autonomy and responsibilities:

– Acts responsibly in interpreting Buddhism and transmitting the teachings, with particular regard to the fact that (at the given language level) they have access to the texts in the original.

**Course Coordinator:** Dr. Tibor Körtvélyesi, PhD

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

<b>Buddhist Language and Terminology 4. (Pali)</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> 5. semester		
<b>Course objectives</b>		
<p>The aim of the course: reading and literary translation of Pāli texts I.</p> <p>Reading, analysis, literary translation, and annotation of the work Nidānakathā (Introduction to the Jātaka).</p> <p>Mastering techniques for translating Pāli texts into Hungarian.</p> <p>Making the most significant biography of the Buddha available in Hungarian.</p>		
<b>Course content</b>		
<p>By completing the intensive courses Buddhist Language and Terminology 1–3 (Pāli), students have attained advanced proficiency in Pāli and become adept at reading Pāli suttas. During the course, students join the Nidānakathā translation project. Each third-year cohort in the Pāli language specialisation works on translating this text. The current cohort always adds a new section to the translations already completed, so that in time the entire work will be translated. The work consists of three parts; the project begins with translating the second part, as this focuses on the life of the historical Buddha.</p> <p>Completed translations are published on an ongoing basis on the DGBC website: <a href="https://www.tkbh.hu/foiskola/tudomany-es-innovacio/forrasforditasok/indiai/">https://www.tkbh.hu/foiskola/tudomany-es-innovacio/forrasforditasok/indiai/</a></p> <p>The dictionaries used in the course, as well as the related scholarly literature, are in English.</p>		
<b>Applied teaching methods:</b>		
<p>Through individual student work and joint in-class work, an initial draft translation of each coherent passage is first produced, which the group then revises in a second round. translations are prepared by year cohort, but each cohort continues the work by building on the sections translated so far. This also means that new developments may alter earlier translations and the terminology as well.</p> <p>The project-based nature of the course means that students also work independently, translating (individually at home or in groups), but the final form of the translation is created jointly by the group. Every member takes a substantive role in understanding the text and translating it into Hungarian. Students learn the rules of collaboration; they learn to adopt a critical stance toward their own and others' linguistic choices, and to accept or reject them. They learn to argue for their own linguistic solutions and against others'. They commit themselves to the common goal—the production of a high-quality translation—and, by helping one another and thinking together, create new content.</p> <p>The work is carried out under the professional guidance of the lead instructor.</p> <p>Methodology of language instruction:</p> <ul style="list-style-type: none"> <li>– interactive teaching (continuous student involvement during classes)</li> <li>– reading/processing source texts,</li> <li>– development of reading comprehension and text-analysis skills.</li> <li>– introduction of terminology.</li> </ul>		

- reading and linguistically based analysis (exegesis) of prepared original texts,
- use of dictionaries
- presentation of the structure of the texts
- presentation of translation methods applied to the texts
- Group work

Methods of language learning to be applied:

- reading/processing source texts,
- Library search,
- Internet research
- practicing the use of dictionaries,
- learning new words,

Translation

- Project work (individual and group translation)
- Group work

### **Assessment and Evaluation System**

Grade based on the semester's work: completion at home of individual and group translation tasks; attendance at classes; participation in the collective analysis of the text and in producing the final translation.

#### **Evaluation Criteria:**

Excellent:

- score above 85%,
- excellent preparation and in-class work (regular completion of homework)

Good:

- exam result between 75–85%
- good preparation and in-class work (regular completion of homework)

Satisfactory:

- Exam score between 65–75%,
- satisfactory preparation and in-class work (irregular completion of homework)

Pass:

- Exam score between 60–65%,
- pass-level preparation and in-class work (incomplete homework)

Fail:

- Exam score below 60%,
- insufficient preparation and in-class work (incomplete homework)

### **Literature**

#### **Required Reading:**

Jayawickrama N.A. (tr.) 2000. The story of Gotama Buddha : the Nidāna-kathā of the Jātakatṭhakathā. Oxford: Pali Text Society.

Davids, Rhys T.W. (tr.) 1880. The Nidānakathā, or Introduction to the Jātaka Stories. (A revised Edition by Ānandajoti Bhikkhu 2020).

#### **Recommended Reading:**

Gaffney, Sean 2019. sKyes pa rabs kyi gleñ gži. Jātakanidāna. Prologue to the Birth Stories. An English Translation of a Critical Edition based on Six Editions of the Tibetan bKa' 'gyur. New Zealand: Indica and Buddhica.

Gaffney, Sean 2005. The Pāli Nidānakathā and its Tibetan Translation: Its Textual Precursors and Associated Literature. [online]  
[https://www.academia.edu/116501499/The\\_P%C4%81li\\_Nid%C4%81nakath%C4%81\\_and\\_its\\_Tibetan\\_Translation\\_Its\\_Textual\\_Precursors\\_and\\_Associated\\_Literature](https://www.academia.edu/116501499/The_P%C4%81li_Nid%C4%81nakath%C4%81_and_its_Tibetan_Translation_Its_Textual_Precursors_and_Associated_Literature)

## Skills and Competencies

### Knowledge:

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

### Abilities:

- Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Pāli.
- Capable of studying scriptures in their original languages (Pali)
- Possesses knowledge of effective information retrieval and processing with respect to the Pāli language.
- Able to work independently with Pāli texts and translate them into Hungarian.
- At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli texts that only open up through studying the originals.
- Is capable of lifelong learning; plans and organises their own independent training, using the widest possible range of available, continuously changing sources.

### Attitude:

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

Develops the attitudes necessary for the successful and efficient conduct of collaborative work.

### Autonomy and responsibilities:

- Acts responsibly in interpreting Buddhism and transmitting the teachings, with particular regard to the fact that (at the given language level) they have access to the texts in the original.

**Course Coordinator:** Dr. Tibor Körtvélyesi, PhD

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

<b>Buddhist Language and Terminology 5. (Pali)</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> 6. semester	
<b>Course objectives</b>	
<p>The aim of the course: reading and literary translation of Pāli texts II.</p> <p>Reading, analysis, literary translation, and annotation of the work Nidānakathā (Introduction to the Jātaka).</p> <p>Mastering techniques for translating Pāli texts into Hungarian.</p> <p>Making the most significant biography of the Buddha available in Hungarian.</p>	
<b>Course content</b>	
<p>By completing the intensive courses Buddhist Language and Terminology 1–3 (Pāli), students have attained advanced proficiency in Pāli and become adept at reading Pāli suttas. During the course, students join the Nidānakathā translation project. Each third-year cohort in the Pāli language specialisation works on translating this text. The current cohort always adds a new section to the translations already completed, so that in time the entire work will be translated. The work consists of three parts; the project begins with translating the second part, as this focuses on the life of the historical Buddha.</p> <p>Completed translations are published on an ongoing basis on the DGBC website: <a href="https://www.tkbh.hu/foiskola/tudomany-es-innovacio/forrasforditasok/indiai/">https://www.tkbh.hu/foiskola/tudomany-es-innovacio/forrasforditasok/indiai/</a></p> <p>The dictionaries used in the course, as well as the related scholarly literature, are in English.</p>	
<b>Applied teaching methods:</b>	
<p>Through individual student work and joint in-class work, an initial draft translation of each coherent passage is first produced, which the group then revises in a second round. translations are prepared by year cohort, but each cohort continues the work by building on the sections translated so far. This also means that new developments may alter earlier translations and the terminology as well.</p> <p>The project-based nature of the course means that students also work independently, translating (individually at home or in groups), but the final form of the translation is created jointly by the group. Every member takes a substantive role in understanding the text and translating it into Hungarian. Students learn the rules of collaboration; they learn to adopt a critical stance toward their own and others' linguistic choices, and to accept or reject them. They learn to argue for their own linguistic solutions and against others'. They commit themselves to the common goal—the production of a high-quality translation—and, by helping one another and thinking together, create new content.</p> <p>The work is carried out under the professional guidance of the lead instructor.</p> <p>Methodology of language instruction:</p> <ul style="list-style-type: none"> <li>– interactive teaching (continuous student involvement during classes</li> <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 prepared original texts,</li> <li>– use of dictionaries</li> </ul>	

- presentation of the structure of the texts
- presentation of translation methods applied to the texts
- Group work

Methods of language learning to be applied:

- reading/processing source texts,
- Library search,
- Internet research
- practicing the use of dictionaries,
- learning new words,

Translation

- Project work (individual and group translation)
- Group work

## Assessment and Evaluation System

Grade based on the semester's work: completion at home of individual and group translation tasks; attendance at classes; participation in the collective analysis of the text and in producing the final translation.

### **Evaluation Criteria:**

Excellent:

- score above 85%,
- excellent preparation and in-class work (regular completion of homework)

Good:

- exam result between 75–85%
- good preparation and in-class work (regular completion of homework)

Satisfactory:

- Exam score between 65–75%,
- satisfactory preparation and in-class work (irregular completion of homework)

Pass:

- Exam score between 60–65%,
- pass-level preparation and in-class work (incomplete homework)

Fail:

- Exam score below 60%,
- insufficient preparation and in-class work (incomplete homework)

## Literature

### **Required Reading:**

Jayawickrama N.A. (tr.) 2000. The story of Gotama Buddha : the Nidāna-kathā of the Jātakatṭhakathā. Oxford: Pali Text Society.

Davids, Rhys T.W. (tr.) 1880. The Nidānakathā, or Introduction to the Jātaka Stories. (A revised Edition by Ānandajoti Bhikkhu 2020).

### **Recommended Reading:**

Gaffney, Sean 2019. sKyes pa rabs kyi gleñ gzi. Jātakanidāna. Prologue to the Birth Stories. An English Translation of a Critical Edition based on Six Editions of the Tibetan bKa' 'gyur. New Zealand: Indica and Buddhica.

Gaffney, Sean 2005. The Pāli Nidānakathā and its Tibetan Translation: Its Textual Precursors and Associated Literature. [online]

[https://www.academia.edu/116501499/The\\_P%C4%81li\\_Nid%C4%81nakath%C4%81\\_and\\_its\\_Tibetan\\_Translation\\_Its\\_Textual\\_Precursors\\_and\\_Associated\\_Literature](https://www.academia.edu/116501499/The_P%C4%81li_Nid%C4%81nakath%C4%81_and_its_Tibetan_Translation_Its_Textual_Precursors_and_Associated_Literature)

## Skills and Competencies

### Knowledge:

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

### Abilities:

- Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Pāli.
- Capable of studying scriptures in their original languages (Pali)
- Possesses knowledge of effective information retrieval and processing with respect to the Pāli language.
- Able to work independently with Pāli texts and translate them into Hungarian.
- At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli texts that only open up through studying the originals.
- Is capable of lifelong learning; plans and organises their own independent training, using the widest possible range of available, continuously changing sources.

### Attitude:

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

Develops the attitudes necessary for the successful and efficient conduct of collaborative work.

### Autonomy and responsibilities:

- Acts responsibly in interpreting Buddhism and transmitting the teachings, with particular regard to the fact that (at the given language level) they have access to the texts in the original.

**Course Coordinator:** Dr. Tibor Körtvélyesi, PhD

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

## 4.2. Reading Buddhist Texts (Pali)

**Field of study:** Reading Buddhist Texts (Pali) 1-5

**Credit Range:** 15 credits

**Courses:**

- Reading Buddhist Texts 1. (Pali)
- Reading Buddhist Texts 2. (Pali)
- Reading Buddhist Texts 3. (Pali)
- Reading Buddhist Texts 4. (Pali)
- Reading Buddhist Texts 5. (Pali)

Reading Buddhist Texts 1. (Pali)	Credits: 3
<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 is to read, translate and work through simplified Pāli texts in order to learn and practise grammar and syntax. The first purely technical text-reading practice following the intensive course entitled Buddhist Language and Terminology Preparatory Seminar Terminology (Pāli). This subject forms the seminar component of the first-semester course group in the Pāli Language Specialisation. It is inseparable from the lecture course Buddhist Language and Terminology 1 (Pāli), which must be taken and completed in parallel. The joint completion of the two courses fulfils the professional requirements of the specialisation.</p>	
<b>Course content</b>	
<p>Students are provided with a course reader containing texts and a glossary, along with an organised Pāli grammar. The intensive in-class text-reading and analysis is complemented by a substantial amount of preparation and homework. Teaching proceeds from the easiest parts of the reader to the more difficult ones. Core readings include texts from Milindapanyha (Questions of King Milinda), Dzsátaka (Jātaka) and Dhammapada (Dhammapada). An integral part of the seminar is revising and deepening the grammatical material covered in the lectures, and gradually learning to use the glossary and the online dictionary.</p> <p>Topics: Grammatical foundations. Noun declension; verb conjugation. Tenses. Causative verbs. Pronouns. Participles. Basics of glossary and dictionary use.</p>	
<b>Applied teaching methods:</b>	
<p>By completing the course, students take concrete steps towards acquiring genuine language competence. The course follows the traditional methodology for teaching classical Eastern languages: understanding and practising grammatical phenomena (drill); introducing syntactic knowledge through sample sentences and texts; then, as homework, students work through, annotate, and translate the practice texts at home. In the following class, under the teacher's guidance, the group reads the assigned text in such a way that each student translates and explains a portion to the group.</p> <p>Methodology of language instruction:</p>	



- interactive teaching (continuous student involvement during classes and discussion of homework).
  - reading/processing source texts,
  - development of reading comprehension and text-analysis skills.
  - introduction of terminology.
  - phonetic exercises,
  - pronunciation exercises,
  - reading and linguistically based analysis (exegesis) of prepared original texts,
  - use of dictionaries
  - presentation of the structure of the texts
  - presentation of translation methods applied to the texts
- Applied methods of language learning:
- reading/processing source texts,
  - Library search,
  - Internet research
  - practicing the use of dictionaries,
  - learning new words,
- Translation

### **Assessment and Evaluation System**

Preparation for classes, in-class work, end-of-semester oral examination.

#### **Evaluation Criteria:**

Excellent:

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

Good:

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

Satisfactory:

- Exam score between 65–75%,
- satisfactory preparation and in-class work (irregular completion of homework)
- satisfactory-level oral examination (translating the readings without aids; grammatical and syntactic analysis — with some assistance from the instructor)

Pass:

- Exam score between 60–65%,
- pass-level preparation and in-class work (incomplete homework)
- pass-level oral examination (translating the readings without aids; grammatical and syntactic analysis — with more assistance from the instructor)

Fail:

- Exam score below 60%,
- insufficient preparation and in-class work (incomplete homework)
- insufficient-level oral examination (translating the readings without aids; grammatical and syntactic analysis insufficient)

Literature
<p><b>Required Reading:</b>  Andersen, Dines 1901. A Pāli Reader. Copenhagen-London-Leipzig.  Andersen, Dines 1907. A Pāli Glossary. Copenhagen-Leipzig.  Körtvélyesi Tibor 2023. Rövid Pāli nyelvtan (főiskolai jegyzet)</p> <p><b>Recommended Reading:</b>  Fehér Judit 2023. A páli nyelv alapjai. Budapest: A Tan Kapuja.  Vekerdi József (ford.) 1988. Dzsátakák. Budapest: Terebess Kiadó.</p>
Skills and Competencies
<p>Knowledge:</p> <ul style="list-style-type: none"> <li>– Has a comprehensive knowledge of the grammatical concepts required for learning Pāli.</li> <li>– Possesses Pāli language competence appropriate to the given level.</li> <li>– Masters the methods required for learning Pāli.</li> <li>– Has the linguistic knowledge (at the given level) needed to understand the religious-cultural phenomena conveyed by Pāli texts.</li> </ul> <p>Expected level of knowledge upon completion of the course:</p> <ul style="list-style-type: none"> <li>– beginner-level proficiency in Pāli</li> <li>– knowledge of the language's most important grammatical and syntactic features</li> <li>– analytical translation of the texts read, without aids</li> <li>– operational command of grammatical terminology</li> <li>– knowledge of the basics of Pāli prosody</li> <li>– deepening mastery of Pāli morphology</li> <li>– basic knowledge of sound changes in Pāli (sandhi)</li> <li>– knowledge of characteristic sentence structures</li> </ul> <p>Abilities:</p> <ul style="list-style-type: none"> <li>– Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Pāli.</li> <li>– Capable of studying scriptures in their original languages (Pali)</li> <li>– Possesses knowledge of effective information retrieval and processing with respect to the Pāli language.</li> <li>– At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli texts that only open up through studying the originals.</li> <li>– Is capable of lifelong learning; plans and organises their own independent training, using the widest possible range of available, continuously changing sources.</li> </ul> <p>Attitude:</p> <ul style="list-style-type: none"> <li>– Open to a critical perspective, and seeks to approach the material they work with in the same spirit.</li> <li>– 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.</li> </ul> <p>They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others.</p> <p>Autonomy and responsibilities:</p>

– Acts responsibly in interpreting Buddhism and transmitting the teachings, with particular regard to the fact that (at the given language level) they have access to the texts in the original.

**Course Coordinator:** Dr. László Fórizs, PhD

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

Reading Buddhist Texts 2. (Pali)	Credits: 3
<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>This subject is the second stage of the intensive introduction to Pāli. The aim of the course is to read unadapted Pāli texts—both prose and verse—appropriate to the language level. Students continue working through the texts read in the course Reading Buddhist Texts 1 (Pāli). The intensive in-class work is complemented by a substantial amount of homework. This subject forms the seminar component of the second-semester course group in the Pāli Language Specialisation. It is inseparable from the lecture course Buddhist Language and Terminology 2 (Pāli), which must be taken and completed in parallel. The joint completion of the two courses fulfils the professional requirements of the specialisation.</p>	
<b>Course content</b>	
<p>Students are provided with a course reader containing texts and a glossary, along with an organised Pāli grammar. The intensive and interactive in-class text-reading and analysis is complemented by a substantial amount of preparation and homework. Teaching proceeds from the easiest parts of the reader to the more difficult ones. Core readings include texts from Milindapanyha (Questions of King Milinda), Dzsátaka (Jātaka) and Dhammapada (Dhammapada). An integral part of the seminar is revising and deepening the grammatical material covered in the lectures, and gradually learning to use the glossary and the online dictionary.</p> <p>Topics: Phonology: gradation, clusters, assimilations. Noun declension. Comparison of adjectives. Pronouns. Adverbs and particles. Numerals. Verb conjugation. Participles. Participles. Compounds. Fundamentals of Sanskrit. Further development of glossary and dictionary use. Methods of accessing databases.</p>	
<b>Applied teaching methods:</b>	
<p>By completing the course, students take concrete steps towards acquiring genuine language competence. The course follows the traditional methodology for teaching classical Eastern languages: understanding and practising grammatical phenomena (drill); introducing syntactic knowledge through sample sentences and texts; then, as homework, students work through, annotate, and translate the practice texts at home. In the following class, under the teacher's guidance, the group reads the assigned text in such a way that each student translates and explains a portion to the group.</p> <p>Methodology of language instruction:</p> <ul style="list-style-type: none"> <li>– interactive teaching (continuous student involvement during classes and discussion of homework).</li> <li>– reading/processing source texts,</li> <li>– development of reading comprehension and text-analysis skills.</li> <li>– introduction of terminology.</li> <li>– phonetic exercises,</li> <li>– pronunciation exercises,</li> </ul>	

- reading and linguistically based analysis (exegesis) of prepared original texts,
- use of dictionaries
- presentation of the structure of the texts
- presentation of translation methods applied to the texts

Methods of language learning to be applied:

- reading/processing source texts,
- Library search,
- Internet research
- practicing the use of dictionaries,
- learning new words,

Translation

## Assessment and Evaluation System

Preparation for classes, in-class work, end-of-semester oral examination.

### **Evaluation Criteria:**

Excellent:

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

Good:

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

Satisfactory:

- Exam score between 65–75%,
- satisfactory preparation and in-class work (irregular completion of homework)
- satisfactory-level oral examination (translating the readings without aids; grammatical and syntactic analysis — with some assistance from the instructor)

Pass:

- Exam score between 60–65%,
- pass-level preparation and in-class work (incomplete homework)
- pass-level oral examination (translating the readings without aids; grammatical and syntactic analysis — with more assistance from the instructor)

Fail:

- Exam score below 60%,
- insufficient preparation and in-class work (incomplete homework)
- insufficient-level oral examination (translating the readings without aids; grammatical and syntactic analysis insufficient)

## Literature

### **Required Reading:**

Andersen, Dines 1901. A Pāli Reader. Copenhagen-London-Leipzig.  
Andersen, Dines 1907. A Pāli Glossary. Copenhagen-Leipzig.  
Körtvélyesi Tibor 2023. Rövid Pāli nyelvtan (főiskolai jegyzet)

### **Recommended Reading:**

PROF. E.B.H.C. Cowell et al. (ford.) The Jātaka or Stories of the Buddha's Former Births. Vols. VII. Cambridge, 1895–1913.  
Fehér Judit 2023. A páli nyelv alapjai. Budapest: A Tan Kapuja.

### Skills and Competencies

#### Knowledge:

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

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

- Basic-level proficiency in Pāli
- detailed knowledge of the language's most important grammatical and syntactic features
- analytical translation of the texts read, without aids
- operational command of grammatical terminology
- knowledge of the basics of Pāli prosody
- deepening mastery of Pāli morphology
- basic knowledge of sound changes in Pāli (sandhi)
- knowledge of characteristic sentence structures
- Basic-level knowledge of the English terminology of linguistics

#### Abilities:

- Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Pāli.
- Capable of studying scriptures in their original languages (Pali)
- Possesses knowledge of effective information retrieval and processing with respect to the Pāli language.
- At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli texts that only open up through studying the originals.
- Is capable of lifelong learning; plans and organises their own independent training, using the widest possible range of available, continuously changing sources.

#### Attitude:

- Open to a critical perspective, and seeks to approach the material they work with in the same spirit.
  - Open to authentically conveying and transmitting the comprehensive mode of thought and the fundamental characteristics of the practical functioning of Buddhism, as well as to learning about, accepting, and credibly communicating the professional and technological developments and innovations taking place in the field.
- They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others.

#### Autonomy and responsibilities:

- Acts responsibly in interpreting Buddhism and transmitting the teachings, with particular regard to the fact that (at the given language level) they have access to the texts in the original.

**Course Coordinator:** Dr. László Fórizs, PhD

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



<b>Reading Buddhist Texts 3. (Pali)</b>	<b>Credits: 3</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>	
<p>This subject is the third stage of the intensive introduction to Reading Pāli texts. The aim of the course is to read unadapted Pāli texts—both prose and verse—appropriate to the language level. The course offers in-depth engagement primarily with the reading of Pāli suttas. The intensive in-class work is complemented by a substantial amount of homework. This subject forms the seminar component of the third-semester course group in the Pāli Language Specialisation. It is inseparable from the lecture course Buddhist Language and Terminology 3 (Pāli), which must be taken and completed in parallel. The joint completion of the two courses fulfils the professional requirements of the specialisation.</p>	
<b>Course content</b>	
<p>Students continue the intensive course titled Reading Buddhist Texts 2. (Pali). This course constitutes the third stage of Pāli language practice. Students are provided with a course reader containing texts and a glossary, along with an organised Pāli grammar. The intensive in-class work is complemented by a substantial amount of homework. From among the instructor's suggestions, the study group jointly decides which sutta to read. The course reader serves as the primary source of the suttas. Students become familiar with the language of the suttas and their characteristic structures, and learn to work with the text. The reader used in the course and the dictionaries are in English; accordingly, students learn the terminology and notation required to use them. They also acquire methods for accessing the databases (suttacentral.net; tipitaka.org; gandhari.org).</p> <p>Topics: Revision of the grammatical material. Comprehensive mastery of the course notes Rövid páli nyelvtan (Short Pāli Grammar). Competence in database use. Advanced use of dictionary sites.</p>	
<b>Applied teaching methods:</b>	
<p>By completing the course, students take concrete steps towards acquiring genuine language competence. The course follows the traditional methodology for teaching classical Eastern languages: understanding and practising grammatical phenomena (drill); introducing syntactic knowledge through sample sentences and texts; then, as homework, students work through, annotate, and translate the practice texts at home. In the following class, under the teacher's guidance, the group reads the assigned text in such a way that each student translates and explains a portion to the group.</p> <p>Methodology of language instruction:</p> <ul style="list-style-type: none"> <li>– interactive teaching (continuous student involvement during classes and discussion of homework).</li> <li>– reading/processing source texts,</li> <li>– development of reading comprehension and text-analysis skills.</li> <li>– introduction of terminology.</li> <li>– phonetic exercises,</li> <li>– pronunciation exercises,</li> </ul>	



- reading and linguistically based analysis (exegesis) of prepared original texts,
- use of dictionaries
- presentation of the structure of the texts
- presentation of translation methods applied to the texts

Methods of language learning to be applied:

- reading/processing source texts,
- Library search,
- Internet research
- practicing the use of dictionaries,
- learning new words,

Translation

## Assessment and Evaluation System

Preparation for classes, in-class work, end-of-semester oral examination.

### **Evaluation Criteria:**

Excellent:

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

Good:

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

Satisfactory:

- Exam score between 65–75%,
- satisfactory preparation and in-class work (irregular completion of homework)
- satisfactory-level oral examination (translating the readings without aids; grammatical and syntactic analysis — with some assistance from the instructor)

Pass:

- Exam score between 60–65%,
- pass-level preparation and in-class work (incomplete homework)
- pass-level oral examination (translating the readings without aids; grammatical and syntactic analysis — with more assistance from the instructor)

Fail:

- Exam score below 60%,
- insufficient preparation and in-class work (incomplete homework)
- insufficient-level oral examination (translating the readings without aids; grammatical and syntactic analysis insufficient)

## Literature

### **Required Reading:**

Körtvélyesi Tibor 2023. Rövid páli nyelvtan. (TKBF jegyzet)  
Andersen, Dines 1901. A Pāli Reader. Copenhagen-London-Leipzig.  
Andersen, Dines 1907. A Pāli Glossary. Copenhagen-Leipzig.

### **Recommended Reading:**

Vekerdi József. 1989. Buddha beszédei. Budapest: Helikon.  
 Bhikkhu Ñāṇamoli - Bhikkhu Bodhi 1995. The Middle Length Discourses of the Buddha.  
 Boston: Wisdom Publication.

### Skills and Competencies

#### Knowledge:

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

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

- Intermediate-level proficiency in Pāli
- detailed knowledge of the language's most important grammatical and syntactic features
- analytical translation of the texts read, without aids
- command of the memorised passages
- operational command of grammatical terminology
- knowledge of the basics of Pāli prosody
- deepening mastery of Pāli morphology
- basic knowledge of sound changes in Pāli (sandhi)
- knowledge of characteristic sentence structures
- Knowledge of the English terminology of linguistics

#### Abilities:

- Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Pāli.
- Capable of studying scriptures in their original languages (Pali)
- Possesses knowledge of effective information retrieval and processing with respect to the Pāli language.
- At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli texts that only open up through studying the originals.
- Is capable of lifelong learning; plans and organises their own independent training, using the widest possible range of available, continuously changing sources.

#### Attitude:

- Open to a critical perspective, and seeks to approach the material they work with in the same spirit.
  - Open to authentically conveying and transmitting the comprehensive mode of thought and the fundamental characteristics of the practical functioning of Buddhism, as well as to learning about, accepting, and credibly communicating the professional and technological developments and innovations taking place in the field.
- They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others.

#### Autonomy and responsibilities:

- Acts responsibly in interpreting Buddhism and transmitting the teachings, with particular regard to the fact that (at the given language level) they have access to the texts in the original.

<b>Course Coordinator:</b> Dr. László Fórizs, PhD
<b>Instructor Involved in Teaching the Course:</b> Dr. Gergely Zoltán Hidas , PhD

<b>Reading Buddhist Texts 4. (Pali)</b>	<b>Credits: 3</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> 5. semester	
<b>Course objectives</b>	
Course objective: Reading and literary translation of Pāli texts, focusing primarily on the reading, analysis, and annotated translation of Jātakas. Mastering techniques for translating Pāli texts into Hungarian.	
<b>Course content</b>	
<p>By completing the intensive courses Reading Buddhist Texts 1–3 (Pāli), students have attained advanced proficiency in Pāli and become adept at reading Pāli suttas. During the course, students join the Jataka translation project. The third-year cohorts of the Pāli Language Specialisation work on translating such texts. Each year's cohort contributes a new story to the collection. Completed translations are published on an ongoing basis on the DGBC website: <a href="https://www.tkbh.hu/foiskola/tudomany-es-innovacio/forrasforditasok/indiai/">https://www.tkbh.hu/foiskola/tudomany-es-innovacio/forrasforditasok/indiai/</a>.</p> <p>Topics: Producing translations and preparing them for publication. Developing English-language skills through the dictionaries used on the course and the relevant scholarly literature.</p>	
<b>Applied teaching methods:</b>	
<p>Through individual student work and collaborative class sessions, a Jātaka hitherto untranslated into Hungarian is processed, translated, and analysed. Participants in the course also compare the draft translation with existing English translations. The project-based nature of the course means that students also work independently, translating (individually at home or in groups), but the final form of the translation is created jointly by the group. Every member takes a substantive role in understanding the text and translating it into Hungarian. Students learn the rules of collaboration; they learn to adopt a critical stance toward their own and others' linguistic choices, and to accept or reject them. They learn to argue for their own linguistic solutions and against others'. They commit themselves to the common goal—the production of a high-quality translation—and, by helping one another and thinking together, create new content. The work is carried out under the professional guidance of the lead instructor.</p> <p>Methodology of language instruction:</p> <ul style="list-style-type: none"> <li>– interactive teaching (continuous student involvement during classes</li> <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 prepared 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> <li>- Group work</li> </ul>	

Methods of language learning to be applied:

- reading/processing source texts,
- Library search,
- Internet research
- practicing the use of dictionaries,
- learning new words,

Translation

- Project work (individual and group translation)
- Group work

### Assessment and Evaluation System

Preparation for classes, in-class work, end-of-semester oral examination.

#### **Evaluation Criteria:**

Excellent:

- score above 85%,
- excellent preparation and in-class work (regular completion of homework)

Good:

- exam result between 75–85%
- good preparation and in-class work (regular completion of homework)

Satisfactory:

- Exam score between 65–75%,
- satisfactory preparation and in-class work (irregular completion of homework)

Pass:

- Exam score between 60–65%,
- pass-level preparation and in-class work (incomplete homework)

Fail:

- Exam score below 60%,
- insufficient preparation and in-class work (incomplete homework)

### Literature

#### **Required Reading:**

Körtvélyesi Tibor 2023. Rövid páli nyelvtan. (TKBF jegyzet)

PROF. E.B.H.C. Cowell et al. (ford.) The Jātaka or Stories of the Buddha's Former Births. Vols. VII. Cambridge, 1895–1913.

#### **Recommended Reading:**

Appleton, Naomi 2010. Jātaka Stories in Theravāda Buddhism. Farnham: Ashgate Publishing.

Vekerdi József (ford.) 1988. Dzsátakák. Budapest: Terebess Kiadó.

### Skills and Competencies

Knowledge:

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

Expected level of knowledge upon completion of the course:

- Intermediate-level proficiency in Pāli
- detailed knowledge of the language’s most important grammatical and syntactic features
- analytical translation of the texts read, without aids
- operational command of grammatical terminology
- knowledge of the basics of Pāli prosody
- deepening mastery of Pāli morphology
- Knowledge of the English terminology of linguistics
- Knowledge of techniques for Hungarian translation

Abilities:

- Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Pāli.
- Capable of studying scriptures in their original languages (Pali)
- Possesses knowledge of effective information retrieval and processing with respect to Pali.
- Able to work independently with Pāli texts and translate them into Hungarian.
- At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli texts that only open up through studying the originals.
- Is capable of lifelong learning; plans and organises their own independent training, using the widest possible range of available, continuously changing sources.

Attitude:

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

Develops the attitudes necessary for the successful and efficient conduct of collaborative work.

Autonomy and responsibilities:

- Acts responsibly in interpreting Buddhism and transmitting the teachings, with particular regard to the fact that (at the given language level) they have access to the texts in the original.

**Course Coordinator:** Dr. László Főrizs, PhD

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

<b>Reading Buddhist Texts 5. (Pali)</b>	<b>Credits: 3</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> 6. semester	
<b>Course objectives</b>	
Course objective: Reading and literary translation of Pāli texts, focusing primarily on the reading, analysis, and annotated translation of Jātakas. Mastering techniques for translating Pāli texts into Hungarian II.	
<b>Course content</b>	
<p>After completing the course: Reading Buddhist Texts 4. (Pali), students continue their work in the Jataka Translation Project. The third-year cohorts of the Pāli Language Specialisation work on translating such texts. Each year's cohort contributes a new story to the collection. Completed translations are published on an ongoing basis on the DGBC website: <a href="https://www.tkbh.hu/foiskola/tudomany-es-innovacio/forrasforditasok/indiai/">https://www.tkbh.hu/foiskola/tudomany-es-innovacio/forrasforditasok/indiai/</a></p> <p>Topics: Producing translations and preparing them for publication. Developing English-language skills through the dictionaries used on the course and the relevant scholarly literature.</p>	
<b>Applied teaching methods:</b>	
<p>Through individual student work and collaborative class sessions, a Jātaka hitherto untranslated into Hungarian is processed, translated, and analysed. Participants in the course also compare the draft translation with existing English translations. The project-based nature of the course means that students also work independently, translating (individually at home or in groups), but the final form of the translation is created jointly by the group. Every member takes a substantive role in understanding the text and translating it into Hungarian. Students learn the rules of collaboration; they learn to adopt a critical stance toward their own and others' linguistic choices, and to accept or reject them. They learn to argue for their own linguistic solutions and against others'. They commit themselves to the common goal—the production of a high-quality translation—and, by helping one another and thinking together, create new content. The work is carried out under the professional guidance of the lead instructor.</p> <p>Methodology of language instruction:</p> <ul style="list-style-type: none"> <li>– interactive teaching (continuous student involvement during classes)</li> <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 prepared 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> <li>- Group work</li> </ul> <p>Methods of language learning to be applied:</p> <ul style="list-style-type: none"> <li>– reading/processing source texts,</li> <li>- Library search,</li> </ul>	

- Internet research
  - practicing the use of dictionaries,
  - learning new words,
- Translation
- Project work (individual and group translation)
  - Group work

### Assessment and Evaluation System

Preparation for classes, in-class work, end-of-semester oral examination.

#### **Evaluation Criteria:**

Excellent:

- score above 85%,
- excellent preparation and in-class work (regular completion of homework)

Good:

- exam result between 75–85%
- good preparation and in-class work (regular completion of homework)

Satisfactory:

- Exam score between 65–75%,
- satisfactory preparation and in-class work (irregular completion of homework)

Pass:

- Exam score between 60–65%,
- pass-level preparation and in-class work (incomplete homework)

Fail:

- Exam score below 60%,
- insufficient preparation and in-class work (incomplete homework)

### Literature

#### **Required Reading:**

Körtvélyesi Tibor 2023. Rövid páli nyelvtan. (TKBF jegyzet)

PROF. E.B.H.C. Cowell et al. (ford.) The Jātaka or Stories of the Buddha's Former Births. Vols. VII. Cambridge, 1895–1913.

#### **Recommended Reading:**

Appleton, Naomi 2010. Jātaka Stories in Theravāda Buddhism. Farnham: Ashgate Publishing.

Vekerdi József (ford.) 1988. Dzsátakák. Budapest: Terebess Kiadó.

### Skills and Competencies

Knowledge:

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

Expected level of knowledge upon completion of the course:

- Intermediate-level proficiency in Pāli
- detailed knowledge of the language's most important grammatical and syntactic features



- analytical translation of the texts read, without aids
- operational command of grammatical terminology
- knowledge of the basics of Pāli prosody
- deepening mastery of Pāli morphology
- Knowledge of the English terminology of linguistics
- Knowledge of techniques for Hungarian translation

Abilities:

- Understands and uses the grammatical concepts, linguistic knowledge, and methods required for learning Pāli.
- Capable of studying scriptures in their original languages (Pali)
- Possesses knowledge of effective information retrieval and processing with respect to the Pāli language.
- Able to work independently with Pāli texts and translate them into Hungarian.
- At the given level of language competence, gains access to dimensions of understanding of the religious-cultural phenomena conveyed by Pāli texts that only open up through studying the originals.
- Is capable of lifelong learning; plans and organises their own independent training, using the widest possible range of available, continuously changing sources.

Attitude:

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

Develops the attitudes necessary for the successful and efficient conduct of collaborative work.

Autonomy and responsibilities:

- Acts responsibly in interpreting Buddhism and transmitting the teachings, with particular regard to the fact that (at the given language level) they have access to the texts in the original.

**Course Coordinator:** Dr. László Főrizs, PhD

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

## 5. Tibetan Language Specialisation Course Descriptions

### 5.1. Buddhist Language and Terminology (Tibetan)

**Field of study:** Buddhist Language and Terminology (Tibet) 1-5

**Credit Range:** 20 credits

**Courses:**

- Buddhist Language and Terminology 1. (Tibetan)
- Buddhist Language and Terminology 2. (Tibetan)
- Buddhist Language and Terminology 3. (Tibetan)
- Buddhist Language and Terminology 4. (Tibetan)
- Buddhist Language and Terminology 5. (Tibetan)

Buddhist Language and Terminology 1. (Tibetan)		Credits: 4
<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>		
Acquiring the foundations of Classical Tibetan and laying the groundwork for reading letters and words, using dictionaries, and translating.		
<b>Course content</b>		
After mastering the orthography of Tibetan chegbar and the Wylie transliteration, students are introduced to the connectives that link words: 1 dependent and independent linkers, ornamental particles, and helper particles. They recognise simple coordinating and disjunctive constructions and attributive phrases, and—after dictionary look-up—are able to translate them.		
<b>Applied teaching methods:</b>		
Introduction to terminology, pronunciation, and dictionary use. Mastering the grammatical basics of reading and writing; translating simple word combinations. Mastering the grammatical basics of reading and writing; translating simple word combinations. Practising the new grammar with the relevant exercises from the workbook, as well as through videos and Quizlet flashcards.		
<b>Assessment and Evaluation System</b>		
Oral and written examination. — Written: assessment of the material covered in the course; translation of words and simple phrases. Oral: reading short sentences aloud.		
<b><u>Evaluation Criteria:</u></b>		
Excellent:		
- exam score above 90%,		
Outstanding preparation and in-class work,		
Good:		

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

## Literature

### Required Reading:

Kuzder Rita 2024. Klasszikus tibeti nyelvtan. Budapest: A Tan Kapuja Kiadó.

Kuzder Rita 2024. Klasszikus tibeti feladatgyűjtemény. Budapest: A Tan Kapuja Kiadó.

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

### Recommended Reading:

Relevant Quizlet flashcards, online or in the app.

## Skills and Competencies

Knowledge: Transcription and translation of simple chegbar forms, words, attributive phrases, and coordinating and disjunctive constructions. Able to recognise word boundaries.

Abilities: Development of language awareness; acquiring proficiency in handling basic specialised terminology; attaining fluency in reading Tibetan texts aloud with correct pronunciation.

Attitude: They are open to authentically conveying and transmitting the comprehensive thinking and fundamental practical aspects of Buddhism, as well as to learning about, accepting, and accurately communicating professional and technological advancements and innovations in their field.

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

**Course Coordinator:** Dr. Rita Kuzder, PhD

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

<b>Buddhist Language and Terminology 2. (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>	
This course is the third stage of the intensive introduction to Classical Tibetan. Its aim is to become familiar with the forms and classification of verbs, and to correctly recognise and translate the eight cases in Tibetan grammar and their case markers.	
<b>Course content</b>	
Its aim is to become familiar with the forms and classification of verbs, and to correctly recognise and translate the eight cases in Tibetan grammar and their case markers. The intensive in-class work is always complemented by mandatory homework.	
<b>Applied teaching methods:</b>	
Practising the new grammatical material—verb classes and forms, as well as the eight grammatical cases—using the relevant exercises from the workbook, and through videos and Quizlet flashcards. Developing greater reading fluency.	
<b>Assessment and Evaluation System</b>	
Oral and written examination. – Written: assessment of the material covered during the course; translation of phrases. Oral: reading short sentences aloud.	
<b><u>Evaluation Criteria:</u></b>	
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,	
<b>Literature</b>	
<b>Required Reading:</b>	
Kuzder Rita 2024. Klasszikus tibeti nyelvtan. Budapest: A Tan Kapuja Kiadó.	
Kuzder Rita 2024. Klasszikus tibeti feladatgyűjtemény. Budapest: A Tan Kapuja Kiadó.	

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

**Recommended Reading:**

Relevant Quizlet flashcards, online or in the app.

Listening to a Tibetan audiobook that helps in mastering correct pronunciation — <https://www.youtube.com/@TibetanAudiobooks>

**Skills and Competencies**

Knowledge: Simple phrases are now complemented by verbs; confidently recognises the classes and forms of verbs, and confidently recognises and translates the eight grammatical cases of Tibetan.

Abilities: Development of language awareness; acquiring proficiency in handling basic specialised terminology; attaining fluency in reading Tibetan texts aloud with correct pronunciation.

Attitude: They are open to authentically conveying and transmitting the comprehensive thinking and fundamental practical aspects of Buddhism, as well as to learning about, accepting, and accurately communicating professional and technological advancements and innovations in their field.

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

**Course Coordinator:** Dr. Rita Kuzder, PhD

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

<b>Buddhist Language and Terminology 3. (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>	
Recognition and translation of simple and complex sentences.	
<b>Course content</b>	
Mastering punctuation conventions. Recognition and translation of simple and complex sentences with dictionary look-up; converting sentences rendered with Tibetan word order into idiomatic Hungarian.	
<b>Applied teaching methods:</b>	
Recognising and translating simple and complex sentences using the relevant exercises from the workbook, as well as videos and Quizlet flashcards. Developing greater reading fluency.	
<b>Assessment and Evaluation System</b>	
Oral and written examination. – Written: assessment of the material covered during the course; translation of sentences. Oral: reading a short text aloud.	
<b><u>Evaluation Criteria:</u></b>	
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,	
<b>Literature</b>	
<b>Required Reading:</b>	
Kuzder Rita 2024. Klasszikus tibeti nyelvtan. Budapest: A Tan Kapuja Kiadó.	
Kuzder Rita 2024. Klasszikus tibeti feladatgyűjtemény. Budapest: A Tan Kapuja Kiadó.	
Online szótár vagy applikáció: <a href="https://dictionary.christian-steinert.de/#home">https://dictionary.christian-steinert.de/#home</a> (49 szótár és glosszárrium)	
<b>Recommended Reading:</b>	

Relevant Quizlet flashcards, online or in the app.  
Listening to a Tibetan audiobook that helps in mastering correct pronunciation — <https://www.youtube.com/@TibetanAudiobooks>

### **Skills and Competencies**

Knowledge: Able to distinguish and translate simple and complex sentences; familiar with punctuation conventions. Reads fluently.

Abilities: Development of language awareness; acquiring proficiency in handling basic specialised terminology; attaining fluency in reading Tibetan texts aloud with correct pronunciation.

Attitude: They are open to authentically conveying and transmitting the comprehensive thinking and fundamental practical aspects of Buddhism, as well as to learning about, accepting, and accurately communicating professional and technological advancements and innovations in their field.

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

**Course Coordinator:** Dr. Rita Kuzder, PhD

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

<b>Buddhist Language and Terminology 4. (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> 5. semester	
<b>Course objectives</b>	
Independent translation of short coherent texts.	
<b>Course content</b>	
Reading a short, coherent text selected to suit the group's interests—while taking their abilities and level of knowledge into account—and translating it sentence by sentence. Along the way, interpreting and explaining the grammatical elements. Once the Tibetan grammar and sentence structure have been understood, recasting the text into idiomatic Hungarian.	
<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.	
<b><u>Evaluation Criteria:</u></b>	
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,	
<b>Literature</b>	



**Required Reading:**

Kuzder Rita 2024. Klasszikus tibeti nyelvtan. Budapest: A Tan Kapuja Kiadó.

Kuzder Rita 2024. Klasszikus tibeti feladatgyűjtemény. Budapest: A Tan Kapuja Kiadó.

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

1968. mdo mdzangs blun gsung pa po/ ston pa sangs rgyas bcom ldan 'das/ brjod don ni/ las rgyu 'bras kyi rnam gzhag gtso bor bstan pa/ Dharamsala: Tibetan Publishing House.

**Recommended Reading:**

Frye, Stanley 2006. Sutra of the Wise and Foolish. Dharamsala: Library of Tibetan Works & Archives.

Listening to a Tibetan audiobook that helps in mastering correct pronunciation — <https://www.youtube.com/@TibetanAudiobooks>

**Skills and Competencies**

Knowledge: Able to independently translate a short, coherent text using a dictionary; read the text aloud fluently; and correctly interpret Buddhist terminology.

Abilities: Development of language awareness; acquiring proficiency in handling basic specialised terminology; attaining fluency in reading Tibetan texts aloud with correct pronunciation. Possesses knowledge of the specialised terminology of Buddhism in the traditional Buddhist canonical language (Tibetan). Able to study the scriptures in the original language.

Attitude: They are open to authentically conveying and transmitting the comprehensive thinking and fundamental practical aspects of Buddhism, as well as to learning about, accepting, and accurately communicating professional and technological advancements and innovations in their field. They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others. - Interprets continuous personal learning as serving the common good.

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

**Course Coordinator:** Dr. Rita Kuzder, PhD

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

<b>Buddhist Language and Terminology 5. (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> 6. semester	
<b>Course objectives</b>	
Independent translation of a 2–3-page coherent text (dictionary use permitted), with appropriate use of Buddhist terminology.	
<b>Course content</b>	
Reading a short (2-3 pages), coherent text selected to suit the group's interests—while taking their abilities and level of knowledge into account—and translating it sentence by sentence. Along the way, interpreting and explaining the grammatical elements. Once the Tibetan grammar and sentence structure have been understood, recasting the text into idiomatic Hungarian.	
<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.	
<b><u>Evaluation Criteria:</u></b>	
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,	

<b>Literature</b>
<p><b>Required Reading:</b>  Kuzder Rita 2024. Klasszikus tibeti nyelvtan. Budapest: A Tan Kapuja Kiadó.  Kuzder Rita 2024. Klasszikus tibeti feladatgyűjtemény. Budapest: A Tan Kapuja Kiadó.  Online szótár vagy applikáció: <a href="https://dictionary.christian-steinert.de/#home">https://dictionary.christian-steinert.de/#home</a> (49 szótár és glosszárúrium)  1968. mdo mdzangs blun gsung pa po/ ston pa sangs rgyas bcom ldan 'das/ brjod don ni/ las rgyu 'bras kyi rnam gzhas gtso bor bstan pa/ Dharamsala: Tibetan Publishing House.</p> <p><b>Recommended Reading:</b>  Frye, Stanley 2006. Sutra of the Wise and Foolish. Dharamsala: Library of Tibetan Works &amp; Archives.</p>
<b>Skills and Competencies</b>
<p>Knowledge: Able to independently translate a short, coherent text using a dictionary; read the text aloud fluently; and correctly interpret Buddhist terminology.</p> <p>Abilities: Development of language awareness; acquiring proficiency in handling basic specialised terminology; attaining fluency in reading Tibetan texts aloud with correct pronunciation. Possesses knowledge of the specialised terminology of Buddhism in the traditional Buddhist canonical language (Tibetan). Able to study the scriptures in the original language.</p> <p>Attitude: They are open to authentically conveying and transmitting the comprehensive thinking and fundamental practical aspects of Buddhism, as well as to learning about, accepting, and accurately communicating professional and technological advancements and innovations in their field. They strive to solve problems independently or, if their abilities and knowledge are insufficient, in collaboration with others. - Interprets continuous personal learning as serving the common good.</p> <p>Autonomy and responsibility: They act responsibly in the interpretation of Buddhism and in the transmission of its teachings. They lead their life according to Buddhist ethics and spiritual attitudes, serving as an example to others.</p>
<b>Course Coordinator:</b> Dr. Rita Kuzder, PhD
<b>Instructor Involved in Teaching the Course:</b> Dr. Rita Kuzder, PhD

## 5.2. Reading Buddhist Texts (Tibetan)

**Field of study:** Reading Buddhist Texts (Tibetan) 1-5

**Credit Range:** 20 credits

**Courses:**

- Reading Buddhist Texts 1. (Tibetan)
- Reading Buddhist Texts 2. (Tibetan)
- Reading Buddhist Texts 3. (Tibetan)
- Reading Buddhist Texts 4. (Tibetan)
- Reading Buddhist Texts 5. (Tibetan)

Reading Buddhist Texts 1. (Tibetan)	Credits: 3
<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>In the classes of this course within the Tibetan Language Specialisation, a deeper understanding of Buddhism is fostered through reading Tibetan-language materials—namely the teachings and works of great Indian and Tibetan masters in Tibetan. Over the course, students consolidate their previously acquired Tibetan and apply it in the translation and interpretation of texts. By reading Tibetan texts in the original, the reader is not confined by the limitations of an intermediary language but, through the texts, comes to know the logic and modes of expression of the Tibetan language and grammar, as well as its terminology. With this knowledge, students can approach the tradition more independently and with deeper understanding; they can recognise the reasons for differences between translations and argue for or against them. Gradually, they become able to produce their own translations and to review and refine them.</p>	
<b>Course content</b>	
<p>One prerequisite for independently interpreting texts and forming one's own views about them is a secure command of linguistic and grammatical fundamentals, together with fluent use of the necessary dictionaries, terminological dictionaries, and other scholarly literature and support materials. It is also essential to have familiarity with a sufficient and varied range of genres and text types, and with the vocabulary and terminology that can be learned from them—the acquisition of which is the main objective of this course.</p> <p>During classes, we jointly analyse and translate prepared sentences and selected passages spanning multiple genres, complemented by grammatical and terminological explanations. This lays the groundwork for the specialised text-reading classes of subsequent semesters, where we engage with passages and texts across many genres that become progressively longer and more demanding in grammar, vocabulary, style, and depth—and thus increasingly challenging to interpret.</p>	
<b>Applied teaching methods:</b>	

At the first level of the specialised text-reading courses, students acquire phrases and Buddhist terminology that help them master the foundations of Tibetan. This enables them to readily grasp the basics needed to understand both the Buddhist mode of thought and the Tibetan grammatical outlook, and to render these into Hungarian. To lay the groundwork, we translate and analyse short excerpts from selected texts. In subsequent semesters, the practical application of grammatical knowledge and the acquisition of translation skills continue with progressively longer and more demanding passages—and, where appropriate, complete texts.

### **Assessment and Evaluation System**

Mid-semester and/or end-of-semester oral or written assessment.

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

#### **Evaluation Criteria:**

Excellent:

Able to understand and independently translate the Tibetan texts covered during the semester, virtually error-free and without recourse to reference tools.

Has mastered the Buddhist technical terms introduced during the classes and makes very few errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise the grammatical structures already acquired and are able to interpret them appropriately when producing their translations, with very few errors.

They also recognise and appropriately interpret the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—with very few errors.

Good:

Able, with few errors, to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools.

Has mastered the Buddhist technical terms introduced during the classes and makes few errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise the grammatical structures already acquired and are able to interpret them appropriately when producing their translations, with few errors.

They also recognise and appropriately interpret the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—with few errors.

Satisfactory:

Able, with more errors, to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools.

Has partially mastered the Buddhist technical terms introduced during the classes, but makes more errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they partially recognise the grammatical structures already acquired and only partially interpret them appropriately when producing their translations.

They partially recognise and partially interpret appropriately the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar.

Pass:

Able to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools only with numerous serious errors.

Has mastered only a small portion of the Buddhist technical terms introduced during the classes.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise only a small portion of the grammatical structures already acquired, or are able to interpret them appropriately only to a small extent when producing their translations.

They recognise only a small portion of the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—and interpret them appropriately only to a small extent.

Fail:

Unable to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools, even with many errors; has prepared only selected parts of the tasks.

Has mastered only a very small portion of the Buddhist technical terms introduced during the classes.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they do not recognise the grammatical structures already acquired, or are unable to interpret them appropriately when producing their translations.

They do not recognise, or do not appropriately interpret, the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar.

## Literature

### Required Reading:

Texts and course notes distributed and used in class.

### Recommended Reading:

Bentor, Yael 2013. Classical Tibetan Reader. Selections from Renowned Works with Custom Glossaries. Boston: Wisdom Publications.

Hackett, Paul 2019. Learning Classical Tibetan. A Reader for Translating Buddhist Texts With grammatical annotations and translations. Boulder: Snow Lion.

Rockwell, John, Jr. 1991. A Primer for Classical Literary Tibetan I-II. Barnet: Samadhi Bookstore.

Hodge, Stephen 2009. An Introduction to Classical Tibetan. Bangkok: Orchid Press.

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

## Skills and Competencies

Knowledge:

- Able to understand simpler Tibetan texts, particularly in genres and text types already encountered.
- In phrases and texts of a level of difficulty appropriate to their year, recognises the grammatical structures already learned and interprets them appropriately when producing translations.

- Possesses basic knowledge of the specialised terminology of Buddhism in one of the traditional canonical languages of Buddhism, Tibetan; is able to recognise and interpret previously learned Tibetan technical terms even in unfamiliar Tibetan texts.

- The dictionaries and specialised dictionaries accompanying the readings are mainly in English; therefore, knowledge of English is required and, as a result, students' English proficiency also develops.

Abilities:

- Has beginner-level proficiency in Tibetan.
- Possesses the initial level of linguistic awareness and source-critical skills (with respect to the relationship between the source language and the mother tongue).
- At a beginner level, able to study the scriptures in the original language (Tibetan), with beginner-level Tibetan reading ability.
- Able to understand and independently translate the Tibetan texts covered during the semester when reading without reference tools.
- Able to navigate the relevant English-language scholarly literature.
- Capable of interpreting Buddhism's specific conceptual framework in context.

Possesses elementary proficiency in the features, principal ideas, and concepts of Tibetan Buddhism, and in interpreting the related terminology.

- Proficient in the basics of dictionary use; understands and uses the field's online and print literature and the translation aids required, in Hungarian and in foreign languages (primarily English). They possess knowledge of effective information retrieval and processing related to their area of expertise.

Attitude:

- Open to authentically conveying the comprehensive Buddhist worldview and the key features of its practical application by drawing on their Tibetan language skills and knowledge, and their translation and interpretive abilities.
- Open to learning about, accepting, and accurately communicating professional and technological developments and innovation in the field.

Autonomy and responsibilities:

- Acts responsibly in interpreting Buddhism and transmitting the teachings, responsibly employing their Tibetan language skills and knowledge and their translation and interpretive abilities, and making broad, purpose-appropriate use of dictionaries, terminological dictionaries, scholarly literature, and support materials.

**Course Coordinator:** Dr. Rita Kuzder, PhD

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

<b>Reading Buddhist Texts 2. (Tibetan)</b>	<b>Credits: 3</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>In the classes of this course within the Tibetan Language Specialisation, a deeper understanding of Buddhism is fostered through reading Tibetan-language materials—namely the teachings and works of great Indian and Tibetan masters in Tibetan. Over the course, students consolidate their previously acquired Tibetan and apply it in the translation and interpretation of texts. By reading Tibetan texts in the original, the reader is not confined by the limitations of an intermediary language but, through the texts, comes to know the logic and modes of expression of the Tibetan language and grammar, as well as its terminology. With this knowledge, students can approach the tradition more independently and with deeper understanding; they can recognise the reasons for differences between translations and argue for or against them. Gradually, they become able to produce their own translations and to review and refine them.</p>	
<b>Course content</b>	
<p>One prerequisite for independently interpreting texts and forming one's own views about them is a secure command of linguistic and grammatical fundamentals, together with fluent use of the necessary dictionaries, terminological dictionaries, and other scholarly literature and support materials. It is also essential to have familiarity with a sufficient and varied range of genres and text types, and with the vocabulary and terminology that can be learned from them—the acquisition of which is the main objective of this course.</p> <p>During classes, we jointly analyse and translate prepared sentences and selected passages spanning multiple genres, complemented by grammatical and terminological explanations. This lays the groundwork for the specialised text-reading classes of subsequent semesters, where we engage with passages and texts across many genres that become progressively longer and more demanding in grammar, vocabulary, style, and depth—and thus increasingly challenging to interpret.</p>	
<b>Applied teaching methods:</b>	
<p>At the first level of the specialised text-reading courses, students acquire phrases and Buddhist terminology that help them master the foundations of Tibetan. This enables them to readily grasp the basics needed to understand both the Buddhist mode of thought and the Tibetan grammatical outlook, and to render these into Hungarian. To lay the groundwork, we translate and analyse short excerpts from selected texts. In subsequent semesters, the practical application of grammatical knowledge and the acquisition of translation skills continue with progressively longer and more demanding passages—and, where appropriate, complete texts.</p>	
<b>Assessment and Evaluation System</b>	
Mid-semester and/or end-of-semester oral or written assessment.	



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

**Evaluation Criteria:**

**Excellent:**

Able to understand and independently translate the Tibetan texts covered during the semester, virtually error-free and without recourse to reference tools.

Has mastered the Buddhist technical terms introduced during the classes and makes very few errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise the grammatical structures already acquired and are able to interpret them appropriately when producing their translations, with very few errors.

They also recognise and appropriately interpret the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—with very few errors.

**Good:**

Able, with few errors, to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools.

Has mastered the Buddhist technical terms introduced during the classes and makes few errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise the grammatical structures already acquired and are able to interpret them appropriately when producing their translations, with few errors.

They also recognise and appropriately interpret the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—with few errors.

**Satisfactory:**

Able, with more errors, to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools.

Has partially mastered the Buddhist technical terms introduced during the classes, but makes more errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they partially recognise the grammatical structures already acquired and only partially interpret them appropriately when producing their translations.

They partially recognise and partially interpret appropriately the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar.

**Pass:**

Able to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools only with numerous serious errors.

Has mastered only a small portion of the Buddhist technical terms introduced during the classes.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise only a small portion of the grammatical structures already acquired, or are able to interpret them appropriately only to a small extent when producing their translations.

They recognise only a small portion of the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of

difficulty appropriate to their year, even when unfamiliar—and interpret them appropriately only to a small extent.

Fail:

Unable to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools, even with many errors; has prepared only selected parts of the tasks.

Has mastered only a very small portion of the Buddhist technical terms introduced during the classes.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they do not recognise the grammatical structures already acquired, or are unable to interpret them appropriately when producing their translations.

They do not recognise, or do not appropriately interpret, the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar.

## Literature

### Required Reading:

Texts and course notes distributed and used in class.

### Recommended Reading:

Bentor, Yael 2013. Classical Tibetan Reader. Selections from Renowned Works with Custom Glossaries. Boston: Wisdom Publications.

Hackett, Paul 2019. Learning Classical Tibetan. A Reader for Translating Buddhist Texts With grammatical annotations and translations. Boulder: Snow Lion.

Rockwell, John, Jr. 1991. A Primer for Classical Literary Tibetan I-II. Barnet: Samadhi Bookstore.

Hodge, Stephen 2009. An Introduction to Classical Tibetan. Bangkok: Orchid Press.

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

## Skills and Competencies

Knowledge:

- Able to understand simpler Tibetan texts, particularly in genres and text types already encountered.
- In phrases and texts of a level of difficulty appropriate to their year, recognises the grammatical structures already learned and interprets them appropriately when producing translations.
- Has proficiency in the technical terminology of Buddhism in one of the traditional canonical languages (Tibetan). Able to recognise and interpret previously learned Tibetan technical terms even in unfamiliar Tibetan texts.
- The dictionaries and specialised dictionaries accompanying the readings are mainly in English; therefore, knowledge of English is required and, as a result, students' English proficiency also develops.

Abilities:

- Has beginner-level proficiency in Tibetan.
- Possesses the initial level of linguistic awareness and source-critical skills (with respect to the relationship between the source language and the mother tongue).
- At a beginner level, able to study the scriptures in the original language (Tibetan), with beginner-level Tibetan reading ability.

- Able to understand and independently translate the Tibetan texts covered during the semester when reading without reference tools.
  - Able to navigate the relevant English-language scholarly literature.
  - Capable of interpreting Buddhism's specific conceptual framework in context.
- Possesses elementary proficiency in the features, principal ideas, and concepts of Tibetan Buddhism, and in interpreting the related terminology.
- Proficient in the basics of dictionary use; understands and uses the field's online and print literature and the translation aids required, in Hungarian and in foreign languages (primarily English). They possess knowledge of effective information retrieval and processing related to their area of expertise.
- Attitude:
- Open to authentically conveying the comprehensive Buddhist worldview and the key features of its practical application by drawing on their Tibetan language skills and knowledge, and their translation and interpretive abilities.
  - Open to learning about, accepting, and accurately communicating professional and technological developments and innovation in the field.
- Autonomy and responsibilities:
- Acts responsibly in interpreting Buddhism and transmitting the teachings, responsibly employing their Tibetan language skills and knowledge and their translation and interpretive abilities, and making broad, purpose-appropriate use of dictionaries, terminological dictionaries, scholarly literature, and support materials.

**Course Coordinator:** Dr. Rita Kuzder, PhD

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

Reading Buddhist Texts 3. (Tibetan)		Credits: 3
<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>		
<p>In the classes of this course within the Tibetan Language Specialisation, a deeper understanding of Buddhism is fostered through reading Tibetan-language materials—namely the teachings and works of great Indian and Tibetan masters in Tibetan. Over the course, students consolidate their previously acquired Tibetan and apply it in the translation and interpretation of texts. By reading Tibetan texts in the original, the reader is not confined by the limitations of an intermediary language but, through the texts, comes to know the logic and modes of expression of the Tibetan language and grammar, as well as its terminology. With this knowledge, students can approach the tradition more independently and with deeper understanding; they can recognise the reasons for differences between translations and argue for or against them. Gradually, they become able to produce their own translations and to review and refine them.</p>		
<b>Course content</b>		
<p>One prerequisite for independently interpreting texts and forming one's own views about them is a secure command of linguistic and grammatical fundamentals, together with fluent use of the necessary dictionaries, terminological dictionaries, and other scholarly literature and support materials. It is also essential to have familiarity with a sufficient and varied range of genres and text types, and with the vocabulary and terminology that can be learned from them—the acquisition of which is the main objective of this course.</p> <p>At the earlier levels of the specialised text-reading classes, prepared sentences and selected passages were analysed and translated together, supplemented with grammatical and terminological explanations. laying the groundwork for the current and subsequent semesters' specialised text-reading classes, where we work with passages and texts spanning multiple genres that steadily increase in length and grammatical difficulty and become progressively more demanding in vocabulary, style, and depth—and thus in interpretation. In the specialised text-reading classes, we aim to encompass as broad and varied a range as possible from the rich heritage of Tibetan Buddhist literature and other Tibetan-language writing, in both prose and verse. Accordingly, we work with many kinds of material, for example: translated literature and original Tibetan texts; texts of the Tibetan Buddhist canon—the Kangyur (bka' 'gyur) and the Tengyur (bstan 'gyur); biographies, historical works, teaching stories, and genres connected with sacred places. We also study prayers and a wide array of ritual texts, such as supplications, aspiration prayers, praises, offering texts (smoke offerings, mandala offerings, tormas offerings, etc.), confession texts, guru-yoga texts, long-life prayers, dedications of merit, short prayers characteristic of the various schools, deity-yoga texts, and other specialised ritual texts. Further materials include the diverse texts used in traditional monastic education; major works (or excerpts) by great Indian and Tibetan masters—and, in the third year, possibly their commentaries; philosophical texts—and, in the third year, possibly their commentaries; bardo texts and prayers—and, in the third year, possibly their commentaries. We also engage with folklore materials (e.g. Tibetan opera),</p>		

short prose genres (proverbs, riddles, divinations, etc.), and lyric poetry (folk songs, ballads, etc.). In some cases, we select texts that reflect students' interests.

### **Applied teaching methods:**

At the earlier levels of the specialised text-reading classes, prepared sentences and selected passages were analysed and translated together, supplemented with grammatical and terminological explanations. Laying the groundwork for the current and subsequent semesters' specialised text-reading classes, where we work with passages and texts spanning multiple genres that steadily increase in length and grammatical difficulty and become progressively more demanding in vocabulary, style, and depth—and thus in interpretation. Thanks to the course's translation and interpretive work grounded in strong philological foundations, students further deepen the linguistic knowledge gained in previous semesters and continue to enrich their vocabulary and translation technique. They practise their previously acquired grammatical, translational, and terminological knowledge on new texts, gaining routine in reading and translating, identifying grammatical forms, and performing syntactic analysis. Through text analysis they gain experience in the use of less frequent and harder-to-recognise grammatical forms; and, by mastering the techniques of dictionary work and footnoting, they become familiar—besides the Hungarian and English terminology—with the Sanskrit equivalents of the most important Buddhist technical terms. Consolidation of knowledge is further supported by less theoretical foundational Buddhist texts and by purposefully selected, lighter passages.

### **Assessment and Evaluation System**

Mid-semester and/or end-of-semester oral or written assessment.

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

#### **Evaluation Criteria:**

Excellent:

Able to understand and independently translate the Tibetan texts covered during the semester, virtually error-free and without recourse to reference tools.

Has mastered the Buddhist technical terms introduced during the classes and makes very few errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise the grammatical structures already acquired and are able to interpret them appropriately when producing their translations, with very few errors.

They also recognise and appropriately interpret the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—with very few errors.

Good:

Able, with few errors, to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools.

Has mastered the Buddhist technical terms introduced during the classes and makes few errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise the grammatical structures already acquired and are able to interpret them appropriately when producing their translations, with few errors.

They also recognise and appropriately interpret the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—with few errors.

Satisfactory:

Able, with more errors, to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools.

Has partially mastered the Buddhist technical terms introduced during the classes, but makes more errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they partially recognise the grammatical structures already acquired and only partially interpret them appropriately when producing their translations.

They partially recognise and partially interpret appropriately the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar.

Pass:

Able to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools only with numerous serious errors.

Has mastered only a small portion of the Buddhist technical terms introduced during the classes.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise only a small portion of the grammatical structures already acquired, or are able to interpret them appropriately only to a small extent when producing their translations.

They recognise only a small portion of the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—and interpret them appropriately only to a small extent.

Fail:

Unable to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools, even with many errors; has prepared only selected parts of the tasks.

Has mastered only a very small portion of the Buddhist technical terms introduced during the classes.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they do not recognise the grammatical structures already acquired, or are unable to interpret them appropriately when producing their translations.

They do not recognise, or do not appropriately interpret, the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar.

## Literature

### Required Reading:

Texts and course notes distributed and used in class.

### Recommended Reading:

Bentor, Yael 2013. Classical Tibetan Reader. Selections from Renowned Works with Custom Glossaries. Boston: Wisdom Publications.

Hackett, Paul 2019. Learning Classical Tibetan. A Reader for Translating Buddhist Texts With grammatical annotations and translations. Boulder: Snow Lion.

Rockwell, John, Jr. 1991. A Primer for Classical Literary Tibetan I-II. Barnet: Samadhi Bookstore.

Hodge, Stephen 2009. An Introduction to Classical Tibetan. Bangkok: Orchid Press.

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

## Skills and Competencies

### Knowledge:

- Able to understand simpler Tibetan texts, particularly in genres and text types already encountered.
- In phrases and texts of a level of difficulty appropriate to their year, recognises the grammatical structures already learned and interprets them appropriately when producing translations.
- Has proficiency in the technical terminology of Buddhism in one of the traditional canonical languages (Tibetan). Able to recognise and interpret previously learned Tibetan technical terms even in unfamiliar Tibetan texts.
- The dictionaries and specialised dictionaries accompanying the readings are mainly in English; therefore, knowledge of English is required and, as a result, students' English proficiency also develops.
- Possesses the linguistic knowledge to undertake—at a level appropriate to their year—text-based study and analysis of Tibetan Buddhist culture; Tibetan-language literature and works translated into Tibetan; the writings of the schools and masters of Tibetan Buddhism; and other Tibetan literature.
- Out of the diversity of Tibetan textual materials, is familiar with the genres and text types already encountered and, through them, with the principal concepts and ideas of Tibetan Buddhism, via the specialised terms learned from the texts.

### Abilities:

- Has beginner-level proficiency in Tibetan.
- Possesses the initial level of linguistic awareness and source-critical skills (with respect to the relationship between the source language and the mother tongue).
- At a beginner level, able to study the scriptures in the original language (Tibetan), with beginner-level Tibetan reading ability.
- Able to understand and independently translate the Tibetan texts covered during the semester when reading without reference tools.
- Able to navigate the relevant English-language scholarly literature.
- Capable of interpreting Buddhism's specific conceptual framework in context.

Possesses elementary proficiency in the features, principal ideas, and concepts of Tibetan Buddhism, and in interpreting the related terminology.

- Proficient in the basics of dictionary use; understands and uses the field's online and print literature and the translation aids required, in Hungarian and in foreign languages (primarily English). They possess knowledge of effective information retrieval and processing related to their area of expertise.

### Attitude:

- Open to authentically conveying the comprehensive Buddhist worldview and the key features of its practical application by drawing on their Tibetan language skills and knowledge, and their translation and interpretive abilities.
- Open to learning about, accepting, and accurately communicating professional and technological developments and innovation in the field.

### Autonomy and responsibilities:

- |  |
|--|
| <ul style="list-style-type: none"><li>• 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.</li></ul> |
| <b>Course Coordinator:</b> Dr. Rita Kuzder, PhD  |
| <b>Instructor Involved in Teaching the Course:</b> Dr. Zsuzsa Majer, PhD   |



<b>Reading Buddhist Texts 4. (Tibetan)</b>	<b>Credits: 3</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> 5. semester	
<b>Course objectives</b>	
<p>In the classes of this course within the Tibetan Language Specialisation, a deeper understanding of Buddhism is fostered through reading Tibetan-language materials—namely the teachings and works of great Indian and Tibetan masters in Tibetan. Over the course, students consolidate their previously acquired Tibetan and apply it in the translation and interpretation of texts. By reading Tibetan texts in the original, the reader is not confined by the limitations of an intermediary language but, through the texts, comes to know the logic and modes of expression of the Tibetan language and grammar, as well as its terminology. With this knowledge, students can approach the tradition more independently and with deeper understanding; they can recognise the reasons for differences between translations and argue for or against them. Gradually, they become able to produce their own translations and to review and refine them.</p>	
<b>Course content</b>	
<p>One prerequisite for independently interpreting texts and forming one's own views about them is a secure command of linguistic and grammatical fundamentals, together with fluent use of the necessary dictionaries, terminological dictionaries, and other scholarly literature and support materials. It is also essential to have familiarity with a sufficient and varied range of genres and text types, and with the vocabulary and terminology that can be learned from them—the acquisition of which is the main objective of this course.</p> <p>At the earlier levels of the specialised text-reading classes, prepared sentences and selected passages were analysed and translated together, supplemented with grammatical and terminological explanations. laying the groundwork for the current and subsequent semesters' specialised text-reading classes, where we work with passages and texts spanning multiple genres that steadily increase in length and grammatical difficulty and become progressively more demanding in vocabulary, style, and depth—and thus in interpretation. In the specialised text-reading classes, we aim to encompass as broad and varied a range as possible from the rich heritage of Tibetan Buddhist literature and other Tibetan-language writing, in both prose and verse. Accordingly, we work with many kinds of material, for example: translated literature and original Tibetan texts; texts of the Tibetan Buddhist canon—the Kangyur (bka' 'gyur) and the Tengyur (bstan 'gyur); biographies, historical works, teaching stories, and genres connected with sacred places. We also study prayers and a wide array of ritual texts, such as supplications, aspiration prayers, praises, offering texts (smoke offerings, mandala offerings, tormas offerings, etc.), confession texts, guru-yoga texts, long-life prayers, dedications of merit, short prayers characteristic of the various schools, deity-yoga texts, and other specialised ritual texts. Further materials include the diverse texts used in traditional monastic education; major works (or excerpts) by great Indian and Tibetan masters—and, in the third year, possibly their commentaries; philosophical texts—and, in the third year, possibly their commentaries; bardo texts and prayers—and, in the third year, possibly their commentaries. We also engage with folklore materials (e.g. Tibetan opera),</p>	

short prose genres (proverbs, riddles, divinations, etc.), and lyric poetry (folk songs, ballads, etc.). In some cases, we select texts that reflect students' interests.

### **Applied teaching methods:**

At the earlier levels of the specialised text-reading classes, prepared sentences and selected passages were analysed and translated together, supplemented with grammatical and terminological explanations. Laying the groundwork for the current and subsequent semesters' specialised text-reading classes, where we work with passages and texts spanning multiple genres that steadily increase in length and grammatical difficulty and become progressively more demanding in vocabulary, style, and depth—and thus in interpretation. Thanks to the course's translation and interpretive work grounded in strong philological foundations, students further deepen the linguistic knowledge gained in previous semesters and continue to enrich their vocabulary and translation technique. They practise their previously acquired grammatical, translational, and terminological knowledge on new texts, gaining routine in reading and translating, identifying grammatical forms, and performing syntactic analysis. Through text analysis they gain experience in the use of less frequent and harder-to-recognise grammatical forms; and, by mastering the techniques of dictionary work and footnoting, they become familiar—besides the Hungarian and English terminology—with the Sanskrit equivalents of the most important Buddhist technical terms. Consolidation of knowledge is further supported by less theoretical foundational Buddhist texts and by purposefully selected, lighter passages.

### **Assessment and Evaluation System**

Mid-semester and/or end-of-semester oral or written assessment.

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

#### **Evaluation Criteria:**

Excellent:

Able to understand and independently translate the Tibetan texts covered during the semester, virtually error-free and without recourse to reference tools.

Has mastered the Buddhist technical terms introduced during the classes and makes very few errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise the grammatical structures already acquired and are able to interpret them appropriately when producing their translations, with very few errors.

They also recognise and appropriately interpret the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—with very few errors.

Able to produce an independent translation of an unfamiliar text of a length and complexity appropriate to their year, working independently with dictionaries and other reference tools, and making virtually no errors with the grammatical structures already learned.

Good:

Able, with few errors, to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools.

Has mastered the Buddhist technical terms introduced during the classes and makes few errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise the grammatical structures already acquired and are able to interpret them appropriately when producing their translations, with few errors.

They also recognise and appropriately interpret the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—with few errors.

Able to produce an independent translation of an unfamiliar text of a length and complexity appropriate to their year, working independently with dictionaries and other reference tools, and making few errors with the grammatical structures already learned.

Satisfactory:

Able, with more errors, to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools.

Has partially mastered the Buddhist technical terms introduced during the classes, but makes more errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they partially recognise the grammatical structures already acquired and only partially interpret them appropriately when producing their translations.

They partially recognise and partially interpret appropriately the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar.

Able to produce an independent translation of an unfamiliar text of a length and complexity appropriate to their year—working independently with dictionaries and other reference tools—only partially or with more substantial errors, making mistakes with the grammatical structures already learned.

Pass:

Able to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools only with numerous serious errors.

Has mastered only a small portion of the Buddhist technical terms introduced during the classes.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise only a small portion of the grammatical structures already acquired, or are able to interpret them appropriately only to a small extent when producing their translations.

They recognise only a small portion of the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—and interpret them appropriately only to a small extent.

Able to produce an independent translation of an unfamiliar text of a length and complexity appropriate to their year—working independently with dictionaries and other reference tools—but with numerous significant errors, making many mistakes with the grammatical structures already learned.

Fail:

Unable to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools, even with many errors; has prepared only selected parts of the tasks.

Has mastered only a very small portion of the Buddhist technical terms introduced during the classes.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they do not recognise the grammatical structures already acquired, or are unable to interpret them appropriately when producing their translations.

They do not recognise, or do not appropriately interpret, the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar.

Unable to produce an independent translation of an unfamiliar text of a length and complexity appropriate to their year, even when working independently with dictionaries and other reference tools; makes numerous serious errors with the grammatical structures already learned.

## Literature

### Required Reading:

Texts and course notes distributed and used in class.

### Recommended Reading:

Bentor, Yael 2013. Classical Tibetan Reader. Selections from Renowned Works with Custom Glossaries. Boston: Wisdom Publications.

Hackett, Paul 2019. Learning Classical Tibetan. A Reader for Translating Buddhist Texts With grammatical annotations and translations. Boulder: Snow Lion.

Rockwell, John, Jr. 1991. A Primer for Classical Literary Tibetan I-II. Barnet: Samadhi Bookstore.

Hodge, Stephen 2009. An Introduction to Classical Tibetan. Bangkok: Orchid Press.

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

## Skills and Competencies

### Knowledge:

- Able to understand average difficulty Tibetan texts, particularly in genres and text types already encountered.
- Recognises grammatical structures of varying complexity across diverse texts and interprets them appropriately when producing translations.
- Has proficiency in the technical terminology of Buddhism in one of the traditional canonical languages (Tibetan). Able to recognise and interpret previously learned Tibetan technical terms even in unfamiliar Tibetan texts.
- The dictionaries and specialised dictionaries accompanying the readings are mainly in English; therefore, knowledge of English is required and, as a result, students' English proficiency also develops.
- Possesses the linguistic knowledge to undertake—at a level appropriate to their year—text-based study and analysis of Tibetan Buddhist culture; Tibetan-language literature and works translated into Tibetan; the writings of the schools and masters of Tibetan Buddhism; and other Tibetan literature.
- Out of the diversity of Tibetan textual materials, is familiar with the genres and text types already encountered and, through them, with the principal concepts and ideas of Tibetan Buddhism, via the specialised terms learned from the texts.
- Able to understand moderately complex texts and has developed a working command of Buddhist terminology.

### Abilities:

- Has beginner/intermediate-level proficiency in Tibetan.
- Possesses linguistic awareness and source-critical skills (with respect to the relationship between the source language and the mother tongue).

- At a beginner/intermediate level, able to study the scriptures in the original language (Tibetan), with beginner-level Tibetan reading ability.
  - Able to understand and independently translate the Tibetan texts covered during the semester when reading without reference tools.
  - Able to navigate the relevant English-language scholarly literature.
  - Capable of interpreting Buddhism's specific conceptual framework in context.
- Possesses intermediate proficiency in the features, principal ideas, and concepts of Tibetan Buddhism, and in interpreting the related terminology.
- Proficient in dictionary use; understands and uses the field's online and print literature and the translation aids required, in Hungarian and in foreign languages (primarily English). They possess knowledge of effective information retrieval and processing related to their area of expertise.
  - Possesses the following competences: professional collaboration; participation in joint projects.
- Attitude:
- Open to authentically conveying the comprehensive Buddhist worldview and the key features of its practical application by drawing on their Tibetan language skills and knowledge, and their translation and interpretive abilities.
  - Open to learning about, accepting, and accurately communicating professional and technological developments and innovation in the field.
- Autonomy and responsibilities:
- Acts responsibly in interpreting Buddhism and transmitting the teachings, responsibly employing their Tibetan language skills and knowledge and their translation and interpretive abilities, and making broad, purpose-appropriate use of dictionaries, terminological dictionaries, scholarly literature, and support materials.

**Course Coordinator:** Dr. Rita Kuzder, PhD

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

<b>Reading Buddhist Texts 5. (Tibetan)</b>	<b>Credits: 3</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> 6. semester	
<b>Course objectives</b>	
<p>In the classes of this course within the Tibetan Language Specialisation, a deeper understanding of Buddhism is fostered through reading Tibetan-language materials—namely the teachings and works of great Indian and Tibetan masters in Tibetan. Over the course, students consolidate their previously acquired Tibetan and apply it in the translation and interpretation of texts. By reading Tibetan texts in the original, the reader is not confined by the limitations of an intermediary language but, through the texts, comes to know the logic and modes of expression of the Tibetan language and grammar, as well as its terminology. With this knowledge, students can approach the tradition more independently and with deeper understanding; they can recognise the reasons for differences between translations and argue for or against them. Gradually, they become able to produce their own translations and to review and refine them.</p>	
<b>Course content</b>	
<p>One prerequisite for independently interpreting texts and forming one's own views about them is a secure command of linguistic and grammatical fundamentals, together with fluent use of the necessary dictionaries, terminological dictionaries, and other scholarly literature and support materials. It is also essential to have familiarity with a sufficient and varied range of genres and text types, and with the vocabulary and terminology that can be learned from them—the acquisition of which is the main objective of this course.</p> <p>At the earlier levels of the specialised text-reading classes, prepared sentences and selected passages were analysed and translated together, supplemented with grammatical and terminological explanations. laying the groundwork for the current and subsequent semesters' specialised text-reading classes, where we work with passages and texts spanning multiple genres that steadily increase in length and grammatical difficulty and become progressively more demanding in vocabulary, style, and depth—and thus in interpretation. In the specialised text-reading classes, we aim to encompass as broad and varied a range as possible from the rich heritage of Tibetan Buddhist literature and other Tibetan-language writing, in both prose and verse. Accordingly, we work with many kinds of material, for example: translated literature and original Tibetan texts; texts of the Tibetan Buddhist canon—the Kangyur (bka' 'gyur) and the Tengyur (bstan 'gyur); biographies, historical works, teaching stories, and genres connected with sacred places. We also study prayers and a wide array of ritual texts, such as supplications, aspiration prayers, praises, offering texts (smoke offerings, mandala offerings, tormas offerings, etc.), confession texts, guru-yoga texts, long-life prayers, dedications of merit, short prayers characteristic of the various schools, deity-yoga texts, and other specialised ritual texts. Further materials include the diverse texts used in traditional monastic education; major works (or excerpts) by great Indian and Tibetan masters—and, in the third year, possibly their commentaries; philosophical texts—and, in the third year, possibly their commentaries; bardo texts and prayers—and, in the third year, possibly their commentaries. We also engage with folklore materials (e.g. Tibetan opera),</p>	

short prose genres (proverbs, riddles, divinations, etc.), and lyric poetry (folk songs, ballads, etc.). In some cases, we select texts that reflect students' interests.

### **Applied teaching methods:**

At the earlier levels of the specialised text-reading classes, prepared sentences and selected passages were analysed and translated together, supplemented with grammatical and terminological explanations. Laying the groundwork for the current and subsequent semesters' specialised text-reading classes, where we work with passages and texts spanning multiple genres that steadily increase in length and grammatical difficulty and become progressively more demanding in vocabulary, style, and depth—and thus in interpretation. Thanks to the course's translation and interpretive work grounded in strong philological foundations, students further deepen the linguistic knowledge gained in previous semesters and continue to enrich their vocabulary and translation technique. They practise their previously acquired grammatical, translational, and terminological knowledge on new texts, gaining routine in reading and translating, identifying grammatical forms, and performing syntactic analysis. Through text analysis they gain experience in the use of less frequent and harder-to-recognise grammatical forms; and, by mastering the techniques of dictionary work and footnoting, they become familiar—besides the Hungarian and English terminology—with the Sanskrit equivalents of the most important Buddhist technical terms. Consolidation of knowledge is further supported by less theoretical foundational Buddhist texts and by purposefully selected, lighter passages.

### **Assessment and Evaluation System**

Mid-semester and/or end-of-semester oral or written assessment.

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

#### **Evaluation Criteria:**

Excellent:

Able to understand and independently translate the Tibetan texts covered during the semester, virtually error-free and without recourse to reference tools.

Has mastered the Buddhist technical terms introduced during the classes and makes very few errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise the grammatical structures already acquired and are able to interpret them appropriately when producing their translations, with very few errors.

They also recognise and appropriately interpret the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—with very few errors.

Able to produce an independent translation of an unfamiliar text of a length and complexity appropriate to their year, working independently with dictionaries and other reference tools, and making virtually no errors with the grammatical structures already learned.

Good:

Able, with few errors, to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools.

Has mastered the Buddhist technical terms introduced during the classes and makes few errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise the grammatical structures already acquired and are able to interpret them appropriately when producing their translations, with few errors.

They also recognise and appropriately interpret the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—with few errors.

Able to produce an independent translation of an unfamiliar text of a length and complexity appropriate to their year, working independently with dictionaries and other reference tools, and making few errors with the grammatical structures already learned.

Satisfactory:

Able, with more errors, to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools.

Has partially mastered the Buddhist technical terms introduced during the classes, but makes more errors in their use.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they partially recognise the grammatical structures already acquired and only partially interpret them appropriately when producing their translations.

They partially recognise and partially interpret appropriately the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar.

Able to produce an independent translation of an unfamiliar text of a length and complexity appropriate to their year—working independently with dictionaries and other reference tools—only partially or with more substantial errors, making mistakes with the grammatical structures already learned.

Pass:

Able to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools only with numerous serious errors.

Has mastered only a small portion of the Buddhist technical terms introduced during the classes.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they recognise only a small portion of the grammatical structures already acquired, or are able to interpret them appropriately only to a small extent when producing their translations.

They recognise only a small portion of the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar—and interpret them appropriately only to a small extent.

Able to produce an independent translation of an unfamiliar text of a length and complexity appropriate to their year—working independently with dictionaries and other reference tools—but with numerous significant errors, making many mistakes with the grammatical structures already learned.

Fail:

Unable to understand and independently translate the Tibetan texts covered during the semester without recourse to reference tools, even with many errors; has prepared only selected parts of the tasks.

Has mastered only a very small portion of the Buddhist technical terms introduced during the classes.

In word combinations and texts of a level of difficulty appropriate to their year—even when unfamiliar—they do not recognise the grammatical structures already acquired, or are unable to interpret them appropriately when producing their translations.



They do not recognise, or do not appropriately interpret, the grammatical structures already learned and the Tibetan Buddhist terminology already learned in Tibetan passages—again of a level of difficulty appropriate to their year, even when unfamiliar.

Unable to produce an independent translation of an unfamiliar text of a length and complexity appropriate to their year, even when working independently with dictionaries and other reference tools; makes numerous serious errors with the grammatical structures already learned.

## Literature

### Required Reading:

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## Skills and Competencies

### Knowledge:

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### Abilities:

- Has beginner/intermediate-level proficiency in Tibetan.
- Possesses linguistic awareness and source-critical skills (with respect to the relationship between the source language and the mother tongue).

- At a beginner/intermediate level, able to study the scriptures in the original language (Tibetan), with beginner-level Tibetan reading ability.
  - Able to understand and independently translate the Tibetan texts covered during the semester when reading without reference tools.
  - Able to navigate the relevant English-language scholarly literature.
  - Capable of interpreting Buddhism's specific conceptual framework in context.
- Possesses intermediate proficiency in the features, principal ideas, and concepts of Tibetan Buddhism, and in interpreting the related terminology.
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- 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.
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