

# TENTATIVE COURSE SYLLABUS

Course title:

**བསྐྱེད་མཁུ་གྲུ་ / Collected Classifications**

Study program and level	Study field	Academic year	Semester
bsdus-grwa, 1st cycle	Buddhist philosophy	1	1 and 2 (Summer - winter)

Course type

Compulsory – disciplinary (C-D)

University course code:

DUR

Lectures	Seminar	Guided debates	Clinical work	Classmate debates	Individual work	ECTS*
60	/	40	/	140	80	12 (4 ECTS for participation)

\* **Note:** ECTS points are tentative, as SICGU does not have accreditation yet.

Lecturer:

Head of dept.: Prof. Geshe Jampa Kunchog.  
Co-lecturer: Geshe Jamyang Tashi  
Practice: classmates

Languages:

Lectures:

Tibetan and English

Debates:

Tibetan and English (primarily Tibetan)

**Prerequisites for study:**

- Completing preliminary alphabet/ reading class when necessary.
- Registration to the first year of the 1st-cycle program in Tibetan language and grammar.
- Recommended donation fee or comparable compensation must be arranged.

**Content (Syllabus outline):**

**Concepts and values** of the Buddhist heritage and in particular of the *bsdus-grwa* study:

- The importance of understanding Buddhist fundamental philosophical concepts as they are presented in the *bsdus-grwa* literature for study of extensive and profound Buddhist canonical scriptural literature.
- The importance of in-depth understanding of fundamental Buddhist concepts for the purpose of philosophical translations and preservation of Tibetan Buddhist heritage.
- The importance of good understanding of fundamental Buddhist concepts for one's personal Tibetan Buddhist practice in everyday life – integral aspect of Buddhist philosophy.
- The value and importance of debate as a means of gaining insight through education as well as means of sharpening one's mental capabilities.

**Methods** of Tibetan Buddhists study, reasons for it and the need for preservation of the methodology, not only the scriptural artifacts. The trinity of listening, reflecting on it (including through debates) and meditation (internalization). Learning the structure and fundamental principles of Buddhist debate.

**Developing a template** for disseminating and preserving classical Tibetan Buddhist University study in the West.

**Resources:**

- ཡངས་འཛིན་བྱམས་པ་ཚུལ་བྲིམས་རྒྱལ་མཚོས་: ལྷུས་གྲུའི་རྣམ་བཞག་རིགས་ལམ་འཕུལ་གྱི་ལྗེ་མིག་ཅེས་བྱ་བ་. སེར་བྱེས་དཔེ་མཛོད་ཁོངས་ནས། ༡༩༧༩
- Other practice material that a teacher might provide
- Oral transmissions and explanations
- Debate sessions under supervision of teachers
- Debate sessions among students

**Objectives and competences:**

**Main objectives:**

- Acquisition of basic knowledge in the fields of comprehending, debating and meditating on the fundamental concepts of Tibetan Buddhism.
- Learning definitions, division, classifications, synonyms and antonyms utilized in (Tibetan) Buddhist philosophy.
- Learning the structure, methods, principles and objectives of debate.
- Practicing sharpening one's mind through debates and both types of meditation (analytical and stabilizing).
- Developing a foundation for further study of Tibetan Buddhist philosophy and science of mind.
- Developing a basic overview of Buddhist principles, crucial for contemplative practice in accordance with Tibetan Buddhism.
- Connecting and utilizing traditional Buddhist knowledge with the needs of contemporary world.
- The foundations of conservation movable and immovable heritage of Tibetan Buddhism and presenting its value to different audiences, scholarly and non-scholarly alike.
- Building the foundation for further research into these fields of study.

**Subject specific competences:**

- Learning Tibetan philosophical terminology related to the subject (required for ordained students, voluntary but recommended to lay students),
- The ability to debate the subject matter and to participate in such debates with the students at Tibetan Buddhist Monastic Universities,
- The ability to recognize and assert heritage protection values, along with the current social potential of Tibetan Buddhist philosophical heritage and to participate in the projects of their protection and preservation.

**Learning and teaching methods:**

Lectures with the presentation of the written material and oral transmission and commentary (explanation) on each section. Guided debates under supervision of a teacher. Debate practice sessions among students. Individual learning. Interactive learning / teaching, access to recorded video material when needed.

**Assessment:**

**Weight (in %)**

<p>Until SICGU is accredited, students can receive certificates. Yet, in accordance with the monastic tradition, this is not done for each singular year, but for a series of years to ensure consistency and dedication. Nevertheless, criteria are already established:</p> <ul style="list-style-type: none"> <li>• Class participation</li> <li>• Debate participation</li> <li>• Evaluation of the progress in memorizing definitions, divisions, classifications, synonyms and antonyms</li> <li>• Evaluation of the progress in debating skills</li> <li>• Evaluation of understanding the presented subjects and principles of Buddhist philosophy and debate</li> <li>• Evaluation of the team work on the debate field and outside of it</li> </ul>	<p>10% class participation, 10% debate participation, 10% memorization of the classifications, 30% debate skills, 30% general understanding, 10% teamwork</p>
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**Lecturer's references:**

**Prof. Geshe Jampa KUNCHOG**, Head of SICGU Philosophy Dept. and Head of SICGU Translation Committee

- Founder of Scholastic Institute Chokyi Gyaltzen (SICGU) and SICGU Dhargey Publishing
- Gelong Jampa Kunchog is the first American to have spent over twenty years in India,

studying at Sera Jey Monastic University and the primary reason we can undertake the study and the translation of Sera Jey Monastery's curriculum. His understanding of Buddhist philosophy and Tibetan culture, as well as knowledge of both English and Tibetan, is the primary reason SICGU is able to undertake such an ambitious project

- During study at Sera Monastery, he studied the five primary fields of Buddhist philosophy.

**Education**

- 1973: Began taking classes at the Library of Tibetan Works and Archives in Dharamsala. Attended classed on the *Gradual Path to Liberation*, classes on the Madhyamika School of philosophy.

- 1974: Arrived in Kathmandu, Nepal for courses on the *Gradual Path to Enlightenment* during the months of April – May. Continued the course with a four-month Vajrasattva retreat and teachings. Continued course on the *Gradual Path to Liberation*.
- 1975: Returned to Nepal to continue learning Tibetan language and debate. Taught English at the Himalayan School in Kathmandu, Nepal. Returned to Dharamsala, India to continue studies in logic on the second chapter of the text *Commentary on Valid Cognitions*. In 1976 he continued studies of Tibetan language and Tibetan grammar.
- 1978-1995: At the invitation of the Abbot of Sera Jey Monastery, left Dharamsala for Sera Jey Monastic University in Bylakuppe, Mysore District, Karnataka State, India to begin studies in Buddhist logic and theory. Entered the University as a novice scholar.
- Studied the following subjects: the three elementary texts of debate, the different types of mind, valid and invalid forms of reason, the four schools of Buddhist tenets, *Grounds and Paths* and the *Seventy Meanings*. After three years of study, he qualified as “intermediate scholar”. This concludes the BA study.
- During the next four years, he studied the advanced texts of the *Abhisamayālaṅkāra* based on Rang Gyupa School of thought and practice. These classes entailed studies of the root text of the *Abhisamayālaṅkāra* and its commentaries on the *Sūtra of the Wisdom Gone Beyond*. The commentaries included examinations by Je Rinpoche in *Ser Ding, Namshe Nyingpo Gyen*, which is the commentary by Gyalsab Rinpoche and the *Sounds of the Fortunate Eon* – commentary by Jetsun Chokyi Gyaltsen. Other courses of study included *Rik, Sam Stuk, Jorlam*, the *twelve interdependent links* and the commentary on the aspects of valid cognition (*Prajñāpāramitā*). This concludes the MA study.
- 1984-1990: Graduated to the next level of studies, necessary for the attainment of PhD Study. The course of study was based on the theories held by the Madhyamika school of thought. This concludes the doctoral study.
- 1985: Received teachings and initiations from His Holiness the Dalai Lama on the practice of Tamdrin, Lam Rim Chenmo, Drung Nge, and the Golden Rosary.
- Postdoctoral study: the texts Abhidharma and the Vinaya, completed in the year 1994. In 1995 after receiving Geshe degree, he returned to the US to begin teaching.

#### **Awards and recognitions**

- 1982: received the highest award of debating excellence - the Rik-Chung Award. He also received letters of recommendation by the Abbot of Sera Jey University, Geshe Lobsang Thubten.
- 1985: Received special educational recognition from The Dalai Lama for debates held in his audience.

#### **Geshe Jamyang Tashi**

##### **Education:**

- 2012 Doctorate from Gyuto Tantric College
- 2011 Phd in Buddhist Philosophy from Sera Monastic University
- 1990-2010 Sera Jay Monastic University - extensive study of five great subjects prajnaparamita, madhyamika, logic and epistemology, vinaya, and Abhidharma
- 1986-1989 Sera Jay Secondary School
- 1984 Took ordination at Thiksey Monastery (Ladakh) from H.E. Thiksey Rinpoche Ngawang Jamyang Jampa Tenzin

##### **Experience:**

- 2018 Logic teacher at Mandroling College in Deradun Summer sessions teaching at Darchula

- 2014-2017 Education Officer, head of the Senior Board Examination Committee of Sera Jay Monastic University
- 2016 Teacher in Buddhist philosophy at Yarchoe Chenpo in Ladakh
- 2015 Hanoi City Vietnam - visiting teacher in buddhist philosophy and practice on the request of the Gioa Long Organization
- 2014 Discipliner at the Kalachakra event held by H.H. Dalai Lama in Ladakh
- 2012-2018 Visiting teacher in Ladakh - Buddhist philosophy and practice - winter sessions
- 2012 Ho-Chi-Minh City Vietnam - Visiting teacher in buddhist philosophy and practice on the request of the Gioa Long Organization
- 2012 Pune City - conference at the Dr BR Ambedkar Stadium on the request of the Ambassador Bappusaheb Bhosale
- 1996-2010 Senior tutor at Sera Monastic University on the 5 great subjects

#### **Awards and Accomplishment**

- Presently head of the "Saboo Village Youth Hostel Project" in Ladakh
- Lharampa Geshe title (with highest honor) from Sera Jay Monastic University
- Ngarampa title (with highest honor) Guyto Tantric college
- Reward from ALSAJ (All Ladakh Student Association Jammu) for dedication and service

#### **Skills**

- Expert in logic, buddhist psychology, philosophy and meditational practice
- Pedagogical approach of Buddhism
- Speaks Hindi, Tibetan, Ladakhi and English