

BUDS5002 Chan Buddhism and Meditation
BUDS5002 禪宗思想與禪修
(Tentative)

Instructor: Xue Yu

Term: Two (2025 Jan to Apr)

Day and time: Thursday, 7:00pm-9:30pm

Venue: HYS_G04

Couse Description

What is Chan? What is Chan Buddhism or Chan School? and What is Chan in Chan Buddhism? This course studies the Chan philosophy and practice in different Buddhist traditions. Through historical analysis and comparative studies, we discuss how Chan is conceived and practiced in both Theravada and Mahayana Buddhism. The course in general consists of two major parts: 1. Meditation theory and practice in Theravada Buddhism and Early Chinese Buddhism; 2. Chan and Chan Buddhism. Mindfulness meditation practice and scientific studies in contemporary world may also be briefly examined, while topics such as Chan and Chinese culture and philosophy will be discussed too to highlight the recontextualization and recreation of Buddhism. Throughout the class, students are expected to grasp the different theories and approaches of Chan Buddhism and Buddhist meditation, and 10-15 minutes meditation session may be arranged occasionally before or during class meetings.

The course both in Chinese and English media is consisted of lecturing, discussing, and presentation. The lectures highlight historical background, philosophical foundation, and practical materials of Buddhist meditations. Students are expected to participate in class discussions, reading the assignments and preparing for discussion before coming to the class. Depending on the size of the class, group presentations will be arranged, each group select meditation topic (philosophy and practice) and schedules for presentation of leading meditation session of not more than 20 minutes. Students are also expected to write a scholarly paper related to Buddhist meditation and Chan Buddhism, comparative study of two (or more) Buddhist texts, meditation approaches are encouraged.

Topics for Group Presentation—Leading Meditation Practice:

1. 公案禪/默照禪
2. 安那般那念(南北傳佛教)
3. 慈心禪(四聖處)
4. 不淨觀
5. 念佛禪
6. Mindfulness Eating/Walking
7. Mindfulness Body Scanning

Learning and Outcome

Knowledge Outcomes:

Upon completing this module successfully, students should be able to

- (1) demonstrate an in-depth understanding of the historical development and philosophy of Chan Buddhism
- (2) be equipped with sound knowledge from the practice of Chan or mindfulness meditation
- (3) engage in a critical analysis of Chan Buddhism by the methods of the humanities and social sciences

Skill Outcomes

Upon completing this module successfully, students should be able to

- (1) develop their analytical and problem solving ability, critical intelligence and appreciative thinking as well as key research skills and to prepare for advanced studies in religion.
- (2) develop their social and interpersonal skills and ability to work collaboratively in a team.
- (3) Grasp general techniques of Chan/meditation practices

Attitude Outcomes

Upon completing this module successfully, students should be able to

- (1) recognize the contested and provisional nature of knowledge and understanding.
- (2) develop tolerance of diverse positions and have respect for other's view
- (3) develop sensitivity to ultimate concern and religious dimension of human life

Course Components

On-site face-to-face : Lectures

Assessment type and percentage

Class participation	20%
Presentation and Report (in group)	30%
Term Paper:	
One kind of Meditation in different traditions	
Chan textual studies in comparison	50%

Course schedule and syllabus:

1. 9/1 Course Introduction: Study of Chan and Chan Buddhism
2. 16/1 Chan in Indian Buddhist Traditions
 - a. 方廣錡，印度禪學，pp. 1-121
 - b. *Satipathana Sutra*
 - c. 【念處經】（《中阿含經》第 98 篇；《增壹阿含經》壹入道品的第 1 經）
 - d. Nyanaponika Thera
 - e. 無住比丘著，釋心承等譯

3. 23/1 The Theory and Practice of Samatha and Vipassana in Theravada Buddhism
 - a. Visuddhimaga 《清淨道論》之定學
 - b. Abhidhamma 之心學
 - c. 【解脫道論】--之解脫

4. 6/2 The Study of Anapanna Sati
 - a. Anapannasati Sutta
 - b. 【安般守意經】(大小及注)

5. 13/2 Chan and Yogacara Practice—禪與瑜伽行派
 - a. 《叢刊》70，109-118；307-312；
 - b. 《瑜伽師地論》，卷13(26-34)、卷27
 - c. 《解深密經-分別瑜伽品》

6. 20/2 Chan in Early Chinese Buddhism
 - a. 《現代佛教學術刊叢》(《刊叢》)，4, 1-166
 - b. 印順，《中國禪宗史—從印度禪到中華禪》(Online)
 - c. 冉雲華，《從印度佛教到中國佛教》
 - d. 巴宙，《從印度禪到中國禪》、
 - e. 《安般守意經》
 - f. 《坐禪三昧法門經》、《禪法要解》、《修禪要訣》、《達摩多羅禪經》、《禪經諸集》

7. 27/2 Samatha and Vipassana in Tiantai School
 - a. 《叢刊》，58, 1-238；
 - b. 《叢刊》，70，137-190；
 - c. 智顛，《小止觀》

8. 6/3 East Mountain Chan
 - a. 無礙，《達摩大師的二入四行觀與安心法門》，《叢刊》，12，1-16.
 - b. 太虛，《中國佛學特質在禪》，《叢刊》，2,
 - c. 巴宙，《菩提達摩與中國禪》，【巴宙文存】
 - d. 《叢刊》，3, 1-206

9. 13/3 Teaching and Practice of the *Platform Sutra*
 - a. 《六祖壇經》
 - b. 《叢刊》，1，(胡適、印順、羅時憲等著)

10. 20/3 Silent Illumination and Gong'an Chan — 默照禪與公案禪

- a. 《臨濟語錄》
- b. 毛忠賢, 43-256
- c. 《叢刊》, 12, 139-208 ;
- d. 《叢刊》, 52. 53-128 ;
- e. 牧牛圖
- f. 《叢刊》, 12, (李克勳等著)

11. 27/3 Chan Approach and Philosophy--鈴木大拙與胡適

- a. Hu Shi, "Ch'an (Zen) Buddhism in China: its History and Method"
- b. D. T. Suzuki: Zen: A Reply to Hu Shih"
- c. 胡適, 《中國禪學的方法》吳平編, 『名家說禪』, 頁 3-11.
- d. 杜繼文, 《禪, 禪宗, 禪宗之禪》吳平, 『名家說禪』, 頁 62-75.
- e. 禪與莊子、宋明理學
- f. 《叢刊》2, 206-266.

12. 3/4 Chan and Chinese Culture

- a. 葛兆光《禪宗與中國文化》上海: 上海人民出版社, 1986年
- b. 《禪與東方文化》
- c. 《叢刊》, 18 (東初)

13. 10/4 Buddhist Meditation and Psychotherapy

- a. Handouts

14. 17/4 Chan Practice and Mindfulness Meditation

- a. Sheng Yen. 117-170
- b. Film: The Principles and Practices of Zen, Part I (3212VHS)

Required and recommended readings

Cbeta, Chinese Buddhist Electronic Text Association (online)

巴宙《巴宙文存》台北: 新文丰, 1985

印順《中國禪宗史: 從印度禪到中華禪》南昌: 江西人民出版社, 1990年

屈大成《中國佛教思想中的頓漸觀念》台北: 文津出版社, 2000年

阿部肇一、關世謙譯《中國禪宗史》台北: 東大圖書公司, 1986年

柳田聖山著、吳汝鈞譯《中國禪思想史》臺北: 臺灣商務印書館, 1983年

洪修平《禪宗思想的形成與發展》南京市: 江蘇古籍出版社, 2000年

胡適《神會和尚遺集》台北: 胡適紀念館, 1970年

葛兆光《禪宗與中國文化》上海: 上海人民出版社, 1986年

賈晉華《古典禪研究——中唐至五代禪宗發展新探》香港: 牛津出版社, 2010

霍韜晦《禪——創造者的哲學》香港: 法住出版社, 2004

洪修平，〈從寶誌、傅大士看中土禪風之初成〉，《中國文化月刊》172期，1994年。
鎌田茂雄、關世謙譯《中國禪》高雄：佛光出版社，1990年
季羨林、吳亨根編，《禪與東方文化》，北京：商務印書館，1996:
淨慧，《禪宗著作選編》，書目文獻出版社，1994。
方廣錫，《關於【禪藏】與敦煌禪籍的若干問題》，CBETA
毛忠賢，《中國曹洞宗源流通史》，南昌：江西人民出版社，2006
無住比丘著，釋心承、劉雅詩、呂文仁譯，《從比較的觀點看念住的實修方法》，法鼓文化，2020。
張曼濤，《現代佛教學術叢刊》，台北：大乘文化出版社，1978。

Abe, Masao William R. LaFleur ed. *Zen and Western Thought*. Honolulu: University of Hawai'i Press, 1985.
Bhikkhu Bodhi, ed., *Comprehensive Manual of Abhidhamma*, Buddhist Publication Society, 2010.
Broughton, Jeffrey L. *The Bodhidharma Anthology: The Earliest Records of Zen*. Berkeley and Los Angeles: University of California Press, 1999.
Broughton, Jeffrey. (1999) *The Bodhidharma Anthology: The Earliest Records of Zen*, Berkeley: University of California Press.
Buddhaghosa. *The Path of Purification (Visuddhimagga)*, translated by Bhikkhu Nanamoli, Buddhist Publication Society, 2010.
Dumoulin Heinrich. *Zen Buddhism: A History Volume 1: India and China*. New York: Macmillan publishing company, 1988.
Cole, Alan. *Fathering Your Father: The Zen of Fabrication in Tang Buddhism*. Berkeley: Univ. of California Press, 2009.
Faure, Bernard ed. *Chan Buddhism in Ritual Context*. London & New York: RoutledgeCurzon, 2003.
Faure, Bernard. *Chan Insights and Oversights: An Epistemological Critique of the Chan Tradition*.
McMahan, David and Erik Braun. *Meditation, Buddhism, and Science*, Oxford Scholarship Online, 2017.
Faure, Bernard. *The Rhetoric of Immediacy: A Cultural Critique of Chan/ Zen Buddhism*. New Jersey: Princeton University, 1991.
Faure, Bernard. *The Will to Orthodoxy: A Critical Genealogy of Northern Chan Buddhism*. Stanford: Stanford University Press, 1997.
Fontein, J. and Hickman, M. L. *Zen Painting and Calligraphy*. Boston: Museum of Fine Arts, 1970.
Gimello, R. M., and P.N. Gregory, eds. *Studies in Ch'an and Hua-yen*. Honolulu: University of Hawai'i Press, 1983.
Gregory, Peter Nielsen, ed. *Traditions of Meditation in Chinese Buddhism*. Honolulu: University of Hawai'i Press, 1986.
Gregory, Peter N. ed. *Sudden and Gradual Approaches to Enlightenment in Chinese Thought*. Honolulu: University of Hawai'i Press, 1987.
Hershock, Peter D. *Chan Buddhism*. Honolulu: University of Hawai'i Press, 2005.

Nyanaponika Thera, *The heart of Buddhist Meditation*, Maine: York Beach, 1965.
Sheng Yen, *Attaining the Way: A Guide to the Practice of Chan Buddhism*, Boston & London: Shambhala.2006.
Wilson, Jeff. *Mindful America: the Mutual Transformation of Buddhist Meditation and American Culture*, Oxford Scholarship Online, 2014.

Feedback for evaluation

- ♦ End-of-term university course evaluation will be conducted in class.
- ♦ Students' comments and feedback on the course through e-mails or personal meeting with the instructor are always welcomed.

Academic honesty and plagiarism

Academic honesty and plagiarism

Attention is drawn to University policy and regulations on honesty in academic work, and to the disciplinary guidelines and procedures applicable to breaches of such policy and regulations. Details may be found at <http://www.cuhk.edu.hk/policy/academichonesty/>.

With each assignment, students will be required to submit a signed **declaration** that they are aware of these policies, regulations, guidelines and procedures.

- In the case of group projects, all members of the group should be asked to sign the declaration, each of whom is responsible and liable to disciplinary actions, irrespective of whether he/she has signed the declaration and whether he/she has contributed, directly or indirectly, to the problematic contents.
- For assignments in the form of a computer-generated document that is principally text-based and submitted via VeriGuide, the statement, in the form of a receipt, will be issued by the system upon students' uploading of the soft copy of the assignment.
- Students are fully aware that their work may be investigated by AI content detection software to determine originality.
- Students are fully aware of the AI approach(es) adopted in the course. In the case where some AI tools are allowed, students have made proper acknowledgment and citations as suggested by the course teacher.

Assignments without a properly signed declaration will not be graded by teachers.

Only the final version of the assignment should be submitted via VeriGuide.

The submission of a piece of work, or a part of a piece of work, for more than one purpose (e.g. to satisfy the requirements in two different courses) without declaration to this effect shall be regarded as having committed undeclared multiple submissions. It is common and acceptable to reuse a turn of phrase or a sentence or two from one's own work; but wholesale reuse is problematic. In any case, agreement from the course teacher(s) concerned should be obtained prior to the submission of the piece of work.

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Use of Generative Artificial Intelligence (AI) Tools in Teaching, Learning and Assessment

Approach 3 – Use only with explicit acknowledgement

Use of AI tools is allowed with explicit acknowledgement and proper citation

Students may use some AI tools in some class activities and assignments on the condition that they make explicit acknowledgement and proper citations of the input from AI tools.

Students are required to acknowledge all functional uses of a generative AI tool and cite it when they paraphrase, quote, or incorporate into their own work any content (whether it is text, image, data, or other format) that was created by it.

Grade Descriptor

A	Outstanding performance on all learning outcomes.
A-	Generally outstanding performance on all (or almost all) learning outcomes.
B	Substantial performance on all learning outcomes, OR high performance on some learning outcomes which compensates for less satisfactory performance on others, resulting in overall substantial performance.
C	Satisfactory performance on the majority of learning outcomes, possibly with a few weaknesses.
D	Barely satisfactory performance on a number of learning outcomes
F	Unsatisfactory performance on a number of learning outcomes, OR failure to meet specified assessment requirements.