1. Course Code

BUDS5016

2-3. Course Title (both English and Chinese)

Buddhist Meditations 佛教冥想研究

4. Course Description (both English and Chinese)

Meditation is considered by many to be the hallmark practice of Buddhism, yet when we talk about meditation, we often assume a meditation practice in the singular and neglect the internal diversity. This course will explore the complexity of the meditation tradition in the plural to enable students to have a holistic view of Buddhist practice in the broad context of the Buddhist world. The course is designed to provide a balanced presentation of Buddhist meditation traditions, from early Pali and Sanskrit scriptures to developments such as Chan/Zen and Tantric Buddhism. It will look closely at what happens in meditative states, how Buddhist contemplative traditions have changed, and what elements we can say are common to virtually all periods and places in Buddhist history. All readings will be provided in English translation, except for those in classic Chinese.

冥想被很多人視爲佛教的標誌性實踐,然而,當我們談論冥想時,我們常常認爲冥想法門是具有統一,甚至單一的內涵,從而忽視了內在的多樣性。本課程將以複數形式探討冥想傳統的複雜性,使學生對佛教修行有一個整體的認識。這門課程旨在平衡地呈現佛教冥想傳統,學生們將通過閱讀熟悉冥想傳統從早期的巴利文和梵文經文到禪宗和密宗的發展軌跡。本課程將深入探討冥想狀態中發生了什麼,佛教冥想傳統是如何變化的,以及討論那些可以說在佛教歷史上幾乎所有時期和地點都能找到的元素。除了中文古文的一手材料以外,所有閱讀材料將提供英文翻譯。

5. Learning outcomes

Upon completion of the subject, students will be able to:
a) understand fundamental Buddhist teachings;
b) read Buddhist studies written in English and become familiar with current English scholarship on Buddhism;
c) read Buddhist primary sources in classic Chinese;
d) understand and critically review the methodology, research questions, and interdisciplinary tendencies in Buddhist studies;
 learn how to conduct and present academic research using both primary and secondary sources.

6. Course Syllabus

Class 1 Introduction to the Course
Reading: Evan Thompson, *Waking, Dreaming, Being: Self and Consciousness in Neuroscience, Meditation, and Philosophy.*

Class 2 Attention
Reading: Selections from Jonardon Ganeri, *Attention, Not Self*.

Class 3 Upaniṣads to Early Buddhist Suttas
Reading: Shearer and Russell, *The Upanishads*, 15-20, 23-41; 61-69; 77-83; 87-90.

Satipaṭhāna Sutta ("On the Foundations of Mindfulness") in Walshe, *Thus Have I Heard*, 335–350.
Potthapada Sutta. ("States of Consciousness")
https://www.accesstoinsight.org/tipitaka/dn/dn.09.0.than.html. (Links to an external site.)
or. http://www.leighb.com/dn9.htm (Links to an external site.)
Samannaphala Sutta: "The Fruits of the Homeless Life" in Walshe, 91-109**.**

Class 4 The Great Expositor Buddhaghoṣa: Objects of Attention (corpses, the body, breath, peace)
Reading: *Visuddhimagga* ("Path of Purification") trans. Bhikkhu Ñāṇamoli,
Read 81-161 (chaps 3 and 4), 169-185 (chap 6)
Recommended: *Visuddhimagga,* 236-290 (on mindful attention the body, and to the breath, and to peace)
Eric M. Greene, "Healing Breaths and Rotting Bones: On the Relationship Between Buddhist and Chinese Meditation Practices During the Eastern Han and Three Kingdoms Period."

 Class 5 Abhidharma on How Mindfulness Leads to Insight (or Vice Versa) I.
An ban shouyi jing 安般守意經.
Collett Cox, "Mindfulness and Memory: The Scope of Smṛti from Early Buddhism to the Sarvāstivādin Abhidharma" in Janet Gyatso, ed., *In the Mirror of Memory,* 67–89.
Vasubandhu, Abhidharmakośa, trans. Leo Pruden, 895–898; 911–952; 961–962.

Class 6 Abhidharma on How Mindfulness Leads to Insight (or Vice Versa) II.
Recommended: https://abhidharmakosa.files.wordpress.com/2010/09/kosa-study-materials.pdf (Links to an external site.)
Karin Meyers, "The Pleasant Way: The Dhyāna-s, Insight and the Path according to the *Abhidharmakośa,"* 259–278.

 Class 7 Early East Asian Dhyāna: Samatha and Vipassana in Tiantai (5ᵗʰ–6ᵗʰ century)
Reading: *Secret Methods for Curing Chan Sickness* (*Zhi chan bing mi yao fa* 治禪病祕要法) and Zhiyi, *Smaller Treatise on Cessation and Contemplation*, (*Xiao zhiguan* 小止觀)
Recommended: Daniel B. Stevenson, "The Four Kinds of Samadhi in Early T'ien-t'ai Buddhism"

Class 8 Chinese Chan Meditation I.
Reading: Shenhui 神會, "Platform Sermon" (南陽和上頓教解脫禪門直了性壇語)
Anonymous, "*Chanshu zashi*" (禪數雜事)
Recommended: John R. McRae, "Shen-hui and the Teaching of Sudden Enlightenment in Earl Ch'an Buddhism"
Robert Sharf, "Mindfulness and Mindlessness in Early Chan"

Class 9 Chinese Chan Meditation II.
Reading: Changlu Zongze 長蘆宗賾, "Principles of Seated Meditation" (坐禪儀)
Recommended: Morten Schlutter, *How Zen Became Zen*, 13–30.

Class 10 Japanese Zen: Sōtō & Rinzai
Reading: Sōtō Zen: Dōgen, *Principles of Seated Meditation* (普勧坐禪儀) & *Lancet of Seated Meditation* (正法眼蔵 坐禪箴)
Rinzai Zen: Hakuin, "*Orategama*"

Class 11 Dzogchen and Mahāmudrā
Reading: Wang-ch'ug dor-je, the 9th Karmapa, *The Mahāmudrā: Eliminating the Darkness of Ignorance,* 39–65.
Khenchen Thrangu, *Luminous Clarity: A Commentary on Karma Chagme's Union of Mahamudra and Dzogchen*.
Recommended: Lama B. Alan Wallace, Dzokchen: A Commentary on Düdjom Rinpoché's "Illumination of Primordial Wisdom." Somerville: Wisdom Publications, 2024.

Class 12 Tantric *Sādhana* and Buddhānusmṛti
Reading: Paul Harrison, "Buddhānusmṛti in the Pratyutpanna-buddha-saṃmukhāvasthita-samādhi-sūtra." In Gyatso, *In the Mirror of Memory.*
Elizabeth English, *Vajrayogini: Her Visualization, Rituals and Forms*.

Class 13 Meditation Trend in Modern Society (Final project presentation)
Reading: Michal Pagis. *Inward: Vipassana Meditation and the Embodiment of the Self*.
Recommended: John Brooks Freese. "Towards Trauma Informed Buddhist Spiritual Care: A Mutual Critical Correlation of Vipassana Meditation and Somatic Experiencing"

7. Course components

Teaching Modes and Learning Activities	
On-site face-to-face (please specify if it is hybrid, i.e. some students will attend the activities elsewhere)	**Percentage of time**
e.g. Lectures (hybrid yes/no)	39 hours (No hybrid mode unless informed by the lecturer)
Self-study	100 hours
Assessment	1 hour
Out-of-classroom	
e.g. field trip	2-2.5 hours (One fieldtrip to Hong Kong Foguang daochang during the semester for a demonstrative session of meditation)

8. Assessment Scheme

In class presentation, attendance, and participation: 30% (cumulative)

Weekly Reading Response Paper: 20% (cumulative; responses are due before every class session)

Midterm Paper: 20%
The Midterm Paper must be submitted to the instructor in class in week 9 in both hard copy and digital form. The Midterm Paper should be 10 pages in length, double-spaced, in 12-point font.

Final Paper: 30%
The Final Paper should further develop the topic of the Midterm Paper. It should have distinct sections to introduce the topic and develop the argument, a conclusion, and a bibliography that contains only sources cited in the paper. The Final Paper should be 20 to 25 pages in length, based on a minimum of 20 sources.

9. Required and recommended readings

Required readings:

- *An ban shouyi jing* 安般守意經, trs. by An Shigao 安世高.
- Anonymous, "*Chanshu zashi*" (禪數雜事). Dunhuang manuscript.
- Bhadantácariya Buddhaghoṣa. *Visuddhimagga*, trs. by Bhikkhu Ñāṇamoli as *Path of Purification*. Colombo: Buddhist Publication Society, 2010.
- Changlu Zongze 長蘆宗賾. "Principles of Seated Meditation" (*Zuochan yi* 坐禪儀).
- English, Elizabeth. *Vajrayogini: Her Visualization, Rituals and Forms*. Somerville: Wisdom Publications, 2002.
- Dōgen 道元. *Principles of Seated Meditation* (*Fukan zazen gi* 普勧坐禅儀) & *Lancet of Seated Meditation* (*Shōbō genzō Zazen shin* 正法眼蔵 坐禪箴).
- Hakuin, "*Orategama*" 遠羅天釜.
- Harrison, Paul. "Buddhānusmṛti in the Pratyutpanna-buddha-saṃmukhāvasthita
- -samādhi-sūtra." In *In the Mirror of Memory: Reflections on Mindfulness and Remembrance in Indian and Tibetan Buddhism,* edited by Janet Gyatso, 67–89. New York: State University of New York Press, 1992.
- Khenchen Thrangu. *Luminous Clarity: A Commentary on Karma Chagme's Union of Mahamudra and Dzogchen*. Snow Lion, 2016.
- McDonald, Kathleen. *How to Meditate on the Stages of the Path: A Guide to the Lamrim*. Somerville: Wisdom Publications, 2024.
- *The Long Discourses of the Buddha: A Translation of the Digha Nikaya*, trs. by Maurice Walshe. Somerville: Wisdom Publications, 1995.
- *The Upanishads*, trs. by Alistair Shearer and Peter Russell, San Jose: Harmony Press, 2003.
- Thompson, Evan. *Waking, Dreaming, Being: Self and Consciousness in Neuroscience, Meditation, and Philosophy*. New York: Columbia University Press, 2017.
- Ganeri, Jonardon. *Attention, Not Self*. Oxford: Oxford University Press, 2018.
- Cox, Collett. "Mindfulness and Memory: The Scope of Smṛti from Early Buddhism to the Sarvāstivādin Abhidharma." In *In the Mirror of Memory: Reflections on Mindfulness and Remembrance in Indian and Tibetan Buddhism,* edited by Janet Gyatso, 67–89. New York: State University of New York Press, 1992.
- Shenhui 神會, "Platform Sermon."
- Zhiyi 智顗. *Secret Methods for Curing Chan Sickness* (*Zhi chan bing mi yao fa* 治禪病祕要法).
- Zhiyi 智顗. *Smaller Treatise on Cessation and Contemplation*, (*Xiao zhiguan* 小止觀)
- Wang-ch'ug dor-je, the 9th Karmapa, *The Mahāmudrā: Eliminating the Darkness of Ignorance*. LTWA, 1989.
- Pagis, Michal. *Inward: Vipassana Meditation and the Embodiment of the Self*. University of Chicago Press, 2019.

Recommended Readings

- Freese, John Brooks. "Towards Trauma-Informed Buddhist Spiritual Care: A Mutual Critical Correlation of Vipassana Meditation and Somatic Experiencing." *Pastoral Psychology* 72 (2023): 447—464.
- Greene, Eric M. "Healing Breaths and Rotting Bones: On the Relationship Between Buddhist and Chinese Meditation Practices During the Eastern Han and Three Kingdoms Period." Journal of Chinese Religions, 42 (2) (2014): 145-184.

- Lama B. Alan Wallace, Dzokchen: A Commentary on Düdjom Rinpoché's "Illumination of Primordial Wisdom." Somerville: Wisdom Publications, 2024.
- Stevenson, Daniel B. "The Four Kinds of Samadhi in Early T'ien-t'ai Buddhism." In *Traditions of Meditation in Chinese Buddhism*, edited by Peter N. Gregory, 45-98. Honolulu: University of Hawaii Press, 1986.
- McRae, John R. "Shen-hui and the Teaching of Sudden Enlightenment in Earl Ch'an Buddhism." In *Sudden and Gradual: Approaches to Enlightenment in Chinese Buddhist Thought*, edited by Peter N. Gregory, 227–78. Delhi: Motilal Banarsidass, 1991.
- Sharf, Robert. "Mindfulness and Mindlessness in Early Chan." Philosophy East and West 64 (4) (2014): 933-964.

Schlutter, Morten. *How Zen Became Zen: The Dispute over Enlightenment and the Formation of Chan Buddhism in Song-Dynasty China.* Honolulu: University of Hawaii Press, 2008.

10. Feedback for Evaluation

- End-of-term university course evaluation will be conducted online.
- Student comments and feedback to the instructor are always welcomed, whether through emails or personal meetings.

11. Course schedule

Class/ week	Date	Topic	Requirements
1	Sept. 1	Introduction	
2	Sept. 8	Attention	Weekly reading report
3	Sept. 15	Upaniṣads to Early Buddhist Suttas	Weekly reading report
4	Sept. 22	The Great Expositor Buddhaghosa	Weekly reading report
5	Sept. 29	Abhidharma on How Mindfulness Leads to Insight	Weekly reading report
6	Oct. 6	Abhidharma on How Mindfulness Leads to Insight	Weekly reading report
7	Oct. 13	Early East Asian Dhyāna: Samatha and Vipassana in Tiantai (in class Mid-term exam)	
8	Oct. 20	Chinese Chan Meditation I.	Weekly reading report
9	Oct. 27	Chinese Chan Meditation II.	Weekly reading report
		Fieldwork trip	Participation report
10	Nov. 3	Japanese Zen: Sōtō & Rinzai	Weekly reading report
11	Nov. 10	Dzogchen and Mahāmudrā	Weekly reading report
12	Nov. 17	Tantric Sādhana and uddhānusmṛti	Weekly reading report
13	Nov. 24	Meditation Trend in Modern Society Final project presentation	

12. Contact details for teacher(s) or TA(s)

Professor/Lecturer/Instructor:	
Name:	Xingyi Wang
Office Location:	KKB 312
Telephone:	3943-4390
Email:	xingyiwang@cuhk.edu.hk
Teaching Venue:	ELB_206

13. Details of course website

All reading materials and PPT for the lectures are uploaded to the course website on Blackboard.

14. 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.

The copyright of the teaching materials, including lecture notes, assignments and examination questions, etc., produced by staff members/ teachers of The Chinese University of Hong Kong (CUHK) belongs to CUHK. Students may download the teaching materials produced by the staff members/ teachers from the Learning Management Systems, e.g. Blackboard, adopted by CUHK for their own educational use, but shall not distribute/ share/ copy the materials to a third-party without seeking prior permission from the staff members/ teachers concerned.

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

Approach 1 - All use of AI tools is prohibited in assignments and assessment tasks

Students are encouraged to use AI to facilitate of their studies, but, it is strictly forbidden to use AI to generate any content for submission as course work, including weekly reading reports and final course paper.

CUHK Library website on AI in Education
https://libguides.lib.cuhk.edu.hk/c.php?g=917899&p=6975970

16. Guideline on sharing lecture recordings

- The copyright of any lecture recordings shared in the course, whether they are produced by teachers, students, or peer note-takers, belongs to the University.
- Students should not share these recordings with others without obtaining prior written consent from the teacher(s).

17.   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.