



**Course Code:** BUDS5001  
**Title in English:** Pure Land Buddhism  
**Title in Chinese:** 淨土思想

**Course description:**

The course explores the history, doctrines, thoughts, and literature of Pure Land Buddhism in China. It includes the historical development of the Pure Land tradition in medieval China with an analysis of major figures and their interactions with Chinese cultural tradition. Readings will include both the primary and secondary sources.

本課程將探索中國淨土思想之歷史背景、學說、其思想及相關文獻。課程會分析各重要人物及他們與中國文化傳統之互動，藉此研究中世紀中國淨土思想傳統的歷史發展。閱讀材料包括一手及二手資料。

**Learning outcomes:**Knowledge Outcomes

Upon completing this module successfully, students should be able to

- (1) demonstrate an in-depth understanding of the historical development, doctrines and practices of Chan/Zen school of Buddhism in China
- (2) engage in a critical analysis of Chan/Zen 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.

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 syllabus**

Topic	Contents/ fundamental concepts
Lecture 1***(2024/01/10)  <b>1. Introduction and Overview</b> 1. 課程與教材使用之說明  <b>2. Introduction to Amitabha Pure Land</b>	This lecture presents a broad overview of Pure Land teaching of Buddhism and introduces the approach of this course as well as the aim.

**2. 阿彌陀佛淨土概說****Required readings:**

1. 陳揚炯：〈第一章第三節 阿彌陀佛淨土〉，《中國淨土宗通史》，南京：江蘇古籍出版，2000年1月，頁53~85。
2. 望月信亨著、釋印海譯：《淨土教概論》，藍吉富主編《世界佛學名著譯叢 52》，台北：華宇出版社，1988年，第六章~第七章，頁53~88。

**Recommended readings:**

1. 姚秦·鳩摩羅什譯：《佛說阿彌陀經》，《大正藏》第12冊。網址：  
[http://tripitaka.cbeta.org/T12n0366\\_001](http://tripitaka.cbeta.org/T12n0366_001)。
2. 張一留：〈西方認識論〉，載張曼濤主編：《淨土思想論集（二）》，《現代佛教學術叢刊 67》，臺北：大乘文化出版社，1978年2月，頁1~44。
3. 曹魏·康僧鎧譯：《佛說無量壽經》，《大正藏》第12冊。網址：  
[http://buddhism.lib.ntu.edu.tw/BDLM/sutra/chi\\_pdf/sutra6/T12n0360.pdf](http://buddhism.lib.ntu.edu.tw/BDLM/sutra/chi_pdf/sutra6/T12n0360.pdf)。
4. 望月信亨著、釋印海譯：《中國淨土教理史》，台北：正聞出版社，1991年三版，第二章，頁9~15、第四章，頁27~34。
5. 陳劍鏗：〈細說淨土三經〉，《淨土三經：佛教經典 100 句》，台北：商周出版 / 城邦文化事業有限公司，2014年6月初版2刷，頁7~18。
6. 劉宋·曇良耶舍譯：《佛說觀無量壽佛經》，《大正藏》第12冊。網址：  
[http://buddhism.lib.ntu.edu.tw/BDLM/sutra/chi\\_pdf/sutra6/T12n0365.pdf](http://buddhism.lib.ntu.edu.tw/BDLM/sutra/chi_pdf/sutra6/T12n0365.pdf)。
7. 釋傳徹：〈中國初期彌陀淨土信仰的開展〉，網址：  
<http://www.towisdom.org.tw/05-sup/college-theses/2013/07.pdf>，上網日期：07/07/2020。

Lecture 2\*\*\*(2024/01/17)

**2. Introduction to amitabha Pure Land(continue)****2. 阿彌陀佛淨土概說(續)****Required readings:**

1. 陳揚炯：〈第一章第三節 阿彌陀佛淨土〉，《中國淨土宗通史》，南京：江蘇古籍出版，2000年1月，頁53~85。
2. 望月信亨著、釋印海譯：《淨土教概論》，藍吉富主編《世界佛學名著譯叢 52》，台北：華宇出版

This lecture will target the source of all Pure Land scripture, and introduce the basic and core thought of the three principal texts of the Pure Land tradition.



社，1988年，第六章~第七章，頁53~88。

**Recommended readings:**

1. 姚秦·鳩摩羅什譯：《佛說阿彌陀經》，《大正藏》第12冊。網址：  
[http://tripitaka.cbeta.org/T12n0366\\_001](http://tripitaka.cbeta.org/T12n0366_001)。
2. 張一留：〈西方認識論〉，載張曼濤主編：《淨土思想論集（二）》，《現代佛教學術叢刊67》，臺北：大乘文化出版社，1978年2月，頁1~44。
3. 曹魏·康僧鎧譯：《佛說無量壽經》，《大正藏》第12冊。網址：  
[http://buddhism.lib.ntu.edu.tw/BDLM/sutra/chi\\_pdf/sutra6/T12n0360.pdf](http://buddhism.lib.ntu.edu.tw/BDLM/sutra/chi_pdf/sutra6/T12n0360.pdf)。
4. 望月信亨著、釋印海譯：《中國淨土教理史》，臺北：正聞出版社，1991年三版，第二章，頁9~15、第四章，頁27~34。
5. 陳劍鏗：〈細說淨土三經〉，《淨土三經：佛教經典100句》，臺北：商周出版 / 城邦文化事業有限公司，2014年6月初版2刷，頁7~18。
6. 劉宋·曇良耶舍譯：《佛說觀無量壽佛經》，《大正藏》第12冊。網址：  
[http://buddhism.lib.ntu.edu.tw/BDLM/sutra/chi\\_pdf/sutra6/T12n0365.pdf](http://buddhism.lib.ntu.edu.tw/BDLM/sutra/chi_pdf/sutra6/T12n0365.pdf)。
7. 釋傳徹：〈中國初期彌陀淨土信仰的開展〉，網址：  
<http://www.towisdom.org.tw/05-sup/college-theses/2013/07.pdf>，上網日期：07/07/2020。

Lecture 3\*\*\*2024/01/24

**Lotus Sect's Thirteen Patriarchs**

蓮宗十三祖

**Required readings:**

1. 陳劍鏗：〈未了公案，且待來哲：有關曇鸞追尊蓮宗祖師位的問題〉，《無上方便與現行法樂：彌陀淨土與人間淨土的周邊關係》，臺北：香海文化出版公司，2015年3月，頁35~65。
2. 陳劍鏗：〈蓮宗十三位祖師的確立過程及其釋疑〉，《無上方便與現行法樂：彌陀淨土與人間淨土的周邊關係》，臺北：香海文化出版公司，2015年3月，頁21-33。

**Recommended readings:**

1. Charles B. Jones, trans., The Process of Establishing and Justifying the Thirteen Patriarchs of the Lotus School, Pacific World, pp.129~147.
2. 牧田諦亮：〈善導大師と中國淨土教〉，載氏著：

This lecture will introduce the “patriarchal masters” (zǔshī 祖師) of China’s Lotus School were recognized posthumously by those who came later, and by 1940 a common list of thirteen was established. However, before this list of thirteen patriarchs was established, several views had already been set forth schemes for establishing a list of patriarchs from the Song dynasty onwards. In what follows, this lecture will try to address two topics: the process by which successive lists of patriarchs were set up, and the questions that they engendered.



《中國佛教史研究（一）》，東京：大東出版社，1984年，頁319~371。

3. 溫金玉：〈玄中寺在中國淨土宗史上地位的再檢討〉，收入溫金玉主編：《中國淨土宗研究》，北京：宗教文化出版社，2008年12月，頁159~168。
4. 溫金玉：〈曇鸞—道綽—善導系：宗派學意義辨析〉，收入溫金玉主編：《中國淨土宗研究》，北京：宗教文化出版社，2008年12月，頁209~214。
5. 釋志磐：《佛祖統紀》，《大正藏》，第49冊，〈淨土立教志〉，頁260c~265a。
6. 釋宗曉：《樂邦文類》，《大正藏》，第47冊，〈蓮社繼祖五大法師傳〉，頁192c~193c。

Lecture 4\*\*\*2024/01/31

### The Observing Emptiness of Tánluán

曇鸞的空觀思想

#### Required reading:

1. 陳劍鎧：〈曇鸞的空觀思想〉，《行腳走過淨土法門——曇鸞、道綽與善導開展彌陀淨土教門之軌轍》，台北：商周出版 / 城邦文化事業有限公司，2009年9月，頁37~67。

#### Recommended readings:

1. 曇鸞：《略論安樂淨土義》，《大正藏》第47冊。
2. 曇鸞：《無量壽經優婆提舍願生偈註》，《大正藏》第40冊。
3. 梶原隆淨：〈曇鸞の往生觀考〉，載《佛教大學大學院研究紀要》第21號，1993年2月，頁1~21。
4. 普賢大圓：〈淨土論註に於ける行について〉，收入龍谷大學真宗學會編：《曇鸞教學の研究》，京都：永田文昌堂，1977年6月三刷，頁70~85。
5. 神子上惠龍：〈曇鸞教學の概觀〉，收入龍谷大學真宗學會編：《曇鸞教學の研究》，京都：永田文昌堂，1977年6月三刷，頁1~35。
6. 種田哲也：〈往生論註における般若と方便〉，收入龍谷大學真宗學會編：《曇鸞教學の研究》，京都：永田文昌堂，1977年6月，頁167~178。
7. 黃永昌：〈淨宗曇鸞大師『往生論註』中般若思想淵源之探討〉，載《中國佛教月刊》，第35卷第8期，頁28~35。
8. 演培：〈曇鸞與道綽〉，收入張曼濤主編：《淨土

This lecture will study the “Continuity of ten recitations” and “Rebirth but Non-rebirth” trying to explore how Tánluán (476-542) applied kōngguān to develop Pure Land teaching.



宗史論》，《現代佛教學術叢刊 65》，臺北：大乘文化出版社，1979年1月，頁227~237。

9. 陳敏齡：〈曇鸞的淨土思想——兼論北魏金石碑銘所見的淨土〉，載《東方宗教研究》新第4期，1994年10月，頁47~66。
10. 陳揚炯、馮巧英評注：《曇鸞集評注》，太原：山西人民出版社，1992年。

Lecture 5 \*\*\*2024/02/07

### Dào chuò and Shàn dǎo's Concept of Repentance

道綽與善導的懺悔觀

#### Required reading:

1. 陳劍鎧：〈道綽、善導的懺悔觀——以末法觀念及念佛三昧為核心〉，《行腳走過淨土法門——曇鸞、道綽與善導開展彌陀淨土教門之軌轍》，臺北：商周出版/城邦文化事業有限公司，2009年9月，頁103~144。

#### Recommended readings:

1. 陳劍鎧：〈道綽的末法觀念與淨土門的創立〉，《東華人文學報》，第13期，2008年7月，頁1~29。
2. 香川孝雄：〈淨土教に於ける罪業觀〉，載《佛敎大學研究紀要》通卷第38號（1960），頁71~95。
3. 宮井里佳：〈善導における道綽の影響——「懺悔」をめぐって〉，《待兼山論叢》第28號，1994年，頁29~42。
4. 陳揚炯：《道綽法師傳》，北京：宗教文化出版社，2000年12月。
5. 陳揚炯：《中國淨土宗通史》，南京：江蘇古籍出版社，2000年1月，〈第四章第二節 承先啟下的道綽〉，頁259~302。
6. 陳揚炯：《中國淨土宗通史》，南京：江蘇古籍出版社，2000年1月，〈第四章第三節 集其大成的善導〉，頁303~356。
7. 聖凱：《善導大師的懺悔思想及禮讚儀》，《中國佛敎學術論典 23》，高雄：佛光山文教基金會，2001年4月。
8. 釋大睿：《天台懺悔之研究》，臺北：中華佛學研究所碩士論文，1997年。
9. 游祥洲：〈論中國佛敎懺悔倫理的形成及其理念蘊涵〉，載傅偉勳主編：《從傳統到現代——佛敎倫理與現代社會》（台北：東大圖書公司，1990年

This lecture will study Dào chuò and Shàn dǎo's concept of repentance. As we know, preachers of Pure Land school, Dào chuò (562-645) was the first to integrate repentance into his concept and establish the Pure Land school. His disciple, Shàn dǎo (613-681?), was deeply affected by his thinking. He proposed annihilation, which in Buddhism, usually refers to the cessation of afflictions; verbal chanting of the name of Amitābha Buddha; and practice methods of the samadhi of reciting the Buddha's name including "composing the mind", "intent contemplation", "perfect absorption." And repentance has close relationship to meditation and verbal chanting of the name of Amitābha Buddha. In their mind, repentance is an essential part of meditation.



<p>10月)，頁 121-135。</p> <p>10. 道端良秀：〈中国における末法思想〉，收入氏著《中国仏教思想史の研究——中国民衆の仏教受容》，京都：平樂寺書店，1979年，頁 172~188。</p>	
<p>2024/02/14，農曆春節假日</p>	<p>Lunar New Year Holiday</p>
<p>Lecture 6***2024/02/21</p> <p><b>Buddha-chanting and Shàndǎo's Ten Recitations' Teaching</b> 稱名念佛與善導「十聲」教法</p> <p><b>Required reading:</b></p> <ol style="list-style-type: none"> <li>1. 陳劍鏗：〈「稱名念佛」與善導「十聲」教法〉，台北：商周出版 / 城邦文化事業有限公司，2009年9月，頁 145~177。</li> </ol> <p><b>Recommended readings:</b></p> <ol style="list-style-type: none"> <li>1. 李世傑：〈念佛的哲學〉，收入張曼濤主編《現代佛教學術叢刊 66》，《淨土思想論集（一）》，台北：大乘文化出版社，1978年12月，頁 231—289。</li> <li>2. 高橋弘次：〈慧遠與善導之念佛〉，載《佛學研究（年刊）》第5期，1996年，頁 13~18。</li> <li>3. 望月信亨著，釋印海譯：《中國淨土教理史》，北京：中國佛教文化研究所，2012年4月，〈第十五章 善導之凡夫入報土論及稱名正因說〉，頁 92-99。</li> <li>4. 善導：《依觀經等明般舟三昧行道往生讚》，《大正藏》第47冊。</li> <li>5. 善導：《往生禮讚偈》，《大正藏》第47冊。</li> <li>6. 善導：《觀念阿彌陀佛相海三昧功德法門》，《大正藏》第47冊。</li> <li>7. 善導：《觀無量壽佛經疏》，《大正藏》第37冊。</li> <li>8. 黃夏年：〈《阿含經》念佛理論研究〉，《慈光禪學學報》第2期，頁 97~114。</li> <li>9. 釋宗麟：〈《阿含經》念佛法門初探〉，載慈光禪學研究所主辦「1999年第2屆兩岸禪學研討會論文集」：《念佛與禪》，頁 321~343。</li> </ol>	<p>This lecture will mainly discuss Shàndǎo's connotations to the practice of Buddha-chanting and Ten Recitations. The connotation of Buddha-chanting has comparable concept to having firm, unscattered mind of faith or concentration. Both have the concept of reciting the name of Amitābha Buddha and remembering the virtues of Amitābha Buddha.</p>
<p>Lecture 7***2024/02/28</p> <p>Seminar with visiting professor 與訪問教授座談討論</p>	<p>Professor <i>Ji-Yun</i> of the Singapore Buddhist Institute was invited to discuss Chinese Buddhism and the Canons of the Amitābha Pure</p>



	Land Buddhism with the students.
<p>Lecture 8*** 2024/03/06</p> <p><b>The Perfect Penetration of the Ear by Directing the Hearing Inward to Listen to His Own Nature and The Perfect Penetration Through Mindfulness of The Buddha ( I )</b> 耳根圓通與念佛圓通( I )</p> <p><b>Required readings:</b></p> <ol style="list-style-type: none"> <li>1. 陳劍鎧：〈大勢至菩薩在漢語佛典文獻的譯名及其特德〉，北京：宗教文化出版社，2017年6月，頁244-259。</li> <li>2. 陳劍鎧：〈《大勢至菩薩念佛圓通章》成為淨土宗經典的詮釋問題——以印光之詮釋為主〉，台北：商周出版 / 城邦文化事業有限公司，2009年9月，頁179~208。</li> </ol> <p><b>Recommended readings:</b></p> <ol style="list-style-type: none"> <li>1. Charles B. Jones, Treatise Resolving Doubts About the Pure Land (Jingtu jueyi lun 淨土決疑論) By Master Yinguang 印光 (1861 - 1947) Translated by Charles B. Jones, <i>Journal of the Institute of Buddhist Studies</i>, Third Series, Number 14, Fall 2012. Pp.27~61.</li> <li>2. 清·釋續法：《楞嚴經勢至念佛圓通章疏鈔》，《卍續藏經》第16冊。</li> <li>3. 釋會性：〈大勢至菩薩念佛圓通章講錄〉，網址：<a href="http://book.bfn.org/books2/1967.htm">http://book.bfn.org/books2/1967.htm</a>。</li> <li>4. 陳劍鎧：《圓通證道——印光的淨土啟化》，台北：東大圖書公司，2002年5月，〈第四章 印光的念佛法〉，頁170~220。</li> </ol>	<p>The aim of this lecture is to explore the perfect penetration of the ear by directing the hearing inward to listen to his own nature in Avalokiteśvara (觀世音菩薩) was the most special among the 25 kinds of perfect penetration in <i>The Śūramgama-sūtra (Shou lengyan jing 首楞嚴經)</i>. Other than that, it has also being paid special regard to the perfect penetration through mindfulness of the Buddha by Great Strength Attained Bodhisattva(大勢至菩薩). This lecture aims to review the concepts of "continuous pure mindfulness to obtain samadhi"(淨念相繼) and "entered the flow through hearing and forgot objective states"(入流亡所) to examine the practice method of Nianfo(念佛).</p>
<p>Lecture 9*** 2024/03/13</p> <p><b>The Perfect Penetration of the Ear by Directing the Hearing Inward to Listen to His Own Nature and The Perfect Penetration Through Mindfulness of The Buddha( II )</b> 耳根圓通與念佛圓通( II )</p> <p><b>Required reading:</b></p> <ol style="list-style-type: none"> <li>1. 陳劍鎧：〈《楞嚴經勢至念佛圓通章》之七項要義：評述現代八位大德之詮釋〉，安徽省宣城市：寶勝禪寺主辦，「首屆“水西佛教文化論壇”」，2016年8月20~23日。</li> </ol> <p><b>Recommended readings:</b></p> <ol style="list-style-type: none"> <li>1. 宇野順治：〈淨土教における大勢至菩薩の位</li> </ol>	<p>The aim of this lecture is to explore the perfect penetration of the ear by directing the hearing inward to listen to his own nature in Avalokiteśvara (觀世音菩薩) was the most special among the 25 kinds of perfect penetration in <i>The Śūramgama-sūtra (Shou lengyan jing 首楞嚴經)</i>. Other than that, it has also being paid special regard to the perfect penetration through mindfulness of the Buddha by Great Strength Attained Bodhisattva(大勢至菩薩).</p>



置〉，載《印度學佛教学研究》第 35 卷第 2 號（1987 年 3 月），頁 95-98。

2. 李炳南：〈大勢至念佛圓通章要義〉，收入氏著：《雪廬老人淨土選集》，台中：佛教蓮社，2001 年 1 月，頁 208-213。
3. 河波昌：〈勢至菩薩について〉，收入氏著《淨土佛敎思想論》，東京：北樹出版社，2011 年 2 月，頁 220-236。
4. 潘怡初：《大勢至菩薩念佛圓通章之研究》，中壢：中央大學中國文學研究所碩士論文，2002 年。

This lecture aims to review the concepts of "continuous pure mindfulness to obtain samadhi"(淨念相繼) and "entered the flow through hearing and forgot objective states"(入流亡所) to examine the practice method of Nianfo(念佛).

Lecture 10\*\*\* 2024/03/20

### The Perfect Penetration of the Ear by Directing the Hearing Inward to Listen to His Own Nature and The Perfect Penetration Through Mindfulness of The Buddha(III)

耳根圓通與念佛圓通(III)

#### Required reading:

1. 陳劍鎧：〈續法《楞嚴經勢至念佛圓通章疏鈔》對華嚴思想之運衡〉，《成大中文學報》第 43 期（2013 年 12 月），頁 165-210。

#### Recommended readings:

1. 胡健財：《《大佛頂首楞嚴經》「耳根圓修」之研究》，臺北：政治大學中國文學研究所博士論文，1996 年，頁 226~246。
2. 陳劍鎧：〈心不念而佛不作，佛不稱而心不顯——續法《楞嚴經勢至念佛圓通章疏鈔》對「是心作佛」的修持詮釋〉，收入程恭讓、釋妙凡主編：《2018 星雲大師人間佛教理論實踐研究》，高雄：佛光文化事業公司，2019 年 5 月，頁 140-165。
3. 陳劍鎧：〈聖嚴法師對「淨念相繼」與「入流亡所」的詮釋及其體證〉，《禪淨何爭？——聖嚴法師的禪淨思想與體證》，台北：法鼓文化出版公司，2017 年 6 月，頁 65~118。
4. 陳劍鎧：〈續法《楞嚴經勢至念佛圓通章疏鈔》之念佛要義與教判思想〉，《明清史集刊》第 10 卷（2012 年 12 月），頁 91-122。
5. 釋果鏡：〈試論《楞嚴經》耳根圓通法門——以聖嚴法師的講要為主〉，《聖嚴研究》第 2 輯，頁 361~401。

The aim of this lecture is to explore the perfect penetration of the ear by directing the hearing inward to listen to his own nature in Avalokiteśvara (觀世音菩薩) was the most special among the 25 kinds of perfect penetration in *The Śūramgama-sūtra (Shou lengyan jing 首楞嚴經)*. Other than that, it has also being paid special regard to the perfect penetration through mindfulness of the Buddha by Great Strength Attained Bodhisattva(大勢至菩薩). This lecture aims to review the concepts of "continuous pure mindfulness to obtain samadhi"(淨念相繼) and "entered the flow through hearing and forgot objective states"(入流亡所) to examine the practice method of Nianfo(念佛).





Lecture 11\*\*\*2024/03/27

**Differences and Similarities between Chan and Pure Land( I )**

禪淨修持的異同( I )

**Required readings:**

1. 陳劍鎧：〈東山門下之「念佛淨心」與南宗禪的批判〉，《禪淨修持與靜坐體認》，台北：新文豐出版公司，2017年4月，頁35~58。
2. 陳劍鎧：〈「淨土禪、禪淨土」——天如惟則的禪淨一致思想〉，《禪淨修持與靜坐體認》，台北：新文豐出版公司，2017年4月，頁59~94。

**Recommended readings:**

1. 洪修平：《中國禪學思想史》，北京：中國人民大學出版社，2007年3月，〈第三章 從禪學到禪宗〉，頁72~100。
2. 陳揚炯：《中國淨土宗通史》，南京：江蘇古籍出版社，2000年1月，〈第六章 第二節 禪淨合流〉，頁417~442。
3. 陳劍鎧：〈道信《入道安心要方便法門》之念佛與念心——以「念佛淨心」與「一行三昧」為核心之考察〉，《禪淨修持與靜坐體認》，台北：新文豐出版公司，2017年4月，頁17~34。
4. 顧偉康：《禪淨合一流略》，台北：東大圖書公司，1997年11月，〈第六章 禪淨合一之大勢〉。
5. Charles B. Jones, Self-Power and Other-Power in Chinese Pure Land Buddhism, *Chinese Pure Land Buddhism: Understanding a Tradition of Practice*, Honolulu: University of Hawai'i Press, 2019. Pp.61-84.
6. Kenneth K. Tanaka, Where is the Pure Land? Controversy in Chinese Buddhism on the Nature of Pure Land, <https://pdfs.semanticscholar.org/07cd/b7ed64f10b690868dce4495e53382271b040.pdf>, 12 Dec. 2019.

The aim of this lecture is to explore the practice of Chan and Pure Land, which can complement each other to achieve the effectiveness of the practice.

The way to explain “chanting of the name of Amitābha Buddha” to aid Chan practice, and what kind of method would have been used Chan practice to contain Pure Land thought were closely related to the precedence of Chan practice.

Lecture 12\*\*\* 2024/04/03

**Differences and Similarities between Chan and Pure Land( II )**

禪淨修持的異同( II )

**Required reading:**

1. 陳劍鎧：〈徹悟禪師「捨禪歸淨」之歷程及其內涵評述〉，《禪淨修持與靜坐體認》，台北：新文豐出版公司，2017年4月，頁95~126。

The aim of this lecture is to explore the practice of Chan and Pure Land, which can complement each other to achieve the effectiveness of the practice.

The way to explain “chanting of the name of Amitābha Buddha” to aid Chan practice, and what kind of method would have been used Chan

**Recommended readings:**

1. Daniel B. Stevenson, Pure Land Buddhist Worship and Meditation in China, *Buddhism in Practice*, Princeton : Princeton University Pres, 1995, pp.359~379.
2. Charles B. Jones, Mentally Constructing What Already Exists: The Pure Land Thought of Chan Master Jixing Chewu 際醒徹悟 (1741-1810), *Journal of the International Association of Buddhist Studies*, Volume 23, Number 1, 2000, pp.43~70.
3. 陳劍鎧：〈徹悟「般若淨土兩門大義」發隱〉，*《東亞漢學研究》*（長崎大學）第2號，2012年5月，頁196-206。
4. 謝成豪：〈徹悟禪師年譜〉，*《書目季刊》*第44卷第4期（2011年3月），頁81-204。

practice to contain Pure Land thought were closely related to the precedence of Chan practice.

Lecture 13\*\*\*2024/04/10

### Differences and Similarities between Chan and Pure Land(III)

禪淨修持的異同(III)

**Required reading:**

1. 陳劍鎧：〈聖嚴法師「以禪攝淨」的詮釋及其運用〉，*《禪淨何爭？——聖嚴法師的禪淨思想與體證》*，台北：法鼓文化出版公司，2017年6月，台北：法鼓文化出版公司，2017年6月，頁225~274。

**Recommended readings:**

1. 陳劍鎧：〈聖嚴法師的禪法體認及其對大慧宗杲「話頭禪」與宏智正覺「默照禪」的運用〉，*《禪淨何爭？——聖嚴法師的禪淨思想與體證》*，台北：法鼓文化出版公司，2017年6月，頁119~172。
2. 陳劍鎧：〈聖嚴法師倡導的念佛方法及對「念佛禪」的詮釋〉，*《禪淨何爭？——聖嚴法師的禪淨思想與體證》*，台北：法鼓文化出版公司，2017年6月，頁173~224。
3. 葛兆光：《中國禪思想史——從6世紀到9世紀》，北京：北京大學出版社，1995年12月，〈第二章7世紀末8世紀初禪宗的分化〉，第一節及第二節，頁113~152。
4. 釋果鏡：〈數數念佛禪法之研究——以聖嚴法師的教學為主〉，*《聖嚴研究》*第七輯（2016年1月），頁279~326。

The aim of this lecture is to explore the practice of Chan and Pure Land, which can complement each other to achieve the effectiveness of the practice.

The way to explain “chanting of the name of Amitābha Buddha” to aid Chan practice, and what kind of method would have been used Chan practice to contain Pure Land thought were closely related to the precedence of Chan practice.

**Assessment type / Percentage**

1. 40 % Presentation (Briefing and lead discussion of assigned article)
  - i) Two students as a group will be assigned **ONE or TWO READING ARTICLES** used to study Buddhist phenomena (between **Lecture 3 to Lecture 13**, see reading list above), and take responsibility for a **20-minute** briefing with an additional **40-minute** lead discussion.
  - ii) For each briefing, you need to demonstrate: a) a summary of what the reading says, b) your evaluation, and c) the idea of how to apply the reading to your own interested area of study.
  - iii) For the affiliated lead discussion, you need to prepare several questions generated from your assigned reading. To promote the discussion in class, you need to assist students to understand the intellectual context of your question (for example: why it is significant? how to apply it to their own experience?) and encourage dialogue among students.
  - iv) After the class, submit your reading note to help you to brief and lead the discussion.
2. 40% long essay with 5,000~7,000 words (deadline for its **submission is April 17, 2023**). You should read at least ten articles and list them at the end. (5,000~7,000 Not including bibliography and footnotes)
3. 20% Lectures Attendance.

Note: Please add your **email address** when you submit your essay in electronic format so that I can send it back to you with comments.

<b>Professor/Lecturer/Instructor:</b>	<b>Professor</b>
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Teaching Venue:	ELB_308
Website:	
Other information:	Wednesday, 7:00pm - 9:30pm

**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. For group projects, all students of the same group should be asked to sign the declaration.

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. Assignments without the receipt will not



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

### 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.

### Assessment Scheme

40 % Presentation (Briefing and lead discussion of assigned article)  
40% Long essay with 5,000~7,000 words  
20% Lectures attendance.

### 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.