

International Conference
Chinese Chan Buddhism: Innovation and Inheritance in Translocal Contexts
國際學術會議「中國禪 — 跨地域的開創與傳承」



Schedule 日程

Date: 11 & 12 January 2025 (Sat & Sun)

Venue: Rayson Huang Theatre, The University of Hong Kong

(Map- <http://www.maps.hku.hk/?type=Locations&id=46&lang=en&name=Rayson%20Huang%20Theatre>)

日期：2025 年 1 月 11 和 12 日(星期六及日)

地點：香港大學黃麗松講堂

(地圖-http://www.maps.hku.hk/?type=Locations&id=46&lang=zh_hant&name=Rayson%20Huang%20Theatre)

(please click the speaker name for abstract and speaker bio | 請點擊講者名稱以查閱論文摘要及講者簡介)

[The schedule is subject to change without prior notice | 日程或需按情況調整，恕未能事先通知]

Day 1 – 11 January 2025 (Sat) | 第一天 – 2025 年 1 月 11 日 (星期六)

Time 時間 | Presentations (Conducted in English) 英文論文發表

9:30-9:45 am Opening

9:45-10:30 **Christoph ANDERL** Ghent University (*Keynote Speech)

**The Power of the Word (While Not Depending on Words...): A Diachronic
Approach to the Use of Language and Rhetorical Devices in Chan/Zen Buddhism**

10:30-11:00 **Wendi ADAMEK** University of Calgary

**Complementarities between Meditation and Devotional Repentance in Early Chan
Contexts**

11:00-11:15 Break

11:15-11:45 **Klaus-Dieter MATHES** The University of Hong Kong

**The Samye Debate Revisited: The Chinese Chan View of Hwa shang Mo he yan
And Direct Approaches to Ultimate Reality**

11:45-12:15 [Khenpo YESHI](#) University of California, Berkeley

A Negotiation Analytic of the Samye Debate: Exploring the Hopes, Fears, and Responsibilities of Its Key Players

12:15-2:00pm Lunch

2:00-2:30 [Ven. SIK Hin Hung](#) The University of Hong Kong

Chinese Chan Meditation, Can-Hua-Tou (參話頭), and Its Neural Correlates

2:30-3:00 [Garance Chao ZHANG](#) École Pratique des Hautes Études (France)

Chan Miscellanea: A Guide to Secular Power

3:00-3:30 [Chunghui TSUI](#) The University of Hong Kong

The Images of Meditation Monks in Early Caves in Dunhuang

3:30-4:00 [Ben M.B. LUK](#) The University of Hong Kong

A Critical Analysis of Kan hua-tou : Continuity, Deviation or Rebuke of Bodhidharma's Legacy

4:00-4:30 Break

4:30-5:00 [Anita K. LAM](#) Hong Kong University of Science and Technology

Exploring the Sixth Patriarch Huineng's Realization of Self-nature through the *Laṅkāvatāra Sūtra*

5:00-5:30 [Shantel Lai Mun WONG](#) The University of Hong Kong

Modernizing Chinese Chan - A Case Study of Master Sheng Yen and the Chinese Chan Dharma Drum Lineage 中國禪的現代化－以聖嚴法師與中華禪法鼓宗為例

5:30-6:00 [Long In SHIU](#) The University of Hong Kong

Scriptural Understanding and Practices of the Four Bases of Mindfulness in the Writings of An Shigao and his Circle

Day 2 – 12 January 2025 (Sun) | 第二天 – 2025 年 1 月 12 日 (星期日)

Time 時間 | Presentations (Conducted in Mandarin) 中文論文發表(普通話)

9:30-10:10 [龔雋](#) 中山大學 (*主旨演講)

中國禪學史上的“坐禪”觀念 — 以六到九世紀禪史案例為中心

10:10-10:30 [邢東風](#) 日本國立愛媛大學

從舊禪學到南宗禪

10:30-10:50 [姚治華](#) 香港中文大學

「本來無一物」：《壇經》中的空性思想

“Nothing Ever Exists”: Emptiness in the Platform Sūtra

10:50-11:10 小休

11:10-11:30 [楊維中](#) 南京大學

三峰法藏禪師法孫仁山詠震禪師行歷考述

— 以新發現三種仁叟詠震禪師的“語錄”為核心

11:30-11:50 [惟善法師](#) 人民大學

早期佛教三三摩地的詮釋

11:50-12:10 [淨因法師](#) 南京大學

12:10-12:30 [廣興](#) 香港大學

早期禪宗的頓悟之爭----以唐代墓誌銘為主的討論

12:30-2:15 午餐

2:15-3:00 入場

3:00-4:30 嘉賓講者：[楊釗居士](#)

主題講座「禪」*

(***已滿** – 新報名人士將安排在候備名單，或需到另一講堂觀看轉播，詳情將經電郵通知報名人士。)

4:30-5:00 閉幕式

Keynote Speech by Christoph Anderl

The Power of the Word (While Not Depending on Words...): A Diachronic Approach to the Use of Language and Rhetorical Devices in Chan/Zen Buddhism

The earliest traces of the emergence of a new movement in Chinese Buddhism – later to be labeled as Chan/Zen Buddhism - have been preserved among the Dunhuang manuscripts. Already in these materials, the earliest ones dating from around 700 CE, we find an unusual and innovative use of language and terminology when discussing Buddhist doctrines and meditation practices. With the maturation and expansion of the Chan schools during the Late Tang, Five Dynasties, and Early Song periods, this aspect became increasingly important, and a variety of specific literary genres were created or adapted in order to spread Chan Buddhist ideas concerning doctrines and practices, as well as propagating the lineages which had been created to project a continuous succession of masters back to the very founder of Buddhism – Śākyamuni Buddha – and even beyond to the buddhas of the past.

Notably, Chan was the very first Chinese (and East Asian) religion and/or philosophy which systematically integrated the contemporary colloquial language into its literary structures. Despite the claim of “not depending on words” (不立文字), the innovative use of literary genres, language, and rhetorical devices were among the main reasons why Chan became highly popular among the literati and elite, and could establish itself as one of the main Buddhist schools not only in China, but spreading to Korea, Japan, Vietnam, and eventually many other regions in the course of its development. Indeed, precisely this insistence on not depending on the spoken and/or written word to express the truth, seems to have enabled Chan/Zen adherents to continuously adapt and modify its use of language and rhetorical devices when reacting to specific socio-religious, political, and cultural circumstances and challenges.

In this lecture, it will be attempted to diachronically trace some of these developments concerning Chan’s use of literary devices and language, and illustrate them by selected case studies. In order to show the breadth and variety of literary expression employed throughout time, one focus will be also on less-known genres such as early Chan songs and poetry.

About the speaker

Christoph Anderl is a Professor of Chinese Language and Culture at Ghent University. He obtained his PhD from Oslo University (2005, “Studies in the Language of *Zutang ji*”). His research focuses on medieval Chinese, non-canonical Dunhuang manuscripts, Chan Buddhism, and Chinese Buddhist narrative literature. During the last decade, he furthermore directed his scholarly attention to the

relations between text and image in the development of *jātakas* and Buddha's life narratives. Anderl is the editor-in-chief of a large collaborative database project, aiming to produce high-quality marked-up digital editions of non-canonical/vernacular Dunhuang texts (https://www.database-of-medieval-chinese-texts.be/views/texts/mcgbd_project/showText.php), and to develop a depository of medieval variant character forms (<https://www.database-of-medieval-chinese-texts.be/views/variant/showVariant.php>). As the leader of the research cluster “Typologies of Text-Image Relations” as part of the international project “From the Ground Up: Buddhism and East Asian Religions” (Frogbear, UBC), he has organized several fieldtrips to East Asian and South Asian Buddhist sites – both virtual (during the epidemic) and physical, and supervised the subsequent production of metadata for the UBC Library depository. For an overview of Anderl's research activities, please consult <https://research.flw.ugent.be/en/christoph.anderl>; for a list of publications, see <https://ugent.academia.edu/ChristophAnderl>.

Paper Presentation by Wendi Adamek

Complementarities between Meditation and Devotional Repentance in Early Chan Contexts

Claims for a supposed opposition between devotional ritual and Chan/Zen seem common in current popular Western views of Buddhism. In particular, rituals of confession and repentance (*chanhui* 懺悔) are often not recognized as an integral part of the tradition to which Chan/Zen belongs, even though they have roots in the *poṣadha* (precepts confessional) of the earliest ordained communities and remain central in Chinese Buddhist devotional practice. Opposition between *chanhui* and Chan has been constructed as part of the tradition's original nature. In this paper I follow a succession of sixth- through eighth-century texts that show increasingly polemical denial of the value of repentance practice. I discuss some of the effects of this denial; most importantly, we see polemical subitist reformation of laypersons' devotional practices. The main texts I will discuss are Tiantai Zhiyi's 天台智顗 (538-597) *Shi chan poluomi cidi famen* 釋禪波羅蜜次第法門 (Explaining the Sequence of Teachings on the Perfection of Meditation); Shenxiu's 神秀 (d. 706) *Dasheng wusheng fangbian men* 大乘無生方便門 (Teachings on the Expedient Means of Attaining Birthlessness in the Mahāyāna); the Dunhuang version of the *Liuzu tanjing* 六祖壇經 (*Platform Sūtra of the Sixth Patriarch*); and the *Lidai fabao ji* 歷代法寶記 (Record of the Dharma-Treasure Through the Generations), compiled in ca. 780 by disciples of the Bao Tang 保唐 founder Wuzhu 無住 (714-774). I will also discuss mortuary inscriptions from Baoshan 寶山 (Treasure Mountain) and Lanfengshan 嵐峰山 (Misty Peak Mountain) in Henan 河南 in order to provide a counterpoint "snapshot" of the complementarity of contemplative and devotional repentance practices at a seventh-century site.

About the speaker

Wendi L. Adamek is Professor in the Department of Classics and Religion at the University of Calgary and holder of the Numata Chair in Buddhist Studies. Her research interests include medieval Chinese Buddhism and processual philosophies. Her most recent book *Practicescapes and the Buddhists of Baoshan* (2021) engages in multidisciplinary exploration of a 7th-century community in north-central China. Previous publications include *The Mystique of Transmission: On an Early Chan History and its Contexts* (AAR Award for Excellence in Textual Studies, 2008) and *The Teachings of Master Wuzhu* (Columbia University Press Asian Classics Series, 2011). Born in Hawai'i, she earned her degrees at Stanford University and has held research fellowships at Kyoto University (BDK, Fulbright), Peking University (NEH, Fulbright), the Stanford Humanities Center, the Institute for Advanced Study (Princeton), and the Calgary Institute for the Humanities. She is currently finishing

a collection of essays on themes of inversion, chiasmus and ambiguity in selected Buddhist and twentieth-century philosophical works.

Paper Presentation by Anita K. Lam

Exploring the Sixth Patriarch Huineng's Realization of Self-nature through the *Laṅkāvatāra Sūtra*

The notion of “realization of self-nature” 見性 holds significant importance in the philosophy and practice of Chan Buddhism, often regarded as the ultimate goal for Buddhist practitioners. However, over centuries of discourse, controversies have emerged concerning the meanings and interpretations of self-nature 自性. While some construe self-nature as embodying “the nature of emptiness,” others identify it with “*tathāgatagarbha*,” frequently associated with the concept of a “substantial self” or *ātman*. In the quest to understand this notion better, I examine the term “self-nature” (*zixing*) 自性 as presented in the *Platform Sūtra (PS)*, attributed to the Sixth Patriarch Huineng. By comparing Huineng's understanding of “self-nature” with the “intrinsic natures” (*svabhāva*) 自性 detailed in the *Laṅkāvatāra Sūtra (LS)*, a prominent text in early Chan and *Yogācāra* traditions, I claim that Huineng's understanding of “self-nature” (*zixing*) may closely align with the concept of “intrinsic nature” (*svabhāva*) presented in the *LS*. Since the *LS* further dissects the concept of “intrinsic nature” into the structure of “three intrinsic natures” (*tri-svabhāva*) 三自性 and “three naturelessness” (*niḥsvabhāvatā*) 三無性, ultimately advocating for the relinquishment of both. This leads me to argue that Huineng's concept of self-nature also does not align with the notion of a “substantial self,” which suggests an existence of intrinsic nature, nor does it correspond to metaphysical concepts like emptiness, which signifies a lack of intrinsic nature. Instead, I propose the insight of “realizing the unrealized” – recognizing what has often been overlooked: the ever-present reality of “suchness” 如如 nature. Whether referred to in the *LS* as perfected nature, dependent nature devoid of the imagined, the Law of dependent arising, *tathāgatagarbha*, suchness, naturelessness, or termed “self-nature” in the *PS*, the core message remains consistent: all these teachings are skillful means to awaken us to the ungraspable and ineffable. While the *LS* may approach this from an ontological and epistemological standpoint and the *PS* from a soteriological angle, both paths ultimately converge on the profound insight of “realizing the unrealized,” offering an alternative perspective for achieving the ultimate goal of enlightenment.

About the speaker

Anita Lam is a second-year Ph.D. student in Humanities at the Hong Kong University of Science and Technology. Her research focuses on Early Chan Buddhism's philosophy and

meditation methods. She earned her master's degree with distinction in Buddhist Studies from the University of Hong Kong in 2023, following a bachelor's degree in economics and finance in 2004. Presently engaged with a Buddhist NGO to promote Buddhist teachings and meditation practices. She has also participated in and assisted in organizing international Buddhist conferences, seminars, talks, and Chan meditation retreats across Europe, North America, and Asia. During her leisure time, she enjoys volunteering in Buddhist temples.

Paper Presentation by Ben M.B. Luk

A Critical Analysis of Kan hua-tou : Continuity, Deviation or Rebuke of Bodhidharma's Legacy

The argument :

that the long-standing assumption that Chan Buddhism began as a meditation movement is outdated and needs to be replaced by a paradigm that sees the origins of Chan in a set of literary inventions that took form in the mid-Tang era and matured in Song Dynasty.

The Approach :

Firstly, trace and reveal the real picture of Bodhidharma's meditation, Pi-kuan, which implies three aspects : (i).Action : to view (kuan) : (ii) Object : Pi : (iii) Result : what does one view?

Secondly, compare with the Kan hua-tou : (i) Action : to look at (kan) (ii).Object : hua-tou (iii) Result : what does one look at?

At first glance, these two seems quite similar in approach and hence the paradigm initiated from Bodhidharma was inherited and the tradition was kept intact ever since. However, it has been more than eight hundred years since the arrival of Bodhidharma (Wei-jin dynasty) to the appearance of Kan hua-tou (Song dynasty). We can envisage the constantly changing environments and the evolution/changes within Chan's doctrinal framework.

From the evangelistic point, Chan, in order to survive and prosper, has to go ahead in line with all these challenges from outside and within. If it exists, it is rational ; if it is rational, it exists.

Therefore, Chan, as a form of ideas, should also go along with this rationale.

The Conclusion :

Lastly, we try to critically analyse the nature of Pi-kuan and Kan hua-tou to discern if the argument can stand or not ; totally collapse ? partially true? Or totally not changed?

About the speaker

Dr. Ben M.B. LUK, having obtained B.A and M.Phil. in the Chinese University of Hong Kong, with major in History, furthered his studies in the Centre of Buddhist Studies (HKU) and acquired the MBS and PhD. His areas of academic interests are focussed on Geyi Buddhism in Wei-Jin dynasty and Chan Buddhism in Tang and Song dynasty and also early Tibetan Buddhism (618-842), particularly in the Samye Debate (792-794).

Paper Presentation by Klaus-Dieter Mathes

The Samye Debate Revisited: The Chinese Chan View of Hwa shang Mo he yan And Direct Approaches to Ultimate Reality

In Tibet, direct approaches to ultimate reality are often met with skepticism, frequently linked to the views of the Chinese Chan master Hwashang Moheyan, who is said to have suffered defeat in the famous Samye debate between 792 and 794 at the hands of the Indian scholar-monk Kamalaśīla. While Moheyan taught an immediate awakening through direct non-conceptual meditation, Kamalaśīla successfully persuaded the Tibetan king Khri srong lde btsan (8th century) of the merits of his gradual path of the six perfections with a strong emphasis of ethical discipline and conceptual analysis. Although the historical accuracy of this account is debated, it played a crucial role in establishing lineages with an identifiable Indian tradition as the sole legitimate sources of Buddhist teachings and practices, thus reinforcing the significance of a gradual approach. Even those in Tibet who were doctrinally closer to the Chinese position of Moheyan put great effort into legitimizing their tradition by tracing it back to Indian masters and texts.

In this talk, I will show that Moheyan's Chan view finds support in Indian texts, such as the *Laṅkāvatārasūtra*, the *Bodhicaryāvatāra*, Saraha's *Dohākoṣa*, and Maitrīpa's *Amanasikāra Cycle*. The latter became, together with the commentaries of Maitrīpa's heart disciples, the basis of Kagyu Mahāmudrā, a kind of 'Tibetan Chan Buddhism.' It will be further shown how Maitrīpa's student Rāmapāla associates Mahāmudrā with the *Jñānālokālaṃkāra*, and consolidates a Madhyamaka-based Mahāmudrā on the basis of a set of texts such as the *Viśeṣavittibrahmapariṣcchā Mahāyānasūtra* that are doctrinally close to the *Vajrasamādhi-sūtra*, an apocryphal sermon, which is found in Vimalamitra's *Instantaneous Approach* (Tib. *Cig car 'jug pa*) in support of non-conceptual realization. It could be argued that Vimalamitra was influenced by Chan masters in the Chinese part of Inner Asia, but how about Maitrīpa and Rāmapāla, whose textual sources are available in Sanskrit? None of them had been to China, and in the context of the Tibetan discourse on the Samye Debate, it would not make sense to speak of Chan influences on the Indian Siddha tradition.

About the speaker

Klaus-Dieter Mathes is a professor of Buddhist studies at the University of Hong Kong. His current research deals with exclusivism, inclusivism, and tolerance in Mahāyāna Buddhism. He obtained his Ph.D. from Marburg University in 1994 with a study of the Yogācāra text *Dharmadharmatāvibhāga* (published in 1996 in the series *Indica et Tibetica*). From 1993 to 2001 he served as the director of

the Nepal Research Centre and the Nepal-German Manuscript Preservation Project in Kathmandu. Before joining the University of Hong Kong in August 2023 he was the head of the Department of South Asian, Tibetan and Buddhist Studies at the University of Vienna, where with his team he hosted the 2014 conference of the International Association of Buddhist Studies. He has organized and given presentations at many other conferences and symposiums, and has served as the chairman of the board of trustees of the Numata Professional Chair for Buddhist Studies, University of Vienna. His major publications include *A Direct Path to the Buddha Within: Gö Lotsāwa's Mahāmudrā Interpretation of the Ratnagotravibhāga* (Wisdom, 2008), *A Fine Blend of Mahāmudrā and Madhyamaka: Maitrīpa's Collection of Texts on Non-conceptual Realization (Amanasikāra)* (Austrian Academy of Sciences Press, 2015), and *Maitrīpa: India's Yogi of Nondual Bliss* (Shambhala, 2021). He is also a regular contributor to the *Journal of the International Association of Buddhist Studies*, and is the co-editor of the *Vienna Series for Tibetan and Buddhist Studies*.

Paper Presentation by Long In Shiu

Scriptural Understanding and Practices of the Four Bases of Mindfulness in the Writings of An Shigao and his Circle

As the meditative foundation of Buddhist traditions, the four bases of mindfulness (Skt. *catvāri smṛtyupasthānāni*) are often discussed in modern scholarship through existing versions of the **Smṛtyupasthānasūtras*, with a particular emphasis on those canonized in the Chinese Āgamas. While this approach is valid, it also shapes our understanding of this important doctrine in Chinese Buddhism according to the account that was established around the fourth century. However, this perspective does not represent the full historical picture. This article argues that the *smṛtyupasthānas* were already widely discussed in Buddhist translations, meditation manuals, and commentaries attributed to the An Shigao 安世高 (fl. 148-168 C.E.) lineage in the second and third centuries. These texts provide a clear account of the *smṛtyupasthānas*, both through their scriptural interpretations and meditative practices. To explore this further, the present paper examines these doctrinal insights through the previously understudied *Scripture on the Four Focuses of Mindfulness* (*Si yi zhi jing* 四意止經), which was found in the Dunhuang manuscripts and dated to no later than the 390s. This text, possibly the earliest Chinese translation of the **Smṛtyupasthānasūtras*, not only reveals textual connections to the broader scriptural works of the An Shigao lineage but also shows a sophisticated application of the *smṛtyupasthānas* during the Han-to-Three-Kingdoms period, at least a hundred years before the formation of the Chinese Āgamic account.

Keywords: *Shi'er men jing*, An Shigao, Four Bases of Mindfulness, *Da anban shouyi jing*, Early Chinese Buddhist Commentaries, *Si yi zhi jing*

About the speaker

SHIU Long In is an M.Phil. student at the Centre of Buddhist Studies at The University of Hong Kong. His research focuses on the early period of Chinese Buddhism (ca. 100-400 AD), specifically on historical developments, translations, and commentaries. His current dissertation explores the reading practices of early Chinese Buddhists in interpreting newly translated scriptures, as viewed through the interlinear commentary in the *Da mingdu jing* (T225) and other known texts of such kind.

Paper Presentation by Ven. Sik Hin Hung

Chinese Chan Meditation, Can-Hua-Tou (參話頭), and Its Neural Correlates

In this talk, we will explore the intricate dynamics of Chan (Zen) meditation, specifically focusing on the practice of Can-Hua-Tou (參話頭), which involves the contemplative question, "Who is chanting the name of the Buddha?" (念佛是誰?). This form of inquiry meditation, still prevalent in today's Chan Buddhist monasteries throughout China, leverages the repetitive chanting of Amitabha Buddha's name to cultivate a doubting and inquisitive mind. By directing practitioners to question the identity of the chanter, it encourages deep introspection into the nature of the self. Inquiry meditation stands out in the Chan/Zen tradition by actively engaging cognitive functions such as analysis and doubt, pushing meditators to explore profound questions like "Who am I?" and "What is the self?" Our study utilized an event-related potential (ERP) paradigm to investigate the neural correlates of this doubt process, employing a 128-channel EGI electroencephalogram (EEG) system to collect and analyze data.

We recruited a group of senior practitioners and a group of beginner inquiry meditators, exposing them to images of themselves and Buddha while recording their brain activity. The results revealed significant differences between the two groups. For beginners, inquiry meditation reduced brain activity when viewing Buddha images but not their own. Conversely, experienced meditators showed reduced brain activity when viewing their own images but not Buddha's. Furthermore, the senior practitioners exhibited a more dynamic brain spectrum, mainly in the theta wave range, indicating that they engaged more dynamic cognitive process than the less experienced participants.

This pioneering research on Chinese Chan practice not only underscores the transformative potential of inquiry meditation but also provides insights into its distinct neural mechanisms, paving the way for a deeper understanding of meditative practices and their impact on cognitive processes.

About the speaker

Ven. Sik Hin Hung graduated from The University of Oregon in the U.S. and initially worked in the business and financial sector upon his return to Hong Kong. In 1990, he was ordained as a Buddhist monk under Grand Master Ven. Sheng Yi and later obtained an MA in Religious Studies from the School of Oriental and African Studies (SOAS) at the University of London in 1993.

He is one of the Founding Fellows of the Centre of Buddhist Studies at The University of Hong Kong, where he served as the Centre Director for nearly a decade. Currently, he is a Senior Fellow at

the Centre and has been instrumental in establishing the Master of Buddhist Studies, Master of Buddhist Counselling, and the newly launched Postgraduate Diploma in Professional Practice of Buddhist Counselling programs. Additionally, he holds the positions of Managing Vice-President and Administrator-General at the Hong Kong Buddhist Association and had provided counselling services to the staff of the Hong Kong Hospital Authority for many years.

Ven. Hin Hung teaches meditation and has worked to "repackage" Buddhist teachings to make them more accessible for contemporary audiences. He continues to teach courses in Buddhist meditation and supervises students in Buddhist counselling. His current research projects include the "Awareness Training Program," "Dharma Therapy," "Neuroscience of Meditation," and "Guangdong Yuqie Yankou," among others. He has numerous publications on Buddhism, psychotherapy, and Buddhist education.

Paper Presentation by Chunghui Tsui

The Images of Meditation Monks in Early Caves in Dunhuang

Numerous images of monks are preserved on the murals in Xinjiang and Dunhuang, reflecting their daily practices and meditative activities. They showcased scenes like monks translating, copying, reading, and reciting Buddhist scriptures in the caves, listening to dharma teachings, worshipping the Buddha, observing precepts, and engaging in meditation.

Previous scholarship has noted that some of these images reflect influences from Northwest Indian and Gandharan meditative traditions, as well as connections to texts translated by Kumarajiva. It is known that the construction of meditation caves in Dunhuang predates Kumarajiva's arrival, seen from the monk Yue Zun initiating the excavation of a meditation cave as early as 366 CE in Dunhuang.

Through analysis on the imagery of meditating monks in early caves in Kucha and Dunhuang, this paper examines the relationship between these images, associated meditation texts, ritual spaces and the transmission of early meditative traditions. It highlights the contribution of early figures, such as Dharmarakṣa, in establishing the foundation of meditation practices in Dunhuang and the further influence in China.

About the speaker

Dr. Chung-hui Tsui is an art historian currently teaching at the Centre of Buddhist Studies in the University of Hong Kong. She obtained the MA in Chinese Art & Archaeology from SOAS, University of London in 2001; and a Ph.D. on Dunhuang and Turfan Buddhist manuscripts of her thesis from Centre of Buddhist Studies, University of Hong Kong. Her research concerns Buddhist art, culture and history of Dunhuang and Silk Road, Chinese calligraphy, Buddhist manuscripts, Buddhist cave temples and cultural heritage sites. Her research publications include book entitled *Chinese Calligraphy and Early Buddhist Manuscripts* is published by Indica et Buddhica; book entitled *Practicing Calligraphy to Cultivate the Mind: Writing the Heart Sutra in the Standard Script* (妙筆耕心-楷書心經) is published by Dharma Drum Publishing Co., Taipei.; and over thirty academic journal articles worldwide.

Paper Presentation by Shantel Lai Mun Wong

Modernizing Chinese Chan - A Case Study of Master Sheng Yen and the Chinese Chan Dharma Drum Lineage

中國禪的現代化－以聖嚴法師與中華禪法鼓宗為例

Dharma Drum Mountain, a Taiwan-based international Buddhist order, is renowned for their modern Buddhist education model and their unique blend of traditional and modern Chan practices. Master Sheng Yen (1930-2009), the late founder of Dharma Drum Mountain, created Chinese Chan Dharma Drum Lineage in 2005. He appointed twelve Dharma heirs to take up the operation of Dharma Drum Mountain organization, and the responsibility of inheriting and continuing the Chinese Chan tradition, with his innovative “Dharma Drum Chan methods”. Earlier in between 1986 to 2002, Sheng Yen has given transmission to six overseas Dharma heirs, five of them are lay disciples in the West. All the six overseas Dharma heirs received master-to-student confirmation of their experience of “seeing the nature”, and given the permission to teach his Chan practices, lead Chan retreats and carry forward the Buddhadharma. This study discusses Sheng Yen as the pioneer in passing Dharma transmission to both monastic and lay disciples in the East and West, enabling the continuation of Chinese Chan practices cross different cultures home and abroad, and investigates into the key features of the “Dharma Drum Chan methods” as modernized Chinese Chan practice in contemporary times.

About the speaker

WONG Lai Mun is a PhD student at the Centre of Buddhist Studies of The University of Hong Kong. Her primary research interest focuses on contemporary Chinese Buddhism and her doctoral thesis explores how today’s Dharma Drum Mountain inherits and continues Master Sheng Yen’s legacy. During her research studies, she resided in Dharma Drum Institute of Liberal Arts in Taiwan as an overseas visiting student for a total of nine months and gained the opportunities to audit classes and participate in Chan retreats at Dharma Drum Mountain headquarters. In fall 2023, she presented and published a conference paper about collaboration opportunities amongst the three major orders of Humanistic Buddhism in contemporary Taiwan.

Paper Presentation by Khenpo Yeshi

A Negotiation Analytic of the Samye Debate: Exploring the Hopes, Fears, and Responsibilities of Its Key Players

Most scholarship on the Samye Debate focuses on the polemic dialectics between Moheyan and Kamalaśīla, the representatives of Chan and Indian schools. These projects have made significant contributions to our knowledge of the Debate and the supposedly opposing sudden and gradual approaches to enlightenment. However, because the translation of Tibetan sources into Western languages is scarce, many scholars build their arguments by mainly relying on Bu ston's recollection of the event in *Dharma History*. Bu ston, with a strong attachment to the Indian school, addresses the Debate as an ideological battle between two schools of thought; therefore, researchers often have no choice but to adopt a conflict-centered narrative that has been prevalent in the studies of intercultural exchanges.

This paper moves away from the conflict narrative. I propose a negotiation analytic to understand what happened in Samye at the end of the 8th century. By exploring the interests and biases of the various authors who documented the Debate, the project offers a socio-political analysis through a lens that views the event as multiple parties trying to negotiate and compromise. This famous Debate not only determined the direction of Tibetan Buddhism but also reflected the complicated international relations between Tibet and its neighboring countries. So, how did a young Buddhist dynasty, trying to establish its own national identity, dance with global powers such as China and India? How did King Trisong Detsen (Tib. Kri strong lde btsan, 756-797 or 804?) revitalize Buddhism in Tibet while navigating the multi-layered political tensions in his court and kingdom? Also, what is the relationship between Moheyan's alleged defeat in the Debate and the eventual demise of Chan in Tibet?

About the speaker

With a B.A. in Religious Studies and an M.A. in South and Southeast Asian Studies, Khenpo Yeshi is a PhD candidate at the University of California, Berkeley. His current scholarship centers on Tibetan Buddhism, with a focus on the early development of the Dzogchen tradition. His research interests include the Dzogchen system's key elements—ground, path, and fruition—and their further distinctions into view, meditation, and conduct for the path. He also explores broader issues concerning Dzogchen's relationship with other traditions in Tibet and beyond.

Paper Presentation by Garance Chao Zhang

Chan Miscellanea: A Guide to Secular Power

The succession of hostile opinions and indictments of Buddhism by the political elite and Confucian scholars starting in the Early Medieval period is well documented in China. Although no major anti-Buddhist movements emerged during the Song Dynasty, nationwide control over monks and nuns became increasingly systematic. This control was enforced at the central level through a series of decrees targeting religious populations and institutions, and was manifested locally through the actions of officials who suppressed illegal temples and cults within their jurisdictions and punished monks and nuns who violated secular law. A local official undoubtedly held a higher social status than the monk responsible for a monastery, and his indifference or contempt toward Buddhism naturally hindered the propagation of the Dharma. Dealing with the criticisms of an official in an unequal balance of power, and even securing his support, became a crucial skill that every abbot needed to develop.

Descriptions of tension or discord between Chan religious communities and local governments under the Song are primarily found in non-Buddhist sources, such as literary collections of literati and both official and unofficial histories, thus reflecting the secular world's attitudes toward these matters. Within the writings of Chan monks, the “main” genres, such as lamp records (*denglu*) and recorded sayings (*yulu*), seldom address these issues, whereas the miscellanea collections (*biji*), which focus more on the school's social realities, provide detailed related accounts. Using for the first time a series of entries from Southern Song *biji* texts as examples, this talk will explore the Chan clergy's perception of secular power, as well as the strategies it formed to cope with it.

About the speaker

Garance Chao ZHANG (Ph.D., École pratique des hautes études, Paris, 2014) is a Permanent Research Associate at the École pratique des hautes études and a Research Fellow at the Zen Institute of Komazawa University (Tokyo). Her research centers on the religious culture of premodern China and covers a variety of topics, such as the historiography and the monasticism of Chan Buddhism, the acculturation of Chinese Chan in East Asia, the local Buddhist history of the Jiangnan region, and the development of digital tools for Dunhuang manuscript studies. Her monograph in French entitled *Chinese Chan Miscellanea: the 12th to 14th Centuries*, as well as a co-edited volume in English and French, *Chan Buddhism in Premodern China and Its Spread in East Asia*, are forthcoming. She is

currently working on a second book-length project on Buddhist monastic life under the Song-Yuan, and a translation in Japanese of the *Arsenal of the Chan Master Dahui Pujue* 大慧普覺禪師宗門武庫 with Ogawa Takashi and Didier Davin.

主題講座「禪」

嘉賓講者：楊釗居士

(***已滿** – 新報名人士將安排在候備名單，或需到另一講堂觀看轉播，詳情將經電郵通知報名人士。)

日期：2025 年 1 月 12 日(週日)

時間：下午 3:00-4:30

地點：香港大學黃麗松講堂

「禪」經 2000 多年來的傳承與傳播，已經成為世界上廣泛認知的一種境界，具有難以測度的作用和力量，從而蒙上深度的神秘性。

為了讓有緣人士對「禪」有所認識和瞭解，特別邀請到成功的企業家：旭日集團董事長楊釗先生在本次研討會作「禪」的主題演講。

楊先生自 1981 年開始學佛，並把佛學有機地運用到其事業與人生之中，令其事業獲得成功，與此同時，積極探索人生的價值和意義，從而令人生充滿熱情和極大的動力。

歡迎對「禪」有志趣人士參加及互動。

語言：普通話/ 粵語

免費入場| 歡迎各界人士參與

須預先報名參加 | 名額有限 | 先到先得

主旨演講 | 講者：龔雋

中國禪學史上的“坐禪”觀念 — 以六到九世紀禪史案例為中心

論文分別從五個方面討論了禪學史上關於“坐禪”的觀念。首先討論了從敦煌燈史到《景德傳燈錄》等不同燈史中有關禪坐的不同論說，這些論說反映了南北宗對“坐禪”的不同看法，文章還討論了這些燈史所包含的宗派權力的論述，以及如何看待這些燈史。第二部分討論了“一行三昧”在禪學史上的形成及南北禪對“一行三昧”的不同解釋與應用；文章還特別考察了禪史中“一行三昧”與念佛禪、東山法門之“守一”、“守本真心”等禪坐方式之間的關係，最後本節還討論了禪史上“一行三昧”與“遊戲三昧”之間的微妙關係。第三部分主要論述南北禪宗在看待戒律與坐禪的關係方面的不同傾向，這裏特別討論了自性戒的觀念在禪坐中的意義。第四部分分析了禪坐與神通的關係，提出中國禪宗的傳統是要把禪與神通之間的關聯進行拆解，以把禪引向心性智慧的方向。第五部分分別從兩個方面討論了南宗批評“坐禪”的深刻意義，認為南宗並不是一味否定“坐禪”，其對“坐禪”的批判既涉及到宗派之爭，也包含了思想上不同于北宗的對禪坐的特殊看法。

講者介紹

龔雋，中山大學哲學系佛學研究中心主任，中山大學哲學系（珠海）、中山大學哲學系雙聘教授，兼任中華外國哲學史學會東方哲學專業委員會副主任，中國社科院評價研究院宗教專業委員會委員，《漢語佛學評論》（上海古籍出版社）主編。在海內外學術刊物發表論文 40 餘篇，出版專著 5 部。

論文發表 | 講者：邢東風

從舊禪學到南宗禪

禪是佛教的主要修行方式之一，早在後漢時期就已傳入中國，而後在僧眾中逐漸形成一個以“習禪”為特徵的群體，他們特別注重禪修，對經義的研究不感興趣。像高僧傳裡的習禪僧、敦煌寫本禪學著作的實際作者等等，都屬於這個群體，他們是佛教中的實踐派。禪宗當初也是這個群體中的一支，他們主張觀心、安心、修心，和當時大多數習禪者一樣，通過規範化、程式化的方法調節身心、進行觀想，從而達到內心的清淨和安定。後來，以六祖慧能為代表的南宗試圖更上一層，他們追求心靈的自由，反對看心看淨、靜坐不動，以日常生活的活動取代固定化的禪修方式，要人們把佛法的精神內化為自然而然的行動，反對死記教條和機械的模仿。南宗禪通常被看作“改革”，其實他們認為自己是真正把握了佛教的精神，是回到佛教原來的宗旨。南宗禪適合中國的社會文化環境，所以成為中國佛教的主流。

講者介紹

邢東風，男，1959年生於北京。哲學博士，日本國立愛媛大學法文學部教授。研究領域主要有唐代禪宗思想和文獻、中國佛教歷史遺跡調查及相關歷史文化、近代中日佛教交流。代表著作有《禪悟之道——南宗禪學研究》、《神會語錄》、《禪宗與“禪學熱”》、《馬祖語錄》等。

論文發表 | 講者：姚治華

「本來無一物」：《壇經》中的空性思想

“Nothing Ever Exists”: Emptiness in the Platform Sūtra

《壇經》是漢傳佛教本土作品中少數被稱為「經」的文本之一，對漢傳佛教各派——尤其是禪宗——影響深遠。《壇經》的思想豐富而複雜，雜糅了般若系、禪行系和如來藏系的思想，也吸收了漢地本土的儒道思想，集中體現了漢傳佛教兼容並蓄的特色。本文討論《壇經》中的核心觀念，即六祖慧能所說的「本來無一物」。這一聽來直白的表述，很準確地概述了般若系的「空性」觀念，而與之前眾位祖師所倡導的「觀心」禪法有所不同。本文將集中討論《壇經》中的「空性」概念，以及相關的「不可說」和「無生」，試圖理解這些概念與禪修實踐之間的關係。

講者介紹

姚治華，香港中文大學哲學系教授，2002 年於波士頓大學獲得博士學位。研究方向包括佛教哲學、印度哲學、宗教哲學、現象學和心智哲學。主要著作包括《佛教哲學中的非存在對象：認知無何有》(Nonexistent Objects in Buddhist Philosophy: On Knowing What There is Not. Bloomsbury Academic, 2020)、《梵與道：印度與中國哲學宗教的比較研究》(Brahman and Dao: Comparative Studies of Indian and Chinese Philosophy and Religion (與 Ithamar Theodor 合編, Lexington Books, 2014), The Buddhist Theory of Self-Cognition (Routledge, 2005) (中譯本：《自證：意識的反身性》姚治華 著 許偉、餘振邦 譯 東方出版中心 2020)。另外他還出版了數十篇期刊論文和書籍章節 - <http://www.phil.arts.cuhk.edu.hk/web/zh-hant/academic/yao-zhihua/>

論文發表 | 講者：淨因法師
(講題待定)

講者介紹

淨因法師，倫敦大學亞非學院佛學博士；南京大學教授；南京大學中華文化研究院生命哲學研究中心主任；香港學術評審局委員；香港寶蓮寺方丈；中華海外聯誼會理事；香港佛教文化產業名譽顧問。曾任香港大學佛學研究中心總監、博士生導師等。曾主編《敦煌心靈之旅》，總策劃《三合一十全人格教育系列兒童繪本》。出版著作《逆境中的從容》、《安忍精進》、《佛智今用》、《隨緣自在》、《愚子心耕》等。

<https://cbs.chuhai.edu.hk/staffmember/jingyin-html/>

論文發表 | 講者：惟善法師

早期佛教三三摩地的詮釋

佛教的修行主要將戒、定、慧視為核心要素，其中定或三摩地（*śamāpatti*）是禪修的重要組成部分。三摩地分為三種。1）有尋有伺三摩地（*savitarkaḥ savicāraḥ śamādhiḥ*），2）無尋唯伺三摩地（*avitarko vicāramātraḥ śamādhiḥ*），3）無尋無伺三摩地（*avitarko 'vicāraḥ śamādhiḥ*）。本文首先將討論尋與伺三摩地的一些翻譯問題，並回顧三摩地在經典中的描述及其歷史背景，指出，第一類（有尋有伺）和第三類（無尋無伺）三摩地最早出現在北傳漢語和南傳巴利文的早期佛經中，而第二類（無尋唯伺）則是最後出現。三三摩地是在有尋有伺（初禪）和無尋無伺（二禪）的基礎之上，後來加入“無尋唯伺”才建立的。也就是說沒有“無尋唯伺”的加入，就不會出現有關於尋與伺的三三摩地。其次將重點考察後來注釋家們如何對無尋唯伺三摩地進行詮釋和創新，以及這些詮釋對後世禪修理論的發展與影響。

講者介紹

惟善，江西人，人民大學副教授，宗教教研室主任（2014.06—）。本科畢業於中國佛學院。之後在斯里蘭卡凱拉尼亞大學獲得文學碩士和哲學博士學位。2006 年秋至今任教於中國人民大學哲學院、佛教與宗教學理論研究所。2012 年 8 月至 2013 年 8 月為美國華盛頓大學訪問學者。主要從事印度佛教（早期佛教與部派佛教）、上座部佛教、漢傳佛教及佛教梵文、巴利文等方面的教學與研究。

論文發表 | 講者：楊維中

三峰法藏禪師法孫仁山詠震禪師行歷考述

——以新發現三種仁叟詠震禪師的“語錄”為核心

仁山詠震禪師（？—？），曾經住持過鄧尉山聖恩寺。可惜，新文豐版和民族出版社版《嘉興藏》都未收入其《語錄》，載錄入新文豐版《嘉興藏》的《鶴山禪師執帚集》中有一些間接材料，《五燈全書》卷八十三有簡短記述。幸運的是，蘇州西園戒幢寺藏經樓保存有三種仁叟詠震禪師的“語錄”，可惜都不完整。第一種文獻，封面標示《華頂和尚語要》的本子，屬於《嘉興藏》版本，然只有一冊，內容有：1.《仁山和尚寶華語錄卷之下》，“侍者海本記”。2.《華頂和尚山堂舊稿》，“侍者覺慶錄”。這兩部分都單獨標頁，顯然是西園寺老和尚在整理時將兩種文獻裝訂在一起的。第二種文獻，封面是系重新裱糊的，內文標題是“仁山和尚寶華語錄”，“侍者海本記”，這一文獻不屬於《嘉興藏》板式。第三種文獻，封面已經脫落，內文第一頁標示“《仁叟禪師華頂別集》卷三”，“參學小師覺攸錄”，其內容是《廣寒山詩並序》，板式與《華頂和尚語要》不同。這一卷末附一《跋》文，儘管很短，但有仁叟和尚的關鍵歷史資訊，很是珍貴。本文以這三種文獻為依據考述仁山仁山詠震禪師生平事蹟和弘法行曆。

關鍵字：三峰禪系；仁山詠震禪師；康熙年間；蘇州聖恩寺；剖石弘璧禪師。

講者介紹

楊維中，男，1966年8月出生，陝西千陽人，哲學博士。南京大學哲學系教授、博士生導師，宗教學學科學術帶頭人；《佛教文化研究》（集刊）副主編；南京大學—江蘇省委統戰部宗教中國化研究基地主任。代表作有《經典詮釋與中國佛學》（2007年出版）《中國佛教心性論研究》（2008年出版）《中國唯識宗通史》（2008年出版）《如來藏經典與中國佛教》（2012年出版）《天臺學與儒家思想》（2021年出版），為賴永海先生主編《中國佛教通史》（15卷,2010年出版）的主要作者，主編七卷十一冊《蘇州佛教通史》（2024年出版）。

論文發表 | 講者：廣興

早期禪宗的頓悟之爭----以唐代墓誌銘為主的討論

神會在滑臺召開無遮大會辯論頓悟，批評以神秀為首的北宗所傳非頓悟。但是近幾十年來，唐代僧尼墓誌銘的發現，與敦煌文書的面世，證明北宗所傳也是頓悟。根據〈六度寺侯莫陳大師壽塔銘文并序〉，侯莫陳琰居士師從道安與神秀，得到神秀的授記，並給他取名為智達。他為兩位比丘尼「宏開頓悟之宗。」敦煌發現的寫本《頓悟真宗要訣》是侯莫陳琰居士發問，智達大師回答，主要闡述「直趣菩提彼岸」的「禪門法要」。根據〈唐故安國寺主大德禪師比丘尼隱超墓誌〉，比丘尼隱超「因遇東山降魔和上最照禪師，一聞正法，頓悟真趣。」降魔和上與最照禪師普寂都是神秀的弟子。另外，王維在他撰寫的〈大薦福寺大德道光禪師塔銘並序〉提到，道光禪師從五臺寶鑑禪師所學的是「頓教」。王維自己說他跟隨道光禪師學禪有十年。由此推知，王維所學的也是「頓教」。可見北宗也講頓悟。

講者介紹

廣興，前香港大學佛學研究中心總監與副教授、佛學研究中心佛學碩士課程委員會主席，加拿大溫哥華英屬哥倫比亞大學 2007 年度佛教與當代社會訪問教授。從事早期佛教、佛教倫理、中國佛教研究三十多年。出版專著四本，包括《佛陀觀的演變與發展》、《中國佛教孝道研究》、《歷史佛陀觀》、《那先比丘經英譯與研究》，並且在國內外學術期刊上發表多篇論文。