

【目錄 Program】

緣起 Background.....	1
議程 Agenda.....	31
研討會說明事項 Notice.....	37
學者簡介 Scholars (依姓氏由 A 至 Z 排序)	39

7 月 1 日 國際會議廳

中國聖地的建立與重建—以石城為例	49
The Making and Remaking of A Sacred Site in Medieval China: A Case Study on the Basis of the Shicheng 石城 Stone-Image	49
聖嚴法師的如來藏教法與時代意義	50
Master Sheng Yen's Teaching on the Tathāgatagarbha and Its Contemporary Relevance.....	51
聖嚴法師的觀音思想與法門研究	52
A Research on Venerable Sheng Yen's Thoughts and Methods of Avalokiteśvara	53
聖嚴法師的觀音感應書寫與觀音法門教學	54
Master Sheng Yen's Accounts of Guanyin Bodhisattva's Responses and Teachings of Guanyin Bodhisattva Dharma Gates	55
聖嚴法師禪學詮釋中的倫理向度	56
On the Ethical Dimension of Master Sheng Yen's Interpretations of Chan	56
念佛禪法的安心學理	57
Doctrinal Reasoning of the Peaceful Mind in the Nianfo Chan Teachings	57

7月1日 柏拉圖廳

佛教史學史：一封晚明佛教信札中的騙局	58
Buddhist Historiography: A Tale of Deception in A Seminal Late Ming Buddhist Letter	58
比丘是否有乞食的義務？從第一批傳入中國並譯為漢文的律（Vinaya） 來探討	59
Is a Buddhist Monk Obligated to Beg for His Food? The View from the First <i>Vinayas</i> (律) Transmitted to (and Translated in) China	59
中國中古佛教動物成佛敘事初探	60
A Study of the Narratives on Enlightened Animals in Medieval Chinese Buddhism	61
聖嚴法師的淨土思想：綜合傳統與現代的教門	62
Master Sheng Yen's Pure Land Teachings: Synthesizing the Traditional and the Modern	63

7月1日 洛克廳

當代佛教僧侶年譜的編寫研究：以聖嚴法師為例	64
Study on Collation of Chronicle of Contemporary Buddhist Monks, Take Rev. Sheng Yen as An Example	65
現代性與禪的心靈實踐－中華禪法鼓宗的入世社會建構意涵	66
Modernity and Chan Spiritual Practice: The Socially Engaged Constitution of the Dharma Drum Lineage of Chan Buddhism	67
漢傳佛教美術中乘象菩薩圖像和尊格的演變略論	68
A Brief View about the Evolution of Images and Names Relate to the Bodhisattva who Riding An Elephant in Chinese Buddhism	68

從「戒定慧」三學研析聖嚴法師《遊心禪悅》書法風格與意涵	69
From “Ring Fixed Hui” Three Studies to Analysis Master Sheng Yen Mind Zen’ Calligraphic Style and Meaning	70

7月1日 阿基米德廳

法鼓山禪悅境教的教育功能及其理想之實現	71
The Educational Function of Dharma Drum Mountain’s Environmental Teaching: Its Chan (Zen) Delight and the Realization of Its Ideal	72
漢傳禪佛教的實用活用—禪修進校園	73
A Practical Application of Chinese Chan Buddhism —Introducing Meditation to A Middle School Classrooms	73
當代漢傳佛教發展之新探索	75
The Exploration of the Contemporary Chinese Buddhism.....	75
《楞伽經》與聖嚴禪學—定慧雙修的傳統與當代性	76
The <i>Laṅkāvatāra Sūtra</i> Master Sheng Yen’s Chan Teachings: The Tradition and Modernity of the <i>Laṅkāvatāra Sūtra</i>	77

7月2日 國際會議廳

世界格局之下的佛教，世俗主義和現代化	78
Buddhism, Secularism, and Modernity in A Global Context	78
在世昇華：亞洲傳統與永續的未來	79
Transcendence in A Secular World: Asian Traditions and A Sustainable Future...79	
智顛對觀音的處理：幻想與現實之外，有神論與無神論之外	80
Immanence and Transcendence in Zhiyi's Treatment of Guanyin: Compassion as an Epistemological Category.....	81

玄奘的神格化：初期	82
The Deification of Xuanzang: Early Evidence	82
漢傳佛教的《維摩經》疏傳統與聖嚴法師的維摩經思想	83
Master Sheng Yen's Hermeneutics on <i>Vimalakirti-nirdesa-sutra</i>	83
聖嚴法師結合漸禪法門與頓禪法門之教法和宗風意義	84
The Significance of Master Sheng Yen's Effort of Integrating Gradual and Sudden Chan Meditation Practice	84
佛教信仰方式及其現代性建構——以聖嚴法師佛教建設的相關理念為中心 ...	85
Patterns of Buddhist Faith and Their Modernity Construction: Centered on Master Sheng Yen's Concept about the Construction of Buddhism	86
跨地同坐一門禪修：法鼓山的國際法脈觀	87
Trans-Continental Meditation: The Concept of Lineage of the Dharma Drum Mountain	87

7月2日 柏拉圖廳

漢傳禪宗「無情說法」之真意及其現代應用——以聖嚴法師為例	88
“Dharma Delivered by the Insentience” in Chinese Chan Buddhism: The Meanings and the Application in Modern Society – The Case of Master Sheng Yen	88
試論聖嚴法師對「空性」與「佛性」之詮解與貫通	89
V Ven. Sheng-Yen's Interpretation and Integration of the Concepts of the <i>Śūnyatā</i> and <i>Buddhatā</i>	90
學僧與近代中國佛教的歷史書寫	91
Student-Monks and Historical Writing in Modern Chinese Buddhism	91
圓融與排他：漢傳大乘佛教的特性與蘭莘學佛會的族裔融合	92

Syncretism and Exclusivism: Characteristics of Chinese Mahāyāna Buddhism in Relation to the Racial Integration in Lansing Buddhist Association.....	93
進步與自由意志：佛教的時間、解脫道的概念及其現代化的可能性	94
Progress and Free Will: The Buddhist Concept of ‘Time’, the ‘Path to Salvation’, and Their Possibilities for Modernity.....	95
聖嚴法師與「宗教學」：探討而判斷中國佛教之「世界宗教觀」	97
Master Sheng Yen and the ‘Science of Religion’: Charting Chinese Buddhist Perspectives on Religion and World Religions.....	98

7月2日 洛克廳

開山宗長與「寰遊自傳」的角色意識	99
Founding Master of A Monastery and the Role Consciousness in “Traveling Autobiography”	99
聖嚴法師旅行書寫中的病與佛法	100
Illness and Buddhism in Master Sheng Yen’s Travel Writing	100
人間性與世俗性：聖嚴法師的日本佛教研究	101
Humanism and Secularity: Master Sheng Yen’s Study on Japanese Buddhism..	101
從《入唐五家傳》看九世紀中葉來華的日本真言宗僧人	102
The Research of the Shingon Buddhism Monks Who Came To China in the Mid-9th Century from <i>Ru Tang Wu Jia Zhuan</i>	103
民國佛教慈善團體的資金募捐研究	104
The Research about Fundraising of Buddhist Charities of the Republic of China.....	104
中國近世佛教清規中的金錢觀	105
Views on Money in Pre-Modern Chinese Buddhist Monastic Codes	105

7月2日 阿基米德廳

聖嚴法師倡導的念佛方法及對「念佛禪」的詮釋	106
Master Sheng Yen's Method of Being Mindful of Virtues of the Buddha and Interpretation of "Chanting Chan"	106
聖嚴法師於「漢傳佛教」中之傳統與創新—由《大乘止觀法門之研究》談起	107
Master Sheng Yen in Chinese Buddhism in the Buddhist Tradition and Innovation - Impressions of the Mahayana Dharma of Meditation Research	108
蘇北僧人在江南：民國時期的僧人流動及其影響—兼以聖嚴法師為例	109
Subei Monks in Jiangnan: The Migration of Buddhists and Its Influence during the Republican Period	109
生態佛學視域下聖嚴法師心靈環保思想研究	110
Study about Master Sheng Yen's Mind Environmental Protection Thoughts from the Perspective of the Ecological Buddhism	111
關於漢傳佛教修學體系的反思與重建	112
The Reflection and Reconstruction of Chinese Buddhism in Practice System ...	112
佛教全球化下的漢傳禪修培育模式轉型—以法鼓山道場為例	113
The Transformation of Chan Training Model under Modernity--A Case Study of Dharma Drum Mountain in Taiwan	114

7月3日 國際會議廳

聖嚴法師文物史料數位典藏理念與技術開發	115
The Philosophy and Technology of Developing the Database of Master Sheng Yen's Artifacts and Historical Materials	115
聖嚴法師年譜數位化的展望	116

Outlook of Digitizing Master Sheng Yen's Chronicle	116
聖嚴法師文史資料數位典藏的時代意義	117
The Historic Significance in Digitizing Master Sheng Yen's Material.....	117
演揚瑜伽—中華帝國晚期儀式佛教正統性之建構	118
Performing Yoga -The Construction of the Orthodoxy of Ritual Buddhism in Late Imperial China	118
繪本和佛教育兒	119
Parenting through Picture Books: Buddhist Approaches to Modern Childrearing	119
禪宗與基督教之間的深度學習：弗朗西斯·克魯尼比較神學下融通聖嚴 法師與約翰·基南的《心經》評論	120
Deep Learning across Chan and Christianity: Bridging Master Sheng Yen and John Keenan's Commentaries on the Heart Sutra through Francis Clooney's Comparative Theology	121
敵友與亞洲佛教國家家族的創造（30年代-50年代）	121
Allies, Enemies, and the Invention of An Asian Family of Buddhist Nations, 1930s-1950s	122
「常樂我淨」在淨影慧遠（523—592）的『大乘義章』	124
Nirvāṇa as Permanence, Joy, Self, and Purity in A Medieval Chinese Buddhist Commentary	124
神聖的誕生：中古漢地佛傳與僧傳中的產孕場景	125
Sacred Birth: Reproductive Scenes in Buddhist Hagiographies from the Buddha's Biographies to the Medieval Chinese Monastic Ones	125
7月3日 柏拉圖廳	
永續發展與建設淨土：全球倫理架構	126

Sustainable Development and Building A Pure Land: A Global Ethic Framework.....	127
「四種環保」理念與當代人間淨土的建立	127
“Four Environmental Protections” Ideas and the Construction of Contemporary Pure Land.....	128
幸福社會的經濟幸福－佛教的幸福經濟學	129
Economic Happiness in Happy Economy – When Economics Meets Buddhism.....	129
「四要」消費者的需求函數	130
Demand Function Based on the Four Guidelines for Dealing with Desires.....	130
佛法與金融市場	131
Dharma and Financial Markets.....	132
佛法、企業社會責任與社會責任投資	132
Buddha Dharma, Corporate Social Responsibility (CSR), and Socially Responsible Investing (SRI).....	133

7月3日 洛克廳

聖嚴法師與南通狼山廣教禪寺—兼論聖嚴法師早期佛教思想的形成	133
Master Sheng Yen and Guangjiao Temple of Wolf Hill in Nantong - Talk about the Early Theory of Master Sheng Yen.....	134
試論聖嚴法師戒學思想的早年人生因緣	134
Early Life Experience of Master Sheng Yen's Commandments Thought	135
唐宋時代慧遠傳記的衍生與慧遠形象的變遷	135
New Biographies of Huiyuan in Tang and Song Dynasties and the Change of Huiyuan’s Image.....	136
宗派、宗風與北宋後期曹洞宗的傳承	136

Ancestral Descent, Chan Tradition and the Construction of the Legitimacy of Caodong Lineage in Late Northern-Song Dynasty	137
聖嚴思想與漢傳佛教傳統之融合	137
The Thought of Master Sheng Yen and the Synthesis of Chinese Buddhist Traditions	138

7月3日 阿基米德廳

漢傳禪佛教之起源與開展——中華禪法鼓宗話頭禪修行體系之建構	139
The Origins and Development of Chinese Chan Buddhism: A Study of the Huatou/ Doubt Sensation Chan Meditation System of the Dharma Drum Lineage	140
聖嚴法師提倡「漢傳禪佛教」之考察—從中國禪法源流、天台宗與禪宗交涉的歷史脈絡述之	141
A Study on “Chinese-Chan-Buddhism” Advocated by Master Sheng Yen – Discussing from the Historical Context of the Origin and Development of Chinese Chan, Interflowing of Tiantai School and Chan School	141
五代時期主要禪系——以《景德傳燈錄》為文本的考察	142
The Main Chan Buddhist Lineages during the Five Dynasties: A Study on the Texts of Jingde Chuandeng Lu	142
翻轉妙蓮華—聖嚴法師《絕妙說法：法華經講要》在現代性語境裡的傳統與創新	143
A Flipped Interpretation of Saddharmapuṇḍarīka Sūtra: Tradition and Innovation in Venerable Sheng-Yen’s “Elegant Dharma: Lectures on Saddharmapuṇḍarīka Sūtra” in A Modernist Context	144
漢傳佛教歷史寫作與敘事文本之探討——以聖嚴法師《摩根灣牧牛》為例	145
A Study of the Chinese Passes on Buddhism History Writing and with the Narrative Text, Take An Example as the Master Sheng Yen “Ox Herding at Morgan’s Bay”	146

【緣起】

之一

那天，我和父親在江蘇家鄉的河邊上散步，我們恰巧看到一群鴨子，正要下水嬉戲，我發現河水被牠們弄皺了，感到非常有趣。不久，鴨子又繼續游向對岸。父親問我：「孩子！你看到了吧？每隻鴨子在水面上，都遊出一條屬於自己的水路。」我說：「我看到了！」父親摸摸我的頭，微笑地說：「你看河裡，大鴨子遊出來的水路，是大路；小鴨子遊出來的水路，是小路。每隻鴨子都有自己的路，而且小鴨子也能夠像大鴨子一樣，從河的此岸到達河的彼岸。」

引自《法鼓全集》第八輯第一冊《聖嚴法師心靈環保》〈大鴨游出大路，小鴨遊出小路〉p.160，

Epigraph (1)

One day, as I was strolling along the river in our Jiangsu hometown with my father, we came upon a herd of ducks going into the river, causing a pattern of ripples on the surface, which I found very interesting. The ducks continued to swim across the river and my father said, “Son, did you notice the ducks? Each of them swam a path of their own on the river.” I answered, “Yah, that’s right!” My father fondled my head and smiled to me, “You see, the big ducks cut big wakes while the small ducks cut small wakes. But each duck, no matter its size, created its own path. Just like their larger brethren, the small ducks are also able to get to the other side of the river.”

“The Complete Dharma Drum Compendium”, Vol 8, No. 1, “Master Sheng Yen and Protection of the Spiritual Environment”, “Large ducks created big paths, small ducks created small paths,” p. 160.

之二

「人間淨土」，它的基礎思想是依據《般若經》、《法華經》、《維摩經》諸大乘經，以「發菩提心」而成就眾生、淨佛國土。從人心的淨化、行為的淨化而實現環境的淨化。以戒律規範達成清淨的生活，以禪定安頓繁亂的身心，以智慧指導人生的方向。依據「心淨則佛土淨」的觀點，只要一念心淨，一念見淨土，念念心淨，念念見淨土；一人心淨一人見淨土，人人心淨人人見淨土。那是由於人心的淨化、行為的淨化而完成人間社會的淨化。目的是在指出，為了求生信仰中的佛國淨土或天國淨土，必須先在現實的人間，努力於心靈的淨化、生活的淨化、環境的淨化。

引自《法鼓全集》第三輯第三冊《教育·文化·文學》〈「第三屆中華國際佛學會議」開幕詞〉p.101~102

Epigraph (2)

The “pure land on earth” is an idea based on major Mahayana sutras such as the Prajna Sutra, the Lotus Sutra, and the Vimalakirti Sutra. It entails generating the Bodhi mind to help sentient beings in their fulfillments and to purify Buddha lands. It starts from the purification of the minds and actions of individuals in order to achieve purification of the environment. By observing the precepts and vinaya, we attain a life of purity; with meditation, we stabilize our body and mind, which are normally scattered; with the guiding light of wisdom, we find direction in our lives. According to the doctrine that “the Buddha land is pure for a pure mind,” if our thoughts are pure for one moment, we will see a pure land in that moment; if our thoughts are pure in every moment, we will see a pure land in every moment. Likewise, if an individual has a pure mind, he or she will see a pure land, and if every person has a pure mind, every person will see a pure land. Therefore, through the purification of the minds and actions of the individuals, the human world will

become pure. This doctrine teaches that in order to be born into heaven or a Buddha's pure land, we must strive, in this very world of ours, to purify our minds, our lives, and our environment.

"The Complete Dharma Drum Compendium," Vol 3, No. 3, "Education, Culture and Literature," "Closing Remarks in the 3rd Chung Hwa International Conference of Buddhist Studies," p. 101-102.

之三

若無信仰的實踐，便不是宗教而僅是倫理學說；宗教的信仰和實踐，又必須有其深厚的哲學理論作為指導的基準，方不致流為地方性、民俗性和非理性的鬼神信仰；如果不作學術性的研討，便不會知道如何運用既有的資源，來給每一個時代的社會，提供多功能的服務與高品質的奉獻。

引自《法鼓全集》第三輯第三冊《教育·文化·文學》〈「第二屆中華國際佛學會議」開幕詞〉p.93

Epigraph (3)

Trying to carry out one's beliefs is the hallmark of religious practice. Without that, it will only be a doctrine of ethics. But religious beliefs and realizations have to be guided by profound philosophies so that they do not become merely a local, folk, or irrational worship of deities and spirits. If we do not conduct academic studies, we do not know how best to make use of existing resources to provide service and make acts of devotion for the society of our time.

"The Complete Dharma Drum Compendium," Vol 3, No. 3, "Education, Culture and Literature," "Opening Remarks in the 2nd Chung Hwa International Conference of Buddhist Studies," p. 93.

之四

學術的研究，一向是屬於少數人的工作，但它是帶動和指導多數人生活方向的軸心。絕大多數的人雖然不知道專家學者們在講些什麼，但是專家學者們卻為每一個時代和社會負起了帶動、指導、設計、影響的任務。

引自《法鼓全集》第三輯第三冊《教育·文化·文學》〈承先啟後——召開「中華國際佛學會議」緣起〉p.91

Epigraph (4)

Although academic studies are carried out by only a very small number of people, they serve as the central axis that sets directions and provides guidance to the majority. While most people do not know what the experts study, the experts nevertheless shoulder the responsibilities of moving, guiding, designing, and influencing the social development of each era.

“The Complete Dharma Drum Compendium,” Vol 3, No. 3, “Education, Culture and Literature,” “Inheriting the Past and Inspiring the Future – Origin of the Chung Hwa International Conference of Buddhist Studies,” p. 91.

如何研究我走的路

2006年10月18日講於臺北圓山飯店

首屆「聖嚴思想與當代社會」學術研討會閉幕致辭

◎聖嚴法師

一個人的思想，從不同的角度去分析，就會產生不同的觀點；從不同的身分、立場去解讀，也會產生不同的結果。因此，要為「聖嚴思想」定位，只能描述出大意、輪廓，而不容易有一個精準的聚焦、明確的定位。

我走的路：結合印度佛教和漢傳佛教

在我成長的那個年代，佛教界是乙太虛大師、印順長老的思想為主流。當時台灣佛教界大約有三、四十年的時間，幾乎一面傾向以印順長老的思想為依歸。在那樣的時代風氣之下，我也順隨潮流，追尋印老的思想，因此，我受到印老思想的影響，可謂相當之深。

我十分感恩印順長老帶給我的啟發，然而我走的路，一開始就跟長老不同。我走的是太虛大師的路，也是我師父東初老人的路，因為我認知到：漢傳佛教的包容性、涵融性及適應性，可以順應我們這個時代，發揮其普及化、人間性及人性化的功能；而印度大乘佛教的中觀、唯識，雖然哲學觀念很強，但應用於人間，其普遍性及生活化的推廣、應用，則仍有商量的餘地。

事實上，釋迦牟尼佛在人間出現，就是希望我們將他的教法活用在生活上，融入生命之中，並普遍在人間推廣，而非僅僅讓少數的思想家、哲學家和學者進行思辨、研究分析之用。基於這些認知，我選擇了漢傳佛教這條路。

將佛法普及於人間，是漢傳佛教的特色，特別是漢傳佛教中的禪佛教。不過，禪佛教本身的理論依據，與原始印度佛教密切相關，也與中國其他宗派交互影響，因此我走的路，便是將印度佛教和中國漢傳佛教的特質結合起來。

我的工作：分享佛法給各階層的人

我個人雖然擁有博士學位，但是我既不是學問家，也不是專門學者。我不是為了博士學位出國留學，我留學的目的，是為了使漢傳佛教的佛法在這個時代、在今天的社會，能為各階層的人士所接受、所分享。

我的博士學位確實發揮了用處，而且不只在東方社會有用，在西方社會一樣受用，譬如在獲得博士學位後，我可以進入美國大學校園演講，也由於這樣機緣，當時在哥倫比亞大學（Columbia University）求學的史蒂文生（Dr. Dan Stevenson）和于君方教授，便跟我這個博士和尚修學禪法。

不過我仍要重申：我不是學者，也不是專研某個領域的專家，然而到目前為止，也的確寫了、講了一百多冊著作。這麼多書，我究竟寫了些什麼？

有些學者讀我的書，覺得面向太紛雜，不知道從何研究起。這次活動的主辦人楊蓓教授曾向我表示：「師父寫了上百冊的書，教我們從何研究起？主要的綱目是什麼？從何研究法？這麼多的內容，怎麼研究？」為我編撰《七十年譜》的林其賢教授他大概看過我所有的著作，但是關於我的思想次第、思想脈絡，則未必清楚；其實這個問題，連我自己也無法回答。

在我年輕的時候，我一心只想要把佛法分享給人。過去很多人寫的佛教文章，只有受過高等教育的知識分子看得懂，我則希望把佛法分享給每個人，即使是小學、中學生，也都能看懂。譬如我在錄製的電視節目中，很少講專有的佛學名詞，因為如果我講了那些名詞，觀眾的接受度一定很有限。

記得在英國的時候，我的第一位西方法子約翰·克魯克（JohnH·Crook）說：「師父有一項天賦，那就是能將艱深的佛學名詞和觀念，轉變成淺白易懂的現代語言，讓一般人都能接受。」他真是我的知音，因為我做的工作就是這些。

自我定位：一個帶動思想的人

我不是學問家、不是學者，但我承認自己是一個宗教思想家。思想家的責任，就是先設想別人還沒想到的事、還不知道如何處理的事，以及尚未有的解釋法。

譬如今天的台灣社會需要什麼？未來可能面臨的問題是什麼？我看到台灣社會的問題後，會從佛法的角度提出自己的想法，我提出的觀念和想法，通常都能適時引導社會的風氣、思想，以及引導社會觀念的轉變，因此對社會產生了一些影響力。

西元兩千年以後，我出席了多場國際會議，與跨宗教、跨領域的領導人士接觸、座談、討論及交流。在出席每場會議之前，我總是思索：「會議目標是什麼？」「有哪些人參加？」「希望達成哪些效果？」

而因為設想到這些，所以每次出席的國際會議，我的發言常有「一鳴驚人」的效果，而且能夠止息爭論，大家也經常把我的發言當成了會議結論。

不管是台灣的佛教史也好，中國佛教史也罷，還是現在的世界佛教史，我對自己的定位是：一個帶動思想的人、帶動這個時代往前走的人。

已經走過的歷史，需要去檢討，但光檢討並不夠積極，因為過去的已經過去了，重要的是要往前走，走出一條新路來，走出一條別人尚未設想的康莊大道。以漢傳佛教來說，如何走出一條新路？到目前為止，漢傳佛教在國際場合鮮少曝光，出家法師更是不容易看到，因此這幾年來，法鼓山非常重視年輕法師和青年居士的培植，希望增強漢傳佛教在國際社會的能見度，這是漢傳佛教的希望。

此外，法鼓山也積極和世界各國、各界、各層面的人士交流，並參與、主辦各式各樣的跨宗教、跨國際會議，這些都是幫助漢傳佛教增加國際曝光度的方法之一。

關切的事：佛教薪火的承傳

在我六十歲那年，才創立法鼓山，才開始建設法鼓山世界佛教教育園區。當時，法鼓山工程緊鑼密鼓，我自己也有各式各樣的弘法行程，這麼忙碌的情況下，每年我還是出版兩、三本著作。

我為什麼寫這麼多書？目的是為了分享佛法，用佛法來因應我們這個時代和社會的需要。

出書的另一層目的，是希望留下今天這個時代的佛教文明、佛教發展軌跡。我最關切的，永遠都是佛教薪火的承傳，因此，無論是訪問中國大陸，或是在歐美各國演講、主持禪修，我都會用心觀察當地的佛教訊息、發展，試圖瞭解佛教在這個時空環境中留下的歷史軌跡。

例如，我在日本留學六年期間，雖然非常忙碌，但仍抽空到處觀摩，為當地的佛教留下紀錄。在那期間，我寫了一本書《從東洋到西洋》，後來成為台灣，乃至中國大陸許多法師到日本留學的行前指南。

為何在這麼忙碌的情況下，我還要將當時的日本佛教寫成一本書？因為當時的台灣佛教界，很少人關心日本佛教的發展，由於我這本書描寫日本當時的佛教教育、文化和宗教現況；書出版後，帶給台灣社會一些參考和省思，開始有人重視日本的佛教現況，也發現台灣佛教界還有許多地方有待努力。

之後我每到一個地方，大概都會寫一本書，不是我有寫作狂，而是我有一種不得不然的感受：我要把佛法分享給人，我想為當代佛教留下紀錄的痕跡。

唯一目的：將佛法介紹給現代社會

至於怎麼研究我這個人？其實很簡單，我既然不是學問家，所以不要把我當成一名學問僧，不一定只研究我的學術成果——雖然我曾撰寫十多本研究性著作。建議應從更多元性、實用性、需要性的角度，來研究我聖嚴這一生最終的目標是什麼。

我所做的每一件事情、推動的任何一項工作，我的目標都相同。譬如我寫了百餘冊的書，雖然時間點不同、材料不同，寫作的角度不同，涉及的廣度及深度也不同，但目的只有一個：就是藉由各種層面，將佛法介紹給現代社會。

例如，早期所寫關於戒律學的書，是觀察到當時台灣與中國大陸的出家人多半不懂戒律；講戒律的人也都在咬文嚼字、食古不化，只講究枝微末節，不重視現實生活的實用性。所以，我開始著手研究戒律，先出版《戒律學綱要》，後來又集結出了《律制生活》及《菩薩戒指要》。過了這段時間之後，由於風氣已經改善，我就不再專攻戒律了。

另外，約在三、四十年前，當時的基督教、天主教都對佛教提出嚴厲批判，認為佛教已經到了窮途末路，在這種情況下，我陸續寫了幾本宗教學的書，包括《基督教之研究》、《比較宗教學》，同樣地，過了那段時期，我就不再寫了。晚近幾年，我非常關心跨宗教的交流合作，與各宗教的領袖們對話，現在我們已是可以攜手合作的朋友。

此外，早期華人世界缺少佛教歷史的常識，也缺少反省能力，更不知佛教的盛衰，因此我也寫過一系列佛教史的書。至於禪修的書，其實一開始禪修並不是我的本行，我並沒有想要成為一名禪師，只是到了美國以後，遇到有人對打坐很有興趣，於是我向他們說：「沒問題，禪修我懂！」結果他們真的來跟我學打坐，我也因此成為禪師了。我講禪修的英文書，從此一本接著一本出版。我在西方帶領禪修之後，漸漸地，台灣也有人希望我指導他們打坐，所以我就在美國、台灣兩地跑，在兩地主持禪修。

基本立場：漢傳佛教的禪佛教

研究我這個人的思想，可以從禪修理論及方法、戒律的觀念、宗教學、歷史等角度，或是淨土、天臺、華嚴的角度；也可以從我對佛經及祖師的諸種講錄、注釋、考證的角度；還可以從慈善救濟、社會關懷、兩岸交流、世界和平、佛教復興等，以及我所從事的四種環保、三大教育、心五四運動等角度，分別來研究我的思想。不管從哪一個角度，漢傳禪佛教是我的基本立場，也就是融攝各系諸宗乃至內外，使佛法普行、普攝、普化的功能，能超越一切界限。

我所創的「中華禪法鼓宗」，並非要否定一切、獨尊自宗；相反的，是要結合一切，而與今日乃至未來的世界佛教接軌。其目的只有一個，就是法鼓山的理念：「提昇人的品質，建設人間淨土」，所以我對建僧的努力、對護法團體的組成和發展，都是在此原則下進行，這些都可參考我相關的講稿。所以我說，我不是學問家，但承認自己是一名宗教思想家，可以從不同角度來研究我，可以從《法鼓全集》找到各個主題的相關資料。

我對明末佛教的研究，在國際佛學界有一定的定位；我的禪學系列中英文講錄，在國際上也頗受重視；我的傳記及遊記，也有其史地的價值；我寫佛教入門書、宗教批判書、序文、悼文、短評、隨筆，以及有關將禪活用在生活中的演講稿，尚有超過十家報章、雜誌、電視、電台進行專欄刊載或訪問，這些過程和結果，均可看出我對活用佛法、對現代人間的用心。

我的存在：不專注某一特定領域研究

佛教的中心思想是：好好地生活，生活在當下；少煩惱、少造業；增智慧、增慈悲。基於這樣的中心思想，在我的書裡，既講「空」，也講「有」，譬如漢傳佛教的主流，無論天臺、華嚴、禪及淨土等，都是講有佛性、如來藏；所依諸經《楞嚴經》、《圓覺經》、《法華經》、《涅槃經》、《華嚴經》和《維摩經》等，都是講「有即是空」。此外，我對太虛大師的「大乘三大系」及印順長老的「大乘三大系」，每一系都涉獵，但每一系都不深入，因為我不是學究型的專門學者，我只借用自己需要的部分，用不上的便不去研究。

我這一生一世，從來沒有鍾情或專情於哪一門學問，如果我有某一宗、某一派，或某一經一論的終身立場，今天的聖嚴法師便是不存在了；或許可以說，聖嚴法師的存在，就是因為不專注於佛教的某一特定領域。

How to study the path I have taken?

Closing Remarks by Master Sheng Yen, Conference on Sheng Yen's Thought and Contemporary Society, Taipei Yuanshan Hotel, October 18, 2006

When we study the thought of a person from differing angles, we will arrive at different views about that person; when we try to read and understand the thought of a person with our differing identities and standpoints, we will also arrive at different conclusions. Therefore, as far as the positioning of “Sheng Yen’s thought” is concerned, we may only be able to offer a rough sketch. It is not easy to give a precise and unequivocal focus.

My path: integrating Indian Buddhism and Chinese Buddhism

In my formative years, the works of Master Taixu and Master Yinshun were the main stream in Chinese Buddhist circles. In particular, Master Yinshun’s school of thought dominated Taiwanese Buddhism for three to four decades. As with many other people, I also followed the footsteps of Master Yinshun and was quite deeply influenced by his thoughts.

While I have always been very grateful to Master Yinshun for his inspirations, I have treaded a path different from his from the very beginning. The path I have taken was blazed by Master Taixu and my own shifu, Master Dongchu. I have done so having recognized that Chinese Buddhism, characterized by inclusiveness, ecumenical tendencies and adaptability, can be easily adapted to the needs of our time. Its popularizing, social-engaging and humane outlook enables it to exert its functions easily. In contrast, although Indian Buddhist schools such as the vijñāna-vāda and the madhyamika have very strong philosophical groundings, they are not easy to popularize and practice in the daily life.

In fact, the very purpose of the manifestation of Shakyamuni Buddha in our world was to transmit his teachings so that people would make use of them in their daily living, making them an integral part of their lives. Shakyamuni Buddha’s Dharma was meant to be taught to the multitudes, not merely for the academic pursuits of thinkers, philosophers and scholars. It is based on this understanding that I have chosen the path of Chinese Buddhism.

Offering the Buddhadharma to the multitudes has always been a major concern of Chinese Buddhism. This is especially so for Chan Bly connected to early Indian Buddhism and was formed through a nexus of mutuuddhism. However, the doctrinal foundation of Chan Buddhism is intimate influence with other schools in Chinese Buddhism. It is in this spirit that I have tried to integrate the salient features of Indian Buddhism and Chinese Buddhism.

My job: Sharing Buddhadharma with people from all strata of the society

Although I have a doctorate in Buddhist studies, I am neither an academician nor a specialized scholar. Getting a doctorate was not the original purpose of my sojourn abroad. My original purpose of studying abroad was to find a way to make the Dharma as taught in Chinese Buddhism relevant to our times, and to share it with people from all strata of society.

Nevertheless, my doctorate was useful for me both in the East and the West, in that it opened up the possibility for me to share the Dharma. It had played a significant role in enabling me to give talks in universities in the USA. That was how Prof. Yu Chun Fang and Prof. Dan Stevenson, who were students at Columbia University, got to know me and started to practice with me, a monk with a doctorate.

I have to emphasize again that I do not see myself as an academician or a scholar specializing in a particular field. Having said that, it is also true that I have authored more than a hundred books, some written by me and others compiled from my lectures. That's quite a large quantity and you may wonder what is it that I have written?

Some scholars have commented that I have dabbled into too many things and it is difficult for them to study what I have written. Prof. Yang Pei, the chief organizer of this conference had asked me, "Shifu, you have published more than a hundred books, where should we start in studying your works? How do we classify them? What is the appropriate methodology? And with so many materials, how do we go about doing it?" Prof. Lin Qixian, the editor of "the 70-year chronology of Master Sheng Yen," has probably read all of my works. However, even he may not be very clear without the many facets, structures and evolutions of my thoughts. To be honest, I may not be able to provide an answer for these sorts of things myself.

When I was young, my only concern is to share the Buddhadharma with others. In the past, many people have written articles on Buddhism that only highly educated intellectuals are able to understand. In contrast, my wish is to share the

Buddhadharma with everybody. I wanted to make it so even primary and secondary students are able to understand what I write. In my Dharma talks for TV broadcasts, I seldom touched on Buddhist terminologies. That's because if I pepper my talks with Buddhist terminology, their appeal will be limited.

I remember that during a trip to the UK, my first western Dharma heir, John Crook, told me, "Shifu, you have a natural talent to turn abstruse terminology and concepts of Buddhism into easily understandable modern language so they appeal to ordinary people." John has truly known me well, as that was precisely what I have been doing.

My own assessment of my role: a guiding thinker

Although I do not see myself as an academician or scholar, I do see myself as a religious thinker. The job of a thinker is to ponder on things yet to be thought about by others, on unresolved matters, or on new explanations of things.

For example, we may ask, "what does Taiwanese society really need?" and "what are the problems it may face in the future?" Having seen problems in Taiwanese society, I will offer my thoughts from the perspective of the Buddhadharma. My concepts and thoughts often resonate with others, and are thus able to serve as a guiding force in the social atmosphere and trends of thoughts, thus transforming social norms. That's how I have been able to exert some influence on society.

Since 2000, I have participated in many international conferences and have had many dialogues, forums, interactions, and discussions with leaders from across the religious spectrum and from many fields. Before attending these meetings, I will always think about questions such as: "What are the objectives of this meeting?" "Who are the participants?" and "What are we trying to achieve?"

Because I have thought hard about these questions, my speech has often surprised people and helped to consolidate conflicting views. My viewpoints have often been adopted as part of the conclusions of the meetings.

In assessing my role in Taiwanese Buddhism, Chinese Buddhism, or contemporary world Buddhism, I see myself as a guiding thinker, someone who provides guidance for our way forward.

There is no question that we should examine the past. But merely examining the past is not enough, as what's gone is bygone. The important thing is to look

forward to the future and blaze a new path – a broad way forward that others can't yet think of. How can we open a new path for Chinese Buddhism? I have observed that Chinese Buddhism does not have much exposure internationally, and Chinese monks and nuns are even less exposed. That's why in recent years, we have put in a lot of effort into nurturing young monastics and lay people, in the hope that Chinese Buddhism may receive more international exposure. This is the hope of Chinese Buddhism.

In this regard, Dharma Drum Mountain has proactively interacted with people from all over the world, from different fields, and from different strata. We have also been participating in and organizing all sorts of interfaith and international conferences. All these are part of the means to expose Chinese Buddhism to the international community.

My concerns: transmitting the lamps of Buddhism

Dharma Drum Mountain and the DDM world center of Buddhism were founded when I was 60 years old. Back then, the construction of Dharma Drum Mountain was being rapidly carried out as I was simultaneously conducting all sorts of Dharma activities. In spite of my packed schedule, I published two to three books each year.

The purpose to publish so many books is to share the Dharma, so that it can be used to deal with issues in our society. Another purpose is to leave a record of contemporary Buddhist civilization and the development of Buddhism. The thing that concerns me the most has always been the transmission of Buddhism. Therefore, whenever I traveled to give lectures or hold meditation retreats, be it in mainland China, the USA, or other western countries, I have always paid close attention to the local development of Buddhism and tried to understand the traces of Buddhism in that particular time and space.

For example, during my six-year stay in Japan, I tried to travel around even though I was very busy. Doing so enabled me to produce quite a lot of articles about Buddhism in Japan. My writing was published into a book titled *From Japan to the West*. It became a sort of preparatory guide for monks and nuns from Taiwan and mainland China who went to Japan to further their studies.

I persisted on writing about Japanese Buddhism and eventually published a book despite my busy schedule because back then, few people in the Taiwanese Buddhist circles paid much attention to the development of Buddhism in Japan. The

book talks about Buddhist education, and cultural and religious phenomena of the time in Japan. It provided food for thought for Taiwanese society and prompted more people to study contemporary Japanese Buddhist issues. By studying the issues and cultures of Japanese Buddhism, people realized that there was still much to be done in Taiwanese Buddhist circles.

Thereafter, I have been writing about places that I visited. It is not that I am passionate about writing; rather, I feel duty-bound to share the Buddhadharma through my writings and to record the traces of contemporary Buddhism.

My only purpose: introducing Buddhadharma to modern society

As to the approach in studying what I have done, it is actually quite simple. Since I do not see myself as an academician, it is best not to view me as a scholar monk. Although I have written more than ten academic books, it is not necessary to focus only on my scholastic accomplishments. My suggestion is to look at the ultimate mission or purpose of my life from multiple, pragmatic, and need-driven perspectives.

There is an underlying purpose that unifies every single thing that I have done and advocated. For example, although the over hundred books that I have authored touch on different subject matters and times, examine things from different perspectives, and differ in depth and breadth, they all serve one purpose – introducing Buddhadharma to modern society through various facets and channels.

Another example is my earlier works on the vinaya. They were motivated by the observations that most monastics in Taiwan and mainland China did not know much about the precepts and rules of Buddhism. Moreover, those who lectured on the vinaya often approached it in a pedantic manner, dwelling on the wordings and minor issues without emphasizing the pragmatic applications of the vinaya in daily life. That's why I started studying the vinaya and published *A Guideline to the Vinaya* my first book on the subject. My subsequent writings were compiled and published as *A Vinaya Regulated Life and Essentials of the Bodhisattva Precepts*. Later on, as the situation had improved, I stopped focusing on the vinaya.

Some three to four decades ago, Buddhism came under severe criticism and attacks from some Christians in Taiwan, who claimed that the end of Buddhism was nigh. In defense of Buddhism, I wrote a few books on religions, including *A Study on Christianity and Comparative Religions*. As in the case with vinaya, I stopped writing on that subject after the situation changed. Nowadays, I am particularly

concerned with interactions and cooperation among the different faiths. I have been involved in interfaith dialogues and conversations with leaders from other religions. We have become friends who work together to address various issues.

Years ago, I have also spent time writing a series of books on the history of Buddhism. This was motivated by my observation that many Chinese Buddhists did not know much about the history of Buddhism and its rise and fall. As for books on mediation practice, I have to say that I did not specialize in meditation and I did not think of becoming a Chan master. After I went to the USA, I encountered people who were interested in meditation. I told them, “No problem, I know a thing or two about meditation.” These people ended up learning meditation from me and I ended up becoming a Chan master, publishing one English book after another on Chan meditation. After I started teaching meditation in the West, by and by, there were people in Taiwan who also asked me to provide guidance in meditation. That’s why I ended up traveling between the USA and Taiwan, holding retreats in both countries.

Fundamental standpoint: Chan Buddhism in the Chinese Buddhist tradition

To study my thought, one can approach it from the theories and methods of Chan meditation, vinaya, religious studies, history, etc. One can also examine my thought from the perspectives of schools such as the Pure Land, Tiantai, and Huayan. It is also possible to do it from my discourses, expositions, and textual studies on Buddhist scriptures and writings of ancestral masters. Another approach is to look at my involvements in charity work, social care, cross-strait relationships, world peace, and Buddhist revival and renaissance campaigns. One can also look at my teachings such as the four aspects of environmental protection, the three types of education, and the fivefold spiritual renaissance campaign. Whatever facet it is regarding my works, Chinese Chan Buddhism is my fundamental standpoint. It is through Chinese Chan Buddhism that I seek to integrate the doctrines of different schools and traditions of Buddhism, as well as secular teachings, with the objective that the universal functions of Buddhadharma is to benefit, embrace, and transform sentient beings being exercised to transcend all limits and boundaries.

In founding the Dharma Drum Lineage of Chan Buddhism, I was not trying to reject others and venerate only my own sect. On the contrary, it is an effort to integrate everything, to build a bridge between the world Buddhism of today and that of the future. The only mission or purpose is to realize the vision of Dharma Drum Mountain – uplifting the character of human beings and building a pure land on earth. All my efforts to nurture a monastic community and to establish and

develop supporting groups are guided by this vision or principle. References in this regard can be found in my speeches. It is for this very reason that I do not see myself as an academician but as a religious thinker. I encourage people to study me from various facets and to find relevant information regarding each facet from the my collected works, the Complete Collection of Dharma Drum.

Overall, my studies on Buddhism in the late Ming Dynasty have received some recognition in international Buddhist academic circles; my writings in Chan practices are also quite well received internationally; I have written introductory books on Buddhism, critical works on religions, forewords, eulogies, short critical articles, essays, and talks or speeches on Chan practices in daily living; more than ten newspapers, magazines, television and radio stations have interviewed me or appointed me as a columnist. Through all these writings, one can get a good idea of my efforts to promote Buddhist practices in daily life and to engage modern society.

My presence: not focusing on any particular field of study

The essential vision of Buddhism encompasses the following aspects: live in the present moment and live well; lessen our vexations and reduce actions with negative karmic consequences; let wisdom and compassion grow. It is with this essential vision in mind that I have talked about “emptiness” and “being” alike in my books. For example, I have given discourses on the mainstream traditions of Chinese Buddhism, including Tiantai, Huayan, Chan and Pure Land. All of these schools talk about Buddha nature and tathagatagarbha (thus on “being” or “existence”). The various scriptural sources from which I quoted, for example, the Surangama Sutra, the Sutra of Complete Enlightenment, the Lotus Sutra, the Nirvana Sutra, the Avatamska Sutra, the Virmalakirti Sutra, etc., all talk about “being as emptiness”. While I have dabbled into Master Taixu’s “three major Mahayana traditions” as well as Master Yinshun’s different take on the three major traditions, I did not go in depth studying them. This is because I am not inclined to specializing in academic studies. I only borrow the ideas that I need and do not study what I don’t need.

Through my life, I have never specialized in any particular field of academic studies. I would not be who I am today if I were to hold on to a lifelong sectarian stance or a standpoint according to a particular sutra or treatise. On the contrary, we can say that Sheng Yen is who he is because he doesn’t focus on any particular field of study in Buddhism.

以研究「聖嚴」來推動淨化世界

2008年5月25日講於台大集思國際會議廳
第二屆「聖嚴思想國際學術研討會」閉幕式

◎聖嚴法師

本來「聖嚴」這個人是默默無聞的，但是由於諸位學者的注意、研究，以及發表論文，我好像變成有了一點分量。我覺得這次的學術會議辦得非常成功，因為通常在學術會議上，學者們發表完自己的論文以後就離開了，很少會留下來直到最後。而今天，我看到很多發表論文的學者、教授都還留在現場，這是非常難得的。

這次的學術論文，一共有12篇，其中有9篇是討論我的思想，這也很難得，我非常感謝。雖然還有3篇並非以我為研究主題，但是沒有關係。其實，「聖嚴」是一個很難的題目，因為「聖嚴」不是一個很有名的人，而諸位可能平常也沒有讀過「聖嚴」的著作，所以一時之間要研究「聖嚴」，大概不容易。諸位這次來參加了研討會，聽到一些關於「聖嚴」的議題，也可以瞭解「聖嚴思想」是怎麼一回事。

此外，剛才在會場外，我聽到有人問起幾個問題，譬如「聖嚴對現代社會有什麼貢獻」、「聖嚴與印順法師的思想有什麼關係」等，大家不容易回答，所以等一下就由我自己來說明。

研究傳統佛教以為今用

有人把我當成學究型的人，所謂「學究」，就是專門為研究而研究的學者。能專門為研究某一項學問而花上幾十年的時間，這沒什麼不好，像印順長老可以說是這種型態的人，對於思想和學說很有貢獻。我的學術基礎不夠，卻走上了學術的路，在完成了博士學位之後，反而又變成了「不學無術」、「學非所用」！當然，我的老師是國際知名的，沒有問題；我研究的主題也沒有問題；我的學術論文更沒有問題。然而，問題是出在哪裡？就是在完成學位之後，我沒有專門在學院裡教書，也沒有專門做研究。

我的專長可能只有兩項：一是戒律學，但是這次好像沒有人討論，只有提到我倡導的菩薩戒。其實我這輩子很重視戒律學，並且專攻戒律學；我的另外一項專長，則是明末的佛教。

在明末這段期間，中國佛教出現了很多思想家，特別是四位大師：包括于君方教授研究的蓮池大師、我研究的蕩益大師，現在也有人研究憨山大師和紫柏大師。可是，明末這段時期並不僅僅只有這四個人，還有許多居士也非常傑出，在稍微晚一點的清初時期，中國佛教也出了不少人才。所以，明末的唯識、淨土和禪，我都研究了，而且我也準備研究明末的天臺、華嚴，因為當時有許多這類的人才和著作留傳下來。

以上的說明，我想可以讓大家瞭解我的研究範圍和廣度。除了戒律學和明末佛教外，中觀、唯識、天臺和華嚴，我都曾經講過，也出版了相關的著作：在天臺方面，我寫了一本《天臺心鑰——教觀綱宗貫註》，內容是研究蕩益智旭撰述的《教觀綱宗》，從中可以看出我的天臺思想；此外，在華嚴方面，則出版了一本《華嚴心詮——原人論考釋》，研究的是圭峯宗密的《原人論》，從這裡也可看出我的華嚴思想。

大體來說，我的思想屬於漢傳佛教，因此，不管是哪一種學說，只要經過我，就變成了漢傳佛教的學說，譬如唯識、中觀，它是屬於印度佛教的學說，但是經過我的詮釋以後，就融入了漢傳佛教的內涵；當然也有根本就是屬於漢傳佛教的禪，可是我又把它與印度的中觀、唯識思想結合起來。所以，我並非僅僅只是研究某種思想或學說而已。尤其我並非學究型的人，不是為了研究而研究，我主要是為了讓傳統佛教與現代社會結合而研究。如果佛學只是擺在圖書館，對學者來說雖然有用，可是對整個社會而言，用處不多、影響不大。為了讓現代社會的人能夠理解、能夠運用印度或中國古代大德祖師及大居士所留下來的著作，我才研究它們，然後把它們帶回到現代社會上。因此，我們中華佛學研究所也辦了許多場國際學術會議，皆以「傳統佛教與現代社會」為主題，目的就是希望將傳統佛教的思想、理論與方法，運用在現代的社會。

我有一個學生，也是一位學者，對我說：「師父，您演講的時候，經常有成千上萬的人聽，很有魅力。」我說：「其實不是，我只是把小眾的佛法，解釋得讓大眾都能聽懂、都可以運用到生活裡去，這樣佛法淨化社會的功能就產生了。」當然我也會對小眾演講，像今天的學術會議，主要就是為了小眾而舉辦。我想請問，學術論文發表的時候，諸位能夠聽懂多少？每一篇都聽得懂？或者是只能抓住重點？每一篇論文都很長，在十五到二十分鐘之間要念完，很不容易。要是有人說他全部聽懂了，我不太相信。因為我聽學術論文發表的時候，也都很用心聽，但是有的學者念得很快，當我想知道他究竟講什麼時，就已經念過去了。可是，如果在幾百、幾千，甚至上萬人的場合，也用念論文的方式來說法，我想大家一定會「頻頻點頭」，為什麼？都睡著了！因為我對大眾演講的機會比較多，所以慢慢練習，讓佛教從小眾的發展成為大眾的。

我也重視實用，我們中華佛研所的所訓裡，就有「專精佛學，實用為先」兩句話。對於佛學要專精，這是第一步，然後要能夠實用。可是研究所辦的每一屆學術會議，大致上都達不成這個目標，雖然我們希望能結合傳統佛教和現代社會，但是大家發表的、提供的論文都還是傳統佛學。但是沒有關係，我們還是把主題定位在「傳統佛教和現代社會」，若是有人注意到這個主題，而且能夠配合，那很好；即使不能配合，也可以把傳統佛學複習一遍，讓我們瞭解傳統佛教，然後再慢慢將它與現代社會結合。

相容小眾佛教與大眾佛教

所以，我個人重視實用，重視佛法與現代社會的結合、接軌。因此，我雖然也是一個擁有博士頭銜的學者、法師，然而我在美國不是到大學裡教書，而是教禪修。這是一個很有趣的身分，身為一個學者，卻以一位禪師的身分出現，而且做得還不錯，也寫了十幾本禪修的書。

我在美國雖然不是做研究、做學者，但在歐美還是有一些影響力。在台灣呢？我的身分也是多重的：我在研究所、大學裡教書，指導博士、碩士論文，但是我也住持寺院。後來由於跟我學習的人愈來愈多，寺院也愈來愈大，所以漸漸地推廣成為大眾佛教。

但是我並沒有放棄小眾，因為佛教還是應該要有研究學問的人，一代一代地發掘其中的好處，否則佛教會變成落伍的、低級的宗教，而沒有高層知識分子願意再去接觸。因此，法鼓山的信眾中，有許多高層知識分子，所以應該要提供他們研究的環境。我回到台灣以後，首先創辦了中華佛研所，到現在為止，已經培養了26屆的研究生。雖然往後不再招生，但是仍然持續提供老師們，也就是研究員們研究的環境。為了鼓勵國際上各地學者研究漢傳佛教，中華佛研所也投入了許多經費，推出研究漢傳佛教的計畫；同時，我們也與美國哥倫比亞大學合作，共同籌辦了「聖嚴漢傳佛教講座教授」。此外，我在法鼓山還創辦了一所單一宗教的法鼓佛教研修學院，其中包含碩士班和博士班。所以，在國內，我看起來好像是在經營大眾佛教，其實，我不但重視大眾佛教在社會上的淨化功能，也很重視小眾佛教在高層次人才上的培養。但是，如果我只專門做研究，那麼這些事業可能全都不存在，研究所、研修學院也都辦不起來了。

現在，我正在籌辦法鼓大學，可是有人覺得台灣的大學已經有一百五十多所了，而隨著台灣的出生率愈來愈低，學生的人口數也愈來愈少，為什麼還要辦大學？其實我們要辦的大學，跟其他大學不一樣，除了學院設定、課程內容不一樣，培養出來的人才也不一樣，全是根據心靈環保、根據漢傳佛教裡最重要的核心價值而規畫的。

因此，要研究我的話，僅僅根據我的幾本著作是不會清楚的，還要根據我的其他文章、談話，包括我在各種國際會議、宗教領袖會議上所發表的言論，否則是無法瞭解我這個人的。

而我對社會的貢獻與影響是什麼？俞永峯（Jimmy Yu）在他的論文裡提到，我是台灣《天下》雜誌評選出來，四百年來對台灣最有影響力的五十人之一，這是不容易的，為什麼能得到這項殊榮？不是因為我有一個博士學位，而是因為我對台灣社會的貢獻。

今年（2008年）發生四川大地震時，中國大陸是不開放讓外國人去救援的，但是只准許台灣的兩個宗教團體：慈濟功德會、法鼓山，以及日本的一個救援團進入災區，從這裡就可以看出法鼓山的影響力。直到今天，我們還是一梯、一梯地派員到四川為災區的民眾服務，以後仍然會繼續為災區的重建，提供經費與人力。因此，諸位學者可能也要仔細地看關於我們的新聞報導，才能知道法鼓山對於台灣、大陸，以及國際上的影響。

我聖嚴這個人，雖然沒有變成一個非常專精於學問的人，但是也有一些好處；如果我變成專精於學問的人，有沒有用呢？還是有用哦！

「人間佛教」與「人間淨土」的差異

我想在這裡回答一個問題：我與印順法師不同的地方在哪裡？

印順長老主張的是「人間佛教」，而我主張的是「人間淨土」，兩者聽起來好像差不多，但是內涵並不相同。印順長老認為釋迦牟尼佛說法是為了人，佛教的中心是人，教化的對像是人，而不是死人，也不是對鬼、對天說，所以是「人間佛教」，因此他不講鬼、神，只講佛，而佛是指釋迦牟尼佛。他不太願意說有十方三世的佛、不念阿彌陀佛，更不想到西方極樂世界去，因為他認為阿彌陀佛大概不是釋迦牟尼佛講的，這在他的《淨土新論》中，可以看到他對於淨土的想法。所以，如果有信徒過世了，印順長老的關懷不是念阿彌陀佛，而是默默向釋迦牟尼佛祈禱。

有一次，我講「十方」，他就問我：「聖嚴法師，你講講看十方是哪裡？我說：「上下四維，也就是東、西、南、北、東南、東北、西南、西北、上、下，總稱『十方』。」他又問我：「你是站在什麼立場講有上、下？地球在轉，哪一個方向是上？哪一個方向是下？如果說十方有諸佛，那你的腳底下有佛嗎？你的頭頂上有佛嗎？」因此，他不相信有「十方」，只相信有「八方」，而「八方」則是根據地球來講的，所以他是一種很科學的態度。

我和他不一樣，我念阿彌陀佛，也承認有十方的佛，為什麼？大乘佛法、漢傳佛教就是這樣說的。印順長老是不是漢傳佛教的？不是，他所研究、傳播的，他的信仰、信心是中觀，他批判瑜伽、唯識，只肯定中觀思想，他的一生是這樣。因此，簡單來說，印順長老不是漢傳佛教的，而我是非常重視漢傳佛教。雖然如此，我受印順長老的影響還是非常深刻，他把我從迷信的漢傳佛教拉出來，而我因此看到了有智慧、正信的漢傳佛教。所以我講的漢傳佛教、我講的禪宗和淨土，都與歷史上的漢傳佛教有所不同，這一點諸位學者如果用心研究的話，可以看得出來。

佛教同一味——「成熟眾生，莊嚴國土」

我認為佛教是一味的，之所以會分派，主要是因為各宗各派的宗師們，其各自的思想立場不同，而我希望能夠透過我，來重新認識、介紹佛教。其實不管是站在哪一部經、哪一部論，都有其共同的目標——解脫、度眾生，就像是《般若經》不斷強調的「成熟眾生，莊嚴國土」。我歸納佛教的任何一派，最後都是同樣的一個目標——莊嚴國土，也就是莊嚴淨土，亦即我們要將現在的國土莊嚴起來，因此，我的「人間淨土」理念，就有了立足點。

此外，我們要練自己的心，就要練眾生的心，因為不僅我的心要清淨，眾生的心也要清淨，國土才能夠清淨；如果眾生不清淨，國土是無法清淨的。因此，建設人間淨土必須先提倡心靈環保，而心靈環保就是「成熟眾生，莊嚴國土」，這是佛教的兩大目標，而且是分不開的。這就是我的思想，所以我看任何一宗一派，都是一樣的。

以研究「聖嚴」來推動淨化社會、淨化人心

中國讀書人有兩句話：「路逢劍客須呈劍，不是詩人莫獻詩。」當你見到偉大的劍客、武士，要把自己收藏的寶劍呈現出來；若非見到偉大的詩人，則不需將自己的詩獻出來。而我今天見到諸位行家，所以將這些沒有人知道的事介紹出來，也可以說，我是看到了諸位的論文，覺得很感動，因為竟然有這麼多人在研究我、願意瞭解我，關於我的資料蒐集得滿豐富的，而且有些人對我也瞭解得滿深刻的。

以上所講的，或許諸位已經知道了，也或許不知道，但是用講的畢竟很有限，所以下一屆研討會還請諸位再刻意研究一下，看看聖嚴跟印順之間有什麼不一樣？聖嚴對現代社會有什麼貢獻？聖嚴的思想究竟是以什麼為中心？

諸位今天發表的論文，主要是針對一個主題來發表，下次也可以擬定不同的主題來研究。如果僅是根據我的著作、論文裡提到的某些觀念來寫也可以，任何一點都能夠把「聖嚴」這個人的一生串連起來。有的人不敢寫我，實際上寫我是最容易的，因為我沒有什麼高深的大道理，而且是一個現在正活著的人。也有人覺得寫活著的人比較難，因為顧慮到如果讚歎太多了，會被認為是阿諛；如果批評太多了，又會覺得不好意思。

其實諸位元不需要全部都是批評或者都是讚歎，而是應該讚歎的地方讚歎，應該批評的地方還是要批評，這樣學問才可以成長，對我而言才有幫助。這一次的論文裡，讚歎我的很多，批評的不多，我覺得不好意思，謝謝大家對我的包容。事實上，舉辦這個研討會的目的，是要將我這個人所做的、所想的，向社會與學術界介紹，而這就是在幫我推廣淨化社會、淨化人心的目標。今天與會的有很多人學者是學者，或是未來的學者，因此諸位的功德很大，這並非對我個人有什麼好處，而是對我們這個世界、這個社會有很多的利益，非常感恩諸位在百忙之中來出席及參與研討會。

Promoting World Purification through the Study of Sheng Yen

Closing remarks by Master Sheng Yen at the Second International Conference on Sheng Yen's Thoughts, GIS National Taiwan University Convention Hall, May 25, 2008

Sheng Yen was a name originally unbeknown to most. Due to the interest of my fellow scholars and through their research and published theses, I started to receive some recognition. I feel this academic conference was very successful. It is common for scholars to leave soon after they presented their papers. However, today, I see many of them stayed until the end. This is rare.

A total of twelve papers were presented today, nine of which were discussions about my thinking. This is also rare, and I am most grateful. The fact is, “Sheng Yen” is a difficult subject because Sheng Yen is not famous. Many of you probably have never read Sheng Yen's works, so it can be challenging to analyze him. By attending this seminar and listening to the various topics about Sheng Yen, perhaps some of you will become more acquainted with "Sheng Yen's Thought".

Also, earlier outside the hall, I heard people asked questions such as, “What contribution has Sheng Yen made to modern society”, “How are the thoughts of Master Yinshun and Sheng Yen related”, etc. These questions are not apt for the presenters to answer, so I will clarify them myself in a short while.

Study traditional Buddhism for modern day practice

Some people see me as a pedantic academician. A pedant by definition is a scholar who researches for the purpose of research. He can spend decades studying a particular subject. Certainly there is nothing wrong with that. Master Yinshun can be considered such type of person, and he had made significant contribution to Buddhism ideas and doctrines. As for me, I started without a solid foundation in academia, yet ended up embarking on a path towards academia. After receiving my doctorate degree, I was viewed by many as someone who was ignorant in various topics and who failed to properly apply his specialty. Of course, there was no issue with my advisor, who is internationally renowned. My research topic also had no problem, and my dissertation was exemplary. So what was the problem? It was simply that after completing my PhD, I did not pursue a career in academic teaching,

nor did I focus solely on research.

I may have only possessed two specialties. The first one is Vinaya, which apparently no one discussed today. Only the bodhisattva precepts which I propounded were mentioned. The truth is, I have placed great emphasis on Vinaya my entire life, and have made it my core study. My other specialty is late Ming Buddhism.

During the late Ming Dynasty, Chinese Buddhism witnessed many great thinkers, and the most notable four were Master Lianchi, whom Professor Yu Jun Fang studied; Master Ouyi, whom I studied; and Masters Hanshan and Zibo. In addition to these prominent masters, a myriad of exceptional laypeople also flourished in that era. We were further blessed with numerous talented practitioners in the early Qing period. Therefore, I tried to study all of the Consciousness-Only, Pure Land, and Chan thought from the late Ming. I am also prepared to study Tiantai and Huayan in the late Ming Dynasty, for there were many such distinguished thinkers and their works have been passed down through generations.

I hope the above details can provide the audience with a better understanding of the scope and breadth of my research. In addition to Vinaya and late Ming Buddhism, I have also given discourses on Madhyamaka, Consciousness-Only, Tiantai, and Huayan doctrines, and published works relating to those subjects. For Tiantai, I wrote a book named "Tiantai Keys to the Mind - A Vernacular Translation of and Commentary on the 'Jiaoguan gangzong'", which analyzed Master Ouyi Zhixu's "Jiaoguan gangzong". It offers insight into my Tiantai thinking. Regarding Huayan, I published "Mind Interpretation of Huayan: the Evidential Explanation of 'On the Origin of Men'", which examined Guifeng Zongmi's "On the Origin of Men". Through that book, one can also grasp my thinking on Huayan.

In general, my thinking belongs to Chinese Buddhism; therefore, no matter what kind of doctrine, I merge them with Chinese Buddhist doctrines. For example, conscious construction and Mādhyamaka-kārikā belong to the Indian Buddhist doctrine. After my interpretation, they are then incorporated as part of Chinese Buddhism. Chan is part of Chinese Buddhism, yet I have connected it with conscious construction and Mādhyamaka-kārikā, originally part of the Indian Buddhist doctrine. Having said that, I do not just study some thought or doctrine. In particular, I am no pedant, so I did not do research just for the sake of research; my main purpose of doing research is to connect traditional Buddhism with the modern society. If Buddhism is just placed in the library, while useful for a few scholars, it

will have little use for the entire society. In order for people in the modern society to understand and apply the literature left behind by exemplary practitioners from ancient India or China, I study them, and then bring them back to our modern society. Therefore, the Chung-Hwa Institute of Buddhist Studies has hosted many international conferences on "Traditional Buddhism and Modern Society" to achieve the goal of applying traditional Buddhist thought, theories and methods to the modern society.

A student of mine, who is also a scholar, told me: "Master, your speech often attracted audiences of thousands; you are charismatic." I said: "Not really, I only explain the Dharma in such a way that the majority of the people can understand and apply to their lives. The Dharma can then fulfill its function to purify society. "I also lecture to smaller audiences (as opposed to the public), for example, the conference we have today is primarily hosted for a minority. I would like to ask you, then, how much can you understand the papers presented here today? Do you understand every paper? Or do you just catch the highlights of the presented papers? Each paper is lengthy, and has to be read within the range of 15- 20 minutes. I listened to the presented papers very attentively. Some scholars read their papers too quickly, when I tried to catch what s/he was talking about, the presentation was over and I missed out. However, if I explained Buddhism the same way the scholars read their papers to hundreds, thousands, even tens of thousands of people, all the people would have "nodded" frequently. Why? They all would fall asleep! I have had many opportunities to lecture Buddhism to the public, so I have practiced teaching Buddhism to make Buddhism accessible for the public.

I also pay attention to application of Buddhism to life. The motto of the Chung-Hwa Institute of Buddhist Studies includes these two lines: "Specializing in Buddhism, Prioritizing its Practice". To specialize in Buddhism is the first step, which should be followed by its practice. However, rarely did the conference hosted by the Institute achieve this goal. Even though we hope to connect the traditional Buddhism with modern society, a majority of the papers presented here still focus on traditional Buddhism. And yet, we still focus the theme of the conference on "Traditional Buddhism and Modern Society". If someone noticed the theme and is able to address it, that's fine; if not, you can still help us understand traditional Buddhism by reviewing it and then slowly connect it with modern society.

Integration of specialized Buddhism with Buddhism for the broader public

I put great emphasis on practical applications, particularly on the integration of Buddhism into modern society. Therefore, albeit as a scholar and a Buddhist master with a doctorate degree, I did not teach at colleges when I was in the United States. I taught Chan meditation practice instead. This is a rather interesting identity. As a scholar, I appeared as a Chan master, and have done pretty well. I have also written more than ten books about Chan practice.

I was neither a researcher nor a scholar in the United States; however, I have received some recognition in Western society. In Taiwan, I also have several identities: I teach at graduate schools and colleges, as well as supervise doctoral and master thesis. In addition, I have also established Dharma Drum Mountain Buddhist Association. Later on, as the number of people who studied with me increases, the association grows. Buddhism for the broader public, or the Dharma teachings, has begun to spread to ordinary people who are also able to practice Chan meditation intensively.

Yet, it does not mean that I disregard specialized Buddhism. After all, Buddhism still needs scholars to conduct research and to spread benefits of the Dharma to future generations. Without such effort, Buddhism would become an outdated and less prestigious religion in which no intellectuals are interested in studying. Many devotees of Dharma Drum Mountain are intellectuals. Hence, there is a need to provide a place for them to study Buddhism. After I came back to Taiwan, I first established the Chung-Hwa Institute of Buddhist Studies. So far, the school has celebrated the 26th graduation since its inception. Though the school no longer recruits students, it continues to offer teachers and researchers a place to conduct research. In order to encourage international scholars to study Chinese Buddhism, the Chung-Hwa Institute of Buddhist Studies has funded many projects about Chinese Buddhism. Meanwhile, through the collaboration with Columbia University, we established a Sheng Yen professorship in Chinese Buddhism. Moreover, we have also founded the Dharma Drum Institute of Liberal Arts, a single-religion school that includes masters and doctoral programs. It might appear that I only focus on the spread of the Dharma to ordinary people in Taiwan. In fact, not only do I put great emphasis on purification of individuals through Buddhism in the society, I also nurture top talents for Buddhist academics. However, if I were to focus only on the academic side, all the other businesses might not exist at all. As a result, there would not be any graduate schools and institutions.

Now I am in the process of setting up Dharma Drum University. Taiwan currently has more than 150 universities. With dropping birth rates, the student

population is decreasing. Do we really need another university? As a matter of fact, the university we would like to establish is very different from others. In addition to different school management and curriculum, the talent we aim to nurture also differs. Our curriculum is designed based on the movement of protecting the spiritual environment and the core values of Chinese Buddhism.

Therefore, it would not be sufficient to study my thinking simply based on a few books that I wrote. It would be better to analyze my other articles and public talks, including those I gave at international academic conferences and interfaith conferences. Without them, it would be difficult to understand me as an individual.

What are my contributions to society then? Jimmy Yu mentioned in his article that I was nominated by Common Wealth Magazine, as one of the fifty most influential people in the past four hundred years in Taiwan. This is not easy. Why did I receive such a prestigious award? It is not because I have a doctoral degree, but because of my contributions to Taiwanese society.

China was not open to foreign assistance when the Sichuan earthquake occurred in 2008. However, they only authorized two religious groups from Taiwan, Tzu-Chi and Dharma Drum Mountain, as well as a rescue team from Japan to enter into the disaster areas. By that you could tell the influence Dharma Drum Mountain has had.

To this day, we are still sending teams of people to Sichuan to serve the people in the disaster areas, and we will continue to provide capital and manpower for reconstruction. Therefore, scholars, you may want to more carefully read news reports about us in order to understand Dharma Drum Mountain's influence in Taiwan, China, as well as internationally.

I, Sheng Yen, the individual, am not a specialized scholar but can still make some contributions. Would I be useful had I become a specialized scholar instead? Still useful!

The difference between “Humanistic Buddhism” and “Pure land on Earth”

I would like to answer one question here: Where do I and Master Yinshun differ?

Master Yinshun advocated “Humanistic Buddhism” and I advocate for “Pure land on Earth”. They sound similar but differ in connotations. Master Yinshun

believed that Shakyamuni Buddha's teachings are for humans – that Buddhism's core is in people, and that it aims to enlighten living people, not the dead, nor ghosts, nor gods--thus the term “Humanistic Buddhism”. Consequently, he spoke of the Buddha, not ghosts or gods, and by “the Buddha” he meant Shakyamuni Buddha.

He was not willing to say that there are Buddhas in the ten directions and three times. Because he thought Amitabha Buddha was probably not taught by Shakyamuni Buddha, he did not recite Amitabha Buddha's name and certainly had no wish to go to the Western World of Bliss.

This view can be found in his book “The Method and Attitude in Learning Buddhism”. If his disciples passed away, Master Yinshun showed his care by praying silently to Shakyamuni Buddha, not by reciting Amitabha Buddha's name.

One time, I spoke of “ten directions”, he asked me “Sheng Yen Fashi, can you elaborate on the locations of the ten directions?” I said “Up, down and four-dimensional, that is, east, west, south, north, southeast, northeast, southwest, northwest, up, down, collectively as “ten directions”.

He then asked, “On what ground do you speak of up and down? The earth is moving, which direction is up? Which direction is down? If there are Buddhas in ten directions, then do you have Buddhas under your feet? Above your head?” He did not believe in “ten directions” but in the “eight directions”; and his view of “eight directions” from the earth's perspective is very scientific.

He and I are different. I recite Amitabha Buddha's name and acknowledge that there are Buddhas in the ten directions. Why? Because Mahayana Buddhism and Chinese Buddhism taught us that. Did Master Yinshun affirm Chinese Buddhism? No. His research, teaching, belief and faith are in Madhyamika (中觀), he criticized Yogacara and Consciousness-Only and only affirmed Madhyamika throughout his life. Simply put, Master Yinshun did not affirm Chinese Buddhism whereas I value Chinese Buddhism.

Nevertheless, I am quite deeply influenced by Master Shunyin. He pulled me out of the superstitious Chinese Buddhism to see the wise, orthodox Chinese Buddhism. Consequently, my teachings on Chinese Buddhism, Chan, and Pure Land are different from historical Chinese Buddhism. Scholars, you would be able to tell if you research diligently.

One Taste in Buddhism --- “Bringing sentient beings spiritual maturity, and glorifying the Buddha land”

I think all schools and sects of Buddhism share one taste. The primary reason there has been division into schools is that school and sect masters hold different standpoints of thought. I hope that, through me and with fresh eyes, we can understand and introduce Buddhism to the world. In fact, all sutras and treatises share the same goal --- liberation and benefitting sentient beings, just as it is stressed repeatedly in Prajnaparamita Sutra: “to bring sentient beings spiritual maturity, and to glorify the Buddha land”. The goal of any sect, I can sum up, is to glorify the Buddha land, or equivalently, the pure land. That is to say, to make this Buddha land glorious. Therefore, it provides a footing for my idea of a “pure land on Earth”.

Besides, to train our minds, we need to first train the minds of sentient beings, for not only my mind must be kept pure, sentient beings' mind must also be kept pure, to ensure a pure Buddha land. In other words, it is impossible to keep the Buddha land pure without keeping sentient beings' mind pure. Therefore, to build a pure land on Earth, we must first promote spiritual environmental protection, which is nothing but “bringing sentient beings spiritual maturity, and glorifying the Buddha land”, two utmost goals of Buddhism that cannot be broken apart. This is my view, and it explains why I view all schools and sects as the same.

By studying Sheng Yen to promote a pure society and a pure mind

A Chinese literatus once said, “When encountering a swordsman on the street, one must present one’s sword; unless encountering a poet, one must not present one’s poem”. That is, when you see a great swordsman or warrior, present to him your favorite sword; unless you meet a great poet, don’t present your poem. Today I have the chance to meet you experts, so I introduce to you things nobody knows. You may say that my telling is because I am moved by the facts that so many people want to study me, to understand me, and to collect abundant data about me, and some understand me deeply.

Perhaps you did or did not hear before what I have just said, which is rather limited in my speech anyway. So in the next Conference, please study deliberately the following: What is the difference between Sheng Yen and Yinshun? What does Sheng Yen contribute to modern society? What is Sheng Yen’s core thinking?

Today your papers are centered on one topic. Next time you may want to study several different topics. You may write on viewpoints that appeared in my books and papers. Whatever you write, you should be able to link it to the life of Sheng Yen. Some do not want to write about me. In fact, it is the easiest thing to do, because I do not have any deep thoughts and I am still alive. Some may feel it is hard to write about a live person, for too many compliments may mean flattery and too much criticism may appear awkward. Actually, you do not need to criticize or compliment me all the time. You should criticize or compliment me only when I deserve it. Only by doing so can knowledge grow and I can improve myself. Among the papers, I am embarrassed by the many compliments and little criticism, and I appreciate for your forbearance. As a matter of fact, the goal of the conference is to introduce my accomplishments and thinking to society and academia, and this helps me to promote purifying society and purifying mind. Many of today's attendees are scholars or scholars-to-be, and you have made tremendous merits. This does not help me personally. Instead it benefits the world and society significantly. Finally, I appreciate greatly your taking the time to attend and participate in the conference.

第六屆聖嚴思想國際學術研討會議程

7月1日(星期五)

時間	國際會議廳	柏拉圖廳	洛克廳	阿基米德廳	蘇格拉底廳
08:40-09:10	報到				
09:10-09:20	開幕式 方丈和尚致詞				
09:20-09:30	蔡清彥董事長致詞				
09:30-10:20	主持人：釋惠敏 專題演講：陳金華 主題：中國聖地的建立與重建—以石城為例	X	X	X	X
10:20-10:40	回應與綜合討論 / 回應人：釋昭慧				
10:40-11:00	茶敘				
11:00-11:40	主持人：廖肇亨 專題演講：杜正民 題目：聖嚴法師的如來藏教法與時代意義				
11:40-12:00	回應與綜合討論 / 回應人：蔡耀明				
12:00-13:20	午餐	午餐	午餐	午餐	午餐
13:20-14:20	主持人：釋果暉 1. 聖嚴法師的觀音思想與法門研究 (黃國清) 回應人：龔雋 2. 聖嚴法師的觀音感應書寫與觀音法門教學 (王晴薇) 回應人：曾稚棉	主持人：俞永峯 1. 佛教史學史：一封晚明佛教信札中的騙局 (艾靜文) 回應人：賀耐嫻 2. 比丘是否有乞食的義務？從第一批傳入中國並譯為漢文的律 (Vinaya) 來探討 (Nicholas Witkowski) 回應人：釋融道	主持人：陳劍鎧 1. 當代佛教僧侶年譜的編寫研究：以聖嚴法師為例 (林其賢) 回應人：廖肇亨 2. 現代性與禪的心靈實踐—中華禪法鼓宗的入世社會建構意涵 (劉怡寧) 回應人：嚴璋泓	主持人：陳伯璋 1. 法鼓山禪悅境教的教育功能及其理想之實現 (胡健財) 回應人：林朝成 2. 漢傳禪佛教的實用活用—禪修進校園 (釋演德) 回應人：陳伯璋	【醫學與佛學論壇一】 主持人：陳維熊 1. 佛教禪修活動對人類身心療育力量之實證回顧 (林明慧) 2. 正念減壓與慈悲焦點治療在癌症心理調適之運用 (石世明)
14:20-14:40	分組討論	分組討論	分組討論	分組討論	
14:40-15:00	茶敘	茶敘	茶敘	茶敘	茶敘
15:00-16:00	主持人：蔡耀明 1. 聖嚴法師禪學詮釋中的倫理向度 (嚴璋泓) 回應人：俞永峯 2. 念佛禪法的安心學理 (陳平坤) 回應人：越建東	主持人：賀耐嫻 1. 中國中古佛教動物成佛敘事初探 (陳懷宇) 回應人：韋聞笛 2. 聖嚴法師的淨土思想：綜合傳統與現代的教門 (周文廣) 回應人：任博克	主持人：黃國清 1. 漢傳佛教美術中乘象菩薩圖像和尊格的演變略論 (殷博) 回應人：陳靜琪 2. 從戒定慧三學研析聖嚴法師《遊心禪悅》書法風格與意涵 (陳靜琪) 回應人：廖肇亨	主持人：龔雋 1. 當代漢傳佛教發展之新探索 (桑寶靖) 回應人：李向平 2. 《楞伽經》與聖嚴禪學—定慧雙修的傳統與當代性 (林佩瑩) 回應人：胡健財	【醫學與佛學論壇二】 主持人：陳榮基 1. 佛法在失智症照顧的運用 (黃宗正) 2. 佛法在臨終照護的運用 (陳秀丹)
16:00-16:20	分組討論	分組討論	分組討論	分組討論	

時間	國際會議廳	柏拉圖廳	洛克廳	阿基米德廳
08:40-09:10	報到			
09:10-10:20	主持人：鄧偉仁 專題演講： 杜贊奇、大衛·麥克馬漢 主題一：世界格局之下的佛教·世俗主義和現代化 (大衛·麥克馬漢) 主題二：在世昇華：亞洲傳統與永續的未來(杜贊奇)	X	X	X
10:20-10:40	綜合討論			
10:40-11:00	茶敘			
11:00-11:40	主持人：陳金華 1. 智顛對觀音的處理：幻想與現實之外·有神論與無神論之外(任博克) 回應人：Bart Dessein 2. 玄奘的神格化：初期(Ben Brose) 回應人：王晴薇	主持人：廖肇亨 1. 漢傳禪宗「無情說法」之真意及其現代應用—以聖嚴法師為例(釋果鏡) 回應人：蔡耀明 2. 試論聖嚴法師對「空性」與「佛性」之詮解與貫通(林建德) 回應人：蔡耀明	主持人：涂艷秋 1. 開山宗長與「震遊自傳」的角色意識(吳光正) 回應人：蕭麗華 2. 聖嚴法師旅行書寫中的病與佛法(王美秀) 回應人：吳光正	主持人：李向平 1. 聖嚴法師倡導的念佛方法及對「念佛禪」的詮釋(陳劍鏗) 回應人：釋果暉 2. 聖嚴法師於「漢傳佛教」中之傳統與創新—由《大乘止觀法門之研究》談起(胡順萍) 回應人：黃國清
11:40-12:00	分組討論	分組討論	分組討論	分組討論
12:00-13:20	午餐	午餐	午餐	午餐
13:20-14:20	【近現代佛教論壇一】 主持人：廖肇亨 1. 漢傳佛教的《維摩經》疏傳統與聖嚴法師的維摩經思想(龔雋) 2. 聖嚴法師結合漸禪法門與頓禪法門之教法和宗風意義(越建東)	主持人：俞永峯 1. 學僧與近代中國佛教的歷史書寫(釋融道) 回應人：韋聞笛 2. 圓融與排他：漢傳大乘佛教的特性與蘭莘學佛會的族裔融合(胡曉蘭) 回應人：杜贊奇	主持人：釋果鏡 1. 人間性與世俗性：聖嚴法師的日本佛教研究(朱坤容) 回應人：釋果暉 2. 從《入唐五家傳》看九世紀中葉來華的日本真言宗僧人(姚瀟鵬) 回應人：釋果鏡	主持人：林佩瑩 1. 蘇北僧人在江南：民國時期的僧人流動及其影響—兼以聖嚴法師為例(邵佳德) 回應人：蔡伯郎 2. 生態佛學視域下聖嚴法師心靈環保思想研究(陳紅兵) 回應人：商能洲
14:20-14:40		分組討論	分組討論	分組討論
14:40-15:00	茶敘	茶敘	茶敘	茶敘
15:00-16:00	【近現代佛教論壇二】 主持人：鄧偉仁 1. 佛教信仰方式及其現代性建構——以聖嚴法師佛教建設的相關理念為中心(李向平) 2. 跨地同坐一門禪修：法鼓山的國際法脈觀(李玉珍)	主持人：俞永峯 1. 進步與自由意志：佛教的時間、解脫道的概念及其現代化的可能性(Bart Dessein) 回應人：任博克 2. 聖嚴法師與「宗教學」：探討而判斷中國佛教之「世界宗教觀」(Stefania Travagnin) 回應人：俞永峯	主持人：釋果光 1. 民國佛教慈善團體的資金募捐研究(1912-1949)(明成滿) 回應人：許永河 2. 中國近世佛教清規中的金錢觀(徐維里) 回應人：謝俊魁	主持人：越建東 1. 關於漢傳佛教修學體系的反思與重建(林嘯) 回應人：陳平坤 2. 佛教全球化下的禪修培育模式轉型 - 以法鼓山道場為例(釋常諡) 回應人：釋融道
16:00-16:20		分組討論	分組討論	分組討論

時間	國際會議廳	柏拉圖廳	洛克廳	阿基米德廳
08:40-09:10	報到			
09:10-10:20	主持人：杜正民 專題演講一：聖嚴法師文物史料數位典藏理念與技術開發 (洪振洲) 專題演講二：聖嚴法師年譜數位化的展望與文史資料數位典藏的時代意義 (林其賢、越建東) 回應人：釋果鏡	X	X	X
10:20-10:40	綜合討論			
10:40-11:00	茶敘			
11:00-11:40	主持人：杜贊奇 1. 演揚瑜伽—中華帝國晚期儀式佛教正統性之建構 (楊朝華) 回應人：賀耐嫻 2. 繪本和佛教育兒(賀耐嫻) 回應人：釋融道	主持人：李向平 1. 永續發展與建設淨土：全球倫理架構(江靜儀) 回應人：嚴璋泓 2. 「四種環保」理念與當代人間淨土的建立(崔紅芬) 回應人：釋果光	主持人：林其賢 1. 聖嚴法師與南通狼山廣教禪寺—兼論聖嚴法師早期佛教思想的形成(葉憲允) 回應人：杜正民 2. 試論聖嚴法師戒學思想的早年人生因緣(李萬進) 回應人：林其賢	主持人：陳劍鎧 1. 漢傳禪佛教之起源與開展——中華禪法鼓宗話頭禪修行體系之建構(釋果暉) 回應人：俞永峯
11:40-12:00	分組討論	分組討論	分組討論	分組討論
12:00-13:20	午餐	午餐	午餐	午餐
13:20-14:20	主持人：任博克 1. 禪宗與基督教之間的深度學習：弗朗西斯·克魯尼比較神學下融通聖嚴法師與約翰·基南的《心經》評論(趙冬) 回應人：胡曉蘭 2. 敵友與亞洲佛教國家家族的創造(30年代—50年代) (史瑞戈) 回應人：任博克	【佛教經濟學論壇一】 主持人：高長 1. 幸福社會的經濟幸福—佛教的幸福經濟學(許永河) 回應人：高長 2. 「四要」消費者的需求函數(謝俊魁) 回應人：李妮璋	主持人：吳光正 1. 唐宋時代慧遠傳記的衍生與慧遠形象的變遷 (李勤合) 回應人：李玉珍	主持人：林其賢 1. 聖嚴法師提倡「漢傳禪佛教」之考察—從中國禪法源流、天台宗與禪宗交涉的歷史脈絡述之(釋宏育) 回應人：陳平坤 2. 五代時期主要禪系——以《景德傳燈錄》為文本的考察 (張琴) 回應人：涂艷秋
14:20-14:40	分組討論		分組討論	分組討論
14:40-15:00	茶敘	茶敘	茶敘	茶敘
15:00-16:00	主持人：楊朝華 1. 「常樂我淨」在淨影慧遠(523-592)的『大乘義章』 (韋聞笛) 回應人：王晴薇 2. 神聖的誕生：中古漢地佛傳與僧傳中的產孕場景 (林欣儀) 回應人：楊朝華	【佛教經濟學論壇二】 主持人：薛富井 1. 佛法與金融市場(詹場) 回應人：薛富井 2. 佛法、企業社會責任與社會責任投資(池祥麟) 回應人：沈大白	主持人：鄧偉仁 1. 宗派、宗風與北宋後期曹洞宗的傳承(李熙) 回應人：陳金華 2. 聖嚴思想與漢傳佛教傳統之融合(王宣曆) 回應人：桑寶靖	主持人：廖肇亨 1. 翻轉妙蓮華—聖嚴法師《絕妙說法：法華經講要》在現代性語境裡的傳統與創新(蔡淑慧) 回應人：王美秀 2. 漢傳佛教歷史寫作與敘事文本之探討——以聖嚴法師《摩根灣牧牛》為例(林孟蓉) 回應人：陳劍鎧
16:00-16:20	分組討論		分組討論	分組討論
16:20-16:50	綜合討論主持人：楊蓓 / 與談人：釋果鏡、陳金華、廖肇亨			
16:50-17:00	閉幕式：楊蓓執行長 致詞			

Time	The Main Hall	Plato Chamber	John Locke Chamber	Archimedes Chamber	Socrates Chamber
08:40-09:10	Registration				
09:10-09:20	Opening Remarks Abbot of DDM				
09:20-09:30	Ching-Yan Tsai, Chairman of the Sheng Yen Education Foundation				
09:30-10:20	Moderator: Hui Min Shi Keynote Speaker: Jinhua Chen Topic: The Making and Remaking of A Sacred Site in Medieval China: A Case Study on the Basis of the Shicheng 石城 Stone-Image	X	X	X	X
10:20-10:40	Response & Discussion: Chaowei Shi				
10:40-11:00	Break				
11:00-11:40	Moderator: Chao-heng Liao Keynote Speaker: Aming Tu Topic: Master Sheng Yen's Teaching on The Tathāgatagarbha and Its Contemporary Relevance				
11:40-12:00	Response & Discussion: Yao-Ming Tsai				
12:00-13:20	Lunch Break	Lunch Break	Lunch Break	Lunch Break	Lunch Break
13:20-14:20	Chair: Guo-Huei Shi 1. A Research on Venerable Sheng Yen's Thoughts and Methods of Avalokitesvara (Kuo-ching Huang) Respondent: Jun Gong 2. Master Sheng Yen's Accounts of Guanyin Bodhisattva's Responses and Teaching of Guanyin Bodhisattva Dharma Gates (Ching-wei Wang) Respondent: Adrian Zeng	Chair: Jimmy Yu 1. Buddhist Historiography: A Tale of Deception in A Seminal Late Ming Buddhist Letter (Jennifer Eichman) Respondent: Natasha Heller 2. Is a Buddhist Monk Obligated to Beg for His Food? The View from the First Vinayas Transmitted to (and Translated in) China (Nicholas Witkowski) Respondent: Rongdao Lai	Chair: Chien-Huang Chen 1. Study on Collation of Chronicle of Contemporary Buddhist Monks, Take Rev. Sheng Yen as An Example (Chihhsien Lin) Respondent: Chao-heng Liao 2. Modernity and Chan Spiritual Practice: The Socially Engaged Constitution of the Dharma Drum Lineage of Chan Buddhism (Yining Liu) Respondent: Wei-Hung Yen	Chair: Po-Chang Chen 1. The Educational Function of Dharma Drum Mountain's Environmental Teaching: Its Chan (Zen) Delight and the Realization of Its Ideal (Kin-Choi Woo) Respondent: Chao-Chen Lin 2. A Practical Application of Chinese Chan Buddhism - Introducing Meditation to A Middle School Classroom (Yan-Te Shi) Respondent: Po-Chang Chen	The Forum of Medicine and Dharma (1) Chair: Wei-Shone Chen 1. A Case Review of the Effects on Mental and Physical Health of Chan Meditation Activities (Ming-Hui Lin) 2. The Application of Mindfulness-Based Stress Reduction and Compassion Treatment in Cancer Patients (Shi-Ming Shi)
14:20-14:40	Questions & Discussion	Questions & Discussion	Questions & Discussion	Questions & Discussion	
14:40-15:00	Break	Break	Break	Break	Break
15:00-16:00	Chair: Yao-Ming Tsai 1. On the Ethical Dimension of Master Sheng Yen's Interpretation of Chan (Wei-Hung Yen) Respondent: Jimmy Yu 2. Doctrinal Reasoning of the Peaceful Mind in the Nianfo Chan Teachings (Pingkuen Chen) Respondent: Kin-Tung Yit	Chair: Natasha Heller 1. A Study of the Narratives on Enlightened Animals in Medieval Chinese Buddhism (Huaiyu Chen) Respondent: Wendi L. Adamek 2. Master Sheng Yen's Pure Land Teachings: Synthesizing the Traditional and the Modern (Charles B. Jones) Respondent: Brook Ziporyn	Chair: Kuo-ching Huang 1. A Brief View about the Evolution of Images and Names Relate to the Bodhisattva Who Riding An Elephant in Chinese Buddhism (Bo Yin) Respondent: Chin-Chi Chen 2. From "Ring Fixed Hui" Three Studies to Analysis Master Sheng Yen <i>Mind Zen</i> ' Calligraphic Style and Meaning (Chin-Chi Chen) Respondent: Chao-heng Liao	Chair: Jun Gong 1. The Exploration of the Contemporary Chinese Buddhism (Baojing Sang) Respondent: Xiang ping Li 2. The Lañkāvatāra Sūtra Master Sheng Yen's Chan Teachings: The Tradition and Modernity of the Lañkāvatāra Sūtra (Pei-Ying Lin) Respondent: Kin-Choi Woo	The Forum of Medicine and Dharma (2) Chair: Rong-Chi Chen 1. The Application of Buddhism in Care of Dementia Patients (Zon-Zheng Huang) 2. The Application of Buddhism in Palliative Care (Show-Dan Chen)
16:00-16:20	Questions & Discussion	Questions & Discussion	Questions & Discussion	Questions & Discussion	

Time	The Main Hall	Plato Chamber	John Locke Chamber	Archimedes Chamber
08:40-09:10	Registration			
09:10-10:20	Moderator: Weijen Teng Keynote Speakers : Prasenjit Duara, David McMahan Topic1: Buddhism, Secularism, and Modernity in A Global Context (David McMahan) Topic2: Transcendence in A Secular World: Asian Traditions and A Sustainable Future (Prasenjit Duara)	X	X	X
10:20-10:40	Response & Discussion			
10:40-11:00	Break			
11:00-11:40	Chair: Jinhua Chen 1. Immanence and Transcendence in Zhiyi's Treatment of Guanyin: Compassion as an Epistemological Category (Brook Ziporyn) Respondent: Bart Dessein 2. The Deification of Xuanzang: Early Evidence (Ben Brose) Respondent: Chingwei Wang	Chair: Chao-heng Liao 1. "Dharma Delivered by the Insentience" in Chinese Chan Buddhism: The Meanings and the Application in Modern Society - The Case of Master Sheng Yen's (Guo-Jing Shi) Respondent: Yao-Ming Tsai 2. Ven. Sheng Yen's Interpretation and Integration of the Concepts of the Śūnyatā and Buddhātā (Chien-Te Lin) Respondent: Yao-Ming Tsai	Chair: Yen-Chiu Tu 1. Founding Master of A Monastery and the Role Consciousness in "Traveling Autobiography" (Guang Zheng Wu) Respondent: Li-Hua Hsiao 2. Illness and Buddhism in Master Sheng Yen's Travel Writing (Mei-Hsiu Wang) Respondent: Guang Zheng Wu	Chair: Xiang ping Li 1. Master Sheng Yen's Method of Being Mindful of Virtues of the Buddha and Interpretation of "Chanting Chan" (Chien-Huang Chen) Respondent: Guo-Huei Shi 2. Master Sheng Yen in Chinese Buddhism in the Buddhist Tradition and Innovation - Impressions of the <i>Mahayana Dharma of Meditation Research</i> (Shun-Ping Hu) Respondent: Kuo-Ching Huang
11:40-12:00	Questions & Discussion	Questions & Discussion	Questions & Discussion	Questions & Discussion
12:00-13:20	Lunch Break	Lunch Break	Lunch Break	Lunch Break
13:20-14:20	The Forum of Modern Chinese Buddhism (1) Chair: Chao-heng Liao 1. Master Sheng Yen's Hermeneutics on Vimalakirti-nirdesa-sutra (Jun Gong) 2. The Significance of Master Sheng Yen's Effort of Integrating Gradual and Sudden Chan Meditation Practice (Kin-Tung Yit)	Chair: Jimmy Yu 1. Student-Monks and Historical Writing in Modern Chinese Buddhism (Rongdao Lai) Respondent: Wendi L. Admek 2. Syncretism and Exclusivism: Characteristics of Chinese Mahāyāna Buddhism in Relation to the Racial Integration in Lansing Buddhist Association (Hsiao-Lan Hu) Respondent: Prasenjit Duara	Chair: Guo-Jing Shi 1. Humanism and Secularity: Master Sheng Yen's Study on Japanese Buddhism (Kun-rong Zhu) Respondent: Guo-Huei Shi 2. The Research of the Shingon Buddhism Monks Who Came to China in the Mid-9th Century from Ru Tang Wu Jia Zhuan (Xiao Dong Yao) Respondent: Guo-Jing Shi	Chair: Pei-Ying Lin 1. Subei Monks in Jiangnan: The Migration of Buddhists and Its Influence during the Republican Period (Jade Shao) Respondent: Bo-Lang Tsai 2. Study about Master Sheng Yen's Mind Environmental Protection Thoughts from the Perspective of the Ecological Buddhism (Hongbing Chen) Respondent: Neng-Chou Shang
14:20-14:40		Questions & Discussion	Questions & Discussion	Questions & Discussion
14:40-15:00	Break	Break	Break	Break
15:00-16:00	The Forum of Modern Chinese Buddhism (2) Chair: Weijen Teng 1. Patterns of Buddhist Faith and Their Modernity Construction: Centered on Master Sheng Yen's Concept about the Construction of Buddhism (Xiang ping Li) 2. Trans-Continental Meditation: The Concept of Lineage of the Dharma Drum Mountain (Yu-Chen Li)	Chair: Jimmy Yu 1. Progress and Free Will: The Buddhist Concept of 'Time', the 'Path to Salvation', and Their Possibilities for Modernity (Bart Dessein) Respondent: Brook Ziporyn 2. Master Sheng Yen and the 'Science of Religion': Charting Chinese Buddhist Perspectives on Religion and World Religions (Stefania Travagnin) Respondent: Jimmy Yu	Chair: Guo-Guang Shi 1. The Research about Fundraising of Buddhist Charities of the Republic of China(1912-1949) (Cheng-man Ming) Respondent: Yuan-Ho Hsu 2. Views on Money in Pre-modern Chinese Buddhist Monastic Codes (Philip Wei-li Hsu) Respondent: Chun-Kuei Hsieh	Chair: Kin-Tung Yit 1. The Reflection and Reconstruction of Chinese Buddhism in Practice System (Timmy Lin) Respondent: Pingkuen Chen 2. The Transformation of Chan Training Model under Modernity - A Case Study of Dharma Drum Mountain in Taiwan (Chang-Shen Shi) Respondent: Rongdao Lai
16:00-16:20		Questions & Discussion	Questions & Discussion	Questions & Discussion

Time	The Main Hall	Plato Chamber	John Locke Chamber	Archimedes Chamber
08:40-09:10	Registration			
09:10-10:20	<p>Moderator: Aming Tu Topic1: The Philosophy and Technology of Digitizing Master Sheng Yen's Artifacts and Documents (Jen Jou Hung) Topic2: The Contemporary Significance of the Digital Archives of Master Sheng Yen's Historical Artifacts and Records (Chih sien Lin, Kin-Tung Yit) Respondent: Guo-Jing Shi</p>	X	X	X
10:20-10:40	Response & Discussion			
10:40-11:00	Break			
11:00-11:40	<p>Chair: Prasenjit Duara 1. Performing Yoga - The Construction of the Orthodoxy of Ritual Buddhism in Late Imperial China (Zhaohua Yang) Respondent: Natasha Heller 2. Parenting through Picture Books: Buddhist Approaches to Modern Childrearing (Natasha Heller) Respondent: Rongdao Lai</p>	<p>Chair: Xiang ping Li 1. Sustainable Development and Building A Pure Land: A Global Ethic Framework (Ching-yi Chiang) Respondent: Wei-Hung Yen 2. "Four Environmental Protection" Ideas and the Construction of Contemporary Pure Land (Hongfen Cui) Respondent: Guo-Guang Shi</p>	<p>Chair: Chih-Sien Lin 1. Master Sheng Yen and Guangjiao Temple of Wolf Hill in Nantong - Talk about the Early Theory of Master Sheng Yen (Xianyun Ye) Respondent: Aming Tu 2. Early Life Experience of Master Sheng Yen's Commandments Thought (WanJin Li) Respondent: Chih sien Lin</p>	<p>Chair: Chien-Huang Chen 1. The Origins and Development of Chinese Chan Buddhism: A Study of the Huatou/Doubt Sensation Chan Meditation System of the Dharma Drum Lineage (Guo-Huei Shi) Respondent: Jimmy Yu</p>
11:40-12:00	Questions & Discussion	Questions & Discussion	Questions & Discussion	Questions & Discussion
12:00-13:20	Lunch Break	Lunch Break	Lunch Break	Lunch Break
13:20-14:20	<p>Chair: Brook Ziporyn 1. Deep Learning across Chan and Christianity: Bridging Master Sheng Yen and John Keenan's Commentaries on the Heart Sutra through Francis Clooney's Comparative Theology (Dong Zhao) Respondent: Hsiao-Lan Hu 2. Allies, Enemies, and the Invention of An Asian Family of Buddhist Nations, 1930s-1950s (Gregory Adam Scott) Respondent: Brook Ziporyn</p>	<p>The Forum of Buddhist Economics (1) Chair: Chang Kao 1. Economic Happiness in Happy Economy - When Economics Meets Buddhism (Yuan-Ho Hsu) Respondent: Chang Kao 2. Demand Function Based on the Four Guidelines for Dealing with Desires (Chun-Kuei Hsieh) Respondent: Wei-Wei Lee</p>	<p>Chair: Guang Zheng Wu 1. New Biographies of Huiyuan in Tang and Song Dynasties and the Change of Huiyuan's Image (Qin He Li) Respondent: Yu-chen Li</p>	<p>Chair: Chih sien Lin 1. A Study on "Chinese-Chan-Buddhism" Advocated by Master Sheng Yen - Discussion from the Historical Context of the Origin and Development of Chinese Chan, Interflowering of Tiantai School and Chan School (Hungyu Shi) Respondent: Pingkuen Chen 2. The Main Chan Buddhist Lineages during the Five Dynasties: A Study on the Texts of <i>Jingde Chuandeng Lu</i> (Qin Zhang) Respondent: Yen-Chiu Tu</p>
14:20-14:40	Questions & Discussion		Questions & Discussion	Questions & Discussion
14:40-15:00	Break	Break	Break	Break
15:00-16:00	<p>Chair: Zhaohua Yang 1. Nirvāṇa as Permanence, Joy, Self, and Purity in A Medieval Chinese Buddhist Commentary (Wendi L. Adamek) Respondent: Ching-wei Wang 2. Sacred Birth: Reproductive Scenes in Buddhist Hagiographies from the Buddha's Biographies to the Medieval Chinese Monastic Ones (Hsin-Yi Lin) Respondent: Zhaohua Yang</p>	<p>The Forum of Buddhist Economics (2) Chair: Fujing Shiue 1. Dharma and Financial Markets (Chang Chan) Respondent: Fujing Shiue 2. Buddha Dharma, Corporate Social Responsibility (CSR), and Socially Responsible Investing (SRI) (Hsiang-Lin Chih) Respondent: Da-Bai Sheng</p>	<p>Chair: Weijen Teng 1. Ancestral Descent, Chan Tradition and the Construction of the Legitimacy of Caodong Lineage in Late Northern-Song Dynasty (Xi Li) Respondent: Jinhua Chen 2. The Thought of Master Sheng Yen and the Synthesis of Chinese Buddhist Traditions (Hsuan-Li Wang) Respondent: Bao-Jing Sang</p>	<p>Chair: Chao-heng Liao 1. A Flipped Interpretation of Saddharmapuṇḍarīka Sūtra: Tradition and Innovation in Venerable Sheng Yen's "Elegant Dharma": Lectures on Saddharmapuṇḍarīka Sūtra" in A Modernist Context (Shu-Hui Tsai) Respondent: Mei-Hsiu Wang 2. A Study of the Chinese Passes on Buddhism History Writing and with the Narrative Text, Take An Example as Master Sheng Yen "Ox Herding at Morgan's Bay" (Meng-Jung Lin) Respondent: Chien-Huang Chen</p>
16:00-16:20	Questions & Discussion		Questions & Discussion	Questions & Discussion
16:20-16:50	Open Discussion and Summary / Chair: Pei Yang / Presenter: Guo-Jing Shi, Jinhua Chen, Chao-heng Liao			
16:50-17:00	Closing Ceremony by Pei Yang, CEO of the Sheng Yen Education Foundation			

研討會說明事項

壹、論文發表

每篇論文發表時間為

一、主持人介紹 3 分鐘。

二、發表人發表 20 分鐘；

（18 分鐘時響鈴乙次提示、20 分鐘響鈴兩次時請結束）

三、回應人回應 5~8 分鐘；

四、英文論文提供現場同步口譯，為因應口譯設備因素，英文論文主要安排於國際會議廳及柏拉圖廳發表，尚請見諒。

五、基於著作權及未來論文將出版，本次研討會不提供會議全文，需要全文者請自行與作者聯繫。

貳、分組暨綜合討論

一、分組討論及綜合討論中，敬請舉手並使用桌上麥克風發問（國際會議廳），或待工作人員遞麥克風發問；以及本手冊後頁所附之發言條，提交大會工作人員；

二、若發言條不敷使用，請向工作人員索取。

參、午餐與休息

一、中午備有午餐，請自備環保餐具（筷），歡迎隨喜。

二、大會提供飲水，請自備環保杯。

學者簡介 Scholars

(依姓氏由 A 至 Z 排序)

韋聞笛 Adamek, Wendi	加拿大卡爾加里大學 副教授 Associate Professor, Dept. of Classics and Religion, University of Calgary
Brose, Ben	美國密西根大學 助理教授 Assistant Professor, University of Michigan
詹場 Chan, Chang	國立臺北大學金融與合作經營學系 副教授 Associate Professor, Department of Finance and Cooperative Management, National Taipei University
陳靜琪 Chen, Chin-Chi	國立嘉義大學中國文學系 副教授 Associate Professor, Department of Chinese Literature, National Chiayi University
陳劍鎧 Chen, Chien-Huang	香港中文大學人間佛教研究中心 主任 Director, Centre for the Study of Humanistic Buddhism, The Chinese University of Hong Kong
陳紅兵 Chen, Hongbing	山東理工大學法學院 教授 Professor, School of Law, Shandong University of Technology
陳懷宇 Chen, Huaiyu	美國亞利桑那大學 副教授 Associate Professor, Arizona State University
陳金華 Chen, Jinhua	加拿大不列顛哥倫比亞大學 教授 Professor, University of British Columbia
陳平坤 Chen, Pingkuen	國立台灣大學哲學系 助理教授 Assistant Professor, Department of Philosophy, National Taiwan University
陳伯璋 Chen, Po-Chang	法鼓文理學院 講座教授 Chair Professor, Dharma Drum Institute of Liberal Arts

陳榮基 Chen, Rong-Chi	恩主公醫院創院院長／台灣安寧照顧協會 理事長 Attending Doctor, En Chu Kong Hospital／ Director, Taiwan Hospice Organization
陳秀丹 Chen, Show-Dan	國立陽明大學附設醫院內科加護病房 主任 Director, National Yang-Ming University Hospital
陳維熊 Chen, Wei-Shone	國立陽明大學醫學院 院長 President, School of Medicine, National Yang-Ming University
江靜儀 Chiang, Ching-yi	銘傳大學經濟系 助理教授 Assistant Professor, Department of Economics, Ming Chuan University
池祥麟 Chih, Hsiang-Lin	國立臺北大學金融與合作經營學系 教授 Professor, Department of Finance and Cooperative Management, National Taipei University
崔紅芬 Cui, Hongfen	河北師範大學歷史文化學院 教授 Professor, Hebei Normal University
Dessein, Bart	比利時根特大學 教授 Professor, Ghent University, Ghent Centre for Buddhist Studies
杜贊奇 Duara, Prasenjit	美國杜克大學 教授 Professor, Duke University
艾靜文 Eichman, Jennifer	英國倫敦大學亞非學院 助理研究員 Research Associate, SOAS Centre for Buddhist Studies
龔雋 Gong, Jun	中國中山大學 教授 Professor, Sun Yat-sen University
賀耐嫻 Heller, Natasha	美國加州大學洛杉磯分校 副教授 Associate Professor, Asian Languages and Cultures, UCLA
蕭麗華 Hsiao, Li-Hua	佛光大學中國文學與應用學系 教授 Professor, Department of Chinese Literature and Application, Fo Guang University

謝俊魁 Hsieh, Chun-Kuei	東海大學國際經營與貿易學系 副教授 Associate Professor, Department of International Business, Tunghai University
徐維里 Hsu, Philip Wei-li	美國加州大學洛杉磯分校亞洲語言與文化系 博士研究生 Ph.D. Student, Department of Asian Languages and Cultures, UCLA
許永河 Hsu, Yuan-Ho	國立成功大學經濟系 副教授 Associate Professor, Department of Economics, National Cheng Kung University
胡曉蘭 Hu, Hsiao-Lan	美美國底特律大學 副教授 Associate Professor, University of Detroit Mercy
胡順萍 Hu, Shun-Ping	元智大學中國語文學系 副教授 Associate Professor, Department of Chinese Linguistics and Literature, Yuan Ze University
黃國清 Huang, Kuo-ching	南華大學宗教學研究所 副教授/所長 Associate Professor and Director, Graduate Institute of Religious Studies, Nanhua University
黃宗正 Huang, Zon-Zheng	臺大醫院精神醫學部一般精神科 主任 Director, National Taiwan University Hospital
洪振洲 Hung, Jen Jou	法鼓文理學院 副教授 Associate Professor, Dharma Drum Institute of Liberal Arts
周文廣 Jones, Charles B.	美國天主教大學 副教授 Associate Professor, School of Theology and Religious Studies, the Catholic University of America
高長 Kao, Chang	國立東華大學公共行政學系 教授 Professor, Department of Public Administration, National Dong Hwa University
釋融道 Lai, Rongdao	美國南加州大學 助理教授 Assistant Professor, University of Southern California

李妮璋 Lee, Wei-Wei	國立東華大學經濟學系 副教授 Associate Professor, Department of Economics, National Dong-Hwa University
李勤合 Li, Qin-he	九江學院廬山文化研究中心 副教授 Associate Professor, Jiujiang University
李萬進 Li, WanJin	四川師範大學文理學院 副教授 Associate Professor, Sichuan Normal University College of Arts and Sciences
李熙 Li, Xi	四川省社會科學院文學研究所 副研究員 Associate Researcher, Sichuan Academy of Social Science
李向平 Li, Xiang ping	中國華東師範大學社會發展學院 教授 Professor, School of Social Development, East China Normal University
李玉珍 Li, Yu-chen	國立政治大學宗教所 副教授 Associate Professor, Graduate Institute of Religious Studies, National Chengchi University
廖肇亨 Liao, Chao-heng	中央研究院中國文哲研究所 研究員/副所長 Research Fellow/Deputy Director, Institute of Chinese Literature and Philosophy, Academia Sinica
林朝成 Lin, Chao-Chen	國立成功大學中國文學系 教授 Professor, Department of Chinese Literature, National Cheng Kung University
林建德 Lin, Chien-Te	慈濟大學宗教與人文研究所 副教授 Associate Professor, Institute of Religion and Humanity, TzuChi University
林其賢 Lin, Chih sien	國立屏東大學中文系 副教授 Associate Professor, Department of Chinese Language and Literature, National Pingtung University
林欣儀 Lin, Hsin-Yi	美國哥倫比亞大學 博士候選人 Ph.D. Candidate, Columbia University

林孟蓉 Lin, Meng-Jung	東吳大學哲學系 兼任助理教授 Adjunct Assistant Professor, Department of Philosophy, Soochow University
林明慧 Lin, Ming-Hui	台北榮總家庭醫學部 主治醫師 Attending Doctor, Department of Family Medicine, Taipei Veterans General Hospital
林佩瑩 Lin, Pei-Ying	加州大學柏克萊分校 博士後研究員 Postdoctoral Fellow, University of California, Berkeley
林嘯 Lin, Xiao	北京大學哲學系 博士研究生 Ph.D. Student, Department of Philosophy, Peking University
劉怡寧 Liu, Yining	國立台灣大學大社會學研究所 博士候選人 Ph.D. Candidate, Department of Sociology, National Taiwan University
大衛·麥克馬漢 McMahan, David	美國富蘭克林·馬歇爾學院 教授 Professor, Franklin & Marshall College
明成滿 Ming, Cheng-man	安徽工業大學馬克思主義學院 教授 Professor, Anhui University Of Technology
桑寶靖 Sang, Baojing	南開大學漢語言文化學院 副教授 Associate Professor, College of Chinese Language and Culture, Nankai University
史瑞戈 Scott, Gregory Adam	蘇格蘭愛丁堡大學 研究員 Leverhulme Early Career Fellow, University of Edinburgh
商能洲 Shang, Neng-Chou	鋒需環境科技股份有限公司 董事／國立台北科技大學 兼任助理教授 Director, ReTech Environmental Solutions/ Adjunct Assistant Professor, National Taipei University of Technology
邵佳德 Shao, Jiade	南京大學哲學系 助理研究員 Assistant Research Fellow, Department of Philosophy and Religious Studies, Nanjing University

沈大白 Sheng, Da-Bai	東吳大學會計學系 教授 Professor, Department of Accounting, Soochow University
石世明 Shi, Shi-Ming	和信治癌中心醫院 臨床心理師 Clinical Psychologist, Koo Foundation Sun Yat-Sen Cancer Center
釋常諗 Shi, Chang-Shen	法鼓文理學院 兼任助理教授 Adjunct Assistant Professor, Dharma Drum Institute of Liberal Arts
釋昭慧 Shi, Chaowei	玄奘大學宗教與文化研究所 社會科學院院長 Dean, Department of Religion and Culture, Hsuan Chuang University
釋果光 Shi, Guo Guang	法鼓山僧團 都監 Provost, Dharma Drum Mountain Sangha
釋果暉 Shi, Guo-Huei	法鼓文理學院佛教學系 系主任 Department Head, Dharma Drum Institute of Liberal Arts
釋果鏡 Shi, Guo-Jing	中華佛學研究所 所長/法鼓文理學院 副教授 Director, Chung-Hwa Institute of Buddhist Studies/ Associate Professor, Dharma Drum Institute of Liberal Arts
釋惠敏 Shi, Hui Min	法鼓文理學院 校長 President, Dharma Drum Institute of Liberal Arts
釋宏育 Shi, Hungyu	華梵大學佛教學系 兼任助理教授 Adjunct Assistant Professor, Department of Buddhist Studies, Huafan University
釋演德 Shi, Yan-Te	美國德州大學教育科技學系 博士 Ph. D., Instructional Technology, University of Texas at Austin
薛富井 Shiu, Fujiing	國立臺北大學會計學系 教授 Professor, Department of Accountancy, National Taipei University
鄧偉仁 Teng, Weijen	法鼓文理學院 助理教授 Assistant Professor, Dharma Drum Institute of Liberal Arts

Travagnin, Stefania	荷蘭格羅寧根大學 助理教授 Assistant Professor, The Centre for the Study of Religion and Culture in Asia, University of Groningen
蔡伯郎 Tsai, Bo-Lang	法鼓文理學院佛教學系 助理教授 Assistant Professor, Dharma Drum Institute of Liberal Arts
蔡淑慧 Tsai, Shu-Hui	中國文化大學中文所 博士 Ph. D., Department of Chinese Literature, Chinese Culture University
蔡耀明 Tsai, Yao-Ming	國立臺灣大學哲學系 教授 Professor, Department of Philosophy, National Taiwan University
杜正民 Tu, Aming	法鼓文理學院 教授 Professor, Dharma Drum Institute of Liberal Arts
涂艷秋 Tu, Yen-Chiu	國立政治大學中文系 教授 Professor, Department of Chinese Literature, National Chengchi University
王晴薇 Wang, Ching-wei	中華佛學研究所／台灣佛教圖像學研究中心 副研究員 Associate Researcher, The Chung-Hwa Institute of Buddhist Studies／ Taiwan Research Center of Buddhist Iconography
王宣曆 Wang, Hsuan-Li	美國哥倫比亞大學 博士 Ph.D., Department of Religion, Columbia University
王美秀 Wang, Mei-Hsiu	國立台灣師範大學東亞學系 助理教授 Assistant Professor, Department of East Asian Studies, National Taiwan Normal University
Witkowski, Nicholas	日本東京大學 研究員 Science Research Fellow, Advanced Studies on Asia, University of Tokyo
胡健財 Woo, Kin-Choi	華梵大學中國文學系 副教授 Associate Professor, Department of Chinese Literature, Huafan University
吳光正 Wu, Guang Zheng	武漢大學文學院 特聘教授 Professor, Wu Hang University

楊朝華 Yang, Zhaohua	美國哥倫比亞大學 助理教授 Assistant Professor, Department of Religion, Columbia University
姚瀟鶯 Yao, Xiao Dong	上海師範大學人文與傳播學院歷史系 副教授 Associate Professor, Shanghai Normal University
葉憲允 Ye, Xianyun	華東師範大學諸子研究 副教授 Associate Professor, East China Normal University
嚴瑋泓 Yen, Wei-Hung	東海大學哲學系 副教授 Associate Professor, The Department of Philosophy, Tunghai University
殷博 Yin, Bo	敦煌研究院美術研究所 助理館員 Assistant Researcher, Arts research institute in Dunhuang academy
越建東 Yit, Kin-Tung	國立中山大學 副教授 Associate Professor, National Sun Yat-sen University
俞永峯 Yu, Jimmy	佛羅里達州立大學 副教授 Associate Professor, Florida State University
張琴 Zhang, Qin	北京師範大學宗教學 博士研究生 Ph.D. Student, Institute for advanced study of humanities and Religion, Beijing Normal University
曾稚棉 Zeng, Adrian	佛光大學佛教學系 助理教授 Assistant Professor, Department of Buddhist, Fo Guang University
趙冬 Zhao, Dong	北京外國語大學 副教授 Associate Professor, Beijing Foreign Studies University
朱坤容 Zhu, Kun-rong	廣州中山大學人文高等研究院 助理教授 Assistant Professor, Institute for advanced studies in humanities, Sun Yat-sen University
任博克 Ziporyn, Brook	美國芝加哥大學神學院 教授 Professor, The University of Chicago Divinity School

翻譯／口譯學者 Translators

張璿文 Chang, Li-Wen	天主教輔仁大學英國語文學系 系主任 Department head, Department of English Language and Literature, Fu Jen Catholic University
胡曉蘭 Hu, Hsiao-Lan	美國底特律大學 副教授 Associate Professor, University of Detroit Mercy
黃韻如 Huang, Yun-Ju	台灣佛教圖像學研究中心 助理研究員 Associate Researcher, Buddhist Iconography Research Center at Taiwan
李玉珍 Li, Yu-Chen	國立政治大學宗教所 副教授 Associate Professor, Graduate Institute of Religious Studies, National Cheng Chi University
陳維武 Tan, Wei-Wu	美國紐約州立大學石溪分校物理 博士／澳洲墨爾本大學 社工博士生 Ph.D. Institute for Theoretical Physics, SUNY at Stony Brook/ Ph.D. Student, Department of Social Work, University of Melbourne
王晴薇 Wang, Ching-Wei	中華佛學研究所／台灣佛教圖像學研究中心 副研究員 Associate Researcher, The Chung-Hwa Institute of Buddhist Studies/ Taiwan Research Center of Buddhist Iconography

7月1日

中國聖地的建立與重建—以石城為例

陳金華

本報告研究中國東南的一個石像聖地，當地歷史學家如何包裝該石像的傳說，以及塑造其神聖性。研究發現，有關石城各種版本的傳說的比較，對於此聖地的建構形成，不但很有必要，而且非常有助益。所謂聖地，是宗教與凡間溝通的平台。石城計畫的起起落落，彰顯出聖地的形成與轉變，需要觀察當地的政治，經濟與甚至外交的各個層面。佛教聖地的這個議題，帶出一個饒富趣味的方向，因為它是集圖像，聖物，宗教傳說的撰寫與嬗遞之綜合。這議題需要從佛教圖像與傳說二者，動態的互動方向來重新審視論述，以建構出此基於佛教圖像與聖物結合的神聖空間與時間。

The Making and Remaking of A Sacred Site in Medieval China: A Case Study on the Basis of the Shicheng 石城 Stone-Image

Jinhua Chen

This study investigated a sacred site centering on a stone image in southeastern China. My research focused on the ways in which legends and local histories represent the perceived sacrality of this sacred site. It shows how necessary and rewarding it is to compare different sets of legends that constitute various layers of Shicheng lore. It points to the important function of sacred sites as platforms for the interaction between religions and secular powers. The ups and downs of the Shicheng project underscore the necessity of looking at the political, economic, and sometime even diplomatic elements in the formation and transformation of sacred sites. The topic of Buddhist sacred sites presents fascinating possibilities to integrate the study of images and relics with that of the writing and rewriting of religious legends. The situation needs to be recast as a dynamic combination of Buddhist images and legends, envisaged here as an important form of sacred space and sacred time, respectively, on the ground of Buddhist sacred sites that were held as being both sanctified by and identified with Buddhist images and relics.

聖嚴法師的如來藏教法與時代意義

杜正民

聖嚴法師雖在《法鼓家風》表明「我講的禪不是如來藏」，但是於《自家寶藏》法師則說「我敢相信，適應未來的世界佛教，仍將以如來藏思想為其主軸」，甚至在他晚年的力作《華嚴心詮》仍表示「今後的世界佛教...相信還得要靠如來藏思想」。同樣的，如果法師說他講的禪不是如來藏，為何於〈承先啟後的中華禪法鼓宗〉小冊及其他著作中，他又多次提到「如來藏」對法鼓山的建設、漢傳佛教及當代佛教的重要性？上述資料，如單就表面文字分別解讀，看似前後不一致，應加以說明與釐清。然而，法師雖著作等身，卻無一本專著討論他個人的如來藏教法與實踐，因此亟需將法師如來藏相關資料作一整理，以便學人參照。是以，筆者不揣簡陋先行拋磚，以期引玉，希望能有更多人深入瞭解法師的如來藏思想、如來藏信仰、如來藏教法與實踐，以圓滿法師「在承先啟後的原則下，將漢傳佛教建立為法鼓山主體」的心願。

是以，本研究借助法師主要著作《法鼓全集》及少部分未收入全集的出版品為基本文獻，依法師〈如何研究我走的路〉為準則，進行下列研究步驟。首先，進行資料蒐集、整理，將文獻彙整與編排，就佛性、如來藏等相關主題建置一簡要的資料庫。其次，參考相關文獻進行考證與查核，依照法師著作發表年分，重新排列文獻順序。然後，依此資料庫，分判法師一生的如來藏學思歷程為四期，以探尋法師如何逐步開展其獨特的如來藏教法與實踐。

由於法師從 2001 年起即就「近代善知識之中，對於如來藏的信仰，有所批評」以致學人無從遵循，數次提出回應，並表達他個人對如來藏的看法與信念。

是以本文，擬先藉所建構的資料庫，以法師就「近代善知識對如來藏批判」所做的回應，瞭解近代大師們對當代佛教的「衰敗」與「誤解」等現象，如何做時代性的詮釋，甚或以之作為教法與實踐。

進而，就法師的如來藏教法，以其「教理」與「禪法」作為觀念的釐清與方法的遵循，探看法師教禪時提出「人們對如來藏誤解」的解決方案，並以此作為判准的依據。

最後，則依此判准，探討法師的如來藏當代實踐及其貢獻，以瞭解其所教導的如來藏法門的國際性與未來性之時代意義。

Master Sheng Yen's Teaching on the Tathāgatagarbha and Its Contemporary Relevance

Aming Tu

Although Master Sheng Yen declared in his book *The Dharma Drum Way* 《法鼓家風》 that his Chan is not Tathāgatagarbha, in his other books such as *Treasure in Our Own Backyard* 《自家寶藏》 and *Commentary on The Origin of Humanity* 《華嚴心詮》 he mentions his belief that Tathāgatagarbha thought will be the mainstream of the future global Buddhism. If he believed that his Chan Teaching is not based on the Tathāgatagarbha doctrine, then why did he often mention the importance of Tathāgatagarbha doctrine in the development of Chinese Buddhism and contemporary Buddhism in *Dharma Drum Lineage of Chinese Chan: Inheriting the Past and Inspiring the Future* 〈承先啟後的中華禪法鼓宗〉 and other works? It would thus appear at first glance that there exists some kind of discrepancy between these different works which would necessitate some further elaboration. Yet, despite his prolific writing career, Master Sheng Yen has never devoted an entire book or article to clarifying his own understanding and application of this doctrine.

The purpose of this paper is to systematically organize Master Sheng Yen's writings on Tathāgatagarbha so that others may use it as a source which can facilitate future research into this subject. My analysis and research clarifies Master Sheng Yen's unique understanding of Tathāgatagarbha doctrine and his aim and elucidates the way in which his teaching and practice of the Tathāgatagarbha doctrine served to promote his vision of "Inheriting the Past and Inspiring the Future" as well as "establishing Chinese Buddhism as the core of Dharma Drum Mountain".

聖嚴法師的觀音思想與法門研究

黃國清

聖嚴法師自幼接觸觀音信仰，一生之中常修觀音法門，特別是在佛法學習需要突破或佛教事業受到困阻之時，透過持念觀音聖號或大悲咒，獲得感應體驗，難題因而化解。晚年更將法鼓山定位為觀音菩薩的道場。他與觀音菩薩的因緣至為深厚。身為佛教學者與佛法行者，在其觀音經典論述中，學術觀點與經典意趣交織，彼此並不相違，學術考證多用以說明經典流通的時空因緣，論及修行方法與佛法真理，學術考察或是幫助經典義理的解明，或因自身局限而必須讓位於經典本身的思想與實踐內容。聖嚴法師講解觀音經典非出於學術研究的興趣，而是發自指導學佛大眾修學佛法的悲心與智慧。

個人的宗教感應內容是難以言傳的，對於聖嚴法師的觀音思想與觀音法門，可通過他對觀音相關經典的詮釋而獲得了解。聖嚴法師對主要的觀音經典的修持方法或思想內涵做了詮說：《普門品》的一心持念聖號與大慈大悲精神；〈六字大明咒〉的恆誦六字神咒與慈悲智慧表徵；〈白衣大士神咒〉之持念消災化吉；《延命十句觀音經》之常念消解病苦業障及皈依三寶續佛慧命；〈大悲咒〉的滿足眾願乃至圓成佛道；《楞嚴經》「耳根圓通法門」的返聞自性之聲；《心經》的觀照五蘊之空。聖嚴法師不否定觀音法門的宗教感應，在滿足世俗性祈願之後，他更勸進修持者皈依三寶，修學正法，朝向真理的體悟。在觀音經典詮釋當中，聖嚴法師特別重視「耳根圓通法門」與《心經》的詳細解明，與禪宗參悟及觀空自在的法門得以銜接。

聖嚴法師一生投入人間淨土的建設，人間國土的淨化有賴世人依據正信佛法而進行集體的努力。他宣示法鼓山為觀音菩薩的道場，這個道場有他率領信眾持念大悲咒而感得的因緣，他勉勵法鼓山信眾須有自信成為觀音菩薩的化身，共學共修，護持佛法，弘揚佛法。效法觀音菩薩的慈悲與智慧，展開實際的理解與行動，修行大乘菩薩道，時時處處淨化自己、有情與世界。

A Research on Venerable Sheng Yen's Thoughts and Methods of Avalokiteśvara

Kuo-ching Huang,

Venerable Sheng-yen had contacted with Avalokiteśvara belief since his early childhood and practiced much the methods of Avalokiteśvara throughout his life, especially when there were obstacles to learn Buddha dharma and develop Buddhist undertakings. Through the chanting of the Bodhisattva's name or Mahakāruṇā Mantra, he experienced religious responses, and the difficulties were solved magically. In his later years, he confirmed the Dharma Drum Mountain as a holy land of Avalokiteśvara Bodhisattva. He indeed had a close relationship with Avalokiteśvara Bodhisattva. As a Buddhist scholar and a Buddhist practitioner, in his discourses on Avalokiteśvara canons, the academic prospective and the prospective drew from canons are interweaved, but they are not mutually contradicted, for the textual criticism from the academic viewpoint is mainly used to illustrate the time and environment in which a text circulated, and is associated with some limitations and not as important as the thoughts and practices deduced from the canon itself. It is not due to the academic interest for Venerable Sheng-yen to expound the Avalokiteśvara Bodhisattva canons, but to his compassion and wisdom to teach dharma to the general Buddhists.

Personal religious experience is indescribable. As to Venerable Sheng-yen's thoughts and practices associated with Avalokiteśvara, we could understand by reading his commentaries on Avalokiteśvara canons: *The Chapter of Universal Door (Pu Men Pin)* teaches chanting the bodhisattva's name mindfully and the spirit of great compassionate mind. The *Six-Syllable Mantra* encourages chanting the mantra and is a symbol of compassion and wisdom. The *Mantra of Bodhisattva with White Robe* is used to eliminate calamities and turn into good fortune. *The Avalokiteśvara canon of Ten Sentences to Prolong Life* is chanted for the elimination of deceases and Karma obstacles, and then converting to the Tree Treasures to learn Dharma. *The Great Compassion Mantra* is chanted to fulfill all kinds of desire, even the aspiration to become a Buddha. The Chapter of Cultivating Perfect Penetration of the Ear Organ in *the Surangama Sutra* expounds the profound thought and method of returning back to the true nature of sound. And *the Heart Sutra* shows the meditation of the emptiness of five elements. Venerable Sheng-yen did not negate the religious experiences of response from practicing the methods of Avalokiteśvara, but he encouraged the practitioners go more ahead by submitting oneself to the Tree Treasures, cultivating according to the true dharma, and heading to the realization of truth. Among his commentaries on Avalokiteśvara canons, Venerable Sheng-yen

placed emphasis on *the Surangama Sutra* and *the Heart Sutra*, the thoughts and methods of these two canons are in line with those of Chan meditation and the contemplating of unobstructed emptiness.

Venerable Sheng-yen dedicated his life to developing a pure land in this world. The purification of this human world depends on the collective efforts made by people at large according to the right Dharma. He declared the Dharma Drum Maintain as a holy land of Avalokiteśvara, and encouraged the followers of Dharma Drum Maintain to be confident of becoming the embodiment of Avalokiteśvara Bodhisattva, to learn and practice together, and to protect and propagate the Dharma. He suggested that the followers should follow the example of Avalokiteśvara Bodhisattva's compassion and wisdom, develop real understanding and carry out practical actions to devote oneself to the practice of Mahāyāna bodhisattva path, make efforts to purify oneself and the world at any time and in everywhere.

聖嚴法師的觀音感應書寫與觀音法門教學

王晴薇

聖嚴法師之禪法，除了「默照禪」與「話頭禪」兩種方法以外，「觀音法門」在聖嚴法師的生平與思想中，佔有核心的地位。在《聖嚴法師教觀音法門》中，聖嚴法師提出七種由淺到深的觀音法門。聖嚴法師自述其一生中，感受觀音菩薩加持之感應事蹟則散見於其多種著作中。本文將分析聖嚴法師之觀音感應書寫如何成為其觀音法門教學之基礎，以及由聖嚴法師觀音書寫的實例中分析聖嚴法師個人如何在生活中運用這些觀音法門。

在觀音信仰的文化現象中，「感應故事」自六朝開始就已累積了頗為豐富的載記，聖嚴法師本人的觀音感應與修行觀音法門與傳統觀音感應不同之處在於，聖嚴法師的觀音感應貫其一生，以大小規模不同的狀況發生。而且聖嚴法師之觀音感應，大多數是為眾生之福利祈願，甚少為個人一己的病體或福利祈求感應。傳統觀音感應書寫，則多為單次性事件、強調觀音對於個人急難救助的感應事蹟錄。聖嚴法師開展出系統性觀音法門，乃根據《妙法蓮華經》、《楞嚴經》與《心經》，提倡效法觀音之慈悲與智慧修行，與志怪小說以「怪異」、「超乎尋常」之偶發事件記載正好形成強烈對比。因此將聖嚴法師由觀音感應開展出之系統性修行方法與文學界目前對志怪小說性質與分類之討論相對照，正可對觀音感應文類性質之釐清，開展新的視野與討論空間。

Master Sheng Yen's Accounts of Guanyin Bodhisattva's Responses and Teachings of Guanyin Bodhisattva Dharma Gates

Ching-Wei Wang

The methods of mindfulness with Guanyin Bodhisattva as the object is a major theme in Master Sheng-yen's teaching. The significance of this system of teaching is just as significant as Master Sheng-yen's teaching of *chan methods* such as silent illumination and *huatou* 話頭. In *Master Sheng-yen's teaching of Guanyin Bodhisattva Dharma Gates*, he listed seven different methods related to Guanyin. In this book and many other of his works, accounts of Guanyin's responses to Master Sheng-yen's practice were recorded. In this paper, I will try to answer two questions: how do these responsive experiences serve as the foundation of Master Sheng-yen's teaching Guanyin Bodhisattva Dharma Gates, and how did Master Sheng-yen portray his experiences of these dharma gates in his own daily lives.

Another purpose of this paper is to determine the significance of Master Sheng-yen's Guanyin Dharma Gates and Guanyin response narration in the context of traditional Guanyin responsive stories. In fact, this paper will go further to discuss if Buddhist responsive narrations really fit into the definition of "strange writing" or "accounts of anomalies" genre. Accounts of Guanyin responsive stories are traditionally categorized as a type of "accounts of anomalies" because it surpasses ordinary people's regular experiences. However, when we look into the purpose of Master Sheng-yen's Guanyin Dharma Gates system into consideration, Master Sheng-yen's stress of learning from Guanyin's compassion through continuous concentration on Guanyin actually aims for the strengthening or reoccurrence of response experiences related to Guanyin Bodhisattva. This underlying purpose is the total opposite of those of the *zhiguai* accounts who intended to stress "anomalies" as the purpose of dharma gate is exactly to turn an unfamiliar religious experience into a common experience that the practitioners hope to encounter every day.

Master Sheng-yen's Guanyin responsive accounts are not only recorded throughout his religious career, but also inclusive as he wrote about communal response experiences as well as individual responsive experiences. Therefore, Master Sheng-yen's writings about Guanyin responses will be a good starting point for redefining the nature of Guanyin and other Buddhist responsive accounts.

聖嚴法師禪學詮釋中的倫理向度

嚴瑋泓

本文之目的在於探究聖嚴法師的禪學詮釋具備著哪些倫理向度？作者將從聖嚴法師的禪學論述與闡釋中，分析聖嚴法師獨特的觀點以及這些觀點的義理基礎。並進一步綜合此些觀點，論述聖嚴法師禪學思想的倫理向度與思維，闡發聖嚴法師禪學思想的現代性意義或價值。

作者將依序從聖嚴法師立基於漢傳佛學的禪學詮釋、聖嚴法師如何詮釋禪學與倫理之關係、「禪戒合一」與「自律倫理」詮釋觀點以及聖嚴法師禪學思想之倫理向度的現代性意義等論題，逐步論證聖嚴法師禪學思想的倫理價值。

On the Ethical Dimension of Master Sheng Yen's Interpretations of Chan

Wei-Hung Yen

This article deals with the exploration on which types of ethical dimensions that might be provided with Master Sheng Yen's interpretation of Chan Buddhism? This article will analyze on the distinct standpoints and the fundamental argumentation of these standpoints of Master Sheng Yen through his discourses and interpretations of Chan Buddhism. And further on through the comprehension of these standpoints, expound on the ethical dimension and thinking, as well as elucidate the modern significance and valuation of Master Sheng Yen's thought of Chan Buddhism.

I will progressively justify the ethical valuation of Master Sheng Yen's thought of Chan Buddhism through discussing subjects of his interpretations of Chan that are founded on Chinese Buddhism, how he interprets the relation of Chan and Ethics, his interpretation standpoints of "The integration of Chan and Precepts" and "Autonomy in Ethics" and also the modern significance of the ethical dimension of Master Sheng Yen's thought of Chan Buddhism sequentially.

念佛禪法的安心學理

陳平坤

以關懷佛法的「安心」教學課題為主軸，本論文嘗試探討中華禪門的念佛禪法，希望藉由論議念佛禪法的安心學理，來打開念佛禪法用來安頓世人身心的有益內容，進而揭示念佛禪法教學者所承傳下來的中華禪法實踐精神。

文中，首先，解析「念佛禪」所涵蘊的佛法實踐內容；其次，檢討跟念佛禪法相關的幾個論項，例如念佛三昧、淨土、般若，等等；接著，便是正面論議念佛禪法之安心學理；最後，則是試著闡明念佛禪法所承繼的「我心無住」這一中華禪法修持精神。

Doctrinal Reasoning of the Peaceful Mind in the Nianfo Chan Teachings

Chen Pingkun

Taking as the core the theme of the teaching for “pacifying the mind” as stressed by the Chinese Chan tradition, this thesis tries to explore the Nianfo Chan approach in order that, by means of discussing this approach’s doctrine for pacifying the mind, we may uncover the beneficial contents that the Nianfo Chan method applies to settle our body and mind, and further reveal the practical spirit of the Chinese Chan approach as passed down by the Nianfo Chan teachings.

In this thesis, we first analyze the contents of Chan practice as implied by the term of “Nianfo Chan”. Next, we go on to examine some related issues about the contents of the Nianfo Chan teachings, such as Buddha-recitation samadhi, pure land, perfection of wisdom and so on. Then we directly expound the doctrine for pacifying the mind in the the Nianfo Chan approach. Finally, we elaborate on “the non-abiding of my mind,” the practical spirit of the Chinese Chan tradition, that the Nianfo Chan teachings inherit.

佛教史學史：一封晚明佛教信札中的騙局

艾靜文

歷史學者試圖尋找晚明佛教活動的人物、地點、事件一再引用東林黨成員王元翰信中的一個短段落，這是現在理解中國佛教史學的重要文件。這裡討論的信件描述了王元翰的覺悟並且列出了十八位僧人以及號稱可以肯定王覺悟這一事實的官員們。王元翰進而宣稱這些人放在一起，正如一個盒蓋一樣。但是為何是這些人？編織出這樣一個關係網絡，王元翰對於這些人的成道之判斷，其所列出的成功的修行的標準，以及其他這封信中過去被學界忽視的方面，十分值得我們的注意，遠遠超過我們目前看到的學界對它的簡單引用。本報告將分析這封信件，發掘十八位僧人與精英居士之間的關係，並提出一些初步的觀察結論，我們也許可以修正目前學界對東林黨的認識，這些舊有的認識將東林黨看作是理學的復興運動或者政治派別對佛教實踐的參與。

Buddhist Historiography: A Tale of Deception in A Seminal Late Ming Buddhist Letter

Jennifer Eichman

Historians in search of an answer to the crucial underlying question of the who, what, and where of Buddhist activity in the late Ming have repeatedly cited one short excerpt from a letter written by the Donglin partisan Wang Yuanhan 王元翰 (1565-1633), a now seminal document in our understanding of Chinese Buddhist historiography. The letter in question describes Wang's enlightenment and lists the eighteen monks and elite officials who had purportedly confirmed this fact. Wang further claimed that these men fit together like a "lid to a box." But did they? Sorting out this tangled web of relations, Wang's judgments of their spiritual attainments, his list of criteria for successful cultivation, and other previously ignored aspects of the letter are far more worthy of our attention than one would gather from citations of it in the current scholarly literature. This presentation will analyze the letter, disentangle the relations between the eighteen monks and elite Buddhist men Wang mentions, and begin to draw some preliminary conclusions about how we might revise current scholarly understanding of the Donglin Academy insofar as those variously aligned with it as a Neo-Confucian revitalization movement or political faction participated in Buddhist practice.

比丘是否有乞食的義務？從第一批傳入中國 並譯為漢文的律（Vinaya）來探討

Nicholas Witkowski

如何從規範文獻（normative text）中擷取歷史性資料，是宗教學界的學者常常面臨之難題。本篇論文所使用的研究方法，是筆者為探討初期佛教比丘的修行，並使用統稱為律的行為規範文獻所研發。律之研究困難重重，無論是因為文本缺乏明確的時空資料，或是因為敘事中鮮少出現歷史上能考證的人物，種種因素讓許多學者不願將這類文本提供的資訊歸納為歷史資料。若欲萃取這類規範文獻所提供的資訊，其生成年代與社會背景，自然必須謹慎，但筆者認為律中記載的故事可為人類學提供寶貴的資料（所謂人類學包含實際作為與意識形態），讓我們得以窺探當時佛教僧院中之生活。本篇論文中所引用的故事皆與乞食有關，也就是每日依次依家乞討一餐的修行。筆者主張在最早譯為漢文之律中，有足夠證據顯示乞食是普遍的修行。這項乞食的人類學研究所依據的故事，依敘事主題可分為三類：1. 乞食比丘與壇越有性方面的踰矩；2. 乞食比丘因缺乏盛/聖名而遭拒；3. 因為地域性的饑荒使壇越不樂意提供食物給乞食比丘。

Is a Buddhist Monk Obligated to Beg for His Food? The View from the First *Vinayas* (律) Transmitted to (and Translated in) China

Nicholas Witkowski

The methodological challenge of extracting historical data from a normative text emerges as a topic of concern over and over again for scholars across the various disciplines within the study of religion. The methodological approaches I will outline in this paper have been considered as part of a broader project to study the ascetic practices of early Buddhist monks utilizing the codes of conduct known collectively as the *Vinaya*. The difficulty of locating most texts of the *Vinaya* tradition either geographically or temporally, along with the lack of references within these documents to historically datable figures, has led many scholars to disqualify much of the information found in these traditions from the category of historical data. Although one must remain cautious when attempting to extract

data about the social world in which a prescriptive text is set, I contend that narrative episodes from the *Vinaya* prove to be invaluable resources in developing a clearer picture of the anthropology (by anthropology I mean the *practices* as well as the *ideological concerns*) of at least a certain segment of the members of the early Buddhist monastery. In this paper, I will focus on evidence for 乞食 (*qishi*), a practice which requires that the monk beg for food from house to house on a daily basis. What I hope to demonstrate is that *qishi* was commonplace among monks in the earliest Chinese-language *Vinayas*. This anthropology of *qishi* will be based on three categories of evidence from *Vinaya* narratives: 1) monks who engage in sexual improprieties with patrons during their begging rounds, 2) monks who are denied food while on their rounds because they lack a reputation for spiritual capacity, and 3) monks who are denied food because regional famine limits the potential generosity of patrons.

中國中古佛教動物成佛敘事初探

陳懷宇

佛教中的六道輪迴思想非常重要，動物被看作是在六道中輪迴轉世的有情眾生。有關動物的認識對於佛教信徒而言非常關鍵。本研究想通過有關鸚鵡的個案研究來探討中國佛教中如何認識動物成佛問題。本研究首先討論中國人如何認識鸚鵡這一動物以及佛教有關鸚鵡的概念如何隨著佛教入華而被介紹到中國。在早期佛教中，佛本生故事留下了有關鸚鵡形象極為豐富的材料，佛陀的前世以鸚鵡出現教化眾生。本研究將特別關注一些有關佛陀本生以鸚鵡為形象出現的敘事如何被介紹到中國。其次，本研究將探討鸚鵡成佛的觀念和思想如何在佛教敘事中與佛性思想的發展結合在一起。接下來的問題是，這種鸚鵡亦有佛性的思想又是如何被中國佛教徒接受的，鸚鵡成佛的敘事和思想又與其他動物成佛的敘事與思想有何不同。最後，本研究將以韋泉的《河東鸚鵡舍利塔記》為中心，探討鸚鵡成佛敘事在唐代的歷史和文化意義，唐代的文人士大夫對這樣的佛教敘事怎樣書寫和認知等等。

A Study of the Narratives on Enlightened Animals in Medieval Chinese Buddhism

Huaiyu Chen

This paper will first discuss the Chinese knowledge of the parrot and how Buddhist concept of the parrot was introduced to China with the translation of Buddhist texts. There are numerous Buddhist accounts about the parrot, yet the Jataka stories about the parrot as narratives play the most important role for making the images of parrot in early Buddhism, either mainstream Buddhist tradition or Mahayana tradition. So this paper will first collect, categorize, and analyze these related Jataka stories on the parrot, for looking at how parrot appeared as the avatar of the Buddha, the manifestation of the Buddha, and the agent of the Buddha. Furthermore, this paper will analyze what Jataka stories have been translated into Chinese and became popular among Chinese Buddhists and the possible reason why they became popular, and eventually how these stories have entered the medieval Chinese society. Second, this paper will analyze the enlightenment of the parrot as it was manifested in Buddhist narratives and its connection with Buddhist idea of Bodhicitta or, the idea that all sentient beings could reach the Buddhahood, which was developed and became well accepted in medieval China. This paper will use the parrot as an example for understanding how animals could reach enlightenment in Chinese Buddhist society. It will also look at if there are differences among different animals for reaching enlightenment, since it seems that some animals appeared more frequent than others in Chinese Buddhist narratives. Finally, this paper will analyze one central essay by Wei Gao in the Tang Dynasty titled the *Record of the Stupa for a Parrot's Relics in the Hedong Area (Hedong yingwu sheli ta ji)* to see how an enlightened parrot was commemorated in the Tang dynasty and how this commemoration was developed, written, and practiced by Tang official literati. It demonstrated that in the Tang dynasty, the high culture group accepted the enlightened parrot's importance in their social life.

聖嚴法師的淨土思想：綜合傳統與現代的教門

周文廣

中國淨土宗傳統以來，很多宗師大德對於淨土的本質，以及投胎轉世的意義二者之間的關聯，早已多方討論。一直到現代之前，兩個主導的觀念一直互相衝擊。其一是西方／他方淨土的觀念，修行者希冀往生後投生於位居現世西方的淨土。第二者的唯心淨土，則認為淨土和現世共存，當修行者心淨到某一程度時，就可在現世見到淨土。19世紀末，20世紀初，開始了另一思維，開展出人間佛教的運動。人間淨土鼓勵修行人積極投入環境或社會福利工作，來拔苦而提升現世生活。

一般都認為此運動由太虛大師（1890-1947）領導。然而太虛大師的著作，則顯示他所謂初步的現代化，就是把傳統與現代二者，不太有系統性的雜混一起。而一般認為是聖嚴師父（1930-2009），系統性的把淨土法門系統現代化，發揚實踐人間佛教的傳承。在他成熟的前景裡，不但原先格格不入的西方與唯心淨土不再起衝突，甚至與現代的人間淨土觀念都很和諧。誠然，我們可以把此現象視為現代化的不同的階段。聖嚴師父曾說過淨土法門，可以從較簡單的練習，例如念佛名號開始，接下來以念佛禪來明心見性。最後要瞭知淨土即自心，同時在人間建立淨土，以此雙修，來證得菩薩的慈悲與智慧。我希望此文由中國淨土佛教的脈絡裏，來看聖嚴師父的淨土法門，向與會大眾闡述聖嚴師父如何創新地融合狀似不相容的法門。

Master Sheng Yen's Pure Land Teachings: Synthesizing the Traditional and the Modern

Charles B. Jones

In the history of the Chinese Pure Land Buddhist tradition, many thinkers have given much thought to the two interrelated questions of the nature of the Pure Land and the meaning of rebirth within it. In the premodern period, two ideas predominated and frequently clashed. The first was the position of “Western direction” or “Other-direction Pure Land” (*xīfang / tāfāng jìngtǔ* 西方/他方淨土), in which the practitioner sought rebirth in an existent Pure Land to the west of the present world. The second was “Mind-Only Pure Land” (*wéixīn jìngtǔ* 唯心淨土), in which the Pure Land was coextensive with this world and manifested when the practitioner's mind was purified enough to see it. During the late 19th and early 20th centuries, however, another way of thinking about the Pure Land emerged as part of the movement commonly referred to as “Humanistic Buddhism” (*rénjiān fójiào* 人間佛教). Known as “The Pure Land in the Human Realm” (*rénjiān jìngtǔ* 人間淨土), it sought to engage practitioners in environmental and social welfare work in order to alleviate suffering and improve lives in the present world.

While these developments are most often credited to the monk-reformer Taixu (*Tàixū* 太虛, 1890-1947), an examination of his works reveals him as an ambiguous modernizer, mixing the traditional and the modern in an unsystematic manner. Ven. Dr. Sheng-yen (*Shèngyán* 聖嚴, 1930-2009), often seen as a carrier of the tradition of Humanistic Buddhism, took a more synthetic and modern approach to Pure Land. In his mature view, the previous positions of “Western-direction” and “Mind-only” Pure Land are neither incompatible with each other nor with the modern concept of “Pure Land in the Human Realm.” Indeed, they may be seen as stages in a path. As he puts it, the Pure Land path can start from a relatively simple practice such as oral invocation of the name of Amitābha and lead to a realization of one's own mind in the practice of “Buddha-invocation Chan” (*niànfó chán* 念佛禪), with the ultimate goal of realizing both the wisdom and compassion of a bodhisattva through the twin practices of realizing the Pure Land as one's own mind while simultaneously establishing the Pure Land in the Human Realm. In this presentation I hope to contextualize Ven. Dr. Sheng-yen's Pure Land teachings in the overall history of Chinese Pure Land Buddhism and enable conference participants to see his innovative way of reconciling seemingly-incompatible approaches.

當代佛教僧侶年譜的編寫研究：以聖嚴法師為例

林其賢

從大歷史的觀點看佛教的當代發展，儼然可找到佛教現代化與我國現代化同軸合轍的發展歷程。然而，如何從大歷史進程中體察生命的實際呈現，此則需從鉅觀轉換為微觀的視角，從每一事件、每一個人在面對歷史困境或倫理難題時，觀察其如何判斷與抉擇。個人身受大時代的影響與引領，也可能成為影響時代、引領方向的人。在這個人與歷史互為主體、交相影響的具體敘述中，年譜的編纂是呈現歷史人物最基礎的敘寫體製。但是年譜應如何呈現才如實如份？編纂聖嚴法師年譜與以往編纂思想家、學者年譜的經驗有別，聖嚴法師不只有思想家的面向，也有事業家的實績，因此不能單純從其著述只著眼於思想的形成，同時需呈現其所思所言如何影響他所接觸的人、所領導的機構、乃至整體社會的某一層面。而抽象的思想理念落實於實際現世時，又是如何轉化的？

上述這些要如何能在年譜中如實呈現？《聖嚴法師年譜》的編纂，應採取什麼原則才能恰當呈現當代佛教人間比丘之真實行履？此為本文探討主題。

年譜編撰非僅排比資料，連綴日月。年譜類型亦非僅為流水賬。本文從史學史發展觀點，探討並比較編年體與紀傳體之優勝，並從當代年譜寫作類型尋求相應適當之表現型態。從而據以探討聖嚴法師年譜編撰時應有之原則。

Study on Collation of Chronicle of Contemporary Buddhist Monks, Take Rev. Sheng Yen as An Example

Chihsien Lin

From the perspective of macro history, the development of contemporary Buddhism reveals the parallel between the modernity of Buddhism and the whole country. However, one needs to turn to micro history to be able to realize how reality represents within the process of the macro history. One needs to observe how one discerns and makes decision when one encounters predicaments or ethical difficulties. On the one hand, one might be influenced and lead by the times. On the other hand, one could very well turn around to influence the general public and make history. Based on the discourse that individual and history could mutually be the dominant factor and influence each other, chronicle collation is the most fundamental way to represent historical figures. But how can chronicles be presented truthfully? Rev. Sheng Yen is different from most thinkers or scholars in that he was both a thinker and an entrepreneur. As a result, chronicle of Rev. Sheng Yen can not be confined in the development of his thoughts. Impacts of his thoughts on others, organizations and the society are similarly important. In addition, how can an abstract principle be transformed and implemented in the world?

How can all the above mentioned aspects be presented fairly in chronicle? What principles should the compilers of Chronicle of Rev. Sheng Yen employ in order to present this monk in the contemporary world as truthfully as possible? These are the main topics of this paper.

Chronicle collation is more than putting information according to dates; chronicle as a genre is not a records of happenings either. This paper takes the perspective of history of historiography to explore and compare the pros and cons of chronicle and biography. Furthermore, I will search for an appropriate representation in terms of genre. These are the essential principles in compiling the chronicle of Rev. Sheng Yen.

現代性與禪的心靈實踐－中華禪法鼓宗的入世社會 建構意涵

劉怡寧

禪修，作為一種佛陀時代的傳統佛教修行方式，如今正在世界各地以各種形態快速發展起來。然而，禪修為何如此吸引現代人？其又如何作為一種當代認識自我心靈的實踐方式？除了「認識自我」的意義之外，禪修在世界各地的重要發展趨勢，還包括禪修與其他社會領域的結合與對話，當禪修與當代世界的關聯性正悄悄地改變當中，禪修如何可能對現代性的自我認同產生幫助？本論文試圖從台灣法鼓山有關心靈環保之「中華禪法鼓宗」的禪修創新實踐，來探討禪修的現代轉化，以及禪修與現代社會的關聯。

從宗教社會學的研究角度來探究禪修的社會建構，乃是一個有趣的新切入，本論文將以著名古典社會學家韋伯有關「生活導引」的觀念，以及法國哲學家傅柯在其晚期思想所探討的「自我技藝」(technology of the self)來思考禪修的現代意涵。對此，本論文將著重於探討禪修如何作為一種對「自我的關注」(care of the self)的反身性實踐，以回應現代性的自我認同課題。

整體而言，本論文將從社會建構論的角度，分析聖嚴法師如何透過「心靈環保」的現代語言來轉譯傳統佛教意義下的禪修觀念，以此賦予禪修在實踐層次上的意涵，一方面讓禪修能夠以更多元的方式讓更多人認識，另外一方面也藉此賦予漢傳禪修在現代社會的創新意涵。

Modernity and Chan Spiritual Practice: The Socially Engaged Constitution of the Dharma Drum Lineage of Chan Buddhism

Yining Liu

Chan Meditation, as a traditional Buddhism practice method in the Buddha age, is widespread in various forms all over the world nowadays. However, why Chan Meditation attracted so many modern people? How could Chan Meditation become the way of modern practice for understanding the inner self? Besides the meaning of knowing oneself, Chan Meditation has been also connected to other social fields and has great dialogue with other disciplines now. Since the connection to the world is changing for Chan Meditation, we are very interested about how could Chan meditation benefit the constitution of modern self-identity? This essay would like to discuss the innovation of Chan practice by the Dharma Drum Lineage of Chan Buddhism of Dharma Drum Mountain in Taiwan. By taking the Dharma Drum Lineage of Chan Buddhism as a studying case, we would like to elaborate the modern transformation of Chan Meditation and think about the connection between Chan Meditation and Modern Society.

It could be very interesting for thinking about the social constitution of Chan Meditation from the perspective of the sociology of Religion. We would like to think about the modern meaning of Chan Meditation from the concept of “life-conduct” from Max Weber, the famous German traditional sociologist. Besides, we would also apply the concept of “technology of the self” from French thinker Michel Foucault’s later thoughts. This essay is going to explore how could Chan Meditation is like the reflective practice as “care of the self” for responding the issue of modern self-identity.

Therefore, we would like to analyze how Master Sheng Yen transforms the traditional Buddhism meaning of Chan Meditation by the modern language of “Protecting the Spiritual Environment” at the practical level. And we found that it not only made Chan Meditation understood by more people, but also gave the innovative meaning for Chinese Chan Meditation in the modern society.

漢傳佛教美術中乘象菩薩圖像和尊格的演變略論

殷博

作為佛傳重要內容之一的托胎靈夢，在古印度佛教美術中被描繪為釋迦菩薩化身為白象投生母胎。佛教東傳後，菩薩化身白象轉變為菩薩乘坐白象入胎，並與釋迦太子騎馬逾城出家的圖像相對置，至遲出現在北朝作品上。漢傳佛教的影響，同時使普賢乘象與文殊騎獅的圖像相繼誕生並成對出現。由於早期的釋迦乘象和其後出現的普賢乘象從圖像上存在相似性與聯繫性，因此本文通過比較敦煌莫高窟北朝至初唐時乘象菩薩及其配置圖像，嘗試說明漢傳佛教中的乘象菩薩周邊圖像的不同配置，影響其尊格的變化和定名。這類圖像的演變顯示出佛教美術中圖像自身的變化規律，包含著藝術發展史中觀念和需求的變化歷程。

A Brief View about the Evolution of Images and Names Relate to the Bodhisattva who Riding An Elephant in Chinese Buddhism

Bo Yin

In ancient Indian's Buddhist art, the dream of reincarnation-- As one of the important theme of the Buddha's life—was always described as Shakyas bodhisattva rebirth as a white elephant into Ms. Maya's body. After Buddhism spread to east, around the Northern dynasties, the Bodhisattva form of the white elephant became to a Bodhisattva riding on an elephant, and with the image of Shakyas prince riding a horse symmetry appears. At the same time, by the influence of Chinese Buddhism, the images of Samantabhadra Bodhisattva who riding on elephant and Manjusri Bodhisattva riding on lion began to appear in pairs. The Shakyas riding on the elephant in early times and the Samantabhadra riding on elephant, they are similarities and connecting in the image. So in this article, by comparing the images of Bodhisattva riding on elephant and their configuration image in Dunhuang Mogao Grottoes from the Northern dynasties to Tang dynasty, we trying to explain that how the configuration images around the bodhisattva who riding on elephant affected to his name and denomination. Evolution of this kind of images showed the changing rules of the image itself in buddhist art, and contains ideas and demand's changing in the art history.

從「戒定慧」三學研析聖嚴法師《遊心禪悅》 書法風格與意涵

陳靜琪

「戒定慧」三學乃佛法軌儀，謂指戒律、禪定、智慧三門要法。《五燈會元》言「戒」乃防非止惡；「定」乃六根涉境，心不隨緣；而「慧」則是心境俱空，覽照無惑。學此三法則達涅槃之地，故云三學。此三者之間，次第而生；即人能防止邪非則心境澄明，此由戒而生定；心境澄明，則可自照萬象，是由定而生慧。《三藏法數九》指出非戒無以生定，非定無以生慧，彼此相資相成，缺一不可。而此亦是入道之重要關鍵。

聖嚴法師（1930-2009）乃當代著名禪師，亦是佛教高僧。其持戒守律謹嚴篤實，代表作《戒律學綱要》更是修習戒律的重要典籍。聖嚴法師以其深厚的戒律修行，發為禪修靜定的澄心工夫，進而驗證自在圓融的生命智慧。聖嚴法師為提倡人間佛法，推動心靈、禮儀、生活、自然之「心五四運動」，以及倡導家庭、生活、校園、自然、職場和族群的「新時代心六倫」關係。此皆屬於性靈的昇華與生命的成長，亦是將佛法戒定慧三學的精神與內涵轉化為具體可行的「提昇人的品質，建設人間淨土」的理念。

《遊心禪悅》系列墨蹟乃聖嚴法師於2006年至2007年的書法創作專輯。其所書內容如「需要的不多，想要的太多」、「面對它、接受它、處理它、放下它」、「只要心安，就有平安」等，皆是澄心淨性，和諧圓融的生命智語。而其絲毫不苟的點畫運筆、字體間架、行列布局、墨色變化之表現形態，呈具楷、行書多元美感風格及其融攝之意蘊；而此即是聖嚴法師養深積厚的戒定慧三學之映現。是故，本文從戒定慧三學的觀點，以《遊心禪悅》系列墨蹟為探討對象，研析聖嚴法師書法風格與意涵，茲分下列四個層面：一、聖嚴法師書法觀點中的「戒定慧」三學思想；二、聖嚴法師書法風格中，「戒定慧」三學之融攝；三、聖嚴法師書法內容所含蘊「戒定慧」三學之意涵；四、聖嚴法師「戒定慧」三學之書法風格與意涵的價值與影響。

From “Ring Fixed Hui” Three Studies to Analysis Master Sheng Yen Mind Zen’ Calligraphic Style and Meaning

Chin-chi Chen

“Ring Fixed Hui” three studies are the ceremonies of Buddhism, which are precepts, Buddhist practice and wisdom Three Studies. *Wu Deng Hui Yuan* says: *Ring*—from the negative aspects of that ring is "stop all evil". Evil and no, the bad karma evil because of them do not increase. *Fixed*—the Mahayana Bodhisattva fixed, your mind from the external environment and the internal state of mind the action, namely that of the set. The *wisdom*—the Buddhism’ wisdom and compassion are satisfactorily. A Buddhists engaged in the work, as long as it is reasonable and legal, by positive industry right livelihood, earn legitimate profits, was the benefit of all mankind, or by amendment language, and to the interests of the society who should be doing in my part, which is the practice of the bodhisattva path, Buddhists aggressive! *Sanzo Law Number Nine* says: No *Ring* no *fixed*, no *fixed* can’t have the *wisdom*, both of them complement each other, and is the main point.

Master Sheng Yen (1930 ~ 2009) is contemporary famous and eminent Buddhist monk, his model is rigorous, practical and disciplined. His famous book “Outline of Warn Law” is an important characterization. Master Sheng Yen has profound spiritual precepts, makes for statically determinate effort, then verification his life wisdom of comfortable harmony. For promote his life philosophy, Master Sheng Yen gives impetus to mind, etiquette, life and natural’s “Mind Five-Forth Movement,” and promote family, life, campus, nature, workplace and ethnic’s “New Era Mind Six Moral”. All of them are soul sublimation and the growth of life, also are the spirit and meaning of “Ring Fixed Hui” three studies’ idea.

Mind Zen’ calligraphic album is the Master Sheng Yen’s works of 2006-2007. In this book, it reveals “not need much, want too much”, “face it, accept it, deal with it, let it go”, “only has peace of mind, there has peace” etc. All of these are harmony life words of wisdom. The calligraphy aesthetics shows his deep cultivation. Based on the above, my research will study on Master Sheng Yen’s work “*Mind Zen*”, from the work—“*Ring Fixed Hui*” three studies to analyze Master Sheng Yen’s calligraphic style, script style of calligraphy, arrangement of method, ink color technique of expression and its artistic conception. All of these characters are appeared on the diversifications of regular script and running script. I divide several aspects to research: First, the idea of Master Sheng Yen on “*Ring Fixed Hui*” three studies; Second, calligraphic creative style of Master Sheng Yen on “*Ring Fixed*

Hui” three studies; Third, the calligraphic significance of Master Sheng Yen on “Ring Fixed Hui” three studies; Four, the calligraphic contents of Master Sheng Yen on “Ring Fixed Hui” three studies. I hope from this research project to probe into a monk by way of calligraphic writing to grand the power of Buddha; the relationship between “Ring Fixed Hui” three studies and calligraphy; and addition new annotation on monk, calligraphy and “Ring Fixed Hui” three studies.

法鼓山禪悅境教的教育功能及其理想之實現

胡健財

法鼓山的興建，不是一般的宗教道場，不同於世俗的教育機構，乃是從教育的立場出發，以「禪修」為精神，注重自然環境與人文景觀的陶冶，實現「人間淨土」的理想，具有宗教與教育雙重的特質。

法鼓山的自然環境，如溪流、步道、公園，人文設施如三門、三座觀音像、法華鐘、大殿、開山紀念館、生命園區等，無一處不是景觀，這是創辦人聖嚴法師建設法鼓山的目的，希望上山的信眾們，能夠藉著「禪悅境教」的薰陶，獲得佛法的利益；因此，本文即從法鼓山興建的由來，論述「禪悅境教」的教育功能、推動意義與推動目標，以見近代中國佛教的禪法現代化、佛法生活化、佛教人間化之努力。其次，則是指出家鼓山世界佛教教育園區之建立，在僧俗四眾的共同努力之下，「心靈環保」並非只是「心法」，更是「四個環保」思想之實現。即此而言，聖嚴法師「人間淨土」理想之實現，有賴這個道場的教育功能之彰顯，必須加以重視；而「禪悅境教」的內容，若能建構一套完整的論述，發掘它的深刻意義，包括理論與實踐，觀念與方法，亦將有助佛法的推廣。

The Educational Function of Dharma Drum Mountain's Environmental Teaching: Its Chan (Zen) Delight and the Realization of Its Ideal

Kin-Choi Wo

The natural environment of Dharma Drum Mountain, such as its creeks, walking trails, parks; its humane facilities such as the monastery's main gate, three statues of Avalokiteshvara, the Dharma Lotus Bell, Main Temple, the Founding Memorial Hall, and the Life Park, are all scenic spots as well. This is the founding purpose of Dharma Drum Mountain by the founder Venerable Sheng Yan. It was his wish that the visitors who came to the mountain would benefit from the education of this "Ch'an Delight Environment."

Therefore, the discourse of this paper, based on the origin of establishing the Dharma Drum, is on the educational function of "the environmental instruction of Ch'an delight," together with the meaning and goal of its promotion. With this we come to a better understanding of the modernization of Ch'an practice, the engagement of Buddha dharma both in our daily lives and the human world in recent Chinese Buddhism.

Secondly, the establishment of World Buddhist Education Park on the Dharma Drum Mountain, under the dedicated effort of the sangha and lay people alike, has realized the concept of "Four Kinds of Environmental Protection", which pushed the idea of "the protection of spiritual environment" even further, more than just a "practice of the mind." From this perspective, the actualization of Venerable Sheng Yan's ideal of "Pure Land in the Human World" relies on the manifestation of the educational function in this dharma site, which has to be emphasized here.

Setting itself apart from other common religious sites, the establishment of Dharma Drum Mountain differs from other worldly educational organization. Education as the foundation, Zen practice as its spirit, it integrates nature with humanity to cultivate its followers, and realizes the ideal of creating "Pure Land in the human world." Its dual qualities combine religion with education.

If the content of "Environmental Instruction of Ch'an Delight" encompasses a set of complete discourses, disclosing its profound significance, which includes theory and practice, concept and methodology, it will help spread Buddhism worldwide.

漢傳禪佛教的實用活用——禪修進校園

釋演德、陳武雄、常慧娟

承續法鼓山創辦人聖嚴法師帶領四眾弟子所定下的使命——「以心靈環保為核心，弘揚漢傳禪佛教；透過三大教育，達到世界淨化」，本研究案著重於探討漢傳禪佛教的修行觀念與方法如何在學校教育中實用活用，期許為健全的人格教育奠定基礎。

本研究報告以新北市一所完全中學的九年級班為例，班導師希望幫助學生在學校及日常生活中能安定身心以提高學習能力，面臨會考壓力時能專注安定成為此研究案的開端。由研究團隊成員之一也是法鼓山資深禪修講師先進行訪談，在了解老師、家長與學生的需求後，設計了一套適合學生且依循法鼓山禪修心法的靜心方案，以禪修觀念的說明，搭配「動中清楚放鬆」的動作。由班導師視學生的需要邀約研究團隊到班級上引導學生體驗清楚放鬆。

本研究案採用自然探究 (Naturalistic Inquiry) 的質性研究方法，在自然的學習情境下，觀察、了解學生接觸並學習禪修觀念與方法的過程，以及這些觀念與方法對學生的課業學習和日常生活人我互動所產生的影響。研究團隊與班級師生從二〇一四年下半年至今持續互動，期間進行多元化資料蒐集以確保質性研究的信實度 (trustworthiness)。

研究結果先以問卷回饋搭配學生在研究團隊進班引導後於聯絡簿所留下的心得來呈現學生對此方案的整體觀感；接下來，以詳述情境細節的個案報告來說明學生將禪修觀念與方法運用在生活中的實例。學校師生在接觸靜心方案後，對此方案的自主運用與學習，亦可看出漢傳禪法和佛法落實在校園中對學生在健全人格養成上的助益。最後，研究團隊反思在將禪修介紹到校園的過程中所應掌握的原則也正呼應了漢傳佛教的消融性、包容性與適應性。

A Practical Application of Chinese Chan Buddhism —Introducing Meditation to A Middle School Classrooms

Yan Te Shi, Wu Hsiung Chen, Hui Juan Ch'ang

Following up the mission of spreading Chinese Chan Buddhism widely, established by Venerable Master Sheng Yen, the founder of Dharma Drum Mountain

(DDM), this study aims at exploring how to practically apply the concepts and methods derived from Chinese Chan Buddhism to school education, and further contributing to developing sound character education.

This study occurs in a comprehensive middle school in New Taipei City, Taiwan. A teacher of a ninth-grade class would like to help her students be focused and settled as they face the pressure from taking Comprehensive Assessment. Grounded on the essentials of DDM Chan practices as well as taking teachers', parents' and students' needs into consideration, one of the research team members, a senior DDM meditation teacher, designs a meditation program including the Chan practicing concepts and a series of body movements facilitating students to experience clearness and relaxation. In accordance with students' needs relevant to the school events, the class teachers invite the research team to hold the meditation sessions in class, leading the students to practice being clear and relaxing as they perform the movements, and elaborating on how to apply Chan practicing concepts and methods in daily lives.

The researchers adopt Naturalist Inquiry as research methodology for this study. In the real-life learning contexts, we observe students' learning process as they engage in the meditation sessions. We also endeavor to understand the influence of participating in the sessions on students' learning and interaction with self, others and the surroundings. The research team has been interacting with the teachers and students since 2014 and collected multiple data sources to establish trustworthiness of naturalistic studies.

The researchers first report students' overall perspectives on the meditation program with self-report questionnaires and students' journals reflecting on the meditation sessions. Next, we use case reports with detailed context to exemplify students' application of the concepts and methods learned from the meditation sessions in their daily lives. We believe that the practical application of Chinese Chan Buddhism to school settings may contribute to sound character education. The findings demonstrating teachers' and students' autonomous application and learning after exposed to the meditation program are likely to support this point of view. Lastly, the researchers' reflection on the process of introducing Chan meditation to school classrooms resonates with the strength of Chinese Buddhism; that is, the ability to absorb, embrace, adapt, and adjust to the needs of people everywhere.

當代漢傳佛教發展之新探索

桑寶靖

漢傳佛教是世界文化交流史的一大成果和貢獻，在當代社會歷史條件下，漢傳佛教要成功邁入新的歷史時期，面臨著機遇與挑戰。

首先，佛教主張斷絕貪、嗔、癡等煩惱，這就必然會對社會上的利己、貪欲、侵略等等以及由此引發的一切罪惡就會起到一定的抵禦、遏制作用。漢傳佛教要充分發揮佛教教義主張，從而協助國家與社會宣揚高尚品格和道德，推動人類精神文明的進步，並獲得社會和信眾的擁護，進而得到進一步的發展與壯大。另外，漢傳佛教中的慈悲、平等、護生等觀念及其實踐，在當今世界反對戰爭、維護和平的事業中起著重要作用。因此，漢傳佛教在當代的發展中要引導佛教界回到現實社會中來，面對現實人生為社會服務，從而獲得持續發展的動力。第三，佛教在學術的各個領域有諸多建樹，當代漢傳佛教更應批判地研究、總結歷史上和當代的佛教文化成果，發掘其積極的、有價值的內容，加強同學術的紐帶聯繫，體現出自身的特殊價值與意義，獲得更為持久而廣闊的發展空間。最後，漢傳佛教在現代社會發展的新時期，摒棄信仰的低俗化、治理僧團腐敗，是保障漢傳佛教能夠勃發旺盛生命力的必要條件，也是提高當代僧伽素質、重塑莊嚴佛門形象的當務之急。

The Exploration of the Contemporary Chinese Buddhism

Baojing Sang

The Chinese Buddhism is an achievement and contribution of the history of world cultural exchange. Under the contemporary social and historical conditions, there are opportunities and challenges if Chinese Buddhism successfully enter into a new historical period.

First, Buddhism advocates break greed, anger, ignorance and other troubles. These ideas will resist the self-interest, greed, aggression etc. and all the evils that it causes. The Chinese Buddhism should give full play to the doctrine of Buddhism, in order to help state and society to promote the noble character and moral, promote the progress of human spiritual civilization, and gain the support of the society and the faith, and then get further development and growth. Second, the concepts and practices of Chinese Buddhist Compassion, equality, love lives and so on, play an

important role in today's world against war and the cause of peace. So, the development of the Chinese Buddhism should guide the Buddhist community back to the real world, facing the reality of life as a social service, to obtain the driving force for sustainable development. Third, Buddhism has many achievements in various fields. The Chinese Buddhism should have critical study, summary historical and contemporary Buddhist cultural achievements, explore the positive, valuable content of those achievement, strengthen the link between the scholar, reflect the own special value and significance of itself, get a more lasting and broad space for development. Last, the Chinese Buddhism should reject the belief of the vulgar, administer the monk group corruption in the new era of modern social development, which will be the necessary condition of the protection of Chinese Buddhism which can necessary bloom vitality, and also that will be the urgent affairs of the improvement of the quality of contemporary monks and the reshaping the solemn Buddhist image.

《楞伽經》與聖嚴禪學—定慧雙修的傳統與當代性

林佩瑩

本文從《楞伽經》的思想特色開始討論，分析《楞伽經》闡發的實修觀，最後介紹聖嚴法師與《楞伽經》相承的禪學思想。《楞伽經》是禪宗早期重要經典，特色有：(1) 強調菩薩道修行。(2) 指出語言的侷限性。(3) 其「藏識」觀點結合中觀思想。(4) 具有早期佛教發展的時代性，須先具備大乘理論基礎，才能掌握真義。《楞伽師資記》對於《楞伽經》的理解環繞在「心」的理論上，強調修心法門，而唐宋僧人對於楞伽師的理解也強調修心。

依此脈絡，討論聖嚴法師禪學思想，分為四點作一整理分析：(1) 其思想史基礎，(2) 其「二入四行」，(3) 其論「宗通」，(4) 其論「定慧一體」。聖嚴法師理解的《楞伽經》，同於古代的高僧大德，強調《楞伽經》的實修觀，他對於達摩禪、道信禪、與慧能禪進行理路清晰的指示，認為道信為承接前期「北宗」並開展其後「南宗」的過渡關鍵人物，他並且觀察到，對於定慧位置的調整，正是南宗別北宗的理論立場所在。

The *Lañkāvatāra Sūtra* Master Sheng Yen's Chan Teachings: The Tradition and Modernity of the *Lañkāvatāra Sūtra*

Pei-Ying Lin

This article first reevaluates the *Lañkāvatāra Sūtra* in the history of Chan Buddhism and then examines Master Sheng Yen's doctrinal take on this scripture. In the first part of this paper, four characteristics of the *Lañkāvatāra Sūtra* are discussed: (1) its emphasis on the bodhisattva path; (2) the limits of language; (3) an ālaya-vijñāna theory incorporating the Madyamaka doctrines; and (4) features of fifth-century Chinese Buddhism. Later Chan texts tend to emphasize the *Lañkāvatāra Sūtra*'s teaching on the mind.

Along this line, Master Sheng Yen's understanding of the *Lañkāvatāra Sūtra* have at least four relevant themes: (1) the intellectual history; (2) the "two entries and four practices"; (3) the "principal path"; and (4) the "oneness of meditation and wisdom." In short, Master Sheng Yen's assessment of the *Lañkāvatāra Sūtra* is consistent with previous Chan masters and he insightfully observed that the repositioning of meditation and wisdom marked the watershed in the transition from the "Northern" Chan to the "Southern Chan" Schools.

7月2日

世界格局之下的佛教，世俗主義和現代化

大衛·麥克馬漢

過去的一百五十年中，佛教的遷移超出了亞洲，佛教也在與殖民主義，歐洲啟蒙運動，超驗主義，科學和心理學的邂逅下得到了不同的塑造。佛教的發展之所以會在西方贏得了一定成就，部分是因為思想家們和佛法教師們將佛教與西方化的世俗主義相適應，將佛教過度簡化為打坐的同時也去掉了很多佛教的倫理，宇宙學以及哲學的背景。二十世紀的社會學理論可能將這預測為世俗化發展的必然的一部分。然而這個線性模型似乎並不足以用來解釋不同模式的佛教在現代社會中的發展。如今有多種類的佛教存在，且在不同形式的現代化和世俗主義中發展；一些只包含了極少的要求，修習及信仰，另一些則複雜且保持了居多佛教的原理和禮儀等等。本次演講將會審查一些例子，也將思考佛教在科學與世俗主義世界中的位置。

Buddhism, Secularism, and Modernity in A Global Context

David McMahan

In the last 150 years, Buddhism has been shaped by encounters with colonialism, the European Enlightenment, Transcendentalism, science, and psychology, as it has migrated beyond Asia. Part of what has allowed it to gain some measure of success in the West is that some thinkers and teachers have accommodated it to more western modes of secularism, stripping Buddhism down to seated meditation and removing much of its ethical, cosmological, philosophical contexts. Twentieth-century sociological theories might have predicted this as a part of what was considered the inevitable progression of secularism. Yet this linear model seems inadequate to account for the different shapes Buddhism has taken in the modern world. There are, instead, multiple Buddhisms—some minimalist and some robust and complex—developing among several differing versions of modernity and secularism. This presentation will examine a few examples and consider the place of Buddhism in a world of science and secularism.

在世昇華：亞洲傳統與永續的未來

杜贊奇

亞洲，特別是中國的崛起，帶動了全新，更公正的世界觀之須要；僅僅和諧是不夠的。許多中國菁英從歷史及"天下"的概念來尋找啟發。本文將從思想及政治二脈絡來探討西方文明入華後的現代中國的昇華。

歷史上來看，普遍主義一直都是理想，原則，與倫理的源頭。從康特到馬克思以來的現代普遍主義，明顯退縮，向民族主義與消費者至上主義低頭。然而當務之急，是拯救地球於崩壞。甚至在某些區域，此目標已成為當今的時代精神。然而，某些特定的國家主權必須升華，才能實現此目標。

地方社區，非營利組織，跨國民間組織，半官方單位，政府跨部門單位等，在此方面都舉足輕重。在向永續地球的目標前進的當下，許多亞洲宗教團體重新發現他們固有的價值與理想在此議題的相關意義。舊有的對話性昇華方式，提供我們連結人，社群，環境，和世界之間的方法。

Transcendence in A Secular World: Asian Traditions and A Sustainable Future

Prasenjit Duara

The rise of Asia and China in particular has been accompanied by the need to project a new, more just vision of the world that is not simply a new hegemony. Many Chinese intellectuals have sought to find inspiration in their historical and transcendent universalisms such as 'all-under-heaven' (tianxia). The paper is an effort to think through the conceptual and political framework for understanding transcendence in post-Western modernity.

Historically, universalisms have been the source of ideals, principles and ethics. Modern universalisms—developed from Kant to Marx-- are apparently in retreat, yielding to nationalism and consumerism. Yet the physical salvation of the world is of greatest urgency and becoming, in some quarters, the transcendent goal of our times. It will, however, need to transcend exclusive national sovereignty for its realization.

Local communities, NGOs, transnational civil society as much as

quasi-governmental and trans-governmental agencies are crucial for this realization. At the same time, several Asian religious groups are re-discovering the relevance of some of their older values and ideals as they evolve a new mission of a sustainable planet. These older approaches of dialogical transcendence may furnish us with methodologies of linking the personal, the community, the environment and the world.

智顛對觀音的處理：幻想與現實之外， 有神論與無神論之外

任博克

大乘佛教中超越人類的菩薩是人們敬拜的對象，為人們的祈禱還願、使用超常力量從苦難中解救人類，引發了宗教哲學中諸多有趣的問題。本文從智顛對《妙法蓮華經》「普門品」的注解《觀音玄義》及四明知禮對此注解的相關注疏《觀音玄義記》入手，審視了如何從天台三諦的非二元卻又非一元的結構重建受苦的眾生與觀音的救世慈悲間的關係。這種結構能夠打破眾生心事特有的認識者與認識對象（主體與客體）間假定的二元關係，能夠打破所有交際、所有敬拜、所有慈悲、所有關懷、所有人與人之間渴望中存在的自我與他者間假定的二元關係。

這兩種分歧在尋常的體驗中隨處可見，而天台則批評了這兩種分歧，證明了它們的非真實性。這超越了觀音是否「真正」存在、是否「真正」屬於一個有意識的存在、是否「真正」幫助了他人等非此即彼的二分問題，重建了觀音形象。智顛處理主客體之間、自我與他者之間的關係時，改變了上述「真正」之意，促成一種特殊的慈悲認識論。智顛從「感應」的範疇呈現出觀音與眾生間的關係。此處的基本模式是：某位眾生通過經受苦難、進行敬拜，「感」到觀音菩薩，觀音菩薩隨即通過恰當的環境、與這位眾生相遇、傳授教義等進行「應」。

此時顯然出現了不同的角色與功用：觀音非我，我非觀音；去「感」並非去「應」，去「應」並非去「感」。那麼，「感」者與「應」者這兩種不同的存在具有何種關係？智顛的回答是「不一不異」。這就是「中」：兩者之異同時是空，也同時是假；相異之處既是必然，也是不可能的；假即是空，空即是假。這正是智顛對因與果、心及其客體、自我與他者、法性與無明、善與惡等假定不同的實體間任何關係。

Immanence and Transcendence in Zhiyi's Treatment of Guanyin: Compassion as an Epistemological Category

Brook Ziporyn

The superhuman bodhisattvas of Mahayana Buddhism, as objects of devotion, granters of prayers, and purveyors of supernormal salvific powers, raise many interesting questions in the philosophy of religion. In this paper, I'd like to look at Zhiyi's expansive commentary to the 25th Chapter of the *Lotus Sutra*, the *Guanyin xuanyi*, and Siming Zhili's subcommentary thereto, the *Guanyin xuanyiji*, with an eye to how the devotional relationship between suffering sentient beings and the salvific compassion of Guanyin is reconfigured in terms of the non-dual and yet non-monistic structure of the Tiantai Three Truths, applied as a solution to both the putative dichotomy between the knower and the known (subject and object) endemic to all sentient consciousness, and the putative dichotomy between self and other in all sociality, all devotion, all compassion, all care and all interpersonal longing.

These two key bifurcations are definitional to ordinary experience; the Tiantai critique of both of these bifurcations, demonstrating their non-reality, results in a reconfiguration of the status of Guanyin which transcends the bivalence of questions about whether or not she “really” exists, is “really” a conscious being, and “really” helps anyone. For the meaning of “really” is precisely what changes in the hands of Zhiyi's treatment of the subject-object and the self-other relations, yielding a unique epistemology of compassion. The relation between Guanyin and a sentient being is presented by Zhiyi in terms of the category of “eliciting and responding” (*ganying* 感應). The basic model here is that the sentient being, through her suffering or devotions, “elicits” (*gan* 感) the bodhisattva Guanyin, who then “responds” (*ying* 應) to the sentient being with upayically appropriate circumstances, encounters or teachings.

By definition these are different roles and different functions. Guanyin is not me, I am not Guanyin: to elicit is not to respond, to respond is not to elicit. How are these two different beings, the eliciter and the responder, related? Zhiyi's answer is emphatic: they are neither one nor different. By this he means, as noted above, that their difference is at once *impossible* (Emptiness 空) and *necessary* (Conventionality 假)—and indeed that this necessity is just this impossibility, and vice versa (Middle 中). This is exactly what he says about any relation between two putatively different entities: cause and effect, mind and its objects, self and other, Dharma-nature and Ignorance, good and evil. In this case, the relation is

explicitly not ordinary cause and effect, but specifically “eliciting and response.” The form of “neither one nor different” taken here is explained as the “intertwining of the paths of eliciting and response” (*ganying dao jiao* 感應道交) in Zhiyi’s *Guanyinxuanyi* 觀音玄義.

玄奘的神格化：初期

Ben Brose

本文分析玄奘在中國的形象早期演化，以了解這位七世紀的法師地位如何轉變為神人。在這篇文章中我討論了從七世紀到十四世紀的文學和藝術資料，以了解在唐朝到元朝之間，玄奘的地位初期神格化的過程，如何開始轉變成有名神話中的“唐僧”。

The Deification of Xuanzang: Early Evidence

Ben Brose

This essay traces the early evolution of Xuanzang’s image in China in an effort to better understand the transformation of this seventh-century scholar-monk into an immortal member of the popular pantheon. As part of a larger project on the cult of Xuanzang, I discuss the literary and visual sources from the seventh through the fourteenth centuries, a period that represents the formative stage in the deification of Xuanzang and his transformation into the mythical “Tang Monk”.

漢傳佛教的《維摩經》疏傳統與聖嚴法師的維摩經思想

龔雋

解經一直是東亞文明與思想傳統中非常重要的發展動力，佛教從印度到中國，從古代到近代，其思想發展的一項重要法流即是通過不同的論疏傳統來開展。佛教解經包含了非常豐富與複雜的內容需要我們作出新的討論。作為近代著名學問僧的聖嚴法師，對佛教經典作了獨特的闡解。其在處理漢傳佛學傳統上，一方面接受現代性的觀念，而以近代治史的方式重新整理與研究中國佛教與思想的歷程；但同時他也延續了傳統佛教經學的傳統，而又有所創新。本論文以聖嚴法師有關《維摩經》的思想為案例，把他關於《維摩經》的思想闡發放置於漢傳佛教《維摩經》注疏史及近代中國佛教經史學的脈絡下來進行考察與分析，以闡明其特色及歷史價值。在研究方法上，將以歷史、文本與社會史結合的方式來論究法師解經學所蘊含的深義。本論文大致包含三個方面內容：1、漢傳佛教有關《維摩經》的解經史分析；2、近代經史學語境中《維摩經》解的新開展；3、聖嚴法師對佛教經典的詮解方式及其《維摩經六講》的特殊意義。

Master Sheng Yen's Hermeneutics on *Vimalakirti-nirdesa-sutra*

Gong Jun

Hermeneutics has been an important momentum behind traditions of East Asian culture and thoughts. Throughout millennia, from India to China, one of the important way for thoughts to evolve is to unfold via different commentaries. The complex content in Buddhist hermeneutics calls for new discussion. As a famous modern erudite monk, Master Sheng Yen had some unique interpretation on Buddhist texts. He employs modern concepts in historiography to study Buddhism and Buddhist thoughts. At the same time, he inherits methodology from Confucianists with a modern touch. This paper takes *Vimalakirti-nirdesa-sutra* as an example to illustrate his characteristics and contribution on Buddhism. I will put Master Sheng Yen's exposition on *Vimalakirti-nirdesa-sutra* under the context of all commentaries on *Vimalakirti-nirdesa-sutra* and modern Buddhist hermeneutics. I will approach Master Sheng Yen's profound thoughts from three aspects: historic, textual, and societal. There are three major sections in this paper. 1. Analysis of history of hermeneutics on *Vimalakirti-nirdesa-sutra* in Chinese Buddhism. 2. New

direction in modern Buddhism on *Vimalakirti-nirdesa-sutra*. 3. Master Sheng Yen's interpretation on Buddhist texts and the unique significance of his *Six Talks on Vimalakirti-nirdesa-sutra*.

聖嚴法師結合漸禪法門與頓禪法門之教法和宗風意義

越建東

本文以聚焦探討《牛的印跡：禪修與開悟見性的道路》一書全體內容的方式，仔細檢視聖嚴法師對於禪宗禪修頓法的解釋，以及如何將漸法與頓法作結合。法師對頓法的核心解釋，可細分成數個面向來進行分析，包括：禪宗頓法的主要特色、頓法與漸法主要不同之處、修行頓法的根器、頓法的實際操作方法、頓法所達到的悟境和禪修體驗、頓法可能呈現的問題、頓法的成功要件，以及現代行者修頓法的限制與困難。根據這些面向，我們可以進一步探詢法師勾勒漸頓結合的關鍵所在。其中，明白表示頓法的層次也是有次第的。然而，修頓法時，為何得到的是漸法次第的歷程？與頓漸結何相關者，為修頓法的過程中會有定境的產生。但是，修頓法（如：默照）而能入定境的說法其根據何在？這些問題皆有待討論。本文最後針對聖嚴法師努力結合漸禪法門與頓禪法門所具有的現代宗風意義，推論其對當代以及後代社會，所帶來的可能影響為何。

The Significance of Master Sheng Yen's Effort of Integrating Gradual and Sudden Chan Meditation Practice

Kin-Tung Yit

This article attempts to focus on a particular book, *Hoofprint of the Ox*, to discuss in detail about Master Sheng-yen's interpretation on sudden meditation practice in Chinese Chan School, and his endeavour of integrating gradual and sudden meditation practice. Several aspects are to be mentioned, including main characteristics of sudden practice, its differences with gradual practice, the capacity of potential of sudden practitioner, and actual operation methods; in addition, the experience and achieved enlightenment stages through sudden practice, the essential

condition for its success, as well as possible problems and limitation for practitioners in modern times, will be analyzed. Based on these discussions, we can proceed to investigate key factors of integrating sudden and gradual practice prompted by Master Sheng-yen. This study also seeks to inquire how such integration is possible, especially when sudden practice can induce gradual process. Why sudden practice can have the effects of concentration is one important concern. Finally, Master Sheng-yen's attempt of integrating two types of practices may have influential meaning in constructing school style for Dharma Drum Mountain, as well as impacts to Buddhist society in Taiwan, and these issues will also be considered.

佛教信仰方式及其現代性建構—以聖嚴法師佛教建設的相關理念為中心

李向平

佛教制度即是一種行為規則，一種以信解行為主要內容的信仰方式，同時也是一種引導社會、淨化人心的價值規範，引導社會行動的方式，使他人的觀念與行為變得具有確定性與預見性，為社會交往提供一種確定的結構。

中國佛教傳統的一個最基本的要素即是叢林制度、教團制度的建設，作為佛教存在與淨化人心社會的基本支持。近代太虛大師集中在教理、教產、教制層面的佛教革命思想，在很大的層面上就是針對佛教叢林制度的渙散、無用而發動的，正是佛教制度才是教理、教產的基礎問題。只有解決了佛教制度的設計與建構問題，才能夠把教理、教產的問題予以最後、最好的解決。

聖嚴法師一生力圖恢復正信的佛教，並將太虛大師、印順法師流傳下來的人間佛教思想予以現代化的革新與發展，進而基於佛教的正信立場及其現代性的視角，致力於漢傳佛教的現代性建構及其深刻的詮釋，致力於把心靈、信仰建設與教團制度建設緊密結合，最後呈現為漢傳佛教信仰系統的現代性建構。

本文擬從佛教社會學的理論與方法出發，以聖嚴法師有關佛教戒律與制度建設的思想為中心，整理並且論述聖嚴法師的相關著述，進而討論佛教信仰方式、僧團、教團及其制度的現代性建設。

Patterns of Buddhist Faith and Their Modernity Construction: Centered on Master Sheng Yen's Concept about the Construction of Buddhism

Xiang ping Li

Buddhism system is a kind of behavior rules, and is a kind of belief pattern for guiding action with faith, and is a kind of value standard for guiding social and purging human souls, and also is a way to lead social action, those will make other people's ideas and behavior more certainty and predictability, finally it will provide a certain structure for social interaction.

One of the most basic elements of traditional Chinese Buddhism is the construction of Buddhist monastery System and caste system, which is the underlying support for Buddhist existence and purging human souls and society. Modern master Taixu's thought of the Buddhism revolutionary was focused on the theory, property and system, which in a great level be aimed at the lax and useless of system of Buddhist monastery, so we could say that only Buddhist systems are the basic problem about doctrines and property. Only solve the problem about design and construction of Buddhist systems, then will have the last and best solution for the problem about doctrines and property of Buddhist.

Master Shengyan was trying to restore real Buddhist faith in his life, and also committed himself to reform and develop the master Taixu's and Yinshun's thought of humanistic Buddhism, and based on the perspective of the real faith and modernity of Buddhism, he had constructed and interpreted Chinese Buddhism modernity and deeply, and had constructed in close combination with the spiritual, faith and system, finally presented to modernity construct of Chinese Buddhism belief systems.

This paper starting from the theory and method of the Buddhist sociology, centered on Master Shengyan's thoughts about Buddhist precepts and system construction, to gather and discourse his relative writings, and then discuss the modernity construction about patterns, sangha, caste and institution of Buddhist.

跨地同坐一門禪修：法鼓山的國際法脈觀

李玉珍

本文嘗試從法鼓山在美國的發展，探討聖嚴法師（1931–2009）以「中華禪法鼓宗」開宗立派的宗旨。聖嚴法師從 1976 年起奔波紐約與台北兩地教禪起，迄 1997 年建立中國禪法鼓宗，致力復興中國禪法，為少數國際知名之中國禪師。他自謙「當時趕上西方人學禪的熱潮」，其實造就法鼓山成為台灣極少數以禪修為主的佛教團體。法鼓山在美發展，契合以及禪修作為主流的歐美社會。此外，佛教 2005 年聖嚴法師宣布成立中華禪法鼓宗之前，先公布傳法法鼓山十二位任務型法子，之前則已經接受國外七位法子。所有法子均以教導禪修及弘法能力入選，有別中國傳統法子與住持繼承制度合一。透過法鼓山在美的禪修團體以及聖嚴法師的國際法子，將進一步理解漢傳佛教國際化過程中的境遇與定位。

Trans-Continental Meditation: The Concept of Lineage of the Dharma Drum Mountain

Yu-chen Li

In this paper I will investigate the expansion of Dharma Drum Mountain in the United States of America through its central practice of Chan. Its founder Venerable Shengyan (1931-200) began to teach Chan meditation both in New York and Taipei in 1976, and established the DDM school of Chinese Chan in 2005 (中華禪法鼓宗). In 2005 he appointed 12 heirs with different ethic and citizen background. He made it clear that the “heirs” were appointed to serve the organizational functions of propagating the Buddha-Dharma based on Chan practice; the “Dharma heirs” were not modeled after the idea of “eldest sons” as in the “transmission of lamp” tradition. Originally rooted in Chinese immigrant communities, DDM communities which have moved beyond the cultural boundary of Chinese Buddhist groups and relatively successfully integrated the “ethnic” practitioners and “convert” practitioners. The identity of the renewed Sung Chan, as well as non-Chinese-dominated Chan lineage, creates a religious niche for DDM followers to resolve the cultural, ethic and political conflicts in an immigrant society. I will focus on the internationalization of Taiwanese Buddhism and the concept of DDM lineage shared by followers who migrated from Taiwan and China to the United States.

漢傳禪宗「無情說法」之真意及其現代應用 —以聖嚴法師為例

釋果鏡

此研究論題，以漢傳禪宗始於唐朝的「無情說法」之議題，作為主要探討對象。筆者擬以探討「無情說法」的理論基礎為何？並分析其中的法性與佛性相關之問題，來釐清無情無口、無思怎能說法之疑？再探討歷代祖師如何運用「無情說法」來接機應化禪者？且試圖窺探此法得悟之契機為何？並嘗試探討「無情說法」傳入日本後之演變。

又，以弘揚漢傳禪佛教為主要核心理念的聖嚴法師，在建設法鼓山之硬體建築上，在法鼓山的自然環境之中，如何將此禪法活化？如何將此禪法融入？其中所蘊含的「無情說法」，其現代意義為何？

以上種種的議題，首先擬圍繞著「無情說法」的理論基礎為中心，將發源於印度的思想，如何在中國發展出數百年的論議？其中禪宗祖師是如何運用「無情說法」的妙用來接機禪子？又「無情說法」傳入日本後，日本人是如何解讀此說？並再度產生新的變革影響日本文化。最後以聖嚴法師的法鼓山為例，闡明「無情說法」發展到現代，如何在現代被應用於自然境教，活活潑潑的展現禪機的內涵。

“Dharma Delivered by the Insentience” in Chinese Chan Buddhism: The Meanings and the Application in Modern Society – The Case of Master Sheng Yen

Guo-Jing Shi

This study centered around the issue of “Wu-Qing-Shuo-Fa, dharma delivered by the insentience”, beginning in Tang dynasty in Chinese Chan Buddhism, as the main object of discussion. The author would begin with the theoretical foundation of “dharma delivered by the insentience”, and would then investigate questions related to Dharma-nature and Buddha-nature in this, to clarify the doubts how the insentience, of no mouths or thoughts, could deliver teachings of dharma; to review how ancient patriarchs applied such dharma delivered by the insentience to adapting chan practitioners; to scrutinize what the critical incident to enlightenment would be

in the approach; and to examine the evolvement after such method being introduced to Japan.

In addition, for Master Sheng Yen, considering the propagation of Chinese Chan Buddhism as his core idea, how did he activate the teachings of chan into the construction of hardware in Dharma Drum Mountain, in the natural settings? How did he merge such teachings into that? What is the modern interpretation of “dharma delivered by the insentience” contained in this?

For all the various aspects mentioned above, the discussion will first be centered around the theoretical foundation of “dharma delivered by the insentience”, to inspect how such thoughts, originated from India, could build up all the deliberations and reflections for hundreds of years in China? How the patriarchs in Chan School applied the delicateness of “dharma delivered by the insentience” onto chan practitioners? And after the introduction of “dharma delivered by the insentience” to Japan, what would be the perception of the Japanese, which led to further evolution in Japanese culture? Finally, the author will take Dharma Drum Mountain of Master Sheng Yen’s as an example, to illustrate how the development of “dharma delivered by the insentience” could be applied in modern times, as in the teachings of natural environment, and to demonstrate the essence of chan incidents vividly.

試論聖嚴法師對「空性」與「佛性」之詮解與貫通

林建德

聖嚴法師晚年曾清楚定位自己為「一個帶動思想的人」，認為自己不是學問家、不是學者，但承認自己是一個宗教思想家；而此以思想家自我定位，他對佛教思想的詮釋和理解有那些特色，成為可關注的點。本文試著從聖嚴法師對「空性」與「佛性」之詮解與融通，進行初步的分析論述。

「空性」與「佛性」兩大概念之間，早在印、漢、藏佛教思想史上即有廣泛討論，包括近來學界亦引起諸多反思乃至論辯。本文在漢傳佛教的脈絡底下作探討，以聖嚴法師觀點為主，先介紹近代華語學界三種觀點：第一以太虛法師為例簡介佛性高於空性之說；第二以印順法師為例概述空性高於佛性之說；第三以牟宗三為例說明佛性與空性不同但卻互補的立場。對上述三種觀點，聖嚴法師顯然有不同看法，他認為佛性即是空性，佛性和空性相通，只是表達方式的不同。

本文藉由聖嚴法師與當今華人思想家詮釋取徑異同之對比，向佛學界介紹聖嚴法師的特見，並進一步分析、評論他對佛典的解讀及論證，盼能從中看出現今漢傳佛教弘揚者對於「空有之爭」的一種主張，顯示聖嚴法師兼容互攝、調和的思想特色。

V Ven. Sheng-Yen's Interpretation and Integration of the Concepts of the *Śūnyatā* and *Buddhatā*

Chien-Te Lin

Master Sheng Yen has clearly identified himself as "a leading thinker" in his old age. He considers himself not a pedant nor a scholar but a religious thinker. And since Master Sheng Yen identifies himself as a Buddhist thinker, the characteristics of his interpretation and understanding of Buddhism have to be noticed. In this paper I try to analyze and discuss Master Sheng Yen's exposition and integration of the "Emptiness" (*Śūnyatā*) and the "Buddha Nature. (*Buddhatā*)"

The relationship between the "Emptiness" and the "Buddha Nature" has been discussed extensively in the ancient Indian, Chinese, and Tibetan history of Buddhist thought. And there are some reflections, even debates, in recent academic circle. In this paper I plan to focus on the views of Master Sheng Yen to see how he replies to this issue. In the beginning I introduce three positions in modern Chinese circle: firstly I take Master Tai Xu as an example to illustrate the viewpoint that the Buddha Nature is superior to the Emptiness; secondly I take Master Yen Shun for example to discuss that the Emptiness is superior to the Buddha Nature; thirdly I introduce Mou Zong San's viewpoint to exemplify that the Buddha Nature and the Emptiness are distinct but complementary. Regarding to the above views, Master Sheng Yen obviously has different perspectives. He suggests the Buddha Nature and the Emptiness are the same with merely diverse ways of expression.

Comparing the differences and similarities of his views with the contemporary thinkers, I plan to introduce the insights of Master Sheng Yen's assimilation of "Emptiness" and the "Buddha Nature" to the Buddhist academic circle. I will further analyze and comment his interpretations of the Buddhist scriptures and arguments. Through this project I hope to reply to the debate between the school of Emptiness and the school of Realness from the recent standpoint of an advocator of Chinese Buddhism.

學僧與近代中國佛教的歷史書寫

釋融道

由於佛教改革派在二十世紀初葉留下了大量著作，同時不少當代佛教團體亦自稱為這些改革運動的繼承者，改革與復興的話題主導了亞洲和西方的現代漢傳佛教研究領域。著眼於常被引用卻較少被研究的東初（1907-1977）和郭朋（1920-2004）這兩位學者的著作，本文試圖發掘以上話題之外的其他方法。二人皆為太虛籌建的新式佛學院中的學僧。本文將提出的問題是：在衰落—復興的二元對立之外是否還存在展開研究的可能性。此外，現代漢傳佛教的歷史敘述中往往充斥著如何改革佛教才能滿足新國家的道德需要這樣的論調。文章的結尾將反思是否需要通過“從民族國家中拯救佛教”這種研究方法來推動領域研究的多樣化，並考量關於正統與能動性的多元論述。

Student-Monks and Historical Writing in Modern Chinese Buddhism

Rongdao Lai

Given the voluminous writings of the reformers, and contemporary groups that self-proclaim as heirs of the reform movement of early twentieth century, the themes of reform and revival naturally dominate the field of modern Chinese Buddhism both in Asia and the West. In envisioning alternative approaches to expand beyond the boundaries and scope of these themes, this paper takes as its focus the works of two oft-cited yet under-researched authors: the scholar-monk Dongchu 東初 (1907-1977) and former monk Guo Peng 郭朋 (1920-2004). Both Dongchu and Guo were student-monks at the new-style Buddhist academies that Taixu had founded. This paper raises the question of whether it is possible to begin one's study beyond the decline-revival dichotomy. Furthermore, historical narratives of Buddhism in modern China is often embedded in the rhetoric of strengthening Buddhism in order to contribute to the moral needs of the new nation. I end this paper with reflections on whether a "rescuing Buddhism from the nation" approach is necessary to diversify the field and to appreciate the multiple narratives and contesting claims for agency and legitimacy in the study of modern Chinese Buddhism.

圓融與排他：漢傳大乘佛教的特性與蘭莘學佛會的 族裔融合

胡曉蘭

美國佛教中最為人知的現象，是「族裔佛教徒」（承襲父母祖上的宗教）與「始信佛教徒」（個人選擇改信）的區隔。如此二元的劃分當然本身就有問題，何況種族混合的修行團體也所在多有，然而族裔的區隔在美國佛教修行社群中，還是極為常見。由台灣移民引進美國的佛教組織尤其如此，往往只致力於接引台灣人和華人。不過少數法鼓山的禪修團體似乎突破了這套族裔區隔的潛規則，成功融合華裔以外的族群。以蘭莘學佛會（由聖嚴法師的信眾於三十多年前創立）為例，十三位理事中有五位是「始信佛教徒」，還有一位是越南人。蘭莘學佛會的活動，若以英語或雙語（現場提供中譯英）進行，則參加人數幾乎是「族裔佛教徒」（台灣人，大陸人，馬來西亞華人，越南華人）與「始信佛教徒」（大多為白種美國人，但也有非裔美國人和拉丁美洲裔美國人）各半。即使是僅以中文進行的活動，如佛一，偶爾也會有一兩個完全不會說中文的「始信佛教徒」來參加。

本文以蘭莘學佛會的非華人會員為主，探討其高度族裔融合的成因。在訪問既非台灣人也非華裔的蘭莘核心成員後，我發現蘭莘學佛會在族裔融合上的成功，可說是與聖嚴法師的教誨有關，雖然不是直接相關——受訪者中只有一位是在加入蘭莘之前就聽過聖嚴法師的名號。然而蘭莘學佛會吸引他們的原因，卻可以說是根植於聖嚴法師的教導，或者，就更廣泛的層面而言，是根植於聖嚴法師教導中展現的漢傳大乘佛教圓融的傾向。所有受訪者一致表示，展現出排他性的其他修行團體，會令他們退避三尺。

Syncretism and Exclusivism: Characteristics of Chinese Mahāyāna Buddhism in Relation to the Racial Integration in Lansing Buddhist Association

Hsiao-Lan Hu

One of the most observed phenomena in American Buddhism is the division of “ethnic Buddhists” and “convert Buddhists.” While the binary categorization is inherently problematic and racially-mixed communities can easily be found, ethnic division is still quite visible in most American Buddhist communities. Buddhist organizations brought to the U.S. by Taiwanese immigrants, in particular, have catered primarily to Taiwanese and Chinese. A few practice communities affiliated with Dharma Drum Mountain, however, seem to have broken this mold and have successfully integrated non-Taiwanese and non-Chinese into their fold. Take Lansing Buddhist Association (LBA, established by Master Shengyen’s followers over 30 years ago) for example, among the 13 people on the Board of Trustees, five are “convert” Buddhists and one is Vietnamese. LBA events, when conducted in English or bilingually (in Chinese with English interpretation) draw almost an equal number of “ethnic” Buddhists (Taiwanese, mainland Chinese, and Malaysians and Vietnamese with Chinese ancestry) and “convert” Buddhists (mostly white Americans, but also African Americans and Latino Americans). Even events that are conducted exclusively in Chinese, such as Pure Land chanting, sometimes draw a few “convert” Buddhists who do not speak Chinese at all.

This paper focuses on the non-Taiwanese and non-Chinese members of LBA and investigate the factors behind its high level of racial integration. Through interviewing the core members of LBA who are neither Taiwanese nor Chinese, I found that LBA’s success in racial integration can be tied to Master Shengyen’s teachings, but not directly – only one of them had about Shengyen before becoming a part of LBA. What attracted them to LBA in the first place, though, is very much rooted in Shengyen’s teachings and, more broadly, in the syncretic tendency of Chinese Mahāyāna that Master Shengyen’s teachings manifested. The exclusivism found in other communities is very off-putting to all of my interviewees.

進步與自由意志：佛教的時間、解脫道的概念 及其現代化的可能性

Bart Dessein

當今社會的佛教經驗、解釋或生活，不管東方還是西方，縱使驚鴻一瞥，都可窺見許多現代的面相。因而佛教在現今社會的演化，很複雜，因為牽涉到一系列的問題。例如應該研究哪些特定的團體？應該討論哪些當代的要素等等。現代性，對於相同國家或區域在家人和住在寺院的出家人有所不同。同理，對於性別平等概念有認識的女性在家眾，又具不同的意義。再者，「時間感是人類基本的思考，甚至到如果不先引發先前的意識形態的話，當下無法形成任何意識形態。就算當下新的概念和舊的有些衝突時，也是如此。所有的意識形態，基本上都是關於過去歷史的描述，和當下的狀態無關。」當代佛教會受該地過去歷史的影響，或者和不同社會及政治架構相互影響。

所謂「當代佛教」，就會跟想當然爾的正統印度佛教有所對照。然而，「原始佛教」的概念，根本是 19 世紀歐洲，基督教達爾文主義基於浪漫主義的脈絡下的產物。因而，根本沒有所謂的「原始佛教」，可以來和當今的佛教來比照。也沒有什麼放諸亞洲皆準的當代佛教原型。過去二世紀以來，亞洲的現代化，由於歐洲殖民的結果，影響了政治架構，因而影響了佛教。某些情況之下，西方宗教與意識形態導致佛教較激進；而有時候政治的發展導致佛教活動的僵化。資本主意改變了傳統的價值架構，而現代的概念，諸如民主，平等主義，以及世俗化，都對佛教有相當的影響。當今的電子時代，致使傳統的佛教文化容易超越其區域限制，而形成全新的「佛教世界」。論及當今中國的議題時，古薩及帕默宣稱：基本上，宗教現代化的形成之特性，可以歸結在於中國宗教既成形式之重要性，由各有所長的地方信仰，轉移成自發性的群聚組織。多數運動的主要現代特徵，是其意識上對於傳統的認同，基於和現代世俗文化的關係。二者雖不盡然相對，然現代世俗文化的宗教，經常援引現代或科學的論述，來證明自己的正當性，如此的傳統，可被視為「再創」，因為他們由傳統裏的某些元素，特別是和現代相容的世俗元素，創造出新的組合。

本文希企由以下三方面，對於某些現代佛教哲學如何發展的議題有所貢獻。

1. 佛教對於時間，特別是「絕對時間」與「相對時間」以及解脫道的詮釋，是現代佛教的基礎，因為其自由意志及進步的元素。
2. 自由意志及進步的元素在亞洲主要的佛教，大乘佛教裡漸顯重要，亦

趨成熟。本文認為現代世界蘊含著理性、進步及個人主義等現代特質，提供了促使佛教發展出不同面相的可能。

3. 由於「人間佛教」關注此世的人生，所以是現代佛教的例證之一。

Progress and Free Will: The Buddhist Concept of ‘Time’, the ‘Path to Salvation’, and Their Possibilities for Modernity

Bart Dessein

An even only cursory glance at the way Buddhism is experienced, interpreted, and lived in the contemporary world – both Western and Oriental – reveals Buddhism’s multiple ‘modern faces’. Undertaking an evaluation of Buddhism in contemporary societies is therefore a complex matter, as it immediately raises a series of questions: Which particular society or social group is to be the focus of investigation? Which aspect of contemporaneity is to be discussed? Modernity for a Buddhist lay follower, e.g., will be of a different quality than it is for a monk who, in the same country or region, lives in the confines of his monastery. These modernities will again have a different meaning than those embraced by, e.g., a female Buddhist devotee who is familiar with the concepts of gender equality. Given, further, that “[a] sense of time is fundamental to human thought to the extent that the past must be invoked in order to establish any present ideology, even one that involves a discounting of the past. All ideologies are fundamentally descriptions not of a present state, but of a past history” (Kemp, Anthony, *The Estrangement of the Past: A Study in the Origins of Modern Historical Consciousness*, New York: Oxford University Press, 1992: 106), each of these Buddhist modernities will itself also be influenced by the particular history of Buddhism in the region under investigation, or by the mutual influence different social and political structures and Buddhism may have had on each other.

The term ‘modern Buddhism’ also contrasts the contemporary faces of Buddhism with what is a presumably authentic Indian Buddhism. However, the concept ‘original Buddhism’ is merely a 19th century European construct, created in a Protestant, Darwinian, and Romantic context (See Maes, Claire, *Dialogues With (in) the Pāli Vinaya. A Research into the Dynamics and Dialectics of the Pāli Vinaya’s others, with a Special Focus on the Jain other*. Unpublished PhD dissertation, Ghent University, 2015: 11-36; Lopez, Donald S., *Buddhism and Science. A Guide for the Perplexed*. Chicago and London: The University of

Chicago Press, 2008: 5-37, 154-191; McMahan, David L., *The Making of Buddhist Modernism*, Oxford: Oxford University Press, 2008: 7-8). There therefore is no ‘original’ Buddhism with which its modern versions could be compared. Neither is there an overall modern Asian prototypical Buddhism. Contemporaneity in Asia has, in the past two centuries, seen the influences of European colonization which has changed the political structures that were associated with Buddhism; in some cases, confrontation with Western religions and ideologies has stimulated Buddhist activism; political developments may have stifled any Buddhist activity; capitalism has changed traditional value-structures; and also such ‘modern’ concepts as democracy, egalitarianism, and secularization have had a great impact on Buddhism. In the contemporary digital age, traditional Buddhist cultures have easily transgressed their regional confines, and a whole new ‘Buddhist world’ has emerged. Discussing contemporary China, Vincent Goossaert and David A. Palmer (*The Religious Question in Modern China*. Chicago and London: The University of Chicago Press, 2011: 304) claimed that: At a basic level, then, the emergence of religious modernity can be said to be characterized by a shift in the relative importance of preexisting forms of Chinese religiosity, from the ascriptive communal cults employing religious specialists to voluntary, congregational, and body-cultivational styles. Another point of continuity – which is also the defining “modern” characteristic of most of these movements – is their conscious identification with tradition, in relation to, though not necessarily in opposition to, a modern secularist culture in which religion is constantly obliged to justify itself, often resorting to modernist or scientific arguments. The traditions thus formulated can be considered “reinvented” in the sense that they create new compositions out of selected elements of tradition – elements often selected for their perceived compatibility with modern, secular values.

This paper attempts to contribute to our understanding of how peculiar developments within Buddhist philosophy have made it possible that a variety of ‘Buddhist modernities’ could develop. This will be done in three major parts:

- (1) It will be shown that it is the peculiar Buddhist interpretation of the concept of time – the development of the notions of ‘absolute time’ and ‘relative time’ – and the way the Buddhist path to salvation was conceived, that has provided the basis on which the various modern features of Buddhism could build, because the Buddhist interpretation of time and the path to salvation contain an aspect of progress and free will.
- (2) It will be suggested that the above two aspects have increased the prominence given to the individual adept in the Mahāyāna, the dominant form of Buddhism in East Asia. The paper claims that it precisely are the ideas of rationality, progress and individualism that are also characteristic

for the modern world that contain the possibility for Buddhism to develop its multitude of modern faces.

- (3) So-called 'renjian fojiao' will be discussed as one example of Buddhist modernity, as it has a major focus on life in this world.

聖嚴法師與「宗教學」：探討而判斷中國佛教之「世界宗教觀」

Stefania Travagnin

聖嚴法師（1930–2009）促成了宗教學與宗教比較學在中國大陸和台灣的發展。《比較宗教學》與《基督教之研究》為聖嚴法師關於這主題所寫的主要著作。此外，聖嚴法師致力於這些學術著作與國際宗教間互相對話、交流。

本文從兩個角度來解析聖嚴法師的貢獻：（一）在二十世紀中國佛教的範疇內；將聖嚴法師的思想和中國佛教不同的「宗教觀」與「世界宗教分類學」想對比。（二）在全球學術界學上；本文將試著解釋中國非宗教界和中國佛教界對於歐洲所提出的「宗教學」的反應。

本文更將聖嚴法師的思想跟太虛大師（1890–1947）和印順導師（1906–2005）相關的討論互相對比。在他們的生命歷程中，聖嚴法師、太虛大師和印順導師分別出生在三個不同的時期，表示了三個不同的學術環境，更體現出1920到1990年代興起的宗教與世界宗教的辯論情形。本文將闡明「宗教學」這種西方學科如何被改成中國式的和中國佛教性的學科。此外，聖嚴法師、太虛大師和印順導師所選擇的主題、術語和譬喻將會解釋中國佛教界如何建構自己的「宗教學」。因此，根據太虛大師、印順導師和聖嚴法師思想的交叉分析，本文試圖闡述近代中國、台灣佛教界所起源而發展的「宗教學」和「比較宗教學」，以及佛教界如何面對清末開始提出的學術辯論，並介紹近代中國佛教界（尤其是聖嚴法師）如何深入參加世界宗教有關的國際學術研討辯論。

Master Sheng Yen and the ‘Science of Religion’: Charting Chinese Buddhist Perspectives on Religion and World Religions

Stefania Travagnin

Master Shengyan 聖嚴 (1930-2009) made a crucial contribution to the development of a scientific comparative study of religions in China and Taiwan. The volumes *Bijiao zongjiao xue* 比較宗教學 and *Jidujiao zhi yanjiu* 基督教之研究 are his two major works in this field. Moreover, Shengyan matched these academic writings with concrete efforts in inter-faith dialogue on international level.

This paper aims to address Shengyan’s contribution to the field of the study of religion in two contexts: (1) within the Buddhist sphere in twentieth century China, and thus in relations to other Chinese Buddhist perspectives on the concept of religion and classification(s) of world religions; and (2) within the overall development of the taxonomy and classifications of religions that started in European academia, and therefore considering Shengyan’s works in terms of a Chinese and Buddhist response to those positions.

This paper analyses Shengyan’s contribution with reference to the works that two other Chinese Buddhist monks, Taixu 太虛 (1890-1947) and Yinshun 印順 (1906-2005) wrote on this subject. Diachronically, we deal with views and positions that reflect three different historical periods, and therefore represent separate intellectual atmospheres and debates on religion and world religions that have animated China and Taiwan from the 1920s until the 1990s. The study of these works sheds light on how a Western discipline has been rendered into Chinese terms and even shaped in a Chinese Buddhist form; the selection of topics, terminology and metaphors used by these three Buddhist voices are all indicative of Chinese and Buddhist attempts to structure their own ‘science of religion’. Therefore, through a cross-analysis of Taixu’s, Yinshun’s and Shengyan’s writings, this paper articulates a genealogy of the science of religion and comparative study of religion as it developed within the Buddhist sphere in the twentieth century China and Taiwan, assesses the Buddhist contribution to the lay intellectual debates that had taken shape in China from the late Qing, and underlines the extent of participation of Chinese Buddhists, especially Shengyan, in the international academic debate on religion and world religions.

開山宗長與「寰遊自傳」的角色意識

吳光正

聖嚴法師在寰遊自傳中敘述自己兩度出家的因緣，表達了自己修行弘法的強烈願望，並詳細記載了自己隨順因緣開宗立派的歷程。在整個寰遊自傳中，聖嚴法師開山宗長的角色意識非常濃厚，具體體現為如來家業的擔荷者、法鼓理念的建構者和僧團認同的策劃者。他在遊記中的言行無不受到這些角色的框定和制約，寰遊自傳也因此成為聖嚴個人和法鼓山僧團的宗教神話。

Founding Master of A Monastery and the Role Consciousness in “Traveling Autobiography”

Guang Zheng Wu

In his traveling autobiography, Master Sheng Yan has mentioned the reason for his choices to be the nun, and expressed his strong desire to practice and promote, and detailed his founding process of a monastery by support. The strong role consciousness in the works has been reflected in three aspects: to bear the burden of Buddhism, to plot conception for Fa Gu Mount, and to build the group awareness of the Sangha. His words and activities in the traveling autobiography are all guided by these thoughts, so this book has become the religious myth of Master Sheng Yan and the Fa Gu Mount.

聖嚴法師旅行書寫中的病與佛法

王美秀

法鼓山聖嚴法師留下的旅行書寫，不僅數量豐碩，且文學水平甚高，更兼具歷史、文學、宗教等多重跨界意義，在台灣佛教文學中佔有重要地位。對於聖嚴法師而言，遊覽山水從來不是他的旅行動機，弘揚佛法才是讓他走遍世界的主要動力。為了弘揚佛法，他頻繁出入國門，同時，因為他的身體並不強健，因此在他的旅行書寫中常出現病中遊、遊中病的敘述，這些敘述與佛教經典中，與病相關而廣為人知的《維摩詰所說經》，頗有遙相呼應之處。本計畫擬以「病」的敘述為中心，探討聖嚴法師的旅行書寫中的病遊與《維摩詰所說經》之間的關連性。希望透過參照此一研究，再次深入閱讀與分析聖嚴法師的旅行書寫成果，提出發現，為上述問題提出合理的解答，並為聖嚴法師的旅行書寫，提供另一個新的理解途徑。

Illness and Buddhism in Master Sheng Yen's Travel Writing

Mei-Hsiu Wang

The travel writing of Master Sheng Yen of Dharma Drum Mountain is not only abundant in quantity, but also rich in aesthetic value, embodying fields including history, literature and religion, making its importance in Taiwan Buddhism literature. For Master Sheng Yen, the beautiful natural sceneries were not the motive for travel; the real motive lies in spreading Buddhism. In order to do so, Master Sheng Yen travels constantly, and because of his health issues, he often writes about traveling in illness, echoing the contents of Vimalakirtinirdeśa Sūtra. Centered on the concept of 'illness', this project aims to explore the relation between the writings concerning illness of Master Sheng Yen with Vimalakirtinirdeśa Sūtra, with hopes of gaining deeper understanding and raising new questions about the travel writings of Master Sheng Yen. This project also hopes to bring new perspectives of understanding the travel writings of Master Sheng Yen.

人間性與世俗性：聖嚴法師的日本佛教研究

朱坤容

了脫生死、究竟涅槃的出世間性決定了佛教的根本特質及方向，而世間性則規定了佛教修行的道場和成就的契機。人間修道是人間佛教的重要內容。《妙法蓮華經·方便品》曾云：「世尊唯以一大事因緣出現于世」。不過，作為世間的求道者並沒有立得清淨，「開佛知見」，而是時常陷于智慧與煩惱的糾葛：對於出世間性的根本訴求，世間人應該如何恰切地認知和處理人間社會的世俗性？

聖嚴法師作為一位致力於弘法的「宗教思想家」，在普化大眾上不遺餘力；故而在此前提下的教義探究與弘化，對世間人修道而言可謂開一方便之門。另一方面，日本佛教從傳入初期就顯示了其世俗化的特徵，而法師與日本佛教淵源深厚，除了東瀛求學的學術經歷外，論著中對佛教東傳及其發展也有精闢之闡述。故而，本文選擇出世與在家這一關係為角度，試圖通過考察法師的日本佛教研究，從中了解其如何看待日本佛教的特徵及其形成，進而以期理解人間性和世俗性之間的關聯和差異。

Humanism and Secularity: Master Sheng Yen's Study on Japanese Buddhism

Kun-rong Zhu

The world (humanistic) and the world beyond it are the two aspects of the Buddhism. The former provides the place and the cause for the practice, while the latter determines the direction and the nature of Buddhism. Practicing in the world, which is vital content and character of Humanistic Buddhism. For a Buddhist, how to build up the cognition of the mundane to deal with the secular affairs properly, as well as in pursuit of cognition of the trans-mundane to solve the problem of the life and death?

With the widespread and profound influence, Master Sheng Yen made great efforts to make the common people to know Buddhism well (popularization). As a scholar and an intellectual, Master left many books and writings on the humanism and secularity, especially on the history of Buddhism in various areas. Additionally, the secularity is an obvious character of Japanese Buddhism. Examining Master's views on this issue, which would be beneficial for us to know the effect of secularity

during the spreading period. On the base of that, the article would focus on Master's study on Japanese Buddhism from the perspective view of the relationship between the lay practice (household) and renouncing practice (supra-mundane). Through the views on the issue, it would be helpful for lay followers to understand the difference between the humanism and secularity more clearly.

從《入唐五家傳》看九世紀中葉來華的日本真言宗僧人

姚瀟鵠

五家分別是慧運、宗叡、常曉、真如和圓行，他們都是日本真言宗的僧人，都曾於九世紀中葉來華巡禮、求法。除常曉與圓行隨遣唐使外，其餘三人都是搭乘大唐商人的商船入唐的。而搭乘大唐商人的商船是九世紀中葉以後日僧入唐的常態。這一現象的出現也是眾多因素（如九世紀中葉以後，大唐商人代替新羅商人成為唐日間往來興販貿易的主力）綜合作用的結果。五人在華巡禮的路線有一些共通之處：比如大都前往了長安和五臺山；在具體寺院的選擇上，除了密教寺院外，還參訪了一些與天臺宗有關的寺院。而且通過比較可知，隨遣唐使來華的僧人在中土的巡禮時間一般十分短暫，反而是那些以個人身份入唐者，大都要停留數年的時間。由於五人都是真言宗的僧人，因而唐代的密教是他們求法的主要內容，這從他們各自在大唐請益的對象、學習的內容以及帶回的經論、物品等，都能清楚反映出來。在求法的過程中，他們都盡可能尋求中土密教高僧的灌頂。除真如外，其餘四人都回到了日本，皆成為“負一代之盛名”的高僧大德，對日本密教的發展都產生過影響。比如宗睿回國後，遂於東寺授法，並繼實慧、真紹之後，與真雅的法脈並立，成為了日後真言宗分派的淵源，對後世的影響很大。

The Research of the Shingon Buddhism Monks Who Came To China in the Mid-9th Century from *Ru Tang Wu Jia Zhuan*

Xiao Dong Yao

The five persons are Hui Yun, Zong Rui, Zhen Ru and Yuan Xing. They are all Buddhists of Shingon Buddhism. They went on pilgrimages and seeking dharma in the Mid-9th century in China. Besides Chang Xiao and Yuan Xing going with kenntoushi, the other three took merchant ships which came from Tang Dynasty. However, Japanese Buddhists usually took merchant ships to go to Tang Dynasty, this is normalcy after the Mid-9th century. This phenomenon caused by a variety of factors. For example, the merchants from Tang Dynasty acted the main roles in the foreign trade between China and Japan instead of Silla's businessmen after the Mid-9th century. Some of routes are in common what the five Buddhists pilgrimaged in China, for example, they had been to Chang An and Wu Tai Mountain; the idea of choosing temples is also in common, they had visited esoteric Buddhism temples and some temples belong to Tiantai Sect. According the comparison, most of the Buddhists who came to China with kenntoushi must go back soon, but the personal visitors who sought dharma in Tang Dynasty would stay for several years. The five persons are all Buddhists of Shingon Buddhism. So esoteric Buddhism is main content they studied and took back. It can be reflected from their consult object, learning content, the classic and religious articles what they had taken back. In China they got consecration from Chinese eminent monks as far as possible. Besides Zhen Ru, the other four went back Japan, they all became the most famous monks of their times and influenced the development of Shingon Buddhism. For example, Zong Rui communicated the dharma which he learned from Tang Dynasty in Toji Temple, his dharma-lineage became one of the most important influence in Shingon Buddhism. Another one was Zhen Ya's dharma-lineage. The opposition between the two influences eventually became one of the reasons why Shingon Buddhism divided.

民國佛教慈善團體的資金募捐研究

明成滿

民國佛教慈善團體募捐所得資金來自於佛教界、工商界、書畫界、演藝界和海外華僑等社會各個階層。佛教慈善團體採取刊登啟示、講經說法、派員勸募、鼓勵發願、設淨修室、酬謝捐款人等多種方式促進募捐。對募捐資金的監管包括法律法規的監管、捐款人和社會各界的監督以及佛教慈善團體的自我監管等三個層面。通過研究民國佛教慈善團體的資金募捐可增進對近代慈善事業的瞭解，也可為當代慈善事業的發展提供借鑒。

The Research about Fundraising of Buddhist Charities of the Republic of China

Cheng-man Ming

The fundraising of the Buddhist charities of the Republic of China was from the Buddhist community, business, painting industry, the entertainment industry and overseas Chinese and other sectors of society. Buddhist charities took a variety of ways to promote the fundraiser, such as publishing revelations, preaching, sending fundraising staff, encouraging vow, set practice room, rewarding donors. Supervision of raising funds included three levels of regulation, regulatory laws, donors and community supervision as well as the self-regulation of Buddhist charities. Studying the fundraising of Buddhism charities of the republic of China can enhance the understanding of the modern philanthropy, can also provide a reference for the development of contemporary philanthropy.

中國近世佛教清規中的金錢觀

徐維里

宋元明以降，商業的重要性與日俱增，不僅士人階層逐漸重視營生，宗教亦有世俗化的傾向，佛教教團對於社會的脈動也勢必有所反應。清規的制訂與更新，不僅呈現了佛教內部的觀點，也反映了因應外部社會變化而作出的調整。本文從對宋元明歷代的幾種代表性佛教清規進行考察，便可發現清規編纂者與時俱進的周密考量。對金錢的看法，一般咸信是最能呈顯世俗價值的標準之一，因此，佛教清規中對金錢的記載方式，漸漸由不直述金錢之名，逐步提及金錢，乃至明末清規明確以罰錢懲處違紀僧人的作法，也可視作佛教世俗化的具體展現。

Views on Money in Pre-Modern Chinese Buddhist Monastic Codes

Philip Wei-li Hsu

The importance of commerce has gradually increased from the Song, Yuan down to the Ming dynasties. As literati became more concerned about managing aspects related to living expenses and religious groups began to demonstrate tendencies of secularization, Buddhist clergies also reacted to the rapid social transformation. The ways in which Buddhist monastic codes were compiled and revised not only reflect the inner visions of Buddhists, but also reveal how Buddhists respond to external social environmental change. This paper examines some of the most prominent monastic codes in order to identify the concerns of the compilers. Monetary concerns are widely believed as one of the most palpable standards to demonstrate secular values. Therefore, investigating the trajectory of how money was represented in the Buddhist monastic codes, from avoiding mentions of money in the codes to clear articulation of the actual amount of financial penalties to monks, can also be understood as the process of Buddhist secularization.

聖嚴法師倡導的念佛方法及對「念佛禪」的詮釋

陳劍鎧

聖嚴法師「建設人間淨土」的思想淵源，極為泓窈。他提倡的「人間淨土」思想，跟詮釋禪、淨的實踐手段有直接關係，析釐此間關係，能從不同面向考察法師「建設人間淨土」的思想動向。這對研究法師的思想，當別有啟發。

聖嚴法師如何詮釋「念佛法門」，並如何以念佛法門輔助禪修，最後以何種方法「以禪攝淨」等議題，對析釐聖嚴法師建立禪修次第有直接關係，他汲取念佛法門之處殊多，本研究考察此中線索，以深入解讀聖嚴法師的禪觀思想；並且釐清聖嚴法師對各種念佛法的詮釋，跟古德所論述的念佛法比較異同，再依此線索考察聖嚴法師所論的「念佛禪」的內涵如何？

從考察聖嚴法師「以禪攝淨」的同時，本研究進一步闡述他汲取前賢的思想軌轍。換言之，法師與古德所開展的進路，其異同為何？如果這條線索能夠清楚建構，則對法師的思想不只是直線性的瞭解而已，而能結構性地體認，從法師詮釋「念佛禪」的資料來分析，是足以達到此目標。而且，這對進一步釐清聖嚴法師「建設人間淨土」思想內涵，應有指標性的意義。

Master Sheng Yen's Method of Being Mindful of Virtues of the Buddha and Interpretation of "Chanting Chan"

Chien Huang Chen

Master Sheng Yen's teaching on "Establishing a Pure Land on Earth in the Human Realm" is both subtle and profound in terms of Buddhist doctrine. He advocates the thought of "Pure Land on Earth" and put the Chan and Pure Land concepts into practice. Analyzing the relationships between them can help us to inspect the establishment of Pure Land on Earth, which can be an enlightening process.

The way how Master Sheng Yen explained "chanting of the name of Amitābha Buddha", how he used chanting of the name of Amitābha Buddha to aid Chan practice, and what kind of method he used Chan practice to contain Pure Land thought were closely related to the precedence of Chan practice. He used a lot of chanting of the name of Amitābha Buddha to it. The purpose of this research is to

investigate the relationship between Chan and Pure Land thought of Master Sheng Yen, and clarify his comments of variety of “being mindful of the virtues of the Buddha” to compare with ancient patriarchs’ opinions. Whereby investigate the meaning of “Chanting Chan”.

As we are making the interpretations of Master Sheng Yen’s “use Chan practice to contain Pure Land thought”, we are to observe the developmental track of his thought among the numerous preceding scholars. In other words, to unfold the access road of his thoughts and distinguish their differences, not only can we linearly but constructively establish his intellectual structures. From the analysis of Master Sheng Yen’s thoughts on the “Chanting Chan”, we can further clarify the implicit meanings and implications of his teaching of Pure Land on Earth.

聖嚴法師於「漢傳佛教」中之傳統與創新 — 由《大乘止觀法門之研究》談起

胡順萍

本文旨在以聖嚴法師（1931-2009）之著作《大乘止觀法門之研究》為主要依據，此著是以天台宗南嶽釋慧思四卷《大乘止觀法門》為研究文本。依此以探討聖嚴除對於漢傳佛教傳統經論之法義吸收分析與演繹推陳外，又能具有現代學術研究之方法與見地，以呈現其所具有傳統與創新之特殊風格。

本文之主要論述如下：前言，說明本文主要之文獻依據與架構內容。一、天台宗「大乘止觀」義之內涵—以慧思與智顛為主，敘述慧思對於「大乘止觀」義之說明，並影響至智顛，以見天台宗止觀義之傳承。二、聖嚴《大乘止觀法門之研究》之分科舉要，敘述聖嚴將《大乘止觀法門》共分為三大科目，並論及其主要義涵。三、聖嚴《大乘止觀法門之研究》之徵考製表，陳述聖嚴詳考《大乘止觀法門》引用各種經論作旁證之次數，並將全書作一表解說明。四、聖嚴《大乘止觀法門之研究》之論證真偽，論述聖嚴探究《大乘止觀法門》是否為慧思所作，又此書是否有真偽等之問題。五、聖嚴《大乘止觀法門之研究》之思想辯證，論述聖嚴對《大乘止觀法門》之思想依據與相關問題之探究。結語，總結全文所要呈現之要點。

Master Sheng Yen in Chinese Buddhism in the Buddhist Tradition and Innovation - Impressions of the Mahayana Dharma of Meditation Research

Shun-Ping Hu

This article aims to Mahayana dharma of meditation research works of master Sheng Yen as the main basis, this is based on the Tiantai Sect Hui Si four volumes of Mahayana dharma of meditation as a research text. So to explore Sheng Yen for Chinese Buddhism by the theory of absorption analysis and interpretation, but also have methods of modern academic research and insights, to appear it a special style tradition and innovation.

This paper focuses on the following: Foreword, the main basis of the literature and content of this article. I , Tiantai "mahayana meditation" meaning - in Hui Si and Zhi Yi mainly, Hui Si discourse for "mahayana meditation" and influence to Zhi Yi, presented Tiantai meditation inherit. II , Sheng Yen Mahayana dharma of meditation research - category key, Sheng Yen will Mahayana dharma of meditation is divided into three subjects, and discourse major implications. III , Sheng Yen Mahayana dharma of meditation research - research tabulation, Sheng Yen research Mahayana dharma of meditation on the number of citations by various theory and the book is described as a tabulation. IV , Sheng Yen Mahayana dharma of meditation research - demonstrate authenticity, Sheng Yen research Mahayana dharma of meditation is made for the Hui Si, and problem of the authenticity of the book. V. Sheng Yen Mahayana dharma of meditation research- dialectical thought, Sheng Yen discussion on the Mahayana dharma of meditation minds based on the inquiry and related issues. Epilogue, concludes the paper focus.

蘇北僧人在江南：民國時期的僧人流動及其影響 —兼以聖嚴法師為例

邵佳德

民國時期（1912-1949）江南地區經濟發達，佛教事業也極繁盛；相較而言，蘇北地區普遍貧窮落後，但長江以北的部分縣市卻因家庭經濟條件、個人健康問題以及地方風俗習慣等原因，在較少的地理區域內培育了佔全省大部的出家僧人。這批僧人又因為經濟拮据、自然災害、戰亂頻仍等教外因素以及參學、受戒等教內需求而大批南下進入蘇南、上海等地寺廟生活。身處異地的蘇北僧人因為籍貫而主動或被動地結成團體，在參學雲遊、掌管寺廟甚至權力爭鬥等過程中相互給予幫襯，因此而在寺院經濟、組織、儀式等方面給民國時期最為發達的江浙佛教以深遠影響。以蘇北僧人團體為代表的近代佛教的地緣特性，與包括剃度、傳法在內的法緣特性有所交叉，但又不完全相同。這種特性既凝聚了僧眾以弘揚佛法，同時也為十方選賢等佛教現代改革進程帶來了一定阻力。

聖嚴法師早年在大陸的經歷就是一個蘇北籍僧人在江南生活的典型案例。法師日後在台灣力主改革經懺、強調戒律，並大力發展佛教學術研究，不可謂與這段在江南的客居經歷無關。唯聖嚴法師對於所謂「鄉土小圈意識」比較淡薄，並未在後來台灣的「蘇北人大團結」中過多介入，也正因此得以開拓出一番全新的事業。

Subei Monks in Jiangnan: The Migration of Buddhists and Its Influence during the Republican Period

Jiade Shao

Compared to Jiangnan area, where there were lots of Buddhist temples and was well developed, Subei area was barren and needy in the Republican era. However, most monks in Jiangnan monasteries was raised and tonsured in temples in a few cities and counties of north Jiangsu. These monks migrated from north to south Jiangsu or Shanghai due to poverty, wars and natural calamities, or for education and ordination. Subei monks in Jiangnan or Shanghai forged alliances to help each other in many ways, which made a profound impact on economies, organizations and rituals of the famed “Jiangzhe Buddhism”. The territorial character reflected by

Subei monks was related to the dharma lineage of Chinese Buddhism, though not identical. This territorial affiliation gathered those isolated monks to promote Buddhism in a strange city on one side, and to some extent, blocked reforms launched by Buddhist activists on the other side.

This article also takes Ven. Master Sheng Yen as a typical example of a Subei monk who once lived in Jiangnan. Master Sheng Yen learned from his early experiences in Shanghai and emphasized on Buddhist education and advocated reforms on Buddhist rituals and precepts in Taiwan. And it is only because he thought little of the clique of his fellow townsmen that he could become an eminent monk and make great achievements.

生態佛學視域下聖嚴法師心靈環保思想研究

陳紅兵

聖嚴法師所說的心靈環保，首先是佛教傳統意義上的心靈淨化，是指心靈自身的清淨與健康。聖嚴法師以心靈自身的環保為核心，將心靈環保進一步拓展到社會環保、生態環保，從而將佛教修行與當代生態環保主題聯繫起來。心靈環保以人與環境的一體觀為思想基礎，認為當代環境問題與人們身口意的不清淨密切相關，因而主張要徹底解決環境問題，應從淨化人心著手。聖嚴法師心靈環保理念及實踐，從佛教自身立場出發，突出心靈自身淨化的核心地位，與當代佛教生態思想文化研究的德性論趨向相契合。

曾有學者批評聖嚴法師「心靈環保」主張忽視現實的生態環境建設，其關於佛教「心淨則佛土淨」的闡釋存在只管自心清淨的偏頗。筆者認為，關於心靈環保主張的評價，應綜合考察聖嚴法師的相關論述。聖嚴法師確實突出心靈自身淨化在生態環保當中的核心地位，但他並非不注重現實的生態環保實踐，只是在具體的環保實踐方面相對突出個人日常節儉惜福的生活實踐，以及對大眾心靈環保觀念及實踐的文化教育方面。聖嚴法師主張，社會層面的生態環保實踐應是政府、企業、宗教、個人各盡其責，從佛教而言，則應從自身本分出發，從身體力行和社會教化方面盡好自己的職責。相對於楊惠南、林朝成等關於佛教界應關注生態環保實踐的社會政治經濟層面，積極從事現實的生態環保事業的主張而言，聖嚴法師的主張相對傳統。

Study about Master Sheng Yen's Mind Environmental Protection Thoughts from the Perspective of the Ecological Buddhism

Chen Hongbing

The environmental protection which sheng Yen said first means the soul purification in the traditional Buddhist sense, which means our mind's pure and healthy. Mind environmental protection as the core, Master Sheng Yen expanded the mind environmental protection to the social environmental protection, ecological environmental protection, and collected the Buddhist practice with contemporary ecological environmental protection theme. The theory of mind environmental protection looks the holism of human and environment as its thought basis, thinks that the contemporary environmental issues is closely related to the not-clean of people's behavior, speech and mind, therefore claims that we should purify our mind to solve the problem of environment thoroughly. About the mind environmental protection practice, Master Sheng Yen stressed to purify our mind through meditation, expand our value from personal to all the living beings; advocated the frugal lifestyle; and focused on cultivating the public mind environmental protection concepts and practices. The Master Sheng Yen mind environmental protection thoughts highlights the core of mind purification from the standpoint of Buddhism itself, which Coupled to the study trend of contemporary Buddhist ecological ideology and culture.

There are some scholars criticized that Master Sheng Yen's mind environmental protection thoughts had ignored the realistic ecological environment construction, and his related thoughts are biased which only pay attention to personal mind purification. But I think that, about the mind environmental protection thoughts, we should have a comprehensive inspection with Sheng Yen's related discussions. Assuredly, Master Sheng Yen does highlight the core place of mind purification in the ecological environmental protection, but he still pays attention to the ecological environmental protection practice. But he relatively highlighted the significance of the personal daily frugal lifestyle, and the cultural education of mind environmental protection to the public. Master Sheng Yen argues that social ecological environmental protection practice should be the government, enterprise, religion, personal responsibility. As for the Buddhism, we should start from our own, do our duty of education the public. Relative to Yang Huinan, Lin Chaocheng's views that Buddhism should focus on ecological environmental protection practice of social political and economic level, Master Sheng Yen's thoughts are a little conservative.

關於漢傳佛教修學體系的反思與重建

林嘯

佛教除了擁有高深思辨的理論系統，還擁有一套屬於自己的修學體系，信、解、行、證為其中的四條大綱。佛教傳入中國兩千年餘年來，經由佛教徒結合自身宗派學說，不斷創造出具有宗派特色的修學模式與適應個人喜好的行持方法，以適應社會不同人群的需要。在精神本質上，佛教的修行觀是與時俱進的，不是純粹的停留在理論或實踐任意一方。在當代社會背景下，佛教的發展需要依靠理論與實踐的結合，也需要適應現代社會的發展。對漢傳佛教修學模式與方法進行反思與審讀，是關係到漢傳佛教未來發展的核心問題，也是對明清之後佛教發展方向的一次總結與把握。在兼顧「莊嚴國土、利樂有情」的共識下，佛教的修學更需要與時俱進，將傳統修學理念與生活實際相結合，適應時代的需要。

The Reflection and Reconstruction of Chinese Buddhism in Practice System

Xiao Lin

In addition to a profound philosophical theory system, Buddhism has a system of study and practice, with faith, solution, action and achievement being its four fundamental factors. In the 2,000 years since Buddhism was introduced into China, the Buddhist constantly combined Buddhism with their own religious doctrines to create study modes with religious features and ways of practice that suit the individual liking, so as to adapt to the needs of different groups in society. In spiritual essence, the Buddhist view of practice is keeping pace with the times, not only stay unaltered as either side of theory or practice. In the context of contemporary society, the development of Buddhism needs to rely on not only the combination of theory with practice, but also the fact that it can adapt to the development of modern society. To reflect on and consider the studying patterns and methods of Chinese Buddhism, is the core for the future development of Chinese Buddhism, and is also the summary and grasp of the developing direction of Buddhism in the Ming and Qing dynasties. In the awareness of "decorating the country, and making the people happy", the practice of Buddhism needs to adapt to the times more, and combine the traditional concept of practice with reality, to meet the needs of the times.

佛教全球化下的漢傳禪修培育模式轉型 — 以法鼓山道場為例

釋常諡

禪修在當代不只是佛教特有的修行法門，而是不同宗教傳統或無宗教信仰的人為了各種不同目的，如健康、自我探索、心靈平靜、增加同理心和慈悲、宇宙真理探究等，將打坐視為一種達到上述目的有效技術。各種現代「禪修中心」(meditation centers) 成立並在全球蔓延，提供教學課程與禪修活動，指導禪眾打坐和提供修行環境。David L. McMahan 指出佛教禪修在當代受到如浪漫主義 (Romanticism)、心理學 (psychology)、和科學理性主義 (scientific rationalism) 現代性論述影響，禪修目的不再以傳統開悟明心見性為論述方式，禪修在當代被呈現為一種內在觀察與分析方法，如實證主義般的科學而非宗教傳統。禪修是訓練心的覺照、活在當下、一種冥思式的探索，不是文化傳統、社會制度、地方歷史，更不是師徒、僧俗、乃至性別的權威階級，這些產生於亞洲佛教文化、社會制度、歷史裡等的地方因素。

本文以台灣法鼓山道場為例，探討當代漢傳佛教，如何在禪修與現代性互動下，所做的禪修培育模式轉型。法鼓山作為當代漢傳佛教復興運動現象之一，從 1979 成立至今，其道場修行生活從傳統叢林封閉式專修開放為入世參與，禪法訓練模式也從學徒制轉化為制度式學院教育。本研究以當代理論、社會科學、與佛教研究，結合法鼓山相關文獻及僧團制度和教育文件，討論法鼓山禪修培訓模式的現代轉型，如何與佛教全球化下，禪修與現代性的交涉息息相關。

The Transformation of Chan Training Model under Modernity--A Case Study of Dharma Drum Mountain in Taiwan

Chang Shen Shi

Meditation in contemporary society, without necessarily referring to the Buddhist tradition, is also practiced by people from various (or no) religious backgrounds. People practice meditation for diverse purposes: self-inquiry, health, reaching inner peace, increasing empathy, or seeking for cosmic truth, etc. Meditation centers are being established around the globe, offering classes, programs and activities for practitioners, creating a new form and space for meditation guidance and practice, on a scale never seen in the past. David L. McMahan contends, under the influence of modern discourses such as romanticism, psychology, and scientific rationalism, meditation is no longer only for the purpose of enlightenment, a discourse belonging to the Buddhist tradition. Meditation, instead of being a religious tradition, has become a tool for inner observation and analysis, an empiricism and science of the mind. Meditation is seen as the mind training of awareness, a practice of living in the present moment, a contemplative inquiry, instead of being related to a cultural tradition, social institution, local history, or an authoritative hierarchy between master and disciple, monastic and layperson, men and women, those local elements rooted in Asian history, social institutions, traditions, and culture.

This paper discusses the transformation of meditation training models in Dharma Drum Mountain in Taiwan in relation to the interaction between meditation and modernity. As one form of the Chinese Buddhist modern revival movements, since its establishment in 1979, Dharma Drum Mountain has transformed from a traditional agricultural Chan monastery to a humanistic Buddhism of engagement in society. Along with monastic transformation, its Chan training has also changed from apprenticeship to institutional training in a seminary and university.

Drawing from contemporary theory, social science, Buddhist studies and first-hand materials related to organization regulations and monastic education, this research explores how the transformation of its Chan training in Dharma Drum Mountain is a response to the interaction between meditation and modernity under the globalization of Buddhism.

7月3日

聖嚴法師文物史料數位典藏理念與技術開發

洪振洲

法鼓山創辦人聖嚴法師畢生為正信佛法的釐清與弘揚，書寫、講說不輟，不僅留下等身著作，並透過諸多書信與手稿，為大眾提點學習的標的。無論是法脈的繼承與創造，或精神與理念的顯揚，乃至弘化方向與方法，都經由其對法義的闡釋、禪修的指導、教育的建構，為當代創造了重要的典範。因此對弟子或研究佛教文化、佛學發展者而言，法師著作與生平事蹟皆具重要意義。如手稿、筆記、書信往返等，都大量記錄當代佛教發展中極重要的軌跡與修行可參考線索。為避免因時間遞演、空間遷移，導致書稿、手跡保存上的損傷，而著手將聖嚴法師文物史料進行數位化，並與已出版之著作《法鼓全集》電子版進行連結，標記出相關地名、人物、時間，提供可靠的資料引用來源，讓研究者便於查考，對聖嚴法師的思想理念進行深入研究。

The Philosophy and Technology of Developing the Database of Master Sheng Yen's Artifacts and Historical Materials

Jen Jou Hung

Master Sheng Yen, the founder of Dharma Drum Mountain, dedicated his life to clarifying and spreading orthodox Buddhism. As a prolific writer, he did not only leave behind a vast body of works, but also provided guidance for practice through numerous letters and unpublished manuscripts. Whether we talk of his inheriting of Dharma transmissions and his creation of a new lineage, the promotion of his vision and spirit, or his spreading of the Dharma in the West, Master Sheng Yen has set an important example for the modern world through his exposition of the Dharma, his teaching of Chan meditation and his emphasis on education.

For this reason, Master Sheng Yen's works and biographical information are particularly significant for both disciples as well as scholars of the development of Buddhist culture and Buddhist studies. The Master's notes and letters are important

records of the development of contemporary Buddhism and provide us with further guidance for practice. In order to prevent the deterioration of these manuscripts and handwritten materials caused by the passing of time, we have digitized Master Sheng Yen's artifacts and historical materials as well as linked up this digital archive with the existing electronic version of the Complete Collection of Dharma Drum by marking relevant information regarding time, place and people. This archive will provide researchers with a reliable source as well as facilitate research into the Master's vision.

聖嚴法師年譜數位化的展望

林其賢

1. 年譜數位化是必要的嗎？
2. 《七十年譜》的現行網路版
3. 年譜紙本應增補的項目
4. 想像年譜數位化的可能呈現

Outlook of Digitizing Master Sheng Yen's Chronicle

Chihhsien Lin

1. Is it necessary to digitize chronicle?
2. The current online version of Chronicle of 70 Years.
3. What should be added to the paper edition.
4. A possible representation of the digitized chronicle.

聖嚴法師文史資料數位典藏的時代意義

越建東

1. 對研究聖嚴法師的思想來說，數位典藏所具備的獨特性為何？
2. 數位工具能提供使用者哪些紙本無法或不容易做到的功能或作用？
3. 數位典藏的最大的價值為何？對比《法鼓全集》，有沒有、會不會改變或超越我們對師父的看法？
4. 史料的運用牽涉到詮釋者的立場或理解能力，是否可能根據史料，成立一個具漢傳佛教或是聖嚴法師詮釋特色的研究中心？以反映其時代意義？

The Historic Significance in Digitizing Master Sheng Yen's Material

Kin -Tung Yit

1. What are the unique characteristics in digitization in researching Master Sheng Yen's thoughts?
2. What functions or functionalities can digital tools provide to the readers that work better than the paper edition or even lack of in the paper edition?
3. What is the most valuable aspect of digitization of the material? In contrast to *the Complete Collection of Dharma Drum*, will this change or even supersede how we venerate Master Sheng Yen?
4. It is inevitable that historical material would be tinted by the interpreter's position or understanding. Is it possible to found a research center that specialized in Chinese Buddhism or Master Sheng Yen to better expound Master Sheng Yen's Zeitgeist?

演揚瑜伽—中華帝國晚期儀式佛教正統性之建構

楊朝華

1382年，明太祖將佛寺及僧團依其性質分為禪、講、教三類。其中之「教」，即是瑜伽、或應赴僧之所謂，乃帝國晚期漢傳佛教制度史上劃時代之重大政策。瑜伽是如何從宋初漢傳密教之一特定傳統轉變為明初佛教儀式汎稱之獨立範疇？瑜伽在帝國晚期不同歷史情境下有著怎樣的指涉？本人通過參考教內外文獻，勾勒出瑜伽於此四世紀中之變化，嘗試回答上述問題。最後論證瑜伽正統性之確立乃是其儀式空間歷久擴張之結果，漢傳密教於其中之作用不容忽視。

Performing Yoga -The Construction of the Orthodoxy of Ritual Buddhism in Late Imperial China

Zhaohua Yang

Emperor Taizu of Ming's creation of a separate monastic category in 1382 for Yoga monks, who responded to the calls of patrons and performed funerals and other services at the patron's homes, is an important policy in the institutional history of late imperial Chinese Buddhism. How was Yoga transformed from a teaching associated with a specific tradition in early Song Esoteric Buddhism to a separate category applied more generally to Buddhist rituals during the early Ming? What did Yoga refer to in different contexts in late imperial China? Drawing on both Buddhist and non-Buddhist sources, I attempt to answer these questions by tracing the changes of Yoga during those four centuries. I argue that the orthodox status granted to Yoga was the result of a long process of the expansion of the ritual space in which Yoga operated, and I conclude that esoteric Buddhism played a significant role in this process.

繪本和佛教育兒

賀耐嫻

二十世紀下半葉的快速現代化有影響到台灣社會的各個領域，特別是在家庭結構和家庭關係。這種變化有非常深遠的後果，改變童年到老年的日常生活的各方面。在這情況下，撫養孩子的實踐不只限於某一個家庭的地點，而處在全球市場的範圍。可是，父母同時面對現代化的挑戰，也希望把傳統宗教和文化傳遞給下一代。他們希望大眾媒體有能力支持這兩方面的需要。因而，各種當代的社會團體，尤其是佛教團體，發布教育資料為了幫助父母面對現代化和全球化的挑戰，同時也支持傳統的信念和文化價值。

本文由兒童繪本的論題來討論法鼓山如何提供當代父母培養兒童的問題。主要會探討《聖嚴法師的頑皮童年》、26冊的《經典人物的》和8冊的《我的佛菩薩》系列。我會特別注意到兒童繪本的〈paratext〉(比如序言、指導文等等)如何把繪本轉換成育兒的資源。然而，繪本針對父母的顯式意義(就是所謂的〈paratext〉)同時跟隨故事之間的隱式教訓。這種文本技巧意指到佛式育兒如何納入父母與孩子的移情認同。本文以審視繪本使用的策略，將展示當代佛教團體如何面對現代家庭的挑戰。

Parenting through Picture Books: Buddhist Approaches to Modern Childrearing

Natasha Heller

The rapid modernization of Taiwan over the second half of the twentieth century had an impact on all areas of life, but changes in family structure and relationships have been among the most far-reaching, transforming daily life from childhood through old age. The context for childrearing is no longer just a family's immediate locality, as many parents prepare their children to be engaged in the global marketplace. However, at the same time that parents face the challenges of modernization, they also want to transmit religious and cultural traditions to the next generation. They look to media to support both these impulses, and in turn a variety of organizations, including those of contemporary Chinese Buddhism, publish material to help parents meet the challenges of modernization and globalization while also supporting longstanding beliefs and values.

This paper will address how Dharma Drum Mountain (Fagu shan 法鼓山) provides resources for parenting through their illustrated children's books. I will discuss Master Sheng Yen's Naughty Youth 聖嚴法師的頑皮童年, the twenty-six volume Stories of Classic Figures (Jingdian renwu gushi 經典人物故事), and the eight book series My Buddhas and Bodhisattvas (Wode fo pusa 我的佛菩薩). In particular, I will show how supporting materials (prefaces, guides, and so forth) transform picture books into parenting resources. Further, the elements that explicitly address parents are accompanied by implicit messages in the stories themselves, suggesting that Buddhist parenting practice might incorporate empathetic identification with children. By examining the strategies used in picture books, this paper will show how a contemporary Buddhist organization engages the challenges faced by modern families.

禪宗與基督教之間的深度學習：弗朗西斯·克魯尼 比較神學下融通聖嚴法師與約翰·基南的《心經》評論

趙冬

本文對比探討聖嚴法師以及約翰·基南對《心經》的評論，採用弗朗西斯·克魯尼註重比較閱讀和宗教間學習的、具有對話性和建設性的比較神學進路。本文認為，通過宗教間理解和學習，禪宗對空的冥想實踐可以增進基督教信徒與上帝的會通，可以在佛教、基督教間建立並拓展對話關係，因為宗教間的學習、理解就是對話性的。本文以比較神學為範式，以《心經》為媒介，嘗試融通基督教的上帝觀念與禪宗中空的概念，並從大乘佛教視角下重新認識道成肉身與三位一體。由此，在克魯尼比較神學視域下，基督教神學家基南的《心經》解讀有助於他對約翰神學有新的洞察，聖嚴法師的禪解《心經》也可以獲得聖經智慧的補充。

Deep Learning across Chan and Christianity: Bridging Master Sheng Yen and John Keenan's Commentaries on the Heart Sutra through Francis Clooney's Comparative Theology

Dong Zhao

By examining Master Sheng Yen and John Keenan's commentaries on *The Heart Sutra*, this paper intends to encourage the use of comparative theology, a constructive and dialogic theology represented by Francis Clooney, who emphasized comparative religious reading and inter-religious learning. I argue that the Chan contemplative experience of emptiness must be lived and could be used as a tool for enhancing the Christian communion with God through mutual understanding and learning; that the Chan meditation can be a method for fostering and deepening the dialogic relationship between Buddhism and Christianity, for learning itself is dialogical. With comparative theology as the paradigm and *The Heart Sutra* as the medium, this paper aims to bridge the Christian concepts of God and the Chan Emptiness and to understand Incarnation and the Trinity through new Mahayana lenses. Therefore, with Clooney's theology of inter-religious learning, Christian theologian Keenan can read *The Heart Sutra* for new insight into Johannine theology, and Master Sheng Yen's explication of emptiness through the practice of Chan contemplation will be complemented with biblical wisdom.

敵友與亞洲佛教國家家族的創造（30年代-50年代）

史瑞戈

佛教雖本來從國外而進入中國，初期傳教僧侶之後，中國與其他國家的佛教徒之間的交流是較稀見的。十九世紀末期，由於近代的通信與運輸技術連繫全球的宗教信徒與東方學者，上述情況轉變。中國佛教僧侶、居士、以及政治領導人，開始跟其他亞洲國家的佛教徒進行接觸，而學者開始把佛教看為一種從印度北方出現，後來蔓延亞洲的「世界宗教」。但是，這些文化歷史不同的佛教國家到底如何結成一種全球佛教國家的「家族」，尚未清楚。創造共同佛教傳統的概念並不乾脆，而對於二十世紀亞洲佛教的歷史的影響頗為繁複。亞洲佛教國家家族的概念的實行方式之一，是於中國抗日戰爭與國共內戰時，取得國際勢力、威望、以及援助的鬥爭。

本文章考查 30 年代到 50 年代之間，中國政府領導為了改善與鄰國的關係，如何使用亞洲佛教國家家族的概念，而且此類運動對於中國佛教聖地有何種具體影響。論題是：國家領導雖然對於佛教場地的修葺貢獻大量資本與勞力，他們重修的場地旨在當為佛教歷史的發呆的紀念碑，並不旨在再成為活潑的宗教社團。如此，場地易於控制，而為了國際關係的作用更有展性。類似的「博物館化」運動，到了今天還在繼續進行。

Allies, Enemies, and the Invention of An Asian Family of Buddhist Nations, 1930s-1950s

Gregory Adam Scott

Although Buddhism was originally introduced from outside China, after the first few generations of missionaries, personal and institutional relations between Buddhists in China and coreligionists of other nations were quite rare. This began to change in the late nineteenth century, when new modes of communication and transportation began to connect religious adherents and orientalist academics across the globe. Chinese Buddhist monastics, lay scholars, and political leaders began to make contacts with Buddhists from other Asian countries, while scholars began to imagine Buddhism as a global religion, one that emerged in northeastern India and spread across much of Asia. Yet it was not always clear how representatives from different Asian nations, each with their own well-developed cultural-religious histories, fit into a global ‘family’ of Buddhist believers. The notion of a shared Buddhist heritage was by no means a straightforward prospect, and the ways in which it influenced the history of Buddhism in twentieth-century Asia are complex. One of the ways that the concept of an Asian family of Buddhist nations was used was in the struggle for international power, prestige, and support, during the Second Sino-Japanese War and its aftermath.

In this paper I examine how Chinese state leaders used concepts of an Asian family of Buddhist nations in order to improve relations with neighboring powers between the 1930s and 1950s, and how this high-level agenda ended up having a concrete impact on the destruction and reconstruction of Buddhist sacred sites in China. During the Second Sino-Japanese War, the Republic of China tried to build a strong relationship with British-ruled India through an appeal to their shared Buddhist past. Under the direction of Dai Jitao, several historic Buddhist sites in China were reconstructed, and Dai visited India in advance of an official visit by Chiang Kai-shek in 1942. In the early 1950s the People’s Republic of China used

Buddhist sites to help win support from a newly independent Burma and India. They invested large amounts of capital into repairing Buddhist sites during a time when resources were scarce owing to the Great Leap Forward. Yet these temples and monasteries later played host to Prime Minister U Nu of Burma and Prime Minister Nehru of India, both of whom were taken on tours that featured Buddhist sites prominently. Gaining their support was crucial in the solidification of the non-aligned movement at the Bandung Conference in Indonesia in April 1955. In each case, unofficial missions from other countries, often termed “cultural delegations,” were dispatched in advance of meetings between high-level figures. These missions visited Buddhist historical sites, and the discourse surrounding these meetings makes repeated reference to a shared cultural history in which Buddhism figure prominently.

My argument is that in spite of the great amount of capital and energy devoted by state powers to rebuild Buddhist sacred sites, such reconstructed places were intended to function as static monument to Buddhist history rather than as a home for a living Buddhist community. Such sites were easier to control and much more malleable for use in international relations. The sites visited by foreign delegations, though of great importance both in terms of Chinese religious and cultural history, were largely devoid of religious activity. The historical evidence suggests that the choice of sites and the direction of their reconstruction were no accident. State-sponsored rejuvenation of Buddhist temples was quite content to replace stones and tiles without replacing the monks and nuns. In other historical cases of reconstruction, in contrast, the rebuilding of the religious community normally preceded work on the physical plant of the temple grounds. My conclusion, therefore, is that these reconstructions were not operating in the same mode as historical Buddhist reconstruction but rather sought to change the conditions of Buddhism on the ground as it rebuilt its material base, vastly changing the power dynamics at play and having a lasting impact on the struggle over control for sacred sites in modern and present-day China. Efforts to cause the ‘museumification’ of Buddhist sacred sites continue today.

「常樂我淨」在淨影慧遠（523—592）的『大乘義章』

韋聞笛

本文主要提供中國脈絡下，如來藏解脫道的發展。我主要聚焦於涅槃經典裡，對於涅槃為常樂我淨的解釋。我選擇住錫於長安淨影寺的慧遠（523-592）的大乘義章，來清楚說例證該認知在當地的論述。

慧遠和河南的法師們也有連繫。我最近撰寫的新書「修行地圖：寶山的佛教徒」裡，探索了河南寶山地區，山崖及山洞裡，第七與八世紀的圖像與提跋。研究顯示寶山，涅槃經，與慧遠的思想之間，有很強的關聯。本次報告，我會以圖像與提字來展示寶山在第七與八世紀，涅槃的常樂我淨思想。

Nirvāṇa as Permanence, Joy, Self, and Purity in A Medieval Chinese Buddhist Commentary

Wendi L. Adamek

The principal aim of my paper is to present a localized Chinese context for the development of tathāgatagarbha (buddha matrix) soteriology. I focus on the Nirvāṇa-sūtra-based characterization of nirvāṇa as permanence, joy, self, and purity (chang le wo jing 常樂我淨). In order to better understand the use of this rubric in a local milieu, I examine passages in the Dasheng yi zhang 大乘義章 (Chapters on the Meaning of the Mahāyāna), attributed to Huiyuan 慧遠 (523-592) of Jingying 淨影 temple in Chang'an.

Huiyuan also had ties with fellow-monks in the Henan 河南 area. In my recently completed manuscript entitled Practicescape: The Buddhists of Baoshan, I explore the complex character of Baoshan 寶山 in Henan through analysis of sixth- and seventh-century images and texts inscribed on its cliffs and caves. There are numerous intersections between Baoshan, the Nirvāṇa-sūtra, and Huiyuan's work. In this paper I will present several of these intersections as they pertain to the claim that nirvāṇa is permanence, joy, self, and purity.

神聖的誕生：中古漢地佛傳與僧傳中的產孕場景

林欣儀

佛教藏經中以懷孕和生產為主題者並不多見，而多數此類佛經談及產孕時，用意多在闡述基本義理：四聖諦中的苦諦，特別是苦諦中的生苦，藉此鼓勵讀者信從佛理、拋卻生死輪迴、走上解脫之道。從生苦一面來探討佛經中的產孕描述，也經常是學者採用的角度，但此一取向容易忽略另一關於佛教與產孕相同重要的面向——在佛教聖傳中經常出現的神聖誕生場景。這類場景出現在佛陀和高僧傳記，傳記中除了縷敘這些典範人物修行和解脫的歷程，也常包含其母親們懷胎和誕孕他們的記述。這些生育事件如感孕、懷胎、分娩、授乳到對子宮、胚胎的描述被神聖化，做為傳記主角將來修道、證悟的預先明證。本文首先探討佛傳中的神聖產孕場景，例如摩耶的感孕夢境、對其懷胎時身心潔淨的強調、由懷胎而來的神奇療病能力，以及佛陀誕生時的各種祥瑞徵兆。接著，論文檢視中古漢地僧侶如何擷取、再現和詮釋這些佛典中與摩耶產孕、佛陀誕生的相關描述。文章最後檢視中古僧尼傳記，以考察佛陀傳記中對神聖產孕場景的敘事模式和元素，是否對漢地僧尼傳中的誕孕描寫有任何影響。整體而言，佛傳中摩耶感孕、佛陀誕生的場景對中古漢地僧傳的類似書寫有一定影響。此外，佛教聖傳中的這類書寫和其中產孕做為一神聖事件的描繪，提供了中土一般民眾另一種對產孕和誕生的想像，而不僅侷限於佛教以產孕受生為苦的教義，或中土既有關聯性宇宙觀下對時日方位抉擇的強調。神聖奇妙的懷胎與誕生不再是古代聖賢或帝王的專利，而可以是宗教修道者的自證預言。

Sacred Birth: Reproductive Scenes in Buddhist Hagiographies from the Buddha's Biographies to the Medieval Chinese Monastic Ones

Hsin-Yi Lin

Few texts in Buddhist Tripitaka picking up pregnancy and childbirth as its subjects. While there are some, most of them highlight the suffering aspect of the event based on the doctrine of birth *duḥkha* so as to convince readers of the urgency to convert to the teaching and aspire to deliverance. This perspective, often adopted by scholars discussing the implication of childbirth in Buddhism, neglects the other equally prominent aspect existing in Buddhist hagiographical genre, namely the

sanctified scenes of childbirth. Ranging from the Buddha's life accounts to the eminent monks and nuns' biographies, these hagiographies tell stories of Buddhist paragons, describing their previous and present lives pursuing awakening, and very often contain accounts of their mothers' pregnancy and their birth. Reproductive events such as conception, pregnancy, giving birth, lactation, and reproductive bodies like wombs and fetuses are unexceptionally romanticized as the embodiments of sacredness foretelling one's future spiritual achievement. This paper begins with exploring the striking features narrated in the reproductive event of the Buddha's biographies, such as Māyā's conceiving dreams, the emphasis on her purity, her magic healing power and various auspicious signs that celebrated the Buddha's sacred birth and distinguished his birth from the ordinary people's polluting one. It then tracks down the transmission of these accounts of reproduction by examining the relevant parts in medieval Chinese translations of the Buddha's biographies, and how Chinese Buddhists quoted, retold, and interpreted scriptural contents of the Buddha's birth and his mother childbearing experience. The paper finally investigates on the impact of these narratives on the descriptive patterns and components of Chinese Buddhist compositions of hagiographies of monks and nuns. As a whole, I point out that some narrative patterns and components utilized in depicting Māyā's pregnancy and Śākyamuni's birth are highly similar to those used in writing hagiographies of Chinese Buddhist monastics. Furthermore, the miraculous reproductive scenes within these texts and their connotation of childbirth as a sacred event offer one more vein for ordinary people to perceive childbirth besides viewing it as suffering in terms of Buddhist doctrine of *duḥkha* or merely focusing on the choice of time and space under the ancient Chinese correlative cosmology. Wonderful and miraculous pregnancy and birth with sanctified implication became no longer the privilege only belonging to ancient sages and monarchs but could be a kind of self-fulfilling prophecy for religious practitioners.

永續發展與建設淨土：全球倫理架構

江靜儀

本研究擬探討目前世界在經濟、社會與環境面臨的困境與解決之道。首先介紹現代永續發展的理論分析模式與倫理性框架，其次以佛法內容為根據，檢視佛經對淨土的描述，並以聖嚴師父的闡釋與洞察為基礎，歸納整理建設淨土的要素，最後提出全球經濟發展、社會建構與環境保護一體適用的倫理價值體系，以做為人類全面發展的指引參考。

Sustainable Development and Building A Pure Land: A Global Ethic Framework

Ching-yi Chiang

This paper plans to study the global issues regarding sustainable development in the three dimensions – economic, social and environmental. First, we will review the global problems and challenges in these three dimensions and find out possible solutions to solve them. We will also examine the new agenda which is adopted by the members of the United Nations to stimulate people's efforts to promote everyone's welfare. In addition, by adopting the Buddhist view of pure land and Venerable Master Sheng-yen's teachings, we will propose a set of principles that can help people to act in a sustainable manner in order to achieve sustainable development in economic, social and environmental dimensions.

「四種環保」理念與當代人間淨土的建立

崔紅芬

「四種環保」的理念是聖嚴法師留給後世珍貴的財富，他的思想不僅引導我們去思考、去反思現代社會存在的諸多弊端，而且可以通過研究和弘揚法師的思想，使得「四種環保」思想深入人心，並在現實生活中積極踐行「四種環保」理念，從自己做起，從身邊的事情做起，積極教化大眾，服務社會，通過四種環保的宣傳和踐行活動，在現實生活中克制由於貪嗔癡給社會帶來的危害，給環境與生態帶來的破壞，淨化人心，知足少欲，減少污染，知恩報恩，簡樸生活，使人心安寧，逐漸提升人的品格，使生存環境得以改善，社會環境更加美好，和善社會，才能逐漸實現人間淨土。

本論文從「四種環保」理念的提出與內涵、「四種環保」理念的歷史淵源、「四種環保」與當代人間淨土的建立等方面進行論述。「四種環保」以「心靈環保」為核心，強調重視人心的淨化，心靈的淨化，便是理性與感性的調和，智慧與慈悲的配合，勇於放下自私的成見，勤於承擔責任及義務，奉獻出自己，成就給大眾，關懷社會，包容他人，才能學會負責任的態度，不斷提升人的品質，克服人的貪欲，能夠解決生活中遇到的困境，與他人和睦相處，與自然和諧相依，與動物界和平共存，不斷培福、增福，只有這樣，「人間淨土」才能付諸於實現。

“Four Environmental Protections” Ideas and the Construction of Contemporary Pure Land

Hongfen Cui

The principle of four environmental protection is the precious heritage that Master Sheng Yen had left for the later generations. His thoughts not only lead us to think and introspect all kinds of malpractices in modern society, but also make the principle infuse into our minds deeply by researching and publicizing it and put it into practice actively in real life through starting out small and doing the things around by ourselves, as well as educate the public positively and serve the community. By advocating and carrying out the principle, citizens should restrain the disadvantages stemming from greed, hatred and ignorance in real life and resist the destruction of ecology. Only if people are satisfied with themselves, purify their minds, reduce the pollution, treat those benefactors with gratitude, live in a simple life and promote their characters gradually, are the environment improved, and then the social circumstance become much better to achieve the pure society.

This paper discussed the following aspects: the proposal and concept of "Four environmental protection", the historical origin of this concept, the construction between the modern society and this concept. "Spiritual environment" is the central part of it, emphasizing the importance of heart purification, mind purification that is the harmony between sense and sensibility, the coordination between wisdom and mercy. People should put down their selfish prejudices, eager to take responsibility or obligations, dedicate themselves to the public, care about the society and accommodate others in order to learn the responsible attitude and improve the character of them, as well as overcome the human greed and solve the dilemma encountered in daily life, Only if we get along with other people, the nature, and the animal world, also constantly do good things, do we achieve the pure world as we expected.

幸福社會的經濟幸福－佛教的幸福經濟學

許永河

世間經濟活動最初係以滿足日常生活的需要為出發點，但最後淪為市場中逐利的競合賽局。市場經濟發展的結果，專業分工成為常態，在此社會中沒有人可以不倚賴他人的經濟活動來獲得生活之所需。專業分工帶來產量增加及物品的多樣化，大大提升物質欲望滿足的機會，但分工的產品必須在市場中銷售，然而市場充滿不確定性，因此市場經濟所帶來的產出成長與消費增加未必使人們的幸福感等量成長。幸福是普世價值，在主流經濟分析中僅探討「資源利用最佳化」或「滿足最大化」的條件，甚少討論經濟幸福議題。晚近幸福經濟學的發展彌補了傳統經濟學中經濟幸福論述的缺口，但目前的研究不論從社經或心理因素探討生活滿意度或幸福感的決定因素，其論述通常探討哪些環境或心理因素影響幸福感，無法說明如何在世俗經濟生活中獲得幸福。此本文從佛法的觀點探討幸福社會的經濟幸福，說明佛陀的教法如何教人在世俗經濟活動中得到現世的平安與幸福，進而得到未來的平安與幸福，而此一法則是遍一切時、遍一切處、遍一切人均可用的。

Economic Happiness in Happy Economy – When Economics Meets Buddhism

Yuan-Ho Hsu

The fundamental motivation for secular economic activities is to satisfy personal material needs and ensure security. The emergence of large-scale markets leads to a universal development of social division of labor, which changes the nature of daily economic activities in the market arena. With the introduction of division of labor, production efficiency has been increases so that the economy as a whole could produce more goods with given resource inputs. Growth of output leads to higher income and more affluent material life of the people. However, life contentment of people doesn't necessarily increase in pace with the increase in income and output. The fact that life satisfaction is incommensurate with economic income growth in the market oriented industrial world casts a question of the adequacy of welfare analysis in the orthodox economics studies. The tenet of the orthodox economics tends to analyze the conditions for the fulfillment of "optimal allocation of resources" or the attainment of "utility maximization," yet pays little

attention to economic happiness of people. Recent development of “Happiness Economics” study challenges the orthodox economics studies and endeavors to incorporate socio-economic or psychological factors to explain “happiness” in daily economic life. However, the empirical studies or survey based study of “Happiness Economics” can only provide limited information regarding the determination of “economic happiness” of people living in specific time and location; it is incapable of drawing universal conclusion regarding what is happiness and how can people attain happiness. This study illustrates the teaching in Buddhism that illuminates the universal path to attain happiness in every day’s economic life.

「四要」消費者的需求函數

謝俊魁、顏美惠

在真實市場中，經濟學所強調的市場機能往往會失靈，消費效率及生產效率因而低下。為了說明聖嚴法師（1998）提倡的「四要」不但與經濟學原理相容，並可提升效率，本文推導「四要消費者」的需求函數，並分析其特性。相較於一般消費者，四要消費者不會購買「不該要、不能要」的商品，而且會在「需要、想要」的自省後，自行設定一個效用水準上限，不致過度消費卻也不會陷入過度簡樸的極端；對合乎四要法則之商品，需求彈性相對地小，而且需求與所得的關係較弱。這表示，廠商若能提供此種商品，則四要消費者不但將回報以較高之願付價格，而且需求量較不受景氣影響，可幫助廠商避免產能閒置。因此，四要消費者不但因為無過度消費而較不受景氣起伏影響，而且可以引導廠商生產合乎四要法則之商品並提升生產效率，開啟友善生產、放心消費的良性循環，從而緩解市場失靈現象，並提升消費效率及生產效率。

Demand Function Based on the Four Guidelines for Dealing with Desires

Chun-Kuei Hsieh, Mei-Huei Yen

Market mechanism does not always work perfectly in the real world; this imperfectness, in turn, leads to inefficiencies in consumption and production, and ultimately, results in not so satisfied consumers and businesses suffering from less than optimal profitability. The four guidelines for dealing with desires, taught by

Master Sheng Yen (1998), provide an economics-principle-compatible view and a practically-viable Buddhist way to deal with the above-mentioned problems and to improve market efficiency. This paper shows the differences between the general consumers and the consumers who follow the four guidelines by analyzing their demand functions. According to our research, consumers who follow the four guidelines are less likely to pursue goods which can't be acquired or shouldn't be acquired. Moreover, by reflecting on the concepts of needs and wants, those who follow the guidelines will set an upper limit of their utility level without over consumption or being extra frugal. Also, this research finds a weaker relationship between their demand and income; and the price elasticity of demand for conscience goods is also relatively smaller than that of the general consumers. This means consumers who follow the four guidelines have a more stable demand and have higher willingness to pay for conscience goods. As a result, the firms producing these goods will be able to better utilize their production capacity and become more willing to adopt environmentally friendly production process. In sum, this paper concludes that by following and applying the four guidelines for dealing with desires, taught by Master Sheng Yen, market would be more efficient, as manifested in more satisfied stable consumption and more environmentally friendly production.

佛法與金融市場

詹場

本文分析金融市場之功能、品質及市場參與者之行為，與佛法之因果觀、無常觀、慈悲觀之關連。結合佛法與金融市場之理論，陳述實踐佛法對金融市場至少可產生有三大益處：一者、克服資訊不對稱引發的逆選擇及道德風險等問題，確保金融市場發揮促進經濟效率與提昇人民福祉之功能；二者、防範金融市場不穩定、不公平及不健全之問題，還原金融市場自利利他之本質，從而得以良善而永續發展；三者、避免金融專業人員及企業主管因貪婪而自害害人，讓金融市場參與者得以身心平安、際遇吉祥。我們以許多著名的金融案例，佐證佛法因果觀及無常觀的真實不虛，讓人們體悟金融市場的因果分明，進而瞭解：遠離貪、瞋、癡是迴避金融市場負面影響之關鍵；秉持真誠、慈悲、利他的理念是獲得金融市場正面助益的根本之道。綜合而言，本文藉由金融市場理論及實務與佛法相應的論述，以期佛法更能融入於金融專業知識傳授及實務運作中。

Dharma and Financial Markets

Chang Chan

This paper analyzes the relationship between mercy, causality, and impermanence on Dharma and the function, quality of the financial market, and the behavior of financial market participants. Linking the theory of Buddhism and the financial market, we can find that fulfilment of Dharma in the financial market can produce at least three major benefits: 1. To overcome the problems of adverse selection and moral hazard which is caused by the information asymmetry, and to ensure that financial market can promote economic efficiency and to enhance the welfare of the people. 2. To prevent financial market from becoming unstable, unfair and unsound, and to restore the nature of self-interestedness and altruism of the financial market, thereby allowing goodness and sustainable development. 3. To avoid financial professionals and business executives injure the interest of themselves and others because of their greediness, and then to allow financial market participants to maintain physical and mental peace, fortune auspicious. A number of well-known financial cases were used to confirm causality and impermanence theory of Dharma, they are clear evidence of causality in the financial market. It will help people realize that to stay away from greediness, aversion, and delusion is the key factor to avoid the negative impact of the financial market; and to uphold sincere, compassionate, altruistic attitude is essential to benefit from the financial market. Overall, by means of the discussion that financial market theory and practice is consistent with the Dharma, we can expect better integrate the Dharma into teaching financial expertise and practical operation.

佛法、企業社會責任與社會責任投資

池祥麟

因為財務金融學較強調利己（亦即僅強調追求股東財富），忽視責任、永續與利他，亦即忽略企業經營的公平原則（不傷害利害關係人的福利）與仁慈原則（積極促進利害關係人的福利），也可能讓企業經營比較短視近利。因此，本子計畫嘗試將佛法的利他觀念融入財務金融學，期望財務金融學的知識能夠不致過於偏向利己。我們會依序討論企業社會責任與社會責任投資，說明這兩者與佛法的智慧與慈悲觀（同體大悲 無緣大慈、眾生平等）相應之處：企業只要悲智雙運，利他與利己其實可以同時存在，甚至利他就是利己最好的方式。

Buddha Dharma, Corporate Social Responsibility (CSR), and Socially Responsible Investing (SRI)

Hsiang-Lin Chih

The financial objective in almost all of the finance textbooks is to maximize the current market value of shareholders' investment in the firm. In fact, the objective overemphasizes self-interest and neglect caring for others, businesses may thus merely be geared toward profit at the expenses of fulfilling their responsibilities to employees, the society, the environment, and so on. They may also behave myopically at the expense of longer term benefits. The paper is to integrate concepts of being others-regarding, being altruistic, fairness, and beneficence into those of finance in order to transform finance into "sustainable" and "responsible" finance. Corporate social responsibility (CSR) and socially responsible investing (SRI) contain both the concept of wisdom and that of compassion in the Buddha Dharma. In fact, if a firm can really behave in socially responsible ways, it can benefit the society, environment, and shareholders at the same time. Similarly, if investors can incorporate sustainability and/or environmental, social, and corporate governance (ESG) factors into their investment analysis and stock selection processes, CSR-minded firms will be encouraged to be more CSR-minded and investors can also have good financial returns over the long run.

聖嚴法師與南通狼山廣教禪寺—兼論聖嚴法師 早期佛教思想的形成

葉憲允

南通狼山為中國佛教八小名山之首，其廣教寺建於唐總章年間，迄今已一千多年歷史，歷史上多名僧。現代著名高僧、佛學大師聖嚴法師就最先出家於廣教禪寺。在南通狼山的童年生活和他在狼山廣教寺的出家經歷奠定了他的佛教思想基礎，成為他後來弘揚人間佛教的巨大動力。在狼山廣教寺所受的佛儒教育也使聖嚴法師承接了中國傳統文化的薰染，為他以後作為著述等身的佛學大師有所啟迪。

Master Sheng Yen and Guangjiao Temple of Wolf Hill in Nantong - Talk about the Early Theory of Master Sheng Yen

Xianyun Ye

The Langshan Mountain of Nantong is at the head of the “Eight Minor Buddhist Holy Mountains” in China. The Guangjiao Temple on this mountain, established during the Zongzhang Period of the Tang dynasty, has a history of over 1000 years, famous for eminent monks it has accommodated. Master Shengyan, a famous modern monk and Buddhist scholar, became a monk in the Guangjiao Temple. His childhood life in the Langshan Mountain and his monk experience in the Guangjiao Temple laid the foundation for his Buddhist thoughts and became a great motive for his later advocate of Humanistic Buddhism. The Buddhist and Confucian education he received in the Guangjiao Temple also exerted the influence of traditional Chinese culture on Master Shengyan, and provided enlightenment to the great prolific Buddhist scholar.

試論聖嚴法師戒學思想的早年人生因緣

李萬進

作為臺灣法鼓山佛教道場的創始人，聖嚴法師在其一生中，以弘法利生為終生的追求，並在佛學思想的闡釋方面，取得了巨大的成就。僅就對於佛教戒律學的研究而言，聖嚴法師曾經寫出過《戒律學綱要》一書，對於佛門中人修持戒律而言，是一部不可多得的法寶。但是，縱觀聖嚴法師的一生經歷，特別是少年在狼山出家的經歷，則不難發現，聖嚴法師的戒律學思想，最初的雛形卻是與少年時代在狼山的啟蒙修學的經歷相關，因此研究與分析聖嚴法師的戒律學思想，不能忽略了他在狼山修學的啟蒙階段，從這之中也可以看出狼山佛教對於聖嚴法師的影響，以及狼山佛教的宗風傳承。

Early Life Experience of Master Sheng Yen's Commandments Thought

WanJin Li

As the founder of Taiwan Dharma Drum Buddhist temple, Master Sheng Yen in their lifetime, to preaching Lisheng for lifelong pursuit, and has made great achievements in the Buddhism thought of interpretation. For the study of Buddhist discipline, Master Sheng Yen had written the "discipline outline," a book, to people in Buddhism practicing precepts, is a rare magic. However, throughout the Master Sheng Yen's life experience, especially juvenile in the Langshan monk's experience, is not difficult to find, the precepts of Master Sheng Yen thoughts, is associated with the embryonic form of the original is childhood experiences in Langshan enlightenment amendments. Therefore the research and analysis of Master Sheng Yen ring jurisprudence thought, can not be ignored in the he in the initial stage of Langshan amendments. From this can also see the Langshan for Buddhist Master Sheng Yen, and Langshan Buddhist style of religious heritage.

唐宋時代慧遠傳記的衍生與慧遠形象的變遷

李勤合

慧遠作為中國佛教的開拓者、捍衛者、譯經者和一代宗師的形象，在其逝後的碑誄和傳記中已經得到確立。唐宋時代新產生的慧遠傳記則發生了一些新的變化，一是在信徒中，慧遠作為淨土宗師的地位得到強化和突出，如《大白蓮社經》《十八高賢傳》；二是在一般民眾中，慧遠得到了神化，如《廬山遠公話》《廬山成道記》等。這和唐代以前慧遠的形象有了較大差異，甚至是背離，反映了佛教發展的兩個趨向，一是宗派化，二是俗化，與這些傳記的生產者、傳播者有著密切的聯繫。

New Biographies of Huiyuan in Tang and Song Dynasties and the Change of Huiyuan's Image

Qin-he Li

The image of Huiyuan as a great master, pioneer, defender, and translator of Chinese Buddhism was established by monumental eulogies and biographies in the Southern Dynasties. Changes in Huiyuan's biographies took place in the Tang and Song Dynasties. On one hand, Huiyuan's status for believers as a grand master of the Pure Land school was strengthened and highlighted in literature such as *the Great White Lotus Society Sutra* and *the Biography of Eighteen Sages*. On the other hand, Huiyuan was deified for the general population in literature such as *the Huaben (script for story-telling) on Mount Lu Yuangong* and *the Enlightenment in Mount Lu*. These images were different, and even deviated from those before the Tang Dynasty, reflecting the trends in the development of Chinese Buddhism closely tied to the activities of the producers and disseminators of these biographies.

宗派、宗風與北宋後期曹洞宗的傳承

李熙

義青代法遠繼嗣警玄的故事在北宋後期開始流傳。通過考察可以發現，曹洞宗的傳承危機實際上出現在曾師從警玄的法遠暮年。義青很可能讀到或聽聞《天聖廣燈錄》載有警玄法嗣，並更清楚地意識到自己的身份問題，為此義青等人特別宣揚法遠用警玄皮履、法衣等信物傳授給義青的這個故事，以確立義青作為警玄嫡傳弟子的身份。不僅如此，義青的曹洞禪法也是法遠轉授，叢林內外對此也有很多異議。在曹洞宗復興過程中，義青的法嗣和名僧惠洪將義青以下傳承的曹洞宗旨與前代祖師相關聯，從而增強了他們的正宗地位。

Ancestral Descent, Chan Tradition and the Construction of the Legitimacy of Caodong Lineage in Late Northern-Song Dynasty

Xi Li

The lore that Yiqing received transmission from Jingxuan through the medium of Fayuan ever studying under Jingxuan began to circulate in late Northern-Song Dynasty. If carefully investigating historical materials, you could find that the succession crisis of Caodong lineage appeared in the later years of Fayuan's life in effect. Yiqing could possibly read or hear that several Buddhists had been listed as disciples of Jingxuan in the *Guangdeng lu*, and he was becoming aware of his own identity problem. To prove who Yiqing was, Buddhists, especially Yiqing, his disciples and scholar-officials in his favour were enthusiastic about publicizing the lore in which Fayuan had passed on such tokens received from Jingxuan as a pair of leather shoes, a loose robe and so on to Yiqing. Moreover, the fact that Yiqing actually received the Caodong Chan dharma from Fayuan also caused controversy in Buddhists. In the revival of Caodong lineage, Yiqing's dharma sons and the famous monk Huihong were committed to linking the tenet of Caodong lineage inherited by Yiqing et al back to that of former patriarchs, which would further enhance the legitimate status of Yiqing and other successors to Caodong lineage.

聖嚴思想與漢傳佛教傳統之融合

王宣曆

聖嚴法師畢生致力於漢傳佛教之研究與傳播，成就斐然，在東西方均享有崇高聲譽：在歐美佛教界，聖嚴法師展現漢傳禪師之面貌，指導禪修，培養出多位西方法子，推動漢傳禪法在西方社會扎根，其教學標榜中華禪（Chan）特色，有別於日本禪風（Zen）；在東亞佛教學圈，聖嚴法師則以法鼓山創辦人身份，積極推動心靈環保教育與人間淨土思想，為當代漢傳人間佛教之代表者。

不論是在東西方各國的禪法教學與宏傳，抑或是以法鼓山組織之力量，建立現代化僧團，培養弘法人才，推動淨化人心的社會教育，皆是以漢傳佛教為出發點，以恢宏之心胸汲取漢傳佛法珍貴遺產，對其各項傳統進行創新性的融貫會通，以闡發其思想精義，探究其現代轉化之可能性。

近代漢傳佛教，面對西方現代性之衝擊，亟思轉型以續佛慧命，聖嚴法師研究佛學之深心悲願，在於追邁前賢，紹述漢傳佛教，興弊起衰，並回應現代社會乃至全球化世界之需求，以契合當代人心，促進宗教交流，擘劃全球倫理，為世界和平而努力。

本研究計畫以聖嚴思想為考論對象，由其明末佛教之研究切入，目的在於整體呈現聖嚴思想之全貌，進而論證其佛學體系之融合性，乃禪、教、淨、律並揚，實能追武明末佛教復興大師，對漢傳佛教進行整體的現代化研究、詮釋與轉化。

The Thought of Master Sheng Yen and the Synthesis of Chinese Buddhist Traditions

Hsuan-Li Wang

Master Sheng Yen had devoted himself to teaching and spreading Chinese Buddhism for all his life and obtained honorable achievements. In western society, he was taken as a qualified Chan master and had successfully established DDM Chinese Chan lineage transmission in Europe, Oceania and America. In East Asia, he founded DDM, one of the representative contemporary Chinese Buddhist organizations, to promote the idea of “spiritual environmentalism” (xinling huanbao 心靈環保) which absorbs the environmental movements into Buddhist practices and endows humanistic Buddhism a global profile in contemporary society.

As we know, Master Sheng Yen was heir to both the Gushan Linji lineage and the Jiaoshan Caodong lineage, which might motivate him to transcend the sectarian barriers and guide the developments of DDM from the synthetic vision of the whole Chinese Chan Buddhism (Zhonghua Chan 中華禪).

From the perspective of syncretism, this essay attempts to argue that the thought of Mater Sheng Yen is the synthesis of the legacy of Chinese Buddhist traditions of Chan, doctrine studies, Pure Land practices, and precepts-giving. Furthermore, the essay will suggest that this synthetic tendency could be traced back to the efforts of the eminent Chinese Buddhist masters in the late Ming. In conclusion, I will point out that the remarkable contributions of Master Sheng Yen actually coming from his taking Chinese Buddhism traditions as a whole and giving them modern transformations.

漢傳禪佛教之起源與開展——中華禪法鼓宗話頭禪修行 體系之建構

釋果暉

佛教傳入中國之後，經過數百年與漢文化激盪與融合之結果，本土化最成功並截取中印兩大文化——佛教文化與漢文化之精髓，而足以代表漢傳佛教之特色者，可說是唐宋以來的禪宗。

漢傳禪佛教中，經常提到「禪門無門」、「言語道斷」，歷代禪宗祖師龐大的語錄多以實修指導為主，禪宗向來寡談其在整體中、印佛教發展中，漢傳禪佛教思想與修行體系之建構。本論文做新的嘗試，以跨越中、印佛教歷史思想發展之主軸，來探討漢傳禪佛教之禪修思想起源與發展，輔以漢傳禪佛教重要相關經論及祖師著作等，來探究禪宗在傳承自印度佛教及演變為漢傳禪佛教中，有其一貫禪修思想核心之可能，並回歸到聖嚴法師創建的中華禪法鼓宗的禪法思想。

筆者於第五屆聖嚴思想國際學術會議發表了「漢傳禪佛教之起源與開展——中華禪法鼓宗默照禪修行體系之建構」一文，從阿含佛教乃至部派佛教中發掘漢傳佛教的思想淵源，並發現了默照禪法之修行原理與方法。

做為中華禪法鼓宗兩支重要禪修法門之一的話頭禪，開始於唐，大興於宋之大會宗杲，而思想義理源遠流長。本文將以話頭禪做為探討對象，從印度大乘佛教、乃至唐宋為止之漢傳佛教中，抉擇漢傳禪佛教之思想體系與修行原理。

The Origins and Development of Chinese Chan Buddhism: A Study of the Huatou/ Doubt Sensation Chan Meditation System of the Dharma Drum Lineage

Guo-Huei Shi

After its introduction to China, Buddhism underwent dramatic competition against, and fusion with, Chinese culture for hundreds of years. The Chan School after the Tang and Song dynasties can be regarded as the most successfully localized school. Drawing from the essence of both Buddhist and Chinese culture, it has best exemplified the characteristics of Chinese Buddhism.

The “gateless gate of Chan” and “where the path of words is cut off” are both ideas often mentioned in Chinese Chan Buddhism. There has been much discourse from Chan predecessors, which has been and continues to be guiding texts for Chan practice. However, historically, the Chan School has talked little about constructing a system of Chinese Chan Buddhist thought and practice within the general development of Indian and Chinese Buddhism. In this study, a new attempt is proposed. The author would like to investigate the origins and development of Chan practice in Chinese Chan Buddhism from the viewpoint of the history of Indian and Chinese Buddhist thought. At the same time, through an examination of important Buddhist scriptures and works from Chan masters, this paper also discusses whether the Chan School, inherited from Indian Buddhism and then transformed into a sect of Chinese Chan Buddhism, presents a coherent approach to Chan practice. The ultimate aim of this study is to evaluate and cultivate the characteristics of the Dharma Drum lineage of Chinese Chan Buddhism.

In 2014, the author delivered a paper with the title, “The Origins and Development of Chinese Chan Buddhism: A Study of the *Mozhao*/ Silent Illumination Chan Meditation System of the Dharma Drum Lineage,” at the 5th International Sheng Yen Education Foundation Conference. That paper explored the original concepts of Chinese Chan Buddhism from Agama Buddhism to Sectarian Buddhism.

Being one of the two mainstream meditation methods of the Dharma Drum lineage, Huatou/ Doubt Sensation Chan Meditation began in the Tang Dynasty and flourished in the Song Dynasty, especially during the time of the great Chan master Dahui Zonggao (1089-1163). This paper will focus on Huatou Chan and examine the system of Chinese Chan Buddhist thought and its practice theory, extending from Mahayana Buddhism in India to Chinese Buddhism (till the Tang and Song Dynasty).

聖嚴法師提倡「漢傳禪佛教」之考察—從中國禪法源流、 天台宗與禪宗交涉的歷史脈絡述之

釋宏育

聖嚴法師提倡默照禪與看話禪，以禪法導入現代人的生活，其將佛法的實用利益當今社會各階層，並對於淨化人心，推動「人間淨土」，帶來具大貢獻與影響力。

聖嚴法師廣納印、漢、藏乃至南傳禪法、佛學，以復興「漢傳禪佛教」為使命，將所繼承與創新之中國禪法傳播於世界各地，為當代重要之中國禪法傳承與弘揚者。其在諸多論述皆殷殷提切振興「漢傳禪佛教」的必要性，所以深度理解「漢傳禪佛教」將有助於了解聖嚴法師強大使命感背後的悲心、苦心與憂心，並啟發認同者的共同菩提願力。那麼，「漢傳禪佛教」的實質內涵為何？以及聖嚴法師禪法所體現的特色又為何？此為本文想要陳述的內容。

本文從歷史鋪陳，自史實可考的早期漢傳禪法談起；而後天台宗與禪宗的交涉；乃至聖嚴法師禪法特色的呈現，為本篇文章脈絡之進展。

A Study on “Chinese-Chan-Buddhism” Advocated by Master Sheng Yen – Discussing from the Historical Context of the Origin and Development of Chinese Chan, Interflowing of Tiantai School and Chan School

Hungyu Shi

Master Sheng-yen introduced meditation method into modern life, and used practical Dharma interests all sectors of society, as well as had a major contribution and influence in purify people's hearts and promotion a Pure Land in the world.

Master Sheng-yen in order to revival “Chinese-Chan-Buddhism” for the mission, recruited meditation method and Buddhism of India, Chinese, Tibet and the Southern Transmission, used his inheritance and Innovation Chinese Buddhism meditation spread around the world. He is the contemporary important Chinese Buddhism meditation inheritance and development. He reminded the necessity in earnest to develop “Chinese-Chan-Buddhism” in many dissertations, therefore depth

understanding “Chinese-Chan-Buddhism” will help to understand Master Sheng-yen’s Compassion, Painstakingly and worry behind the powerful sense of mission, and inspire enlightenment and vow who agree. What is the substance of “Chinese-Chan-Buddhism”? As well as what is characteristic reflects in Master Sheng-yen meditation method? This is the paper content wants to state.

This paper talks from early Chinese meditation method which facts to test, later the negotiation of Tiantai school and Chan school, and then the features presentation of Master Sheng-yen’s meditation method. It accomplishes the advances in the context of this article.

五代時期主要禪系——以《景德傳燈錄》為文本的考察

張 琴

五代時期，中土分裂割據，義理佛教一蹶不振，而禪宗則格外興盛，並產生了諸多禪系。本文主要立足成書於北宋時期的《景德傳燈錄》，根據書中記載的出現於五代時期的主要禪系、人物及相關語錄，側重分析機緣對答中學人集中關注的問題，及禪師與世俗王權的交接，以此窺見五代時期禪宗概貌。通過梳理可知，當時學人關心的既有「什麼是佛」的終極理論問題，又有渴求找到適合自己修行之路的實踐問題，也有如何看待現實中與政權的關係及如何回報供養等問題；而繼有法脈傳承的禪師通常以應政權禮請住持寺院、接受紫衣封號、強調「報恩觀」等方式，在這樣戰亂頻仍的時期，生存、弘法，既出世又入世，因而具有鮮明的時代特色。另外，從公案中也可見各家禪系門風之別。

The Main Chan Buddhist Lineages during the Five Dynasties: A Study on the Texts of Jingde Chuandeng Lu

Qin Zhang

During the Five Dynasties when unified China had been chaotically divided, doctrine Buddhism was frustrated, while Chan school was exceptionally so prosperous that many Chan Buddhist Lineages appeared gradually. According to the records about Chan Lineages, characters and relevant quotations from the book of Jingde Chuandeng Lu in the period of Northern Song Dynasty, this paper focuses on analysis of main issues from Chan monks appeared in occasion discourses, relations

between Chan masters and secular power, and then get a glimpse of Chan school's general picture at that time. By analyzing, we can learn that Chan monks usually concerned more questions about the ultimate theoretical issues and the practical problems such as how to be Buddha, how to understand the relationship with secular power in reality, how to return pūjanā, and they were also eager to find a suitable way for their own practice. Chan masters were usually invited by regime to preside over temples, accepted purple robes and titles, emphasized the "gratitude view". In such a period of frequent wars, they survived, propagated Dharma, beyond the world and into the world, all those were full of distinct characteristics of the times. In addition, difference of Zen style among Chan Buddhist lineages could be also found in koans.

翻轉妙蓮華—聖嚴法師《絕妙說法：法華經講要》 在現代性語境裡的傳統與創新

蔡淑慧

一、研究主題與目的

本文研究主題，依漢傳佛教歷史寫作《法華經》敘事文本，探討聖嚴妙蓮華思想，在歷史想像中的傳統與創新。

聖嚴法師在法鼓全集第七輯第十一冊(一)07-11〈絕妙說法—法華經講要〉裡，談到《法華經》的重要性：「人間淨土的思想、逆行菩薩的信仰，一切眾生的種種狀況，都有可能是諸佛菩薩化現說法的範例，其實都能在《法華經》中讀到。」並於一九九九年十二月二十日於紐約上州象岡道場自述：「由於年高七十，加上衰病和忙碌，除了希望弘揚《法華經》，沒有想到毀譽問題，讀者們如果因此獲得利益，請感恩三寶，如果覺得不滿意，罪過由我承擔，並請不吝指教。」聖嚴法師惟弘揚《法華經》，本文亦如是如是。

二、研究方法與預期成果

首先，整理聖嚴法師之前，漢傳譯《法華經》的歷史寫作記錄。次探討聖嚴法師〈絕妙說法—法華經講要〉裡的兼容傳統與創新。再以方便依現代性社會的語境翻轉，就歷史寫作的方便，古典經文適性與展延的可能性，以現代思維語彙，依當代觀點重新編纂、傳譯，探討在重置當代譯經場，思惟法華文句中不適合現代語境的敘述文字，法華經典文句，當代語彙詞方便微調及重編重譯的可能性探討。

A Flipped Interpretation of Saddharmapuṇḍarīka Sūtra: Tradition and Innovation in Venerable Sheng-Yen’s “Elegant Dharma: Lectures on Saddharmapuṇḍarīka Sūtra” in A Modernist Context

Shu-Hui Tsai

I. Theme and Objective

This study is an attempt to explore the Venerable Sheng-Yen’s interpretation of Saddharmapuṇḍarīka Sūtra based on the narrative text of the sutra in Chinese Buddhism, and how he combines the traditional and the innovative in terms of historical imagination.

Venerable Sheng-Yen emphasizes the importance of this sutra in “Elegant Dharma: Lectures on Saddharmapuṇḍarīka Sūtra,” which is included in Book 11, Series 7 in The Complete Collection of Dharma Drum: “Arguably, the Pure Land philosophy, the religious belief of hindering bodhisattva, and all the conditions of sentient beings are all the teachings of Buddha and bodhisvattas, and all of these can be found in the Saddharmapuṇḍarīka Sūtra.”

On December 20, 1999, Venerable Sheng-Yen told the audience in a lecture held at the Dharma Drum Retreat Center located in Uptown, New York: “As a busy seventy-year-old man, it’s a shame that I am weak and sick. All I wish is to promote the Saddharmapuṇḍarīka Sūtra as much as I can, and I never tried to get praises or avoid criticisms from that. If you think that my lectures are helpful to you, then offer your appreciation to the Three Precious Treasures. If you find it unsatisfactory, just put the blame on me and do not hesitate to correct me.” Venerable Sheng-Yen’s utmost goal is to promote the philosophy of Saddharmapuṇḍarīka Sūtra, so do I with this academic essay.

II. Methodology and Expected Results

I will first conduct a literal review on the historical writing of the Chinese edition of Saddharmapuṇḍarīka Sūtra. Then I will explore Venerable Sheng-Yen’s interpretation of the sutra in the “Elegant Dharma: Lectures on Saddharmapuṇḍarīka Sūtra,” in which Sheng-Yen presents an ability to combine the tradition and the innovation.

Finally, based on the flipped context of the modern society and the adaptability of historical writing, I will explore the possibility of re-editing, re-translating the sutra from a contemporary perspective and discuss about reestablishing a contemporary sutra-translating institution. I will analyze the contemporary reader's acceptance of the classical Chinese translation of the sutra and the potential of expanding its meaning. Through a re-consideration of the classical—and classic—expressions in the sutra, I will further probe in the issues of adjusting its vocabulary and the potentiality of re-editing and re-translating the sutra to make it more acceptable among readers in general.

漢傳佛教歷史寫作與敘事文本之探討—— 以聖嚴法師《摩根灣牧牛》為例

林孟蓉

“Ox Herding at Morgan's Bay”漢譯《摩根灣牧牛》是聖嚴法師在1987年北美摩根灣所開示的「十牛圖」禪法，並由馬克·巴德溫先生（Mark Baldwin）整理成書。因此，《摩根灣牧牛》“Ox Herding at Morgan's Bay”成為聖嚴法師將禪修傳向西方文化的一個重要指標。聖嚴法師對禪宗「十牛圖」所揭示的禪法不僅是禪修過程的集結，更重要的是詮釋出「十牛圖」的禪修境界與生命意義。

而《摩根灣牧牛》“Ox Herding at Morgan's Bay”完成之前，聖嚴法師已在《禪的體驗·禪的開示》第一篇第六節「禪的悟境與魔境」之一「悟境是什麼」揭示〈十牛圖頌〉作為一位禪者經由修行開悟而入世化眾的心路歷程，而且，每一幅牧牛圖頌所揭示正是禪修者面對不同修正階段的悟境的與現象。

爾後，聖嚴法師和丹·史蒂文生合著的《牛的印跡—禪修與開悟見性的道路》一書，原書名為“Hoofprint of the Ox: Principles of the Chan Buddhist Path as Taught by Modern Chinese Master”再次以禪宗「十牛圖」作為「一位現代中國法師教導的禪道原則」，以傳統的十牛圖頌為禪門之「指筏」，指引禪修者踏上「歸家」之途，找到「回家的路」。

因此，“Ox Herding at Morgan's Bay”不僅是聖嚴法師將禪修法要西傳的重要指南，而且也是禪宗十牛圖頌文本的再現，為此，本文擬從禪宗傳統歷史文本與詮釋內涵的角度探討聖嚴法對禪宗十牛圖頌的敘事意義。

A Study of the Chinese Passes on Buddhism History Writing and with the Narrative Text, Take An Example as the Master Sheng Yen “Ox Herding at Morgan’s Bay”

Meng-Jung Lin

“Ox Herding at Morgan’s Bay” was Master Sheng Yen in 1987 at North America Morgan Bay develop “ten ox picture” Zen ideal, for this Mr. Mark Baldwin making a book. Therefore “Ox Herding at Morgan’s Bay” will be Master Sheng Yen “Ox Herding at Morgan’s Bay” put Zen practice in Western culture as an important index. Master Sheng Yen in Zen style “ten ox picture” to announce Zen not only in the processes of the collection of Zen, but more important to explain “ten ox picture” for Zen practice environment and life meaning.

Before “Ox Herding at Morgan’s Bay” finish, Master Sheng Yen already to do ‘Knowing the Zen, Developing the Zen’ Chap 1 section 6 ‘Understanding and bad ghost idea in Zen’ one of them ‘What is understanding?’ to develop ‘ten ox picture song’ be a Zen’s people through practice leading a Zen to understand and get environing this world need a road to go, and every picture of Ox Herding to review just Zen practice face different steps to adjust to understand and view.

After that, Master Sheng Yen and Dan Stevenson developing a book “Hoofprint of the Ox: Principles of the Chan Buddhist Path as Taught by Modern Chinese Master”. Once more using Zen’s ‘ten ox picture’ as “A modern Chinese Zen master to teach Zen’s principle”, By traditional ten ox picture song for the Zen door’s “Index” to leading Zen practice “back home” way and find “the door of home”.

Therefore, “Ox Herding at Morgan’s Bay” not only Master Sheng Yen want Westerly more important direction, but also Zen’s ten ox picture Song original book rediscovered. For this, in our paper will to do Zen’s traditional history original book and explain it’s content under this direction to discuss Master Sheng Yen in Zen’s Ten Ox Herding Picture really meaning.