

2018

第七屆

漢傳佛教與聖嚴思想國際學術研討會

2018 第七屆

漢傳佛教與聖嚴思想國際學術研討會

The 7th Chinese Buddhism &
Sheng Yen International Conference



敘事、傳播

與現代社會



主辦單位：財團法人聖嚴教育基金會、法鼓山僧團

協辦單位：法鼓山中華佛學研究所、法鼓文理學院、法鼓山僧伽大學
臺灣大學佛學研究中心、臺灣大學哲學系、政治大學哲學系
政治大學宗教研究所、法鼓文化、人生雜誌

補助單位：內政部、行政院大陸委員會

June 28-30

【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)	38

6 月 28 日 國際會議廳

佛教融入中國文化：文人僧侶作為法門君子（“儒家”紳士）——了解佛教的本質和它的社會角色的含意	49
Integrating Buddhism into Chinese Culture: Literati Monks as Buddhist Junzi (“Confucian” Gentleman) — Implications for Understanding the Nature of Buddhism and Its Role in Society, Past & Present.....	50
尋找「人間淨土」的根源－以晚清文獻為線索	51
Searching for the Roots of “Humanistic Pure Land” – Possible Insights from Late Qing China	52
與張九成同笑：《嘉泰普燈錄》的幽默作為理解無二的關鍵	53
Laughing with Zhang Jiucheng: Humor as a Key to Understanding Non-Duality in the <i>Jiatai Lamp Record</i>	54
二十世紀科學角度之於空的探討	55
Twentieth-Century Theories Regarding the Science of <i>Śūnyatā</i>	55
漢傳大藏經律藏中之藥物	56
<i>Materia Medica</i> in the <i>Vinayapiṭakas</i> of the Chinese Buddhist <i>Tripitaka</i>	57
連結佛教，中醫與西方思想：探討王肯堂對於眼睛以及眼識之概念	58
Wang Kentang on Vision System and Vision Consciousness: Bringing Together Chinese Medicine and Buddhist Ideas	59

6 月 28 日 柏拉圖廳

渡台僧侶的生命書寫——以印順法師與聖嚴法師的自傳為探討	59
-----------------------------------	----

Life Writing of Refugee Monks in Taiwan: A Study on the Autobiographies of Master Yinshun and Master Shengyan	60
跨界：以禪觀整合生命歷程的二元對立	61
Crossing Boundaries: Integrating the Duality of Life Course through Chan Practice	61
佛法與公司財務管理	62
Buddha Dharma and Corporate Financial Management	63
四福與企業永續發展	64
The Four Ways to Cultivating Blessings and the Sustainable Development of Enterprises	64
佛法與快樂經濟：實證研究	65
Buddhadharma and Happy Economy: An Empirical Study	65
宗教信仰、社經因素與幸福感：佛教的幸福觀	66
Religiosity, Socio-Economic Factors, and Life Satisfaction: Happiness in Buddhism Exposed.....	67

6 月 28 日 洛克廳

論晚唐詩僧貫休與齊己的「自我書寫」	68
Slef-Writing in Poetic Monk on Late Tang Dynasty: On Behalf of Guan Xiu and Qi Ji	68
詩情無別怨：晚唐五代敦煌文獻中僧人詩偈的書寫特徵與自我形象之描寫	69
The Writing Features and Self-Image Descriptions of Monks' Poems in Dunhuang Documents in 8 th to 10 th Century	69
系譜、權力與祖統建構：中唐禪師形象的歷史書寫——以百丈懷海為中心	70
Genealogy, Power, and Construction of the Ancestral Receptacle: The Historical Writing of the Image of Chan Master in the Middle Tang Dynasty	70
唐代佛教王權與寫本大藏經：以皇帝的譯經序為線索	71
Buddhist Kingship and the Chinese Buddhist Canon in Tang Dynasty: Prefaces of Emperors as a Clue	72
吳之鯨《武林梵志》對杭州佛教發展的解讀	72

Wu Zhijing and His Understanding of Hangzhou Buddhism in the <i>Monastic Gazetteer of Hangzhou</i>	73
--	----

6 月 28 日 阿基米德廳

再探《名僧傳抄》的編選特點及其抄記意義	73
Rethinking the Compilation and Selection of “ <i>Ming Seng Chuan Chao</i> ” and the Significance of Transcription	74
《藏要》是怎樣編成的	74
How the <i>Zang Yao</i> to Be Compiled	75
“大藏經”的再認識—探索《徑山藏》編撰、成書與特點	75
Re-Examining the Idea of Tripitaka: Exploring the Characteristic of the Jingshan Tripitaka (Jingshanzang), and It’s Compilation	76
太虛和他的留學僧：中錫交換留學僧始末	76
Taixu and His Overseas Buddhist Students: The Story of China and Ceylon Exchange Overseas Buddhist Students	77

6 月 28 日 蘇格拉底廳

佛教歷史的建構——以中國古代編年體佛教通史為中心的考察	77
The Construction of Buddhist History——Based on the General Buddhist Chronicles in Ancient China.....	78
中古時期的虎變問題再探	78
The Weretigers in Medieval China Revisited.....	79
比較聖嚴法師和天台智者大師的念佛	80
Compare Master Sheng Yen’s Mindfulness of Buddha with Master Tiantai Zhiyi’s..	81
真心與妄心：聖嚴法師（1930-2009）何以接受滿益智旭（1599-1655）的天台學？	83
True Mind and Deluded Mind: How the Chan Master Sheng Yen (1930-2009) Accepted the Tiantai Buddhism by Ouyi Zhixu (1599-1655) ?	83
調適或批判？聖嚴法師天台學與佛教現代主義	84

Adaptation or Critique? Master Sheng Yen's Tiantai Buddhism and Buddhist Modernism.....	85
聖嚴法師《大乘止觀法門研究》：論其天臺研究的基礎.....	85
The Intellectual Context of the <i>Dasheng Zhiguan Famen Yanjiu</i> : The Foundation of Master Sheng Yen's Tiantai Study	86

6 月 29 日 國際會議廳

聖嚴法師的禪法及「以禪攝淨」的詮釋向度.....	87
Master Sheng Yen's Meditation Approach and His Interpretation and Direction of "Assimilate Pure Land Practice by Chan Meditation"	87
聖嚴法師數位典藏成果發表	88
Report on the Digital Archive Dedicated to Master Sheng Yen.....	89
《如來寶藏—聖嚴法師的如來藏思想研究》導讀	89
Introduction to <i>The Treasure of Tathāgata: A Research of Master Sheng Yen's Thought on Tathāgatagarbha</i>	90
旃闍摩暴志：一個關於大藏經編纂、演化與流通的個案研究	92
Ciñca the Malevolent: A Case Study in the Formation, Evolution, and Transmission of the Chinese Buddhist Canon.....	92
神僧傳——自傳性詮釋之創造	93
Fathoming the Horizon of Biographical Interpretation—The <i>Biographies of Thaumaturge Monks (Shenseng Zhuan 神僧傳)</i>	94
轉病成智——一位心理治療師與佛法的親近歷程	95
Transforming Symptom into Wisdom, My Personal Experience as a Psychotherapist Turning to Buddhism	95
一次〈不可能的真實〉之人生奇遇	96
Once Incredible Reality—Numinous Life Experience.....	96

6 月 29 日 柏拉圖廳

正史中的佛教敘事及其現代闡釋：以漢魏六朝為中心	97
-------------------------------	----

Hagiographic Narrative of Buddhism in Official Histories (25-589) and Its Modern Interpretation.....	98
金光明經之內容思想及傳播與影響	99
The Content and Thought of Jinguangming Sutra as well as Its Spread and Influence	99
聖嚴法師《教觀綱宗貫註》對江戶註書的應用及其啟示	100
Master Sheng Yen's Utilization of the Commentaries from the Edo Period for Composition of <i>Jiaoguan Gangzong Guanzhu</i> 教觀綱宗貫註 and Its Inspiration ..	101
「徹底顯性」——晚明論「性」諸諍與蕩益智旭《大佛頂經文句》	101
Che Di Xian Xing--The Controversy over Nature in Late Ming and Ouyi Zhixu's "Da Fo Ding Jing Wen Ju"	102
聖嚴法師的晚明居士佛教研究	102
Master Shengyan's Research on Late Ming Lay Buddhism	103
僧俗互動視角下的江南佛教團體：以早期方冊藏刊刻為中心	103
Vulgar Interaction of Jiangnan Buddhism Group: Take the Engraving Activities of Jiaying Canon for Example	104

6 月 29 日 洛克廳

聖嚴法師語境中的「佛教復興」及其意涵	104
The Concept of Buddhist Revival in Master Sheng Yen's Context	105
白聖法師與馬來西亞佛教：開啟馬台漢傳佛教邁向全球化	106
Master Bai Sheng and Malaysia Buddhism: Opening of Malaysia-Taiwan's Chinese Buddhism towards Globalization	106
榮格自性化與禪宗見性及其比較	107
A Comparison of the Idea of Individuation in Jungian Psychology and Self-Realization in Chan	107
禪病與當代社會：探討聖嚴法師的見解	108
"Meditation Sickness" (<i>Chanbing</i>) and Modern Society: Exploring Master Sheng Yen's Understanding	109
《天台座主記》所見日本平安時代天台宗的發展	109

The Development of Tendai Buddhism in Heian Japan in <i>Tendaizasuki</i>	110
論唐代寺院經濟與《道僧格》中的“不得私蓄”條	110
The Tang Dynasty Temple Economy and the Provision of “No Private Savings” in Regulations Relating to Daoist and Buddhist Personnel.....	111

6 月 29 日 阿基米德廳

從玄奘－窺基對他心知的辯護看漢傳唯識學的理论特色	111
Xuanzang and Kuiji's Defense of Other Minds	112
中日密教法身觀的演變——以不空、空海為例	112
The Evolution of the Concept of Dharmakāya in Chinese and Japanese Esoteric Buddhism: With Special Reference to Amoghavajra and Kūkai.....	113
密教與中國佛教度亡——以水陸儀《天地冥陽水陸儀文》為中心	113
Esoteric Buddhism and Buddhism Mang-Ja in China-----Lighted on <i>Tiandi</i> <i>Mingyang Shuilu Yiwen</i>	114
日本原古志稽《大施餓鬼集類分解》與宋元佛教施食科儀	114
Daisegakisyurubunge (大施餓鬼集類分解) and Shishi (施食) Ritual of Song and Yuan Dynasties	115
房山石經遼、金刻經題記研究	116
Research on the Colophons of the Stone Sutra Project at Fangshan during the Liao and Jin Dynasty.....	116
金朝遺僧龍川大師考略	118
A Research to Longchuan Master, a Former Monk of Jin Dynasty	118

6 月 29 日 蘇格拉底廳

菩薩心行：《太虛自傳》的生命敘事、身分認同與思想內涵	119
Bodhisattva Practice: Life Narrative, Sense of Identity and Thoughts	119
追慕與超越——夷齊在明清之際遺民“逃禪”群體中的重構與迴響	120
Pursuit and Transcendence: Reconstruction and Reverberation of “Boyi and Shuqi” in the “Zen Escapism” Group during Ming and Qing Dynasties.....	120

離散法緣：橫跨中國南海的佛教網絡（19 世紀—1949）	121
Diaspora's Dharma: Buddhist Networks across the South China Sea, 19 th Century-1949	121
當代佛國圖像：台灣僧尼印度朝聖記實研究	122
Mapping the Contemporary Buddha-Land: Taiwanese Buddhist Monastic Pilgrimage Literature.....	122
聖嚴法師的殯葬革新社會運動	123
Master Sheng Yen's Social Movement for Funeral & Burial Innovation	123
藉相求知、縱我制物、取形棄神—淺析太虛大師之現代性批判與融攝	124
Positivism, Self-interest, and Physicalism—A Study of Master Tai Xu's Critique and Assimilation of Modernity	125

6 月 30 日 國際會議廳

漢傳佛教中自我書寫的身心與家國	126
The Body-Mind and Family-Country Elements in Mahayana Buddhist Autobiographic Writings	126
因果、群體與魅力：台灣藍領居士團體講因果故事方式的個案研究	127
Karma, Community, and Charisma: Karmic Storytelling in a Blue-Collar Taiwanese Buddhist Community.....	128
「平凡」作為佛法「因緣」的框架：印順法師自傳的一種閱讀	128
Ordinariness as a Frame for Buddhist “Yin Yuan”: A Reading of Master Yin Shun's Autobiography	129
佛教與醫學	129
Buddhism and Medicine.....	130

6 月 30 日 柏拉圖廳

聖嚴法師曹洞宗法脈傳承的幾個問題	131
Some Issues on Master Shen-Yen's Transmission from the Caodong Lineage	132
《禪門修證指要》與明清禪學	133

<i>Chanmen Xiuzheng Zhiyao</i> and the Chan School during the Ming and Qing Dynasties	134
權威、歷史與方便——《禪門修證指要》編纂隱藏之觀念散論	135
Authority, History, and Expedience: Some Remarks on the Hidden Ideas behind the <i>Chanmen Xiuzheng Zhiyao</i>	135
爐鞴與兵法—晦山戒顯《禪門鍛鍊說》的兩種概念譬喻探析	136
Furnace and the Art of War—Study of Two Conceptual Metaphors of Hui Shan “The Book of Zen Exercise”	137
長蘆宗賾《坐禪儀》及《勸化集》黑水城善本	137
Changlu Zongze’s “Principles of Seated Meditation” and the Recovered <i>Tracts Encouraging Transformation</i> Booklet of 1104	138

6 月 30 日 洛克廳

敦煌文獻中的“新羅”元素	138
The Elements of Silla in Dunhuang Literature	139
河北涉縣鹿兒寺石窟調查與分析	139
The Investigation and Analysis of Lu'er Temple Cave in She Xian of Hebei Province	140
薊縣獨樂寺觀音閣壁畫十六羅漢圖像考察	140
Murals of the Sixteen Arhats in Avalokitesvara Pavilion of Dule Temple in Ji County	141
敦煌北涼石窟再探—由禪觀的角度切入	141
Revisiting the Northern Liang Caves of Dunhuang from the Perspective of Meditation	142
從“心靈環保”看漢傳佛教的現代敘事與傳播路徑	142
The Modern Narration and Dissemination of Han Buddhism from the Perspective of “Protecting the Spiritual Environment” Thought and Movement	143
聖嚴法師的性別論述及其之於性別平等的省思	144
Master Sheng Yen’s Teachings on Gender Equality	144

【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，佛教界是以太虛大師、印順長老的思想為主流。當時臺灣佛教界大約有三、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。

譬如今天的臺灣社會需要什麼？未來可能面臨的問題是什麼？我看到臺灣社會的問題後，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。

不管是臺灣的佛教史也好，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》，後來成為臺灣，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？因為當時的臺灣佛教界，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，帶給臺灣社會一些參考和省思，開始有人重視日本的佛教現況，也發現臺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，是觀察到當時臺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，臺灣也有人希望我指導他們打坐，所以我就在美國、臺灣兩地跑，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，無論天台、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 *viññāna-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 intimateal 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 Vimalakirti 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，當我想要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。在臺灣呢？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。我回到臺灣以後，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，可是有人覺得臺灣的大學已經有一百五十多所了，而隨著臺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，我是臺灣《天下》雜誌評選出來，四百年來對臺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，而是因為我對臺灣社會的貢獻。

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，但是只准許臺灣的兩個宗教團體：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臺灣、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，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.

第七屆漢傳佛教與聖嚴思想國際學術研討會議程
6 月 28 日（星期四）

時間	國際會議廳	柏拉圖廳	洛克廳	阿基米德廳	蘇格拉底廳
08:30-09:10	報到	X	X	X	X
09:10-09:20	開幕式：方丈和尚 致辭				
09:20-09:30	蔡清彥董事長 致辭				
09:30-09:55	聖嚴漢傳佛教研究中心成立				
09:55-10:45	主持人：林鎮國 專題演講：魏雅博 主題：佛教融入中國文化：文人僧侶作為法門君子（“儒家”紳士）——了解佛教的本質和它的社會角色的含意				
10:45-11:00	茶敘				
11:00-12:00	主持人：于君方 1. 尋找「人間淨土」的根源—以晚清文獻為線索（孫亞柏） 回應人：魏雅博 2. 與張九成同笑：《嘉泰普燈錄》的幽默作為理解無二的關鍵（艾倫·瓦格納） 回應人：林鎮國	主持人：楊蓓 1. 渡台僧侶的生命書寫——以印順法師與聖嚴法師的自傳為探討（釋德晟） 回應人：林以正 2. 跨界：以禪觀整合生命歷程的二元對立（釋果光） 回應人：張沛超	主持人：釋果鏡 1. 論晚唐詩僧貫休與齊己的「自我書寫」（鍾曉峰） 回應人：林盈鈞 2. 詩情無別怨：晚唐五代敦煌文獻中僧人詩偈的書寫特徵與自我形象之描寫（張梅雅） 回應人：釋法幢	主持人：蔡振豐 1. 再探《名僧傳抄》的編選特點及其抄記意義（謝獻誼） 回應人：黃敬家 2. 《藏要》是怎樣編成的（丁徐清） 回應人：簡凱廷	主持人：蔡金昌 1. 佛教歷史的建構——以中國古代編年體佛教通史為中心的考察（郭琳） 回應人：曾堯民 2. 中古時期的虎變問題再探（陳懷宇） 回應人：鄧偉仁
12:00-12:20	綜合討論	綜合討論	綜合討論	綜合討論	綜合討論
12:20-13:20	午餐	午餐	午餐	午餐	午餐
13:20-14:20	主持人：魏雅博 1. 二十世紀科學角度之於空的探討（白康地） 回應人：鄧偉仁	【佛教經濟學論壇一】 主持人：許永河 1. 佛法與公司財務管理（詹場） 回應人：沈大白 2. 四福與企業永續發展（謝俊魁、顏美惠） 回應人：尤淨纓	主持人：蒲傑聖 1. 系譜、權力與祖統建構：中唐禪師形象的歷史書寫——以百丈懷海為中心（陳文慶） 回應人：釋果鏡 2. 唐代佛教王權與寫本大藏經：以皇帝的譯經序為線索（李志鴻） 回應人：耿晴	X	【天臺研究一】 主持人：釋果暉 1. 比較聖嚴法師和天台智者大師的念佛（釋修優） 回應人：周玟觀 2. 真心與妄心：聖嚴法師（1930-2009）何以接受滿益智旭（1599-1655）的天台學？（郭朝順） 回應人：陳劍鎧
14:20-14:40	綜合討論	綜合討論	綜合討論	綜合討論	綜合討論
14:40-15:00	茶敘	茶敘	茶敘	茶敘	茶敘
15:00-16:00	主持人：孫亞柏 1. 漢傳大藏經律藏中之藥物（釋衍德） 回應人：陳懷宇 2. 連結佛教、中醫與西方思想：探討王肯堂對於眼睛以及眼識之概念（高蓮安） 回應人：陳懷宇	【佛教經濟學論壇二】 主持人：池祥麟 1. 佛法與快樂經濟：實證研究（江靜儀） 回應人：林以正 2. 宗教信仰、社經因素與幸福感：佛教的幸福觀（許永河） 回應人：詹場	主持人：釋果暉 1. 吳之鯨《武林梵志》對杭州佛教發展的解讀（徐維里） 回應人：蔡金昌 2. “大藏經”的再認識—探索《徑山藏》編撰、成書與特點（釋法幢） 回應人：趙飛鵬	X	【天臺研究二】 主持人：陳劍鎧 1. 調適或批判？聖嚴法師天台學與佛教現代主義（鄧偉仁） 回應人：陳劍鎧 2. 聖嚴法師《大乘止觀法門研究》：論其天臺研究的基礎（林佩瑩） 回應人：胡健財
16:00-16:20	綜合討論	綜合討論	綜合討論	綜合討論	綜合討論

時間	國際會議廳	柏拉圖廳	洛克廳	阿基米德廳	蘇格拉底廳
08:30-09:00	報到	X	X	X	X
09:00-10:00	主持人：釋果鏡 專題演講：陳劍鎧 主題：聖嚴法師的禪法及「以禪攝淨」的詮釋向度				
10:00-11:00	主持人：釋果賢 主題：聖嚴法師數位典藏暨如來藏思想 發表人：洪振洲、林其賢、越建東				
11:00-11:20	茶敘				
11:20-12:20	主持人：于君方 1. 旃闍摩暴志：一個關於大藏經編纂、演化與流通的個案研究（艾倫·瓦格納） 回應人：魏雅博 2. 神僧傳——自傳性詮釋之創造（谷乃曦） 回應人：徐維里	主持人：蔡榮婷 1. 正史中的佛教敘事及其現代闡釋：以漢魏六朝為中心（彭沁沁） 回應人：紀志昌 2. 金光明經之內容思想及傳播與影響（文志勇） 回應人：曾堯民	主持人：陳玉女 1. 聖嚴法師語境中的「佛教復興」及其意涵（徐鳴謙） 回應人：蘇美文 2. 白聖法師與馬來西亞佛教：開啟馬台漢傳佛教邁向全球化（釋繼旻） 回應人：越建東	主持人：蔡伯郎 1. 從玄奘-窺基對他心知的辯護看漢傳唯識學的理论特色（茅宇凡） 回應人：黃國清 2. 中日密教法身觀的演變——以不空、空海為例（狄宣亞） 回應人：郭珮君	主持人：鄧偉仁 1. 菩薩心行：《太虛自傳》的生命敘事、身分認同與思想內涵（林盈鈞） 回應人：林其賢 2. 追慕與超越——夷齊在明清之際遺民“逃禪”群體中的重構與迴響（孫國柱） 回應人：吳孟謙
12:20-12:40	綜合討論	綜合討論	綜合討論	綜合討論	綜合討論
12:40-13:30	午餐	午餐	午餐	午餐	午餐
13:30-14:30	【佛教與心理論壇一】 主持人：王浩威 主講人：張沛超 題目：轉病成智——一位心理治療師與佛法的親近歷程 回應人：林以正 呂旭亞 李維倫	【明代佛教一】 主持人：李治華 1. 聖嚴法師《教觀綱宗貫註》對江戶註書的應用及其啟示（簡凱廷） 回應人：曾堯民 2. 「徹底顯性」——晚明論「性」諸諍與藕益智旭《大佛頂經文句》（徐聖心） 回應人：李治華	主持人：陳平坤 1. 榮格自性化與禪宗見性及其比較（馬宏偉） 回應人：彭榮邦 2. 禪病與當代社會：探討聖嚴法師的見解（劉雅詩） 回應人：釋果光	主持人：釋果鏡 1. 日本原古志稽《大施餓鬼集類分解》與宋元佛教施食科儀（康昊） 回應人：釋果鏡	主持人：郭朝順 1. 離散法緣：橫跨中國南海的佛教網絡（19世紀—1949）（謝明達） 回應人：越建東 2. 當代佛國圖像：台灣僧尼印度朝聖記實研究（李玉珍） 回應人：鄧偉仁
14:30-14:50		綜合討論	綜合討論	綜合討論	綜合討論
14:50-15:10	茶敘	茶敘	茶敘	茶敘	茶敘
15:10-16:10	【佛教與心理論壇二】 主持人：馬宏偉 主講人：張達人 題目：一次〈不可能的真實〉之人生奇遇 回應人：呂旭亞 李維倫 張沛超	【明代佛教二】 主持人：廖肇亨 1. 聖嚴法師的晚明居士佛教研究（李瑄） 回應人：吳孟謙 2. 僧俗互動視角下的江南佛教團體：以早期方冊藏刊刻為中心（王啟元） 回應人：蔡金昌	主持人：劉淑芬 1. 《天台座主記》所見日本平安時代天台宗的發展（郭珮君） 回應人：涂玉盞 2. 論唐代寺院經濟與《道僧格》中的“不得私蓄”條（段知壯） 回應人：詹場	主持人：陳玉女 1. 房山石經遼、金刻經題記研究（莊惠萍） 回應人：周伯戡 2. 金朝遺僧龍川大師考略（崔紅芬） 回應人：陳玉女	主持人：林朝成 1. 聖嚴法師的殯葬革新社會運動（周柔含） 回應人：曾漢珍 2. 藉相求知、縱我制物、取形棄神——淺析太虛大師之現代性批判與融攝（陳維武） 回應人：孫國柱
16:10-16:30		綜合討論	綜合討論	綜合討論	綜合討論

時間	國際會議廳	柏拉圖廳	洛克廳
08:40-09:10	報到	X	X
09:10-10:20	主持人：單德興 專題演講：廖肇亨 主題：漢傳佛教中自我書寫的身心與家國		
10:20-10:40	茶敘		
10:40-11:40	主持人：孫亞柏 1. 因果、群體與魅力：台灣藍領居士團體講因果故事方式的個案研究（芮哲） 回應人：于君方 2. 「平凡」作為佛法「因緣」的框架：印順法師自傳的一種閱讀（李慧心） 回應人：張璿文	主持人：劉錦賢 1. 聖嚴法師曹洞宗法脈傳承的幾個問題（釋果興、林其賢） 回應人：釋果暉	主持人：林韻柔 1. 敦煌文獻中的“新羅”元素（郭磊） 回應人：林韻柔 2. 河北涉縣鹿兒寺石窟調查與分析（朱己祥） 回應人：王晴薇
11:40-12:00	綜合討論	綜合討論	綜合討論
12:00-13:00	午餐	午餐	午餐
13:00-14:00	【醫學與佛學論壇－再生醫學與器官移植一】 主持人：蔡耀明 1. 形已逝，愛永隨（龍藉泉） 2. 台灣移植醫學的省思（李伯璋）	【禪門修證指要一】 主持人：徐聖心 1. 《禪門修證指要》與明清禪學（廖肇亨） 回應人：于君方 2. 權威、歷史與方便——《禪門修證指要》編纂隱藏之觀念散論（張德偉） 回應人：徐聖心	主持人：顏娟英 1. 薊縣獨樂寺觀音閣壁畫十六羅漢圖像考察（范麗娜） 回應人：陳靜琪 2. 敦煌北涼石窟再探—由禪觀的角度切入（黃韻如） 回應人：崔紅芬
14:00-14:20		綜合討論	綜合討論
14:20-14:40	茶敘	茶敘	茶敘
14:40-15:40	【醫學與佛學論壇－再生醫學與器官移植二】 主持人：蔡耀明 1. 器官捐贈的倫理難題（林明慧） 2. 佛教與醫學（釋果鏡）	【禪門修證指要二】 主持人：廖肇亨 1. 爐鞴與兵法—晦山戒顯《禪門鍛鍊說》的兩種概念譬喻探析（周玟觀） 回應人：李瑄 2. 長蘆宗蹟《坐禪儀》及《勸化集》黑水城善本（蒲傑聖） 回應人：越建東	主持人：王晴薇 1. 從“心靈環保”看漢傳佛教的現代敘事與傳播路徑（楊洋） 回應人：釋果光 2. 聖嚴法師的性別論述及其之於性別平等的省思（李明書） 回應人：李玉珍
15:40-16:00		綜合討論	綜合討論
16:00-16:30	綜合座談 / 主持人：廖肇亨		
16:30-16:40	閉幕式：楊蓓 執行長致辭		

Time	The Main Hall	Plato Chamber	John Locke Chamber	Archimedes Chamber	Socrates Chamber
08:30-09:10	Registration	X	X	X	X
09:10-09:20	Opening Remarks Abbot of DDM				
09:20-09:30	Ching-Yan Tsai, Chairman of the Sheng Yen Education Foundation				
09:30-09:55	Opening of the Sheng Yen Chinese Buddhism Studies Center				
09:55-10:45	Moderator: Chen-Kuo Lin Keynote Speaker: Albert Welter Topic: Integrating Buddhism into Chinese Culture: Literati Monks as Buddhist Junzi (“Confucian” Gentleman) — Implications for Understanding the Nature of Buddhism and Its Role in Society, Past & Present				
10:45-11:00	Break				
11:00-12:00	Chair: Chun-fang Yu 1. Searching for the Roots of “Humanistic Pure Land” – Possible Insights from Late Qing China (Jakub Zamorski) Respondent: Albert Welter 2. Laughing with Zhang Jiucheng: Humor as a Key to Understanding Non-Duality in the <i>Jiatai Lamp Record</i> (Alan Wagner) Respondent: Chen-Kuo Lin	Chair: Pei Yang 1. Life Writing of Refugee Monks in Taiwan: A Study on the Autobiographies of Master Yinshun and Master Shengyan (Te-Cheng Shi) Respondent: Eugene Lin 2. Crossing Boundaries: Integrating the Duality of Life Course through Chan Practice (Guo Guang Shi) Respondent: Peichao Zhang	Chair: Guo-Jing Shi 1. Slef-Writing in Poetic Monk on Late Tang Dynasty: On Behalf of Guan Xiu and Qi Ji (Hsiao-Feng Chung) Respondent: Shu-Yuan Lin 2. The Writing Features and Self-Image Descriptions of Monks’ Poems in Dunhuang Documents in 8 th to 10 th Century (Meiya Chang) Respondent: Fachuang Shih	Chair: Chen-Feng Tsai 1. Rethinking the Compilation and Selection of “ <i>Ming Seng Chuan Chao</i> ” and the Significance of Transcription (Hsien-Yi Hshieh) Respondent: Jing-jia Huang 2. How the <i>Zang Yao</i> to Be Compiled (Xuqing Ding) Respondent: Kaiting Chien	Chair: Chin-Chang Tsai 1. The Construction of Buddhist History —— Based on the General Buddhist Chronicles in Ancient China (Lin Guo) Respondent: Yaomin Zeng 2. The Weretigers in Medieval China Revisited (Huaiyu Chen) Respondent: Weijen Teng
12:00-12:20	Questions & Discussion	Questions & Discussion	Questions & Discussion	Questions & Discussion	Questions & Discussion
12:20-13:20	Lunch Break	Lunch Break	Lunch Break	Lunch Break	Lunch Break
13:20-14:20	Chair: Albert Welter 1. Twentieth-Century Theories Regarding the Science of <i>Śūnyatā</i> (Cody R. Bahir) Respondent: Weijen Teng	Buddhism and Economics Forum (1) Chair: Yuan-Ho Hsu 1. Buddha Dharma and Corporate Financial Management (Chang Chan) Respondent: Da-Bai Shen 2. The Four Ways to Cultivating Blessings and the Sustainable Development of Enterprises (Chun-Kuei Hsieh, Mei-Huei Yen) Respondent: Miko Ching-Ying Yu	Chair: Jason Avi Protass 1. Genealogy, Power, and Construction of the Ancestral Receptacle: The Historical Writing of the Image of Chan Master in the Middle Tang Dynasty (Wenqing Chen) Respondent: Guo-Jing Shi 2. Buddhist Kingship and the Chinese Buddhist Canon in Tang Dynasty: Prefaces of Emperors as a Clue (Chih-Hung Li) Respondent: Ching Keng	X	Tiantai Studies (1) Chair: Guo-Huei Shi 1. Compare Master Sheng Yen’s Mindfulness of Buddha with Master Tiantai Zhiyi’s (Xiuyou Shi) Respondent: Wen-Kuan Chou 2. True Mind and Deluded Mind: How the Chan Master Sheng Yen (1930-2009) Accepted the Tiantai Buddhism by Ouyi Zhixu(1599-1655)? (Chao-Shun Kuo) Respondent: Chien-Huang Chen
14:20-14:40	Questions & Discussion	Questions & Discussion	Questions & Discussion	Questions & Discussion	Questions & Discussion
14:40-15:00	Break	Break	Break	Break	Break
15:00-16:00	Chair: Jakub Zamorski 1. <i>Materia Medica</i> in the <i>Vinayapīṭakas</i> of the Chinese Buddhist <i>Tripitaka</i> (Hin-Tak Sik) Respondent: Huaiyu Chen 2. Wang Kentang on Vision System and Vision Consciousness: Bringing Together Chinese Medicine and Buddhist Ideas (Elena Gessler) Respondent: Huaiyu Chen	Buddhism and Economics Forum (2) Chair: Hsiang-Lin Chih 1. Buddhadharma and Happy Economy: An Empirical Study (Ching-yi Chiang) Respondent: Eugene Lin 2. Religiosity, Socio-Economic Factors, and Life Satisfaction: Happiness in Buddhism Exposed (Yuan-Ho Hsu) Respondent: Chang Chan	Chair: Guo-Huei Shi 1. Wu Zhijing and His Understanding of Hangzhou Buddhism in the <i>Monastic Gazetteer of Hangzhou</i> (Philip Wei-li Hsu) Respondent: Chin-Chang Tsai 2. Re-Examining the Idea of Tripitaka: Exploring the Characteristic of the Jingshan Tripitaka (Jingshanzang), and It’s Compilation (Fachuang Shih) Respondent: Fei-Peng Chao	X	Tiantai Studies (2) Chair: Chien-Huang Chen 1. Adaptation or Critique? Master Sheng Yen’s Tiantai Buddhism and Buddhist Modernism (Weijen Teng) Respondent: Chien-Huang Chen 2. The Intellectual Context of the <i>Dasheng Zhiguan Famen Yanjiu</i> : The Foundation of Master Sheng Yen’s Tiantai Study (Pei-ying Lin) Respondent: Kin-Choi Woo
16:00-16:20	Questions & Discussion	Questions & Discussion	Questions & Discussion	Questions & Discussion	Questions & Discussion

2018/06/29 (Friday)					
Time	The Main Hall	Plato Chamber	John Locke Chamber	Archimedes Chamber	Socrates Chamber
08:30-09:00	Registration	X	X	X	X
09:00-10:00	Moderator: Guo-Jing Shi Keynote Speaker: Chien-Huang Chen Topic: Master Sheng Yen’s Meditation Approach and His Interpretation and Direction of “Assimilate Pure Land Practice by Chan Meditation”				
10:00-11:00	Moderator: Guo-Shyan Shi Topic: Digital Archive Dedicated to Master Sheng Yen and His Thought on Tathāgatagarbha Speaker: Jen-jou Hung, Chi-Hsien Lin and Kin-Tung Yit				
11:00-11:20	Break				
11:20-12:20	Chair: Chun-fang Yu 1. Cīṇca the Malevolent: A Case Study in the Formation, Evolution, and Transmission of the Chinese Buddhist Canon (Alan Wagner) Respondent: Albert Welter 2. Fathoming the Horizon of Biographical Interpretation–The <i>Biographies of Thaumaturge Monks</i> (<i>Shenseng Zhuan</i>) (Esther-Maria Guggenmos) Respondent: Philip Wei-li Hsu	Chair: Jung-Ting Tsai 1. Hagiographic Narrative of Buddhism in Official Histories (25-589) and Its Modern Interpretation (Tsintsin Peng) Respondent: Chih-Chang Chi 2. The Content and Thought of Jinguangming Sutra as well as Its Spread and Influence (Zhiyong Wen) Respondent: Yaomin Zeng	Chair: Yuh-Neu Chen 1. The Concept of Buddhist Revival in Master Sheng Yen’s Context (Ming Chien Hsu) Respondent: Mei Wen Su 2. Master Bai Sheng and Malaysia Buddhism: Opening of Malaysia-Taiwan’s Chinese Buddhism towards Globalization (Ji Min Shi) Respondent: Kin-Tung Yit	Chair: Bo-Lang Tsai 1. Xuanzang and Kuiji’s Defense of Other Minds (Yufan Mao) Respondent: Kuo-Ching Huang 2. The Evolution of the Concept of Dharmakāya in Chinese and Japanese Esoteric Buddhism: With Special Reference to Amoghavajra and Kūkai (Xuanya Di) Respondent: Pei-Chun Kuo	Chair: Weijen Teng 1. Bodhisattva Practice: Life Narrative, Sense of Identity and Thoughts (Shu-Yuan Lin) Respondent: Chi-Hsien Lin 2. Pursuit and Transcendence: Reconstruction and Reverberation of “Boyi and Shuqi” in the “Zen Escapism” Group during Ming and Qing Dynasties (Guozhu Sun) Respondent: Mengchien Wu
12:20-12:40	Questions & Discussion	Questions & Discussion	Questions & Discussion	Questions & Discussion	Questions & Discussion
12:40-13:30	Lunch Break	Lunch Break	Lunch Break	Lunch Break	Lunch Break
13:30-14:30	Buddhism and Psychology Forum (1) Moderator: Hao-Wei Wang Speaker: Peichao Zhang Topic: Transforming Symptom into Wisdom, My Personal Experience as a Psychotherapist Turning to Buddhism Respondent: Eugene Lin Sara Shiuya Liuh Wei-Lun Lee	Ming Dynasty Buddhism (1) Chair: Chih-Hua Lee 1. Master Sheng Yen’s Utilization of the Commentaries from the Edo Period for Composition of <i>Jiaoguan Gangzong Guanzhu</i> and Its Inspiration (Kaiting Chien) Respondent: Yaomin Zeng 2. Che Di Xian Xing--The Controversy over Nature in Late Ming and Ouyi Zhixu’s “Da Fo Ding Jing Wen Ju” (Sheng Hsin Hsu) Respondent: Chih-Hua Lee	Chair: Pingkun Chen 1. A Comparison of the Idea of Individuation in Jungian Psychology and Self-Realization in Chan (Hongwei Ma) Respondent: Rong-Bang Peng 2. “Meditation Sickness” (<i>Chanbing</i>) and Modern Society: Exploring Master Sheng Yen’s Understanding (Ngar-Sze Lau) Respondent: Guo Guang Shi	Chair: Guo-Jing Shi 1. Daisegakisyuruibunge and Shishi Ritual of Song and Yuan Dynasties (Hao Kang) Respondent: Guo-Jing Shi	Chair: Chao-Shun Kuo 1. Diaspora’s Dharma: Buddhist Networks across the South China Sea, 19 th Century-1949 (Jack Meng-Tat Chia) Respondent: Kin-Tung Yit 2. Mapping the Contemporary Buddha-Land: Taiwanese Buddhist Monastic Pilgrimage Literature (Yu-Chen Li) Respondent: Weijen Teng
14:30-14:50		Questions & Discussion	Questions & Discussion	Questions & Discussion	Questions & Discussion
14:50-15:10	Break	Break	Break	Break	Break
15:10-16:10	Buddhism and Psychology Forum (2) Moderator: Hongwei Ma Speaker: Ta-Jen Chang Topic: Once Incredible Reality-Numinous Life Experience Respondent: Sara Shiuya Liuh Wei-Lun Lee Peichao Zhang	Ming Dynasty Buddhism (2) Chair: Chao-heng Liao 1. Master Shengyan’s Research on Late Ming Lay Buddhism (Xuan Li) Respondent: Mengchien Wu 2. Vulgar Interaction of Jiangnan Buddhism Group: Take the Engraving Activities of Jiaxing Canon for Example (Qi Yuan Wang) Respondent: Chin-Chang Tsai	Chair: Shu-fen Liu 1. The Development of Tendai Buddhism in Heian Japan in <i>Tendaizasuki</i> (Pei-Chun Kuo) Respondent: Yuchan Tu 2. The Tang Dynasty Temple Economy and the Provision of “No Private Savings” in Regulations Relating to Daoist and Buddhist Personnel (Zhizhuang Duan) Respondent: Chang Chan	Chair: Yuh-Neu Chen 1. Research on the Colophons of the Stone Sutra Project at Fangshan during the Liao and Jin Dynasty (Hui-Ping Chuang) Respondent: Po-kan Chou 2. A Research to Longchuan Master, a Former Monk of Jin Dynasty (Hongfen Cui) Respondent: Yuh-Neu Chen	Chair: Chao-Chen Lin 1. Master Sheng Yen’s Social Movement for Funeral & Burial Innovation (Jou-Han Chou) Respondent: Hann-Jen Tseng 2. Positivism, Self-interest, and Physicalism–A Study of Master Tai Xu’s Critique and Assimilation of Modernity (Wei Wu Tan) Respondent: Guozhu Sun
16:10-16:30		Questions & Discussion	Questions & Discussion	Questions & Discussion	Questions & Discussion

2018/06/30 (Saturday)

Time	The Main Hall	Plato Chamber	John Locke Chamber
08:40-09:10	Registration	X	X
09:10-10:20	Moderate: Te-hsing Shan Keynote Speaker: Chao-heng Liao Topic: The Body-Mind and Family-Country Elements in Mahayana Buddhist Autobiographic Writings		
10:20-10:40	Break		
10:40-11:40	Chair: Jakub Zamorski 1. Karma, Community, and Charisma: Karmic Storytelling in a Blue-Collar Taiwanese Buddhist Community (Justin Ritzinger) Respondent: Chun-fang Yu 2. Ordinariness as a Frame for Buddhist “Yin Yuan”: A Reading of Master Yin Shun’s Autobiography (Amy Wai Sum Lee) Respondent: Li-Wen Chang	Chair: Chin-Hsien Liu 1. Some Issues on Master Shen-Yen’s Transmission from the Caodong Lineage (Guo-Shing Shi, Chi-Hsien Lin) Respondent: Guo-Huei Shi	Chair: Yun-jo Lin 1. The Elements of Silla in Dunhuang Literature (Roe Kwak) Respondent: Yun-jo Lin 2. The Investigation and Analysis of Lu'er Temple Cave in She Xian of Hebei Province (Jixiang Zhu) Respondent: Ching-wei Wang
11:40-12:00	Questions & Discussion	Questions & Discussion	Questions & Discussion
12:00-13:00	Lunch Break	Lunch Break	Lunch Break
13:00-14:00	Medicine and Buddhism Forum— Regenerative Medicine and Organ Transplants (1) Moderate: Yao-Ming Tsai 1. Despite the Passing of Physical Forms, Love Follows Forever (Che-Chuan Loong) 2. Reflection on Medical Transplantations in Taiwan (Po-Chang Lee)	Chanmen Xiuzheng Zhiyao (1) Chair: Sheng Hsin Hsu 1. <i>Chanmen Xiuzheng Zhiyao</i> and the Chan School during the Ming and Qing Dynasties (Chao-heng Liao) Respondent: Chun-fang Yu 2. Authority, History, and Expedience: Some Remarks on the Hidden Ideas behind the <i>Chanmen Xiuzheng Zhiyao</i> (Dewei Zhang) Respondent: Sheng Hsin Hsu	Chair: Chuan-ying Yen 1. Murals of the Sixteen Arhats in Avalokitesvara Pavilion of Dule Temple in Ji County (Lina Fan) Respondent: Chin-Chi Chen 2. Revisiting the Northern Liang Caves of Dunhuang from the Perspective of Meditation (Yun-Ju Huang) Respondent: Hongfen Cui
14:00-14:20		Questions & Discussion	Questions & Discussion
14:20-14:40	Break	Break	Break
14:40-15:40	Medicine and Buddhism Forum – Regenerative Medicine and Organ Transplants (2) Moderate: Yao-Ming Tsai 1. Ethical Problems in Organ Donations (Ming-Hwai Lin) 2. Buddhism and Medicine (Guo-Jing Shi)	Chanmen Xiuzheng Zhiyao (2) Chair: Chao-heng Liao 1. Furnace and the Art of War—Study of Two Conceptual Metaphors of Hui Shan “The Book of Zen Exercise” (Wen-Kuan Chou) Respondent: Xuan Li 2. Changlu Zongze’s “Principles of Seated Meditation” and the Recovered <i>Tracts Encouraging Transformation</i> Booklet of 1104 (Jason Avi Protass) Respondent: Kin-Tung Yit	Chair: Ching-wei Wang 1. The Modern Narration and Dissemination of Han Buddhism from the Perspective of “Protecting the Spiritual Environment” Thought and Movement (Yang Yang) Respondent: Guo Guang Shi 2. Master Sheng Yen’s Teachings on Gender Equality (Ming Shu Lee) Respondent: Yu-Chen Li
15:40-16:00		Questions & Discussion	Questions & Discussion
16:00-16:30	Open Discussion and Summary / Chair: Chao-heng Liao		
16:30-16:40	Closing Ceremony by Pei Yang, CEO of the Sheng Yen Education Foundation		

研討會說明事項 Notice

壹、論文發表

一、每篇論文發表時間為：

主持人介紹開場 1~2 分鐘

每位發表人發表 20 分鐘

（剩 2 分鐘時響鈴乙次提示、響鈴兩次時請結束）

回應時間 8 分鐘，包含回應人回應、發表人回應

（剩 2 分鐘時響鈴乙次提示、響鈴兩次時請結束）

二、英文論文提供現場同步口譯，為因應口譯設備因素，英文論文發表安排於國際會議廳，尚請見諒。

三、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；也可向大會工作人員索取提問單，填妥後再提交大會工作人員。

二、若提問單不敷使用，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。

肆、翻譯設備：

一、如需翻譯設備，請持身份證件至報到處辦理租借。

學者簡介 Scholars

(依姓氏由 A 至 Z 排序)

白康地 Bahir, Cody R.	加州大學柏克萊分校東亞研究學院 - 佛教學中心 博士後研究員 Postdoctoral Fellow, Institute for East Asian Studies – Center for Buddhist Studies, University of California, Berkeley
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
張璿文 Chang, Li-Wen	天主教輔仁大學英國語文學系 副教授 Associate Professor, Department of English Language and Literature, Fu Jen Catholic University
張梅雅 Chang, Meiya	北京大學歷史系 博士 Ph. D., Department of History, Peking University
張達人 Chang, Ta-Jen	天主教仁慈醫療財團法人仁慈醫院 院長 Superintendent, Catholic Mercy Hospital, Catholic Mercy Medical Foundation
趙飛鵬 Chao, Fei-Peng	國立臺灣大學文學院佛學研究中心 主任／中國文學系 教授 Director of the Center for Buddhist Studies／Professor, Department of Chinese Literature, National Taiwan University
陳劍鎧 Chen, Chien-Huang	香港中文大學人間佛教研究中心 主任 Director, Center for the Study of Humanistic Buddhism, The Chinese University of Hong Kong
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
陳懷宇 Chen, Huaiyu	亞利桑那州立大學歷史哲學宗教學院 副教授 Associate Professor, School of Historical, Philosophical, and Religious Studies, Arizona State University
陳平坤 Chen, Pingkun	國立臺灣大學文學院哲學系 助理教授 Assistant Professor, Department of Philosophy, National Taiwan University
陳文慶 Chen, Wenqing	福建社會科學院歷史所 助理研究員 Research Assistant, History Institute of Fujian Academy of Social Science

陳玉女 Chen, Yuh-Neu	國立成功大學文學院 院長 Dean, College of Liberal Arts, National Cheng Kung University
紀志昌 Chi, Chih-chang	國立中山大學中國文學系 教授 Professor, Department of Chinese Literature, National Sun Yat-sen University
謝明達 Chia, Jack Meng-Tat	加州大學柏克萊分校 博士後研究員／新加坡國立大學 資深導師 Postdoctoral Fellow, University of California, Berkeley／Senior Tutor, National University of Singapore
江靜儀 Chiang, Ching-yi	銘傳大學經濟與金融學系 助理教授 Assistant Professor, Department of Economics and Finance, Ming Chuan University
簡凱廷 Chien, Kaiting	佛光大學佛教研究中心 博士後研究員 Postdoctoral Fellow, Center For Buddhist Studies, Fo Guang 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
周柔含 Chou, Jou-Han	慈濟大學宗教與人文研究所 副教授 Associate Professor, Institute of Religion and Humanity, Tzu Chi University
周伯戡 Chou, Po-kan	國立臺灣大學歷史學系 兼任教授 Adjunct Professor, Department of History, National Taiwan University
周玟觀 Chou, Wen-Kuan	國立中興大學中國文學系 副教授 Associate Professor, Department of Chinese Literature, National Chung Hsing University
莊惠萍 Chuang, Hui-Ping	海德堡大學－跨文化研究中心 博士後研究員 Postdoctoral Fellow, Heidelberg Centre for Transcultural Studies(HCTS), Heidelberg University
鍾曉峰 Chung, Hsiao-Feng	東海大學中國文學系 助理教授 Assistant Professor, Department of Chinese Literature, Tunghai University
崔紅芬 Cui, Hongfen	河北師範大學歷史文化學院 教授 Professor, College of History and Culture, Hebei Normal University

戴曉雲 Dai, Xiaoyun	國家文物局北京魯迅博物館 研究館員 Research Fellow, Beijing Luxun Museum, State Administration of Cultural Heritage
狄宣亞 Di, Xuanya	日本高野山大學 博士生 Ph.D. student, Koyasan University
丁徐清 Ding, Xuqing	南京林業大學社會理論研究所 講師 Lecturer, Institute of Social Theory, Nanjing Forestry University
段知壯 Duan, Zhizhuang	浙江師範大學行知學院 講師 Lecturer, Xingzhi College, Zhejiang Normal University
范麗娜 Fan, Lina	中央財經大學藝術系 講師 Lecturer, Department of Art, Central University of Finance and Economics
高蓮安 Gessler, Elena	國立政治大學哲學所 博士生 Ph.D. student, Department of Philosophy, National Chengchi University
谷乃曦 Guggenmos, Esther-Maria	德國埃爾蘭根大學國際人文研究院 研究員 Research Fellow, IKGF, Univ. Erlangen-Nuremberg
郭琳 Guo, Lin	北京師範大學古籍與傳統文化研究院 博士生 Ph.D. student, School of Ancient Chinese Books and Traditional Culture, Beijing Normal University
謝獻誼 Hshieh, Hsien-Yi	國立政治大學中文系 博士生 Ph.D. Student, Department of Chinese Literature, National Chengchi 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
徐鳴謙 Hsu, Ming Chien	國立政治大學宗教研究所 博士生 Ph.D. student, Graduate Institute of Religious Studies, National Chengchi 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 博士生 Ph.D. student, Department of Asian Languages and Cultures, UCLA
徐聖心 Hsu, Sheng Hsin	國立臺灣大學中國文學系 教授 Professor, Department of Chinese Literature, National Taiwan University

許永河 Hsu, Yuan-Ho	國立成功大學經濟系 教授 Professor, Department of Economics, National Cheng Kung University
黃敬家 Huang, Jing-Jia	國立臺灣師範大學國文學系 教授 Professor, Department of Chinese, National Taiwan Normal University
黃國清 Huang, Kuo-Ching	南華大學宗教學研究所 副教授兼所長 Associate Professor and Director, Graduate Institute of Religious Studies, Nanhua University
黃玉真 Huang, Yu-Chen	國立中山大學中文系 博士候選人 Ph.D. Candidate, Department of Chinese studies, National Sun Yat-sen University
黃韻如 Huang, Yun-Ju	臺灣佛教圖像研究中心 副研究員 Associate Research Fellow, Buddhist Iconography Research Center at Taiwan
洪振洲 Hung, Jen-jou	法鼓文理學院佛教學系 副教授／圖書資訊館館長 Associate Professor／Director of Library and Information Center, Department of Buddhist Studies, Dharma Drum Institute of Liberal Arts
康昊 Kang, Hao	大阪大學文學研究科／日本學術振興會 特別研究員 DC2 Graduate School of Letters, Osaka University／Research Fellowship for Young Scientists, Japan Society for the Promotion of Science
耿晴 Keng, Ching	國立政治大學哲學系 副教授 Associate Professor, Department of Philosophy, National Chengchi University
郭朝順 Kuo, Chao-Shun	佛光大學佛教學系 教授 Professor, Department of Buddhist Studies, Fo Guang University
郭珮君 Kuo, Pei-Chun	國立臺灣大學歷史學研究所 博士候選人 Ph.D. Candidate, Department of History, National Taiwan University
郭磊 Kwak, Roe	韓國東國大學佛教學術院 研究員 Research Fellow, Academy of Buddhist Studies, Dongguk University
劉雅詩 Lau, Ngar-Sze	英國蘭卡斯特大學宗教研究博士 Ph.D., Religious Studies, Lancaster University

李慧心 Lee, Amy Wai Sum	香港浸會大學人文及創作系 副教授 Associate Professor, Department of Humanities and Creative Writing, Hong Kong Baptist University
李治華 Lee, Chih-Hua	華梵大學佛教學系 助理教授 Assistant Professor, Department of Buddhist Studies, Huafan University
李明書 Lee, Ming Shu	國立臺灣大學哲學系漢傳佛學研究室 博士後研究員 Postdoctoral Fellow, Research in Chinese Buddhism, Department of Philosophy, National Taiwan University
李伯璋 Lee, Po-Chang	衛生福利部中央健康保險署 署長／財團法人器官捐贈移植登錄中心 董事長 Director General, National Health Insurance Administration, Ministry of Health and Welfare／Chairperson of the Board, Taiwan Organ Registry and Sharing Center
李維倫 Lee, Wei-Lun	國立東華大學諮商與臨床心理學系 教授 Professor, Department of Counseling and Clinical Psychology, National Dong Hwa University
李志鴻 Li, Chih-Hung	國立臺灣大學歷史學研究所 博士候選人 Ph.D. Candidate, Department of History, National Taiwan University
李瑄 Li, Xuan	四川大學中國俗文化研究所 教授 Professor, Institute for Non-orthodox Chinese Culture, Sichuan University
李玉珍 Li, Yu-Chen	國立政治大學宗教研究所 教授 Professor, Graduate Institute of Religious Studies, National Cheng Chi University
廖肇亨 Liao, Chao-heng	中央研究院中國文哲研究所 研究員 Research Fellow, 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 教授兼系主任 Professor and Department Head, Department of Chinese Literature, National Cheng Kung University
林鎮國 Lin, Chen-Kuo	國立政治大學哲學系 名譽教授 Emeritus Professor, Department of Philosophy, National Chengchi University

林其賢 Lin, Chi-Hsien	國立屏東大學中國語文學系 副教授 Associate Professor, Department of Chinese Language and Literature, National Pingtung University
林以正 Lin, Eugene	本土心理研究基金會 執行長 Executive Director, Indigenous Psychological Research in Chinese Societies Foundation
林明慧 Lin, Ming-Hwai	臺北榮民總醫院家庭醫學部安寧緩和醫學科 主任 Director, Division of Hospice Palliative Care, Department of Family Medicine, Taipei Veterans General Hospital
林佩瑩 Lin, Pei-ying	輔仁大學宗教學系 助理教授 Assistant Professor, Department of Religious Studies, Fu-Jen Catholic University
林盈鈞 Lin, Shu-Yuan	國立臺北商業大學 副教授 Associate Professor, National Taipei University of Business
林韻柔 Lin, Yun-jo	逢甲大學中國文學系 助理教授 Assistant Professor, Department of Chinese Literature, Feng Chia University
劉錦賢 Liu, Chin-Hsien	國立中興大學中國文學系 教授 Professor, Department of Chinese Literature, National Chung Hsing University
劉淑芬 Liu, Shu-fen	中央研究院歷史語言研究所 兼任研究員 Adjunct Research Fellow, Institute of History and Philology, Academia Sinica
呂旭亞 Liuh, Sara Shiuya	旭立文教基金會旭立諮商中心 諮商心理師／榮格心理分析師 Jungian Analyst & Psychologist, Shiuh-Li Foundation
龍藉泉 Loong, Che-Chuan	臺北榮民總醫院外科部移植外科 主任 Chife, Division of Transplantation Surgery, Department of Surgery, Taipei Veterans General Hospital
馬宏偉 Ma, Hongwei	石家莊整合心理諮詢中心 講師 Lecturer, Shijiazhuang Integrated Psychological Counseling Center
茅宇凡 Mao, Yufan	上海大學哲學系 講師 Lecturer, Department of Philosophy, Shanghai University

梅靜軒 Mei, Ching Hsuan	法鼓文理學院佛教學系 助理教授 Assistant Professor, Department of Buddhist Studies, Dharma Drum Institute of Liberal Arts
彭沁沁 Peng, Tsintsin	哥廷根大學東亞所 博士候選人 Ph.D. Candidate, Department for East Asian Studies, University of Göttingen
彭榮邦 Peng, Rong-Bang	慈濟大學人類發展與心理學系 助理教授 Assistant Professor, Department of Human Development and Psychology, Tzu Chi University
蒲傑聖 Protass, Jason Avi	美國布朗大學宗教系 助理教授 Assistant Professor, Department of Religious Studies, Brown University
芮哲 Ritzinger, Justin	邁阿密大學宗教學系 助理教授 Assistant Professor, Department of Religious Studies, University of Miami
單德興 Shan, Te-hsing	中央研究院歐美研究所 特聘研究員 Distinguished Research Fellow, Institute of European and American Studies, Academia Sinica
沈大白 Shen, Da-Bai	東吳大學會計系 教授 Professor, Department of Accounting, Soochow University
釋常慧 Shi, Chang-Hui	法鼓山傳燈院研教室 室主 Executive Officer, Research & Development Office, Meditation Activity Department, Dharma Drum Mountain
釋果光 Shi, Guo Guang	法鼓文理學院 兼任助理教授 Adjunct Associate Professor, Dharma Drum Institute of Liberal Arts
釋果暉 Shi, Guo-Huei	法鼓文理學院佛教學系 系主任 Chair, Department of Buddhist Studies, 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
釋果興 Shi, Guo-Shing	法鼓山僧伽大學 講師 Lecturer, Dharma Drum Sangha University

釋果賢 Shi, Guo-Shyan	法鼓山文化中心 編輯總監 Editorial Director, Dharma Drum Mountain Cultural Center
釋繼旻 Shi, Ji Min	國立政治大學宗教研究所 博士候選人 Ph.D. Candidate, Graduate Institute of Religious Studies, National Chengchi University
釋德晟 Shi, Te-Cheng	國立中正大學傳播系盧鴻毅教授研究室 研究助理 Research Assistant, Hung-Yi Lu Faculty Office, Department of Communication, National Chung Cheng University
釋修優 Shi, Xiuyou	法鼓山中華佛學研究所 博士後研究員 Postdoctoral Fellow, Chung-Hwa Institute of Buddhist Studies
釋法幢 Shih, Fachuang	浙江工商大學東方語言文化學院 客座研究員 Visiting Research Fellow, School of Oriental Language and Culture, Zhejiang Gongshang University
釋衍德 Sik, Hin-Tak	香港大學佛學研究中心 博士後研究員 Postdoctoral Fellow, Centre of Buddhist Studies, The University of Hong Kong
蘇美文 Su, Mei Wen	中華科技大學通識教育中心 副教授 Associate Professor, Center for General Education, China University of Science and Technology
孫國柱 Sun, Guozhu	中國政法大學人文學院 講師 Lecturer, China University of Political science and Law
陳維武 Tan, Wei Wu	澳洲墨爾本大學社會工作系 博士生／研究員 Ph.D. Candidate／Research Associate, Department of Social Work, University of Melbourne
鄧偉仁 Teng, Weijen	法鼓文理學院 副教授 Associate Professor, Dharma Drum Institute of Liberal Arts
蔡伯郎 Tsai, Bo-Lang	法鼓文理學院佛教學系 助理教授 Assistant Professor, Department of Buddhist Studies, Dharma Drum Institute of Liberal Arts
蔡振豐 Tsai, Chen-Feng	國立臺灣大學中國文學系 教授 Professor, Department of Chinese Literature, National Taiwan University

蔡金昌 Tsai, Chin-Chang	中華佛學研究所 助理研究員 Assistant Research Fellow, Chung-Hwa Institute of Buddhist Studies
蔡榮婷 Tsai, Jung-Ting	國立中正大學副校長／中文系教授 Vice President／Professor, Department of Chinese Literature, National Chung Cheng 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
曾漢珍 Tseng, Hann-Jen	法鼓文理學院人文社會學群 副教授 Associate Professor, Graduate School of Humanities and Social Sciences, Dharma Drum Institute of Liberal Arts
涂玉盞 Tu, Yuchan	中國文化大學日本語文學系 副教授 Associate Professor, Department of Japanese Language and Literature, Chinese Culture University
艾倫·瓦格納 Wagner, Alan	法蘭西公學院東亞文明研究中心 研究助理 Research Associate, East Asian Civilisations Research Centre (UMR 8155), Collège de France
萬金川 Wan, Chin-chuan	佛光大學佛教學系 教授 Professor, Department of Buddhist Studies, Fo Guang University
王晴薇 Wang, Ching-wei	新加坡漢傳佛學院 副教授兼學術副校長／中華佛學研究所 副研究員 Provost and Associate Professor, Institute of Chinese Buddhism／Associate Researcher, Chung-Hwa Institute of Buddhist Studies
王鋒 Wang, Feng	贛南師範大學歷史文化與旅遊學院 講師 Lecturer, School of History-Culture and Tourism, Gannan Normal University
王浩威 Wang, Hao-Wei	華人心理治療研究發展基金會 執行長 Executive Director, Taiwan Institute of Psychotherapy
王啟元 Wang, Qi Yuan	復旦大學中華古籍保護研究院 助理研究員 Assistant Research Fellow, Chinese Ancient Books Preservation and Conservation Institute, Fudan University
魏雅博 Welter, Albert	亞利桑那大學東亞研究所 教授兼系主任 Professor and Department Head, Department of East Asian Studies, University of Arizona

文志勇 Wen, Zhiyong	河北師範大學圖書館 副研究員 Associate Research Fellow, Hebei Normal University Library
胡健財 Woo, Kin-Choi	法鼓山中山精舍佛學老師／副教授 Buddhism Teacher, Dharma Drum Mountain Zhong Shan Dharma Center／Associate Professor
吳孟謙 Wu, Mengchien	國立中山大學中國文學系 助理教授 Assistant Professor, Department of Chinese Literature, National Sun Yat-sen University
楊蓓 Yang, Pei	法鼓文理學院人文社會學群 副教授 Associate Professor, Graduate School of Humanities and Social Sciences, Dharma Drum Institute of Liberal Arts
楊洋 Yang, Yang	東南大學馬克思主義學院 講師 Lecturer, Marxism School, Southeast University
顏娟英 Yen, Chuan-ying	中央研究院歷史語言研究所 研究員 Research Fellow, Institute of History and Philology, Academia Sinica
顏美惠 Yen, Mei-Huei	自由研究者 Free Researcher
越建東 Yit, Kin-Tung	國立中山大學通識教育中心暨哲學研究所 副教授 Associate Professor, Center for General Education／Institute of Philosophy, National Sun Yat-sen University
于君方 Yu, Chun-fang	新澤西州立大學宗教系主任，榮休教授／哥倫比亞大學聖嚴漢傳佛教榮休教授 Rutgers University, Chair and Emerita Professor／Columbia University, Sheng Yen Emerita Professor of Chinese Buddhist Studies
尤淨纓 Yu, Miko Ching-Ying	元智大學管理學院 國企學群助理教授 Assistant Professor of International Business, College of Management, Yuan Ze University
孫亞柏 Zamorski, Jakub	亞捷隆大學比較文明研究中心 助理教授 Assistant Professor, Centre for Comparative Studies of Civilisations, Jagiellonian University
曾堯民 Zeng, Yaomin	中央研究院中國文哲研究所 博士後研究 Postdoctoral Fellow, Institute of Chinese Literature and Philosophy, Academia Sinica

張沛超 Zhang, Peichao	武漢大學哲學博士／心理諮詢師 Ph. D., School of Philosophy, Wuhan University／Counseling Psychologist
張德偉 Zhang, Dewei	廣州中山大學哲學系 副研究員 Associate Researcher, Department of Philosophy, Sun Yat-sen University
朱己祥 Zhu, Jixiang	清華大學美術學院 博士生 Ph.D. student, Academy of Arts & Design, Tsinghua University

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 副教授 Associate Professor, 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
鄭維儀 Cheng, Wei-yi	佛光大學佛教學系 副教授 Associate Professor, Department of Buddhist Studies, Fo Guang University
黃韻如 Huang, Yun-Ju	臺灣佛教圖像研究中心 副研究員 Associate Research Fellow, Buddhist Iconography Research Center at Taiwan
李玉珍 Li, Yu-Chen	國立政治大學宗教研究所 教授 Professor, Graduate Institute of Religious Studies, National Cheng Chi University
陳維武 Tan, Wei Wu	澳洲墨爾本大學社會工作系 博士生／研究員 Ph.D. Candidate／Research Associate, Department of Social Work, University of Melbourne
王晴薇 Wang, Ching-Wei	新加坡漢傳佛學院 副教授兼學術副校長／ 中華佛學研究所 副研究員 Provost and Associate Professor, Institute of Chinese Buddhism／Associate Researcher, Chung-Hwa Institute of Buddhist Studies

6月28日

佛教融入中國文化：文人僧侶作為法門君子（“儒家”紳士） ——了解佛教的本質和它的社會角色的含意

魏雅博

最初當佛教在第一世紀傳入中國之時，就已有佛教在中國文化和社會角色地位問題的提出，而這問題一直持續到今天。從中國的歷史來看，一方面，佛教經歷了朝廷政權榮枯的變遷，且取得了在朝皇帝和高地位的文化精英成員的喜好。但另一方面，佛教也引來了憤怒的誹謗者。這篇文章經由研究文人僧侶，贊寧（919－1001）在太宗的要求下所寫的《大宋僧史略》（CBETA T vol. 52, no. 2126）來探討一個佛教人士對當時的挑戰所做的應對。

這篇文章詳細地說明贊寧的論點，他認為佛教反映了也強化了本有的中國人的價值而並沒有所謂的衝突（如誹謗者所聲稱的），因而他接受佛教是一個中國的而不是外國的宗教。在《大宋僧史略》中所提到的一些主要論題是佛教儀式在國家祭典中的執行，中國文化界（文書或文學作品）中佛教人士的著作的納入，合宜的佛教的風俗慣例對輔助中國朝廷的貢獻，以及象徵著佛教精英人才與儒家理想紳士的禮貌氣質相融合的法門君子。

此外，我想用贊寧的佛教融入中國文化的論點提案來問幾個關於佛教本身的性質和它在現時代中的研究問題。就這兩方面來言，佛教對於它的主題對象的本性常常是持怎樣的態度（換言之，佛教寺院被當做是僧侶似的隱居者的天堂）而在這情況下，所謂的“世俗化的”佛教徒被一個假想的和本質化的探求精神心靈的規範所邊緣化了。

關鍵詞：文人僧侶、法門君子、贊寧、大宋僧史略、佛教和社會、世俗化的佛教徒

Integrating Buddhism into Chinese Culture: Literati Monks as Buddhist Junzi (“Confucian” Gentleman) — Implications for Understanding the Nature of Buddhism and Its Role in Society, Past & Present

Albert Welter

The question of Buddhism’s role in Chinese culture and society was raised when Buddhism first entered China in the first century and has persisted down to the present day. Throughout its history in China, Buddhism endured the vicissitudes of imperial politics, courting the favors of the emperor and well-placed members of the cultural elite, on the one hand, while inviting the wrath of its detractors, on the other. My presentation explores a Buddhist response to these challenges through an examination of the Buddhist literati-monk Zanning’s 贊寧 (919-1001) *Topical Compendium of the Buddhist Clergy* (sometimes translated as *Brief History of the Sangha*) compiled in the Great Song dynasty (*Da Song Seng shilüe* 大宋僧史略; CBETA T vol. 52, no. 2126), written at the request of Song emperor Taizong (r. 976-997). The paper details Zanning’s argument for accepting Buddhism as a Chinese (rather than foreign) religion, as reflecting and enhancing native Chinese values rather than conflicting with them (as its detractors claimed). A number of subjects addressed in the *Topical Compendium* are addressed-- the performance of Buddhist rituals at state ceremonies, the inclusion of Buddhist writings in Chinese wen 文 (letters or literature), proper Buddhist customs and practices and their contributions to the aims of the Chinese state, and the epitome of integration of Buddhist elite into the Confucian ideal of gentlemanly civility, the Buddhist junzi 法門君子.

In addition, I would like to use Zanning’s proposals for integrating Buddhism into Chinese culture to ask questions about the nature of Buddhism itself and its modern study, both in terms of how it often regards the nature of its subjects (i.e., monasteries as havens for monkish recluses), and the ways in which so-called “secular” Buddhists are marginalized against the norm of a hypothetical and essentialized spiritual quest.

Key words: literati monks, Buddhist Junzi, Zanning, *Da Song Seng shilüe*, Buddhism and Society, secular Buddhists

尋找「人間淨土」的根源－以晚清文獻為線索

孫亞柏

在當代的用法中，「人間淨土」這一概念通常用來表示太虛及其他 20 世紀佛教現代主義者對於所謂「淨土法門」的一種新詮釋。也就是說，按照現代「人間淨土」的立場來看，淨土經典的核心理念與以社會（他人）利益為重的佛教實踐有關。而傳統上對淨土經典的解讀方式傾向於強調個人的修行成就—無論是在死後往生西方淨土，還是當下達到「自性彌陀，唯心淨土」的境界。因此，在這方面，當代「人間淨土」的詮釋模式可以與傳統的解讀方式來對比。

以前的研究對於 20 世紀初的「人間淨土」思想通常從兩個互補的角度來分析：其一，此思想在當時中國的出現，往往被視為佛教信徒針對基督教或新社會思潮湧入的回應；其二，有人認為「人間淨土」的基本意圖是從大乘佛教的一般觀點，特別是從其「菩薩」的理想，來重新思考中國傳統的「淨土法門」。這兩個主張可能被解讀為：作為慈悲和利他主義的榜樣的「菩薩」在 20 世紀以前未受到中國淨土詮釋者的重視，只有在「西潮東漸」之後才開始獲得關注。然而，這樣的結論並不能完整地解釋中國佛教在 20 世紀初「現代化」浪潮之前的複雜的變化。

正如本文中所討論的，早在晚清即有些受過教育的居士，如魏源（1794－1857）或沈善登（1830－1902）開始從「華嚴經」、「相宗」等大乘佛教的立場來重新評估「無量壽經」中關於法藏菩薩的經典故事。本文認為，這些學者對法藏菩薩這個人物的重新關注，表現出他們對從明清時代所繼承的淨土詮釋有所變更；他們透過重新強調菩薩的概念，試圖擴大其淨土實踐的教義基礎，並且使淨土教義與刻板印象中的禪宗所倡導的「內向型」實踐分開。通過這種方式，他們希望在同時期儒家思想所塑造的世界觀中使淨土佛教更加合理化。儘管晚清學者對「無量壽經」的解讀與當代的「人間淨土」詮釋並不完全相同，但為了更完整地理解他們對後起淨土思想之「現代化」可能造成的影響，必須將更多 20 世紀初的相關資料納入討論。

關鍵詞：人間淨土、法藏菩薩、魏源、沈善登、中國淨土宗

Searching for the Roots of “Humanistic Pure Land” – Possible Insights from Late Qing China

Jakub Zamorski

In its contemporary usage, the concept of “humanistic Pure Land” (*renjian jingtu* 人間淨土) broadly encapsulates a new approach to the Pure Land tradition associated with the name of Taixu (太虛, 1890-1947) and other prominent Buddhist modernists of the 20th century. To wit, a “humanistic” interpretation of Pure Land scriptures defines their central themes in a way that justifies Buddhist practice focused on the benefit of society (fellow humans). In this respect, it is at least implicitly contrasted with the more traditional readings which tend to emphasize one’s own individual attainment – be it post-mortem rebirth in the Western Pure Land or a gnostic insight into the “Pure Land of Mind-only”.

The emergence of thus defined “humanistic” understanding of the Pure Land in the early 20th century China has usually been analysed from two complementary perspectives: on the one hand, as a response of Buddhist modernists to the influx of missionary Christianity and secular modernity; on the other hand, as an attempt to rethink Chinese Pure Land tradition in the light of general principles of Mahāyāna Buddhism, especially the ideal of a bodhisattva. These observations may be taken to suggest that the ideal of a bodhisattva – understood as a personal role model of compassion and altruism – had been neglected by the earlier exegetes of Pure Land scriptures and began to gain new traction only in the wake of “Western impact”. However, such a conclusion does not do justice to the complex and dynamic developments that directly preceded the modernist wave of the Republican period.

As discussed in my paper, already in the last decades of Imperial China some educated lay Buddhists, such as Wei Yuan (魏源, 1794-1857) or Shen Shandeng (沈善登, 1830-1902), began to reassess the canonical story about bodhisattva Dharmākara (Fazang pusa 法藏菩薩) – the creator of the Western Pure Land according to the *Sūtra of Immeasurable Life* – from the broader perspective of various Mahāyāna sūtras and treatises. As I would like to argue, these lay scholars’ interest in the figure of Dharmākara reflected their critical engagement with the Pure Land tradition inherited from the early modern period. By highlighting the concept of bodhisattvahood, they sought to broaden doctrinal basis for their Pure Land practice and to disassociate it from the supposedly “inward-looking” model of gnosis associated with the stereotyped tradition of Chan. In this way, they could hope to legitimize Pure Land Buddhism within a worldview shaped by the contemporaneous Confucian thought. Whereas late Qing interpretations of Dharmākara story may not evince a full-fledged “humanistic” approach in the contemporary sense, their possible impact on the subsequent modernist readings of the Pure Land deserves more scrutiny in the light of a broader corpus of the early 20th century sources.

Key words: Humanistic Pure Land, bodhisattva Dharmākara, Wei Yuan, Shen Shandeng, Chinese Pure Land Buddhism

與張九成同笑：《嘉泰普燈錄》的幽默作為理解無二的關鍵

艾倫·瓦格納

本文藉由任博克（Brook Ziporyn）在他關於中世紀天台宗哲學研究發展出的觀點，來闡釋收錄在《嘉泰普燈錄》（X1559）中的著名禪宗居士張九成的傳記，希望達到更深入的理解。這個在1204年編排的傳記中記載張九成一生中有兩次覺悟。第一次發生在他的青年時期：某個晚上，當他在如廁並看話頭的時候，忽然聽到了一聲蛙叫。我認為，如果我們運用充足的文學想像力並考慮歷史背景下去作詮釋，則這篇短文就不僅僅是一段很有趣的故事，同時也可以讓我們更深入洞察張九成對於無二的理解。

我的闡釋建立在任博克的觀點上。他認為，天台宗的無二模型，是「權」與「實」，或者說，是「價值」與「反價值」所形成的一種關係。這種關係，可用一種笑話的方式來建構。這個經典的幽默形式有一個嚴肅的「設定」和一個有趣的「妙語」。但是當我們從「妙語」的角度去看的時候，「設定」也很有趣，就好像整個笑話都很有趣一樣。同時，這些不同層級的幽默都所仰仗的，就是「設定」在開始必須嚴格堅持它的嚴肅性。

在張九成第一次的覺悟經驗中，「設定」就是一個聰慧的年輕學者蹲坐如廁，仿佛一隻令人厭惡的肚子裡塞滿蟲子的青蛙。當一隻真的青蛙突然出現的時候，令人驚訝的「妙語」便出現了：以「一聲蛙鳴」，人與物之間所有的差異都終於消失了。如果我對這個事件的解釋是正確的話，我們可以看見，這裡把兩個不同觀點同時放在一起而「顯實」，成為幽默在實踐中發揮作用的一個例子。我們同時也可以得出結論，如任博克所見，關於張九成覺悟的記載也是用幽默作為一理解和表達關於無二理念的窗口。

關鍵詞：張九成、任博克、嘉泰普燈錄、幽默、無二

Laughing with Zhang Jiucheng: Humor as a Key to Understanding Non-Duality in the *Jiatai Lamp Record*

Alan Wagner

This paper explores how we may better understand the biography of the eminent Chan literatus Zhang Jiucheng 張九成 (1092-1159) in the *Jiatai Lamp Record* 嘉泰普燈錄 (X1559) using interpretive models developed by Brook Ziporyn in his study of medieval Tiantai philosophy. Zhang's record, compiled in 1204, relates two episodes of Chan enlightenment during the course of his life, the first of which occurs during his youth, one evening when he is in the outhouse contemplating a *huatou* and hears a frog croak. I argue that when interpreted with sufficient historical context and literary imagination, this brief passage turns out to be not only a very comical episode, but also one that may offer us insight into Zhang's understanding of non-duality.

This reading is based upon Ziporyn's suggestion that the Tiantai model of non-duality as a relationship between provisional and ultimate, or value and anti-value, may be structured in the same way as a joke. The classic comic form has a set-up which is serious and a punchline which is funny, but when seen from the point of the view of the punchline, the set-up is also funny, just as the joke as a whole is funny. At the same time, the humor at all these levels relies upon the set-up being strictly serious to begin with.

In the case of Zhang's enlightenment episode, the set-up is the brilliant young scholar squatting in the outhouse, just like a loathsome frog whose belly is full of bugs. The surprise punchline comes when a real frog suddenly appears on the scene, and with "a single croak" the distinctions finally collapse. If this reading is correct, we may see here one example of humor functioning *in practice* to "reveal the ultimate" by juxtaposing two different points of view on it at once, and may conclude that Zhang Jiucheng, like Brook Ziporyn, also uses it as a lens to understand and to express certain ideas about non-duality.

Key words: Zhang Jiucheng, Brook Ziporyn, *Jiatai Lamp Record*, humor, non-duality

二十世紀科學角度之於空的探討

白康地

將現代科學與古典佛教本體相調和是佛教現代主義的基本特徵。在中國復興與明治維新復興時期的佛教改革者試圖將佛教描述為特別適合於現代世界，再者科學發現並證明了古老的佛教教義並無矛盾，因此加深佛教非常適合現代世界。本文提出一個特定的科學本體“能量主義”用來證明佛教是科學的。因為“能量主義”似乎證明了佛教對空的信念，它在 19 世紀末和 20 世紀初期受到日本，中國和臺灣佛教徒的歡迎。然而，大多數人已經忘記早期的東亞佛教改革者曾使用它。通過閱讀與觀察如太虛（1890 - 1947），井上円了（1858 - 1919），更頓群培（1903 - 1951）和悟光上師（1918 - 2000）等佛教典範的著作，本文將描寫有關能量主義在佛教教義和實踐現代化中的早期作用，還強調，能量主義不僅使佛教合理化，而且還與祖先崇拜有關的做法提供科學解釋。本文章將加深我們對佛教與科學接觸的認識，修正學者對這些的誤解，並為今後的工作奠定基礎。

關鍵詞：佛教、太虛、科學、悟光、電、臺灣、力

Twentieth-Century Theories Regarding the Science of *Śūnyatā*

Cody Bahir

Reconciling modern science with classical Buddhist ontology is a fundamental feature of Buddhist modernism. During both the Meiji Buddhist Revival and Buddhist Revival in China, Buddhist reformers sought to depict their religion as uniquely suited to the modern world due to the fact that recent scientific discoveries confirmed--rather than contradicted--ancient Buddhist teachings. This study showcases how a particular scientific ontology known as “energeticism” was used to prove Buddhism’s scientific soundness. This scientifically based ontology was popular in Japanese, Chinese, and Taiwanese Buddhist circles during the late nineteenth and early twentieth century. However, its role in early East Asian Buddhist modernism has been all but forgotten. By looking at the writings of Buddhist paragons such as Taixu 太虛(1890-1947), Inoue Enryō 井上円了(1858-1919), Gendün Chöphel (1903-1951), and Guru Wuguang 悟光上師(1918-2000), I will demonstrate energeticism’s early role in the modernization of Buddhist doctrine and practice. I will additionally underscore how energeticism was used to not only rationalize Buddhism, but to provide a scientific explanation for practices related to ancestor veneration. This project will deepen our understanding of Buddhist engagements with science, correct scholarly misunderstandings concerning those engagements, and lay ground for future work.

Key words: Buddhism, Taixu, Science, Oswald, energy, Wuguang, Taiwan

漢傳大藏經律藏中之藥物

釋衍德

漢傳大藏經的印度文獻，記錄了古印度文化各方面的珍貴資料，包括古印度醫學。其中古印度醫學所使用的藥物，是古印度物質文化的一部分。本研究以漢傳大藏經現存五部《律藏》的《藥犍度》為主，探討了古代印度的藥物。

《藥犍度》記載了古印度的藥物、病症、治療方法、以及各種食物和飲料等豐富的資料。五部《律藏》的《藥犍度》是法藏部的《四分律·藥犍度》、化地部的《五分律·藥法》、說一切有部的《十誦律·醫藥法》、根本說一切有部的《根本說一切有部毗奈耶藥事》、及大眾部的《摩訶僧祇律》中相關部分。不同於其他律藏，《摩訶僧祇律》沒有明確的醫藥篇章，這些醫藥資料主要見於此律犍度部《摩訶僧祇律·明雜誦跋渠法》中的第五章，這些資料也納入本文所研究內容之一。本文從三方面來闡釋這五部《藥犍度》中的各類藥物：(1)敘述、(2)解釋、(3)翻譯。敘述是指從各版本的《藥犍度》中，搜集和列舉有關藥物。解釋是指透過律典、佛典注釋及阿育吠陀典籍中相關的段落所提供的資訊，進一步解說不同類別的藥物。接著再將藥物名詞翻譯為現代英語及科學用詞。

佛教文獻中的“藥”，按使用時間而分為四大類：時藥（於適當時間，即中午前用）、非時藥（於不適當的時間，即下午和晚上用）、七日藥（七天內用）、及盡形壽藥（一生中可用）。本文主要焦點是後兩種用於治療疾病的藥物（前二種實際上是為了緩解饑渴和維持生命的各種食物及飲料，本文並不包括此二種藥物）。《藥犍度》中記載的藥物，有三種來源：動物、植物及礦物。動物性藥物如酥油、黃油、脂肪等；植物性藥物來自植物的不同部位，如根、莖、葉等；多種鹽和灰，則以礦物為主要成分。七日藥包括多種脂食和甜食。盡形壽藥包括根、莖、葉、花、果、樹膠樹脂、煎湯（或澀藥）、鹼灰、鹽、眼藥、特別飲料、及其他藥物，如香藥、藥粉、腐爛藥、及無類別的藥物。

這些藥物資料提供了有關古印度物質文化中藥物方面的重要信息。本文僅考察《藥犍度》中的藥物，而漢傳大藏經的其他文獻中，還保留著眾多藥物及醫學資料，為進一步研究古印度醫學和佛教醫學等學科，提供了重要的寶藏。

關鍵詞：藥物、印度醫學、物質文化、藥犍度、律藏、漢傳大藏經

Materia Medica in the Vinayapiṭakas of the Chinese Buddhist Tripiṭaka

Hin-Tak Sik

Indian texts in the Chinese Buddhist *Tripiṭaka* contain valuable information on various aspects of ancient Indian culture, including ancient Indian medicine. Medicinal substances utilized in ancient Indian medicine were part of the material culture of ancient India. This study investigates the medicinal substances of ancient India, chiefly based on the *Chapter on Medicine* of the five extant *Vinayapiṭakas* in the Chinese *Tripiṭaka*.

The *Chapter on Medicine* contains abundant data on medicinal substances, illnesses, treatments, and various foods and drinks of ancient India. The five versions of the *Chapter on Medicine* of the five *Vinaya-piṭakas* are the Dharmaguptaka *Bhaiṣajyaskandhaka*, the Mahīśāsaka *Bhaiṣajyadharmaka*, the Sarvāstivāda *Bhaiṣajyadharmaka*, the Mūlasarvāstivāda *Bhaiṣajyavastu*, and the relevant parts in the Mahāsāṃghika *Vinaya*. For the Mahāsāṃghika *Vinaya*, there is no distinct chapter on medicine as in other *Vinayapiṭakas*. Such data are mainly found in the fifth *varga* of the *Skandhaka* section in this *Vinayapiṭaka*, and they will be included in this study. The various categories of medicinal substances in the five versions of the *Chapter on Medicine* will be studied through a three-fold interpretative method: (1) narration, (2) explanation, and (3) translation. Narration refers to collecting and enumerating the relevant drugs from different versions of the *Chapter on Medicine*. Explanation means expounding the different categories of drugs by means of information taken from related passages in the *Vinayas*, Buddhist commentaries and Āyurvedic texts. Translation is the rendering of the names of medicinal substances into modern English and scientific terminology.

“Medicines” in Buddhist literature are divided into four main types according to the time for use: those for proper time (before noon) (時藥), improper time (afternoon and at night) (非時藥), seven days at most (七日藥), and the duration of one’s life (盡形壽藥). In this paper, the main foci will be the latter two medicines which were used for healing illnesses (while the former two were virtually various foods and drinks for relieving hunger and thirst and maintaining life, and they will not be included in the paper). The medicinal substances recorded in the *Chapter on Medicine* belong to three sources: animal, vegetal, and mineral. Animal substances are, for example, ghee, butter, fats, and so on. Vegetal drugs are derived from different parts of plants, such as roots, stems, leaves, and so forth. Minerals as the chief constituent are present in many types of salt and ash. Seven-day medicines included various lipids and sweets. Medicines for the duration of one’s life included roots, stems, leaves, flowers, fruits, gum-resins, decoctions (or astringent medicines), alkaline ashes, salts, eye-medicines, special beverages, and miscellaneous drugs such as scented substances, medicinal powders, putrid medicines and unclassified substances.

These data provide important information about the medicinal aspect of the material culture of ancient India. This paper only examines the medicinal substances in the *Chapter*

on Medicine. There are still many medicinal and medical data kept in other texts in the Chinese Buddhist *Tripitaka*, which form a valuable treasure for further research in the disciplines of ancient Indian medicine and Buddhist medicine.

Key words: medicinal substances, Indian medicine, material culture, *Chapter on Medicine, Vinayapiṭaka, Chinese Tripitaka*

連結佛教，中醫與西方思想： 探討王肯堂對於眼睛以及眼識之概念

高蓮安

本文研究對象，王肯堂，是晚明時代思想脈絡中很獨特的人物。他不僅是晚明佛教唯識學中主要的註解者以及研究家之一，同時也是晚明名醫。王肯堂的這種多元身份，為其研究提供新的契機，即從知識論與本體論的角度，將眼睛器官、視覺以及相關的認識過程，給予重新的探討，並進一步將晚明唯識學以及中醫理論聯合起來。故本研究可為晚明中，對於身體以及身體之內的認識過程之理解提出貢獻，並且增進晚明唯識學的研究。

在王肯堂的著作中，博學的他能夠聯合似乎無關的思想領域聯繫起來，比如：中醫，佛教，法律，書法，詩歌理論，西方科學，倫理學等。本論將以王肯堂對於視覺以及眼識的理解為主要議題。對王肯堂而言，人如何認識外世界、透過哪一些方法得到相關外在世界的知識，這個問題對他而言顯得十分重要，故此在他的著作裡，頻頻以哲學角度或從醫學角度，來討論這些問題。醫學與佛教對於眼識之理解，將會是為本論關注的焦點。

關鍵詞：王肯堂、晚明唯識學、視覺、眼識、中醫、晚明身心理論

Wang Kentang on Vision System and Vision Consciousness: Bringing Together Chinese Medicine and Buddhist Ideas

Elena Gessler

In this article I will argue, that being a doctor and an active Buddhist devotee and text commentator, Wang Kentang allows a researcher to discuss epistemological and ontological questions of the functioning of the eye as an organ, the process of visual perception and connected cognitive processes from quite new perspectives, bringing together Chinese medicine and late Ming Yogācāra thought. This is to contribute into the general discussion of the late Ming understanding of the body and its cognitive processes, as well as the specifics of late Ming Yogācāra thought.

Wang Kentang is one of the unique figures in the late Ming intellectual landscape, who, being an outstanding erudite, managed in his writings to bring together seemingly unconnected fields of thought: Chinese medicine, Buddhism, juridical thought, theories on calligraphy and poetry, Western scientific and ethical ideas etc. In this article, I will try to show this on the example of Wang Kentang's writings on visual system and his understanding of the acts of visual consciousness. The question on what actually is the instrument through which the knowledge of the external world is acquired and the way this process works posed a great interest to Wang Kentang, as it is discussed multiple times in his works both from philosophical and physicalist points of view. This conjunction of his medical and Buddhist ideas is the focal point of this article.

Key words: Wang Kentang, late Ming Buddhism, visual perception and visual system, Chinese medicine, late Ming mind-body concepts

渡台僧侶的生命書寫——以印順法師與聖嚴法師的自傳為探討

釋德晟

印順法師與聖嚴法師兩位當代高僧均是渡台僧侶，前者被譽為「自玄奘以來的第一人」，後者被譽為「現代的玄奘大師」，據此可見他們於華人佛教界的重要性與代表性。

印順法師與聖嚴法師和其他渡台僧侶的共同特點，即是時代動盪的見證者，也是從大陸衰微的佛教環境轉移臺灣初興佛教場域的見證者；但是，他們「不共他者」的共同特質，即是身弱卻著作多產的「學問僧」形象，且兩者的論著皆自成體系，並成為可供他人研究的思想體系。此外，兩者在小學階段囿於家境因素被迫失學或者無法繼續升學，卻都於渡台後獲得日本大學的文學博士學位，亦都相當重視僧教育、大專佛學教育、社會教育，以各自的辦學/弘法理念傳承發揚。

印順法師與聖嚴法師有著相仿的稱譽，他們漫漫一生所經歷的各種時空、閱歷的各個階段，濃縮成「自傳」時，他們究竟如何書寫自己？雖然印順法師與聖嚴法師的年代稍有前後之分，但可謂同在一個大時代背景，因而生命閱歷有諸多相似之處；又兩者不離學問僧的特質，在問學成道上的經歷頗有重疊之處，故引發筆者將兩者自傳相互對應進行探究。

僧侶自傳的內容，橫跨史學、文學、思想、文化等層面；且僧侶自傳的書寫意義並非記錄僧人生平事蹟而已，事實上乃富含教化人心與淨化社會的作用。誠如本文探究的印順法師與聖嚴法師，無畏畢生的病苦與波折，悲心與願力時時刻刻堅毅、生生世世奉獻；所有受世人視為不平凡的高僧行誼，雖化作兩者筆下最平淡質樸的敘寫，然這些文字都各自展現宗教情操、發揮生命力道啟發讀者、激勵閱眾，筆者認為這正是僧侶自傳的重要特質亦是貢獻所在。

關鍵詞：印順法師、聖嚴法師、渡台僧侶、僧侶自傳、生命書寫、生命歷程、學思歷程

Life Writing of Refugee Monks in Taiwan: A Study on the Autobiographies of Master Yinshun and Master Shengyan

Te-Cheng Shi

Amongst the many Chinese Buddhist monks who relocated to Taiwan after the Communists came to power in mainland China, two of the most prominent are the scholar-monks Yinshun and Shengyan, both of whom have been compared to Xuanzang.

Having fled the Communist repression of Buddhism on the mainland, both Yinshun and Shengyan made major contributions to the revival of Buddhism in Taiwan. Moreover, although both suffered ill health, they were also prolific writers whose works are highly influential and widely studied, even though they both came from modest backgrounds and had little formal education in youth. Yet they both eventually became highly erudite monks who gave much importance to Buddhist education at all levels.

Since their monastic careers were roughly contemporaneous, Yinshun and Shengyan had much in common, but how did they describe themselves and their era in their respective autobiographies? This is the main issue I explore in this paper.

In addition to personal accounts of their individual life experiences, both autobiographies contain a wealth of information in the areas of history, literature, thought, and culture. Moreover, both of these great scholars-monks describe their extraordinary lives and numerous achievements in a down-to-earth style which is highly edifying and inspiring, and this is the most distinctive feature these two works have in common.

Key words: Master Yinshun, Master Shengyan, refugee monks in Taiwan, Buddhist autobiography, life writing, The course of life, thought development

跨界：以禪觀整合生命歷程的二元對立

釋果光

站在中研院郵局對面的公車站，向左後一看，一間廢墟的屋子現在眼前。這屋子，正是童年的住處。

回到闊別數十年的童年居住地，一切都顯得陌生，然這屋子喚醒了我的童年回憶。俗家保存著童年的照片及書信資料，正好補充了 2006 年以來所書寫生命故事的內容，亦產生了敘事童年的動力。

身為一位現代漢傳僧人，該如何看待自己的童年生命歷程？或許單純的參話頭是解開生命疑情的捷徑；然而透過現代的敘事研究（Narrative Inquiry），亦是反思生命、擴展視框的路徑。

本篇論文，將以「禪觀」為基調，以自我民族誌（Autoethnography）為方法敘述、反思，追溯童年成長對個人特質的形塑，探索自身「跨界」之脈絡，試圖以漢傳禪觀來整合生命歷程中的二元對立。

首先探究我來自何方？敘述父母的家世及生命轉折點。其次，宏觀個人整體生命史及童年社會、文化時代背景。第三，微觀小學一年級的重大事件，從父親的書信中，覺察父母的教育方式、做事態度及學術熱忱。最後，透過禪修反思童年經驗，父親堅持理想的治學態度、母親面對困境的堅忍毅力，帶給個人豐富及多元的視野。這是生命中很珍貴的資糧，讓自己在出家僧涯中，亦能堅持實踐漢傳禪法，充滿面對挑戰、開展未來的動力。

關鍵詞：禪觀、童年、敘事研究、自我民族誌、二元

Crossing Boundaries: Integrating the Duality of Life Course through Chan Practice

Guo Guang Shi

From the perspective of a contemporary Chinese Buddhist monastic, how should the history of childhood be regarded? Perhaps contemplating the huatou provides a short-cut in resolving the great doubts of life. However, the modern approach of narrative inquiry could also be a pathway to reflect on life and expand horizons.

This study utilizes Chan contemplation as a narrative tone, and the methodology of autoethnography to narrate and reflect, so as to review how childhood development shapes the character traits of a person. Furthermore, how to integrating the duality of life course through Chan practice.

This paper first describes the background of my parents including the turning points in their lives. Second to provide a macro view of my personal life history including the cultural and social background in which I had lived. Third, to do a micro-study of the major event during the first grade of my primary education, as well as the letters of my anthropologist father, to identify my parents' educational style, work attitude and academic enthusiasm. Finally, I reflect on how my childhood experiences, my father's adherence to the ideals of scholarship, and the perseverance of my mother in the face of difficulties have contributed to my rich and diverse vision. This is a very precious resource in life, so that through the life as a monastic, I have also persisted in the practice of Chinese Chan Buddhism, and be filled with the motivation to face challenges and open up a bright future.

Key words: Childhood, Chan, Narrative Inquiry, Autoethnography, Duality

佛法與公司財務管理

詹場

本文探討佛法與公司財務管理之關係。良善的財務管理是公司順利營運的基石，公司順利營運是員工安穩工作的保障，員工安穩工作是家庭幸福的基礎，家庭幸福是社會安定的支柱。因此，良善的財務管理攸關公司之發展、員工之福祉，以及家庭、社會之和樂，然而如何達成良善公司財務管理之目標？佛法是良方。本文闡述運用佛法於公司財務管理，可達成3種目標：一者讓公司執事者心安平安；二者使公司營運安穩順利；三者維護公司股東、債權人、員工、供應商、顧客及社會大眾之權益。首先論述佛法的理財觀；其次，說明依據佛法進行財務決策，公司得以永續發展，代理問題（agency problems）得以迎刃而解；接著，分析佛法與公司財務管理之四大基礎（貨幣時間價值，股票與債券評價，報酬與風險，資本市場效率性）之關係；最後，說明如何運用佛法於公司投資決策、融資決策、現金支付政策及營運資金政策中，可讓公司之財務更健全、營運更順利、員工更安穩、客戶更忠誠，同時使公司與供應商及社會的關係更和諧。

關鍵詞：佛法、公司財務管理、投資決策、融資決策、現金支付政策

Buddha Dharma and Corporate Financial Management

Chang Chan

This study explores the relationship between Corporate financial management and the Buddha Dharma. Good financial management is the key to a well-run company; the well-run company provides its employee's job security; job security is the foundation of family harmony; and family harmony is the mainstay of social stability. Therefore, how to improve the financial management of a company is an important issue worth concerning. This study discusses how to use the Dharma to promote good company financial management. This paper describes three objectives which can be achieved when Buddha Dharma is used in corporate. First, it will let the financial executives feel safe, peace. Second, it will let the company's operation stable and smooth. Third, it will protect the rights of stakeholders to the firm, such as their stockholders, creditors, employees, suppliers, customers, and the social mass. This article contains: 1, to describe Dharma financial concept; 2, to make financial decision according to the Buddha Dharma can improve the company's whole interest in the long run and can be exempt from agency problems which is derived from the split between ownership and the right to control the company; 3, to analyze the relation between the four foundations (time value of money, the value of stock and bond, the return and risk, and the efficiency of capital market) of a company's financial management and the Buddha Dharma; 4, to clarify the relation between the four major financial decisions (investment, financing, payout, and working capital decision) of a company and the Buddha Dharma, and how to practice the Buddha Dharma in the above four decisions, to make the company's finances more robust, operations more smoothly, employees more secure, customers more loyal, while the company's relationship with suppliers and society more harmonious.

Key words: Buddha Dharma, Corporate Financial Management, Investment Decision, Financing Decision, Payout Policy

四福與企業永續發展

謝俊魁、顏美惠

聯合國永續發展目標（Sustainable Development Goals；SDGs）、企業社會責任（Corporate Social Responsibility；CSR）、環境社會及公司治理原則（Environmental, Social, and Governance；ESG）、社會（永續）責任投資（Socially Responsible Investments；Sustainable and Responsible Investments；SRI）近年來已成為全球共同關注並持續推動的議題。這些以追求企業、經濟、社會、環境共好共榮為目標的企業永續發展議題，與聖嚴法師於1998年所倡導之「心五四運動」中的「四福—知福、惜福、種福、培福」能夠產生高度共鳴。SDGs、CSR、ESG、SRI皆強調企業若要永續發展，必須與各種利害關係人，包括社會及環境，建立共好共榮的關係；而四福則是成就共好共榮的觀念與方法。將四福的觀念與方法融入企業文化，有助於趨動企業中的每位成員由內而外、協調一致地朝永續發展的方向邁進。本文將連結四福與企業永續發展議題，呈現佛法如何幫助企業成為增進福祉的永續組織。

關鍵詞：佛教經濟學、聖嚴法師、四福、SDGs、CSR、ESG、SRI、永續發展

The Four Ways to Cultivating Blessings and the Sustainable Development of Enterprises

Chun-Kuei Hsieh, Mei-Huei Yen

In recent years, SDGs (Sustainable Development Goals), CSR (Corporate Social Responsibility), ESG (Environmental, Social, and Governance), and SRI (Socially Responsible Investments; Sustainable and Responsible Investments) have been globally emphasized. These topics that are aimed at pursuing the win-win-win of enterprises, economy, society, and the environment are closely related to the four ways to cultivating blessings, which is the proposition to promote well-being of the Fivefold Spiritual Renaissance Campaign advocated by the Venerable Sheng Yen in 1998. SDGs、ESG、CSR and SRI would be full-filled once co-prosperity among society, environment, and various stakeholders becomes the main theme of enterprise development, while the four ways to cultivating blessings that comprise recognizing blessings, cherishing blessings, nurturing blessings, and sowing the seeds of blessings, could be the core concept and a proper method for this co-prosperity. Assimilating the four ways to cultivating blessings into corporate culture will help move every member of the enterprise from the inside out and toward the sustainable development in a coordinated manner. In this paper, we will link the four ways to cultivating blessings with SDGs, CSR, ESG, and SRI, and show how Dharma helps enterprises become sustainable organizations that promote well-being.

Key words: Buddhism economics, Venerable Sheng Yen, four ways to cultivating blessings, SDGs, CSR, ESG, SRI, sustainable development

佛法與快樂經濟：實證研究

江靜儀

本研究以佛法的角度探討如何增進經濟社會的快樂-主觀福祉，強調人們的價值觀、認知、與行為是影響快樂的關鍵。我們整合哲學與心理學中快樂的概念，以快樂模型進行實證分析。我們利用世界價值調查（World Value Survey, WVS）的問卷資料以計量方法進行快樂要素的分析，並檢視經濟議題如所得、物質至上主義、所得不均、與失業等對福祉的影響。臺灣為主要的探討對象，並選取世界最快樂國家群中的國家與最不快樂國家群中的國家作為比較和對照。實證分析的結果除了以現有學術理論或個人推論來詮釋外，以佛法進一步關照與闡明將是本研究的重點。除了利用全球性大規模的問卷資料進行「知識」的實證探討外，為了使本研究有「個人實證」的效益和影響，我們也將參考不同的心理學問卷，設計一份具有佛法六度精神的心靈環保量表，從參與測量的人員中蒐集資料，進行另一項具有「行動」效果的實證研究。

關鍵詞：佛法、快樂研究、快樂、主觀福祉

Buddhadharma and Happy Economy: An Empirical Study

Ching-yi Chiang

The purpose of this paper is to discover how to promote the socio-economic happiness/subjective well-being for individuals from Buddhists' point of view. The key would be the right understanding of things, right attitude, and wholesome behavior. By integrating the concepts of happiness both in philosophy and psychology, we use the happiness regression model to find out the factors of happiness and examine some important economic issues, such as the effects of income, materialism, inequality, and unemployment on people's subjective wellbeing. The data from the World Value Survey will be used. Taiwan would be the target country for this study, however, for comparison, two countries from the happiest group and the least happy group would also be studied. We will interpret the estimated results in terms of Buddhadharma to illuminate the path to happiness. The study will be concluded by designing a Happy Scale served as an action list to be happy.

Key words: buddhadharma, happiness research, happiness, subjective well-being

宗教信仰、社經因素與幸福感：佛教的幸福觀

許永河

本文探討影響幸福感的因素，並探討宗教信仰之有無，是否影響幸福感。先以2012 東亞社會調查（2012 East Asia Social Survey, EASS 2012）之20歲以上成人的資料做實證探研，繼則就宗教信仰與幸福感關係作一般性的綜合論述，最後專就佛教的幸福之道進行討論，說明佛教的幸福觀與世俗生活及其他宗教之異同，並以聖嚴法師之「人間淨土」及「心六倫」思想總結說明佛教生活幸福的實踐。

EASS 2012 係對日本、中國大陸、韓國及臺灣所做之社會調查，調查資料中民眾主觀顯示之幸福感共有五個高低尺度，因此本文以序位邏輯斯迴歸（ordered logistic regression, OLOGIT）進行分析。實證結果顯示，東亞社會民眾之宗教信仰有無與幸福感有統計上的顯著正向關係，但年齡、性別或教育程度高低則對幸福感無顯著影響。就社經因素而言，個人自我認知之社經地位高低、自評之健康狀況好壞，以及自評之家庭所得相對他人所得高低等，均與幸福感高低有統計上的顯著正向關係。此外，失業對個人幸福感有顯著的不利影響，然而就業者中之非全時就業者（part-time workers）則較全時就業者有較高的幸福感。離婚或分居且準備離婚之事件對幸福感有顯著的不利影響，而穩定的婚姻關係則對幸福感的提升有統計上顯著的正向影響。此外，就個人特質而言，愈發心奉獻社會、愈願意信任他人等特質均與高幸福感有顯著的正向關係。

前述實證結果僅顯示東亞地區社會之宗教及世俗生活因素對幸福感或生活滿意度的影響，宗教信仰之有無亦僅是影響幸福感的因素之一。宗教信仰之所以對幸福感有顯著影響，主要是因宗教信仰具有心靈慰藉的功能，宗教活動也具有社會功能，因此信仰者能夠從宗教信仰得到「小我」的焦慮安頓，以及「大我」的團體歸屬與安全感。佛教的幸福觀是以世間幸福為基礎，進而出世間而後再入世間，是從「小我」、「大我」而究竟「無我」的生活實踐。佛教的幸福觀有通於世俗生活及其他宗教觀念的部分，但佛教幸福強調自力救濟而不倚賴他力的幸福則是超越世間及其他宗教的獨特性。簡要言之，佛教之五戒十善是世間幸福的保障，八正道、六度是世間幸福生活的實踐；止觀雙運的出離心是世間生活「淨化心靈」的方法，而「即有即空、即空即有」的「人間淨土」實踐則是幸福生活的極致。

關鍵詞：幸福感、人間淨土、佛教、東亞社會

Religiosity, Socio-Economic Factors, and Life Satisfaction: Happiness in Buddhism Exposed

Yuan-Ho Hsu

The current study aims to explore the determinants of happiness in the worldly life, with special interest on the association between religion and subjective life satisfaction. This paper first makes empirical investigation on the determinants of secular life satisfaction and tries to expose whether religion enhances life satisfaction. Given the empirical findings, this paper then discusses the general conditions associate religion and happiness and endeavors to illustrate the path to happiness in Buddhism.

On the empirical part of the study, this paper uses the data of 2012 East Asian Social Survey (EASS 2012), conducted on the societies of China, Japan, Korea and Taiwan, to investigate predictors of adult life satisfaction and employs the methodology of ordered logistic regression (OLOGIT) in the empirical investigation. The empirical results indicate that religious people tend to be happier than non-religious. Moreover, biological characteristics of age, sex, and education attainment are not statistically significant predictors. However, personally perceived biological and socio-economic factors, such as self-placed social status, relative income compared with others, and self-rated health condition, are significant predictors of subjective life satisfaction. Furthermore, personal traits toward people and life correlate significantly with life satisfaction; that is, people who trust in the goodness of human nature and/or are willing to contribute to the society tend to be happier. With respect to employment status, unemployed persons tend to reveal lower life satisfaction whereas employed persons with part-time jobs tend to be happier than those who work full-time. Marital status also matters; married adults tend to be happier whereas people who are divorced tend to reveal low score of life satisfaction.

The last part of this paper discusses why there is positive correlation between religious belief and worldly life satisfaction, especially the efforts is to illustrate the Buddha's teaching on the path to happiness. For the Buddhist, the Five Precepts and Ten Virtues are the foundation to secure worldly happiness; the Eightfold Noble Path and Six Paramitas is the guideline for happy livelihood. The Ultimate Bliss in Buddhism is accomplished by practicing cessation and clear observation (*śamatha-vipaśyanā*) to attain purification of mind, so that "Pure Land on Earth" is realized in worldly life.

Key words: Happiness, Pure Land on Earth, Buddhism, East Asia

論晚唐詩僧貫休與齊己的「自我書寫」

鍾曉峰

八世紀中葉的唐代僧人，開始活躍於詩壇，成為一股不可忽視的創作階層，逐漸形成「詩僧」的文學傳統。至晚唐，能詩愛詩的僧人除了可觀的創作成就，與詩人之間的交往更形熱絡。詩僧如何從詩人的身分定位自我，如何書寫自我，不僅是詩學史上的重要議題，更涉及佛教與社會的互動關係，是頗值得關注的論題。本文即擬從「自我書寫」這個角度加以探討。「自我書寫」意謂著把自我意識、自我觀念的覺察，變成詩歌創作的書寫主題。以貫休（832－912）、齊己（861－937）為代表的晚唐詩僧，表現出以詩僧立場進行自我書寫的創作特質，既從各種角度描述創作的執著，同時也積極地參與與士大夫詩人的文學活動，進行詩篇的交換、往還。綜觀貫休、齊己以詩僧身分進行自我書寫，表現出以下三項特質，第一，自覺以詩僧之身分作為自我觀念，以此進行自我評價，著力刻劃苦心於詩的自我形象。第二，除了書寫耽溺於詩的自我形象，貫休、齊己與社會也有著更為密切的交流，此一特質充分體現於他們的社會活動中。在與達官，寒士、僧人的交往中，詩藝的討論成為重點所在。第三，打破詩僧與士大夫詩人之間的界線，廣泛向詩家前輩取法。

關鍵詞：自我書寫、詩僧、貫休、齊己、晚唐

Slef-Writing in Poetic Monk on Late Tang Dynasty: On Behalf of Guan Xiu and Qi Ji

Hsiao-Feng Chung

This paper aims to discuss the self-writing on Guan Xiu and Qi Ji's poetry. As the most famous poetic monk on Late Tang Dynasty, they were fully aware of the image of themselves and liked to play different role of poetic monk. They not only created enormous poetry about self description but also took the appropriate strategies. They built closer literary relationships with other poets. Therefore their self-writing was a typical case to research. For Guan Xiu and Qi Ji, poetry was not only means of representing the passing down of literary tradition, but also the expression of their self-image as a poet. For this reason, they devoted themselves to poetic creation like poets had a serious attitude towards poetry and consciously transcend the limits of identity. From the perspective of social interaction, self is inherently social and the concept of self is constructed through activities of recognition. So, this paper intends to explain the characteristics of poetic monk's creation from these angles. Finally, the poetic monk of Late Tang Dynasty of self writing also helps us to think about the relationship between Zen and poetry.

Key words: Slef-writing, Poetic monk, Late Tang Dynasty, Guan Xiu, Qi Ji

詩情無別怨：晚唐五代敦煌文獻中僧人詩偈的 書寫特徵與自我形象之描寫

張梅雅

目前發現、整理的敦煌文獻詩歌文學作品中，從數量來看，中原文人的詩作、詩集占絕大部分，其次便是佛教相關主題的詩偈文學作品。這些詩偈作品有出自當代著名的中原高僧，也有敦煌當地的僧人，還有一部分已經佚失作者姓名。這些佛教僧人詩偈有五言、有七言、也有雜言，諸體兼備的格律下，以直白坦率的書寫方式，表達他們對自我生命存在的看法。再者，多數敦煌佛教僧人詩偈作品的內容著重於表達佛教僧人對於自我修行的生命經驗之書寫，從僧人的生活著眼，從日常生活的食衣住行、修行生活的生命經驗，以及對解脫境界的嚮往等方面，建構敦煌佛教僧人的形象。本文在第一小節中總論敦煌文獻中佛教僧人詩偈的數量、寫作時間與創作者身份等問題，在第二小節討論佛教僧人詩偈書寫時直白、焦點式描寫與主題式區隔等特徵，在第三小節則進一步解析佛教僧侶在創作詩偈之自我形象之建構與類型，再進一步以現代心理學理論分析其內在心態與創作旨趣，並在第四小節總結敦煌文獻中佛教僧人詩偈的書寫特徵與自我形象之描寫類型與意義。

關鍵詞：敦煌文獻、敦煌佛教詩歌、寫作特徵、自我形象

The Writing Features and Self-Image Descriptions of Monks' Poems in Dunhuang Documents in 8th to 10th Century

Meiya Chang

At present, the number of poetry and poetry collections of Dunhuang manuscripts are found and organized. There are large part of the poems related to Buddhism in the literature of Dunhuang literature. These poems are wrote from the well-known Buddhist monks from Central Plains, local monks in Dunhuang, and other poems lost the author's name. These poems from the Buddhist monks would be wrote in five words, seven words, and communicative utterances. Under the metrics of writing ways, the poems might show the Buddhist monks' points of view with the existence of theirself life in a straightforward way. Furthermore, the most poems writing by Dunhuang Buddhist monks focused on the Buddhist monk's life experience of self-cultivation, the lives of daily life, such as eating and drinking, and the experience of spiritual life. In the first section of this article, we discuss the numbers, writing time, and the creators of Buddhist poetry in the Dunhuang literature. In the second section, we will discusse the writing festures of the Buddhist monks' poems, such as writting in straightforward, focussed, and thematic terms. In the third section, we will analyze the construction and types of the self-image of the Buddhist monks for the creation of poems, and further analyze their inner mentality and purport with modern

psychological theory. In the ending section, we will have a conclusion about the types of Writing Features and the meaning of self- image.

Key words: Dunhuang manuscripts, Dunhuang Buddhist poems, Writing Features, self- image

系譜、權力與祖統建構：中唐禪師形象的歷史書寫 ——以百丈懷海為中心

陳文慶

從六祖慧能（713）到百丈懷海（814）的一百年，是達摩所傳印度禪逐漸融合中華文化，演化形成中國禪的時期，懷海的時代也正好是中國禪最終形成的歷史時期。百丈懷海祖師形象的建構折射出中國禪思想史的脈絡化過程，傳承系譜的建立是宗派權力博弈和力量消長的直接結果。有關百丈懷海的傳記資料，按文體類型可分為塔銘、僧傳和燈錄三種，體現出各製作者不同的權力意識和禪師想像。在僧傳中，敘述重點放在了創立清規，其師資傳授被直接忽略；而在燈錄系統中，懷海被編織在了禪門師資傳授的譜系之中，懷海在馬祖洪州宗法系的傳承脈絡越來越明晰，地位也越來越高，其禪師形象的書寫，是與其門下為仰宗、臨濟宗的發展壯大直接相關的。易言之，關於懷海的歷史書寫服務於馬祖—百丈—為仰宗/臨濟宗法統系譜的建構。本文藉由中唐禪師形象歷史書寫的闡釋，梳理禪宗祖統法脈的建構過程及其背後隱含的宗派權力的博弈關係，並在“祖統—權力”的緊張關係中，窺見中華禪完成時期禪思想的發展圖景。

關鍵詞：禪師、歷史書寫、祖統建構

Genealogy, Power, and Construction of the Ancestral Receptacle: The Historical Writing of the Image of Chan Master in the Middle Tang Dynasty

Wenqing Chen

The century from the Sixth Patriarch Huineng (713) to the Baizhang Huaihai (814) is the period when Bodhidharma's transmission of Indian Buddhism gradually merged into Chinese culture and evolved into Chinese Chan. The era of Huaihai is also the historical period in the result of the formation of Chinese Chan. The construction of the image of the founder of Baizhang Huaihai reflects the contextualization of the history of Chinese meditation. The establishment of the inheritance pedigree is a direct result of the game of

sectarian power and the growth of power. The biographical information on Baizhang Huaihai can be divided into three types according to the type of writing: Ta Ming, biography, and Deng Lu, reflecting the different rights consciousness and Chan master's imagination of various producers. In the rumors, the narrative focuses on the creation of the Qing rules, and the teaching of teachers is directly ignored. In the Deng Lu system, Huaihai was woven into the pedigree taught by Chan teachers. Huai Hai was in the Patriarchal System of Hongzhou in Mazu. The context of inheritance has become more and more clear and its status has become higher and higher. The writing of the Chan master image is directly related to the development and growth of the lower ancestors, the WeiYang and Linji ancestors. In other words, the writing about Huaihai's history serves the construction of the genealogy of the Mazu-Baizhang-Weiyang / Linji patriarchal system. This article is based on the interpretation of the history of the image of Chan masters in the Middle Tang dynasty, combing the game process of the construction process of Chan ancestral ancestry and the underlying sectarian power behind it, and seeing that Chinese meditation is completed in the tense relationship between "ancestors and power". A picture of the development of Chan ideology.

Key words: Chan Master, Writing history, Genealogical construction

唐代佛教王權與寫本大藏經：以皇帝的譯經序為線索

李志鴻

本文以唐代皇帝的譯經序為線索，透過考察敦煌寫本上唐皇帝「御製經序」的文本性與物質性，以此探究唐代王權如何與為何贊助與涉入佛教大藏經的製作與流通，來建構與宣傳皇帝的佛教聖王的形象。透過敦煌寫本、日本古寫經、金石與傳世文獻的考察，我們可以發現唐代在唐太宗至唐德宗統治期間，唐代官方不只贊助佛教譯經活動，皇帝也透過撰寫譯經序加入到佛教經典的製作過程中，藉此來傳達官方對於佛教的政治論述。值得注意的是，唐代宮廷寫經將皇帝的譯經序放置在經卷之首，可能是有意的設計，藉此來形塑讀者眼中的佛教聖王形象，以及強化官方製作佛教經典的權威性。同時，也可能擁有皇帝贊助製作「佛身」的用意。對於唐代寫經使用者而言，寫經是神聖且具有感應的神異性，同時也是影響他們認識自我與外在世界的重要知識來源之一，唐皇帝的譯經序位於經卷之首，也可能影響著時人如何認知、感受與想像他們所身處的國家與國土。

關鍵詞：佛教王權、大藏經、寫經、書籍文化、譯經序

Buddhist Kingship and the Chinese Buddhist Canon in Tang Dynasty: Prefaces of Emperors as a Clue

Chih-Hung Li

This article discusses how and why the authority of Tang makes “prefaces of emperors” and intervenes the production and circulation of the Chinese Buddhist Canon 大藏經 to construct and disseminate the role of Buddhist sacred kingship by inspecting both the material and text of manuscripts of Dunhuang library cave. Through the investigation of Dunhuang manuscripts, ancient Japanese manuscripts, stone inscriptions and historical records, we could confirm the authority of Tang not only supports the activity of translations of Buddhist scriptures but also makes the prefaces of emperors to participate the production of Buddhist sacred scriptures to convey official political / religious discourses from the reign of Emperor Taizong 太宗 to Emperor Dezong 德宗. It's worth noting that it is possible that the authority of Tang set the prefaces of emperors at the first place of Buddhist scriptures in order to shape the ideal Buddhist kingship and strengthen the authority of official productions of Buddhist scriptures. Also, official production of Buddhist scriptures supported and sponsored by emperors could imply the making of whole body of Buddha. In Tang dynasty, for the readers of Buddhist scriptures, Buddhist manuscripts are not limited to sacred and spiritual texts, but also regarded as knowledge for individual and outside world. The prefaces of emperors could affect the perception and imagination of Tang empire and its land in readers' mind.

Key words: Buddhist Kingship, the Chinese Buddhist Canon, manuscripts, book culture, prefaces of emperors

吳之鯨《武林梵志》對杭州佛教發展的解讀

徐維里

明末萬曆年間的吳之鯨在考取舉人前，是一常年在家鄉杭州準備考試又參加文人結社與教授時文為生的尋常士人。雖說在其生前曾陸續出版詩文集，但惟有記述杭州佛教寺院歷史發展的《武林梵志》傳世。此書爾後收入《四庫全書》「地理類」中，成為杭州佛教與地方發展的重要史料。上自皇帝，下及士人，莫不是吳之鯨的讀者。本文考察吳之鯨與其朋友圈的著作，除了重構其成學的歷程，也分析《武林梵志》的內容及其對杭州一地佛教勢力發展的解讀。《武林梵志》同時繼承了地方志與佛教寺志的書寫傳統：前項所承繼的是自宋元臨安志、寺觀志以來的編撰方式，後項則是遠承北魏楊街之《洛陽伽藍記》專記城市中佛教寺院的特點。吳之鯨從在地士人的角度，歷述佛教寺院、法系傳承、檀越、地方建設等史實與相互關係，解讀杭州佛教興衰起伏。從日後種種引述《武林梵志》的記載以及書目彙編中，證實此書作為杭州佛教史，甚至是杭州一地旅遊導覽的權威著作。

關鍵詞：吳之鯨、《武林梵志》、杭州、寺志、旅遊導覽

Wu Zhijing and His Understanding of Hangzhou Buddhism in the *Monastic Gazetteer of Hangzhou*

Philip Wei-li Hsu

Before Wu Zhijing passed the examination and started his career as a scholar official, he was an ordinary literati who was preparing for examination, participating in literary associations, and teaching essay writings in Hangzhou. Although Wu published several works over the years, his one and only extant work was the *Monastic Gazetteer of Hangzhou*, which was also later compiled into the notable *Four Treasures of the Emperor* during the Qing. The book's readers include not only the emperor but also literati. This paper investigates Wu and his friends' works and reconstructs Wu's life, and looks into the implications of the *Monastic Gazetteer of Hangzhou*. This book also succeeds two traditions of local and monastic gazetteer writing; one succeeds the Hangzhou local gazetteer writing, the other succeeds the writing format of *Records of the Luoyang Monasteries* which focuses on Buddhist monasteries in a city. Based on a local literati's perspective, Wu Zhijing presents the history of the rise and decline of Hangzhou Buddhism in categories such as Buddhist monasteries, dharma lineage, patronage, and local development. From later records, readership and book catalogs, the readers widely regarded *Monastic Gazetteer of Hangzhou* an authoritative work of Hangzhou Buddhism, and a reliable travel guide of Hangzhou.

Key words: Wu Zhijing, *Monastic Gazetteer of Hangzhou*, Hangzhou, monastic gazetteer, travel guide

再探《名僧傳抄》的編選特點及其抄記意義

謝獻誼

本文嘗試在前行研究成果的基礎上對《名僧傳抄》有更深細發微，主要表現在下列三方面：其一，透過《名僧傳抄》與《出三藏記集·述列傳》的對照，藉以釐清寶唱與其師僧祐在僧傳編寫上的異同，包含繼承與創新等。其二，透過與寶唱另一部作品《比丘尼傳》的相形參照，循此推敲寶唱撰集《名僧傳》的用意，例如收錄原則、分類體例等。其三，探討宗性抄錄《名僧傳》的相關問題，嘗試解讀他為何如此選抄，甚至擴及中、日佛教交流問題。期望透過以上三項論述，能對《名僧傳抄》能有更進一步的論見。

關鍵詞：名僧傳抄、寶唱、僧傳、宗性

Rethinking the Compilation and Selection of “*Ming Seng Chuan Chao*” and the Significance of Transcription

Hsien-Yi Hshieh

This paper tries to make a deeper invention on the copy of “*Ming Seng Chuan Chao* (名僧傳抄)”, based on the results of the previous research, expression of the following three main aspects: The first, through the comparison between the “*Ming Seng Chuan Chao*” and “*Ch’u San-Tsang Chi Chi* (出三藏記集)”, in order to clarify the differences and the similarities between Bao-Chang (寶唱) and Seng-Yu (僧祐) in their works, including inheritance and innovation. The second, through the reference of Bao-Chang's another work, “*Pi-Ch’iu-Ni Chuan* (比丘尼傳)”, based on this and deduce the intention of Bao-Chang's essay collection “*Ming Seng Chuan* (名僧傳)”, the principle of inclusion and classification. The third, exploring the related issues about transcript of “*Ming Seng Chuan*” by Zong-Xing (宗性), tries to interpret why he copied and even extended the issue of Buddhism exchange between China and Japan. Hope to discuss through the above three items will be further comments on “*Ming Seng Chuan Chao*”.

Key words: *Ming Seng Chuan Chao*, Bao-Chang, biography of monks, Zong-Xing

《藏要》是怎樣編成的

丁徐清

當代學人早已認識到《藏要》是我國現代學者整理漢文大藏經的典範。自文獻學角度言之，《藏要》的編校不但包括文字正誤，還包括標點、分段、術語異譯對勘以及著作提要等要素，其材料和方法已遠遠超出我國古典校勘學範圍，它標誌著佛教文獻學在中國現代學術史上的初步建立。總結《藏要》編撰經驗和教訓，對於當代佛教文獻編撰和佛學研究仍然有實際價值。除少量梵、巴文獻，《藏要》主要參考文獻是藏文佛教文獻，漢藏文獻對勘使《藏要》具有超越時代的文化意義。

關鍵詞：《藏要》、支那內學院、漢文大藏經、佛教文獻學

How the *Zang Yao* to Be Compiled

Xuqing Ding

Scholars recognize that the *Zang Yao* (Compilation of the Tripitaka, 1929-1940) is a model for Chinese modern scholars to compile the Chinese Buddhist Tripitaka. From the perspective of philology, the *Zang Yao* is not only includes correct errors, but also includes punctuation, subparagraphs, and terminological translation and book synopses. The materials and methods of the *Zang Yao* have gone far beyond the scope of Chinese classical geography, is the initial establishment of Buddhist philology in the history of modern Chinese scholarship. Summing up compiling experiences, *Zang Yao* still has practical value for the compilation of contemporary Buddhist literature and Buddhist studies. In addition to a small amount of Sanskrit and Pali literature, the main reference literature of the *Zang Yao* is Tibetan Buddhist literature. Comparing The Chinese and Tibetan literature has a cultural significance that surpasses the times.

Key words: *Zang Yao*, Chinese Buddhist Academic, Chinese Buddhist Tripitaka, Buddhist philology

“大藏經”的再認識—探索《徑山藏》編撰、成書與特點

釋法幢

本文以晚明萬曆至清嘉慶年間所刊刻的《徑山藏》（又稱《嘉興藏》、《方冊藏》）為研究對象，從刊本大藏經發展史的角度，檢視大藏經的集成與刊行對於中國佛教發展的影響與貢獻，說明《徑山藏》的特點，重新省視《徑山藏》的歷史定位，並透過《徑山藏》的編撰、成書與入藏問題的探討，重新省視大藏經的概念，進而發現大藏經的文本形成與歷史敘事的相互關係，期能為中國大藏經發展史有更深的認識，並為未來的編藏工程或佛教文化傳播志業提供借鑒參考。

關鍵詞：大藏經、徑山藏、刻藏、法寶流通

Re-Examining the Idea of Tripitaka: Exploring the Characteristic of the Jingshan Tripitaka (Jingshanzang), and It's Compilation

Fachuang Shih

This dissertation focuses on the *Jingshan Tripitaka* (*Jingshanzang*), also known as the *Jiaying Tripitaka* or the *rectangular fascicles Tripitaka*, carved and published between the Wanli era in the late Ming dynasty and the Jiaqing era in the Qing dynasty. It, from the viewpoint of historical development of the Tripitaka, explores how the compilation and publication of the Tripitaka influences and contributes to the development of Buddhism in China. It elaborates on the characteristics of the *Jingshan Tripitaka*. It through clarifying the compiling of previous editions of Tripitaka, re-examining the idea of Tripitaka, the interaction between the text formation of the Tripitaka and the historical narrative is rendered clear. Research on the *Jingshan Tripitaka* would provide a more insightful understanding on the development history of Chinese Tripitaka. It is hoped that this dissertation would be able to provide some literature and reasoning for the compiling of Tripitaka or the propagation of Buddhist culture in the future.

Key words: Tripitaka, Jingshan Tripitaka, carving and publishing of the Tripitaka, circulating the Dharma Jewels.

太虛和他的留學僧：中錫交換留學僧始末

王鋒

在太虛的一生中，1946 年中錫兩國交換留學僧是他嘗試溝通南傳佛教的最後一次努力。與以往的單純派出留學僧不同，這次也有錫蘭的比丘來中國學習。由於種種原因，這次努力並不成功，錫蘭比丘早早返國；但也並不算完全失敗，光宗與了參繼續在錫蘭求學。條件雖然艱困，但二人堅持到了最後。尤其是了參，終於學有所成。

關鍵詞：太虛、留學僧、錫蘭、光宗、了參

Taixu and His Overseas Buddhist Students: The Story of China and Ceylon Exchange Overseas Buddhist Students

Feng Wang

In the life of Taixu, the exchange Overseas Buddhist students between China and Ceylon in 1946 was his last attempt to communicate the Southern Buddhism. It was different from the past that dispatched Overseas Buddhist students only, this time also has Ceylon's bhikkhus came to China. For all sorts of reasons, this effort was unsuccessful, and Ceylon's bhikkhus returned early; but it was not a complete failure, Guangzong and Liaocan continued to study in Ceylon. Although the conditions were difficult, but they adhered to the last. Especially the Liaocan, and finally learned something.

Key words: Taixu, Overseas Buddhist Student, Ceylon, Guangzong, Liaocan

佛教歷史的建構——以中國古代編年體佛教通史為中心的考察

郭琳

中國古代編年體佛教通史是佛教史籍中別具特色的文獻，體裁上編年敘事，貫通佛教在中國的興衰起伏；內容上廣博會通，綜觀佛教與世俗社會相互影響的歷史面貌。其別具特色的編纂體例，廣博豐富的史料來源及剪裁、改造文獻的技巧，對帝王、士大夫的書寫模式，都體現著佛教史家對佛教歷史的建構。

編年體佛教通史在內容側重上以佛教史事為中心，但也記述世俗史事，且世俗史事所占比例呈現出逐漸增加的趨勢。在時間斷限上，多以佛誕作為佛教歷史敘述的起點，但隨著時代愈後，晚出的編年體佛教通史逐漸將敘事時間上溯至不可知的久遠，以表明佛法的無窮無盡、無始無終。在紀年方式上，靈活運用干支和年號紀年，以世俗歷史的發展為線索來貫通記載佛教歷史，構建出在中央集權政治統治之下的佛教興衰史。

編年體佛教通史的史料來源廣博豐富，廣徵博引歷代佛教典籍，會衆典而為一書，還採摭對佛教歷史敘述有利的儒家和道家典籍，以達到顯揚佛教之目的。通過對大量文獻的剪裁、刪削和改造，既表達佛教史家對史料取捨的眼光，又體現他們博采綜匯、熔為一爐的嫺熟技巧。

編年體佛教通史中對反佛士大夫崔浩與韓愈，採取不同的歷史書寫模式，均構建出有利於佛教的歷史敘述。將帝王崇佛、毀佛，與國家繁榮昌盛、動亂衰亡聯繫起來，以因果報應警世，從而勸誡統治者崇奉佛教，尋求佛教在中央集權的政治統治下生存發展的道路。

關鍵詞：編年體佛教通史、歷史建構、體例特徵、史料來源、書寫模式

The Construction of Buddhist History —— Based on the General Buddhist Chronicles in Ancient China

Lin Guo

The general Buddhist chronicles in ancient China were unique literatures of Buddhism Historical Records. With the chronological genre, they recorded the rise and fall of Buddhism in China. They had extensive content and provided an overview of the historical aspects of the mutual influence between Buddhism and secular society. Its distinctive compilation style, rich and abundant sources of historical materials and the techniques of cutting and reforming the literature, and the writing mode of emperor and scholar bureaucrats were reflected in the construction of Buddhist history by the Buddhist historians.

They focused on the the history of Buddhism and secular historical events. The Buddha's birth was the starting point of Buddhist history, but with the later period, the later general Buddhist chronicles gradually traced the narrative time to the agnostic long distance to show the inexhaustible and endless of the Buddhism. They used chronicle to through the rise and fall of Buddhism under the centralized politics.

The source of historical materials for the general Buddhist chronicles were very extensive. In addition to Buddhist literature, they also referenced Confucian and Taoist literature. Through cutting and transforming a large number of documents, Buddhist historians demonstrated their skills.

In the general Buddhist chronicles, Cui Hao and Han Yu adopted different historical writing modes, and all of them constructed a historical narrative conducive to Buddhism. The emperor's worship and destruction of Buddhism were linked with the prosperity and the decay of the country, and in order to exhort the rulers to worship Buddhism and seek the way for the survival and development of Buddhism under the centralized politics.

Key words: The general Buddhist chronicles, Historical construction, Editing features, Source of historical materials, Writing mode

中古時期的虎變問題再探

陳懷宇

1901 年，荷蘭漢學家高延在他《中國宗教系統》的第四卷用一章在歐洲狼人傳統的啟發下探討了中國古代和中古的“虎人”問題。他主要利用傳統文獻描述了各類老虎變化為人的故事。近一個世紀後，韓孟又分析了古代中國民間故事中對虎的象徵意義的運用。一些從事南亞和東南亞研究的學者則在過去三十年來對當地宗教文化中的老虎研究做出了很大成績。考慮到近年來學界對動物研究轉向的理論反思，本

文試圖重返有關老虎變化的舊問題，從新角度予以考察。本文特別感興趣的問題是中古時期，佛教逐漸融入中國社會並本地化，這一現象對民間流傳的有關老虎和人之間互相變化的敘事造成很大影響。大體上，本文將從三個方面來做一探討。一是佛教的轉世輪迴思想與業報思想與傳統的天人感應思想共同對老虎變化的敘事形成了合力影響，老虎的變化對象不限於人，也包括其他佛教眾生及其他角色，如天、鬼、神、怪等等。二是探討老虎變化的地方特色及其與當地環境變化的關係。三是對中古老虎變化敘事進行跨國比較，一些在中古中國出現的現象也流傳到韓半島，值得追溯。

關鍵詞：虎人、虎變、轉世輪迴、業報、天人感應、環境變化

The Weretigers in Medieval China Revisited

Huaiyu Chen

In 1901, in volume four of his monumental work *The Religious System of China*, J. J. M. de Groot devoted one section titled “tigroanthropy” to the study of weretigers in ancient and medieval China, in light of the werewolf tradition in Europe. He mainly focuses on describing numerous cases in traditional Chinese. Ninety years later, Charles E. Hammond analyzed two collections on tigers for examining the symbolic uses of tigers in traditional Chinese lore. Scholars who work on the weretigers in South Asia and Southeast Asia published some significant studies in the past three decades. The scholarly interest in the weretigers in Asia is virtually renewed. Given some new contemporary development of Animals Studies, this paper attempts to revisit the weretigers in medieval China, focusing on the transitional period when Buddhism was introduced and adapted into China and met with Chinese traditions. Both traditional Chinese sources and Buddhist sources provide some interesting cases on the transformations between tigers and humans. These transformations should be analyzed from multiple perspectives. One of the challenging questions would be what happened when the Buddhist reincarnation thought and Buddhist concept of retribution encountered with the Chinese traditional correlative thinking between nature and human world based on moral and ethical values. Interestingly, tigers have appeared as humans, gods, ghosts, and demons in Buddhist sources in medieval China. Another question is concerned with the locality and environment change on the tigers and their relations with the changing development of the weretiger stories in the medieval period. The third issue is the transnational perspective on the weretigers in both Chinese and Korean Buddhism, as some medieval Chinese sources manifest.

Key words: Weretiger, transformations of the tiger, reincarnation, retribution, correlative thinking, environment

比較聖嚴法師和天台智者大師的念佛

釋修優

在聖嚴法師的教學系統中，他教了很多有關「心」的思想，當他教授佛法時，他用智者大師各式各樣的著作。例如：聖嚴法師禪訓班教導初學打坐者入門的方法，跟智者大師《小止觀》（或稱《童蒙止觀》）的內容很像。

在《聖嚴法師教淨土法門》中，聖嚴法師認為念佛是一種禪修方式，在本論文會著重於聖嚴法師著作中有關「心」的看法，分析這些看法，然後討論天台智者大師對念佛的見解，之後研究聖嚴法師對念佛的主張，最後比較聖嚴法師和智者大師的念佛。

心有很多名字，諸如八識、如來藏、佛性、法性、法界、理體、真如、法身、空、實相、實性、中道等等。這些名字各有其內涵，這些都可以統合在「心」中。首先提到心和八識的關係，在聖嚴法師的《探索識界》書中，他認為有情眾生輪迴的主因是在第六意識，而重要的是在於第八意識提供了有情眾生機會，讓他們能從凡夫有機會成佛。再來，討論心和空、中道的關係，在《聖嚴法師教話頭禪》中，聖嚴法師推論如果人了解了緣起，他便明白了法；當人明白了法，他便明瞭了空；當人明瞭了空，他便理解了佛。他指出如何在現實世界運用空或中道。第三，在《自家寶藏》書中，聖嚴法師聲稱「如來藏思想」是指有情眾生是佛在胎藏中、尚未出生，這能鼓舞有情眾生透過修行而成佛。在眾生成佛前被稱為如來藏或佛性，他堅信「如來藏思想」在未來會很受歡迎，因為它既能滿足對哲學思考有須求的人，又能滿足對信仰有須求的人，而且它能連接緣起、實相等思想。根據聖嚴法師的主張和經驗，如來藏思想是最有用和受歡迎的；在眾生心中有著如來的莊嚴德性，這就叫做如來藏，當眾生觀佛、念佛名、觀佛德或觀佛像，眾生就在淨土；因此，念佛十稱可以往生淨土是可以相信的。¹

再來討論天台智者大師對念佛的看法，在《摩訶止觀》第二卷，智者大師認為有四種三昧：常坐三昧、常行三昧、半行半坐三昧、非行非坐三昧。在常坐三昧中，他談到人可打坐念一佛名或十方佛名，如果從他的其他著作或傳記可得知，這一佛名便是阿彌陀佛的名號。在常行三昧（或稱般舟三昧），修行者期望能見到現在的十方諸佛站在他面前，因此，常行三昧又稱為佛立三昧。智者大師教導在九十天的修行當中，身體要常行不可休息，口要常閉除非念阿彌陀佛聖號，心要憶念阿彌陀佛聖號不可休息。

此外，聖嚴法師清楚分析有情眾生如何修行念佛法門，他指出佛不是心亦不是色；然而，有情眾生總是藉心及色來執著著佛，佛是無形無相的，那麼，眾生怎麼能成為無形相的佛呢？惟一的方法就是靠智慧。聖嚴法師根據教義來分析各式各樣的

¹ 聖嚴法師，《自家寶藏——如來藏經語體譯釋》《法鼓全集》（2005 續編）第七輯，第十冊（台北：法鼓文化，2005 年），頁 5、7、21、59 及 67。

念佛法門，而且他一步一步指導眾生藉由實際的念佛方法而能開悟，他以現代化的方式結合禪修與念佛。

最後，我將比較聖嚴法師和天台智者大師的念佛。天台智者大師用很精簡的方式表達很複雜的思想，例如他用很練達、精通的方式來解釋常坐三昧及常行三昧，但這對現代人來說是非常難理解的；另一方面，聖嚴法師用顯而易見、不複雜的方式闡述甚深的念佛的教理，這就令人容易理解。

關鍵詞：心、三昧、禪修、念佛、聖嚴法師、天台智者大師

Compare Master Sheng Yen's Mindfulness of Buddha with Master Tiantai Zhiyi's

Xiuyou Shi

In Master Shengyen's teaching system, he teaches about the mind numerously. When Master Shengyen teaches Buddhism, he utilizes Master Tiantai Zhiyi's material variously. For example, Master Shengyen teaches the novices of meditators in modern language and methods. The material is very similar to Master Zhiyi's *Xiaozhiguan* 小止觀.

In *Master Sheng Yen Teaches the Pure Land Method*, Master Shengyen thinks that mindfulness of Buddha is one kind of meditation. This thesis will focus on the opinions of mind in Master Shengyen's works, and analyze these opinions, then Master Tiantai Zhiyi's opinion about mindfulness of Buddha will be discussed, later to ponder Master Shengyen's opinion about mindfulness of Buddha, finally compare Master Shengyen's opinion about mindfulness of Buddha to Master Tiantai Zhiyi's.

The mind has many names, such as eight consciousnesses, *Tathāgatagarbha*, Buddha nature, *dharmatā*, *dharmadhātu*, *bhūtatathatā*, *Dharmakāya*, Emptiness, Reality, Middle Way, etc. These names follow correspondent with their content. First, the opinion of mind and the eight consciousnesses will be discussed. In Master Shengyen's book, *Exploring the Domain of Consciousness: A Study of Xuanzang's Bashì guījū sòng* 《探索識界》, he argues that the sentient beings' transmigration or reincarnation are caused by the sixth consciousness. The crucial point is in the eighth consciousness which provides the opportunity to the sentient beings from the ordinary one into the enlightened one. Second, the relationship between mind and Emptiness, or Middle Way. In Master Shengyen's book, *Master Sheng Yen Teaches Huatou* 《聖嚴法師教話頭禪》, he reasons that if one understands the Dependent Origination, one understands the Dharma; one realizes the Dharma, one realizes Emptiness; one perceives Emptiness, one perceives Buddha. He points out how to exercise Emptiness or Middle Way in the real world. Third, in *The Treasure in Our Own Backyard*, Master Shengyen claims that the thought of *Tathāgatagarbha* means that the sentient beings are the Buddha in the womb, have not been born yet. This can encourage sentient beings to practice achieving Buddhahood. The sentient beings are called *Tathāgatagarbha* or Buddha-nature before becoming a Buddha.

He persuades that the studies of *Tathāgatagarbha* will be popular in the future. It is because the thoughts of *Tathāgatagarbha* can satisfy the people who have the need of philosophical thinking, or faith. In addition, it can connect to the Dependent Origination, Reality, etc. According to Master Shengyen's opinion and experience, the thought of *Tathāgatagarbha* is most useful and popular. In the mind of sentient beings, there are the august of Buddha. It is called *Tathāgatagarbha*. When one meditates on Buddha, the Buddha's names, Buddha's virtues, or Buddha's images, one is in the Pure Land. Therefore, it can be trusted when one is mindfulness Buddha's name ten times can be reborn into Pure Land.²

Furthermore, Master Tiantai Zhiyi's opinion about mindfulness of Buddha will be discussed. In *Mohe Zhiguan* Vol. 2, Master Tiantai Zhiyi deliberates four kinds of samādhi, which are constantly sitting, constantly walking, part walking part sitting, and neither walking nor sitting. In constantly sitting samādhi, he discourses that one can sit and be mindfulness one Buddha's name or ten direction's Buddha's names. Consistent with Master Zhiyi's other works or his memoirs, this one Buddha's name is Amitābha Buddha. In constantly walking samādhi (the *pratyutpannasamādhi*; in Chinese is pronounced *banzhou sanmei* 般舟三昧), the practitioner anticipates seeing the present Buddhas in ten directions of the worlds standing in front of him. Consequently, constantly walking samādhi is also called meditation of the Buddha's appearance 佛立三昧. During the 90 days, Master Zhiyi gives instructions that the body should constantly walk without rest; the mouth should stay shut, except for chanting Amitābha Buddha's name without rest; and the mind should remember Amitābha Buddha's name without rest.

Moreover, Master Shengyen utilizes the analysis how sentient beings can practice mindfulness of Buddha in a clear way. He points out that Buddha is neither mind nor form. However, sentient beings attach Buddha through mind and form. Buddha is formless and no appearance. How can sentient beings achieve the real Buddha, which is formless? The only way is wisdom. Master Shengyen bases on the doctrine to analyze many kinds methods of mindfulness of Buddha; in addition, he guides the sentient beings from the practical way to get enlightenment step by step through mindfulness of Buddha. He connects the meditation and mindfulness Buddha in a modern way.

Finally, I will compare Master Shengyen's opinion about mindfulness of Buddha to Master Tiantai Zhiyi's. Master Tiantai Zhiyi compresses the complicated ideas in a small capacity of a publication. For example, he explains both the constantly sitting and walking samādhi in a very sophisticated way, which is very difficult for people of nowadays to understand. On the other hand, Master Shengyen explicates the difficult doctrine of mindfulness of Buddha in a transparent and uncomplicated way, which is easy to comprehend.

Key words: mind, samādhi, meditation, mindfulness of Buddha, Master Shengyen, Master Tiantai Zhiyi

² Master Sheng Yen, *The Treasure in Our Own Backyard: A Vernacular Translation of and Commentary on the Tathagatagarbha Sutra* 《自家寶藏》 *The Complete Works of Master Sheng Yen—2005 Addenda, Series VII, Vol. 10* (Taipei: Dharma Drum Corp., 2005), 5, 7, 21, 59, and 67.

真心與妄心：聖嚴法師（1930-2009）何以接受 滿益智旭（1599-1655）的天台學？

郭朝順

唐代華嚴宗也是荷澤宗宗師的宗密倡禪教一致，建立以《圓覺經》與《大乘起信論》為主以靈知真心本體的心性本體形上學，同時也以此開啟了三教會通的理論，對後世儒佛思想影響至鉅。宗密的思想除影響禪宗後來的心性思想都以真心說為正解之外，也對永明延壽及天台山外派都有重要的影響。

明代智旭深受永明延壽的影響，重新注意到天台思想思想的價值，同時也深受延壽會通天台、華嚴、禪、淨土乃至密教思想的影響，在明代佛教中展現出另一個佛教會通思想的高峰。智旭是聖嚴法師博士論文《明末中國佛教思想之研究》的核心對象，觀察聖嚴法師的著作及行誼也可看到智旭對他的深刻影響，聖嚴法師為智旭的《教觀綱宗》作註所寫的《天台心鑰——教觀綱宗貫註》顯示聖嚴法師對天台學之重視。

然而聖嚴法師所接受的天台學是那種型式的天台學？依山家、山外的爭議即有真心系與妄心系之爭，從思想史的角度來看，永明延壽曾經影響山外派的出現，但他自己已經企圖融攝諸家的心思想而成立「心宗」的概念，智旭踵繼延壽同樣採取會通的方式解決這個爭議，但就禪宗思想而言，一般認為禪思想的兩大來源是如來藏真心思想與般若思想兩大主流，天台之妄心說並不納入禪宗的思想脈絡中，於是在如此錯綜複雜的中國佛教「心」思想的發展過程中，本文嘗試提出並回答以下兩個問題：首先是聖嚴法師，究竟如何抉擇智旭的天台思想而將之納入自己的法鼓禪法之中？其次則是，聖嚴法師是否真的同意真心與妄心在禪法的實踐中，並不存在理論上的衝突。

關鍵詞：圭峰宗密、永明延壽、滿益智旭、聖嚴法師、真心、妄心

True Mind and Deluded Mind: How the Chan Master Sheng Yen (1930-2009) Accepted the Tiantai Buddhism by Ouyi Zhixu (1599-1655)?

Chao-Shun Kuo

Guifeng Zongmi (780-841) was a Buddhist scholar who deeply affected both Chan and Huayan in Tang Dynasty; he was installed as fifth patriarch of Huayan School as well as a patriarch of Heze school of Southern Chan Buddhism for his integrating Chan and Huayan teaching.

Zongmi's True Mind Ontology has dominated follow interpretations of Chan Buddhism including Yongming Yanshou (905-976) in Five Dynasties and though Yanshou affecting Shanwai school of Tiantai Buddhism in Song Dynasty, until Ouyi Zhixu (1599-1655). Zhixu accepted Yanshou's integrating thoughts which integrates Tiantai, Huayan, Chan, Pure Land and Secret Buddhism as one, Zhixu who was also one of the integrating Buddhism scholar in Ming Dynasty, made a book to include basic thoughts of Tiantai buddhism: *Essence of Teaching and Meditation (Jiao Guan Gang Zong)*. Chan Master Sheng Yen has made a commentary to it: *The Key of Mind of Tiantai Buddhism: A Integrating Commentary of Essence of Teaching and Meditation*, Zhixu who was also the topic of Ph.D dissertation of Chan Master Sheng Yen. We can find obviously affection of Zhixu by different kinds of works of Sheng Yen.

Along the long periods of Chinese Buddhist philosophy of Mind, there are so many complicate problems among Tiantai, Huayan, Chan, Pure Land, even Yanshou and Zhixu had ever tried to solve them, but they really finish it? Thus, this paper want to ask and answer two questions above: Why Sheng Yen accepted the Tiantai Buddhism from Zhixu in his *Fagu* (Dharma Drumb) Chan Buddhism? Whether Sheng Yen agree with that: there is without any contradiction between true and deluded mind in the practice of Chan, or not?

Key words: Guifeng Zongmi, Yongming Yanshou, Ouyi Zhixu, Chan Master Sheng Yen, True Mind, Deluded Mind

調適或批判？聖嚴法師天台學與佛教現代主義

鄧偉仁

本文主要是從聖嚴法師的禪修與教理的現代建構角度來探討法師天台學的現代「禪教」意義。聖嚴法師自許不僅是佛教學者，更是重實踐的宗教師，因此，天台學雖然是聖嚴法師的學術成就之一，但其天台的思想深度與意義更展現在現代宗教教育與修行的實踐中。此研究將探討聖嚴法師如何將天台思想融攝應用在其教理與禪修的現代建構中，嘗試說明為什麼法師認為「漢傳佛教的智慧，若以實修的廣大影響而言，當推禪宗為其巨擘；若以教觀義理的深入影響來說，則捨天台學便不能作第二家想。」而作為禪觀的根基，法師則如是說：「天台思想這樣的包容性、消融性、系統性、教觀並重的實用性，確是有待後起的佛弟子們繼續努力的一種模範。」以此為基礎，本研究更進一步地將聖嚴法師具傳統又有調適性的天台學的評析置於當代「佛教現代主義」的脈絡下討論，嘗試釐清法師建構與詮釋之天台學是否如其他當代佛教的發展，落入「佛教現代主義」，成為現代性---如科學主義、新教主義、浪漫主義等---的產物，或者能超越現代性鉗制，進而助於回應現代性所帶來的全球化危機。

關鍵詞：聖嚴法師、天台、教觀、宗教實踐、現代佛教、佛教現代主義

Adaptation or Critique? Master Sheng Yen's Tiantai Buddhism and Buddhist Modernism

Weijen Teng

This study aims to study Master Sheng Yen's interpretation and teaching of Tiantai's thought in the context of "Buddhist Modernism". Master Sheng Yen conceived of himself not only a scholar of Buddhism but also a practitioner and promoter thereof, therefore, the meaning and significance of his study of Tiantai Thought lie also in Tiantai's realization and education in the context of modernity. In particular, this study will examine Master Sheng Yen's characterization of Tiantai's thought and religious cultivation to evaluate if his Tiantai teaching more a production of what David MacMahan calls "Buddhist modernism", eg., scientism, Protestantism, romanticism, or more a challenge to it.

Key words: Master Sheng Yen, Tiantai, doctrine and contemplation, Buddhist modernism

聖嚴法師《大乘止觀法門研究》：論其天臺研究的基礎

林佩瑩

此研究以聖嚴法師《大乘止觀法門研究》一書為主要題材，以期理解聖嚴法師天臺思想的學術脈絡。此書為聖嚴法師與日本留學的碩士論文，初以日文完成，後來並翻譯成中文，收於《法鼓全集》當中。其成書背景因緣頗為特殊。幾位日本的佛教巨擘，如坂本幸男、關口真大、佐藤達玄、牛場真玄當時皆為聖嚴法師的親近師友，多勸退改題，但聖嚴法師堅守理想，而完成論文。

對於慧思的研究，最早有法國學者 Paul Magnin 寫過專書 *La vie et l'œuvre de Huisi* (515-577)，年代很早，對於慧思生平、著述作了非常精詳的整理。日本創價大學的菅野博史教授和美國的 Daniel Stevenson 合作，對慧思的《法華經安樂行義》進行詳盡研究。近來國內的王晴薇教授也有許多研究成果，尤其以慧思的《隨自意三昧》、《諸法無諍三昧法門》與四念處為其研究重心。總體來看，對於慧思有已不少研究，但對於《大乘止觀法門》的研究則少得多。從這個角度來看，聖嚴法師選擇《大乘止觀法門》為論文主題是較為特別的切入點。

本文將《大乘止觀法門》放置於當代學術脈絡當中考察，論文分為兩個區塊，一為聖嚴法師選擇這個經典的理由、時空背景。第二部分為《大乘止觀法門》展現的禪觀思想，以及聖嚴法師如何表述它，並且疏理他研究《大乘止觀法門》的方法。

關鍵詞：聖嚴法師、《大乘止觀法門》、慧思、天臺、止觀

The Intellectual Context of the *Dasheng Zhiguan Famen Yanjiu*: The Foundation of Master Sheng Yen's Tiantai Study

Pei-ying Lin

This paper analyzes Master Sheng Yen's first book, the *Dasheng zhiguan famen yanjiu*, and his encounter with the Japanese academia. This is a study of an important medieval Tiantai scripture attributed to Master Huisi (515-577). Huisi was said to be the master of Zhiyi (538-597), the alleged founder of Chinese Tiantai School. Being an early Tiantai work on contemplation, this scripture is influential to meditation masters, whether from the Chan schools or the Tiantai background. Huisi's authorship, however, had been a topic for question, and Sheng Yen treats this issue carefully in his book.

Master Sheng Yen deals with this work from two aspects: the historical question on the authorship; and the doctrinal position. This approach combines the Japanese and western scholarship, and is a result of his diligent study in Tokyo. It is particularly noteworthy to mention that when young Sheng Yen was reading for his MA degree and chose this scripture for his topic, he encountered only opposition and no encouragement from his Japanese advisors for the potential difficulty. Under such an considerable pressure, he still decided to work on this particular scripture and finished his thesis. It's a proof of Master Sheng Yen's courage.

Through this work by him, we can have a glance of the foundation of Master Sheng Yen's Tiantai thought clearly. His academic learning did not stop after finishing his thesis; rather, it was the starting point and provides insights to the trajectory of his Buddhist learning. In this paper, I will discuss his approach to Tiantai Buddhism in general, to Huisi in particular, and the background of his writing up, and the influence of the Japanese scholarship.

Key words: Master Sheng Yen, *Dasheng zhiguan famen*, Huisi (515-577), Tiantai Buddhism, contemplation, meditation

6 月 29 日

聖嚴法師的禪法及「以禪攝淨」的詮釋向度

陳劍鎧

聖嚴法師倡導「提昇人的品質，建設人間淨土」的宏願，跟禪、淨的實踐手段有直接關係。本講主要以法師如何詮釋及運用禪、淨二門，以作為倡導之手段及依據。法師雖然極為重視彌陀淨土法門，並有多部這方面的專著，但是法師有以「以禪攝淨」的方式來淨化人心，達致建設人間淨土的目的。因此，本次演講將考察聖嚴法師以禪宗四祖道信強調使用專注稱念佛名以證入「一行三昧」，來論證禪淨雙修的可行性及禪宗如何使用念佛法門；接續考察法師如何運用永明延壽「一念成佛論」，發現法師在禪、淨二門中，主張以禪為主，以淨為輔的主從關係；最後檢視法師如何承繼雲棲株宏的「參究念佛說」，得知念佛僅成為參禪的助緣，參禪才是究竟。基此，法師「以禪攝淨」的目的與他倡導的「提昇人的品質，建設人間淨土」有密切關係，透過「一念相應一念佛，念念相應念念佛」的理念，信奉者可以在「相應」的當下體悟到「淨土」，這也是「人間淨土」得以成立的原理。

關鍵詞：聖嚴法師、以禪攝淨、念佛法門、建設人間淨土

Master Sheng Yen's Meditation Approach and His Interpretation and Direction of “Assimilate Pure Land Practice by Chan Meditation”

Chien-Huang Chen

Master Sheng Yen's grand vow to “uplift the character of humanity and build a pure land on earth” is correlated directly between Chan and Pure Land practice. This speech aims to explore how the Master interpreted and assimilated Chan meditation by Pure Land practice as the means and references of his advocacy. Master Sheng Yen wrote many books on Pure Land Buddhism and valued this practice highly, nonetheless, he devised a way to purify people's minds and accomplish the goal of building Pure Land on Earth via “Assimilate Chan Meditation by Pure Land Practice”. Therefore, the speech aims to share the approach of how Master Sheng Yen implemented the fourth Patriarch of Chan Buddhism, Daoxin's method of chanting Buddha's name to obtain the “*samadhi* of one practice” as a possible way of practicing Chan and Pure Land traditions simultaneously and how Chan Buddhists employ Buddha-name chanting method. Then, the Master based on Yongming Yanzhou's theory of “Single-minded Buddha-name chanting leads to Buddhahood” (一念成佛論) unveiling relationship between the major practices of Chan

supplemented with Buddha-name chanting. Last but not least, the Master inherited Yunqi Zhuhong's idea of "contemplating Buddha-chanting" that Buddha-name chanting is the facilitating condition while Chan meditation is the ultimate practice. Hence, Master's goal of "Assimilate Chan Meditation by Pure Land practice" and his advocacy of "uplifting the character of humanity to build a Pure Land on Earth" is closely correlated. With the concept of "one invocation resonates Buddhahood with Buddha-name chanting; countless invocations resonate Buddhahood via Buddha-name chanting" (一念相應一念佛，念念相應念念佛), devotees can sense the meaning of "resonance" and experience "Pure Land", which is in principle how Pure Land on Earth forms.

Key words: Master Sheng Yen, Assimilate Pure Land Practice by Chan Meditation, Buddha-name chanting method, to build a pure land on earth

聖嚴法師數位典藏成果發表

洪振洲

法鼓山創辦人聖嚴法師畢生弘揚正信佛法，書寫、講說不輟，不僅留下等身著作，同時透過諸多書信與手稿，為大眾提點學習的標的，亦為當代佛教發展留下重要的軌跡與修行的線索。聖嚴法師的手稿、史料，經由盤點、掃描、建檔等數位化流程後，原始資料使用博物館等級的保存材料保存，存放於溫、濕度控制的環境中；並視手稿受損狀況、歷史意義等，進行修復。本計畫亦同時進行聖嚴師父手稿數位化掃描工作，除進行永久典藏之準備外，並同時建置「聖嚴法師手稿影像開放平台」網站，詳細記載後設資料(metadata)，包含物理資料如：高廣數值、保存狀態、屬性等；抽象資料如：分類、所屬作品、關聯等，並可即時線上預覽稿件，讓使用者能更深入了解聖嚴法師。

而《聖嚴法師年譜》是認識與研究聖嚴法師的必讀套書，以百餘萬字完整記錄了法師波瀾壯闊的一生。閱讀《年譜》，彷彿和聖嚴法師一起經歷人生的種種考驗，一起面對困頓與突破，可以看到一位當代宗教師、思想家的養成過程，和燦爛的生命光輝。《聖嚴法師年譜》電子版與《法鼓全集》整合，不僅可於網站完整閱讀全書，亦提供全文檢索、引用複製等功能。透過不一樣的介面，更完整呈現聖嚴法師的生命歷程與生命故事。

Report on the Digital Archive Dedicated to Master Sheng Yen

Jen-jou Hung

Master Sheng Yen dedicated his life to sharing Buddhist teaching, writing, and giving Dharma lectures. He left behind a large amount of authored publications, correspondence, and manuscripts, which are a valuable source for the public to study Buddhism and a significant reference for modern Chinese Buddhist history and practice. All his manuscripts and relevant historic materials have been digitized. In the process, the manuscripts and materials were inventoried, scanned, and compiled into data files, while the original materials have been professionally kept by using museum grade preservation kits, in a temperature- and moisture- controlled environment. Badly damaged materials with historic significance have also been repaired and restored. Also, digitized scanning of the Master's manuscripts is part of this project's undertaking, to establish a permanent archive. Meanwhile a website has been set up as a public interface for accessing the images of Master Sheng Yen's manuscripts. It features a detailed metadata including physical data such as height and width information, preservation status, and attributes; as well as abstract data such as category, source, and relation. In addition, users can instantly review the texts on line, to gain a further understanding of Master Sheng Yen.

With a content of over one million Chinese characters, *Chronicles of Master Sheng Yen* is a book that facilitates the study and research of the Master's life, practice, and teaching. In this book readers can learn about how the Master dealt with challenges, as well as the trials and tribulations in his life. It also gives us a glimpse of the development of his insight that shone through his life. Now the Chronicles have been integrated with the Complete Works of Master Sheng Yen in digital form, allowing people read the whole texts online, with functions such as full text search, as well as citation and copy. As an alternative interface, it presents a comprehensive introduction and illustration of Master Sheng Yen's life experiences and inspiring stories.

《如來寶藏—聖嚴法師的如來藏思想研究》導讀

越建東、釋常慧、黃玉真

聖嚴法師認為佛性如來藏的信仰對於推動人間淨土建設工程是相當重要的，乃至於要適應未來的世界佛教，仍將以如來藏思想為其主軸，對於如來藏思想高度肯定。然而，古今中外對於如來藏思想的論爭不曾間歇。尤其是近代善知識印順長老於《如來藏之研究》對於如來藏的批評。聖嚴法師曾自述其治理佛學態度蒙受印順長老的影響很深，然而，對於如來藏的立場有共與不共之處。共者是二者皆以性空思想為根據；不共之處是法師對於印順長老所判攝的印度佛教發展、三系，以及中國禪宗發展的肯定與批判，肯認印順長老之如來藏研究其資料的客觀性與剖析的正確性，聖嚴法師以其長期實修實證、教學與指導禪修的實務經驗，於義理的部分，提出經典論證

以辨析釐清；於如來藏的「德用」，提出相當不一樣的體會與理解，以此一一回應印順長老對如來藏所提出的批判，並且提出解決方案，提出獨特的如來藏教法，於如來藏信仰有所轉化和推進。二位大師的如來藏觀點雖偏重不同，然而不難發現這皆是一代大師的悲心——回應不同時代所予以不同的藥方子。

聖嚴法師於如來藏教法上，於禪法的修行過程中，建立賦有次第性的禪法，依序為散亂心、集中心、統一心、無心，以禪法體悟不離緣起空義的無我如來藏，以無我如來藏來化解大我如來藏之偏執，以無我的功夫去實證無我的真理。這正足以說明法師為何致力於弘傳漢傳佛教，尤其是禪佛教，並進一步建立法鼓宗，其「宗」的主要精神內涵不在於學派、宗派，而是「一切眾生本具的清淨的佛心」，也就是無礙的智慧和不動的空性。除了以禪法體悟無我如來藏之外，更進而轉化為心靈環保等社會運動，讓普羅大眾皆可依如來藏教法實踐人間淨土。

本書殷盼通過聖嚴法師的佛性學思歷程的系統考察，探討他如何對佛性進行當代性的詮釋，以及如何將佛性思想整合到人間淨土的修學指導當中，研究成果既有助對法鼓山人間淨土修學內涵的解明，也有助於釐清教內、外對大我如來藏的誤解、誤執。

關鍵詞：聖嚴法師、佛性、如來藏、法鼓山、人間淨土

Introduction to *The Treasure of Tathāgata: A Research of Master Sheng Yen's Thought on Tathāgatagarbha*

Kin-Tung Yit, Chang-Hui Shi, Yu-Chen Huang

Master Sheng Yen believed that the faith in Buddha-nature and Tathāgatagarbha is significant in promoting the endeavors for building a pure land on earth. Moreover, in order to speak to various Buddhist traditions as practiced in different parts of the world in the future, it is still necessary to put emphasis on the thought of Tathāgatagarbha, which the Master highly valued. However, there have continuously been varying arguments and viewpoints regarding the thought of Tathāgatagarbha in the Buddhist communities across the world. For instance, Master Yin Shun presented his criticism of the idea of Tathāgatagarbha in his book, *Research on Tathāgatagarbha* 《如來藏之研究》. Master Sheng Yen once said that his thought in Buddhist study and research had been deeply influenced by the thinking of Master Yin Shun. Nevertheless, the two masters have both their shared and different views regarding their perspectives of Tathāgatagarbha. What they shared in common is that their thoughts were both based on the Buddhist doctrine of emptiness, whereas Master Sheng Yen showed both affirmation and criticism of how Master Yin Shun identified the stages of development in Indian Buddhism, as shown in his three-system theory, and how he approached the history of Chan Buddhism in China. He affirmed and recognized the objectivity and correctness of Master Yin Shun's research on Tathāgatagarbha, particularly in presenting the factual materials. With his long-time

personal practice and realization, as well as his experience in teaching and guiding Chan practice, Master Sheng Yen proposed clarifications on doctrinal teachings by citing Buddhist texts. Regarding the idea of virtuous function of Tathāgatagarbha, the Master proposed a rather different personal realization and interpretation, in responding to Master Yin Shun's criticism of Tathāgatagarbha. In addition, he also proposed a solution by presenting a unique approach to teach about the concept of Tathāgatagarbha, serving as a transformation and promotion of the faith in Tathāgatagarbha. Despite their different views on Tathāgatagarbha, the two masters both showed a compassionate aspiration in trying to provide antidotes to society's ills of their times.

In his teachings on Tathāgatagarbha and Chan practice, Master Sheng Yen established a set of systematic and sequential methods, which require practitioners to cultivate their mind, progressing from a scattered mind to a concentrated mind, then to a united mind, and eventually to no-mind, by practicing the methods that help them to realize the idea of no-self in the thought of Tathāgatagarbha, which is not apart from the doctrines of dependent co-arising and emptiness, with which one can release and resolve one's attachment to Tathāgatagarbha as a bigger self, by applying the skill of no-self to realize the truth of no-self. This illustrates why Master Sheng Yen had devoted his life to sharing and promoting Chinese Buddhism, especially the Chan tradition, and why he went on to establish the Dharma Drum Lineage of Chan Buddhism, with an aim to help people better understand the unobstructed wisdom mind and immovable emptiness when realizing that all beings originally possess the pure Buddha-mind, instead of trying to set up yet another Buddhist school or sect. In addition to the realization of no-self Tathāgatagarbha through Chan meditation practice, the Master further infused the philosophy of Tathāgatagarbha into the Protecting the Spiritual Environment campaign he launched, to enable more people practice the teaching of Tathāgatagarbha, helping to realize the ideal of building a pure land on earth.

This book presents a systematic investigation of Master Sheng Yen's insight on Buddha-nature, exploring how he interpreted the concept of Buddha-nature in the contemporary context, and how he incorporated the philosophy of Buddha-nature into his teaching of building a pure land on earth. The research result of this book serves as an explanation of the essence of Dharma Drum Mountain's effort to advocate the building of a pure land on earth, as well as a clarification of the commonly seen misconceptions regarding Tathāgatagarbha as a bigger self.

Key words: Master Sheng Yen, Buddha-nature, Tathāgatagarbha, Dharma Drum Mountain, pure land on earth

旃闍摩暴志：一個關於大藏經編纂、演化與流通的個案研究

艾倫·瓦格納

本文追溯了竺法護（230?-316）所著《生經》（T154）第九章和第十章的歷史演變：先在印度編纂完成，之後它們被翻譯並且傳播到中國，又在大約十六個世紀之後被介紹到現代西方社會。這兩章主要講了旃闍摩暴志以佯裝懷孕、控訴佛為失職的父親，而誹謗佛的聞名故事。通過這些材料與巴利文、中文的變體文本的比較，我發現它們源於至少兩個不同的渠道。其一來自於印度關於佛所受業果報應的辯論；其二來自於流傳民間的故事。

與已有的變體文本相比，這些在《生經》裏保存的文本呈現了幾處非常驚人的差異。然而迄今關於這些差異，我們幾乎一無所知。這是因為沙畹（1865 - 1918）在二十世紀初僅僅選取了跟現存的印度文本相一致的部分、選擇性地翻譯成法文。他剩下的部分判定為「不可理解的」、「絕望的晦澀」，這也使得他做出如下結論：如果不是這些文本「有缺陷」，那就是竺法護「翻譯的中文相當拙劣」。

這兩個章節的歷史，表明了早期漢譯大藏經中保留的複雜演化，也同時顯示了：將從不同的地區蒐集來的變體文本翻譯成單一的共同語言（漢語）的行為本身就會創造出新形式的互文性。同時，這也產生了關於新的闡釋的需求，以便調和不同文本間的差異。為目前正在進行的翻譯工作——例如聖嚴教育基金會所做的——本研究也可以提供一個視角：當我們把貫穿亞洲的不同傳統匯聚到一個語言系統下（大部份以英文）——也就是逐漸產生新的「泛佛教大藏經」時——似乎本文所描述在中國中古發生的事情，正在大規模地又一次重複。

關鍵詞：旃遮、竺法護、沙畹、生經、大藏經

Ciñca the Malevolent: A Case Study in the Formation, Evolution, and Transmission of the Chinese Buddhist Canon

Alan Wagner

This paper traces the history of two chapters of Dharmarakṣa's 竺法護 (230?-316) *Lives of the Buddha* (生經, T154) from their early formation in India, through one stage of translation and transmission into China, and then through another, some 16 centuries later, to the modern West. These chapters (9 & 10) tell the story of Ciñca-mānavikā the Malevolent, who is well-known for slandering the Buddha by pretending to be pregnant and accusing him of being the delinquent father. By comparing these materials to parallel texts in Pāli and Chinese, I show that they derive from at least two different channels: one the product of a debate in India over the Buddha's bad karma, the other from the transmission of a popular folk-tale.

The versions of these texts preserved in the *Lives of the Buddha* present several striking differences from those known elsewhere. These differences have remained hidden from us until now, for when Édouard Chavannes (1865-1918) translated this collection into French in the early 20th century, he selected only those portions which correspond to extant Indian texts. The rest he finds "unintelligible... desperately obscure," leading him to conclude either that the text is "defective," or that Dharmarakṣa has "translated it poorly into Chinese."

The history of these two chapters illustrates the complex evolutions that are preserved in the early layers of the Chinese Buddhist Canon, and shows how collecting variant texts from different regions and translating them into a common language can itself create new forms of intertextuality and new demands for interpretation to reconcile their divergences. It may also serve to inform the work of ongoing translation efforts, like those of the Sheng Yen Education Foundation, by suggesting that this same process we see in medieval China may now be repeating itself on a larger scale, as we gradually produce a new (primarily English) pan-Buddhist "canon," bringing together traditions from across Asia into a single linguistic sphere.

Key words: *Ciñca-mānavikā*, Dharmarakṣa, Édouard Chavannes, *Lives of the Buddha*, Chinese Buddhist Canon

神僧傳——自傳性詮釋之創造

谷乃曦

本文旨在為推動中國佛教傳記翻譯來拋磚引玉。本文作者翻譯神僧傳數年來，一直自問可以應用在傳記的不同進路以及方法概念。此外，也一直在反思持續推動我們翻譯自傳的原因。

翻譯自傳非容易之事，其複雜性很快讓我們意識到反思此類計畫設定結果之必要性。自司馬遷（ca. 145—90 BCE）以降，中國傳記的書寫，在史學的範疇裡，數世紀以來，有長足的發展。傳記包含許多資料，例如贊，墓誌銘，或者家族紀錄。把這些資料彙整的目的，是為了提供忠實保存資料，並確保這些文字的真實性。無庸置疑，傳記書寫和其他敘事文學不同，並不著重於人物內在的發展。反之，傳記沿襲既定的格式，旨在對於主人翁之作為的褒貶。高僧傳，續高僧傳，宋高僧傳等書，大量保存的佛教傳記撰寫，一方面為了確立佛教傳承自成一系；另一方面則是為瞭解數世紀以來，佛教社會活動的豐富資源。

本文由神僧傳開始，1417年，明朝第三位皇帝朱棣（1360—1424），由許多僧傳裡，挑出208篇而成。明成祖選擇神化萬變的僧人，來顯示佛教的力量。

透過介紹此書以及舉幾篇例子，本文顯示翻譯佛教傳記的複雜度，諸如把人，地，時，社會行為，及語言風格等等，回歸其歷史脈絡。因而找出合適的進路，不致

白費翻譯此作品所投注鉅大心血。我們如何得知當時以及後代讀者閱讀經驗的重心為何？我們的重建工作，是否反映（或甚至覆藏？）致使讀者喜好閱讀傳記的原因？本文說明不同進路，例如單篇傳記的深度翻譯，對於整本書作主題歸納，還有藉由探討敘事文化，以及宗教美學／物質宗教的概念，所產生的不同分析方式。

關鍵詞：聖僧傳、傳記、占卜、文本分析、敘事學、宗教美學、方法反思

Fathoming the Horizon of Biographical Interpretation – The *Biographies of Thaumaturge Monks (Shenseng Zhuan 神僧傳)*

Esther-Maria Guggenmos

This paper aims at inspiring a discussion about the aspirations that lie behind the translation of Chinese Buddhist biographies. Working on the *Biographies of Thaumaturge Monks* for several years, the author of this paper asked herself about the different approaches and the methodological concepts that can be applied to biographical material and reflects on the aspirations that drive us translating biographies.

Translating biographies is by no means a simple task and its complexity soon demands for reflecting on the desired outcome of any such project. Chinese biographies have seen an extensive development over the centuries as part of historiographical writing starting with the very first dynastic history of Sima Qian 司馬遷 (ca. 145-90 BCE). Biographies are compiled from various material such as eulogies, tomb inscriptions or family records. Joining these kinds of material together is done with the intention to provide a faithful preservation of the material securing the authenticity of the text. It goes without saying that this kind of biographical writing is not intending to show the inner development of a personality as other narrative literature does. In contrast, biographies mainly follow a standardized form and are written with the aim to provide insight into the impact morally good or bad behavior had upon historical developments (principle of *baobian* 褒貶). Buddhist biographical writing as it is preserved in the large corpora of *Biographies of Eminent Monks (Gaoseng zhuan 高僧傳, Xu gaoseng zhuan 續高僧傳, Song gaoseng zhuan 宋高僧傳, etc.)* was assembled in order to put up with the challenge of legitimizing Buddhism as a tradition in its own right. At the same time, these biographies are a rich source for understanding Buddhist social practice over the centuries.

This paper starts with the *Biographies of Thaumaturge Monks*. In 1417 CE, the third emperor of the Ming dynasty, Zhu Di 朱棣 (1360-1424), assembled these biographies by selecting passages of 208 biographies from the large corpus of Buddhist biographical writings. Decisive for the choices the emperor made in his selection was whether he considered the passages convincing to demonstrate the strength Buddhism through the extraordinary abilities of wonder-working monks.

By introducing the corpus and going through selected examples, the paper sheds light

on the complexity that is connected with translating Buddhist biographical works (identifying and contextualizing people, places, times, social action, language style etc.). In consequence, it asks which approaches can be taken in order to make sense of the enormous effort put into the work of translation itself. How can we trace what actually was central to the reading experience of contemporary and later readers? In how far does our reconstructive work mirror (or even conceal?) what made these biographies a pleasant read? The paper elucidates different approaches such as in-depth-translations of single biographies, topic screening through the corpus, and ways of analysis that are informed by concepts discussed in the context of debates around narrative cultures and religious aesthetics/material religion.

Key words: Shenseng Zhuan, Biographies, divination, content analysis, narratology, religious aesthetics, methodological reflections

轉病成智——一位心理治療師與佛法的親近歷程

張沛超

這將是一場私人經歷的娓娓道來，講述一位年輕的心理治療師是如何找尋到佛法作為“自覺覺他”之依怙。

關鍵詞：心理治療、精神分析、佛法、大圓滿、轉化

Transforming Symptom into Wisdom, My Personal Experience as a Psychotherapist Turning to Buddhism

Peichao Zhang

This will be a personal narrative directly from his heart, about why and how does a young psychotherapist turns to Buddhism as the resource to aware himself and others.

Key words: Psychotherapy, Psychoanalysis, Buddhism, Great Perfection, Transformation

一次〈不可能的真實〉之人生奇遇

張達人

在一個初春的午後，我仍是依照每週的作息，周四下午前往台大醫院精神科督導住院醫師的團體心理治療。大約 14:00pm，我已經到達醫院停車場（緊鄰青島西路與中山南路），將車停好後，由於時間尚早（15:00pm 才開始督導課），我就在車上小寐一下；在休息過程中，突然身體劇烈震動 2-3 次，我不覺有異，想是作夢產生的緊張吧！就繼續靠著椅背休息，然後就在不知不覺中下了車，好奇想看車前是何景象？往前走了幾步，看見，一個灌木叢，修剪得像個地球形狀，非常整齊，樹上掛滿許多牌子，牌子刻著去世人的姓名，我當下立即阻止自己去知道是刻著何人姓名，覺得看了會觸霉運。此時，往右看到一個長廊，屋樑上掛著〈往生室〉的藍色字之一般匾額大小的木牌，我就順著走下去！接著就是完成例行督導工作和返家。

當天傍晚約 19:00pm 時，突然接到妹妹婆家打來電話，說妹妹可能已過世，正送往醫院急診室。此時我突然有醒過來感覺，覺得下午發生的事，似乎在告知此事，但我將此默存於心。過了 2-3 天，稍事協助處理妹妹的後事，我就前往停車場，求證是幻覺或是事實，發現根本沒有灌木叢以及那長廊，頓時覺得這真是一次神祕的經驗。是夢嗎？但記憶是那麼鮮活！是幻覺嗎？但與現實發生的事又如此相關！是解離嗎？但生活的連續性未分割！

關鍵詞：身體劇烈震動、樹上掛滿許多牌子、長廊、幻覺或是事實

Once Incredible Reality - Numinous Life Experience

Ta-Jen Chang

The time of spring afternoon, I followed my ordinary schedule to give supervision of group psychotherapy for psychiatric residents at National Taiwan University Hospital. When arriving at 14:00pm of the hospital, I took a rest in the car due to an hour earlier. Two to three body shakes were sensed while I was sitting and napping on the car chair. Nothing wrong came into my mind, and I thought it was from dream firstly at the time. I continued napping, but then I recollected leaving the car without any consciousness in my tracing memory. Wondering what the scene was in front of me, and I moved forward to see. A globe of bushy tree appeared ahead, and many small boards dispersed at the intertwined branches. Each tiny board had a print name of deceased people. Then I stopped watching because of regarding it would be unlucky and turned my face to the right. A long and deep hallway came to my sight, and a big board with the words of "death room (往生室)" hanged on the wood beam of roof. I walked without any hesitation along the hallway, completed the supervision and went home. There was no time interruption between walking along the hallway and doing supervision in my conscious memory.

At the evening of same day around 19:00pm, I accidentally received a call of my sister's family. They told me that my sister just passed away. All of a sudden, I awakened and realized the afternoon experience soundly was a symbol message. But I was not sure it was a "real or hallucinatory" incident. After sister's funeral affairs was settled down, a couple of days later, I returned the spot. There was certainly neither bushy tree, nor hallway. So, what was it? It was a dream or pathology, hallucination or dissociation? What was the difference between them? Or it was a "beyond" episode!

Key words: body shakes, bushy tree, many small boards, hallway, symbol message, real or hallucinatory

正史中的佛教敘事及其現代闡釋：以漢魏六朝為中心

彭沁沁

儘管有著發達的史學傳統，在中國傳統歷史書寫，尤其是正史中，佛教一直處於邊緣化的狀態。關於佛教歷史事件與僧人行跡的記載散落於正史的傳、志中，長期為史家所忽視。

近代以來，佛教作為傳統的一部分，其歷史性逐漸被研究者所重視；寫作現代意義上之中國佛教史的訴求也日益強烈。在新材料與新方法的刺激下，現代學術架構下的佛教史學在 20 世紀上半期逐漸形成，佛教史成為歷史研究的一個重要主題。在書寫佛教歷史的過程中，如何甄別、選擇、解讀以及評價佛教史料，成為佛教史學研究的中心環節；一方面反映出現代歷史觀念影響下對於歷史真實性的理解，另一方面，也揭示出現代語境下史家以何種方式定義中國佛教之性質，重構佛教之過去。

本文以漢魏六朝官修史書中關於佛教的記載為例，探討正史中關於僧人的敘事與同時代佛教史家，例如僧祐、慧皎的佛教歷史書寫之聯繫與異同；並進而從近代學者對這些史料的利用中，討論新的佛教史學對待上述兩種材料的態度，通過比較湯用彤、呂澂、陳垣的觀點和論述，研究其背後反映出傳統佛教歷史敘事之現代轉化的不同路徑。通過以上考察，本文力求進一步反思對佛教史料的闡釋如何影響和限制史家對於佛教過去的想像，強調在獲取對佛教本身的認識和理解中，歷史思維不可或缺的認識論及方法論作用。

關鍵詞：佛教、僧人敘事、正史、佛教史學

Hagiographic Narrative of Buddhism in Official Histories (25-589) and Its Modern Interpretation

Tsintsin Peng

China has a well-developed tradition of historiography in premodern time; however, Buddhism has always been marginalized in the traditional historical writings, especially in the official histories. Although narratives of the Buddhist scriptures and figures are scattered throughout the official histories, their significance had long been ignored by historians.

Since modern times, the historicity of Buddhism has gradually been paid attention to by researchers; the appeal of writing the history of Chinese Buddhism with modern discourses is also increasingly strong. Under the stimulation of new materials and new methods, Buddhist historiography gradually formed in the first half of the 20th century; the history of Buddhism also became an important topic in the modern Chinese scholarship. To the modern Buddhist historians, how to identify, select, interpret, and evaluate the Buddhist historical texts is one of the crucial questions. This question, on the one hand, reflects the understanding of the authenticity of history under the influence of modern historical concepts; and on the other, it also reveals that how historians define the nature of Chinese Buddhism and how they reconstruct its past in the modern context.

This article takes the Buddhist hagiographical narrative in the official histories of the Han-Wei and Six Dynasties as an example to discuss the similarities and differences between this narrative and hagiographical writings of the Buddhist historians, such as Seng You and Hui Jiao. Further, this article will discuss the different attitudes of the modern Buddhist historiography in treating these two kinds of historical writings by comparing the viewpoints and ideas of Tang Yongxuan, Lü Cheng, and Chen Yuan. Through the above investigation, this article seeks to further reflect on how the historical narrative in the traditional Buddhism influences and limits the historians' imagination of the past of Chinese Buddhism; and how historiographical concepts are indispensable for acquiring the knowledge of Buddhism, from both epistemological and methodological perspectives.

Key words: Buddhism, hagiographic narrative, official histories, Buddhist historiography

金光明經之內容思想及傳播與影響

文志勇

金光明經是大乘佛教一部極為重要的經典，與般若、華嚴、阿含、如來藏、法華等經典有密切的內在關聯。本經典在大藏經中有三種譯本，其內容隨譯經年代的後移而不斷增加，所增內容為義理、陀羅尼和密教儀軌。但三種譯本所蘊含的主要思想則相同一致，即如來在王舍城耆闍崛山說金光明經，稱此經是諸經之王，有無量功德；四佛、天王和神鬼等常護持；懺悔和讚歎兩大法門，能滅苦予樂；演說、傳播、聽聞、讀誦、抄寫、受持和供養此經者，皆能獲得種種智慧與利益。由於經文包含明確的護法、護國、護世及懺悔滅罪、消災解難、降福增益的主旨和諸多承諾，因此一直受到佛教僧眾、世俗統治者和廣大民眾的崇敬信仰，在中國各地廣為流傳，並由此衍生出後來的毗沙門天王信仰和金光明經懺。近百年來，在江蘇、甘肅、新疆、內蒙古等地，都曾發現有關金光明經的圖像和文獻存世，為我們研究金光明經提供了珍貴的素材。此經卷首原皆附有木刻版畫，分兩大主題：一類緊扣經文情節描寫，以直觀形象的圖畫加榜題來突出經文主旨，對強化理解和擴大宣傳異常有效；另一類是將靈驗記中的“懺悔滅罪傳”故事繪成圖像，以張居道屠宰牲畜入冥受審，因發願抄寫、供養金光明經而得陰司判官赦免，放歸陽間安樂壽終，從而達到勸善戒殺，弘傳本經的目的。

本文擬對金光明經之三種譯本略作比較，考察其內容的增加與變化是否對本經典的基本思想會有所改變，梳理經典所蘊含的基本思想，並簡略分析各譯師的譯經風格，依據高僧傳的記載和其他材料，也可以探尋本經典的傳播途徑及其影響力。

關鍵詞：金光明經、漢文譯本、內容、思想、傳播、影響

The Content and Thought of Jinguangming Sutra as well as Its Spread and Influence

Zhiyong Wen

Jinguangming Sutra is a very important Sutra in Mahayana Buddhism. It has a close intrinsic connection with Prajna, Huayan Sutra, Agama, Tathagata-garbha, Fahua Sutra, etc. Jinguangming Sutra has three translations in Tripitaka, its content increased with the time passed. The increased content are the thought, Dharani and sadhana drubtab of Vajrayana. But the main thought in the three translations are basically the same: Buddha taught Jinguangming Sutra in Qidujue Hill in Rajgir, Buddha said the Jinguangming Sutra is the king of all the Sutras, it has boundless merits; it is protected by Virudhaka, deities, evil spirit and so on; confession and praise these two initial approaches to become a Buddhist believer can eliminate people's sorrow and bring them happiness; the people who help teaching, spreading, hearing, reading, reciting, transcribing, accepting and maintaining faith, holding this Sutra can achieve various wisdom and benefits. Because of the Sutra contains specific

purport and promise like Dhammapala, protecting the country, protecting the world, confess and be released from all sins, eliminate disasters, increase good fortune, it was widely respected and believed by monks, monarchs and people, in this way it was widely spreaded all over China, subsequent belief in Vaisravana and Sutra & Chog of Jinguangming are developed based on it. In the last hundred years, pictures and literatures were found in Jiangsu, Gansu, Xinjiang and Inner Mongolia, they are valuable in researching. There were woodcut pictures in the beginning of the Sutra. We can divided the pictures into two subjects. One of them are closely related to the contents of the Sutra, using visualized pictures and inscriptions to highlight the purport of the Sutra, they are quite effective in extending publicity and enhancing people's understanding of the Sutra. Another are based on story of confess and be released from all sins in miraculous stories. Zhang Judao went to ghostdom for a trial because he slaughtered livestock. He transcribed and holding Jinguangming Sutra, thanks to his kind behavior, he were pardoned by the judge in ghostdom, and went back to the living world to enjoy his old age. People drew this story into pictures in order to admonish people to do good works and not to kill.

This article are going to make a comparison between the three translations of Jinguangming Sutra. Researching whether the increase and change of the contents makes differences in the basic thought of the Sutra. Sorting the basic thought in the Sutra. Briefly analyzing the translation style of each Sutra translators. Finding out the routes of transmission and the influence of the Sutra by researching the Biography of Eminent Monks and other date.

Key words: Jinguangming Sutra, Chinese translation, content, thought, spread, influence

聖嚴法師《教觀綱宗貫註》對江戶註書的應用及其啟示

簡凱廷

聖嚴法師在古稀之年後，撰作了《教觀綱宗貫註》一書，獲得了「中山學術獎」的肯定。該書的撰作是基於弘揚漢傳佛教的心願。在他的理想規劃中，《教觀綱宗貫註》的撰就只是一個起點，他希望後進者能在此基礎上進一步深入展開研究。實則，聖嚴法師提示了一條重要的學術研究線索，亦即智旭《教觀綱宗》、《教觀綱宗釋義》在東亞內部的傳播與接受的問題。他在撰作《教觀綱宗貫註》一書時，參考了數部日本江戶時期《教觀綱宗》註釋書。這些書籍迄今仍少為學術界所注意。本文討論聖嚴法師對這些書籍的運用以及這些書籍對於擴展蕩益智旭相關研究所帶來的啟示。

關鍵詞：聖嚴法師、蕩益智旭、江戶時代、《教觀綱宗》、《教觀綱宗貫註》

Master Sheng Yen's Utilization of the Commentaries from the Edo Period for Composition of *Jiaoguan Gangzong Guanzhu* 教觀綱宗貫註 and Its Inspiration

Kaiting Chien

Jiaoguan Gangzong Guanzhu 教觀綱宗貫註 was written by Master Sheng Yen in his 70s and was awarded the Sun Yat Sen Academic and Cultural Foundation Academic Publication Award. The incentive to start writing this book was founded on the dedication of promotion of Chinese Buddhism, and to elicit further research by succeeding researchers. In fact, Master Sheng Yen had proposed a cue to academic research, the acceptance and proliferation of Ouyi Zhixu's *Jiaoguan Gangzong* 教觀綱宗 and *Jiaoguan Gangzong Guanzhu Shiyi* 教觀綱宗釋義 in East Asia. During the composition of *Jiaoguan Gangzong Guanzhu* 教觀綱宗貫註, copious commentaries on *Jiaoguan Gangzong* 教觀綱宗 from the Edo period served as references, notwithstanding their unobtrusiveness in the academic circles until today. This paper discussed Master Sheng Yen's utilization of the literature and the inspiration of the literature on bolstering of related research on Ouyi Zhixu.

Key words: Master Sheng Yen, Ouyi Zhixu, the Edo Period, *Jiaoguan Gangzong* 教觀綱宗, *Jiaoguan Gangzong Guanzhu* 教觀綱宗貫註

「徹底顯性」

——晚明論「性」諸諍與蕩益智旭《大佛頂經文句》

徐聖心

「人性」「佛性」問題，是中國思想史上的重要議題，一方決定著儒學這一脈的思路和主題，一方也牽涉到佛門各宗派的各式論述，包括參禪用語、一闡提與涅槃經譯本…等。後來佛門又回頭對人性論有一番討論與批判，那麼人性、佛性之爭，究如何衡斷？便是一重要的問題。因此本文在進入正論之前，會先討論關於思想史儒釋雙方對性、人性、佛性…等問題先做一總覽式的說明。先就「人性」「佛性」在思想史上的用法做一釐清之後，才接著討論蕩益智旭《大佛頂經文句》詮釋中特別標舉的「徹底顯性」的意義。智旭注楞嚴的前半段，不斷提及「徹底顯性」一說，此正是他對楞嚴核心的理解。然而幾個問題如次：究竟經文所指之性為何義？而其所謂「徹底『顯』性」又是指佛陀通過什麼教法之「顯」？此說在當時對楞嚴理解、詮釋的關係為何？如他對交光之批駁與此注之間關係又如何？與佛教中論「性」主張的分合又為何？即本論文所嘗試解答的問題。

關鍵詞：人性論、晚明、蕩益智旭、《大佛頂經文句》

Che Di Xian Xing -- The Controversy over Nature in Late Ming and Ouyi Zhixu's "Da Fo Ding Jing Wen Ju"

Sheng Hsin Hsu

In initiating the researches on Buddhism in Late Ming, especially for the Master Ouyi Zhixu (藕益智旭), Master Sheng Yen's "The Study of Chinese Buddhism in Late Ming", published in Japan in 1975 as his dissertation of Rissho University, made unprecedented contribution. Before then, this field has not received enough scholarly attention; while after Maser Sheng Yen's series studies, it suddenly became popular and has endured till now. Following the dissertation, Maser Sheng Yen wrote "the Study of Buddhism in Late Ming". In this book, he introduced the basic situation of Buddhism in late Ming as well as the outline of critical documents by tabulation list, providing followers with great guidance to research further. Under Maser Sheng Yen's direction, this project will focus on the important debates in late Ming-- the interaction relationship between Leng Yan Miao Ding (楞嚴妙定) and Tian Tai śamatha-vipaśyanā (天台止觀), which is selected from Ouyi Zhixu's works. On the one hand, this project attempts to clarify the usage of "human nature" and "Buddha-nature" in intellectual history. On the other hand, it will explain the significance of "Che Di Xian Xing" (徹底顯性), which Ouyi Zhixu emphasized in his "Da Fo Ding Jing Wen Ju" (《大佛頂經文句》).

Key words: the theory of "human nature", Late Ming, Ouyi Zhixu, "Da Fo Ding Jing Wen Ju"

聖嚴法師的晚明居士佛教研究

李瑄

本文討論聖嚴法師在晚明居士佛教研究領域的成就、影響，並展望學術前景。第一步工作是清理法師相關著作，確定一九八一年刊發的〈明末的居士佛教〉一文為核心成果。隨後考察此文研究源起，為法師學術選題、方法與思路、立場提供解釋。其次，就法師研究的開創性、整體性及學術影響作出說明。開創性指〈明末的居士佛教〉第一次在這個領域完成全面系統的考察。整體性指文章對明末居士的「地理分布」、「功名地位」等八個方面簡潔明確的概述和解析。就學術影響而言，從晚明居士佛教研究現狀可以看出：近年出現了大量論著，一些問題的討論深入細緻；不過研究的問題設置很少超出〈明末的居士佛教〉認識框架。最後展望晚明居士佛教的研究前景，提出一些需要關注的問題。例如「居士」身份是在過去研究中因界定困難而處理較為含糊，然而分析「佛教信仰」與世俗社會的關係，精細處理這一身份界定十分必要。再如資料使用範圍的擴大。隨著各地圖書館開放文獻資料，大量影印古籍的出版和文獻電子圖像的網絡聯接，可資利用的晚明居士佛教文獻層出不窮。如何選擇資料深入

研究或開拓新視野，值得學者思索。

關鍵詞：聖嚴法師、晚明居士佛教、晚明佛教學術史、晚明佛教文獻

Master Shengyan's Research on Late Ming Lay Buddhism

Xuan Li

This article contributes to the historiography of Late Ming Buddhism through examinations of Master Shengyan's research publications and following academic publications after "Research on Late Ming Lay Buddhism" from 1981. Reviewing Shengyan's works, this article declared that he is the pioneer of this field and made the foundation with eight basic topics, providing scholars a quick grasp and a sight of future picture. Thereafter, most research have been moving on in depth, but not discussed topics beyond the eight aspects except Timothy Brook's *Praying for Power: Buddhism and the Formation of Gentry Society in Late Ming*. While evaluating Shengyan's work, this article offers some suggestions for future study as well, highlighting a few of unclear problems such as the definition of identity of "Lay".

Key words: Master Shengyan, Late Ming Lay Buddhism, Historiography of Late Ming Buddhism, Documents of Late Ming Lay Buddhism

僧俗互動視角下的江南佛教團體：以早期方冊藏刊刻為中心

王啟元

聖嚴法師開創的明代佛教研究，是學界系統性研究此一段佛教文化的先聲。本研究將接續先賢的學術旨趣，考察晚明時期，佛教復興下的內宮、高僧與士大夫間的交互影響，重點論述晚明知識精英與佛教精英結合的表現及其必然性，考察清流文士的世俗交遊與政治生活是如何與信仰鎖定在一起的。尤其將重點放在萬曆朝初，僧俗精英共同倡議的方冊《大藏經》（亦稱《嘉興藏》、《徑山藏》）的活動。方冊藏的開刻，是晚明精英士大夫與高僧間一次成功的合作，其中刻藏的因緣，刻經場地的選擇，檀施及護持與啟、禎年間後輩的接續等方面，都生動地顯示出晚明僧俗交往的活力。

主持開雕方冊藏的密藏道開禪師，曾在選擇刻經場所的初期遇到過不小的困難。後人熟知的方冊藏五臺山妙德庵經場，並不是在一開始唱緣時就定下來的。相反，那是道開禪師經過反覆溝通、妥協，綜合包括師長、護法檀越等各種人物意見之後，才得來的結果。入藏流傳之《密藏開禪師遺稿》上下卷，保存了方冊藏主持者密藏道開，於五臺山刻經時所作的不少書信，對還原當時整個時代、背景、機緣，有不可替代的作用，然學界至今對此未作太多深入研究。本文略引道開所作尺牘，證以同時代居士

士大夫如馮夢禎輩詩文尺牘日記等記載，輔以相關傳世文獻，考察萬曆十四年至十九年間，方冊藏開雕之前及初期的錯綜關係，還原佛教史進程中的一小片真實現場，亦欲證明高僧大德荷擔大法之懿行，絕非泛泛之談。

關鍵詞：僧俗互動、嘉興藏、馮夢禎、佛教復興

Vulgar Interaction of Jiangnan Buddhism Group: Take the Engraving Activities of Jiaxing Canon for Example

Qi Yuan Wang

The research of buddhism during Ming Dynasty, which start from Sheng Yen, which was a successful beginning of academia. This study will examine the interaction between the inner palace, the eminent monk and the literati in the late Ming Dynasty, especially focus on the necessity of the eminent monk combining with the literati, whose faith life has an impact on political life. Among them all, planning publishing Tripitaka in book style (方冊藏), also name as Jiaxing Tripitaka (嘉興藏), was a successful cooperation between elite doctors and eminent monks in late Ming Dynasty. The moment of publishing, carved by the site selection, application and maintenance, and later younger connection etc. are vividly depicted in late Ming Dynasty and the activity of communication.

Key words: Vulgar interaction, Jiaxing Canon, Feng Mengzhen, Revive of Buddhism

聖嚴法師語境中的「佛教復興」及其意涵

徐鳴謙

Holmes Welch 之《中國的佛教復興》(*The Buddhist Revival in China*) 自 1968 年出版以來，「佛教復興」的概念便對相關學術研究造成很深的影響。雖然 Welch 本人開宗明義地表示，「復興」(revival) 一詞的使用不過是方便罷了，它所指涉的其實是那些清末民初的佛教人物在面對各自環境中所遇到的佛教發展困難時所採取的對策。無論如何，近當代的佛教復興在過去幾十年來成為一個不時出現的研究話題。從早期楊仁山(1837-1911)的印經活動，到廟產興學時期佛學院的設立，乃至文化大革命後(1951-1963)佛教在中國大陸的恢復都被視為是一種復興的現象。然而近來學界也開始反省「復興」是否是個過於簡化和鬆散的詞彙。一方面，尤其在清末民初時期的脈絡中，復興的概念往往是伴隨著佛教衰退論而存在的。而當代學術研究拒絕承認中國佛教自宋以後衰退的論述。二十世紀之交特別是佛教知識分子的衰退論，被認為是改革過程中所表現出的策略性手段。另一方面，部分佛教活動即使因為社會環境因素而暫時中斷，其恢復也多帶有創新的成分，而不是單純地復原到過去的樣貌。

總而言之，Schickelanz 等人認為學術研究應該停止使用「復興」來指涉相關現象，而改採「適應」或「重建」。並且，「衰退」與「復興」在中國佛教知識圈中所扮演的提供改變合法性的角色應受到關注。

循著前述的思路，研究者認為在更為近期時代中，聖嚴法師（1930－2009）對於「漢傳佛教復興」一詞的使用，有其獨特的宗教環境脈絡。雖然他沿襲著可能自太虛等而來的中國佛教衰退論述，但特別自 2000 年後開始，其語境中的「漢傳佛教復興」很大程度是相對於世界上其他佛教傳統而說的。意指在這個不同佛教傳統國際化發展的脈絡中，漢傳佛教需要找到自己的主體性、獨特性和出路。除了語彙上的考察，理論方面本文試圖借用社會學中對宗教復興既有的想法來解釋聖嚴法師復興漢傳佛教之動機。藉此希望對相關議題的研究進路提供另一種思考。

關鍵詞：聖嚴法師、佛教衰退論、佛教復興

The Concept of Buddhist Revival in Master Sheng Yen's Context

Ming Chien Hsu

Since Holmes Welch published *The Buddhist Revival in China* in 1968, the idea of “Buddhist revival” has affected the relative scholarships. Even though Welch himself said at the very beginning that what we conveniently call “revival” was merely Buddhists reacted to the incidents they encountered, it is questionable whether these actions were followed by a Buddhist decline. Yet critical scholarships of nowadays still think “revival” a problematic term, and so is “decline”. For Schickelanz, these are rhetoric terms for Buddhist figures to justify the changes of practices they needed to adapt, especially in the intellectual milieu of Chinese Buddhism. Thus the roles played by “revival” and “decline” should be a focus of scholarly concern in the study of modern Chinese Buddhism.

Given this, this article inspects master Sheng Yen's usage of “Han Buddhist revival” and argues that the terms were adopted in a rather unique socio-religious context in contemporary times. He might inherit the decline narrative from his predecessors, yet especially after 2000, his “Han Buddhist revival” was on a large part related to other Buddhist traditions in the world. That is, in a global context in which Buddhist institutions internationalized, Han Buddhism must find its own authority, characteristics and ways to develop. In addition to contemplating on what Sheng Yen had meant by “revival,” this article tends to borrow the existing theory of religious revival from socio-religious studies in order to provide another perspective on the issue.

Key words: Master Sheng Yen, Buddhist decline narrative, Buddhist revival

白聖法師與馬來西亞佛教：開啟馬台漢傳佛教邁向全球化

釋繼旻

瞻顧當代，台灣漢傳佛教在國際舞台逐漸展現光芒；這可歸功於幾位具有克里斯瑪（charisma）的佛教界高僧大德，白聖法師即是漢傳佛教重要的人物之一。他領導台灣佛教向外拓展，打拼國際空間，為後來的台灣佛教走向全球化發展奠下良好基礎。

他以大無畏精神，秉承前賢遺志，肩負繼往開來的重任，自 1963 年組成中華民國佛教訪問團到馬來亞訪問，之後接任極樂寺方丈要職；進而整修極樂寺；助創馬來西亞佛學院，辦傳戒會，培育僧才等。數十年來，致力於漢傳佛教弘法事業，領導群眾，維護僧團，整頓教制，不遺餘力。

因此，本文將把焦點放在白聖法師在馬華社會推動弘法利生之佛教事業為主軸；進而探討其是否影響馬台佛教聯誼，乃至於促進馬來西亞僧青年前往台灣深造的主要因素。

關鍵詞：白聖法師、馬華佛教、極樂寺、馬來西亞佛學院

Master Bai Sheng and Malaysia Buddhism: Opening of Malaysia-Taiwan's Chinese Buddhism towards Globalization

Ji Min Shi

Considering the modern era, Taiwanese Buddhism has gradually shined resplendently on international platforms. The credit for all the success goes to a few prominent Buddhist monks and learned scholars in the Buddhism circle who are known for their charismatic personality. Among others, Master Bai Sheng is regarded as a very prominent Chinese Mahayana Buddhist monk leading Taiwanese Buddhism to expand and extend externally to have competed and bled on international arenas. This has paved the path by laying a firm foundation to the successors in globalizing Taiwanese Buddhism.

Being featured with His utterly fearless and adopting aspirations of sages from the past by shouldering such a heavy responsibility from generation to generation. In 1963, Master Bai Sheng had set up a religious delegation to have visited Malaya since ever then. Subsequently, His was offered to take over the office as the Abbot of Kek Lok Si Temple and refurbish the temple. Simultaneously, Master provided assistance to help establish Malaysian Buddhist Institute, organize mass ordinations and educate Buddhist talents. By practising Master's utmost for decades, the devotional ambition to promote Dharma of Chinese Mahayana Buddhism by taking the prime lead in order to protect the Sangha members, reorganize the orders and systems of Buddhism.

Therefore, this article's prime focus is talking about the hard work of Master Bai Sheng in promoting Dharma preaching works among Malaysian Chinese. Going forward to discuss about the impacts toward the Buddhist fellowship between Taiwan and Malaysia to have paved a major factor encouraging Malaysian young talented monks to pursue tertiary education in Taiwan.

Key words: Master Bai Sheng, Malaysian Chinese Buddhism, Kek Lok Si Temple, Malaysian Buddhist Institute

榮格自性化與禪宗見性及其比較

馬宏偉

自性化與見性分別是榮格心理學與中國禪宗文化的核心，也是兩種文化對個體生命發展研究與成就的終極目標。心理學的東漸與中國文化的西傳，有如太極圖的陰陽魚——動態地描述了兩者由此及彼、再由彼及此的交互過程，又似意識與無意識兩種力量在自性的天空中暗自角力。人性的濛昧之處——在禪宗叫無明，在榮格心理學叫阻抗、陰影或無意識，而解決之道——在禪宗叫見性、開悟，在榮格心理學叫自性化。在中文語境中，兩者涉及一個共同的詞語“自性”——因為翻譯的問題而呈現出了語義的不同，而且存在著很大的差異。所以，明晰這個概念在兩個學術體系裏的定義，是有效溝通與挖掘心靈療癒因素的必要基礎，知“自性”，才能見“自性”，才能“自性”化。在此基礎上，才能夠探討禪宗文化應用於榮格心理學的有效性，也才能夠將禪宗“治命”、“治心”的思想應用於當代心理治療。

基於此，本文從榮格心理學核心概念——自性與自性化的理論和禪宗見性的理論研究入手並進行比較，嘗試橋接禪宗文化與榮格心理學，探索提高國人的自性化水平之道路。

關鍵詞：禪、禪宗、自性、見性、自性化、榮格

A Comparison of the Idea of Individuation in Jungian Psychology and Self-Realization in Chan

Hongwei Ma

Individuation is the core of Jungian Psychology as enlightenment (開悟) is the core of Chinese Chan Culture. They are the ultimate goals of both cultures towards the study and accomplishment of individual life development. The dissemination of psychology from the west to the east and that of Chinese culture from the east to the west seems like the yin

and yang of Tai Ji, depicting the interactive process of the two influencing each other dynamically. It also assembles the secret wrestle of consciousness and unconsciousness in the sphere of the Self. The obscuration of humanity is called avidya (無明) in Chan vs. resistance or shadow or unconsciousness in Jungian Psychology while the solution to this is called enlightenment in Chan vs. individuation in Jungian Psychology. In Chinese context, both enlightenment and individuation involves the term of the Self owing to translation although they represent different meanings and the difference is even very big. Therefore, to clarify the meaning of this concept in both academic systems is essential to effective communication between these two systems and the exploration of psychic healing factors. By understanding the Self, we could see the Self (the true nature) and finally achieve individuation (enlightenment). Only on this base, we could discuss the effectiveness of applying Chan culture to Jungian Psychology, and apply Chan's ideas of "healing for the whole life" and "healing for heart" into the contemporary psychotherapy.

Based on this, this paper starts from the theoretical study of the core concept of Jungian Psychology - the theory of Jungian self、individuation and Chan's enlightenment. This method of literature analysis and text analysis attempts to deepen our knowledge and realization of the two cultural thoughts through "contest of masters" so that our understanding and command of the theory and practice could also be elevated, bridge Chan and Jungian Psychology, and explore the way to improve the level of individuation of people.

Key words: Chan Buddhism, the Self, Enlightenment, Individuation, Jung

禪病與當代社會：探討聖嚴法師的見解

劉雅詩

近年佛教禪修包括內觀和正念經已成為當代社會一種普及的身心靈修習，有關禪修可能出現的身心問題亦開始備受關注。自古以來不少歷代禪師曾指出禪病的成因以及對治方法，不當的見解和修習方法可能會造成問題。聖嚴法師曾獲靈源老和尚指導禪法，並閉關六年，對於禪法於當代社會的角色和應用有其獨特見解，於七十年代末開始在美國成立禪中心向西人推廣和教授禪法，法師創辦的法鼓山亦有積極向華人推廣禪修。本文透過聖嚴法師有關於禪修著作文本，嘗試探討聖嚴法師對當代禪病的理解和對治方法，最後討論聖嚴法師對禪病理解在禪宗脈絡下的異同。

關鍵詞：當代社會、禪法、禪病、對治

“Meditation Sickness” (*Chanbing*) and Modern Society: Exploring Master Sheng Yen’s Understanding

Ngar-Sze Lau

Meditation, including vipassanā and mindfulness, have recently become popular mind-body-spirit practices in modern society. Possible mind-body problems developed from meditation have also been alerted. Since pre-modern period many Chan masters have pointed out the causes and solutions of ‘meditation sickness’ (*Chanbing*). Wrong understanding and meditation practices can cause problems. Master Sheng Yen, who received Chan meditation teachings from Master Lingyuan, had experienced a 6-year intensive closed retreat. With his understanding of the role and application of Chan in modern society, Sheng Yen set up a meditation centre and started teaching meditation to the Westerners in the United States in the 1970s. He had also promoted Chan to Chinese enthusiastically after establishing Dharma Drum Mountain. Through examining the writings on Chan by Sheng Yen, this paper will explore the understanding of ‘meditation sickness’ and solutions by Sheng Yen. Finally it will discuss the similarities and differences of Sheng Yen’s understanding in the context of Chan lineage.

Key words: contemporary society, Chan, *Chanbing*, solutions

《天台座主記》所見日本平安時代天台宗的發展

郭珮君

《天台座主記》提供歷代天台座主就任的紀錄，是考察日本天台宗歷史的重要資料。透過《天台座主記》的內容，可以對歷任天台座主的出身背景產生基礎認識，也可以初步掌握其間的重要事件。《天台座主記》中保留的太政官牒、宣命抄錄，更是理解平安時代寺院管理體制時不可或缺的珍貴資料。隨著日本天台宗的發展，亦出現相應的寺院管理制度以協助國家、朝廷掌控此一日漸壯大的組織。本研究希望從寺院管理體制的角度，說明「天台座主」、「別當」兩項重要管理職的性質，分析平安時代天台宗延曆寺在寺院管理制度中體現出的特色與意義，並藉由管理職出現的變化，討論此一時期天台宗的發展。日本的僧官體制在奈良時代已有相當規模，隨著遷都平安京等政治情勢的變化，天台宗的成立更是帶給既有僧官體制新的衝突與挑戰。透過《天台座主記》中對早期天台座主職的記載，本研究將試著釐清天台座主職的意義，以及其成立過程背景中的脈絡。

關鍵詞：《天台座主記》、天台宗、天台座主、別當、寺院管理

The Development of Tendai Buddhism in Heian Japan in *Tendaizasuki*

Pei-Chun Kuo

Tendaizasuki 天台座主記 which provides chronological records of Tendaizasu, the leader of Japanese Tendai School, is an important source to realize the history of Japanese Tendai Buddhism. With *Tendaizasuki*, not only the personal background of Tendaizasu, but the incidents between them can be observed. Also, many daijoukancho 太政官牒 (official letter sent by the great council of state) and senmyo 宣命 (Emperor's order) were preserved, and became remarkable statement of the management of temples in Heian Japan. Along with the development of Tendai Buddhism in Japan, a proper management to control this huge organization was required. This article will focus on the management of temples, through the analysis of Tendaizasu and Betto 別當, to illustrate the characteristic of Enryaku-ji 延暦寺, and discuss the development of Tendai Buddhism in Heian Japan. Japanese system of rankings for Buddhist clergy has been developed in Nara period, with the transition of political background, it has been challenged by Tendai Buddhism in Heian period. By means of the accounts of early Tendaizasu, the significance of this position, and the contexts of its development will be clarified in this article.

Key words: *Tendaizasuki*, Tendai Buddhism, Tendaizasu, Betto, management of temples

論唐代寺院經濟與《道僧格》中的“不得私蓄”條

段知壯

唐代寺院經濟之發達已為學界共識，此外唐代還明確規定了僧尼授田，這與《道僧格》中的“不得私蓄”條就形成了強烈的反差。究其原因乃是“寺院常住”與“僧尼私產”這兩個既相互聯繫又相互區分的概念所致。無論是僧尼授田還是“不得私蓄”，唐代統治者立法的本意無疑是為了抑制佛教寺院經濟的過度發展，這從歷代朝臣的反佛言論中就可以得以證明。但寺院經濟的發展又必然使得僧尼所蓄私產逐步增加，可見這兩者不僅僅在實踐中有著巨大的差異，在法律層面上也是有不同的指向。

關鍵詞：《道僧格》、“不得私蓄”條、寺院經濟

The Tang Dynasty Temple Economy and the Provision of "No Private Savings" in Regulations Relating to Daoist and Buddhist Personnel

Zhizhuang Duan

The prosperity of temple economy in Tang Dynasty had been clearly defined, and the government ruled that monks were given a certain field, which formed a strong contrast with the provision of "no private savings" in Regulations relating to Daoist and Buddhist Personnel. The reason is that the concept of property of temple and the property of monks is interrelated and distinguished. No matter what regulations was, the original intention of the legislation of the Tang Dynasty rulers is to suppress the excessive development of Buddhism economy undoubtedly, which could be proven from the anti-Buddhist speech of the ministers. But the development of temple economy makes the Buddhist monks' private property increasing inevitably, both of them not only have great differences in practice, but also have different directions on the legal level.

Key words: Regulations relating to Daoist and Buddhist Personnel, Provision of "no private savings", Temple economy

從玄奘－窺基對他心知的辯護看漢傳唯識學的理論特色

茅宇凡

以玄奘和窺基為代表的漢傳唯識宗採用構建認知模式的積極策略回應「他心知」的困境。他們基於「有相唯識」的理論將「他心知」理解為一種自心上生起「他心」影像的認識過程。他人的意識是影像的「本質」而非直接被認識的對象。同時，他人意識也不是外部的物質實體，因此並不違反唯識宗否定「外境」的立場。窺基進一步將這個認知模式應用到佛智上，將佛智認識「他心」的過程解釋為認知「無」的影像。從世俗層面看，漢傳唯識的解釋更容易被普通人所理解和接受。相對的，寂護採用歸謬論證的方法消解了佛一切智認識「他心」的問題。從勝義諦的角度看，佛智與凡夫心識之間本性上存在根本無法克服的矛盾。因此，他從宗教實踐的角度解釋說佛的一切智不是能認知一切，而是無功用地實現了一切利益。

關鍵詞：他心知、佛智、玄奘、窺基、寂護

Xuanzang and Kuiji's Defense of Other Minds

Yufan Mao

The Chinese Yogācāra scholars, such as Xuanzang and Kuiji, adopt a positive strategy of cognition model to solve the problem of “other minds”. They consider other minds indirect objects of our cognition. What we perceive directly in our consciousness is the images of the archetypes (i.e., other minds). This cognition model is not contrary to the doctrines of Yogācāra school because other minds are not real material substances. Moreover, Kuiji apply this cognition model to Buddha's wisdom of other minds. He explains that Buddha's wisdom cognizes ordinary peoples' minds as the images of non-existence (“Wu”). This explanation is understandable to ordinary people in the conventional sense. However, Śāntarakṣita negates the knowledge of other minds, especially in the situation of Buddha's Omniscience (sarvajña). He denotes that Buddha's Omniscience cannot perceive ordinary people's minds because they are conflict in nature. Therefore, he defines Buddha's Omniscience as the achievement of all benefits without any real action in the ultimate sense.

Key words: other minds, Buddha's wisdom, Xuanzang, Kui-ji, Śāntarakṣita

中日密教法身觀的演變——以不空、空海為例

狄宣亞

唐代密宗傳至日本，於思想層面亦難免有變。在密宗法身觀方面，不空與空海便有所不同。中日學者大多認為，不空援引了唯識一系的經論中的法身思想。其中，關於毗盧遮那佛，從不空所譯經典來看，應有兩種具體含義。亦即作為法身、真如的毗盧遮那法身佛以及金剛界曼荼羅中的作為報身的毗盧遮那佛。這其中，金剛界中的毗盧遮那佛是報身圓滿的自受用佛，以此報身宣說秘密教法。迨至弘法大師空海，則將自性法身與自受用佛融合為一。認為毗盧遮那佛乃自性法身、自受用佛，是真言密教的教主，從自性之中宣說教義，此即“法身說法”，而其他諸教則為他受用身所說之顯教教義。不空與空海關於毗盧遮那佛是否為法身的看法，其差異之鮮明，由此可見一斑。本文著力點即在於，釐清由不空至空海關於密教法身思想的演變過程以及這一過程中的邏輯線索。在引用經典文獻並參考中日學者相關文章的基礎上，試圖對此演變過程加以說明與闡釋。

關鍵詞：密教、法身、報身、不空、空海

The Evolution of the Concept of Dharmakāya in Chinese and Japanese Esoteric Buddhism: With Special Reference to Amoghavajra and Kūkai

Xuanya Di

The spread of the Tang Esoteric Buddhism to Japan inevitably results in its doctrinal variation, just as is seen between the different Tantric views of Dharmakāya held by Amoghavajra and Kūkai. It is believed by most Chinese and Japanese scholars that Amoghavajra employed the concept of Dharmakāya of Yogācāra when he was translating the Esoteric sūtras. For example, in his translation, there are two specific connotations of Vairocana, i.e. the Vairocana as the Dharmakāya and the Vairocana of the Diamond Mandala as the Saṃbhogakāya. According to Amoghavajra, the latter one is the perfect Saṃbhogakāya as the Buddha of self-enjoyment, which preaches esoteric teachings. However, against this view, Kūkai holds that Vairocana is the svasaṃbhogakāya as the svabhāva-kāya, i.e. the body of own-nature, the hierarch of the Esoteric Buddhism, the one who preaches esoteric teachings from his own-nature—teaching from the Dharmakāya; while other teachings are just exoteric teachings that are taught by the paraśaṃbhogakāya. This is the prominent discrepancy between Amoghavajra and Kūkai on the issue of the nature of Vairocana. This paper aims to clarify the evolutionary process of the ideology of Esoteric Buddhism from Amoghavajra to Kūkai, by examining primary sources with reference to relevant researches of Chinese and Japanese scholars.

Key words: Esoteric Buddhism, Dharmakāya, Saṃbhogakāya, Amoghavajra, Kūkai

密教與中國佛教度亡 ——以水陸儀《天地冥陽水陸儀文》為中心

戴曉雲

《天地冥陽水陸儀文》是南宋時期編撰的水陸儀文，也是現在流傳下來的在歷史上影響最大，流行範圍最廣的水陸儀文和現存水陸畫解讀的依據。密教傳入中國後，日益走向民間和世俗，和中國的喪葬儀式文化的結合是其漢化的開始並且一直貫穿始終。佛教終於在經歷了精英階段後通俗化，並和中國本土文化相結合，成為新的文化源頭和文化現象，是密教通俗化、儀式化的具體表現。這份儀軌承載著密教的教義、密教哲學和密教的修行的方法。

關鍵詞：天地冥陽水陸儀文、菩提心真言、准提、曼陀羅、密語

Esoteric Buddhism and Buddhism Mang-Ja in China -----Lighted on *Tiandi Mingyang Shuilu Yiwen*

Xiaoyun Dai

Tiandi Mingyang Shuilu Yiwen was written in Southern Song Dynasty. It was the deepest influential Shuilu Ritual Literature. After introduced into China, Esoteric Buddhism combined with funeral Ritual and Culture and Keep inside all the Time.

After Going through elitist Stage, Buddhism was Accepted by the Masses and Became New Cultural Source. The literature has Esoteric tenet, Idera and Method.

Key words: *Tiandi Mingyang Shuilu Yiwen*, Bodhicitta Dharani, zhunti, mandala, Miyu

日本原古志稽《大施餓鬼集類分解》與宋元佛教施食科儀

康昊

施餓鬼是日本佛教當今最普遍的追薦佛事之一。在日本鎌倉時代，施餓鬼作為禪宗的主要佛事由中國傳入日本。通過對中世後期（1333年-16世紀中期）禪宗語錄及古記錄、古文書等的分析，發現在日本中世，“施餓鬼”、“水陸會”、“水陸齋”、“施食會”為同義詞。中世禪僧原古志稽（1401-1475）《大施餓鬼集類分解》，亦將“水陸無遮大齋會”與“大施餓鬼會”視為同樣的法會。日本中世後期的“水陸會”，實質上就是施餓鬼食。

有關日本的施餓鬼，近年來有原田正俊、池田文明、德野崇行等學者的研究。本文以室町時代的施餓鬼文本《大施餓鬼集類分解》為線索，來對日本施餓鬼會的中國源流做一個簡要的分析。《大施餓鬼集類分解》已知的有兩個版本，其一是由田原仁左衛門刊行於延寶八年（1680）的版本，其二同為江戶時代的略本，但卻保留了一部分比前者更豐富的内容。

根據對《大施餓鬼集類分解》所引文獻的分析，我們可以知道，其作者原古志稽並不知道目前現存題為“水陸”科儀文本，如《法界聖凡同會水陸勝會修齋儀軌》《天地冥陽水陸儀》等任何一種。這一情況在日本中世其他文獻中也是一樣。其所引施食、水陸關係文獻，除宗曉《施食要覽》之外主要有以下三種：

鄭思肖《釋氏施食心法》，現在已經失傳。《釋氏施食心法》是原古志稽最為重視的施食文獻。《釋氏施食心法》亦見於與日本同時代的其他史料。《釋氏施食心法》在日本中世具有很高的知名度，很可能是舉行施食會（水陸會）時的主要參考資料。

再者是中峰明本《幻住庵清規》及顏丙《如如居士語錄》中的《施食文》。二者在室町初期以前均已傳入日本。《如如居士語錄》現在仍保留了一個室町時代的古寫

本。其中還包含有大量佛事法會科儀的內容，具有很高的史料價值。

原古志稽《大施餓鬼集類分解》是日本最早的本土施食（水陸）科儀文本，通過對這一文本的分析，可以對中國佛教的水陸、施食研究起到補充的作用。除了《大施餓鬼集類分解》之外，還有眾多的水陸會愿文、陞座文、拈香文保存在日本五山禪宗的語錄及日記之中。

我們可以看到，日本中世五山禪林的水陸會，與施食會同義，其來源顯然是宋元時期的施食科儀，但與中國現在通行的水陸會卻不完全相同。造成這種不同的原因究竟是什麼，還有待進一步的探討。

關鍵詞：施餓鬼、水陸會、日本禪宗、域外漢籍

Daisegakisyuruibunge (大施餓鬼集類分解) and Shishi (施食) Ritual of Song and Yuan Dynasties

Hao Kang

The Segaki (Shishi, 施餓鬼, feeding the hungry ghosts) ceremony is one of the most popular Buddhist events in Japan today. During the Kamakura (鎌倉) era of Japan, the Segaki ceremony was introduced into Japan from China. In the records of Medieval Japan, the meanings of “Segaki”, “Suirikue (Shui-Lu rites, 水陸會)”, “Suirikusai (水陸齋)” and “Sejiekie (施食會)” were the same.

This article uses the text of *Daisegakisyuruibunge* which was created in the Muromachi (室町) era as an entry point to analyze the source of the Segaki ceremony in Japan. There are two versions of *Daisegakisyuruibunge*. Both are versions of the Edo period, but the contents are quite different. According to the analysis of the texts quoted in *Daisegakisyuruibunge*, we know that in addition to *Shishiyaolan* (施食要覽), there are three kinds of Segaki ritual texts that are most valued in *Daisegakisyuruibunge* at least.

The first and most important one is *Shishishishixinfu* (釋氏施食心法) by Zheng Sixiao (鄭思肖), which has a high reputation in Medieval Japan and is likely to be the primary reference for the holding of the Segaki ceremony. Next is Zhongfeng Mingben (中峰明本)'s *Kaiganlumen* (開甘露門) and Yan Bin (顏丙)'s *ShiShikei* (施食科儀). About *ShiShikei*, There is still a copy of the Muromachi era that has a high historical value.

In addition to *Daisegakisyuruibunge*, there are numerous texts about the Buddhist rituals of the Segaki or Suirikue, which are kept in the quotations and diaries of the Zen sect in Medieval Japan. Through these records, we can roughly know the status of the Segaki held in Medieval Japan. These examples can provide a reference for our study of Buddhist rituals in China.

Key words: Segaki, Zen sect in Medieval Japan, Shui-Lu rites, Chinese classics

房山石經遼、金刻經題記研究

莊惠萍

雲居寺位於北京西南方約七十五公里的房山區，自隋朝大業年間（605－617）即有沙門靜琬因對佛教末法的危機感而發願於此造經，以備法滅及世無佛法時為經本。

綜觀房山石經歷經隋、唐、遼、金近六個世紀共刻 1078 部佛教典籍於 14426 塊經版上，總字數約三千一百萬字。在雕刻的過程中，雲居寺得到兩部歷史上已佚失的大藏經——《開元藏》及《契丹藏》為石經底本，因此房山石經在中國佛教藏經史中更顯得珍貴與難得。尤其自唐代以來經版上刻有大量的題記，即附刻在經石上的說明文字，如刻經目的、數量、日期、施主、刻經人、書經人、提點人及校勘者等，這些資料豐富，是研究當時的佛教與政治及社會相互關係的絕佳資料。

遼代自 1027 年開始續雕至 1121 年止，在近 95 年的時間裡共刻經碑約 6850 條，大約是隋至金四朝經碑總數的百分之四十七左右，它上承唐代刻經，下啓金代，在整個房山石經發展中扮演著關鍵性的角色。

本文將根據筆者完成於 2015 年的博士論文“房山石經遼代刻經題記”（Das Steininschriftenprojekt des Wolkenheimklosters während der Liao-Dynastie 907 – 1125）的研究結果提出報告。在研究方法上筆者首先依照經版的內容及政治因素分為四個各具不同特色的階段，遼代房山石經的發展即由此四個階段串聯，在此架構上再分別依據每個階段各種形態的題記，結合相關歷史文獻和近年來出土的史料及墓志銘加以分析，同時直向比較各階段的相續性及其變化，以期完整的解析遼代房山石經的發展。

金代是房山石經發展的另一個重要階段。金代自 1132 年開始續雕至 1192 年左右，共刻經 74 帙，近 5000 塊經版，佔約石經總數的三分之一。由於關於房山石經金代刻經的相關碑記及記錄極少，因此經版上的題記更顯出其重要性。文中筆者亦將根據“遼代刻經題記研究”的成果與經驗，略述金代房山石經雖承襲遼朝，但其題記內容所出現的變化。

關鍵詞：雲居寺、房山石經、題記、《開元藏》、《契丹藏》、遼代、金代

Research on the Colophons of the Stone Sutra Project at Fangshan during the Liao and Jin Dynasty

Hui-Ping Chuang

The Cloud Dwelling Monastery 雲居寺 is located about 75 kilometers (47 miles) southwest of Beijing, in the district of Fangshan 房山. Already during the Daye 大業 era

(605-617) of the Sui 隋 dynasty (581-618) a monk named Jingwan 靜琬 (d. 639) vowed to chisel Buddhist scriptures into stone at this place, to save them from an apocalypse that he feared was imminent.

The stone sutra project of the Cloud Dwelling Monastery lasted almost six centuries, across four different dynasties: Sui, Tang 唐 (618-907), Liao 遼 (907-1125) and Jin 金 (1115-1234). In the end, about 14,426 slabs of stones had been inscribed with 1,078 Buddhist scriptures, amounting to some 31 million characters. Today, this project is regarded as probably the largest epigraphic project in world history. The fact that during the process of the project two Buddhist canons – both lost today – were used as source, namely the Kaiyuan Canon 開元藏 and, in the Liao and Jin dynasties, the Khitan Canon 契丹藏, adds to the significance of the Fangshan stone sutras within the history of the Chinese Buddhist canon. Especially since the Tang dynasty we can find numerous colophons on the slabs, revealing information on the reasons for carving the texts, how the project was organized, when the texts were carved, and who participated in the process, including the names and some personal details of the officials in charge as well as of donors, chiselers, calligraphers and collators. These colophons are thus an excellent source for research on various aspects of society, religion and politics at the time.

In 95 years during the Liao dynasty, from the restart of carving the sutras in 1027 until 1121, 6,850 stone slabs were produced, about 47% of the total amount. This period is also important, because it is a turning point in the project's history from the Tang dynasty and then on into the Jin dynasty.

This presentation is based on my Ph.D. research on the colophons of the stone sutra project at the Cloud Dwelling Monastery during the Liao Dynasty ("Das Steininschriftenprojekt des Wolkenheimklosters während der Liao-Dynastie 907-1125"). Along the contents of the sutras and the changing political environment the project during that time was divided into four distinct periods, each with its special characteristics. Under this framework the colophons were analyzed in combination with historical records and recently excavated inscriptions on tombs and narrative steles from that era. The changes and continuities during these four periods offer a detailed picture of the development of the Fangshan stone sutra project during the Liao.

The Jin dynasty is another important period in the course of the Fangshan stone sutra project. From 1132 to about 1192, 74 bundles of sutras were carved on close to 5,000 slabs of stone, representing about one third of the project's total output. In contrast to the Liao, narrative steles from the Jin dynasty that tell us about the process and the motives of the project during that time are extremely rare. For this reason, the colophons from Jin dynasty are even more important. This report will close with a discussion of how the stone sutra project during the Jin was indebted to the Liao, but will also shed some light on the differences that appear in the colophons from that time.

Key words: Cloud Dwelling Monastery, Fangshan stone sutra project, colophons, Kaiyuan Canon, Khitan Canon, Liao dynasty, Jin dynasty

金朝遺僧龍川大師考略

崔紅芬

金朝與南宋、西夏鼎立而存，國祚一百餘年。受到多種文化等的影響，金朝佛教興盛，僧人眾多，華嚴宗、禪宗、淨土宗、密宗、律宗等都有一定發展。隨著蒙古軍隊先後滅金、西夏和南宋而統一國土，為不同地域佛教文化傳播、僧眾交往提供了良好契機。前朝很多遺僧繼續從事佛事活動，弘揚佛法，推動了蒙古、元時期佛教的發展，龍川行育大師就是其中之一。本文主要依據洛陽白馬寺出土《龍川和尚遺囑記》、《龍川和尚塔志》、《大元重修釋源大白馬寺賜田功德之碑》、《故釋源宗主宗密圓融大師塔銘》、《扶宗弘教大師奉詔修白馬寺紀實》，國圖藏《中國歷代石刻拓本彙編》中收錄《清涼國師妙覺塔記》和佛教題記等材料，並結合傳世文獻等對金朝遺僧龍川大師在蒙元時期的佛事活動進行考證研究。

關鍵詞：金朝遺僧、龍川、扶宗弘教大師、華嚴傳承

A Research to Longchuan Master, a Former Monk of Jin Dynasty

Hongfen Cui

Jin dynasty and the Southern Song Dynasty, the Western Xia regime exist for more than a hundred years. Influenced by various cultures, Buddhism flourished in Jin Dynasty, and there were many monks at that time. There was a certain development of Huayan Sect, Zen, Pure Land Sect, Tantra, and the Vinaya School, etc. With the Mongolia army destroying Jin dynasty, the Western Xia and the Southern Song Dynasty, it provided a good opportunity for the spread of Buddhist culture and communication among monks. Many of the former monks continued to engage in Buddhist activities, promoting Buddhism. And this kind of activity promoted the development of Buddhism in Mongolia and Yuan Dynasty. Longchuan Master was one of them. This article did a research to the activities of Longchuan Master of Jin Dynasty in Mengyuan Dynasty based on “*The Records of Longchuan*”, “*The Monument of Longchuan*”, “*The Merit Stele for Bestowing Land to the Reonstrution of Shiyuan Baima Temple in Yuan Dynasyt*”, “*The Monument of Zongmi Yuanrong Master*”, “*The Documentary of Fu zonghongjiao Repairing the Bauma Temple*”, “*The Monument of Qingliangguoshimiao jue*” in “*Chinese Ancient Stone Rubbings Compilation*” in the National Library Collection and other materials, combined with the literature handed down.

Key words: Former monk of Jin Dynasty, Longchuan, Fuzonghongjiao master, The inheritance of Huayan Sect

菩薩心行：《太虛自傳》的生命敘事、身分認同與思想內涵

林盈鈞

本文以生命敘說為研究方法，探討太虛大師在其《太虛自傳》中的生命敘事、身分認同與思想內涵。

生命敘事涉及個人或集體的意識與自我認同，關涉成長空間的變遷經驗、社會文化的影響與自我的對話等。自傳作為作者對自身生命經歷的書寫記錄，涵蓋作者成長的故事與心理變化歷程，性格之塑造、生命意義的探索。因為自傳的書寫的意義不單再現過去的記憶，是對生命意義的重新詮釋，因此具有自我身分的認同與生命意義建構之價值。

太虛大師為近現代中國佛教改革最重要的代表人物，研究他的自傳，更能深入掌握他的思想演變與性格特色，同時提供未來近現代中國佛教僧侶自傳研究的基礎，例如僧侶如何敘事自身的生命經歷，包括在家與出家、修行與弘法、寺院空間與社會環境的演變等，藉由自傳的生命敘事以剖析太虛大師作為佛教改革者所展現的身分認同與宗教意義。

關鍵詞：生命敘事、太虛大師、自傳、菩薩心行

Bodhisattva Practice: Life Narrative, Sense of Identity and Thoughts

Shu-Yuan Lin

Using life narrative as research method, the following is a discussion of Master Taixu's life narrative, sense of identity and thoughts.

Life narrative involves an individual or group's sense of identity, spatial migration experience, cultural conflict and adjustment, and the narrator's conversation with himself. As a written record of the author's own life experience, the autobiography reveals the author's stories of growing up, and his psychological changes, character shaping and establishment of the meaning of life. The writing is not only meant to re-create past memories but also to re-interpret the meaning of one's life, involving the value of constructing the meaning of life and one's sense of identity.

Master Taixu is the most important representative of modern Chinese Buddhism's reform. The study of his autobiography enables deeper understanding of changes in his thinking and his personality traits. It also provides the foundation for study of the autobiographies of monks in modern Chinese Buddhism. The Buddhist monks' narration of their life experiences, including before and after they become monks, their inner cultivation and spreading of their teachings, and changes in monastery and social environment, reveals their sense of identity and religious concern.

Key words: life narrative, Master Taixu autobiography, Bodhisattva Practice

追慕與超越—— 夷齊在明清之際遺民“逃禪”群體中的重構與迴響

孫國柱

借古喻今，以古托今，是常見的表達手法。本文以明清之際遺民“逃禪”群體的精神座標為主要研究對象，至於選擇的具體人物則是伯夷、叔齊。這是因為，在中國文化史上，夷齊為遺民之鼻祖，開隱逸之濫觴。從對於采薇子、陳佐才、南潛月涵（董說）、徐枋等人的研究中可以看出，夷齊精神作為遺民“逃禪”群體的精神座標，不僅能夠為遺民“逃禪”行為提供合法性辯護，而且能夠為遺民“逃禪”群體樹立一種高遠的人格範式。雖然夷齊精神，在明清之際的論述中出現了變形，但是從反面印證了夷齊精神所具有的不朽意義，是中國歷代士人獨立精神之所以綿延不絕的價值源泉。

關鍵詞：夷齊、明清之際、“逃禪”

Pursuit and Transcendence: Reconstruction and Reverberation of “Boyi and Shuqi” in the “Zen Escapism” Group during Ming and Qing Dynasties

Guozhu Sun

It is a usual style of expression to use anecdotes of the past to allude to the present as well as to give contrast to the present. This paper takes the spiritual example of “Zen Escapism” Groups in Ming and Qing Dynasties as the main object of study, and the specific characters selected is Boyi and Shuqi. The reason is that Boyi and Shuqi are the originators of adherents, and are the origins of seclusion. From the study of Cai Weizi, Chen Zuocai, Dong Shuo and Xu Fang, we can see that the spirit of YiQi, as the spiritual example of “Zen Escapism” Group, can not only provide justification for the act of “Zen Escapism”, but also can set up a kind of high personality paradigm. Although the spirit of YiQi has been deformed in the exposition of the Ming and Qing Dynasties, the immortal significance of YiQi spirit is confirmed from the opposite side, which is also the value source of the inexhaustible independent spirit of the Chinese literati throughout the dynasties.

Key words: Boyi and Shuqi, the period between the Ming and Qing dynasties, “Zen Escapism”

離散法緣：橫跨中國南海的佛教網絡（19 世紀—1949）

謝明達

近十年來，南普陀寺的修復與廈門佛教網絡的復興，促成了佛教在中國南部沿海地區的再生。若想進一步瞭解廈門佛教網絡的歷史根源，則需要透過廈門貿易網絡和十九世紀的中國移民歷史背景之相關研究。目前有關廈門研究的文獻均聚焦於討論此城市的港口與貿易網絡之經濟脈動，以及僑鄉之間的重要聯繫。現有的文獻雖對商業和交易網絡有許多研究成果，但這些文獻尚未討論廈門與海外華人的佛教網絡之間的高度關聯性。鑑於福建佛教的興盛和廈門許多寺院網絡的復興，本研究將重新省思佛教網絡如何聯繫廈門港口與東南亞華人。有關 19 世紀至 1949 年間連接中國與東南亞華僑的跨國佛教網絡，筆者認為，新的流動模式促進宗教知識、僧侶與資本的跨區域流通。佛教僧侶和宗教信仰都沿著這些網絡從福建湧入東南亞，一方面有助東南亞資金流入廈門資助寺廟建設，另一方面對中日戰爭時期的海外募款與移民扮演著舉足輕重的角色。

關鍵詞：南普陀寺、廈門、佛教網絡、海外華人、東南亞

Diaspora's Dharma: Buddhist Networks across the South China Sea, 19th Century-1949

Jack Meng-Tat Chia

The restoration of Nanputuo Monastery (南普陀寺) and the resurgence of the Sino-Southeast Asia Buddhist networks in the recent decades are significant factors in the religion's revival in Southeast China since the reform and open-door period. Previous studies on Xiamen (廈門) have pointed out the economic vibrancy of this city and its trading networks, as well as the vital connections between the overseas Chinese migrants and their ancestral villages (*qiaoxiang* 僑鄉). While current literature has shed much light on the commercial and remittance networks, these works have neglected Xiamen's Buddhist networks across the South China Sea. Given the strategic location of the Nanputuo Monastery in the port city of Xiamen, which was a nodal point of the maritime trading networks and epicenter of Chinese migration, this study reconsiders the religious networks that connected the port city and the Chinese in Southeast Asia.

In this paper, I explore the transregional Buddhist networks connecting Southeast China and the Chinese diaspora from the nineteenth century to 1949. I argue that new patterns of Buddhist mobility contributed to the circulation of people, ideas, and resources across the South China Sea. I show that, on the one hand, Buddhist monks and religious knowledge moved along these networks from China to Southeast Asia, while money from

wealthy overseas Chinese was channeled along the networks for temple building in China; on the other hand, Buddhist monks relied on the networks to support China's war effort and facilitate relocation to Southeast Asia during the Sino-Japanese War.

Key words: Nanputuo Monastery, Xiamen, Buddhist Networks, Overseas Chinese, Southeast Asia

當代佛國圖像：台灣僧尼印度朝聖記實研究

李玉珍

朝聖是動態的空間界線，從各地湧向中心聖地的朝聖隊伍，顯示此宗教的版圖，而聖地的移動與消長，更反映其宗教祖國的特質。戰後台灣佛教出現朝聖印度的風潮（1945－2000），有別於近代中國佛教局限於國內朝聖的傳統。本文將透過曉雲、星雲、道證、聖嚴、悟因、淨耀、海濤等法師的印度記遊，從台灣佛教與全球佛教網絡的互動，討論當代佛教朝聖的意涵。

本文將分成四個部分來探討台灣佛教在全球脈絡下勾勒的佛國界線：（一）佛教朝聖觀與聖地建構；（二）戰後台灣印度朝聖的風潮；（三）台灣僧尼朝聖印度的動機與書寫論述；（四）朝聖印度後的台灣佛教徒定位。

關鍵詞：佛教朝聖、台灣僧尼朝聖印度遊記、當代佛教傳播、佛教全球化、宗教旅遊

Mapping the Contemporary Buddha-Land: Taiwanese Buddhist Monastic Pilgrimage Literature

Yu-Chen Li

Pilgrimage marks the moving borders of a religion; flocking to the sacred center of a religion are followers from locations to which the religion has spread. On the other hand, the recognition of sacred sites, as well as the increase and decrease of their number, reflect the construction of the “homeland” of a religion in pilgrims' minds. Chinese Buddhists since the Song Dynasty have mostly been making pilgrimages to sacred sites in China. In post-war Taiwan, however, there has been a trend among Buddhists to make pilgrimages to India. Quite a few well-known Buddhist masters made such trips and recorded their experiences, such as Huiwan 曉雲, Xingyun 星雲, Daozheng 道證, Sheng Yen 聖嚴, Wuyin 悟因, Jingyao 淨耀, and Haitao 海濤. Drawing from their writings about their pilgrimages, I will analyze the implications of pilgrimages to India for Taiwanese Buddhists in the global context.

To understand the borders of the Buddha-land as drawn by pilgrimages and the position of Taiwanese Buddhism in it, this paper will be divided into four parts: (1) Buddhist concepts of pilgrimage and the construction of sacred sites; (2) the trend of pilgrimages to India in post-war Taiwan; (3) the motivations and narratives of Taiwanese Buddhists who made such pilgrimages; and (4) the new identity constructed among Taiwanese Buddhists after their pilgrimages.

Key words: Buddhist Pilgrimage, Taiwan Buddhist Monastic Pilgrimage Literature on India, Contemporary Spread of Buddhism, Globalization of Buddhism, Religious Travels

聖嚴法師的殯葬革新社會運動

周柔含

近一二十年來環保意識抬頭，地方政府陸續推動環保自然葬，漸漸獲得民眾的認同與接納。華人社會以「土葬」為主的殯葬觀念已歷經數千年，要改變民眾長久以來的傳統殯葬文化習俗並非易的事，建立民眾正確殯葬觀念更是移風易俗的重要關鍵。儘管政府法令政策的修訂扮演推波助瀾的腳色，光靠政府的倡導仍有其侷限，更有賴宗教團體、民間團體協助推動與宣導。

本研究旨在探究台灣殯葬文化從「土葬—環保自然葬」之重大變革原因與契機，梳理近百年台灣殯葬管理政策的轉變，並探討聖嚴法師提出之殯葬觀念，進而討論法師推動「佛化聯合奠祭」及「環保自然葬」二場殯葬文化改革之社會運動及過程與貢獻。

關鍵詞：殯葬改革、佛化聯合奠祭、環保自然葬、聖嚴法師

Master Sheng Yen's Social Movement for Funeral & Burial Innovation

Jou-Han Chou

With the growing environmental-consciousness during the last ten to twenty years, local governments have been promoting eco-friendly natural burial, which has gradually been accepted by the public. For thousands of years, placing the dead body into the ground has been the dominant burial practice in Chinese society. To change the long-held burial customs is not an easy task and the crucial part is to set up proper funeral and burial perception. Although the revision of government policy will definitely play a promoting role, the advocacy of the government alone still has its limitations. It also depends on

religious groups and civil society organizations to help promote and publicize.

The purpose of this study is first to explore the reasons and opportunities for the great conversion of Taiwan funeral and burial culture from conventional burial to ecofriendly natural burial, secondly to examine the shifts in the funeral management policy of Taiwan during the last hundred years, thirdly to look at the funeral and burial perception proposed by Master Sheng Yen and further discuss the process and contributions of his two social movements for funeral and burial reform: Buddhist combined funeral ritual and ecofriendly natural burial.

Key words: Funeral & Burial Reform, Buddhist combined funeral ritual, Ecofriendly natural burial, Master Sheng Yen

藉相求知、縱我制物、取形棄神 ——淺析太虛大師之現代性批判與融攝

陳維武

清末以降的漢傳高僧中，涉入世學最廣的，當屬太虛大師。大師一生關注世學不斷，但始終一如的以漢傳大乘佛法修行體驗和目的為核心，以佛法批判及融攝西學，著作中對時論廣泛的涉入和思考，其廣度仍足以啟發今日的人間佛教行者，而其不足亦可引以為鑒。本文以太虛大師全書中《大乘與人間兩般文化》一文為主，藉現代性的視角，探討太虛大師思想視域中的現代性問題。太虛大師於此文中對文化的分類，其中由科學和宇宙哲學所代表的乙種文化以藉相求知、縱我制物和取形棄神為表徵，可以相對於現代性中的科學與理性、個體的解放和超越性的喪失。此文化判識為太虛大師融通世學的根本架構，而縱我制物，亦即各層次的“我”一個人、團體、社會、國家等一對欲望的滿足和追求，更貫穿其對現代性的批判。本文描述太虛大師以佛法融攝世學的基本範式，指出其融攝進路的盲點，亦藉此提出人間佛教行者切入現代語境，涉入探討現代危機與結構性議題的建言。

關鍵詞：太虛大師、現代性、人間佛教

Positivism, Self-interest, and Physicalism—A Study of Master Tai Xu’s Critique and Assimilation of Modernity

Wei Wu Tan

Among the eminent Chinese monks in the modern era, Master Tai Xu was perhaps the one most well-versed in secular thoughts. Engaging with a broad range of contemporary topics, he was known for his critique and assimilation of secular thoughts using Chinese Buddhist doctrines. The present work investigates the issues of modernity in Master Tai Xu works, primarily from the perspectives laid out in the article *Mahayana and Two Types of Human Cultures*. It is shown that the three characteristics of what he called “the second type of culture” of which science is a typical example – the pursuit of knowledge through phenomena, the rampage of self-interest, and the abandonment of the transcendence – correspond to three main characteristics of modernity. This perspective forms the fundamental framework in his critique and assimilation of secular thoughts and modernity. In particular, the rampage of self-interest – whether of an individual, a group, a society, or a nation – is a critical theme he repeatedly used in his writings. The present work analyzes the typical methodology in his attempts to assimilation secular thoughts and discusses its shortcomings. It concludes with a brief discussion on the lessons that practitioners of humanistic Buddhism may learn from his approach in order to engage more profoundly in the dialogues on the crisis of modernity.

Key words: Master Tai Xu, modernity, Humanistic Buddhism

漢傳佛教中自我書寫的身心與家國

廖肇亨

關於中國自傳文學研究，晚近以來已漸為學界所重視。然而佛教傳統中所留下大量具有自傳性質的文本，如自說行實、自題自贊、懺悔發願文、自敘詩等等具有重要研究價值的材料，目前文學研究者仍未給予相應的關注，學術成果的累積亦有不足。因此，特別是明清僧家自我書寫不論在題材、手法、形式都有開創。在佛教文化研究方面，從一貫重視僧傳、禪詩與證道小說之外另闢蹊徑，重新認識佛教叢林對認識自我一貫的價值追求。其次，在明末清初時代變革的研究方面，僧人自傳書寫材料，對於認識明清之際的時代精神與法門氣運具有重要意義，影響所及，至今不衰，例如見月讀體《一夢漫言》一書。第三，在中國自傳文學研究方面，僧人自傳書寫因具有高度的文學價值，得以作為考察中國自傳文學修辭與敘事的重要材料，進而填補文學史研究上的空白。因此，僧人自我書寫研究在宗教、歷史、文學領域皆具有學術開拓性意義。近代以來諸位法門龍象的自傳也為漢傳佛教精彩自我書寫開創了新的局面，包括法鼓山創辦人聖嚴法師。

禪僧自傳書寫中「身心修鍊」與「家國意識」之相互關係是一個牽涉多元的重要課題，未來希望以此為基礎，對中國的自傳文學史、明清佛教文學與僧傳文學開拓嶄新的研究視野與意義。

關鍵詞：自傳、高僧傳、六祖慧能、中峰明本、見月讀體、一夢漫言

The Body-Mind and Family-Country Elements in Mahayana Buddhist Autobiographic Writings

Chao-heng Liao

Autobiographic writings have caught more attention in academic research in Chinese literature recently. However, the large body of autobiographic texts in the Buddhist circle such as *zishuo xingshi* (自說行實), autobiographic inscriptions and eulogies (自題自贊), repentances and vows, and autobiographic poems which contain important research materials have not received enough attention from scholars so far. As a result, not much material in this genre has been explored. During the Ming and Qing Dynasties, there had been a new development in autobiographic writings by the monastics in terms of subject, style, and format. Therefore, other than studying monks' biographies, *chan* poetry and novels of realization, researches on this genre will provide a more comprehensive

understanding of how the monastics perceive value pursuit of the self. Second of all, these autobiographic accounts written by monastics at the late Ming and early Qing Dynasties reveal the zeitgeist and nuances of dharma gates of the specific period. For example, Jianyue Duti's 見月讀體 *Random Utterance of One Dream* 《一夢漫言》 is influential even at present days. Third of all, as the monastics were skilled in writing, these texts are highly valued as important materials when researching the rhetoric and narrative elements in the history of Chinese Literature which are virtually empty hitherto. In short, exploring in monastic biographical writings is pioneer researches in fields of religion, history, and literature. In the modern period, autobiographies of various high monks including the founding master of the Dharma Drum Mountain, Sheng Yen, created a new era of brilliant biographic writing in Mahayana Buddhism.

The relationship between “practice of the body and mind”, and the “ideology of the family and country” is an important issue in monastic biographic writings that related to many other elements. I hope to explore with brand new research perspectives to shed lights on the history of Chinese autobiography, Buddhist literature in the late Ming and early Qing Dynasties, and history of monastic biography.

Key words: autobiography, *Biography of the Eminent Monks*, the Sixth Patriarch Hui-neng, Zhongfeng Mingben, Jianyue Duti, *Random Utterance of One Dream*

因果、群體與魅力：

台灣藍領居士團體講因果故事方式的個案研究

芮哲

本論文以田野調查的方法研究台灣的一個小型藍領階層的人間佛教團體：八德慈氏居士林。此團體雖然不大卻很有特色。其群體感很強而且其成員平均年齡很年輕。其成就何處而來？因素不止一個，不過大概以其講因果故事的方式為最重要。這些故事通常是人生轉變的個人見證。困境也許極端，也許尋常，但是故事的轉折點都一樣：親近居士林的講師鐘孟正而接觸佛法。在鐘氏的指導下，成員發現困境的根本淵源：前生的冤親債主，並學習以拜懺悔、供養、與求佛菩薩加持來還債解決問題。這些個人見證的故事在居士林常出現。網站有貼，成員愛講，而且鐘氏在講經說法時經常將這些個人見證跟經典中的故事一樣用做說明因果運作的例子。以我的調查來看這些敘述行為有三個作用：見證佛法救苦力量、促成敘述者的群體認同、營造鐘孟正作為講師的魅力。

關鍵詞：人間佛教、因果、敘述、台灣、居士佛教、藍領層級

Karma, Community, and Charisma: Karmic Storytelling in a Blue-Collar Taiwanese Buddhist Community

Justin R. Ritzinger

This ethnographic study investigates the Maitreya Lay Buddhist Lodge 慈氏居士林, a small working class Taiwanese lay organization inspired by the Humanistic Buddhism of Yinshun. Though small, the group is impressive for its strong sense of community and the youth of its membership. What accounts for its success? Several factors are at play, but my paper identifies the group's karmic storytelling practices as one key element. This storytelling often takes the form of personal testimonials of lives transformed. The sources of woe may be profound or quotidian. The turning point of the story, however, is always the same: an encounter with the Dharma through the Lodge's lay preacher Zhong Mengzheng. Zhong helps them to identify the true source of their woe in karmic debts and shows them how to resolve these debts through repentance, merit-making, and appeal to the saving power of the Buddhas and bodhisattvas. Such testimonials appear on the Lodge's website, are told frequently in conversation, and most importantly, are retold by Zhong, whose preaching relies heavily on karmic narratives. Based on ongoing fieldwork begun in the fall of 2016, I argue that these practices serve to testify to the power of the Dharma, offer social validation to the tellers, and constitute an important source of the founder's charisma as a preacher.

Key words: Humanistic Buddhism, karma, narrative, Taiwan, lay Buddhism, working class

「平凡」作為佛法「因緣」的框架：印順法師自傳的一種閱讀

李慧心

一般而言，自傳是一個人對自己人生的敘述，以連貫的篇幅呈現一個真實的生活歷程。儘管在文藝復興時代以前，已零星地出現以第一人稱敘述的作品；但自傳這種文學類型，卻在此時期以後，才真正較為普及。但西方文化語境中，不少宗教人物透過文字去表達個人的經歷，以這種生活記錄，作為對上帝恩典的讚頌，甚或乎藉自傳將宗教教義傳播開去。

在中國的佛學研究中，自傳佔了一個有趣的位置。「無我」是佛學教義中重要的一環，但自傳，這一種具有明顯的人物身份與人物主體的文學體裁，則是終極「自我」論述的典型。究竟佛學的自傳如何好像基督教自傳般，能滲入大眾層面並傳遞當中的教義？是次發表將會以印順法師自傳為例，探討這位中國僧侶如何運用自傳這種文學體裁去傳遞佛學教義，當中會特別關注自傳內的論述，如何與讀者建立起連繫。

關鍵詞：印順法師自傳、「平凡」的事者角度、讀者的建構、無我中的我、「因緣」作為引導

Ordinariness as a Frame for Buddhist “Yin Yuan” : A Reading of Master Yin Shun’s Autobiography

Amy Wai Sum Lee

In the most common understanding, an autobiography is a narrative of one’s own life written by a person, to present a coherent and true picture of the life experiences one has gone through. As a literary genre, it has a post-Renaissance popularity, although scattered examples of intimate first person narratives can be found long before that. Religious figures, however, have presented quite a number of personal experiences in words throughout the Western culture, partly as record of life, and more importantly as a celebration of grace and used as a tool to spread the religious teachings to the reading public.

In the context of Buddhist Studies in the Chinese world, however, an autobiography occupies an interesting position. While Buddhist teachings include the concept of “not-self”, an autobiography (which is a narrative defined by the identity of the name on the cover and the subject recorded between the covers) may be seen as the ultimate narrative of a self. How does an autobiography of the monastics interact with the readers in terms of its role as a tool to spread Buddhist teachings (as its counterpart in the Christian religion)? This presentation reads Master Yin Shun’s autobiography as such an example to investigate how a Chinese monastic has employed this literary form and turned it into a medium for spreading Buddhist teachings. Special attention is paid to how the narrative constructs a relationship with the readers.

Key words: Master Yin Shun’s autobiography, narrative voice of “ordinariness”, reader construction, the self of not-self, “Yin Yuan” as guidance

佛教與醫學

釋果鏡

現代醫學的發展和倫理道德的問題，引起各界的關注與討論，以佛教的立場有以下幾點看法：

一、人體器官捐贈的問題：

自然死亡的人，通常在十二小時之內，因為神識尚未離開身體，所以還有部分知覺。被醫學上判定已經死亡的人，從佛教的觀點來看，未必就是真正死亡。如果為了

救助一人或數人的生命，生前或生前立下遺言捐贈器官，這是捨身救人的菩薩行，移植人體器官應該是沒有問題。然而未取得亡者生前的同意而進行器官移植，因為對於身體存有貪戀與執著，必須由家人或宗教師在亡者耳邊說明，使其不再執著身體，就可以捐器官救人，這是慈悲心的展現，也是為亡者植福的機緣。

二、異種器官移植的問題：

由基因的改造工程，培育出具有人體器官的特殊豬，再從特殊豬的器官移植至人體的計畫，出發點雖然是站在廣為救人的目的，但是尊重生命是佛教不變的原則，不論是高等或低等動物，其生命都是平等的，不應採用非自願及操縱生命的方式來救人。

三、複製人的問題：

複製人類器官或複製整個人，站在佛教立場，如果著眼於人類幸福是可以贊成的，如果基於商業動機及滿足好奇心，是必須制止的。佛教贊成的前提，是必須將後遺症減到最低，並考慮倫理道德的問題，制定出全球性的法令規章，做有效地規範。

四、安樂死的問題：

站在人道層面上，沒有人可以剝奪另一個人的生命權利，就沒有人可以即使是家屬，也無法決定植物人的生死；站在宗教層面上，任何宗教都不贊成殺人或見死不救，如果植物人的家人無力負擔時，必須由社會共同來承擔；站在科學立場上，必須仰靠儀器供氧灌食才能生存，好像被麻醉般地沉睡著，不知恐懼，也不知死亡，已經失去生而為人的尊嚴。如果可以在健康時預立遺囑，說明自己的選擇是拔掉機器接受自然死亡，此種安樂死是可以被接受的。

Buddhism and Medicine

Guo-Jing Shih

Development of modern medicine and issues in ethics and morality has received a lot of attention and stirred discussion from various groups of people. Here are some of the Buddhist points of view:

1. On human organ donation:

For most people died of natural causes, their consciousnesses remained with their bodies and hence the bodies can still perceive physical sensations. From a Buddhist point of view, those had been pronounced dead medically were not necessarily dead for real. If one stated in one's will to donate his/her organs ahead of time clearly out of his/her wish to save people's lives, then there shall not be any problem for altruistic Bodhisattvas to undergo organ transplants. However, if organs are transplanted without consents of the deceased when they were alive, then their family members or monastics shall be explained next to the

ears of the deceased so that they would not be attached to their bodies out of greed and attachment. Afterward, it shall be fine to perform organ transplant because this is a manifestation of compassion and also an opportunity to sow the seeds of blessings.

2. On organs transplanted from other species:

Modern biotechnology has been able to cultivate human organs from some genetically engineered pigs and then transplant into human beings. Even though the intention is to save more people, respect all lives is the unchanged principle in Buddhism. Regardless higher or lower animals all beings are equal, it is not right to save humans by manipulating lives or involuntarily.

3. Cloning human beings:

From a Buddhist point of view, is creating human organs or cloning any human being with the intention to help human beings, then this is fine. However, if one does it out of commercial intensives or curiosity, then it shall not be approved. The prerequisite from a Buddhist standpoint is to minimize possible side effects and take ethics and morality into consideration. Therefore, an international law shall be drafted and implemented effectively.

4. On euthanasia

From a humanistic standpoint, no one can deprive another human being's life, not even the family members can decide the life of anyone in the vegetative state. Religious speaking, all religions are against killing or leaving anyone to die without any medical treatment or care. If the family could not afford the medical bill, then the society shall pick up the expense. From a scientific standpoint, if one could not perceive anything and relies on machines to breathe and intake food, then one lives in a tranquilized sleep without fear nor death and had lost the humane dignity. Therefore, if one can set up a will while one is healthy to express one's wish not wanting to stay alive relying on the machines and will accept natural death by unplugging all machines, then this kind of euthanasia is acceptable.

聖嚴法師曹洞宗法脈傳承的幾個問題

釋果興、林其賢

聖嚴法師傳承禪宗臨濟與曹洞兩派法系，晚年則將此傳承並合而開創「法鼓宗」。然其源自東初法師傳承之曹洞焦山派，其源頭為雲門或鼓山？聖嚴法師的曹洞宗傳承為第幾世代？法師生前在其傳法法卷及著述對上述問題，有不同說法。何說為是？這是本文要解決的主要問題。

為確認聖嚴法師在曹洞法系的傳承代數，使「法鼓宗」的曹洞譜系得以明確，因此嘗試釐清清初鼓山與焦山法脈關係，以上探明末曹洞宗系派不明的緣由。考察後認為，應先探討鼓山法卷《校正星燈集》中曹洞宗的相關問題，然後以茗山法師出版之

《焦山志》為核心證據，論述焦山定慧寺傳承雲門圓澄的曹洞法脈。而與焦山同一法源的歸元禪寺，歷經多時於近年出版有《歸元禪寺志》，亦提供相當線索。筆者前作〈探索聖嚴法師傳法予居士的「演派名號」〉，提出「以法名法號確認傳承關係」的方法，可避免將住持任期誤為法脈傳承代數，證明確實可行，亦可採以作為考察傳承世代序數的重要方法。

經剖析曹洞宗於明末清初的傳承，釐清焦山派傳承的歷史因緣，一一比對其源流與差異，據以驗證聖嚴法師的說法，可理解聖嚴法師述說曹洞宗焦山派傳承時，有原始資料缺乏之憾。而法師在禪法弘傳國際化的發展過程，常須要在「傳法法卷」或文書記錄中載述法脈傳承，因此隨不同歷史資料的發現，在《法鼓全集》與「法鼓宗傳法法卷」中就有不同的敘述。此又可理解聖嚴法師對成立「法鼓宗」的謹慎與為難，與其演化過程。

關鍵詞：焦山派、法鼓宗、東初法師、茗山法師、雲門圓澄

Some Issues on Master Shen-Yen's Transmission from the Caodong Lineage

Guo-Shing Shi, Chi-Hsien Lin

Master Shen-yen carries the Dharma transmission from the Linji and Caodong lineages of the Chan tradition. Then in his late life, he integrated these two and established the “Dharma Drum Lineage”.

Nonetheless, for the transmission of the Jiao-san line of the Caodong lineage, which he received the transmission from Ven. Master Dong-chu, did that originally stem from the Yun-men or Gu-shan line? Which generation he is in this lineage? Master Shen-yen stated differently in his Dharma lineage transmission record and books. Nevertheless, which one would be correct? This is the main issue to settle in this paper.

To confirm the generation that the Master carries would certainly clear up the pedigree of 「Dharma Drum Lineage」 in the Caodong lineage chart. Therefore, the writer tries to clarify the relationship of Dharma lineage between the Gu-shan and Jiao-san lines at the beginning of Ching Dynasty, and to further investigate the ambiguity among various lines in the Caodong lineage at the end of Ming Dynasty. After some examination, the writer suggests firstly looking into the Caodong lineage stated in the Gu-shan Dharma lineage record, the 《Edited Starry Lamp Record》, then the 《Jiao-san Zhi》, published by Master Ming-shan, as the core evidence for the discussion on the issue of the Caodong Dharma lineage transmission received by Master Yun-men Yuan-cheng of the Ding-hui Monastery at Jiao-san.

In addition, the Gui-yuan Chan Monastery, which stems from the same dharma lineage origin with the Jiao-san line, has recently published the 《Gui-yuan Monastery Zhi》,

providing quite some clues as well.

Furthermore, in the writer's previous paper 〈Looking into the 「Dharma Name」 system instructed by Master Shen-yen to Dharma heirs as lay people for the lineage transmission〉, the method of “confirming the relationship of transmission by Dharma names (Chinese: Fa-ming) and Dharma first name (Chinese: Fa-hao)” is to prevent from mixing up the tenures of the abbots with the generation of Dharma lineage transmission. This approach is evidently feasible and could also be considered as an important method for the survey on the ordinal number of the transmitted generation.

By analyzing the Caodong lineage transmission in the period from end of Ming Dynasty to the beginning of Chin Dynasty, clarifying the historical causes and conditions on the transmission of Jiao-san line, and collating their Dharma origin and variances, to verify Master Shen-yen's statements, one may realize the Master's expression with flaws due to the lack of original information about the transmission from the Jiao-san line of Caodong lineage. The Master has to frequently mentioned for the Dharma lineage transmission on the 「Dharma transmission record」 or the documents during his dedicating to the globalization of Chan Buddhism. Thereby, whenever different historical information has been discovered, different statements in the 《Complete Collection of Dharma Drum》 as well as the 「Dharma lineage transmission record of the Dharma Drum lineage」 would be presented. As such, we would be able to comprehend the caution and difficulty of the Master's during his establishing the 「Dharma Drum lineage」, along with the evolution processing.

Key words: Jiao-san line, Dharma Drum lineage, Master Dong-chu, Master Ming-shan, Master Yun-men Yuan-cheng

《禪門修證指要》與明清禪學

廖肇亨

《禪門修證指要》是聖嚴法師從《大正藏》、《續藏經》中輯出重要的資料，作為禪門修證的依據，既是重要的禪學思想史資料集，也是修行實踐的重要指南。《禪門修證指要》選錄的資料中既有繼承傳統備受重視的資料（例如《信心銘》），也有聖嚴法師的發明與創新。特別是明清部分。

聖嚴法師一向以明代佛教專家自許，除了以蕩益智旭為主題的博士論文外，《禪門修證指要》也展現了聖嚴法師對於明代禪學的深厚造詣。《禪門修證》選錄了數種重要的明清禪學資料，包括雲棲株宏《禪關策進》、憨山德清〈觀心銘〉、〈初心修悟法要〉、無異元來《博山參禪警語》、晦山戒顯《禪門鍛鍊說》四種。萬曆三高僧中有其二，無異元來嗣法曹洞宗壽昌派，晦山戒顯法臨濟宗三峰派。其中《禪關策進》、

《博山參禪警語》二書流傳日本，在江戶時代的禪門廣為流行，屢經翻刻，又有各種名家註釋。晚年住持杭州靈隱寺的三峰派重鎮晦山戒顯雖然也有語錄行世，但《續藏經》只選入《現果隨錄》、《禪門鍛鍊說》。不過，標舉《禪門鍛鍊說》作為禪門修證的指南，完全出自聖嚴法師的睿見。從《禪門修證指要》選錄的資料，或許可以就聖嚴法師對於明清禪學的認識有更深一層的體會。

關鍵詞：明代佛教、《禪門修證指要》、雲棲祿宏、憨山德清、無異元來、晦山戒顯

Chanmen Xiuzheng Zhiyao and the Chan School during the Ming and Qing Dynasties

Chao-heng Liao

Chanmen xiuzheng zhiyao (*The Essentials of Practice and Attainment within the Gate of Chan*) is a collection of the important material that Master Sheng Yen compiled from the *Taisho Tripitaka* and *Xuzangjing / Zokuzokyo*. As essential meditation practice reference, it is both a monumental historic Chan school of thoughts and crucial guidebook in meditation practice. In this book, some of the material is extremely valuable in lineage (such as *Xinsin ming*) and some are original and innovated thoughts created by Master Sheng yen, especially those during the Ming and Qing sections.

Master Sheng Yen has always considered himself as a Ming specialist. Other than picking Ouyi Zhixu as his dissertation topic, the content of *Chanmen xiuzheng zhiyao* also reveals his broad and profound knowledge in Ming meditation texts. The important meditation-related texts written during the Ming and Qing Dynasties include books written by the following four masters: *Changuan cejin* by Yunqi Zhuhong, *Guanxin ming* and *Chuxin xiuwu fayao* by Hanshan Deqing, *Boshan canchan jingyu* by Wuyi Yuanlai, and *Chanmen duanlianshuo* by Huishan Jiexian. Two out of the three eminent monks of the Wanli period are included: Wuyi Yuanlai belongs to the Shouchang school of the Caodong lineage while Huishan Jiexian belongs to the Sanfeng School of the Caodong lineage. Among the books named above, *Changuan cejin* and *Boshan canchan jingyu* were popular in Edo Japan and there were several different printing editions and commentaries at that time. Even though there were many *yulu* written by Huishan Jiexian circulating while he was the Abbott of Lingyin Temple at Hangzhou, only *Xianguo suilu* and *Chanmen duanlianshuo* made into the *Xuzangjing / Zokuzokyo*. It is Master Sheng Yen's ingenuity to raise *Chanmen duanlianshuo* as a tool book in meditation practice. One will understand more about how Master Sheng Yen perceived the Chan school during the Ming and Qing Dynasty from the selection of accounts in the *Chanmen xiuzheng zhiyao*.

Key words: Ming Buddhism, *Chanmen xiuzheng zhiyao*, Yunqi Zhuhong, Hanshan Deqing, Wuyi Yuanlai, Huishan Jiexian

權威、歷史與方便——《禪門修證指要》編纂隱藏之觀念散論

張德偉

聖嚴法師擇取 24 篇歷代禪門重要文獻，編成了《禪門修證指要》一書以供自己和他人在修禪時參考。對此自稱“述而不作”的編著，本文嘗試討論其選擇、說明和述評在事實上所體現的一些重要觀念、其間的內在緊張、聖嚴法師有意無意的解決之道，以及遺留的問題。與此前相類性質著作如雲栖株宏（1535-1615）《禪關策進》相似，本書確認了禪修乃修行要門，也再次確認了禪悟的超越性、真實性和優勝性。而其與後者的不同，在於強調禪門觀念與修證方式的歷史性，且自覺地呈現了其發展演化之過程。對於後者的強調，體現了聖嚴法師作為一名深受現代學術思潮影響且有廣泛國際視野的學僧的高度自覺和勇氣，但其與前者所隱含的禪對歷史的超越，具有一種根本性緊張。這種緊張此前已然引發胡適（1891-1962）與鈴木大佐（1870-1966）之間關於價值與歷史的爭論。雖然無意捲入此爭論，但是聖嚴法師以自身作為高階禪僧的修證經歷，以“有用”為標準確認了那些有著歷史性的文獻的合法性，在事實上對那種爭論作了回應。禪修依賴個人努力，悟境在本質上為個人體驗，而大乘佛教普濟眾生的菩薩精神，則要求這種本質上為私人領域的事情通過話語進入公共空間。聖嚴法師完全明白此間的必然與潛在的危險。他反覆強調文字是一種方便以及實踐的優先性，力圖掃除葛藤，但與歷代高僧一樣，其努力結果不免又使葛藤轉多一層。

關鍵詞：《禪門修證指要》、隱藏觀念、歷史性與超越性、衝突與解決

Authority, History, and Expedience: Some Remarks on the Hidden Ideas behind the *Chanmen Xiuzheng Zhiyao*

Dewei Zhang

On the basis of twenty-four significant pieces of Chan texts, Master Shengyan compiled the *Chanmen xiuzheng zhiyao* as a direction of Chan practice for him and other people. The book is alleged completed by following the rule of “passing on the ancient culture without adding anything new”, but its choice, explanation, and evaluation of those texts reflect some important ideas about Chan itself as well as its practice and history. This paper aims at disclosing those unspoken ideas between lines, tensions between them, and the solution by Master Shengyan, consciously or not, and the problems left unsolved. Like the *Changuan cejin* 禪關策進 with a similar nature by Yunqi Zhuhong (1535-1615), the *Chanmen xiuzheng zhiyao* highlights the comparative advantage of Chan practice compared with other Buddhist practices, and reconfirms the transcendence, supremacy, and authenticity of the awakening deriving from Chan practice. But it distinguishes itself from the latter by stressing the historical nature of ideas about Chan and its ways of practice and displaying their historical development and transformations. This new feature of

acknowledging historicity embodies the admirable consciousness and courage of Master Shengyan as an eminent monk deeply affected by modern academic trainings and with a wide international view, but it unavoidably sparks a profound tension with the perceived unchangeable nature of Chan, which has been best demonstrated by the value-and-history debates between Hu Shi (1891-1962) and Suzuki Daisetz (1870-1966). Master Shengyan had no intention to get involved in the debates, but when he justified those texts with historicity by regarding them as “useful” according to his own experiences as an advanced Chan master, he actually presented his own answer to the debate. Chan practice is essentially a private business and the state of awakening is essentially unspeakable. But encouraged by the Mahayana Buddhism spirit characteristic of “saving the sentient beings”, these private matters have to enter the public field by means of language. Full aware both of the necessity and the potential danger, Master Shengyan repeatedly stressed the expedience nature of any texts and the super importance of practice in expunging the complications, but not unlike former monks’ efforts, his endeavors finally led to an additional layer of complication.

Key words: *Chanmen xiuzheng zhiyao*, hidden ideas, historicity and transcendence, conflicts and solution

爐鞴與兵法—晦山戒顯《禪門鍛鍊說》的兩種概念譬喻探析

周玟觀

本文以隱喻為視角，討論明清之際遺民晦山戒顯之《禪門鍛鍊說》之用喻特色。聖嚴法師在《明末佛教研究》中指出明末禪者不僅重視鍛鍊方法，而且競相撰集之風氣，為一時盛況。《禪門修證指要》中所收晚明著作亦以此類著述為多。由此點出晚明禪門一重要學術議題，即禪師用心於禪門鍛鍊方法的省思與重新構築。前輩學者亦多注意此現象，就晚明禪師著述之義理層面多所論述。本文則嘗試從譬喻為視角，重新觀看晦山鍛鍊說的用喻及其思維特色。說明禪師用喻並非只是文字修辭之用，而在於透過選擇譬喻形成的認知框架，彰顯禪修訓練的特定面向。其意在於一方面消化舊說，突出新意，一方面透過隱喻策略的運用與競爭，凸顯與其他學派的優劣校量，乃至於將之落實為具體的隱喻行動。

關鍵詞：禪門鍛鍊、概念隱喻、隱喻競爭、隱喻行動

Furnace and the Art of War—Study of Two Conceptual Metaphors of Hui Shan “The Book of Zen Exercise”

Wen-Kuan Chou

This paper uses the metaphors perspective to discuss the metaphorical characteristics of the “the Book of Zen Exercise” in the Ming and Qing Dynasties. In the "Buddhist Studies of the Late Ming Dynasty," Master Sheng Yen pointed out that at the end of the Ming Dynasty, Zen monks not only emphasized the exercise methods, but also devoted to write books. The writings received from the "Zen Practice and Validation" are also written in this category. It is shown that an important academic issue in the late Ming Dynasty is the thinking and reconstruction of Zen practicing methods. The older scholars also paid more attention to this phenomenon and discussed many aspects of the writings of Zen masters in the late Ming Dynasty. This paper tries to revisit the metaphors of Hui Shan's theory of Zen exercise and its thinking characteristics. The Zen Masters' metaphors are not merely rhetorical words, but rather that it highlights the specific aspect of Zen exercise through the formation of a cognitive framework of metaphors. The goal is to digest the old saying on the one hand, and highlight new ideas. On the other hand, through the use and competition of metaphorical strategies, it highlights the merits and demerits of other schools, and implements them as concrete metaphorical actions.

Key words: Zen exercise, conceptual metaphor, metaphorical competition, metaphorical action

長蘆宗蹟《坐禪儀》及《勸化集》黑水城善本

蒲傑聖

本論文專心於被聖嚴法師留意的《坐禪儀》，尤其《勸化集》（序 1104 年）居士修行文本及其十五篇短文及其作者長蘆宗蹟禪師（寂滅 1106 年）。《勸化集》包含《坐禪儀》最早文獻證據。本論文討論《坐禪儀》在其《勸化集》之景況，考慮前後短文包含淨土、懺悔、發菩提心、素食及其他在家修行要略、科儀的意義。估計《勸化集》全本是居士修行文本，因此宗蹟禪師應該指導當代居士使用《坐禪儀》與各種居士佛教之形式合在一起。《勸化集》之惟一善本是二十世紀初在黑水城被發現，然而出版於《俄藏黑水城文獻》（上海古籍出版社 1996）叢刊。近來中國、日本學者關注文獻研究，因此本論文在東亞研究成就之上將要融合東西學術。

關鍵詞：坐禪儀、勸化集、長蘆宗蹟、雲門宗

Changlu Zongze's "Principles of Seated Meditation" and the Recovered *Tracts Encouraging Transformation* Booklet of 1104

Jason Avi Protass

This essay analyzes the structure and contents of the booklet referred to as *Quan hua ji* 勸化集, also known as *Quan hua wen* 勸化文 ("Tracts Encouraging Transformation"), a compilation containing fifteen texts attributed to the Chan master Changlu Zongze 長蘆宗蹟 (d. 1106), including the earliest known version of Zongze's *Zuo chan yi* 坐禪儀 ("Principles of Seated Meditation"). This rare book with preface dated 1104 was recovered in the early 20th century together with a cache of Tangut documents preserved outside the city walls of Khara-Khoto. This codex predates by over a century the appending of *Zuo chan yi* to a later 1202 edition of Zongze's opus *Chanyuan qinggui* 禪苑清規 ("Rules of Purity for Chan Monasteries"), which heretofore was the main object of pertinent scholarly inquiry. This paper considers the significance of the inclusion of *Zuo chan yi* in the *Quan hua ji* booklet, which I argue was a collection for lay readers. The *Quan hua ji* compilers placed the *Zuo chan yi* alongside instructions for reciting Pure Land hymns, repentance rites, admonitions to abstinence from meat and alcohol, and exercises to generate bodhicitta. Finally, this paper draws this evidence together to corroborate and nuance the earlier scholarly insights by Master Sheng Yen and by my teacher Prof. Carl Bielefeldt. It is hoped this initial inquiry will be a foundation for further study of Yunmen masters and their place in the broader religious culture of the late Northern Song.

Key words: *Zuo chan yi* ("Principles of Seat Meditation"), *Quan hua ji* ("Writs of Admonition and Transformation"), Changlu Zongze, Yunmen Sect

敦煌文獻中的“新羅”元素

郭磊

敦煌莫高窟第61窟的《五臺山圖》以及藏經洞發現的《五臺山贊》等資料是研究韓國古代佛教的珍貴史料。中韓學界普遍認為新羅王塔是為了紀念新羅的高僧慈藏，因為慈藏曾前往長安求法，並到五臺山參拜。從慈藏的出身背景以及他入唐求法的過程來看，他就是敦煌文獻中經常出現的“新羅王子”。不過根據筆者的考察認為慈藏並沒有前往唐五臺山參訪，他與五臺山文殊信仰也沒有直接的關聯，這樣一來“新羅王子”與慈藏也就沒有直接的關聯。敦煌文獻中出現的“新羅”元素本身沒有問題，它證明了七、八世紀新羅與唐頻繁的佛教交流。但是把“新羅王子”認為是慈藏則存在很多問題，因為有很多的新羅僧人前往五臺山參訪。在新羅當時的等級制度來看，這些僧人的身份非富即貴，所以“新羅王子”可能是對來自新羅的求法僧人的模糊指代，亦或是朝鮮半島流傳的慈藏與五臺山信仰的傳說被反向傳播到敦煌後而發生的一種認知現象。

關鍵詞：五臺山圖、新羅王塔、新羅王子、慈藏、文殊信仰

The Elements of Silla in Dunhuang Literature

Roe Kwak

The “Wutai Mountain Map” of cave 61 in Mogao Grottoes in Dunhuang and the “Wutai Shan zan” found in the Tripitaka Cave are precious historical materials for the study of ancient Buddhism in Korea. Chinese and Korean academia generally believe that the Silla King Tower is to commemorate the Silla monk Jajang. Because Jajang had gone to Chang’an to study Dharma and visited Wutai Mountain.

From the background of Jajang’s origin and the process of his entry into the Tang Dynasty, he is the “Silla prince” often found in Dunhuang literature. However, according to the author’s investigation, Jajang did not visit Wutai Mountain. He has no direct connection with the Wutaishan Manjusri belief. Therefore, there is no direct connection between the “Silla Prince” and Jajang. The “Silla” elements appearing in the Dunhuang literature have no problems in themselves. It proves the frequent Buddhist exchanges between the Silla and the Tang in the 7th and 8th centuries.

However, there are many problems with considering the “Silla prince” as Jajang, because many Silla monks visited Wutai Mountain. In Silla’s hierarchy at that time, the status of these monks was born to be distinguished, so the “Silla Prince” may be a vague reference to the Buddhist monks from Silla. It is also a cognition phenomenon that the spread of Jajang and Wutai Mountain beliefs spread in the Korean Peninsula was reversed to Dunhuang.

Key words: Mountain Wutai Map, Silla King Tower, Silla prince, Jajang, Wutaishan Manjusri belief

河北涉縣鹿兒寺石窟調查與分析

朱己祥

本稿在實地調查基礎上，首次刊佈了河北涉縣鹿兒寺石窟的具體內容，指出該石窟圖像粉本和豫北、冀南流行的佛堂形組合式造像塔關係密切，推測其開鑿於盛唐時期。石窟外立面浮雕成佛塔的作法，在唐代佛教石窟中極為罕見，對於認識佛堂形組合式造像塔的演變具有重要參考價值。

關鍵詞：鹿兒寺石窟、河北涉縣、唐代、佛堂形組合式造像塔

The Investigation and Analysis of Lu'er Temple Cave in She Xian of Hebei Province

Jixiang Zhu

On the basis of field research, this essay reveals the detailed contents of Lu'er temple cave in She Xian of Hebei Province for the first time. It points out that the prototype of the images in the cave is closely related to the composite Buddhist hall-shaped pagodas engraved with figures. The latter were popular in North Henan and South Hebei. It is supposed that this cave was carved in High Tang. The practice of carving the images of Buddhist pagodas on caves' faces were rare in Tang Dynasty, which is valuable for understanding the development of composite Buddhist hall-shaped pagodas that engrave figures.

Key words: Lu'er Temple Cave, Shexian in Hebei Province, Tang Dynasty, Composite Buddhist Hall-shaped, Figure-engraved Pagodas

薊縣獨樂寺觀音閣壁畫十六羅漢圖像考察

范麗娜

薊縣獨樂寺觀音閣重建於遼代統和二年(984)，在其後直至明代中期大約五百多年間，十六羅漢壁畫可能經歷了先後超過兩次的重複繪製。初繪層現今已不可見，從羅漢像造型來看，推測其可能創作於遼金時期。作者從弟子像中吸收靈感，描繪側身行走樣式的羅漢大像，表現佛陀子弟教化眾生的功能。同時繪製二明王、降龍伏虎圖像以為守護。再繪大致在元明之際，繪製者略微改動了羅漢大像造型，在羅漢下方增添小型人物畫面，使諸尊者的世間教化功能得以具體化和世俗化。並增添以海水連綴的長卷式背景，以及釋迦衣法圖像元素，體現羅漢傳承釋迦佛法源遠流長。三繪在明代中期，基本重描“再繪”之內容，明末又行局部塗改，增添羅漢燃燈等情節，強化傳法思想。圖像整體表現十六羅漢教化眾生、傳承佛法兩大主旨，其圖像意涵和造型特徵在宋以來羅漢像中甚為少見。

關鍵詞：薊縣獨樂寺壁畫、十六羅漢、教化、傳法

Murals of the Sixteen Arhats in Avalokitesvara Pavilion of Dule Temple in Ji County

Lina Fan

Apart from the mainstream view of past academic studies, this paper holds that the murals in Avalokitesvara Pavilion of Dule temple in Ji County were first painted during the Liao and Jin dynasties in all likelihood. The painters have drawn their inspiration from the Disciple Portraits, and create large side-view walking Arhat figures in order to represent the function of enlightening the populace of the Buddhist disciples. The Two Vidyā-rājas, the Xianglong (defeating dragon) Arhat and the Fuhu (taming tiger) Arhat serve as guards beside it. Its repainting took place generally between the Yuan and Ming period, and the painters modified the large figures and add personal figures underneath for deepening their educational function in physical life due to the influence of unifying three-religion thought. The composition similar to a long scroll with depiction of unbroken water, and the elements of Sakyamuni's Kasaya and Dharma, represents a very long history of Arhats' disseminating the Sakyamuni's Dharma. In the third painting the interior was basically drawn; through other alterations the picture became what we can see now, which generally represents the subject of enlightenment and Dharma-spread of the Sixteen Arhats.

Key words: Murals of Dule Temple in Ji County, the Sixteen Arhats, Enlightenment, Dharma-spread

敦煌北涼石窟再探—由禪觀的角度切入

黃韻如

敦煌石窟自清末被文人發現以來，由於文獻收藏廣泛豐富，在國際間引起軒然大波。其中不易被帶走的佛教圖像，在美術史與佛學研討中的重要性，自敦煌研究院建立超過一甲子以來，亦有無數學者傾力研究。然而由於涉及年代跨十數世紀，宗教及人種亦極為複雜，始終有許多議題值得一再議論。北涼石窟，就是一個很典型的例子。由於年代久遠，地處邊疆，當時留下的文字資料不多，終須學者孜孜矻矻的不斷研究，才能在浩瀚文獻中，或抽絲剝繭，或拼湊解讀，試著找尋當時蓋窟者製作的意圖與窟內圖像如何運作。在許多前輩梳理歷史脈絡之後，本文試圖以禪觀的角度，來看待窟中圖像。畢竟當時所留下的文獻看來，時空最接近的佛學大師，就是鳩摩羅什。把他所撰寫的《坐禪三昧經》拿來比對這三個窟洞裡的圖像，或許可以勾勒出當時的出家眾，可能在窟裡修那些禪法。

關鍵詞：敦煌、北涼、鳩摩羅什、坐禪三昧經

Revisiting the Northern Liang Caves of Dunhuang from the Perspective of Meditation

Yun-Ju Huang

Since 1900 when the elites in Beijing heard about the Dunhuang Caves, not only the Chinese officials were overwhelmed by this finding, many international sinologists rushed there to excavate further. In addition to documents on a vast spectrum of fields were stored there, the religious images built since the 4th Century by the Han and many other nationalities who might have been living there are such a treasure reservoir for historians of almost all disciplines. As it had been the gateway between China and the Central Asia for millennia, the complexity of multiple languages, religions and nationalities as well as lack of historical records due to its peripheral location made it even more difficult to make a comprehensive viewpoint. Numerous scholars spent all their effort researching in the Dunhuang Academy since its founding in 1944. With the help of abundant research on history and geography, this paper intend to combine the research so far with Buddhist studies and meditation practice, to revisit the oldest three caves built in Dunhuang after the year 366 in hope to possibly figure out what the monks might have been practicing in those caves. One of the most influential monk, Kumārajīva (344-413), lived in the now Xinjiang area between 363 and 401 and he wrote a monumental article on methods in meditation upon arriving at Chang'an on 402. Therefore, this paper will view the imagery in the three earliest Dunhuang caves in the light of Kumārajīva's *Zuochan sanmeijing*.

Key words: Dunhuang, Northern Liang Dynasty, Kumārajīva, *Zuochan sanmeijing*

從“心靈環保”看漢傳佛教的現代敘事與傳播路徑

楊洋

現代文明的科技生產，為人類帶來了物質的巨大豐富，同時也帶來了精神的心靈空虛。自 1991 年開始，聖嚴法師積極宣導“心靈環保”，同時宣導物質環保、生活環保、身體環保、禮儀環保、社會環保。“心靈環保”是聖嚴法師首倡推行的全球運動，更是聖嚴法師人間佛教思想的核心所在。聖嚴法師所倡的“心靈環保”，以建設人間淨土為目標，符合佛教基本教義而適應時代的理論創造。“心靈環保”理念，突破了漢傳佛教基於因果價值觀念的傳統敘事模式，既融入了現代“生態”、“環保”敘事元素，又突出了漢傳佛教的“人文”價值，是搭起漢傳佛教的傳統敘事與現代敘事的橋樑。換言之，傳統和現代之間因為有了“心靈環保”這一創造性敘事而沒有形成漢傳佛教文化的脫節和斷裂。

如今聖嚴法師已去世九年，“心靈環保”提出也近二十年。“心靈環保”的運動和思想確在臺灣社會乃至全球產生了巨大的影響，但同時我們也看到了一些負面的評價。如有學者將其定位為“浪漫路線”、“易行道環保運動”並認為在外在世界和內心解脫的關係解釋上存在不合理處。面對這些質疑，結合近二十來的時代新變化（如人工智慧、大資料、互聯網+等），有必要對“心靈環保”的現代敘事和傳播路徑加以重新的思索。一來回到聖嚴法師所倡“心靈環保”的時代，結合佛教原理對“心靈環保”理論加以檢視。二來就“心靈環保”提出後近二十年來的新情況和新變化，從模式創新和路徑創新兩方面做更深一步地延展調查和理論推進。

關鍵詞：心靈環保、漢傳佛教、敘事、傳播

The Modern Narration and Dissemination of Han Buddhism from the Perspective of “Protecting the Spiritual Environment” Thought and Movement

Yang Yang

The technology production of modern civilization brings huge material richness to human beings, and also brings spiritual emptiness. Since 1991, Master Sheng Yen has actively advocated "Protecting the Spiritual Environment", while advocating material environmental protection, environmental protection, environmental protection, etiquette and environmental protection, social environmental protection. "Protecting the Spiritual Environment" is the implementation of the global movement initiated by Sheng, is the core of Buddhism thought of him. The "Protecting the Spiritual Environment" advocated is aimed at building the pure land of the human race, which is consistent with the basic doctrines of Buddhism and adapted to the theoretical creation of the times and breaks through the traditional narrative mode based on the value concept of causality in Han Buddhism, which not only integrates the modern "ecology" and "Protecting the Spiritual Environment" narrative elements, but also highlights the "Humanistic" value of the Han Buddhism, and is adapted to the modern people's root organ, which is beneficial to the wide spread. Is the bridge of traditional narrative of Chinese Buddhism and modern narrative. In other words, because of the creative narration of "Protecting the Spiritual Environment", there is no separation and break of belief between tradition and modernity.

Now he has died for nine years, "Protecting the Spiritual Environment" is put forward in recent twenty years. The movement and thought of "Protecting the Spiritual Environment" did have a great impact on Taiwan society and even the whole world. But we also saw some negative evaluations. For example, some scholars regard it as "the romantic route" and "the environmental protection movement of the Yi Road" and think that there is an unreasonable place in the explanation of the extrication of the outer world and the inner world. Faced with these questions, combined with the new era of change in

recent 20 (such as artificial intelligence, big data, Internet plus etc.), it is necessary to "Protecting the Spiritual Environment" of the modern narrative and the path to be re-thinking. First, we need to go back to the era of "environmental protection" advocated by the holy master, and inspect the theory of "mind and environment" based on the principles of Buddhism. Second, we need to point out the new situation and new changes in the last twenty years after the "Protecting the Spiritual Environment" has been put forward, and further expand the investigation and theoretical advance from the two aspects of model innovation and path innovation.

Key words: Protecting the Spiritual Environment, Chinese Buddhism, narrative, spread

聖嚴法師的性別論述及其之於性別平等的省思

李明書

本文旨在探討聖嚴法師的性別論述，及其對於當前的性別平等議題所能提供的見解。從聖嚴法師的著作中，可見出其致力於解釋佛教的性別平等論述，在戒律、生活、生理、社會等各方面皆切入探討。本文的架構，從出家修行與男女地位兩方面論述。在出家修行上，聖嚴法師對於「八敬法」的解釋，反映出佛教的性別觀應把握基礎的平等原則，並體現八敬法所指涉的恭敬、互敬之精神，而非比丘與比丘尼之間用來競爭地位高低的理由；在男女地位方面，則回應一般人認為佛教是男女不平等的誤解，或者是反映部分事實，或者是就著某種特定的情形而言，而不應將男女不平等視為佛教性別觀的基本立場。藉由呈現聖嚴法師的性別思想，除了可提供佛教在性別上的正見之外，更可藉此與當前的性別平等議題對話，並進一步思索未來如何以聖嚴思想，回應紛陳並起的性別議題。

關鍵詞：聖嚴法師、性別、性別平等、八敬法

Master Sheng Yen's Teachings on Gender Equality

Ming Shu Lee

In this paper I discuss Master Shengyan's (Shengyen) views on gender and gender equality. In Shengyan's written works he makes a point of emphasizing that Buddhism exhibits gender equality in such areas as monastic discipline and social relations. The two areas I focus on in this paper are monastic practice and the relative status of men and women. In terms of monastic practice, in his interpretation of the "eight items of respect" Shengyan emphasizes the principles of basic equality and mutual respect, rather than power struggles

between monks and nuns. In terms of the relative status of men and women, he argues that the common misconception of gender inequality in Buddhism stems from adhering to a limited perspective. Thus, by using a broad-based perspective to correct widespread misconceptions, Shengyan's teachings on gender equality in Buddhism can serve as an informed basis for engaging in contemporary and future discussions on gender equality.

Key words: Master Sheng Yen, gender, gender equality, eight items of respect