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【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.

【緣起】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」而成就衆生、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.

【緣 起】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.

【緣起】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》〈承先啓後——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

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，無論天臺、華嚴、禪及淨土等，都是講有佛性、如來藏；所依諸經《楞嚴經》、《圓覺經》、《法華經》、《涅槃經》、《華嚴經》和《維摩經》等，都是講「有即是空」。此外，我對太虛大師的「大乘三大系」及印順長老的「大乘三大系」，每一系都涉獵，但每一系都不深入，因為我不是學究型的專門學者，我只借用自己需要的部分，用不上的便不去研究。

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

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

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 vijnana-vada and the madhyamika have very strong philosophical groundings, they are not easy to popularize and practice in the daily life.

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

Offering the Buddhadharma to the multitudes has always been a major concern of Chinese Buddhism. This is especially so for Chan Bly connected to early Indian

Buddhism and was formed through a nexus of mutuuddhism. However, the doctrinal foundation of Chan Buddhism is intimate influence with other schools in Chinese Buddhism. It is in this spirit that I have tried to integrate the salient features of Indian Buddhism and Chinese Buddhism.

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

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

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

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

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

When I was young, my only concern is to share the Buddhadharma with others. In the past, many people have written articles on Buddhism that only highly educated intellectuals are able to understand. In contrast, my wish is to share the Buddhadharma with everybody. I wanted to make it so even primary and secondary students are able to understand what I write. In my Dharma talks for TV broadcasts, I seldom touched on Buddhist terminologies. That's because if I pepper my talks with Buddhist terminology, their appeal will be limited.

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

My own assessment of my role: a guiding thinker

Although I do not see myself as an academician or scholar, I do see myself as a religious

thinker. The job of a thinker is to ponder on things yet to be thought about by others, on unresolved matters, or on new explanations of things.

For example, we may ask, “what does Taiwanese society really need?” and “what are the problems it may face in the future?” Having seen problems in Taiwanese society, I will offer my thoughts from the perspective of the Buddhadharmā. 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 meditation practice, I have to say that I did not specialize in meditation and I did not think of becoming a Chan master. After I went to the USA, I encountered people who were interested in meditation. I told them, “No problem, I know a thing or two about meditation.” These people ended up learning meditation from me and I ended up becoming a Chan master, publishing one English book after another on Chan meditation. After I started teaching meditation in the West, by and by, there were people in Taiwan who also asked me to provide guidance in meditation. That’s why I ended up traveling between the USA and Taiwan, holding retreats in both countries.

Fundamental standpoint: Chan Buddhism in the Chinese Buddhist tradition

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

In founding the Dharma Drum Lineage of Chan Buddhism, I was not trying to reject others and venerate only my own sect. On the contrary, it is an effort to integrate everything, to build a bridge between the world Buddhism of today and that of the future. The only mission or purpose is to realize the vision of Dharma Drum Mountain – uplifting the character of human beings and building a pure land on earth. All my efforts to nurture a monastic community and to establish and develop supporting groups are guided by this vision or principle. References in this regard can be found in my speeches. It is for this very reason that I do not see myself as an academician but as a religious thinker. I encourage people to study me from various facets and to find relevant information regarding each facet from the my collected works, the Complete Collection of Dharma Drum.

Overall, my studies on Buddhism in the late Ming Dynasty have received some recognition in international Buddhist academic circles; my writings in Chan practices are also quite well received internationally; I have written introductory books on Buddhism, critical

works on religions, forewords, eulogies, short critical articles, essays, and talks or speeches on Chan practices in daily living; more than ten newspapers, magazines, television and radio stations have interviewed me or appointed me as a columnist. Through all these writings, one can get a good idea of my efforts to promote Buddhist practices in daily life and to engage modern society.

My presence: not focusing on any particular field of study

The essential vision of Buddhism encompasses the following aspects: live in the present moment and live well; lessen our vexations and reduce actions with negative karmic consequences; let wisdom and compassion grow. It is with this essential vision in mind that I have talked about “emptiness” and “being” alike in my books. For example, I have given discourses on the mainstream traditions of Chinese Buddhism, including Tiantai, Huayan, Chan and Pure Land. All of these schools talk about Buddha nature and tathagatagarbha (thus on “being” or “existence”). The various scriptural sources from which I quoted, for example, the Surangama Sutra, the Sutra of Complete Enlightenment, the Lotus Sutra, the Nirvana Sutra, the Avatamska Sutra, the Virmalakirti Sutra, etc., all talk about “being as emptiness”. While I have dabbled into Master Taixu’s “three major Mahayana traditions” as well as Master YinshunYinshun’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

聖嚴法師

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

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

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

研究傳統佛教以為今用

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

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

在明末這段期間，中國佛教出現了很多思想家，特別是四位大師：包括于君方教授研究的蓮池大師、我研究的蕩益大師，現在也有人研究憨山大師和紫柏大師。可是，明末這段時期並不僅僅只有這四個人，還有許多居士也非常

傑出，在稍微晚一點的清初時期，中國佛教也出了不少人才。所以，明末的唯識、淨土和禪，我都研究了，而且我也準備研究明末的天臺、華嚴，因為當時有許多這類的人才和著作留傳下來。

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

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

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

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

相容小眾佛教與大眾佛教

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

我在美國雖然不是做研究、做學者，但在歐美還是有一些影響力。在臺灣呢？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，否則是無法瞭解我這個人的。

而我對社會的貢獻與影響是什麼？俞永峯（Jimmy Yu）在他的論文裡提到，我是臺灣《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衆服務，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。

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

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.

第九屆漢傳佛教與聖嚴思想國際學術研討會議程

6月29日(星期四)

時間	感恩/卡博廳(實體+視訊#1)	貝塔/噶瑪廳(實體+視訊#2)	西特/瑞特廳(實體+視訊#3)	艾爾法/奧米伽廳(實體)	西格瑪/岱爾達廳(實體)
08:30-09:10	報到				
09:10-09:20	開幕式：方丈和尚 致詞				
09:20-09:30	聖嚴漢傳佛教研究中心主任林鎮國教授 致詞				
09:30-09:40	大合照	X	X	X	X
09:40-10:30	主持人：林鎮國 專題演講：衣川賢次 主題：南宋臨濟禪初傳日本之研究—以蘭溪道隆為例				
10:30-10:50	茶敘	茶敘	茶敘	茶敘	茶敘
10:50-11:50	【聖嚴法師的思想與實踐】 主持人：越建東 1. 聖嚴法師早期禪修層次演變之研究--以1976年至1982年為主(楊蓓、釋常慧) 回應人：越建東 2. 聖嚴法師的默照禪與宏智正覺禪師的承先啟後(釋果幸) 回應人：俞永峯	【心靈環保與社會實踐】 主持人：釋果鏡 1. 進化、靈力、正信：聖嚴法師1980年代對民間信仰批評中的通俗現代主義(芮哲) 回應人：闕正宗 2. 自我轉化的修行技藝：探索日常生活中的禪修實踐(劉怡寧) 回應人：蔡怡佳	【漢傳佛教四百年：文獻、歷史與文化】 主持人：蕭麗華 1. 近世佛教文學的再省思(廖肇亨) 回應人：蒲傑聖	【佛教論典的形成、注疏與傳播】 主持人：李幸玲 1. 佛教論典的形成、注疏與傳播：從Sheldon Pollock的觀點切入(林鎮國) 回應人：鄧偉仁 2. 戒定(1750-1805)《成唯識論戒定鈔》研究(簡凱廷) 回應人：鄧偉仁	【漢傳佛教四百年：文獻、歷史與文化】 主持人：陳玉女 1. 覺浪道盛的以禪解儒(徐聖心) 回應人：陳威璿 2. 清代僧錄司制度的建立與變化(曾堯民) 回應人：徐維里
11:50-12:10	綜合討論	綜合討論	綜合討論	綜合討論	綜合討論
12:10-13:10	午餐	午餐	午餐	午餐	午餐
13:10-14:10	【聖嚴法師的思想與實踐】 主持人：蔡金昌 1. 菩薩學處與法鼓山：試論太虛大師至聖嚴法師的承先啟後(陳維武) 回應人：宣方 2. 論聖嚴法師「他方淨土」至「人間淨土」之思路辯證(張盈馨) 回應人：蔡金昌	專題：中國佛教文學史(下冊) 主持人：林鎮國 主講人：廖肇亨、林智莉 回應人：蕭麗華	【漢傳佛教四百年：文獻、歷史與文化】 主持人：闕正宗 1. 二十世紀中前期臺灣佛教的思想系譜：以曾景來為線索(嚴瑋泓、藍紹源) 回應人：侯坤宏 2. 日治時期臺灣的新佛教運動—以《南瀛佛教》所見佛教改革倡議者為中心(林韻柔) 回應人：闕正宗	【佛教論典的形成、注疏與傳播】 主持人：簡凱廷 1. 陳那《觀所緣論》前二頌之詮釋與因明問題：從護法到漢傳的傳承與演變(胡志強) 回應人：楊得煜 2. 何決是非偏破西明?--以「尋伺」的案例研究(楊得煜) 回應人：胡志強	【漢傳佛教四百年：文獻、歷史與文化】 主持人：高柏園 1. 華嚴經教與彌陀信仰：清代淨土思想發展之一側面(吳孟謙) 回應人：簡瑞瑤 2. 何似秦時轆轤——三峰派禪僧之多元著作與意涵(張雅雯) 回應人：吳孟謙
14:10-14:30	綜合討論	綜合討論	綜合討論	綜合討論	綜合討論
14:30-15:00	茶敘	茶敘	茶敘	茶敘	茶敘
15:00-16:00	【心靈環保與社會實踐】 主持人：闕正宗 1. 宗教重返與現代主義的角力：聖嚴法師禪法與其禪修理論(鄧偉仁) 回應人：釋果光 2. 森林療癒所引介之基礎佛法概念(黃韻如) 回應人：釋果鏡	主持人：蔡怡佳 1. 修行、照見與流動：資深心理治療者經歷修行啟發後的生活經驗(李維倫、李嘉玲) 回應人：蔡怡佳	【佛教論典的形成、注疏與傳播】 主持人：莊國彬 1. 《法蘊足論·緣起品》對《毘喻經》的引用——以梵、巴、漢本《毘喻經》為基礎(閻孟珠) 回應人：莊國彬 2. 遼代佛教戒律的另一面：梵網菩薩戒在契丹一代的傳播與影響(王若賓) 回應人：邱子倫	【聖嚴法師的思想與實踐】 主持人：辜琮瑜 1. 禪、戒與倫理：以聖嚴法師思想為主要探討(朱麗亞) 回應人：釋常寬 2. 從自我到他者：以聖嚴法師《比較宗教學》為研究核心(劉韋廷) 回應人：辜琮瑜	【漢傳佛教四百年：文獻、歷史與文化】 主持人：林保堯 1. 晚明清初視覺文化中的居士藝術：吳彬與其畫風之衍生(陳韻如) 回應人：林麗江 2. 京都古寺參與明治初期新式展示之意義初探(巫佩蓉) 回應人：陳韻如
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	感恩/卡博廳(實體+視訊#1)	貝塔/噶瑪廳(實體+視訊#2)		西特/瑞特廳(實體+視訊#3)		艾爾法/奧米伽廳(實體)	
09:00-09:30	報到						
09:30-10:20	主持人：廖肇亨 專題演講：陳玉女 主題：從《嘉興藏》的海內外流通再思考明清佛教的歷史地位	X		X		X	
10:20-10:40	茶敘	茶敘		茶敘		茶敘	
10:40-11:40	主持人：釋果光 1. 來果妙樹：一個現代禪師的形塑(本博澤) 回應人：吳疆 2. 療疾型文本：金聖歎的《第六才子書》與佛教的懺悔(柏艾嘉) 回應人：芮哲	【漢傳佛教四百年：文獻、歷史與文化】 主持人：陳玉女 1. 近代閩南佛教的改革(1860s-1920s)(林盈君) 回應人：侯坤宏 2. 從佛教現代性角度考察1912-1937年間的漢傳佛教佛誕(李瞳) 回應人：林韻柔		【心靈環保與社會實踐】 主持人：李玉珍 1. 迦葉波長老辦學理念暨行誼探源(釋演正) 回應人：蔡伯郎 2. 當代緬甸泰國之漢傳華僧對戒律踐行與在地化概況(邱子倫) 回應人：劉宇光		【聖嚴法師的思想與實踐】 主持人：釋果鏡 1. 聖嚴法師對各類修行經驗的融貫與次第化詮釋(釋覺心) 回應人：釋果幸 2. 聖嚴法師天台教學系統之研究與建構(辜琮瑜) 回應人：王晴薇	
11:40-12:00	綜合討論	綜合討論		綜合討論		綜合討論	
12:00-13:00	2020 聖嚴漢傳佛教傑出博士論文獎專題 郭珮君：「東亞文化交流中的天台佛教」	午餐		午餐		午餐	
13:00-14:00	【佛教論典的形成、注疏與傳播】 主持人：胡志強 1. 東亞對勝論哲學的接納研究：以光嚴乘體(1740-1807)的《勝宗十句義論釋傍觀錄》為中心探討(Tadas Snuviškis) 回應人：林佩瑩 2. 空海(774-835)的「心」論：從《大日經》到《秘藏寶鑰》(林佩瑩) 回應人：Tadas Snuviškis	13:00-15:00	【心靈環保與社會實踐】 主持人：辜琮瑜 1. 心靈環保之環境教育-以法鼓心靈環保教育園地為例(釋果光) 回應人：李元陞 2. 兒童的宗教參與對父母教養和宗教參與的影響：以法鼓山悟寶兒童營為例(釋演本) 回應人：劉怡寧 3. 心靈環保在全人教育的角色：以21世紀的可持續發展目標改變世界(劉雅詩) 回應人：辜琮瑜	13:00-14:00	【漢傳佛教相關研究】 主持人：林韻柔 1. 孫綽〈遊天台山賦〉的般若因緣——兼論佛教與天台山早期神聖性的構建(王琚瑤) 回應人：曾堯民	13:00-15:00	【聖嚴法師的思想與實踐】 主持人：釋果鏡 1. 從解脫道到菩薩道的實踐——以聖嚴法師《三十七道品講記》詮釋為主(蔡金昌) 回應人：鄧偉仁 2. 聖嚴法師話頭禪法疑情之心心所法試析(許哲銘) 回應人：釋果鏡 3. 《法鼓山僧團瑜伽口施食儀之傳承發展研究》(陳省身) 回應人：洪錦淳
14:00-14:20	綜合討論			14:00-14:20	綜合討論		
14:20-14:40	茶敘			14:20-14:40	茶敘		
14:40-15:40	主持人：李玉珍 1. 親緣與歸屬：儒家對佛教實踐的深刻欣賞(艾靜文) 回應人：耿晴 2. 靈性的統一境：靈性與社會層次的佛身—聖嚴法師淨土教學之洞見(Hune Margulies) 回應人：艾靜文	15:00-17:00	【漢傳佛教四百年：文獻、歷史與文化】 主持人：涂艷秋 1. 東晉佛教傳法中的莊子——以廬山慧遠法師「連類」《莊子》為例(李宗定) 回應人：謝如柏 2. 佛教在瑤族：以越南瑤族書主陸印綱、歐道得、黃印廷為例(郭正宜) 回應人：劉宇光 3. 明初瑜伽教確立的社會歷史背景——以元末皇室、雪堂總統刊刻水陸儀文為中心(唐玥) 回應人：簡凱廷	14:40-15:40	【心靈環保與社會實踐】 主持人：楊蓓 1. 佛教的現代主義與本土化：梅村的實踐(汲喆) 回應人：陳維武 2. 心靈環保與社會實踐——基於西南地區某高校調查為例·對後疫情時期當代大學生心理健康提升的研究(吳小麗) 回應人：翁士恆	15:00-17:00	【心靈環保與社會實踐】 主持人：池祥麟 1. 消費與永續發展：探討聖嚴法師「心靈環保」對當代永續發展與經濟生活之意義(許永河) 回應人：池祥麟 2. 當佛法遇到經濟學原理：探索佛教經濟學的基本原理(江靜儀) 回應人：詹場 3. 企業領導人應用佛法的社會價值與影響力研究——以社會投資報酬分析(陳定銘、蔡康正、鄭逢緯) 回應人：許永河
15:40-16:00	綜合討論			15:40-16:00	綜合討論		

7月1日(星期六)

時間	感恩/卡博廳(實體+視訊#1)	貝塔/噶瑪廳(實體+視訊#2)	西特/瑞特廳(實體+視訊#3)			
09:30-10:00	報到	報到	報到		X	
10:00-12:00	<p>主持人：蔡振豐</p> <ol style="list-style-type: none"> 援莊證禪—試析「象罔得珠」寓言在禪門公案中的運用 (李庚道) 回應人：徐聖心 「八不」與「延異」：龍樹《中論》與雅克·德希達解構主義語言哲學觀的比較研究 (吳素真) 回應人：嚴璋泓 “人向鼻頭參”——從當代感官心理學與感官哲學看北宋漢傳佛教傳統中“禪、香、詩”的關聯 (紀語) 回應人：黃萃瑜 	<p>【漢傳佛教四百年：文獻、歷史與文化】</p> <p>主持人：廖肇亨</p> <ol style="list-style-type: none"> 從輯軼到轉譯——南源性派《鑑古錄》的成書與弘化 (劉家幸) 回應人：廖肇亨 因愛而入藝·因藝而入道：論奚淞的宗教文學創作 (楊雅儒) 回應人：李玉珍 近世日本天台宗的儀式文本與護國思想：以《東照宮大權現講式》為例 (郭珮君) 回應人：林佩瑩 	<p>【聖山、造像與文獻：漢傳佛教的菩薩信仰】</p> <p>主持人：王三慶</p> <ol style="list-style-type: none"> 敦煌地藏菩薩造像形態之探討 (簡佩琦) 大足石刻中所見之文殊像 (郭鎧銘) 芳蹤歷歷盡描摩·領略層巒信不誣：清末峨眉山與譚鍾嶽《峨山志圖說》探析 (黃郁晴) 回應人：楊明璋 		X	
12:00-13:00	午餐	午餐	午餐	X	X	
13:00-16:20	<p>【瑜伽行派範式中的經典依據與詮釋】</p> <p>主持人：林鎮國</p> <ol style="list-style-type: none"> 再議種子(<i>bīja</i>)與種子性(<i>bījabhāva</i>) (高明元) 回應人：竇敏慧 論瑜伽行派對經文解釋的一個面向——以《瑜伽師地論·攝異門分》中關於「精進」的經文解釋為主題 (中山慧輝) 回應人：簡汝恩 論《成唯識論》中「念」的功能：兩種記憶模式及其於解脫論中的作用 (簡汝恩) 回應人：崔成昊 瑜伽行派「唯名」說的發展 (崔成昊) 回應人：中山慧輝 瑜伽行派解脫論述 - 以《大乘莊嚴經論》中的種子與薰習為核心 (竇敏慧) 回應人：高明元 	<p>13:00-14:00</p> <p>【前近代東亞佛教與政治互動的新探索】</p> <p>主持人：黃庭碩</p> <ol style="list-style-type: none"> 當為轉輪聖王·王四天下：《梁書·諸夷傳》脈絡中的南洋表文 (胡頌) 漸入體制：五代時期東南國家的佛教科管及禪宗境遇 (黃庭碩) 回應人：曾堯民 	<p>主持人：李維倫</p> <ol style="list-style-type: none"> 專業菩薩：北美禪佛教助人者的職業化挑戰 (鄭利昕) 回應人：楊蓓 		X	
		14:00-14:20	綜合討論	綜合討論	X	X
		14:30-14:50	茶敘	茶敘	X	X
		14:50-15:50	<p>14:50-15:50</p> <p>【前近代東亞佛教與政治互動的新探索】</p> <p>主持人：黃庭碩</p> <ol style="list-style-type: none"> 元代江南的寺院經濟 (徐維里) 回應人：黃庭碩 清虛休靜儒佛會通論的特點及意義——以《儒家龜鑑》為主 (任涓廷) 回應人：王喬慈 		X	X
		15:50-16:10	綜合討論	綜合討論	X	X
16:20-16:50	<p>感恩廳/貝塔廳/西特廳 綜合座談：</p> <p>主持人：鄧偉仁 / 與會學者：衣川賢次、陳定銘、竇敏慧</p>					
16:50-17:00	<p>感恩廳/貝塔廳/西特廳 閉幕式：楊蓓</p>					

The 9th Chinese Buddhism & Sheng Yen International Conference 2023/06/29 (Thursday)

Time	The Lecture Hall/Room203/ZOOM #1	Room201/Room202/ZOOM #2	Room204/Room205/ZOOM #3	Room301/Room302	Room303/Room304
08:30-09:10	Registration				
09:10-09:20	Opening Remarks Abbot of DDM				
09:20-09:30	Prof. Chen-Kuo Lin Director of Sheng Yen Center for Chinese Buddhist Studies	X	X	X	X
09:30-09:40	Group Photo				
09:40-10:30	Moderator: Chen-Kuo Lin Keynote Speaker: Kenji Kinugawa Topic: "The Transmission of Southern Song Linji Chan to Japan: Focus on Lanxi Daolong"				
10:30-10:50	Break	Break	Break	Break	Break
10:50-11:50	【Thought and practice of Master Sheng Yen】 Chair: King-Tung Yit 1. The Evolution of Master Sheng Yen's Early Meditation Levels from 1976 to 1982 (Pei Yang 、 Chang-Hui Shi) Respondent: King-Tung Yit 2. Master Sheng Yen's Teachings on Silent Illumination–Inheriting from Master Hongzhi Zhengjue and Inspiring Future Generations (Guo Xing Bhikshuni) Respondent: Jimmy Yu	【Spiritual Environment Protection】 Chair: Guo-Jing Shi 1. Evolution, Efficacy, and Orthodoxy: Vernacular Modernism in Sheng Yen's 1980s Critiques of Popular Religion (Justin R. Ritzinger) Respondent: Cheng-Tsung Kan 2. Technologies of the Self for Transformation: The Investigation of Chan Practice in Everyday Life (Yining Liu) Respondent: Yi-Jia Tsai	【Texts, history, and culture during the premodern and modern Chinese Buddhism】 Chair: Li-Hua Hsiao 1. Reflections on Buddhist Literature in the late Imperial Period (Chao-Heng Liao) Respondent: Jason Protass	【The formation, commentarial additions, and dissemination of the Buddhist Shastra】 Chair: Hsing-Ling Lee 1. Exploring the Formation, Commentaries, and Transmission of the Buddhist Treatises (Śāstra): With Specific Reference to Sheldon Pollock's Viewpoints (Chen-Kuo Lin) Respondent: Weijen Teng 2. A Study of <i>Jouyuishikironkaijoushou</i> by Kaijou(1750-1805) (Kaiting Chien) Respondent: Weijen Teng	【Texts, history, and culture during the premodern and modern Chinese Buddhism】 Chair: Yuh-Neu Chen 1. Daosheng's Interpretation of Confucianism through Zen (Sheng-Hsin Hsu) Respondent: Wei-chin Chen 2. The Establishment and Evolution of the Sangha Office in the Qing Dynasty (Yao-Min Zeng) Respondent: Wei-Li Hsu
11:50-12:10	Questions & Discussion	Questions & Discussion	Questions & Discussion	Questions & Discussion	Questions & Discussion
12:10-13:10	Lunch Break	Lunch Break	Lunch Break	Lunch Break	Lunch Break
13:10-14:10	【Thought and practice of Master Sheng Yen】 Chair: Chin-Chang Tsai 1. Bodhisattva Learning and Dharma Drum Mountain - A Study on Master Tai Xu and Master Sheng Yen (Wei-Wu Tan) Respondent: Fang Xuan 2. On Master Sheng Yen from "Another-World Pure Land" to "Pure Land on Earth" of Dialectical Thinking (Ying-Hsin Chang) Respondent: Chin-Chang Tsai	Topic: History of Chinese Buddhist Literature (Volume2) Moderator: Chen-Kuo Lin Keynote Speaker: Chao-Heng Liao 、 Chih-Li Lin Respondent: Li-Hua Hsiao	【Texts, history, and culture during the premodern and modern Chinese Buddhism】 Chair: Cheng-Tsung Kan 1. The Genealogy of Taiwan Buddhist Thought in the Early and Mid-Twentieth Century: Taking Zeng Jinglai as a clue (Wei-Hung Yen 、 Shao-Yuan Lan) Respondent: Kun-Hung Hou 2. The New Buddhism Movement in Taiwan During Japanese Colonial Period: Focusing on the Advocates of Buddhism Reformation in <i>Nan-ying Buddhism</i> (Yun-Jo Lin) Respondent: Cheng-Tsung Kan	【The formation, commentarial additions, and dissemination of the Buddhist Shastra】 Chair: Kaiting Chien 1. On the Buddhist Logical Interpretations of the First Two Verses in Dignāga's <i>Ālambanaparīkṣā-vṛtti</i> : From Dharmapāla to the East Asian Buddhist Commentators (Chih-chiang Hu) Respondent: De-Yu Yang 2. Why Woncheuk was considered as an opponent of Huizhao among Xuanzang's disciples: Case Studies of <i>Xunsi</i> (De-Yu Yang) Respondent: Chih-chiang Hu	【Texts, history, and culture during the premodern and modern Chinese Buddhism】 Chair: Po-Yuan Kao 1. Avatamsaka Sutra and Faith in Amitabha : A Study on Development of the Pure Land Thinking in Qing Dynasty (Meng-Chien Wu) Respondent: Jui-Yao Chien 2. The Transformation of "Du-le Drill in the Qin Dynasty": Explanation on Works of Masters of Sanfeng Lineage Relating to Textual Diversity (Ya-Wen Chang) Respondent: Meng-Chien Wu
14:10-14:30	Questions & Discussion	Questions & Discussion	Questions & Discussion	Questions & Discussion	Questions & Discussion
14:30-15:00	Break	Break	Break	Break	Break
15:00-16:00	【Spiritual Environment Protection】 Chair: Cheng-Tsung Kan 1. Religious Returning or Religious Modernism? Master Sheng Yen's Meditation Theory and Teaching. (Weijen Teng) Respondent: Guo-Guang Shi 2. The Rudimentary Buddhist Concepts Appropriated in Ecotherapy (Yunju Huang) Respondent: Guo-Jing Shi	Chair: Yi-Jia Tsai 1. Senior Psychotherapist's lived Experience after Buddhist Religious Practice (Wei-Lun Lee 、 Chia-Ling Lee) Respondent: Yi-Jia Tsai	【The formation, commentarial additions, and dissemination of the Buddhist Shastra】 Chair: Kuo-Pin Chuang 1. Quotations from the Kumbhopama Vyākaraṇa in the Chapter Pratītyasamutpāda of <i>Dharmaskandha</i> - Based on Comparing the Sanskrit, Pali and Chinese Versions of the Kumbhopama Vyākaraṇa (Mengzhu Yan) Respondent: Kuo-Pin Chuang 2. The Other Side of the Buddhist Precepts of the Liao Dynasty: the Spread and Influence of the Fanwang (梵網) Bodhisattva Precepts in Khitan (Ruobin Wang) Respondent: Tzu-Lung Chiu	【Thought and practice of Master Sheng Yen】 Chair: Chung-Yu Gu 1. Chan, Śīla and Ethics : Focus on the Thought of Master Sheng Yen (Li-Ya Chu) Respondent: Chang-Guang Shi 2. From the Self to the Other: Master Sheng Yen's Religious Academic Research (Wei-Ting Liu) Respondent: Chung-Yu Gu	【Texts, history, and culture during the premodern and modern Chinese Buddhism】 Chair: Pao-Yao Lin 1. The Lay Buddhist Art in the Visual Culture of Late Ming and Early Qing Dynasty: Wu Bin and the Evolution of His Style (Yun-Ru Chen) Respondent: Li-Chiang Lin 2. The Participation of Ancient Buddhist Temples of Kyoto in Modern Exhibitions in the Beginning of the Meiji Period (Pei-Jung Wu) Respondent: Yun-Ru Chen
16:00-16:20	Questions & Discussion	Questions & Discussion	Questions & Discussion	Questions & Discussion	Questions & Discussion

Time	The Lecture Hall /Room203/ZOOM #1	Room201/Room202/ZOOM #2	Room204/Room205/ZOOM #3	Room301/Room302	Room303/ Room304			
09:00-09:30	Registration							
09:30-10:20	Moderator: Chao-Heng Liao Keynote Speaker: Yuh-Neu Chen Topic: Reconsidering the Historical Status of Ming and Qing Buddhism from the Domestic and Oversea Circulation of "Jiaxing Zang" Sutra.	X	X	X	X			
10:20-10:40	Break							
10:40-11:40	Chair: Guo-Guang Shi 1. Laiguo Miaoshu: The Making of a Modern Chan Master (Benjamin Brose) Respondent: Jiang Wu 2. The Therapeutic Text: Jin Shengtan's <i>Sixth Work of Genius: Story of the Western Wing</i> and Buddhist Repentance (Alia Goehr) Respondent: Justin R. Ritzinger	【Texts, history, and culture during the premodern and modern Chinese Buddhism】 Chair: Yuh-Neu Chen 1. Buddhist Reform in Southern Fujian, 1860s-1920s (Ying-Chun Lin) Respondent: Kun-Hung Hou 2. The Buddha's Day Festival and Buddhist Modernity in China, 1912-1937 (Tong Li) Respondent: Yun-Jo Lin	【Spiritual Environment Protection】 Chair: Yu-Chen Li 1. Exploring the life and education concept of Bhikkhu Jagdish Kashyap (Yen-Cheng Shi) Respondent: Polang Tsai 2. An Overview of Vinaya Practice and Localization for Chinese Mahāyāna Buddhism in Myanmar and Thailand (Tzu-Lung Chiu) Respondent: Yue-Kwong Lau	【Thought and practice of Master Sheng Yen】 Chair: Guo-Jing Shi 1. Master Sheng Yen's Integration and Sequential Interpretation of Various Spiritual Experiences (Kian Kian Loh) Respondent: Guo Xing Bhikshuni 2. Research and construction of the teaching system of Master Sheng Yen's Tiantai Buddhism (Chung-Yu Gu) Respondent: Ching-Wei Wang	X			
11:40-12:00	Questions & Discussion							
12:00-13:00	2020 The Sheng Yen Education Foundation Grant for Ph.D. Dissertation Research Pei-Chun Kuo: [Tiantai/Tendai Buddhism in East Asian Cultural Interactions]	Lunch Break			X			
13:00-14:00	【 The formation, commentarial additions, and dissemination of the Buddhist Shastra】 Chair: Chih-chiang Hu 1. The Reception of Vaiśeṣika Philosophy in East Asia: A Study of Kōgen Jōtai's (光嚴乘体, 1740-1807) <i>Shōshūjikkugironshaku Bōkanroku</i> (勝宗十句義論釋傍觀錄) (Tadas Snuviškis) Respondent: Pei-Ying Lin 2. Kūkai's (774-835) Theory Mind: From the <i>Mahāvairocana Sutra</i> to the <i>Hizōhōyaku</i> (Pei-Ying Lin) Respondent:Tadas Snuviškis	13:00-15:00	【Spiritual Environment Protection】 Chair: Chung-Yu Gu 1. PSE Environmental Education — Dharma Drum Campus for Environmental and Spiritual Education (Guo-Guang Shi) Respondent :Yuan-Shen Li 2. The Effect of Children's Religious Attendance on Parenting and Parental Religious Involvement: The Study of Dharma Drum Wubao Children's Workshop (Yanben Shi) Respondent: Yining Liu 3. The Role of Spiritual Environment Protection in Holistic Education: Transforming the World with Sustainable Development Goals in the 21 st Century (Ngar Sze Lau) Respondent: Chung-Yu Gu	13:00-14:00	【Any academic paper on Chinese Buddhism】 Chair: Yun-Jo Lin 1. Prajñā Thoughts and Sun Chuo's You TiantaiShan Fu: the Buddhist Construction on the Sacrality of Tiantai Mountain (Junyao Wang) Respondent: Yaomin Zeng	13:00-15:00	【Thought and practice of Master Sheng Yen】 Chair: Guo-Jing Shi 1. From the Fulfillment of Liberation Path to the Realization of Bodhisattva Path: Based on Interpretation of the "Commentary on the Thirty-Seven Aids to Enlightenment" by Master Sheng-Yen (Chin-Chang Tsai) Respondent: Weijen Teng 2. An Analysis of Yiqing of Huatou Chan's Teaching of Master Sheng Yen on the Mind and Mental Factors (Che-Ming Hsu) Respondent: Guo-Jing Shi 3. Research on the Inheritance and Development of the Dharma Drum Mountain Sangha's Yoga Yankou Feeding Ceremony (Shing-Shen Chen) Respondent: Chin-Chun Hong	X
	Questions & Discussion							
	Break							
14:00-14:20	Questions & Discussion							
14:20-14:40	Break							
14:40-15:40	Chair: Yu-Chen Li 1. Affinities and Affiliations: A Deep Confucian Appreciation for Buddhist Praxis (Jennifer Eichman) Respondent: Ching Keng 2. The Unified Spiritual Field: The Spirit and Social Realms as the Body of the Buddha: Insights into Master Sheng Yen's Teachings on the Pure Land. (Hune Margulies) Respondent: Jennifer Eichman	15:00-17:00	【Texts, history, and culture during the premodern and modern Chinese Buddhism】 Chair: Yen-Chiu Tu 1. An Analysis of Zhuangzi in the Teaching of Buddhism in the Eastern Jin Dynasty—Taking Master Huiyuan of Lushan Mountain as an Example in "lian lei" <i>Zhuangzi</i> (Tsong-Ting Lee) Respondent: Ru-Bo Shie 2. The Buddhism among the Yao: A Case Study on Book Owners – Luyinchou, Oudaode, Huangyinting - of Yao in Vietnam (Cheng-I Kuo) Respondent: Yue-Kwong Lau 3. The Social and Historical Background of the Establishment of Yoga in the Early Ming Dynasty—Centering on the Publication of <i>Shuilu Yiwen</i> at the end of the Yuan Dynasty (Yue Tang) Respondent: Kaiting Chien	14:40-15:40	【Spiritual Environment Protection】 Chair: Pei Yang 1. Buddhist Modernism and Localization: The Practice of Plum Village (Zhe Ji) Respondent: Wei-Wu Tan 2. Mental environmental Protection and Social practice—Based on the investigation of a university in Southwest of China, a study about the mental health improvement of contemporary college students after the post-epidemic period (Xiaoli Wu) Respondent: Shyh-Heng Wong	15:00-17:00	【Spiritual Environment Protection】 Chair: Hsiang-Lin Chih 1. Consumption and Sustainable Development: Exploring the Significance of "Protecting the Spiritual Environment" to Contemporary Economics Life and Sustainable Development Goals (Yuan-Ho Hsu) Respondent: Hsiang-Lin Chih 2. When Buddhist Doctrines Meeting With Economic Principles (Ching-Yi Chiang) Respondent: Chang Chan 3. Research on the Social Value and Impact of the Application of Buddhism in Business Leaders—Analysis of Social Return on Investment (Ting-Ming Chen 、Kang-Cheng Tsai 、Feng-Wei Cheng) Respondent: Yuan-Ho Hsu	X
	Questions & Discussion							
15:40-16:00	Questions & Discussion							

Time	The Lecture Hall/Room203/ZOOM #1	Room201/Room202/ZOOM #2	Room204/Room205/ZOOM #3	Room301/Room302	Room303/Room304	
09:30-10:00	Registration	Registration	Registration	X	X	
10:00-12:00	Chair: Chen-Feng Tsai 1. Interpretation of Zen Buddhism Philosophy From Chuang-Tzu's Allusions : The Fable "Xiàng-Wǎng Get Jewelry (象罔得珠)" in Zen Buddhism Koan (Keng-Tao Lee) Respondent: Sheng-Hsin Hsu 2. "Eight No" and Différance: A Comparative Study of the Language Philosophy of Nāgārjuna's <i>Mūlamadhyamakakārikā</i> and Jacque Derrida's Deconstructionism (Su-Chen Wu) Respondent: Wei-Hung Yen 3. "Knowing by the Nose Tip": A Philosophical and Psychological Perspective on the Relationship between Smell, Poetry, and Chan Buddhism in the Northern Song Dynasty (Yu Ji) Respondent: Sin-Yu Huang	【 Texts, history, and culture during the premodern and modern Chinese Buddhism 】 Chair: Chao-heng Liao 1. Nangen Shōha and the <i>Kanko-Roku</i> : An Observation About a Genre of Buddhist Literature (Chia-Hsin Liu) Respondent: Chao-heng Liao 2. Entering the Art through Love-Entering the Buddhist philosophy through Art: Exploring the Literature and Religion of Shi Song (Ya-Ru Yang) Respondent: Yu-Chen Li 3. Ritual Texts and State-protective Ideas of Tendai School in Early Modern Japan: Focusing on Tosho-gu Daigongen Koshiki (Pei-Chun Kuo) Respondent: Pei-ying Lin	【 Sacred Mountains, Iconography, and Texts: The Bodhisattva Belief in Chinese Buddhism 】 Chair: San-Ching Wang 1. On the Forms and Styles of the Ksitigarbha Bodhisattva Images in Dunhuang Caves (Pei-Chi Chien) 2. The Mañjuśrī Images in Dazu Caves (Kai-Ming Kuo) 3. An Exploration of Mount Emei and Tan Zhongyue's "Mount Emei Illustrated Guide" in the Late Qing Dynasty (Yu-Ching Huang) Respondent: Ming-Chang Yang	X	X	
12:00-13:00	Lunch Break	Lunch Break	Lunch Break	X	X	
13:00-16:20	【 Textual sources and interpretations in the Yogācāra paradigm 】 Chair: Chen-Kuo Lin 1. <i>Bīja</i> and <i>Bijabhāva</i> Revisited (Mingyuan Gao) Respondent: Minhui Tou 2. One Aspect of the Interpretation of Buddhist Scriptures by the Yogācāra School—Focusing on the Description of a Scripture on Vigor in the <i>Paryāyasamgrahaṇī</i> of the <i>Yogācārabhūmi</i> — (Keiki Nakayama) Respondent: Juen Chien 3. How does <i>Smṛti</i> Work Epistemologically in the <i>Cheng Weishi Lun</i> : Two Modes of Memorizing and its Function in Soteriology (Juen Chien) Respondent: Seongho Choi 4. Yogācāra's theory of <i>nāmamātra</i> ("name-only") in the <i>Yogācārabhūmi</i> and the <i>Mahāyānasūtrālamkāra</i> . (Seongho Choi) Respondent: Keiki Nakayama 5. The Concepts of <i>Bījas</i> and <i>Vāsanās</i> in Yogācāra Soteriology: A Study of the Compendium of the <i>Mahāyānasūtrālamkāra</i> (Minhui Tou) Respondent: Mingyuan Gao	【 A New Exploration of the Interaction between Buddhism and Politics in Pre-Modern East Asia 】 Chair: Tingshuo Huang 1. Becoming the Wheel Turning King: Southern East Asia Official Correspondence in the Context of the "Records of Various Barbarians" in the Book of Liang (Chi Hu) 2. Buddhist Control of Southeast Countries and the Circumstance of Chan Buddhism during the Five Dynasties and Ten Kingdoms (Tingshuo Huang) Respondent: Yaomin Zeng	Chair: Wei-Lun Lee 1. Professional Bodhisattvas: Challenges for Chan Buddhists in Helping Professions in North America (Lixin Zheng) Respondent: Pei Yang	X	X	
		13:00-14:00	Questions & Discussion	Questions & Discussion	X	X
		14:00-14:20	Questions & Discussion	Questions & Discussion	X	X
		14:30-14:50	Break	Break	X	X
		14:50-15:50	【 A New Exploration of the Interaction between Buddhism and Politics in Pre-Modern East Asia 】 Chair: Tingshuo Huang 1. Monastic Economy in Jiangnan under the Mongol Yuan Rule (Wei-Li Hsu) Respondent: Tingshuo Huang 2. Characteristics and Significance of Cheongheo Hyujeong(淸虛休靜)'s Confucianism-Buddhism convergence theory: Focusing on "The Mirror of Confucianism(儒家龜鑑)" (Yujeong Im) Respondent: Yu-Tzu Wang		X	X
15:50-16:10	Questions & Discussion	Questions & Discussion	X	X		
16:20-16:50	The Lecture Hall/Room201/Room204 Open Discussion and Summary : Chair : Weijen Teng / Presenter : Kenji Kinugawa 、 Ting-Ming Chen 、 Minhui Tou					
16:50-17:00	The Lecture Hall /Room201/Room204 Closing Ceremony by Pei Yang					

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感恩廳，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、各場次之綜合討論，敬請舉手並使用桌上麥克風發問(感恩廳)，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。

三、線上視訊會議室不開放與會者直接線上提問，尚請見諒。

四、線上與會者可至聊天室留言交流或提問，謝謝合作。

五、為尊重智慧財產權，本會議未經主辦單位授權，禁止錄音、錄影或側錄。

參、午餐與休息：

一、中午備有午餐，請於報到時確認，並請自備環保餐具(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。

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南宋臨濟禪初傳日本之研究——以蘭溪道隆爲例

衣川賢次

南宋臨濟禪在日本的流布肇始于蘭溪道隆禪師（1213～1278）東渡日本（1246年）。本研究試圖探究的是當時南宋禪宗思想在日本傳播的過程中面臨的問題。具體來說，有以下三個方面：

1.南宋禪宗思想的性質—唐代初期興起的禪宗到唐末五代經過了兩次嬗變。及至宋代，其教學和傳播形式又變爲文字禪和公案禪。到了南宋時代，禪宗已變得極其晦澀難懂。因此，南宋時期臨濟宗禪師們東渡日本以後，在日本這片處女地佈道的過程中遇到了極大的困難。

蘭溪道隆禪師到日本以後，先後在鎌倉建長寺和京都建仁寺上堂說法，日本僧人難解其意。與此相同，日本道元禪師（1200～1253）渡海南宋江南學禪修行（1223～1227年）。回日本後在京都興聖寺、越前永平寺開堂說法的記錄《正法眼藏》素有難解之稱，情況與蘭溪道隆相同。

2.蘭溪道隆禪師說禪的瓶頸——蘭溪道隆禪師抵達日本的時候正值壯年——三十四歲。他在南宋未有住持禪院說禪的經歷。由於缺乏必要的教學經驗，生搬硬套南宋禪宗的教學方法似乎是唯一的選擇。所以毫無禪宗學習經驗的日本僧人自然就難解其意了。

3.受制於當時的國際關係—元朝滅亡南宋（1279年），占領高麗，甚至兩次遠征侵略日本（1274、1281年）。蘭溪道隆禪師到日本傳禪正值日元兩國關係極其緊張的時期。所以，在他駐錫日本的三十三年中，傳禪活動也不能不受此時期國際關係的影響。他不僅屢遭元朝特務構陷，而且還被開除住持職位，放逐到外地。

關鍵詞：南宋臨濟禪、禪宗初傳日本、蘭溪道隆

The Transmission of Southern Song Linji Chan to Japan: Focus on Lanxi Daolong

Kenji Kinugawa

Lanxi Daolong's (1213–1278) voyage to Japan in 1246 is sometimes said to mark the early transmission of Southern Song Linji Chan to Japan. This paper examines the various challenges encountered during the transplantation of Chinese Chan to Japan. I focus on three sources of difficulty:

(1) The character of Chan in the Southern Song—Chan, following its rise in the early Tang, underwent two philosophical transformations during the late Tang and Five Dynasties, followed by further major turns in the Song with *gong'an* and *wenzi chan*. As a result, Chan philosophy by the time of the Southern Song was quite difficult to grasp. The transplantation to Japan of this latter and more complex Southern Song Chan proved difficult. Lanxi Daolong's Chan teachings in Kamakura and Kyoto—his sermons and explanations of the dharma—were often incomprehensible to his Japanese Zen monastic audience. By the same measure, the Japanese-language teachings in *Shōbōgenzō* by Dōgen—who had traveled to Southern Song China, practiced, and received transmission before returning to Japan in 1227—were likewise difficult for the Japanese to understand.

(2) The limitations of Chan Master Lanxi Daolong—Lanxi Daolong arrived in Japan at the young age of 34. However, he had no knowledge of how Japanese Zen, such as it was, was being practiced at that time. His wish to transplant Southern Song Chan without adaptation meant that he was not understood by the Japanese, and that he could not entirely shake the air of mistrust that hung about him.

(3) International relations—Geopolitics of the late 13th century were extremely tense. Around the time of the destruction of the Southern Song by the Mongol Yuan in 1279, the Mongols invaded Goryeo (Korea) and gained a strategic position to launch an assault on Japan. Southern Song Linji Chan monks arrived in Japan just as the countries were advancing toward the Mongol invasions of Japan in 1274 and 1281. Lanxi Daolong, throughout his final 33 years, was compelled to change his abbatial appointments often, sometimes under suspicion of being a spy for the Yuan.

Keywords: Southern Song Linji Chan, Early Transmission of Zen to Japan; Lanxi Daolong

聖嚴法師早期禪修層次演變之研究—— 以 1976 年至 1982 年為主

楊蓓、釋常慧

聖嚴法師在 1981 年《禪門囑語》自序中，已經非常明顯地將禪修歷程分為三個階段：集中注意力、心念統一、虛空粉碎。其中，又進一步說明心念統一又分為兩層：身心統一、內外統一。更以「澄澄湛湛、光音無限、一片悟境、虛空粉碎」來說明禪境的高低。再從一些早期在美國的禪修開示記錄文獻中，可以發現在 1980 年至 1982 年期間，聖嚴法師已將禪修的層次清楚地區分為集中心、統一心與無心。此三個層次，也成為法師未來數十年在帶領禪修時，基本而不變的核心教法。

在 1976 年至 1982 年期間，有幾篇重要而關鍵的文獻與禪七開示，足以依時間脈絡的演變歷程中，得以完整看到聖嚴法師於此段時期逐漸整合與建構出其禪修教學的次第。尤其在美國當時如雨後春筍般的各家禪修風潮，法師開始走出其不離漢傳禪法傳統，又獨具個人特色的禪法風格。

本研究即是希望在前人對聖嚴法師禪修相關研究的基礎上，利用文獻分析法，蒐集與整理相關的一手與二手資料，進行歸納與分析。希望將聖嚴法師早期的禪修教法內容（尤其是禪七中的開示），特別就「禪修層次」的建構歷程中的相關內容，能更為細緻地梳理、討論與凸顯其早期禪法的發展特色。

關鍵詞：禪修層次、聖嚴法師禪法、美國佛教、次第化

The Evolution of Master Sheng Yen's Early Meditation Levels from 1976 to 1982

Pei Yang / Chang-Hui Shi

In the preface of *Chanmen yiyu* 《禪門囑語》 published in 1981, Master Sheng Yen clearly divides the practice of Chan meditation into three levels: focusing the mind, unifying the mind, and shattering the great doubt. He subdivided the level of unifying the mind into unifying the mind and body, and unifying the self and universe. Once the unified mind is attained, there are four statuses: state of extreme peace and purity, experience of limitless light and sound, attainment of emptiness and enlightenment, and shattered emptiness itself. Later in the literature of his early teachings on Chan meditation practice in the United States from 1980 to 1982, the three specific levels of Chan meditation practice evolved to become concentrated mind, unified mind, and no- mind. These lattermost three levels became the fundamental and core teachings for several decades when he led retreats.

During the period from 1976 to 1982, there were several vital documents and Chan teachings, which can chronologically show Master Sheng Yen gradually integrating and constructing the meditation levels in his teachings then. Significantly, the master began to create his own unique style of Chan that nevertheless stayed true to the tradition of Chinese Chan, at that time in the United States when several meditation schools were mushrooming.

This study will build up on previous studies of Master Sheng Yen's teachings in Chan meditation practice, and use the methodology of document analysis to collect, organize, and analyze relevant primary and secondary materials. The aim of this research is to meticulously illustrate the evolution of Master Sheng Yen's early teaching in Chan meditation practice (especially his teachings during the retreats), with a focus on the constructive process for the content of his meditation levels, thus clarifying the uniqueness of his Chan method, that can be more carefully sorted out, discussed and highlighted developmental features of the law.

Keywords: Levels of Chan Meditation Practice, Sheng Yen's Chan Teaching, Buddhism in America, Sequentialization

聖嚴法師的默照禪與宏智正覺禪師的承先啓後

釋果幸

本文以聖嚴法師（1931-2009）默照禪法為研究對象，考察其以承先啓後為原則，在繼承宋代曹洞宗宏智正覺禪師（1091-1157）默照禪之餘，並將默照禪頓法層次化，以建構其現代的默照禪法。為復興漢傳佛教、開展佛教未來，聖嚴法師在繼承臨濟、曹洞兩大法脈的同時，更創立了「中華禪法鼓宗」，展現了法師在承襲傳統禪法之外又有創新。他也強調法鼓山存在的意義與使命是承先啓後，將漢傳佛教的禪重新發揚光大，開啟人間性、生活化的世界禪佛教。

作為曹洞法脈的傳承者，聖嚴法師復興已失傳近八百年的默照禪。為了弘揚默照禪，他不僅繼承宏智禪師語錄中所呈現的默照禪為指導原則，也將頓法的默照禪法層次化，以因應現代人修習默照禪。

本文首先，就聖嚴法師承襲宏智禪師的部分，探究其如何將宏智禪師語錄中呈現的默照悟境，分析要點作為默照禪法的指導原則，並且將宏智禪師所體驗的悟境文字轉化為實際修行默照禪的方法。其次，就聖嚴法師對默照禪法創新之處，考察他自1980年開始指導默照禪至1999年，將頓法的默照禪層次化之演變。進而探究法師在此層次化的默照禪法演變歷程中，如何整合不同傳承的禪法，呈現出其默照禪法的創新之處。最後，就聖嚴法師的默照禪因應現實人間，將之融合與運用在生活上，展現其默照禪法的人間性與生活化的特色。

關鍵詞：聖嚴法師、宏智正覺、默照禪、禪宗

Master Sheng Yen’s Teachings on Silent Illumination – Inheriting from Master Hongzhi Zhengjue and Inspiring Future Generations

GuoXing Bhikshuni

This paper focuses on Master Sheng Yen’s (1931-2009) teachings on the Chan practice of Silent Illumination as the research topic, investigating how his teachings inherited from the past and inspired the future. While Master Sheng Yen’s approach to Silent Illumination was based on the teachings of Chan Master Hongzhi Zhengjue (1091-1157) of the Caodong lineage in the Song Dynasty, he had further structured Silent Illumination into a modern practice. To revive Chinese Buddhism and inspire Buddhism of the future, Master Sheng Yen established the “Drum Drum Lineage of Chinese Chan”, on the basis of being the lineage holder of the two major Chan lineages – Linji and Caodong. This shows that in addition to inheriting from traditional Chan methods, the master has made innovations to the practices. Master Sheng Yen also emphasized that the significance of Dharma Drum Mountain is to inherit from the past and inspire the future, so that Chinese Chan practices can be further developed and renewed into a universal Buddhist practice which is humanistic and can be applied in daily living.

As a holder of the Caodong lineage, Master Sheng Yen revived the practice of Silent Illumination, the actual teaching of which had been lost for nearly 800 years. To promote the practice of Silent Illumination, not only did Master Sheng Yen use the recorded teachings of Chan Master Hongzhi as the guiding principle, but also provide a staged structure to the original approach of sudden enlightenment, in response to the needs of modern practitioners.

The first part of this paper explores what Master Sheng Yen inherited from Chan Master Hongzhi’s teachings, and how he took the enlightenment state presented in Hongzhi’s records and distilled the key points into the guiding principle of Silent Illumination practice. It then discusses how Master Sheng Yen transformed the description of Hongzhi’s enlightenment experience into actual methods of practice of Silent Illumination. The second part of the paper presents Master Sheng Yen’s innovations in Silent Illumination practice by examining the evolution of his teachings from the time he began to teach Silent Illumination in 1980, to 1999 when he stratified the sudden enlightenment approach to Silent Illumination. It then explores how the master integrated meditation methods of different traditions in the evolution process of his staged approach, presenting the innovations he made in his Silent Illumination teachings. Finally, the paper shows how Silent Illumination practice as taught by Master Sheng Yen responds to the real world and how it can be integrated into and applied in everyday life, illustrating the humanistic and “daily-living” nature of his Silent Illumination teachings.

Keywords: Master Sheng Yen, Hongzhi Zhengjue, Silent Illumination, Chan

菩薩學處與法鼓山：試論太虛大師至聖嚴法師的承先啓後

陳維武

聖嚴法師曾表示，始於中年時期，整合太虛大師以中國本土化為主及印順法師回溯印度佛學這兩種觀點，成為現代化的世界佛教，即是他的路線。到了晚年，則直接表明自己走的是太虛大師的路，更曾在為學僧講授太虛大師的行誼時，哽咽低泣，可見其感念太虛大師之深。

探討法師對太虛大師思想行誼的承續與創新，在兩人的薪火傳承中繼續挖掘「漢傳佛教新活力的泉源」，是學界已研究多年的課題。本文對前人的研究稍加補充，系統的梳理《法鼓全集》中聖嚴法師對太虛大師的引述及評論，是一個以法師著作中的「太虛大師」為觀念，把「聖嚴法師」的一生串連起來的一個小嘗試。

本文原始資料的收集，以「太虛」一詞檢索《法鼓全集》，得資料四百八十七筆，整理出五十五篇文獻中的七十二筆，將內容歸納為「法義抉擇參考」、「志趣」、「人間淨土」、「中國佛教的現況與改革」、「傳記及生平」及「世界佛教」六個主題，分析主題內容跨年代的異同，並比較太虛大師的相關著作，從中分析太虛大師思想對法師的影響，及法師對太虛大師思想的承續。

本文指出，聖嚴法師「站在現代人所見漢傳禪佛教的立足點上」，溝通印度佛教的源頭及南北傳諸宗的佛法，以豐富重整漢傳佛教，呼應了大師晚年的主流旁支論述，探究一切漢傳佛典，融匯巴利文、藏文及日文的佛法，來充實已經貧乏的禪淨台賢；以千百年來適應了本土文化的佛教形式為主流，不僅廣納旁支的能量，更將主流導向人間佛教的正行。因此，無論是法師融匯各佛教傳承重整漢傳佛教的學思、建僧的努力、對漢傳禪法的改良與弘揚，及以心靈環保和三大教育實現人間淨土、引領社會思潮的事功等，皆與太虛大師的志趣、對中國佛教復興的期許，及以菩薩學處建設人間淨土的構思極其契合，以順應新時代的創新與遠見，實現了太虛大師整興佛教僧會及瑜伽菩薩戒的志行，在近當代漢傳佛教的復興運動中，可以說聖嚴法師是太虛大師實質上的傳承者及思想的落實者。

關鍵詞：聖嚴法師、太虛大師、菩薩學處、法鼓山

Bodhisattva Learning and Dharma Drum Mountain – A Study on Master Tai Xu and Master Sheng Yen

Wei-Wu Tan

Master Tai Xu's approach towards Buddhism was rooted in Indigenous Chinese Buddhism while that of Master Yin Shun emphasized reconnecting with Indian Buddhism. Master Shen Yen indicated that integrating these two perspectives into a modern form of world Buddhism had been his aspiration since middle age. In later years, he explicitly exclaimed that he had taken Master Tai Xu's approach. Moreover, during a lecture when he was talking about the practices and deeds of Master Tai Xu, he choked up and wept, showing how deeply he was inspired by Master Tai Xu.

Analyzing what Master Sheng Yen inherited from Master Tai Xu's thoughts, practices and deeds, and what innovations he had made on that basis is a well research topic. Such studies enable us to explore how we can be further nourished by the "spring well of Chinese Buddhism's vitality" embodied by the spiritual transmission between the two masters. This work seeks to add to the corpus of this scholarship by systematically extracting and analyzing materials related to Master Tai Xu in the Dharma Drum Compendium. It is an attempt to provide a narrative of Master Sheng Yen's life using "Master Tai Xu" in his works as a conceptual pivot.

Searching for "Tai Xu" in the Dharma Drum Compendium resulted in 487 items, based on which 72 items from 55 articles were included. Via a thematic analysis, these materials are classified into six themes – doctrinal deliberation and reference, aspirational writing, pure land on Earth, state of Chinese Buddhism and reforms, biographical sketches, and world Buddhism. These thematic contents are further analyzed to uncover chronological patterns, and compared to Master Tai Xu's works on related themes. The results are synthesized to obtain a more comprehensive understanding on how Master Sheng Yen was influenced and what he inherited from Master Tai Xu's thoughts.

This paper highlights that while Master Sheng Yen endeavoured to enrich Chinese Buddhism with elements from ancient Indian Buddhism and various schools of canonical language traditions, he was firmly rooted in contemporary Chinese Chan Buddhism. This echoed Master Tai Xu's narrative of "trunk and tributary" in his later years. In this narrative, Master Tai Xu advocated that to renew Chinese Buddhism, we must explore all available scriptural texts in Chinese Buddhism, and integrate the insights of Pali, Tibetan, and Japanese Buddhism into mainstream Chinese Buddhism. Only then could latter-day Chan, Pure Land, Tiantai and Xianshou schools, which were regarded to be in an impoverished state, be enriched. In this spirit, Master Sheng Yen stayed true to the mainstream of Chinese Buddhism which had been adapted across the years for the native Chinese culture. Not only did he introduce fresh energy of other traditions as tributaries into the mainstream, but also steer the mainstream towards the path of humanistic Buddhism. As such, whether we look at Master Sheng Yen from his synthesis of teachings from various traditions to renew Chinese Buddhism, his effort in building a modern sangha, his innovation and dissemination of Chan practices, his endeavours in realizing the idea of pure land on Earth, or his pioneering works

as a public intellectual, Master Sheng Yen resonated deeply with Master Tai Xu in every one of these aspects. These aspects echoed Master Tai Xu's aspirations, hope for the revival of Chinese Buddhism, and design on building a pure land on Earth through the promotion of bodhisattva practices. Through innovation and foresights, Master Sheng Yen realized the aspirations of Master Tai Xu in revitalizing the monastic sangha, organizing lay practitioners, and promoting bodhisattva practices through Yogacara bodhisattva precepts. It can be concluded that in the revival movement of contemporary Chinese Buddhism, Master Sheng Yen was a bona fide descendant of Master Tai Xu, having implemented Master Tai Xu's ideals into reality

Keywords: Master Sheng Yen, Master Tai Xu, bodhisattva learning, Dharma Drum Mountain

論聖嚴法師「他方淨土」至「人間淨土」之思路辯證

張盈馨

本文主要論述聖嚴法師對於「他方淨土」轉變至「人間淨土」之思路辯證。「他方淨土」轉變為「人間淨土」，並非一日之功。於聖嚴法師之前，已有太虛大師與東初法師的「人生佛教」，以及印順法師「人間佛教」之說，亦有太虛大師的「法界圓覺」及印順法師「緣起分析」之思想進路，此二者皆為後來聖嚴法師對「人間淨土」之闡揚起了相關至要之作用。原為彼岸之「淨土」如何成為「人間」之「淨土」，是為「人間淨土」義理上主要課題。另外，「淨土」既於人間，又如何說明彼岸之「極樂」？此為「人間淨土」義理上需論述之處。是以，本文研究主題有二：1. 探究聖嚴法師於義理上闡釋「他方淨土」辯證至「人間淨土」之過程。2. 於「人間淨土」努力之終極意義與彼岸極樂之關係。

關鍵詞：聖嚴法師、人間淨土、他方淨土、人生佛教、人間佛教

On Master Sheng Yen from "Another-World Pure Land" to "Pure Land on Earth" of Dialectical Thinking

Ying-Hsin Chang

This article primarily discusses Master Sheng Yen's dialectical approach to the transformation from the concept of the "another-world pure land" to the "pure land on earth." The transition from the "another-world" to the "on earth" as a Pure Land is not an overnight achievement. Prior to Master Sheng Yen, there were already teachings such as the "Engaged Buddhism" by Master Tai Xu and Master Dong Chu, as well as the "Humanistic Buddhism" by Master Yin Shun. Additionally, the philosophies of the "Complete Enlightenment of the Dharmadhatu" by Master Tai Xu and the "Analysis of Dependent Origination" by Master Yin Shun played significant roles in Master Sheng Yen's subsequent elucidation of the concept of the "pure land on earth." The main question in terms of the concept of the "Pure Land" shifting from the Other Shore to this World is how the Pure Land that was originally in the beyond can become a Pure Land in this world. Furthermore, if the Pure Land is present in this world, how can we explain the concept of the "Ultimate Bliss" in the Other Shore? These are crucial points that need to be addressed in discussing the concept of the "pure land on earth." Therefore, the two main objectives of this study are: 1. To explore how Master Sheng Yen dialectically expounded the process of transforming the concept of the "another-world pure land" into the "pure land on earth" in terms of its philosophical interpretation. 2. To examine the ultimate significance of the efforts towards the "pure land on earth" and its relationship with the Ultimate Bliss in the Other Shore.

Keywords: Master Sheng Yen, pure land on earth, another-world pure land, Engaged Buddhism, Humanistic Buddhism

宗教重返與現代主義的角力：聖嚴法師禪法與其禪修理論

鄧偉仁

現代化語境下的宗教樣態有著以下類型的變遷：1.世俗化（宗教神聖性逐漸失去社會重要性；或者宗教從公共領域退出），2.宗教重返（經過自我現代化後的宗教重新進入社會或公共領域而成為重要的社會部門）3.宗教現代主義（教義、儀式、修行等的現代化與理性化/去魅造成宗教的神聖性與世俗性的融為一體）。聖嚴法師禪法教學的現代化一方面可以說讓佛教以接軌現代社會的樣貌「重返」，讓禪修進入一般普羅大眾的日常生活，使社會菁英有機會將禪修帶入其專業領域。另一方面聖嚴法師對於高階看話禪與默照禪的教學有著傳統的堅持，有別於其他佛教禪修的現代化，避免了落入「佛教現代主義」。基於這個觀察，本研究主要分析聖嚴法師的禪修教學與禪修理論，一、如何讓傳統的禪宗禪法與現代意識形態接軌，二、如何避免像現代「內觀禪修」或「正念修習」落入「佛教現代主義」。本研究除了分析聖嚴法師禪法教學相關的著作之外，同時也參考法鼓山資深的禪師或禪眾的禪修體驗。

有別於目前聖嚴法師禪修的相關研究——著重在法師禪法教學或理論的描述，本研究一方面帶入比較的視角（比較內觀禪修或正念修習等現代禪修），來區別聖嚴法師的禪修與其他現代禪修的現代化差異。另一方面帶入宗教重返與宗教現代主義的理論，來說明聖嚴法師的禪法在禪修實踐與其理論上如何超越這兩者的角力。

關鍵詞：世俗化、宗教重返、佛教現代主義、聖嚴法師、禪修

Religious Returing or Religious Modernism? Master Sheng Yen's Meditation Theory and Teaching

Weijen Teng

In the course of modernization, religion has undergone three major changes, namely, 1. secularization: religion loses its socio-political impact or withdraw from public fields; 2. resurging of religion: religion regains its socio-political impact; and 3. religious modernism: conflation of sacredness or otherworldliness with this-worldliness through modernization cum rationalization of religious doctrine and practice. This research finds that emerging from this context of modernization, Master Sheng Yen 's promotion and teaching of Buddhism meditation is a form of religious resurging. As a result, meditation practice has an impact on commoners' daily life as well as on various professional social sectors. On the other hand, Master Sheng Yen reformulate Buddhist meditation practice incorporating gradual practice of *śamatha* and *vipaśyanā* meditation as a basis and traditional Go'an and Silent Illumination meditation of the Chan School as a culmination of Buddhist soteriology. In so doing, Master Sheng yen's teaching of meditation connecting Buddhist tradition with modernity yet avoiding the problematics of "Buddhist modernism" as addressed by the scholars in the case of "Mindfulness movement" or other form of "new meditation movement".

Keywords: secularization, religious resurgence, Buddhist modernism, Master Sheng Yen, meditation

森林療癒所引介之基礎佛法概念

黃韻如

自從 1980 年代日本醫科大學李卿醫師／博士／教授一連串研究，發表人們到林間漫步帶來的生理及心理益處之後，各國科學家開始關注林間芬多精及其他元素帶給人們的身心助益。此後，也逐漸引起其他學界廣泛研究。近年來，歐美澳洲各國，不但諮商師開始發現在大自然中諮商的益處，醫師也開始開立「身處自然處方箋」，而非讓患者吃藥。

在此典範移轉之際，英國資深諮商師 Caroline Brazier 於 2018 年出版 *Ecotherapy in Practice, A Buddhist Model* 一書，闡釋她以佛學（特別是四念住）為基礎的生態諮商方法。美國資深諮商師 Charlton Hall，則開設 Mindful Ecotherapy Center，以「正念」來進行諮商。本文主要討論這二位諮商師如何以佛學來引領其諮商活動，並介紹相關的科學研究。

最後，簡介美國 ANFT 森林療癒的內容，提出此架構下的森林療癒，在佛教的場域裡，其實是學佛的絕佳前行。此外，不只在森林中，尚可在社會的其他場域中，增進人們福祉。

關鍵詞：四念住、正念、生態療癒、森林療癒

The Rudimentary Buddhist Concepts Appropriated in Ecotherapy

Yunju Huang

Since Dr. Li Qing of the Nihon Ika Daigaku published a series of research on the physical and psychological benefits of strolling in the woods in the 1980s, international scientists started to identify more beneficial elements and pathways regarding how being in the woods are good for us. Later on, scholars in other fields picked up this topic and formulated different models in their specific areas. Recently, counselors/psychotherapists realized the great results when they conducted their sessions in nature. In addition, it has been legalized in many countries such as Belgium, Great Britain, Australia, New Zealand, Canada, the US, and Japan for physicians to prescribe "nature" to patients rather than pills.

As the paradigm shifted, a senior British psychotherapist, Caroline Brazier, published *Ecotherapy in Practice, A Buddhist Model* (2018) to delineate how she bases her practice in Buddhism, more specifically, *satipaṭṭhān*. While another American senior therapist, Charlton Hall, founded his Mindful Ecotherapy Center and based most of his sessions and teachings on mindfulness. This paper will discuss how their practices are relevant to Buddhism.

Then, as a certified forest therapy guide by ANFT, I will outline how this trauma-informed model fosters a deeper embodiment experiences in the woods. Then I will present how this is actually a perfect preparation to learn Buddhism further in a Buddhist context. In addition, this practice provides a relatively simple and direct way for various groups of people to increase physical and mental well-being.

Keywords: *satipaṭṭhān*, mindfulness, ecotherapy, forest therapy

進化、靈力、正信：聖嚴法師 1980 年代對民間信仰批評中的通俗現代主義

芮哲

聖嚴在他的 1966 年專著《比較宗教學》中，把民間信仰作為一種不值得留意的原始的殘餘。於 1970 年代末回到台灣時，當他在日本獲得博士學位並在美國成為一名教師後，反而發現到這股殘餘正在復甦。聖嚴仍然認為它是原始的，但現在看為一個重要的競爭對手。因此，他 80 年代的兩部著作《佛學群疑》和《明日的佛教》對這個話題給予了相當大的關注。當我們審視聖嚴對民間信仰和其實踐的批評時，我們看到的並非許多佛教現代主義理論讓我們期待的祛魅。相反，我們看到他將佛教置於一個由靈媒和其他禮儀者主導的靈力市場中。他一方面申明佛教可以滿足大眾所有靈力需求，另一方面保護佛教不被無形民間信仰拉低到其自己的原始層次。在這種困境中，我們可以認出一個「通俗現代主義」的例子，其中現代主義觀念和方向重塑而不取代明清時代宗教的關鍵動力。

關鍵詞：宗教進化論、靈力、正信、通俗現代主義、民間信仰、聖嚴法師

Evolution, Efficacy, and Orthodoxy: Vernacular Modernism in Sheng Yen's 1980s Critiques of Popular Religion

Justin R. Ritzinger

When Sheng Yen wrote his monograph, the *Science of Comparative Religion* (*bijiao zongjiaoxue* 比較宗教學), in 1966, Chinese popular religion was mentioned only in passing as a kind primitive remainder. When he returned to Taiwan at the end of the 1970s after earning his PhD in Japan and establishing himself as a teacher in the US, however, that remainder was resurging. He still saw it as primitive but now as an important competitor. As a result, two of his works from the 1980s, *Common Questions in the Practice of Buddhism* (*Foxue qunyi* 佛學群疑) and *A Buddhism for Tomorrow* (*Mingri de fojiao* 明日的佛教) devote considerable attention to the topic. When we examine Sheng Yen's critiques of popular beliefs and practices, we find not the disenchantment that many theories of Buddhist modernism would lead us to expect. Instead, we see him positioning Buddhism within a marketplace of magical power dominated by spirit mediums and other ritualists. He is pulled on the one hand to present Buddhism as a source of equivalent solutions to practical problems and on the other to guard Buddhism's prestige as a "religion" from what he sees as a primitive and formless rival that threatens to pull Buddhism down to its own level. In this positioning, we can identify an instance of what I have dubbed "vernacular modernism" in which modernist ideas and orientations superscribe and reshape but do not replace key dynamics of late imperial Chinese religion.

Keywords: Religious evolution, magical power, orthodoxy, vernacular modernism, popular religion, Sheng Yen

自我轉化的修行技藝：探索日常生活中的禪修實踐

劉怡寧

近年來，宗教社會學的研究轉向探索日常宗教（Everyday Religion）的面向，發現到宗教在日常生活中持續扮演重要的角色，並未因為現代化的發展而失去其影響性。聖嚴法師在其自傳《雪中足跡》一書中也提到，推動現代化的佛教，教導大眾把佛法運用在日常生活當中，是他最主要的弘法旨趣，藉著禪修教學，他引導大眾在日常生活中實踐禪法，無論個人所處的環境或是自我的身心狀態為何，都可以運用禪法（或佛法）來擁有快樂平安的生活。

落實禪修在日常生活是聖嚴法師復興漢傳禪佛教的重要特徵，透過運用禪修的方法，個人可以在日常生活中自我觀照、自我反思、自我轉化，產生如同傅柯（Foucault）所論及之自我技藝的作用。本研究試圖一方面掌握聖嚴法師禪法教授的日常宗教特徵，另外一方面也藉由對禪修者的深入訪談，探索日常生活中的禪修實踐，包括經營家庭與人際關係、面對人生轉折、穩固工作與事業的發展、或是連結禪修與其他社會領域等，以思索禪修做為自我轉化的修行技藝在現代社會的日常宗教意涵。

關鍵詞：日常宗教、禪修、自我技藝、反身性、身心福祉

Technologies of the self for transformation : The Investigation of Chan Practice in Everyday Life

Yining Liu

In recent years, research in the sociology of religion has shifted to the exploration of Everyday Religion, finding that religion continues to play an important role in everyday life and has not lost its influence due to modernization. In his autobiography, *Footsteps in the Snow*, Venerable Sheng Yen also mentions that promoting modern Buddhism and teaching the public to apply Buddhism in their daily lives is his main goal in teaching Buddhism. Through his meditation teachings, he guides people to practice Chan in their daily lives to use Chan (or Buddha Teachings) to have a happy and peaceful life, regardless of their environment or state of mind and body.

The practice of meditation in daily life is an essential feature of Venerable Sheng Yen's revival of Chinese Zen Buddhism. Through meditation, individuals can observe themselves, reflect on themselves, and transform themselves in daily life, producing the same effect of technologies of the self that Foucault discusses. On the one hand, this study attempts to grasp the characteristics of Everyday Religion on Venerable Sheng Yen's meditation teachings, and on the other hand, through in-depth interviews with meditators, to explore the practice of meditation in daily life, including managing family and interpersonal relationships, facing life transitions, stabilizing work and career development, or linking meditation with other social fields, in order to consider the everyday religious implications of meditation as the practice of self-transformation in modern society.

Keywords: Everyday Religion, Chan Practice, Technologies of the self, Reflexivity, Well-being

中國佛教文學史（下）

廖肇亨

佛教與文學並非原始共生的型態，彼此之間的疆界不斷改寫重劃。不過中國佛教的特色之一，就是與文學藝術緊密相連，故能流傳廣遠。即以歷史最久、作品最豐富的詩歌為例，「綺語」之譏始終相伴，詩僧一詞也未必是正面肯定的含意。禪僧以吟詠為業，屢招批評。雖然如此，詩僧與僧詩仍舊是中國文學不容忽視的一環。不論是從社會功能、知識架構、乃至於讀者接受介入、意義的轉化，佛教與文學之間的聯繫都具有靈活的延展力。近世佛教文學雖然前有所承，但不論題材、特色、意義都展現出新的樣貌。宋元明清的中國佛教文學雖然數量眾多，卻一直是學界十分陌生的場域，本書發掘眾多新史料，就佛教與文學的相互關係加以梳理，具有開創性的重要意義。學界對於近世佛教文學的關注度和研究成果可以說仍然處於起步階段，未來蘊含無限的可能性。中國佛教文學下冊不僅在描述當時佛教文學的歷史形貌，而是透過追索近世以來佛教、文學、歷史、文化的關聯性，重新省思時代脈動下宗教信仰與文學書寫的相互體認，進而提供新的價值視野。

關鍵字：近世、佛教文學、禪宗、淨土、夢

History of Chinese Buddhist Literature(Volume2)

Chao-Heng Liao

Boundaries of Buddhism and literature have been constantly rewritten and redrawn. However, one of the characteristics of Chinese Buddhism is its close connection with literature and art. Taking poetry as an example, with the longest history and richest works, the derogatory term "綺語" has always been associated with it, and Zen monks who engage in chanting and poetry have often faced criticism.

Nevertheless, poet monks and Buddhist poetry remain an integral part of Chinese literature that cannot be ignored. The connection between Buddhism and literature possesses a flexible expansiveness in terms of social function, knowledge structure, reader engagement, and the transformation of meanings. Although modern Buddhist literature builds upon the past, it demonstrates new aspects in terms of subject matter, characteristics, and significance.

Despite the large quantity of Chinese Buddhist literature from the Song, Yuan, Ming, and Qing dynasties, it has remained a relatively unfamiliar field in academic. This book explores numerous new texts, examines the mutual relationship between Buddhism and literature. The second volume of "Chinese Buddhist Literature" not only depicts the historical landscape of Buddhist literature at that time but also, by investigating the interconnectedness of Buddhism, literature, history, and culture since modern times, reconsiders the mutual recognition between religious beliefs and literary writing in the context of the era's dynamics.

Keywords: the late imperial period, Buddhist Literature, Chan(Zen), pure land, dream

修行、照見與流動： 資深心理治療者經歷修行啓發後的生活經驗

李維倫、李嘉玲

一直以來，佛教的「度一切苦厄」被認為可以作為身心療癒的指引，這也指出了佛教修行與心理治療師成長過程的可能親近關係。筆者先前已經完成了探究佛教度苦解厄與心理治療形式結構異同的比較以及佛教修行的身心過程等兩項研究，而於本研究探問修行經驗在心理治療師生命經驗過程的作用，以進一步理解佛教與心理治療相互支持的可能性。本研究蒐集了三位有宗教性修行經驗的資深心理治療師的訪談資料，以現象學方法分析之。研究結果發現，三位資深心理治療師在經驗宗教性修行經驗之前皆有投向與「人」相關工作的志向並有著順利的心理事業生活。接著在「破口」、「接觸」與「迴觀距離化」三項經驗環節所構成的歷程中，獲得了宗教性的修行經驗。然而宗教性修行所獲得的生命經驗與作為世俗事業的心理治療之間卻有著結構上的異質性，顯現在具有修行經驗之心理治療師的非線性發展之斷開性生命過程，從而使得如何重回世俗事業的心理治療成為其生命發展的顯題，而不同的心理治療師有各自機緣性的應對結構。本研究如此顯示了修行與心理治療在表面的助人相似性下之生命層次上的異質性。這對佛教與心理治療之間關係有進一步的釐清，也將貢獻於佛教於當代身心療癒實踐形式上的發展。

關鍵詞：心理治療、佛教、治療者的養成、個人治療、修行經驗

Senior Psychotherapist's lived Experience after Buddhist Religious Practice

Wei-Lun Lee / Chia-Ling Lee

For a long time, the Buddhist teaching “Free from all suffering” is viewed as a guidance for psychological healing. The Buddhist way of cultivation is thus worthy to be a resource for modern psychotherapeutics. With the results in previous studies on the psycho-somatic experiences in Chan meditation and the possible formation of a Buddhist psychotherapy, the author in this research advances to the experience of psychotherapists who found the impact of their religious practice to their professional exercise, in order to see how the two are related with each other. This research collected interview data from three senior psychotherapists who had engaged in self-cultivation close to Buddhist way. After a phenomenological analysis, the result indicates that, the tendency of entering religious practice for deep understanding of human life might stem from the nature of psychotherapy, but there exists a gap between the comprehension from religious practice and the mundane business of psychotherapy, which manifests in the research participants' non-linear junction in their life development. How to return to the practice as a therapist after a profound experience of religious self-cultivation is then problematic, to which various responses appeared for different ones. This research thus shows a deep level of heterogeneity between religious practice and psychotherapy beneath the apparent similarity in public eyes. This understanding clarifies further the relationship between Buddhism and psychotherapy, and would contribute to the contemporary route toward psycho-somatic healing for Buddhism.

Keywords: Buddhism, personal therapy, psychotherapy, religious practice, the cultivation of therapist

近世佛教文學的再省思

廖肇亨

近世佛教文學研究，以往受限於近世佛教思想於文獻以及思想上的龐雜，往往以缺乏義理創造性的庶民佛教一筆帶過，然而如荒木見悟以及末木文美士等學者分別揭示晚明、江戶佛教的現實關懷與活力。近世佛教文學研究的開展，除了填補學術研究的大片空白之外，更能藉此認識佛教的修行實踐、文學、歷史等各方面。

近世佛教文學研究的意義與價值，首先具有辨明入道緣由、修行指點、史料的價值，如魯庵普泰〈王伯安書舍〉即讚許青年王陽明於寺勤勉讀書寺中的過往，透顯出教家對陽明學的影響，扭轉以往將陽明學視為明代佛教復興的樞紐的印象。此外，自宋明以降風氣大開的中國僧家自傳以及懺悔文，更補充過往中國文學研究者往往對佛教不甚熟悉，因而付之闕如的二種文類的研究可能。

近世佛教文學的意義與價值如上所言，提供思想、歷史、文學等研究層面的補闕以及開展，其特色除了為人所知的禪宗詩歌外，宋代以後，淨土題材幾乎遍布所有文類，包括詩、小說、戲曲。淨土法門傳播過程中，也得力於種種文學的廣遠傳布。另一方面，佛教紀行文學更引領讀者，體驗僧人的海洋經驗與異國見聞，以及中日之間經由禪林的請法與弘法，構築一往來無間的人際網路。一方面佛教文學極力探索未知的世界，另一方面，也認真探索深不可測的內心世界。內心世界最真實的呈現是夢。佛教於夢措意已久，早期佛典相關記述亦多不可屬。近世夢論高峰，自當首推晚明雲南高僧徹庸周理（一五九以—一六四一）《夢語摘要》一書。從文學上來看，夢的肯認是現代化的一個重要標誌，不僅於佛教內部臻至高峰，更漫溢於近世文人生活、文學、文化之中。

關鍵詞：近世、佛教文學、禪宗、淨土、夢

Reflections on Buddhist Literature in the late Imperial Period

Chao-Heng Liao

Research on modern Buddhist literature has traditionally been limited by the complexity of modern Buddhist thought and its literary texts. However, scholars such as Araki Kengo and Sueki Fumihiko have revealed the social concerns and vitality of late Ming and Edo period Buddhism. The development of research on modern Buddhist literature not only fills significant gaps in academic studies but also provides insights into various aspects of Buddhist practice, literature, and history.

The significance and value of research on modern Buddhist literature explore valuable historical materials. The autobiographies and confessional texts of Chinese Buddhist monks, which gained popularity from the Song and Ming dynasties onward, supplement the study of Chinese literature, which had previously overlooked these two genres due to a lack of exposure to Buddhist literature.

Moreover, the distinctive feature of modern Buddhist literature is the pervasive presence of Pure Land themes across various literary genres, including poetry, novels, and plays. The dissemination of the Pure Land teachings has greatly benefited from the broad spread of literary works. On the other hand, Buddhist travelogues lead readers to experience the maritime adventures and cross-cultural encounters of monks, as well as the exchange of teachings and propagation between China and Japan through Zen temples, thereby building a seamless network of interpersonal connections.

On one hand, Buddhist literature endeavors to explore the unknown world, while on the other hand, it earnestly delves into the unfathomable inner world. The most authentic expression of the inner world is found in dreams. Buddhism has long recognized the significance of dreams. The peak of dream discourse in modern times can be attributed to the work "夢語摘要" by the eminent late Ming monk 徹庸周理 (1590-1641). From a literary perspective, the acknowledgement of dreams represents an important hallmark of modernization, not only reaching its pinnacle within Buddhism but also permeating the lives, literature, and culture of modern intellectuals.

Keywords: the late imperial period, Buddhist Literature, Chan(Zen), pure land, dream

二十世紀中前期臺灣佛教的思想系譜：以曾景來為線索

嚴瑋泓、藍紹源

曾景來(1902-1977)的宗教研究帶有強烈批判性格，並有唯心論、實證主義等特徵，這主要源自其日本教育之影響。他主張兩種佛陀觀，區分出歷史的人格佛與理想的非人格佛，並以唯心論解釋佛性問題，認為萬物同歸於宇宙的大靈，因此眾生本來即佛。此般兼融早期佛教與大乘佛學之論述，明顯承自其師忽滑谷快天(1867-1934)「佛陀人類論」及「宇宙的大精神」之主張。此外，根據曾景來《臺灣宗教と迷信陋習》(1938)一書，可發現曾景來的研究方法與井上圓了(1858-1919)的《妖怪學講義》(1896)頗有雷同，皆根據破除迷信的立場，將妖怪起源歸結為迷誤，研究分類亦有重合。然而，曾景來著重於批判臺灣民間宗教缺乏超越性面向，而不如井上承認妖怪亦具正面價值。曾景來的宗教思想主要汲取自日本佛學教育，使其回臺後積極進行宗教批判，於臺灣佛學發展史上極具意義。

關鍵詞：曾景來、忽滑谷快天、井上圓了、歷史的佛陀、宗教批判

The Genealogy of Taiwan Buddhist Thought in the Early and Mid-Twentieth Century: Taking Zeng Jinglai as a clue

Wei-Hung Yen / Shao-Yuan Lan

Zeng Jinglai (1902-1977) was known for his critical and idealistic approach to religious studies, influenced by his education in Japan. He advocated for two perspectives on Buddha, distinguishing between the historical personal Buddha and the ideal non-personal Buddha. Zeng explained the concept of Buddha nature using idealism, asserting that all things belong to the great spirit of the universe, and thus all living beings are originally Buddhas. This discourse, which blends Early Buddhism and Mahāyāna Buddhism, is clearly influenced by his teacher Kaiten Nukariya (1867-1934), who proposed the "theory of Buddha is human" and the concept of "the great spirit of the universe." Zeng's research methods, as seen in his work *Taiwan Religion and Superstition*, are similar to Enryo Inoue's (1858-1919) *Lectures on Mystery Studies* (1896), in that both break superstitions and attribute the origin of monsters to misunderstanding. Their research classifications also overlap. However, Zeng focused on criticizing the lack of transcendent aspects of folk religions in Taiwan, while Inoue acknowledged the positive values of monsters. Zeng Jinglai's religious thoughts were mainly derived from the Japanese Buddhist education, which prompted him to actively engage in religious criticism upon returning to Taiwan. His contributions have been significant in the development of Taiwanese Buddhism.

Keywords: Zeng Jinglai, Kaiten Nukariya, Enryo Inoue, the historical Buddha, Religious Criticism

日治時期臺灣的新佛教運動—— 以《南瀛佛教》所見佛教改革倡議者為中心

林韻柔

近代東亞各國，包含日本、韓國、中國與臺灣，均出現「新佛教運動」。所謂的新佛教運動，是指出現一批自稱／自認有別於舊佛教的「新佛教徒」，基於批判「具有朽腐習慣的舊佛教」，務求革新只在意面對木像佛畫唱名念佛「圖具瀕死形式的舊佛教」、只期待現世利益的「迷信舊佛教」、只強調來世卻絲毫不管現實世界義務與正義的「厭世的舊佛教」，以及實際上並未實踐佛教教義的「空想的舊佛教」。「新佛教」的目標是消弭從舊佛教而來的迷信、俗信，從而建立基於理性理解佛教義理與歷史事實而來的「新信仰」，並基於此一目標推動一系列「復興／振興」佛教的舉措。

日治時期的臺灣佛教發展，不僅是被動的接受日本來臺僧人的教化與影響，此時期的臺灣佛教界也出現一批大聲疾呼、力圖改革的佛教青年，他們接受「新式」佛教僧伽的培育，對於佛教的教義、活動，以及面對時代、社會應該扮演的角色，均與過往有所不同。他們的出現，與日本佛教宗派隨著政治統治的需求進入臺灣有密切關係。他們所經歷與接受的影響，是明治以來佛教在面對政治變動、西方宗教與思想挑戰下，所做出的回應。

本文將以日治時期佛教界發聲的代表刊物《南瀛佛教》中出現的佛教改革文章為核心，考察相關倡議者、佛教改革議題的變遷，並探究其間所涉及的日台佛教網絡與時代思潮。

關鍵詞：近代台灣佛教、新佛教運動、南瀛佛教、佛教菁英、近代日本佛教

The New Buddhism Movement in Taiwan During Japanese Colonial Period: Focusing on the Advocates of Buddhism Reformation in *Nan-ying Buddhism*

Yun-Jo Lin

In modern East Asian, including Japan, Korea, China, and Taiwan, "The New Buddhism Movement" emerged. The goal of "The New Buddhism Movement" is to eliminate superstitions and common beliefs from old Buddhism, so as to establish a "new belief" based on a rational understanding of Buddhist principles and historical facts, and based on this goal to promote a series of "revival/rejuvenation" Buddhism.

The Buddhism in Taiwan during the Japanese colonial period not only passively accepted the enlightenment and influence of the Japanese monks who came to Taiwan, but also a group of young Buddhists who spoke out and tried to reform in the Buddhist circles of Taiwan during this period. They accepted the cultivation of the "New" Buddhist Sangha, the teachings and activities of Buddhism, as well as the role it should play in the face of the times and society, are different from those in the past. The influence they experienced and accepted was the response of Buddhism in the face of political changes and the challenges of Western religion and thought since the Meiji era.

This article will focus on the articles about Reformation of Buddhism that appeared in *Nan-ying Buddhism*, a representative publication of the Buddhist community during the Japanese colonial period, examine the relevant writers, the changes in Buddhist reform issues, and explore the Japanese and Taiwan Buddhist networks and times involved.

Keywords: Modern Taiwan Buddhism, The New Buddhism Movement, Buddhist Elites, *Nan-ying Buddhism*, Modern Japanese Buddhism

《法蘊足論·緣起品》對《甕喻經》的引用—— 以梵、巴、漢本《甕喻經》為基礎

閻孟珠

《法蘊足論》，漢譯全稱為《阿毘達磨法蘊足論》，還原梵文為 *Abhidharma Dharmaskandha*，是說一切有部「六足一身」論中成立時間較早的論書。目前學界雖然對《法蘊足論》與《集異門足論》成立時間先後的問題尚無定論，但是均認為二者是初期阿毘達磨論書。上世紀三十年代梵文寫本殘片的發現，為學界研究《法蘊足論》提供了新的材料和研究視角。殘片的內容包含了〈緣起品〉(*pratīyasamutpāda*)的大部分內容，採用梵、漢對勘的研究方法具有非常重要的意義。

從漢譯《法蘊足論》的內容可知，其主要形式為引用經文並「分別經義」。這一點也非常符合《大毘婆沙論》中對「阿毘達磨」的定義。而且，在研究《法蘊足論·緣起品》的過程中，發現其對經典的引用程度遠非一般論書可比。在解釋「緣起」和「緣已生法」之時，引用的經典中指出確定名稱的就已經多達十一部。《甕喻經》(*Kumbhopama Vyākaraṇa*)為其中一部。〈緣起品〉在解釋「無明緣行」、「行緣識」的過程中引用了《甕喻經》中兩部分內容。雖然內容簡短，但是卻有著重大意義。《甕喻經》現存有三個不同版本，分別為梵、巴、漢。漢譯本為《雜阿含經》第十二卷二九二經（以下簡稱“SĀ.12.292”），對應巴利語《相應部》第十二「因緣相應」五十一經（以下簡稱“SN.12.51”），梵文本主要來源於德國所藏敦煌吐魯番出土的梵文文獻，*Tripāthī Chandrabhāl : Fünfundzwanzig Sūtras des Nidānasamyukta*（以下簡稱“Skt.292”）。本論主要在對比研究不同版本《甕喻經》的基礎之上，進一步對比研究梵、漢本《法蘊足論·緣起品》的異同，最後回歸到「緣起」的主要解釋框架，對引文內容和解釋對象的關係進行深入探討。

「無明緣行」、「行緣識」分別展現出三種不同的類型，其中引用《甕喻經》的主要目的也在於解釋第三種類型的「無明緣行」和「行緣識」。第三種類型的「無明緣行」和「行緣識」，重點在於借由《甕喻經》引入「無明」、「福行」、「非福行」、「不動行」、「識」等概念。而《甕喻經》又有不同的版本，因此需要藉助版本對比研究來對這一問題進行深入研究。

通過版本異同對比，可以看出英譯相比於梵文本更為簡潔，SN.12.51 相比於 SĀ.12.292 確實存在增廣現象。因此，筆者認為 SĀ.12.292 在成立的時間上應該比 SN.12.51 更早。從〈緣起品〉引用的內容來看，梵文本與 SĀ.12.292

在結構和內容上更為接近；但是因為 Skt.292 的內容有缺失，因此根據梵文本 <緣起品>的內容補充 Skt.292 中缺失的部分。

關鍵詞：《法蘊足論》、《毘喻經》、緣起、無明、行

Quotations from the Kumbhopama Vyākaraṇa in the Chapter Pratītyasamutpāda of Dharmaskandha - Based on Comparing the Sanskrit, Pali and Chinese Versions of the Kumbhopama Vyākaraṇa

Mengzhu Yan

Dharmaskandha, the full name is "*Abhidharma Dharmaskandhapāda śāstra*" (《阿毘達磨法蘊足論》), which is an early śāstra among all the "six-pāda and one-kāya" śāstras of Sarvāstivāda school. At present, although the academic community researchers have not yet dissolve the problem of the time of establishment of *Dharmaskandha* and *Abhidharma Saṅgītiparyāya śāstra*, they all believe that the two śāstras are the early works of Abhidharma. The discovery of sanskrit fragments in the 1930s provided a new material and perspective for researchers to study the *Dharmaskandha*. The sanskrit fragments contains most of the content of "dependent arising" (pratītyasamutpāda), which is of great significance to use the method of comparing Sanskrit and Chinese translation versions for studying *Dharmaskandha*.

From the content of the Chinese translation version of *Dharmaskandha*, it can be seen that its main form is to quote the sūtras and explain the meaning of the quoted sūtras. This also coincides with the definition of Abhidharma in the "*Abhidharma Mahāvibhāṣā śāstra*". Moreover, in the process of studying the chapter dependent arising of *Dharmaskandha*, the fact that other Abhidharma śāstras is far from comparable to its citations from sūtras. When explaining the "pratītyasamutpāda" and "pratītyasamutpanna", the quoted sūtras' amount is up to eleven that have been pointed out names. *Kumbhopama Vyākaraṇa* (《毘喻經》) is one of them. In the process of explaining "avidyā" and "saṃskāra", two parts of the *Kumbhopama Vyākaraṇa* are quoted. Although the content is short, it is significant to study *Dharmaskandha*. There are three different versions of the *Kumbhopama Vyākaraṇa*, Chinese translation, Sanskrit text and Pāli text. The Chinese translation is the twelfth volume 292 sūtra of *Samyuktāgama sūtra* ("SĀ.12.292"), which corresponds to the twelfth Nidānasamyutta 51 sutta of *Samyuttanikāya sutta* ("SN.12.51"). The Sanskrit text mainly comes from the Sanskrit documents unearthed in Turpan, Dunhuang, now in Germany, Tripāṭhī Chandrabhāl: "*Fünfundzwanzig Sūtras des Nidānasamyukta*" ("Skt.292"). This paper is mainly based on the comparative study of different versions of the *Kumbhopama Vyākaraṇa*, and further compare and study the similarities and differences between the Sanskrit and the Chinese

versions of *Dharmaskandha*. Finally return to the main interpretation of dependent arising, and conduct an in-depth discussion on the relationship between the quotations and avidyā and saṃskāra.

There are three different types of "avidyāpratyaya saṃskāra " (無明緣行) and "saṃskārapratyaya vijñāna " (行緣識) . Among them, the main purpose of quoting the *Kumbhopama Vyākaraṇa* is to explain the third type of "avidyāpratyaya saṃskāra" and "saṃskārapratyaya vijñāna", and introduce the concepts of " avidyā", "puṇya saṃskāra", "apuṇya saṃskāra", "āniṃjya saṃskāra " and "vijñāna". There are different versions of *Kumbhopama Vyākaraṇa*, so it is necessary to conduct in-depth research on this problem with the help of version comparison research.

Through the comparison of different versions, we can see that the Chinese translation is more concise than the Sanskrit version, and there is indeed amplification phenomenon of SN.12.51 compared with SĀ.12.292. Therefore, I think that SĀ.12.292 should be earlier than SN.12.51. From the quotations of the chapter pratīyasamutpāda, the Sanskrit version is closer to SĀ.12.292 in structure and content; however, some contents of Skt.292 is missing. The missing part of Skt.292 is supplemented according to the content of Sanskrit version.

Keywords: *Dharmaskandha*, *Kumbhopama Vyākaraṇa*, pratīyasamutpāda, avidyā, saṃskāra

遼代佛教戒律的另一面： 梵網菩薩戒在契丹一代的傳播與影響

王若賓

契丹（遼，九一六～一一二五），是游牧民族在北中國建立的政權。契丹一代早期曾保有其肉食的生活習慣和殺生祭天的宗教習慣。但據先行研究之統計，遼道宗之後，宰殺犧牲驟減趨近消失。正史之中也多見「禁殺」之令。學界普遍認為此一改變是契丹受佛教文化影響所致。故而考察契丹佛教特別是其戒律學的情況，就具有了十分重要的學術意義。

根據藤原崇人等人的研究，遼代佛教戒律學最大的特色，或為「菩提心戒」的授受活動。菩提心戒，密教之中亦稱「三昧耶戒」。本身是密教行者進入灌頂道場之前所受戒。至遼代佛教，此戒的密教色彩逐漸淡化，而被廣汎授受。從目前掌握的史實和先行研究上看，遼人無疑熱衷於受菩提心戒。

但是筆者的疑問也來源於此。從現存遼代受菩提心戒文本看，菩提心戒的戒相是相對模糊的。其戒並不像具足戒、菩薩戒那樣有明確的戒相戒條和開遮持犯的要求。那麼生活在遼代的佛教信仰者又是秉持何種戒條規範來自己日常生活的呢。故而，本研究注意到了契丹一代佛教中所存《梵網經》相關之文本。在先行研究的基礎上，本研究試圖提示契丹佛教戒律學及其活動中展現出的另一面——即《梵網經》及其相關文本在有遼一代的活躍、傳播及其影響。

二十世紀七十年代，中國大陸的考古工作者在山西省應縣佛宮寺木塔佛像之中，發現了八十餘件遼代佛教文獻。這批文獻的照片後被整理為《應縣木塔遼代秘藏》一書出版。本文所要關注的內容即其中所收第五八號文獻《玉泉四菩薩戒壇所牒》、第六一號文獻《菩薩戒壇所牒》、第六六號文獻《梵網經手記》、第六八號文獻《發菩提心戒本、大乘八關齋戒儀，菩薩十無盡戒儀合卷》、第六九號文獻《十戒戒本》等。討論之中亦輔以北京房山石經遼代志仙刻記《發菩提心戒本》等文獻。

根據本研究之討論，可以初步瞭解到以下內容。契丹佛教之中梵網經的內容並不少見，木塔所在古應州的寺院就曾系統地學習過此經，亦曾向信仰者大眾傳授此戒。而在遠隔三百余公里的山西應縣木塔和北京房山石經之中，都找到了《梵網經》的痕跡，可見其在契丹國內影響之廣度；在遼代最流行的「發菩提心戒」相關儀軌中，亦有《梵網經》相關內容的混入，可一窺此經在

遼代影響之深度。

另外，遼道宗御書金泥《菩薩三聚淨戒本》曾深遠地影響了金元之北中國佛教，而此本今已逸失不見。本研究結合此本篇名，推測其或與《梵網經》有關。

關鍵詞：契丹、遼代、戒律學、發菩提心戒、梵網經

The Other Side of the Buddhist Precepts of the Liao Dynasty: the Spread and Influence of the Fanwang (梵網) Bodhisattva Precepts in Khitan

Ruobin Wang

Khitan (Liao Dynasty, 916~1125) is a regime established by nomads in northern China. In the early stages of the Liao Dynasty, nomads retained their meat-eating habit and the religious habit of killing animals and sacrificing. However, according to the statistics of the previous research, after the emperor Daozong of Liao Dynasty, the sudden decline of killing animals and sacrificing that approached to disappear. There are also many orders of "No Killing" in the historical records. The academic community generally believes that this change is caused by the influence of Khitan's Buddhist culture. Therefore, investigating the situation of Khitan Buddhism, especially its precepts is very significant to academia.

According to Fujiwara Takato the researcher and others, the most prominent feature of Buddhist precepts in the Liao Dynasty perhaps is the activity of receiving "Bodhicitta Precepts" 菩提心戒. Bodhicitta Precepts, also known as the "Samaya Precepts" 三昧耶戒 in Esoteric Buddhism. It is the precept that Esoteric Buddhism practitioners must receive before entering Abhiṣeka Hall 灌頂道場. In the Liao Dynasty, the esoteric color of this precept gradually faded away and was widely received. From the historical facts and prior study, the Khitan people are undoubtedly keen to receive Bodhicitta Precepts.

Also this is the origins of my question. From the perspective of the existing text of the Bodhicitta Precepts in the Liao Dynasty, the Precept Characteristics 戒相 of the Bodhicitta Precepts are relatively vague and indefinite. This precept does not have clear characteristics and requirements for permitting prohibiting upholding or committing like Full commandments 具足戒 and Bodhisattva Precepts 菩薩戒. That is to say, what kinds of precepts that Buddhist disciples received in their daily life in the Liao Dynasty? This study pays attention to these texts related to the Fanwangjing in the Khitan Buddhism. Based on prior study, this study tries to show the other side of Khitan Buddhist precepts and its receiving activities - that is,

the Fanwangjing and its related texts were active, wide spreaded and had significant impact in Liao Dynasty.

In the 1970s, archaeologists in mainland China found more than eighty documents of Liao Dynasty in the Pagoda of Fogong Temple in Ying County, Shanxi Province. The photos of this amount of documents were later sorted out and published as the book "Micang in Yingxian Wooden Pagoda of Liao Dynasty". This study pays attention to the No. 58 document 玉泉寺菩薩戒壇所牒), No. 61 document 菩薩戒壇所牒, No. 66 Literature 梵網經手記, No. 68 Document (發菩提心戒本、大乘八關齋戒儀, 菩薩十無盡戒儀合卷), No. 69 Document 十戒戒本 and so on in this book. In the discussion, it is also supplemented with "Fa Putixinjie Ben", engraved by Zhixian 志仙 in Liao Dynasty in "Beijing Fangshan Stone Sutra".

According to the discussion of this study, the following contents can be preliminarily known. The text of the Fanwangjing in Khitan Buddhism is not uncommon. Monks in traditional temple in Yingxian, where the Wooden Pagoda is located, had systematically learned this text and taught this precept to disciples. In the Fangshan Stone Sutra in Beijing, which is more than 300 kilometres away from Yingxian, traces of the Fanwangjing have been found, which shows the breadth of its influence in the Khitan. In the most popular ceremony of Bodhicitta-raising Precepts in the Liao Dynasty, there is also a mixture of the relevant content of the Fanwangjing, which can show the deep influence of this document in the Liao Dynasty.

In addition, the imperial book "*Pusa sanjujingjeben*" 菩薩三聚淨戒本 belongs to Liao Daozong 道宗 had a profound impact on the northern Chinese Buddhism of Jin and Yuan Dynasty. Unfortunately this book is lost. The title of this book perhaps is related to the Fanwangjing.

Keywords: Khitan, Liao Dynasty, Precepts, Bodhicitta Precepts, Fanwangjing

佛教論典的形成、注疏與傳播： 從 Sheldon Pollock 的觀點切入

林鎮國

論典 (*śāstra*) 的講述仍是存在於現代漢傳佛教的活傳統，繼續發揮著知識性、思想性與規範性的宗教作用，有其不可忽略的重要性。在佛教研究領域，不論採取何種方法論入徑，論典也依然是主要的研究對象，並且取得比過去更為精緻的成績。然而，以「論」作為宗教與文化的範疇來研究則甚為少見，這種情況直到最近 Sheldon Pollock 針對印度梵文傳統論典的掘發，才發生典範性的改變。過去絕大部分的研究並未清楚地顯題化論典在其所隸屬的傳統或文化究竟扮演何種角色，發揮何種功能，如何被閱讀，更重要的，如何被使用。有鑒於此，本計劃擬探討以下問題：什麼是作為宗教文類的「論」？論典如何構成？論典如何藉由注疏獲得傳承？在實際的宗教場域如何「講」論？講論和實修有何關係？不論是在印度、中國、西藏、韓國、日本或越南，論與論疏的生產與寫本、刻板的流通為何（敦煌抄本、日本古寫經、江戶抄本、朝鮮與越南傳本）？論典與儀軌（密教、真言宗）有何關聯？講論活動的地域為何？講讀社群如何形成？不同的講論社群之間如何競爭？講論與論辯的關係為何？講論和現代的「佛教哲學」有何關聯？在傳播過程中，特別是從印度到東亞，論典的形式出現哪些變化？論典的翻譯與本地語言和文學傳統有何關聯？注疏如何作為一種「做」哲學的方法？論典在經院教育中的地位為何？這些問題是引發本計劃的主要動機，釐清這當中的某些問題是本計劃的主要目的。

關鍵詞：*śāstra*、Sheldon Pollock、論書、論疏、東亞佛教

Exploring the Formation, Commentaries and Transmission of the Buddhist Treatises (*Śāstra*): With Specific Reference to Sheldon Pollock's Viewpoints

Chen-Kuo Lin

In addition to being taken as the object of research in the academia of Buddhist studies, the treatise (*śāstra*, *lun* 論) also plays an important role in the Buddhist communities as a living tradition. Its significance in human science is beyond any doubt. Comparing the highly extoled status of scripture (*sūtra*) in the Mahāyāna tradition, however, the significance of the Buddhist treatise as a category of disciplines has been understudied systematically and theoretically. This situation of negligence had not changed until Sheldon Pollock initiated his pioneering international research project in 2011. Unfortunately, this paradigmatic shift in the Sanskrit studies did not receive the equal attention from the circle of Buddhist studies. As the project investigator of a research team on the formation, commentaries, and transmission of the Buddhist treatises in India and beyond, especially in East Asian Buddhism, I will give a preliminary survey on the various methodological issues, such as historiography, hermeneutics, ethnography, textual and material sources, philosophy, and so on, in the studies of Buddhist treatises.

Keywords: *śāstra*, commentary, manuscript, Sheldon Pollock, East Asian Buddhism

戒定（1750～1805）《成唯識論戒定鈔》研究

簡凱廷

日本江戶時期不僅以各宗祖師著作為對象的宗學研究發達，佛教學的研究也極其盛行。其中，各類唯識典籍的研究也得到了發展，可惜受到當前學界的關注度仍不足。結城令聞曾將江戶時期唯識學的發展分為四期。本文研究對象戒定（1750-1805）屬於此四期中第三期元文至享和時期（1736-1803）的人物。結城令聞指出，這一時期的學風更傾向於自由討究，更具批判性。戒定即是此一類型學僧的代表人物。

本文將研究的視角聚焦在戒定《成唯識論戒定鈔》一書上。《豐山全書》對該書的解題指出，戒定對於《成唯識論》的研究多有前人所未發之創見，對於唯識學的研究大有裨益。他透過對於《深密》《瑜伽》《攝論》《莊嚴》等論典的深入研究，努力把握無著、世親的神髓。又指摘護法的謬解、破斥窺基《成唯識論述記》的曲解，不佞諛相宗宗義，不受縛於玄奘一門諸師之古說，從自由討究的角度對於《成唯識論》展開注釋。本文即是以《成唯識論戒定鈔》為對象，討論所謂戒定「自由討究」學風的具體展現及其意義與價值。

關鍵詞：戒定、江戶唯識學、《成唯識論》

A Study of *Jouyuishikironkaijoushou* by Kaijou (1750-1805)

Kaiting Chien

During the Edo period in Japan, the study of Buddhist philosophy flourished, not only focusing on the works of various sect patriarchs but also encompassing the study of Buddhist teachings. Among them, research on various Yogācāra scriptures also made progress; however, it still lacked sufficient attention from the academic community. Reimon Yuki categorized the development of Yogācāra studies in the Edo period into four stages. The subject of this paper, Kaijou (1750-1805), belongs to the third stage named the Genbun to Kyōwa period (1736-1803). Yuki pointed out that the scholarly atmosphere during this period leaned towards free inquiry and had a more critical approach, and Kaijou was a representative figure of this type of scholar-monk.

This paper focuses on Kaijou's work *Jouyuishikironkaijoushou*. *Zoku Buzan Zensho* praised Kaijou's contributions to the study of the *Cheng Weishi Lun*, stating that he made innovative discoveries not found in previous research and greatly benefited the study of Yogācāra. Through in-depth research on scriptures such as the *Samdhinirmocana-sūtra*, *Yogācāra-bhūmi-śāstra*, *Mahāyāna-saṃgraha-śāstra*, and *Mahāyānasūtrālamkāra*, Kaijou strove to grasp the essence of Asaṅga and Vasubandhu's teachings. He also criticized misconceptions of Dharmapāla and refuted misinterpretations of Kuiji's *Cheng Weishi Lun Shu Ji*, avoiding flattery and adherence to the interpretations of the Xuanzang lineage. He approached the *Cheng Weishi Lun* from the perspective of free inquiry, providing annotations. This paper focuses on Kaijou's *Jouyuishikironkaijoushou* to discuss the specific manifestations, significance, and value of the "free inquiry" scholarly approach represented by Kaijou.

Keywords: Kaijou, Edo Yogācāra, *Cheng Weishi Lun*

陳那《觀所緣論》前二頌之詮釋與因明問題： 從護法到漢傳的傳承與演變

胡志強

本文聚焦於陳那 (Dignāga 480-540)《觀所緣論》(*Ālambanaparīkṣā-vṛtti*) 前二頌之詮釋與因明問題，研究從護法 (Dharmapāla 530-561) 到漢傳佛教 (唐、晚明、江戶) 注疏的傳承與演變。以因明詮釋文本是護法、玄奘所傳的特色，本文以因明應用面向切入，探究從印度到中國 (含日本) 的因明思想發展史。首先詮釋護法注疏，然後梳理漢傳佛教 (唐、晚明、江戶) 脈絡下的主要議題，對比護法注疏，特別是因明立、破方面，釐清某些問題是奘譯所導致的，某些則是護法、甚至陳那當時就已潛藏的問題，因而是漢傳佛教注疏試圖進一步發展或解決的問題，並分析上述諸問題某種程度上雖能澄清或解決，然而亦涉及因明本身可能的限制。

關鍵詞：陳那、護法、玄奘、所緣、因明、漢傳佛教

On the Buddhist Logical Interpretations of the First Two Verses in Dignāga's *Ālambanaparīkṣā-vṛtti*: From Dharmapāla to the East Asian Buddhist Commentators

Chih-Chiang Hu

Focusing on the Buddhist logical interpretations of the first two verses in Dignāga's *Ālambanaparīkṣā-vṛtti*, this paper is an in-depth study of Dharmapāla's commentary on the *Ālambanaparīkṣā* and other commentaries in the East Asian Buddhist tradition, including the commentaries in the Tang Dynasty, the later Ming Dynasty and the Edo Period. Interpreting the text with the Buddhist logic is the characteristic of Dharmapāla and of Xuanzang-Kuiji's legacy, and it is hoped that this paper will contribute to the Buddhist studies by investigating the intellectual history from India to East Asia in the aspect of the application of the Buddhist logic. First, this paper provides a clear exposition of Dharmapāla's commentary regarding the first two verses. Second, this paper gives a proper interpretation of the commentaries regarding the first two verses in the East Asian Buddhist tradition and then examines or clarifies the central issues pertaining to the Buddhist logic. Third, comparing Dharmapāla's commentary with those later commentaries, from the perspective of the Buddhist logic (establishing one's own valid thesis or pointing out the opponent's faults) in particular, this paper tries to make a thorough inquiry and to address the following questions: Which issues are the consequences of Xuanzang's translation? Which issues are potential or hidden problems in Dharmapāla's commentary or in Dignāga's own texts? Are there any further developments or solutions in the later commentaries? Is there any solution to the problems related to Dignāga's logic or is there any internal constraint or defect in his logic system? The tentative conclusion is that some problems are the consequences of Xuanzang's translation, but some are potential or hidden problems in Dharmapāla's or Dignāga's texts; furthermore, there is continuity and change in the historical development, and there are still thorny issues pertaining to Dignāga's logic.

Keywords: Dignāga, Dharmapāla, Xuanzang, *ālambana*, *hetuvidyā*, East Asian Buddhism

何決是非偏破西明？——「尋伺」的案例研究

楊得煜

本文所關注的「圓測唯識思想型態定位」之問題，目的在於：「如何解讀慧沼對於圓測在唯識學議題上的批判？藉以探討七世紀時，玄奘門下之間的論爭」。本文將在《成唯識論》的相關注疏中，議題化一個案例研究，即：「尋伺」。此議題是牽涉到佛教在實踐上的一個張力，即：「非概念化認識」與「語言活動」。本文預計透過這此議題來探討玄奘門下為何會出現彼此競爭的「唯識模型」，並試圖解釋其背後理由，希望有助於解決東亞唯識學系譜中，「圓測唯識思想定位」之問題；同時亦反省上田義文(1904-1993)所建立的「唯識學系譜」之解釋效力。

關鍵詞：圓測、慧沼、尋伺、無分別智、成唯識論

Why Woncheuk was considered as an opponent of Huizhao among Xuanzang's disciples: Case Studies of *Xunsi*

De-Yu Yang

This study reviews the controversy concerning the origins of Woncheuk's *Yogācāra* thought forms to determine how Huizhao's critiques of Woncheuk should be inferred. Subsequently, it discusses the arguments mooted by Xuanzang's disciples in the 7th century. I derive and establish one philosophical issues from the commentaries of *Cheng weishi lun*: the idea of *Xunsi* (*vitarka-vicāra*). The issue relates to the tension in Buddhist philosophical practice between nonconceptual cognition and language. I investigate the appearance of competitive models among Xuanzang's disciples and try to elucidate this issues that influenced their emergence. I expect this investigation to contribute to the resolution of questions about the East Asian *Yogācāra* lineage and the origins of Woncheuk's *Yogācāra* thought form. I will simultaneously attempt to review the explanatory power of the East Asian *Yogācāra* lineage established by Yoshifumi Ueda (1904–1993).

Keywords: Woncheuk, Huizhao, *Cheng weishi lun*, *Xunsi* (*vitarka-vicāra*), *nirvikalpa-jñāna*

禪、戒與倫理：以聖嚴法師思想為主要探討

朱麗亞

現代化的禪修與傳統佛教禪修的主要不同，包括簡化、世俗化與去解脫化等。為了避免佛教最終價值遭受佛教現代主義之反噬，我們應當如何理解與詮釋聖嚴法師的禪學思想？聖嚴法師與一行禪師均為當代著名禪師，均以復興佛教為己任。本文首先討論聖嚴法師如何闡述「禪學與倫理之關聯」？再者，法師如何以戒律作為淨化自心與淨化社會的倫理基礎？最後試圖探索的是，一行禪師所謂「修習正念即是持戒」與「不持戒則無法禪修」，其就戒與倫理之詮釋，與聖嚴法師有何異同？

關鍵詞：戒、倫理、聖嚴法師、一行禪師

Chan, Śīla and Ethics : Focus on the Thought of Master Sheng Yen

Li-Ya Chu

The main differences between modern and traditional Chan Buddhist practice include simplification, secularization, anti-liberation, to name but a few. With the purpose of avoiding a backlash against the ultimate Buddhist values, how shall we understand and interpret Master Sheng Yen's thought of Chan Buddhism? Master Sheng Yen and Thich Nhat Hanh are both contemporary prominent Chan masters. Their life goals are the same, to renew Buddhism. This article will firstly discuss how Master Sheng Yen explained the connection between Chan and Ethics. Secondly, how did the Master regard the precepts as ethical foundations of purification of the self-mind and the societies? Finally, I will seek to explore the difference and similarities between Master Sheng Yen and Thich Nhat Hanh's interpretation about śīla and ethics. Since Thich Nhat Hanh argues that "The practice of the precepts (śīla) is the practice of Right Mindfulness", and "One cannot meditate without practicing the precepts."

Keywords: Precepts (śīla), Ethics, Master Sheng Yen, Thich Nhat Hanh

從自我到他者：以聖嚴法師《比較宗教學》為研究核心

劉韋廷

聖嚴法師(1931~2009)是臺灣學術界在發展宗教學的重要人物之一，他不僅提倡人間佛教的理念，更推動不同宗教之間的對話與理解。1966年聖嚴法師受邀至高雄壽山佛學院教授「比較宗教學」課程，這是戒嚴時期少見的宗教學訓練，經過半年之後《比較宗教學》初稿完成，1968年正式出版，聖嚴法師採用人類學、社會學、歷史和哲學的觀點看待世界宗教，從客觀角度來研究宗教。本文主要分三主題：其一回顧國內宗教學知識如何系統化的教育建構；其二探討聖嚴法師以宗教學分析佛教以外的宗教，特別在基督宗教著力甚深，進行宗教對話，在當時引發廣大迴響，再者以《比較宗教學》為研究文本，梳理聖嚴法師宗教學架構；其三借重相關宗教人物訪談，分析與法師有密切關係的宗教學者，突顯法師對於臺灣宗教學扮演關鍵角色乃至及實踐宗教交流、世界和平理念。

關鍵詞：聖嚴法師、比較宗教學、宗教對話、自我、他者

From the Self to the Other: Master Sheng Yen 's Religious Academic Research

Wei-Ting Liu

Master Sheng Yen (1931-2009) was one of the important figures in the development of religious studies in Taiwanese academia. He not only advocated the concept of Humanistic Buddhism, but also promoted dialogue and understanding among different religions. In 1966, Master Sheng Yen was invited to teach the course "Comparative Religion" at Shou Shan Buddhist College in Kaohsiung. This was a rare religious training during the martial law period. After half a year, the first draft of "Comparative Religion" was completed and officially published in 1968. Master Sheng Yen used anthropological, sociological, historical and philosophical perspectives to view world religions and study religions from an objective perspective. This article is mainly divided into three themes: one is to review the systematic educational construction of Taiwan's religious knowledge; the other is to explore Master Sheng Yen's use of religious studies to analyze religions other than Buddhism, especially the use of Christianity to conduct religious dialogues, which has sparked a lot of discussions. And through "Comparative Religion" to sort out Master Sheng Yen 's religious structure; thirdly, analyze the interviews with relevant religious figures and religious scholars who have close relations with Master Sheng Yen, highlighting that Master plays a key role in Taiwanese religious studies and even practices religious exchanges, world peace concept.

Keywords: Master Sheng Yen, Comparative Religion, Religious Dialogue, Self, Other

覺浪道盛的以禪解儒

徐聖心

晚明禪僧道盛對儒學有其同情的理解，對孔子其人其學別具共鳴與洞見，對《論語》頗見精釋。故本文試闡明其說，以見佛門解儒書之妙義。歷來對顏子之所好何學，雖是儒學關注焦點之一，然而對此好學內容的關鍵句「不遷怒，不貳過」，卻沒有較允妥的解釋；此外孔子對「生死」問題究持何見解，歷來教外也多異說。正巧，道盛對這兩大爭議主題都有出人意表的談論，因此本文藉其說由三方面加以考察：(1)先藉由道盛對「不貳過」的解釋，試探新解的可能。其說雖逸出傳統，但可提供新視點。本文將導向對「人的有限性」問題的回應。(2)此等有限性的極端，即死亡。一般認為《論語》罕言死亡問題，存錄數章反遺後世言淺之譏，本文亦藉道盛對「朝聞道，夕死可矣」章活潑切要的演示與提點，足為後人悟入孔門論生死問題之參照。(3)順前兩則的相關引文，附帶出了道盛暗示孔子教法與禪相應的特色。總之，本文藉拈出道盛兩章新解，觀其如何藉儒典以申明佛學？其闡釋又隱涵那些深義？又對孔子教法有何提點？且看道盛與孔子的千古相發。

關鍵詞：覺浪道盛、孔子、顏淵、不貳過、生死學

Daosheng's Interpretation of Confucianism through Zen

Sheng-Hsin Hsu

The late Ming Zen monk Dao Sheng has a sympathetic understanding of Confucianism, and has a special empathy and insight into the person and learning of Confucius, as well as a fine interpretation of the Analects. Therefore, in this paper, we will try to clarify his words in order to see the wonderful meaning of Buddhist interpretation of Confucianism. Although the focus of Confucianism has been on the “what he likes to learn” of Yanzi, the key phrase of 'not to relent in anger, not to be unsettled by one's own fault', has not been properly explained; and Confucius' views on the issue of "life and death" have also been subject to disagreement outside of the Confucianism. It so happens that Daosheng has a surprising discussion on these two controversial topics, so this paper examines them in three ways: (1) First, by using Daosheng's explanation of "not to be incomplete", we will explore the possibility of a new interpretation. Although it is out of the tradition, it can provide a new perspective. This paper will lead to a response to the question of “human finitude”. (2) The extreme of such finiteness is death. It is generally believed that the Analects of Confucius does not speak much about death, and that the few chapters that have been recorded are a reflection of the superficiality of the later generations. (3) The two quotations from the previous two chapters are used to illustrate the characteristics of Confucius' teachings corresponding to Zen. In conclusion, this essay has brought out two new interpretations of Dao Sheng's chapters to see how he affirms Buddhism through Confucian texts. What are the deeper meanings implied by the interpretations? And what does he say about Confucius' teachings? Let us see how Dosheng and Confucius have developed over the ages.

Keywords: Juelang Daosheng, Confucius, Yan-Hui, Life-and-death Studies

清代僧錄司制度的建立與變化

曾堯民

清代僧錄司的建立與發展立基於明代僧錄司的基礎，本文主要討論僧錄司所屬機構、官衙所在、人員遷轉與品秩等三個部分。僧錄司所屬機構在乾隆年間發生變化，由禮部轉至內務府，約在乾隆三十一年前。官衙所在地在順治朝廷延續著明代以來的設置，位於大隆善護國寺，康熙朝則移至正法寺，但雍正五年後，官衙是否仍在正法寺，或遷移他處，因未見記載，不能確定。乾隆朝時，僧錄司所屬機構移至內務府後，官衙是否有所變更？目前亦不能確定。

人員遷轉與品秩的部分，僧錄司最高僧官原為左善世，在雍正年間增設掌僧錄司印務事，乾隆年間增設正印，取代左善世成為最高僧官，但左善世一職沒有廢除。左善世在內的八座品秩延續著明代的規劃，新增的掌僧錄司印務事、正印雖說位階更高，但沒有品秩。八座的遷轉規則是高階者出缺由低階者補任，如左善世出缺由右善世補；正印的遷轉規則是正印出缺由副印補，副印出缺由官寺住持補，各有其遷轉規則與範圍。

關鍵詞：僧錄司、僧官、內務府、正印、官寺

The Establishment and Evolution of the Sangha Office in the Qing Dynasty

Yao-Min Zeng

During the reign of Emperor Qianlong, there were changes in the affiliated institution of the Sangha Office. It was transferred from the Ministry of Rites to the Imperial Household Department, approximately before the 31st year of Emperor Qianlong's reign. The location of the government office continued from the Ming Dynasty, initially located at Dalongshan Huguo Temple during the Shunzhi reign and later moved to Zhengfa Temple during the Kangxi reign. However, it is uncertain whether the government office remained at Zhengfa Temple or was relocated elsewhere after the fifth year of the Yongzheng reign, as there are no recorded accounts. During the Qianlong reign, when the affiliated institution of the Sangha Office was transferred to the Imperial Household Department, it is also uncertain whether there were any changes in the location of the government office.

Regarding personnel transfers and ranks, the highest Sangha official of the Sangha Office was originally the Left Shanshi. During the Yongzheng reign, the Administrator of the Sangha Office was added, and the Chief of the Sangha Office was added in the Qianlong reign, the position of the Left Shanshi was replaced but was not disbanded. The official rank of eight positions, including Left Shanshi, followed the planning of the Ming Dynasty, but the newly added positions of Administrator of the Sangha Office and Chief of the Sangha Office did not have any official rank. The transfer rules for the eight positions dictated that vacancies at higher ranks would be filled by individuals at lower ranks. For example, when the Left Shanshi became vacant, it would be filled by Right Shanshi. As for the transfer rules of the Chief of the Sangha Office, a vacancy in the position would be filled by the Deputy Chief, and if the Deputy Chief position became vacant, it would be filled by the abbot of the official temple. Each position had its own specific rules and scope of transfer.

Keywords: the Sangha Office, Sangha official, the Imperial Household Department, the Chief of the Sangha Office, the official temple

華嚴經教與彌陀信仰：清代淨土思想發展之一側面

吳孟謙

宋元以降，彌陀淨土信仰通過與各宗之融合而不斷擴大影響力，持名念佛法門遂成為各宗修行者共同實踐之法門，直至當代依然影響力深廣。其中，禪者兼修淨土而主張禪淨合一者，固然是多數；但若僅以天台、華嚴二教相互比勘，天台與淨土之融合最盛於宋，晚明時期相關著述亦相競而出，入清以後則其勢寢衰；而華嚴與淨土之融合，於宋代尚罕見其人，然自明末高僧雲棲株宏（1535-1615）以華嚴教理闡述淨土經典以降，清代弘揚淨土之僧人、居士，踵繼其後者甚多，於華嚴經教或引述、或融合，在理論與實踐上均頗有創發，實可視為清代佛教的重要特色之一，對民國以來中國淨土教之弘揚，影響甚深。這些論述的方法與意圖為何？不同個案之間有何關連？值得深入加以探討。故本論文欲聚焦於《華嚴》經教與彌陀淨土法門之交涉史，將清代佛教「賢淨融合」之情形，放在此一動態演變之思想脈絡中進行觀察、予以梳理，盼能對中國淨土教理史之研究做出貢獻。

關鍵詞：清代佛教、華嚴、淨土、彌陀信仰、賢淨融合

Avatamsaka Sutra and Faith in Amitabha: A Study on Development of the Pure Land Thinking in Qing Dynasty

Meng-Chien Wu

From Song and Yuan Dynasties onwards, Pure Land Buddhism started incorporating different schools of Buddhism in China and through that, the influence of Pure Land Buddhism grew rapidly. Before long, the spillover effect had established Pure Land Buddhism as a common practice that Buddhists of all schools in China employed. Till this day, Pure Land Buddhism remains significant to East Asian countries. Among the schools that were incorporated by Pure Land Buddhism, Zen Buddhism was obviously the most popular one with a major following. Many Zen Buddhists employed the practice of Pure Land Buddhism and held the view that Zen and Pure Land Buddhism can be merged into one school. However, if we put Zen Buddhism aside and see how Pure Land Buddhism infiltrated other schools of Buddhism at that time, we see the other two schools that were greatly affected by it, namely Tiantai and Huayan Buddhism. The interactions between Tiantai and Pure Land Buddhism were substantial and reached the peak in Song Dynasty. Relevant research and teachings were published in the late Ming Dynasty. However, the popularity of the union of Tiantai and Pure Land Buddhism decayed in Qing Dynasty. In Song Dynasty, the idea of the fusion of Huayan and Pure Land Buddhism rarely got noticed. It was not until the renowned monk Yunqi Zhuhong's successful attempt to understand Pure Land Buddhist sutras through the analysis on Avatamsaka Sutra that the concept of the fusion really took off. Yunqi Zhuhong's insightful analysis had earned him a great number of followers. Many Pure Land Buddhists in Qing Dynasty promoted its school by quoting and incorporating Avatamsaka Sutra. The process of promotion sees many innovations in both the theory and practice of Pure Land Buddhism. This can be seemed as one of the most important characteristics of Buddhism in Qing Dynasty. It also has a great impact on Pure Land Buddhism promotion since the establishment of the Republic of China. What are the methods and intentions of these narrations? What are the connections between the cases? These questions deserved to be investigated. Therefore, in hopes of contributing to the research of the history of Chinese Pure Land Buddhism, this paper focuses on the history of interactions between Avatamsaka Sutra and Pure Land Buddhism and examine the fusion of both schools under the evolving development of this thinking transformation.

Keywords: Buddhism in Qing Dynasty, Huayan, Pure Land, Faith in Amitabha, the Fusion of Huayan and Pure Land Schools

何似秦時轆轤鑽——三峰派禪僧之多元著作與意涵

張雅雯

在禪宗不立文字與文字禪之論辯中，有以「秦時轆轤鑽」、「雜毒海」等批判禪門使用語言文字，認為對修行而言不但無用，甚且有害。然而，明末清初臨濟宗三峰派內不乏文采斐然之逃禪遺民，留下了思想精彩之各類著作，也傳承了數量可觀之法嗣；該派禪僧著作豐富而多元之表現，似為引導禪眾修行之助力而非阻力。晚近就新出文獻探討三峰派思想者多以禪師個人思想為主，本研究擬以三峰派為主軸，透過交叉比對中華佛學研究所「中國佛寺志資料庫」、法鼓文理學院「人名規範資料庫」，長谷部幽蹊、曹剛華等既有明清僧傳與著作研究資料以及新出文獻，重新梳理三峰派十四代 497 名法嗣系譜，逐一核實校訂、系統化彙整該派禪僧著作，並歸納為語錄、燈錄史傳、禪鍛與綱宗論述、經論注疏、詩文集、感應錄、懺本行法及其他等類別，進而探究其多元化文本所形塑之三峰派思想與意涵。本文主要貢獻如下：一、提出三峰派十四代法嗣系譜。二、重新考訂、增補三峰派著作清單。三、透過各類多元文本重新審視三峰派思想之輪廓與樣貌。四、分析三峰派禪僧多元文本表現彰顯之活用特色，於晚明清初禪門棒喝與綱宗、語句等文字禪論辯脈絡下之意涵。

關鍵詞：清代禪宗、臨濟宗三峰派、禪僧系譜、文字禪、禪修

The Transformation of “Du-le Drill in the Qin Dynasty”: Explanation on Works of Masters of Sanfeng Lineage Relating to Textual Diversity

Ya-Wen Chang

Whether to employ verbal or written words as assistance in Chan practice has always been controversial. Using "a Du-le Drill of the Qin dynasty" as a metaphor, Wenzhi Chan has been criticized as invalid and harmful methods by those who advocated "not establishing written words". Nevertheless, during the late Ming and Qing dynasty, masters of the Sanfeng Lineage transmitted a mass of dharma-heirs as well as abundant textual works. This paper examines newly discovered scriptures, cross-verifying the "Digital Archive of Chinese Buddhist Temple Gazetteers" and "Buddhist Studies Person Authority Databases", and then analyzes the textual diversity and meaning of works attributed to masters of Sanfeng Lineage. This paper provides a genealogy of the Sanfeng lineage, including 14 generations and 497 dharma heirs. Besides, it compiled a list of publications and works classified into categories: recorded sayings, lamp transmission stories, principles and essentials of chan practice, commentary on sutra, collections of poems and literature, repentance scripture, etc. Moreover, instead of focusing on individual master's thoughts as preliminary studies have shown, this paper investigates the thoughts of the Sanfeng lineage expressed in diverse scriptures and further illustrates the meaning of diversity. Finally, it explained why masters of Sanfeng Lineage could play both roles of prolific authors and excellent instructors of Chan, involving flexible and diverse expediencies in Chan practice that help pupils to manifest their mind.

Keywords: Chan Buddhism of Qing Dynasty, Sanfeng lineage of Linji School, Genealogy of Chan, Wenzhi Chan, Chan practice

晚明清初視覺文化中的居士藝術：吳彬與其畫風之衍生

陳韻如

1592年，吳彬在泉州繪製《十六羅漢卷》（紐約大都會博物館藏），卷中羅漢樣貌雖不似常人，但從禮敬大士、觀看放生、坐聽說經，每每舉止儀度卻如文人居士。吳彬（約活動1568-1621）本人就是居士，他的佛教人物圖繪亦呼應著晚明居士佛教活絡景況。這些卷中的住世護法們經過吳彬重組古代畫樣後，進行著如同人間信眾一般的活動，既是為畫中羅漢添加世俗細節，也為畫外觀眾聯繫起賞看的共鳴。

現今學界對吳彬居士身分雖有掌握，但如何將吳彬筆下古怪卻又充滿奇趣的佛教人物造型畫風，在晚明視覺文化中尋求定位則仍有再議空間。高居翰（James Cahill）主張西方傳入全新事物，而得以激化晚明復古又具新意的風潮。石守謙則聚焦十七世紀金陵城市文化，以顧起元（1565-1628）反偽古、倡新奇的立場作為呼應吳彬畫風之識者同道，視吳彬奇趣畫風為其作用顯現。筆者曾關注吳彬居士身分，解析其佛教人物圖繪對圖像格套早有鬆動，更添入豐富世俗化細節。實際上，出身莆田的吳彬與其畫風，後續又於福建地區頗有衍生與影響，尚值得再多探究。其中，陳賢（約活動1634-1660）的作品因黃檗僧隱元隆琦（1592-1673）傳入日本而較為人所知。陳賢也是居士，曾為亘信行彌（1603-1659）在泉州延福寺繪製菩薩畫百幅以募資營繕。

從吳彬到陳賢，變形奇趣、世俗細節共組出晚明清初宗教圖繪不容忽視的居士藝術新貌。本文在畫風分析研究將採兩部分推進，第一部分將梳理晚明江南宗教圖繪的樣態，其中以丁雲鵬與其版畫圖繪樣式、隆慶與萬曆宮廷相關圖繪樣式為主，用以對照出吳彬新創佛教人物畫風特點。第二部分則要考察清初的後續衍生畫風，此次則將以現存日本長崎崇福寺之《涅槃圖》為例，用以檢視吳彬之後的畫風衍生面貌。崇福寺《涅槃圖》雖有吳彬名款，但從畫風已知是屬吳彬後繼作坊之製，畫面中多種樣式並存的人物畫風特色可闡述晚明清初的宗教圖繪豐富成果，又能從畫中聚焦於江海場景的構圖特色，適得以重新檢視福建地區對渡海樣式之選擇與運用。最後，也將再透過陳賢羅漢圖式檢視其與吳彬新樣的差異，具體考慮跨越江南與福建的吳彬畫風樣式，如何再度隨著居士信眾之組成不同而發展與調節。

整體而論，本文在梳理吳彬至陳賢之間的宗教圖繪發展大勢，一方面檢視江南與福建等區域畫風的錯綜關連，同時也要藉此重估吳彬衍生畫風

之具體樣態，重新思索晚明居士藝術的具體貢獻，乃至由之考察其成為黃檗藝術核心樣式的脈絡。

關鍵詞：吳彬、丁雲鵬、晚明宗教版畫、居士藝術、渡水羅漢、崇福寺《涅槃圖》、陳賢、黃檗藝術

The Lay Buddhist Art in the Visual Culture of Late Ming and Early Qing Dynasty: Wu Bin and the Evolution of His Style

Yunru Chen

In 1592, Wu Bin created the "Sixteen Arhats Scroll" (now in the collection of the Metropolitan Museum of Art in New York) in Quanzhou. Although the appearance of the arhats in the scroll is different from that of ordinary people, they display dignified and graceful behavior when paying homage to Buddha, watching over the release of living creatures, and listening to sutra teachings, much like literati scholars. Wu Bin (active around 1568-1621) himself was a lay Buddhist, and his depictions of Buddhist figures painting reflect the flourishing state of lay Buddhism in the late Ming period. After reorganizing ancient painting styles, the arhats in these scrolls are depicted as engaging in activities like ordinary devotees, adding secular details to the image of the arhats and creating resonance between the work and the audience outside the painting.

These days we have a good understanding of Wu Bin's status as a lay Buddhist, but there is still room for debate on how to position his peculiar yet fascinating Buddhist figures and artistic style within the visual culture of late Ming Dynasty. James Cahill argues that the introduction of new Western elements helped to intensify the trend of both reviving and innovating in late Ming art. Shih Shouchien, on the other hand, focuses on the urban culture of Jinling City in the 17th century. He noticed that Gu Qiyuan (1565-1628) opposed fake antiquities and advocated new and innovative art, which can be the context of Wu Bin's style. The author has previously studied Wu Bin's identity as a lay Buddhist and has found that his depictions of Buddhist figures have already broken away from traditional conventions and incorporated rich secular details. In fact, Wu Bin and his style had a significant influence and legacy in the Fujian region, particularly through the works of Chen Xian (active during 1634-1660), who was also a layman and painted one hundred bodhisattva paintings for fundraising and renovation at Yanfu Temple in Quanzhou, Fujian. It was through the transmission of the Obaku Zen Master Yinyuan Longqi (1592-1673) that Chen Xian's works became better known in Japan.

From Wu Bin to Chen Xian, the transformation of strange and interesting forms and the addition of secular details have formed a new and noteworthy style of Buddhist art created by lay artists in the late Ming and early Qing dynasties. This article will be divided into two parts for visual analysis of these painting styles. The first part will examine the style of religious painting in late Ming Jiangnan, focusing on the woodblock prints of Ding Yunpeng and the court-related paintings of the Longqing and Wanli periods, in order to compare the characteristics of Wu Bin's new Buddhist figure painting style. The second part will examine the subsequent derived styles in the early Qing dynasty, using the *Nirvana Painting* in Nagasaki Sofukuji Temple in Japan as an example to examine the development of Wu Bin's painting style. Although the *Nirvana Painting* in Sofu-kuji Temple is signed by Wu Bin, it is known from the style that it was produced by Wu Bin's successor workshop. The unique style of multiple character depictions on the painting reflects the rich achievements of religious painting in the late Ming and early Qing dynasties, and it also allows us to refocus on the choice and application of the crossing-the-sea motif in the Fujian region. Finally, we will also examine the differences between Chen Xian's Luohan paintings and Wu Bin's new style, and consider how Wu Bin's painting style in Jiangnan and Fujian was developed and adjusted according to the different compositions of lay believers.

Overall, this article aims to analyze the development of religious painting from Wu Bin to Chen Xian. On the one hand, it examines the intricate relationship between painting styles in regions such as Jiangnan and Fujian. On the other hand, it reassesses the specific characteristics of Wu Bin's derivative painting style, and reconsiders the concrete contributions of late-Ming lay Buddhist artists, even examining how their style became the core of Obaku art.

Keywords: Wu Bin, Ding Yungpeng, Religious Printed Book in Late Ming, Lay Buddhist Art, Lohan Crossing Water, *Nirvana Painting* in Sofukuji Temple, Chen Xian, Obaku Art

京都古寺參與明治初期新式展示之意義初探

巫佩蓉

雖然京都是著名的古都，但舉辦新式博覽會的時間卻相當早。1871年舉辦首次博覽會後，地方人士成立「京都博覽會社」的組織，1872年開始第一回正式會事。表面上看來，京都博覽會，並未特別標舉推動佛教文化之意圖。然而實質上，由於諸多古寺提出展品，或是提供寺域作為會場，使得此會成為佛寺文物得以被新的觀眾觀覽的場域。此外，值得注意的是，主辦單位刻意吸引外國觀者，並擬定許多配合措施，也確實招攬了數以百計的外國人觀展。

學界對於明治時代博覽會的研究，多以會事如何推廣西方新知，或是促進工商發展為主。本文則考察寺院參與初期京都博覽會的狀況，特別是西本願寺、建仁寺、知恩院作為會場的情形，以探索具體上有哪些類型的佛教文物可得見。十九世紀後期，現代意義下的東亞美術史尚未成形。此研究可提供一些新角度，思索佛教文物於近現代史上角色轉變的歷程。

關鍵詞：京都博覽會、西本願寺、建仁寺、知恩院、東西文化交流

The Participation of Ancient Buddhist Temples of Kyoto in Modern Exhibitions in the Beginning of the Meiji Period

Pei-Jung Wu

Although Kyoto is famous for being an ancient capital, new-style exhibitions were conducted in as early as the 1870s. The Kyoto Exhibitions did not announce to promote Buddhist culture, however, the exhibition halls provided chances for viewers' watching Buddhist works within a new context. It is because that many exhibited items came from local Buddhist temples with long traditions, and that some temples even served as exhibition halls. Another thing needs to be noted is that the organizers of the Kyoto Exhibitions intended to attract foreign viewers. Efforts were made and hundreds of foreigners were drawn to Kyoto.

Earlier researches about the exhibitions of the Meiji period mostly focus on how they promoted Western knowledge or stimulated commercial activities. This paper, rather, will study the details about how Buddhist temples participated the new-style exhibitions in Kyoto, especially the situations that three temples, Nishihonganji, Kenninji, and Chionin, served as the exhibition halls, with a special concern on analyzing the types of works accessible by viewers. The academic field of the East-Asian art history with a modern definition had not yet well established in the late nineteenth century. This study provides new thoughts on the course of changing evaluations of Buddhist works in the 1870s.

Keywords: Kyoto Exhibition, Nishihonganji, Kenninji, Chionin, cultural exchanges between the East and the West

從《嘉興藏》的海內外流通再思考明清佛教的歷史地位

陳玉女

明清佛教在傳統的研究裡，被視為中國佛教的末流，是不值得一顧的衰微時期。然而隨著 1980 年代前後，晚明社會經濟的活絡受到中西研究者關注的同時，晚明四大師引領的佛教復興也引起學界諸多的興趣。直至目前，明清佛教，尤其與晚明清初相關的研究已累積一定的成果。不管在議題的開拓、文獻的挖掘或是問題的觀察，均有別於傳統的研究視野和範疇。其間，四大師之一的紫柏達觀（1543-1603），為了方便佛教的研究、促使佛法更為廣泛的流通，倡導以文字般若弘揚佛法而大力推動私刻大藏經，名為徑山藏、方冊藏或稱嘉興藏的佛教文化刊刻大事業，從事創新性的藏經刊行。《嘉興藏》刊刻前後長達兩個世紀之久，所涉及之人力、財力與物力，及其海內外流通之廣、影響之深，應非紫柏達觀原先所能想像。當今關注《嘉興藏》刊刻議題的學者雖然較往昔為多，但是將它視為晚明以來佛教復興之一環而深究其影響與意義者仍待努力。

十七、八世紀的明清及時之東亞，或稍後的十九世紀，乃至二十世紀初，不管在中國境內，或在日本、朝鮮、越南等屢見《嘉興藏》版佛書的流通及其覆刻本的販售。其商品化的市場流通，在在顯示明清《嘉興藏》的刊行，符應了東亞各國的佛教需求，不僅帶給東亞佛教圈在佛教傳播形式上具有跨越傳統框架的革命性突破，即方便快捷於佛法訊息的傳遞，同時於佛學知識的吸納上，亦給予更為多元豐富的新著作。若把《嘉興藏》喻為十七、八世紀流通於東亞海域之間爭相請購的一顆明珠，亦不為過。而在近代西洋思想大舉傳入東亞、衝擊著東亞漢傳佛教之前，明清《嘉興藏》的刊刻與流通，或許可以說是繼隋唐佛教之後，再一波廣泛且深刻影響東亞佛教的創舉。故藉此再次反思晚明以來佛教復興的意涵，以及明清佛教在中國與東亞佛教發展的歷史地位，是本演講嘗試予以闡述的重點。

關鍵詞：嘉興藏、方冊藏、徑山藏、佛教、東亞、明清時期

Reconsidering the Historical Status of Ming and Qing Buddhism from the Domestic and Oversea Circulation of "Jiaxing Zang" Sutra

Yuh-Neu Chen

Ming and Qing Buddhism was regarded as the minor and declined stream of Chinese Buddhism; however, around the 1980s, the revitalization of the social economy in the late Ming Dynasty attracted the attention of Chinese and Western researchers. At the same time, the revival of Buddhism led by the four masters of the late Ming Dynasty also aroused a lot of interest in the academic circles. Until now, Ming and Qing Buddhism, especially the researches related to late Ming and early Qing has accumulated to certain level.

During this period, one of the four masters, Zibai Dagan (1543-1603), in order to facilitate the study and circulation of Buddhism, advocated the use of words as the mediator by promoting the private engraving of the sutras, namely the "Jingshan Zang", "Fāngcè zang" or "Jiaxing Zang." is a major Buddhist cultural publishing business, engaged in innovative publishing of Buddhist scriptures. The publication and circulation of "Jiaxing zang" lasted for two centuries with countless manpower, financial and material resources, which is far beyond of beyond the original imagination of Zibai Dagan.

In the Ming/Qing China and the contemporary East Asia including Japan, Korea, Vietnam, or later from the 19th century to even the early 20th century, the circulation and commercialization of Buddhist books in "Jiaxing zang" version were very popular as it met the demands of the local Buddhism in East Asian countries for the absorption and transmission of the religious information and knowledge. Before modern Western thought spread to East Asia and impacted Chinese Buddhism in East Asia, the publication and circulation of "Jiaxing Zang" in Ming and Qing Dynasties is actually the latest pioneering acts with a wide and profound impact on East Asian Buddhism after Sui and Tang Buddhism.

Keywords: Ming-Qing dynasty 、 Jiaxingzang sutra 、 Jiangshan sutra 、 Fāngcè sutra 、
Buddhism 、 East Asia

來果妙樹：一個現代禪師的形塑

本博澤

本文將探討現代禪師來果妙樹（1881-1953）的自傳著作。從自傳記述，尤其是在佛教的語境脈絡中，具有教化功能的前提出發，我提出將有關來果禪師早年的記錄，當作一種修行生活的模範來閱讀，而不是（或不僅是）將其作為一種對真實事件的記述。來果禪師於1942年在高旻寺的禪七開示，以及他在1949年完成的自傳，皆詳細描述了他作為僧人的修行時間、他在金山的開悟以及他在成為高旻寺住持前於終南山的閉關歲月。本文將研究這些記載，以期了解來果禪師培養新一代僧人時的心境。

關鍵詞：來果妙樹、禪宗、自行錄、開示、高旻寺

Laiguo Miaoshu: The Making of a Modern Chan Master

Benjamin Brose

This paper will explore the autobiographical writings of the modern Chan master Laiguo Miaoshu 來果妙樹 (1881-1953). Beginning with the premise that autobiographical accounts, especially in Buddhist contexts, have a didactic function, I propose to read the records of Laiguo's early years as a young monk not (or not only) as an account of actual events, but as a carefully considered illustration of an exemplary life of practice. The autobiographical accounts relayed in the lectures (*kaishi*) Laiguo delivered during an extended meditation retreat at Gaomin Monastery in 1942 and the autobiography he completed in 1949 both detail his time as a monk in training, his awakening at Jinshan, and his years spent in solitary retreat before assuming the abbacy of Gaomin. This paper will look closely at those accounts in an effort to understand Laiguo's state of mind when he was an older master engaged in training a new generation of monks.

Keywords: Laiguo Miaoshu, Chan, autobiography, *kaishi*, Gaomin Monastery

療疾型文本：金聖歎的《第六才子書》與佛教的懺悔

柏艾嘉

金聖歎的《第六才子書西廂記》一直被視作是古典戲劇批評的經典文本。不過，文學研究學者們受體裁限制，強調其作為戲劇文本的特性，往往忽略了金聖歎評點中跨體裁與超文學的特性。事實上，金聖歎在《西廂記》評點中有意地結合了多種體裁的寫作手法，尤其是吸收了不少佛教文本、習俗與思想。可見以戲劇為中心的研究方法有頗多局限性。本文以金本第四本第二折《拷艷》為案例，試以非戲劇中心的方法入手，考察一個戲劇文本作為一個容納多樣經驗的美學形式的可能。結合佛教中懺悔的儀式及其他文本，金聖歎深入地在評點中重新構建了《拷艷》一折，進一步推動了原文中本來點到即止的與療疾相關的線索。金聖歎以評點二次創作，在形式上是混合多元的，即不是純粹的文學的，又不是完全的宗教的。這樣的混合多元文本，筆者將其命名為療疾型文本。通過讓讀者間接體悟佛教法身，文本也能來實現療疾的可能。事實上，混合多元文本，作為一種文本分析的方法，能被廣泛地適用到金聖歎的各式評點作品中去。同時，正如金聖歎從題目與序言中透露的那樣，《六才子書》既然意在比肩《六經》，或也能為我們提供一種新的類佛經式的閱讀理解方法。

關鍵詞：金聖歎、《西廂記》、法身、身體、療疾、懺悔

The Therapeutic Text: Jin Shengtan's *Sixth Work of Genius: Story of the Western Wing* and Buddhist Repentance

Alia Goehr

Jin Shengtan's (1608–1661) *Sixth Work of Genius: Story of the Western Wing* (1656) has long been appreciated from the standpoint of drama criticism. Literary scholarship's emphasis on genre, however, tends to relegate the multi-generic and extra-literary features of Jin's commentary to the sidelines of interpretation or subordinate those features to drama. This is problematic given that Jin Shengtan's commentary on the *Western Wing* meticulously associates this work with other genres of writing and, moreover, with a variety of Buddhist texts, practices, and ideas. Taking Jin's commentary on book 4, act 2, "Interrogating the Amorous" as a case study, this paper considers what it might look like to read the dramatic text not as a representative of its genre, but as an aesthetic form that affords certain forms of subjective experience. Jin Shengtan's commentary intrusively reworks the form of this act to engage its latent therapeutic potential through association with other literary works as well as the Buddhist practice of repentance (*chanhui*). The outcome of Jin's commentarial reworking is a hybrid textual form, neither purely literary nor strictly religious, which I describe as the therapeutic text, the potential of which is activated through the reader's aesthetically mediated apprehension of the Buddhist truth-body. This hybrid textual category is in fact applicable to all of Jin Shengtan's commentarial works, which I propose constitute a new program of Buddhist hermeneutics that he presented as a complement to the *Six Classics*.

Keywords: Jin Shengtan, *Story of the Western Wing*, truth-body, body, therapeutics, repentance

東亞文化交流中的天台佛教

郭珮君

本文以天台佛教為主題，將以教團、儀式、權力三者為切入點，思考東亞文化交流中的天台佛教特質。天台佛教成立後，不可缺乏實際奉行此種教學的教團。天台佛教教團具有明確的地域性，除了天台山國清寺所在的台州、明州一帶，荊州玉泉寺也是重要的據點。在唐代，天台佛教並未與京城佛教界或是中央統治階級產生密切的聯繫，而是作為地方性的佛教。不過，天台佛教雖然偏於一方，卻因為鄰近港口，而具有相當程度的國際性。在佛教文化交流的歷史上，可以發現天台佛教曾經傳播至日本、韓國，也曾逆向地由日本、韓國輸入漢地已佚失的佛教文本，這種互動關係使得天台佛教成為東亞佛教文化交流中的一種重要資源。

佛教文化作為一種資源，其內涵可以分為許多層次。首先，特定的教學傳統定義了教團的基調，對於特定經典的詮釋，是義理研究的範疇，也是過去佛教研究的主流。儀式，也是其中重要的一部分。教團內部往往存在各種的儀式規範，這些儀式規範反映出教團、教學傳統認同的價值觀。本文以天台佛教中成文的儀式文本為考察對象，正是希望能夠理解天台佛教如何看待以皇帝為首的統治階級。隨著天台佛教的傳播，儀式也作為天台佛教論述資源的一部分，被新教團所認識。日本天台宗建立的過程中，如何運用來自漢地天台佛教的儀式資源？這些資源如何被轉化？所謂東亞文化交流中的天台佛教，正是考察天台佛教作為一種資源，透過文化交流而逐步成立的過程。

天台佛教以活躍於陳隋之際的智者大師智顛（538-597）為祖師。智顛率弟子入天台山修行，從此確立了天台山在中國佛教中的位置。若以《國清百錄》為依據，觀察智顛創作的儀式，可以發現當中特別重視以皇帝為頂點的統治集團，透過制度化的佛教儀式規範，具有一定程度的護國性質。考察智顛與統治者的互動關係，更可以確認智顛雖然以遠離政治核心的天台山為據點，卻從未斷絕與統治階層的聯繫。不過，此種天台佛教護國的概念卻未如同陳隋時期受到唐代統治者的注意，主要原因在於唐代政治中心不同於南朝，位於遙遠的關中地區。儘管在唐代其他佛教文獻中仍可觀察到與天台佛教共通的護國性質，唐代的天台佛教卻因為遠離政治中心長安，仍不受到統治者的青睞。

唐代的天台宗侷限於明州一隅，卻因日本入唐僧作為中介者，而於日本發揚光大。九世紀初期，自天台山請益後回到日本的最澄（767-822），在桓武天

皇（737-806，781-806 在位）的支持下，以比叡山為據點建立了日本天台宗。比叡山的建立，可以視為最澄以及其後繼入唐僧對於中國天台佛教的再現。來自中國的經典、器物，都成為日本天台宗正統性及宗教權威的來源。另一方面，透過《三部長講會式》等日本獨有的天台宗儀式文本，則可以觀察到日本天台宗的在地性創造。無論是日本國的地理區劃，還是未見於中國佛教文化中的日本神祇、御靈，都說明日本天台宗在佛教儀式上吸收當地固有文化的現象。特別是，《三部長講會式》中反覆強調東方阿閼佛，不同於漢地天台宗佛教儀式中慣用的十方佛，反映出此一時期日本國家對於自身作為東方之國的認識。儘管這種創造性詮釋不斷強化日本天台宗的獨立性，比叡山僧眾仍堅信其佛教一脈相承自中國天台山。日本中世天台宗的百科全書式資料集《溪嵐拾葉集》，建構日本天台宗的護國系譜，重視的正是最澄與天台佛教護國思想的聯繫。

事實上，從佛教儀式文本創作的角度考察，平安時代的日本天台宗的確具有許多創新。佛教儀式在平安時代並不單具有宗教意義，經常更富有濃厚的政治意涵，例如和平安王權緊密結合的御齋會。平安時代中後期，教團內部出現了一股儀式創作的風潮，其中最為出名者當推源信（942-1017）。源信有諸多作品傳世，包括逆輸入回中國的《往生要集》，可說是日本天台淨土教發展的重要推手，在日本更被視為日本佛教脫離中國佛教的重要里程碑。源信曾編撰一系列講式，作為特定儀式流程的操作手冊之用。觀察這些講式內容，可以發現源信在參考既有儀式流程的同時，並不拘泥於經典闡述，展現出極高的創作力，但核心仍是對於天台佛教論述資源的認識與吸收。

關鍵詞：天台佛教、東亞文化交流、儀式文本、護國

Tiantai / Tendai Buddhism in East Asian Cultural Interactions

Pei-Chun Kuo

My dissertation takes sangha, ritual, and power as different perspectives to inspect Tiantai / Tendai Buddhism, in order to consider the characteristics of Tiantai / Tendai Buddhism within East Asian cultural interactions. First, take sangha for example, Tiantai community were active around Taizhou, where Temple Guoqing located, Mingzhou area, and Temple Yuquan in Jingzhou. In Tang dynasty, Tiantai Buddhism had no clear connection with capital city or central government and kept its locality. At the same time, Tiantai Buddhism was highly international for its location. Tiantai texts have been introduced to Korea and Japan, and sometimes imported back to China as well. That is, this kind of interaction has made Tiantai Buddhism important resources in East Asian cultural interactions.

Buddhist culture as resources can be related to different meanings, and ritual is one of them. Sangha defines their own rituals, and rituals reflect values they share. Inspecting ritual texts of Tiantai/Tendai Buddhism can help us understand how they regard the ruling class headed by emperor. With the transmission of Tiantai / Tendai Buddhism, rituals as part of the discourse resources were also comprehended. Thereafter, how would Japanese Tendai school utilize these ritual resources from Chinese Tiantai Buddhism? How did these resources transform? Tiantai/Tendai Buddhism in East Asian cultural interactions refers to a process that Tiantai/Tendai Buddhism as resources that gradually founded within cultural interactions in this dissertation.

Zhiyi (538-597) was regarded the founder of Tiantai Buddhism. He led his followers to Mount Tiantai and establish the place as important Buddhist site in China ever since. *Guoqing bailu* provides clues to explore the rituals Zhiyi made for his followers, and in these rituals, ruling class that headed by emperor was highly respected and further systematized. Personally, Zhiyi had a close association with ruling class even while staying at a rather rural area, and his idea of state-protection never changed. But this state-protection idea was not noticed by the ruling class of Tang, because the center of politics had moved to Guanzhong area instead of the south. Via contemporary ritual texts, state-protection idea that related to Tiantai Buddhism can be observed among different areas in Tang. Meanwhile, Tiantai Buddhism in Tang never had the chance to reach out to the central ruling class because of its location.

Although Tiantai Buddhism in Tang was limited to the Taizhou and Mingzhou area, with Japanese monk Saichō (767-822) as an agent, it transformed to Tendai Buddhism in Heian Japan. In the beginning of the ninth century, Saichō, who just finished his journey to Mount Tiantai, established Tendai school at Mount Hiei with the support of Emperor Kanmu (737-706). The establishment of temple at Mount Hiei, was a representation of Chinese Tiantai Buddhism in Japan by Saichō and his followers. Canons and other Buddhist items brought from China became the provenance of legitimacy for Japanese Tendai school. At the same time, Saichō's *Sanbu chōkō eshiki*, a Japanese Tendai ritual text, demonstrated local development of Tendai Buddhism. Japanese deities along with other elements that were absent in Tiantai ritual texts reflect the originality of Japanese Tendai school. Also, emphasizing Akṣobhya in ritual texts instead of chanting Buddhas of the ten directions,

reflects the consciousness of Japan as an eastern country. Though this creative interpretation kept strengthening the distinctness of Japanese Tendai school, they still firmly believed in the straight connection with Chinese Tiantai. *Keiran shuyoushu*, an encyclopedia of Tendai in medieval Japan, was an excellent example, for it claims that the connection between Saichō and Tiantai/Tendai idea of state-protection was the very beginning to construct the lineage of state-protection idea.

In fact, as for the production of Buddhist ritual texts, Japanese Tendai school indeed had many creations in Heian period. Especially in the latter half of Heian period, Genshin (942-1017) had a reputation for his innovative works, for he was the pioneer to inaugurate Japanese Buddhism. However, through investigating Genshin's ritual works, the tradition of both Tiantai and Tendai Buddhism still played an important role in his works but did not exactly conform to canons or previous ritual texts. His comprehension and digestion of Tiantai / Tendai Buddhist discourse had made him the best creator of ritual texts at the time.

Keywords: Tiantai / Tendai Buddhism, East Asian cultural interaction, Ritual texts, state-protection

東亞對勝論哲學的接納研究：以光嚴乘體（1740～1807）的《勝宗十句義論釋傍觀錄》為中心探討

Tadas Snuviškis

本篇論文探討東亞對 Vaiśeṣika（勝論）哲學的接納情況，主要分析學者尚未研究過的光嚴乘體(1740-1807)的 Vaiśeṣika 注釋《勝宗十句義論釋傍觀錄》。這篇注釋對基辨大同房（1718-1791）針對東亞 Vaiśeṣika 哲學的關鍵文本《勝宗十句義論》的注釋《勝宗十句義論 釋》提供了一種既深思熟慮又高度批判的解讀。光嚴乘體的注釋圍繞 37 個獨特的問題，所有這些問題都源於基辨對 Vaiśeṣika 的有爭議的解讀。本論文對每一個問題進行分析、描述和脈絡定位。這些問題涵蓋各種哲學概念，從本體論和知覺到解釋 Vaiśeṣika 專業詞彙，以及如誤引、遺漏或混淆 Vaiśeṣika 詞彙的錯誤。

關鍵詞：勝論、勝宗十句義論、光嚴乘體、基辨大同房、江戶時代

The Reception of Vaiśeṣika Philosophy in East Asia: A Study of Kōgen Jōtai's (光嚴乘體, 1740-1807) *Shōshūjikkugironshaku Bōkanroku* (勝宗十句義論釋傍觀錄)

Tadas Snuviškis

This paper explores the reception of Vaiśeṣika (勝論) philosophy in East Asia, with a primary focus on Kōgen Jōtai's (光嚴乘體, 1740-1807) hitherto unexamined sub-commentary on Vaiśeṣika, *Shōshūjikkugironshaku Bōkanroku* (勝宗十句義論釋傍觀錄). This sub-commentary offers a discerning yet highly critical interpretation of Kiben Daidōbō's (1718-1791, 基辨大同房) commentary, *Shōshūjikkugironshaku* (勝宗十句義論釋), on *Daśapadārthī* (勝宗十句義論), a seminal text of Vaiśeṣika philosophy in East Asia. Kōgen Jōtai's commentary is organized around 37 distinct issues, all of which stem from Kiben's contentious interpretations of Vaiśeṣika. The paper analyzes, describes, and contextualizes each issue. These issues span a variety of philosophical concepts, ranging from ontology and perception to the interpretation of technical Vaiśeṣika vocabulary, as well as errors such as misquotations, omissions, or conflation of Vaiśeṣika terminology.

Keywords: Vaiśeṣika, Daśapadārthī, Kōgen Jōtai, Kiben Daidōbō, Edo period.

空海（774～835）的「心」論： 從《大日經》到《秘藏寶鑰》

林佩瑩

空海（774～835）為日本真言宗創始人。空海的重要理論除了即身成佛之外，另一個代表觀念為其「十住心論」，闡釋此概念的論著為《十住心論》（全名為《秘密曼荼羅十住心論》）以及《秘藏寶鑰》。空海於後期將十卷《十住心論》濃縮為三卷《秘藏寶鑰》之精要版本。然而不只是卷數之長短不同，作於後的《秘藏寶鑰》還強調了其自身與《大日經》的關聯性，透過問答形式，大幅引用《大日經》文句，《秘藏寶鑰》藉此表達了自身作為「論」的正當性與必要性。

根據空海之敘述，此「十住心」，是依憑佛典經論而進行解釋，根據的經典主要為《大日經》。但究竟空海的「十心」是否完全來自於經典？他依據十心而進行的判教又是否是經典的原意？本文將闡釋《秘藏寶鑰》中「十住心論」的含義，剖析空海如何詮釋經文，以及他再創造解經方法，意即空海「十住心論」實際上並非根據《大日經》以及唐代《大日經疏》進行注釋，而更多屬於他自己的創見。而兩者之間的義理上的歧異所在，正好顯露空海的密教知識論，以及空海的撰述動機。

關鍵詞：空海（774～835）、真言宗、《十住心論》、《秘藏寶鑰》、《大日經》

Kūkai's (774-835) Theory Mind: From the *Mahavairocana Sutra* to the *Hizōhōyaku*

Pei-Ying Lin

Kukai (774-835) is the founder of the Shingon sect in Japan. The most well-known theory of Kukai's is probably that of "becoming a Buddha in this life." In addition, another representative concept is his "Ten Abiding Mind Theory"; the major works which explain this concept are his "Treatise on the Ten Abiding Minds" Theory" (Jp. *Jūjūshinron* 十住心論, full name: "Treatise on the Secret Mandala of Ten Abiding Mind", Jp. *Himitsumandara - jūjūshinron* 秘密曼荼羅十住心論) and the "Secret Treasure Key" (Jp. *Hizōhōyaku* 秘藏寶鑰). In a later period, Kukai condensed the ten fascicles of "Treatise on the Ten Abiding Minds" into the three-fascicle "Secret Treasure Key". However, not only are the lengths of the volumes different, but the "Secret Treasure Key" written later also emphasises the relevance between the *Mahavairocana Sutra* and itself. Through questions and answers, there are ample quotations from the *Mahavairocana Sutra*; in this way, the "Secret Treasure Key" attempts to testify its legitimacy and necessity of being a "śāstra" (ie. a standard Buddhist treatise).

This article will explain the theoretical connotations of "Theory of Ten Abiding Minds" in "The Secret Treasure Key", as well as analyse how Kukai interpreted the scriptures, and how he recreated the method of interpreting scriptures. In other words, this means that Kukai's "Theory of Ten Abiding Minds" is not entirely based on the *Mahavairocana Sutra* or the Chinese "Commentary to the *Mahavairocana Sutra* as he claims in his works, but much more out of his own originality and reinterpretation. The doctrinal difference between these scriptures reveals Kukai's epistemology of Esoteric Buddhism and Kukai's motivation for inventing these theories.

Keywords: Kukai (774-835), Shingon school, *Jūjūshinron*, *Hizōhōyaku*, *Mahavairocana Sutra*

親緣與歸屬：儒家對佛教實踐的深刻欣賞

艾靜文

在 1575 年的一個夜晚，有識之士張元忞（1538～1588）和心懷抱負的僧人蓮池祿宏（1535～1615）決定一起靜坐修禪。有見及此，陽明學派第二代領袖王畿（1498～1583）和友人王泗源（d.u.）也共同前往探訪。在當天晚上，蓮池祿宏和王泗源討論起一些佛學禪修技巧上的價值。在其他人也陸續參與討論之下，他們討論的範圍涵蓋到《易經》和《六祖壇經》，並以《大學》結尾。不久之後，張元忞在寄給他另一位同樣是陽明學派的朋友鄧以讚（1542～1599）的一封信中寫到了整個討論並提供了一些細節。鄧以讚後來又讀到題為《興浦庵會語》即王畿方面對當天晚上討論的記載。鄧以讚總結出王畿應該更著眼於性與意的討論，而不是拘泥於觀與察。

本文旨在把這些事件置在晚明佛儒之間有關個人修練和哲學根基的對話背景當中作出分析。張元忞、王畿、王泗源和鄧以讚四人均系儒家解經學者王陽明（1472～1529）的追隨者，但與此同時，他們對於佛學禪修技巧的修練和對佛學要義的深究都展示出他們願意跨越學門解經的邊界，主動和佛門僧人爭論並且參與到佛學的學習當中。通過考察他們在佛學探索的過程，我將儘力解釋當中他們被佛學深深吸引的原因，到底是什麼東西吸引到這些儒家的有識之士去進行佛門的實踐，以及反過來對世俗精英佛教產生什麼樣的影響。

關鍵詞：王畿、蓮池祿宏、陽明學派、觀察修行、佛儒交流

Affinities and Affiliations: A Deep Confucian Appreciation for Buddhist Praxis

Jennifer Eichman

One evening in 1575, the educated literatus Zhang Yuanbian 張元忭 (1538-1588) and the ambitious monk Lianchi Zhuhong 蓮池祿宏 (1535-1615) decided to sit together in meditation. Knowing about this, the second-generation Yangming Confucian leader Wang Ji 王畿 (1498-1583) and his friend, Wang Siyuan 王泗源 (d.u.), went to visit. During the evening the monk and Siyuan began to debate the merits of several Buddhist meditation techniques. As others joined in, their far-ranging discussion touched upon the *Book of Changes* 易經 and the *Platform Sutra* 六祖壇經 and ended with references drawn from *The Great Learning* 大學. Shortly thereafter, Zhang Yuanbian shared details of this event in a letter to another Yangming Confucian, his friend Deng Yizan 鄧以讚 (1542-1599). After Deng read Wang Longxi's description of the evening, entitled, "Comments on a Meeting at the Studio in Xingpu 興浦庵會語," he came to the conclusion that Wang Ji should have focused on how to understand the relationship between thought 意 and nature 性, not on the meditation techniques contemplation 觀 and investigation 察.

My work seeks to analyze these events and place them within late Ming Buddhist-Confucian discourse on methods of self-cultivation and their philosophical underpinnings. Zhang, the two Wangs, and Deng were all followers of the Confucian exegete Wang Yangming 王陽明 (1472-1529), yet their practice of Buddhist meditation techniques and deep familiarity with Buddhist doctrine demonstrates a willingness to cross exegetical boundaries, debate with Buddhist monks, and engage in Buddhist learning. Through studying the affinities that they discovered during such explorations I will endeavor to explain what attracted these Confucian-trained literati to Buddhist praxis and how they in turn influenced elite lay Buddhist traditions.

Keywords: Wang Ji, Zhuhong, Buddhist-Confucian interaction, Chan cultivation, Yangming Confucians

靈性的統一境：靈性與社會層次的佛身—— 聖嚴法師淨土教學之洞見

Hune Margulies

聖嚴法師的教法是佛學長久以來的精髓，也就是如何從佛法轉化成入世的生活。聖嚴法師曾說：「我是跟隨古聖先賢，提倡人間淨土，除了用種種方式表達建設人間淨土的實質性，也曾以專題演講闡釋建設人間淨土工作的必要性。」這可以視為聖嚴法師殷切提醒佛弟子不要忽略佛法中入世的層面。聖嚴法師教導佛法並不把心靈修習與入世分開。心靈與社會層面不一不異。所以想要好好修行的話，也要照顧到社會與自然環境。想要圓滿社會與自然環境的話，也要達到心靈圓滿。以佛法而言，人的心，和人與社會以及人與自然的關係並無分別。所有的有情眾生與無情物都數萬法，所以都是人間佛淨土裡，不可分割相即相入，相互依存的土壤。從入世佛教來看，佛法如果不能創造具法的社會，也就不能創造依循法的個人；然而沒有依循法的個人，也就不會有具法的社會。修行並非發生在具法社會之前；亦非追隨其後，二者一無二致。聖嚴法師人間淨土的教誨，和道元禪師的禪法相似「拈一莖菜作丈六金身。請丈六金身作一莖菜，山色無非清淨身，溪聲盡是廣長舌。」如同聖嚴法師畢生的奉獻，「法鼓山透過三大教育，來達成提昇人的品質，建設人間淨土的理念。我們的共識裡，提倡的全面教育，指的就是三大教育。藉由心靈，禮儀，生活，自然四種環保，來進行對所有人的大關懷教育。」換言之，修行佛法就是照顧佛身。聖嚴法師的教法，明白闡述入世佛教要在此時此地來建設更美好的世界。聖嚴法師的阿彌陀佛淨土，並非僅止於心靈上超越到天堂，或甚至般涅槃的境界；亦非以證悟的心在日常生活中應對進退。聖嚴法師解釋淨土是透過社會責任及成就生命共同體來落實，是可以在現世達成的明確而務實的目標。聖嚴法師說，「建設人間淨土的理念，不是要把信仰中的十方佛國淨土，搬到地球世界上來；也不是要把《阿彌陀經》、《藥師經》、《阿閼佛國經》、《彌勒下生經》等所說的淨土、景象，展現在今天的地球世界，而是用佛法的觀念來淨化人心，用佛教徒的生活芳範淨化社會，通過思想的淨化、生活的淨化、心靈的淨化，以聚沙成塔、水滴石穿的逐步努力，來完成社會環境的淨化和自然環境的淨化。只要我們以佛的智慧來看世界，就會看到淨土無處不在。」因此，心靈環保就是建設佛陀在人間的淨土。心靈，社會與自然環境，都是佛陀的法與身。與猶太哲學家馬丁布伯類似，保護，維持，圓滿心靈之道，就在自己與他人，以及與所有眾生之間的關係。聖嚴法師說：「四種環保，是以心靈環保為核心，由內而外，推己及人擴大到對社會、人類、環境、自然、

生態的整體關懷……心靈環保就是保持心的平靜與清淨……如果我們能以誠摯、謙卑、慈愛的態度來落實心靈環保，如果每個人都能淨化自己的心靈，我們就能提昇人的品質，也就是在人間淨土之中了。」聖嚴法師說，要提昇人類品質，建設人間淨土，就要實踐四種環保，也就是菩薩行。聖嚴法師闡明圓滿自心與建設人間淨土並無二致，就如他在《菩薩行》中所說的，「如何成佛道，菩提心為先。何謂菩提心，利他為第一」幫助他人覺悟的同時，自己也醒悟。這就是透過服務他人而自我證悟。實踐心靈環保就是服務他人，並完全明白服務本身就是我們所追尋的證悟。

關鍵詞：聖嚴、法、佛法、馬丁布伯、入世佛教、心靈環保、淨土、道元、法鼓山、二元論

The Unified Spiritual Field: The Spirit and Social Realms as the Body of the Buddha: Insights into Master Sheng Yen's Teachings on the Pure Land.

Hune Margulies

Master Sheng Yen's teachings are a definitive distillation of the age-old Buddhist tradition that emphasizes the need to translate dharma teachings into social engagement. Master Sheng Yen said "I have followed in the steps of the sages of the past to advocate the pure land on Earth. In addition to expressing in various ways the viability of building a pure land on Earth, I have also given lectures on the topic to articulate the necessity of building a pure land on Earth."¹ We can say that Master Sheng Yen endeavored to warn practitioners against the de-emphasizing of the social engagement aspects of the Buddhadharma. As Master Sheng Yen taught, a correct understanding of Buddhadharma rejects the duality between the realm of spiritual practice and that of social engagement. Both realms, the spirit and the social, are one and the same, therefore, in order to perfect the spiritual environment we must perfect the social and natural environments, and in order to perfect the social and natural environments we must perfect the mind. There is no dharmic distinction that allows for the separation of the human mind from the human relationships with the social, natural and living realms of existence. All sentient and insentient beings are dharma, therefore they all are the indivisible inter-being soil of the pure land of the Buddha on earth. From the perspective of engaged Buddhism, a dharma that does not create a dharmic society will not create dharmic individuals, and without dharmic individuals we cannot create a dharmic society. Neither practice precedes nor follows the other: they are both one and the same. A succinct exposition of Ch'an Master Sheng Yen's teachings of Pure Land on earth resembles the older teaching of Master Dogen "Handle even a single leaf of green in such a way that it manifests the body of the Buddha. This in turn allows the Buddha to manifest through the leaf... The color of the mountains is Buddha's body, the sound of running water is his great speech."² And this reflects precisely Master Sheng Yen's life work: "Dharma Drum Mountain's vision is to 'uplift the character of humanity and build a pure land on earth,' to be achieved through concrete programs for the Three Types of Education... in the common ethos of Dharma Drum Mountain the phrase 'to promote comprehensive education' refers exactly to the Three Types of Education. And 'to extend loving care to all' is practiced through the four kinds of environmental protection: protecting the spiritual environment, protecting the social environment, protecting the living environment, and protecting the natural environment."³ In other words: The practice of dharma is to tend to the body of the Buddha. Master Sheng Yen's teachings are an explicit argument in favor of a Buddhism that is engaged in the "redemption" of the world in the "here and now." For Master Sheng Yen, Amitabha's Pure Land should not be understood as referring only to a transcendent realm of the spirit, something akin to a paradise or even para-nirvana, nor is the pure land only a enlightened mind's approach to the comings and goings of daily existence. Master Sheng Yen explains that Pure Land is a concrete and practical goal attainable in our current lives through actions of social responsibility and mutual solidarity. Master Sheng Yen said "The intention of

building a pure land on earth is not to move the pure lands of the Buddhas in other parts of the universe to earth, nor does it set out to manifest on earth of today the scenery of pure lands as described in the Amitabha Sutra, the Medicine Buddha Sutra, the Akshobhya Buddha's Land Sutra, and the Sutra of Maitreya's descending to our World. Instead, it applies the concepts of the Buddhadharma to purify people's minds, and applies the exemplary lifestyle of Buddhists to purify our societies. By means of purifying our thoughts, life, and minds and by putting in step-by-step, persistent endeavor, we work to achieve the purification of the social and natural environment. Once we look at the world with the Buddha's wisdom, we will perceive that the pure land is everywhere." 4In accordance with these teachings, spiritual environmental protection is nothing other than the establishing of the Buddha's pure land on earth. The spiritual, social and natural environment are the one dharma and the one body of the buddha. In a manner similar to the thinking of the Jewish Philosopher Martin Buber, Master Sheng Yen teaches that it is in our relationships with one another and with all beings that we protect, sustain and perfect the human spirit. Master Sheng Yen said: "Based on protecting the spiritual environment, the Four Kinds of Environmentalism require one to start with the mind and from within, then extend to society, humanity, environment, and nature as a whole... Protecting the spiritual environment means keeping our mind stable and pure. If we practice spiritual environmentalism with sincerity, humility, and loving-kindness, if everyday we clear our mind of unwholesome thoughts, we would lift the character of humanity and live in a pure land." 5According to Master Sheng Yen, in order to uplift the character of humanity and build a pure land on earth we must practice the four kinds of environmentalism, and that is the task of the Bodhisattva. In this regard, Master Sheng Yen clearly explains the need to understand that there is no distinction between perfecting one's own mind and working toward creating a pure land on earth, for as he states: "Bodhisattva's Actions... How does one attain Buddhahood? The Bodhi-mind comes first. What is Bodhi-mind? First is to benefit others." 6I awake myself by helping to awake the other. This is enlightenment of the self through service to the other. The practice toward spiritual environmental protection is service, being fully conscious that service itself is the enlightenment we seek.

Keywords: Sheng Yen, Dharma, Buddhadharma, Martin Buber, Engaged Buddhism, Spiritual Environmentalism, Pure Land, Dogen, Dharma Drum Monastery, Dualism.

近代閩南佛教的改革（1860s~1920s）

林盈君

建立新式佛學院，是近現代漢傳佛教改革的指標之一，閩南地區也不例外。然籌建佛學院並非一蹴可幾，閩南佛學院的誕生，便與閩南佛教的一連串改革有關。近代閩南佛教的改革以南山寺相關的喝雲派僧人為中心，從 1860 年代至 1925 年閩南佛學院成立，他們共經歷三次大型的政治危機：（一）太平天國之亂、（二）民國成立後軍閥侵占寺廟，以及（三）地方政府開徵迷信捐。這三次政治危機促使喝雲派僧人開啟各種自救行動，其中第三次政治危機不只衝擊僧伽，也波及居士，因此將閩南佛教改革推向更高層次，促使閩南僧伽與居士精英開始團結合作。本文通過這三次政治危機，分析以下問題：第一，近代閩南佛教僧伽如何通過向外遊學，利用江南累積的經驗與人脈，重建並復興閩南佛教寺院。第二，這些遊學回來的閩僧如何與時俱進地調整他們的改革行動，使其內容產生從「制度」到「教育」層面的轉變。第三，本文考察閩南佛化新青年會的成立及其佛化運動，以及廈門南普陀寺的改制等，呈現閩南僧伽與居士如何自我省視，聯手處理齋教、迷信等問題，以回應地方政府宗教政策所帶來的挑戰，並為閩南一地籌辦新式佛學院奠下基礎。

關鍵詞：近代中國佛教改革、喝雲派、漳州南山寺、廈門南普陀寺、閩南佛化新青年會

Buddhist Reform in Southern Fujian, 1860s - 1920s

Ying-Chun Lin

The building up of new Buddhist colleges was an indicator of modern Chinese Buddhist reform. Yet a Buddhist college cannot be built up overnight; the birth of Minnan Buddhist college, likewise, was a corollary of a series of reform efforts of Buddhism in southern Fujian. At the heart of modern Buddhist reforms in southern Fujian was the monks of the *Heyun* 喝雲 lineage in relation to the Nanshan temple. Between and 1925 when the Minnan Buddhist college was established, the *Heyun* sangha had encountered three big political crises: (1) the Taiping rebellion in 1860s, (2) the seizure of temples and temple properties by warlords after the establishment of the Republic in 1912, and (3) a superstition tax imposed by local governments. These crises urged the the *Heyun* sangha to self-help. The third crisis, moreover, also had impacts on lay Buddhist followers, facilitating the cooperation between monks and lay Buddhists, so as to bring the Buddhist reform in the area to another level. By examining these crises and the ensuing Buddhist responses, the article aims to analyze the following questions: first, how did the southern Fujian sangha reconstruct and revive temples in the area by travelling, studying in other places, and making use of their experiences and networks acquired in Jiangnan? Second, how did these monks, as time went by, make adjustments to the reform agenda, so as to shift the focus from “institution” to “education?” And third, in responding to the religious policies implemented by local governments, how did sangha and lay followers in southern Fujian self-reflect and go hand in hand to tackle the issues of *Zhaijiao* 齋教 and superstition, and lay the foundation of the construction of a new Buddhist college in the area?

Keywords: Buddhist reforms in modern China, the *Heyun* lineage, Nanshan Temple in Zhangzhou, Nanputuo Temple in Xiamen, Association for the Buddhacization of the New Youth in Minnan

從佛教現代性角度考察 1912~1937 年間的漢傳佛教佛誕

李瞳

從古至今，在佛陀誕辰日都常見到盛大的佛教儀式和節日活動。本文主要考察漢傳佛教 1912-1937 年間佛誕活動的特點，以及其與佛教現代性的聯繫。此時漢傳佛教所處在的時代經歷了許多變革，新的政權代替了清朝廷的統治，試圖推進世俗化進程。隨著工商業的發展，各種類型的居士組織在城鎮中建立。印刷技術提高改變了傳播媒介，佛教的期刊、報紙、書籍等出版物成為了傳播佛教思想的新途徑。在這個過程中，佛誕相關的活動也被賦予了現代性的意義。本文將圍繞佛誕，分析這一時期的佛教布教、放生、佛誕日期考證、佛教社會參與等活動。

關鍵詞：佛誕、近代漢傳佛教、佛教現代性

The Buddha's Day Festival and Buddhist Modernity in China, 1912—1937

Tong Li

From ancient times to the present day, Buddhist rituals and festival activities have been commonly seen on the Buddha's Day. This essay examines the characteristics of the Buddha's Day activities in Chinese Buddhism between 1912 and 1937, as well as its connection with Buddhist modernity. During this period, Chinese Buddhism experienced tremendous changes as new regimes replaced the rule of the Qing dynasty and attempted to promote secularization. With the development of industry and commerce, various types of lay organizations were established in towns and cities. The improvement of printing technology changed the medium of communication, and Buddhist periodicals, newspapers, books, and other publications became new ways of disseminating Buddhist ideas. In this process, activities related to the Buddha's Day were also endowed with modernity significance. This essay will focus on the Buddha's Day and analyze activities such as Buddhist preaching, releasing animals, verifying the date of the Buddha's birthday, and Buddhist social participation during this period.

Keywords: Buddha's Day, modern Chinese Buddhism, Buddhist modernity

心靈環保之環境教育——以法鼓心靈環保教育園地為例

釋果光、黃信勳、黃星齡

法鼓心靈環保教育園地（Dharma Drum Campus for Environmental and Spiritual Education）為以法鼓文理學院（Dharma Drum Institute of Liberal Arts, DILA）校園設置之環境教育設施場所，於二〇二二年底由環保署核准設立，二〇二三年三月二十九日舉行揭牌儀式後，正式對外推出環境教育課程。

本校在創辦人聖嚴法師「心靈環保」理念的指引下，以「提升人的品質，建設人間淨土」為目標，設立「法鼓心靈環保教育園地」便係實踐該目標的渠道之一，旨在「推廣環境教育，為永續奠基」，期許成為「一處散播友善環境知能的光源地」。緣此，本研究乃探討什麼是心靈環保的環境教育？其佛法的思想基礎為何？與當代生態、環保觀點的連結為何？本園地的環境教育課程特色為何？如何呈現融合佛法、漢傳禪法、自然環保的教案內涵？

本文首先從心靈環保與環境教育、佛法與生態環境、禪修與五感體驗、人間淨土與永續發展四個面向，回顧文獻之發展，作為教案設計理論之基礎。其次，耙梳法鼓文理學院創辦人聖嚴法師於創校時之校園護生理念及作法，包括水土保持、靜心步道、里山倡議、及低衝擊建築，以此園地的自然條件、生態景觀作為環境教育課程系列發展之基底。

第三，依據本研究所建構之課程研發理論基礎：以心靈環保為核心，具華嚴法界觀門之生態環保思想，融合漢傳禪法之環境教育教案設計，透過放鬆身心、經行、直觀、虛空觀、海印三昧等禪法，使學員打開五感，體驗大自然；並引導學員感受人與大自然的關係，反思人類行為對自然生態之影響，如何改變自身之行為，以達成聯合國永續發展之目標(SDGs)，亦是建設人間淨土的進程。教案設計模式採經驗學習圈理論（Experiential Learning Theory）之架構，心流學習法（Flow Learning）為活動設計的步驟，並以「慢行聽禪—和大自然在一起」教案為例，檢視心靈環保環境教育之落實。最後總結本環境教育場域的理念與教案發展現況，並提出未來發展之願景。

關鍵詞：心靈環保、自然環保、環境教育、華嚴思想、漢傳禪法、人間淨土、永續發展目標（SDGs）

PSE Environmental Education - Dharma Drum Campus for Environmental and Spiritual Education

Guo Guang Shi / Hsin-Hsun Huang / Hsingling Huang

The Dharma Drum Campus for Environmental and Spiritual Education is an environmental education facility established on the campus of the Dharma Drum Institute of Liberal Arts (DILA). It was approved by the Environmental Protection Administration at the end of 2022, and after the unveiling ceremony on March 29, 2023, it officially launched environmental education courses.

Guided by the founder Master Sheng Yen's "Protecting the Spiritual Environment, PSE" philosophy and the goal of "uplifting the character of humanity and building a pure land on earth", the school established the "Dharma Drum Campus for Environmental and Spiritual Education" as one of the channels to achieve this goal. Its aim is to "promote environmental education and lay the foundation for sustainability", with the expectation of becoming "an inspirational source for spreading environmentally-friendly knowledge and skills".

This study explores what PSE in environmental education is, its Buddhist philosophical foundation, and its connection to contemporary ecological and environmental perspectives. What are the characteristics of the environmental education curriculum in this campus, and how does it integrate the content of Buddhism, Chan practice, and natural environmental protection?

This article first reviews the development of literature from four perspectives: protecting the spiritual environment and environmental education, Buddhism and the ecological environment, Chinese Chan practice and the five senses experience, and the pure land of humanity and sustainable development, constructing the theoretical foundation of the curriculum design. Second, we examine the campus's environmental protection philosophy and practices when it was founded, including water and soil conservation, meditation trails, mountain conservation initiatives, and low-impact architecture. These provide the basis for the development of the environmental education curriculum series in this campus's natural conditions and ecological landscapes.

Third, based on the curriculum development theory constructed in this study, with "protecting the spiritual environment" as the core, EcoDharma as the philosophical background, and environmental education lesson plans incorporating Chan practice, we guide students through relaxation, walking meditation, direct contemplation, space contemplation, and ocean seal samadhi (Sagara-Mudra-Samadhi), allowing them to open five senses and experience nature. We also lead them to reflect on the relationship between humans and nature, how human behavior affects the natural environment, and how to change their own behavior to achieve the United Nations' sustainable development goals (SDGs) and to build a pure land on earth. The lesson plan design model adopts the framework of experiential learning theory, with the flow learning method as the activity design step, and uses the "slow walking and deep listening in meditation—staying together with nature" lesson plan as an example to examine the implementation of PSE

in environmental education. Finally, this article summarizes the philosophy and current development of the environmental education field, and proposes a vision for future development.

Keywords: Protecting the Spiritual Environment (PSE), Protecting the Natural Environment, Environmental Education, Huayan Thought, Chan Meditation, Pure Land on Earth, Sustainable Development Goals (SDGs)

兒童的宗教參與對父母教養和宗教參與的影響： 以法鼓山悟寶兒童營為例

釋演本

兒童是全球所有宗教團體都努力接引的對象。法鼓山從 1993 年開始，在全台各分支道場舉辦兒童營，至今已邁入第 30 年。1993 年剛好是法鼓山創辦人聖嚴法師正式向台灣社會提出「心靈環保」運動的重要時刻，因此法鼓山兒童營從開辦以來，就秉持法鼓山「心靈環保」的核心理念，以小朋友喜歡的授課方式，例如戲劇表演、手作等等，在輕鬆有趣的互動中，讓小朋友很自然把「四種環保」、「心五四」等法鼓山理念，內化到生命中。2017 年法鼓山青年院推出悟寶兒童營教案，在全台各分院或據點推廣。這套教案大獲好評，參與悟寶兒童營的人數逐年增加。本研究從教養的角度切入，探討當家長幫孩子報名悟寶兒童營後，兒童的宗教參與，如何透過親子互動，影響兒童父母的教養方式和宗教參與。本研究也探討父母如何透過教養，將宗教的信仰和實踐方法傳遞給子女。

關鍵詞：教養、宗教參與、宗教信仰的代際傳遞、反思、法鼓山

The Effect of Children's Religious Attendance on Parenting and Parental Religious Involvement: The Study of Dharma Drum Wubao Children's Workshop

Yanben Shi

All religious organizations make great efforts on promoting their religious beliefs to children. Since 1993, Dharma Drum Mountain have established summer camps for kids at many branches around Taiwan. 1993 is the turning point for the development of Dharma Drum Mountain, because the founder of Dharma Drum Mountain—Master Sheng Yen—promoting his idea of protecting spiritual environment to Taiwanese Society. Therefore, Dharma Drum Mountain's kids camps make use of popular teaching methods like drama or DIY in terms of its core concept of protecting spiritual environment to instill Buddhist faith and practice into children. In 2017, Dharma Drum Mountain's Youth Development Section promoted Wubao Children's Workshop to the public and it has become one of the most popular annual activities of Dharma Drum Mountain. The purpose of this study is to explore how the effect of children's attendance on Dharma Drum Wubao Children's Workshop on parenting and parental religious involvement. In addition, this study also investigates how parents pass their religion on to their children.

Keywords: Parenting, religious involvement, intergenerational religious transmission, reflexivity, Dharma Drum Mountain

心靈環保在全人教育的角色： 以 21 世紀的可持續發展目標改變世界

劉雅詩

本文探討聖嚴法師所倡導的心靈環保方向如何在全人教育中在 21 世紀以可持續發展目標得以實踐以轉化世界。自十九世紀末以來，現代中國的佛教改革者，如楊文會、太虛大師和印順導師，已經率先以世界宗教觀點確立了佛教的視野。下一代佛教改革者聖嚴法師以全球視野建立了法鼓山，不僅是為了弘揚佛法，也是為了將世界轉化為可持續發展。聖嚴法師從心靈、生活、禮儀和自然四個向度推動環保。正如聖嚴法師解釋，佛教和心靈環保的目的是提高人的素質，淨化人的心靈和改善環境。這可以為當代世界的教育危機提供整全向度，尤其是在後疫情時代。通過研究聖嚴法師著作，本文將探討心靈環保在全人教育中的作用，並討論其對聯合國提出的可持續方向轉化社會的影響。

關鍵詞：心靈環保、全人教育、可持續發展

The role of spiritual environment protection in holistic education: Transforming the world with sustainable development goals in the 21st century

Ngar-Sze Lau

This paper examines how the approaches of spiritual environment protection promoted by Master Sheng Yen can be implemented in holistic education for transforming the world with sustainable development goals in the 21st century. Since the late nineteenth century Buddhist reformers in modern China, such as Yang Wenhui, Taixu and Yinshun, have initially established the horizon of Buddhism with a world religious perspective. With a global vision, Master Sheng Yen, the next generation Buddhist reformer, has established Dharma Drum Mountain not only for promoting Buddhism, but also for transforming the world towards sustainable development. Master Sheng Yen has promoted movements of environment protection in four dimensions: spiritual, living, ritual and natural. As explained by Sheng Yen, the aim of Buddhism as well as spiritual environment protection is to enhance human quality, purify the human mind, and improving the environment. This may provide holistic aspects towards the crises of education in contemporary world, especially in a post-pandemic era. By studying the works of Master Sheng Yen, this paper will examine the role of spiritual environment protection in holistic education and discuss its implications in transforming the society in a sustainable approach proposed by United Nations.

Keywords: spiritual environment protection, holistic education, sustainable development

東晉佛教傳法中的莊子—— 以廬山慧遠法師「連類」《莊子》為例

李宗定

佛教於東漢傳入中國，面臨中國傳統文化的諸多挑戰，對中國士人而言，佛教的教行多與中土不同，在夷夏之別的觀念下，不利於佛教傳法。然而魏晉時期玄學興起，對於老莊思想的詮釋，成為佛教教義進入中國的契機。兩晉時的廬山慧遠法師少習老莊，後聞安公講《般若經》而體悟皈依，唯其傳法「連類」《莊子》解釋「實相」，惑者曉然，道安特許之。魏晉時期時諸多僧人援引老莊思想解說佛法，於教內稱「格義」，雖然當時玄學興盛，但老莊思想應有與佛學相連結之處，僧眾才會引老莊思想說解佛法。然而，連結者究竟為何？既是連結，當有相同或相似之處，藉老莊說解佛法，其目的是為傳法，然而也因與老莊思想的連結，一方面使佛教得以深入中土，另一方面也促使佛教中國化。本文討論慧遠法師的佛學論述，嘗試解讀為什麼在中國諸子中，莊子能與佛教連結。本文認為慧遠援引《莊子》的文句或寓言說解佛法，多是形式而不是義理，甚至慧遠對莊子思想的引用與理解，不必然依循莊子思路，而是引莊子為己用，使聽眾理解佛法。重點在佛法，而非莊子。

關鍵詞：東晉、佛教、莊子、慧遠、連類

An Analysis of Zhuangzi in the Teaching of Buddhism in the Eastern Jin Dynasty - Taking Master Huiyuan of Lushan Mountain as an Example in "lian lei" *Zhuangzi*

Tsung-Ting Lee

Buddhism was introduced to China in the Eastern Han Dynasty and faced many challenges from traditional Chinese culture. Most of the precepts of Buddhism are different from those of China. Under the different concept of Yi and Xia, it is not conducive to the teaching of Buddhism. However, with the rise of metaphysics in the Wei and Jin Dynasties, the interpretation of Lao-Zhuang's thoughts became an opportunity for Buddhist teachings to enter China. During the Jin Dynasty, Master Huiyuan(慧遠) of Lushan learned from Lao Zhuang when he was young, and later learned about the "Prajna Sutra" from Master Daoan(道安). When Master Huiyuan taught the Dharma, he "lian lei"(連類) the "Reality" explained in Zhuangzi, and those who are confused will understand it. Dao'an licensed it. During the Wei and Jin Dynasties, many monks quoted Lao Zhuang's thoughts to explain Buddhism, which was called "Ge Yi"(格義) in the religion. Although metaphysics was flourishing at that time, Lao-Zhuang's thought should have a connection with Buddhism, so the monks would use Lao-Zhuang's thought to explain Buddhism. But where exactly is the connection? Since it is a connection, there should be the same or similarity. The purpose of explaining Buddhism through Lao and Zhuang is to spread the Dharma. Because Buddhism and Lao-Zhuang thought can be connected, on the one hand, Buddhism can penetrate into the middle land, and on the other hand, it also promotes the Sinicization of Buddhism. This article discusses Master Huiyuan's Buddhist exposition, and tries to explain why Zhuangzi can connect with Buddhism. This article argues that Master Huiyuan's quotations from Zhuangzi or fables to explain Buddhism are mostly in form rather than in principle. Even Huiyuan's citation and understanding of Zhuangzi's thought does not necessarily follow Zhuangzi's thinking, but uses Zhuangzi for his own use, so that the audience can understand Buddhism. The emphasis is on Buddhism, not Zhuangzi.

Keywords: Eastern Jin Dynasty, Buddhism, Zhuangzi, Huiyuan, Lian lei(連類)

佛教在瑤族： 以越南瑤族書主陸印綢、歐道得、黃印廷爲例

郭正宜

當前學術界普遍認為，瑤族的宗教深受道教影響，同時，也認為其宗教亦受到儒家、佛教少部分的影響。但大體而言，主要還是受到道教影響最大，因此有瑤傳道教之稱。但根據筆者所收集到越南書主黃印廷、陸印綢、歐道得等所擁有的手抄文獻，出現以佛教爲主的祭祀文本。由此可見，佛教在越南瑤族的宗教亦是其組成部分之一。本論文從文獻考察的角度出發，進而理解越南瑤族手抄文獻中之佛教祭祀文本之性質、文本結構、儀式功能及其所蘊含的社會意義。

關鍵詞：瑤族、越南、佛教、道教、手抄文獻

The Buddhism among the Yao: A Case Study on Book Owners- Luyinchou, Oudaode ,Huangyinting-of Yao in Vietnam

Cheng-I Kuo

The academic community believes that it is right that the religion of the Yao people is deeply influenced by Daoism, meanwhile, partly influenced by Confucianism and Buddhism. But in general, it is mainly influenced by Daoism, so it has the title of Yao Daoism. However based on my collection of the book owner –Luyinchou, Oudaode, Huangyinting-of Yao in Vietnam, there are the ritual texts of Buddhism. It can be seen that Buddhism is also an integral part of the religion of the Yao people in Vietnam. From the perspective of documentary research, this paper then understands the **character**, text structure, ritual function and meaning of Buddhist sacrificial texts in Vietnamese Yao manuscript documents.

Keywords: Yao, Vietnam, Buddhism, Daoism, manuscript documents

明初瑜伽教確立的社會歷史背景—— 以元末皇室、雪堂總統刊刻水陸儀文爲中心

唐珣

佛教水陸法會的進行離不開儀文儀軌的指導。13世紀末—14世紀初，元代皇室與雪堂總統等人共同刊刻了《天地冥陽水陸儀文》《雜文》等儀軌文本，結集為《釋氏應世全書》，使得原本湮沒於南宋的水陸儀文在北方、江浙等地得到了傳播。水陸儀文的刊刻不僅爲此後元代皇室舉行水陸法會提供了參考，更促成了水陸法會上至宮廷，下至民間的流行，同時進一步催生了瑜伽教僧的職業分工，使部分僧人在參禪證悟之外獲得了“出世之徑路”。洪武十五年（1382），明太祖在國家層面給予了他們合法的社會地位，使瑜伽教僧正式專職化。這些文本在實際流通過程中，多以小冊子的形式在寺院、僧人手中流傳，並傳播至朝鮮、日本等地，產生了較大的影響。

關鍵詞：天地冥陽水陸儀文、雪堂普仁、朝鮮刻本、瑜伽教、元末明初

The Social and Historical Background of the Establishment of Yoga in the Early Ming Dynasty - Centering on the Publication of *Shuilu Yiwen* at the end of the Yuan Dynasty

Yue Tang

Buddhist Shuilu Fahui cannot be conducted without the guidance of ritual texts. At the end of Yuan dynasty, the royal family and President Xue Tang jointly published the ritual texts such as *Tiandi Mingyang Shuilu Yiwen* (《天地冥陽水陸儀文》) and *Zawen* (《雜文》), which were collected into the *Shishi Ying shi Quanshu* (《釋氏應世全書》). This has enabled the spreading of the ritual texts, which were originally lost in the Southern Song Dynasty, in the north and jiangnan. The publication of the ritual texts, not only provided a reference for the later Yuan royal family to hold the Buddhist Shuilu Fahui, but also contributed to the popularity of the Buddhist Shuilu Fahui from the court to the society, and at the same time further gave birth to the professional division of Yoga monks, so that some monks obtained a way to earn a living outside of meditation. In 1382, emperor Ming Taizu gave them legal social status at the state level. In the actual circulation process, most of these ritual texts were circulated in the form of pamphlets in monasteries and monks, and spread to Korea, Japan and other places, which had a great impact

Keywords: *Tiandi Mingyang Shuilu Yiwen*, Xuatang Puren, Korean Publications, the Yoga, Late Yuan and early Ming dynasties

迦葉波長老辦學理念暨行誼探源

釋演正

印度佛教的重新復甦，伴隨著近代獨立運動對（宗教）文化傳統的重視，也席捲了許多熱血澎湃的覺羣之士。年少時，即有志於突破家族邦國藩籬的侷限，尋覓真正自由解脫道路的迦葉波長老(Bhikkhu Jagdish Kashyap, 1908-1976)，在與摯友 Rahul Sankrityayan (1893-1963)激辯明日印度興榮的路向問題後，深刻思擇親履平等精神的動力，帶動他前往錫蘭以出家身，行解並重，深入原典、興學樹人，願能重振佛法與整個國族教運的慧命。

迦葉波長老治學精湛，不但為阿毗達摩的權威學者，更親自主持完成巴利聖典全面重譯為天城體(devanāgarī)的現代印地文(Hindi)叢書。他親手擘劃並創建了新那爛陀大學(Nava Nalanda Mahavihara)；也為落實年輕時獨往檳榔嶼，期能前往日本及神州大地，尋覓探究漢傳佛教(Chinese Buddhism)底蘊的理想，爾後曾經數度上書周恩來，並親往北京商議而促成了，玄奘紀念堂由中共國務院護持完工的基業。民國六十(1971)年的十月份，東初老人(1908-1977)朝聖印度，便曾前往那爛陀與之共商，聯合培養世界僧伽青年人才，發揚亞洲佛教第一學府的完整計畫。鑑此淵源，尋溯迦葉波長老辦理佛教教育的理念、思想與行誼，便為下列論文的主旨。

關鍵詞：迦葉波、巴利聖典、漢傳佛教、新那爛陀大學、東初

Exploring the life and education concept of Bhikkhu Jagdish Kashyap

Yen-Cheng Shi

The resurgence of Indian Buddhism, accompanied by the modern independence movement's emphasis on (religious) cultural traditions, has drawn a large group of active and zealous people who emerged and responded to this movement. During the younger days of Bhikkhu Jagdish Kashyap (1908-1976), he determined to overcome the stereotypes associated with family tradition and social culture by embarking an enduring journey, to pursue a real liberation path.

After many rounds of robust debates on India's future growth and prosperity with his close friend, Rahul Sankrityayan (1893-1963), they all became Buddhist monks successively in Ceylon to revive and reinvigorate Buddhism and education in India. Thereafter as well known, Bhikkhu Jagdish Kashyap possessed a profound knowledge of Buddha-Dhamma and served as an authoritative scholar of Abhidhamma but also hosted in person to complete the translation of the Pali scriptures into devanāgarī's Hindi. He also was the founder of Nava Nalanda Mahavihara.

To fulfill his younger day wishes to explore the fundamental of Chinese Buddhism, Bhikkhu Kashyap traveled to Burma, Singapore, and Malaysia. But delicately, when he looks forward to visiting Japan and China, he was restricted by the colonial government and was forced to stay in a Chinese Buddhist temple at Penang. Subsequently long time, because of the opportunity to commemorate the 2,500 years of parinirvana as Buddha, he wrote to Chou En-lai (The Former Premier of the People's Republic of China) several times, even further to meet up in Beijing to discuss the detailed project of the establishment of Xuan Zang Memorial Hall.

In October 1971, Master Dongchu (1908-1977) embarked on an India pilgrimage, meeting with the Venerable at Nalanda to discuss about growing and nurturing younger monks to thrive and developing the First Buddhist Institution in Asia. With this interest in mind, the objective of this paper is to trace the belief system of Elder Bhikkhu Jagdish Kashyap in establishing the educational system and in this modern he carried the legacy forward.

Keywords: Jagdish Kashyap, Pali scriptures, Chinese Buddhism, Nava Nalanda Mahavihara, Dongchu

當代緬甸泰國之漢傳華僧對戒律踐行與在地化概況

邱子倫

世界上多數宗教會根據各個不同的生命倫理觀而制定戒律，戒律於是為宗教體制內的法律。佛教的比丘、比丘尼需遵守佛陀所制定的戒律；而戒律的制定，除了增進出家人修行的幫助外，更對正法久住提供了關鍵的因素。所謂「僧依戒住，僧住則法住」，強調了戒律對於僧團及佛法永存之重要性。然而，不可忽視的是，佛教戒律是二千多年前於印度所制定的法規制度，與當今的時空背景、地域環境，有非常大的不同，最初所能遵守的規範戒條，並不見得適用於當今風俗民情。

因此，本文根據第一手跨區域於曼谷、仰光和曼德勒田野調查的實證研究，欲探討當代泰國和緬甸已在地扎根之大乘漢傳佛教寺院進行扎實而詳細的民族誌調查，檢視大乘漢傳佛教在南傳佛教國家之戒律實踐模式為何？

緬甸、泰國宗教主流為南傳上座部佛教，其佛寺和僧侶在緬、泰當地都占有特別重要的地位和影響。換言之，大乘漢傳僧團機構在泰緬實屬宗教弱勢群體。由於南傳上座部居士信眾重視出家僧眾之持戒修行生活，加上泰、緬不同的政經發展及對華族政策，於是欲探討海外華僧在南傳上座部佛教之宗教社會背景的戒律實踐層面，是否受當地影響，進而採取入境隨俗在地化的適應與調整，以期獲得南傳僧人與信徒之宗教認可與支持。

本研究欲打破傳統「漢傳佛教」和「東南亞佛教」的藩籬。學術界對漢傳佛教的研究琳瑯滿目，但多數視角僅著重於其在台灣和中國大陸之地域範圍。反之，幾位學者（如 McDaniel 2010; Hansen 2014; Chia 2020）則呼籲學術界在研究東南亞佛教時，不能僅限於關注南傳上座部佛教（Theravada Buddhism）。此研究項目在一定程度上是對上述這些呼籲作出回應，本文宗旨將東南亞納入漢傳佛教研究領域，將漢傳佛教帶入東南亞研究中，開闢了一條新的研究路徑。此研究重要性在於它的觀察角度，讓人們得以一窺這個過去鮮少有人研究、關於邊緣化少數群體宗教生活之戒律實踐議題。

關鍵詞：大乘漢傳佛教、弱勢宗教族群、戒律、同化、僧侶身分與認同、在地化

An Overview of Vinaya Practice and Localization for Chinese Mahāyāna Buddhism in Myanmar and Thailand

Tzu-Lung Melody Chiu

Mahāyāna and Theravāda are Buddhism's two major traditions, and share the same fundamental teachings. However, there are long-term disputes between the two, touching on doctrine, religious practices, and the ultimate goal, among other matters. Theravāda has often been termed the “vehicle of the hearers” by Mahāyāna Buddhists, to reflect the role of the Buddha's early followers who sought to become Arhats (those who have achieved nirvana) through hearing and practising his teachings. In the eyes of Mahāyāna practitioners, disciples from the vehicle of the hearers are narrowly focused on individual salvation, as opposed to the path of the bodhisattva, which aims at all beings' liberation. On the other hand, Theravāda Buddhists typically hold strong views of their religious identity, taking their own traditions to be “Orthodox Buddhism” and suspecting that various aspects of the Mahāyāna tradition lack authenticity.

In the past few decades, however, globalization has brought about transnational flows of people and cultures via immigration and commerce. Inevitably, the different Buddhist traditions have passed beyond their historical geographic boundaries; and this has resulted in more cultural exchange events and religious activities that have potentially involved cross-traditional monastic dialogue and collaboration between Mahāyāna and Theravāda practitioners, both in Buddhist propagation and in social contribution.

This strand of the paper will explore Chinese Mahāyāna Buddhists' modes of observing precepts in Theravāda countries, such as Thailand and Myanmar. In particular, in light of the fact that Chinese Mahāyāna Buddhists' greater flexibility in rule observance has been harshly judged by monastics and/or laypeople in these countries, I will explore how Thai and Burmese Mahāyāna Buddhists' observance of certain rules have been adapted to or reshaped by indigenous traditions and customs, as well as whether such changes are being driven by the need to win local public recognition and support for the Mahāyāna minority. This cross-regional and cross-traditional research will facilitate comparison of the interpretation and practice of *vinaya* between Taiwan and Southeast Asia, as well as a clearer understanding of the processes of transmission and evolution of Mahāyāna Buddhism more generally.

Keywords: Chinese Mahāyāna Buddhism, Vinaya, Buddhist precepts, religious minority, monastic identity, localization/assimilation

孫綽〈遊天台山賦〉的般若因緣—— 兼論佛教與天台山早期神聖性的構建

王琚瑤

孫綽(314-371)自稱「擲地有金石聲」的〈遊天台山賦〉,作為東晉賦作的名篇,被收入《文選》,對後世的「天台」書寫影響深遠。〈遊天台山賦〉熔「山水仙佛」於一體,表面上依託於神仙道教的語境,以「求仙」為旨,展現了神思登臨天台的過程,但實際上,孫綽此賦的落腳點卻在於般若理趣的體悟。孫綽對於天台山神聖性的認知,既有「絕粒茹芝」者的影響,又與其時名僧支遁(314-366),有著密不可分的關係。在〈遊天台山賦〉中,孫綽通過「存想」,將山林修行者帶來的地理信息,運用想象加以重組,建構成為使其解脫於「六塵」、「五蓋」,消弭「色」、「空」界限,獲得般若智慧的「佛化山水」。「佛國天台」因智者大師(538-597)立宗而名揚,但此前的天台山,並不獨屬於道教傳統,亦曾是東晉僧徒、白衣眼中的「聖山」。

關鍵詞: 孫綽、遊天台山賦、般若思想、天台山、支遁

Prajñā Thoughts and Sun Chuo's You Tiantai Shan Fu: the Buddhist Construction on the Sacrality of Tiantai Mountain

Junyao Wang

Sun Chuo's "You Tiantai Shan Fu", a renowned rhapsody in the Eastern Jin period, is included in Xiao Tong's *Selections of Refined Literature*, as a classic work, having a far-reaching impact on later generations' perception of Tiantai Mountain. This landscape writing reflects an integration of Taoist and Buddhist ideologies. Sun Chuo expresses his desire for immortality in this spiritual journey of Tiantai Mountain. However, his ultimate quest is the realization of Prajna. In Sun Chuo's perception, the sacredness of Tiantai Mountain is influenced by both the Taoist practitioners and his friend Zhi Dun, a highly respected monk among the literati at that time. In his "You Tiantai Shan Fu", Sun Chuo uses meditation to reorganize the geographic information brought by those monastic practitioners, imagines, and constructs a Buddhist landscape that enables him to liberate from "the six gunas" and "the five covers", eliminate the boundary between "form" and "empty", and obtain the wisdom of Prajna. Tiantai Mountain as a Buddha Land was carried forward by Master Zhi Yi, but before that, Tiantai Mountain not only belonged to Taoist tradition, but was also regarded as a "sacred mountain" by Buddhist monks and their followers from the Eastern Jin Dynasty.

Keywords: Sun Chuo, "You Tiantai Shan Fu", Prajna thought, Tiantai Mountain, Zhi Dun

佛教的現代主義與本土化：梅村的實踐

汲喆

自從一行禪師移居法國並在 1980 年代建立梅村以後，其以「入世佛教」為旗幟的現代主義運動就與佛教在西方的本土化運動結合在一起，這是因為，梅村的弘法事業主要是在跨文化的背景下推進的。本項研究考察了梅村紮根西方社會所要處理的三個主要問題。一是表述問題，即如何向當代西方人闡明佛教的基本觀念與要求。二是組織問題，即如何有效地完成信眾動員、組織集體活動，並建設可持續的僧團。三是修行問題，即如何設計與傳授適應當代西方人需要的且可以實現的解脫技術。在這三個方面，一行禪師都在梅村進行了極具創造性的實踐，從而形成了當代佛教跨國傳播的一種獨特典範。

關鍵詞：一行禪師、梅村、現代主義、本土化

Buddhist Modernism and Localization: The Practice of Plum Village

Zhe Ji

Ever since Thích Nhất Hạnh moved to France and established Plum Village in the 1980s, his modernist movement under the banner of "Engaged Buddhism" has been combined with a movement for the localization of Buddhism in the West, because Plum Village's dharma endeavors have been advanced primarily in a cross-cultural context. This study examines three major issues that Plum Village had to deal with in order to take root in Western society. One is the problem of presentation, i.e., how to articulate the basic concepts and requirements of Buddhism to contemporary Western people. The second is the issue of organization, i.e., how to accomplish effective faithful mobilization, organize collective activities, and build a sustainable sangha. The third is the question of practice, i.e., how to design and teach achievable liberation techniques that are adapted to the needs of contemporary individuals. In all three areas, Thích Nhất Hạnh has engaged in a highly creative practice in Plum Village, thus forming a unique model of contemporary Buddhist transnationalization.

Keywords: Thích Nhất Hạnh, Plum Village, modernism, localization

心靈環保與社會實踐—— 基於西南地區某高校調查為例，對後疫情時期當代大學生 心理健康提升的研究

吳小麗

聖嚴法師為當代佛教做出了傑出的貢獻，他不僅提出了「心六倫」、「心靈環保」、「心五四」等契合當代理念的優秀理論，還創設了法鼓山，促成了世界佛教教育園區地的落成。聖嚴法師的「心靈環保」人間佛教理論通過對「禪」和「禪修」的闡述將禪法修行與當下社會現實環境相結合，構建出一個現代社會的「人間淨土」，並一次來提升人的心靈健康和精神品質。在當代社會，大學生作為新生生產資源，對社會的發展和穩定都有重要影響。大學生具備健康的心理對個體而言，具有抗禦心理疾病、提高學習效率、提高人際交往水準和生活品質等重要意義。但是，隨著社會的高速發展及肇始於 2020 年的新冠疫情的反復，大學生群體的心理教育問題愈發重要，如何通過正確引導來疏解和幫助大學生銷解心理危機、提升大學生心理健康水準的重要性和現實性不言而喻。本文通過佛教理論學習、採訪等方式，運用心理學、社會學等綜合交叉的方法，使大學生瞭解和學習聖嚴法師的「心靈環保」理論，希望聖嚴法師的「心靈環保」理論在後疫情時期能夠為提高大學生的心理健康水準提供幫助。

關鍵詞：心靈環保、後疫情時期、大學生心理健康

**Mental environmental Protection and Social practice—
Based on the investigation of a university in Southwest of China, a
study about the mental health improvement of contemporary college
students after the post-epidemic period**

Xiaoli Wu

Master Sheng Yan has made outstanding contributions to contemporary Buddhism. He not only put forward excellent theories that fit the contemporary concept, such as "Six Ethical Relations about the Mind", "Environmental Protection of Mind" and "Five Theories about Four Mind", but also founded the dharma drum mountain, which contributed to the completion of the World Buddhist Education Park. Master Sheng Yan's theory of "spiritual environmental protection" combines Zen practice with the current social reality environment by expounding "Zen" and "meditation" to build a "pure land on earth" in modern society and improve people's mental health and spiritual quality once and for all. In contemporary society, college students, as new productive resources, have an important impact on social development and stability. College students' healthy psychology is of great significance for individuals to resist mental illness, improve learning efficiency, improve interpersonal communication level and quality of life. However, with the rapid development of society and the recurrence of the COVID-19 epidemic that began in 2020, the psychological education of college students has become more and more important. The importance and reality of how to help college students solve their psychological crisis and improve their mental health level through correct guidance are self-evident. In this paper, through the study of Buddhist theory, interviews and other ways, using the comprehensive methods of psychology and sociology, college students can understand and learn Master Sheng Yan's theory of "environmental protection of mind", hoping that Master Sheng Yan's theory of "environmental protection of mind" help improve the mental health level of college students in the post-epidemic period.

Keywords: Mental environmental, Protection the post-epidemic period, the mental health level of college students

聖嚴法師對各類修行經驗的融貫與次第化詮釋

釋覺心

理論和實踐，是宗教的兩個重要面向。就後者而言，一切宗教的實踐過程，必然會有一些經驗產生。聖嚴法師是近代漢傳佛教少有的禪師，除了說明自宗禪修過程可能出現的經驗外，還進一步匯通其他宗教和哲學的經驗。由於這些經驗有別於日常經驗，因此聖嚴法師常用「神祕經驗」與「宗教經驗」命名之。這兩個名詞的意思，在聖嚴法師的某些著作中看起來一致，在某些著作中卻顯得有所差異。兩者是同是異？這是本文藉以切入的問題點，分三個步驟以探討之：（一）釐清聖嚴法師的宗教觀。聖嚴法師在 26~38 歲之間，已建立層次化的宗教觀。在此基礎上，他認為各宗教的修行經驗也有層次之別；（二）釐清聖嚴法師對「神祕經驗」和「宗教經驗」二詞的區分。對聖嚴法師而言，「神祕經驗」多由他力的感應所致，「宗教經驗」則由自力的修行所成；（三）釐清聖嚴法師對各類經驗的融貫與層次化詮釋。聖嚴法師建構的禪法次第，前後有「三我」和「四心」兩種模式，由此開展出三個層次的經驗觀：1.「神祕經驗」：指的是小我（散亂心→集中心）的經驗；2.「宗教經驗」：指的是大我（統一心）的經驗；3.「超越經驗」：禪的最高層次——無我或無心，純屬智慧，不是經驗。

關鍵詞：聖嚴法師、經驗、宗教、融貫、次第化

Master Sheng Yen's Integration and Sequential Interpretation of Various Spiritual Experiences

Kian Kian Loh

Theory and practice are two important aspects of religion. In terms of the latter, practitioners of all religions inevitably have some experiences in the process of practice. Master Sheng Yen is a rare Ch'an master in modern Chinese Buddhism who is able to clearly explain the possible experiences that may arise in meditation of his own lineage, and integrate them with the experiences of other religions and philosophies around the world. Since these experiences are different from daily experiences, Master Sheng Yen often names them as "Mystical Experience" or "Religious Experience". The meanings of these two terms seem to be the same in some works of Master Sheng Yen, but they are different in some other works. Are they the same or different? This is the starting issue being discussed in this paper. First of all, I examined Master Sheng Yen's religious view. The results show that Master Sheng Yen has established a hierarchical religious view between the ages of 26-38. On this basis, he believes that there are different levels of practice experience among world religions. Secondly, I clarified how Master Sheng Yen distinguished the definitions of "Mystical Experience" and "Religious Experience". According to Master Sheng Yen's point of view, "Mystical Experience" is mostly caused by the induction of external forces, while "Religious Experience" is the result of self-cultivation. Thirdly, I clarified the integration and hierarchical interpretation of various experiences by Master Sheng Yen. There are two models of practice available in Master Shengyen's Ch'an teaching, that is "Three Self" and "Four Mind". "Mysterious Experience" refers to the experience appear in the stage of "small-Self" (scattered-Mind→ concentrated-Mind). "Religious Experience" refers to the experience appear in the stage of "big-Self" (unified-Mind), included experiences such as "the unity of God and I", "being with God", "the unity of man and Heaven", "the unity of all beings" and "nothingness" etc. mentioned by world religions. The highest level of Ch'an, "no-Self" or "no-Mind", is not an experience, but pure wisdom.

Keywords: Master Sheng Yen, experience, integration, sequential

聖嚴法師天台教學系統之研究與建構

辜琮瑜

本研究乃延續前一期，以聖嚴法師《天台心鑰》教學逐字稿之整理為主。第一期主要在於教學方式、教學目標及教學動機等之研究與分析。本期則進一步以對讀方式，整理逐字稿與書稿之重要差異，從而將差異處以其內容進行文本分析。

對讀後發現，逐字稿之內容幾乎可為另一本「聖嚴法師教天台」之著作，除了對蕩益智旭《教觀綱宗》內容之詮釋，以提供現代人容易入手之理解外，更多者為對弟子修行上之提點。此亦可視此教學與其他詮解《教觀綱宗》之註解文本最大的差異，亦可視為以宗教師自期的聖嚴法師對於天台之學的傳承與關注。

揆諸《教觀綱宗》本即為天台於整體佛教之教學系統，其中以化儀四教的頓、漸、秘密、不定，做為教學對象之「根機」與「教材」的「匹配」對應，使之「合宜」於學習之效。而教材則從佛陀一代時教所整理之「五時」經教中，綜整其中的內涵為學習的不同層次，亦即化法四教之藏、通、別、圓四層次。

故知法師以《天台心鑰》一書將《教觀綱宗》的教學系統予以詮解，並以諸多註解以為輔助教材，使後學者得以掌握其中的精髓。

而本研究以法師教學之逐字稿為對讀文本，旨在發現法師教學現場所強調、重視而有別於著作之內容，作為法師對天台教學之創發。書之詮釋為傳承，教學逐字稿則見其創造。其目的亦是理出佛教的教學系統：以五時八教銓解整體佛教修行中有關對機、經教、知理、修觀、得智、斷惑、證果之組織與結構，並以六即及十法成乘圓滿修證歷程與層次分明且圓融無礙之修行法鑰，使修學佛法有清楚而全面之系統化建構。

關鍵詞：天台教學、漢傳佛教、五時八教、教觀

Research and construction of the teaching system of Master Sheng Yen's Tiantai Buddhism

Chung-Yu Gu

This study focuses on the Tiantai teaching system within the context of Chinese Buddhism, specifically examining the Five Periods and Eight Teachings and the Teaching on the Guidelines. The Master's book, "The Key to the Mind of Tiantai," provides an interpretation of this instructional system, accompanied by supplementary annotations to help students grasp its essence. By analyzing the literal transcripts of the Master's teachings, this research aims to identify the unique emphases and values emphasized during the teaching sessions, distinguishing them from the content presented in written works. This sheds light on the Master's innovative approach to Tiantai teaching. The study further aims to establish a systematic understanding of Buddhist teaching by organizing and structuring the Five Periods and Eight Teachings, encompassing elements such as teaching appropriately to the spiritual capacities of the listener, teaching of the scriptures, understanding principles, cultivating perspectives, attaining wisdom, eliminating delusions, and The fruits or rewards of the various stages of attainment. It also explores the integration of the Six Stages and the Ten Practices, presenting a clear and comprehensive system for studying and practicing Buddhism.

Keywords: Tiantai teaching, Chinese Buddhism, Five Periods and Eight Teachings, Teaching on the Guidelines

從解脫道到菩薩道的實踐—— 以聖嚴法師《三十七道品講記》詮釋為主

蔡金昌

「三十七道品」攝屬於基礎佛教思想「四聖諦」中的「道諦」，內容包含四念處、四正勤、四如意足、五根、五力、七覺支以及八正道，在聲聞教中是「解脫道」的修行內容，目的在透過三十七道品的修習而斷除集諦煩惱，證得寂滅涅槃。《三十七道品講記》收羅了聖嚴法師對三十七道品各內容的分別講述，除了深入淺出的開示外，更著重於各支道品的日用實踐。此外，身為漢傳佛教的佈教師，聖嚴法師不僅注意基礎佛教解脫道的修持，更進一步將三十七道品推演至「菩薩道」的思想，使得原本屬於自利解脫的法門，進階成為圓滿利他的基石，並涵攝在次第禪法中，讓所謂的「禪修」能具體落實於現代生活，也更貼近於一般信眾而非束之高閣。本文乃以《三十七道品講記》為根據，探討聖嚴法師如何將「解脫道」的修行連結於「菩薩道」的實踐以及其次第禪法的架構，由此論述聖嚴法師對佛法現代化詮釋的表現，以及融通「解脫道」與「菩薩道」，展現大乘佛教與中國禪佛教自利、利他的精神。

關鍵詞：解脫道、菩薩道、三十七道品、聖嚴法師

From the Fulfillment of Liberation Path to the Realization of Bodhisattva Path: Based on interpretation of the “Commentary on the Thirty-Seven Aids to Enlightenment” by Master Sheng-Yen

Chin-Chang Tsai

The “Thirty-Seven Aids to Enlightenment” is categorized within the Noble Truth of Path in the fundamental Buddhist teachings of the Four Noble Truths. That is composed of the Four Foundations of Mindfulness, the Four Proper exertions, the Four Steps to Magical Powers, the Five Roots, the Five Powers, The Seven Factors of Enlightenment, and the Noble Eightfold Path. In Sravaka Buddhism, such practice leads to the Path of Liberation, in which by mastering these thirty-seven aids to enlightenment to cut off the arising of dukkha and to reach Nirvana. In the “Commentary on the Thirty-Seven Aids to Enlightenment”, Master Sheng-Yen introduced the thirty-seven aids respectively via understandable talks and emphasized on the practical fulfillment on daily basis. As a monk of Chinese Buddhism, Master Sheng-Yen further evolved these thirty-seven aids to ideas of Bodhisattva Path from a solid foundation of practice on the original Liberation-Path approach in early Buddhism. Such a development has turned this self-liberation based approach into a basis for altruistic perfection and been integrated in a progressive Chan teaching that is more feasible to be carried out in modern life and workable for the ordinary people. Based on the “Commentary on the Thirty-Seven Aids to Enlightenment”, this study will explore how Master Sheng-Yen connected the practice of Liberation Path with the realization of Bodhisattva Path and what the structure of this progressive Chan teaching is. Furthermore, this will lead to how Master Sheng-Yen performed the modernization of traditional Chinese Buddhism and integrated both the Liberation Path and Bodhisattva Path to demonstrate the self-enhancing and altruistic nature of Mahayana Buddhism and Chinese Chan Buddhism.

Keywords: Liberation Path, Bodhisattva Path, the thirty-seven aids to enlightenment, Master Sheng-Yen

聖嚴法師話頭禪法疑情之心心所法試析

許哲銘

本論文是探討聖嚴法師話頭禪法之疑情；釐清疑情的性質是什麼？取法傳統的阿毗達磨對法的分類與定義，以唯識學派〈百法明門論〉的概念研究疑情是什麼心所？

首先介紹聖嚴法師話頭禪和疑情的禪法教學；經筆者整理後，分以八小節來介紹法師話頭禪法，包括：1 認識話頭禪法、2 修習話頭禪法的前行與參話頭的方式、3 修習話頭禪法的態度與認知、4 話頭禪法的方法層次、5 疑情、疑團在開悟上扮演之角色、6 疑情發起的方式、7 話頭禪法之功夫層次、8 開悟情況與悟後如何作功夫。聖嚴法師指出「要用話頭產生疑情，疑生死的根本是什麼？疑煩惱的根本是什麼？幫助自我發現生死是什麼？當疑團破裂粉碎，連同執著、煩惱、自我中心也一起粉碎，此時才能體驗到真正的自由自在。」；而疑情不是懷疑、疑慮，而是對所念的話頭產生疑問，或是自己提起問意，自己問自己，產生的疑問心。

「大疑大悟，小疑小悟，不疑不悟。」疑情可以說是一種內心迫切想要知道卻又不知道的「疑問或問題情形」的念頭或想像，所以是一種心的狀態。「進入疑團不一定有話頭要問，而是感覺被疑情疑團籠罩，有一種非常悶的感受。」「真正的進入疑團，會達到視而不見、聽而不聞、食而不知其味的程度。」。

經過筆者的探討、分析，在心法中，「疑情」和「疑團」不與前五識相應；「疑情」與第六意識、第七識和第八識相應；「疑團」初與第六意識的定中獨頭、第七、八識相應；但是，「疑團」是用般若的智慧心去參究，用力既深，終極要心意識不起作用、離掉七、八識、到達無心、見空性。在百法偏行五心所法中，經試析「疑情」與「作意」、「觸」、「受」、「想」、「思」心所相應；「疑團」則不與偏行五心所法相應。在別境五心所法中，試析「疑情」與「欲」、「勝解」、「念」、「三摩地」、「慧」別境五心所相應；「疑團」不與五別境心所相應。在十一善心所中，試析「疑情」與「信」、「精進」、「無貪」、「無瞋」、「無癡」、「輕安」、「不放逸」、「行捨」、「不害」心所相應；「疑團」不與善心所相應。在四不定心所法中，試析「疑情」與「尋」、「伺」此二不定心所相應；「疑團」不與四不定心所相應。但是「疑團」並未具有「四禪定」、「四空處定」的性質，「疑團」則經試析為超越四禪定、四空處定、「慧」心所，而直取開悟的管道。筆者認為「疑情」和「疑團」為明心見性的前行，雖然不是要修成四禪禪定，但亦具有禪定的成份，進而達到「開悟」的目標。在分析「疑情」為何種心心所

法之後，則在參話頭之際，與「疑情」不相應的心所就不應該生起，而著力於與「疑情」相應的心所，就會較有效率地參出疑情。

關鍵詞：話頭禪、疑情、心所

An Analysis of Yiqing of Huatou Chan's Teaching of Master Sheng Yen on the Mind and Mental Factors

Che-Ming Hsu

This paper examines the nature of Yiqing of Huatou Chan's teaching of Master Sheng Yen; trying to clarify the nature of Yiqing. Taking the traditional Abhidharma classification and definition of dharma, the paper examines the concept of what are the mental factors of Yiqing according to the concept of the *Baifa mingmen lun* of the Yogachara school.

First, I will introduce the teaching of Huatou Chan and Yiqing of Master Sheng Yen. I have compiled a list of eight subsections to introduce the teaching, including 1 Understanding the Huatou Chan Meditation, 2 Preliminary steps in the practice of Huatou Chan Meditation and the way to practice, 3 Attitude and awareness in the practice of Huatou Chan, 4 The hierarchy of the method of Huatou Chan, 5 The role of Yiqing and Yiqing Groups in enlightenment, 6 The way of Yiqing initiation, 7 The kung fu levels of Huatou Chan, 8 The situation of enlightenment and how to do the work after enlightenment. Master Sheng Yen pointed out as follows: to create Yiqing with Huatou, to Yi(疑)what is the origin of birth and death, to Yi what is the root of the trouble, to help oneself to discover what life and death are. When Yiqing Groups break down and shatter, the obsessions, worries, and self-centeredness are also shattered at the same time, this is the time to experience true freedom.

Yiqing is not doubt or suspicion, but a feeling of puzzlement and a sense of questioning that arises when you ask yourself questions with the Huatou, or when you ask questions.

" Big Yi and big enlightenment, small Yi and small enlightenment, no Yi and no enlightenment. " Yiqing can be described as a thought or imagination of a "question or problem situation" that the mind desperately wants to know but does not know, so it is a state of mind. " It is not necessarily that there is something to ask when you get into a Yiqing Groups situation, but rather that you feel you are surrounded by Yiqing Groups and have a boring feeling. " " When you really enter into Yiqing Groups, you will reach the level of seeing without seeing, hearing without hearing, and eating without knowing its taste. "

After the author's exploration and analysis, In "citta-dharma(心法)", " Yiqing " and " Yiqing Groups " do not correspond to the first five " vijñāna(識)"; " Yiqing " corresponds to the " mano-vijñāna(第六意識)" "manas(第七末那識)" and "ālaya-vijñāna(第八阿賴耶識)", while " Yiqing Groups " initially corresponds to the " Soly Dhyāna (定中獨頭意識)" of" mano-vijñāna(第六意識)", and correspond to the "manas(第七意識)" "ālaya-vijñāna(第八阿賴耶識)". But, " Yiqing Groups "is channing(參)with the wisdom mind of Prajñā, and the

ultimate goal of the "Yiqing Groups" is for the mind to cease to function, to be free of the "manas" "ālaya-vijñāna", to become mindless, and to see emptiness. Among the five "sarvatraga(遍行心所)" in hundred dharma, the "Yiqing" is being tried and analyzed in relation to the "manaskāra(作意)", "sparśa(觸)", "vedanā(受)", "saṃjñā(想)" and "cetanā(思)" mental factors. The "Yiqing Groups" do not correspond to the five sarvatraga. Among the five "viniyata(別境心所)", the "Yiqing" is being tried and analyzed in relation to the "chanda(欲)", "adhimokṣa(勝解)", "smṛti(念)", "samādhi(三摩地)", and "prajñā(慧)" mental factors. The "Yiqing Groups" do not correspond to the five viniyata. In the eleven kuśala(善心所), the "Yiqing" is being tried and analyzed in relation to the "śraddhā(信)", "vīrya(精進)", "alobha(無貪)", "adveṣa(無瞋)", "amoha(無癡)", "praśrabdhi(輕安)", "apramāda(不放逸)", "upekṣa(行捨)", and "avihimsā(不害)" mental factors. "Yiqing Groups" do not correspond to the kuśala. In the four aniyata(不定心所), the "Yiqing" is being tried and analyzed in relation to the "vitarka(尋)", "vicāra(伺)" mental factors. "Yiqing Groups" does not correspond to the four aniyata. But "Yiqing Groups" do not have the nature of the "catvāri dhyānāni (四禪定)" nor the "ārūpya-dhātu Dhyāna (四空處定)". The "Yiqing Groups" have been tried and analyzed as a conduit to enlightenment beyond the catvāri dhyānāni, the ārūpya-dhātu Dhyāna, and the "prajñā(慧)" mental factor. The author believes that "Yiqing" and "Yiqing Groups" are the precursor to finding one's true self. Although the goal is not to attain the "catvāri dhyānāni", it still has a "Dhyāna" component and leads to the goal of "enlightenment". After analyzing what kind of "caitasika-dharma(心所法)" the "Yiqing" is, then, at the time of chan huatou (參話頭), the caitasika(心所) that does not correspond to "Yiqing" should not arise, and to focus on the caitasika that corresponds to "Yiqing". It will be more efficient to arise "Yiqing" in the course of chan huatou.

Keywords: Huatou Chan, Yiqing, mental factors

法鼓山僧團瑜伽燄口施食儀之傳承發展研究

陳省身

聖嚴法師為法鼓山開山方丈，與教育體系的創辦人，畢生以推動「提昇人的品質，建設人間淨土」為理念。並透過大學院教育，大普化教育，大關懷教育等三大教育事業來實踐其宗教教育的理念。經懺佛事為佛法融入庶民社會的重要元素，但由於明清以來，部分經懺佛事走向過於流俗化與應酬化，因此造成經懺僧侶無法被社會尊重，各種瑜伽顯密經懺科儀，以事顯理的佛法教育功能漸失。聖嚴法師早年於中國，也過著非常辛苦的經懺僧涯，深知經懺佛事走向過份世俗化的後遺症。因此在他建立教團開啟弘化志業時，並希望透過各式的佛教儀式，把佛法的教育落實在大普化教育與大關懷教育中。瑜伽燄口施食法會，為法鼓山教團在大型法會的關鍵普濟佛事，聖嚴法師生前，必定會在此佛事前，對四眾弟子進行開示，並傳達他的經懺佛事教育理念於開示當中。本文並探討僧團在平時修學及演法，如何把聖嚴法師所教的禪修方法融入其中，並了解此法儀在僧團如何傳承下去，以達身口意三密相應，如聖觀自在般，大悲心起，普濟幽冥。

關鍵詞：法鼓山、聖嚴法師、經懺佛事、瑜伽燄口、三密相應

Research on the Inheritance and Development of the Dharma Drum Mountain Sangha's Yoga Yankou Feeding Ceremony

Shing-Shen Chen

Master Shengyen is the founder of Dharma Drum Mountain (DDM) and the founder of the education system. He has promoted the concept of "enhancing the quality of people and building a pure land on earth" throughout his life. The Yoga Flaming Mouth Giving Ceremony is a key Puji Buddhist event of the Dharma Drum Mountain Sect.

Master Shengyen advocated that he should explain to his disciples before performing Buddhist rituals, and conveyed his teaching philosophy of repentance and Buddhist rituals in the lectures.

This article also discusses how to integrate the meditation method taught by Master Shengyen into the practice and performance of the Sangha, and understand how this ritual is passed down in the Sangha, so as to achieve the three secrets of body, speech and mind, such as holy contemplation As if at ease, great compassion arises, helping the ghosts.

Keywords: Dharma Drum Mountain, Master Shengyen, scriptures and repentance, yoga flame mouth, three-secret correspondence

消費與永續發展：探討聖嚴法師「心靈環保」對當代 永續發展與經濟生活之意義

許永河

「永續發展」蔚為當代社會的重要議題，本文以聖嚴法師「心靈環保」及「建設人間淨土」思想為基礎，嘗試將「心靈環保」理念應用在當代經濟生活中。以佛法對世間生活的觀點，結合世間「總體經濟學」的分析方法，整合佛法的思想與總體經濟的論述邏輯與分析架構，並與聯合國永續發展目標相呼應，探討佛法對當代可持續性議題的可能貢獻處。

本文係筆者心靈環保經濟生活的系列研究之一，當前研究著重於消費行為分析。由於廠商之生產與消費者之消費具有密切的經濟與社會關係相關連動性，因此本文擬以「心靈環保個人社會責任」論述消費者行為，而與前此討論廠商行為之「心靈環保企業社會責任」相呼應，作為實踐「建設人間淨土」與實現可持續性發展的核心論述。鑑於過去消費主義風潮所帶來的社會及自然環境問題，筆者提倡以「心靈環保個人社會責任」的正念消費來避免欲望滿足追求過程中，破壞社會環境和自然環境的現象，減少「為了利己而損他」，除了保障生活幸福的可持續性外，又兼「自利又利他」，促進經濟富足可持續性的實現。

關鍵詞：心靈環保、可持續性發展、個人社會責任、消費主義、自利利他

Consumption and Sustainable Development: Exploring the Significance of “Protecting the Spiritual Environment” to Contemporary Economics Life and Sustainable Development Goals

Yuan-Ho Hsu

"Sustainable development" has been an important issue in the global society, this paper aims to contribute to the current sustainable development studies by incorporating Master Sheng-Yen's "Protecting the Spiritual Environment (PSE)" and "Establishing a Pure Land on Earth" into contemporary economic life. Current economics theories have been segregated into two major subjects of Microeconomics and Macroeconomics; consumption is one of the key fields of microeconomic study. In microeconomics-related studies, utility or satisfaction maximization is a major axiom in daily life. The pursuance of mass consumption leads to waste, economic inequality, social tension, and environmental degradation. The fact indicates pursuing individual material happiness doesn't necessarily enhance overall happiness.

The Buddhists' worldview considers individual daily life and its surroundings and environment as integrated. This distinct view of the “oneness of life and its environment,” or “non-duality of life and its environment” provides a clue to the development of the theory of sustainability study. Production, consumption, and economic growth are integrated into sustainable development studies. Only integrated “healthy” production and consumption can guarantee the goals of sustainable development and responsible production and consumption are keys to these goals.

The goal of consumption is to fulfill the needs of daily life but it is difficult to differentiate needs and wants while engaging in consumption activities. Consumption that fulfillment the human basic needs yields life satisfaction. However, an excessive pursuit to meet greedy wants beyond the existing needs leads to individual vexation, societal annoyance, and environmental degradation. A proper manner of consumption is required for the attainability of sustainable development. A responsible consumer is aware of the effects of his consumer activity on himself and the environment; individual social responsibility (ISR) is the cornerstone value of this responsible consumer.

The current paper discusses consumer behavior in terms of individual social responsibility based on Master Sheng-Yen's “Protecting the Spiritual Environment.” The author incorporates PSE, individual social responsibility, mindful consumption, and sustainable happiness to develop new thinking of economic life. Mindful production and consumption based on PSE can reconcile self-interest and altruism to promote the realization of sustainable economic prosperity. Economic activities based on PSE can also improve oneself and bring benefit to others so which helps the ultimate goal of “establishing a pure land on earth.”

Keywords: Protecting the Spiritual Environment (PSE), Individual Social Responsibility (ISR), Sustainable Consumption, Sustainable Development, Establishing a Pure Land on Earth

當佛法遇到經濟學原理：探索佛教經濟學的基本原理

江靜儀

本論文以佛法的理論架構思惟經濟學所揭示的原理。論文嘗試以符合佛法的經濟原理來觀照經濟學中的議題，諸如資源的稀缺性、經濟計算與選擇、效用、消費、生產、市場、價格、交換、所得分配、利率、勞動與工資，資本與利潤等。最後，以佛法思考良善經濟制度的樣貌。

關鍵詞：佛教經濟學、佛教經濟原理、經濟學原理、經濟行為、經濟分析架構

When Buddhist Doctrines Meeting With Economic Principles

Ching-Yi Chiang

The aim of the study is to apply fundamental principles and ethical values in Buddhism to investigate principles in economics. First, I apply the principles of Buddhist Economics to re-examine economic key concepts and principles, such as scarcity, trade-off, choice, utility, consumption, production, price, distribution of income, exchange, market, short/long run, labor, wage, capital, profit etc. And then, I discuss characteristics of ideal economic institutions in accordance with buddhadharma.

Keywords: Buddhist Economics, Buddhist economic principles, principles of economics, economic behavior, economic framework of analysis

企業領導人應用佛法的社會價值與影響力研究 ——以社會投資報酬分析

陳定銘、蔡康正、鄭逢緯

本研究旨在探討企業領導人應用佛法所產生的社會價值與影響力，以社會投資報酬分析（SROI）探討佛法在企業管理上的效益。本研究個案選擇上櫃電子零組件 C 公司，公司董事長篤信佛教，將佛法納入企業文化中，對於企業經營產生的成果與社會影響力。本研究採取深度訪談、焦點團體與問卷調查方法，收集 C 企業相關利害關係人的資訊，予以分析歸納整理而得到成果。

本研究發現，佛法不僅能夠幫助企業領導人提升自我修養與領導力，也能夠創造出具有正向外部性的社會價值與影響力，對個人、組織、社會都有利。在新冠疫情之衝擊下，台灣總體經濟不景氣期間，C 企業猶能創造業績上升、員工流動率下降與員工向心力提升等優異績效，可知將佛法納入企業文化中，的確對企業有產生正向之社會效益。本研究建議企業領導人，積極學習與實踐佛法，並將其融入企業管理中，以達到「利他利己」的雙贏目標。

關鍵詞：企業文化、佛法、社會價值、社會影響力、社會投資報酬率

Research on the Social Value and Impact of the Application of Buddhism in Business Leaders— Analysis of Social Return on Investment

Ting-Ming Chen / Kang-Cheng Tsai / Feng-Wei Cheng

This study aims to explore the social value and influence of business leaders applying Buddhism, and to quantify the benefits of Buddhism in business management with the method of social return on investment analysis (SROI). This research case selects OTC Electronic Components Company C. The chairman of the company believes in Buddhism and incorporates Buddhism into the corporate culture. The results of business operations and social influence are the subject of this research. This study adopts qualitative in-depth interviews, focus group method and quantitative questionnaire method, collects the information of relevant stakeholders of C company, analyzes and summarizes to obtain the results.

This study found that Buddhism can not only help business leaders improve self-cultivation and leadership, but also create social value and influence with positive externalities, which is beneficial to individuals, organizations, and society. Under the impact of the COVID-19 pandemic and Taiwan's overall economic downturn, Company C was still able to create excellent performance such as increased performance, decreased employee turnover, and improved employee centripetal force. It can be seen that incorporating Buddhism into corporate culture has indeed had a positive effect on the company. Social value and influence. Finally, this study puts forward suggestions that business leaders should actively learn and practice Buddhism, and integrate it into business management, so as to achieve the win-win goal of "benefiting others and benefiting oneself".

Keywords: Corporate Culture, Buddhism, Social Value, Social Impact, Social Return On Investment (SROI)

援莊證禪：試析「象罔得珠」寓言在禪門公案中的運用

李庚道

本文關注「象罔得珠」寓言在漢傳佛教文本，尤其是禪宗公案中，被廣泛應用的現象。嘗試從寓言的思想義蘊和意象符號，分析禪宗透過再詮釋《莊子》寓言以發明宗旨的文化溝通表現。溝通藉能引起共鳴的相近基礎成立，而突顯各自的特色，異同對揚。禪宗的佛教內涵浸潤於中華文化土壤中，與《莊子》之間藉著對「象罔得珠」寓言的理解聯想，顯示其修證工夫的異同。「以珠喻道」是共通意象，而「摩尼珠」卻表現了文化殊性；消解獨照的共同功夫，卻有「坐忘」與「無念」的分歧，前者為小大的變化，後者是真妄之通達。因此禪宗不因「得珠」而止，更有「翫珠」手段的施展。本文分三部分：(一)「象罔得珠」寓意和符號，(二)「象罔得珠」寓意在佛教文本的轉化，(三)禪宗對「象罔得珠」的消化與批判。依次分疏，始於《莊》而竟於禪。

關鍵詞：援莊證禪、象罔得珠、佛道交涉、文化溝通、譬喻

Interpretation of Zen Buddhism Philosophy From Chuang-tzu's Allusions : The Fable "Xiàng-wǎng Get Jewelry (象罔得珠)" in Zen Buddhism Koan

Keng-Tao Lee

This article focuses on The Fable "Xiàng-wǎng Get Jewelry (象罔得珠)," which is widely used in Chinese Buddhist texts, particularly in Zen Buddhism Koan (禪宗公案). It attempts to analyze the cultural communication of Zen Buddhism through the reinterpretation of the fable from the philosophical and symbolic perspectives of the original text, Chuang-tzu. Communication is established by creating resonance on a similar basis while highlighting their respective characteristics. The Buddhist connotation of Zen Buddhism is deeply rooted in Chinese cultural soil, and its connection with the fable of "Xiàng-wǎng Get Jewelry" in Chuang-tzu showcases the similarities and differences in their cultivation and realization. "Using jewels as a metaphor for truth" is a shared image, however the "Maṇi-ratna" represents cultural distinctiveness. The dissolution and the insight practice differs between "Oblivion" and "Non-thought." The former entails changes in the realm of existence, while the latter encompasses the transcendence of truth and delusion. Thus, Zen Buddhism does not cease at "acquiring the jewel" but goes further to engage in the method of "conserve the jewel." This article is divided into three parts: (1) the meaning and symbolism of the fable of "Xiàng-wǎng Get Jewelry," (2) the transformation of its meaning in Buddhist texts, and (3) the assimilation and criticism of its meaning in Zen Buddhism.

Keywords: Zen Buddhism Koan and Chuang-tzu, Xiàng-wǎng Get Jewelry, Buddhism and Daoism's Relationship, Cultural communication, Metaphor.

「八不」與「延異」：龍樹《中論》與雅克·德希達解構主義語言哲學觀的比較研究

吳素貞

龍樹是印度佛教哲學家，其《中論》提出「八不」緣起與二諦思想語言哲學觀，宣稱諸法實相不落入語言的有無。西哲德希達（Jacque Derrida, 1930-2004）解構主義提出「延異」（différance）觀點，其鬆開、拆解「語音中心」與「邏格斯」所引發二元對立結構封閉系統。本論文擬以文獻分析法與比較研究，分析龍樹《中論》的「八不」緣起、二諦說、假名說，如何以遮遣，遍破一切，亦注重方便權巧，不執著但善用語言，同時爬梳與比較德希達解構主義如何從語言文字入手，顛覆西方傳統形而上學。本文結論將提出東方古佛敎論典與西方現代哲思觀點在語言本質論述的相似與差異性。

關鍵詞：龍樹、八不、《中論》、解構主義、延異

"Eight No" and Différance: A Comparative Study of the Language Philosophy of Nāgārjuna's *Mūlamadhyamakakārikā* and Jacque Derrida's Deconstructionism

Su-Chen Wu

Nāgārjuna's work: *Mūlamadhyamakakārikā* embodies the discourses of "emptiness" in which all dharmas are empty. *Mūlamadhyamakakārikā* explains all dramas with pratītya-samutpāda has no self-nature. As an Indian Buddhist philosopher, Nāgārjuna puts forward the famous "Eight No" and two truths in the philosophy of language. He believes that the reality of the dharmas does not fall into any claim of existence. The "Phonocentrism" in the west emphasizes that speakers can convey definite meanings in language. With "Phonocentrism" and "Logocentrism" arising, dualistic thinking is derived. Jacque Derrida's (1930-2004) establish deconstructionism in the twentieth century. His theory: différance serves as the core conception of deconstructionism in against "Logocentrism." Derrida's Deconstructionism loosens, dismantles, and disturbs the dual opposition structural closed system by Phonocentrism and "logos." I intend to use textual analysis to sort out and interpret Nāgārjuna's *Mūlamadhyamakakārikā* and examine how his theories of "Eight No", Two Truths, and prajñapti can be applied in the way of negation to reveal the reality. This paper also makes comparative research on Nāgārjuna's *Mūlamadhyamakakārikā* with Derrida's deconstructionist philosophy of language. The results of this research paper will reflect the similarities and differences in the understanding and applications of language between ancient Eastern religious teachings and modern Western philosophy.

Keywords: Nāgārjuna, Eight No, *Mūlamadhyamakakārikā*, Deconstructionism, différance

「人向鼻頭參」——從當代感官心理學與感官哲學看 北宋漢傳佛教傳統中「禪、香、詩」的關聯

紀語

本研究通過當代感官心理學和感官哲學中對嗅覺感知和一般覺知的視角出發，重新審視北宋漢傳佛教傳統中「禪、香、詩」的關聯與交匯。北宋佛教和修行傳統中「禪、香、詩」的交匯在最近的研究中已經被一些東亞研究學者重新挖掘。但是這個交匯對於在更大範圍內理解漢傳佛教教理和修行傳統的意義，以及對當代佛教的啟示方面，還需要更多的工作。近幾年，西方感官心理學和感官哲學中掀起了對原來在西方傳統中不受重視的官能維度，尤其是對嗅覺和直觀等感官或官能的發掘。這些新的進展給當代西方心理科學和哲學與東方佛教傳統的進一步溝通帶來了新的契機。本研究即從這些當代科學與哲學中的最新進展出發，審視和發揚北宋佛教傳統中將感官（香），言語（詩），和直觀（禪）關聯的獨特思想和修行傳統。本文的核心觀點有二，一，北宋士大夫的「香禪」實踐提供了整合嗅覺、視覺、聽覺等多感官時間經驗的獨特可能，這種可能性整和了本來不完全平等的「六根」經驗，從而為從「六根不同」達到「六根互用」，進而從六根世界升華到直觀參悟提供了具體可操作的實踐路徑；二，由「禪詩」到「詩禪」的文學實踐對上述修行路徑在士大夫階層中形成自覺意識發揮了關鍵作用，這種自覺意識是將個體性的修習探索發展為群體性的實踐與文化傳統的重要一環。本文結尾亦探討該研究對當代漢傳佛教與當代科學與社會如何溝通的啟發。

關鍵詞：感官心理學、感官哲學、禪、香、詩、北宋漢傳佛教

"Knowing by the Nose Tip": A Philosophical and Psychological Perspective on the Relationship between Smell, Poetry, and Chan Buddhism in the Northern Song Dynasty

Yu Ji

This paper draws upon the contemporary cognitive psychology and philosophy of perception's perspective on olfactory perception and overall perceptual awareness, to reexamine the interplay and nexus between Chan, incense, and poetry within the Northern Song Dynasty's Chinese Buddhist tradition. The convergence of Chan, incense, and poetry within the meditative traditions of Northern Song Buddhism has been the subject of recent scholarly rediscovery, as evidenced by the work of various East Asian scholars. Nevertheless, there remains a substantial need for additional investigation to comprehend the broader implications of this convergence for the doctrines and contemplative practices of Chinese Buddhism, as well as its contemporary relevance. Over the past few years, Western psychology and philosophy have witnessed a renewed interest in sensory dimensions, particularly olfactory perception and perceptual awareness—areas traditionally marginalized in Western culture. These emergent developments present new prospects for enhanced dialogue between contemporary Western psychological sciences, philosophy, and Eastern Buddhist traditions. This study scrutinizes and elaborates the distinctive philosophies and contemplative practices within the Northern Song Buddhist tradition that associate sensory (incense), linguistic (poetry), and phenomenological (Chan) facets, leveraging the latest advancements in modern science and philosophy. The research lays the groundwork for exploring the insights that can be derived for bridging contemporary Chinese Buddhism with modern science and society.

Keywords: Psychology of perception, Philosophy of perception, Chan, Incense, Poetry, Northern Song Buddhist tradition

再議種子 (*bīja*) 與種子性 (*bījabhāva*)

高明元

通過檢視《阿毘達磨俱舍論》及其注釋中為數不多有關「種子」(*bīja*) 和「種子性」(*bījabhāva*)的段落，兵藤一夫主張世親明確地區分了「種子」與「種子性」，意即：「種子性」是相續 (*santati*) 中的生果功能 (*śakti*)，而「種子」則是持有此功能的名色 (*nāmarūpa*)。這一觀點為包括加藤純章及 Park Changhwan 等諸多學者所普遍接受。例如，Park 認為「種子」展現了種子在植物學方面的歷時性特徵，即作為「相續轉變差別」(*santati-pariṇāma-viśeṣa*) 的業之因果；「種子性」則展現了其作為潛能方面的共時性特征，即隨眠 (*anuśaya*) 與纏 (*pariyavasthāna*) 同時存在。然而，法光法師 (KL Dhammajoti) 基於《瑜伽師地論》中有關隨眠的一則討論，主張「種子性」是「種子」的同義詞。

本文重新考察了阿毘達磨俱舍論與《瑜伽師地論》中有關「種子」和「種子性」的段落，並主張「種子性」在本質上並不暗示任何時間性，而僅表示「種子」的因果機制。「種子性」是否表示種果之間的同時性關係取決於特定佛教部派的理論範式。

關鍵詞：種子、種子性、瑜伽行派、經量部、次第因果、同時因果

Bīja and Bījabhāva Revisited

Mingyuan Gao

By examining the few occurrences of *bīja* and *bījabhāva* in the *Abhidharmakośabhāṣya* and its commentaries, Kazuo Hyōdō concludes that Vasubandhu clearly distinguishes *bīja* from *bījabhāva*. According to Hyōdō, *bījabhāva* denotes the capability (*śakti*) to generate effect in the serial continuity (*saṃtati*) while *bīja* refers to the *nāmarūpa* that holds such a capability. Hyōdō's opinion has been widely accepted by many scholars, such as Junshō Katō and Changhwan Park. For example, Park holds that *bīja* demonstrates the diachronic botanical aspect of seed—the karmic causality known as *saṃtati-pariṇāma-viśeṣa*, while *bījabhāva* demonstrates the synchronic subliminal aspect of seed—the *anuśaya* which co-exists with the *pariyavasthāna*. However, KL Dhammajoti based on one example concerning *anuśaya* in the *Yogācārabhūmi* asserts that *bījabhāva* is synonymous with *bīja*. This paper examines the occurrences of *bīja* and *bījabhāva* in the *Abhidharmakośabhāṣya* and the *Yogācārabhūmi*. It will be argued that *bījabhāva* does not inherently imply temporality, but only means the causal mechanism of seed. Whether *bījabhāva* suggests simultaneity between seed and its fruit depends on the theoretical paradigm of a specific Buddhist school.

Keywords: *bīja*, *bīja-bhāva*, Yogācāra, Sautrāntika, successive causality, simultaneous causality

論瑜伽行派對經文解釋的一個面向——以《瑜伽師地論·攝異門分》中關於「精進」的經文解釋為主題

中山慧輝

佛教的討論無法在沒有釋迦牟尼的情況下進行，因此，佛陀涅槃後，我們只能透過佛弟子們代代相傳的「佛陀的話」來理解他的教法。

瑜伽行派是印度佛教史中最具影響力的學派之一，以專注於冥想修行而聞名。「瑜伽」一詞可能予人此學派不重視「佛陀的話」之印象，但事實並非如此。該學派的基礎論著—《瑜伽師地論》，以五部份構成，其中三部份專門用於解釋經文。

〈攝異門分〉中敘述精進 (vīrya) 的段落，包含了「精進」在經文中出現的同義詞及相關語彙，本文將以此為例，考察：(1) 經文的來源和 (2) 解釋經文的方法。闡述瑜伽行派對「精進」一詞做為「佛陀的話」之詮釋特點。透過 (1) 在〈攝異門分〉一例中，確認瑜伽行派如前行研究所證明的一般，與說一切有部論書（如《集異門足論》）引用同系經文；(2) 檢視瑜伽行派與說一切有部的詮釋差異，並與其他瑜伽行派論書進行比對。本文將展示，雖然瑜伽行派與說一切有部參考相同經文，但瑜伽行派已將那些經文融攝入自宗獨特的修行方法。

關鍵詞：瑜伽行派、攝異門分、經文

One Aspect of the Interpretation of Buddhist Scriptures by the Yogācāra School

—Focusing on the Description of a Scripture on Vigor in the *Paryāyasamgrahaṇī* of the *Yogācārabhūmi*—

Keiki Nakayama

Buddhism cannot be discussed without Buddha Śākyamuni. Now that Śākyamuni has passed away, the easiest way to get access to his teachings is to rely on the sutras that have been handed down from generation to generation by his disciples as "the words of the Buddha."

The Yogācāra school, one of the most influential schools in Indian Buddhist history, is known as a school that focuses on the practice of meditation. The word "*yoga*" may give the impression that they do not place much importance on the words of the Buddha, but this is not the case.

In fact, the *Yogācārabhūmi*, a fundamental treatise of the school, devotes three of its five sections to sutra interpretation. In this presentation, therefore, I will treat as an example a passage on vigor (*vīrya*) in the *Paryāyasamgrahaṇī* (included in the three sections), a collection of synonymous and related terms that appear in the sutras, and clarify one aspect of their characteristics on their interpretation of Buddha's words based on two points: (1) the scriptural sources and (2) the method of interpretation of the scriptural terms themselves. By (1) confirming that the Yogācāra school, which is said to have derived from the Sarvāstivāda school, employs the sources found in Sarvāstivāda's treatises such as the *Saṅgītiparyāya*, and (2) examining how their interpretation differs from the Sarvāstivādin's including comparing it with other Yogācāra literature, I will demonstrate that, while sharing the same sutras with the Sarvāstivādins, the Yogācāra school has incorporated those sutras into their own unique practice method.

Keywords: Yogācāra, *Paryāyasamgrahaṇī*, scriptures

論《成唯識論》中「念」的功能： 兩種記憶模式及其於解脫論中的作用

簡汝恩

本文旨在梳理《成唯識論》中對「念」在認識論中的概念，此外，亦針對「念」如何在解脫論中發揮作用，提供一個可能的理解。

縱觀阿毘達磨思想，當「念」作為心所時，大致可有以下兩種定義：(1) 以說一切有部的立場來說，他是形成感知的機械反應中的一個環節，用以聯結前念與後念的連續性；(2) 以唯識學派的立場解釋，「念」則為提取過去事件，與現在連結的回憶。《成唯識論》雖遵循後者，但我們可發現，因前心所之熏習力，以及「想」心所相續前後念的能力，機械化的感知形成，意即念念相續，亦被包含於《成唯識論》的認知理論當中。另外，本文亦將從「念」可激起「定」之業用，論述其協助「決擇智」生起的正向特質。

本文將首先檢視《成唯識論》和其他唯識論著中對「念」的理解，並與《大毘婆沙論》和眾賢之《順正理論》中的相關章節進行比較。其次，本文將透過檢視以討論「念」兩種特質—即認知層面中記憶的念，與解脫層面中「正念」的念—為主題的二手研究，說明「念」如何協助善的心理狀態生起，並協助眾生實踐解脫之目標。

關鍵詞：念、記憶、想、《成唯識論》、解脫論

How does *Smṛti* Work Epistemologically in the *Cheng Weishi Lun*: Two Modes of Memorizing and its Function in Soteriology

Juen Chien

This paper aims to demonstrate the conceptualization of *smṛti* in terms of epistemology in the *Cheng Weishi Lun* (henceforth: CWSL), furthermore, it gives a possible understanding regarding how cognitive function of *smṛti* operates in Yogācāra soteriology.

Looking through the thought of Abhidharma, one can find, roughly, two forms of *smṛti* accounted as a mental factor: (1) one component in the mechanical procedure that forms a perceptual episode and fulfill the continuity of mental activities in the Sarvāstivādin tradition; (2) as recollection that connect the present event to the memory of the past in the Yogācāra school. Stance of the CWSL surely follows the latter, however, it settles the mechanical procedure that links between thoughts and sustains mental stream on the perfuming (*vāsanā*) power from the previous mental factor and the function of *samjñā*. Also, not without the definition which deems *smṛti* the basis for *samādhi* to arise and further facilitate the acquisition of knowledge.

On the basis of this, I will first examine the understanding of *smṛti* in the CWSL and other Yogacara treatises, and comparing it with the related passages presented in the *Mahāvibhāṣā* and Saṃghabhadra's *Nyāyānusāra*. Second, I will elaborate on how *smṛti* support the beneficial mental state for liberation through investigating the secondary studies that bridge the two aspects of *smṛti*, namely, its epistemological characteristic that memorize and its soteriological feature that being mindful.

Keywords: *smṛti*, memory, *samjñā*, *Cheng Weishi Lun*, soteriology

瑜伽行派「唯名」說的發展

崔成昊

於本次會議中，我將探討兩種瑜伽唯識學派中的「唯名」理論。在《瑜珈師地論》(*Yogācārabhūmi*)中，唯名理論中的「名」指涉事物的名字。一般人們相信事物存在於我們對其之命名及概念化。然而，瑜伽行派卻強調「事」(*vastu*)並不依賴於名相而存在，名相只是事的語言表達，而事的實際存在則是在名相之外。然而，在《大乘莊嚴經論》(*Mahāyānasūtrālaṅkāra*)中，唯名的「名」，與構成人的五蘊較為相關。五蘊被分為色法及心法，後者為名。由此差異可知，瑜伽唯識學派的不同論書中，對唯名理論，及與此理論相關之修行實踐，亦存有不同見解。我將分析這兩種進路，並試圖尋找兩者共同的特質。

關鍵詞：唯名、瑜珈師地論、大乘莊嚴經論

Yogācāra's theory of *nāmamātra* ("name-only") in the *Yogācārabhūmi* and the *Mahāyānasūtrālaṅkāra*

Seongho Choi

At the conference, I will explore two different Yogācāra theories of *nāmamātra* ("name-only", 唯名). In the *Yogācārabhūmi* (瑜珈師地論), the term *nāman* (名) in *nāmamātra* means the name of something. People believe things exist as what we name or conceptualize. The Yogācāra emphasize that reality is different from this belief. The thing (*vastu*, 事) does not exist as it is named. The name is a mere expression, and the reality is beyond this name. In the *Mahāyānasūtrālaṅkāra* (大乘莊嚴經論), however, the term *nāman* in *nāmamātra* is more related to *pañcaskandha* (五蘊), five constituents of person. Five skandhas are divided into material and mental factors. And the latter is described as *nāman*. According to this difference, the theory of *nāmamātra* and the Yogācāra practice related to this theory are also distinct. I will analyze each approach and attempt to find a common characteristic.

Keywords: Name-only, *nāmamātra*, *Yogācārabhūmi*, *Mahāyānasūtrālaṅkāra*

瑜伽行派解脫論述—以《大乘莊嚴經論》中的種子與薰習為核心

竇敏慧

做為瑜伽行派中重要的學說，種子與薰習也出現在《大乘莊嚴經論》內。本文於世親《大乘莊嚴經論》與安慧*《大乘莊嚴經論疏》，探討種子與薰習在轉依過程中的功能。

瑜伽行派的解脫論述內，轉依的要項乃是去除染污種子。從《大乘莊嚴經論》與世親、安慧的註釋中，種子多與阿賴耶識高度相關，並且作為染污的二障種子，於轉依時被移除。而薰習則可以做為語言性與聞薰習，同時具有薰染名言的錯誤認知與聽聞佛陀教法的正向功能。其中，安慧的論述多使用薰習而非種子，於二障即將種子等同於薰習。

D'Amato (2005) 認為在與《本地分》中《菩薩地》的結構幾乎相同《大乘莊嚴經論》中，種子依做為染污的阿賴耶識，亦是依他起相 (*paratantralakṣaṇa*)。因此，當轉依 (*āśrayaparavṛtti*) 發生時，阿賴耶識轉變，從而轉變依他起相。然而，耿晴(2015)指出，《大乘莊嚴經論》並不支持清淨依他起的存在。安慧的注疏中，也明顯否定清淨依他起。

關鍵詞：種子、薰習、大乘莊嚴經論、轉依、三性說

The Concepts of *Bījas* and *Vāsanās* in Yogācāra Soteriology: A Study of the Compendium of the *Mahāyānasūtralaṅkāra*

Minhui Tou

As the central theme in the Yogācāra school, the concepts of *bījas* and *vāsanās* also appear in the compendium of the *Mahāyānasūtralaṅkāra* (MSA), namely, Vasubandhu's *Mahāyānasūtralaṅkārabhāṣya* (MSABh) and Sthiramati's **Sūtralaṅkāravṛttibhāṣya* (*SAVBh).

In the Yogācāra soteriology, the crucial issue is the removal of afflicted *bījas*. The *ālayavijñāna* serves as the basis with the capacity to transform its defiled character. This paper focuses on the process of liberation in the compendium of the MSA, where the *āśrayaparāvṛtti* is used as the term for the transformation of the basis.

By examining the compendium of the MSA, we clarify the term *vāsanā* encompasses linguistic expression and the *vāsanā* of listening to Buddhist teachings, while the term *bīja* primarily signifies the defiled character of the *ālayavijñāna*.

After the transformation of the basis, the *ālayavijñāna* abandoned the two hindrances and attains Buddhahood. The distinction between *parāvṛtti* and *parivṛtti* does not yield significant differences in the compendium of the MSA. Furthermore, the compendium of the MSA rejects the existence of a purely dependent nature.

Keywords: *bīja*, *vāsanā*, the *Mahāyānasūtralaṅkāra*, *āśrayaparāvṛtti*, *tri-svabhāva*

從輯軼到轉譯——南源性派《鑑古錄》的成書與弘化

劉家幸

晚明渡日華僧南源性派（1631-1692）是近世叢林傑出的儒僧代表之一，也是黃檗僧家中絕無僅有的詩僧。其赴日後所著筆記《鑑古錄》（1683）與傳世詩集相互輝映。是書倣《世說新語》、《昨非庵日纂》體例為之，通過對該書的深入討論，不僅有助於重新思考魯迅對世說續書「纂舊聞則別無穎異，述時事則傷於矯揉」的評價外，同時對大矢根文次郎指摘江戶時代曾形成《世說》閱讀熱潮的文學現象，抑或酒井忠夫提出近世中國善書對日本的影響與流通梗概，乃至西村玲對晚明蓮池大師著作在江戶之受容現象探論，都將有更細緻的補充論證。

關鍵詞：南源性派、《鑑古錄》、黃檗宗、東亞漢文學

Nangen Shōha and the *Kanko-Roku*: An Observation About a Genre of Buddhist Literature

Chia-Hsin Liu

Nangen Shōha (1631-1692) is one of the outstanding practice Confucian monks who were mobile from China to Japan during the late Ming dynasty, and it is also the only poet-monk among the Ōbaku-zen. The unpublished anecdotes *Kanko-Roku* (1683) were written after arriving in Japan and handed down poem collections are now at Komazawa University in Tokyo, which also imitates *Shi Shuo Xin Yu* and *Zuo Fei An Ri Zuan*'s form. Through an in-depth discussion of the book, not only help to rethink how Lu Xun criticized that the later books imitated *Shi Shuo Xin Yu* without its uniqueness and over affectation, but also to discuss the literary phenomenon of Oyane Funjirou's accusation of a popular reading of *Shi Shuo Xin Yu* in the Edō period, or Sakai Tadao's suggestion of the influence and circulation of Chinese morality books in Japan in the modern periods, and also Nishimura Ryo's exploration of the reception of the writings of the Masters Lian-chi in the Edō period, it will be supplemented with more detailed and evidence.

Keywords: Nangen Shōha, *Kanko-Roku*, Ōbaku-zen, East Asian Sinology

因愛而入藝 · 因藝而入道：論奚淞的宗教文學創作

楊雅儒

本計畫擬從文字與視覺文本創意互文的角度考察奚淞（1947~，上海）如何轉譯觀音形象與佛傳於文字和繪畫，傳達對佛理的體悟。從新編哪吒開始，綜觀其《三十三堂札記》、《給川川的札記》、《大樹之歌——畫說佛傳》，皆可見曾受現代主義、存在主義影響的奚淞轉而對佛理思悟日深，然而，言談佛理的同時，作者其實更深層探索倫理、愛、感情等人類的世俗煩惱；又，作為「手藝人」的奚淞出身美術專業，將書畫結合文字體現另類修行，本文主要研討奚淞此類創作的取材特色與實踐效果，以及其中重要的意象，並論證奚淞的佛教書寫在臺灣宗教文學據有怎樣的一席之地。

關鍵詞：奚淞、文學與佛教、〈封神榜裡的哪吒〉、《三十三堂札記》、《大樹之歌》

Entering the Art through Love · Entering the Buddhist philosophy through Art: Exploring the Literature and Religion of Shi Song

Ya-Ru Yang

From the perspective of creative interaction between text and visual elements, this paper intends to examine how Shi Song (1947 to present, born in Shanghai) translated the images of Guanyin, and Buddhist teachings into text and illustrations to convey his understanding of Buddhist philosophy. His works, including "Notes of Thirty-Three Months," "Notes to Chuan Chuan," and "Song of the Big Tree: Painted Stories of the Buddha". It can be seen that he once influenced by modernism and existentialism, has turned to a deeper understanding of Buddhist philosophy.

However, while discussing Buddhist teachings, the author also explores secular troubles encountered by people, such as morality, love, and emotions. Moreover, Shi Song, who considered himself a "craftsman", has a background in fine arts, and is capable of combining calligraphy and painting with text to express a different form of spiritual practice. This paper mainly discusses Shi Song's characteristics of the use of materials and practical results, as well as the important images in his works. It verifies Shi Song's position in Buddhist writing in Taiwanese religious literature.

Keywords: Shi Song, literature and Buddhism, Nezha in Feng Sheng Bang, Notes of Thirty-Three Months, Song of the Big Tree

近世日本天台宗的儀式文本與護國思想： 以《東照宮大權現講式》為例

郭珮君

儀式文本是考察佛教思想如何實踐的重要資料，提供諸多認識特定時空背景下佛教文化表現的線索。在日本佛教的脈絡中，有一類稱作「講式」的文本，作為法會舉辦時的核心文獻，不但具備法會操作手冊的實用性功能，其中的表白文及發願文更充分展示出主持法會的僧侶及贊助法會的檀越對於此法會的期待及願景。日本天台宗自平安時代中後期，已發展出獨自的大師講，透過講式來彰顯對於本宗大師的崇敬，同時傳承傳教大師最澄（767-822）不斷強調的護國願望。到了江戶時期，隨著政治權力中心的東移，天海（1536?-1643）也在江戶發展天台宗的教學，最終出現了可與比叡山遙相呼應的東叡山寬永寺。而神化德川家康（1542-1616）的「東照宮大權現」，也在各種文本交織的脈絡下，出現專屬於東照宮大權現的《東照宮大權現講式》。本文將梳理日本天台宗講式傳統的脈絡與特色，分析《東照宮大權現講式》的內容與結構，透過儀式文本說明近世天台宗如何透過講式文本傳承其源遠流長的護國傳統。

關鍵詞：《東照宮大權現講式》、天海、德川家康、講式、天台宗

Ritual Texts and State-protective Ideas of Tendai School in Early Modern Japan: Focusing on Tosho-gu Daigongen Koshiki

Pei-Chun Kuo

Ritual texts are essential for observing how Buddhist ideas practice religiously, and they offer many clues to identify Buddhist cultural representation for a certain period. In Japanese Buddhism, one kind of Ritual text called koshiki is mainly used for a ceremony. Koshiki is practical as a manual, and prayer texts can usually be found in it. With the prayer texts, one can fully understand the purpose of this ceremony and the anticipations of the sponsors. Ever since the middle period of Heian, the Japanese Tendai school has formed a ceremony called Daishi-ko, which was to worship masters of the Tendai school with Koshiki, and their wish to protect the country was also highlighted in this kind of ceremony. During the Edo period, along with the movement of political power, the Tendai school was also developed in the Kanto area by Tenkai (1536?-1643), and finally, a high-ranked temple Kanei was built. A sacred icon of Tokugawa Ieyasu (1542-1616) as Tosho-gu Daigongen, both political and religiously worshipped in Edo, could be found in different contexts and end up with a one-of-a-kind Tosho-gu Daigongen Koshiki. This article will analyze the content and structure of Tosho-gu Daigongen Koshiki, with the background of the contexts set up by the Japanese Tendai school, to explain how the Tendai school promotes its state-protection tradition through ritual texts in the Edo period.

Keywords: Tosho-gu Daigongen Koshiki, Tenkai, Tokugawa Ieyasu, Koshiki, Tendai school

當為轉輪聖王，王四天下： 《梁書·諸夷傳》脈絡中的南洋表文

胡頌

離開中原後，南方政權透過宗教和貿易逐漸與海外新世界建立連結，史書中也保存不少外交文書紀錄。由於南洋諸國所上表文帶有濃厚的佛教色彩，是以相關研究多著重於佛教在外交中扮演的角色，並將之視為南洋使節與商人有意配合南朝統治者操作的格套。本文由作為接受與編纂者的南朝視角出發，從歷史書寫脈絡切入，區分表文在原生的印度文化圈與在中國史傳中的不同意義，進而觀察南朝史家如何將此一陌異的修辭與背後蘊含的佛國想像鑲嵌於佛教敘事中。

具體而言，本文以《梁書·諸夷傳》為核心，藉「梵文大都會」概念說明表文的語言套式，接著指出《梁書》所錄表文與《宋書》的雷同與差異，並將此一文本現象放回〈諸夷傳〉脈絡，說明傳文如何透過環繞阿育王塔的感應敘事，將表文的歌頌轉化為對武帝轉輪王功業的印證。本文認為，不同於過去對南洋貿易互動的保守意見，雖然未能跳脫傳統天下秩序修辭的限制，但〈諸夷傳〉對梁武帝借用佛教世界觀形塑的新外交政策採肯定態度。

關鍵詞：南洋表文、六朝外交、佛教外交、梵文大都會、早期海上絲綢之路、歷史書寫

Becoming the Wheel Turning King: Southern East Asia Official Correspondence in the Context of the "Records of Various Barbarians" in the Book of Liang

Chi Hu

After leaving the Central Plains, the Southern Dynasties gradually established connections with Southern East Asia through religion and trade, and many diplomatic documents are preserved in historical records. Since the official correspondence from those countries had strong Buddhist influences, previous studies have focused on the role of Buddhism in diplomacy, considering it as a rhetoric intentionally employed by envoys and merchants to cooperate with the rulers of the Southern Dynasties. This article, examines the historical context of the writing and distinguishes the different meanings of the official correspondence within the indigenous Indian cultural sphere and in the context of Chinese historiography. Furthermore, it explores how the historians embedded this unfamiliar rhetoric and the underlying imagination of the Buddhist nation into the narrative of Buddhism.

Specifically, this article focuses on the "Records of Various Barbarians" in *the Book of Liang*, using the concept of the "Sanskrit cosmopolis" to explain the linguistic conventions of the official correspondence. It then highlights the similarities and differences between the official correspondence recorded in *the Book of Liang* and *the Book of Song*, and places this textual phenomenon back into the context of the "Records of Various Barbarians," illustrating how the transmitted documents transformed the praises of the official correspondence into a confirmation of the achievements of Emperor Wu's Buddhist worldview, through the narrative of the spiritual resonance surrounding the Ashoka Stupa. This article argues that, contrary to conservative views on the interactions of trade with Southern East Asia in the past, although it did not completely break free from the constraints of traditional rhetoric of the universal order, the "Records of Various Barbarians" in a positive manner affirms Liang Emperor Wu's new diplomatic policies shaped by the Buddhist worldview.

Keywords: diplomatic documents of Southern East Asia, diplomacy of Southern Dynasties, Buddhist diplomacy, Sanskrit cosmopolis, the early maritime silk road, historiography

漸入體制：五代時期東南國家的佛教授管及禪宗境遇

黃庭碩

在過往的中國佛教史研究中，關於五代十國時期的政教關係，可以說是研究史上相對薄弱的一環，不僅措意者寡，且從現有成果看來，學界對於被視作正統王朝代表的北方五代之認識，也要較同時期南方諸國系統、全面。這很大程度是由於，學人在處理五代南方政權與佛教交涉課題時，多以國別為單位，而少採較宏觀的視角切入。不過，筆者在梳理唐宋之際的禪宗材料時，卻意外發現，以燈史為主的宗門文獻，其實保藏了禪宗在王閩、南漢、南唐、吳越等東南諸國——亦即五代十國禪宗的幾大盛行地——的豐富材料，極適合取來進行分析、比較。有鑑於此，本文試圖從禪宗的視角著手，就目前所知尚少的五代南方國家之佛教授管議題，提供一點觀察。主要的論點是，此時期的禪宗迫於時代動盪，不得不主動為地方政權提供各式宗教服務，以換取政治力的庇護。在此過程中，禪宗教團以前所未見的程度，被納入了國家體制之中，從而出現了某種「官僚化」的傾向。相較唐代禪宗前輩的濃厚體制外色彩，禪宗在此時可說歷經了顯著的體質轉換，這也對承其發展的宋代禪宗所處，造成根本性的影響。

關鍵詞：五代十國、東南國家、政教關係、禪宗、官僚化

Buddhist Control of Southeast Countries and the Circumstance of Chan Buddhism during the Five Dynasties and Ten Kingdoms

Ting-Shuo Huang

In previous studies on the history of Buddhism in China, it can be said that the relationship between Buddhism and politics during the Five Dynasties and Ten Kingdoms is a topic that has received relatively less attention in research. This period has received little attention, and the available research shows that knowledge of the Northern Five Dynasties, which are considered the representative of the orthodox dynasties, is more comprehensive and systematic than that of the Southern states. This is primarily because scholars have tended to focus on individual states instead of embracing a more comprehensive approach when investigating the relationship between Southern regimes and Buddhism during this period. While examining the Chan materials during the Tang-Song interregnum, the author made an unexpected discovery: the Chan literature contained a wealth of information about the circumstance of Chan Buddhism in the southeastern states. Specifically, Min, Southern Han, Southern Tang, and the Wu Yue kingdoms were prominent regions where Chan Buddhism thrived in the southern area. Consequently, these materials serve as an excellent foundation for analysis and comparison, allowing this paper to present preliminary observations on how the aforementioned southern states exerted control over Buddhism within their borders. The main argument posits that during this period, Chan Buddhism faced the tumultuous circumstances that compelled it to offer diverse religious services to local authorities in return for political support. As a result, Chan Buddhism became integrated into the state system to an unprecedented extent, leading to the emergence of a notable inclination towards “bureaucratization”, which was subsequently inherited by the Chan Buddhism of the Song Dynasty.

Keywords: Five dynasties and ten kingdoms, Southeastern states, the relationship between Buddhism and politics, Chan Buddhism, bureaucratization

元代江南的寺院經濟

徐維里

本文預計針對在政教關係研究較少的元代，提供一些前沿性的探索，而其聚焦點，則在最容易觀察政、教之間如何競合的寺院經濟面向，以期具體而微地呈顯元代政教關係的特質。簡單的說，元代政府順應多民族特性，其統治除了「各從本俗」外，也有「一國多制」的現象。從《元典章》等政書來看，不論是在佛教政策、法令的制定、執行面，改弦更張的情形皆不少。以江南的佛教管理而言，不僅有「因地制宜」，還有「因帝制宜」的情形，一方面凸顯元代統治的彈性，但也顯示了其鬆散性。在此條件下，元代江南寺院經濟遂得大體延續宋代舊慣，而其多角化的經營，正好透顯了其時佛教的活力。也因如此，本文也將試圖論證，元代江南佛教間不同宗派在經濟上的衝突，實是造成江南動盪的主因，至於政治則僅是次要因素。

關鍵詞：元代、江南、寺院經濟

Monastic Economy in Jiangnan under the Mongol Yuan Rule

Wei-Li Hsu

This article aims to provide some cutting-edge exploration of the relatively understudied Yuan Dynasty in terms of the relationship between politics and Buddhism. Its focus lies in the monastic economic aspects, which are the most observable in the interaction between politics and religion. In simple terms, the Yuan government, accommodating the multi-ethnic nature, had a ruling style that went beyond adhering solely to local customs, exhibiting a phenomenon of “one country, multiple systems.” From the examination of political documents such as the *Yuan Dianzhang* (Statutes of the Yuan dynasty), it is evident that there were significant changes in Buddhist policies, legislation, and enforcement. Regarding the management of Buddhism in the Jiangnan region, there was not only a case of “adapting to local circumstances” but also instances of “adapting to imperial circumstances,” which not only highlighted the flexibility of Mongol Yuan rulership but also revealed its lenient nature. Under these conditions, the monastic economy in Yuan period Jiangnan largely continued the old customs of the Song period, and its diversified operations precisely demonstrated the vitality of Buddhism at that time. Therefore, this article also attempts to argue that the economic conflicts among different Buddhist sects in Jiangnan during the Yuan Dynasty were the main cause of unrest, whereas politics played a secondary role.

Keywords: Yuan, Jiangnan, Monastic Economy

清虛休靜儒佛會通論的特點及意義—— 以〈儒家龜鑑〉爲主

任洧廷

清虛休靜（1520-1604）是十六世紀朝鮮的高僧，在壬辰倭亂中立下許多戰功，是個同時受到儒佛兩方尊崇的人物，也努力於統合禪教兩宗之人物。清虛休靜選寫《三家龜鑑》，探討儒釋道三教的會通，〈儒家龜鑑〉是其中的一篇，顯示休靜對儒學的理解以及其儒佛會通意識。本論文通過〈儒家龜鑑〉考察休靜儒佛會通論的特點，釋論休靜對《中庸》的理解，將其論述與朱熹比較，刻畫出其內容與朱子學的關係。

首先，休靜的儒佛會通論與前代的論述有所不同，反應當時朝鮮政教環境及思想背景。休靜生活的時候，朝鮮朝廷一時措施獎勵佛教的政策，佛教處於比較振興的時代，而朝鮮儒學進展更深入的性理學討論。當時的學術環境，不是儒者單方面排斥佛教，而是儒佛兩邊產生是非的爭論。因此，休靜不必刻意去努力反駁儒者的排佛論，而是直接探討儒學本身的特質，企圖打破儒家與佛家的境界。

其次，休靜解釋《中庸》的時候，部分採用朱子學的理論體系，但其具體論述有不同之處。休靜在〈儒家龜鑑〉中不僅論述子思的《中庸》原文，也參考朱熹的《中庸章句》。休靜解釋《中庸》的時候，引述朱熹的言說，也採用朱熹的「居敬」工夫以及區分已發未發的思想體系。但休靜的論述並不是與朱子學全面一致。休靜以「一念」的產生與否為準，區分已發與未發，他的論述幾乎省略有關禮樂刑政等制度之問題，也未論及「窮理」工夫。

再次，休靜通過《中庸》的內容，企圖導引儒佛兩邊的會合。休靜對《中庸》的論述，幾乎著重於心性的修養問題，將其內容與「無極而太極」聯結一起說明。休靜將心性論的「中庸之道」與宇宙論的「無極而太極」結合，主張宇宙的根源就是在我心中。可見休靜將佛家的道理「心」與儒家的道理「天」結合，藉此導引儒佛的會通。

關鍵詞：清虛休靜、儒家龜鑑、儒佛會通論、中庸、朱子學

Characteristics and Significance of Cheongheo Hyujeong(清虛休靜)'s Confucianism-Buddhism convergence theory: Focusing on "The Mirror of Confucianism(儒家龜鑑)"

Yujeong Im

Cheongheo Hyujeong(清虛休靜, 1520-1604) was a monk in sixteenth-century Joseon who made significant contributions during the Imjin War(壬辰倭亂), and was respected by both Confucian and Buddhist, and worked hard to integrate the Zen and non-Zen Buddhist sects. Cheongheo Hyujeong wrote "The Mirror of Three Teachings(三家龜鑑)" to explore the convergence of Confucianism, Buddhism, and Taoism. "The Mirror of Confucianism(儒家龜鑑)" is one of the articles, which shows Cheongheo Hyujeong's understanding of Confucianism and his consciousness of Confucianism-Buddhism convergence. This paper examines the characteristics of Cheongheo Hyujeong's Confucianism-Buddhism convergence theory through "The Mirror of Confucianism," which explains his understanding of "The Doctrine of the Mean(中庸)" and compares it with that of Zhu Xi, and characterizes the relationship between its content and Zhu Xi's study.

Firstly, Cheongheo Hyujeong's Confucianism-Buddhism convergence theory is different from previous discussions, reflecting the political and religious environment and ideological background of Joseon at that time. When Cheongheo Hyujeong lived, the Joseon court implemented policies to promote Buddhism, and Buddhism was in a relatively prosperous period, while Confucianism in Joseon was more deeply involved in discussions of Neo-Confucianism. The academic environment at that time was not that Confucianists unilaterally rejected Buddhism, but that disputes arose between Confucianists and Buddhists. Therefore, Cheongheo Hyujeong did not need to deliberately refute Confucianists' anti-Buddhist arguments, but directly explored the characteristics of Confucianism, attempting to break down the boundaries between Confucianism and Buddhism.

Secondly, when explaining "The Doctrine of the Mean," Cheongheo Hyujeong partly adopted the theoretical system of Zhu Xi, but his specific discourse was different. In "The Mirror of Confucianism," Cheongheo Hyujeong not only discusses the original text of "The Doctrine of the Mean," but also refers to Zhu Xi's commentary of "The Doctrine of the Mean." When explaining "The Doctrine of the Mean," Cheongheo Hyujeong quoted Zhu Xi's words and also used Zhu Xi's "Jujing(居敬)" method and the ideology of distinguishing between already manifested(已發) and unmanifested(未發). However, Cheongheo Hyujeong's discourse was not entirely consistent with Zhu Xi's study. Cheongheo Hyujeong distinguished between the manifested and the unmanifested based on the "one thought(一念)" and his discourse almost omitted issues related to rites, music, punishment, and politics, nor did he discuss the "probe the principle(窮理)" method.

Lastly, Cheongheo Hyujeong guided the convergence of Confucianism and Buddhism through the content of "The Doctrine of the Mean." Cheongheo Hyujeong's discourse on "The Doctrine of the Mean" almost focuses on the issue of cultivating the heart, and he links its content with "The Supreme Ultimate(無極而太極)." Cheongheo Hyujeong combines the "Doctrine of the Mean" of the psychology with the "The Supreme Ultimate" of the cosmology,

advocating that the root of the universe is in my mind. It can be seen that Cheongheo Hyujeong combines the Buddhist concept of "the mind" with the Confucian concept of "heaven," thereby guiding the convergence of Confucianism and Buddhism.

Keywords: Cheongheo Hyujeong, The Mirror of Confucianism, Confucianism-Buddhism convergence theory, The Doctrine of the Mean, Neo-confucianism

敦煌地藏菩薩造像形態之探討

簡佩琦

中國敦煌地藏約始於初唐時期，一律為「僧人形」。唐前期以「立姿」為主，發展到了五代，受到文本〈道明和尚還魂記〉的影響，圖像上出現「披帽地藏」後，才開始有「坐姿」的地藏菩薩。頭部造型：敦煌因表現僧人形地藏，披帽與否，其頭部都是光頭造型為基礎。衣著造型：因為是僧人形的地藏，故其衣著一直都是百衲福田格紋袈裟的型態，不管是否進入披帽地藏流行時期，此衣著皆未改易。持物型態：敦煌在初唐時的持物最多是「寶珠」，甚至有兩手皆持寶珠；而「錫杖」的出現，乃因披帽地藏以「錫杖」、「寶珠」為標配的緣故，此後雖隨時代發展退去披帽，但兩種持物持續作用影響。

關鍵詞：敦煌、地藏、披帽、道明、十王

On the Forms and Styles of the Ksitigarbha Bodhisattva Images in Dunhuang Caves

Pei-Chi Chien

The Ksitigarbha Bodhisattva images started to appear in the early Tang Dynasty in the form of standing monks. After the *Monk Daoming's Resurrection* of the Five Dynasty became popular, Ksitigarbha Bodhisattvas started to wear hennin-shaped head covers and sit down. Since Ksitigarbha Bodhisattvas have been showing up as monks, regardless of the head-covers, their heads were all shaved. In addition, they have always been wearing patchwork monks' dresses regardless of their postures. Whereas in the early Tang Dynasty, they usually held a precious jewel in one hand or even both hands. In the much later period, even though the Ksitigarbha Bodhisattvas stopped wearing head covers, they still held a precious jewel in one hand and a metal staff in the other hand.

Keywords: Dunhuang, Ksitigarbha, Headgear, Daoming, Ten Kings

大足石刻中所見之文殊像

郭鎧銘

大足石刻始鑿於唐高宗永徽元年（650），歷經晚唐、五代，於兩宋時期（960~1278）達於鼎盛。在這長達六百餘年的造像工程中，幾乎將過去南北朝隋唐以來所有的單體佛像題材全數繼承，更有突出前人的新題材。大足石刻群的造像內容儒釋道三教皆有，從題材來看，深受《華嚴經》與密教影響，造像風格也與中原、西北等地的石窟不同，形成風格獨特的大足石刻群，更是中國南方石刻藝術的代表作。

在大足石刻群中，文殊菩薩常以脇侍菩薩或上首菩薩的身分出現，並多與普賢菩薩對稱配置，未出現有單尊像，且為數不多。目前尚未見有對大足石刻中的文殊菩薩像做專門討論者，本文將對大足石刻群中的文殊菩薩像做一專題討論，從造像風格、題材、持物和表法意義等方面做一探討，對文殊菩薩在大足石刻中的角色，或能有些新的認識。

關鍵詞：大足石刻、文殊、華嚴三聖、圓覺洞

The Mañjuśrī Images in Dazu Caves

Kai-Ming Kuo

The Dazu Caves are started to carve from Tang Dynasty (650 A.D) and reach its peak in Song Dynasty (960-1278 A.D.). For the period of more than 600 years, the designers not only inherit the style of single Buddha statue in the past, but also create the new way. The features of Dazu Caves include Confucianism, Taoism and Buddhism. In carving style, Dazu Caves are deeply influenced by Mahāvaiṣṭya Buddhāvataṃsaka Sūtra and Esoteric Buddhism, therefore, they are extremely unique from all the other caves in the central and northwestern China. Moreover, Dazu Caves could be seen as the masterpiece of carving arts in Southern China.

Mañjuśrī is often shown as an attendant or foremost Bodhisattva in Dazu Caves. Samantabhadra is always coupled with Mañjuśrī with symmetry. This article will roughly discuss the style, ornamentation and implication of Mañjuśrī in Dazu Caves and bring some new ideas that might not be shown in the current studies about Mañjuśrī.

Keywords: Dazu Caves, Mañjuśrī, Three chief Protagonists of Mahāvaiṣṭya Buddhāvataṃsaka Sūtra, Perfect Enlightenment Cave

芳蹤歷歷盡揣摩，領略層巒信不誣： 清末峨眉山與譚鍾嶽《峨山志圖說》探析

黃郁晴

隨著佛教漢化，西元八到十二世紀，漢傳佛教移植自印度聖地，在中土建立菩薩化現的佛教名山，從此佛教徒不必千里迢迢至印度朝聖，聖山信仰的形成可謂佛教本土化的最佳途徑，而文殊五臺山、觀音普陀山、普賢峨眉山、地藏九華山，更在靈驗傳說的推波助瀾下，名揚四方。其中，雄踞西蜀的峨眉山，二十世紀三十年代還透過當時任教華西大學費爾樸教授（Draden Linsley Phelps）英譯《峨山圖志》（*Omei Illus-Trated Guide Book*），聲名遠播海外。值得注意的是，依序言得知費氏譯書動機除了緣於對中國名山之神往，很大因素是翻讀了一本清末文人譚鍾嶽《峨山志圖說》一書，見書中熔歷史材料和奇古傳說，並附圖與詩，圖文並茂介說峨眉山，遂決心譯書。

本文關注的即是譚鍾嶽（生卒不詳）《峨山志圖說》一書。是書緣於清光緒十一年（1885）四川總督丁寶楨（1820-1886）奏准對峨眉山「春秋致祭」，令四川道台黃綬芙（生卒不詳）籌款建廟，委詩、畫兼善的湖南文人譚鍾嶽繪制山圖，上報朝廷。光緒十三年（1887）譚氏經實地考察，查閱典籍史料，計繪峨山總圖一幅，散圖五十三幅，撮佳景十幅，附詩四十六首。是書圖文互補，性質介在志書和遊記之間，具體勾勒清代普賢菩薩道場峨眉山的實際景況，研究價值不容錯過。目前學界關於此書的研究不多，且未有較深入的探析。筆者認為作為一本將「上報朝廷」的圖說志書，譚氏編排、繪制峨眉山的圖文策略值得一探。

關鍵詞：峨眉山、《峨山志圖說》、聖山信仰、普賢、四川、入蜀

An Exploration of Mount Emei and Tan Zhongyue's "Mount Emei Illustrated Guide" in the Late Qing Dynasty

Yu-Ching Huang

The Sinicization of Buddhism began in the 8th century and lasted until the 12th century. Chinese Buddhism originated in the holy land of India and established the famous Buddhist mountains in China where Bodhisattvas were incarnated, so that Buddhists did not have to go all the way to India for pilgrimage. The formation of the belief in sacred mountains was the best way to localize Buddhism, and Wenshu on Mount Wutai, Guanyin on Mount Putuo, Puxian on Mount Emei, and Dizang on Mount Jiuhua have become famous all over the world, fueled by the legend of spiritual deeds. Among them, Mount Emei, which is located in Xishu (Western Sichuan), became famous overseas in the 1930s through the English translation of the *Emei Illustrated Guide Book* by Draden Linsley Phelps, who was then teaching at West China Union University. It is worth noting that, according to the preface, Phelps' motivation for translating the book was not only due to his fascination with China's famous mountains, but also due to the fact that he read a book entitled "Mount Emei Illustrated Guide" by Tan Zhongyue, the literatus in the late Qing Dynasty. He saw the book's blend of historical materials and magical ancient legends, accompanied by pictures and poems, describing Mount Emei in both illustration and text, so he was determined to translate the book.

This article is concerned with the book "Mount Emei Illustrated Guide" by Tan Zhongyue (date of birth and death unknown). The book is based on the fact that in the 11th year of the Guangxu Emperor's reign in Qing Dynasty (1885), Ding Baozhen, the Governor of Sichuan, had submitted a petition to conduct "spring and autumn rituals to offer sacrifices to gods" on Mount Emei and obtained the approval of the imperial court, so he ordered Huang Shoufu (date of birth and death unknown), the Daotai (fourth-ranking official) of Sichuan, to raise funds to build a temple and appointed Tan Zhongyue, a literatus from Hunan who was good at both poetry and painting, to draw a map of the mountain and submit it to the court. In the 13th year of Guangxu Emperor's reign in Qing Dynasty (1887), Tan drew a general map of Mount Emei, 53 scattered maps, 10 scenic views, and 46 poems, after a field trip and a search of historical materials. The book uses pictures and text to complement each other, and its nature is somewhere between a local journal and a travelogue, specifically outlining the actual scenery of Mount Emei, the place of the Bodhisattva **Puxian** in the Qing Dynasty, and its research value should not be missed. At present, there are not many studies on this book, and there is no more in-depth analysis. The author believes that as an illustrated book that will be reported to the court, Tan's graphic strategy of arranging and drawing Mount Emei is worth exploring.

Keywords: Mount Emei, Mount Emei Illustrated Guide, Worship of Sacred Mountain, Puxian, Sichuan, Ru Shu (Access to Sichuan)

專業菩薩：北美禪佛教助人者的職業化挑戰

鄭利昕

近一百年來，歐美等國的助人行業發展出了很多經驗理論和機構實踐，因其發心與菩薩道相應，吸引了很多佛教徒進入其職業化的訓練，然而佛教教團本身並沒有從機構的層面發展出較完善的支持，「專業菩薩」主要從個人層面去連接佛法修行和其職業實踐。此論文採用訪談方法並結合佛教教義實踐和相關社科理論，探討北美的漢傳禪宗，尤其是法鼓山信眾中的“專業菩薩”遇到的困境和挑戰，並從「自我技術」和「自我照顧」的視角，構想如何化挑戰為機遇。以此，可幫助教團與相關助人行業進行更好的鏈接，一方面幫助教團及信眾修一切善法，另一方面也可讓漢傳禪法在西方社會，能夠更加適當、有效地任運悲智，化度眾生。

關鍵詞：助人行業、自我技術、自我照顧、菩薩道

Professional Bodhisattvas: Challenges for Chan Buddhists in Helping Professions in North America

Lixin Zheng

Over the past century, Western societies have developed various theoretical frameworks, training models, and institutional practices for helping professions like social services, healthcare, and psychotherapy. As these helping professions and the Bodhisattva path share the similar aspiration and spirit, many Western Buddhist practitioners have entered these helping professions to become “Professional Bodhisattvas”. However, Buddhist organizations have yet to develop comprehensive institutional support for those individuals, so these pioneer Professional Bodhisattvas have been bridging their Buddhist practices and their vocational pursuits mostly at an individual level. In this paper, I combine the method of semi-structured interviews with Buddhist teachings and relevant social science theories to explore the structural challenges faced by Professional Bodhisattvas among North American Chan Buddhists with a particular focus on Dharma Drum practitioners. Specifically, I discuss from the perspectives of “techniques of the self” and “self-care” to explore how to transform these challenges into future opportunities. A deeper understanding between Buddhist institutions and helping professions could on the one hand, encourage the Sangha to learn limitless approaches to Dharma, and on the other hand, help Western Chan Buddhists use compassion and wisdom to alleviate suffering in appropriate and effective ways.

Keywords: helping professions, techniques of the self, self-care, the Bodhisattva path.