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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，都游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，大鴨子游出來的水路，是大路；小鴨子游出來的水路，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，小鴨游出小路〉p.160

Epigraph (1)

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

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

之二

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

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

Epigraph (2)

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

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

之三

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

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

Epigraph (3)

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

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

之四

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

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

Epigraph (4)

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

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

如何研究我走的路

2006 年 10 月 18 日講於臺北圓山飯店

首屆「聖嚴思想與當代社會」學術研討會閉幕致辭

◎聖嚴法師

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

我走的路：結合印度佛教和漢傳佛教

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

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

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

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

我的工作：分享佛法給各階層的人

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

我的博士學位確實發揮了用處，而且不只在東方社會有用，在西方社會一

樣受用，譬如在獲得博士學位後，我可以進入美國大學校園演講，也由於這樣機緣，當時在哥倫比亞大學（Columbia University）求學的史蒂文生（Dr. Dan Stevenson）和于君方教授，便跟我這個博士和尚修學禪法。

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

有些學者讀我的書，覺得面向太紛雜，不知道從何研究起。這次活動的主辦人楊蓓教授曾向我表示：「師父寫了上百冊的書，教我們從何研究起？主要的綱目是什麼？從何研究？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（John H. 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、天台、華嚴的角度；也可以從我對佛經及祖師的諸種講錄、注釋、考證的角度；還可以從慈善救濟、社會關懷、兩岸交流、世界和平、佛教復興等，以及我所從事的四種環保、三大教育、心五四運動等角度，分別來研究我的思想。不管從哪一個角度，漢傳禪佛教是我的基本立場，也就是融攝各系諸宗乃至內外，使佛法普行、普攝、普化的功能，能超越一切界限。

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

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

我的存在：不專注某一特定領域研究

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

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

How to Study the Path I Have Taken?

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

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

My path: integrating Indian Buddhism and Chinese Buddhism

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

While I have always been very grateful to Master Yinshun for his inspirations, I have treaded a path different from his from the very beginning. The path I have taken was blazed by Master Taixu and my own shifu, Master Dongchu. I have done so having recognized that Chinese Buddhism, characterized by inclusiveness, ecumenical tendencies and adaptability, can be easily adapted to the needs of our time. Its popularizing, social-engaging and humane outlook enables it to exert its functions easily. In contrast, although Indian Buddhist schools such as the *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 intimateal influence with other schools in Chinese Buddhism. It is in this spirit that I have tried to integrate the salient features of Indian Buddhism and Chinese Buddhism.

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

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

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

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

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

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

Buddhist terminology, their appeal will be limited.

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

My own assessment of my role: a guiding thinker

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

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

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

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

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

There is no question that we should examine the past. But merely examining the past is not enough, as what’s gone is bygone. The important thing is to look forward to the future and blaze a new path – a broad way forward that others can’t yet think of. How can we open a new path for Chinese Buddhism? I have observed that Chinese Buddhism does not have much exposure internationally, and Chinese monks and nuns are even less exposed. That’s why in recent years, we have put in a

lot of effort into nurturing young monastics and lay people, in the hope that Chinese Buddhism may receive more international exposure. This is the hope of Chinese Buddhism.

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

My concerns: transmitting the lamps of Buddhism

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

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

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

I persisted on writing about Japanese Buddhism and eventually published a book despite my busy schedule because back then, few people in the Taiwanese Buddhist circles paid much attention to the development of Buddhism in Japan. The book talks about Buddhist education, and cultural and religious phenomena of the time in Japan. It provided food for thought for Taiwanese society and prompted more people to study contemporary Japanese Buddhist issues. By studying the issues and cultures of Japanese Buddhism, people realized that there was still much to be done in Taiwanese Buddhist circles.

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

My only purpose: introducing Buddhadharma to modern society

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

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

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

Some three to four decades ago, Buddhism came under severe criticism and attacks from some Christians in Taiwan, who claimed that the end of Buddhism was nigh. In defense of Buddhism, I wrote a few books on religions, including *A Study on Christianity and Comparative Religions*. As in the case with vinaya, I stopped writing on that subject after the situation changed. Nowadays, I am particularly concerned with interactions and cooperation among the different faiths. I have been involved in interfaith dialogues and conversations with leaders from other religions. We have become friends who work together to address various issues.

Years ago, I have also spent time writing a series of books on the history of Buddhism. This was motivated by my observation that many Chinese Buddhists did not know much about the history of Buddhism and its rise and fall. As for books on

mediation practice, I have to say that I did not specialize in meditation and I did not think of becoming a Chan master. After I went to the USA, I encountered people who were interested in meditation. I told them, “No problem, I know a thing or two about meditation.” These people ended up learning meditation from me and I ended up becoming a Chan master, publishing one English book after another on Chan meditation. After I started teaching meditation in the West, by and by, there were people in Taiwan who also asked me to provide guidance in meditation. That’s why I ended up traveling between the USA and Taiwan, holding retreats in both countries.

Fundamental standpoint: Chan Buddhism in the Chinese Buddhist tradition

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

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

Overall, my studies on Buddhism in the late Ming Dynasty have received some recognition in international Buddhist academic circles; my writings in Chan practices

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

My presence: not focusing on any particular field of study

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

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

以研究「聖嚴」來推動淨化世界

2008年5月25日講於台大集思國際會議廳

第二屆「聖嚴思想國際學術研討會」閉幕式

◎聖嚴法師

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

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

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

研究傳統佛教以為今用

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

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

在明末這段期間，中國佛教出現了很多思想家，特別是四位大師：包括于君方教授研究的蓮池大師、我研究的蕩益大師，現在也有人研究憨山大師和紫柏大師。可是，明末這段時期並不僅僅只有這四個人，還有許多居士也非常傑出，在稍微晚一點的清初時期，中國佛教也出了不少人才。所以，明末的唯識、淨土和禪，我都研究了，而且我也準備研究明末的天台、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、天台和華嚴，我都曾經講過，也出版了相關的著作：在天台方面，我寫了一本《天台心鑰——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台思想；此外，在華嚴方面，則出版了一本《華嚴心詮——原人論考釋》，研究的是圭峯宗密的《原人論》，從這裡也可看出我的華嚴思想。

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

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

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

相容小眾佛教與大眾佛教

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

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

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

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

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

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

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

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

「人間佛教」與「人間淨土」的差異

我想在這裡回答一個問題：我與印順法師不同的地方在哪裡？

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

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

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

佛教同一味——「成熟眾生，莊嚴國土」

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

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

以研究「聖嚴」來推動淨化社會、淨化人心

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

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

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

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

Promoting World Purification through the Study of Sheng Yen

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

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

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

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

Study traditional Buddhism for modern day practice

Some people see me as a pedantic academician. A pedant by definition is a scholar who researches for the purpose of research. He can spend decades studying a particular subject. Certainly there is nothing wrong with that. Master Yinshun can be considered such type of person, and he had made significant contribution to Buddhism ideas and doctrines. As for me, I started without a solid foundation in academia, yet ended up embarking on a path towards academia. After receiving my doctorate degree, I was viewed by many as someone who was ignorant in various topics and who failed to properly apply his specialty. Of course, there was no issue with my advisor, who is internationally renowned. My research topic also had no problem, and my dissertation was exemplary. So what was the problem? It was simply that after completing my PhD, I did not pursue a career in academic teaching, nor did I focus solely on research.

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

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

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

In general, my thinking belongs to Chinese Buddhism; therefore, no matter what kind of doctrine, I merge them with Chinese Buddhist doctrines. For example, conscious construction and Mādhyamaka-kārikā belong to the Indian Buddhist doctrine. After my interpretation, they are then incorporated as part of Chinese Buddhism. Chan is part of Chinese Buddhism, yet I have connected it with conscious construction and Mādhyamaka-kārikā, originally part of the Indian Buddhist doctrine. Having said that, I do not just study some thought or doctrine. In particular, I am no pedant, so I did not do research just for the sake of research; my main purpose of doing research is to connect traditional Buddhism with the modern society. If Buddhism is just placed in the library, while useful for a few scholars, it will have little use for the entire society. In order for people in the modern society to understand and apply the literature left behind by exemplary practitioners from ancient India or China, I study them, and then bring them back to our modern society. Therefore, the

Chung-Hwa Institute of Buddhist Studies has hosted many international conferences on "Traditional Buddhism and Modern Society" to achieve the goal of applying traditional Buddhist thought, theories and methods to the modern society.

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

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

Integration of specialized Buddhism with Buddhism for the broader public

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

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

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

Now I am in the process of setting up Dharma Drum University. Taiwan currently has more than 150 universities. With dropping birth rates, the student population is decreasing. Do we really need another university? As a matter of fact, the university we would like to establish is very different from others. In addition to different school management and curriculum, the talent we aim to nurture also differs. Our curriculum is designed based on the movement of protecting the spiritual environment and the core values of Chinese Buddhism.

Therefore, it would not be sufficient to study my thinking simply based on a few books that I wrote. It would be better to analyze my other articles and public

talks, including those I gave at international academic conferences and interfaith conferences. Without them, it would be difficult to understand me as an individual.

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

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

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

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

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

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

Master Yinshun advocated “Humanistic Buddhism” and I advocate for “Pure land on Earth”. They sound similar but differ in connotations. Master Yinshun believed that Shakyamuni Buddha's teachings are for humans – that Buddhism's core is in people, and that it aims to enlighten living people, not the dead, nor ghosts, nor gods--thus the term “Humanistic Buddhism”. Consequently, he spoke of the Buddha, not ghosts or gods, and by “the Buddha” he meant Shakyamuni Buddha.

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

This view can be found in his book “The Method and Attitude in Learning

Buddhism”. If his disciples passed away, Master Yinshun showed his care by praying silently to Shakyamuni Buddha, not by reciting Amitabha Buddha’s name.

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

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

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

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

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

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

Earth”.

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

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

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

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

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

attendees are scholars or scholars-to-be, and you have made tremendous merits. This does not help me personally. Instead it benefits the world and society significantly. Finally, I appreciate greatly your taking the time to attend and participate in the conference.

第八屆漢傳佛教與聖嚴思想國際學術研討會議程 6月29日(星期二)

時間	A 廳	B 廳	C 廳	D 廳	E 廳
08:30–09:10	會議預備	X	X	X	X
09:10–09:20	開幕式：方丈和尚 致詞				
09:20–09:30	蔡清彥董事長 致詞				
09:35–09:40	大合照				
09:40–10:30	主持人：林鎮國 專題演講：于君方 主題：漢傳佛教的創新性：再論禪淨雙修				
10:30–10:50	會議預備	會議預備	會議預備	會議預備	會議預備
10:50–11:50	【聖嚴思想體系建構與實踐】 主持人：釋果光 1. 經濟富足與心靈安樂——「心靈環保」、廠商經濟行為與永續發展（許永河） 回應人：釋果光 2. 心五四能否提升經濟行為的利他傾向？（謝俊魁） 回應人：陳定銘	【禪學思想史】 主持人：周玫觀 1. 禪宗在東亞：人脈網絡與相互觀看的歷程（劉家幸） 回應人：郭珮君 2. 元代禪淨合一思想探析（吳孟謙） 回應人：周玫觀	【禪學思想史】 主持人：陳玉女 1. 晚明清初禪宗思想史——臨濟宗文字禪論辯之聚焦、轉化與論述開展（張雅雯） 回應人：吳芬錦 2. 火中出紅蓮——圓悟克勤禪師之入世禪法（吳芬錦） 回應人：張雅雯	主持人：鄧偉仁 1. 二十一世紀香港的《金剛經》：以兩粵語講座系列作個案比較（李慧心） 回應人：釋果幸 2. 聖嚴法師與馬丁布伯——淨土與對話哲學的相遇（Hune Margulies） 回應人：鍾可力	主持人：涂艷秋 1. 探索《佛母寶德藏般若波羅蜜經》的前二章和《文殊師利所說摩訶般若波羅蜜經》的互文性關係（張巨岩） 回應人：嚴瑋泓 2. 重訪「執拗低音」：日本鎌倉新佛教中心史觀之近代性與普世化轉向（釋道禮） 回應人：林佩瑩
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	午休	午休	午休	午休	午休
13:10–13:30	會議預備	會議預備	會議預備	X	會議預備
13:30–14:30	【聖嚴思想體系建構與實踐】 主持人：楊蓓 1. 研發「溝通與修行」課程之自我覺察（釋果光） 回應人：林以正 2. 禪修過程中的經驗變異狀態：一個現象學的探究（李維倫） 回應人：彭榮邦	【禪學思想史】 主持人：廖肇亨 1. 諸說並立——早期禪宗的發展樣貌（曾堯民） 回應人：宣方 2. 唐末五代的禪宗變遷（柳幹康） 回應人：嚴瑋泓	主持人：蕭麗華 1. 台灣五股寶巔禪寺的佛教圖像初探（黃韻如） 回應人：陳清香 2. 宗教社會空間中的世俗化建構——以房山石經唐刻《大般若經》的刊鑄為中心（管仲樂） 回應人：釋演本	X	主持人：陳劍鎧 1. 慧苑及其傳承對《華嚴經》的重視（平燕紅） 回應人：蔡金昌 2. 從會通的旨趣到人間佛教的先聲——略論聖嚴法師對宗密《華嚴原人論》的解讀（釋德安） 回應人：蔡金昌
14:30–14:50	綜合討論	綜合討論	綜合討論	X	綜合討論
14:50–15:10	會議預備	會議預備	會議預備	X	會議預備
15:10–16:10	主持人：越建東 1. 聖嚴法師天台教學之研究——以《天台心鑰——教觀綱宗貫註》為主（辜琮瑜） 回應人：越建東 2. 動員佛教徒進行社會主義生產：毛時期九華山的寺院經濟研究（1949–1976）（歐陽楠） 回應人：池祥麟	【禪學思想史】 主持人：郭朝順 1. 宋代禪學思想樣態的再省思（廖肇亨） 回應人：徐聖心 2. 非自然敘事學視闕下的禪宗公案研究（巫阿苗） 回應人：郭朝順	主持人：劉家幸 1. 聖嚴法師對《楞嚴經》的立場與解讀（陳陶） 回應人：李治華 2. 建設人間淨土：聖嚴法師復興漢傳禪佛教的現代化特徵（劉怡寧） 回應人：林佩瑩	X	X
16:10–16:30	綜合討論	綜合討論	綜合討論	X	X

6 月 30 日 (星期三)

時間	A 廳	B 廳	C 廳	D 廳	E 廳
09:00–09:30	會議預備	會議預備	會議預備	會議預備	會議預備
09:30–10:10	**本專場時間調整為 9:30~12:00				
10:10–11:40	「如何再相信」——《本來面目》 【文化社會專場】 專場引言人：楊蓓 主持人：陳浩 與談人：1. 林皎宏（傳月庵） 2. 段鍾沂 3. 張釗維 4. 蔣顯斌				
11:40–12:00	綜合討論	綜合討論	綜合討論	綜合討論	綜合討論
12:00–13:00	午休	午休	午休	午休	午休
13:00–13:20	會議預備	會議預備	會議預備	會議預備	會議預備
13:20–14:20	「如何再相信」——《本來面目》 【心靈成長專場 I】 專場引言人：楊蓓 主持人：王浩威 與談人：1. 丁興祥 2. 尹立 3. 彭榮邦 4. 鄭文郁	【江戶佛教的思想與學問】 主持人：陳玉女 1. 戒定（1750-1805）與江戶時代《唯識二十論》的講論熱潮（林鎮國） 回應人：郭朝順 2. 江戶佛教宗學論爭的一個斷面：《挫僻打磨編》的成立及其影響（陳繼東） 回應人：孫亞柏	【承先啟後的禪宗思想】 主持人：辜琮瑜 1. 聖嚴法師的禪修史觀與教學（李玉珍） 回應人：越建東 2. 聖嚴法師的念佛禪法——參究念佛的演變（釋果鏡） 回應人：曾堯民	【六～七世紀的佛教經院哲學：從印度到中國】 主持人：林恕安 1. 如何將清辨的遮詮理論應用在其著作中？以《大乘掌珍論》為例（林芳民） 回應人：林恕安 2. 邏輯與唯識：護法《成唯識寶生論》對因明之使用（胡志強） 回應人：林恕安	主持人：宣方 1. 佛教律典中調達謀殺佛陀相關記錄的對比研究（鍾昊沁） 回應人：涂艷秋 2. 從寫經、梵磚到墓葬——論大理密教的起源與發展（尹恒） 回應人：吳國聖
14:20–14:40	綜合討論	綜合討論	綜合討論	綜合討論	綜合討論
14:40–15:00	會議預備	會議預備	會議預備	會議預備	X
15:00–16:00	「如何再相信」——《本來面目》 【心靈成長專場 II】 專場引言人：楊蓓 主持人：王浩威 與談人：1. 丁興祥 2. 尹立 3. 彭榮邦 4. 鄭文郁	【江戶佛教的思想與學問】 主持人：林鎮國 1. 在日本重新發現印度實在論——以基辨的《勝宗十句義論釋》為中心（何歡歡） 回應人：林鎮國 2. 老樹新花牆外香：山家山外論爭在日本近世的發展——以鳳潭《十不二門指要鈔詳解選翼》為中心（王芳） 回應人：簡凱廷	【承先啟後的禪宗思想】 主持人：越建東 1. 聖嚴法師心靈環保「學」之意義與開展（辜琮瑜） 回應人：釋果光 2. 聖嚴法師「人性論」之研究及啟示（紀俊吉） 回應人：翁開誠	【六～七世紀的佛教經院哲學：從印度到中國】 主持人：林恕安 1. 圓測唯識學具有「本覺思想」的嫌疑？——來自於《仁王經疏》的線索（楊得煜） 回應人：胡志強 2. 脈絡化與再脈絡化：聖嚴法師於華嚴與如來藏思想之現代詮釋與教學（鄧偉仁） 回應人：郭朝順	X
16:00–16:20	綜合討論	綜合討論	綜合討論	綜合討論	X
16:20–16:50	E 廳 綜合座談（會議預備：16:00-16:20） 主 持 人：廖肇亨 / 與會學者：越建東、郭朝順、郭珮君、楊蓓、釋果幸				
16:50–17:00	E 廳 閉幕式：楊蓓				

The 8th Chinese Buddhism & Sheng Yen International Conference 2021/06/29 (Tuesday)

Time	Room A	Room B	Room C	Room D	Room E
08:30-09:10	Meeting Preparation	X	X	X	X
09:10-09:20	Opening Remarks Abbot of DDM				
09:20-09:30	Ching-Yan Tsai, Chairman of the Sheng Yen Education Foundation				
09:35-09:40	Group Photo				
09:40-10:30	Moderator: Chen-Kuo Lin Keynote Speaker: Chun-fang Yu Topic: The Creative Nature of Chinese Buddhism: Another Look at the “Joint Practice of Chan and Pure Land”				
10:30-10:50	Meeting Preparation	Meeting Preparation	Meeting Preparation	Meeting Preparation	Meeting Preparation
10:50-11:50	The Construction and Practice of Sheng Yen Thought System Chair: Guo-Guang Shi 1. Economic Prosperity and Peace of Mind: “Protecting the Spiritual Environment”, Producer’s Behavior, and Sustainability (Yuan-Ho Hsu) Respondent: Guo-Guang Shi 2. Does the Fivefold Spiritual Renaissance Campaign Have a Positive Influence on the Altruistic Tendency of Economic Behavior? (Chun-Kuei Hsieh) Respondent: Ting-Ming Chen	A Study on Chan Buddhist Thought Chair: Wen-Kuan Chou 1. Zen in East Asia: The Course of Social Networks and Mutual Insights (Chia-Hsin Liu) Respondent: Pei-Chun Kuo 2. An Inquiry of Yuan Dynasty Zen-Pureland Syncretistic Thinking (Meng-chien Wu) Respondent: Wen-Kuan Chou	A Study on Chan Buddhist Thought Chair: Yuh-Neu Chen 1. An Intellectual History of Chan School from Late Ming to Early Qing Dynasty – Focusing, Transforming and Developing of Arguments Regarding Literal Chan in Linji School (Ya-Wen Chang) Respondent: Fen-Jin Wu 2. Flaming Lotus - Yuanwu’s Teaching for Gahapati (Fen-Jin Wu) Respondent: Ya-Wen Chang	Chair: Weijen Teng 1. The <i>Diamond Sutra</i> in the 21 st Century Hong Kong: A Comparative Review of Two Lecture Series in Cantonese (Amy Wai Sum Lee) Respondent: Guo-Xing Shi 2. Between Chan Master Sheng Yen and Martin Buber: An Encounter of Pure Land and Dialogical Philosophy (Hune Margulies) Respondent: Corey Lee Bell	Chair: Yen-Chiu Tu 1. Mapping the Intertextuality between the 41 Verses and the <i>Sūtra of Mahā-prajñāpāramitā Pronounced by Mañjuśrī Bodhisattva</i> (Juyan Zhang) Respondent: Wei-Hung Yen 2. Re-seeking the Basso Ostinato: The Shift to Modernity and Universalizing of the Kamakura New Buddhism-Centric Historical View in the Japan (Dao-Li Shi) Respondent: Pei-ying Lin
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
13:10-13:30	Meeting Preparation	Meeting Preparation	Meeting Preparation	X	Meeting Preparation
13:30-14:30	The Construction and Practice of Sheng Yen Thought System Chair: Pei Yang 1. A Research and Development on Communication as A Way of Cultivation (Guo-Guang Shi) Respondent: Eugene Lin 2. The Altered States of Experience in Chan Meditation: A Phenomenological Investigation (Wei-Lun Lee) Respondent: Rong-Bang Peng	A Study on Chan Buddhist Thought Chair: Chao-heng Liao 1. The Many Aspects of the Development of Early Chan Buddhism (Yaomin Zeng) Respondent: Fang Xuan 2. The Development of the Chan School in the Late Tang–Five Dynasties Period (Mikiyasu Yanagi) Respondent: Wei-Hung Yen	Chair: Li-Hua Hsiao 1. The Huayan Imagery in the Baoxie Temple, Wugu, Taipei (Yun-ju Huang) Respondent: Ching-Hsiang Chen 2. The Secular Construction in the Religious Social Space – Centering on the Maha-Prajna-Paramita-Sutra Carved in Fangshan Shijing of Tang Dynasty (Zhongyue Guan) Respondent: Yan-Ben Shi	X	Chair: Chien-Huang Chen 1. The Importance Attached to the Avatamsakasutra of Huiyuan and His Successors (Yanhong Ping) Respondent: Chin-Chang Tsai 2. From the Integration to the Herald of Humanistic Buddhism – On the Interpretation of Zongmi’s Manuscript Huayen Yuanrenlun by Master Sheng Yen (De’an Shi) Respondent: Chin-Chang Tsai
14:30-14:50	Questions & Discussion	Questions & Discussion	Questions & Discussion	X	Questions & Discussion
14:50-15:10	Meeting Preparation	Meeting Preparation	Meeting Preparation	X	Meeting Preparation
15:10-16:10	Chair: Kin-Tung Yit 1. A Study of Master Sheng Yen’s Pedagogy on Tiantai School: Based on The Essence of Tiantai: An Expository Commentary to Ouyi’s <i>Jiaoguan Gangzong</i> (Chung-Yu Gu) Respondent: Kin-Tung Yit 2. Mobilizing Buddhists for Socialist Production: A Study of Monastic Economy on Mt. Jiuhua during the Mao Era (1949–1976) (Nan Ouyang) Respondent: Hsiang-Lin Chih	A Study on Chan Buddhist Thought Chair: Chao-Shun Kuo 1. Reconsidering the Features of Song Chan Thought (Chao-heng Liao) Respondent: Sheng-Hsin Hsu 2. Analysis of Chan Koan from the Perspective of Unnatural Narratology (Amiao Wu) Respondent: Chao-Shun Kuo	Chair: Chia-Hsin Liu 1. Master Sheng Yen's Attitude and Interpretation of the <i>Śūraṅgama Sūtra</i> (Tao Chen) Respondent: Chih-Hua Lee 2. Establishing a Pure Land on Earth: The Modern Characteristics of Chinese Chan Buddhism from the Innovation of Master Sheng Yen (Yining Liu) Respondent: Pei-ying Lin	X	X
16:10-16:30	Questions & Discussion	Questions & Discussion	Questions & Discussion	X	X

Time	Room A	Room B	Room C	Room D	Room E
09:00-09:30	Meeting Preparation	Meeting Preparation	Meeting Preparation	Meeting Preparation	Meeting Preparation
09:30-10:10	**This Panel is Scheduled from 9:30-12:00				
10:10-11:40	Topic: "How to Believe Again" – The Cultural and Social Aspects of the <i>Master Sheng Yen</i> Introduction: Pei Yang Moderator: Hao Chen Guests: 1. Chiao-Horng Lin 2. Chung-Yi Tuan 3. Chao-Wei Chang 4. Ben Tsiang				
		Transmission of Buddhism in East Asia Chair: Huai-Chen Kan 1. A Study on Daiho Shudatsu (1804-1884)’s <i>Jiaoguan Gangzong Shiyi Huiben Jiangshu</i> (Kaiting Chien) Respondent: Fang Wang 2. Buddhist Kingship and Ritual Space in East Asia in the 10 th Century: Focused on the Ninna-ji and Daigo-ji in Kyoto in Heian Japan (Chih-Hung Li) Respondent: Yun-Jo Lin 3. Religious Representations of Chinese Buddhism in East Asian Cultural Interactions: Focusing on Nyohokyo in Heian Japan (Pei-Chun Kuo) Respondent: Yun-Jo Lin	Tiantai Doctrine, Meditation, Curing Illness and Sacred Space Chair: Xiu-Nian Guo 1. Masters Zhi-Yi and Sheng-Yen’s Treatment of “Chan Sickness” by Chan Meditation (Xiu-Nian Guo) Respondent: Hung-Yu Shi 2. The Different Perspectives in Executing A Moment of Thought and“Buddha-kāya,” in Tiantai – Regards Zhili (知禮) and Renyue (仁岳) as Principle (Hung-Yu Shi) Respondent: Xiu-Nian Guo 3. The Creation of the Sanctuary and the Guanyin Meditation – Taking the Three Guanyin Statues in Dharma Drum Mountain as an Example (Xiu-Mian Yang) Respondent: Mei-Rong Lin	Does Chan Need Texts? The Role of Doctrinal Teachings in Meditation Practice and Attaining Awakening Chair: Guo-Xing Shi 1. Chan Practice and Written Teachings in Sanfeng Sect – Research on Renshan Jizhen’s “Essence of the First Step on Chan Practice” (Ya-Wen Chang) Respondent: Guo-Xing Shi 2. A Discussion on the Enlightened Experience of Sheng-Yen’s Chan and Thai Forest Meditation Tradition, in Term of “The Space Shattering ”(虛空粉碎) (Jue-xin Shi) Respondent: Wu-Shi Lin 3. Drink Water from Wave: Zibo Zhenke’s (1543-1604) Perspective on the Relationship between Chan and Doctrine and the Problems of Two Approaches of Historical Explanation (Wu-Shi Lin) Respondent: Jue-xin Shi	Chair: Guo-Jing Shi 1. From Religion to Ethics: Centering on Watsuji Tetsuro’s Study about Dōgen (Kunrong Zhu) Respondent: Yan-Sheng He 2. The Interpretation of the Idea of Zhi Guan by Youxi Chuandeng, A Monk of Tiantai Sect in Ming Dynasty (Hanying Cui) Respondent: Yaomin Zeng 3. The Construction of Time and Space in the Narrative of Chinese Ancient Chronological General History of Buddhism (Lin Guo) Respondent: Yuh-Neu Chen
11:40-12:00	Questions & Discussion	Questions & Discussion	Questions & Discussion	Questions & Discussion	Questions & Discussion
12:00-13:00	Lunch Break	Lunch Break	Lunch Break	Lunch Break	Lunch Break
13:00-13:20	Meeting Preparation	Meeting Preparation	Meeting Preparation	Meeting Preparation	Meeting Preparation
13:20-14:20	Topic: "How to Believe Again" – The Spiritual Growth Aspects of the <i>Master Sheng Yen I</i> Introduction: Pei Yang Moderator: Hao-Wei Wang Guests: 1. Shing-Shiang Ting 2. Li Yin 3. Rong-Bang Peng 4. Wen-Yu Cheng	The Thoughts and Scholarship of Edo Buddhism Chair: Yuh-Neu Chen 1. Kaijou (1750-1805) and the Commentaries on Vasubandhu's <i>Vimśatikā</i> during the Edo Period (Chen-Kuo Lin) Respondent: Chao-Shun Kuo 2. An Aspect of Sectarian Debate in Edo Buddhism: The Establishment of Ensen's <i>Anthology on Polishing and Correcting the Faults (zaheki damahen)</i> and Its Effects (Jidong Chen) Respondent: Jakub Zamorski	The Pivot Chan Thought Chair: Chung-Yu Gu 1. The Histrography and Chan Pedagogy of Ven.Sheng Yen (Yu-Chen Li) Respondent: Kin-Tung Yit 2. Nianfo-Chan – Chan Meditation with Reciting Buddha-Name of Master Sheng Yen’s Teaching – The Development of Investigative Buddha-Name Recitation (Guo-Jing Shi) Respondent: Yaomin Zeng	The Buddhist Scholastic Philosophy in the 6 th and 7 th Centuries: From India to China Chair: Su-an Lin 1. Reading Bhāviveka’s Work with His Theory of Apoha – With <i>The Treatise on the Jewel in the Hand</i> as an Example (Fang-Min Lin) Respondent: Su-an Lin 2. Logic and Consciousness – Only: Dharmapāla's Application of Hetuvidyā in the <i>Cheng Weishi Baosheng Lun</i> (Chih-Chiang Hu) Respondent: Su-an Lin	Chair: Fang Xuan 1. Devadatta’s Attempts at Murdering the Buddha: A Comparative Study Based on Pāli and Chinese <i>Vinaya</i> Texts (Haoqin Zhong) Respondent: Yen-Chiu Tu 2. From Scripture Writing, Sanskrit -Brick to Tomb – On the Origin and Development of Dali Esoteric Buddhism (Heng Yin) Respondent: Kuo-Sheng Wu
14:20-14:40	Questions & Discussion	Questions & Discussion	Questions & Discussion	Questions & Discussion	Questions & Discussion
14:40-15:00	Meeting Preparation	Meeting Preparation	Meeting Preparation	Meeting Preparation	Meeting Preparation
15:00-16:00	Topic: "How to Believe Again" – The Spiritual Growth Aspects of the <i>Master Sheng Yen II</i> Introduction: Pei Yang Moderator: Hao-Wei Wang Guests: 1. Shing-Shiang Ting 2. Li Yin 3. Rong-Bang Peng 4. Wen-Yu Cheng	The Thoughts and Scholarship of Edo Buddhism Chair: Chen-Kuo Lin 1. Rediscovering Indian Realism in Japan: A Study of Kiben’s <i>Commentary on the *Daśapadārthaśāstra</i> (Huanhuan He) Respondent: Chen-Kuo Lin 2. The New Development of the Controversy over Home-mountain and Off-mountain in Early Modern Japan, Focusing on the Case of Hōtan Sōshun (Fang Wang) Respondent: Kaiting Chien	The Pivot Chan Thought Chair: Kin-Tung Yit 1. On Significance and Prospective of “Learning” Master Sheng Yen’s “Spiritual Environmentalism” (Chung-Yu Gu) Respondent: Guo-Guang Shi 2. Research and Inspiration of Theory of Human Nature Proposed by Master Sheng-Yen (Chun-Chi Chi) Respondent: Kai-Cheng Wong	The Buddhist Scholastic Philosophy in the 6 th and 7 th Centuries: From India to China Chair: Su-an Lin 1. Was Woncheuk Possibly Influenced by the “Notion of Original Awakening” ? – Based on the Clue From the “Renwang Jing Shu” (De-Yu Yang) Respondent: Chih-Chiang Hu 2. Contextualization and Re-contextualization: On Master Sheng Yen’s Hermeneutics and Pedagogy On and Huayan and Tathāgatagarbha Thoughts (Weijen Teng) Respondent: Chao-Shun Kuo	X
16:00-16:20	Questions & Discussion	Questions & Discussion	Questions & Discussion	Questions & Discussion	X
16:20-16:50	Room E : Open Discussion and Summary (Meeting Preparation: 16:00-16:20) Chair: Chao-heng Liao / Presenter: Kin-Tung Yit 、Chao-Shun Kuo 、Pei-Chun Kuo 、Pei Yang 、Guo-Xing Shi				
16:50-17:00	Room E : 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）

回應時間每人 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、英文論文發表提供中文字幕。

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

貳、分組暨綜合討論：

一、分組暨綜合討論本次不開放與會者直接線上提問，尚請見諒。

二、線上與會者可至聊天室留言交流，謝謝合作。

本屆會議因 COVID-19 疫情影響，採以視訊會議及直播方式舉行，

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漢傳佛教的創新性：再論禪淨雙修

于君方

這次是第八屆聖嚴與漢傳佛教的國際會議，我很榮幸擔任主題演講，今年對我個人而言，是特別有意義的一年。四十年前根據我博士論文由哥倫比亞大學出版社出版的第一本書，《漢傳佛教復興：祿宏與明末融合》又以四十週年版本重新面世。中文譯本不久也會由法鼓文化出版。該書是研究明末佛教大師雲棲祿宏（1535－1615），他跟聖嚴法師研究的藕益智旭同一時代。在這半個世紀，美國的漢傳佛教研究在研究方法與研究主題上，都有顯著的變化。書的再版和中譯給了我回顧的機會。

上世紀 60 到 70 年代，當我還是研究生時候的漢傳佛教研究，與現在相比較，至少有下列三個主要的差異。第一，是研究區域的劃分。當年漢傳佛教歸在宗教或者東亞研究系下。系中授課很少涉及哲學、文學、藝術史或人類學。學生也很少選那幾個系裡的課。第二，如果專攻佛學，一般不注意儒學以及道教，反之亦然。當時我在的哥倫比亞大學，新儒學研究正如日中天，系上對於佛教有興趣的研究生很少。打算研究佛學的研究生，也不太去選儒學及道教的課。第三，是博士論文題目的選擇。當時，大多數研究生選擇研究名人或者名著。不是專注於某位名人的生平（幾乎都是男性），就是某本著作。如果研究某本著作，就會介紹該文本，然後把整本，或者部分篇章翻譯成英文。當今，上述的三點都有如昨日黃花。目前學界廣為接受跨領域研究，我們瞭解到史料以及文學素材，圖像以及物質文化，還有田野調查都對研究很有幫助。此外，我們也瞭解到，宗教傳統並不只存在某個單獨的區塊。中國源遠流長的歷史顯示，不但儒道釋相互影響，他們還與地方文化以及民間信仰發生互動和影響。因而，當今的博士論文題目非常多樣而且廣泛。過去研究名人名著的論文，不再是主流。另外一個值得注意的發展是近十幾年美國有關漢傳佛教的博士論文還有新出版的著作很多是研究明、清、民國以及當代。這又是跟我當年寫論文的時期非常大的不同。那個年代學術界認為唐代佛教是黃金時代，唐以後的佛教每況愈下，所以明代佛教至少在歐美幾乎沒有人研究。

基於我多年研究和授課的經驗，我認為漢傳佛教的特點是它的創新性。今天的演講，我以佛性思想和禪淨雙修為例子，來討論一下這個主題。

如果有人問中國宗教都是什麼？我們通常回答儒教、道教、佛教。通常大學的世界宗教及中國宗教概論課程及教科書，都以儒道釋這個順序列出。前二者是中國本土的哲學和宗教文化。西元第一世紀，當中亞與印度傳法僧人把佛教傳入中國，儒家與道家就已經在至少 500 年出現於中國。外來的佛教為何得以被中國人接受，如何在中國廣為流傳，甚至達到“三教合一”的和諧局面的原因，非常值得深思探討。包含我在內的學者，以“佛教的轉化”，或者“本土化”來描述這個過程。這個描述都假

設國人把佛教改變成漢傳佛教，來順應國人的瞭解，並滿足他們的需要。然而如此的看法真的正確嗎？國人當時所面臨到的，是一個單一的佛教嗎？眾所周知，佛教經典並非有系統的翻譯成中文。各個傳承，不同宗派的傳法僧來到中國，只翻譯他們各自熟知的經典。所以大乘佛教和小乘佛教的經典，同時傳入中國。因而中國人從開始接觸佛教時，就同時接觸到各種不同派別的佛教。那麼，中國人所轉變的，是哪一種佛教呢？隨著中國人對所接受到各個佛教傳承的經典，比較有整體的概念以後，他們從中選擇了比較喜愛的一些經典。中國人形成了他們自己對於印度佛教發展的解釋，自己發展出印度所沒有的義理與儀軌傳統。我們可以馬上想到，比如判教、漢傳佛教的各宗派、盂蘭盆、施食，水陸法會等等都是明顯的例子。與其視之為轉變，其實把這些看為創新更比較貼切。中國佛教史，蘊含一系列新的理念，以及如何實踐這些理念的新方法。一旦我們不再認為漢傳佛教是由一個想像中的印度佛教轉變而來的，那麼我們就可以欣賞其創造力。明朝祿宏的禪淨雙修以及當代的人間佛教，都是中國長久以來，形成自己的佛教傳統的諸多創新的例子。

雖然禪宗一般被認定是中國人的創造，但我認為在禪宗出現之前，中國人早就開始創造漢傳佛教了。中國佛教史，就是一部持續演變的佛教創新史。祿宏在 16 世紀時，承接了中國的佛教創新的傳統。與西藏和日本佛教一樣，中國佛教，不只是在西藏、日本、中國這些地方所信奉的佛教；而是具有西藏、日本、中國獨特文化特徵的佛教。佛教由其發源地印度傳播到亞洲各地區時，與該地原有的宗教傳統接觸，互相影響。接受的一方並非被動的接受。相反的，它們以地主的身分，選擇新宗教裡的部分元素，創造出原來並不存在的新形態的佛教。漢傳佛教裡，有許多如此的例子。我認為佛性思想、華嚴宗的理、事和四法界、天台宗的性具、都是漢傳佛教在禪宗之前的中國創新。這些都是中國的祖師大德，根據他們對於中譯佛教經典的瞭解所發展出來的創新理論。我在此先簡單討論一下佛性思想。我認為祿宏的禪淨雙修，也是中國佛教創意建構的另一例子。

佛性思想根植於《如來藏經》，與《涅槃經》。中觀以及唯識宗在印度是主流哲學傳統，然而如來藏或者佛性思想，在印度從來就不是主流。而在中國就完全不同。傳統認為二世紀馬鳴菩薩所著的《大乘起信論》，在西元 550 年由真諦翻譯成中文。一般認為這是國人的創著。起信論是討論佛性思想最明確的著作。它實際上是中觀，唯識，以及如來藏思想的結合，奠定了漢傳佛教宗派的基礎。此論著標題所要起信的，並非和所謂小乘相對的大乘，而是定義為真如的大乘。唯一的實相叫做「一心」，它含攝所有的萬物。一心有兩個面向，那就是真如和無明。佛陀和有情凡夫都具備這兩個面向。一心包含真如及萬法，本覺及不覺，涅槃與輪迴。二者相互涵容，同時並存，二而不二。如同《涅槃經》宣說人人皆有佛性，《大乘起信論》則說我們本來就已經開悟。

《大乘起信論》提出三個基本的問題：1、如果我們本來就已經開悟（本覺）那為什麼我們自己不知道（不覺）？2、使我們失去本覺狀態的原因是什麼？3、我們如何從不覺反回到本覺？前兩個問題的答案是無明。由於受了無明的影響，我們處於輪迴。十二因緣的第一支就是無明，一直都是佛教對人類處境下的診斷。本論著劃時代

的洞見，在於指出無明和悟並非獨立的個別存在。由於佛教反形上學的傳統，起信論並沒有追問無明的起源，而提供了一個神話式的解釋：無明就是當妄想突然出現的狀態。既然無明和真如同時並存，所以無法破除無明。海水，風和浪用來闡釋真如和無明的關係。水的本質是潮濕，也就是真如。水本來很平靜。但當無明的風出現，擾亂了水，波浪也就是萬物現象就隨之出現。然而，就算平靜的海水被波浪擾動，水的潮濕的本質從來沒有消失。一旦無明的風停了，平靜的真如又會再次顯現。雖然無明沒有開始，但有結束的終點，真如、一心、本覺，卻是無始也無終。起信論以薰習來描述真如和無明的運作。當我們被無明薰習時，我們陷在輪迴；當我們一旦被真如薰習時，我們就能證得佛性。推動開悟的力量存在我們每個人的內心，這就是本覺。本覺跟《涅槃經》裡提到的佛性一樣，必須在善知識指導下，通過宗教修行而得到實證。這就是所謂的始覺。

《大乘起信論》在六世紀中國的廣傳，以及此後對中國佛教以及思想史的深刻影響，是不難理解的。雖然孔子沒有討論到人性問題，但孟子（372–289 BCE）和荀子（316？–237？BCE）都對人性問題深感興趣，曾有不少討論。縱然孟子認為人性本善而荀子堅持人性本惡，二者都認為只要透過研讀經典和道德修養，每人一樣都能成聖成賢。對於本覺佛性的相信，和孟子宣揚的人性本善異曲同工。佛教強調經由宗教修行可以證得佛性，同樣可見於儒教與道教的傳統。如同《大學》和《道德經》，《大乘起信論》一樣指點我們回歸本然，反璞歸真，找到重回自己真正面目的道路。如果沒有佛性思想，宋明理學家例如朱熹（1130–1200）或心學家王陽明（1472–1529），會注意心性的議題嗎？反過來看，我們是否能假設智顗的基於一念三千的性具思想，除了來自《大乘起信論》本覺與不覺並存的理論之外，是否也受到了荀子人性本惡思想的影響？

中國的祖師大德創造印度佛教所沒有的新解釋與義理。所以我認為佛性思想在中國的新發展，應該是創新，而非轉變。我認為祿宏所提倡的禪淨雙修，對持續演進的中國佛教也做出新的貢獻。禪淨雙修通常溯自延壽（904–975）。延壽所處時代之前的僧人一旦表明忠於一個宗派，很少稱許其他宗派的信徒。事實上，自從唐初以來，禪淨一向彼此相爭。信奉淨土的慧日（679–748）與法照（822卒）雖然從未質疑禪修本身的價值，卻嚴詞批評禪僧的傲慢和不守戒律。另一方面，禪僧往往認為淨土的祈禱和禮拜是信仰簡單的宗教，僅適於愚夫愚婦。很可能由於這種互相批評，使得有些禪師後來也鼓勵持戒與禮拜，百丈懷海（749–814）即是一個著名的例子。他強調出家戒律，世人咸認他制定第一部禪僧的僧團規約《百丈清規》，其中規定僧人茶毗儀式必須包含稱念阿彌陀佛名號。祿宏認為人們不瞭解念佛的真義，以為念佛只適合鈍根之人，唯有參禪才能悟道。他也同樣認為詆毀淨土的禪修者無法瞭解念佛的真義。他說：

禪宗淨土，殊途同歸。以不離自心，即是佛故，即是禪故。彼執禪而謗淨土，是謗自本心也，是謗佛也，是自謗其禪也。亦弗思而已矣。

所以，連結參禪與念佛的是此一心。祿宏明確指出，此一心正是菩提達摩「直指」之禪，兩者之間的差別不過是名相不同而已。

祿宏列舉修念佛的尊宿名單，百丈名列其中，此外還有天台大師智顗、華嚴祖師澄觀。為了反擊禪宗視淨土為頭腦簡單的批評，淨土中人長久以來主張念佛實為一種禪宗公案。禪淨雙修並不表示禪修與念佛同時進行，而是認為念佛不過是另一種禪修方式而已。既然念佛最終達到妄念止息的結果，就具有和公案禪同樣的效果，也就是以這個意義而言，這些禪師幾乎每個人都將持名念佛稱為「念佛公案」。修行人以此方式念佛，顯然不再表達自己的虔誠與信仰，而是以念佛為方法，目的在於產生「疑情」，那是驅使行者開悟的關鍵。因此這種念佛也稱為「參究念佛」。

禪淨雙修的基礎，在於二者都透過止息妄念而達到覺悟。由於專注念佛號可以止息妄念，所以和公案參禪的效果一樣。因此，念阿彌陀佛名號也叫念佛公案。問自己，“念佛的是誰？”。祿宏認為禪修和淨土法門，二者不要同時一起用，因為當一心念阿彌陀佛的佛號，而且以佛號為話頭時，就已經在禪修，就不需要用別的話頭，這就是他所謂的禪淨雙修，也就是把禪修和淨土法門的融合，把禪修融入到淨土法門。但是念佛不只只是口稱佛的名號。念佛是梵文 *buddhānusmṛti* 的中譯。原本指的是觀想佛的種種屬性。但是因為「念」的中文有兩個不同的意思。因而念佛也有兩個不同的方法。淨土其實有兩個明顯不同的傳統：一是觀想佛的相好，另一個是稱念佛號。慧遠代表第一個傳統，以《般舟三昧經》為根本依據的經典，《般舟三昧經》裡面沒有提到稱念佛號，而是強調觀想，以便達到「現在佛悉在前立三昧」。能讓虔誠精進修行者見一切諸佛如在目前。經中說修此法門者應該於一日一夜乃至七日七夜觀佛，這段期間結束時，就算在醒覺時不見阿彌陀佛現前，也會在夢中見佛。心作此觀時，諸佛國土、須彌山，以及幽冥之處悉皆通達，不須證得神足通，即可遊歷〔彌陀〕佛土，在阿彌陀佛座下聽聞佛法。經中特別囑咐修行人念佛身三十二莊嚴相，此觀可令人證得「空三昧」。如人夢中享用美食，醒來仍覺飢餓，修行人終將體悟一切唯心所造，如夢似幻。觀佛無所從來亦無所去之時，行人了悟自己亦無所從來，無有去處。藉由此觀，行人覺悟自心無異於佛心，二者皆不可見，亦不可思議。心有想是癡心，若無想，即是涅槃。觀佛的念佛可入三昧，達到能、所雙泯之境。慧遠、法照，兩人都已體悟念佛三昧。更確切的說，根據記載，兩人都親眼目睹彌陀現在面前。證得這種現前見佛的境界是念佛人一生宗教修持的頂點，因為淨土行者相信見佛現前保證往生西方極樂世界。不過，見佛之所以如此重要，似乎是因為它象徵禪觀者與阿彌陀佛，亦即禪觀對象，玄妙契合。由於念佛具有證得三昧的力量，智顗和唐初一些禪僧都推薦念佛，做為打破妄心、達到不二境界的有效法門。

另一個不同的傳統以善導（613－681）為代表，可上溯到曇鸞（476－542）和道綽（562－645）。這個傳統的根本經典是淨土三經：《阿彌陀經》、《無量壽經》和《觀無量壽經》。相較於第一個傳統，這個傳統強調持名念佛。兩個傳統的信徒皆以往生西方極樂世界為究竟目標，但是第一種傳統強調此生在定中「見佛」的重要性，而第二種傳統並沒有同樣的關切。祿宏把淨土的這兩個念佛法門融合起來，因此他被尊稱為淨宗八祖，蓮池大師。宗密曾將傳統念佛方法分成四類。祿宏給予他的解釋。四類

念佛依序為：一、稱名念佛，即依照《阿彌陀經》的方式念佛；二、觀像念佛，即攝念專注於一泥塑、木雕、金鑄或銅製的阿彌陀佛像；三、觀想念佛，遵照《觀經》所述的方法，以自己的心觀想阿彌陀佛種種妙相；四、實相念佛，觀阿彌陀佛與自己的自性無二無別，因為阿彌陀佛與自性皆超越生滅、空有、能所。既然此觀解脫言說相、名字相、心緣相，因此的確是依實相觀佛。

《彌陀疏鈔》是祿宏最重要的著作。他的禪淨雙修理論建立在疏鈔中他對念佛的解讀。他指出如來出現於世只為一大事因緣，就是要讓眾生悟入佛的知見。既然現在《阿彌陀經》向我們保證：藉由一心執持佛名，則可證不退位，這其實是表示凡夫可以透過自心體證而成佛。只要深信此經，堅定不移，即可「不越一念，頓證菩提」。這難道不是大事嗎？祿宏認為：此經所說的「一心念佛」法門，是佛陀給予世人最殊勝的禮物。證得此一心的最佳途徑是持名念佛，因為根據祿宏的看法，雖然心本無念，但眾生無始以來由於無明而習於妄念，所以要讓人妄念止息極為不易；然而，若人稱念佛名，只此一念即可排除其他千千萬萬妄念，正如「以毒攻毒，用兵止兵」。如是以念佛之一念止息無數妄念時，無異於開悟。則得「一心不亂」——就祿宏所見，這正是此經的要義。

祿宏「一心」的觀念，是他的念佛論的樞紐。雖然「一心」原出於《阿彌陀經》，祿宏賦予的詮釋卻完全是獨創的見解。經中說，若有人「聞說阿彌陀佛，執持名號，若一日，若二日，若三日，若四日，若五日，若六日，若七日，一心不亂」，此人必將往生阿彌陀佛極樂國土。註解這段經文時，祿宏說念佛法要在於「執持名號」。

由於祿宏推崇華嚴義理，故以華嚴名相「事」、「理」二字，指稱兩層執持：初階為**事持**，意謂執持名號，憶念無間；高階為**理持**，意謂執持名號，體究無間。事持得「事一心」，理持得「理一心」。根據祿宏所言，事一心可「伏妄」，但無法「破妄」，因為證得事一心憑藉的是信力，僅涉及定，而無慧。他接著解釋以理持而證理一心的「體究無間」：根據祿宏註解，理一心包含兩個層面的現觀：第一、了知能念、所念不二，因為兩者皆唯一心；第二、了知此一心非有，非無，非亦有亦無，非非有非無，因為這四句分別皆不適用於一心。第一種現觀的涵義是「如智不二」。第二種現觀的涵義是「寂照難思」。相較於事一心，顯然理一心層次更高。祿宏說理一心可破妄，因為不僅可因此得定，也能得慧。祿宏以事、理兩個層次詮釋念佛，藉此調和了傳統的四種念佛，因為由持名念佛而證得的一心，與三昧無異，甚至由於此一心即是究竟實相，因此等同於最高層次的實相念佛。

對於祿宏而言，禪淨雙修似乎有如下幾種涵義：1、念佛不亞於參禪；2、念佛與參禪殊途同歸，皆可達成體悟自性或本心的目的；3、念佛比參禪更有效，不僅因為佛號的效力，更因為它契合當時的需求。就某種意義而言，祿宏將禪納入淨土。

祿宏對於念佛的教導，影響後世直到今天。尉遲酣在他寫的二十世紀中國佛教書中，訪問過住在香港來自大陸焦山寺的法師。焦山使用的念佛方法，完全就是祿宏所提倡的方法。當代，法鼓山的創辦人，聖嚴法師也承續焦山的傳統，時常舉辦佛七與禪七。在禪七之中，除了傳統的話頭，諸如“無”之外，還加入了“念佛的是誰？”

我們通常將東亞佛教看為一個系統。但是如果我們把漢傳佛教跟日本佛教相比，立刻發現前者的獨特性。宋朝以降，不但禪師往往研究華嚴，或天台法師倡導淨土，被祿宏發揚光大的禪淨雙修傳統應該是跟日本佛教最顯著的不同處。本來禪與淨土有不同的目的，有不同的方法。按理應該是像日本佛教那樣的門戶森嚴，的確，不但臨濟和曹洞禪跟淨土沒有關係，就是淨土宗跟淨土真宗都各自有各自的認同。所以禪淨雙修是只能在漢傳佛教融合性的影響之下出現的。

在今天的演講，我建議與其把漢傳佛教視為印度佛教的轉化，或者中國本土化，把漢傳佛教看成創作或者新的建構可能更正確。中國佛教徒由傳入的佛教經典及哲學思想中，選擇了相應的部分，而變成自己的漢傳佛教。相同的例子，比如以中國的塔，取代印度原有的 Stūpa，把印度的精舍，換成宮殿外型的中國寺廟建築。此外，諸如觀音女性化，以及善財、龍女作為觀音的配侍，還有觀音和地藏並排的造像，這些在經典裡都找不到依據，也不存在於印度。祿宏所架構出來的佛教，一樣也沒有印度的前例可循。

The Creative Nature of Chinese Buddhism: Another Look at the “Joint Practice of Chan and Pure Land”

Chun-fang Yu

This year is the 8th Chinese Buddhism and Sheng Yen International Conference. I am honored to give the keynote speech. For me, this is a year of special significance. Forty years ago, I published my first book, *The Renewal of Buddhism in China: Zhuhong and the Late Ming Synthesis*, which was based on my dissertation. A new 40th anniversary edition has just been published. The Chinese translated version will also be published by Dharma Drum Culture. Zhuhong (1535-1615) was a late Ming Buddhist master who lived during the same time as Ouyi Zhixu, whom Master Shengyen studied. During the intervening 4 decades the study of Chinese Buddhism has changed a great deal in the US, both in terms of the methodology and the subjects matter. The republication of my first book gives me a chance to look back at the path we have travelled.

When I compare the field of Chinese Buddhist Studies in the 60s and 70s while I was a graduate student with that of today, at least three things stand out. The first is the separation of disciplines. The discipline of religious studies, which included Chinese Buddhism, was separated from History, Philosophy, Literature, Art History and Anthropology. Second, even within Religious Studies, if one chose to concentrate on Buddhism, one did not study Confucianism or Daoism. The reverse was also true. During the time I was a student at Columbia, Neo-Confucianism enjoyed the lion's share of attention. Few of my fellow students took interest in Buddhism. By the same token, students of Chinese Buddhism identified themselves as such rarely studied Confucianism or Daoism. Finally, the third is the choice of dissertation topics. Most people in those days wrote about famous men and great books. One either concentrated on the life of a famous figure (almost always a man) or a text. In the latter case, one would write an introduction and translate the whole or selected portion of the text into English. Today, none of the three has remained true. Interdisciplinary methodology is now broadly adopted. We now know it is helpful to utilize historical and literary sources, visual and material culture, as well as field work in one's research whenever it is applicable. We also realize now that religious traditions do not exist in isolated compartments. During the long Chinese history, not only did Confucianism, Daoism and Buddhism interacted and influenced each other, but also with local culture and popular religions. As a result of these changes, topics of dissertations nowadays have become much more expansive and diverse. The kind of famous man and great book topics is no longer in fashion. Another notable change is that many dissertations and monographs focus on Buddhism in the Ming, Qing, Republican and contemporary periods. This is a major departure from the time when I wrote my dissertation. In those days, the common consensus among scholars was that Chinese Buddhism reached its golden age in the Tang and underwent steady decline after Tang. For this reason, few chose to study post-Tang Buddhism in Europe and America.

Based on my many years of teaching and research experience, I consider one of the distinctive features of Chinese Buddhism is its creative nature. Today in my talk I will use the examples of Buddha nature thought and the joint practice of Chan and Pure Land to illustrate what I mean.

When someone asks what the religions of China are, we answer that they are Confucianism, Daoism, and Buddhism. The three religions are also listed this way in college introductory courses and textbooks on world religions and Chinese religions. The first two are home grown and had long been parts of the Chinese philosophical and religious heritage for some five hundred years when Buddhism was introduced into China by missionary monks from Central Asia and India in the first century of the Common Era. It is worth pondering how and why Buddhism, an originally alien religion, succeeded in becoming one of the three great religious traditions of China so that the term “Three Teachings in One” could be used to describe the harmony of religions in China.

Scholars, including myself, used “transformation of Buddhism” to describe this process. Alternatively, it has also been called sinicization. Both terms assume that the Chinese changed an entity called Buddhism into another entity called Chinese Buddhism to conform to their own understanding and to satisfy their own needs. However, is this an accurate way to see it? Did the Chinese ever encounter a unitary entity which can be identified as “Buddhism”? We know that Buddhist scriptures were not translated into Chinese systematically. Missionary monks of different schools and lineages came to China and translated only the scriptures that they themselves knew. Thus, scriptures belonging to Mainstream Buddhism and Mahāyāna Buddhism were introduced at the same time. For this reason, from the beginning, the Chinese learned various types of Buddhism. Which Buddhism then did the Chinese transform? As Chinese Buddhists became more knowledgeable about the available corpus of scriptures representing different traditions, they made their choices about which scriptures they liked more than others. They formed their own interpretations concerning how Buddhism evolved in India. Furthermore, they created their own exegetical and liturgical traditions not found in Indian Buddhism. The doctrinal classification, the establishment of Chinese Buddhist schools, mortuary rites of the hungry ghost festival, food bestowal to the burning mouths, and the Water and Land Assembly are some examples that immediately come to mind. Instead of calling them transformations, I think it is more correct to see them as real creations. The history of Chinese Buddhism consists of a series of new visions about what Buddhism is and new methods about how to practice it. Once we shift our perspective from viewing Chinese Buddhism as the transformation of an imaginary Indian Buddhism, we will then be able to appreciate its true creativity. The following cases I am about to discuss, as well as Humanistic Buddhism of contemporary times, represent a long line of creative innovations with which the Chinese formed their own Buddhist tradition.

Although Chan Buddhism has generally been regarded as a Chinese creation, I would suggest that Chinese Buddhists began their creative construction much earlier. The history of Chinese Buddhism is a series of ever evolving innovations. Zhuhong continued this tradition in the sixteenth century. Chinese Buddhism, like Tibetan Buddhism or Japanese

Buddhism, is not just the Buddhism practiced in a physical place called Tibet, Japan, or China, but Buddhism with distinctive Tibetan, Japanese, and Chinese cultural characteristics. As Buddhism spread from her birthplace to other parts of Asia, it interacted with the native philosophical and religious traditions. The receiving culture did not play a passive role. On the contrary, the stakeholders of the host culture selectively chose elements of the new religion and created new forms of Buddhism which did not exist before. There are many examples to illustrate this case in Chinese Buddhism. Buddha nature thought, the concepts of li (universality) shi (particularity) and the fourfold Dharmadhatu of Huayan, and the doctrine of “nature entailment” of Tiantai, are examples of Chinese creations prior to the appearance of Chan Buddhism. They all represent philosophical innovations by Chinese Buddhist thinkers based on their understandings of translated Buddhist scriptures. I will first discuss Buddha nature thought and then Zhuhong’s joint practice of Chan and Pure Land, which is yet another example of the same kind of creative construction.

Buddha nature thought is an innovation of Chinese Buddhism. It is based on the *Tathāgatagarbha Sutra* and the *Nirvāṇa Sutra*. Unlike Mādhyamika and Yogācāra, Tathāgatagarbha or Buddha nature thought was not one of the mainstream philosophical traditions in India. However, this is not the case in China. *The Awakening of Faith in Māhayāna*, a treatise traditionally attributed to Ashvaghosha of the second century and translated by Paramārtha in 550, but is generally believed to be a Chinese composition. The clearest exposition of the Buddha nature thought is *The Awakening of Faith in Māhayāna*, a Chinese synthesis of Mādhyamika, Yogācāra, and Tathāgatagarbha thought. It laid the theoretical foundation of Chinese Buddhist schools. The faith to be awakened in the title is not faith in Mahāyāna Buddhism in contrast to Hināyāna Buddhism, but rather faith in the Māhayāna, which is defined as the Absolute, or Suchness. There is only one reality, which is the One Mind. It is the totality of everything. The One Mind has two aspects: Suchness or Absolute, and ignorance. It is possessed by both Buddhas and sentient beings. Within this One Mind, the Absolute and the phenomenal, inherent enlightenment (*benjue*) and unenlightenment (*bujue*), nirvana and samsara coexist. They are mutually inclusive. They are nondual, not two. Just as the *Nirvāṇa Sutra* declares that we have Buddha nature, *the Awakening of Faith* declares that we are originally enlightened.

The existential questions the treatise raises are three: (1) If we are originally enlightened, why do we not know it? (2) What is the cause of our fall from the state of enlightenment? (3) How can we recover from the state of unenlightenment? The answer to the first two questions is ignorance. Because we are under the influence of ignorance, we are in samsara. Appearing as the first link of the twelve-link chain of dependent origination, ignorance has always been the Buddhist diagnosis of the human condition. What is revolutionary about this treatise is its insight that ignorance does not exist separately from enlightenment. True to the Buddhist anti-metaphysical tradition, the treatise does not ask the origin of ignorance. Instead, it provides a mythical explanation: ignorance is the state when a deluded thought suddenly arises. Since it coexists with Suchness, ignorance cannot be destroyed. Water in the ocean, the wind, and the waves are used to illustrate the relationship between Suchness and ignorance. The nature of water is wetness (Suchness).

It is originally tranquil. But when it is disturbed by the wind of ignorance, waves (phenomena) appear. However, even when the originally tranquil ocean becomes agitated with surging waves, its nature of wetness never disappears. Once the wind of ignorance ceases, the state of tranquility or Suchness reemerges.

While ignorance has no beginning but has an end, the One Mind, Suchness, or inherent enlightenment has no beginning and no end. The text uses permeation or perfuming to describe how ignorance and Suchness work. When we are permeated by ignorance, we remain in samsara. But when we are permeated by Suchness, we achieve Buddhahood. The impetus for enlightenment is found within us. This is inherent enlightenment. Inherent enlightenment must be actualized by religious practice carried out under a spiritual guide. This is called the process of actualization of enlightenment (*shijue*).

The great popularity of the Awakening of Faith and its profound influence on Chinese Buddhism and intellectual history since the sixth century are not hard to understand. Although Confucius did not talk about human nature, both Mencius (372–289 BCE) and Xunzi (316?–237? BCE) show great interest and have much to say on the subject. While Mencius speaks of human nature being good and Xunzi speaks of it being evil, both believe that we can achieve sagehood through study and moral cultivation. The faith in our intrinsic Buddha nature known as inherent enlightenment resonates with the faith in the innate goodness of human nature advocated by Mencius. The emphasis on religious practice to actualize the inherent enlightenment echoes that found in both the Confucian and the Daoist traditions. Just like the *Great Learning* and the *Daode jing*, the treatise provides a road map, enabling us to return to our true nature and become truly ourselves. Without the Buddha nature thought, would the Neo-Confucian thinkers such as Zhu Xi (1130–1200) and Wang Yangming (1472–1529) be so interested in questions about nature and mind? On the other hand, one may also wonder to what extent did the Tiantai theory of nature entailment owe not only to the treatise's stress on the co-existence of enlightenment and unenlightenment, but also to Xunzi's idea about human nature being evil? Chinese Buddhist thinkers created new interpretations and new doctrines not found in Indian Buddhism. Instead of transformation, it is more appropriate to see these as creative constructions. I suggest that Zhuhong, the monk who advocated the joint practice of Chan and Pure Land, is another contributor to the continuous evolving creative constructions of Chinese Buddhism.

The joint practice of Chan and Pure Land was usually traced to Yanshou (904–975). Before Yanshou's time, monks proclaiming allegiance to one school seldom approved of those followed the other. In fact, Chan and Pure Land had been engaged in mutual criticism since the early Tang. Among Pure Land believers, Huiyi (679–748) and Fazhao (d.822), although they never questioned the value of Chan practice itself, harshly criticized Chan monks as arrogant and undisciplined. Chan monks, on the other hand, tended to regard Pure Land devotion as simple-minded and suitable only for the ignorant. Probably as a result of this mutual criticism, some Chan masters came to encourage discipline and devotion. Baizhang Huaijing (749–814), was a celebrated example. He stressed monastic discipline, and was credited with the writing of the monastic code for Chan monks, the *Pure Rules of Paizhang*. The *Pure Rules* stipulates that the ritual performed during a monk's cremation

ceremony must include the recitation of the Amitabha's name (*nianfo*). Zhuhong felt strongly that those Chan practitioners who denigrate Pure Land fails to understand the true meaning of *nianfo*.

He says, "Chan and Pure Land reach the same destination by different routes. Since the latter does not separate itself from the one mind, it is identical with the Buddha, identical with dhyāna. Therefore, he who clings to Chan and denigrates the Pure Land is denigrating his own original mind; he is denigrating the Buddha. He is denigrating his own Chan doctrine. How thoughtless!"

The link between Chan meditation and *nianfo* is then this one mind. Zhuhong states categorically that this one mind is exactly that at which Bodhidharma was "directly pointing". The difference between the two turns out to be no more than a difference in terminology. Zhuhong included Baizhang along with the Tiantai master Zhiyi and the Huayan master Chengguan in his list of famous masters who practiced *nianfo*. To counter Chan criticism of Pure Land's simple-mindedness, the Pure Land people had long argued that *nianfo* was really a form of Chan *gong'an*. To these monks, the joint practice of Chan and Pure Land did not mean the simultaneous practice of Chan meditation *nianfo*. Instead, they regarded *nianfo* as simply another form of meditation. Since the end result of *nianfo* was to terminate discursive thought, it had the same effect as *gong'an* meditation in Chan. It is in this sense that practically all these people referred to the invocation of *Amituofu* as *nianfo gong'an*. When one uses *nianfo* in this fashion, *nianfo* was no longer an expression of one's piety and faith, but became a means to arouse the "feeling of doubt" (*yiqing*), the critical mental tension that drove one to reach awakening. This kind of *nianfo* was therefore also called *canjiu niaofu*, the *nianfo* of concentration and penetration.

The joint practice of Chan and Pure Land rested on the assertion that the two paths were essentially the same because both led to the same goal: the stopping of wrong thoughts and the end of the cycle of samsara. By asking "Who is the one calling the Buddha's name?" one turns *nianfo* into a *gong'an*. Therefore, calling Amitābha's name is called *nianfo kong'an*. Zhuhong did not think one should engage in Chan and Pure Land practice simultaneously. He believed that when one concentrated on the name of Amitābha and used it as a *huatou* (the turning word) one was already engaging in Chan meditation and thus did not need any other *huatou* of Chan. For him, this was the joint practice of Chan and Pure Land. It was a synthesis of Chan and Pure Land when the former was subsumed under the latter.

But *nianfo* does not refer only to invocation of Buddha's name. *Nianfo* is the Chinese translation for the Sanskrit term *Buddhānusmṛti*, which means originally the recollection or the bearing in mind of the attributes of the buddha. But because the character nian also means calling out or invoking, *nianfo* came to mean both Buddha invocation and Buddha contemplation. Pure Land Buddhism has in fact these two traditions: Buddha-contemplation and Buddha invocation. They are derived from different scriptures and had different methods of practice.

Huiyuan (334-416) represents the tradition of Buddha contemplation in which *nianfo* means mental concentration on Amitābha. The *Samādhi Sutra of Direct Encounter with the Buddhas of the Present* (Pratyutpanna-buddha-sammukhāvasthita-samādhi sutra) is regarded as the authoritative scripture. The sutra does not mention calling on the Buddha's name. Instead, the goal is to have a vision of Amitābha in one's samadhi by visualization. The sutra defines *nianfo samadhi* as a form of mental concentration that enables the devotee to behold the buddhas "as if they were presently standing before his eyes". The sutra says that the devotee should spend from one day and one night up to seven days and seven nights contemplating the Buddha, at the end of which Amitābha will appear to him in a dream, if not when he is awake. When his mind is engaged in this contemplation, all the Buddha lands, Mount Sumeru, and the hidden places will become accessible to him. Without acquiring divine feet, he can travel to Amitābha's land, sit at the feet of the Buddha, and listen to his preaching. The devotee is especially enjoined to contemplate the thirty-two excellent marks of the Buddha's body. This contemplation will enable him to achieve the "samadhi of emptiness (*kong sanmei*). Just as he dreams of delicious food but wakes up hungry, he comes to realize that everything is a creation of the mind and has as much reality as his dreams. Contemplating the fact that the Buddha comes from nowhere and goes nowhere, he realizes that he himself also comes from nowhere and goes nowhere. By this contemplation, he reaches the awakening that his mind is no different from the mind of the Buddha, and that neither can be conceptualized. When there is thought, it comes from the mind of delusion; but when there is no thought, it is Nirvana. *Nianfo* as Buddha contemplation can lead to samadhi, a state in which the distinction between subject and object disappears. As the biographies of Huiyuan and Fazhao indicate, both men experienced *nianfo samadhi*. To be specific, they were said to have seen Amitābha face to face. The attainment of this divine vision was always treated as the apex of the religious lives of these men, because the vision was understood by them as a guarantee that the beholder would be reborn in the Western Paradise. But it would appear that the vision had so much significance because it symbolized the mystic union between the meditator and the Amitābha—the object of his meditation. Because *nianfo* had the power to procure samadhi, both Zhiyi and some of the Chan monks during the early Tang recommended it as an effective means for breaking through the mind of delusion and reaching the state of nonduality.

Shandao (613-681), the second Pure Land patriarch, represents a different tradition. It can be traced back to Tanluan (476-542) and Daochuo (562-645). The authoritative scriptures in this tradition are the so-called Three Scriptures of the Pure Land—The *Shorter Sukhāvatīvyūha Sutra*, the *Longer Sukhāvatīvyūha*, and the *Visualization of Amitāyus Sutra*. For this tradition, *nianfo* means the oral invocation of the name of Amitābha. Rebirth in the Western Paradise (Sukhāvatī) is regarded as the final goal by both traditions, but the former stresses the importance of "seeing Buddha" during samadhi in this life—a concern not shared by the latter.

Zhuhong integrated the two traditions and was thus regarded as the eighth Pure Land patriarch, Master Lianchi (Lotus Pond). Traditionally there were four kinds of *nianfo*. The fourfold categorization was first formulated by Zongmi (779-841), and Zhuhong gave his

own interpretation to the four kinds of *nianfo* in the following order: (1) *chengming nianfo*, or calling upon Amṭābha's name in the manner prescribed in the *Amituo jing*; (2) *guanxiang nianfo*, or concentrating one's attention on a statue of Amṭābha made of earth, wood, bronze, or gold; (3) *guanxiang nianfo*, or contemplating the miraculous features of Amṭābha with one's mind's eye in the manner described in the *Visualization of Amitāyus Sutra*; (4) *shixiang nianfo*, or contemplating Amṭābha as no different from one's own self-nature, since both Amṭābha and self-nature transcend birth and extinction, existence and emptiness, subject and object. Indeed, since contemplation is free from the characteristics of speech, name, and mental cognition of external phenomena, it is therefore contemplation of Buddha in accordance with reality.

Zhuhong's most important writing is the *Phrase-by-Phrase Commentary on the Shorter Sukhāvāṭīvyūha Sutra*. His theory of the joint practice of Chan and Pure Land is based on his understanding of *nianfo* as set forth in this work. Zhuhong's *Commentary* states that the sole purpose of the Tathāgata's appearance in the world is to cause sentient beings to awake to the knowledge of the Buddha. Now, since the *Amituo jing* assures us that we can reach the state of nonregression (*butui*) by holding fast to the Buddha's name with one mind (*yixin chiming*), this really means that ordinary people can become buddhas through the realization of their own minds. As long as we have firm faith in the sutra, we can achieve sudden enlightenment with an instant of thought. Zhuhong regards the method of "Buddha invocation with one mind" (*yixin nianfo*), which is found in this sutra, as the Buddha's greatest gift to us. Zhuhong's teaching on *nianfo* focuses on "one mind" (single-mindedly) and "taking hold of the name." Why must one invoke the name with one mind? Even though our mind is originally pure, because of ignorance, we have many delusive thoughts which are very difficult to stop. But when we recite the name of the Buddha, this one thought can crowd out the multitude of all other thoughts. It is like "using one poison to counteract another poison, or using war to stop all wars." When delusive thoughts are stopped by the thought of *nianfo*, this is no other than enlightenment. In Zhuhong's view, to obtain this "unperturbed one mind" which is indeed the essence of the sutra.

Zhuhong's concept of "one mind" is the crucial part of his theory of *nianfo*. Although the term is originally found in the text of the *Amituo jing*, Zhuhong's interpretation of it is entirely his own. The sutra says that one will certainly be reborn in the Western Paradise, "if, when one hears *Amitufo*, one takes hold (*zhichi*) of the name for a time, from one day to seven days, with the unperturbed one mind." Commenting on this passage, Zhuhong states that proper method of *nianfo* is "to take hold of the name." When this "taking hold" is carried out to perfection, one reaches the "unperturbed one mind," which in Zhuhong's view is indeed the essence of the sutra. According to him, the compound term *zhichi* (taking hold) really has two meanings. *Zhi* means that when a person hears the name, he accepts it immediately and from then on resolutely refuses to be parted from it. *Chi* also means to accept and keep the name, but it implies a further requirement: the constant remembrance of the name. Zhuhong felt that *chi* contains both connotations, and a simpler definition is "to invoke the name with single-mindedness and never forget it."

Because Zhuhong's high evaluation of Huayan philosophy, he uses Huayan terminology to name the two levels: the lower one is that of *shi* (particularity), to take hold of the name with uninterrupted recollection and mindfulness and the higher one is that of *li* (universality), which is achieved with uninterrupted experience and embodiment. To take hold of the name on the particularity level results in the "one mind of particularity." It can suppress delusion, but it cannot destroy delusion, for it leads to samadhi or concentration, but not wisdom. The higher "one mind of universality" is achieved with uninterrupted experience and embodiment. According to Zhuhong, the mind of universality consists of direct insight into two aspects: first, the insight that the recollector and recollected are not two different things, since they are only one mind; second, the insight that the one mind neither exists nor does not exist, nor both nor neither, since none of the four predicates applies to the one mind. The first insight implies "the identity between suchness (*ru*) and wisdom (*zhi*). The second insight implies that calm (*ji*) and illumination (*zhao*) are difficult to conceive. Because it destroys delusion, it leads to wisdom and not just samadhi. By using the two levels of particularity and universality, he reconciled the four types of *nianfo* practice. The one mind achieved through taking hold of the name is the same as samadhi. Then one realizes the ultimate reality, namely Amitābha as no different from one's own self. "The Mind is Pure Land, and Self-nature is Amitābha" is the highest practice of *nianfo*.

According to Zhuhong's understanding of joint practice of Chan and Pure Land, there are three key points. (1) *nianfo* was no inferior to Chan; (2) that *nianfo* could achieve the same goal as Chan—the realization of one's self-nature or original mind; (3) that *nianfo* was more effective than Chan not only because of the efficacy of the name but also because of its suitability to contemporary needs. In short, Zhuhong incorporated Chan within the Pure Land path.

Zhuhong's teaching on *nianfo* influenced later generations up to the present time. Holmes Welch in his book, *The Practice of Buddhism, 1900-1950*, cites the testimonies by monks whom he interviewed in Hong Kong. They were from Jiaoshan monastery, a renowned Chan monastery in the Republican period. They told him that the joint practice of Chan and Pure Land was carried out at Jiaoshan. The terms they used to refer to the different types of *nianfo* practiced there were the same ones discussed by Zhuhong. Closer to our time, the late Chan master Shengyan (1930-2009), the founder of the Dharma Drum Mountain (Fagu Shan) in Taiwan, also followed the precedent. Intensive meditation sessions called *Foqi* (Buddha-Seven) and *Chanqi* (Chan-Seven) lasting seven days are carried out. During Chan meditation, in addition to the traditional *huatou* such as "Wu?", he also used, "Who is the one reciting the buddha's name?"

We generally consider East Asian Buddhism as one system in contrast to Tibetan or Southeast Asian Buddhism. But when we compare Chinese Buddhism with Japanese Buddhism, we will note right away the non-sectarian ecumenistic tradition. Since the Song, many Chan masters studied Huayan, while Tiantai scholars promoted Pure Land. The joint practice of Chan and Pure Land which is advocated by Zhuhong is one of the best examples of Chinese Buddhism differing from Japanese Buddhism, Chan and Pure Land

Buddhism have different goals and methods of practice. One would expect that the two are kept strictly separate as it is the case in Japan. Indeed, not only Rinzai and Sôtô Zen have nothing to do with Jôdoshû, but even Jôdoshû and Jôdo Shinshû have both retained their own distinctive identities. The joint practice of Chan and Pure Land is possible only in Chinese Buddhism because Chinese culture has a tradition embracing harmony.

In this talk I question the appropriateness of describing Chinese Buddhism as either a transformation or sinicization of Indian Buddhism. I argue that it may be more correct to view it as creation or construction. Chinese Buddhists chose certain scriptures and philosophical ideas from available sources and made them their own. The same process is seen in their replacing stûpa with pagoda, or vihara with palace-like temple building. In other cases, such as the femalization of Guanyin, and that Sudhana and the Dragon daughter became Guanyin's attendants, and the paired Guanyin and *Ksitigarbha* icons are not based on scriptures also do not have pre-existing Indian models. Zhuhong's joint practice of Chan and Pure Land can all be seen in the same light.

經濟富足與心靈安樂 ——「心靈環保」、廠商經濟行為與永續發展

許永河

聯合國之 2030 年永續發展目標（Sustainable Development Goals）揭櫫全球邁向永續發展的理想。永續發展雖以人類世代經濟生活永續為目標，但其實踐則需少欲知足、利人利己的態度。聖嚴法師以「心靈環保」為基礎來「建設人間淨土」的理念，契合當代人類社會的需要。作者嘗試將聖嚴法師思想應用在總體經濟活動之分析，以佛法的理論為基礎，勾勒人類社會追求經濟富足、永續發展與心靈安樂的願景，名之為「心靈環保國富論」。本文為整體架構之一單元，著重討論廠商生產行為、市場活動、利潤追求、社會責任與永續發展之關係，說明生產者利人利己之態度對經濟富足、環境保護及社會福祉提升之可能貢獻，以及企業永續經營和經濟發展可持續性之實現。

關鍵詞：永續發展目標、廠商行為、心靈環保、人間淨土

Economic Prosperity and Peace of Mind: “Protecting the Spiritual Environment”, Producer’s Behavior, and Sustainability

Yuan-Ho Hsu

This study develops a conceptual framework for the analysis of economic growth, societal development, and environmental protection that aims to attain the Sustainable Development Goals (SDGs) disclosed by the United Nations. The author introduces Master Sheng-yen’s preaching of “Protecting the Spiritual Environment” and “Building Pure Land on Earth” to the conventional discussion of corporate social responsibility (CSR) and illustrates how the consciousness of inter-dependence between the firm and its environment can help to balance the conflicts between self-interest and altruistic motives so that promote the society’s overall welfare and thus achieve the SDGs.

Keywords: SDGs, Protecting the Spiritual Environment, Building Pure Land on Earth

心五四能否提升經濟行為的利他傾向？

謝俊魁

聖嚴法師提出實踐心靈環保理念的方法：心五四（四安、四它、四要、四感、四福），至今已 22 年（1999~2021），但人們認識心五四、進而實踐心五四之後，其行為是否受到影響而有所改變，目前尚未有學者對此進行研究。本研究以「滾雪球抽樣法」，透過網路問卷，於 2019/5/8~5/13 取得 2,037 筆有效問卷，探討「在日常生活中運用心五四的頻率」（以下簡稱為「心五四」）、「穩定持續地修行或經常參加共修、課程之自評分數」（以下簡稱為「修行」）、「個人平均每月所得之級距」（以下簡稱為「所得」）這三者對「經濟行為之利他傾向」（以下簡稱為「利他傾向」）有何影響。主要發現如下：（1）心五四、修行、所得都能提升利他傾向。（2）無論修行疏密、所得多寡，心五四都能提升利他傾向。（3）愈經常運用心五四者，不但利他傾向愈高，而且利他傾向愈不受所得影響。（4）在心五四中，四安對利他傾向的正向影響最為顯著。（5）上述發現在控制年齡、性別、教育程度、居住地等人口統計變數之影響後仍然成立。

關鍵詞：心五四、心靈環保、經濟行為、利他傾向、聖嚴法師、佛教經濟學

Does the Fivefold Spiritual Renaissance Campaign Have a Positive Influence on the Altruistic Tendency of Economic Behavior?

Chun-Kuei Hsieh

Twenty-two years have passed since Venerable Sheng Yen proposed the Fivefold Spiritual Renaissance Campaign (the FSRC, including the Four Fields for Cultivating Peace, the Four Steps for Handling a Problem, the Four Guidelines for Dealing with Desires, the Four Practices for Helping Oneself and Others, and the Four Ways to Cultivate Blessings) as the method to implement Spiritual Environmental Protection (SEP). However, there is no empirical research on the impact of the FSRC on human behavior. In order to investigate the influence of the FSRC, regular practice, and income on the altruistic tendency of economic behavior, we conducted an online survey using snowball sampling and obtained 2,037 valid questionnaires during 2019/5/8~2019/5/13. The main results are as follows: (1) The FSRC, regular practice, and income all have a positive influence on the altruistic tendency. (2) Regardless of the density of regular practice and the amount of income, the FSRC increases the altruistic tendency. (3) Those who use the FSRC more often not only have higher altruistic tendencies, but their altruistic tendencies are less affected by

income. (4) In the FSRC, the Four Fields for Cultivating Peace have the most significant positive influence on the altruistic tendency. (5) The above findings are still established after controlling for the influence of demographic variables such as age, gender, education level, and residence.

Keywords: Fivefold Spiritual Renaissance Campaign (FSRC), Spiritual Environmental Protection (SEP), Economics Behavior, Altruistic Tendency, Venerable Sheng Yen, Buddhist Economics

研發「溝通與修行」課程之自我覺察

釋果光

筆者於 2017 年 6 月至 2019 年 5 月，帶領團隊研發一門以「自我覺察」為核心的「溝通與修行」課程；師資包括佛教修行者及心理諮商師的跨領域合作。本研究以八位課程研發團隊成員為研究對象，探索課程之研發過程與「自我覺察」內涵，企圖回答幾個問題：研發過程方面，研發團隊成員之心路歷程？課程教案之次第脈絡？團隊成員於過程中面臨何等困難？有何自我覺察與突破？於「自我覺察」內涵方面，透過研發團隊成員的經驗，是否能更瞭解「自我覺察」？包括詮釋、養成方式、覺察經驗及關鍵元素？

為解答上述問題，本研究採質性研究方法，研究期間自 2019 年 9 月 1 日至 2020 年 6 月 30 日止。本文首先就「溝通與修行」及「自我覺察」兩個領域進行文獻回顧，瞭解兩者的研究脈絡。其次，說明本文採質性研究方法，包含文獻分析法及訪談法，訪談八位研究參與者。第三，探索教案研發過程，以「自我覺察」為課程核心主軸，開發出「五遍行法」—觸、作意、受、想、思之自我覺察模式，架構出自我覺察之四個層次：觀察、感受、想法、價值觀；並探討課程研發過程中團隊成員們的覺察及反思。第四，探討心理學及佛教修行之「自我覺察」，包括覺察的定義與範圍、養成經驗及覺察的體驗；從研究參與者的訪談中萃取出「自我覺察」之六項關鍵元素：孤獨、安定、距離、明覺、敏銳、好奇，再進一步回應教案設計如何融入及運作此六項元素，發揮自我轉化的力量。最後，總結佛教修行與心理學合作之體用融合及相輔相成，並提出未來後續相關課程研發之建議。

關鍵詞：溝通、修行、自我覺察、五遍行法、質性研究

A Research and Development on Communication as A Way of Cultivation

Guo-Guang Shi

This study is based on the development and implementation of the self-awareness based course “Communication as A Way of Cultivation”, led by myself from June 2017 to May 2019. The purpose of the study is to explore the mental experiences of the participating team members during the process, including the structural revisions of teaching plans, the project implementation process, and the challenges and breakthroughs encountered by the faculty. Additionally, to determine whether, during the process, the class helped improve the participants’ sense of self-awareness. Could the developed teaching plan be applied to real-life human communication?

This study, scheduled for September 1, 2019 to June 30, 2019, uses the qualitative research method to compile relevant material collected from 2017 to 2019. This article first reviews the literature on the two fields of "Communication as A Way of Cultivation" and "self-awareness", and explores the research context of the two fields.

Secondly, explain the qualitative research methods used in this article, including literature analysis and interview methods. Third, explore the process of research and development of teaching plans, take "self-awareness" as the core of the curriculum, and develop a self-awareness model of "Five ever-present mental states"—contact, attention, sensation, perception, intention, which structure four levels of self-awareness: awareness, feeling, attention, and values; and explore the awareness and reflection of team members during the course development process.

Fourth, explore the "self-awareness" of psychology and Buddhist practice, including the definition and scope of awareness, the cultivation experience and the experience of awareness. The six key elements of "self-awareness" – isolation, stability, distance/stop, clear aware, keenness, and curiosity – are extracted from the interviews of the research participants. And then further respond to how to integrate and operate these six elements in the design of the lesson plan, and exert the power of self-transformation. Finally, it summarizes the integration and complementarity of Buddhist practice and psychological cooperation, and puts forward suggestions for the future development of related courses.

Keywords: Communication, Cultivation, Self-awareness, Five Ever-Present Mental States, Qualitative Research

禪修過程中的經驗變異狀態：一個現象學的探究

李維倫

本研究的目的是在於以現象學描述來揭露禪修過程中的經驗變異狀態。禪修是佛教修行的一個重要方法，然過去經典中對禪修過程中的經驗過程著墨不深，即使有祖師大德所留下的文字敘述，但多為古代使用的詩歌文體，對於當代修行者而言仍然相當隱晦。這種情況的持續將使佛門經典教義留在話語意義的層次，無法與修行體驗連結。因此，若能將禪修經驗以當代文字描述揭露出來，將可以促進佛學教義在經驗層次上的當代理解。本研究將訪談有過禪修過程中經驗變異狀態的修行者，透過現象學描述分析來揭露禪修過程中的意識經驗變化。研究結果可由下列 11 項主題呈現：(1) 話語活動與禪境狀態的關係：脫除或留存，(2) 與身相離的反思觀照評想：訝異（分別）與靜觀（不分別），(3) 精細化與銳利化的感官覺受經驗，(4) 時間感快慢變化擴增的知覺架構，(5) 身體邊界位置感與空間經驗的變異，(6) 「所感即所是」的直接鏡映無分別經驗，(7) 輕鬆順暢且無慣性連續感的身體運動感受，(8) 非悲傷難過的自發流淚經驗，(9) 安定舒適的享受，(10) 雙重作為者，(11) 禪境狀態下與他人的關係互動。本研究也對此 11 項主題所顯露的意識特徵加以討論。

關鍵詞：默照禪、禪修經驗、經驗的變異狀態、現象學心理學

The Altered States of Experience in Chan Meditation: A Phenomenological Investigation

Wei-Lun Lee

The present study is aimed at describing the altered states of experience in Chan meditation. Chan meditation is a core method of Buddhist practice, but the practitioner's experiences are rarely to be clearly articulated in the tradition sources. It then results in the disconnection between the teaching and the experience of its practice. To describe the experience in terms of modern everyday language then is a way to bridge the gap. The present study thus interviewed 3 practitioners who had experienced altered states in their Chan meditation. A phenomenological method of analysis was applied and 11 themes of describing the altered states of experience were obtained. (1) the Chan state and the activity of language: With or without, (2) the dissociated reflexive judgement: differentiating or non-differentiating, (3) Subtle and sharpened sensational experiences, (4) altered temporal framework of perception, (5) the alternations in proprioception and spatial experience, (6) the fusion mirroring experience of "to see thus to be", (7) the experience of body in flow without inertia, (8) spontaneous tearing without sadness, (9) the enjoyment of comfort and

ease, (10) the experience of double agencies, (11) the interpersonal interaction with Chan state. The signification of the 11 theme in terms of understanding consciousness is discussed in this study.

Keywords: Silent Illumination, the Experience of Chan Meditation, the Altered States of Experience, Phenomenological Psychology

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聖嚴法師天台教學之研究 ——以《天台心鑰——教觀綱宗貫註》為主

辜琮瑜

本研究所謂之「天台教學」，主要以聖嚴法師對其所撰述之《天台心鑰——教觀綱宗貫註》的教學課程為主。該書於2002年4月出版後，法師隨即安排於同年（2002）8月、隔年（2003）1月，親自對法鼓山的講師群進行兩梯次授課，並視之為種子師資的培訓。課程結束後，且鼓勵以各種形式將所學習之內容及書中所述及之天台教觀的修證次第傳遞而出，顯見其對此之重視與關切。

研究者曾參與第一梯次的課程，並於其後的研究專案中，申請法師於1998年5月1日與達賴喇嘛對談前，於紐約所繪製之「漢傳佛教傳承發展系統表」，從中發現表中所指天台之重點，即著眼於「化法四教」的內容，故知如欲深刻理解法師對漢傳禪佛教傳承脈絡中有關天台的思想，可藉對此二次授課內容的探討以掌握之。故向法鼓山文化中心申請授課內容逐字稿及講綱，以為研究文本，探索法師於天台教學之重要議題與內容。

本研究主要整理下述主題，包括從法師撰述此書之動機、背景、問題意識，理解其教學目的與未來期許。以其所運用之方法，如撰述、製作講綱、授課、分組討論等，探討其對未來推廣之方向與目標。教學內容則分為兩個層面，其一為指導如何閱讀與學習其所欲彰顯的重點。其次則以關鍵概念整理之，涵蓋如天台於漢傳佛教、禪修的指標意義，就天台學詮解如來藏思想，從教觀綱宗的特色，呈顯「層次分明，圓融無礙」的精神；藉由對教判、教觀源流、重要經典等之溯源式分析，提綱挈領的描繪創造性天台學的輪廓與特色。

由前述之主題式解析，研究者試圖後設地探索法師的天台教學系統，並建構一個未來如欲從事法師所期待的傳承脈絡，當從哪些面向開展並推廣之。從而回應其撰述該書並進行授課之動機與目的。

關鍵詞：天台教學、漢傳佛教、教判、層次與融通、禪修

A Study of Master Sheng Yen's Pedagogy on Tiantai School: Based on The Essence of Tiantai: An Expository Commentary to Ouyi's *Jiaoguan Gangzong*

Chung-Yu Gu

Master Sheng Yen's Pedagogy on Tiantai School to be studied in this paper is based on his class-lectures on his work, *The Essence of Tiantai: An Expository Commentary to Ouyi's Jiaoguan Gangzong (Hereafter, the Commentary)*. Upon the publication of the *Commentary* in 2002, April, Master Sheng Yen gave two series of lectures to his disciples in 2002, August, and 2003 January. These lectures were intended to train the future lecturers on the *Commentary*. After these lectures, Master Sheng Yen encouraged the students to deliver what they learned regarding the content of the book, and demonstrate the meditation practice thereof. Apparently, Master Sheng Yen has a high regard to the teaching of the *Commentary*.

I have participated in the first series of the lectures abovementioned, and in my later research project, I have procured the "Flowchart of the transmission and development of Chinese Buddhist schools", which was prepared by Master Sheng Yen for dialoguing with Dalai Lama in 1998 in New York, and in which I found that Master Sheng Yen pointed out that the theory "Four Types of Buddha's Teachings" is essential to the Tiantai's thought. Hence, the contents of Master Sheng Yen's two series of lectures are essential for understanding of Tiantai's thought in-depth. For this study, I have procured the lecture-transcripts and lecture-outlines from Dharma Drum Publication.

The topics for this study include Master Sheng Yen's motivation for writing the *Commentary*, his pedagogy, objectives, and prospective. I hope to bring to light Master Sheng Yen's vision of promoting this Tiantai's thought by introducing his method of teaching, such as, lecturing, producing lecture outlines, class-discussions and so on. The content of his lectures can be divided into two aspects: 1. guidance for reading and learning the essential points of the *Jiaoguan Gangzong*, 2. key concepts related to the role of Tiantai in Chinese Buddhist thought and meditation, Tiantai's interpretation of the thought of Tathāgatagarbha, pointing out the salient features of the *Jiaoguan Gangzong* and its spirit of "systematic and harmonious without obstruction". Moreover, I will describe the contour and salient features of Tiantai school through its doctrinal classification, origin of its teaching and practice of meditation as well as analysis that tracing the key scripture that Tiantai drawing upon.

Through my thematic analysis mentioned above, I intend to explore and tease out Master Sheng Yen's Tiantai pedagogy, and to show how to promote the Tiantai transmission as expected by Master Sheng Yen. Henceforth, is my response to the motivation and purpose of the *Commentary* written and lectured upon by Master Sheng Yen.

Keywords: Tiantai Pedagogy, Chinese Buddhism, Doctrinal Classification, Distinction and Harmony, Meditation

動員佛教徒進行社會主義生產：毛時期九華山的寺院 經濟研究（1949－1976）

歐陽楠

近期隨著有關毛時期佛教新材料的湧現，對此課題展開深入的個案研究和重新認識也成為必要。本研究主要依靠豐富的地方檔案，首次研究了典型的深山佛教中心——九華山——在毛時期的多舛命運。該文主要考察毛時期九華山如何從一個依靠香火錢的朝聖中心轉變為政府眼中由佛教徒組成的生產大隊。本文的主要論點為，在文化大革命（1966–1976）對佛教進行全面破壞之前，毛時期的宗教政策對地方寺院經濟帶來了正、負兩方面的影響。其中，所謂“有利於佛教”的政策包括向年老的佛教徒發放生活補貼以及修繕九華山幾所重要的寺院，而“反佛教”的政策意在減少佛教財產及佛教徒的數量，並強迫佛教徒參與體力勞動。這些表面上相互矛盾的宗教政策使得地方政府能影響並控制對九華山佛教的改造。

關鍵詞：佛教、毛時期、寺院經濟、社會主義改造、聖山、當代中國宗教

Mobilizing Buddhists for Socialist Production: A Study of Monastic Economy on Mt. Jiuhua during the Mao Era (1949–1976)

Nan Ouyang

The recent gush of new materials on Mao-era Buddhism has called for in-depth case studies and reassessment. Relying on local archives, this paper serves as the first attempt to understand the fate of a rural Buddhist center, Mt. Jiuhua, in the Mao era. It examines how Mt. Jiuhua was transformed from a pilgrimage center relying on religious donations to a production brigade composed of Buddhists in the eyes of the government. It argues that Mao-era policies brought both negative and positive changes to the local Buddhist economy before the full-scale destruction of Buddhism in the Cultural Revolution (1966–1976). The so-called “pro-Buddhist” policies include granting subsidies to elderly Buddhists and renovating several key monasteries, whereas the “anti-Buddhist policies” aimed at reducing the amount of Buddhist properties and Buddhist members and forcing Buddhists to engage in physical labor. These seemingly contradictory policies enabled the local government to exert their control over the revamped Jiuhua Buddhism.

Keywords: Buddhism, Mao-era, Monastic Economy, Socialist Transformation, Sacred Mountain, Modern Chinese Religion

禪宗在東亞：人脈網絡與相互觀看的歷程

劉家幸

中國禪宗作為漢傳佛教中主要的宗派，以其自身具足包容性、普及性與消容性的教義特質，不僅適應了中華傳統文化，深入民間社會，完成佛教的本土化、人間化之歷程，與此同時，它也曾向中國以外之鄰近諸國如韓國、越南或日本，帶來不容小覷的影響力，成為東亞文化交流最重要的媒介之一。

本文的預設讀者為對中國禪宗發展史有興趣，且對計畫專書前面各章次已經通覽，欲再向前探索禪宗海外發展歷史者。全文基於交流史的立場，以人際網絡為撰述經緯，一方面闡述日韓越三國禪宗的發展系譜及其變容，另一方面，亦嘗試標記禪宗作為東亞諸國互動與認識的一種特殊途徑。

關鍵詞：禪宗、東亞佛教、文化交流史、人際網絡

Zen in East Asia: The Course of Social Networks and Mutual Insights

Chia-Hsin Liu

Zen Buddhism in China, the main sect of Chinese Buddhism, adapted to traditional Chinese culture, penetrated into folk society, and completed the process of Buddhist localization and worldliness by its key doctrinal features of inclusiveness, universality and compatibility. Meanwhile it brought negligible influence on China's neighboring countries, like Korea, Vietnam or Japan, and became one of the most important medium for East Asian cultural exchanges.

This article was targeting readers finishing previous chapters of the plan book, interesting in the history of Zen Buddhism development in China, and trying to explore the history of its development overseas. Based on culture exchange history and followed the social network, this study elaborated the development, pedigree, and transformation of Zen Buddhism in Japan, Korea and Vietnam. Furthermore, it also attempted to indicate Zen Buddhism is a special approach for interaction and recognition between East Asian countries.

Keywords: Zen Buddhism, East Asian Buddhism, History of Cultural, Exchange Social Network

元代禪淨合一思想探析

吳孟謙

元代以後，禪宗的發展轉向禪淨雙修，禪的純粹性下滑，過去研究者往往以此判定元以後為禪宗衰微的時代，其受研究者關注的程度，也遠不及中古時期。然而，若暫且不從「純粹與否」來進行價值判斷，而是從思想史的演變加以觀照的話，禪淨雙修傾向的發生，恰恰顯示著禪淨關係是中國近世佛教思想史（特別是元以後的佛教史）不可忽略的重要課題。本文從元代以來〈禪淨四料簡〉的流行、禪淨合一的具體內涵、「參究念佛」工夫的源流等幾個面向，對元代的禪淨關係進行梳理，希望對此課題有一較全面而扼要的觀照。

本文首先說明元代禪宗的主要宗派與發展概況，對相關人物與禪風略做介紹。其次指出〈禪淨四料簡〉這一文本的出現，致使禪淨關係開始成為禪師們認真對待的議題，並在後世引發眾多討論。作為此一議題的開啟者，並在其中扮演關鍵角色的，乃是中峰明本（1263－1323）與其弟子天如惟則（1286－1354）。因此本文進一步討論明本師徒的思想與修行方法，對「禪淨合一」這一概念加以分析，並說明「禪淨一致」與「禪淨兼修」的區別，以及「自性彌陀，唯心淨土」的兩種詮釋取向。再次，本文聚焦於元明以來禪門修行工夫的一種新型態：「參究念佛」，指出此一修行方法本質上是臨濟宗的看話禪，而具有攝淨土於禪的特性。此外也依據學界研究成果，說明此種修行方法的起源以及後續的發展。

本文最後亦指出，禪是中國佛教的主脈，它與教內、教外各種思想進行對話和相互滲透，從而產生豐富的變化。吾人在關注禪學思想的同時，不能僅注意禪門內部的傳承和論爭，更應注意思想、宗派之間的交涉，例如：禪教關係、禪淨關係乃至禪學與儒道的關係等，才能如聖嚴法師在《禪門驪珠集》的自序中所說：「見出禪法的無盡大用」。

關鍵詞：元代、禪宗、禪淨四料簡、禪淨合一、參究念佛

An Inquiry of Yuan Dynasty Zen-Pureland Syncretistic Thinking

Meng-chien Wu

It is a known trend that Zen Buddhism in China started getting mixed with Pureland elements since the Yuan dynasty. Researchers have depicted such trend as a decline in Zen thinking in the sense that Zen has gotten less pure. Rather than making evaluations based on “purity”, however, it is germane to adopt a historical perspective and inquire how Zen-Pureland syncretistic thinking came about, focusing on the affinity between Zen and Pureland thought and its interactions through the Yuan dynasty.

This essay would touch on the following issues: the advent and popularization of the *Choices Between Four Permutations of Zen and Pureland Practices (Chan-Jing Siliaojian)*, a document attributed to the Song dynasty Zen Master Yongming Yanshou 永明延壽 that preaches the importance of Pureland practice in combination with Zen, by the Yuan dynasty Zen Masters Zhongfeng Mingben 中峰明本 (1263-1323) and his disciple Tianru Weize 天如唯則 (1286-1354); and, through an analysis of their thought and practices, define the actual meaning of Zen-Pureland syncretism 禪淨合一 in historical context. I will highlight the subtle difference between practicing Zen and Pureland teachings *unanimously* 一致 and *in tandem* 兼修 and point to two diverse interpretations of the saying “Amitabha is our innate nature; Pureland resides in our minds” 自性彌陀，唯心淨土. The new practice of Zen meditation by way of reciting the Buddha’s name 參究念佛 is essentially an improvised form of *Kanhuachan* 看話禪, a distinctive tradition of the Linji 臨濟 sect, which integrates Pureland thinking with Zen praxis. The formation and development of this practice has been well documented by academic research.

Zen, being the mainstream of Chinese Buddhism, necessarily interacts with different thoughts throughout the course of history to produce myriad changes in form and practice. Therefore, we must not merely focus on the genealogy and debates within the Zen sect itself, but should also be aware of how different teachings interact and affect one another. Only then can we “realize the inexhaustible great use of Zen teachings” 見出禪法的無盡大用, as explicated by Master Sheng Yen in the preface of his *Chanmen Lizhu Ji* 《禪門驪珠集》.

Keywords: Yuan Dynasty, Zen Buddhism, *Chan-Jing Siliaojian* (Four Permutations), Zen-Pureland Syncretism, *Canjiu Nianfo* (Zen Meditation by Way of Reciting the Buddha’s Name)

諸說並立——早期禪宗的發展樣貌

曾堯民

二十世紀 20、30 年代以降，在新出敦煌文獻的基礎上，對於禪宗的認識有極大的改變，傳統禪宗史受到挑戰，原來處於邊緣、受到忽視的人物、事件與著作受到關注，從中得以重現不同的禪宗史。本文希望在此基礎上，呈現此一歷時百年的研究成果，包含祖師的生平、禪師間的關係、傳承系譜以及禪著作等。

關鍵詞：早期禪宗、禪宗祖師、敦煌、胡適、傳承系譜

The Many Aspects of the Development of Early Chan Buddhism

Yaomin Zeng

The article focuses on that because of the discovery of Dunhuang Manuscripts that challenged the orthodox history of Chan wrote by Chan monks in their writings, such as Jingde Chuandeng Lu 景德傳燈錄 in Song China, the Chan history was rewrote based on these Manuscripts revealed the life of Chan masters, historic events, lineage and writings that were ignored before.

Keywords: Early Chan, Chan Master, Dunhuang, Hu Shih, Lineage

唐末五代的禪宗變遷

柳幹康

本報告擬分以下四個階段描述中國禪宗從唐末到五代的過渡。

首先，在江西弘法的馬祖道一（709－788）以問答方式使弟子領悟“即心是佛”，被公認為唐代禪思想的真正開端。因其禪法認為自心等同於佛陀，有可能誤導人們貪圖安逸、不求覺悟，因此後來有些人批評他並形成了以湖南石頭希遷為鼻祖的第二主流的新意識。

第二，會昌毀佛後（845）南北兩位禪僧，即河北的趙州從諗（778－897）和福建的雪峰義存（822－908）乃彼時之代表。趙州批評石頭禪的同時也回到了馬祖禪，而雪峰則尋求一種超越馬祖和石頭的新禪法。由於北部政局不穩，趙州法系不久銷聲匿跡，而雪峰教團在閩國庇護下迅速發展壯大。

第三，雪峰培養的一眾禪僧中玄沙師備（835－908）和雲門文偃（864－949）尤為突出。他們都要超越其師雪峰，玄沙提出了一個包容一切的佛心，而雲門通過拒絕所有概念來揭示真理。雲門和玄沙的教團分別在南漢、南唐及吳越開枝散葉。

第四，玄沙法系與雪峰集團的自我意識不同，雙方早有爭執。爾後玄沙系的天台德韶（891－972）被吳越第五代國王錢弘俶（在位：948－978）尊為國師，在其治下玄沙系的優勢得以確保。德韶有兩位法嗣聞名遐邇，即永明延壽（904－976）和道原（生歿年未詳）。延壽與道原二人皆有志以禪統攝全體佛教，唯路徑有所不同。延壽的《宗鏡錄》著墨於佛教的思想與實踐層面，而道原的《景德傳燈錄》則以禪宗傳法系為主線描繪了佛教歷史。因吳越國納土歸宋，其佛教也直接延續宋代。並到了宋代《宗鏡錄》與《景德傳燈錄》皆被公認為佛教正統之說而被收於大藏經中。。

關鍵詞：禪宗、唐末五代、馬祖道一、石頭希遷、雪峰義存、玄沙師備

The Development of the Chan School in the Late Tang – Five Dynasties Period

Mikiyasu Yanagi

This presentation describes the changes of Chan Buddhism during the Late Tang– Five Dynasties with a focus on the following four stages:

First, Mazu Daoyi 馬祖道一 (709-788) of Jiangxi awakened people to the idea that “this mind itself is buddha” in his dialogues, which marks the true beginning of Tang-era Chan. Yet, as this idea carried with it the danger of making people complacent with their current situation of unenlightenment, there soon arose critical responses to Mazu’s ideology which is represented by the second main lineage of Chan founded by Shitou Xiqian 石頭希遷 (700-790) of Hunan.

Second, in the wake of the Huichang persecution (845), both the monks Zhaozhou Congshen 趙州從諗 (778-897) of Hebei, and Xuefeng Yicun 雪峰義存 (822-908) of Fujian, became representatives of the Chan school. Zhaozhou criticized Shitou’s position and returned to Mazu-style Chan, while Xuefeng attempted to find a new style of Chan which would overcome the criticisms raised towards the Chan styles of both the Mazu and Shitou lineages. The political situation in the north was unstable, and while Zhaozhou’s dharma lineage disappeared very quickly, the Chan lineage of Xuefeng flourished under the patronage of the Kingdom of Min.

Third, Xuefeng produced a great many disciples, with the most influential ones being Xuansha Shibei 玄沙師備 (835-908) and Yunmen Wenyan 雲門文偃 (864-949). Although both monks tried to transcend the thought of Xuefeng, their views on truth were different: Xuansha presented an infinite mind that embraces everything, while Yunmen rejected all discriminatory thinking as the means of enlightenment. Yunmen’s lineage prospered in the Southern Han, while Xuansha’s lineage prospered in the Southern Tang and the Kingdom of Wuyue.

Fourth, Xuansha’s disciples had a separate and independent identity from that of Xuefeng’s heirs, and disputes arose between them. Later in Wuyue, Tiantai Deshao 天台德韶 (891-972) of the Xuansha faction was instituted as a national preceptor by Qian Hongchu 錢弘俶 (r. 948-978), the fifth king of Wuyue, and the superiority of Xuansha’s lineage was established under his authority. Deshao had two important successors—Yongming Yanshou 永明延壽 (904-976), who compiled the Zongjing lu to integrate the entirety Buddhist thought and practice from the standpoint of Chan—and Daoyuan 道原 (dates unknown), who compiled the Jingde chuandeng lu to integrate the entirety of Buddhist history from the standpoint of Chan. The Buddhism of the Kingdom of Wuyue was passed down to the next era as Qian Hongchu presented the land of his kingdom to the Song Dynasty, and these two texts were also inherited and official recognized as orthodox Buddhist doctrine in the Song period with their inclusion in the Buddhist canon.

Keywords: Chan School, Late Tang and Five Dynasties, Mazu Daoyi, Shitou Xiqian, Xuefeng Yicun, Xuansha Shibei

宋代禪學思想樣態的再省思

廖肇亨

本文嘗試將看話禪、默照禪、文字禪、念佛禪安頓在宋代禪宗文化的脈絡中，以此四者為中心，檢視宋代禪學思想史的發展，當能對禪學思想史有不一樣的認識。並檢視大慧宗杲、宏智正覺、惠洪覺範三人思想的演變歷程與社會文化脈絡。宋代同時也是從農禪向文字禪方向落實的關鍵時代。種種燈錄、拈古、頌古大興於世，《景德傳燈錄》與《碧巖錄》也成為後世認識禪宗面貌最重要的文本資料。同時，宋代禪宗也積極向外交流，日本、高麗、越南都同時受到宋代禪宗的影響，形塑漢文世界的樣貌。在禪學思想的歷史進程中，不論書寫型態與公案流傳，宋代都具有關鍵性的重要地位。

關鍵詞：宋代佛教、看話禪、默照禪、大慧宗杲、宏智正覺

Reconsidering the Features of Song Chan Thought

Chao-heng Liao

This article tries to put Zen of Hua Tou (in the name of point beyond which speech exhausts itself) Zen of Mo Zhao (in the name of silent illumination), Zen of Wen Zi (in the name of texts) and Zen of Nian Fo (in the name of the repetition of the name of Amitabha) back on the context of Song dynasty Zen culture. Taking above practices as the center of examining the movement of the history of Song dynasty Zen thought, and the thought movement of DaHui ZongGao 大慧宗杲、HongZhi ZhengJue 宏智正覺、HuiHong Jue Fan 惠洪覺範 within social cultural context. It would provide a different understanding to history of Zen thought.

Meanwhile, Song dynasty is the key period of changing from Zen of farm to Zen of WenZi. Then the records of transmission of the lamp, odes and remarks on Old Case flourished, “Ching-Te Chuan-Teng Lu” 《景德傳燈錄》 and Bi Yan Lu 《碧巖錄》 became the most important way to understand Zen.

Zen of Song dynasty also communicated with another country, and have an impact on Japan, Goryeo and Vietnam. In the history of Zen thought movement, Song dynasty plays the key point in the genre of writing and transmission of koan.

Keywords: Song Buddhism, Koan, Silent Illumination, DaHui ZongGao 大慧宗杲, HongZhi ZhengJue 宏智正覺

非自然敘事學視閥下的禪宗公案研究

巫阿苗

禪宗雖提倡「不立文字」，但一直深鑒最能實現學人悟道體驗的教學方式，冥合了中國本土話語的接引智慧。將遽然興起的西方非自然敘事學與中國禪宗公案相互觀照，需要直接切入公案文本的不同面向。尤其當我們深入到公案敘事的細微處，發現原本存在而長期被忽略的非自然敘事策略，將進一步加深對禪宗頓悟經驗的本質、深層意識和接引方式的領會。本文首次嘗試從「非自然故事世界、非自然敘述行為、非自然思維」三個層面管窺公案的非自然敘述特徵，認為公案作為禪門的獨特修辭與教法，有非自然敘事在場的強烈體現。非自然敘述學理論之於禪宗公案的闡釋具有理論和方法上的互鑒意義，同時禪宗公案的跨視野研究也更將拓展非自然敘事學的闡釋範式。

關鍵詞：非自然敘事學、禪宗公案、非自然敘述行為、故事世界、禪經驗

Analysis of Chan Koan from the Perspective of Unnatural Narratology

Amiao Wu

Although Chinese Chan Buddhism proposes the special transmission beyond words and letters, it has been delving into the most indigenous way of narrating and imparting enlightenment experience, which echoes the Sinicized guiding wisdom. When an integration of unprecedented development of unnatural narratology with Chan Koans is encouraged, diverse dimensions of Koan teaching should be studied. Especially when we probe into the subtleties of Koan narration, we will rediscover long-neglected unnatural narrative strategies originally inherent in Chan pedagogy, which may enhance our understanding of the essence of Chan enlightenment experience, its deep consciousness and its way of instruction. This is a new study on narrative aspects of Koans based on three dimensions—unnatural story world, unnatural act of narration, unnatural mind. This essay attempts to demonstrate that Koan, as a unique Chan rhetoric and teaching method, suggests a profound presence of unnatural narratives. And unnatural narratology may shed some light on the interpretation of Chan Koans with its theoretical and practical significance. This interdisciplinary research will also provide a fresh interpretative paradigm for unnatural narratology.

Keywords: Unnatural Narratology, Chan Koans, Unnatural Acts of Narration, Story World, Chan Experience

晚明清初禪宗思想史 ——臨濟宗文字禪論辯之聚焦、轉化與論述開展

張雅雯

本文以天童派、三峰派之論辯為切入點，探究晚明清初臨濟宗就文字禪之聚焦、轉化與論述開展。晚明清初禪門內有三大論辯，其中濟、洞宗旨（棒喝與語句）論諍，棒喝與綱宗論諍這二項，均與禪宗看待與語言文字的態度有所關聯。此間天童派、三峰派雖同為臨濟宗，但天童派密雲圓悟（1567－1642）主張單提棒喝、不用語句接人，以禪宗的不立文字與洪州禪的直截標榜自宗的正統性；而三峰派漢月法藏（1573－1635）則主張活用洪州禪的直截以及文字禪的方便，善用五家綱宗、宗門語句。從晚明至清初雙方傳人延續論辯，就綱宗、語句、話頭之聚焦，天童派二元對立批判的提出與轉化，三峰派「○」圓相的多元觀點，與仁山寂震（1631－1697）為三峰派開展多元動態的系統論述，不啻為晚明清初禪宗思想史之精彩篇章。目前學界就晚明天童派、三峰派之思想論辯，對漢月《五宗原》運用綱宗所受批判有較多討論；此外，黃澤勳根據新發現《於密滲提寂音尊者智證傳》亦已就漢月之經教態度提出研究。本文擬進一步將時間軸延伸至清初，將討論範圍由綱宗、經教，擴及雙方於話頭、語句之態度。立基於學界先進對禪宗語言文字觀的研究，考據、解析天童派與三峰派之語錄、寺志相關記載，本文研究大綱如下：1. 前言，2. 晚明臨濟宗天童派、三峰派對語言文字使用之論辯聚焦，3. 清初論辯轉向文字禪詮解正確性及思想潮流、知識社群、清廷措施等影響因素分析，4. 論述開展：臨濟宗法脈傳承、臨濟宗思想體系之系統化論述，5. 結論。期能藉由探究天童派、三峰派論辯之聚焦、轉變乃至形成完整思想論述之過程，對清初禪宗思想進行延伸討論，並回應學界之清初禪學衰落論。

關鍵詞：文字禪、三峰派、天童派、漢月法藏、仁山寂震

An Intellectual History of Chan School from Late Ming to Early Qing Dynasty – Focusing, Transforming and Developing of Arguments Regarding Literal Chan in Linji School

Ya-Wen Chang

This paper focuses on controversies regarding literal chan between Sanfeng Sect and Tiantung Sect of Linji School. Disputes over justifiability of using oral or literal means for practicing chan were main debates within Linji School from late Ming to early Qing dynasty. Previous discussions are mostly focused on Hanyue Fazang's (1573-1635) adoption of sutras and principles of chan and Miyun Yuanwu's (1567-1642) criticism in late Ming dynasty. How were their attitudes toward other expressible techniques? How did masters of Sanfeng Sect and Tiantung Sect deal with these disagreements in early Qing dynasty? Other than principles of chan, this paper also discusses their attitudes on using "Yu-Jyu" and "Hua-Tou". In addition, this paper explores the transforming of Tiantung Sect's criticism and Renshan Jizhen's (1631-1697) reaction in early Qing dynasty.

This paper exams Yu-Lu and temple records with respect to Sanfeng Sect and Tiantung Sect and lays focus on following arguments: (a) With symbol of "○", Hanyue Fazang presented his diverse viewpoint on employment of "directly pointing to a person's mind", "beating-and-shouting", "Hua-Tou", "principles and of chan" and "Yu-Jyu". (b) Tiantung Sect's criticism was based on dualism as acceptable "beating-and-shouting" on one side and unacceptable "oral or literal means" on the other side. (c) In response to criticism from Tiantong Sect, Jizhen asserted inheritance of Linji Lineage and explained Hanyue Fazang's thought with a dynamic view of using all expressible and inexpressible means, which was distinct from stereotypical authority of "solely beating-and-shouting approach" asserted by Tiantung Sect.

Keywords: Literal Chan, Sanfeng Sect, Tiantung Sect, Hanyue Fazang, Renshan Jizhen

火中出紅蓮——圓悟克勤禪師之入世禪法

吳芬錦

宋代居士佛教盛行，大批文人士大夫熱衷於參禪學佛，除了文字禪盛行之外，同時也正是公案禪轉變成話頭禪之關鍵時期，圓悟克勤（1063－1135）禪師在此轉變過程中亦扮演著重要的角色。本研究將以克勤禪師之入世禪法為切入點，首先將探討宋代居士佛教與文字禪之形成，隨後將以《圓悟佛果禪師語錄》為主要研究素材，由禪師與這些文人雅士之互動與開示，呈現宋代居士佛教發達之盛況，以及禪師如何指導這些在家居士在紛擾的紅塵中參禪？如何將三界火宅化為清涼菩提道場？如何以入世行修解脫道？而這些實用的入世禪法，亦可作為繁忙現代人在日常生活、工作中，修學佛法之參考，除此之外禪師對在家居士之教學指導亦具體展現出其禪法與教法，諸如依學人之根基，靈活運用參公案之三種機用及臨濟各種施設，幫助學人突破關捩，明心見性，而禪師所使用的第一種機用即是話頭禪的原型，亦是話頭禪重要的開創者之一，而非歷史上所謂造成禪學衰敗的罪人，在宋代禪學發展史上具有卓越的貢獻與重要地位。

關鍵詞：圓悟克勤、宋代居士佛教、《圓悟佛果禪師語錄》、公案禪、話頭禪

Flaming Lotus – Yuanwu’s Teaching for Gahapati

Fen-Jin Wu

A large number of literati and officers were keen to participate in Buddhism so that Lay Buddhism was flourish in the Song Dynasty. In addition to the prevalence of literal Chan, it was also a critical period for the transformation of Kung-an (Koan) Chan into Hua-tou Chan. Master Keqin (1063-1135) played a role in this transformation process. This research will start with the Master Keqin’s teaching for Gahapati as the entry point. Firstly, it will explore the formation background of Song lay Buddhism and literal Chan. Then, the research material will be focus on “The Recorded Sayings of Chan Master Yuan-Wu Fo-Kuo”. From his disclosures and teaching for these literati, that was presenting the unprecedented situation of Song lay Buddhism. Moreover, how can Chan master instruct these laypersons to investigate Chan in the turbulent secular world? How to turn the Three Realms Fire House into a refresh Bodhimanda? How to practice the way of liberation by the mundane work? These practical engaged Chan is a feasible method for laypersons to apply in modern busy life and work, furthermore the Chan master’s instruction for these laypersons demonstrated his Chan praxis as well. Depending on the character and potential of the students, he flexibly employ the three teaching approach and Linji Chan praxis to

help students break through barriers and get enlightenment. In short, the first teaching approach was the prototype of Hua-tou Chan, therefore Master Keqin was one of the crucial pioneers of Huatou Chan, rather than the promoter of literal Chan who caused the decline of Chan in the history. Indeed, he had made a remarkable contribution to the development of Chan in the Song Dynasty, and should have to place him in the important position in Chinese Chan history.

Keywords: Yuanwu Keqin, Song lay Buddhism “The Recorded Sayings of Chan Master Yuan-Wu Fo-Kuo”, Kung-an Chan, Hua-tou Chan

台灣五股寶巔禪寺的佛教圖像初探

黃韻如

位於五股觀音山下，面對著基隆河與淡水河交匯處的寶巔禪寺，由泰安法師（1910–1984）開山於1970年。並於大殿後方興建普賢佛學院，延攬深入經藏的法師前來培養佛門龍相。寶巔禪寺是臺北早期著名的經懺道場，鼎盛時期平均一年可以做到8個月的經懺法會。目前由於法師與信眾俱年事已高，法會漸少，但仍維持每年一整個月的八十華嚴法會，因為華嚴是他們主要的修行法門。

大殿供奉的是以觀音為主尊的華嚴三聖：主尊為觀音菩薩，左右各為文殊與普賢菩薩。中國自宋以降，各地散見些以觀音為主尊的華嚴三聖，諸如四川崇慶寺，山西藍田水陸庵，承德殊像寺等，但一直未蔚為風氣，並不多見。臺北寶藏巖寺亦有觀音華嚴三尊，但因該寺空間較小，除了尊像之外，並無其他圖像可資參考。雖說台灣的觀音信仰源自閩南沿海，反倒是閩南未見觀音三聖之造像。本文擬追溯寶巔禪寺裡的各個尊像的源由，希冀構建出泰安法師當時建寺時對於該寺神聖空間的規劃。

寶巔禪寺除了大殿的尊像之外，還有許多華嚴相關的圖像。但有別於一般常見具像的之七處九會圖，或者善財童子五十三參；是較為抽象，以蓮花表現的七處九會圖。除了華嚴相關的圖像，以及常見的彌勒佛像之外，還有立姿千佛像，以及四門出遊的佛傳故事，都是佛教東傳至中國初期，可見於敦煌最早開鑿於北涼的石窟。

經由訪談寺裡老菩薩得知，當時寺院的設計都是開山和尚親力親為。可見泰安法師並非只會做經懺法會的法師，也是佛法得力甚深的法師。這也是為何將近40年來，這些老菩薩們堅持每年一個月中，風雨無阻，每天不辭勞苦，由臺北各地舟車勞頓趕來，不但坐滿大殿，在酷暑豔陽下，坐到殿外。老菩薩們人人手拿著放大鏡，孜孜矻矻戰戰兢兢，法喜充滿的恭誦《華嚴經》。佛法利益眾生的法門繁多，泰安老和尚巧妙地在寺院裡各個角落的圖像，深入淺出的安排了許多層面的佛法，隨時可以因機逗教，真可謂用心良苦。

關鍵字：華嚴圖像、泰安法師、觀音華嚴三聖、七處九會

The Huayan Imagery in the Baoxie Temple, Wugu, Taipei

Yun-ju Huang

The Baoxie Temple by the junction of Keelung River and Tamsui River in New Taipei is founded by Master Taian in 1970. The Samantabhadra Buddhist Institute behind the temple is an educational facility mainly for monastics. Taian was famous for offering 8 months of repentance and sutra-chanting rituals annually on average for decades. Now that the monastics and frequent devotees are all getting older, the major annual festival is the month-long 80-scrolled Huayan Sutra recitation festival.

The deities in the main hall are the Huayan Three Bodhisattvas, Guanyin, Manjushri, and Samntabhadra, an ensemble not commonly seen. Nonetheless, since the Song Dynasty, the Huayan Three Bodhisattvas have been built in China sporadically. The Baozangyan Temple in Taipei also has a group of images in question. Even though Taiwanese belief in Guanyin came from the southern Fujian coastline, no source of Huayan Three Bodhisattvas images could be found in temples in Fujian to date. This paper is a rudimentary attempt to reconstruct how Master Tai'an designed and embodied the sacred space in Baoxie Temple.

Other than the Huayan Three Bodhisattvas in the main hall, there are other Huayan related imageries in the temple. Unlike the popular narrative representations of the Nine Assemblies delivered in seven different locations and Sudhāna's pilgrimage elsewhere in the world, Taian presented the Huayan essence with seemingly decorative abstract lotus floral patterns on the floor. In addition to the Huayan images, Maitreya, Standing thousand-Buddhas, and Prince Siddhārtha encountered the "four sights", ie, the human sufferings are shown in another hall. All these images are the mainstream representations found in one of the earliest Buddhist images made in China, Dunhuang Caves.

On my third visit to the temple, during the month-long Huayan-reciting festival, an octogenarian participant confirmed that Master Taian referred to those huge colorful lotus flowers as "the lotus flowers of the Nine Assemblies delivered in seven different locations in the Huayan Sutra". Other than the legacy of efficacious rituals, the founding master of the Baoxie Temple carefully chosen and skillfully designed images to embody Buddhist thoughts and ideas to devotees and visitors alike.

Keywords: Huayan Iconography, Master Taian, Huayan Three Bodhisattvas, the Nine Assemblies Delivered in Seven Locations

宗教社會空間中的世俗化建構 ——以房山石經唐刻《大般若經》的刊鐫為中心

管仲樂

房山石經唐刻《大般若經》刊鐫過程中幽州社會各階層皆有參與，構建了有別於實體宗教神聖空間的“社會空間”。此社會空間以宗教的神聖性為依託，在內部群體構成、活動輻射範圍，以及群眾聚集形式等方面都表現出了明顯的世俗性特徵。在此宗教社會空間中，各個信仰群體以家庭、地域、社邑等方式結合，通過各異的參佛理念，或表達個人祈願，或隱含政治訴求，或流露血緣特徵。將刊鐫佛經這一佛教活動融入多元化的具有世俗特徵的信仰理念，展露了宗教空間中神聖與世俗的矛盾與依存。

關鍵詞：房山石經、《大般若經》、唐代、神聖空間、世俗化

The Secular Construction in the Religious Social Space – Centering on the Maha-Prajna-Paramita-Sutra Carved in Fangshan Shijing of Tang Dynasty

Zhongyue Guan

The publication of the Maha-prajna-paramita-sutra in the Fangshan Shijing of the Tang Dynasty involved all class of Youzhou society, constructing a social space different from the sacred space of physical religion. Relying on the sacredness of religion, this social space shows obvious secular characteristics in terms of internal group composition, activity radiation range, and mass gathering form. In this religious space, various believers are combined in the form of family, region, group, etc., through different beliefs in participating in Buddhism, some express personal wishes, some imply political demands, and some reveal blood characteristics. The Buddhist activity of engraving Buddhist scriptures has been incorporated into a diversified belief concept, revealing the contradiction and dependence between the sacred and the secular in the religious space.

Keywords: Fangshan Shijing, Maha-Prajna-Paramita-Sutra, Tang Dynasty, Sacred Space, Secularization

聖嚴法師對《楞嚴經》的立場與解讀

陳陶

《楞嚴經》的疑偽問題在近代引起軒然大波，支那內學院力主《楞嚴經》為中國人所偽造，呂澂更作〈楞嚴百偽〉，逐項指陳《楞嚴經》之偽妄。雖然學界反對者眾，但是佛教界人士，大抵基於宗教信仰的立場，本著舊有的見解，為《楞嚴經》辯護，如印光、虛雲、太虛等大師，其中，溍生法師更作《辨破〈楞嚴百偽〉》，逐項反駁〈楞嚴百偽〉的質疑。

聖嚴法師作為禪宗臨濟、曹洞兩脈的傳人，對禪宗經典《楞嚴經》極為重視；同時，法師作為第一位赴日取得博士學位的華人比丘，亦十分清楚近代學術界對《楞嚴經》的質疑。因此，考察聖嚴法師對《楞嚴經》的立場與解讀就極具趣味和意義。

本文首先分析聖嚴法師早年與《楞嚴經》之因緣，以見法師對《楞嚴經》之情感與所獲得之利益。接著考察法師中年時期在留學日本得知近代學術界對《楞嚴經》的質疑之後，如何處理個人對《楞嚴經》情感與近代學術界對《楞嚴經》質疑之關係。此時，法師對《楞嚴經》持何種立場？最後，本文整理法師晚年時期對《楞嚴經》的解讀與弘揚，以見法師在學術與信仰的張力之下，如何弘揚《楞嚴經》。

關鍵詞：聖嚴法師、《楞嚴經》、立場、學術、信仰

Master Sheng Yen's Attitude and Interpretation of the *Śūraṅgama Sūtra*

Tao Chen

The apocryphal question of the *Śūraṅgama sūtra* has caused a great uproar in modern times. The China Institute of Inner Learning (Zhina Neixue Yuan 支那內學院) advocates that the *Śūraṅgama sūtra* should be composed in China. Lu Cheng even wrote the *Śūraṅgama Hundred Falseness* to prove that the *Śūraṅgama sutra* is apocryphal sutra item by item. Although there are many opponents in the academic circle, people in the Buddhist circle, mostly based on the standpoint of religious beliefs, defend the *Śūraṅgama sūtra*, such as Masters Yinguang, Xuyun, Taixu, etc. Among them, Master Mingsheng even wrote the *Contradicting of Śūraṅgama Hundred Falseness* to refute the doubts of the *Śūraṅgama Hundred Falseness* item by item.

As the heir of the Linji and Caodong, Master Shengyen attaches great importance to the *Śūraṅgama sūtra*. At the same time, Master Shengyen, as the first Chinese monk to go

to Japan to obtain a doctorate degree, is also very clear about the modern academic circles' questions about the *Śūraṅgama sūtra*. Therefore, it is very interesting and meaningful to examine Shengyen's position and interpretation of the *Śūraṅgama sūtra*.

Firstly, this article analyzes the relationship between Shengyen and the *Śūraṅgama sūtra* in his early years, to see Shengyen's emotions towards the *Śūraṅgama sūtra* and the benefits he obtained. Then the article explores, after studying in Japan in his middle age, how do Shengyen to deal with the relationship between personal feelings about the *Śūraṅgama sūtra* and the doubts about the *Śūraṅgama sūtra* by modern academic circles. At that time, what was Shengyen's position on the *Śūraṅgama sūtra*? Finally, the article sorts out the interpretation and promotion of the *Śūraṅgama sūtra* by Shengyen in his later years to see how he promotes the *Śūraṅgama sūtra* under the tension of academics and belief.

Keywords: Master Shengyen, the *Śūraṅgama Sutra*, Attitude, Academics, Belief

建設人間淨土：聖嚴法師復興漢傳禪佛教的現代化特徵

劉怡寧

建設人間淨土是聖嚴法師推動漢傳禪佛教進行現代創新的核心關懷，而此佛教現代性的實踐途徑與西方學者對公民宗教在公民社會所扮演的公共角色有所呼應。本論文將從對人間淨土的整體關照出發，深入探討聖嚴法師復興漢傳禪佛教的三個重要現代性意涵。首先、在人間淨土的佛教現代創新意涵方面：探究聖嚴法師如何從佛教淨土的四個類型特徵（包括唯心淨土、他方淨土、天國淨土、人間淨土）出發，進一步以「人間淨土」做為推動佛教現代性的具體實踐途徑。其次，在人間淨土的公民社會現代實踐意涵方面，也將探究聖嚴法師如何和現代世界之經濟、政治、社會、文化、生態等次領域進行對話，以思索人間淨土落實公民社會之具體連結。第三，在人間淨土的佛教現代復興意涵方面，則試圖揭示漢傳禪佛教如何以心靈環保為中心，推動人間淨土扎根於日常生活。藉由探討聖嚴法師復興漢傳禪佛教的現代化特徵，把法鼓山的當代實踐視為重要的研究案例，深入思考當代佛教與現代性的關係。

關鍵詞：人間淨土、漢傳禪佛教、現代性、公民社會、佛教創新

Establishing a Pure Land on Earth: The Modern Characteristics of Chinese Chan Buddhism from the Innovation of Master Sheng Yen

Yining Liu

Establishing a pure land on earth is the core concern of Master Sheng Yen in promoting the modern innovation of Chinese Chan Buddhism, and this modern approach to the practice of Buddhists echoes the public role played by civic religions in civil society by Western scholars. This paper will start from the overall estimation of the concept of Pure Land on earth, and delve into the three important modern meanings of the revival of Chinese Chan Buddhism by Master Sheng Yen. First of all, in terms of the Buddhist modern innovative meaning of the pure land on earth, this paper would like to explore how Master Sheng Yen started from the four types of Buddhist pure land (including the pure land of mind, the pure land of other worlds, the pure land of heaven, and the pure land on earth), and further used "the pure land on earth" as an example of specific practical approach to promote the modernity of Buddhism. Secondly, in terms of the implication of the modern practice of civil society related to the Pure Land on earth, we will also explore how Master Sheng Yen engages in dialogue with the economic, political, social, cultural, ecological and other sub-fields of the modern world. Therefore, it could think further about the pure land on earth and implement the concrete connection of civil society. Third, in terms of the modern

revitalization of Buddhism from establishing the Pure Land on Earth, this paper would also try to reveal how the Chinese Chan Buddhism focus on the environmental protection of the mind for promoting the Pure Land on Earth to take root in daily life. By exploring the modern characteristics of the revival of Chinese Chan Buddhism by Master Sheng Yen, this paper regards that the innovative practices of Dharma Drum Mountain as an important research case and could take it for deeply profound consideration on the topic of Buddhism and modernity.

Keywords: A Pure Land on Earth, Chinese Chan Buddhism, Modernity, Civil Society, Buddhism Innovation

二十一世紀香港的《金剛經》：以兩粵語講座系列作個案比較

李慧心

《金剛經》在中國佛學史上享有崇高的地位，更啟發了被尊為禪宗六祖的惠能法師。經書的原題，「能斷金剛般若波羅蜜經」，闡述了此經能如金剛般，斷去一切幻象，啟發人心，故被喻為佛教的經典之一。然而，現存最流行，由鳩摩羅什於西元 402 年所翻譯的華文版本，卻因其獨特的行文體制而變得晦澀難懂。故此，教授《金剛經》雖然是佛學中重要的一環，但同時卻具有相當大的挑戰性。本篇論文將會以兩個個案為例，瞭解在二十一世紀的香港，《金剛經》的教義是透過怎樣的形式，傳遞到操粵語的信眾之中。本文選取了法忍法師與觀成法師兩位的講座為研究對象，是由於兩位法師在香港都有為數不少的信眾，具有一定的代表性。本文的討論將會圍繞著兩系列的講座內容，瞭解兩位法師會以怎樣的方式，向受眾闡述《金剛經》的內容。同時，本文亦會比較兩位法師在對經文的詮釋上有何不同，以及兩位法師在面對不同受眾的情況下，會以什麼的例子去闡明經文的義理。藉由《金剛經》在二十一世紀香港的傳授情況，可以瞭解到佛教的教義在當代大都市的傳播情況。本文所討論的兩系列講座，亦重新示範了佛學如何在今天社會上，以面對面的形式傳授開去。

關鍵詞：《金剛經》在香港的傳授、介入都會人口、普及文化與佛學、佛教日常生活行為、佛教知識與實踐

The *Diamond Sutra* in the 21st Century Hong Kong: A Comparative Review of Two Lecture Series in Cantonese

Amy Wai Sum Lee

The *Diamond Sutra* enjoys a very high status in the Chinese Buddhist community, regarded as the sutra that was responsible for the enlightenment of Hui Neng, the Sixth Patriarch in Chinese Zen Buddhism. Its title, “the diamond that cuts through illusion” also suggests that the sutra is specifically aiming at the erasure of illusion to facilitate enlightenment, thus respected by the Buddhist community to be a central text in Buddhist teaching. It has also been noted that the most popular Chinese translation of the sutra, by Venerable Kumārajīva in 402, has presented the teaching in a specific language pattern that is not easy to understand. The teaching of the *Diamond Sutra* in the popular Chinese Buddhist community is thus both essential and challenging. This presentation is reviewing two examples of such teachings of the *Diamond Sutra* to the Cantonese-speaking community in Hong Kong in the 21st century, to examine what strategies have been adapted by the monastics to present this core Buddhist teaching to the lay community. The lecture series of Venerable Fa Ren and Venerable Guan Cheng have been chosen because of the

relatively large following these two teachers enjoy among the local Cantonese-speaking community. The two complete lecture series will be analyzed in terms of how the content of the sutra was explained and illustrated to the audience, where the focus of the teaching was put, and how the different examples of illustration were selected to respond to the specific setting and audience composition. The analysis of how the *Diamond Sutra* has been presented to the 21st century Hong Kong public gives us a sense of the relevance of Buddha's teachings in an urban community such as Hong Kong in the contemporary world. The series are also a good demonstration of how the face-to-face oral delivery of dharma teaching is re-enacted today.

Keywords: Teaching the *Diamond Sutra* in Hong Kong, Engaging Urban Community, Popular Culture and Buddhist Teaching, Buddhist Daily Life Practices, Buddhist Knowledge and Practice

聖嚴法師與馬丁布伯——淨土與對話哲學的相遇

Hune Margulies

本文深入探討馬丁布伯的對話哲學，和聖嚴法師的教導的內在聯結。我認為馬丁布伯的對話哲學，是他融合西方宗教性靈人文主義的面向，以及人間禪宗佛教的某些形式，特別是聖嚴法師所闡釋的人間淨土教義而成。聖嚴法師的佛陀淨土在人間，與馬丁布伯的對話人道社會主義，有許多共同點，其中最重要的，是其存在的顯現。我認為東西方在重拾慈悲為懷的靈性實踐上，聖嚴法師的教導在上述的脈絡下，起了開創性的重要作用。此篇研究聖嚴法師成功地教導佛法，在於慈心與悲心。這與馬丁布伯在對話哲學所教導的，在瞭解與實踐法門上具共通性。對話哲學認為性靈追求中，至善的上帝並非高位於天堂，而存乎你我之間。類似聖嚴法師所教導的淨土，“我與汝”的對話，是基於當時當地的環境條件下產生的社會慣常行為。換言之，我與汝的對話行為，在類似於人間淨土的對話社會形式下發展。在此前提下，我認為布伯所強調我與汝這個**初始靈性**的互動關係，在文化約束影響下構成的靈性生活，與聖嚴法師教導的淨土，有許多異曲同工之妙。上文的“初始”，指的是一種先行於其他所有的作為，而且所有後續的作為之正當性，都取決於是否與該原始作為之吻合與否。在此，我要闡述的是對話哲學與淨土在存在上的匯合，未必是原則上的相似性。也就是說，人與人之間，以及人與自然的我－汝對話，與淨土的基本社會作為相似。亦即禪的社會作為，只能存在對話社會的框架之下。從對話的角度來看，人生就是關係；而證悟或覺醒，就是與街坊鄰居以及自然界進行如法的互動關係。在與他人與世界互動關係中真正實踐正念，全方位從個人到社會層面，都必須建立不倚賴消費行為以及重商主義的社會。這是淨土與對話哲學的教導。我認為馬丁布伯對於我－汝和我－它互動的分別，最基本的瞭解上而言，就是人間淨土的論述。這個重要的分別，在於我－汝之間有**關係**，然而我－它之間沒有關係；只有**互動**，或者**交易**。可以說馬丁布伯的對話哲學和其他存在理論的不同，在於馬丁的我－汝關係在存在之前就已存在，因而存在早於其本性。關係是人類的初始經驗，人類所有其他作為升起或者落下，與關係保持或遠或近的距離。禪也是人類初始的性靈，因而早於佛教。這裡所謂的早，並非時間上而言，而是指意欲離苦證得解脫的修行。布伯的對話哲學與淨土教導，代表了社會上慈悲的修行與心。布伯援引許多基督教聖經與猶太教的文獻，大多是傳統認為上帝是宗教至善的顯示，相當於佛教對於涅槃的認識。然而布伯的對話哲學，認為我們與鄰人以及所有人類的我－汝關係，與上帝的至善無二無別。人們無法在關係裡找到上帝，上帝**就是**關係。同樣的，菩薩不認為其行為是延遲證涅槃，而是在此時此地證悟涅槃。實踐我－汝關係者，不在其行為結果找到上帝，而是其行為的本身就是上帝的存在。同理，聖嚴法師教導我們在慈愛的行為中找到佛，在照顧地球的同時，找到人性的愛與尊嚴。在我看來，聖嚴法師教導「提升人的品質，建設人間淨土」的人間佛教，與馬丁布伯基於猶太人文主義的對話宗教之相遇，會引發對於目前迫切所需的豐碩瞭解，以及佛法價值社會建立的前景。縱然這件事不易辦到，誠如來自布拉茲拉夫

的那赫曼所言：「這個世界是個很窄的橋，所以最重要的事，就是永不害怕。」聖嚴法師就是憑著他無懼的決心，法隨法行，在這困難重重的五濁惡世裡，重建人性。

關鍵詞：布伯、佛教、禪、存在主義、詩歌、安息日、猶太教、基督教、戒律、上部座、希伯來聖經、神學、哲學、淨土、聖嚴法師、上帝

Between Chan Master Sheng Yen and Martin Buber: An Encounter of Pure Land and Dialogical Philosophy

Hune Margulies

This study discusses in depth the intrinsic connections between the Dialogical philosophy of Martin Buber and the teachings of Chan Master Sheng Yen. I argue that the Dialogical philosophy of Martin Buber is a creative confluence between aspects of western spiritual Humanism and some forms of Humanistic Zen Buddhism, especially the Pure Land in the human realm doctrine as espoused by Chan Master Sheng Yen. Master Sheng Yen's Pure Land of the Buddha in the human realm and the Dialogical- Humanist-Socialism of Martin Buber share similar principles and, most importantly, similar existential manifestations. It is in this context that I hold the teachings of Master Sheng Yen to be of seminal importance for the recovery of a compassion-based spirituality in both the east and the west. In the spirit of Upaya, this study argues that a successful pedagogical method to teach and learn the Buddhist teachings of Chan Master Sheng Yen is to address their commonality with similarly understood and similarly practiced formulations of Metta and Karuna, such as those espoused in the Dialogical Philosophy of Martin Buber. Dialogical philosophy argues that God, as the summon bonum of the spiritual quest, is not above in a realm of transcendent heavens, but rather, God is the between of an I and a Thou. As is the case with Master Sheng Yen's teachings of Pure Land, I and Thou dialogue is a social practice applicable to the conditions and circumstances of the here and the now. That is to say, the Dialogical practices of I and Thou are translated in the social realm in the form of a Dialogical society, which in its general contours is much akin to the Pure Land on earth. In this sense I argue that Buber's emphasis on the relationship between I and Thou as the *primordial* spiritual practice, constitutes, with some obvious cultural reservations, a view of the spiritual life that resembles in many respects the Pure Land teachings of Master Sheng Yen. By "primordial" it is meant to indicate that a particular practice precedes all others, and those other practices in turn derive their legitimacy from the extent to which they either coincide with or drift apart from it. What we seek to elucidate are the points of existential confluence between Dialogue and Pure Land, not necessarily principles of philosophical similarities. That is to say, I argue that the enactment of I-Thou Dialogue between people and with nature shares the same basic social practices as those of Pure Land Buddhism. Or

in other words, the social practices of Zen can only be enacted within the framework of a Dialogical society. From a dialogical perspective, all life is relationship, and enlightenment or awakening is the practice of engaging in Dharmic-relationships with the neighbor and with nature. To practice genuine mindfulness in our relationships with each other and with the world it is necessary to reconstruct society in ways that do not depend on the dehumanizing encroachment of consumerism and mercantilism into all aspects of our personal and social lives. This is what Pure Land and Dialogue teach. I argue that Martin Buber's distinction between I-Thou relationships and I-It interactions is, at its most basic understanding, a discourse on the Buddhist Pure Land in the human realm. This distinction is essential: between I-Thou there is the *relationship*, but between I-IT there is no relationship, there are only *interactions* or *transactions*. We can say that Buber's dialogical philosophy differs from other forms of existentialism in that for Buber the relationship between I and Thou precedes existence, and only then existence precedes essence. The relationship is the primordial human experience, and all other human practices arise or fall in their closeness or their distance from the practices of relationships. I also argue that Zen is as a primordial spirituality, and in this sense, Zen precedes Buddhism, not in the chronological sense, but in the sense of a practice aimed at liberating the Self from the chains of despair. Buber's Dialogical philosophy and the Pure Land teachings represent the enactment in society of the mind and practices of Metta and Karuna. Buber draws many of his insights from Biblical and other Judaic sources, which for the most part teach the traditional belief that the attainment of God is the summum bonum of religion, as Nirvana is often understood to be for Buddhism. But in Buberian dialogue, the standing in the relationship of I-Thou with the neighbor and with all beings is one and the same as the attainment of God. One does not find God *in* the relationship: God *is* the relationship. The same way as the Bodhisattva does not regard his actions as deferments of nirvana, but as the actual realization of nirvana in this here and in this now, the practitioner of I-Thou relationships does not find God as a result of his deeds, but the deeds themselves are the presence of God. In this same sense, we see in the teachings of Master Sheng Yen that we find the Buddha in our deeds of compassion, in the love and dignity of humanity and our care for the planet. In my view, the encounter between Chan Master Sheng Yen's Humanistic Buddhism teaching of "uplifting the character of humanity and building a Pure Land on Earth", with the Hebrew Humanism at the basis of the Dialogical philosophy of Martin Buber, will engender a most fruitful understanding of the urgent need and the vital prospects of a society founded on the values of Buddhadharma. It is indeed a difficult task to undertake, but in the words of Rebbe Nahman of Bratzlav "The world is a very narrow bridge, therefore the most important thing is never to be afraid at all". This fearless determination to restore humanity within this troubled world is what defined Master Sheng Yen and the dharma labors of his life.

Keywords: Buber, Buddhism, Zen, Existentialism, Poetry, Sabbath, Judaism, Christianity, Precepts, Theravada, Torah, Theology, Philosophy, Pure Land, Master Sheng Yen, God

探索《佛母寶德藏般若波羅蜜經》的前二章 和《文殊師利所說摩訶般若波羅蜜經》的互文性關係

張巨岩

Edward Conze 認為，*Prajñā-pāramitā Ratnaguṇasamcayagāthā*（《佛母寶德藏般若波羅蜜經》）的前二章中的四十一偈為般若文獻中最為古老的部分。但圍繞這一文本的來源以及它和《大般若經》之間的關係，迄今為止尚無定論。本文通過五個層次的綜合分析，認為該四十一偈極可能曾是《文殊師利所說摩訶般若波羅蜜經》的偈頌部分。本文的五個層次的分析如下：一、大乘佛教的歷史敘事、大乘佛經、以及印度佛教藝術史都表明，大乘佛教中的般若為文殊菩薩所說。二、《文殊師利所說摩訶般若波羅蜜經》從形式到內容，都屬於早期大乘經典。其內容非常明白地表明般若為文殊所說，並得到佛陀的印可。以西方哲學分類的角度而言，文殊對般若從本體論、認識論、方法論、現象學、以及價值論的角度進行了闡述，並將其應用於菩薩道。這與其被稱為「大乘佛母」的身分是一致的，也和被稱為「佛母」的《寶德藏》前二章中的思想完全一致。三、藏譯《般若攝頌》（即《寶德藏》）的起首有「頂禮聖者文殊師利」的文字。在西藏，《般若攝頌》和《文殊禮贊》結合誦讀。此外，詞彙項（lexical items）分析表明，兩個文本在結構上高度對應。例如，據信是古印度獅子賢加在《寶德藏》中的標題也可以用來概括《文殊師利所說摩訶般若波羅蜜經》中的主旨。四、語意互文性分析表明，四十一偈和《文殊師利所說摩訶般若波羅蜜經》具有全面和充分的互文性，即其中一個文本完全可以用來註解另一個文本。五、最後，結合《金剛經》中語意不明的「一四句偈」，本文對《文殊師利所說摩訶般若波羅蜜經》結尾部分提及的「般若波羅蜜一四句偈」以及大正藏中的一百多個「一四句偈」進行了內容分析。本文認為，所謂「一四句偈」極有可能是「四十一偈」的誤訛。此外，本文還認為，雖然四十一偈和其它般若文獻也存在不同程度的互文性關係，但這種互文性不能合理的解釋上面五個層次中所注意到的現象，包括為何大乘佛教的歷史敘事、大乘佛經、以及印度佛教藝術史都表明大乘佛教中的般若為文殊菩薩所說。而本文的結論，即四十一偈與《文殊師利所說摩訶般若波羅蜜經》原為同一經文的偈頌和正文部分，則與這些現象相符合、相一致。最後，本文認為，如何通過「如實知」而達到慧解脫，是從佛陀到早期佛教部派時期廣泛討論到主題。在諸種對「如實知」的闡釋中，文殊菩薩的般若波羅蜜多是最為深刻、最有影響力的，因而成為大乘佛教的根基。

關鍵詞：文殊、般若、佛母寶德藏般若波羅蜜經、一四句偈、小品般若經、《文殊師利所說摩訶般若波羅蜜經》

Mapping the Intertextuality between the 41 Verses and the *Sūtra of Mahā-prajñāpāramitā Pronounced by Mañjuśrī Bodhisattva*

Juyan Zhang

Edward Conze suggested that the first two chapters of the *Ratnaguṇa* (hereafter “the 41 verses”) were the earliest Mahāyāna text. Yet the origin of the verses and their relationship with other *prajñāpāramitā* texts have been murky. Through five levels of analysis, this research argues that the 41 verses were most likely the verse section of the *Sūtra of Mahā-prajñāpāramitā Pronounced by Mañjuśrī Bodhisattva* (SMPMB) and later became independent and expanded. The five levels of analysis are as follows. First, the Mahāyāna origin narratives, the Mahāyāna sutras, and ancient Indian Buddhist art all point to Mañjuśrī as the most likely architect of the *prajñāpāramitā* doctrine. Second, as an early Mahāyāna text, the SMPMB’s narrative shows that Mañjuśrī pronounced *prajñāpāramitā* and the Buddha sanctioned it. Third, the Tibetan *Ratnaguṇa* bears the line “Homage to Holy Mañjuśrī” in its beginning, and the text is usually found in conjunction with “The Recitation of Mañjuśrī’s Attributes.” Lexical items also show high parallelism between the 41 verses and the SMPMB. Fourth, a semantic intertextual analysis demonstrates full and complete intertextuality between the two texts. That is, the two texts can fully annotate each other. Finally, a content analysis of the references to the “one four-line verse” (*yi si ju ji* 一四句偈) in Mahāyāna texts indicates that it is most likely a corrupted reference to the 41 verses. The research further notes that intertextuality between the 41 verses and other *prajñāpāramitā* sutras cannot provide explanations for the observations in the above analysis, thus excluding alternative explanations. Finally, the research notes that how to attain wisdom deliverance was a widely explored subject from the Buddha’s time to the early schools. Mañjuśrī’s *prajñāpāramitā* doctrine is the most sophisticated interpretation of the Buddha’s teaching on “see things as they really are” and thus constituted the foundation of early Mahāyāna Buddhism.

Keywords: Mañjuśrī, Ratnaguṇa, Prajñāpāramitā, Diamond Sutra, One Four-Line Verse, Sūtra of Mahā-prajñāpāramitā Pronounced by Mañjuśrī Bodhisattva

重訪「執拗低音」：日本鎌倉新佛教中心史觀 之近代性與普世化轉向

釋道禮

本文旨在探討「鎌倉新佛教中心史觀」的論述，如何成為明治時期與戰後日本佛教研究關注的議題。藉由家永三郎、丸山真男，以及黑田俊雄等戰後思想史與佛教學者的論著，釐清（一）中世時期鎌倉新佛教「近代性」的根源。（二）以親鸞與榮西為代表的鎌倉新佛教「普世化」轉向之意義。

「鎌倉新佛教中心史觀」展開的背景，為明治時期島地默雷等海外渡航的淨土真宗僧侶們，積極地對應日本近代化，並使明治政府公佈信教自由條例。更因近代科學思潮的發端，戰後進步主義對於迷信與密教呪術的否定，被視為相當於「西歐宗教改革」的鎌倉新佛教，其專修、易行、脫離呪術、神祇不拜、民眾救濟、反政治權力的「革新性」與「近代性」受到學者關注，重新回溯過去，尋找與反思「執拗低音」。丸山真男的日本思想史，正是從古代一貫的「古層」到超越「古層」而形成的。藉由古層與外來文化接觸而形成「新層」，而超越這種原型的構思，最初嘗試的便是佛教。再者，鎌倉新佛教中的親鸞與榮西，前者重新詮釋佛教經典，吸收大量的庶民階層；後者將中國傳來的禪與茶道結合，普遍流傳於武士階層，二者均打破打破舊有佛教貴族化的局面，將日本佛教普世化。透過新舊佛教的二種史觀，亦可看出戰後的鎌倉佛教研究共同關心之議題，是以如何能超越「宗派史」的「全體史」為目標，使日本佛教朝向如 Anderson 所說的「宗教共同體」。

關鍵詞：鎌倉新佛教中心史觀、近代性、普世化、宗教改革、親鸞

Re-seeking the Basso Ostinato: The Shift to Modernity and Universalizing of the Kamakura New Buddhism – Centric Historical View in the Japan

Dao-Li Shi

The purpose of this study is to explore how the discourse of the Kamakura New Buddhism-centric historical view became the focus of Japanese Buddhism research in the Meiji and post-war periods. The works of scholars of post-war thoughts and Buddhism, such as Ienaga Saburo (1913–2002), Maruyama Masao (1914–1996), and Kuroda Toshio (1926–1993), are used as reference to clarify the following two questions: 1) The modernity origin of the Kamakura New Buddhism in the medieval age; 2) The significance of the universalizing shift of Kamakura New Buddhism represented by Shinran (1173–1263) and

Eisai (also Yousai, 1141–1215).

The Kamakura New Buddhism-centric historical view was started in the Meiji period when Shimaji Mokurai and other Jōdo Shinshū monks who sailed overseas actively responded to the modernization of Japan and compelled the Meiji government to publish the regulations on freedom of religion. Moreover, with the emergence of modern scientific thinking and post-war progressivism's denial of superstition and Vajrayana mantras at the time, Kamakura New Buddhism was regarded as equivalent to the Protestant Reformation in Western Europe. Its innovation and modernity in terms of the concentration on meditative cultivation, easy progress, disconnection to mantras, no worship of gods, public relief, and anti-political power, had attracted the attention of scholars, who consequently tried to re-seek the value of "basso ostinato" by looking back to the past.

Maruyama Masao's theory of Japanese intellectual history was formed from the "old layer" to the transcendence of the old layer. The "new layer" was established through the contact between the old layer and foreign cultures, and Buddhism was the first to attempt the concept of transcending the prototype. Shinran and Eisai, two representatives of Kamakura New Buddhism, are good examples. The former reinterpreted Buddhist scriptures and absorbed a large number of civilians, while the latter combined the Japanese Way of Tea with Chinese Zen and had it widely circulated among the samurai class. Both of them broke through the old conventions of aristocratic Buddhism and universalized Japanese Buddhism. From the two historical views of the old and the new Buddhism, it can be seen that the post-war Kamakura Buddhism research had an issue of common concern for how Japanese Buddhism moved towards the religious community that Benedict Anderson (1936–2015) argued by transcending from "Sectarian history" to "holistic history" as the goal.

Keywords: Kamakura New Buddhism, Modernity, Universalizing, Shinran, Protestant Reformation

慧苑及其傳承對《華嚴經》的重視

平燕紅

慧苑一系在中國佛教史研究中一直不被重視，對其的研究成果僅就集中于慧苑一人，其實慧苑弟子法詵（銑）撰有《刊定記纂釋》和《華嚴經疏》（三十一卷）二文，法詵（銑）弟子會稽神秀撰有《華嚴經疏》（三十卷）與《妙理圓成觀》（三卷）。當然，法詵（銑）是否為慧苑弟子、會稽神秀是否為《華嚴經疏》與《妙理圓成觀》二文的作者仍是謎題，本文試圖在解決上述問題的同時，論證慧苑一系對《華嚴經》詮釋的重視。

關鍵詞：法詵（銑）、《華嚴經疏》（三十一卷）、會稽神秀、《華嚴經疏》（三十卷）、《妙理圓成觀》（三卷）

The Importance Attached to the Avatamsakasutra of Huiyuan and His Successors

Yanhong Ping

The study on the lineage of Hui yuan has been unvalued in the studies of Chinese buddhist history. Actually, Fashen, the disciple of Huiyuan, writes the *Huayan Jingshu* (31 volumes). Kuaiji Shenxiu, the disciple of Fashen, writes the *Huayan Jingshu* (30 volumes) and *Miaoli Yuanchengguan* (3 volumes). However, there're still some problems unsolved, such as whether Fashen is the disciple of Huiyuan, or whether the *Huayan Jingshu* and *Miaoli Yuanchengguan* are the works of Kuaiji Shenxiu. This paper attempts to solve these problems, and demonstrates the lineage of Huiyuan's attention on the interpretation of the Avatamsaka Sūtra at the same time.

Keywords: Fashen, *Huayan Jingshu* (31 volumes), Kuaiji Shenxiu, *Huayan Jingshu* (30 volumes), *Miaoli Yuanchengguan* (3 volumes)

從會通的旨趣到人間佛教的先聲 ——略論聖嚴法師對宗密《華嚴原人論》的解讀

釋德安

《華嚴原人論》這部著作是華嚴宗第五代祖師圭峰宗密的著作，彼時華嚴宗和漢傳佛教已呈現禪教融合趨勢，全社會儒釋道三家的交流也呈現了互相借鑒的特點。而本論是佛教最早一篇從理論方面主動發聲，將當時主要思想融攝於佛教之中的著作，不但與《禪源諸詮集都序》互為表裡而呈現華嚴宗和宗密所倡圓融之意趣，而且為永明延壽等人所繼承，開啟佛教融合的歷史進程；同時，其指出儒道理論上的困難，也激發了宋明道學等傳統思想的嬗變。聖嚴長老諳熟中印佛教，尤以弘揚人間佛教思想和注重現代化研究為入手處，《華嚴心詮》是長老為數不多關於華嚴宗具體文獻的當代注釋著作，其中反映了長老對佛教華嚴宗及佛教的本土化、時代化，以及長老對圭峰宗密及本論思想的現代性思考和詮釋。因此，以此為內容來開展長老對《華嚴原人論》現代解讀及其歷史經驗的研究，不但將會豐富華嚴宗古德著作在當代的傳播和再詮釋等方面的理解，也提供了一個從宗派佛教及佛教古籍現代化的角度來挖掘長老人間佛教思想和其他思想的特徵及其貢獻。

關鍵詞：華嚴原人論、宗密、聖嚴、《華嚴心詮》、漢傳佛教的時代化、人間佛教

From the Integration to the Herald of Humanistic Buddhism – On the Interpretation of Zongmi's Manuscript Huayen Yuanrenlun by Master Sheng Yen

De'an Shi

Huayen Yuanrenlun 華嚴原人論 is the manuscript written by Kuei-feng Tsung-mi 圭峰宗密 the fifth patriarch of the Huayen School. In Tsung-mi's period, the integration trends between the exegesis traditions and the ascetic practitioner inside Buddhism had been more remarkable, which also extended to the relationship and ideological dialogue between Buddhism and Taoism or Confucianism. The manuscript discussed in this paper is the representative work of Chinese Buddhism to actively participate such ideological dialogue by integrating and not only the Buddhism thought but the major ideologies with doctrinal arrangement P'an-chiao 判教, a central method of Chinese Buddhism. This manuscript accompanied with Ch'an Preface 禪源諸詮集都序, another work of Tsung-mi show the harmony ideological feature of Tsung-mi and the Huayen School in that period, which influenced the later Buddhism writers, gave the theoretical ground for the integration trend of Buddhism and proved the ideological evolution of Taoism or Confucianism in following period.

Master Sheng Yen was professional in India and Chinese Buddhism and take his whole lifetime to carry forward the Humanistic Buddhism by spreading the Buddhist culture and doctrine studies. The manuscript Huayen Interpretation of Truth Mind 華嚴心詮, is written by Master Sheng Yen as the Modelized interpretation of Tsung-mi's Huayen Yuanrenlun. This manuscript intensively reflected the Master's viewpoints towards the Huayen thought, including the modernized interpretation of Chinese Buddhism, Huayen School, and Tsung-mi's thought. Here, I focused on the Master's modernized research of Huayen Yuanrenlun in interpretation of the text, the feature of the interpretation and the value in enlightening the following scholars. The work Huayen Interpretation of Truth Mind 華嚴心詮 not only opened a paradigm to reflect the value of the ancient texts, but also provided an important document for further understanding Master's thought in the viewpoints of doctrinal traditions of Chinese Buddhism, Modernized and Humanistic Buddhism and Buddhist paleography.

Keywords: Huayen Yuanrenlun, Guifeng Zongmi, Master Shengyen, Huayen Interpretation of Truth Mind, Modernization of Chinese Buddhism, Humanistic Buddhism

6 月 30 日

「如何再相信」——《本來面目》文化社會／心靈成長專場

**“How to Believe Again” – The Cultural and Social Aspects
of the *Master Sheng Yen* / The Spiritual Growth Aspects of
the *Master Sheng Yen***

《本來面目》影片資訊

中文片名：本來面目

英文片名：Master Sheng Yen

出品：財團法人聖嚴教育基金會

製作：視納華仁文化傳播股份有限公司

導演：張釗維

首映：2020 年 8 月 30 日

影片長度：普遍級／115 分鐘

語言：中文、英文、日語

《本來面目》影片簡介

1940 年代，在中國民族命運、人的尊嚴以及佛教尊嚴都跌落谷底的時刻，一個十四歲的男孩在江蘇南通出家，從此，他展開了將近七十年不曾休止的求法與傳法過程，同時，也是追尋生命與信仰尊嚴歸向的過程。

In the 1940s, the time that the fate of the Chinese people and the dignity of Chinese Buddhism fell into the nadir, a 14-year-old boy was ordained to be a Buddhist monk in Nantong, Jiangsu Province, China. Since then he had embarked on the journey of pursuing and spreading the Dharma for nearly 70 years. It was, moreover, a course for him to explore the refuge of his faith and life's dignity.

《本來面目》以紀實電影的形式，呈現聖嚴法師跌宕起伏的一生，以及他所經歷的時代浪潮。影片從 1979 年紐約街頭揭開序幕，以每十年為一個節點，來鋪陳他的生命歷程。包括：信仰危機（1949）、二度出家（1959）、前往日本（1969）、禪修傳法（1979）、開創法鼓山（1989）、生死關懷（1999）、捨報圓寂（2009）。

Master Sheng Yen portrays Master Sheng Yen's turbulent life and times in the form of a factual movie. The film unfolds on the streets of New York in 1979, relating the course of Master Sheng Yen's life with 10-year chapters, including The Dying Fire of His Faith (1949), Second Ordination (1959), Leaving for Japan (1969), Chan Practice and Spreading the Dharma (1979), Founding Dharma Drum Mountain (1989), Care for Life and Death (1999), and Master Sheng Yen's Passing Away (2009).

《本來面目》運用聖嚴法師的開示演說、日記病歷、文獻著作，以及照片影片，來表現這些生命階段。同時，也使用真人演出的動畫形式，再現聖嚴法師前半生的重要經歷。影片也依據每十年的節點，訪問在不同階段親近法師的友人與僧俗弟子，表達他們對法師的近身觀察與體悟。

Master Sheng Yen presents different phases of Master Sheng Yen's life through his Dharma talks, journals, medical records, writings, photos and videos. The film, in addition, also re-enacts the important encounters of Master Sheng Yen's early life with real-person animation. The film also collects interviews from Master Sheng Yen's disciples and his close friends regarding what they saw and learned from the master.

《本來面目》影片獲獎列表

2021	
One World One Flower International Buddhist Film Festival – Official Selection	韓國獨立佛教影展 官方展映
Druk International Film Festival – Outstanding Achievement Award	不丹國際影展 傑出成就獎
Festigious International Film Festival Los Angeles 2021 – Best Documentary Feature	美國洛杉磯 Festigious 國際影展 最佳紀錄片
Buddhist Film Festival 2021 – Official Selection	2021 新加坡佛教影展 官方展映
2020	
2020 This Buddhist Film Festival – Festival Screening	2020 新加坡佛教影展 官方展映
2020 BKK DOC 2021 Bangkok International Documentary Awards – Honorary Mention	2020 曼谷國際紀錄片影展 榮譽提名
2020 China Academy Awards of Documentary Film (CAADF)	2020 第十屆光影紀年——中國紀錄片學院獎 官方入選

「如何再相信」——《本來面目》

專場舉辦緣由

《本來面目》聖嚴法師紀實電影上映後，引起社會各界正面回響，更有多場映後座談探討影片對於人生、人性的反思與啟發。世界知名榮格心理學家莫瑞·史丹（Murray Stein, Ph.D.），在其「男性的自性追尋系列五講」中，則以本片做為男性完成個體化的範例。

當此影片上映將滿周年的此刻，特舉辦「如何再相信」——《本來面目》文化社會／心靈成長專場，邀請文化界人士與心理界學者，就其自身經驗與觀察，分享本片對社會的影響，以及在此疫情期間，如何因此回返自心。

專場資訊

文化社會專場	心靈成長專場
6 月 30 日上午 9：30～12：00	6 月 30 日下午 1：20～4：20
引言人：楊蓓	
主持人：陳浩 與談人： 張釗維、段鍾沂、傅月庵、蔣顯斌	王浩威／從聖嚴法師一生思考榮格自性化理論中的晚期階段 丁興祥／談談聖嚴法師自我身分確立（identity）的形構與實踐 尹立／苦難與淨土——聖嚴法師人格魅力的啟示 彭榮邦／如是我聞：本來面目的追尋 鄭文郁／出自我家，回歸本來面目

論大寶守脫（1804－1884）《教觀綱宗釋義會本講述》

簡凱廷

聖嚴法師（1930－2009）晚年撰作《天台心鑰：教觀綱宗貫註》一書，書中提及日本僧人大寶守脫（1804－1884）的《教觀綱宗釋義會本講述》。守脫是江戶後期天台宗重要學問僧，晚年已入明治時期。他曾開講法華三大部，與其師慧澄（1780－1862）被目為近代日本天台宗最後之巨匠。作為日本天台宗一代巨匠，守脫講授、注釋諸如《法華玄籤》、《法華文句記》等唐代祖師的作品，理應當然，不足為怪；猶有甚者，更是自身學問底蘊的一種展現。然而又是出於什麼樣的原因，需要針對近世中國僧人蕩益智旭（1599－1655）的《教觀綱宗》進行研究與講授呢？《教觀綱宗釋義會本講述》一書又有何特點？其存世的意義與價值何在？本文將以守脫《教觀綱宗釋義會本講述》一書為中心，進一步探討智旭《教觀綱宗》一書的東亞接受史問題。

關鍵詞：大寶守脫、蕩益智旭、東亞佛教、《教觀綱宗》、《教觀綱宗釋義會本講述》

A Study on Daiho Shudatsu (1804-1884)'s *Jiaoguan Gangzong Shiyi Huiben Jiangshu*

Kaiting Chien

Master Sheng Yen (1930-2009) wrote *Jiaoguan Gangzong Guanzhu* 教觀綱宗貫註 in his 70s. In this book, Master Sheng Yen mentions the Japanese monk Daiho Shudatsu (1804-1884)'s *Jiaoguan Gangzong Shiyi Huiben Jiangshu* 教觀綱宗釋義會本講述. Shudatsu was an important scholar of Tendai sect in the late Edo period, who entered the Meiji period in his later years. He once taught Fahua san dabu 法華三大部. He and his teacher Echo (1780-1862) are regarded as the last great masters of the Tendai sect of modern Japan. As a master of Tendai sect in Japan, it is not surprising that Shudatsu taught and annotated the works of the patriarchs of the Tang dynasty, such as *Fahua Xuanyi* 法華玄義 and *Fahua Wenju Ji* 法華文句記. What's more, it is a kind of display of one's own knowledge. However, what are the reasons why it is necessary to conduct research and lectures on the pre-modern Chinese monk Ouyi Zhixu (1599-1655)'s *Jiaoguan Gangzong* 教觀綱宗? What are the characteristics and value of *Jiaoguan Gangzong Shiyi Huiben Jiangshu* 教觀綱宗釋義會本講述? This article will focus on the book by Shudatsu to further explore the issue of East Asian acceptance history of Zhixu's *Jiaoguan Gangzong* 教觀綱宗.

Keywords: Daiho Shudatsu, Ouyi Zhixu, East Asian Buddhism, Zhixu's *Jiaoguan Gangzong* 教觀綱宗, *Jiaoguan Gangzong Shiyi Huiben Jiangshu* 教觀綱宗釋義會本講述

十世紀東亞佛教王權與禮儀空間：以日本平安朝的京都仁和寺與醍醐寺為中心

李志鴻

本文以京都的「仁和寺」與「醍醐寺」為中心，探討九至十世紀日本平安朝官方如何與為何贊助與建立這兩所佛寺，以構築與實踐佛教王權。透過考察「仁和寺」與「醍醐寺」所藏的經卷與聖物，我們可以發現僧人觀賢是承繼空海密教禮儀的重要僧人，此時空海從唐國所帶回的佛教經卷成為他認識與傳承密教的重要資源。在宇多天皇與醍醐天皇統治時期，空海所提出的佛教王權觀受到日本朝廷的重視，佛教鎮護國家的王權禮儀也有了新的變化。在平安朝初期，東寺是最日本官方在平安京實踐密教禮儀與鎮護國家的神聖空間。在九世紀後期，「仁和寺」與「醍醐寺」受到官方的支持所興建，透過在這兩所寺院的五大堂舉行仁王會的禮儀，構築了新的神聖空間，並強化了佛教將護佑天皇與守護日本國家的理念。

關鍵詞：空海、觀賢、平安京、仁和寺、醍醐寺

Buddhist Kingship and Ritual Space in East Asia in the 10th Century: Focused on the Ninna-ji and Daigo-ji in Kyoto in Heian Japan

Chih-Hung Li

This paper focused on Ninna-ji 仁和寺 and Daigo-ji 醍醐寺 to discuss how and why the Japanese government construct Buddhist kingship and ritual space by means of building these temples in Heian period. The manuscripts and sacred goods carried by monk Kūkai were vital resources for monk Kangen to practice Esoteric Buddhist rituals in Japan. During the reign of Emperor Uda and Emperor Daigo, the idea of Buddhist kingship by Kūkai was underscored by Japanese government. Meanwhile, Esoteric Buddhism also shaped new ritual space in capital Kyoto. In the beginning of Heian period, Tō-ji was the most important temple to protect the state and the emperors of Japan by means of practicing Esoteric Buddhist rituals. In the 9th to 10th century, Ninna-ji and Daigo-ji, supported by Japanese emperors, were the new space for them to practice Esoteric rituals to protect the body of emperors and the land of Japan.

Keywords: Kūkai, Kangen, Capital Kyoto, Ninna-ji, Daigo-ji

東亞文化交流中的漢傳佛教信仰表現：以日本平安時代的 如法經為線索

郭珮君

本文以日本平安時代的如法經信仰為線索，探討此一信仰形成的過程及論述，進一步思索漢傳佛教在東亞文化交流上可能具有的意義。所謂如法經，是在特定儀式規範下書寫的《法華經》，延伸至寫經供養及經塚埋藏。如法經信仰僅見於日本，可說是漢傳佛教傳入日本後的在地化表現。值得注意的是，初期的如法經信仰上溯至圓仁，相當強調和中國佛教的連結，可作為具體例證考察漢傳佛教信仰表現在東亞的流布。日本天台宗成立後，不斷強調自身宗派傳承自唐代天台的如法佛教，此論述深刻影響到日本佛教史的建構。本文將以《門葉記》、《如法經手記》、《如法經現修作法》等現存如法經相關儀式文本為核心資料，分析如法經信仰的要素，並梳理此一信仰形成的背景與其發展。同時，透過中國佛教文獻如《法苑珠林》、《集神州三寶感通錄》中對於書寫《法華經》利益的描寫，比較中日之間《法華經》寫經信仰的異同，具體說明日本的如法經信仰如何在東亞佛教的大脈絡下固定化、儀式化，而成為日本在地化的信仰表現。

關鍵詞：《如法經》、《法華經》、寫經、天台佛教、東亞文化交流

Religious Representations of Chinese Buddhism in East Asian Cultural Interactions: Focusing on Nyohokyo in Heian Japan

Pei-Chun Kuo

This article focuses on *Nyohokyo* in Heian Japan, through investigating how *Nyohokyo* was formed and discussed, to illustrate the possible meaning of Chinese Buddhism in East Asian cultural interactions. *Nyohokyo* literally means manuscripts that handwritten as dharma defines and offering as dharma suggests, and gradually became strictly restricted with rituals. While *Nyohokyo* was only found in Japan, it is originally a localized representation of Chinese Buddhism. That is, *Nyohokyo* could be an example to investigate how Chinese Buddhism transmitted in East Asia. Tendai school in Japan kept emphasizing they were following the Dharma from Tiantai school in Tang, and this discourse has shaped the construction of Japanese Buddhism. The earliest *Nyohokyo* was traced back to Ennin (794-864) and extremely connected to Chinese Buddhism. This article will inspect detailed accounts of *Nyohokyo* in different texts and compare to the narrative of merits generated from copying *Lotus Sutra* in medieval China, to analyze the elements of religious

representations and offer a comprehensive narration of *Nyohokyo*'s background and development.

Keywords: *Nyohokyo*, *Lotus Sutra*, Manuscripts, Tiantai / Tendai Buddhism, East Asian Cultural Interactions

戒定（1750－1805）與江戶時代《唯識二十論》的講論熱潮

林鎮國

世親的《唯識二十論》傳至中土，凡有三譯。在諸多唐疏中，唯窺基《唯識二十論述記》至今獨存。然考之經藏，直到十八世紀初之前，不論是在中國或日本，既未見《二十論》之注疏，亦無任何《二十論述記》複疏的出現。相對於歷史上《唯識三十論》及《成唯識論》註疏眾多，《唯識二十論》可說是庭前寂寥，乏人問津。這情況到了江戶前期突然有了巨大變化。據結城令聞《唯識學典籍志》所載，江戶時期的《唯識二十論》註釋計有十本，《唯識二十論述記》註釋則有二十七本，若再加上基辨的《唯識二十論順釋論夾註》一本，則約有四十本註疏之多，可謂蔚為大觀。此現象和窺基《唯識二十論述記》重新出土於日本元祿年間有關。本文選取戒定（1750－1805）的《二十唯識論帳祕錄》為研究對象，將該錄置於江戶唯識學發展脈絡中，考察戒定如何從華嚴宗與真言宗的判教立場，批判窺基《述記》的正統性詮釋。

關鍵詞：窺基、戒定、二十唯識論帳祕錄、江戶佛教、唯心

Kaijou (1750-1805) and the Commentaries on Vasubandhu's *Vimśatikā* during the Edo Period

Chen-Kuo Lin

Vasubandhu's *Vimśatikā* (hereafter *VS*) has three classical Chinese translations. The last one was translated by Xuanzang in 661 A.D. and subsequently commented by his disciple, Kuiji (632-682). However, no further commentary and sub-commentary on *VS* had been found in East Asia until Kuiji's *Weishi Ershi lun Shuji* was rediscovered and published in 1702 in Japan. As a result, there was a boom on the studies of *VS* and *Shuji*. Approximately forty commentaries were composed during the Edo period. This study focuses on Kaijou (1750-1805)'s *Yuishiki nijuron chohiroku*, one of the most influential commentaries, and examines the hermeneutics as displayed in this text. A special attention will be also paid to the legacy of Kaijou in the modern Japanese scholarship on Yogācāra-Vijñaptimātra Buddhism.

Keywords: Vasubandhu, Kuiji, Kaijou, *Vimśatikā*, Yogācāra Buddhism, Edo Period

江戶佛教宗學論爭的一個斷面：《挫僻打磨編》的成立及其影響

陳繼東

《挫僻打磨編》是江戶時期淨土宗僧統譽圓宣（1717－1792）於1775年前後撰寫的著作，對淨土真宗創始人親鸞的《教行信證》一書進行了全面的批判，顯示了江戶時期日本佛教宗學論爭的一個重要的斷面。不僅如此，這場宗學之爭，在二十世紀前期，又有淨土宗僧伊藤祐晃將此書譯成訓讀體日語，改書名為《教行信證破壞論》（1924），挑起爭端，遂有淨土真宗僧人富田貫了（生平不詳）和石川舜臺（1841－1931）先後撰寫《教行信證破壞論辨妄》（1925）、《教行信證破壞論駁言》（1927），進行反駁，使得江戶時期的宗學之爭延續到了二十世紀。本文將考察《挫僻打磨編》的成立，揭示其真宗批判的具體內涵，探討此書對後世的影響。此外，清末佛教的代表楊文會（1837－1911）也曾嚴厲批判日本淨土宗和淨土真宗，並與淨土真宗僧人展開了激烈論爭。所以，比較兩者的淨土真宗批判的異同，是本文的又一目的。

關鍵詞：宗學論爭、《挫僻打磨編》、《教行信證》、圓宣、親鸞、楊文會

An Aspect of Sectarial Debate in Edo Buddhism: The Establishment of Ensen's *Anthology on Polishing and Correcting the Faults (zaheki damahen)* and Its Effects

Jidong Chen

Za Peki Da Ma Hen (The Anthology on Polishing and Correcting the Faults) was written by the Edo period Pure Land Monk Chief Ensen (1717-1792) around 1775, in which the author made comprehensive criticisms on the founder of True Pure Land Buddhism Shinran's book *Kyo Gyo Shin Sho, (The True Teaching, Practice, and Realization of the Pure Land Way)*. Ensen's *Anthology* serves as an important example of sectarian debates in Japanese Buddhism during the Edo period. Moreover, at the beginning of 20th century the Pure Land monk Ido Yuko translated Ensen's *Anthology* from kanbun Japanese into kunyomi Japanese, and changed the title into *On the Destruction of the True Teaching, Practice, and Realization of the Pure Land Way*, in order to resurrect this sectarian debate. In response to this, the True Pure Land monks Tomita Kanryou and Ishikawa Shuntai (1841-1931) wrote *Distinguishing the False of "On the Destruction of the True Teaching, Practice, and Realization of the Pure Land Way"* and *Criticisms of "On the Destruction of the True Teaching, Practice, and Realization of the Pure Land Way"* respectively to argue against

Ido Yuko, and this sectarian debate was carried on in the 20th century. In this article I shall look at the establishment of the *Anthology* and try to reveal the indications in its criticism on True Pure Land Buddhism. I also try to discuss its influence on later Pure Land Buddhism. In addition, the most prominent figure in late Qing Chinese Buddhism Yang Wenhui (1837-1911) also strongly criticized Japanese Pure Land and True Pure Land sects, and was involved in fervent debates with monks from these sects in Japan. Therefore, another intention of mine in this article is to compare Ensen's criticism with Yang's on their similarities and differences.

Keywords: Secterian Debate, *Za Peki Da Ma Hen*, *Kyo Gyo Shin Sho*, Ensen, Shinran, Yang Wenhui

在日本重新發現印度實在論 ——以基辨的《勝宗十句義論釋》為中心

何歡歡

古印度勝論派論師惠月（慧月）所造之『勝宗十句義論』是唯一一部流傳有古代漢譯的勝論派文獻，即玄奘大師（600/602 – 664）於貞觀二十二年（648）在弘福寺翻經院譯出，共 6000 餘字。該論無藏譯本，亦未發現梵文本；漢譯本主要闡釋了不同於勝論派根本聖典《勝論經》（*Vaiśeṣika-sūtra*）之「六句義」學說的「十句義」體系。雖然該論所述思想並非印度勝論派的傳統主流，卻是近現代以前之東亞社會瞭解這一種印度實在論的最主要依據。

中國古代沒有流傳下來關於《勝宗十句義論》的注釋文獻，但在隔海相望的東瀛，十八、九世紀突然出現了不少致力於研習、解讀勝論與數論之漢譯典的佛教僧人，並傳有不少撰述保留至今。這些集中出現於十八世紀後半葉的《勝宗十句義論》注釋書，連同江戶時期關於悉曇學、八轉聲與六合釋的梵文文法學，以及數論派經典《金七十論》之註疏等其他“非佛教”文獻一起，構成了濫觴於江戶、流行直至現代的日本「印度學」之熱忱潮流與豐碩成果。

在多種《勝宗十句義論》的註疏中，最具代表性的是基辨作的《勝宗十句義論釋》。該釋分上下兩卷，含《勝宗十句義論》原文在內共約四萬三千字，被中野達慧（1871 – 1934）收入了所編的《日本大藏經》。幸運的是，中野達慧編輯時所用的底本，即出版於安永八年（1779）的刊本，在 1933 年連同其他 797 冊珍貴書籍一起寄贈給了京都大學（圖書館），被歸類稱為「日藏既刊本」，現今均於“京都大學貴重資料數字檔案館”（京都大學貴重資料デジタルアーカイブ）網絡在線公開了高清圖像，為各國學者的研究提供了極大的便捷。

本文僅以京都大學在線公開的 1779 年刊本《勝宗十句義論釋》之高清圖像為主要研究對象，試圖以此重要的江戶文獻為個案，考察基辨解讀外道文獻的方式與其所理解之勝論哲學的深廣程度，藉此探討江戶時期佛教學者掀起學習“非佛教”思想之熱潮的原因，並嘗試在此基礎上進一步討論，日本自十八世紀以來勃興的這一“重新發現”實在論等印度哲學的學思取向，對當時及其後的佛教學乃至更廣泛的學界與社會來說，意味著什麼？

關鍵詞：基辨、《勝宗十句義論釋》、盛範、勝論派、江戶佛教、印度哲學

Rediscovering Indian Realism in Japan: A Study of Kiben's *Commentary on the *Daśapadārthaśāstra*

Huanhuan He

The **Daśapadārthaśāstra* translated by Xuanzang in 648, is the only Vaiśeṣika work that has been preserved in classical Chinese. So far, no Sanskrit manuscript nor Tibetan translation has been found. This text mainly explains the ten-category theory which is different from the six-category doctrine of the *Vaiśeṣikasūtra*. Although the idea discussed in the **Daśapadārthaśāstra* is not the mainstream in India, it is the basis for East Asian to understand this kind of Indian realism before modern times.

There was no commentary on the **Daśapadārthaśāstra* in ancient China, but in the eighteenth and ninth centuries in Japan, some Buddhist monks dedicated to the study of Vaiśeṣika and Sāṃkhya etc. non-Buddhist thoughts. Many of their writings even have preserved till now. Those commentaries on the **Daśapadārthaśāstra* and the **Suvarṇasaptatiśāstra* of Sāṃkhya, together with the study of the *siddham* and the sixfold analyses of compounds etc. Sanskrit grammars flourishing from the Edo period, constitute the trend of Japanese Indology until modern times.

Among the various commentaries on the **Daśapadārthaśāstra*, Kiben (1718-1791)'s commentary is the most important one. It has two volumes and a total of about 43,000 words that includes the original text of the **Daśapadārthaśāstra*. This work was compiled by Nakano Tatsue (1871-1934) into the *Japanese Tripitaka*. Fortunately, the original copy used by Nakano for editing, namely the one published in 1779, was donated to Kyoto University Library along with other 797 precious books in 1993. It is now opened on-line at the "Kyoto University Rare Materials Digital Archive".

Basing on the high-quality images of the 1779 edition of Kiben's *Commentary on the *Daśapadārthaśāstra*, this paper tries to find the way how Kiben interprets non-Buddhist thoughts, i.e. how an Edo Buddhist monk understands the Vaiśeṣika philosophy. In addition, this paper discusses the reasons why Buddhist scholars in the Edo period were keen to learn non-Buddhist Indian thoughts.

Keywords: Kiben, Kiben's *Commentary on the *Daśapadārthaśāstra*, Seihan, Vaiśeṣika, Edo Buddhism, Indian Philosophy

老樹新花牆外香：山家山外論爭在日本近世的發展 ——以鳳潭《十不二門指要鈔詳解選翼》為中心

王芳

宋代關於天台宗內部的山家山外思想論爭史，可分前後二期，其中圍繞知禮（960－1028）的《十不二門指要鈔》是貫穿始終的論爭焦點之一。除了中國本土僧侶之外，也曾引起入宋的高麗僧義天（1055－1101）及俊昶（Shunjō，1166－1227）、辯圓（Enni Benen，1202－1280）等日僧的關注。可惜此後的日本中世時期天台宗學思想的研究不興數百年，直到近世的江戶中期安樂律院一系興起，再度引起關注和精心研議。在同時期中國本土幾乎沉寂無聲的鮮明對比之下，宋代天台思想論爭在異時異地的日本江戶再盛，可謂「老樹新花牆外香」。

日本僧侶關注討論宋代天台思想論爭的潮流一直到明治初期，數百年間大量的相關典籍被翻刻、重印，留下許多學問僧的注釋寫本與刊本，對宋代天台思想論爭作了許多新的詮釋與發展，堪稱宋代天台思想的復興。這些珍貴資料顯示了宋代天台思想研究是整個日本近世佛教思想中不可或缺的一環。

鳳潭僧濬（1659－1738）是日本江戶中期的一位承前啟後、頗具時代特色的名僧之一。他初入黃檗鐵眼道光（1630－1682）門下學禪，後承安樂律院靈空光謙（1652－1739）之說，極力主張以天台山家、華嚴法藏為正統。他的註疏《十不二門指要鈔詳解選翼》（以下略稱為《選翼》）是中國天台宗思想論爭在江戶佛教思想延長線上具有研究價值的一段。

《選翼》現存皆為刊本、二卷四冊，最早刊於享保五（1720）年。拙論將擷取知禮、可度、鳳潭三人對十門皆妙等等義學闡釋的各自側重點，著重分析鳳潭所展示的思想特質與其當時他與真言宗學僧論爭背景之間的關聯，揭示鳳潭的佛教思想的源流和時代特性。

透過對《選翼》的分析可知，鳳潭強調心佛眾生的佛體相同，不可在妄之外另立一「本」，否則就與山外派別立真心、與澄觀宗密的如來藏思想無異，只能列為終教之說而非圓教一乘。進而，他試圖跨越宗門界限，從圓教角度切入，宣揚知禮教學的正統性，試圖以華嚴法藏教學與天台知禮教學為正說來融會貫通華嚴、天台二教，試圖確立他的「華天圓教一致」的新理想主義思想體系。

關鍵詞：鳳潭、僧濬、天台思想論爭、江戶、近世、山家山外、《十不二門指要鈔詳解選翼》

The New Development of the Controversy over Home-mountain and Off-mountain in Early Modern Japan, Focusing on the Case of Hōtan Sōshun

Fang Wang

The debate between “home-mountain” and “off-mountain” (Shanjia /Shanwai) of the Tiantai Buddhism of the Song Dynasty can be divided into 2 major categories according to the time frame. The *Shi Bu'er Men Zhiyao Chao* written by Zhili (960-1028) is one of the major textual sources of this controversy. Other than the Chinese monks, those who study in China also took interest in this issue, e.g. the Korean monk Ŭich'ŏn (1055-1101), Japanese monks Shunjō (俊祐 1166-1227), Enni Ben'en (円爾弁円 1202–1280) etc. However, the Song Tiantai (or Tendai, the same below) thoughts was not popular in medieval Japan and this did not come back to spotlight until the rise of Anrakuritsuin in the mid-Edo period. In comparison to the virtually unnoticed in China, being discussed fervently in the foreign land of Edo Japan was not unlike “an old tree blossoms outside of the wall”.

The Japanese monks focused their attention on the Song Tiantai thoughts until the early Meiji period. During those centuries, a great number of reprinted texts, and various annotated editions interpreted by several scholar monks contributed to this renaissance of Song Tiantai Buddhism. All these cherishable *documents* show that the study of Song Tiantai thoughts has been one essential part of early modern Japanese Buddhist thoughts.

Hōtan Sōshun (1659-1738) was a high monk of the mid-Edo period. Initially studying meditation under Tetsugen Dōkō (1630-1682), he later followed Reikū Kōken (1652-1739) at Anrakuritsuin and considered the home-mountain of Tiantai and Huayan Fazang's discourses as orthodox thoughts. His annotated *Jūfunimon / Jippunimon-shiyōshō-shōkai-senyoku* (*Shi Bu'er Men Zhiyao Chao Xiangjie Xuanyi*, henceforth *Senyoku*) is one of the important documents of the Edo period in the research of the Tiantai thoughts controversy.

All the surviving *Senyoku* editions are printed in 2 fascicles and 4 volumes while the earliest one was published in 1720. This paper will analyze how Zhili, Kedu, and Hōtan expounded the doctrine of “all ten doors are wonderful”. In addition, I will focus on the characteristics of Hōtan's interpretation and the connection of his debate with the Shingon school which disclose the context of his Buddhist thoughts and the zeitgeist embodied.

After analyzing *Senyoku*, it reveals Hōtan emphasized that all Buddhas and sentient beings are all the same in terms of minds and bodies. Therefore, to establish another “subject” aside from the illusion is not unlike to found another “true mind” as the “off-mountain” interpretation and the *tathāgatagarbha* thought advocated by Chengguan and Zongmi that are not considered as the ultimate *Ekayāna*. Furthermore, he tried to break the limitation of schools and interpret from the perspective of the perfect doctrine and proclaim the orthodoxy of Zhili's teaching. He attempted to create a synthesis of Fazang's Huayan and Zhili's Tiantai teachings into his new ideal thought system of the “unison of Hua Tian Perfect Teaching”.

Keywords: Hōtan, Sōshun, Tiantai Controversy, Edo Period, Early Modern Japan, Shanjia / Shanwai (home-mountain/ off-mountain), *Shi Bu'er Men Zhiyao Chao*

智顗與聖嚴觀心法門於禪病之對治

郭秀年

「有身即是病」，是否意味著我們不可避免的要面對病患？儘管物質性的身病可以靠醫藥技術療治，然而，「病由心作，從心治」來反思疾病的根源；換言之，面對病痛之際我們是否可以有更殊勝的心境轉現？二位法師在修道、解脫上都重視觀心，（隋）智顗法師說「一心修三昧消眾病」、「一念病心即是法界法性」；聖嚴法師以「善用心」治禪病。

佛學作為生命之學或說心靈的醫藥是無可否認的，也就是實踐圓頓教觀。本文擬探討智顗法師與聖嚴法師，對於疾病的觀點與對治方法的比較論述，或許可提供身心療癒的另一思考方向。本文結合智顗的圓教義理、止觀治病與聖嚴的「善用心」治禪病，具體而言，就是不限任何時地，行住坐臥，念念與「無心」相應，的身心自在狀態為治禪病之方。

關鍵詞：權疾、實疾、善用心、默照禪、話頭禪、禪病、四運心

Masters Zhi-Yi and Sheng-Yen's Treatment of "Chan Sickness" by Chan Meditation

Xiu-Nian Guo

"There is a body, therefore there is sickness," means that we inevitably have to face disease and suffering. Although the physical body can be treated with medical science, "disease originates in the mind," which reminds us to reflect on the root causes of the disease. In other words, can we transform our mind when confronted with disease? The two masters emphasise practice and liberation, and Master Zhiyi says that "single-pointed concentration eliminates all ills," and that "single-pointedness of the ill mind is the dharma-nature of the dharma-realm." Master Sheng-yen says that "good intentions cure all ills," referring to Chan sickness.

Buddhism as the study of life, or as the medicine of the mind, will not say otherwise, that is, the doctrine of the sudden and perfect practice. This paper intends to explore the views of Masters Zhiyi and Sheng-yen and their views of disease and comparative discussion of therapeutic methods. This may provide another direction for the study of physical and mental healing. This paper combines the Perfect Teaching, the therapeutic method of cessation and contemplation, and the "good intentions" of Sheng-yen's treatment of Chan sickness, in particular, to achieve the "mindless" state of physical and mental comfort to cure the Chan sickness.

Keywords: Chan Sickness, Good Intentions, Four Immeasurables, Silent Illumination Meditation, Hua-Tou Meditation

天台一心三觀與佛身觀運用之異解——以知禮與仁岳之觀點為主

釋宏育

北宋天台宗是義學發展的高峰，有山家、山外以及後山外不同天台見解的派別出現。然而牽動天台山家、山外、後山外的主要核心人物——知禮（山家）與仁岳（後山外）師徒，最後是以背離的方式，各持己論。二者爭論的核心，主要是對實踐觀行——佛身觀的不同看法。此亦是本文所要考察的重點。

知禮的念佛觀是「約心觀佛」，仁岳是「攝佛歸心」。二者對於以天台不同運觀的念佛觀點解讀，呈現具特色的不同天台實踐觀法。知禮主張的是「兩重能所觀」，仁岳主張的是「由事顯理」之觀心法。配合念佛觀的運用，知禮就「真中感應」分辨佛身的生身、尊特身；仁岳則從理事、權實、體用等的不同角度來區分佛的三身。

後代天台是以知禮（山家）所主張的教與觀為主流，但細考仁岳的天台教觀主張，有其經論依據的合理性，以及實踐天台念佛運觀上的簡易入手。他提出的主張，提供了後代學習天台者的另一個角度的理解面向，影響深遠。

關鍵詞：天台宗、一心三觀、佛身觀、知禮、仁岳

The Different Perspectives in Executing A Moment of Thought and “Buddha-kāya,” in Tiantai – Regards Zhili (知禮) and Renyue (仁岳) as Principle

Hung-Yu Shi

Tiantai school in Northern Song achieve the peak in theory school development. Growing different Tiantai's sects- Shan-chia, Shan-wai and Ho-Shan-wai. However the important persons about the Tiantai's criticism - Siming Zhili (Shan-chia) and Jingjue Renyue (Ho-Shan-wai) who leave his teacher and hold their points. The important on their debates is about the practice of different opinion- interpretation of “Buddha-kāya”. This is the studying importance on the article.

Zhili's interpretation of “Nien-fo” is “Expressions yuexinguannian” and Renyue is “Expressions she-fo-gui-xin”. Two both interpreted the interpretation of “Nien-fo” to Tiantai's different practice views, and presented the distinctive Tiantai's practice. Zhili advocated “the double Activeness and Passiveness”, but Renyue advocated “from

Phenomena to illustrate Principle”.

Using the “Nien-fo” practice, Zhili distinguished “Buddha-kāya” sheng shen from zunte shen by “zhen-zhong-gan-ying”; Renyue distinguished Trikaayaa by the points of Li and shih, expedient and real, “Substance and Function” etc.

In Tiantai’s history, the teaching and meditation advocated by Zhili(Shan-chia) is the predominated. But attentive inquiring into Renyue’s points about the teachings and meditation techniques of Tiantai School. Having the rationality of the sūtras and āstras basis, and easy to practice the Tiantai’s Nien-fo meditation. His point provided the studying Tiantai’s persons with the other understanding point of view, have a far-reaching influence.

Keywords: Tiantai School, Three Meditations of One Mind, Interpretation of “Buddha-kāya”, Siming Zhili, Jingjue Renyue

「形而下」之聖域創造與觀音禪行 ——法鼓山三座觀音造像之考察

楊秀婉

「形而下」於本文之意義有二：一是取傳統「形上學」(metaphysics)抽象之哲學性的思惟。二、此處「形而下」之論述，是指從抽象到具體之漸行式的教學法，如佛教對「入流亡所」的論述，從抽象的義理思辨到具體的社會實踐，其操作次第與方法為何？本文以法鼓山世界佛教教育園區(Dharma Drum Mountain World Center for Buddhist Education)之三尊觀音造像為研究範圍，其作為「觀音信仰的命脈」與「一條垂直線」之觀音菩薩座像之地理佈局，其由中心向下發射，依序為是：最高的(center)「開山觀音」(Founding Guanyin)、中間的(media)「祈願觀音」(Wish Fulfilling Guanyin)與最貼近人間的(close)「來迎觀音」(Welcoming Guanyin)。作為軟體之觀音信仰、教理教義及修行次第，如何表現在硬體的宗教空間場域與觀音菩薩的座像秩序？

關鍵詞：觀音信仰、漢傳佛教、人間佛教、座像秩序

The Creation of the Sanctuary and the Guanyin Meditation – Taking the Three Guanyin Statues in Dharma Drum Mountain as an Example

Xiu-Mian Yang

“Metaphysics and practices” have two meanings in this article: First, it takes abstract philosophical thinking. Second, practices discussion here refers to the gradual teaching method from abstract to concrete. This article takes the three Guanyin Statues in Dharma Drum Mountain World Center for Buddhist Education as my research subjects, which serve as the “lifeblood of Guanyin faith” and the geographic layout of the “a vertical line” of Guanyin Bodhisattva Statues: the highest “Founding Guanyin”, the middle “Wish Fulfilling Guanyin” and the closest to human kind “Welcoming Guanyin”. As a software philosophical thought and practice system, how can it be expressed in the religious space and the sense of order of the Bodhisattva Statues? This article’s purpose is to be an explanatory research: Once the hardware sanctuary space is combined with the software Guanyin faith, how the traditional Chinese Buddhism lineage construct modern Human Buddhism education?

Keywords: Guanyin Faith, Chinese Buddhism, Human Buddhism, Statues Order

聖嚴法師的禪修史觀與教學

李玉珍

聖嚴法師回顧融合中國禪學系統，進而創造一套現代化的漢傳禪修實踐系統，中華禪法鼓宗於焉成立。學者多注重聖嚴法師的禪學思想體系，鑽研其專著，本文則嘗試以法鼓山較為通俗傳播的出版材料，探討聖嚴法師於都會佛教拓展的禪學與禪修思想。這些流行的禪修書籍和禪堂手冊等，與法鼓山的禪修教育結合，更具體呈現聖嚴法師與法鼓山的弘化方針與實況。

本文將先整理法鼓山文教基金會的精進禪修隨身書、法鼓文化的禪修系列，以及近來翻譯的聖嚴法師英文禪修文章，分析其編輯、出版、流通過程的脈絡。進而探討這些出版品在落實推廣聖嚴法師禪學思想層次，發揮的功能。在此階段，我將聚焦於法鼓山以文字般若推廣禪修實踐，源於聖嚴法師對弟子不斷的教育，而不做讀者接受度與書籍流通的數據統計。

關鍵詞：聖嚴法師、中華禪法鼓宗、法鼓山禪修教育、法鼓山出版、都會禪修

The Histography and Chan Pedagogy of Ven. Shen Yen

Yu-Chen Li

By integrating Chinese Chan tradition, Ven. Shen Yen created a modern educational system of meditation, and then established the Dharma Drum School of Chinese Chan. Most scholars have focused on his writings on Chan; however, in this paper I will analyzed those popular materials and manuals published and used by Dharma Drum meditation education, exploring the spreading of his Chan practice in modern urban society. These materials will more concretely present the promotion policy and actual situation of the Chan education of Ven Sheng Yen.

In this paper I will first introduce the series of Intensive Meditation Handbooks by the Sheng Yen Education Foundation, related materials published by Dharma Drum publishers, as well as those articles that Ven. Sheng Yen previously wrote for Zen Magazine and are translated into Chinese recently. The understanding the context of these materials' editing, publication, and circulation process will illuminate the implementation and promotion of Ven. Sheng Yen's Chan thought. Instead of making statistics on reader acceptance and book circulation, I am more concerned with the function of these publishing on promote the practice of meditation through Dharma Drum publishers' rewriting Ven. Sheng Yen's Chan.

Keywords: Ven. Sheng Yen, Dharma Drum School, Modern Chan Practice, Taiwan Buddhism

聖嚴法師的念佛禪法 ——參究念佛的演變

釋果鏡

聖嚴法師（1930－2009）在一般人的印象中以「禪師」著稱，然而他早在 1960 年曾應邀在屏東東山寺主持過彌陀佛七，又從 1982 年開始，每年在臺北農禪寺固定舉行兩次佛七——彌陀佛七、清明報恩佛七，在他有生之年未曾間斷過，更在 2000 年開創出「念佛禪七」的新面向。他分別於 2000 年及 2004 年親自主持了兩次「念佛禪七」，禪七中開示的內容雖已被整理成書《聖嚴法師教淨土法門》，但是筆者將此書與聖嚴法師「念佛禪七」開示的內容比對之後，發現書中將聖嚴法師對「參究念佛」開示的重要線索遺漏掉；又或許編者認為此段開示不重要而刪去。筆者有幸參與了此兩次的「念佛禪七」，又親耳聽聞聖嚴法師本預定再辦第三次的宣告，但因身體有病虛弱而無法再辦第三次「念佛禪七」。筆者深感惋惜聖嚴法師未能完整地建構念佛禪法的體系，因此本論文擬以已經成書的《聖嚴法師教淨土法門》與錄影 DVD 的逐字稿之比對內文為依據，推測聖嚴法師終極地念佛禪法教學，將聖嚴法師未完成的念佛禪法教學本懷，嘗試架構出聖嚴法師念佛禪法的完整教學體系。

聖嚴法師的念佛禪法架構可分為：一、觀念；二、方法；三、經典文獻。本論文主要針對成書中遺漏的「參究念佛」思想深入探究，且試圖追溯根源至明代甚而推究到元代的「念佛不礙參禪，參禪不礙念佛」之不二概念發展而來。經過時代潮流的演進又開出「念佛參禪即參究念佛」的風潮，更進一步引發明清時期諸師對「參究念佛」的論爭，紛紛提出反對與辯護的論點，將中國佛教禪淨之間的發展，推向新的紀元，此種思想與實踐上的發展，聖嚴法師是抱持怎樣地看法？他的念佛禪法的教學，是否延續明清時期「參究念佛」的系統？這些議題將是本論文探討的核心，也是架構起聖嚴法師念佛禪法的完整性，以及重要思想與實踐體系。

關鍵詞：參禪、念佛、話頭、參究念佛、聖嚴法師

Nianfo-Chan – Chan Meditation with Reciting Buddha-Name of Master Sheng Yen's Teaching – The Development of Investigative Buddha-Name Recitation

Guo-Jing Shi

Master Sheng Yen is known as a Chan master to most people. Nonetheless, he was invited to lead a seven-day Amitabha retreat (彌陀佛七) as early as 1960 at Dongshan Temple in Pingdong. In addition, there have been two Buddha-name recitation retreats (佛

七) held annually at Nung-Chan Monastery in Taipei, respectively a seven-day Amitabha retreat (彌陀佛七) and a grace-repaying retreat at the Tomb-sweeping Festival (清明報恩佛七), beginning ever since 1982 and persisting when he was alive. Furthermore, in year 2000, the master made renovation and opened up a new approach for the Buddha-name recitation retreat. While his dharma talks during these two seven-day “Buddha-name recitation” retreats (Nianfo, 念佛禪七), in years 2000 and 2004 respectively, have been compiled into the book “Master Sheng Yen on Pure Land practice”, the author compared the book with recordings of the master’s dharma talks and found that some key concepts related to “investigative Buddha-name recitation” (參究念佛) were missing, which might be due to the editors’ considerations and judgments. The author was fortunate enough to attend both retreats mentioned above and also heard in person that Master Sheng Yen was planning on the third one, which was later canceled due to his health problem. It is such a pity that Master Sheng Yen could not have accomplished a complete Buddha-name recitation teaching system. This article, based on the published book “Master Sheng Yen on Pure Land Practice” and the transcripts of the Master’s recorded dharma talks, would try to conjecture the original intend of Master Sheng Yen’s unfinished teaching with an attempt to construct the master’s complete pedagogical system on Chan meditation with Buddha-name recitation.

Master Sheng Yen’s Nianfo-Chan could be viewed in a framework of three parts: First, the concept; second, the method; and third, connections to classical scripture. This article focuses mainly on the ideas about “investigative Buddha-name recitation”, omitted in the published book, for a thorough investigation and tries to trace back its origin to Ming Dynasty; and in addition, connects to the non-duality concept of “Reciting Buddha’s name doesn’t impede Chan practice; Practicing Chan doesn’t impede Buddha-name recitation” back in Yuan Dynasty. Furthermore, this led to the campaign of “‘practicing Chan by reciting Buddha’s name’ is just ‘investigative Buddha-name recitation’” and induced the debates among masters on “investigative Buddha-name recitation” during Ming and Qing Dynasties. These debates, with arguments from opposing and supporting viewpoints, enforced the interaction between Chan and Pureland schools in Chinese Buddhism and propelled into a new epoch. For such developments, both ideological and practical, how did Master Sheng Yen form his insights in this case? Is his teaching on Nianfo-Chan in line with the system of “investigative Buddha-name recitation” since Ming and Qing Dynasties? These issues are central to this article, which are meant to build up a complete whole for the master’s Nianfo-Chan teaching, as well as significant thoughts and the practical framework in it.

Keywords: Chan Practice, Recitation of Buddha’s Name (Nianfo), Hua-Tou, Investigative Buddha-Name Recitation, Master Sheng Yen

聖嚴法師心靈環保「學」之意義與開展

辜琮瑜

「心靈環保」為法鼓山創辦人聖嚴法師所提出，並以之為法鼓山之核心理念。然自 90 年代提出後，迄今已近 30 年，此一概念卻未曾有過完整之研究與論述，甚且常被視為耳熟能詳卻無法清晰認知之口號或標語。

故本研究試圖整理該理念的不同面向，以探究相對完整且深刻的內涵。然卻非為建構「心靈環保學」之系統，而試圖從「學習」之概念整理之，故題為「心靈環保『學』」。而所謂之「意義」，則意指兩個層面，其一為心靈環保之意涵（meaning），其次為價值（value），蓋因二詞皆可以「意義」指稱之。而開展亦有兩層面，其一為法師畢生依不同的時間軸而開展之面向，其次為對心靈環保的開放性開展之探索，故可視為狹義與廣義心靈環保之研究。

聖嚴法師所提出之心靈環保有所本，可視為法師的人間實踐系統，此非橫空出世，是由法師畢生重視並「承先」之「漢傳禪佛教」，「啟後」的「中華禪法鼓宗」為根底，從而開展的人間實踐系統——心靈環保。故於研究中，亦試圖釐清此三者——漢傳禪佛教、中華禪法鼓宗、心靈環保之間的連結與關係。

研究方法與內容乃循下述面向進行之，其一為溯源之脈絡化，深入理解聖嚴法師提出心靈環保所緣之經典、佛法要義與禪修等時空脈絡之底蘊。其二為詮釋之系統化，透過詮釋法師著作中對心靈環保「內修」——提昇人品之修心四層次、四層次自我，以及「外化」——人間淨土之開展，建構心與境三層次之系統，包括「以心為境」，「心與境相對」，以及「心即境」等。其三為實踐與當代應用，則就法師對心靈環保的具體推動，整理而為以心環為「理」，三大教育為「事」的推展，從事「心五四」運動的日常實踐、以「心六倫」為實踐場域，形構完整的「四種環保」範疇。

此外，本研究亦試圖回應，何以需提出「心靈環保」之名詞與概念？此回應主要在於闡釋聖嚴法師畢生之願心，在於將佛法深奧難解之名相與知識內涵，轉化為當代人可以理解並應用於日常生活的現代語彙。此亦可視之為，以宗教家自期的法師，對不同層次對象的化世開展。

關鍵詞：心靈環保、漢傳禪佛教、中華禪法鼓宗、心五四、心六倫、四種環保、三大教育、鍊心、四層次自我

On Significance and Prospective of “Learning” Master Sheng Yen’s “Spiritual Environmentalism”

Chung-Yu Gu

“Spiritual Environmentalism” is spiritual idea and movement architected by Master Sheng Yen and constitutes in the core value of Dharma Drum Mountain Buddhist Organization. It has been over 30 years since Master Sheng Yen first announcement of the “Spiritual Environmentalism”, but no comprehensive volume devoted to this multifaceted, imbued with theoretical sophistications and, at the same time, pragmatic guidance, enterprise. On the contrary, “Spiritual Environmentalism” has been often regarded as a vague slogan or abstract concept that cannot be succinctly described and explained.

In light of the abovementioned shortcomings, this study attempts to bring to light in a systematic fashion the profundity and comprehensiveness of the enterprise of Spiritual Environmentalism. This study does not try to construct a system for the “Study of Spiritual Environmentalism”, instead, it attempts to study and organize it through “learning”, henceforth, the research title, “‘learning’ Spiritual environmentalism”. By “significance” in the title, we refer to “meaning” and “value”. By “prospective”, we refer to the following two aspects as well: 1. the chronological development of the enterprise, and 2. an open exploration of the potentiality thereof. Thus, the study includes both specific and general study of “Spiritual Environmentalism.”

The foundation of “Spiritual Environmentalism” should be regarded as the “this-worldly-realization”. “Spiritual Environmentalism” comes out of the “inheritance” of the “Chinese Chan Buddhism” as well as the “inspiration” for the “The Dharma Drum Lineage of Chan Buddhism”, and then developed into this-worldly realization of “Spiritual Environmentalism.” Therefore, this study will also point out the correlations among “Chinese Chan Buddhism”, “The Dharma Drum Lineage of Chan Buddhism”, and “Spiritual Environmentalism.”

The research method and thematic organization of this study is as the following: First, trace back to the context in which “Spiritual Environmentalism” was formed, including the Buddhist scripture, Buddha dharma, and the teachings of Buddhist meditation on which “Spiritual Environmentalism” is based. Secondly, a systematic interpretation of Master Sheng Yen’s teaching of “inner-cultivation”, ie., the four steps of uplifting mind quality, as well as “external inculcation”, ie., promoting this-worldly Pureland, establishing the three cognitions, namely “taking mind as the external world”, “correlation between mind and the external world”, and “identifying the mind with the external world”. Thirdly, the implement and modern application, which introduce pragmatic and methodic practices employing the theory of “Spiritual Environmentalism” to carry out the enterprise of the “The Three Types of Education” and the routine of the “Fivefold Spiritual Renaissance Campaign” and situating into the fields of the “Six Ethics of the Mind Campaign,” to realize the “Four Kinds of Environmentalism.”

Thus, this study is a response to the question of “whys” regarding to the concept of “Spiritual Environmentalism,” a response to explain Master Sheng Yen’s life-long mission --- to realize the profound Buddha dharma in our modern society. This mission is regarded by Master Sheng Yen as his own responsibility as a clergy for helping the world in its diversity.

Keywords: Spiritual Environmental Protection, Spiritual Environmentalism, Chinese Chan Buddhism, The Dharma Drum Lineage of Chan Buddhism, Fivefold Spiritual Renaissance Campaign, Six Ethics of the Mind Campaign, Four Kinds of Environmentalism, The Three Types of Education

聖嚴法師「人性論」之研究及啟示

紀俊吉

本文主旨在探討釋聖嚴對於「人性論」的理解、觀點和主張。佛教傳入中國後對於傳統人性論議題產生了相當重要的影響。但，揆諸相關文獻發現在比例上，以佛教思想為徑路的人性論研究成果偏低。其中，釋聖嚴是乃當代佛教學者中的領航者之一，對於佛教思想的當代化及人間化頗有發明創見，曾對人性論的內涵提出獨到觀點，然，有部分觀點需要進一步的予以探究和釐清。因此，本文主要問題意識在於：聖嚴對於人性論的主張是什麼？本文將以哲學詮釋學作為研究進路，進一步論證：聖嚴對於荀、孟兩家人性論的解讀立場；聖嚴「人性善惡解脫論」思想的可能意涵；依據本文對聖嚴人性論思想的掌握，嘗試著予以評論並開展相關啟示。首先，聖嚴指出傳統儒家對於人性論的主張停留在當世的立場，荀、孟各有偏頗與不足之處。其次，在這一評論上以佛教義理為基礎，依「佛性」確立性善的根源，據「無明」解釋性惡的遠因，形成「人性善惡解脫論」的內涵及核心。再次，歸納相關思想及主張後發現，在深層意義上，聖嚴人性論思想可建構出「性三層論」，內涵包括「佛性論」、「性導善」、「性存論」等三個層次。在思想脈絡上，聖嚴人性論主張屬於「性善」的傾向，依循佛教義理的引導，顯示人性經過教育後，具有開展出善性的可能。本文發現聖嚴的人性論思想，可連貫到其戒律學及人間淨土思想脈絡上，最終仍以「成佛」為目標。

關鍵字：漢傳佛教、儒家思想、佛性論、人間淨土、創造的詮釋學

Research and Inspiration of Theory of Human Nature Proposed by Master Sheng-Yen

Chun-Chi Chi

This research aims to discuss how Master Sheng-Yen understands, thinks and claims about the theory of human nature. After Buddhism came into China, it has an important influence on issues about traditional human nature theory. However, references to related literature show that there is little result of human nature theory following Buddhism's thoughts. Master Sheng-Yen, as one of leaders of contemporary Buddhism, has innovative thoughts for contemporization and humanization of Buddhism thoughts. Unique viewpoints toward the theory of human nature are proposed. However, further exploration and clarification are needed for a part of the viewpoints. Main problematic awareness for this research is "the claims for human nature theory by Master Sheng-Yen". Following philosophical hermeneutics, this research goes further to argue for interpretation Master

Sheng-Yen gives for human nature theory from Xunzi and Mengzi, possible meanings of “Treatise on the Way to Attain Deliverance Between Good and Evil” from Sheng-Yen. Based on the knowledge we have toward human nature theory from Master Sheng-Yen, we try to comment and develop related inspirations. First, Master Sheng-Yen points out that the argument of traditional Confucianism remains as what goes through the current academic world. Insufficient and biased parts are included in the theories of Xunzi and Mengzi. Secondly, the nature and core of Treatise on the Way to Attain Deliverance Between Good and Evil is formed according to Buddhism, the origin of original goodness of human nature can be ensured on the basis of Buddha-nature, and remote cause of original evilness of human nature according to ignorance (Avidyā). Third, after the induction of related thoughts and claims, we find out that Three-Nature-Layer Theory is constructed based on the theory of human nature proposed by Master Sheng-Yen, including Buddhadhatu Theories. Buddhadhatu Theory guides nature to find its goodness, and Buddhadhatu Existence Theory. For its context of thoughts, human nature theory by Master Sheng-Yen tends to have arguments of original goodness of human nature. Following the guidance of Buddhism, we find out that human nature possibly develops goodness after education. Theory of human nature proposed by Master Sheng-Yen can actually connect to the thought contexts of Buddha discipline (vinaya) and pure land on Earth. The final goal is awakening. Nirvana and Buddhahood have been attained.

Keywords: Chinese Buddhism, Confucianism, Buddhadhatu Theories, Pure Land on Earth, Creative Hermeneutics

從仁山寂震〈參禪第一步要訣〉論三峰派之禪鍛與文字

張雅雯

本文以清初臨濟宗三峰派第三代仁山詠震（1631－1697；「詠」為「寂」的異體字，以下書「寂震」）之〈參禪第一步要訣〉為研究對象，探究本文獻呈現之參禪鍛鍊要點，並透過其與三峰派創祖漢月法藏（1573－1635）《於密滲參禪諸偈》、第三代晦山戒顯（1610－1672）《禪門鍛鍊說》等著作之比較，分析三峰派參禪鍛鍊著作特色及使用文字之態度。〈參禪第一步要訣〉為新發現文獻，秦松齡（1637－1714）〈華頂仁叟震禪師塔銘〉雖提及寂震初分座接眾時，曾著作《參禪第一步要訣》四千言以策發警切學者，然先前並未見其蹤。惟《仁山和尚寶華語錄》〈示語〉、《華頂和尚語要》最末兩行均見記載：「如上所言，皆參禪第一步要訣。」則此〈示語〉與塔銘所言《參禪第一步要訣》之關係，寂震撰作與使用之時空背景，及其內容呈現之鍛鍊風格與特色，均值進一步探究。目前學界就三峰派參禪鍛鍊著作之研究，包括黃繹勳於2019年對漢月法藏《於密滲參禪諸偈》、《於密滲宋元三尊宿做工夫因緣邪正註》等文獻之校讎與解讀；以及聖嚴法師、廖肇亨、周玟觀等對晦山戒顯《禪門鍛鍊說》從禪學、文學譬喻面向提出之分析。本文則擬由新文獻〈參禪第一步要訣〉40則參禪警語切入，考據文獻、解讀與分析寂震對學人就參禪及行腳遍參之提示，並進一步比較〈參禪第一步要訣〉與漢月法藏《於密滲參禪諸偈》、晦山戒顯《禪門鍛鍊說》之共相與殊相。本文研究大綱為：1. 前言。2. 〈參禪第一步要訣〉之文獻考據。3. 〈參禪第一步要訣〉之撰作與使用時空脈絡。4. 〈參禪第一步要訣〉內容重點與思想傳承。5. 就漢月法藏、晦山戒顯、寂震之禪鍛著作進行比較、分析。6. 結論。期能透過梳裡仁山寂震〈參禪第一步要訣〉，釐清寂震之參禪鍛鍊要點以及三峰派對參禪鍛鍊與文字關聯之態度。

關鍵詞：仁山寂震、參禪鍛鍊、臨濟宗三峰派、漢月法藏、晦山戒顯

Chan Practice and Written Teachings in Sanfeng Sect – Research on Renshan Jizhen’s “Essence of the First Step on Chan Practice”

Ya-Wen Chang

This paper explores Renshan Jizhen’s (1631-1697) meditation teachings presented in “Essence of the First Step on Chan Practice (Tasn-Chan-Di-Yi-Bu-Yau-Jyu)”. In Renshan Jizhen’s epitaph, Sung-Ling Chin (1637-1714) articulated that Renshan Jizhen wrote a 4000-word “Essence of the First Step on Chan Practice” as guidelines when he initially instructed students. Although this work seems to be disappeared, this paper identifies 3800 words of it from recently found “Ren-Shan-He-Shang-Bau-Hua-Yu-Lu”. Disputes over justifiability of using principles and essentials of chan in late Ming dynasty have drawn scholars’ attention to Sanfeng Sect’s written teachings regarding chan practice, such as Hanyue Fazang’s (1573-1635) “Yu-Mi-Tsan-Chan-Ju-Ji” and Huishan Jiexian’s (1610-1672) “Chan-Men-Duan-Lian-Shu”. This paper exams contents and historical context of “Essence of the First Step on Chan Practice” and then analyze Renshan Jizhen’s employment of “directly pointing to a person’s mind”, “beating-and shouting”, “Hua-Tou” and “principles and essentials of chan”. Moreover, by comparing it to the above-mentioned works of Hanyue Fazang and Huishan Jiexian, this article tries to clarify their attitudes toward the relationship between written teachings and chan practice.

Keywords: Renshan Jizhen, Sanfeng Sect of Linji School, Chan Practice, Hanyue Fazang, Huishan Jiexian

從「虛空粉碎」論聖嚴禪法與泰國森林傳統的「開悟經驗」

釋覺心

本文旨在從「虛空粉碎」一詞探討聖嚴法師如何在重視禪與教的脈絡下，選擇禪門語境來安立與詮釋開悟經驗，釐清「虛空粉碎」所代表的境界與意涵，並將之與當代泰國森林傳統的相似概念作一比較探討。

聖嚴法師（1931－2009）於2006年創立中華禪法鼓宗。既然成「宗」，自然須在「教理」與「禪觀」上擁有一套完整的詮釋，而禪與天台在這方面扮演著重要的角色，誠如聖嚴法師所言：「漢傳佛教的智慧，若以實修的廣大影響而言，當推禪宗為其巨擘；若以教觀義理的深入影響來說，則捨天台學便不能作第二家想。」據此，鄧偉仁指出聖嚴法師以天台思想作為「漢傳禪佛教」之教理與禪觀根基。儘管如此，針對禪者追求的「開悟」（禪宗亦稱之為「明心見性」）而言，聖嚴法師似乎並沒有用太多天台的概念來說明。陳英善在〈從「明心見性」論聖嚴禪法與天台止觀〉指出聖嚴法師對於「明心見性」的定義著墨甚少，認為須藉天台義理加以論述才明確周詳。這點引起筆者的疑問：聖嚴法師既然禪教並重，且甚明天台教理，何不藉之闡明「明心見性」？此為本文所探討的第一個問題。本文考其緣由，說明聖嚴法師基於「禪宗講求悟境，天台重視斷惑」之差異，加上個人的禪悟經驗，常用「虛空粉碎」來表達真實的「悟境」或「明心見性」。

接下來的問題是，「虛空粉碎」所指為何？本文考其源流，發現「虛空粉碎」這個詞乃禪門專用語，流行於明、清時代的禪宗語錄，天台著述中無法找到。然而禪宗語錄並沒有詳明此詞，唯獨聖嚴法師在許多著作中有明確的解釋，與「破心」、「無心」、「破疑團」、「爆炸」等概念有密切關係。因此，本文依據聖嚴法師的詮釋，釐清「虛空粉碎」所代表的境界與意義。

另外，在當代泰國森林傳統中，亦有採用類似於「虛空粉碎」之語來描述自己的開悟體驗者，如 Ajahn Maha Boowa（1913－2011）所言：「感覺上就像整個宇宙與它一起掉下毀滅，大地、虛空同一刻粉碎。」漢傳佛教的聖嚴禪法（注重頓悟），與上座部佛教的泰國森林禪修傳統（注重禪定），何以對「開悟」有一致的用語？難道說「殊途同歸」？為此，本文將兩者作一比較探討，以確定其異同處。

關鍵詞：虛空粉碎、聖嚴禪法、泰國森林傳統、開悟、明心見性

A Discussion on the Enlightened Experience of Sheng-Yen's Chan and Thai Forest Meditation Tradition, in Term of "The Space Shattering" (虛空粉碎)

Jue-xin Shi

The purposes of this thesis are: 1. to investigate how Venerable Sheng-yen, under the context of emphasizing both "Chan" (禪) and "doctrine" (教), chooses the context of chan to establish and interpret the enlightenment experience in term of "the space shattering" (虛空粉碎); 2. To clarify the meaning represented by the term; 3. distinguish it with similar concepts used in contemporary Thai forest traditions.

Venerable Sheng-yen (1931-2009) founded the Chinese Dharma Drum school of Chan (中華禪法鼓宗) in 2006. Since it has become a sect (宗) of Buddhism, it naturally needs to have a complete set of interpretations of "doctrine" and "Chan". Thus, Chan and Tiantai schools play an important role in this case. As Venerable Sheng-yen said: "if the wisdom of Chinese Buddhism is concerned with its immense influence of practice, Chan should be deemed as the prime; but if we look at the profound influence of doctrines, there's no second school without Tiantai. Accordingly, Prof. Teng Wei-jen pointed out that Venerable Sheng Yen took the ideology of Tiantai school as the foundation of "Chinese Chan Buddhism". However, in terms of "Enlightenment" (開悟) pursued by Chan practitioners, Venerable Sheng-yen did not use too many concepts of Tiantai school to explain it. Prof. Chen Ying-shan pointed out in her thesis "The discussion on the Chan teachings of Sheng-yen and Tiantai Zhi-Guan (止觀) from the perspective of understand the mind and see the nature (明心見性)" that the definition of "understand the mind and see the nature" (明心見性) given by Venerable Sheng-yen was very little, and she thought that it was necessary to discuss the Tiantai's doctrines and theory to make it clear and comprehensive.

This leads me to the question: since venerable Sheng-yen emphasizes equal importance to "Chan" and "doctrine" and understands well Tiantai doctrine, why not he use it to elucidate "understand the mind and see the nature" (明心見性)? This is the first issue researched in this paper. I would like to examine the reasons and explain that venerable Sheng-yen, based on the difference between Chan school which emphasizes on enlightening state (悟境) and Tiantai School which emphasizes on elimination of confusion (斷惑), coupled with his personal enlightening experience, often use the term "the space shattering" (虛空粉碎) to explain the "enlightening state" (悟境).

The next question is, what does "the space shattering" (虛空粉碎) refer to? In this article, I would examine further its origins and found that "the space shattering" (虛空粉碎) is a special term for Chan, which was popular in the quotations of Chan school during Ming and Qing dynasties, and the term could not be found in the writings of Tiantai School. However, these quotations do not specify this term in detail. Only Master Sheng-yen has

clear explanations in his books, which are closely related to the concepts of “smashed mind” (破心), “mindless” (無心), “shattering a knotty question” (破疑團), and “explosion” (爆炸). Therefore, this paper clarifies the state and significance represented by “the space shattering” (虛空粉碎), based on Master Sheng-yen's interpretation.

In addition, in contemporary Thai forest tradition, there are also practitioners using terminology similar to “the space shattering” (虛空粉碎) to describe their enlightened experiences. As Ajahn Maha Boowa (1913-2011) said: “it feels like the whole universe fell down with it and destroyed, the earth and the space smashed at the same time.” Why are Sheng-yen's Chan teachings of Chinese Chan Buddhism (emphasis on sudden enlightenment) and the Thai forest meditation traditions of Theravada Buddhism (emphasis on dhyāna) using the similar term for “enlightenment”? Could it be said that “different routes lead to the same goal”? This paper will make a comparison between these two traditions to determine its similarities and differences.

Keywords: The Space Shattering, Sheng-Yen's Chan Teaching, Thai Forest Meditation Tradition, Enlightenment, Understand the Mind and See the Nature

飲水由波

紫柏真可的禪教觀與兩種歷史解釋進路的方法論難題

林悟石

紫柏真可（1543－1604），被後世追為萬曆三高僧之一。大力宣揚文字禪與經教之重要性的紫柏，將自身的禪教觀念連結並遙寄於覺範惠洪（1071－1128）。然而，紫柏的禪教觀不但異於宋代主流的「教外別傳」立場，甚至也與其自身所推崇的惠洪有著相當的差異——紫柏宣稱禪與教是如水與波般、不可分割的一體兩面，就如我們無法不透過波去飲水，不能繞過教去契及禪。我們如何理解與解釋紫柏的這個主張及其與九世紀以降禪門主流的「教外別傳」的「差異」？對此，筆者粗略地將對該問題的可能回應粗分為兩種進路，一是脈絡化進路，二是本質主義進路：前者旨在將紫柏的禪教觀脈絡化處理，而歸因於外在環境的影響，但這帶來了可能的化約論嫌疑，並將其視為一種因應時事的「權宜說法」；後者似乎能夠解決部分問題，但卻訴諸某種無法言說的經驗作為本質，如紫柏的「禪」與鈴木大拙的「禪本身」。這也因此帶來更多的問題，諸如禪悟經驗在定義上無法或拒絕被理性檢證，而這將會導致在面對不同的宗教傳統時，不得不在「無法區分異同」與長青主義式（perennialist）的「宗教多元主義」（religious pluralism）中擇一的兩難。另外，紫柏與鈴木大拙在解釋進路上的相似之處，或許也表明我們不能簡單地將「經驗修辭」視為一個現代主義下的產物。

關鍵詞：紫柏真可、禪教關係、脈絡化、本質主義、宗教經驗

Drink Water from Wave: Zibo Zhenke's (1543-1604) Perspective on the Relationship between Chan and Doctrine and the Problems of Two Approaches of Historical Explanation

Wu-Shi Lin

Zibo Zhenke (紫柏真可, 1543-1604), who is regarded as one of three eminent monks during Wanli (萬曆) period in Ming Dynasty. Zibo very emphasized the importance of Chan (禪) and doctrine (教) both, and tried to claimed his view on the relationship between these is from Juefan Huihong (覺範惠洪, 1071-1128). However, Zibo's view is not only different from the mainstream's standpoint of Chan community in Song Dynasty, but also distinct from Huihong who was admired by him—one of metaphors Zibo used a to explain the relationship between Chan and doctrine is “water and wave.” That means, they are same one but in different aspects. He also mentioned that we cannot drink water without wave, such as it's impassable to reach Chan without doctrine.

How do we understand and explain Zibo's perspective and its difference from the mainstream's standpoint of Chan community, that is “Chan is another tradition which is separate from doctrine (in sūtra)” (教外別傳), since 9th century? In this paper, I will distinguish and classify the answers into two approaches, one is contextualization, another is essentialism. The former tends to attribute Zibo's perspective to context and environment, but this way also leads to the suspicion of reductionism and assumption Zibo's perspective as an expediency preach. The later seems to be able to avoid of some above problems, but it appeals to an ineffable experience which is regard as the essence usually, such as “Chan / Zen” said by Zibo and D. T. Suzuki (鈴木大拙). In fact, essentialist assumptions will bring about more problems. For example, if someone (just as Zibo and Suzuki) defines Chan experience as something cannot be understood nor verified by rationale, it will lead to the dilemma between position of that “we cannot distinguish” and perennialist religious pluralism when facing various religious tradition. Besides, the similarity between Zibo and Suzuki maybe a case to show that we should not simply regard the rhetoric of experience as a product by modernism.

**Keywords: Zibo Zhenke, the Relationship between Chan and Doctrine,
Contextualization, Essentialism, Religious Experience**

如何將清辨的遮詮理論應用在其著作中？ 以《大乘掌珍論》為例

林芳民

在 Hoornaert 於 1999 至 2003 年發表了《中觀心論》(*Madhyamakahrdayakārikā*) 及其註釋《思擇焰》(*Tarkajvālā*) 第 1 至 114 頌的翻譯後，便有學者注意到其中蘊含著清辨 (Bhāviveka) 獨特的遮詮 (*apoha*) 理論。不過整體而言，學界對於清辨的研究還是以其獨特的二諦理論及「簡別立宗」的因明論式為研究主流，並傾向認為清辨將因明的應用範圍限定在「隨順勝義諦」中。

唯一將遮詮理論帶進清辨主流研究的是 Tamura (2011)，主張遮詮理論的應用範圍應該限定在世俗諦中。然而筆者以為，遮詮理論作為清辨所認為的「正確的語意理解方式」，應該是用來理解清辨所認為的「正確地表達勝義諦」的因明論式，因此遮詮理論的應用範圍應該限定在隨順勝義諦。而這也表現出隨順勝義諦中使用的語言的兩個特點：1. 行為（亦即言說和書寫等）上和一般的語言並無不同；2. 但是卻不涉及戲論分別，亦即概念化。

最後筆者將運用清辨的遮詮理論，實際解讀清辨《大乘掌珍論》中的因明論式。亦即：在遮詮的語意理論之下，清辨在因明論式中所使用的語言的意義該如何被理解。為清辨的三大特徵：二諦理論、因明論式以及遮詮理論提供互相連結的基礎，以期未來能建構出完整的清辨思想。

關鍵詞：清辨、遮詮、《大乘掌珍論》

Reading Bhāviveka's Work with His Theory of Apoha – With *The Treatise on the Jewel in the Hand* as an Example

Fang-Min Lin

After Hoornaert published his translation of Bhāviveka's *Madhyamakahrdayakārikā* and its commentary *Tarkajvālā* from 1999 to 2003, scholars start to noticing that Bhāviveka also has his own theory of *apoha*. Nevertheless, the mainstream of Bhāviveka studies is still focused on his theory of two truths and his usage of valid arguments (*hetuvidyā*). It is widely accepted that Bhāviveka subdivided the ultimate truth into primary and secondary ultimate truths, and that he uses valid arguments in the scope of the secondary ultimate truth.

Tamura (2011) is the first to bring Bhāviveka's theory of *apoha* to the mainstream study, arguing that Bhāviveka uses the theory of *apoha* in the scope of the conventional truth. I will argue, however, since the theory of *apoha* is about understanding the meaning of words correctly, it should be nature to pair it with Bhāviveka's usage of valid arguments, which he argues is the correct way to express the ultimate truth. This also reveals two characteristics of the language used in the scope of the secondary ultimate truth: 1. that on the surface it is just the same as the ordinary language people used every day, 2. but it is without conceptualization.

With all that established, I will put my theory into practice: reading the arguments Bhāviveka used in his *The Treatise on the Jewel in the Hand* with his theory of *apoha*. That is, how the meaning of words used in the arguments should be understood with his theory of *apoha*. With this paper, I hope to provide a ground for piecing together three important theories of Bhāviveka: that of two truths, valid argument and *apoha*.

Keywords: Bhāviveka, Apoha, *the Treatise on the Jewel in the Hand*

邏輯與唯識：護法《成唯識寶生論》對因明之使用

胡志強

玄奘（602 – 664）翻譯了陳那（Dignāga 約 480 – 540）《因明正理門論》（*Nyāyamukha*）、商羯羅主（Śaṅkarasvāmin）《因明入正理論》（*Nyāyapraveśa*），並且藉著其翻譯以及對弟子的解說，陳那新因明被系統性地帶進中國。此後因明在中國如何被理解與運用、如何被融攝或被忽視與再起等問題都是有趣的，然而玄奘在印度時，因明又是如何被理解與運用呢？除了玄奘自己的講授之外，護法（Dharmapāla 530-561）在《成唯識寶生論》中的運用會是思想史研究非常有價值的材料。

《寶生論》是護法對世親（Vasubandhu 約 4 – 5 世紀）《唯識二十論》（*Vimśikā-vṛtti*）的重要註釋書。或許因為文本內容艱深，且僅存之義淨譯文多處難以解讀，因而過去對《寶生論》的研究有所欠缺與不足。然而《寶生論》在唯識思想研究、印度與漢傳唯識思想史研究具有其重要價值，而且護法師承陳那而使用因明（佛教邏輯）來詮釋並論證《二十論》與唯識思想，也使得此文本更具特殊性。就此而言，《寶生論》的研究一方面可以幫助我們重新解讀《二十論》，特別是從因明論證的角度來看；另一方面也得以研究護法如何理解、使用因明，或者當時的人如何使用因明，亦即具有因明研究、因明思想史研究的價值。

本文探討護法如何以因明作為其詮釋工具。第一節引言指出，護法以因明作為解經工具，可以讓我們更瞭解文本隱藏的理路、掌握其論證架構。第二節依照護法《寶生論》的詮釋，解讀《二十論》中最主要的因明立、破。《二十論》前面成立了自宗之後，後續自然地論敵還有很多可能的質疑或回應（難），在辯論過程中，護法繼續運用因明指出論敵在宗、因、喻上所犯的似能立（*sādhanābhāsa*）、似能破（*dūṣanābhāsa*）的許多過失（破）。第三節對此整理了一些文本中的案例，由各個案例來解讀、分析護法對因明之使用。第四節討論如何從護法的觀點來看待《二十論》，並對比 Birgit Kellner 與 John Taber（2014）之詮釋。另外，也嘗試分析因明論證的利弊得失。筆者認為護法從因明立自破他的解讀更能呼應，世親在《二十論》最後所說的：「我已隨自能，略成唯識義（*vijñaptimātratāsiddhi*）」（CBETA, T31, no. 1590, p. 77, b2），亦即，從因明成立了一切唯識。

本文希望有助於彌補現有佛教思想史研究的某些不足之處，例如，在當時的印度脈絡下，佛教教內、教外都有明確文獻證據顯示，人們認為《二十論》開宗明義使用因明立量以證成唯識，而且也有其他類似的因明論式被提出，而不是像 Taber 等學者們所認為的：過去應沒有任何有聲望的佛教哲學家認真地提出此類的因明論證。對《寶生論》的研究，應有助於匡正這樣的錯誤主張。

關鍵詞：護法、成唯識寶生論、因明、世親、唯識二十論

Logic and Consciousness-Only: Dharmapāla's Application of Hetuvidyā in the *Cheng Weishi Baosheng Lun*

Chih-Chiang Hu

With Xuanzang's (玄奘 602-664 C.E.) translations of the *Nyāyamukha* by Dignāga (480-540 C.E.) and of the *Nyāyapraveśa* by Śaṅkarasvāmin and with his own teachings and elaborations to his disciples, Indian Buddhist logic (*hetuvidyā*) was systematically, as a subject or science, brought into the Chinese context and somehow adapted in the Chinese tradition since then. The inquiry that in that distant land how this new science was interpreted, applied, and even transformed would, indeed, be interesting and important. However, how this science was interpreted, applied in India before and during Xuanzang's staying there? In addition to Xuanzang's legacies, Dharmapāla's (530-561 C.E.) *Cheng weishi baosheng lun* (成唯識寶生論), in which he explicitly uses Buddhist logic to interpret and to argue for the doctrine of Consciousness-only and against his opponents, is a very valuable resource for us.

Cheng weishi baosheng lun, extant only in Chinese, is Dharmapāla's commentary on Vasubandhu's (4th to 5th century C.E.) classic *Viṃśikā* and its *Vṛtti*. However, unlike *Viṃśikā*, which is very popular, this work has been not well explored and even neglected. The reasons might be that there is no Sanskrit or Tibetan version, and many passages in the Chinese translation by Yijing (義淨) are difficult to be understood. Even though this text is obscure and sometimes ambiguous, it's still worthy of our effort not only because of its complicated argumentation but also because of Dharmapāla's significance in the history of Buddhist thought, especially in East Asia.

This paper will focus on Dharmapāla's application of Buddhist logic in his *Cheng weishi baosheng lun*. Dharmapāla's commentary, very different from Vinītadeva's, specifically uses Buddhist logic (three-membered Indian syllogism) to interpret Vasubandhu's arguments, and furthermore he summarizes the points with that same tool. After establishing the thesis, by pointing out that his opponents have fallacious means of refutation (*dūṣaṇābhāsa*) or fallacious means of proof (*sāadhanābhāsa*), which means that their statements of proof are defective in respect of the thesis (*pakṣa*), the reason (*hetu*), or the example (*drṣṭānta*), Dharmapāla formulates his effective rebuttal to the counterarguments. Case by case, this paper will explore Dharmapāla's style of argumentation in his own text. And in the end, with respect to *hetuvidyā*, a reading of *Viṃśikā* in Dharmapāla's eyes will be briefly addressed.

Keywords: Dharmapāla, *Cheng Weishi Baosheng Lun*, *Hetuvidyā*, Vasubandhu, *Viṃśikā*

圓測唯識學具有「本覺思想」的嫌疑？ ——來自於《仁王經疏》的線索

楊得煜

「圓測唯識學思想型態歸屬」一問題，從 1916 年羽溪了諦〈唯識宗の異派〉一文開始至今，過去近一世紀的主流觀點是：圓測是玄奘門下歧出，屬於真諦一系。近年來也有諸多學者開始反省羽溪等人的觀點，認為圓測並為背離玄奘唯識學，而證成的方式是：在現存圓測的文獻中，找出相應於玄奘唯識學的觀點。但雙方論爭至今仍是方興未艾，未有定論。筆者認為如果要挑戰羽溪等人的觀點，較有力的論述方式是：重新考察圓測相關文獻中，最具有「真諦思想」嫌疑之處。在討論嫌疑處之前，筆者先接受一個預設，即：在東亞唯識學中，將真諦與《起信論》「本覺思想」視為相同傳承。據此，在圓測文獻中，最有真諦思想嫌疑處將會是：圓測據《九識章》立「阿摩羅識」就「能緣義」言「本覺」。如果嫌疑能夠被著實，不僅僅「真諦-起信論-圓測」一系之觀點確實能夠成立外；透過圓測的文獻，亦能支持筆者的預設，即：在東亞唯識學中，真諦與《起信論》「本覺思想」屬於相同傳承的觀點。反之，此嫌疑被排除的話，不僅能證明羽溪等人的立場是站不住腳外；將真諦與《起信論》「本覺思想」視為一系的觀點，亦有必要再進一步檢討。

關鍵詞：阿摩羅識、本覺、反照、能緣、仁王經疏

Was Woncheuk Possibly Influenced by the “Notion of Original Awakening”? – Based on the Clue from the “Renwang Jing Shu”

De-Yu Yang

“Where Woncheuk’s Yogâcāra thought form belongs to” has been an issue since Hatani Ryotai wrote “The Heterodox Faction of the Yogâcāra School” in 1916. In the past century, the mainstream viewpoint has been that Woncheuk diverges from Xuanzang’s teachings and belongs to the Paramârtha thought. In recent years, many scholars have begun to reflect on the views of Hatani and others, and they think that Woncheuk did not deviate from Xuanzang’s teaching. The way they proved it was to find ideas that correspond to Xuanzang’s teachings in Woncheuk’s existing literature. However, the argument between the two is still unfolding and there is no conclusion. The author believes that if one wants to challenge the viewpoints of Hatani and others, a more effective way of discourse is to re-examine the portions of Woncheuk’s texts that are most suspect of “Paramârtha’s thoughts”.

Before discussing the suspected areas, the author first accepts a presupposition; namely, in East Asian Yogācāra, Paramārtha is regarded to be of the same inheritance as the “notion of original awakening” in “the Awakening of Faith”. Therefore, in Woncheuk’s literature, the part that is most suspicious of Paramārtha thought will be: Woncheuk established “Amalavijñāna” according to “Jiushi zhang” and wrote about the “original awakening” based on the “meaning of nengyuan”. If the suspicion can be confirmed, not only can the viewpoint that there is a relationship between “Paramārtha - the Awakening of Faith – Woncheuk” be proved, but the author’s presupposition can also be supported by the literature of Woncheuk, which is that, in East Asian Yogācāra, Paramārtha and the “notion of original awakening” in “the Awakening of Faith” are of the same inheritance. On the contrary, if the suspicion is ruled out, it will not only prove that the standpoint of Hatani and others is untenable. The point of view that regards Paramārtha and the “notion of original awakening” in “the Awakening of Faith” as one family should be reviewed further.

Keywords: Amalavijñāna, Original Awakening, Fan Zhao, Nengyuan, *Renwang Jing Shu*

脈絡化與再脈絡化：聖嚴法師於華嚴與如來藏思想 之現代詮釋與教學

鄧偉仁

本文旨在對聖嚴法師的「華嚴」與「如來藏」思想的探究與論述將一、分析二個理論面向；二、置於三個重要的「脈絡」來呈現其意義。我們將分析法師「華嚴」與「如來藏」思想的「詮釋學」與「哲學」，目的是深入的探究法師思想的詮釋學與哲學特色，使法師思想進入宗教研究的重要課題中參與對話。另外，我們認為聖嚴法師思想的意義可從以下三個重要脈絡體現：一、漢傳佛教思想史、二、佛教修行體系、三、佛教現代主義。從漢傳佛教史來看，法師的華嚴以及如來藏思想未必可以完全置於所謂的「真常唯心」的判教系統，這部分將在杜正民所著《如來寶藏：聖嚴法師的如來藏思想研究》基礎上進一步探究。從修行體系來看，法師華嚴以及如來藏思想的詮釋是作為他進一步開展禪修方法的理論基礎，離開禪修體系與方法，無法正確的理解法師的「教」。最後，作為現代佛教教育推動者以及現代佛教教團的建設者法師的思想必須從現代社會的脈絡來理解。法師的華嚴與如來藏思想的詮釋多少程度是現代性的產物，多少程度是回應現代性帶來的問題？

關鍵詞：聖嚴、華嚴、如來藏、佛教現代主義、禪修教學

Contextualization and Re-contextualization: On Master Sheng Yen's Hermeneutics and Pedagogy on and Huayan and Tathāgatagarbha Thoughts

Weijen Teng

This paper attempts to bring to light Master Sheng Yen's interpretation and teachings of Huayan School of thought and the thought of Tathāgatagarbha by recontextualizing them in the modern dissemination of Buddhism. We will analyze Master Sheng Yen's hermeneutics in his interpretation and bring forward the philosophic significance thereof by situation them in three the frameworks, namely the intellectual history, meditative practice of Chinese Buddhism and in the dialogue of "Buddhist Modernism". With respect to the intellectual history of Chinese Buddhism, Master Sheng Yen's interpretation of two school of thoughts cannot be easily placed in the so called "substantial idealism" (borrowing Master Yinshun's term). In terms of meditative practice, his teachings of Huayan and Tathāgatagarbha constitute in its doctrinal foundation, which in turn inform Master Sheng Yen's interpretation. Lastly, as a modern Buddhist teacher, educator, and founder of a

globally influential Buddhist organization, Master Sheng Yen's interpretation and teaching should be recontextualized in the "Buddhist Modernism" problematics in order to bring to light the significance of his dissemination of Chinese Buddhism in our modern society.

Keywords: Sheng Yen, Huayan, Tathāgatagarbha, Buddhist Modernism, Meditation Teaching

從宗教到倫理：以和辻哲郎的道元研究為中心

朱坤容

本論文以和辻哲郎（1889－1960）在《沙門道元》一文中所呈現的佛教理解為中心，考察佛教思想對其建立倫理學架構的影響。

和辻哲郎是近代日本的文化史家和倫理學家，同時也是一位有影響力的佛學研究者。在其思想架構中，佛教研究占據了相當大的比例。但是，和辻卻極力表示自己是一位「禪的門外漢」以及非專業者，只是為了「文化史的理解」而展開探究。他也將一系列宗教研究視為歷史研究之一部分，也就是說，宗教研究在他的理論體系中，屬於文化史的內容，而非宗教學的範疇，雖然宗教精神的影響又無法截然割裂。這一定位對理解其研究立場與觀點上不可忽視。收錄于《日本精神史研究》的《沙門道元》一文是一個突出的例子。

文章將從三個層面來展開，首先呈現《沙門道元》中和辻的理解，包括他對道元以及佛教（主要是禪）的理解；其次將這一理解與其倫理學架構相結合，由此分析其理解背後的倫理或道德的視角；最後將此視角放置於其一生的學術理念與精神目標中，並結合佛教進入日本後的流變與特點，綜合評述和辻的道元研究與日本佛教思想、作為宗教的佛教本身的融匯點與歧義處。

關鍵詞：佛教、倫理的、道元、和辻哲郎

From Religion to Ethics: Centering on Watsuji Tetsuro's Study about Dōgen

Kunrong Zhu

This article will discuss the influence of Buddhist thought on Watsuji Tetsuro's ethical works, centering on his study about Dōgen. Watsuji Tetsuro, as a famous cultural historian and ethicist in modern Japan, was also an influential Buddhist researcher. According to his ethical framework, the studies on Buddhism occupied a considerable proportion. However, he regarded them for the "understanding of cultural history", and a part of historical studies. *Shamon Dōgen*, which included in the book named Study on Japanese Spiritual History is an example.

The article will be developed from three aspects. Firstly, it will focus on the context of *Shamon Dōgen* and exam Watsuji's pointview of Dōgen and Buddhism (mainly Zen). Secondly, it will combine his understanding on the development of Japanese Buddhism with

his ethical framework and the historical position. In this part, the paper will analyze the ethical or moral perspective in depth behind Watsuji's religion explanation. Finally, we will place his particular perspective and the position into his academic life, especially centering on his achievement on ancient history and spiritual history. In this part, we will also take a general look on the characteristics of Buddhism after entering Japan, which could be regarded as one of major influential resources to the becoming of Watsuji Tetsuro's thoughts.

Keywords: Buddhism, Ethical, Dōgen, Watsuji Tetsuro

論明代天台宗僧人幽溪傳燈對止觀思想的運用和發揮

崔韓穎

解經是天台宗闡述教義、發揮宗旨，“說己心中法門”的重要途徑之一。自智者大師以來，“五重玄義”、“四意消文”就成為天台宗重要的解經方式，影響深遠。晚明復興天台宗的幽溪傳燈法師特重以天台宗的解經方式詮釋經典，《維摩經無我疏》即為一例。他通過運用“五重玄義”、“四意消文”的解經方式，細緻地解釋了《維摩詰經》的經題、經體、經宗、經用，也判釋了經典的教相時味，並將天台宗的性具善惡、諸法實相等教義運用於對經典的解釋之中，指出了天台宗符合佛之意旨，天台宗是圓頓之教。這其實也是一種論證天台宗合法性、合理性、優越性的方式。

關鍵詞：《維摩經無我疏》、五重玄義、四意消文

The Interpretation of the Idea of Zhi Guan by Youxi Chuandeng, A Monk of Tiantai Sect in Ming Dynasty

Hanying Cui

The interpretation of scriptures is one of the important ways for Tiantai Sect to explain its doctrines, expound its tenets, and “talk about the Dharma in one’s heart”. Since Zhi Yi, the “five meanings” and “four meanings” have become the important ways to interpret the scriptures of Tiantai Sect, which exerted a profound and lasting influence. Master Youxi chuandeng, who revived Tiantai Sect in the late Ming Dynasty, paid special attention to interpreting the classics in the way of Tiantai Sect’s interpretation of scriptures. He explained the title, style, sect and application of the Vimalakirti Sutra in detail by using the methods of “five meanings” and “four meanings”. He also interpreted the time and taste of the classics. He applied the doctrine of Tiantai Sect to explain the classics. He pointed out that Tiantai Sect was in line with the intention of Buddhism. In fact, it is also a way to demonstrate the legitimacy, rationality and superiority of Tiantai Sect.

Keywords: the *Annotation of Vimalakirti Sutra*, Five Meanings, Four Meanings

中國古代編年體佛教通史敘事中的時間與空間建構

郭琳

本選題以中國佛教史籍中的編年體佛教通史為研究對象，探討其敘事中的時間與空間建構。在體例與內容上，如何選取時間斷限以確定佛教歷史的起止，如何運用編年體裁以反映佛教興衰，如何突破空間限制，構建出發源印度、流佈中土、與世俗史事相交融的佛教通史。

關鍵詞：編年體佛教通史、建構、時間斷限、紀年方式、空間交融

The Construction of Time and Space in the Narrative of Chinese Ancient Chronological General History of Buddhism

Lin Guo

This topic is based on the Chronological general history of Buddhism as the research object, and explores the construction of time and space in its narrative. In terms of style and content, how to choose the time limit to determine the beginning and end of Buddhist history, how to use the chronological genre to reflect the rise and fall of Buddhism, how to break through the limitations of space, and build Buddhism that originated from India, spreads through the earth, and blends with secular history General history.

Keywords: Chronological General History of Buddhism, Construction, Time Limit, Chronology, Space Blending

佛教律典中調達謀殺佛陀相關記錄的對比研究

鍾昊沁

本文詳細對比了巴利文律典、中文《彌沙塞部和醯五分律》、《四分律》、《十頌律》、《根本說一切有部毘奈耶》五部律典中有關調達三次謀殺佛陀的相關記錄，同時參考了《摩訶僧祇律》，討論了調達謀殺佛陀的歷史真實性以及律典的演變相關問題。首先，本文對調達謀殺佛陀的相關研究做了綜述，並基於詳盡的文本分析，提出了調達謀殺佛陀相關記錄的真實性和合理性存在兩方面疑點。第一，調達謀殺佛陀的記錄只存在於傳承自上座部的律典，而在大眾部律典缺失。第二，有關調達謀殺佛陀的記錄和調達破僧的記錄存在邏輯不合理之處。其次，本文認為，相對於巴利文律典，中文律典更多地受到了部派佛教發展的影響。《十頌律》相關記錄對業力的論述，《彌沙塞部和醯五分律》和《十頌律》相關記錄對長老阿難的推崇，以及《彌沙塞部和醯五分律》和《四分律》相關記錄對五戒的強調都體現了部派佛教發展對律典的影響。除此之外，本文還對相關記錄中一些史實和文本差異做了點評。

關鍵詞：調達、提婆達多、佛陀、謀殺、巴利文律典、《彌沙塞部和醯五分律》、《四分律》、《十頌律》、《根本說一切有部毘奈耶》、《摩訶僧祇律》

Devadatta's Attempts at Murdering the Buddha: A Comparative Study Based on Pāli and Chinese *Vinaya* Texts

Haoqin Zhong

This research examines the records about Devadatta's attempts to murder the Buddha in the Pāli *Vinaya* and Chinese *Vinayas*, namely *Mahīśāsaka Vinaya*, *Dharmaguptaka Vinaya*, *Sarvāstivāda Vinaya* and *Mūla-Sarvāstivāda Vinaya*, and does a comparative study with a reference to the Chinese *Mahāśāṃghika Vinaya*.

By so doing, in addition to contributing to presenting the first clear comparison of the narratives of different Buddhist *Vinaya* texts in Pāli and Chinese about Devadatta's attempts to murder the Buddha, this paper also puts forwards a few interesting opinions as a departure for further studies. First, the rationality and the veracity of these three attempts are questioned for two reasons. One is that it seems, these records were just passed down from the *Sthavira* tradition. Next, it seems irrational that after these three attempts, Devadatta still had the chance and ability to create a big schism as recorded in the five *Vinayas*. Second, the passages in the Pāli *Vinaya* were suggested as the earliest among those five, while those in the *Mūla -Sarvāstivāda Vinaya* the latest. Third, several signs of later influence in the

other four *Vinayas*, except the *Pāli Vinaya*, were pointed out and discussed. For example, the emphasis of Karma in *Sarvāstivāda's Vinayas*; the especial place held by Ananda in the *Mahīśāsaka* and *Sarvāstivāda Vinayas*; and the emphasis on the five precepts in the *Dharmaguptaka* and *Mahīśāsaka Vinayas*. Additionally, some historical facts are put into question, and some textual differences are also explained in this paper.

Keywords: Devadatta, Murder, the Buddha, Pāli Vinaya, Mahīśāsaka Vinaya, Dharmaguptaka Vinaya, Sarvāstivāda Vinaya, Mūla-Sarvāstivāda Vinaya, Mahāsāṃghika Vinaya

從寫經、梵磚到墓葬——論大理密教的起源與發展

尹恒

大理密教又稱為白密、滇密，又被呂建福稱為是世界四大密教傳承之一的白傳密教。其起源與發展目前不太清晰從而爭議紛紜。根據目前的文物與文獻的角度，具體從大理國寫經、梵磚及墓葬三個方面表現出來，大理密教是以對漢傳佛教的繼承為基礎上，吸收了印度密教及道教而形成的一支獨立密教。其起源於南詔勸豐祐時期（824－835），興盛于大理國段正興時期（1148－1171），蛻變於元代，退潮於明初，衰落於清初康熙（1662－1722）前後，並逐漸融入到地方阿吒力教派中而基本絕跡。但是其作為一個佛教流派的發展與流變的過程，融合了漢、藏、印三支密教傳承，吸收了道教及地方信仰，形成了世界密教史上特別的一支派系。此支密教以梵字咒語信仰為中心，儀式為其重要行持方式，這一特點在目前密教傳承過程中都是具有獨特價值的。

關鍵詞：大理密教、梵磚、梵咒、儀式

From Scripture Writing, Sanskrit-Brick to Tomb – On the Origin and Development of Dali Esoteric Buddhism

Heng Yin

Dali Esoteric Buddhism is also known as the Baimi (白密) and the Dianmi (滇密), and it is also called by Jianfu, LV as the 白傳密教, one of the world's four major esoteric buddhism. The Dali Esoteric Buddhism's origin and development are not clear and controversial. According to the present cultural relics and documents, Dali Esoteric Buddhism is an independent esoteric buddhism. It formed by Chinese Buddhism, Indian esoteric buddhism and Taoism. From three aspects of Dali scripture writing, Sanskrit-bricks and Tomb. Dali Esoteric Buddhism originated in 勸豐祐 period (824-835) of Nan-Chao, flourished in 段正興 period (1148-1171) of Dali kingdom, changed in Yuan dynasty, ebbed in the early Ming dynasty, declined 康熙 (1662-1722) in the early Qing dynasty, and gradually merged into the local 阿吒力教 and ultimately disappeared. However, in the process of its development and evolution as a Buddhist school, it integrated the inheritance of the 唐密, 藏密 and Indian esoteric buddhism, and It absorbed Taoism and Local religion. This esoteric buddhism is centered on the belief of Sanskrit incantations, and Rituals, which is of unique value in the process of inheriting the esoteric buddhism at present.

Keywords: Dali Esoteric Buddhism, Sanskrit-bricks, Sanskrit Incantations, Rituals