

**The 9<sup>th</sup> Chinese Buddhism & Sheng Yen International Conference 2023/06/29 (Thursday) \_Tentative Schedule**

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

2023/06/30 (Friday)

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

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