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# Rules and Regulations | 論壇議事說明事項

## 壹、圓桌論壇 1/7 (一) 第 1 場 & 1/8 (二) 第 2 場

- 一、主持人介紹。
- 二、第 1 場發表人／每位與談人 10 分鐘；第 2 場每位與談人 25 分鐘。
- 三、開放討論。

## 貳、1/8 (二) 論文發表 A、B、C 組

每組各 65 分鐘

- 一、主持人介紹 2 分鐘。
- 二、每位發表人發表 15 分鐘(第 13 分鐘時響鈴乙次提示；響鈴兩次時請結束)。
- 三、回應人綜合回應 10 分鐘(第 8 分鐘時響鈴乙次提示；響鈴兩次時請結束)。
- 四、綜合討論 8 分鐘。

## 參、1/9 (三) 論文發表

每場各 60 分鐘

- 一、主持人介紹 2 分鐘。
- 二、發表人發表 20 分鐘(第 18 分鐘時響鈴乙次提示；響鈴兩次時請結束)。
- 三、每位與談人回應 9 分鐘(第 7 分鐘時響鈴乙次提醒；響鈴兩次時請結束)。
- 四、開放討論 20 分鐘。

## 肆、午餐與休息

- 一、會議備有午餐，吃多少夾多少，以不浪費為原則。
- 二、大會提供飲水，請自備環保杯。

# 【Conference】 Agenda 1

## 議程一 【第四屆近現代漢傳佛教論壇】

1月7日(一)	
17:30-18:30	【報到】
18:30-18:45	【開幕式】恭請方丈和尚致歡迎詞
18:45-20:00	<p><b>【圓桌論壇一】</b>            主持人：林鎮國            發表人：汲喆            主 題：近現代漢傳佛教研究：意義、主題與方法            與談人：陳金華、龔雋、宣方、楊蓓</p>

1月8日(二)	
08:15-08:45	【報到】
08:45-09:35	<p><b>【專題演講一】</b>            主持人：萬金川            發表人：陳金華            題 目：從「黃土禪」到「藍海禪」：禪宗現代化與國際化的歷史淵源與現代背景</p>
09:35-09:50	【休息】
09:50-10:40	<p><b>【專題演講二】</b>            主持人：林鎮國            發表人：Fraser, Sarah E. (胡素馨)            題 目：Neo-Chan Features in Contemporary Art</p>

10:40-11:45	<p><b>【論文發表 A 組】</b></p> <p>◎主持人：陳金華</p> <ol style="list-style-type: none"> <li>1. Adamek, Wendi L., Triangulating “Evidence Based Practice” in Applied Behavior Analysis, Mindfulness Therapies, and Traditional Meditation Practices</li> <li>2. Tsomo, Karma Lekshe, Chan Ways of Dying: Traditional and Contemporary Perspectives</li> <li>3. Zhao, Dong, Mediatization, Marketization and Modernist Transformation of Chan in Contemporary China</li> </ol> <p>◎回應人：汲喆</p>
11:45-12:55	<p><b>【午餐】</b></p>
12:55-14:00	<p><b>【論文發表 B 組】</b></p> <p>◎主持人：鄧偉仁</p> <ol style="list-style-type: none"> <li>1. 郭磊，韓國近現代禪宗法脈與性徹禪師</li> <li>2. 王佳，生活禪：淨慧法師對佛教現代轉型的探索和實踐</li> <li>3. 劉懿鳳，重興禪門正統——現代“佛教復興”語境下來果振興揚州高旻寺研究</li> </ol> <p>◎回應人：龔雋</p>
14:00-15:05	<p><b>【論文發表 C 組】</b></p> <p>◎主持人：宣方</p> <ol style="list-style-type: none"> <li>1. 劉雅詩，禪宗復興與女性靈性：當代中國女性修習跨國禪修</li> <li>2. 黃偉龍，近現代漢傳禪佛教的多元社會境遇與禪修話語重建——虛雲、聖嚴和一行之見性觀念的比較研究</li> <li>3. 邱奕菲，作為普遍宗教意識的「禪」——論鈴木大拙與西田幾多郎對「宗教」與「禪」的哲學闡釋</li> </ol> <p>◎回應人：釋果幸</p>
15:05-15:20	<p><b>【休息】</b></p>
15:20-17:30	<p><b>【圓桌論壇二】</b></p> <p>主持人：汲喆</p> <p>主 題：現代禪修教育的挑戰</p> <p>與談人：包勝勇、釋常襄、釋繼程、釋果光</p>

1 月 9 日 (三)	
08:30-09:00	【報到】
09:00-10:00	主持人：包勝勇 發表人：釋果鏡，念佛與參禪不二之挑戰與發展——以聖嚴法師的念佛禪七為主 與談人：龔雋、越建東
10:00-10:15	【休息】
10:15-11:15	主持人：宣方 發表人：包勝勇，全球化視野中的修行者——以緬甸恰宓中心的大陸禪修者為例 與談人：釋果光、趙冬
11:15-12:15	主持人：鄧偉仁 發表人：俞永峯，聖嚴法師的現代化禪法 (The Historical Circumstances of Master Sheng Yen's Chan Teachings) 與談人：龔雋、郭磊
12:15-13:30	【午餐】
13:30-14:30	主持人：龔雋 發表人：宣方，哪個傳統，何種工夫？——傳統宗門工夫論之省思 與談人：釋果幸、越建東
14:30-14:45	【休息】
14:45-15:45	主持人：釋果鏡 發表人：汲喆，禪在中國大陸：1980 年代以來的話語與實踐 與談人：陳金華、宣方
15:45-17:15	【綜合座談】
17:15-17:30	【閉幕式】

# Lists of Scholars & Biographies | 與會學者名單與簡介

## Panelists 與會學者名單

(依姓氏由 A 至 Z 排序)

姓名 Name	服務單位 Institution	職稱 Title
1. 韋聞笛 Adamek, Wendi Leigh	卡加利大學 Dept. of Classics and Religion, University of Calgary	副教授 Associate Professor
2. 包勝勇 Bao, Shengyong	中央財經大學社會學系 Department of Sociology, Central University of Finance and Economics	副教授 Associate Professor
3. 陳金華 Chen, Jinhua	加拿大英屬哥倫比亞大學 The University of British Columbia	教授 Professor
4. 邱奕菲 Chiu, Yi-Fei	日本立正大學人文科學研究所 Institute of Humanistic Sciences, Rissho University	客座研究員 Visiting Researcher
5. 胡素馨 Fraser, Sarah E.	德國海德堡大學東亞藝術史研究所 Institute for East Asian Art History, Heidelberg University	教授 Professor
6. 龔雋 Gong, Jun	廣州中山大學比較宗教研究所 Institute of Comparative Religions, Sun Yat-Sen University	教授 Professor
7. 黃偉龍 Huang, Weilong	南京大學哲學系·宗教學系 Department of Philosophy, Nanjing University	博士生 Ph.D. Student
8. 汲喆 Ji, Zhe	法國國立東方語言與文明學院/ 法國多學科佛教研究中心 INALCO/CEIB	教授/主任 Professor/Director
9. 耿晴 Keng, Ching	國立政治大學哲學系 Department of Philosophy, National Chengchi University	副教授 Associate Professor
10. 郭磊 Kwak, Roe	韓國東國大學佛教學術院 Academy of Buddhist Studies, Dongguk University	研究員 Researcher

姓名 Name		服務單位 Institution	職稱 Title
11.	劉雅詩 Lau, Ngar-sze	香港教育大學／國際佛教學院 The Education University of Hong Kong/ International Buddhist College	講師／訪問副教授 Lecturer／Visiting Associate Professor
12.	廖肇亨 Liao, Chao-heng	中央研究院中國文哲研究所 Institute of Chinese Literature and Philosophy, Academia Sinica	研究員 Research Fellow
13.	林鎮國 Lin, Chen-Kuo	國立政治大學哲學系 Department of Philosophy, National Chengchi University	名譽教授 Emeritus Professor
14.	劉懿鳳 Liu, Yifeng	中國人民大學宗教學系 Department of Religious Studies, Renmin University of China	博士生 Ph. D. Student
15.	釋常襄 Shi, Chang-Xiang	法鼓山僧團傳燈院 Meditation Activity Department, Dharma Drum Mountain Organization	監院 Director
16.	釋繼程 Shi, Chi-Chern	馬來西亞佛學院 Malaysian Buddhist Institute	院長 Principal
17.	釋果光 Shi, Guo-Guang	法鼓山僧團三學研修院 Sangha Education Department, Dharma Drum Mountain Organization	女眾副都監 Managing Director, Bhikshuni Sangha
18.	釋果鏡 Shi, Guo-Jing	中華佛學研究所／法鼓文理學院 Chung-Hwa Institute of Buddhist Studies／ DILA	所長／副教授 Director／ Associate Professor
19.	釋果幸 Shi, Guo-Xing	法鼓山僧伽大學佛學院／中華佛學研究所 Dharma Drum Sangha University／ Chung-Hwa Institute of Buddhist Studies	Vice Dean／ Assistant Researcher 副院長／助理研究員
20.	下田正弘 Shimoda, Masahiro	東京大学文学部・大学院人文社会系研究科 Graduate School of Humanities and Sociology, The University of Tokyo	學部長 Department Head
21.	鄧偉仁 Teng, Weijen	法鼓文理學院佛教學系 Department of Buddhist Studies, DILA	系主任 Department Head
22.	釋慧空 Tsomo, Karma Lekshe	聖地牙哥大學神學與宗教研究系 Theology and Religious Studies, University of San Diego	教授 Professor

姓名 Name		服務單位 Institution	職稱 Title
23.	萬金川 Wan, Chin-Chuan	佛光大學佛教學院 College and Department of Buddhist Studies, Fo Guang University	院長 Dean
24.	王佳 Wang, Jia	黑龍江省民族研究所 Heilongjiang Provincial Nation Research Institute	副研究員 Associate Researcher
25.	王昱鈞 Wang, Yu-Chun	法鼓文理學院佛教學系 Department of Buddhist Studies, DILA	助理教授 Assistant Professor
26.	宣方 Xuan, Fang	中國人民大學宗教學系 Department of Religious Studies, Renmin University of China	副教授 Associate Professor
27.	楊蓓 Yang, Pei	法鼓文理學院人文社會學群 Graduate School of Humanities and Social Sciences, DILA	副教授 Associate Professor
28.	嚴瑋泓 Yen, Wei-Hung	東海大學哲學系 The Department of Philosophy, Tunghai University	副教授 Associate Professor
29.	越建東 Yit, Kin-Tung	國立中山大學通識教育中心暨哲學研究所 Center for General Education/ Institute of Philosophy, National Sun Yat-sen University	副教授 Associate Professor
30.	俞永峯 Yu, Jimmy	佛羅里達州立大學宗教系 Department of Religion, Florida State University	副教授 Associate Professor
31.	趙冬 Zhao, Dong	北京外國語大學英語學院 School of English and International Studies, Beijing Foreign Studies University	副教授 Associate Professor



## Panelists Biographies 學者簡介

### 1. Adamek, Wendi Leigh 韋聞笛 (University of Calgary)

Wendi L. Adamek is Associate Professor in the Department of Classics and Religion at the University of Calgary and holder of the Numata Chair in Buddhist Studies. Her research interests include medieval Chinese Buddhism, Buddhist archeology, and living systems theory. Her forthcoming book *Practicescape: The Buddhists of Baoshan* centers on a seventh century community in Henan, China. Previous publications include *The Mystique of Transmission: On an Early Chan History and its Contexts* (AAR Award for Excellence in Textual Studies, 2008) and *The Teachings of Master Wuzhu* (2011). Born in Hawai'i, she earned her degrees at Stanford University and has held research fellowships at Kyoto University (Fulbright), Peking University (NEH, Fulbright), the Stanford Humanities Center, the Institute for Advanced Study, Princeton, and the Calgary Institute for the Humanities.

### 2. Bao, Shengyong 包勝勇 (中央財經大學社會學系)

包勝勇，社會學博士，2002年畢業於北京大學社會學系，獲法學博士學位，2003–2005年在復旦大學哲學系從事博士後研究，2015–2016年在日本國立東北大學宗教學系進行訪問研究。現執教於中央財經大學社會學系，副教授、碩士研究生導師。2003年參與創立中央財經大學社會學系，並擔任中央財經大學社會學系主任，現任中央財經大學中國海外發展研究中心主任。主要研究領域為：宗教社會學、醫學與健康社會學和海外發展研究，開設有宗教社會學、社會研究方法、質性研究方法、社會福利研究、健康社會學、海外發展研究專題等本科生、研究生課程。在宗教研究方面，近年來關注的議題主要有當代中國佛教組織研究、佛教與社會互動研究、南傳佛教、藏傳佛教在漢傳佛教地區的傳播與發展以及海外華人信仰研究等領域。近幾年在緬甸、尼泊爾、斯里蘭卡等國家和地區開展了一系列海外宗教研究的田野調查，深入瞭解不同社會與文化傳統的佛教發展及其與社會之間的關係，並著重研究了南傳禪修方法和藏傳佛教在大陸漢傳佛教地區的傳播與發展，及海外華人群體的宗教信仰情況。

### 3. Chen, Jinhua 陳金華 (UBC)

Jinhua Chen is Professor of East Asian intellectual history (particularly religions) at the University of British Columbia, where he also served as the Canada Research Chair in East Asian Buddhism (2001-2011). He additionally held short-term teaching positions at other universities including the University of Virginia (2000-2001), the University of Tokyo (2003-04), and Stanford University (2012).

As recipient of research grants and fellowships from different sources including Social Sciences and Humanities Research Council of Canada (SSHRC), Canada Research Chairs (CRC) Program, Killam Foundation, Peter Wall Institute for the Advanced Studies, Society for

the Promotion of Buddhism (Bukkyō Dendō Kyōkai [BDK]), Japan Society for the Promotion of Social Sciences (JSPS), Alexander von Humboldt Foundation and the Max Plank Institute, the Academy of Korean Studies, and most recently, the National Humanities Center (USA), he has been engaged in research projects related to East Asian state-church relationships, monastic (hagio/)biographical literature, Buddhist sacred sites, relic veneration, Buddhism and technological innovation in medieval China, and Buddhist translations. In addition to publishing five monographs, including (1). *Making and Remaking History* (Tokyo, 1999), (2). *Monks and Monarchs, Kinship and Kingship* (Kyoto, 2002), (3). *Philosopher, Practitioner, Politician: The Many Lives of Fazang [643-712]* (Leiden, 2007), 4. *Legend and Legitimation: The Formation of Tendai Esoteric Buddhism* (Brussels, 2009), and (5). *Crossfire: Shingon-Tendai strife as seen in two twelfth-century polemics* (Tokyo, 2010), he has also co-edited seven books. He is also the author of over sixty book chapters and journal articles, with major academic journals.

#### **4. Chiu, Yi-Fei 邱奕菲 (日本立正大學)**

CHIU, Yi-Fei is a PhD student of Philosophy at Tunghai University in Taiwan and is currently a visiting researcher of the Institute of Humanistic Sciences at Rissho University in Japan.

邱奕菲，東海大學哲學系博士生，現任日本立正大學人文科學研究所客座研究員。

#### **5. Fraser, Sarah E. 胡素馨 (Heidelberg University)**

Prof. Dr. Sarah E. Fraser holds the Chair in East Asian Art History and is Vice Director of the Institute for East Asian Art, Heidelberg University, Germany. Her select publications include the award-winning *Performing the Visual: Buddhist Wall Painting Practice* (Stanford, 2003); an edited volume of essays on Buddhist material culture, Merit, Opulence and the Buddhist Network of Wealth (Shanghai, 2003); and contributions to *L'art de Dunhuang à la Bibliothèque nationale de France* (1999); *Proceedings of the Tenth Seminar of the IATS, Art in Tibet* (Brill, 2011); and *Hybridity of Buddhism, Encounters between Tibetan and Chinese Tradition in Taiwan* (EFEO, 2018). Her current book projects include a monograph concerning national identity formation through Buddhist archaeological and ethnographic projects during the Nanjing Decade and Sino-Japanese War periods (1928-1945); and two edited volumes *Women Cross Media: East Asian Photography, Prints, and Porcelain from the Dresden State Art Collections* (Heidelberg, 2018) and *Xu Bing: After the Book from the Sky* (Springer 2019). Grants to conduct fieldwork, research, and lead doctoral programs include support from the ACLS, the Fulbright Commission, Getty Foundation, Luce Foundation, and the NEH. From 1999-2004, she directed a project to create 3D technology for Buddhist archaeology—a collaboration between Northwestern University, Dunhuang Research Academy, and the Andrew W. Mellon Foundation; this archive (MIDA) is now part of ARTStor.

## 6. Gong, Jun 龔雋 (廣州中山大學)

龔雋，1987年畢業于武漢大學圖書學系，獲文學學士學位；1987年就讀于華東師範大學哲學系，主攻中國哲學史方向，1990年畢業並獲哲學碩士學位；1990年就讀于武漢大學哲學系，師從蕭萇父教授，主攻中國哲學史方向，1993年畢業並獲得哲學博士學位。1993年至2001年，就職於華南師範大學哲學研究所，歷任講師、副教授、教授，所長。2002-2003年度美國哈佛大學東亞系訪問學人。2002年至今任中山大學比較宗教研究所教授，副所長，博士研究生導師；中山大學哲學系佛學研究中心主任。主要從事中國佛教思想史、比較宗教學及中國哲學史的教學與研究。任《新史學》(中華書局)學術編委，《漢語佛學評論》(上海古籍出版社)主編。出版著譯《中國禪學研究入門》(與陳繼東合著)(復旦大學出版社，2009年版)；《禪史鉤沉：以問題為中心的思想史論述》(三聯書店，2006年版)等六部，另在《哲學研究》、《中國哲學史》、《世界哲學》、《宗教學研究》等重要刊物發表論文數十篇。

## 7. Huang, Weilong 黃偉龍 (南京大學)

Huang Weilong is currently a Ph.D. student in the Philosophy Department of Nanjing University (NJU), his research primarily focuses on Chinese Chan Buddhism, especially about its ideas and thoughts, and the title of his doctoral thesis is "A Study on the Idea of 'Seeing Nature' in Chan Buddhism".

黃偉龍，現為南京大學哲學系·宗教學系在讀博士生，主要研究興趣在於中國禪學，尤其是禪宗的觀念及其哲學，博士學位論文題目為《禪宗見性觀念之研究》，曾公開發表過〈悟境詮釋的張力與扭曲〉等學術論文。

## 8. Ji, Zhe 汲喆 (INALCO/CEIB)

Ji Zhe is professor of sociology at the Institut National des Langues et Civilisations Orientales and director of the Centre d'Etudes Interdisciplinaires sur le Bouddhisme. His main study areas are Buddhism and the relationship between religion and politics in modern and contemporary China. His recent publications include Religion, modernité et temporalité : une sociologie du bouddhisme chan contemporain (CNRS Editions, 2016), Making Saints in Modern China (co-edited with David Ownby and Vincent Goossaert, Oxford University Press, 2017). In 2014, he was nominated a junior member of the Institut Universitaire de France.

汲喆，法國國立東方語言與文明學院 (INALCO) 社會學教授、法國多學科佛教研究中心 (CEIB) 主任。他的主要研究領域包括漢傳佛教與社會變遷、政教關係、宗教教育、宗教全球化以及宗教社會學理論。近著有 Religion, modernité et temporalité: une sociologie du bouddhisme chan contemporain (CNRS Editions, 2016)，主編有《二十世紀中國佛教的兩次復興》(與 Daniela Campo、王啟元合編，復旦大學出版社，2016)，Making Saints in Modern China (co-edited with David Ownby and Vincent Goossaert, Oxford University Press, 2017)。2014年，他當選為法國大學院 (IUF) 青年院士。

## 9. Kwak, Roe 郭磊（韓國東國大學）

Roe Kwak is a researcher at the Buddhism Academic Institute of Dongguk University, Korea, and is involved in the Korean Buddhist Ancient Books Names Data Project (2018-2021) hosted by the Institute of Namdo Provincial Culture of Sunchon National University, Korea.

He graduated from the History Department of Dongguk University in Korea. His major is Buddhism history and his research direction is the history of Buddhism in East Asia. The doctoral thesis is “A Study on The Mount Odae (五臺山) Mañjuśrī belief (文殊信仰) in Silla (新羅)”, on which the issues in the history of East Asian Buddhism continue to be explored. Pay attention to the exchange of Chinese Buddhism history between China and Korea.

He has published several papers on the relationship between Chinese and Korean Buddhism, such as “Hua Yan Thoughts of Righteousness and Chinese Buddhism”, “Study on South Korea's Esoteric Buddhism”, “Characteristics of Silla Buddhism”, and “Study on the Sentence of the Silla Jajang in Wutai Mountain”.

現在韓國東國大學佛教學術院擔任研究員，並參與韓國國立順天大學南道文化研究所主持的韓國佛教古籍人名數據化項目（2018-2021）。畢業於韓國東國大學歷史系，專業是佛教史，研究方向是東亞佛教史。博士論文為《新羅五臺山文殊信仰研究》，在此基礎之上持續探討東亞佛教史上的諸問題。關注中國與韓國日本的中古佛教史交流。

曾發表〈義相的華嚴思想與中國佛教〉、〈韓國密教略考〉、〈新羅佛教的密教特質〉、〈新羅慈藏參五臺山之考辯〉等數篇有關中韓佛教關係的論文。

## 10. Keng, Ching 耿晴（國立政治大學）

Ching Keng, Associate Professor at the Department of Philosophy, National Chengchi University. Ph.D. in the Study of Religion, Harvard University. Prof. Keng's fields of study include Yogācāra and Tathāgatagarbha thought in India and China. Recently, he has been involved in research projects on the translation and studies of the Cheng weishi baosheng lun of Dharmapāla and of the Awakening of Faith. Currently, he focuses on the theories of cognition in Abhidharma and Yogācāra.

耿晴，國立政治大學哲學系副教授，美國哈佛大學宗教學博士。專長為印度與中國的唯識與如來藏思想。近年來參與關於護法《成唯識寶生論》、《大乘起信論》相關的翻譯與研究計劃，目前主要的研究方向為阿毘達磨與唯識學中關於認識的理論。

## 11. Lau, Ngar-sze 劉雅詩 (香港教育大學／國際佛教學院)

Ngar-sze (Elsa) Lau completed her MPhil (Social Anthropology) at Oxford and PhD (Religious Studies) at Lancaster. She is currently a Lecturer at the Education University of Hong Kong and Visiting Associate Professor of International Buddhist College. Her research interests include meditation practices, meditation healing experiences, meditation education and transnational meditation movement, etc. Her research results are published in international journals.

劉雅詩，英國牛津大學哲學碩士（社會人類學），英國蘭卡斯特大學哲學博士（宗教研究）。現任香港教育大學講師和國際佛教學院訪問副教授。她的研究興趣包括禪修方法、禪修療癒經驗、禪修教育和跨國禪修運動等，其研究著作於國際期刊上發表。

## 12. Liao, Chao-heng 廖肇亨 (中央研究院)

廖肇亨，日本東京大學文學博士，現為中央研究院中國文哲研究所研究員。他的研究領域包括近世東亞佛教文化史、東亞文化交流史、禪學史、古典文學理論等。著有《中邊·詩禪·夢戲：明清禪林文化論述的呈現與開展》、《忠義菩提：晚明清初空門遺民及其節義論述探析》、《巨浪迴瀾：明清佛門人物群像及其藝文》與《倒吹無孔笛：明清佛教文化研究論集》以及期刊論文與專書論文近百篇文章。

## 13. Lin, Chen-Kuo 林鎮國 (國立政治大學)

國立政治大學哲學系名譽教授，研究領域為佛教哲學及中國哲學等。出版《空性與現代性：從京都學派、新儒家到多音的佛教詮釋學》（台北：立緒文化，1999）、《空性與方法：跨文化佛教哲學十四論》（台北：政大出版社，2012）等。

## 14. Liu, Yifeng 劉懿鳳 (中國人民大學)

Liu Yifeng, Female, born in Shanghai in Sep.1988. I majored in German at Shanghai Jiaotong university. My master's degree is Chinese as a Foreign Language at Fudan University. I studied modern Buddhism under Professor He Jianming for my PhD in the Department of Religion at Renmin University of China. At the present stage, my main research direction is Buddhism in Jiangnan region of the republic of China.

劉懿鳳，女，1988年9月出生於上海，本科就讀於上海交通大學德語專業。碩士就讀於復旦大學對外漢語專業。博士就讀於中國人民大學宗教學系，師從何建明教授，研究近現代佛教，現階段主要研究方向為民國江南地區佛教。

### 15. Shi, Chang-Xiang 釋常襄（法鼓山僧團）

釋常襄，曾就讀於法鼓山僧伽大學禪學系。曾任法鼓山象岡道場監院，現任法鼓山傳燈院監院、禪坐會會本部輔導法師。專長：漢傳佛教。

### 16. Shi, Chi-Chern 釋繼程（馬來西亞佛學院）

1955 年生於馬來西亞，1978 年依止竺摩上人出家，同年赴臺灣松山寺受具足戒，並於佛光山中國佛教研究院研究部進修。期間曾親近印順長老、星雲法師，並於聖嚴法師門下修習禪法，成為法子。

返回馬來西亞後，曾閉關一千日；出關後，活躍於大馬佛教界，曾擔任馬來西亞佛教青年總會總會長、馬來西亞佛教僧伽總會副主席等職；並創辦主持大專佛青生活營、教師佛學生活營、靜七、大專靜七、精進靜七、禪十等禪修課程。近年並前往臺、美、歐等地，指導禪修活動。

著作甚豐，約 70 種，並創作現代佛曲歌詞逾百首。

### 17. Shi, Guo-Guang 釋果光（法鼓山僧團）

釋果光於 1991 年獲得美國俄亥俄州立大學（The Ohio State University）農業經濟學博士學位，1995 年在聖嚴法師座下出家，現為法鼓山僧團三學研修院女眾副都監。研究興趣包括禪宗、僧教育、佛教經濟學，著有《心靈環保經濟學》一書。

### 18. Shi, Guo-Jing 釋果鏡（中華佛學研究所／法鼓文理學院）

最高學歷：日本佛教大學文學博士

經歷：法鼓文理學院專任副教授、禪文化研修中心主任、中華佛學研究所所長

專長：中國禪學、中國淨土學、漢傳佛教史、日語文

簡歷：西元 1983 年依止法鼓山創辦人聖嚴法師出家，1985 年受具足戒，安住農禪寺期間，精進於禪修、念佛之實踐，曾經擔任寺院都監院執事。于 1995 年赴日本佛教大學進修，留學期間專攻淨土學，2003 年獲得文學博士。2004 年回台灣後任教於國立中興大學中文系、中華佛學研究所、法鼓僧伽大學、國立台灣科技大學、法鼓文理學院等教育機構。教授課程以漢傳禪學及中國淨土學為主，研究以聖嚴法師禪淨思想及中日佛教交流為主要議題。擔任中華佛學研究所所長一職，主持編輯漢傳佛教典籍叢刊、新亞洲佛教史中譯計畫，定期出版佛教期刊等工作。

## 19. Shi, Guo-Xing 釋果幸（法鼓山僧伽大學／中華佛學研究所）

服務單位：法鼓山僧伽大學佛學院副院長 Vice Dean, Dharma Drum Sangha University  
中華佛學研究所助理研究員 Assistant Researcher, Chung-Hwa Institute of  
Buddhist Studies

最高學歷：加州大學洛杉磯分校佛學研究博士／PhD in Buddhist Studies at UCLA

## 20. Shimoda, Masahiro 下田正弘（日本東京大學）

Professor in Indian Philosophy and Buddhist Studies with a cross appointment in the Digital Humanities Initiative, Center for Evolving Humanities at the University of Tokyo. He has been Visiting Professor at the School of Oriental and African Studies, University College London (2006), Visiting Research Fellow at the University of Virginia (2012), and Visiting Professor at the University of Vienna (2018). He is the president of Japanese Association of Indian and Buddhist Studies, the largest Academic Society in Japan of Buddhist studies. He is a former president of the Japanese Association for Digital Humanities for eight years, and the chair of the trans-school program of Digital Humanities at the University of Tokyo among the Graduate School of Interdisciplinary Information Studies, the Graduate School of Humanities and Sociology, and the Center for Structuring Knowledge. His main research focuses are placed on the elucidation of the formation process of Mahāyāna sūtras in ancient India, especially on the Mahāparinirvāṇa-mahāsūtra (in Mahāyāna), and the reconsideration of the methodology of Buddhist studies. At the same time, as his main project, Shimoda has launched since 2010 with government granted budget “the construction of academic Buddhist knowledge base in international alliance.” This multi-nodal project, comprising more than ten major projects of self-financed agencies with SAT (Chinese Buddhist Text Corpus Project at the University of Tokyo) placed as their hub, aims at providing a variety of research resources for Buddhist studies such as the primary sources, secondary resources, catalogues, dictionaries, lexicons and translations, all databases interlinked to each other at a deep structural level.

## 21. Teng, Weijen 鄧偉仁（法鼓文理學院）

Prof. Wei-jen Teng is currently the Head of the Department of Buddhist Studies of the Dharma Drum Institute of Liberal Arts, Taiwan. He completed his BA degree in Pali and Theravada Buddhism at University of Kelaniya, Sri Lanka, MA in Sanskrit at University of Poona, India. He then enrolled in another MA program in Religious Studies at University of Chicago, and lastly received his Ph.D. in Religious Studies at Harvard University. Prof. Teng’s research interests include Buddhist Theory of Mind and Meditation, Intellectual History of Chinese Buddhism, and more recently Buddhism and modernity.

鄧偉仁教授目前任教於台灣法鼓文理學院佛教學系並擔任系主任。他本科畢業於斯里蘭卡肯那尼亞大學巴利文暨佛學系，碩士是印度普納大學的梵文學研究所，以及美國芝加哥大學神學院的宗教學研究，並且於 2011 年於哈佛大學宗教學研究取得博士學位。他的研究興趣包括宗教研究方法與理論、漢傳佛教思想史、佛教禪修理論、巴利文佛教、古典梵文文法以及當代佛教與現代性相關議題。

## 22. Tsomo, Karma Lekshe 釋慧空 (University of San Diego)

Karma Lekshe Tsomo is a professor of Buddhist Studies at the University of San Diego, where she teaches Buddhist Thought and Culture, Death and Dying, World Religions, and other courses. She holds a doctorate in Comparative Philosophy from the University of Hawai'i at Mānoa, with a dissertation on "Death and Identity in China and Tibet." Her research interests include Buddhist feminist philosophy, Buddhism and bioethics, Buddhist social theory, concepts of death and afterlife, and Buddhist transnationalism. She is the author of *Into the Jaws of Yama, Lord of Death: Buddhism, Bioethics, and Death*; *Sisters in Solitude: Two Traditions of Monastic Ethics for Women*; and the editor of twelve books on women and Buddhism.

## 23. Wan, Chin-Chuan 萬金川 (佛光大學)

服務單位：佛光大學佛教學院／佛教學系

授課領域：佛經語言學、佛教思想、佛教文學、佛教文化、佛教經典語文

研究專長：中觀哲學、佛經語言學、佛教文學與文化、梵漢藏佛典校勘

(Madhyamaka Thought, Buddhist thought, Buddhist textual studies, Buddhist culture, Buddhist canonical languages.)

## 24. Wang, Jia 王佳 (黑龍江省民族研究所)

WangJia, associate researcher in Heilongjiang Provincial Nation Research Institute. Her interest research area is Master Jinghui and Life Chan, the history of Northeast China, and Buddhist Charity.

王佳，黑龍江省民族研究所副研究員，主要研究淨慧法師與生活禪、東北地區佛教歷史、佛教慈善。

## 25. Wang, Yu-Chun 王昱鈞 (法鼓文理學院)

最高學歷：國立台灣大學資訊工程學系博士

現職：助理教授、圖書資訊館 資訊與傳播組組長

專長：佛學數位人文、自然語言處理、資訊檢索、人工智慧



## 26. Xuan, Fang 宣方（中國人民大學）

宣方，中國人民大學宗教學系副教授，佛教與宗教學理論研究所研究員。兼任北京大學、香港中文大學、廈門大學、雲南大學、中國佛教文化研究所等十餘所國內佛學機構客座教授，並擔任《宗教》、《宗教研究》、《人文宗教研究》、《漢語佛學評論》等多種國內外學術刊物編委。

研究領域主要分佈在佛教基本教義、中觀思想、禪學理論與實踐、人間佛教與現當代佛教。曾主持“佛教與現代性”、“佛教典籍整理”、“當代中國佛教的現狀與發展趨勢”等中央部委研究課題。

學術研究之餘，喜愛品茗，並應邀擔任多家茶文化研究機構顧問。

## 27. Yang, Pei 楊蓓（法鼓文理學院）

美國田納西大學教育心理與輔導博士。曾任東海大學社會工作系講師、國立中興大學法商學院學生輔導中心主任、國立臺北大學社會工作學系副教授及系主任、法鼓大學籌備處副教授、實踐大學社會工作學系副教授、華人伴侶與家族治療協會第二屆理事長，現為法鼓文理學院人文社會學群副教授、聖嚴教育基金會執行長。專長領域為：團體工作、團體動力與行動研究、家族治療、心理衛生、禪修與心理健康等，並擔任助人專業工作者之督導、訓練與諮詢多年。長年擔任法鼓山義工，著有《親密、孤獨與自由》、《自在溝通——人我互動，從心出發》、《交心——自利利他的助人法則》、《叛逆中年》、《烽火家人——從原生家庭看自我成長》（法鼓文化）、《勇氣與自由》（心靈工坊）等書。

## 28. Yen, Wei-Hung 嚴瑋泓（東海大學）

Wei-Hung, Yen, Ph.D is Associate Professor of Philosophy Department at Tunghai University in Taichung, Taiwan. He specializes in research pertaining to Buddhist philosophy and Chinese Philosophy, particularly Buddhist Ethics, Madhyamika philosophy in China, and the philosophies of the Wei and Jin Dynasties. Recently he has endeavored to apply the insights of Chinese Buddhism to discussions related to contemporary ethical issues.

## 29. Yit, Kin-Tung 越建東（國立中山大學）

越建東，英國布里斯托大學神學與宗教研究系佛學博士（2004）。現任國立中山大學哲學所暨通識教育中心專任副教授。研究興趣為佛教義理、禪修理論與修行道次第、巴利及梵文經典、南傳佛教與阿毗達摩等等。

### 30. Yu, Jimmy 俞永峯 (佛羅里達州立大學)

Jimmy Yu received his Ph.D. from the Princeton University, Department of Religion in 2008. Now, He is Sheng Yen Associate Professor of Chinese Buddhism at Florida State University. He teaches courses in Chinese religious traditions, with an emphasis in Buddhism and Daoism. His research interests include the history of the body in Chinese religions, Buddhist material culture, Chan/Zen Buddhisms, and popular religious movements within the broader context of fifteenth to seventeenth centuries China. Dr. Yu is also a grant committee advisor of the Sheng Yen Education Foundation Grant for Ph.D. Dissertation Research on Modern Chinese Buddhism, the editor for the Journal of Chinese Buddhist Studies, and the Sheng Yen Series in Chinese Buddhism through Columbia University Press.

His first book, *Sanctity and Self-Inflicted Violence in Chinese Religions, 1500-1700* (Oxford University Press, 2012), explores self-inflicted violence as an essential and sanctioned part of premodern Chinese culture.

His second and current book project focuses on the formation of a new religious movement, the Dharma Drum Lineage of Chan (DDL), within Chinese Buddhism. The book will be the first full-length monograph of Chan Buddhism in modern times in any language and the first study of Sheng Yen, the founder of DDL, in the English language.

### 31. Zhao, Dong 趙冬 (北京外國語大學)

Zhao Dong, PhD, is Associate Professor (2008-) at the School of English and International Studies of Beijing Foreign Studies University, China, Visiting Scholar at the Center for the Study of World Religions, Harvard University (2015-2016) and Visiting Scholar at Yale English Department (2003-2004). He has research interests in Buddhist-Christian studies, Chinese Buddhism, Chinese religions, and the translation of Chinese classics into English. His books include *Religious Faith of the Chinese* (2018) and *The Scriptures and The Faerie Queen* (2008). He also published articles both in Chinese and English in domestic and international academic journals.

趙冬博士，北京外國語大學英語學院副教授（2008 - ），哈佛大學世界宗教研究所（2015 - 2016）、耶魯大學英語系（2003 - 2004）國家公派訪問學者。研究興趣為佛教-基督教比較研究、中國佛教、中國宗教、中華儒釋道典籍英譯等。英文講授中國佛教、儒釋道思想經典導讀等課程。曾赴盧布爾雅那大學、索菲亞大學、比利時歐亞研究所、國家行政學院等國內外院所講學。出版社科基金中華外譯譯著《中國人的宗教信仰》（2018）、專著《聖典與仙後》（2008）等，國內外發表論文數篇。

【專題演講一】

從「黃土禪」到「藍海禪」：禪宗現代化與國際化的歷史淵源與現代背景

陳金華

因為安史之亂，乃至更早些時候由玄宗所頒布的「鎖國令」，佛教經歷了一個從國際主義向與農耕文明結合的「黃土禪」的蛻變。武則天時代佛教因為和商業與國際貿易的結合主要是在都市活動，「安史之亂」之後佛教不得不從一些中心地區撤出，而向一些非中心地區擴散，也不得不與一些地方節度使結合，這樣一種趨勢也是禪宗特別是南宗禪興起的契機。自此佛教與農耕文明合流，禪宗刺激新儒家的勃興，農耕文明進一步固化，商業行為與貿易精神相應地進一步萎縮。

今日如何實現漢傳佛教的國際化與現代化？如何讓「黃土禪」嬗變成可以煥發出國際性格的「藍海禪」和得以與商業文明相結合的、現代化的「商業禪」，讓偏執東亞一域的「地域禪」豹變而成暢行天下的「全球禪」和「國際禪」？這個過程應該就是為漢傳佛教再造源頭活水，從一個比較邊緣的、從與現代脫節的狀態轉向真正能夠發揮出自身固有的國際性格與商業精神的歷史性契機。佛教——特別是禪宗——是否能夠為全新的普世價值提供重要的資源？

**From “Yellow-earth Chan” to “Blue-sea Chan”: The Historical Origins and Modern Perspectives for the Modernization and Globalization of Chan Buddhism**

Chen, Jinhua

Because of the An Lushan Rebellion 安史之亂, and of Emperor Xuanzong 玄宗 earlier mandate to “lock down the nation”, Buddhism experienced a transmutation from a metropolitan religion to a kind of “yellow-earth Chan” bound with the agricultural mindset. How to transform the “yellow-earth Chan” to a kind of “blue-sea Chan” imbued with the metropolitan character, or to a “commercial Chan” that welcomes modernity and commercial activities; and how to turn the “local Chan” tucked in the corners of East Asia to a “global Chan” that is popular throughout the world? If such transformation can take place, it will be a historic opportunity for Chinese Buddhism to reinvigorate itself, and to challenge its peripheral status and its detachment from modernity in order to reveal its inherent metropolitan character and commercial ethos.

## 【專題演講二】

### 新禪宗風格在當代藝術：水墨藝術的表演性

胡素馨

或許禪宗在各宗派佛教裡，是最需要界定其繪畫者。主要因為從最早期以涅槃經為主開始，受兩個主要的思想影響：沒有四聖諦，也沒有證悟到涅槃之道——因為涅槃無所不在。正因缺乏傳統聖諦的負擔，寺宇中無常見的主尊，僅偶爾可見祖師像，因而禪畫很難界定。其實我們可以另闢蹊蹺，不從物品；而由其實踐法門來理解禪畫。例如禪畫常見的一些行徑怪異或貌似愚者的人物像，因為禪宗會吸引一些不拘泥傳統者。因而在禪宗興盛的地方，流傳各式各樣古怪或詼諧戲謔的人物畫。反科儀，不深思熟慮，非傳統的禪宗特性，因而畫中常見上述的人士，或嘻笑或躺臥。而另外一類人物畫，則是描繪師承關係，或寺宇歷代方丈寫真，來強調師父與弟子之間，或者以心傳心的傳承。

自 1980 年以降，在現代及當代藝術圈子，禪畫甚至在非宗教藝術圈子裡，也掀起一陣風潮。其主因，甚至完全是因為禪的任運表達。在不方便完全表達的環境下，藝術家可以此方式在作品裡表述其弦外之意。例如徐冰的《天書》(1987-91)、《塵埃》(2004)；邱志傑《重複書寫一千遍蘭亭序》(1990-1995)，楊詰蒼的《千層墨之一》(1994)、《深水／自畫像》(2007)、《我所忘掉的人》(2009)。本論文在探討現代藝術及未來運用禪的方式時，將聚焦在一批在國際上原來對東亞文化工作者封閉的舞台上，以非墨原料，創作出水墨效果的新近作品，如何探索及創造新的表達空間，開創中國文化新的闡釋。然而不用墨，如何創造水墨效果？通常我們談及「水墨作品」，好像「墨」應該理所當然是材料之一。如果就字面而言，好像只要有墨，就可以創作出水墨作品。換言之，墨即指涉水墨作品。除了材質之外，長年筆墨功夫的練習也要考慮。

劉建華在景德鎮的陶瓷實驗作品《嘯牆》(2011)，表現出唐代書法大家懷素法師的草書。他在牆上以色陶瓷製造出流動墨汁的效果，指涉早期禪詩裡提及的兩點。另外一件「無墨」的水墨作品是徐冰的《背後的故事》(2004-2016)。這些裝置作品援引張大千的《廬山全圖》，以及黃公望的《富春山居圖》等頗負盛名的水墨畫。筆觸以現成物品，例如塑膠袋以及襯在玻璃後面的蘆葦來呈現。可以說，墨是純粹的形式，並非水墨作品必須的材質。因此，我認為在禪或道相關作品中，出現新的階段。除了借用禪的語言之外，藝術家還以新的材質來構成禪的形式，創造出全球觀眾都能看懂的平面或三度空間的作品。在此轉世，中國藝術家引用禪（與道）的詩詞，語言及符號，創造出他們獨特的中國文化與藝術，來站上國際舞台。

## Neo-Chan Features in Contemporary Art

Fraser, Sarah E.

Perhaps no other sect of Buddhism requires so much discussion of its identity or how it defines itself visually than Chan or Zen. This is largely because from its earliest stages, with the Nirvana Sutra as the foundation, two truths were articulated for Chan: one that there are no four noble truths and there is no (path to) enlightenment because we are already nirvanic—nirvana occurs everywhere. With the burden of no conventional truth and the corresponding lack of iconic focus in most Zen temples, except for the occasional patriarchal figure, Chan/Zen art has defied easy definition. Alternatively, we might understand Zen art through its practice not through its objects. The collection of odd figures and fools in the standard Chan pictorial repertoire, might be understood as the result of Chan/Zen attracting the unconventional—various folk figures with odd or quirky twists that circulated regionally and locally in the areas Chan developed. The importance of anti-canonical, unmediated, and unconventional in Chan attracted this cohort of figures who grin and sleep in the Zen pictorial landscape. Other paintings picture the generational succession of teachers and abbots in portraits emphasizing Chan lineage and teacher to student, mind-to-mind transmission.

Since the 1980's in Modern and Contemporary Art circles, Chan art has seen a surprising resurgence in non-religious spheres, largely for or precisely because of its flexibility of expression. It has been deployed as a cipher in a range of difficult circumstances where artists wish to suggest more than is viably expressed; e.g., Xu Bing, *Book from the Sky* 天書 (1987-91) and *Where the Dust Itself Collect?* (2004); Qiu Zhijie 邱志傑, *Writing Lantingxu 1000 Times* (1990-95); Yang Jiechang 楊詰蒼, *100 Layers of Ink* 千層墨, No. 1 (1994); and *Deep Liquid - Self Portrait* 深水/自畫像 (2007); and *All Those Whom I have Forgotten* 我所忘掉的所有人 (2009), to name a few important works. To explore the use of Chan in Contemporary art and possible future directions, this paper will concentrate on a group of new works that use non-ink performance suggesting the presence of ink, to explore and create a new frontier of expression meant to offer new interpretations of Chinese culture on a global stage previously closed to East Asian cultural practitioners. But what remains of ink art practice without ink? It seems obvious that we when talk of “Ink Art,” that “ink” would be a necessary feature or ingredient. If we take this term literally, then simply ink is all that is needed to make ink art possible: one implies the other. Beyond these materials one has to consider the disciplined practice and training that have long been linked to brush and ink.

Liu Jianhua's experimentation in Jingdezhen porcelain, *Screaming Walls* 嘯牆 (2011), references the grass-style calligraphy of the Tang dynasty monk Huaisu 懷素. Liu creates a wall dripping in black porcelain brush droplets without actual ink to suggest the presence of rain referenced in the early Chan poetry. Another example of “inkless” ink art is Xu Bing's *Background Stories* 背後的故事 (2004-2016). These installations reference well-known

ink paintings such as Zhang Daqian's *Panorama of Lushan*, Huang Gongwang's *Dwelling in the Fuchun Mountains*. Ink strokes are evoked with found industrial materials such as plastic bags and reeds behind glass. One would have to argue that ink then—it its pure form—is not necessarily central to “ink works.” Thus, I argue we have a new phase in Chan and Daoist-associated art. In addition to borrowing Chan's language, artists are displacing ink forms with new media and creating pictorial and three-dimensional forms that are understandable to global audiences. In this incarnation, Chinese artists reference Chan (and Daoist) poetry, language, and motifs to enter the global stage creating a discourse about Chinese art and culture on their own terms.

## 【論文發表 A 組】

### A1. 「實證實修」：應用科學分析，正念治療，以及傳統靜坐三者之間的 游移與槓桿

韋聞笛

有可能在研究分析禪修者時，考慮到禪修者的個人差異、自我觀察力，以及自我回饋嗎？在此報告，我探索以單一個案實驗研究 SSED 的方式，來代替標準的隨機對照試驗的方法之可能性。我先擬出 SSEDs，以及應用行為分析 ABA 的參數，然後基於兩種眾所周知的正念治療：正念減壓 MBSR，以及正念認知療法 MBCT 來做研究。我也會交代二者的爭議。

檢視此二種療法時，我會聚焦於受試者的自我觀察能力所扮演的角色。我把特定的正念或者靜坐技巧視為「個人差異」的一部份。此外，我也會檢視此方式，和由 Francisco Varela 提出，而且受到提倡腦神經科學家應以具體化建構正念以及解構分析為研究工具的 Michel Bitbol 極為推崇的生成論（或具身範式 enactive）神似之處。

### **A1. Triangulating “Evidence Based Practice” in Applied Behavior Analysis, Mindfulness Therapies, and Traditional Meditation Practices**

Adamek, Wendi L.

Is it possible to design evidence-based research studies incorporating meditation practice that take individual context, self-observation, and self-reporting into account? In this paper I explore Single-Subject Experimental Designs (SSEDs) as an alternative to standard Randomized Control Trials (RCTs). I first sketch the parameters of SSEDs, Applied Behavior Analysis (ABA), and research based on two well-known mindfulness-based therapies, Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT). I will also outline controversies that attend each mode.

In examining these modes, my focus is the role of individual subject self-observation. Specific mindfulness or meditation techniques would be considered part of “individual context.” In this study I also examine possible convergences with the “enactive” approach pioneered by Francisco Varela and championed by Michel Bitbol, who proposed mindfulness and analytic deconstruction of reified constructs as laboratory tools for the neuroscientist.

## A2. 禪式的死亡：傳統與當代的視角

釋慧空

令人難以置信，有關禪對於死亡的研究出版的不多，遑論歷來對於死亡及死亡概念的記述。十二世紀曹洞宗的祖師惟照曾經告誡他的弟子「如大死人」，意指散亂心之死，亦即開悟。惟照云「禪客莫問活。你但死了更死。你又不曾死。只管要活作什麼。」在死亡的嚴峻議題之下，其他所有公案相形失色。同時，禪宗門人面對死亡時，依然受到在習禪之前的薰習，以及人人生而有之的情緒的影響。討論禪宗在當今東亞的傳承、再興，以及轉化時，此教導至為相關。置禪宗反傳統及其負盛名的隨意不羈不談，在佛教教義架構裡，一般認為禪宗在六道輪迴裡馳騁，奔向一個清楚的目標——證悟。這條證悟之道，如果不能讓人了生死，就不是禪。惟照對於生死大事的闡釋之所以高於其他公案，似乎直指那顯露出佛性的絕然寂靜。十一世紀的投子義青而言，他似乎也認為大死即默照。止息並非遙不可及：實然觸手可及。丹霞子淳教導弟子需放下萬緣只管坐著。鈴木俊隆也說過類似的話「不要動。只管死去。一刻接著一刻。這是你最後一刻，你完全不得救。甚至證悟也救不了你，因為這是你的最後一刻。所以要對自己真誠，而且全然的表達自己。」這個公案或是探討只要心識的止息就可以帶來「深廣的瞭解」；抑或更有深意。本文將援引多重學理來探究禪對於死亡議題的思想以及實踐，在社會，宗教心理學在中國文學以及華人社區的意義。



## **A2. Chan Ways of Dying: Traditional and Contemporary Perspectives**

Tsomo, Karma Lekshe

Surprisingly little research has been published about Chan perspectives on death, and even less is known about how Chan conceptions of death and dying have evolved over time. Sometime during the twelfth century, the Caodong Chan master Weizhao famously admonished his disciples to “be like someone who has died the great death,” alluding to the death of the deluded mind, or enlightenment. In a twist on Zhauangzi’s famous adage, Weizhao tells a student: “Why be concerned about returning to life if one does not yet know how to die? Why be concerned about enlightenment if one does not know how to put out the flames of delusion?” The great matter of death seems to render all other koans irrelevant. At the same time, pre-Buddhist influences and human emotions continue to affect the ways in which Chan practitioners face the reality of death. In discussing the transmission, revitalization, and transformation of Chan Buddhism in modern East Asia, this inquiry is more relevant than ever. Ignoring its iconoclasm and iconic spontaneity, traditional Chan was understood within the Buddhist doctrinal framework as a path to awakening that traverses the six realms of cyclic existence toward a clearly defined goal. A path that does not liberate one from birth and death does not qualify to be Chan. Weizhao’s interpretation of the great matter of death that supercedes all other koans seems to allude to a total quietude that allows one’s Buddha nature to shine forth. In the eleventh-century Yiqing xingchuan, too, the great death seems to be equated with silent illumination. Rest and cessation are not some distant place, but imminently accessible. Danxia Zichun counsels the Chan student to “let go of all worldly concerns and sit totally still.” Susuki Roshi concurs: “Don’t move. Just die. Moment after moment. This is your last moment, so nothing can save you now. Not even enlightenment will help you now, because this is your last moment. So be true to yourself and express yourself fully.” The koan is whether “broad and penetrating comprehension” can arise from a simple absence of mental activity or whether it expresses something beyond that. This paper will apply a multi-disciplinary approach to explore the social, religious, and psychological implications of Chan Buddhist thought and practice related to death and dying, both in Chinese literature and in contemporary Chinese communities.

### A3.當代中國禪的媒介化、市場化與現代主義轉化

趙冬

禪宗必須順應時代的變化，尋求改革和現代化的途徑，這一趨勢已經持續了一個世紀。在今天的中國，禪宗的實踐和話語已經超越了以寺院和冥想為中心的範圍，出現在“網紅禪師”的微博上，通過市場、微信、電影、書籍和廣告與大眾見面，凡此種種都不能視為正統意義上的宗教。

本文探討在當代中國的公共領域中，禪宗是如何通過媒介化和市場化在結構和語義上進行轉化和處境化的。本研究將禪宗置於現代性、通俗性和市場化的交匯點，考察媒介、大眾文化與禪宗之間的關係，探究當代中國禪宗佛教的媒介化、娛樂化、商品化和大眾化背後的動因，認為中國禪宗的當代表現是文化敘事，是對文化和宗教的重生與改造；旨在探討商品化、消費主義和新大眾媒體等不斷演變的社會系統是如何在全球化的中國重新定義和塑造禪宗的。

本研究採用佛教現代主義和媒介化合一的理論框架，前者涵蓋了戴維·麥馬漢的個人化、去傳統化、去神話化和心理化的概念，後者假設媒體改變或強化了不同的社會和文化實踐。當代禪宗與現代化理論的四個重要方面密切相關：消費主義、市場、通俗化、新媒體；尤其是新媒體，不僅與現代化理論尤其密切相關，還對前三個方面起著促進作用。正如筆者所言，大眾文化和市場營銷強化和重塑了這一過程。本文運用線上和線下的實證數據對三個案例進行了調查：1) 禪宗“網絡名人”與禪詩體；2) 禪宗思想的市場化；3) 禪宗的媒介化。

總之，本研究旨在探究禪宗佛教大眾化和現代轉型背後的動因，中國大眾文化形式如何使用（或利用）禪宗標誌來吸引更廣泛的受眾，以及這些標誌如何推廣禪宗佛教。這些問題對今後的研究有一定指向性，需要從中國乃至全球的現代背景下來看待制度化的傳統宗教。隨著市場化和媒介化理論研究的進一步深化，我們需要深入研究傳統佛教對數字媒體和商品化理解、採納和吸收的多種模式，以期構建更有力的現代禪宗形式。

### **A3. Mediatization, Marketization and Modernist Transformation of Chan in Contemporary China**

Zhao, Dong

Since Chan has to respond to the changing times, Buddhist clerics and lay people alike are seeking ways to reform and modernize the tradition, a trend that has been ongoing for the past century. Chan Buddhist practices and discourses in present-day China have reached beyond the enclosures of monasteries and meditation centers, meeting the masses at the market, in Wechat, films, books, ads and, most impressive of all, in “Internet Celebrity” (Wanghong) Chan masters' microblogs, none of which can be regarded as religion in its orthodox sense.

This paper explores how Chan is structurally and semantically transformed and contextualized in the public sphere of contemporary China as a result of mediatization and marketization. Placing Chan Buddhism at the intersection of modernity, popularity and marketing, this paper investigates relations between media, popular culture and Chan. It studies the dynamics behind mediatization, entertainmentization, commodification and popularization of contemporary Chinese Chan Buddhism and argues that such representations serve as cultural narratives that regenerate and transform both the culture and the religion. It aims to show how the evolving societal systems such as commodification, consumerism and new mass media re-determine and re-formulate Chan in the emergence of a globalized China.

I base my research on a unified theoretical framework of Buddhist modernism and mediatization, with the former covering David McMahan's concepts of individualization, detraditionalization, demythologization and psychologization and the latter postulating that the media cause alteration or reinforcements of different social and cultural practices. Contemporary Chan is closely connected to four important areas of modernization: consumerism, market, popularization, and, most important of all, new media, which facilitates the former three. And as I argue, this process is reinforced and reshaped by popular culture and marketing. Three case areas are investigated with empirical data generated from both online and offline sources: 1) Chan Buddhist “Internet Celebrities” alongside the Chanshiti or Chan Master Style online discourse; 2) marketization of Chan thoughts; and 3) the Chan mediatization.

To conclude, this research has been conducted to ascertain the dynamics underlying the popularization and modernist transformation of Chan Buddhism. I try to illustrate how Chinese popular culture formats have used (or exploited) Chan Buddhist markers to attract a broader audience, and how these too may serve as a promotion of Chan Buddhism. Such issues naturally shed light on future research, in which institutionalized, traditional religions need to be approached in its contemporary modernist contexts in China as well as globally. As we further theorize marketization and mediatization, we need to investigate thoroughly the many modes in which digital media and commodification are understood, adopted and assimilated by traditional Buddhist practices to form more potent forms of modernist Chan.

## 【論文發表 B 組】

### B1.韓國近現代禪宗法脈與性徹禪師

郭磊

中韓兩國一衣帶水，自古以來交流頻繁，而佛教文化則是連接兩國的重要紐帶。漢傳佛教在傳入朝鮮半島之後，對其社會的方面產生了非常重要的影響。

近現代時期的韓國佛教經過了朝鮮後期的宗派合併和日本殖民地佛教的特殊時期，在曲折的近代化改革進程中，韓國佛教統合宗團宗名幾經變更，最終於 1962 年正式成立“大韓佛教曹溪宗”。曹溪宗目前是代表韓國佛教第一大宗團，曹溪宗的宗正則成爲引領現代韓國佛教發展的核心人物。

退翁性徹（1912 - 1993），俗名李英柱，號退翁，法名性徹。1935 年性徹禪師讀永嘉的《信心銘證道歌》有感，發心以居士身份修行，後於 1936 年出家，1993 年入寂。上承東山慧日（1890 - 1965）法脈，爲龍城震鐘法孫。性徹禪師是曹溪宗第 6、7 代宗正。他在任海印叢林第一任方丈期間，確立了海印叢林“頓悟頓修”的看話禪風；任宗正的 10 餘年期間，專念於引導大眾走向禪門正路，彰顯南宗禪本來旨趣。可以說性徹禪師的佛教觀和修行論對現代韓國佛教產生了重要影響。

性徹禪師的“頓悟漸修”批判和“頓悟頓修”主張促進了韓國佛教界乃至學界對頓漸修行法的深入探討，以及對韓國禪的本質和特點的再認識；促進了傳統修行法的現代演變，將韓國禪門引向了回歸南宗禪修行傳統之路，影響了一代僧眾的修行觀。

## **B1. Modern Korean Sunjong and Seongcheol Rev.**

Kwak, Roe

China and South Korea have a lot of exchanges since ancient times, and Buddhist culture is an important link connecting the two countries. After the introduction of the Korean Peninsula, Han Buddhism has had a very important impact on all aspects of society.

Korean Buddhism in the modern era passed the special period of the late sectarian union and Japanese colonial Buddhism in the late Joseon Dynasty. In the process of the tortuous modernization reform, the Korean Buddhism integration sect was changed several times and finally established in 1962. Jogye is currently the first major group of Korean Buddhism, and Jogye Order's Zongzheng has become the core figure leading the development of modern Korean Buddhism.

Seongcheol (1912-1993), the common name Li Yingzhu. In 1935, he read the works of Yongjia, and he practiced as a layman. He became a monk in 1936. Inheriting Venerable Dongsan Hyeil (1890-1965), the pulse is the grandson of Zen master Yong-Sung. The Seongcheol Master is the 6th and 7th generation of Cao Xizong. During his first abbot of the Haiyin Jungle, he established the Zen-style Zen of the Seal of the Sea Seal. During the more than 10 years of Ren Zongzheng, the special thoughts guided the public to the Zen Gate, demonstrating the purpose of Nanzong Zen. It can be said that the Buddhist view and the practice theory of Seongcheol have had an important influence on modern Korean Buddhism.

His proposition promoted the in-depth discussion of the gradual practice of the Korean Buddhist community and even the academic circles, as well as the re-recognition of the nature and characteristics of the Korean Zen; promoted the modern evolution of the traditional practice, and led the Korean Zen Gate to the return of Nanzong Zen. The practice of the tradition has influenced the practice of a generation of monks.

## **B2.生活禪：淨慧法師對佛教現代轉型的探索和實踐**

王佳

在當代大陸佛教界，淨慧法師所倡導的生活禪，是最具有現代品格和實踐成效的思想體系。生活禪的提出和推廣，是他對佛教如何適應時代發展的積極探索，也是致力於推進佛教現代轉型的歷史自覺。80年代，中國佛教協會宣導人間佛教，淨慧法師提出生活禪、開展生活禪夏令營，不僅是繼承、落實和推展人間佛教思想，而且在社會層面將廣大氣功愛好者、國學愛好者引入佛教正信，糾正佛教界雜糅外道的偏頗。與此同時，他將虛雲老和尚傳統叢林規矩與太虛大師人間佛教思想有效結合，又吸收借鑒安祥禪模式，積極思考並探索佛教尤其禪宗的現代轉型，促進佛教在社會知識階層和主流文化層面的傳播。而生活禪理念本身，也逐漸成為一種超越佛教信仰的生活方式和普世價值。

### **B2. Life Chan: Master Jinghui's Exploring and Practicing for the Buddhism Modernization**

Wang, Jia

Life Chan advocated by Master Jinghui is the ideological system with the most modern character and practical effect in contemporary Mainland of China. The proposition and promotion of Life Chan is not only his active exploration of how Buddhism adapts to the development of the times, but also his historical consciousness of pushing forward the modern transformation of Buddhism. In the 1980s, the Chinese Buddhist Association advocated Humanistic Buddhism. Master Jinghui put forward the idea of Life Chan and carried out the Summer Camp of Life Chan. He not only inherited, implemented and promoted the human Buddhist thought, but also introduced the broad masses of Qigong lovers and Chinese culture lovers into Buddhist faith at the social level, and corrected the mistake of Buddhism. At the same time, he effectively combined the traditional jungle rules of Master Xuyun with Master Taixu's Humanistic Buddhism thought, and absorbed the Anhsiang Chan model, actively pondering and exploring the modern transformation of Zen Buddhism, to promote the spread of Buddhism into social intellectuals and mainstream culture. And the concept of life Zen itself has gradually become a way of life and universal value beyond Buddhist belief.

### B3. 重興禪門正統——現代“佛教復興”語境下來果振興揚州高旻寺研究

劉懿鳳

晚清民國時期，中國進入了政治、思想、文化等各方面發展的現代化轉型階段，社會形態在各個方面都發生著變化。作為深植於現代化進程之中的中國佛教也遭遇到前所未有的衝擊，如何振興中國佛教成為眾多有識之士思考及探索的話題。本文的主人公來果正是一位在國家與佛教發生重大變革時，積極捍衛佛教神聖性的禪僧。來果在振興高旻寺的過程中，並沒有完全放棄傳統叢林的制度，他也是江南叢林傳法傳座制度的受益者，並且能很好地運用這套制度給予住持的權威對寺院進行全方位的管理。高旻寺的禪宗特質與來果在禪修上的一門深入彼此呼應。他以獨尚參禪的方式將高旻寺嚴苛的坐香傳統重新樹立了起來，由內而外地制定出一系列振興高旻寺的措施，這些措施最終以《高旻寺四寮規約》的形式留存於世。高旻寺振興的成功，證明了來果能夠在多變的時代堅守禪門正統，回歸佛教本位。不過，來果及高旻寺身上所蘊含的一些與佛教現代化發展趨勢相違的部分，也暗示著此一振興的成功並非完美，尚有諸多值得商榷的問題。

### **B3. Returning to the Legitimacy of Chan: A Case Study on the Revival of Yangzhou Gaomin Si by the Traditional Chan Master Laiguo in the Context of Modern and Contemporary Buddhism**

Liu, Yifeng

In the late Qing and Republican period, China has entered the modernization period with political, ideological and cultural development in all aspects of the society. Deeply rooted in the process of modernization, Chinese Buddhism has also encountered unprecedented impact. How to revitalize Chinese Buddhism has become a topic for many people of insight to consider and explore. This article's protagonist Lai Guo was a Chan monk who actively defended the sanctity of Buddhism during the great changes taken place within the country and Buddhism. In the process of revitalizing the Gaomin Monastery, Lai Guo had not completely abandoned the traditional monastery institution. He was actually a beneficiary of the Jiangnan monastery institution of “Becoming an Abbot while Receiving the Dharma Scroll” (傳法傳座), and could use the authority of this system given to the abbot to conduct all-round management of the monastery well. The Chan character of the Gaomin Monastery and the attentive meditation practice of Lai Guo deeply echoed each other. He rebuilt the strict Chan tradition in Gaomin in the way of participating in meditation alone. A series of measures to revitalize Gaomin were formulated from both inside and outside. These measures were eventually retained in the form of the “Statutes of the Four Apartments in the Gaomin Monastery” (《高旻寺四寮規約》). The success of the revival of the Gaomin Monastery proves that Lai Guo can stick to the orthodoxy and take Buddhism to its right position in the changing times. However, some aspects of Lai Guo and the Gaomin Monastery which are contrary to the modernization trend of Buddhism also suggest that the success of this revitalization is not perfect, and there are many problems worth discussing.

## 【論文發表 C 組】

### C1. 禪宗復興與女性靈性：當代中國女性修習跨國禪修

劉雅詩

本文探討近期跨國禪修實踐的普及可能已改變當代中國女性禪修和禪宗復興的範式。過去二十年，隨著佛教現代化的影響，越來越多的中國僧侶和居士修行跨國禪修，如止禪和內觀禪。

有些修行者甚至到其他國家學習，並短期出家，就像其他世界各地的行者。回國的修行者在佛寺舉辦禪修營。在中國大陸，佛教尼眾和女居士不能進入禪堂。然而，在跨國禪修團體裡，中國女性擔當了積極和重要的角色。有些甚至成為老師和推動禪修和正念的先驅。這現象可能影響了近年一些傳統大乘禪宗寺院，容許尼眾和女居士於公共禪堂禪修。此外，少量的女眾道場有興建禪堂。透過田野考察研究資料，本文將探討中國女性禪修者在當代中國近來跨國禪修運動和禪宗復興的重要角色。

### **C1. Chan Revival and Female Spirituality: Chinese Women Practicing Transnational Meditation in Contemporary China**

Lau, Ngar-sze

This paper explores how the recent popularity of transnational meditation practices may have changed the paradigm of women practicing meditation and Chan revival in contemporary China.

With the influence of Buddhist modernization, there has been an increasing number of Chinese monastics and lay people practising transnational meditation practices, such as samādhi and vipassanā, in various kinds of traditions in the past two decades. Some even travelled to other countries to learn meditation and even ordained as short-term monastics, like many yogis from all over the world. Returned travellers organized meditation retreats at Buddhist monasteries. Buddhist nuns and female lay cannot access to most Chan hall (cantang) of monasteries in mainland China. Nevertheless, among establishing transnational meditation communities, Chinese women have also taken active and important roles. Some nuns and laywomen even become teachers and pioneers promoting meditation and mindfulness. This phenomenon may have impacted on the traditional Mahayāna Chan monasteries to allow nuns and laywomen to practice at ‘public hall’ recently. Besides, a few Chan halls have been newly set up at nunneries. Drawing from ethnographic study in mainland China, this paper will examine the significant role of Chinese female meditators in the recent transnational meditation movement and Chan revival in contemporary China.



## C2. 近現代漢傳禪佛教的多元社會境遇與禪修話語重建——

### 虛雲、聖嚴和一行之見性觀念的比較研究

黃偉龍

分別由虛雲老和尚、聖嚴法師和一行禪師領導的禪修運動，在近現代漢傳禪佛教發展歷程當中最值得我們關注，尤其是面對禪修實踐最為重要的“見性”問題時，他們往往傾向於結合不同的問題範式進行重釋。虛雲老和尚一向堅持以傳統的“看話禪”體系為中軸來整合自己的禪修經驗與佛法理念，其禪修實踐的內核較為偏向“識心見性”的範式；聖嚴法師在自覺建立“中華禪·法鼓宗”的過程當中，極為重視推進漢傳禪法與印度原始佛法在現代話語下的深層彌合，更加傾向於將“明空見性”作為禪修實踐的基本原理；至於在全世界範圍內推動禪修運動的一行禪師，他專門拈出“正念”這條禪修實踐的綱領來貫穿全體的佛法，強調禪修對現實生活的轉化價值，實際上與“作用見性”的精神最為契合。因緣於不同的時間和地域，特殊且多元的社會境遇造就了三者風格迥異的禪修話語，充分理解漢傳禪法這三個發展的面向，有助於我們準確定位漢傳禪法的精神內核，進而推動漢傳禪佛教走向確實可行的復興之路。

## **C2. The Diversified Social Circumstances and Discourse Reconstruction of Modern Chinese Chan Buddhism: A Comparative Research on the Ideas of “Seeing Nature” between Master Xu-yun, Sheng-yen and Thich Nhat Hanh**

Huang, Weilong

Xu-yun, Sheng-yen and Thich Nhat Hanh, these masters who have led the most important Chan practice movements in modern Chinese, often tend to give different explanations for the idea of “seeing nature”, we should pay attention to this phenomenon. We found that master Xu-yun always adhered to traditional kan-hua Chan when he integrated his Chan practice experience and Buddha dharma, and the unit-idea of his Chan practice teaching is closed to “enlightening the mind and seeing nature”. As the founder of Dharma Drum Lineage of Chinese Chan Buddhism, Master Sheng-yen would like mostly to bridge the traditional gap between Indian Buddhism and Chinese Chan Buddhism, as a consequence, the spiritual core of master Sheng-yen’s Chan practice teaching is “illumination the emptiness and seeing nature”. Otherwise, master Thich Nhat Hanh only selected the concept “mindfulness” as the keyword of all the Buddha dharma, even include our daily life actually, we thought the spirit of his Chan practice teaching is “seeing nature through one’s life motion”. Due to the diversified social circumstances in different times and locations, the ideas of “seeing nature” between Master Xu-yun, Sheng-yen and Thich Nhat Hanh are very different, only when we can fully solve this question, the accurate understanding of Chinese Chan Buddhism is possible, which’s just the premise of Chinese Chan Buddhism’s rejuvenation.

### C3. 作為普遍宗教意識的「禪」—— 論鈴木大拙與西田幾多郎對「宗教」與「禪」的哲學闡釋

邱奕菲

聖嚴法師曾於《正信的佛教》中辨析過的「禪宗」與「禪定」之間的關係，指出禪定並非禪宗所獨有，世界各宗教凡是有神祕體驗的，無不是從禪定的功夫而來。與聖嚴法師的見解相近，日本近代思想家鈴木大拙與西田幾多郎認為「禪」作為一種物我間無所分別的智慧，可以在世界上各種不同民族文化裡被發現。對早期的西田與鈴木而言，禪是普遍宗教意識的最高體現，因此透過禪可以連結佛教與其它宗教的共通之處，特別是基督教的神祕主義。鈴木認為真正的宗教意識並非迷信也非信仰，而是一種無分別的智慧（他稱這樣的宗教意識、無分別智為「靈性」），在靈性之中心智與物質看似為二實則為一，為一但又是二。另一方面，早期的西田認為神並非獨立在宇宙之外的超越性創造者，而是吾人自我內心與自然萬物之根柢所共同依循的內在統一力。雖然鈴木與西田對於禪和宗教的解釋受到近代歐陸哲學的影響，概念上超出傳統佛教教義範圍較具創造性，本文認為這可以視為近代東亞思想在面臨西方哲學時的一種吸納與轉化。

### C3. “Zen”(Chan) as a Universal Religious Consciousness: The Philosophical Interpretation of “Zen” and “Religion” by Suzuki and Nishida

Chiu, Yi-Fei

This article provides an introduction to Kitaro Nishida and D. T. Suzuki's interpretation of “Zen” (Chan 禪) and “Religion”. As Chan Master Sheng Yen has pointed out in his book *Orthodox Chinese Buddhism 正信的佛教* that meditative absorption resides in all mystical experiences in religions around the world, is not necessarily related to the Chan school. The early Nishida and Suzuki likewise argue that as a non-discriminatory wisdom, Zen could be found in all cultures around the world. To the early Nishida and Suzuki, Zen is the highest embodiment of universal religious consciousness, therefore it could connect Buddhism to other religions, especially Christian mysticism. Suzuki holds that religious consciousness does not mean a superstition or a belief but a non-discriminatory wisdom (he prefers to use the word *Reisei 靈性* to express religious consciousness or non-discriminatory wisdom), in which mind and substance seem that the two are really not two, but one, and that the one is, as it is, two. On the other hand, the early Nishida does not regard God as a transcendent creator outside the universe, but one single unifying power at the base of our minds and in the foundation of nature. Affected by modern continental philosophy, Nishida and Suzuki's interpretation of Zen and Religion is more creative than traditional Buddhist teachings, this could be regarded as the reception and transformation of western philosophy in modern East Asian thought.

## 【論文發表】

## 念佛與參禪不二之挑戰與發展——以聖嚴法師的念佛禪七為主

釋果鏡

聖嚴法師(1930-2009)在一般人的印象中以「禪師」著稱，然而他早在西元 1960 年曾應邀在屏東東山寺主持過彌陀佛七，又從西元 1982 年開始，每年在台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，更在西元 2000 年開創出「念佛禪七」的新面向。他分別於西元 2000 年及 2004 年親自主持了兩次「念佛禪七」，禪七中開示的內容被整理成書《聖嚴法師教淨土法門》，書中介紹了由有相念佛漸至無相念佛的禪法法門。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，因身體虛弱無法成辦「念佛禪七」。筆者深感惋惜其未能完整地建構念佛禪法的體系，因此大膽地假設揣測，聖嚴法師未完成的念佛禪法教學本懷，嘗試探討分析，企圖能架構出聖嚴法師念佛禪法的完整教學體系。

本論文擬以已經成書的《聖嚴法師教淨土法門》之內文為依據，推測聖嚴法師的念佛禪法，其終極地教學指導必定與「參究念佛」有關。「參究念佛」思想應可溯源於明代，也可推究到元代「念佛不礙參禪，參禪不礙念佛」的不二概念發展而來，再進一步開出「念佛參禪即參究念佛」的風潮，引發明清時期諸師對「參究念佛」的論爭，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，也可謂是劃時代的挑戰。而聖嚴法師的念佛禪法的教學，必然是延續明清時期「參究念佛」的系統之下，架構起念佛禪法完整地思想與實踐體系。

# **The Challenge and Development for Non-Disparity between Buddha-Name Recitation and Chan Meditation: A case based on Master Sheng Yen's Teaching**

Shi, Guo-Jing

For most people, Master Sheng Yen was known as a Chan master. Nonetheless, he had been invited to lead a seven-day Amitabha retreat as early as 1960 at Dongshan Temple in Pingdong. Then two Buddha-name recitation retreats started annually at Nung-Chan Monastery in Taipei, namely a seven-day Amitabha retreat and a Grace-repaying retreat at the Qingming festivals, ever since 1982. Furthermore, in year 2000, he renovated and opened up a new perspective for the Buddha-name recitation retreat. His dharma talks during the two seven-day "Buddha-name recitation" retreats, in years 2000 and 2004, were compiled into the book Master Sheng Yen's Teaching on the Pure Land Approach, in which he elucidated the process from recitation with object to recitation without object. The author was fortunate enough to attend both retreats mentioned above and also heard in person that Master Sheng Yen was planning the third "seven-day Buddha-name recitation retreat", 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. Therefore, the author took a bold move, trying to conjecture the original intend of Master Sheng Yen's unfinished teaching system by investigating and analyzing available information, in an attempt to construct the complete pedagogical system on Buddha-name recitation of Master Sheng Yen's.

This article, based on the published book Master Sheng Yen's Teaching on the Pure Land Approach, refers that Master Sheng Yen's teaching on Nianfo-Chan should ultimately related to "investigative Buddha-name recitation" for the pedagogical system. The ideas of "investigative Buddha-name recitation" could be traced back to Ming Dynasty, and could be further connected 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, which led further 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, pushed the development between Chan and Pureland schools to a new era. Such development, both ideological and practical, could be considered an epochal challenge. In this case, Master Sheng Yen's teaching on Nianfo-Chan is certainly continuing on the system of "investigative Buddha-name recitation" since Ming and Qing Dynasties to construct a complete ideological and practical framework for the practice of Chan via reciting Buddha's name.

# 全球化視野中的修行者——以緬甸恰宓中心的大陸禪修者為例

包勝勇

南傳禪法在中國大陸漢傳佛教地區的傳播是進入本世紀以來大陸佛教發展中一件具有重要意義的事件，日漸引起了佛教界、學術界乃至政府相關部門的高度關注，值得深入探討。進入 21 世紀以來，隨著中國大陸的經濟發展、宗教發展環境的改善和對外開放的深入，走出國門到緬甸、泰國等南傳佛教國家進行參訪和修學的人數不斷上升，尤其是赴緬甸各重要禪修道場參加短期禪修和密集禪修的人群呈現逐年增加的趨勢，在馬哈希（Mahasi）系統、帕奧（Pa-Auk）系統、宣隆（Sun Lun）系統的道場，以及馬哈希禪修系統的分支——班迪達（Pandita）系統、恰宓（Chanmyay）系統、雪吳敏（Shwe Oo Min）系統等各禪修中心集中了許多來自大陸的禪修者，在緬甸的國際禪修者中成為壹道亮麗的風景。

本研究以緬甸著名的馬哈希禪修系統在當代最重要的分支之壹——恰宓禪修系統的兩個主要禪修中心為例，以 2002 年-2017 年近十五年間恰宓系統在仰光禪修中心和莫比禪修中心（Hmawbi）的近 2000 人次的國際禪修者記錄資料為基礎，進行量化處理與統計分析，同時結合近年來研究者在緬甸對禪修者的訪談資料和在這兩個禪修中心的田野調資料，勾勒出本世紀初以來中國大陸赴緬甸禪修的基本情況，並對來自大陸、日本、韓國等國家的禪修者群體進行對比分析，在次基礎上進壹步了解大陸禪修者在赴緬甸進行禪修的基本情況、發展歷程和趨勢。

## **Practitioners under the Global Viewpoint—— Meditators from China at Chanmyay, Myanmar**

Bao, Shengyong

The dissemination of Theravada Buddhism in China has been a significant event in Chinese Buddhism since the turn of this century. In addition, it has become a focal point in the Buddhist circle, academia, and even the government. Since the 21th Century, as a result of the development in economics, friendly environment in religion, and open to visit abroad, more monastics are able to visit or study in monasteries in Theravada countries such as Thailand and Myanmar. Particularly, the number of monastics attending short-term or intensive meditation retreats in Myanmar soars in recent years. Monasteries such as Mahasi, Pa-auk, Sun Lun, and divisions of Mahasi's like Pandita, Chanmyay, and Shwe Oo Min are full of meditators from all over China who have become a bright and shiny spectacle there.

This paper will analyze the international meditators who attended the two major meditation centers of Chanmyay at Yangon and Hmawbi, the most important modern Mahasi division between 2002-2017. In combination with interviews and field research on the attendees in these two meditation centers, I tend to construct the basic situation of the Chinese meditators who went to Myanmar. Then I will compare this to those of the Japanese and Korean to make further comments on the process of development and trend.

## 聖嚴法師的現代化禪法

俞永峯

在當代漢傳佛教界中，聖嚴法師是受人景仰的佛教教育家，及漢傳佛教中新成立的「中華禪法鼓宗」的創始者。法鼓宗結合了聖嚴法師所承襲的臨濟與曹洞兩脈。新建立的法鼓宗，最顯著的特色就是以人間淨土、人倫教育為重心，這也是二十及二十一世紀台灣漢傳佛教的特色。這種對教育的重視，很明顯的是受到民國政府時期（1912-1949）佛教的改革和思想家的影響而產生的。聖嚴法師所教的現代化禪法，雖與傳統禪宗的諸多先賢密不可分，但也是包含了他適應教導西方學生的親身經驗，以及應對台灣環境所做的回應之中演變而來。他的禪法的重點是以初期佛法中的戒定慧三學為基礎、配合南宋禪宗修行的方法，整合後再重新建構起來的即頓、即漸的現代禪法。重新建構的目的是要確保漢傳佛教在現代的存續，過程是複雜而漸進的。這整個過程是漢傳佛教發展上的典範蛻變。雖然他是從前人得到啟發，但他的建構有其獨特之處，非當代之人所能及之。這篇論文的主旨，是回溯他建構禪法的歷史因緣、教法要義以及法鼓宗的核心特質。

### **The Historical Circumstances of Master Sheng Yen's Chan Teachings**

Yu, Jimmy

Master Sheng Yen was a respected Buddhist educator in the modern era and the creator of a new meditation method called the Dharma Drum Lineage Chan school within Chinese Buddhism. This Dharma Drum Lineage united both Master Sheng Yen's Buddhism heritages, namely the Linji and Caodong lines of Chan with a characteristic focus on Humanistic Pure Land and moral education, which is also the characteristic of the 20th and 21th Century Chinese Buddhism in Taiwan. Apparently, the emphasis on education is influenced by the Buddhist reform and philosophers during the Minguo era (1912-1949). Even though the modern meditation method taught by Master Sheng Yen is closely related to various traditional and historic Chan masters, it is at the same time, the result of his personal teaching experiences with the Western students and response to the Taiwanese followers. The main points of his method base on the threefold training: sila, dhyana, and prajna, of the earlier stage of Buddhism and the meditation methods of the Southern Song Dynasty. And then Master Sheng Yen reconstructed the said incorporated important points into the modern meditation method which is both sudden and gradual at the same time. The purpose of reconstruction was to make sure the continuum of Chinese Buddhism in the modern era and the process is complicated and progressive, which is a classic paradigm shift Chinese Buddhist development. Even though he was inspired by the ancient masters, his unique construction excelled all contemporaneous Buddhists. The main point of this paper lies in retracing the historical context of his construction of the meditation method, essential elements of his teachings, and core characteristics of the Dharma Drum Lineage of Chinese Chan Buddhism.

# 哪個傳統，何種工夫？——傳統宗門工夫論之省思

宣方

## ● 傳統為什麼這樣紅？

問題的提出：傳統為什麼成為一個自帶光環的詞彙？它的加持力和自我正當性來自何方？宗門意識是如何建構起來的？宗門意識凸顯了什麼，但又遮蔽了什麼？

### 一、從“大唐國內無禪師”到“大宋佛法，拂地而衰”：互相競爭的正統性訴求

#### 1. 關於“大唐國內無禪師”

宗門意識是宗教內部不寬容的結果嗎？為什麼被後人視為禪宗黃金時代的晚唐，在黃檗眼中卻是“大唐國內無禪師”？

#### 2. 關於“默照邪禪”

同樣，赫赫烈烈的默照禪，為什麼在大慧宗杲眼中卻是“默照邪禪”，呵斥為“杜撰長老輩”，“錯指示人，教人一向虛生浪死。……這般底更是毒害，瞎卻人眼，不是小事。雲門尋常見此輩，不把做人看待”？

(1) 默照邪禪之指向；宏智正覺？真歇清了？泛指（包括雲門宗、臨濟宗黃龍派在內）的一時風尚？

(2) 默照邪禪之邪：一個工夫論的檢討

#### 3. “大宋佛法，拂地而衰！”

與之相應，在曹洞東傳的道元這裡，尊如淨為天童古佛，卻痛批宋代禪宗雲門、臨濟等系所強調的教外別傳之說，認為“不知佛教之一心，不聞一心之佛教。謂一心之外有佛教，汝一心則非一心；謂佛教外有一心，汝佛教則非佛教。如此相傳教外別傳之謬說，汝既不知內外，亦不合言理”，又痛批雲門宗契嵩和臨濟宗大慧宗杲等人的三教一致論，認為“今大宋諸僧頻談三教一致之言，最非也。苦哉！大宋佛法，拂地而衰！”

同樣是奉為祖師的人物，相互抵牾，勢同冰炭。當我們在推尊傳統時，應該推尊哪一個傳統呢？這勢必涉入知見正謬的揀擇與功夫論有效性的判准。

### 二、“向上一路，千聖不傳”與“威音已後，不許無師”：禪者證悟經驗的有效確認與可公度性

禪宗燈錄列出的輝煌譜系，祖師萬神殿中被今人崇奉的諸多祖師神祇牌，為什麼總是被重量級的祖師毫不留情地棄擲？（這裡完全排除教化作略和修辭意義上的呵斥摒棄，純粹就知見和境界意義上的“不許”、“不肯”）

1. “向上一路，千聖不傳”：盤山此語頻頻為後人引用，從心行路絕、言語道斷、“離言境界，唯證相印”來說固然如此，但禪者如何檢證自己的境界，如何處理

證法與教法之間的緊張？

2. “丈夫自有冲天志，不向如來行處行”：大慧宗杲的工夫論及其效應
3. 從《禪關策進》看晚明宗門工夫論的危機
4. “慣從龍樹覓消息，不向黃梅索破衣”——八不道人藕益智旭的宗門體驗及其決絕轉身
5. “威音以後，不許無師”：重返漢月法藏
6. 《禪門鍛煉說》：明清之際宗門工夫論之慘澹經營

### 三、當代禪門工夫論之省思：若干個案之考察

1. 兼祧五宗：虛雲德清的宗門統合及其引發的宗眼爭議
2. 禪學泰斗或江湖術士：南懷瑾禪修功夫論檢討
3. 何謂默照：重新審視聖嚴法師對《默照銘》的解讀
4. 印順法師禪學論述及其引發的當代批判
5. 當代南傳禪法的引入及其引發的爭議

### 四、餘論：工夫與境界之省思

1. 工夫的檢核：數量的累積與素質的提升
2. 境界的判攝：幻境、定境與悟境
3. 藉教悟宗與會通三系

## **Which tradition? Which method? —— Reflection on the Traditional Practice Methods**

Xuan, Fang

### ● Why is tradition so important?

Question: Why does the tradition become a term with a halo? Where did it gain the power to bless others and how did it justify itself? How did the concept of schools come to be? What did it exemplify and what did it conceal at the same time?

### **I. From “there is no Chan master anywhere within the Tang Territory” to “Buddhism of the Great Song Dynasty is going down the drain!”: the controversy and competition over authority.**

1. Regarding “there is no Chan master anywhere within the Tang Territory”:

Is the concept of zong(宗) a result of intra-religious intolerance? Why would the late Tang Dynasty, which is often regarded as the high time of Chan by the later generations be



perceived as “there is no Chan master anywhere within the Tang Territory” by contemporary Master Huangbo?

2. Regarding “mozhaoxie Chan (the heretical Chan of silent illumination)”:

By the same token, why would the most famous and most popular mozhaoxie Chan be perceived as heretical by Dahui Zonggao who attacked “those apocryphally talking masters” that mozhaoxie Chan “fabricated their historic masters” and “gave people the wrong instructions which led them wasting their entire lives vainly... This is such a poison that blinds people, it is not a small matter. Usually I never treat those men as human when I caught up them”?

(1) What does mozhaoxie Chan refer to? Hongzhi Zhengjue? Zhenxie Qingliao? Or is it simply a fad (including Yunmen, Huanglong of Lingji) in general?”

(2) The heterodoxy of mozhaoxie Chan: a discussion of this practice.

3. “Buddhism during the Great Song Dynasty is going down the drain!”

Daoyuan who inherited the Caodong lineage championed Rujing as the ancient Buddha in Tiantong while criticizing “the unique transmission outside of the teaching” such as the Yunmen and Linji schools as “does not know the one-mind of Buddhism, has not heard of the one-mind in Buddhism. If you say that there is Buddhism outside of one-mind, then your one-heart is not [the true] one-heart. If you think that there is one-heart outside of Buddhism, then your Buddhism is not [the true] Buddhism. Those who believed the misconception of the unique transmission outside of the teaching cannot tell inside from outside, nor do they think logically.” He also bashed the concordance of the three religions preached by Qisong of the Yunmen school and Dahui Zonggao of the Linji school that “As of today, monastics of the Song Dynasty kept talking about the concordance of the three religions could not be more wrong. Alas, the Buddhism of the Great Song Dynasty is going down the drain!”

Under this debate and controversy among great masters, which tradition should we follow? It is unavoidable that the ability to discern the right views and validity of the practices are involved.

## **II. “None of the thousands of saints instructed the path upwards (i.e. to liberation)” and “After the Buddha Majestic Voice King, no one be identified with enlightenment without teacher’s certificate”: valid verification and measurability of meditators’ experiences**

Why would famous masters always slant and discard all those glorious lineages listed in the Records of the Transmissions of the Lamps in Chan school and various tablets in the pantheon of masters which had been worshiped by modern people? (I exclude literary as well as figurative criticism and banishing while only taking into considerations when the masters clearly “forbade” or “not allow” as they elucidated viewpoints and states of meditations.)

1. “None of the thousands of saints delivered the path upwards (i.e. to liberation)”: This is one of later generations’ favorite quotations by Master Panshan. Even though it may appear to be so from the standpoint of all verbal and conscious activities would gradually cease to exist while one meditates, i.e., “when one gets into the states of no verbal/conscious activities, it transmitted via verification only”; how do meditators verify their own states then? How do the meditators deal with the tension between the teachings and practice?
2. “A great man aims as high as the sky on his own, he does not necessarily need to walk where Buddhas walked before.”: Dahui Zonggao’s methodology and its effect.
3. The methodological crisis at the late Ming revealed by Changuan Cejin.
4. “[One] used to seek information from Nagarjuna rather than asking ragged clothes from Huangmei the Eastern Mount”—Chan experiences of Ouyi Zhixu , the man of “Eight No’s”, and his decisive turnaround.
5. “After the Buddha Majestic Voice King, no one be indentified with enlightenment without teacher’s certificate”: returning to Hanyue Fazang.
6. On Practice of Chan: the dismal struggling of methodology in Chan practice at the turn of the Ming and Qing Dynasties.

### **III. On modern Chan meditation practices: field research on some specific methods**

1. Fusion of 5 sects: Xuyun Deqing’s grand fusion and its controversy.
2. Putting the wild fox back: a discussion of Nan Huaijin’s methodology and pedagogy.
3. What is mozhao? A re-scrutiny of Master Sheng Yan’s exposition of Mozhao Ming.
4. Master Yinshun’s elucidation on meditation and the criticism of his writings.
5. The dissemination of Theravada Buddhism and its controversy in modern China.

### **IV. Epilogue: Reflection on practice and states**

1. Verification of practice: accumulation of amount and elevation of quality
2. Verification of states: illusion, samadhi, and vipassana
3. Understanding chan though teachings and converging three buddhist traditions

## 禪在中國大陸：1980 年代以來的話語與實踐

汲喆

1980 年代以來，在中國大陸佛教恢復發展的過程中，“禪”這一概念在不同時期被不同團體賦予了不同涵義。本項研究將從“農禪”、“禪話”、“禪宗”、“禪修”等幾個角度，通過一些重點個案，嘗試理解“禪”在當代中國的語義演變及其政治、文化與宗教脈絡。“禪”作為將多個不同的話語和實踐領域聯繫在一起的關鍵詞，對其表像（即“所指”）的探討為我們重構當代中國佛教史提供了一種新的取徑。

### **Chan in the PRC: Discourses and Practices since 1980**

Ji, Zhe

During the Buddhist revival in the PRC since 1980, the term “Chan” has been imbued by various forces with different meanings. This research will attempt to understand the semantic evolutions of “Chan” and their political, cultural, and religious contexts, based on case studies and from the multiple angles as “agriculture-Chan”, “Chan-discourse”, “Chan-sect”, and “Chan-practice”. “Chan” is a key word that link several interconnected fields of discourse and practice. An investigation on its significations may offer us a new approach for re-constructing the contemporary history of Chinese Buddhism.

**Sheng Yen Education Foundation**  
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聖嚴法師深信：「學術研究雖然是少數人的工作，但卻足以影響一整個時代。」於此，聖嚴教育基金會成立【**聖嚴漢傳佛教研究中心**】，致力於推廣漢傳佛教學術研究，期能厚積成果、廣植人才，並自期為全球漢傳佛教研究的領導中心。

為培養並鼓勵年輕研究人才，從事當代漢傳佛教以及聖嚴思想之學術研究，本會特設置「**聖嚴漢傳佛教碩博士論文撰寫獎助**」、「**聖嚴漢傳佛教傑出博士論文獎**」。實施辦法將於 2019 年 5 月公告於聖嚴教育基金會官網。歡迎踴躍申請！

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