文本 敍事經驗與修行

佛教禪修研究國際研討會

Texts, Narratives,
Experience and Practice
International Conference on Buddhist Meditation



12.16—18

會議手冊

Conference Handbook

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佛教禪修研究國際研討會

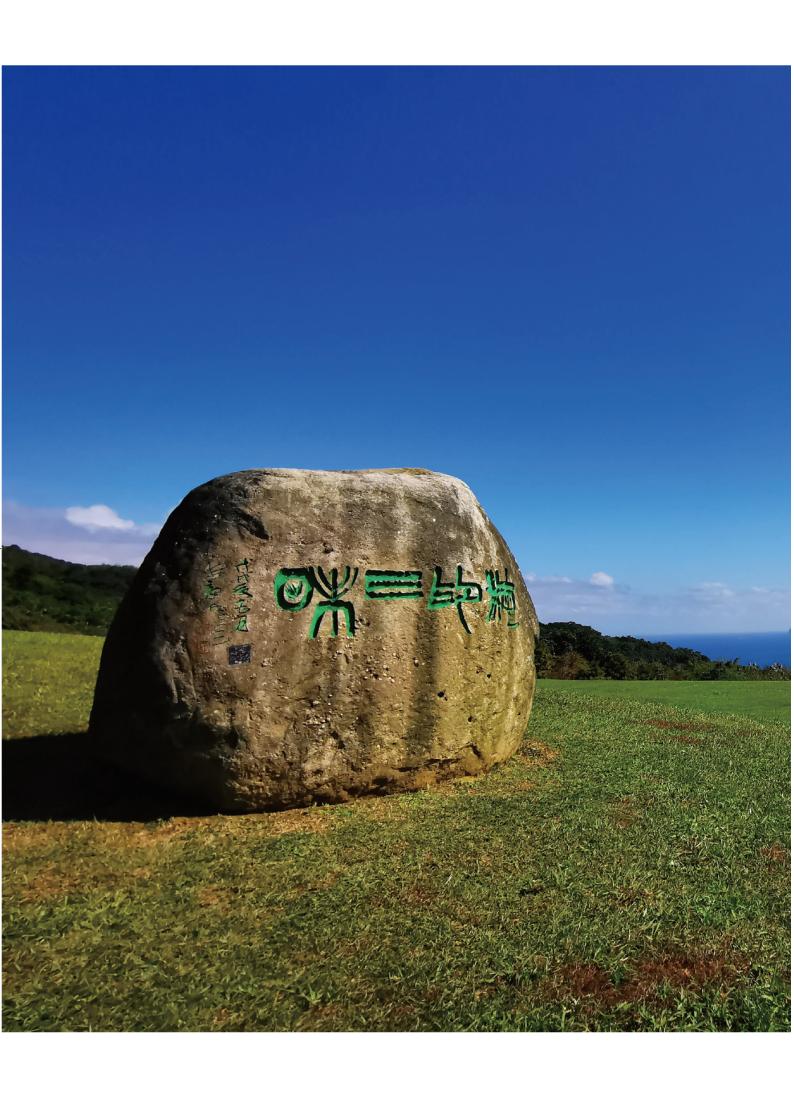
Texts, Narratives,
Experience and Practice
International Conference on Buddhist Meditation





會議資料雲端共享磁碟 Google Drive Shared Folder

Wi-Fi: DILA







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會議宗旨

佛教禪修是佛教研究的重要領域,是許多經典、論典、敘事文學等文本的重要主題,同時也發展出重要的佛教心識哲學。在佛教現代化與全球化的進程中,佛教禪修在修習方法以及目標上產生不少變化,而更廣泛地應用在心理治療、教育訓練等世俗領域,並且成為心理學、腦科學的研究對象。本次佛教禪修研究國際研討會規劃(但不限於)以下五個主題,誠摯邀請國內外專家學者共同參與,並發表論文。

- 1. 佛教禪修經典、論典或禪修敘事等文本之研究
- 2. 佛教禪修理論、禪法與實踐
- 3. 佛教禪修經驗之心理學或現象學探究
- 4. 佛教禪修與佛教現代主義
- 5. 佛教禪修與數位人文

Conference Statement

Buddhist meditation is one of the most important elements that constitute the Buddhist tradition. It is the central concern of the many Buddhist scripture, scholastic texts, as well as the narrative literature. It's theory and practice develop a sophisticated Buddhist philosophy of mind. In the course of modernization and globalization, Buddhist meditation has undergone transformations practically and institutionally. As Buddhist meditation has been increasingly applied to secular areas such as psycho-therapy, educational enterprise, and so on, it has become a popular research topic in modern psychology, brain-science, digital humanities and so on. This international conference cordially invites scholars and specialists to participate and present academic papers on, but not limited to, the following topics:

- 1. Buddhist scripture, śāstras, and narratives related to Buddhist meditation
- 2. Theory and methods in Buddhist Meditation practice
- 3. Psychological or phenomenological studies on the Buddhist meditation experience
- 4. Buddhist meditation and Buddhist modernism
- 5. Buddhist meditation and digital humanities



Scholars 學者簡介(依場次順序安排)

釋果暉	法鼓山 方丈和尚 / 法鼓文理學院 副教授		
Guo Huei Shih	Abbot President, Dharma Drum Mountain/ Associate Professor, DILA		
陳定銘	法鼓文理學院佛教 教授暨校長		
Ting-Ming Chen	Professor & President, DILA		
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	Yale Buddhist Studies Initiative, Associate Professor		
	東亞語言與文學系 合聘副教授		
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	Affiliate Faculty Member: Department of East Asian Languages and		
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L			



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Chen Tao	Ph.D. Candidate, DILA

議程

2022年12月16日(星期五)

時間	GC001 大講堂		
08:30-08:50	報到・入座		
08:50-09:00	開幕典禮: 方丈和i	尚果暉法師致辭	
09:00-09:10	法鼓文理學院校長	陳定銘教授致辭	
09:10-10:00	主題演說 1 印度與漢傳之間的佛教禪修 演講者: Eric Greene, Yale University 主持人:鄧偉仁		
10:00-10:10	編碼「無所住」—以 DNA 保存《金	- 剛經》(Marcus Bingenheimer)	
10:10-10:30	休息・ジ	茶敘時間	
	小組一:佛教禪修之修習與實踐 主持人:鄧偉仁 Baizhang's Wild Fox: Gong'an as Eco-Therapy for the Anthropocene Crisis (張嘉如)		
場次一 10:30-12:10	The Enlightened Praxis: Buddhist Farmers' Spiritual Experiences with Practical Intent (Jijimon Alakkalam Joseph)		
	Not Just a Technique: A Consideration of Non-Straightforwardly Practicable Aspects of Meditation (Grzegorz Polak)		
	Zen for Nothing: The Life and Teaching of Sōtō Master Sawaki Kōdō 澤木與道(1880-1965) (林佩瑩)		
12:10-12:20	拍團體照〔二樓穿堂階梯〕		
12:20-14:00	拍學者團體照・午餐・	休息時間〔大慧館〕	
地 點 時間	GC001 大講堂	GC002 大講堂	
	小組二: 說一切有部與唯識的禪修論 主持人: 林鎮國	小組三:坐禪、守意、認識與修行 主持人:安東平	
場次二	「且禪且懺」與漢傳受菩薩戒法之演變 (釋惠敏)	從《安般守意經》論漢末佛教禪法之「守意」與道教「守一」修持法門關係 (李宗定)	
14:00-15:40	從禪修的觀點看唯識學的「所知」與「真實義」—以《解深密經》的結構為起點 (陳一標)	認識與修行:敦煌本地論、攝論學派義章文獻之「量論」詮釋 (劉鐔靖)	
	說一切有部練根論 (莊國彬)	貪(rāga)的生起與超越—基于《瑜伽師地論・體義伽他》 (釋法照)	

	說一切有部與瑜伽行派之尋伺義及其與止觀之關係 (蔡伯郎)	
15:40-16:00	休息・茶敘時	· 門
16:00-17:10	圓桌論壇	
17:30-20:00	學者歡迎晚宴〔綜	合餐廳〕

2022年12月17日(星期六)

地點時間	GC001 大講堂		
08:40-09:10	報到・入座		
09:10-10:00	「杜正民教授獎」頒獎儀式與演講 主題演說 2:"Gandhari.org A Research Environment for Gāndhārī Buddhist Texts and Beyond" 演講者:Stefan Baums, University of Munich, Germany Andrew Glass, Program Manager Microsoft Corporation, USA 主持人:洪振洲		
10:00-10:20	休息。	茶敘時間	
地點時間	GC001 大講堂	GC002 大講堂	
	小組四:佛教數位人文發展 主持人:洪振洲	小組五:禪經、禪師、禪法 主持人:越建東	
	《徑山藏》數字化的實踐與展望 (釋賢度、張曉冬)	五世紀中國禪經中的「念佛三昧」 (葉慧敏)	
場次三 10:20-12:00	The Second Phase of the Ming Buddhist Revival: A Social Network Approach to the School of Miyun Yuanwu 密雲圓悟 (Marcus Bingenheimer)	禪門中理想禪師形象之演變初探—兼述聖嚴法師鍛鍊禪師之法 (釋常慧)	
	漢文佛典自然語言處理工具之研發 (王昱鈞)	帕奧禪林入出息念禪法之當代禪修行動轉移模型 (陳法菱)	
		「默默忘言」vs.語意意識脫離:默照禪籍文本與禪修體驗的現象學探索 (黃儀娟)	
12:20-14:00	午餐•休息時間[綜合餐廳]		
場次四 14:00-15:20	小組六:僧傳、寫本與懺本:非典型禪籍之禪修論述 主持人:廖肇亨	小組七:只管打坐、無所住與後設現代下的禪宗研究 主持人:嚴瑋泓	
	六至七世紀的禪世界—以《續高僧傳》為中心 (曾堯民)	An Oscillatory Model of Chan Experience, or An Argument for a Metamodern Perspective in Chan Studies (Kamil Nowak)	
	敦煌禪本 P.3777 再解讀 (梅靜軒)	No Place to Stand – A Study of the Term <i>pratiṣṭḥita</i> in the <i>Vajracchedikā Prajñāpāramitā</i> (Dharmacārī Śraddhāpa)	
	三峰派之懺與禪:論仁山寂震《大般若懺法》 (張雅雯)	A Taxonomy of Interpretations of Dōgen's Shikantaza (Chu Kwan Chan)	

15:20-15:40	休息・茶叙時間	
	小組八:現代佛教禪修 主持人: 鄭維儀	小組九:禪宗教理與思想 主持人:釋果鏡
	繼程法師對聖嚴法師「默照禪」的繼承和發揮 (釋湛遠)	北宋末臨濟宗的坐禪觀—以清遠〈坐禪銘〉和本才〈坐禪儀〉為中心 (黃敬家)
場次五 15:40-17:20	牛的印跡:聖嚴法師復興漢傳禪佛教與西方正念運動的比較 (劉怡寧)	會萬物為一己:紫柏真可的無我教理與無能、所分別禪觀 (林悟石)
	禪修經典與佛經「花」圖敘事 (潘筱蒨)	華嚴法界觀與《碧巖錄》公案會通之初探 (盧致新)
	日本「健康法」在民初中國的流傳影響 (徐郁紫)	早期禪宗本覺思想研究 (陳陶)
		 默歸

2022年12月18日(星期日)

地 時間	茶禪教室(揚生館2樓)	
08:50-09:00	報到	
09:00-11:30	茶禪(預約制)	
11:30-13:00	午餐〔揚生館1樓露臺〕	
		

Agenda

Friday, December 16, 2022

Venue Time	GC001 Auditorium		
08:30-08:50	Check in		
08:50-09:00	Opening ceremony, welcome address by the Abbot President Venerable Guo Huei		
09:00-09:10	Welcome address by Ting-Ming Chen, President, Dharma Drum Institute of Liberal Arts (DILA)		
09:10-10:00	Keynote Speech 1: Buddhist Meditation Between India and China Speaker: Prof. Eric Greene, Yale University Moderator: Weijen Teng		
10:00-10:10	Encoding "that which does not abide" – Using DNA for the Preservation of Buddhist Culture (Marcus Bingenheimer)		
10:10-10:30	Refreshment Break		
	Panel 1: Buddhist Meditation – Praxis and Practice Moderator: Weijen Teng Baizhang's Wild Fox: Gong'an as Eco-Therapy for the Anthropocene Crisis		
Session 1 10:30-12:10	(Chia-Ju Chang) The Enlightened Praxis: Buddhist Farmers' Spiritual Experiences with Practical Intent (Jijimon Alakkalam Joseph)		
	Not Just a Technique: A Consideration of Non-Straightforwardly Practicable Aspects of Meditation (Grzegorz Polak)		
	Zen for Nothing: The Life and Teaching of Sōtō Master Sawaki Kōdō 澤木興道 (1880-1965) (Pei-ying Lin)		
12:10-12:20	Group photo (The H	Front Main Stairs)	
12:20-14:00	Lunch, Break (Great Wisdom House)		
Venue Time	GC001 Auditorium	GC002 Auditorium	
	Panel 2: The Theory of Meditation in the Sarvāstivāda and Vijñaptimatra Schools Moderator: Chen-Kuo Lin	Panel 3: Dunhuang, Meditation Texts Moderator: Christoph Anderl	
	An Inquiry into the Meditation, Repentance, and the Procedure of Receiving the Bodhisattva Precepts of Yogācārabhūmi (Huimin Bhikshu)	An Analysis of the Relationship between "Shouyi" in Buddhism and "Shouyi" in Taoism from the "Da Anban Shouyi Jing" in the Late Han Dynasty (Tsung Ting Lee)	
Session 2 14:00-15:40	Viewing the "the Known (jñeya)" and "Reality-Object (tattvārtha)" of Yogācāra Buddhism from the Perspective of Meditation – Starting from the Structure of Saṃdhinirmocanasūtra (I-biau Chen)	The Epistemology and Cultivation: the Interpretation of the "Pramāṇavāda" in the Yizhang Documents of the Dilun school and the Shelun school Which in the Dunhuang Manuscript. (Tan-ching Liu)	
	The Practice of the Faculties Upgrading(indriya sañcāra) According to the Sarvāstivāda School (Kuo-pin Chuang)	The Emergence and Transcendence of Lust (rāga) —Based on the Śarīrārthagāthā of the Yogācārabhūmi (Fazhao Shi)	
	The Meaning of Vitarka-vicāra and its Connection with Meditation of the Sarvāstivāda and Yogācāra Schools (Polang Tsai)		

15:40-16:00	Tea Break	
16:00-17:10	Round Table Discussion	
17:30-20:00	Dinner Reception (Cafeteria)	

Saturday, December 17, 2022

Venue	GC001 Auditorium		
Time	GC001 Additorium		
08:40-09:10	Check in		
09:10-10:00	Aming Tu Prize Award Ceremony and Speech Keynote Speech 2: "Gandhari.org A Research Environment for Gāndhārī Buddhist Texts and Beyond" Speaker: Stefan Baums, University of Munich, Germany Andrew Glass, Program Manager Microsoft Corporation, USA Moderator: Jen-Jou Hung		
10:00-10:20	Refreshment Break		
Venue Time	GC001 Auditorium	GC002 Auditorium	
	Panel 4: The Development of Digital Humanities Moderator: Jen-Jou Hung	Panel 5: Buddhist Meditation Manuals, Meditation Masters and Meditation Practices Moderator: Kin-Tung Yit	
	The Practice and Prospects of the Digitization of the "Jingshan Tripitaka" (Xian-du Shi, Xiao-dong Zhang)	Buddhānusmṛti-samādhi in Fifth-century Chinese Meditation Manuals (Karen Yeh)	
Session 3 10:20-12:00	The Second Phase of the Ming Buddhist Revival: A Social Network Approach to the School of Miyun Yuanwu 密雲圓悟 (Marcus Bingenheimer)	A Preliminary Study on the Evolution of the Image of the Ideal Chan Master in the Chan School of Buddhism and Master Shengyan's Method of Training a Chan Master (Chang Hui Shi)	
	Developing Natural Language Processing Tools for Classical Chinese Buddhist Texts (Yu-Chun Wang)	The Contemporary Transferal Meditation-in-Action Model of Mindfulness-of-Breathing at Pa-Auk Monastery (Fa Ling Chen)	
		"All words are forgotten" vs. Cessations of Semantic Processes - A Phenomenological Exploration of Chan Scriptures and Practices in Silent Illumination (Elenda Y.J. Huang)	
12:20-14:00	00 Lunch, Break (Cafeteria)		
	Panel 6: Atypical Meditation Discourses: Biographies, Manuscripts and Repentant Liturgies Moderator: Chao-heng Liao	Panel 7: Shikantaza, Non-abiding, and Metamodernism in Meditation Study Moderator: Wei-Hung Yen	
Session 4	The Development of Chan Monasteries from Sixth to Seventh Centuries: Based on the Xu Gaoseng Zhuan (Yaomin Zeng)	An Oscillatory Model of Chan Experience, or An Argument for a Metamodern Perspective in Chan Studies (Kamil Nowak)	
14:00-15:20	Re-interpretation of Dunhuang Manuscript P.3777 (Ching Hsuan Mei)	No Place to Stand – A Study of the Term <i>pratiṣṭhita</i> in the <i>Vajracchedikā Prajñāpāramitā</i> (Dharmacārī Śraddhāpa)	
	Repentance and Chan Practice in the Sanfeng Lineage: Research on Renshan Jizhen's "Da-Bo-Re-Chan-Fa" (Ya-wen Chang)	A Taxonomy of Interpretations of Dōgen's <i>Shikantaza</i> (Chu Kwan Chan)	
15:20-15:40	Tea Break		
Session 5 15:40-17:20	Panel 8: Modern Buddhist Meditation Moderator: Cheng Wei-Yi	Panel 9: The Doctrine and Thought of Chan Moderator: Guojing Shih	

Master Chi Chen's Inheritance and Development of Master Sheng Yen's Silent Illumination Meditation (Sik Tsam Yuen)	A study on sitting meditation of Linji school in Song Dynasty—Based on "Zuo Chan Ming"written by Qingyuan and "Zuo Chan Yi"written by Bencai. (Jing-Jia Huang)	
Hoofprint of the Ox: A Comparison between Master Sheng-Yen's Revival of Chinese Chan Buddhism and the Western Mindfulness Movement (Yining Liu)	Comprehending Everything as Oneself: Zibo Zhenke's Doctrine of Non-self and Theory of Meditation without Subject-Object Duality (Wushi Lin)	
Chan Meditation Classics and the Buddhist Sutra's Flower Narrative (Pua Shiau Chen)	A Preliminary Exploration of the Integration of Huayan's Dharma Realm View and Biyanlu's Koan (Chi San Lo)	
The Spreading Impacts of Japanese "Health Caring Methods" in the Early Republic of China (Yu-Yin Hsu)	A Study of Inherent Realization in Early Chan (Chen Tao)	
Farew	Farewell	

Sunday, December 18, 2022

Venue Time	Tea Chan Classroom
08:50-09:00	Check in
09:00-11:30	Tea Chan
11:30-13:00	Lunch (Yangsheng Fitness Center)
	Farewell



議事規則與注意事項

- 1. 本次會議為期 3 天,分為 2 場專題演講以及 6 場專題討論。會議官方語 言為中文及英文。
- 2. 主持人介紹及總結時間共10分鐘。
- 3. 每位發表人時間以 17 分鐘為原則,發表人時間剩餘 3 分鐘響鈴 1 次,時間結束響鈴 2 次。
- 4. 每場專題討論開放 20 分鐘 Q&A 時間,每位提問人請以 2 分鐘為限,時間結束響鈴 2 次。提問前,請先說明服務單位及姓名。
- 5. 會議進行中,請將手機調為靜音或震動模式。

Rules and Regulations

- 1. The three-day Conference includes 2 keynote speeches and 9 panel sessions. The meeting uses Chinese and English as its official languages.
- 2. Moderators have 10 minutes to do introductions and summaries.
- 3. Each speaker will be given 17 minutes in length for presentations. As a reminder, a bell will be rung once 3 minutes before the end of the presentation, and rung twice at the end of the presentation.
- 4. 20 minutes will be open as Q&A time for every panel. Each question is limited to 2 minutes, and the bell will be rung twice at the end of each question. Please state your name and academic affiliation before asking questions.
- 5. During the meeting, please turn your cell phones onto silent or vibration mode.







Keynote Speech 1 主題演說 1

Buddhist Meditation Between India and China

Historians of Chinese Buddhism have often been interested in identifying examples of the "Sinification" of Buddhism; that is to say, cases where given aspects of Chinese Buddhism (ideas, practices, doctrines) changed, relative to their imagined Indian "sources," under the influence of Chinese culture. Buddhist meditation is one area where this question has been asked, and the eventual development East Asian traditions of Buddhist meditation such as Chan (禪宗) and Tiantai (天台) have often been seen as exemplifying this process. This interest is connected to a general evolution of the field of Buddhist Studies in which the local, culturally specific forms of Buddhism have increasingly come to be seen as a crucial area of research, in contrast to an older approach in which they tended to be dismissed as mere deviations from the "pure" or original Buddhism of India. However, while this renewed emphasis on culturally specific forms of Buddhism is certainly welcome, in some cases it can lead to problems. Early Chinese Buddhist literature, for example, preserves information about the practice of meditation stemming from an era for which we have few other Indian sources. To what, then, can we compare them? How can we judge whether they are "Indian" or "Chinese"? This is particular the case concerning the earliest collections of Chinese Buddhist texts pertaining to meditation (襌), dating from ca.150-450 CE. This literature has usually been simply classified as representative of "Indian" Buddhist meditation. It has, therefore, rarely been taken up by those interested in specifically Chinese Buddhism. As I will discuss in this talk, however, the situation is more complicated. These sources have much to say that is not the same as what we learn from classical Indian Buddhist meditation treatises such as the *Visuddhimagga*. At the same time, for reasons I will discuss, we cannot simply dismiss them as Chinese misunderstandings modifications. We see here, or rather, meditation between India and China; not the Sinification (中國化) of Buddhism but the Chinese translation (中譯) of Buddhism, something whose significance and dynamics, at the level not only of texts and language but also practice, should demand our attention.



Eric Greene

Yale University

Eric Greene is Associate Professor in the department of Religious Studies at Yale University, where he has taught since 2015. He received his B.A. in Mathematics from UC Berkeley in 1998, followed by his M.A. (Asian Studies) and Ph.D. (Buddhist Studies) in 2012. He specializes in the history of medieval Chinese Buddhism, particularly the emergence of Chinese forms of Buddhism from the interaction between Indian Buddhism and indigenous Chinese culture. His recent books Chan Before Chan and The Secrets of Buddhist Meditation study the history of the transmission on Indian meditation practices to China, the development of distinctly Chinese forms of Buddhist meditation, Buddhist rituals of repentance, and the uses of meditative visionary experience as evidence of sanctity. He has also published on the early history of Chan (Zen) Buddhism, Buddhist paintings from the Silk Roads, and the influence of modern psychological terminology on the Western interpretation of Buddhism. His current research focuses on practices of translation and commentary during the first era of Chinese Buddhism, ca. 150-350 AD.



Keynote Speech 2 主題演說 2

Gandhari.org

A Research Environment for Gāndhārī Buddhist Texts and Beyond

Overview

The earliest Buddhist manuscripts are preserved to us in the form of birch-bark scrolls dating from as early as the first century BCE to the third century CE and written in the Gāndhārī lan guage and Kharoṣṭhī script. These manuscripts go back to the very beginning of the use of writ ing by Buddhist communities and as such cast valuable light on processes such as the transition from oral to written transmission and the formation of Buddhist canons. Gāndhārī manuscripts also formed the basis for the earliest translations of Buddhist texts into the Chinese language, and thus laid the groundwork for the export of Buddhism from India on its way to becoming a true world religion.



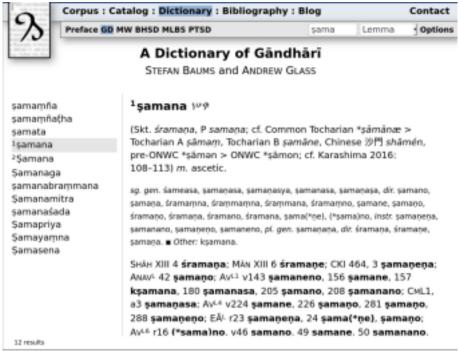
About one hundred and fifty substantial Gāndhārī manuscripts are now known, all but one of them discovered in the last twenty-five years, and research on them and their publication are still in their beginning. The fragmentary state of many of the manuscripts as well as the nature of the language and script present great difficulties to the interpretation of this uniquely important material. It is essential to study the manuscripts in the context of the complete corpus of contemporary Gāndhārī inscriptions, administrative documents and



coin legends to arrive at an understanding of their content, and to consider physical and geographical aspects of the carriers of all these texts to gain a well-rounded picture of Buddhism at the crossroads of ancient Gan dhāra.

In 1997, one of the nominees – Andrew Glass – began the development of digital tools to help in this formidable task, starting from the preparation of digital texts for the only Gandhari man uscript then published (the Khotan Dharmapada) and the Senavarma inscription. He was joined by the other nominee – Stefan Baums – in 2002 at the University of Washington, and by 2003 they had developed a first public database system containing several hundred Gandharī inscriptions as well as the Khotan Dharmapada. This first system was replaced in 2007 by the system currently still in use (and continuously updated) on the website operated by the nominees, Gandhari.org (https://gandhari.org). On this website, the nominees assembled a complete cor pus of all published Buddhist (and some non-Buddhist) texts in the Gandharī language, consist ing of currently 2,761 items with a total of 114,377 word tokens. Uniquely among Buddhist digital corpora, the Gandhari.org corpus combines manuscript and epigraphical sources and thus casts light on all aspects of the Buddhism of Gandhāra reflected in any type of written source. It presents images of the inscribed objects in parallel with their textual content and with a rich set of metadata situating and organizing the material in time and space. On the basis of this database, Baums and Glass are writing the first ever *Dictionary of Gāndhārī* (supported by a *Catalog* and *Bibliography* of source texts), which has reached 7,686 articles with a total of 38,657 references and continues to grow at a brisk pace as new material becomes available. One feature of Gandhari.org appreciated far beyond the field of Gāndhārī studies is the conve nient parallel availability of Sanskrit, Buddhist Sanskrit and Pali dictionaries that allow re searchers to trace the development of words through all the early languages of South Asian Buddhism.





Unicode and Font Development

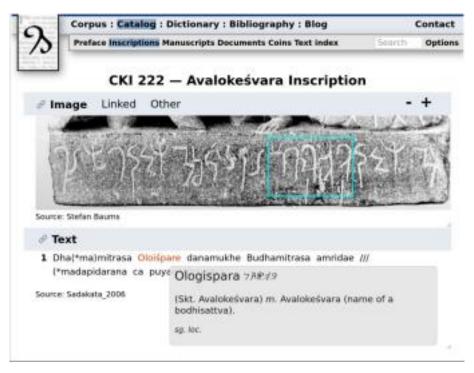
In order to further support the computer-aided study and publication of Kharosthī-script mate rial, Baums and Glass developed a proposal for the encoding of the Kharosthī script, which be came part of the Unicode standard in version 4.1 (March 2005, updated in version 11.0, June 2018). It was followed by another proposal from Baums and Glass for the ancient Brāhmī script, accepted into the Unicode standard in version 6.0 (October 2010, updated in version 7.0, June 2014). After designing a comprehensive and widely used transliteration font (Gandhari Unicode), Glass then developed a free and open-source Kharosthī font (Kharoshthi Unicode) that in combination with the character coding gives full support for the use of Gāndhārī texts in their original script in digital environments. Another Kharosthī OpenType font developed by Glass as part of the Segoe font set is now included in the Windows operating system. The Gandhari.org website offers the option of displaying Dictionary lemmata in the original script using this technology, and an option to display all Gāndhārī content on the site (including full source texts) in the Kharosthī script is under development. Last not least, the experiences of Baums and Glass with the computer encoding and rendering of the Kharosthī and Brāhmī scripts led to the development, by Glass, of a Universal Shaping Engine for the Windows oper ating system, which has since added support for many more of the world's complex scripts (in cluding the Siddham script as used in the Taisho canon) across operating systems.

New Features and READ

Ever since they first deployed the current Gandhari.org software (written by Glass) in 2007, the nominees made plans for a second-generation system with advanced features such as



fine grained text-image linking, the semi-automatic generation of glossaries for individual texts, a dependency-grammatical syntax module, the generation of paleographic reports, the parallel management of more than one historical or current edition of a given source text, and roundtripping between the internal data format of the Gandhari.org database and a set of TEI schemata. Apart from improving the usefulness of Gandhari.org as a research resource, the nominees felt that these features would also benefit other scholars and empower them to com pile similar databases for other Buddhist textual corpora, with the possibility of eventually building a Linked Data network of databases in the field of textual Buddhist studies.



Initially, resources were lacking to develop such an ambitious new system, but with the estab lishment in 2012 of the Buddhist Manuscripts from Gandhāra project at the Bavarian Academy of Sciences and Humanities (designed by Baums with strong support for digital tool develop ment in mind), the realization of Baums and Glass's vision became possible. In order to empha size the general usability of the system in Buddhist and other ancient textual studies, the new software system was named "Research Environment for Ancient Documents." The bulk of the programming work on READ is carried out by Stephen White (Venice), and while the Bavarian Academy continues to provide the large majority of its funding, a growing number of projects and institutions have made contributions and adapted READ to many languages ranging from Gāndhārī, Sanskrit, Pali and Tibetan to Egyptian, Latin and Mayan. Within the field of Gān dhārī studies, the new software system supports the production of future volumes in the publi cation series Gandhāran Buddhist Texts (University of Washington Press, to be released under Creative Commons BY licensing), for which Baums also serves as co-editor. The source code of READ is released



as free and open-source software under the terms of the GNU General Public License. In parallel with this development effort, Glass completely rewrote the user-fac ing Gandhari.org website software to make use of READ as a new backend for Baums and Glass's philological work. The new system can already be seen in action under the address https://gandhari.org/beta, with the immediate benefit of contextual popups providing lexical in formation for all texts covered in the *Dictionary*. Baums and Glass are now beginning to make use of the many other features and standards support that the new software system brings to their site for the benefit of its users and improved interaction with other digital resources in Buddhist Studies and beyond.

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Gandhari.org website (beta version): https://gandhari.org/beta

Gandhari Unicode font:

https://github.com/gandhariunicode/gandhari unicode font Kharoshthi

Unicode font: https://github.com/kharoshthiunicode/kharoshthi unicode font

READ software repository and information:

https://github.com/readsoftware/read

Universal Shaping Engine: https://docs.microsoft.com/en-us/ typography/ script-development/ use



Stefan Baums

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Stefan Baums teachs Sanskrit, Prakrit and Pali language and literature and South Asian Buddhism at the Institute for Indian and Tibetan Studies of the University of Munich and serve as lead researcher of the Buddhist Manuscripts from Gandhara project at the Bavarian Academy of Sciences and Humanities. Before joining the University of Munich, he held research and teaching posts at the University of Copenhagen, the University of Washington, the University of California, Berkeley, and Leiden University, and was a Visiting Professor of South Asian and Buddhist Studies at the University of California, Berkeley. His research interests include Buddhist philology and epigraphy, the beginnings of written Buddhist literature, the interaction of written and oral modes of text transmission, the development of Buddhist hermeneutics, and the description of Gāndhārī language and literature. His current work focuses on the decipherment and edition of three Gandhari birch-bark manuscripts containing commentaries on early Buddhist verses, and on a comprehensive study of the historical connections and exegetical principles of this group of verse commentaries and the related Gāndhārī Saṃgītisūtra commentary. He is editor (with Andrew Glass) of the Dictionary of Gāndhārī, co-editor of the Gandhāran Buddhist Texts series, and academic lead of the Research Environment for Ancient Documents (READ) software development project.

Andrew Glass

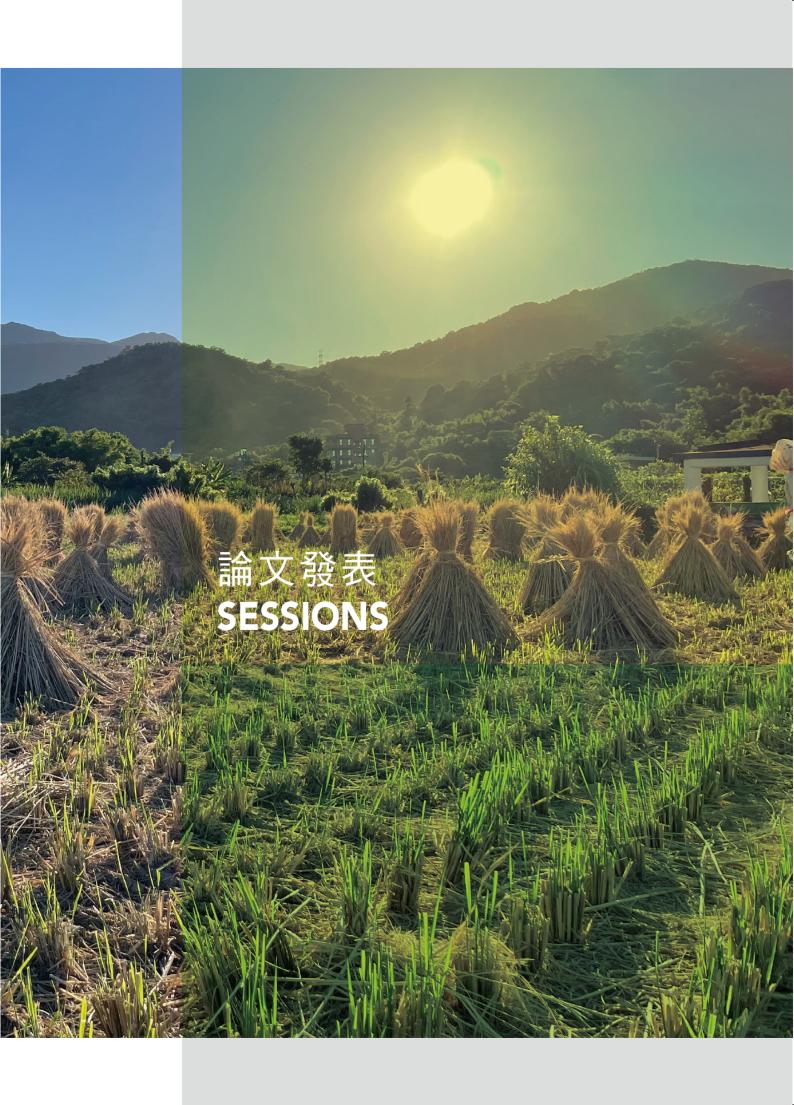
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Andrew Glass is a program manager in the Experiences and Devices Group at Microsoft. Since joining Microsoft in 2008 he has specialized in font rendering, keyboards, text intelligence and other input-related user experiences. He holds M.A. and Ph.D. degrees from the University of Washington, Department of Asian Languages and Literature. He is the author of "Four Gāndhārī Saṃyuktāgama Sūtras", a book published by the University of Washington Press as well as numerous academic articles. He has contributed many proposals to Unicode to define and improve support for different complex scripts. These include Kharoṣṭhī and Brāhmī scripts, Egyptian Hieroglyph Format Controls, as well as refinements to ADLaM, Chakma, Mongolian and others. Prior to joining Microsoft, he taught at the University of Washington, University of Leiden, and Bukkyō University in Japan.









小組一:佛教禪修之修習與實踐

Panel 1: Buddhist Meditation

- Praxis and Practice



Baizhang's Wild Fox: Gong'an as Eco-Therapy for the Anthropocene Crisis

Chia-Ju Chang Brooklyn College

Abstract

Much of the way we respond to the climate change crisis today repeats our routinized old habits. For example, most people (including me) may respond to the crisis by repeating established consumption patterns, such as the use of reusable bags or paper straws. While these provide relief, our basic way of life and mindset as consumers, and indeed the entire economic structure, has not changed. In other words, we are still collectively responding to an unprecedented large-scale climate crisis in a manner that is familiar to us without radically altering our cognition and our lifestyle.

This is an interesting but unfortunate problem that humanity faces over and over. That is: when humanity is met with uncertainties in time of crisis, the response strategy is regressive. Instead of taking a radical move to revamp our way of life, we instinctively shrink back into our familiar (techno-capitalist) comfort zone of inertia and convenience, and use the easiest, low-cost ways to "save the planet" by doing token changes. What this suggests is a gap between our knowledge and action: when our human civilization is aware of its own crisis and must make changes immediately, we are caught, conditioned, and constrained by habitual (inert) thinking and behavior. These "habit energies" include subconscious instincts (e.g., denial or repetitive obsessive-compulsive disorder), biological needs/imperatives (e.g., forces like species reproduction, expansion, and maximization of resources), and cultural doxa (e.g., the scapegoat mechanism), all recurrent patterns that originate in our deep unconscious or beginningless karmic imprints or xiqi. Such mental patterning or "upstream consciousness" is the source of the individual and social habitus, and when the source is polluted (e.g., in the form of self-centered or dualistic conceptions), it prevents us from taking innovative measures to respond to the current crisis. Since these deeply ingrained mental habits have seriously affected our ability to respond to crisis events, how then do we combat them?

This paper proposes to turn to Zen kōan (Chanzong gong'an) practice. Though this soteriological practice aims at realizing one's Buddha nature, the techniques employed in gong'an training such as contradiction, defamiliarization, and dissonance, can nonetheless help us break our toxic mental habits even if we do not formally meditate. As such, gong'an studies can also serve as a secular "eco-therapy" in time of the Anthropocene crisis. Here, I use "Baizhang's Wild Fox" (baizhang yehu) to illustrate. To see gong'an narratives or studies as "eco-therapy," we need to expand our



conventional understanding of "ecology" to include "ecology of mind," to borrow Gregory Bateson's term. The former operates on an ontological assumption about the existence of external world, whereas the latter, likened to phenomenology, suspends the realist assumption about the world when the object appears in cognition.

From the standpoint of the Yogācāric ecology of mind, the transformative changes in the "upstream," which is our consciousness, can lead to changes in the "downstream" ecology, which is our environment. Here "Baizhang's Wild Fox" serves as a paradigm of Yogācāric eco-gong'an, as it draws our attention to our hidden mental habits in the metaphoric form of "inner or past-life wild foxes" that become externalized in the anthropocentric behavioral patterns of destruction and exploitation. If we want to tackle the problem of, for example, anthropogenic species extinction (i.e., "outer fox"), the Yogācāric way is to "detoxify" the upstream consciousness: to tackle our individual and collective "inner fox." To address the 21st century Anthropocene crisis, we need gong'an as eco-therapy to transform our ecology of mind.



The Enlightened Praxis: Buddhist Farmers' Spiritual Experiences with Practical Intent

Jijimon Alakkalam Joseph Fu Jen Catholic University Taiwan

Abstract

This paper regarding Buddhist farmers' spiritual experiences with practical intent results from interviews with 24 Buddhist farmers (12 females and 12 males). These interviews were done as part of a three-year research project titled *Religion and Sustainable Development: A Cross-cultural Study on the Influence of Religious Narratives and Teachings on the Agricultural Practices of Buddhist, Christian, and Hindu Farmers in Taiwan and India*, supported by the National Science and Technology Council (NSTC), Taiwan. This paper explores how Buddhist farmers in Taiwan incorporate religious faith into their agricultural practices and thus contribute to sustainable development.

Preliminary research results suggest that for these Buddhist farmers, spiritual practices are not mere exercises for self-cultivation but pathways to a nature-inclusive spiritual experience, which propels them to look beyond the 'intrinsic' value and rediscover the divine/spiritual dimension of the natural environment. Their environmental-friendly spiritual practices form the foundation of their understanding of the mutually affecting relationship between the human and nonhuman world. Consequently, care for Mother Earth becomes the practical intent of their spiritual exercises. Most of the interviewed farmers show how a religion-based understanding of nature can play constructive roles in solving the present environmental crisis and challenge those scholarly opinions that hold religions responsible for environmental degradation.

The preliminary considerations presented in this paper are not comprehensive. However, they show how spiritual practices, coupled with the abovementioned practical intent, can enhance one's spiritual experience and contribute to sustainable development through environmental protection. These results refute the secularization theories that trumpet the irrelevance of religious and spiritual traditions in the modern world and demand that religions and spiritual traditions be part of sustainable development discussions.

Keywords: Buddhism, Enlightenment, Environmental Protection, Spirituality, Sustainable Development.



Not just a technique: A consideration of nonstraightforwardly practicable aspects of meditation

Grzegorz Polak

Maria Curie-Skłodowska University, Poland

Abstract

In modern times, meditation is stereotypically presented as a specific technique, which may be learned, implemented and developed by following a particular set of instructions with conscious effort and systemic repetition. This notion is so prevalent and widespread that it can be considered a dominant paradigm of conceptualizing meditation. Understood in such way, meditation is conceived as a skill and an activity which can pretty much be mastered in itself, regardless of one's worldview and way of life, just as one can learn any other life skill. One can argue that the sources of such notion of meditation can be traced to a particular reading of influential classical Buddhist manuals, such as Buddhaghosa's Visuddhimagga. Though these texts of course emphasize the necessity of practicing morality and maintaining right views, they do not present a comprehensive account of how these elements influence meditation.

Drawing from texts of traditions such as Chan and Nikāya Buddhism, this paper argues for a existence of a different paradigm of understanding meditation in which less emphasis is placed on an implementation of a particular technique, to the point of even not including detailed instructions for meditation. The paper argues for the crucial role of several factors which cannot be straightforwardly practiced out by deliberate implementation of a particular technique. A psychological model is proposed which hypothesizes how these factors can contribute to an emergence of altered state of consciousness,

The paper considers the following factors:

How living a particular way of life can in itself lead to cutting off of sources of several types of discursive thoughts. The paper draws here from certain developments in modern philosophy of mind, especially those of Mercier and Sperber.

The significance of what can be called existential and paradoxical factors of meditation. The "existential" aspects are connected with the necessity of fundamental letting go (renyun 任運 in Chan texts) and falling away of all forms of seeking (qiu 求). Furthermore, the paper focuses on certain paradoxes connected with meditation. One such paradox is constituted by the fact that any conscious effort to meditate or even having an interest in the outcome of meditation actually prevents any progress at its highest levels.



Zen for Nothing: The Life and Teaching of Sōtō Master Sawaki Kōdō 澤木與道 (1880-1965)

Pei-ying Lin National Chengchi University

Abstract

The Sōtō Zen Master Sawaki Kōdō (1880-1965), one of the most representative teachers of the modern Sōtō school, had multiple roles during his lifetime. He was a veteran of the Russo-Japanese war, an abbot and Zen master, as well as a lecturer at Komazawa University, Tokyo. He gave numerous public talks, which were later edited and published as commercial books easy to read for common people interested in Buddhism. His straightforward and sharp style has a charm to both monastics and laymen. These witty words are mostly humorous and applicable to daily life. He also attracted disciples of different ethnicities who eventually spread his teachings to Europe and other parts of Asia. This paper will give an introduction to his teachings on sitting meditation (*zazen*) and a summary of his career as a monk and a promoter of Zen Buddhism. Then the discussion will move on to his Japanese and western disciples and their significances. The conclusion will shed light on his approaches to Japanese modernisation when Japan went through dramatic changes and how the Sōtō school integrate into the society.



小組二:說一切有部與唯識的禪修論 Panel 2: The Theory of Meditation in the Sarvāstivāda and Vijñaptimatra Schools

說明:

此 panel 乃以說一切有部與瑜伽行派的禪修理論為主題,有部與瑜伽行派在思想 與禪修理論上,雖有一些相似思想的延續性以及相同的用語,但在詞語的實際意 義與修方法上卻又有著相當大的差異。此 panel 的四位發表者,都是以部派與唯 識為研究領域的研究者,雖然在發表的論題上有些差異,但在各自發表論文後, 應可有交互對應的回應與討論,這部分也是此場次組成的主要意義之一



「且禪且懺」與漢傳受菩薩戒法之演變

An Inquiry into the Meditation, Repentance, and the Procedure of Receiving the Bodhisattva Precepts of Yogācārabhūmi

釋惠敏

摘要

《高僧傳》卷 2 有如下記載:「初[曇無]讖(Dharmakṣema, 385~433)在姑臧(甘肅省武威縣),有張掖沙門道進,欲從讖受菩薩戒。讖云:且悔過。乃竭誠七日七夜,至第八日,詣讖求受,讖忽大怒。進更思惟:但是我業障未消耳。乃勠力三年,且禪且懺,進即於定中,見釋迦文佛與諸大士授己戒法。」描述道進沙門「且禪且懺」,於禪定中,「見釋迦文佛與諸大士授己戒法」之「禪法、懺法、受戒法」的實踐關係,本論文將探討此三者關係,以及漢傳受菩薩戒法之演變。



從禪修的觀點看唯識學的「所知」與「真實義」—以《解 深密經》的結構為起點

Viewing the "the known (jñeya)" and "reality-object (tattvārtha)" of yogācāra buddhism from the perspective of meditation – starting from the structure of Saṃdhinirmocanasūtra

陳一標

摘要

《解深密經》是現存唯識學所依的最重要經典‧若依智藏與覺通的注疏所言‧全經分成十一個所應遍知的相‧內含五個勝義諦相以及六個世俗諦相‧前者對應玄奘譯〈勝義諦相品〉中所說的勝義諦五相(不可言說相、無二相、超過尋思所行相、超過一異相、遍一切一味相),後者則對應玄奘譯的後六品。

世俗諦六相中,可分成境、行、果三者,行相當於談瑜伽行的(分別瑜伽品)以及談十地與六波羅蜜的(地波羅蜜品),而果則對應於(如來成所事品);而談菩薩修行所應悟的境的部分,則是從(心意識相品)以下的三品,在其他論典當中可分別對應於不同的名稱,在理解上呈現出相當豐富的內涵。

〈心意識相品〉談阿賴耶識·由此阿賴耶識來說明一切法的生起;而這所有的一切法具有什麼相貌·在〈一切法相品〉中用遍計所執相、依他起相、圓成實相的三性(或三相)來加以說明·而且站在大乘佛教「一切諸法皆無自性」的立場·進一步在〈無自性相品〉中說此三相不外就是相無自性性、生無自性性、勝義無自性性的三無性。三性、三無性是用來表相阿賴耶識所生起的一切法的相貌或特徵·依《大乘莊嚴經論》前者可稱為「能相」(lakṣaṇa·特徵)·後者可稱為「所相」(lakṣya·所被賦與特徵者);依《攝大乘論》則分別為「所知依」((jñeya-āśraya)和「所知相」(jñeya-lakṣaṇa);依《瑜伽師地論·菩薩地》〈真實義品〉則分別對應真實義中的「盡所有性」(yāvad-bhāvikatā)和「如所有性」(yathāvad-bhāvikatā)。更有將前者稱為緣起門唯識·後者稱為三性門唯識的說法。

注疏將此阿賴耶識、三性、三無性總稱為所知事(jñeya-vastu),以與〈分別瑜伽品〉所闡明作為止觀之體的「能觀智」對應,這些作法都清楚表明這些概念都應該被放在禪修的立場上來理解。因此本文擬從禪修的觀點來理解這些概念的意義,並闡明它們彼此之間有什麼樣的關連。



說一切有部練根論

The practice of the faculties upgrading according to the Sarvāstivāda school

莊國彬

摘要

練根是指行者可以將「鈍根」轉換為「利根」。有部將行者分為六類:(1)退法、(2) 思法、(3) 護法、(4) 安住法、(5) 堪達法、(6)不動法。前五類為「鈍根」,最後一類是「利根」。也指聲聞、緣覺、佛三乘種性的轉換。

對於佛教行者的分類·本文先從早期佛教的契經溯源起·到有部阿毗曇的詮釋。也透過與其他部派的比較·更清楚地了解有部行者分類與練根論的特色。 最後·以《大毗婆沙論》和《俱舍論》為主·描述有部的練根過程。

關鍵詞:說一切有部、練根、利根、鈍根、六類阿羅漢



說一切有部與瑜伽行派之尋伺義及其與止觀之關係

The Meaning of Vitarka-vicāra and its Connection with Meditation of Sarvāstivāda and Yogācāra School

蔡伯郎

摘要

在法的分類上,有部與唯識都將尋、伺歸類不定心所,在禪定的界地上,同樣都是分為有尋有伺、無尋唯伺、無尋無伺三種,但二派間對於尋、伺的性質、作用、假實的說明上卻有相當大的差別。本論文將論述有部與瑜伽行派對於尋、伺的差異觀,以及這種對於尋、伺差異觀,在兩派的禪定修行上所呈顯出的差別義。另外,亦將就此二心所來論述對於所謂概念知以及語言的關係。



小組三:坐禪、守意、認識與修行

Panel 3: Dunhuang, Meditation Text



從《安般守意經》論漢末佛教禪法之「守意」與道教「守一」修持法門關係

An Analysis of the Meditation in the Relationship between "Shouyi" in Buddhism and "Shouyi" in Taoism from the "Da Anban Shouyi Jing" at the end of the Han Dynasty

李宗定

摘要

漢末《太平經》多論「守一」‧視「一」為生命之源‧「守一」即為凝聚身體的精、氣、神的修煉工夫‧最終使形神兩全‧長生成仙。漢末兩晉之時‧佛教譯經時使用「守一」‧對應禪定中「制心一處」與「心一境性」的修習方法‧如漢末安世高所譯《分別善惡所起經》、《安般守意經》‧支曜譯《阿那律八念經》與嚴佛調譯《菩薩內習六波羅蜜經》‧均可見以「守一」為禪定守心的方法。由於佛道兩教皆有「守一」用語‧而且《安般守意經》以「守意」為經名‧亦與「守一」相似‧此外‧《安般守意經》中的安般禪法‧與中國傳統呼吸吐納的修仙方術‧有相近之處‧而禪修所能達到神通境界‧亦類似於中國神仙的長生飛昇。凡此種種‧學界對於漢末佛道關係‧有所爭論。本文分析比較《太平經》與《安般守意經》‧認為「守意」與早期道教「守一」有別‧佛道修行的方法也各有其傳統與理論‧異多於同。只是佛教初傳中國‧不論是譯經或修行‧與中國傳統學術必然有所接觸‧佛教還有「格義」之法‧運用相近的術語與概念介紹佛教‧亦是傳法的不得不然。佛道於東漢末年的接觸‧是兩教於中國傳法的開始‧不但具有重要的歷史意義‧也是佛道兩教相互影響的起點‧本文從「守一」管窺兩教的教義與修行方法‧呈現早期佛道交涉史的面貌。

關鍵詞:安般守意經、太平經、守一、守意、佛教、道教



The Epistemology and Cultivation: the Interpretation of the "Pramāṇavāda" in the Yizhang Documents of the Dilun school and the Shelun school Which in the Dunhuang Manuscript

劉鐔靖

摘要

據現今敦煌文獻系統的整理與考察成果,以菩提流支、勒那摩提、真諦翻譯內典為發展的敦煌本地論學派、攝論學派相關義章文獻之中,能發現對「量論」的相關論述。

本文的問題意識·聚焦於地論學派、攝論學派於「量論」呈現如何的詮釋樣貌?探討範圍為地論學派的3件文本:(1)「S.4303」之「廣四量義」;(2)「S.613」之「四量義」、「又解四量義」;(3)《大乘義章·三量智義》。以及攝論學派的1件文本:(1)「守屋孝藏氏《攝大乘論抄》(擬名)」(T85, No. 2806)之「三量」。

敦煌本地論學派的 3 件文本,強調形構「修行論」教理的發展面向,根據依持《十地經論》的論述,將「量論」納入「修行論」的範疇,形成學派內部獨具特色的「認識修行論」詮釋脈絡與架構。

敦煌本攝論學派相關文本·以「守屋孝藏氏《攝大乘論抄》(擬名)」之「三量」代表自身·亦提供學派詮釋特色的可能性。呈現強調「知識論」的解釋·聚 焦解釋「三量」作為「知識」的「面向」(名)以及「本質」(體)。

兩個學派的相關文本、呈現彼時俱秉世親思想、於「量論」展現不同面向與側重的詮解、作為玄奘翻譯陳那相關典籍以前、漢傳佛教對於「量論」的運用與詮釋之兩種向度。

關鍵字:量論、三量與四量、《大乘義章》、S.4303、S.613、《攝大乘論抄》



貪(rāga)的生起與超越—基于《瑜伽師地論・體義伽他》

The emergence and transcendence of lust (rāga) – Based on the Śarīrārthagāthā of the Yogācārabhūmi

釋法照 杭州佛學院教師、浙江大學兼任研究員

摘要

〈體義伽他〉是《瑜伽師地論》中非常特殊的一節,引用許多初期經典的偈頌,並加以註釋,如《雜阿含經》、北傳《法句經》等,這情形和〈攝事分〉雷同,只是以長行為主。而這些偈頌能被篩選入論,必有論師認為值得深入探討的內容,以及修道中重要的層面。此外,「偈頌」文體有濃厚的文學性,將豐富的教理化約成簡潔易誦的文字,利於記憶與流傳。在〈體義伽他〉中使用了「火、染、淤泥」三個比喻形容「貪」,顯示出貪不同的作用與影響性,這些具象詞彙能令人直觀地感同深受,體會貪的過患;以及「泛清池、天帝幢、虚空」三詞比喻離貪後聖者的心境,也讓人引發嚮往之心。

本文透過〈體義伽他〉註釋,探討經偈背後的深義,並且歸納出貪的生起原因、過患、對治方法、超越境界四方面的內容,其中〈體義伽他〉與經偈的差異,只是補充偈頌的細節,提醒修行者全面性地觀照身心運作,並提昇實務操作的品質。



小組四:佛教數位人文發展

Panel 4: The Development of Digital Humanities



《徑山藏》數字化的實踐與展望

The practice and prospect of the digitization of "Jingshan Tripitaka"

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摘要

《徑山藏》是歷史上收錄佛教典籍數量最多的漢文大藏經‧刊刻周期跨越明清兩朝‧收錄了明清時期諸多禪師的語錄‧使得它具有獨特而深厚的歷史、文化價值。因此‧對《徑山藏》進行全文數字化‧是當代佛教古籍保護與佛學傳承的重要課題。在這一時代契機下‧北京如是人工智能技術研究院(以下簡稱"如是研究院")研發了基于人工智能的"如是古籍 OCR 技術"與"如是古籍數字化生產平臺"‧并于 2020 年 4 月正式啟動"《徑山藏》數字化項目"。本文首先介紹了如是研究院利用人工智能等技術進行古籍數字化的工作實踐‧包括機器自動切分、人工切分校對、機器自動識別、人工文字校對四個步驟‧并結合《徑山藏》復雜的版面特點‧提出了每個步驟具體的工作方法。其次‧針對數字化過程中遇到的認同問題、缺字問題和異體字問題等難點問題‧提出了基于聚類校對和輕造字的解決方案。該方案可以輕巧地解決缺字問題‧也可以將認同問題和異體字問題分解為不同的環節‧以便專業化分工‧從而緩解文字專家人才資源的矛盾。最后‧介紹如是研究院《徑山藏》數字化項目已取得的工作成果‧包括 OCR 識別引擎、切分校對、聚類校對、字圖數據庫等‧并提出了下一階段的計劃與展望。



The second phase of the Ming Buddhist revival: a social network approach to the school of Miyun Yuanwu 密雲 圓悟

Marcus Bingenheimer

Abstract

This talk will use methods from the Digital Humanities to take a closer look at the Buddhist networks of the late Ming. The revival of monastic Buddhism is clearly visible in the network after its equally obvious decline—during the Mid-Ming. Moreover, the network perspective reveals a marked difference between the community surrounding the main protagonists of the Wanli revival (Hanshan Deqing, Yunqi Zhuhong, and Zibo Zhenke), and a slightly later group around Miyun Yuanwu and his students. It is this latter group and their form of Chan Buddhism that came to dominate 17th century Buddhism. We will see how Miyun's type of Chan Buddhism spread within and beyond China to become the most powerful Chan lineage for generations to come.



漢文佛典自然語言處理工具之研發

Developing Natural Language Processing Tools for Classical Chinese Buddhist Texts

王昱鈞 Yu-Chun Wang

摘要

佛教自東漢傳入中國以來,產牛了大量的漢文佛典文獻,形成我們今日所見 的漢文大藏經。其為豐富目龐大的漢語佛典史料寶庫,實為研究宗教、哲學、語 言學等極具價值之重要語料。隨著人工智慧研究於文字之處理技術之進展,藉由 深度學習方法的導入,在許多應用上得到令人欣喜的突破。然此技術發展,多半 仍集中於現代語言之處理,對於古典語言文獻處理上仍未得到廣泛的關注,也缺 乏合適之自然語言處理工具與訓練語料集。本研究嘗試將現前已高度發展之自然 語言處理技術、帶入漢文佛典文獻之處理、讓漢文佛典將不再僅是單純的純文字 資料,而是透過自然語言處理方法進行資訊之再處理,針對漢文佛典文字處理之 三項重要基礎自然語言處理任務:分詞、詞性標注、及專有名詞辨識設計提供合 適之方法與工具。在分詞任務上,我們訂定合理漢文佛典分詞規範,建構合適的 漢文佛典分詞語料集。並利用所建置之分詞語料,採用條件隨機域與長短期記憶 循環神經網路之深度學習方法、訓練漢文佛典分詞工具。有了基礎之分詞語料後、 我們亦進一步訂定漢文佛典詞性標注標準,並逐步積累詞性標注之訓練語料,用 以建置詞性標注工具。此外,在專有名詞辨識任務上,我們整合「佛教傳記文學 資料庫」與「中國佛教寺廟志數位典藏」,產製命名實體辨識之訓練資料集,並 利用變換器的雙向編碼器表示技術(BERT)之語言表示模型訓練專有名詞辨識工 具·在分詞任務與專有名詞辨任務上·其F-score正確率分別可達0.9493與0.8033· 顯見其針對漢文佛典語料之處理已具相當之效果。藉由本研究所逐步發展之自然 語言處理工具,提供更加便利之研究方法與環境,期能提供漢文佛教文獻研究的 新方向之探索。



Chinese Buddhist scriptures are essential for studying Buddhism and Buddhist culture development. With the growth of digital humanities, information technologies take more important roles in humanity's research fields. With the progress of natural language processing technology, exciting breakthroughs have been made in many applications. However, most of this technological development is still focused on processing modern languages, and there is also a lack of suitable natural language processing tools and training corpora for classical Chinese. This research attempts to bring natural language processing technology into the processing of Chinese Buddhist texts. It provides suitable methods and tools for the three crucial tasks: word segmentation, part-of-speech (POS) tagging, and named entity recognition (NER). We compile a well-annotated word segmentation corpus for Classical Chinese Buddhist texts and adopt conditional random fields and long short-term memory approaches to build word segmentation tools. After that, we further set the standard for POS of classical Chinese Buddhist texts, and accumulate the training corpus to build a POS tagging tool. For NER, we compile a dataset from two digital resources: Fojiao Zhuanji Wenxue project and the Digital Archive of Chinese Buddhist Temple Gazetteers, and then adopt Bidirectional Encoder Representations from Transformers (BERT) to construct the NER tool. The F-score of our word segmentation and NER tools are up to 0.9493 and 0.8033 respectively, which shows the effectiveness of our tools. We will continue to develop research tools and annotated corpora to provide a more suitable research environment, hoping to offer new directions for Chinese Buddhist literature research with information technologies.



小組五:禪經、禪師、禪法

Panel 5: Buddhist Meditation Manuals, Meditation Masters and Meditation Practices



五世紀中國禪經中的「念佛三昧」 葉慧敏

摘要

本文試圖透過中國五世紀時翻譯的中國禪經探討「念佛三昧」 (Buddhānusmṛti-samādhi)的禪修理論和實踐方法。這些禪修手冊詳細介紹了結構化的禪修過程,超越了字面上持唸佛的名號,使修行者不僅可以達到禪修的境界看到佛陀,進行功德禮拜,還可以在定中直接聽到佛陀所闡述的佛法,並提出問題來澄清任何疑惑。

探討的內容包括「念佛三昧」從早期佛教中「佛隨念」作為「隨念」修行的 一部分,到部派佛教和早期大乘佛教時期的發展形成、五世紀中古時期禪經流傳 的社會背景、以及闡明和分析其禪經中的「念佛三昧」。

這些中國禪修手冊涵蓋了《大正新修大藏經》第十五冊收存的五世紀禪經,包括《禪祕要法經》、《坐禪三昧經》、《禪法要解》、《思惟略要法》、《達摩多羅禪經》、《五門禪經要用法》、《治禪病祕要法》、及《佛說觀佛三昧海經》。

整體而言,這些禪修手冊賦予「念佛」極高的修行價值,並透露「念佛三昧」在實踐上有豐富多元的指導方式。實踐「念佛三昧」觀的架構大致上是相似的,透過佛陀的圖像或雕像,用心眼進行佛陀的色身觀、生身觀、和法身觀,如此架構而循序漸進的修行。然而,通過比較分析,發現在詳細內容、重點和禪法教學方面存在著有趣的差異,產生對「念佛三昧」修證境界的不同表述。這顯示「念佛三昧」不是個單一刻板的修行法門,很可能是隨著禪修者不同的實際禪修經驗而有不同的蛻變。

此篇論文將通過分析漢傳大藏經裡屬於較早期提到「念佛三昧」術語的五世紀禪經,理解三、四世紀中亞「念佛三昧」傳播至中國中古佛教徒的禪修法門。「念佛三昧」即被認為是中國大乘禪修的特徵之一,現今的佛教學者和修行者也許能夠透過熟悉它的早期源流和在唐代普及之前更廣泛的實踐形態,對「念佛三昧」修行法門進行不局限於傳統代表文本敘述的更深入反思。

關鍵詞:念佛三昧、念佛、禪經、中國中古佛教、大乘禪法



Buddhānusmṛti-samādhi in Fifth-Century Chinese Meditation Manuals

Karen Yeh

Abstract

This article explores the approaches to meditative theory and practice of buddhānusmṛti-samādhi (念佛三昧), the absorption of recollection of the Buddha, with a focus on Chinese meditation manuals that were translated in fifth-century China, detailing the processes of structured meditation practice that goes beyond the literal recitation of a Buddha's name toward the attainment of meditative states that allows the practitioner to not only see the Buddhas for merit-producing worship but perhaps, more importantly, to also hear the dharma expounded directly from the Buddhas and ask questions to clarify any doubts.

The discussion covers the formative development of buddhānusmṛti-samādhi from its beginning traces as the practice of buddhānusmṛti in early Buddhism as part of the practice of anusmṛtis (recollections), to buddhānusmṛti-samādhi in the period of Sectarian Buddhism and early Mahāyāna; the socio-historical context of meditative practice in fifth-century medieval China within which these meditation manuals might have circulated; and an overview and analysis of the treatment of buddhānusmṛti-samādhi in fifth-century Chinese meditation manuals.

These Chinese meditation manuals cover the range of extant fifth-century texts in the fifteenth volume of the Taishō Shinshū Daizōkyō, including The Discourse on the Essential Secrets of Meditation (T15n613, Chan mi yaofa jing 《禪祕要法經》); The Sūtra on the Concentration of Sitting Meditation (T15n614, Zuo chan sanmei jing 《坐禪三昧經》); The Essential Explanation of the Methods of Meditation (T15n616, Chan fa yaojie 《禪法要解》); The Outlining Way of Contemplation (T15n617, Siwei lüe yaofa 《思惟略要法》); Dharmatrāta-Dhyāna-Sūtra (T15n618, Da mo duo luo chan jing 《達摩多羅禪經》); The Essentials of the Meditation Manual Consisting of Five Gates (T15n619, Wu men chan jing yao yong fa 《五門禪經要用法》); The Secret Essentials of Curing Meditation Ailments (T15n620, Zhi chan bing mi yao fa 《治禪病祕要法》); The Sūtra on the Ocean-like Samādhi of the Visualization of the Buddha (T15n643, Fo shuo guan fo sanmei hai jing 《佛說觀佛三昧海經》).



As a whole, these meditation manuals provide indications of the value accorded to buddhānusmṛti, as well as rich instructional variations to the practice of buddhānusmṛti-samādhi. The general framework for buddhānusmṛti-samādhi contemplation is found to remain largely similar, following a well-structured, sequential practice of contemplation of the physical bodily characteristics of the Buddha through an image or statue, reproducing this image with the mental eye, followed by contemplating on the life of the Buddha, and then the dharma-body. However, the comparative analysis surfaces interesting differences in content, emphasis, and instructional particularities, resulting in different understandings to the specific confirmatory attainment of buddhānusmṛti-samādhi. This reveals that buddhānusmṛti-samādhi was far from being a monolithic practice, and should perhaps be regarded as comprising of practices that were very much alive and morphing in tandem with actual, varied meditation experiences.

Through this body of fifth-century meditation manuals which were found to have one of the earliest mentions of this doctrinal term in the Chinese canon, this analysis will provide more clues for our understanding of the development of *buddhānusmṛti-samādhi* meditation practices from the third and fourth-century Central Asia that were transmitted and made available to Chinese Buddhists in the fifth century. With *buddhānusmṛti-samādhi* being recognized as one of the unique defining features in Chinese Mahāyāna meditation, by becoming familiar with its genealogy and broader array of presentations of practice, present-day Buddhist scholars and practitioners might be able to understand the earlier currents of *buddhānusmṛti-samādhi* as circulated in medieval China prior to its popularization in the Tang dynasty, and engage in a deeper reflection on received traditions about the development of *buddhānusmṛti-samādhi* meditation practice that is not limited to dominant narratives from canonical representative texts.

Keywords:

Nianfo Sanmei (Buddhānusmṛti-samādhi), Buddhānusmṛti, Meditation Manuals, Medieval Chinese Buddhism, Mahāyāna Meditation



禪門中理想禪師形象之演變初探—兼述聖嚴法師鍛鍊禪師之法

A Preliminary Study on the Evolution of the Image of the Ideal Chan
–Master in the Chan School of Buddhism and the Master Shengyan's
Method of Training a Chan Master

釋常慧

摘要

本論文首先透過幾部重要的高僧傳,以及禪宗內部之燈錄史料中,對不同時代「禪師」形象特質的描繪,嘗試勾勒出禪門中對「理想禪師形象」的內涵之歷史演變歷程。此一歷史演變到了明清之際,筆者進而發現其深深地影響了聖嚴法師個人的禪修經歷,同時促使聖嚴法師提出了一位「真正理想的禪師」應具備的內涵,更進一步對如何培養真正的禪師提出了符應現代社會的「鍛鍊之法」。

本論文透過文獻研究法·首先對僧傳、燈錄等史料文獻中·「習禪篇」與禪宗祖師語錄、燈錄等有關禪師之事跡、行誼、師徒互動等內容·歸納其歷史演變特色為三階段:初期習禪僧之「神通感應與獨修」、唐五代之「生活人間化與自證無言說」、宋元明清之「痛陳禪門時弊與提出因應之道」。聖嚴法師雖生在民國時期,自述其二階段的禪修經驗,即在 1949 年之前的大陸沙彌時期,整體中國佛教之禪寺深受明清禪門時弊之影響,而令其歷經了民國初期禪門衰微之「不得其門而入」的禪修經驗。再者·1949 年以後的聖嚴法師,經歷了靈源老師和尚之點撥、閉關修行之經驗、留日之禪修收獲,甚而遠赴美國,有了教禪的時機因緣,令其開始思考真正能讓人獲益、有次第可循的現代禪修教學方式。

最後本文旨在將聖嚴法師自 1980 年至 1993 年期間·透過著述文字、演講、 禪期開示等場合·對於「何謂明師」、「禪師的接眾手法」、「鍛鍊禪師之道」, 以及身為一位禪師應具備那些條件·爬梳出其頗為詳盡的個人見地。進而呈顯出 聖嚴法師心目中的「理想禪師形象」,與古來僧傳、燈史中的傳統看法·有其承 繼傳統的共同核心思想,亦有其因應現代社會特色的創新之道。

關鍵字:禪門、禪師、禪門鍛鍊之法



帕奥禪林入出息念禪法之當代禪修行動轉移模型

The Contemporary Transferal Meditation-in-Action Model of Mindfulness-of-Breathing at Pa-Auk Monastery

陳法菱

摘要

於緬甸境內與全球各地快速興起的緬甸帕奧禪林國際禪修社群,格外重視 入出息念禪法。近三十年來,集體投入該禪法的傳播動能與實踐動能,促使原 本記載於古代經論文本的靜態文字轉移至當代禪修者活生生的內心證悟經驗, 本文稱其為「禪修行動轉移」。此項考察涉及導向涅槃的二類文本—佛陀第一 原理現場文本與禪修實踐場域文本—之間的異同比對與轉移過程。經過八年田 野調查與紀實型敍事記錄,筆者於二大國際禪修中心、馬來西亞與台灣的短期 禪修營中,蒐集四大研究素材,包括禪修行動經論來源、禪修生活誌、小參師 生對話以及殊勝禪修經驗口訪。進而依此個案研究,滙整出單一禪法的「當代 禪修行動轉移模型」。緬甸上座部傳承的止禪與觀禪業處包含眾多禪法,並且 實修特點各異。此模型的圖示中心點意指單一禪法,該禪法由教禪者與學禪者 付出一連串動態行動而能夠聯結上述二類文本,貫穿轉動止觀的理論與實踐。 此模型涉及四大要素與三大軸心。前者包括解脫意義系統、教禪文本、法所 緣、禪修行動。四大要素猶如三軸心的行經版圖。後者包括禪法傳播軸心、教 禪訓練軸心、個人止觀實踐軸心。以軸心作為譬喻,表示涅槃是固定於軸心的 頂端。在禪修行動轉移過程中,三軸心不斷地在四大要素之間轉動,並且彼此 形成交替影響。因而單一禪法可能走向二極化—「以人為中心的應機隨順性」 與「以法為中心的系統次第性」。這個模型可運用於預測某一寺院傳承下的單 一禪法逐漸朝向固化抑或是變遷路徑。本研究結果顯示帕奧禪林寺院傳承的入 出息念禪法,在現任住持帕奧禪師帶領下,主要朝向以法為中心的系統次第 性,因此禪法傳播軸心行走版圖為佛陀第一原理現場文本的固化路徑。然而, 經過十年全球化發展後,若分析教禪訓練與個人止觀訓練二軸心行經四大要素 的版圖,可看出海外禪修中心的禪法傳播軸心已逐漸朝向變遷路徑。



「默默忘言」vs.語意意識脫離—默照禪籍文本與禪修體驗 的現象學探索

"All words are forgotten" vs. Cessations of Semantic Processes

-A Phenomenological Exploration of Chan Scriptures and

Practices in Silent Illumination

黄儀娟

摘要

「默默忘言,昭昭現前」,是南宋時期宏智正覺禪師 (1091-1157) 弘揚默照禪法之禪籍—〈默照銘〉—開宗明義的禪法秘要金句。距宏智正覺禪師 800 年之後,作為當代的著名禪師,法鼓山創辦人聖嚴法師曾多次以〈默照銘〉的文本作為禪七期間禪修方法的指導所依,聖嚴法師詮釋〈默照銘〉以指導禪修,認為宏智正覺所描述的內容,既是禪修的方法同時也是禪修體驗本身。

就此而言,〈默照銘〉文句除了作為古籍,提供文獻的文本分析,也可運用在實修現場,連結到禪修者所用的方法與體驗之中。個體的禪修歷程,因此形成了與禪籍文本、主七禪師的詮釋與帶領、以及個體自身禪修體驗的三方對話,乃至形成三方共同進行的經驗共構。

現象學心理學者李維倫教授曾就默照禪四十九禪期中禪修者體驗的訪談本 文進行現象學分析·以經驗層次的意義還原·揭露個體禪修體驗意識轉化的過程。 意識轉化的過程中·以語意、圖像、體感三重意識結構的運作為主軸。

本文期能就聖嚴法師以〈默照銘〉帶領禪期所開展的詮釋,同樣以現象學的方法進行拆解與分析·再與經驗層次意識轉化過程的現象學分析進行比較與對話。特別聚焦在聖嚴法師對〈默照銘〉「默默忘言」所詮釋的「言-念」關係,與經驗研究所描繪 「語意意識脫離」轉換過程之間,嘗試進行對話,並爬梳其背後的意義脈絡。

「默默忘言」— 應用在禪修方法上,不只是字面的「沒有言說」,特別是在連續數日的禪期中,禪修方法所教導的言語靜默,是為了透過外在表徵的閉合,給予禪修者一個得以觀察內部思行運作的條件,個體從而進入「念」如何運作的 迴觀。從語言表徵的靜默,練習進入思行的觀察,了知思行基本單元—念—相續 串流的運作模式,更進一步體會「忘言」到「離念」的變化。若按照聖嚴法師所 詮釋的文本和教導的禪修方法,能夠體悟甚麼是「忘言」背後的「離念」,「昭 昭現前」和隨後關於默照禪境的體悟方為可能。

關鍵詞:默默忘言、聖嚴法師默照禪、〈默照銘〉、現象學、禪籍



小組六:僧傳、寫本與懺本:非典型禪籍之禪修論述 Panel 6: Atypical Meditation Discourses: Biographies, Manuscripts and Repentant Liturgies



六至七世紀的禪世界—以《續高僧傳》為中心

The Development of Chan Monasteries from Sixth to Seventh Centuries: Based on the Xu Gaoseng Zhuan

曾堯民

摘要

在禪宗崛起並成為中國佛教的主流後,對於禪法的認識多以禪宗為主,忽略了禪宗之前、之外仍有禪法、禪經與習禪僧團。對於這些禪法、禪經與習禪僧團的探究,有助於我們更多面地認識禪宗之外禪法的發展與面貌,同時能更加了解禪宗與其他禪法間的關係與影響,進而對於禪法(包含禪宗與禪宗之外)在中國的發展有更深刻的理解。

本文以《續高僧傳·習禪篇》所載六支習禪僧團中的四支(僧稠、僧實、智璀、慧瓚四支,不包含達摩與智顗)為中心,探討僧團的傳承、活動區域、禪法內容,以及四支僧團彼此間、與禪宗間的關係與影響,梳理四支習禪僧團的傳承、禪法在禪宗崛起後,是消失抑或是為禪宗所繼承?也就是說,四支習禪僧團所代表的傳統禪法與禪宗的禪法之間,是延續、轉向,還是斷裂?進而檢視禪宗與傳統之間的關係。



敦煌禪本 P.3777 再解讀

Re-interpretation of Dunhuang Manuscript P.3777 梅静軒

摘要

二十世紀初敦煌藏經洞的重現世間,引發了漢學、佛學等學界一波研究熱潮。敦煌禪籍提供了有別於傳統燈史的論述與文獻資料,促成了中國禪宗史研究的新里程碑。目前多數敦煌禪籍被判定為是「北宗」文獻,幾乎已成慣例。有鑑於近半世紀以來,日本等東亞學者已大量關注禪籍的宗派歸屬分析,本文將不從宗派定位的面向來進行探討,而是參考手稿學(codicology)的研究,將「多文本寫卷」(multiple-text manuscripts)視為一個有機體,根據文本本身可見的證據,嘗試釐清文本的抄撰與演變情況,進而分析文本再生產的意義。希望這樣的解讀文本視角能跳脫過去的宗派框架,幫助我們理解九世紀左右敦煌地區禪籍的抄撰意義與實踐教學指引。

本文擬重新解讀收藏於法國國家圖書館的敦煌禪籍寫卷 P.3777。根據該館對此物件的描述,其長寬約 1092.8×26.8 至 27.2 公分,為八至九世紀之間作品。過去相關研究多半聚焦於禪宗祖師的作品抄本,並且將文本從各種組合的寫卷中抽出,獨立來分析,忽略寫卷本身諸文本之間的關聯性與意義。以P.3777 為例來說,〈修心要論〉受到較多的關注並被研判為五祖弘忍的弟子輯錄之作、其次〈澄心論〉以及〈了性句〉也連帶地受到一些注意。這些寫本研究的目的與導向多半是在判定是否反映南/北宗的禪法思想。回顧過去研究的進程,反映著由後往前倒讀的順序。以祖師傳承系譜來解釋文本間的組合並不太具有說服力。寫卷中的兩個咒語—「除睡咒」與「入定咒」,目前也被解讀為是融入密教色彩的證據。八、九世紀之間正是吐蕃帝國統治敦煌時期,敦煌地區佛教帶有密教色彩並不奇特。但所謂的密教色彩的標準是甚麼?我們是否能在禪籍中見到兩個咒語,就因此說當時的禪修帶有密教色彩?基於上述種種問題,本文嘗試正視寫卷原貌,以其抄撰編輯順序來解讀,並試著理解文本前後之間貫穿的邏輯與用意。



三峰派之懺與禪:論仁山寂震《大般若懺法》

Repentance and Chan Practice in Sanfeng Lineage: Research on Renshan Jizhen's "Da-Bo-Re-Chan-Fa"

張雅雯

摘要

《大般若懺法》為清初臨濟宗三峰派禪師仁山詠(寂)震(1631-1697)所作,成於康熙 15 年(1676)住持無錫寶安寺期間。此懺本流傳至清末,江北刻經處曾於光緒 9 年(1883)重新刻版印行(現藏北京首都圖書館),復於民國 25 年(1936)重刻印行,於江南有一定傳播與影響力。學界就明清經懺法會之討論,多關注或批判其薦亡超度、祈福解厄之社會功能與世俗化流弊;本文藉由對《大般若懺法》文獻與撰作目的之考證、內容架構與核心思想之分析,將明清懺法研究視角由世俗面向拓展至禪修面向。先行研究指出三峰派創祖漢月法藏(1573-1635)之《三峰和尚心懺》,旨在輔助參禪者於禪期懺除障緣以祈獲頓悟。另三峰派文獻紀錄第二代剖石弘璧(1599-1670)曾領禪子禮《華嚴懺》、第三代晦山戒顯(1610-1672)作《地藏懺儀》,惜相關懺本今俱佚失;幸寂震《大般若懺法》尚存,而得據之梳理清初三峰派懺法與禪修之關聯。

本文主要發現如下:一、寂震撰作懺法目的乃藉懺法引導輕修證之文人與輕經典之僧人,於修懺過程學習般若法要、領會般若心要而直證佛性。二、《大般若懺法》前為〈大般若懺法序〉、中為懺法正文,後附〈懺悔發願文〉,正修架構略分為十;相較於《法華三昧懺儀》等將誦經安排於懺願後、坐禪前,寂震將「誦經」安排於懺悔、發願前,有其以般若法要引導修懺者於懺儀中觀想之用意。三、《大般若懺法》儀軌最末指引修懺者「出壇習定」,同於《法華三昧懺儀》、《圓覺道場修證儀》、《往生淨土懺願儀》、《梵網經懺悔行法》等,於最末銜接坐禪、正觀、習定,推知懺法主要目的在輔助修行、而非求佛銷罪。四、《大般若懺法》引導修懺者以般若為方法以體證自性(佛性),此與《六祖壇經》、《金剛三昧經》之思想系統有所關聯。五、《大般若懺法》融通事懺與理懺:儀軌既見佛前法發露身口意罪障、至心懺悔之事懺,亦見發願以般若空性證真心、佛性之理懺。六、《大般若懺法》以般若心要融攝淨土修行與禪宗修行:懺文不斷引導修懺者於儀軌動作中觀想連結自心空性,如於佛前懺願觀想自性本空,以「一念相應妙慧清淨心光」發露懺悔,再發願生生世世得聞《大般若經》以「獲



諸法空」而自證佛性;發願文則將求生西方淨土的祈願對象由西方三聖轉為佛陀· 導引從淨土法門轉向禪宗法門的現前一念清淨心光·念念無間斷以至直證般若。 整體而言,《大般若懺法》呈顯了三峰派於直指、圓融中開展多元方便之禪學思 想體系。

關鍵詞:仁山寂震、《大般若懺法》、禪修、懺儀、清代臨濟宗



小組七:只管打坐、無所住與後設現代下的禪宗研究
Panel 7: Shikantaza, Non-abiding, and
Metamodern in Meditation Study



An Oscillatory Model of Chan Experience, or An Argument for a Metamodern Perspective in Chan Studies

Kamil Nowak

Abstract

The modern interpretation of Chan (or Zen) experience emphasized its universality. This was, for the most part, inspired by D. T. Suzuki's writings. After the shift of paradigm, a postmodern approach dominated the studies. It refuted the modernist claims of the universality of Chan experience and focused instead on its contextuality, thus promising to provide a more faithful, less distorted image of Chan. This perspective is a dominant one in contemporary Chan studies. Nevertheless, it alters the image of Chan to no less extent than modernism does. The reason for this lies in the radicality: emphasizing universality fails to account for the historical, geographical, and doctrinal varieties of Chan, whereas a radical focus on contextuality negates universality, which is an undeniable element of Chan Buddhist narratives. A more inclusive perspective is therefore needed.



No Place to Stand – A Study of the Term *pratiṣṭhita* in the *Vajracchedikā Prajñāpāramitā*

Dharmacārī Śraddhāpa

Abstract

The $Vajracchedik\bar{a}$ $Praj\tilde{n}\bar{a}p\bar{a}ramit\bar{a}$ is one of the most influential and revered texts in Mahāyāna Buddhism and yet it is one that has, through the centuries, challenged commentators and translators alike with the opacity of its message, the playfulness of its language, and the curious and cyclical repetitiousness of its structure. In this article I focus on just a single key term: pratisthita. This term occurs repeatedly, in passages which I argue play an important role in understanding and interpreting the message of the $Vajracchedik\bar{a}$ as a whole. The importance of the passages where this term occurs is underlined by the fact that, according to the Platform Sutra, it was when the Fifth Patriarch explained the line 無所住而生其心 $w\acute{u}$ $su\acute{o}$ $sh\acute{e}$ $sh\acute{e}$ $sn\acute{e}$ $sn\acute$

I begin by giving an overview of the use of *pratisthita* and related terms in the Sanskrit text of the *Vajracchedikā*. I argue that the passages in sections 4–5, 10, and 14 which make use of the term *pratisthita* should be read as answering one of the three questions posed by Subhūti at the opening of the sutra, namely: *kathaṃ bhagavan bodhisattvayānasaṃprasthitena sthātavyam*. The close connection between the term *sthātavyam* in Subhūti's opening questions and *pratisthita* in later parts of the text is something that has often been obscured by translators. In Conze's English translation, for example, he translates *sthātavyam* in Subhūti's question as "should [...] stand", whereas he translates *pratisthita* as "supported" when it occurs later in the text. Harrison similarly translates *sthātavyam* as "take his stand" and *pratisthita* as "fix on".

Secondly, I survey the use of *pratiṣṭhita* (Pāli *patiṭṭhita*) and related terms in the Pāli Tripiṭaka and in early Mahāyāna literature. The *Vajracchedikā* did not, of course, arise in isolation and so in order to understand how best to read these terms in the *Vajracchedikā* it will be helpful to examine its usage in texts that are likely to have been part of the literary context for the composition of the *Vajracchedikā* or were composed



in the same period. (Although the dating of the $Vajracchedik\bar{a}$ is of course a point of debate.) Such an investigation will give important indicators as to the semantic range of these terms, in particular with regard to non-literal or metaphorical usage.

Thirdly, I consider how translators of the $Vajracchedik\bar{a}$ have approached the translation of pratisthita and related terms. I look both at ancient translations into Chinese and Tibetan and modern translations into English. In particular, I discuss the tendency within Chinese traditions to read $\triangle thi$ (the most common Chinese translation of pratisthita) as meaning "attached".

Having examined the usage of *pratiṣṭhita* from these three perspectives, I argue that the existing interpretations of this term are not satisfactory. I suggest an alternative reading based on research on the Heart Sutra undertaken in recent years by Matthew Orsborn (Shi Huifeng) and Jayarava Attwood, who both build on the work of Jan Nattier. Both Orsborn and Attwood suggest that the Heart Sutra makes more sense if read epistemologically rather than metaphysically, as being about meditation practices leading to a state of non-apprehension of sense experiences, rather than as being about the nature of reality. Attwood has argued that this approach can be fruitfully applied to *Prajñāpāramitā* literature more broadly. I conclude by arguing that reading the term (a)pratiṣṭhita as referring to a state of non-apprehension makes much better sense of the text than the alternative interpretations.



A Taxonomy of Interpretations of Dogen's Shikantaza

CHAN, Chu Kwan

Abstract

Does Dōgen's Shikantaza 只管打坐 mean literally? To avoid ambiguity, this paper tackles this question by first developing a new taxonomy for interpretations of Shikantaza. And then, with a close reading of Bendōwa 辨道話, it argues that the correct interpretation(s) falls into the category of Weak Inclusive Reading but is still compatible with Weak Literal Reading in the taxonomy.

As the core of Dōgen's writings and the principal guide of seated meditation in the Sōtō School, how Shikantaza is interpreted would have substantial implications on Dōgen's philosophy of body and mind and the Sōtō School's practices. As a hallmark of Chan/Zen Buddhism, whether Shikantaza is taken literally may also have implications on how to read and understand Chan/Zen texts in general.

There are two strands of interpretations in recent literature. One answers the question affirmatively, and one negatively. Yet, both strands have not given a full elaboration of themselves. They sometimes overlap or talk past each other because of the ambiguity of Shikantaza and its possible relation to the awakening experience and the Chan/Zen Buddhist enlightenment.

Without a detailed account of the relation between Shikantaza, Shinjin datsuraku 身心脫落 and the Buddhist enlightenment, there would be other questions. For example, is Shikantaza the only authentic way to Shinjin datsuraku and the Buddhist enlightenment? Is Shikantaza an intermediate stage or a manifestation of the final attainment?

With different answers to these questions, it results in different interpretations. This paper develops a new taxonomy by identifying these questions and the corresponding answers. With the new taxonomy, one can better organize the interpretations of Shikantaza for comparison. It dissolves some criticisms of each other from the two strands and shows the way to a more comprehensive interpretation. It is also hoped that the taxonomy could be a useful tool for the broader discussion of Dōgen's philosophy.



小組八:現代佛教禪修

Panel 8: Modern Buddhist Meditation



繼程法師對聖嚴法師「默照禪」的繼承和發揮

Master Chi Chern's Inheritance and Development of Master Sheng Yen's Silent Illumination Meditation

釋湛遠

摘要

聖嚴法師的首位法子繼程法師,自身修學和弘法教禪皆頗受追隨者推崇, 學界以往卻很少對他有所探索,故本研究擬填補這方面的空白。同時,本研究 將初步了解聖嚴法師之禪修教學,在繼承者的傳承弘化過程中,一些新的發展 演變。

綜觀繼程法師禪修教學上之種種,默照禪是值得關注的主題。它是由聖嚴法師融合又開創的禪法,現今經由諸多之傳承者繼續弘傳,其發展和呈現的面貌,就目前筆者所接觸到的經驗,似乎充滿著未知數。另一方面,默照禪具備世間和出世間的義利,若能善加掌握,將能從中獲益。因此,本研究擬考察繼程法師的默照禪教學,包括:他的教學和聖嚴法師有多少相同和相異?而其中之差異,是由甚麼因素構成?修行上是否有其背後之深層意義?

本研究發現‧繼程法師和聖嚴法師的默照禪教學在多方面都頗相似。譬如:一、對於「默照」的詮釋;二、實際修習的前行準備、調心工夫等;三、修默照禪而開悟‧與佛法知見的關係;四、整體的修學觀。二人教學也有一些地方是同中有異——這些可視為繼程法師的個人發揮‧如:一、將天台止觀法門和默照禪結合;二、適應不同根機者的調心方法。這些同異‧乃受多方面因素影響‧如:繼承者的觀摩學習;繼承者本身的學習歷程和思想觀點;師長對弟子所展現的開放理念。本研究的發現‧揭示了同一禪修傳承中會有不同的實際教學‧學人可多加留意以便適應;又檢視到禪修教學可以有靈活的施設‧呼應禪修乃至佛法教學上「契機」的重要;還掘發了不少修行方面的意義;甚至為西方學者對冥想的研究提供了線索。

關鍵詞:繼程、聖嚴、默照、漢傳禪法、教學



牛的印跡:聖嚴法師復興漢傳禪佛教與西方正念運動的比較

Hoofprint of the Ox: The Comparison A Comparison between Master Sheng-Yen's Revival of Chinese Chan Buddhism and the Western Mindfulness Movement

劉怡寧

摘要

近二十年來·由卡巴金(Jon Kabat-Zinn)博士所帶動的「正念」(Mindfulness)運動·尤其是其所推廣的正念減壓(MBSR)課程·推動了禪修與身心健康領域接軌的蓬勃發展·也開創了正念在美國與全世界的炫風浪潮·有研究者把這股現象看作是「正念的麥當勞化」·探討「正念」如何變成新資本主義的靈性?(McMindfulness: How Mindfulness Became the New Capitalist Spirituality)(Purser 2019)亦有研究從美國文化與佛教禪修如何交互影響切入·探討「正念的美國」(Mindful America)的當代特徵(Wilson 2014)。

與此同時,法鼓山的聖嚴法師自 1980 年代以來,也有著極為豐富的美國禪修指導經驗,不僅積極把漢傳禪法傳到西方世界,更藉此帶動法鼓山的全球化。對此,考察聖嚴法師在美國推廣禪修的過程,並以聖嚴法師的西方禪修推廣模式與西方正念運動進行比較,將能進一步掌握漢傳禪修傳入美國的特徵,也可以梳理出當代漢傳禪修傳統在面對西方現代性時,如何調整自身的傳統?又是如何與其他禪修傳統對話?而開展出漢傳禪佛教的現代特徵。

從禪修與佛教現代主義的角度來看‧對此西方禪修的現代性發展特徵‧大致上可以區分為兩種不同的研究切入:第一種是秉持佛教禪修傳統的固有性格‧對禪修與現代性的關係保持一種相對保留‧或者甚至是批判與反思的態度;第三種則是對禪修在美國的現代發展特徵採取著相對開放的立場‧試圖從社會與文化的結構性因素來分析此現象背後的個體實踐意涵‧這兩種研究立場對探索禪修在美國的發展經驗皆有所啟發‧也能看到此現象的不同面向‧如果能夠適度整合兩種立場進行整體性的探索‧將能夠更全面性地掌握當代禪修現象的現代特徵。

像是 David McMahan 在 2009 年所出版的《佛教現代主義的形成》(Making of Buddhism Modernism)是探討佛教如何回應現代性進而發展出佛教現代主義的重要作品,在該書有關「禪修與現代性」(Meditation and Modernity)的篇章中,指出了禪修在歐洲與北美受到了西方現代性論述與實踐的影響,脫離了原有佛教傳統的脈絡,轉而被拉入了「主體轉向」(subjective turn)的軌道,透過科學語



言、心理學和浪漫主義、歐美將禪修建構為渴望普遍真理的「靈性技術」(a spiritual technique),禪修作為一門「內在科學」(inner science),成為個人擺脫社會影響或是挖掘潛意識的方法。這個秉持佛教傳統理路出發的佛教現代性思索很值得繼續延伸探討、尤其當禪修與身心療癒領域接軌時、是否也帶來了禪修的世俗化?仍需要進行整體性的考察。

儘管佛教現代主義(Buddhist Modernism)的相關討論對佛教與當代歐美禪修現象的現代性發展有所疑慮·也有研究試圖從「禪修大眾化」(The Popularization of Meditation)的研究視野來理解禪修在美國的現代發展特徵(Pagis 2019)·把禪修與身心領域的接軌,看作是禪修傳統回應大眾需求的當代表現形態,尤其當身心健康的模型如此說服人心,宗教與靈性實踐會進入到這個領域也不讓人意外(Pagis 2019: 44)。而像是運用「內觀」(vipassana)的方法來關照身體、自我與社會世界,透過監看自我身體的知覺來轉變自身及其社會關係,也是禪修對當代世界而言相當關鍵的「向內看」(turning inward)實作機制,而這或許也切合了大眾的身心需求,藉由禪修所帶動的身體與自我實踐來轉化固有的日常生活世界與社會關係。故禪修與身心療癒接軌的西方現象,或者也不能單面向地從禪修的世俗化來解釋,反倒更能透過禪修的大眾化、普羅化來掌握當代禪修現象背後的集體文化氛圍與時代特徵。

整體來說,聖嚴法師在美國所帶動漢傳禪修推廣模式,與西方正念運動不盡相同,由此推估,當禪修傳統進入到高度現代性的美國社會時,適度保留其禪修傳統的內涵依舊是可能且可行的途徑。本研究將比較聖嚴法師漢傳禪修推廣與西方正念運動的差異,以此探索當代禪修現代性的多元形式。



禪修經典與佛經「花」圖敘事

Chan Meditation Classics and the Buddhist Sutra's Flower Narrative 潘筱蒨

摘要

《指月錄》曰:「青青翠竹、盡是法身;鬱鬱黃花、無非般若」。佛教自古 已有以「花」作為法、生命、無常與修行等等的譬喻。由此從「拈花微笑」的禪 悟,到「一花開五葉」禪宗傳播的隱喻,都是以「花」作為佛教修行與心靈境界 的譬喻。這兩者已經成為了以「花」為主題的佛教敘事文本。在佛經中多有「花」 的文本書寫,形成了「花」的敘事圖像,比如《無量壽經》言:「即時四方自然 風起, 普吹寶樹, 出五 音聲, 雨無量妙華, 隨風四散, 自然供養, 如是不絕。一 切諸天皆齎天上百千華香,萬種伎樂,供養其佛,及諸菩薩聲聞之眾。」這「花」 的敘事圖像, 花是作為佛菩薩 說法時的供養品, 由此「花」亦象徵著「法」。禪 修可以是修行者的正念與止觀方法。禪修經典,即是蘊含了禪修內容的佛教經典, 比如《六祖壇經》、《金剛經》、《瑜伽師地論》、《修习止观坐禅法要》等。 釋繼程《禪觀修學指引:漢傳禪修次第表解》一書,根據歷代祖師的修行實踐, 設計出完整的禪修方法,從書中可知禪修的經典包括天台宗《小止觀》、《六妙 法門》、《永嘉證道歌》等。在佛經中關於禪修與「花」的描寫,比如最為人所 知的《維摩經·觀眾生品》:「時維摩詰室有一天女,見諸大人聞所說說法,便現 其身,即以天華散諸菩薩、大弟子上,華至諸菩薩即皆墮落,至大弟子便著不墮。 一切弟子神力去華,不能令去。」以「花」象徵修行的境界。這段「花」的敘事 文本,形成了「天女散花」的圖像,同時也形成了一則「天女散花」的 敘事故 事,比如宋代劉松年的《天女獻花》圖。這則敘事故事,也成為戲劇「天女散花」 的故事敘事文本。在佛經里,以「花」作為敘事的片段,傳達修行與禪修的心境、 境界的過程,成為了禪修「花」圖像的文本、敘事依據。由此禪修的經典與佛經 里禪修「花」圖,兩者是緊密相連的。佛經禪修「花」圖是將禪修經典的敘事文 本,轉移至圖像里,形成了禪修花圖的敘事文本。本文以禪修經典結合佛經禪修 「花」圖研究・從佛經禪修敘事文本・解讀佛經禪修「花」圖的敘事文本。從佛 經禪修「花」圖的敘事文本分析,可知禪修經典敘事在圖像中的轉譯。

關鍵詞:禪修經典;佛經「花」圖;敘事文本;文本轉譯



日本「健康法」在民初中國的流傳影響

The spreading impacts of Japanese "health caring methods" in the early Republic of China

徐郁紫*

摘要

本研究以日本明治晚期興起的熱門健康法:藤田式息心調和法、岡田式靜坐法、村井斷食法為討論核心,問題主要關注這些方法在民初中國傳播的實際影響,藉當時流通的佛教刊物為內容線索,觀察民初華人佛教界對其之反響與討論,抑或批判。整體來說,民國初期對「靜坐法」受到西方醫學和日本健康法的雙重刺激,加強了新舊派的意見討論,即使贊成靜坐之學者,也參與實踐方法的梳理及論證,試圖從歷史脈絡、科學實驗和親身體悟的過程中,找到最適合自己並有效的靜坐方法,專注在個人身體感受為重,宗教意識反而不是這些學者的議論核心。經過蔣維喬、丁福保、劉仁航等學者之著書論述,我們可以看到民初佛教界更系統地思考並理解靜坐、呼吸等修養方法,透過實修及比較,翻譯出版的信息流通,形成民初各種修行法門和日本健康法百家爭鳴的盛況。

關鍵詞:息心調和法、靜坐、斷食、蔣維喬、民國佛教。

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小組九:禪宗教理與思想

Panel 9: The Doctrine and Thought of Chan



北宋末臨濟宗的坐禪觀—以清遠〈坐禪銘〉和本才〈坐禪儀〉為中心

A study on sitting meditation of Linji school in Song Dynasty – Based on "Zuo Chan Ming" written by Qingyuan and "Zuo Chan Yi" written by Bencai

黄敬家

摘要

宋代有四篇以「坐禪」為主題的銘箴儀,雲門一系長蘆宗賾〈坐禪儀〉和曹 洞宗宏智正覺〈坐禪箴〉最為人所知,已累積許多研究成果,他們肯定坐禪的態 度是眾所共許的。相對而言,臨濟宗的坐禪觀,從惠能重新定義「坐禪」,到懷 讓以「磨磚作鏡」接引馬祖,百丈懷海重視在日常生活中悟道,加上臨濟義玄以 機鋒棒喝接引學人聞名,從而形塑臨濟宗不重視形式上的坐禪,甚至是否定坐禪 的態度。《嘉泰普燈錄》卷三十收錄兩篇「坐禪」文,分別是佛眼清遠〈坐禪銘〉 和佛心本才〈坐禪儀〉,二人都是臨濟宗慈明下四世,前者屬楊岐派,後者屬黃 龍派,時間約在北宋末到南宋初時期。石井修道先生〈《坐禪箴》考〉一文中, 認為清遠〈坐禪銘〉講的是中國禪宗對「身體坐禪的解放」,與「磨磚作鏡」公 案主張一致,也就是佛眼清遠繼承了破除對坐相的執著的坐禪觀。然而,筆者從 銘文的整體文義脈絡看來,並不認為清遠反對身體的坐禪,而本才〈坐禪儀〉明 顯地重視坐禪。因此,本文將從這兩篇銘儀的文本脈絡進行解讀,配合二人及當 時同宗門的禪師相關史料為佐證,來討論宋代臨濟宗門對坐禪的態度。筆者看來, 兩人出身黃龍、楊岐的主要法系,可作為理解宋代臨濟宗坐禪觀的代表,他們對 於坐禪的態度,與馬祖反對身體的坐禪已有所不同;二人都肯定坐禪的重要性, 本才〈坐禪儀〉所言「順悟增修」,有階段性漸修觀念存在。由於筆者過去並非 從事禪法研究,恐自己解讀有誤,希望藉著禪學研究和禪法實踐兼具的法鼓山學 術體系的研討會就教於方家。



會萬物為一己:紫柏真可的無我教理與無能、所分別禪觀

Comprehending Everything as Oneself: Zibo Zhenke's Doctrine of Non-self and Theory of Meditation without Subject-Object Duality 林悟石

摘要

「無我」(anātman)往往被視為「佛教」的核心教義——至少在現代的語境中是如此認為、無論是否為當代的重新建構——那麼、普遍被認為以如來藏思想與佛性教理為存有論立場而宣揚「真心」的禪宗・是否肯認、又如何理解「無我」?若然、又要如何不會產生衝突?抑或會與歷史文化批判進路中所呈現的相同、又是一個禪宗在修辭面與實踐面的截然三分?本文嘗試以在明代佛教社群中舉足輕重的紫柏真可(1543-1604)為例、探掘他如何在宣揚「無我」的同時、進一步地在不悖於真心常在的前提下、將「無我」與自7世紀初期禪的東山法門起就開始強調的「無所緣」乃至其延伸之「無能、所」的兩概念與觀行緊密結合、並以「物物皆我、我我皆物」的物、我合一的精神境界來闡述聖者雖有恆存的真心卻又「無我」。在紫柏的無我與真心的解釋之間、似乎存在著一種規範性(prescriptive)主觀認知與形上學理論切分為二的框架——後者是指在形上學層面上的觀點與宣稱、前者則是指聖者在主觀認知上的所見、也才真正是凡夫應當契及的規範性目標。而透過本文的分析、在紫柏的語境中、這兩者並不完全一致——實際上、紫柏所謂的「無我」、更偏向一種心理認知狀態、而非形上學命題。

具體而言,紫柏立足於《大乘起信論》與《楞嚴經》上,在真心本有且為自我主體的前提下,將「無我」理解為兩個面向:一是色身與妄心無同一性,二是無自我主體之認知。這同時也意味著,紫柏認為真心是具有同一性的,因此當其宣說四大假合與諸蘊橫集而實為「無我」時,僅旨在解構色身與妄心的同一性。後者則僅限於紫柏認為行者應當仿效的聖者的「主觀認知」,而非形上學理論一一聖者仍具有且了悟而開顯了那具同一性的真心,但因其對自我主體並無認知,因此沒有「情執」。這兩個意義的結合,尤其是聖者對自我主體的無認知,即是紫柏的「無我」。

接著,紫柏循上述兩部中國撰述之如來藏文本對拋卻「能、所」對立的強調,認為該對立產生了對自我主體之認知,即「有我」。於是,紫柏不但主張要拋卻能、所對立,也要否棄「內、外」的二元相待,進而提出其實踐的最終是契及「會萬物為一己」而「物物皆我,我我皆物」之境界。這也展現了紫柏的宣稱在主觀



認知與形上學理論的二分——就聖者的主觀視角,因為能與所合而為一,所以不再有能與所的區分;而形上學理論上,聖者作為能緣的、自有永有的真心仍在一一但因為聖者的主觀認知是物、我一體,因此無法區分誰能、何所,進而無法產生對自我主體的認知,因此在主觀認知上仍舊是「無我」。

某種程度上,紫柏不是孤例——實際上,歸屬於僧肇(384-?)的《肇論》,其中的「會萬物為己」等相關概念就對石頭禪·乃至更廣泛的禪宗社群有著巨大的影響力;我們也能在明代發現將聖者的境界描寫為「能、所雙泯」與「物、我合一」的文本·例如被尊為萬曆三高僧之一的紫柏至交憨山德清(1546-1623)就推崇這樣的修證境界。在此意義上,紫柏的觀點絕非特例,而是一個具有代表性的普遍案例之一,並在《楞嚴經》相當盛行的明代中國也十分常見——與其視之為特例,不如視為中國佛教的普遍典型。

如若篇幅許可,抑或未來可能的延伸,或可繼續處理幾項議題:「無我」作為佛教的核心教義之一(如果不是純然的現代建構),那麼,諸如紫柏的「無我」理解,乃至其「物、我合一」理論,更多的佛教的成份,抑或更多的是既有的中國文化元素?而本文對紫柏的解釋在共時性與歷時性上,有多大程度的適用性?這些問題的答案都會進一步影響到學人對於「佛教中國化」此一古老議題的理解與詮釋。

關鍵字:紫柏真可、物我合一、能所關係、無我、中國如來藏思想



華嚴法界觀與《碧巖錄》公案會通之初探

A Preliminary Exploration of the integration of Huayan's Dharma Realm View and Biyanlu's Koan 盧致新

摘要

教與禪的關係,是自中唐以來佛教諸宗論爭的中心問題之一,它們闡述的不同觀點集中於:主張教禪一致或對教禪一致有不同的看法。筆者認為,論爭的目的不是為了紛爭,而是為了药病相治、相互成就,從而達到更高層次的一致。因此,筆者提出的觀點是:「教禪是一致的,但同時要保持各自鮮明的特色」。本文通過以華嚴法界觀與《碧巖錄》公案会通,同時力求保持二宗之特色,以佐證以上觀點。

傳為華嚴宗初祖杜順和尚之《法界觀門》,含攝整部《華嚴經》的教理及觀法,以真空觀、理事無礙觀、周遍含容觀此三重觀來貫通,實際上是同時整體頓觀(或稱為一觀)。《碧巖錄》則是圓悟克勤於宋徽宗政和年間(1111~1117)住持湖南澧州夾山靈泉禪院的時候(但不限於一地),根據雪竇重顯(980~1052)的《頌古百則》,加以評唱,又經其門人編集而成,是禪宗最具代表性的公案評唱集。

筆者之所以選擇探究華嚴法界觀與《碧巖錄》公案之會通,有以下五個原因:

首先,華嚴宗在教門中有完整和鮮明的教觀體系,是教門中一個重要的代表,法界觀是華嚴宗的核心思想。

其二,《碧巖錄》在中國佛教史上,是一部對禪風轉變有深遠影響的著作,被稱為「宗門第一書」、「叢林學道詮要」。

其三,從實踐上,華嚴提出「行起解絕」,真正的「解」在於「行」,而 禪宗一貫主張「一行三昧」,二宗在「解」上雖有不同的入手處,但在強調 「行」上是一致的,故此二宗具有會通的基礎。

其四,圓悟克勤的意趣,是用「大立文字」的方式,達到「不立文字」的宗旨,所以,初學者難以理解。筆者認為,用法界三觀來詮釋《碧巖錄》的公案,可以幫助我們更好地解讀公案,以至「行由解成、行起解絕」。



其五、圓悟克勤的解釋方式是禪家所獨有的,其融合經教解釋公案的新途徑,既是對禪教合一的貢獻,但也被一些學者認為其有以教俯禪的傾向,筆者為了平衡這一傾向,在保留其禪說經教之風格的基礎上,以簡述華嚴法界觀精要的方式,會通《碧巖錄》中的公案,或許多一個視角來參悟公案。

本文論述的重點在於華嚴法界三觀與《碧巖錄》公案的會通上。筆者首先 以澄觀《華嚴法界玄鏡》中的「法界觀」作為底本,並參考澄觀、宗密的注 釋,略說法界三觀,闡明三觀各具十門,凸顯三觀三十門之特色,以烘托華嚴 「無盡法界緣起」之核心思想。其次,分述真空觀、理事無礙觀、周遍含容觀 與《碧巖錄》的公案進行會通。

本文通過以上論證說明:教禪是一致的,在闡明教禪「一致」時,不要模糊了二者的差別和特色;在說明教禪各自的「特色」時,不要弱化了一致性,既要充分肯定離教別行、以禪攝嚴、以教俯禪、或重教輕禪等傾向——在當時它們所起到的药病相治、相互成就的作用和時代意義,也要避免矯枉過正給佛教帶來的損害性。

關鍵詞:教禪一致、真空觀、理事無礙觀、周遍含容觀、《碧巖錄》、會通



早期禪宗本覺思想研究

A Study of Inherent Realization of the Early Chan 陳陶

摘要

中國禪宗與印度佛教的本質是否相同,在佛教理論與實踐上,都是一個至關重要而且懸而未決的議題。不少學者認為禪宗是在印度佛教中加入了中國獨特要素而出現的,是中國文化的嫡長子。也有學者,如上田義文,認為禪的本質就是佛教(至少是大乘佛教)的本質。中國禪宗與印度佛教的本質是否相同,也許是一個偽問題,因為所謂的印度佛教並非鐵板一塊,而是在一群不斷飄舞的文化體上,假名安立為印度佛教,這樣的印度佛教是否有本質呢?

關於這個議題,首先,本文所採取的研究進路是將問題聚焦,即文本希望考察中國早期禪宗是否可以定位為本覺思想。關於本覺思想的界定,本文是依照呂澂先生所作「自性本寂」、「自性本覺」區別中的「自性本覺」,這是呂澂對於印度佛學和中國佛學心性說的重要區分。本覺說認為有一真心,其自性智慧光明,遍照一切,而又真實識知,故稱本覺。此真心在凡夫位雖然被妄念蔽障,但覺性自存,妄念一息,就會恢復它本來的面目,成佛覺悟乃一返本還原、豁顯覺性的過程。呂澂認為本覺說是出自偽經論,與印度佛教的本質並不相類,而且在實踐上會導致「畢生委身情性,縱有安排,無非節文損益而已」。

本文主要考察被認為是初祖達摩所作的《二入四行論》、四祖道信《入道安心要方便法門》、五祖弘忍《修心要論》、慧能的敦煌本《壇經》,以及燈史中對於早期禪師的相關記載,本文的結論是自菩提達摩至慧能的禪法與《起信論》沒有密切的關係,也沒有呂澂所定義的簡單化、已然性的本覺思想。

關鍵詞:早期禪宗、本覺思想、《起信論》、呂澂







DILA Campus Map 法鼓文理學院地圖



1綜合大樓 General Building 2禪悅書苑 Chanyue House

- **2F** GB 棟大慧館 Great Wisdom House
- -1F GC 棟 GC001、GC002 GB 棟學生餐廳 Cafeteria
- ·B1 停車場 Parking Lot

- 3 揚生館 Yangsheng Fitness Center
 - 2F 茶禪教室 Tea Chan Classroom
- 4法印書苑 Fayin House



法鼓山 全景圖



交通 資訊

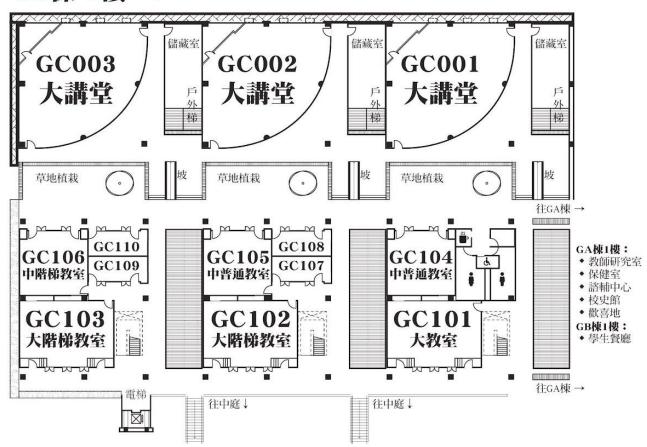




General Building Floor Plan 綜合大樓 GC 棟平面圖



GC棟 1樓 ▼



Kuo-Kuang Bus Timetable 國光號時刻表



本公司「【1815A】台北-金山(法鼓山)」 「【1815E】台北-法鼓文理學院」國道路線, 自111年3月15日起調整班次如下:

[1	.815A】台北-金山	山(法鼓山)※平日班	E次
台北→法鼓山		法鼓山→台北	
發車時刻	備註	發車時刻	備註
0915	週一至五	0840	週一至五
1015	週一至五	1100	週一至五
1630	週一至五	1350	週一至五
1820	週一至五	1830	週一至五

[1	815A】台北-金山	」(法鼓山) ※假日功	H·次
台北→法鼓山		法鼓山→台北	
發車時刻	備註	發車時刻	備註
0820	週六至日	0840	週六至日
0940	週六至日	1030	週六至日
1140	週六至日	1235	週六至日
1315	週六至日	1350	週六至日
1640	週六至日	1515	週六至日
1810	週六至日	1620	週六至日

[1	815E】台北-法鼓	文理學院 ※每日行	丁 駛
台北→法鼓	支文理學院	法鼓文理學	學院→台北
發車時刻	備註	發車時刻	/ / 備註
0620	週一至日	1720	週一至日

公告日期:111年3月9日

官方網站 http://www.kingbus.com.tw 國光客運關心您 服務電話 0800-010-138



Conference Shuttle Bus 大會接駁車

Date	MRT/HSR Nangang Sation→Venue	Venue→MRT/HSR Nangang Sation	
日期	南港捷運站→會場	會場→南港捷運站	
12/16 Fri.	7:30	-	
12/17 Sat.	-	18:00	
12/18 Sun.	_	12:30	

Other 其他生活資訊

早餐時間:7:00-7:30 (綜合大樓學生餐廳)

Breakfast: 7:00 - 7:30 (General Building, Cafeteria)

*6:50 於法印、禪悅書苑集合出發

We'll meet at Fayin/ Chanyue House at 6:50, then set off together.



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