

中国·敦煌
2016
汉传佛经传译
国际学术研讨会

Dunhuang Conference on Sutra Transmission and Translation

識無眼耳鼻舌身意
教香珠觸法無眼界
至無意識界無無明亦
無老死盡無苦集滅道無
亦無得無以無所得故苦
薩埵依般若波羅蜜多
故心無罣礙無罣礙故無
有恐怖遠離顛倒夢想究
竟涅槃三世諸佛依般若
波羅蜜多故得阿耨多羅
三藐三菩提故知般若波
羅蜜多是大神呪是大明
呪是無上呪是無等等呪
除一切苦真實不虛故
說般若波羅蜜多呪即說
此呪
揭諦揭諦 波羅揭諦
揭諦揭諦 菩薩婆訶
右波羅蜜多心經
于冬月佛弟子豐初敬書

主办单位：敦煌研究院 中国文化院 木鱼基金会
Organizers: Dunhuang Academy China
China Academy of Culture
Woodenfish Foundation
协办单位：察哈尔学会
Sponsor: Charhar Institute

陆月拾伍日—拾捌日 莫高窟

Conference Handbook

Conference on Sutra Transission and Translation

June 14 ~ June 19

2016 Dunhuang

Schedule

<p>June 14 The first day</p>	<p>Arrive at the Silk Road Dunhuang Hotel to register and check-in. (hotel location: Dunyue road, Dunhuang city) 06:00 pm, having dinner. After dinner, informal gathering at Liangzhou courtyard house</p>
<p>June 15 The second day</p>	<p>07:00-08:00am Breakfast 08:00am Buses leave to Dunhuang Research Academy 08:30am Group photos (in front of Mogao main building) 09:00-10:00am Opening Ceremony 10:20-12:00am Sub-Forum 1: The edition and directory of Buddhist sutra (7 speakers) 12:20am-1:20pm Lunch at Dunhuang Research Academy <u>Small size forum</u> 01:20-02:35pm Sub-Forum 2: The digital Buddhist sutra - the further development of Chinese Buddhist Electronic Text Association (CBETA) (4 speakers) 02:45-04:00pm Sub-Forum 3: The usage of sutra translation (3 speakers) 04:10-05:25pm Sub-Forum 4: Sutra and Buddhist sculpture in Dunhuang (3 speakers) 05:35pm buses back to Hotel 06:30pm Dinner at hotel</p>
<p>June 16 The third day</p>	<p>07:00-8:30am Breakfast 09:00am Buses leave to Dunhuang Visitor Center 09:30-10:30am Introduction section and Dunhuang Mogao cave movie 10:30-12:00am Visit Dunhuang Mogao Cave (the first visit) 12:20-01:20pm Lunch at Dunhuang Research Academy 01:20-03:00pm Sub-Forum 5: The issues of the sutra translation (8 speakers) 03:20-05:00pm Sub-Forum 6: The pedagogy of the sutra translation (6 speakers) 05:15pm Buses back to Hotel (Visit The Leiyin Temple on the way) 07:00pm Dinner</p>

<p style="text-align: center;">June 17 The fourth day</p>	<p>07:00-08:30 am Breakfast 09:00am Buses leave to Dunhuang Research Academy 09:30-12:00am Visit Dunhuang Mogao caves (the second visit) 12:20-01:20pm Lunch at Dunhuang Research Academy 01:20-03:00pm Sub-Forum 7: Sutra documents in Dunhuang (7 speakers) 03:20-5:00pm: Sub-Forum 8: Chinese scholarly perspectives on Sutra at Dunhuang (7 speakers) 05:15pm Buses back to Hotel (Visit Sutra Copy House on the way) 07:00pm Dinner</p>
<p style="text-align: center;">June 18 The fifth day</p>	<p>07:00-08:30am Breakfast at hotel 09:00am Buses leave to Dunhuang Research Academy 09:30-10:20am Workshop on the establishment of Dunhuang Buddhist Study Center 10:30-11:00am Closing Ceremony 11:00-12:00am Visit the Exhibition Center 12:20-1:00pm Lunch at Dunhuang Research Academy 01:00pm Visit Yulin caves (One way in round trip is about 2.5 hrs) 07:00pm Buses back to hotel</p>
<p style="text-align: center;">June 19 The Sixth day</p>	<p>07:00-08:30 am Breakfast at hotel Departure</p>

Roundtable Arrangements

June 15	June 16	June 17
Roundtable 1	Roundtable 5	Roundtable 7
East Asian Sūtra Canon Editions	Issues of Translation	Sutra Materials in Dunhuang
<p>Lucille Chia Ron Dziwenka Darui Long Tanya Storch Jiang Wu (facilitator) Yue Xiao Dwei Zhang</p>	<p>Brian Baumann Stefan Baums Mark Blum (facilitator) William Bodiford Robert Buswell Dan Lusthaus Weirong Shen Paul Swanson</p>	<p>Tim Barrett Paul Groner April Hughes Morten Schlutter (facilitator) Robert Sharf Henrik Sørensen Zhaohua Yang</p>
Roundtable 2	Roundtable 6	Roundtable 8
Research in the Digital Age: Beyond CBETA	Pedagogy of Sutra Translation	Chinese Scholarly Perspectives on Sutras at Dunhuang and Beyond
<p>Christoph Anderl Marcus Bingenheimer Christian Wittern (facilitator)</p>	<p>Carl Bielefeldt Charles Jones (facilitator) Peter Gregory Jamie Hubbard Michael Markovich Mario Poceski Lina Verchery</p>	<p>Ver.Yuanliu Ver.Weishan Ma De Yang Fuxue Wang Huimin Wang Zhipeng Li Shangquan Chu Jinghui Chen Juxia</p>
Roundtable 3		
After Translation--How the Canon Is Used		
<p>Eric Greene Andy Rotman Francesca Tarocco Albert Welter (facilitator)</p>		
Roundtable 4		
Sutra and Image in the Dunhuang Caves		
<p>James Dobbins (facilitator) Robert Gimello Nobuyoshi Yamabe Zhang Yuanlin</p>		

Dunhuang Conference on Sutra Transmission and
Translation

Participant List

2016敦煌汉传佛经传译国际学术研讨会
与会者目录

VIP Guests and Representatives from Co-organizers

指导嘉宾、主办及协办单位代表 (共11人)



Xu Jialu
许嘉璐

China Academy of Culture
President
中国文化院 院长



Stanley Weinstein
史丹利·外因斯坦

Yale University
Emeritus Professor
美国耶鲁大学 荣誉教授



Wang Xudong
王旭东

Dunhuang Research Academy
President
敦煌研究院 院长



Venerable Yifa
依法法师

Woodenfish Foundation
President
木鱼基金会 会长



Han Fangming
韩方明

The Charhar Institute
President
察哈尔学会 会长

		姓名	工作单位
6		Zhang Wu 张武	China Academy of Culture Secretary General 中国文化院 秘書長
7		Bai Haiyan 白海燕	China Academy of Culture HR Manager 中国文化院 人事总监
8		Luo Huaqing 罗华庆	Dunhuang Research Academy Vice President 敦煌研究院 副院长
9		Zhao Shengliang 赵声良	Dunhuang Research Academy Vice President 敦煌研究院 副院长
10		Huang Xing 黄兴	Woodenfish Foundation Board Member 木鱼基金会 理事
11		Zhang Guobin 张国斌	The Charhar Institute Secretary General 察哈尔学会 秘書長

International Panelists 国际专家团成员 (共37人):

		姓名/大学	研究领域
1		Christoph Anderl Ghent University 根特大学,比利时	Medieval Chinese, as reflected in Buddhist texts 佛教典籍中的古汉语
2		Tim Barrett SOAS, University of London 伦敦大学亚非学院, 英国	History of Chinese religion; pre-modern Chinese history, especially the Tang period 中国宗教史;前现代中国的历史, 尤其是唐朝史
3		Brian Baumann UC Berkeley 加州大学伯克利分校, 美国	Mongolian Buddhist astral science, Mongolian Buddhist tradition 蒙古佛教中的星体学, 蒙古佛教传统

4		<p>Stefan Baums University of Munich 慕尼黑大学，德国</p>	<p>Buddhist philology and epigraphy, the beginnings of written Buddhist literature, text transmission, Buddhist hermeneutics, and Gāndhārī language and literature 佛教文献学和铭文学，佛教经典的早期文本，文本传播，佛教阐释学，健驮逻辑和文学</p>
5		<p>Carl Bielefeldt Stanford University 斯坦福大学，美国</p>	<p>Intellectual history of the Zen tradition 禅宗的传统思想史</p>
6		<p>Marcus Bingenheimer Temple University 坦普尔大学，美国</p>	<p>History of Buddhism in East Asia and early Buddhist sutra literature, Digital Humanities 东亚佛教史和早期佛经文学，数字人文</p>
7		<p>Mark Blum UC Berkeley 加州大学伯克利分校美国</p>	<p>Pure Land Buddhism, focus on the Japanese medieval period. Japanese Buddhist responses to modernism 净土宗（尤其是日本的中世纪时期）；日本佛教对现代主义的回应。</p>
8		<p>William Bodiford UCLA 加州大学洛杉矶分校，美国</p>	<p>Medieval, early modern, and contemporary periods of Japanese history 中世纪、现代早期和当代的日本历史</p>
9		<p>Robert Buswell UCLA 加州大学洛杉矶分校，美国</p>	<p>Korean, Chinese, and Indian traditions of Buddhism, and Korean Religions more broadly 韩国、中国和印度的佛教传统，以及广泛意义上的韩国宗教</p>
10		<p>Lucille Chia UC Riverside 加州大学河滨分校，美国</p>	<p>Socioeconomic and cultural history of late imperial China (Song-mid Qing), Buddhist publishing 帝制中国后期（宋代到清代中期）佛教出版的社会经济和文化史</p>
11		<p>James Dobbins Oberlin College 奥伯林学院，美国</p>	<p>History of Japanese religion, especially medieval period and Pure Land tradition 日本宗教史，特别是中世纪时期和净土传统</p>
12		<p>Ron Dziwenka New Mexico State University 新墨西哥州立大学，美国</p>	<p>Chinese Buddhism, martial arts 中国佛教，武术</p>
13		<p>Robert Gimello University of Notre Dame 圣母大学，美国</p>	<p>East Asian Buddhism; theology of religions; comparative mysticism; philosophy of religion; religion and visual culture 东亚佛教;宗教神学;比较神秘主义;宗教哲学;宗教和视觉文化</p>

14		Eric Greene Yale University 耶鲁大学, 美国	History of medieval Chinese Buddhism, emergence of Chinese forms of Buddhism from the interaction between Indian Buddhism and indigenous Chinese culture 中世纪的中国佛教, 从印度佛教和中国本土文化之间的互动中产生的中国佛教
15		Peter Gregory Smith College 史密斯学院, 美国	Medieval Chinese Buddhism, especially the Chan and Huayan traditions during the Tang and Song dynasties 中世纪的中国佛教, 特别是唐宋时期的禅与华严传统
16		Paul Groner University of Virginia 弗吉尼亚大学, 美国	Chinese and Japanese Buddhism, with a research focus on the Japanese Tendai tradition 中国和日本的佛教, 重点研究日本天台宗
17		Jamie Hubbard Smith College 史密斯学院, 美国	Buddhism in East Asia, the use of technology in Buddhist studies 东亚佛教, 佛教研究中的科技应用
18		April Hughes Boston University 波士顿大学, 美国	Medieval Chinese religion within the broader context of society; manuscripts discovered in Dunhuang 广泛社会背景下的中世纪中国宗教;敦煌发现的手稿
19		Charles Jones Catholic University of America 美国天主教大学, 美国	History of Chinese Buddhism, especially Pure Land and Buddhism in Taiwan 中国佛教史, 尤其是台湾的净土宗和佛教
20		Paul Kjellberg Whittier College 惠蒂尔学院, 美国	Chinese philosophy, Zhuangzi, Greek and German philosophy 中国哲学, 庄子, 希腊和德国哲学
21		Darui Long University of the West 西来大学, 美国	Chinese Buddhist history and formation of Chinese Buddhist canon 中国佛教史, 中国佛教经典的形成
22		Dan Lusthaus Harvard University 哈佛大学, 美国	Yogacara and Buddhist Phenomenology 瑜伽行和佛教现象学
23		Michael Markovich The Catholic University of America 美国天主教大学, 美国	Chineses Religion 中国宗教
24		Mario Poceski University of Florida 佛罗里达大学, 美国	History of Chinese religions, Chan/Zen, Japanese and Korean Buddhism, monastic culture, Buddhist doctrine 中国宗教史, 禅宗, 日本和韩国佛教, 寺院文化, 佛教教义

25		Andy Rotman Smith College	Early Indian Buddhism, South Asian media, and the modern economies of the North Indian bazaar 早期印度佛教，南亚媒体和印度北部早前的集市经济
26		Morten Schlutter University of Iowa 爱荷华大学，美国	Chinese Buddhism, Buddhism in the Song dynasty, Platform Sutra 中国佛教，宋代佛教，《六祖坛经》
27		Robert Sharf UC Berkeley 加州大学伯克利分校，美国	medieval Chinese Buddhism (especially Chan), but he also dabbles in Japanese Buddhism, Buddhist art, ritual studies 中世纪的中国佛教（特别是禅宗），还涉足日本佛教，佛教艺术，佛教礼仪研究
28		Henrik Sørensen Seminar for Buddhist Studies, Copenhagen, Denmark 丹麦哥本哈根佛学研究研讨会， 丹麦	East Asian Esoteric Buddhism and issues relating to the definition, textual history, and iconography of early Esoteric Buddhism in China 东亚密宗佛教以及关于中国早期密宗的定义、文本历史和偶像研究
29		Tanya Storch University of the Pacific 太平洋大学，美国	Medieval and modern Chinese Buddhism, scripture transmission, as related to art and culture 中世纪和近代中国佛教，和艺术文化有关的经典传播
30		Paul Swanson Nanzhan University 南山大学，日本	Japanese Religions (Shugendo) and Buddhist Studies (T'ien-t'ai/Tendai Buddhism) 日本宗教（修验）和佛学研究（天台宗）
31		Francesca Tarocco New York University 纽约大学，美国	Religious history of China, Buddhist visual culture, Chinese Buddhism 中国宗教史，佛教视觉文化，中国佛教
32		Albert Welter University of Arizona 亚利桑那大学，美国	Chinese Buddhism, texts in the transition from the late Tang (9 th century) to the Song dynasty (10 th -13 th centuries) 中国佛教，从晚唐（公元九世纪）到宋朝（十至十三世纪）演变时期的文本
33		Christian Wittern Kyoto University 京都大学，日本	Development of the Chan/Zen school of Chinese Buddhism from Tang to early Song, Digital Humanities 从唐代到宋代早期的中国禅宗，数字人文
34		Jiang Wu University of Arizona 亚利桑那大学，美国	Chan/Zen Buddhism, Chinese Buddhist canon; Sino-Japanese Buddhist exchanges; and the application of GIS tools in the study of Chinese culture and religion 禅宗，中国佛教典籍；中日佛教交流；GIS工具在中国文化和宗教研究中的应用。
35		Xiao Yue Research Institute of Bukkyo University in Kyoto 佛教大学综合研究所，日本	Early Chinese Mahayana translations, earliest version of the Larger Sukhavativyuha 中国早期大乘经典的翻译，大本《无量寿经》的最早版本

36		Nobuyoshi Yamabe Waseda University 早稻田大学, 日本	Theories of Yogācāra-Vijñānavāda 瑜伽行-有宗理论
37		Zhaohua Yang Columbia University 哥伦比亚大学, 美国	Tantric or esoteric Buddhism in middle period China; Chan/Zen, indigenous scriptures 中国中世纪时期的密宗佛教;禅宗, 本土经典

Domestic Panelists 国内专家团成员(共12人):

		姓名/大学	研究领域
1		Venerable Weishan 惟善法师 Rennin University 人民大学	Indian Buddhism, Abhidharma and Theravada Buddhism 印度佛教、阿毗达磨、东南亚上座部佛教
2		Venerable Yuanliu 源流法师 The Buddhist Academy of China 中国佛学院	Abhidharma, Early and Sectarian Buddhism, Sanskrit and Pali Buddhism 北传阿比达磨对比研究, 早期和部派佛教, 佛教梵文和巴利文
3		Dewei Zhang University of Macau 澳门大学	East Asian Buddhism, Chinese history, Chinese intellectual history, book culture, and printing history 东亚佛教, 中国历史, 中国思想史, 书籍文化和印刷史
4		Shen Weirong 沈卫荣 Tsing Hua University 清华大学	Comparative Research on Han and Tibetan Buddhism 汉藏佛学比较研究
5		Ma De 马德 Dunhuang Research Academy 敦煌研究院	The History and Culture of Dunhuang. 敦煌历史文化研究
6		Yang Fuxue 杨富学 Dunhuang Research Academy 敦煌研究院	Dunhuangology, Uighur Manuscripts and Ancient Religions of Northwest China 西北民族文献与宗教
7		Wang huimin 王惠民 Dunhuang Research Academy 敦煌研究院	The Research of Buddhist Iconology, Buddhist Culture and Dunhuang Documents 佛教图像学, 佛教文化, 敦煌文献学

8		Wang Zhipeng 王志鹏 Dunhuang Research Academy 敦煌研究院	The Study of Dunhuang Documents, Religious Culture and Literature 敦煌文献, 宗教文化与文学
9		Li Shangquan 李尚全 Yangzhou University 扬州大学	Buddhist Documents 佛教文献
10		Zhang Yuanlin 张元林 Dunhuang Research Academy 敦煌研究院	Buddhist Art Comparative Studies, Illustration of The Lotus Sutra in Dunhuang Studies 佛教艺术比较研究, 敦煌法华经图像研究
11		Chen Juxia 陈菊霞 Dunhuang Research Academy 敦煌研究院	Dunhuang Documents and Buddhist Grottoes Iconographies 敦煌文献与佛教石窟图像
12		Chu Jinghui 楚京辉 Chinese Buddhist Culture Research Institute Inner Mongolia Normal University 内蒙古师大汉传佛教文化研究中心	Research on Transmission and Translation of Ancient Mongolian Tripitaka 老蒙古文《大藏经》的研究与传译

International Observers 国际会议观察员 (共23人)

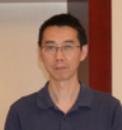
		姓名/大学	研究领域
1		Henry Albery University of Munich, PhD candidate 慕尼黑大学, 博士研究生, 德国	A socio-historical study of the relations between the donative inscriptions and textual sources of early north-west Indic Buddhism(s) 1st – 3rd century CE. 对于早期西北天竺佛教 (1-3世纪) 中的供奉性铭文和文本源之间的关系所作的社会历史研究。
2		Chun Wa Chan University of Michigan PhD candidate 密歇根大学 博士研究生, 美国	religious and artistic exchanges in the medium of portable Buddhist icons across East Asia from the sixth to the tenth centuries. 东亚地区六至十世纪以可携带的佛教偶像为媒介的宗教与艺术交流。
3		Hyun Choo State University of New York, Stony Brook 纽约州立大学石溪分校, 美国	Heart Sūtra; Wonch'uk's unique exposition of the Yogācāra Interpretation of the Heart Sūtra. 《心经》; Wonch'uk对《心经》从瑜伽行角度进行的独特阐释。
4		Yi Ding Stanford University PhD candidate 斯坦福大学博士研究生, 美国	Chinese Buddhism and Central Asian Buddhism 中国佛教和中亚佛教

5		<p>Eve Einstadt Parsons School of Design, New School University 新学院大学帕森斯设计学院，美国</p>	<p>Chinese Buddhist art 中国佛教艺术</p>
6		<p>Jaleh Hamadani City University of New York, PhD candidate 纽约城市大学 博士研究生，美国</p>	<p>Clinical psychology 临床心理学</p>
7		<p>Dai Sung Han University of Hamburg, PhD candidate 汉堡大学 博士研究生，德国</p>	<p>Critical analysis of early Buddhist philosophy; Chronological study of early Buddhist canon; Verse (gāthā) literature as earliest teaching of the Buddha 早期佛教哲学的批判性分析;早期佛教经典的编年研究;佛陀最早教言的诗(偈)文学研究。</p>
8		<p>Juhee Jeong Geumgang University, PhD candidate 金刚大学，博士研究生，韩国</p>	<p>Mūlamadhyamakakārikā, Abhidharmakośa / TianTai 中论，阿毗达磨俱舍论/天台</p>
9		<p>Marleen Kassel Queens College 皇后学院，中国香港</p>	<p>East Asia history, Buddhist history 东亚史，佛教史</p>
10		<p>Kwi Jeong Lee Princeton University, PhD candidate 普林斯顿大学 博士研究生，美国</p>	<p>Medieval Chinese Buddhism, devotional use of Buddha images 中世纪的中国佛教，佛像的供奉</p>
11		<p>Celia Liu University of Pennsylvania, PhD candidate 宾夕法尼亚大学博士研究生，美国</p>	<p>Higher education management, journalism 高等教育管理，新闻</p>
12		<p>Patrick Magoffin Xiamen University, Master's student 厦门大学硕士，中国</p>	<p>Chinese Buddhist history 中国佛教史</p>
13		<p>Nan Ouyang University of Arizona, PhD candidate 亚利桑那大学，博士研究生，美国</p>	<p>History of Chinese Buddhism, local Buddhist manuscripts related with Mt. Juhua in the Ming-Qing period and Republican China 中国佛教史，在明清和民国时期关于九华山的本土佛教手稿</p>

14		<p>Zhu Ruoxi Zhejiang University, PhD candidate 浙江大学 博士研究生，中国</p>	<p>Golden Light Sutra in the Dunhuang manuscripts 敦煌文献中的《金光明经》</p>
15		<p>Bibek Sharma Fo Guang University, master's student 佛光大学，硕士研究生，中国台湾</p>	<p>Early Buddhist text translation, correspondence between Lushan Huiyuan and Kumarajiva 早期的佛经翻译，庐山慧远与鸠摩罗什之间的 对应关系</p>
16		<p>Xiaofei Tu Appalachian State University 阿巴拉契亚州立大学，美国</p>	<p>East Asian philosophy 东亚哲学</p>
17		<p>Xingyi Wang Harvard University, PhD candidate 哈佛大学 博士研究生，美国</p>	<p>Chinese religion 中国宗教</p>
18		<p>Linghui Zhang University of Virginia, PhD candidate 弗吉尼亚大学 博士研究生，美 国</p>	<p>Tibetan Kagyupa teachings present in the Khara Khoto collection of the Tangut Xia 西夏黑城文献中的西藏噶举派教义</p>
19		<p>Jinchao Zhao University of Virginia, PhD candidate 弗吉尼亚大学 博士研究生，美 国</p>	<p>Buddhist narrative modes in mural paintings and reliefs, and the assimilation of the Cosmological Buddha in Medieval China. 佛教壁画与浮雕中的叙事模式，以及十方佛在 中世纪中国的同化。</p>
20		<p>Daniel Regnier St. Thomas More College University of Saskatchewan 加拿大萨斯省大学 圣托马斯摩尔学 院，加拿大</p>	<p>Ancient Greek Philosophy, Intercultural/ Comparative Philosophy and the Philosophy of Music 古代希腊哲学，文化间/对比哲学以及哲学音乐</p>
21		<p>Luvsangenden Zayandev University of Humanities of Mongolia 蒙古人文大学，蒙古</p>	<p>Mongolian Buddhism: Great Commentaries on Prajā Paramitā by Mongol Scholars in Ancient Days 蒙古佛教:古代蒙古学者对般若波罗蜜多的论典</p>
22		<p>Zhiyuan Chen Chinese Academy of Social Sciences 中国社会科学院，中国</p>	<p>Early medieval Chinese Buddhism 中世纪早期的中国佛教</p>

23		Chong Fu University of Hamburg 德国汉堡大学	The Literary Transmission from Indian to China 从印度到中国的文学传播
----	---	--	---

Domestic Observers 国内会议观察员 (共18人等):

		姓名	工作单位/学校/寺院
1		Venerable Chuanxi 传喜法师	Abbot of Huiji Temple, Ningbo 宁波慧日禅寺 住持
2		Venerable Yiren 义忍法师	Abbot of Longquan Temple 山西太原龙泉寺 住持
3		Venerable Miaoqiu 妙求法师	Abbot of Changlu Temple 南京长芦寺 住持
4		Venerable Daohang 道航法师	Abbot of Ruiyan Temple 武夷山瑞岩寺 住持
5		Venerable Dazhi 大智法师	Tiantai Temple, Hongan, Hubei 湖北红安天台寺 首座
6		Venerable Zhiyan 智眼法师	Huiji Temple, Ningbo 宁波慧日禅寺
7		Venerable Miaoshan 妙山法师	Huiji Temple, Ningbo 宁波慧日禅寺
8		Zhu Xiaojian 朱小健	Beijing Normal University Humanity and Religion Advanced Research Institute Vice President 北京师范大学人文宗教高等研究院 常务副院长
9		Wang Zhi 王智	Director of Academic China Academy of Culture 中国文化院 学术主任
10		Wang Wei 王巍	Deputy Director of Academic China Academy of Culture 中国文化院 学术副主任
11		Liu Ranling 刘然玲	China Economic and Social Council Board member 中国经济社会理事会 理事
12		Li Yingjian 李英健	National School of Development at Peking University President of Dongbei Alumni Club 北京大学国发院东北校友会 会长

13		Li Haixia 李海霞	HKMG TV, Art Director 港澳传媒华语国际台 艺术总监
14		Xireduoji 希热多吉	Lay Buddhist Association of Beijing Board member 北京佛教居士林 理事
15		Ding Feng 丁丰	Samsung Electronics, China HQ Vice President 三星电子大中华区 副总经理
16		Sun Yuhong 孙育红	Vice Director of Beijing Zhengxin Charity Foundation 北京正心慈善基金会 副理事长
17		Sun Wei 孙伟	Longquan Temple Secretary General 山西太原龙泉寺 秘书长
18		Yang Jun 杨珺	Milan Sunshine Psychological Company 米兰阳光心理工作室

International Woodenfish Staff 木鱼计划国际工作人员 (共6人):

		姓名/大学	研究领域
1		Guttorm Gunderson University of Oslo, master's candidate 奥斯陆大学, 硕士研究生, 挪威	Chinese Buddhism 中国佛教
2		Karl-Stéphan Bouthillette University of Munich, PhD candidate 慕尼黑大学 博士研究生, 德国	Early developments in Indian philosophical doxography 印度哲学学述的早期发展
3		Lina Verchery Harvard University, PhD candidate 哈佛大学 博士研究生, 美国	Dynamics of agency, authority, and self- cultivation in contemporary Chinese Buddhist monasticism, in China and throughout the Chinese diaspora 在中国和华侨世界中的当代佛教修行中的媒介、 权威和个人修行的动态
4		Julia Gooding USA Woodenfish Foundation Executive Program Director 美国木鱼基金会, 项目执行主任	International Education 国际教育 Harvard University, M.Ed 哈佛大学 教育硕士, 美国

5		<p>Charles DiSimone University of Munich, PhD candidate 慕尼黑大学 博士研究生，德国</p>	<p>Applications of philological and critical analysis of Buddhist sūtra manuscripts and literature, in order to explore issues of intertextuality, translation, transmission, and canonicity 为了探索互文、翻译、传输和正典性等问题，对佛经手稿和文献进行的文献学和批判性分析</p>
6		<p>David Qin Columbia University in the City of New York 哥伦比亚大学</p>	<p>How Buddhism contributes to the Chinese stable economic development and harmonious human relationship 专注于佛教文化对于当代中国社会稳定经济发展及和谐人际关系的贡献</p>

Domestic Woodenfish Staff 木鱼书院国内义工人员 (共13人):

		姓名/大学	工作单位/学校
1		Meng Hong 孟宏	Woodenfish Staff 木鱼义工
2		Jenny Wang 汪继宁	Woodenfish Staff 木鱼义工
3		Wang Zhiying 王志英	Woodenfish Staff 木鱼义工
4		Zhang Yang 张洋	Woodenfish Staff 木鱼义工
5		Li Yibin 李一斌	Woodenfish Staff 木鱼义工
6		Kalen Wang 王凯琳	Woodenfish Staff 木鱼义工
7		Lian Huishan 连蕙珊	Woodenfish Staff 木鱼义工
8		Yaffa Chen 陈烨秋雨	Peking University 北京大学
9		Yang Jie 杨杰	Tsing Hua University 清华大学

10		Yao Shuang 姚霜	Tsing Hua University 清华大学
11		Victoria Jin 金赢	Woodenfish Staff 木鱼义工
12		Liu Ye 刘晔	Woodenfish Staff 木鱼义工
13		Ruth Guo 国庆茹	Woodenfish Staff 木鱼义工

Abstracts

Roundtable 1

1-1

**On the Formation of the *Guan wuliang shou fo jing*
based on its relationship to the *Da amituo jing***

Yue Xiao

This paper addresses the formation of the *Guan wuliang shou fo jing* 觀無量壽佛經 (T365), based on its connection to the earliest version of the Larger *Sukhāvativyūha*, the *Da amituo jing* 大阿彌陀經. Regarding the formation of the *Guan wuliang shou fo jing*, three main perspectives have been proposed; namely, that it was: (i) derived from an unknown Indian text; (ii) developed in central Asia; and (iii) developed in China. Although some scholars have indicated that there is something of a connection between the *Guan wuliang shou fo jing* and the *Wuliang shou jing* 無量壽經 (a Chinese translation of the Larger *Sukhāvativyūha* with forty-eight vows, which is quite probably attributable to Buddhahadra in collaboration with *Baoyun* in 421 C.E.), my recent research regarding the formation of the *Da amituo jing* shows it to have some connection with the two oldest versions of the Larger *Sukhāvativyūha*. This paper will focus on these characteristics focusing on both the *Guan wuliang shou fo jing* and the *Da amituo jing*.

Firstly, I will undertake a brief survey regarding previous studies on the *Guan wuliang shou jing*. Secondly, I will discuss some similar expressions both in the *Guan wuliang shou fo jing* and the *Da amituo jing*. Thirdly, I will undertake a comparative study of 善男子、善女人 in the *Guan wuliang shou fo jing* and the *Da amituo jing*. Finally, I will discuss in detail the terms ‘good’ (善) and ‘evil’ (惡) in the *Da amituo jing* and the *Guan wuliang shoufo jing*. In conclusion, I will indicate that the author of the *Guan wuliang shou fo jing* must be that of the *Da amituo jing*, and that the features in this work do not derive from an Indian original text, but rather were the creation of the translator of the *Da amituo jing*.

《觀無量壽佛經》形成的問題
—與《大阿彌陀經》的關聯為中心—
肖越

本論的主要目的是：通過對《觀無量壽佛經》（T365）與《大阿彌陀經》（T362）相互關聯的討論，以一個新的角度對《觀無量壽佛經》的形成加以討論。

關於《觀無量壽佛經》形成，目前學界主要有三種觀點：（1）源自於一個未知的印度系的原典；（2）形成於中亞地區；（3）編輯形成於中國。雖然有學者已經關注到了《觀無量壽佛經》與《無量壽經》（T360，目前被中日淨土教奉為“淨土三部經”之一，含有48願的漢譯本。該版本雖傳為康僧鎧所譯，但很可能是佛陀跋陀羅在寶雲的

協助下於421年所譯)之間存在一些關聯,但通過筆者最近關於《大阿彌陀經》形成論的研究發現:《觀無量壽佛經》或許與“初期無量壽經”的兩個漢譯本(《大阿彌陀經》以及《無量清淨平等覺經》, T361)之間存在有某種關聯。本論將對《觀無量壽佛經》與《大阿彌陀經》中一些共通的特點加以深入地挖掘,並圍繞《觀無量壽佛經》的形成進行地討。

首先,我將對先學們關於《觀無量壽經》的研究成果作一個簡單地回顧與評價。第二:將從思想、表現、語彙等三個方面對《觀無量壽佛經》與《大阿彌陀經》中所存在相似之處進行討論。第三、將具體對《大阿彌陀經》與《無量清淨平等覺經》(即所謂的“初期無量壽經”)的“善男子、善女人”,與《觀無量壽佛經》中的“善男子”進行比較,進而對兩經中與“善男子”相關聯的文獻是否存在有關聯進行討論。最後,將以“善”與“惡”為切入點,對《觀無量壽佛經》與《大阿彌陀經》中“善”與“惡”的特徵進行對比討論。

結論:《觀無量壽佛經》的者一定參考了(包括間接方式)現存的《大阿彌陀經》。這些出現在兩經中的共同特點,應該不是來自於印度語系的原典,而是《大阿彌陀經》漢譯者根據自己的意願添加、編訂而成的。

1-2

Cultural, Political and Historical Influences Contributing to the Application of *Goryeo Canon* as a Talisman for “Praying for Divine Blessings and Exorcising Calamities” Ron Dziwenka

A number of cultural, political and historical influences contributed to the application of *Goryeo Canon* (*Goryeo Daejanggyeong* 고려대장경, *Gaoli Dazangjing*) as a talisman (*jinmul* 진물, *zhenwu* 鎮物) for “praying for divine blessings and exorcising calamities” (*Giyang Pulgyo* 기양불교, *Qirang Fojiao* 祈禳佛教), and these offer a more comprehensive narrative than the concept of “Buddhism for national (state) protection” (*hoguk bulgyo* 호국불교, *huguo fojiao* 護國佛教) as to why *Goryeo Canon* was compiled. These influences relate the canon to ancestor worship, reverence for Buddhism (as a state religion), sectarian identity, “national” identity, pride and survival, consolidation of political power, symbolic capital, hagiography, praying for divine intervention, belief in magic, geomancy, averting astral calamities (*seongjae* 성재, *xingzai* 星災), belief in the supernatural, Yin-Yang theory, Five-Phase theory, ritual performance, state-related (or royal family-related) ceremonies, Buddhist- as well as Daoist-inspired court rituals, militarism, geographically-defined tribalism, and, yes, protection of the state. Two key figures in the validation and perpetuation of these influences are Kim Busik (김부식; 金富軾; 1075-1151) and Yi Gyubo (이규보, 李奎報; 1168-1241). The application of *Goryeo Canon* as a talisman, and these various historical influences contributing to that, may be unique in the entire history of the Chinese Buddhist canon.

高麗大藏經作為祈禳佛教的重要經典在文化, 政治和歷史上的影響

Ron Dziwenka

高丽大藏经作为祈禳佛教的重要经典在文化，政治和历史上产生了深远影响。这一点已经超越了護國佛教也反映了高丽大藏经的创作动机。具体的影响包括祖先崇拜，尊敬佛教（作为国教），宗派认同，“民族”认同，民族自信和生存，巩固政治势力，象征性资本，圣徒言行录，祈求上天的庇护，魔术信仰，泥土占卜，避免星灾，对超自然力量的信仰，阴阳学，五行学，礼仪，国家（或贵族）仪式，佛教及道教影响下的宫廷礼仪，军国主义，地理上划分的部落文化，护国。这其中两个重要的人物是金富軾（1075-1151）和李奎報（1168-1241）。高丽大藏经作为一个法宝，因为其历史上多样的影响，在中文佛经中有独特的地位。

1-3

A Study on the Donors of Fangshan Rock-Cut Buddhist Scriptures in the Ming Dynasty (1368-1644)

Dr. Darui Long

The Rock-cut Canon of Fangshan 房山 was initiated by a monk named Jingwan 靜琬 in the early part of the Sui Dynasty (605-617). The major period of carving was done in the Tang, Jin and Liao periods. The Liaos, or the Khitans, were particularly devoted to Buddhism. The Liao rulers sponsored the project of the construction of Khitan Canon and also endorsed the carving of the Fangshan. The Yuan saw only two texts of Buddhism. The Ming (1368-1644) witnessed the carving of more than 12 scriptures, including one Daoist scripture.

I found that more than 207 people were involved in the donation for rock-cut of Buddhist scriptures. Some people offered their donations more than once. It was in the forty-eighth year of Wanli 萬曆 that the project to engrave the Buddhist scriptures on stones restarted in Fangshan. This was the last year of Emperor Shenzong 神宗 in 1620.

The first scripture engraved on stone is The Platform Sutra of the Sixth Patriarch 六祖壇經. This scripture was not included in other earlier editions of the Chinese Buddhist Canon. It was the Yongle Southern Canon 永樂南藏 that was the first to collect this scripture. Zhao Qimei 趙琦美 (1563-1624), a native of Changshu 常熟, Jiangsu Province, donated money to engrave this scripture with a unique colophon. Zhao and his father were well-known book collectors.

The author compared the Fangshan stone-cut rubbings of The Platform Sutra of the Sixth Patriarch with the Liuzu Tanjing zhuben jicheng 六祖壇經諸本集成 (Rokuso dankyō shohon shūsei. Zengaku sō shō or Collection of different editions of the Six Patriarch Platform Sutra) compiled by Japanese scholar Yangida Seizan 柳田聖山. He found that Yangida Seizan's collection of Liuzu Tanjing which claimed to be Yongle Southern Canon is a mixed one. The so-called Yongle Northern Canon in Yangida Seizan's book is not an authentic Ming Court edition.

Many of donors were jinshi degree holders. They were scholar-officials in the court. More than forty of them were natives of Zhejiang Province. Bao Shijie 包世傑, a scholar-official involved in the construction of Jiaxing Sewn Canon 嘉興方冊大藏經, was active in the construction of Buddhist scriptures.

Quite a number of court eunuchs donated money to cut Buddhist scriptures on stones. Some eunuchs were sent by Emperor or Empress Dowager to ship the Yongle Northern

Canon to various temples in Beijing and other parts of China. Their participation in the construction of Fangshan stone carving shows other factors of religious beliefs and merit-making activities.

This paper deals with the social and cultural background of these donors. As many of them are jinshi degree holder, their life and work are found in local gazetteers and Mingshi 明史. They were important people in the end of Ming Dynasty.

研究房山石刻大藏经 (1368-1644)

Dr. Darui Long

房山石刻开始于隋朝僧人靜琬。其主要的发展是在唐朝，金代和辽代。辽代人，或称契丹人崇拜佛教。辽代统治者资助契丹大藏经及房山石刻，石刻中仅存两篇元朝经文。明朝的经文有12篇，包括一篇道教经文。

我发现超过207人参资助房山石刻中的佛教经文。其中一些人不止一次捐款。明朝萬曆48年，也是明神宗在位的最后一年（1620）雕刻佛教经文的项目在房山重启。第一篇石刻经文是六祖壇。这个版本并未出现在之前的版本里。永樂南藏首次收藏了这个版本。趙琦美 (1563-1624)，江苏常熟人，捐钱刻这篇经文并附有独特的标记。他和他的父亲都是有名的书籍收藏家。

对比房山石刻的版本和日本学者柳田聖山编辑的六祖壇經諸本集成，发现柳田聖山收集的经文并不是所谓的南方永乐大典而是混杂的经文。柳田聖山所谓的北方永乐大典并非明朝的官方版本。

许多房山石刻的捐助者是进士出身。他们在朝廷里做官。超过40人以上来自浙江省。期中，包世傑，作为官员积极组织整理嘉興方冊大藏經等佛教经典。

还有许多朝廷中的宦官资助石刻佛经。他们授命于皇帝或皇后传递北方永乐经典去北京和其他的地方的寺庙。他们的参与体现了宗教慈善活动。

本文将探讨这些捐助者的社会和文化背景。因为他们中许多人是进士出身，所以他们的生平可以在地方志和明史中找到。他们也是明朝末期重要的人物。

1-4

The Life and After-lives of the Qishazang

Lucille Chia

The Qisha Canon 磧砂藏, an edition of the Chinese Buddhist Canon, took over a hundred years to be compiled and printed (1216-ca. 1322), and continued to be reprinted until at least the end of the sixteenth century. This longevity of nearly four centuries in all is unmatched by any other set of woodblocks for a premodern edition of the Chinese Buddhist canon, other than the second Goryeo edition, and afforded opportunities for the Qisha Canon to influence and be influenced by other editions of the canon. For example, the more direct exemplars used to collate the Qisha Canon included the Sixi Canon, Puning Canon, and Hongfa Canon. In turn, Qisha Canon became the exemplar from which Hongwu Southern Canon was copied. Furthermore, if we examine any extant set of Qisha Canon, we also find a physical commingling of volumes printed from its original woodblocks as well as from several other canon editions and other large collections that were engraved before or after the

Qisha Canon. Moreover, the Qisha Canon, also became one of the first that included a significant number of esoteric sutras and the Tibetan-Nepalese artistic influence in the design of its frontispieces. Finally, since we have more extant volumes of the Qisha Canon than any other editions of the Chinese canon until the advent of the Jiaxing Canon, we can, as has already been done to some extent, mine the donor inscriptions to learn more about how and precisely why Buddhist clergy and laity supported the enormous enterprise of printing an entire canon. In effect, the history of the Qisha Canon allows us to understand not just the Buddhist cult of the book, but more broadly, the Chinese obsession with the written word.

碛砂藏的创作及影响

Lucille Chia

碛砂藏作为中华大藏经的一个版本历经过百年的编纂和印制时间（1216 - 1322）。之后，持续复印直到16世纪末。这一版本经历了近四个世纪，比其他任何一部古代木刻版本中文佛经（第二版高丽大藏经除外）都要久。并且，其廉价的成本也促进了它和其他版本佛经的相互影响。例如，最直接地用于整理校对碛砂藏的经典包括思溪藏，普宁藏，弘法藏。同时，碛砂藏也是洪武南藏的制作范本。另外，鉴定碛砂藏，我们发现其中混杂了其他的经文版本。除此之外，碛砂藏也是首部经文含有大量密宗，西藏-尼泊尔艺术影响下的插画。碛砂藏在嘉兴藏的出现前也是内容最全面的版本。我们还可以从其中助印者的题词去了解为什么佛教僧侣和居士支持大量的整部大藏经印刷，以及这个过程的具体细节。碛砂藏的历史不仅帮助我们了解其内容，也宽泛地揭示了中国人在文字世界中所要面对的困难。

1-5

Lidai Sanbao ji and its Role in the Formation of the Chinese Buddhist Canon Storch Tanya

Lidai Sanbao ji (compiled by Fei Changfang in 597?) has been subjected to consistent criticism due to its uncritical use of historical data. What has been overlooked in the process of criticizing its author's unscrupulous approach to historical facts was this catalogue's overwhelming influence on the entire tradition of Chinese Buddhist scriptural bibliography during the following three hundred years. For instance, crucial in their importance scriptural catalogues -- Da Tang neidian lu (664) by Daoxuan and Da Tang Kaiyuan shijiao lu (739) by Zhisheng -- corrected some of the obvious mistakes committed by Fei Changfang, yet both preserved new perspectives on the canon's structure that had been advanced by Fei Changfang. In my paper, I will analyze new features added to the canon by Changfang and how these impacted further evolution of the Chinese Buddhist canon.

历代三宝纪及其在中国佛经形成中的地位

Storch Tanya

历代三宝纪（大致是费长房编辑于公元597年）长期因使用不准确的历史数据而遭受一致的批评。其中最受批评的是不严谨地引用历史数据。具体而言，受其分类方式的严重影响，整个中国佛教经文的文献目录在其后300年都受到了影响。例如，后来重要的经文分类有——道宣的大唐内典录（664），大唐开元释教录（739）。它们更正

了费长房批注中的一些明显错误。另外，他们也保留了费长房提出的关于佛经分类方式的新建议。在本文中，将会分析费长房的创新以及这些创新如何影响后世佛教经典。

1-6

Further Notes on Kaibao Canon 開寶藏: Its Carving in Sichuan Jiang Wu

The importance of the first printed edition of the Chinese Buddhist canon Kaibao Canon 開寶藏 can not be overestimated and we have contributed a new study in our volume on the Chinese Buddhist canon recently (Wu and Chia, *Spreading Buddha's Word*, Columbia, 2016). However, there are remaining questions to be solved. Based on previous scholarship and our examination of the newly published *Remaining Treasures of Kaibao Canon* (Kaibao yizhen 開寶遺珍), we intend to reintroduce this important canon to the scholarly world as a significant religious, political, and social invention in Chinese history. In this essay, I will focus on the process of its carving and printing in Chengdu 成都. For the first time, we propose the hypothesis that Kaibao Canon has been carved in Chengdu under the supervision of a monastic institution, most likely, Jingzhong Monastery 淨眾寺 where a sutra printing agency was located. In sum, we intend to situate the canon in the prevalent printing culture in the Song and provide a new account of how the use of printing gave birth to the first printed canon.

关于開寶藏的研究：其在四川的塑造

吴疆

開寶藏的第一版印制品是十分重要的。最近，我们又得出了最新的研究成果。当时，尚有疑问待解决。根据之前和最近的研究，我们重现引入这部经典是有很高的宗教、政治和文化价值的中国创造。在本文中，我将关注这部经典在成都的塑造和印刷过程。首次，我们估计这部经典形成于成都。具体而言，是在净众寺的监管下完成。净众寺是经文印刷的指定地点。总之，我们尝试定位经文印刷在印刷普遍化的宋朝，并且给予新的解释印刷术如何塑造第一步印刷的宗教经典。

1-7

Religious Cosmopolitanism and National Identity: 宗教 A Revisit of the Creation of the Buddhist Canon in the Context of Modern East Asia Dewei Zhang

Starting the second half of the nineteenth century, new editions of the Buddhist cannon have kept being created in an unprecedented pace in East Asia. Centering on the compilation and circulation of the Taishō canon 大正藏 in Japan and the Zhonghua canon 中華大藏經 in mainland China, this paper explores this unusual phenomenon from three distinct but interrelated perspectives, with a focus on strategies, motives, and agendas of the people involved in the projects, as well as their subtle and complex interactions, especially when they belonged to different countries.

Religiously, making these canons is a self-strengthening strategy of Buddhism, which was deemed as declined, though for different reasons in different countries, and under continual attack from other religions. Globally, the productions of these canons are part of the

response of East Asia to the fundamental challenge imposed by the West in modern times. Buddhism has a pan-Asian dimension, thereby making it possible for countries in the region to present a religiously and culturally unified alternative to the global dominance of the West, with which they may compete against Western religions. But these efforts in the religious field become most complicated once considered in connection of the relationships of East Asian nation-states, which have been reconstructed in the most radical way: Japan has claimed supremacy in the region for the first time in history, but in recent years China has begun to refurbish its image and to recover its lost glory. In particular, this paper highlights religious militarism arising in Japanese Buddhism in the first half of the twentieth century, when China was a prey to Japan. It reveals how the national identity overshadowed the religious cosmopolitanism, as observed in the two canon projects, both in Japan and in China. Not only has this result changed the contours of East Asian Buddhism, but it has also posed fundamental challenge to Buddhist doctrines, inviting us to reconsider such significant issues as Buddhism and violence, or transnational religions and international relations.

宗教大同与国家认同 重新审视佛教典籍在现代东亚的塑造 Dewei Zhang

自19世纪下半叶,在东亚地区,新版的佛教典籍得到空前发展。主要是日本大正藏和大陆地区中华大藏经的编辑和流通。本文旨在讨论经藏中三个划分区域间的非常互动。其中,尤其涉及策略,动机,项目相关人员的时间规划。这些微妙且复杂的互动尤其体现在与隶属于不同国家的情况。就宗教而言,塑造这些经藏是佛教自我强化的策略。这种策略被认为是在减弱。其原因涉及不同的国家,及其他宗教的攻击。从全球观点来看,这些经藏的产生也是一种东亚对于现代西方文明冲击的反应。佛教有广泛传播于东亚,所以,面对西方全球化的步伐,本区域内各国展现出宗教与文化方面的统一从而抵抗西方宗教的渗入。

但是这种宗教上的努力也在涉及东亚国家关系时趋于复杂。这其中也产生了激进的重塑,比如在东亚地区日本曾经雄踞的地位已经在近年来被中国的重新崛起所挑战。本文又指出在20世纪上半叶日本佛教的军国主义化应对中国的衰败。这一点反应了国家认同是如何腐蚀宗教大同的,尤其体现在日本和中国版本的大藏经。国家认同的影响不仅改变了佛教的面貌,而且深刻改变了佛教的教规。这些负面影响促使我们思考佛教与暴力的关联,佛教跨国发展和在其影响下的国际关系。

Roundtable 2

2-1

"Beyond the digital canon: Mapping Pilgrimage Routes in 19th century China"

Marcus Bingenheimer

In c.1828 the monks Yirun Yuanhong 儀潤源洪 and Ruhai Xiancheng 如海顯承 published a route book to China's most famous pilgrimage sites for their fellow monks. "Knowing the Paths of Pilgrimage" (Canxue zhijin 參學知津) was reprinted in 1876 and attests to the strong tradition of monastic pilgrimage that once existed in China.

"Knowing the Routes of Pilgrimage" describes, station by station, fifty-six pilgrimage routes all over China, many converging on famous mountains and urban centers. The prefaces and essays of "Knowing the Routes of Pilgrimage," explain why and how 19th century monks went on pilgrimage. Although the text was published without maps, maps of Xiancheng's travels can now be produced after geo-referencing the main stations for each route. By relating Xiancheng's travels with courier routes and temple distribution in the 19th century, we gain an idea of where monks traveled and where they went. Though most of the places mentioned are Buddhist sites, Xiancheng also describes routes to the traditional five sacred mountains, as well as to popular Daoist sites such as Mount Wudang.

超越电子敦煌文献：重现19世纪中国的朝圣之路

Marcus Bingenheimer

1828年，佛教僧人儀潤源洪和如海顯承制作了一本叫參學知津的书为后来的僧侣指明中国著名的朝圣地。这本书在1876年重新印刷，并被证明是曾经在中国非常传统的僧侣朝圣指南。这本书逐个描述了全中国56个朝圣地点。许多地点聚集在著名的山上和城市中心。本文解释了19世纪僧侣朝圣的原因和方式。尽管这本书中并没有地图。但是根据书中提供的主要地点可以推测出大致的路线。通过推测超生路线和路过的寺庙位置，我们大致了解了僧侣朝圣的路线。尽管这种朝圣是以佛教地点为主，路线中也涉及了五座传统上的圣山和道教圣地，例如武当山。

2-2

Kanseki Repository: Possibilities and use cases for Buddhist Studies

Christian Wittern

The Kanseki Repository (KR) has been developed by a research group at the Institute for Research in Humanities, Kyoto University under the leadership of Christian Wittern. It features a large compilation of premodern Chinese texts collected and curated using firm philological principles based on more than 20 years of experience with digital texts. Among its unique features is the fact that the texts can be accessed, edited, annotated and shared not only through a website, but also through a specialized text editor, which thus morphes into a powerful workspace for reading, research and translation of Chinese texts. The Kanseki

Repository includes all texts in the Daozang and Daozang jiyao and a large collection of Buddhist material, including all texts created by the CBETA team, where applicable enhanced through the inclusion of recensions from the Tripitaka Koreana. While the KR is a generic resource without a special focus on Buddhist Studies, it still offers considerable potential for users within the field of Buddhist studies. In this presentation, I would like to emphasize some of the use cases and strengths that offer unique possibilities to scholars from all areas of Buddhist Studies that use texts in Chinese, but are especially relevant for those doing translations or in-depth textual studies.

Kanseki 知识库：佛教学习的可能性和范例 **Christian Wittern**

Kanseki 知识库是本文作者在京都大学指导下带领的学术团队开发的。这个知识库汇编了大量古代中文典籍。本知识库是基于有20年经验的电子文件管理哲学。可以进入，编辑，批注，分享本知识库通过网站及一种特别的文字编辑器。它非常有效地用于阅读，研究及翻译中文经典，包括全部道藏，道藏纪要，和大量佛教经典（包括CBETA中华大藏经的全部文字，并且加入了高丽大藏经的修订。虽然高丽大藏经是宽泛的经典并没有专精于佛教研究，但是仍然提供了潜在有价值的信息。）

在本演讲中，我将着重介绍一些使用改知识库的范例，其优点，及如何帮助学者的中文佛教研究，尤其是翻译和深度经文研究。

2-3

“Working with Dūnhuáng Manuscripts from a Linguistic Standpoint - The Database of Medieval Chinese Syntax at the Department of Languages and Cultures, Ghent University: Current State and Future Perspectives” Christoph Anderl

This database project was initiated in 2014 and aims at documenting and analyzing the language of Late Medieval Chinese. The Database’s main focus is currently the period of ca. 700-1100 CE, with an emphasis on the analysis of semi-vernacular (and other) texts from the Dūnhuáng corpus, in addition to a selection of texts dating from the Five Dynasties (e.g., 祖堂集) and early Sòng periods. Important Dūnhuáng manuscript texts selected for analysis include the following:

- Semi-vernacular Transformation Texts 變文 : transcripts of public performances on popular stories (ed. e.g. Zhou 1998, Xiang 2006, Huang & Zhang 1997)
- Sūtra Lecture Texts 講經文 : sermons for large congregations based on Buddhist scriptures (ed. e.g. Zhou 1998, Huang & Zhang 1997)
- Yīnyuán 因緣 : consisting of vernacularized accounts of Buddha’s life (ed. e.g., Zhou 1998)
- Popular songs and poems 歌辭 (ed. e.g. Ren 1987)
- Treatises and sermons of the Chán Buddhist School
- A selection of short Buddhist and Daoist apocryphal texts (selection based on Mollier 2008)

- Contract texts (as an important source for classifiers): a collection of low-level administrative transactions (ed. e.g., Sha 1998)
- School texts: extant material from Buddhist temple schools (phonetic glossing practices in this material constitute an important source; e.g. Simson 2009)
- Bilingual Dū nhuáng material (> phonetics; see Anderl & Osterkamp 2015) In order to accommodate a flexible database environment, all data are stored in the form of XML files. Until now, the programmers have worked in an eXist environment (Xquery and Xupdate language, and the use of Xforms). However, currently the DB is undergoing a number of structural changes.

Module system

The DB is designed as a flexible set of interconnected modules and data collections. The modules and sub-databases/collections are continuously adapted to specific research questions (including the design and adaptation of the input masks). Presently, the basic modules used are “Syntax” (registering information of function words) and “Sentence Analysis” (featuring a Tree Generator and Sentence Parsing of example sentences). Two other modules based on ongoing research on the primary texts are currently under construction: one module for accommodating the thousands of variant characters which have been collected until now, and a model for the analysis of phonetic loan characters in the framework of a research project which has received funding from July 2016-June 2020.

从语言学角度看敦煌文献一

比利时根特大学语言与文化部的中世纪中文语法数据库：现状和未来方向

Christoph Anderl

这项数据库成立于2014年。其目的是记录和分析中世纪后期汉语。当前尤其关注公元700-1100年。也注重分析从敦煌文献中发现的混杂本地方言的语言，五代时期和宋朝早期的一些文献（例如，祖堂集）。

如下敦煌文献被选择分析

- 變文
- 講經文
- 因緣：通俗化佛陀生平
- 歌辭
- 禅宗的教义和论著
- 一部分可能性的佛教和道教的伪经
- 契约文献(分类的重要文献): 基层行政文献
- 现存来自佛教寺院的资料（语音学）
- 双语敦煌文献（语音学）

为了保证数据库的相对灵活性，所有数据用xml格式存储

至今，该项目在 eXist 的环境中工作 (Xquery 和 Xupdate 语言, 并使用Xforms)。但是，当前，数据库有些结构性调整。

模块体系

该数据库被设计为一个灵活的，连通的模块和数据收集工具

这些模块和数据库分库会随时适应研究的问题（包括设计和适应模糊的输入信息）。目前基本的模块是“语法”（语言功能的记录），再有就是“句子分析（构建了句子树桩结构图和例句帮助语法分析的功能）。另外两个模块关注当前研究的重点文献，不过正在构建。其中一个模块将会适应收集的上千个带变形的字。另一个模块将会为学术研究分析文字语音。这一模块已经接受资助从2016年七月至2020年六月。

Roundtable 3

3-1

“In Praise of a Fool”

Andy Rotman

My paper examines “The Story of a Lonesome Fool” (Cūḍāpakṣa-avadāna) to understand how the main character, Panthaka, whom the Buddha, the monastic community, and even Panthaka himself recognize to be “a fool, an absolute fool, an idiot, a complete idiot,” is presented as a model for spiritual development. Versions of the story occur in various Pāli and Sanskrit materials, but I focus on the lengthy account preserved in the early Sanskrit anthology known as the Divyāvadāna—the second half of which I have recently finished translating and is forthcoming with Wisdom Publications. In this version, Panthaka is a paragon of stupidity: as a child, he is unable to remember even the first two words of the Gāyatrī mantra, and later, as a monk, he is unable to memorize even a single verse in three months. And yet he surpasses his monastic cohort in spiritual attainments. As the Buddha explains, “Panthaka is foremost among those monks who are my disciples in skillfully transforming the minds of others.” But how? And what can this story tell us about the intricacies of karma, learning, and teaching?

“称颂一个愚蠢的人”

Andy Rotman

本文通过“一个孤独傻瓜的故事”去理解半托迦尊者这位被佛陀，僧团，甚至他自己都称为非常愚蠢的人，竟然后来成为了心智发展的典范。巴利语和梵语的经典中有许多相关的描述，但是我专注在较长篇幅的早期梵语版文集- 大譬喻经。我也刚完成其后半部分的翻译，并即将在智慧出版社出版。在这个版本的大譬喻经里，半托迦尊者确是个愚笨的人：孩童时，他甚至记不起Gāyatrī咒语的前两个字。后来，作为出家僧人，他三个月内记不起一首诗。但是，他在精神上的成就超过所在寺院的僧众。佛陀如此解释：“半托迦是我弟子中最能巧妙地转变他人心智的人。”但是，如何做到这点呢？这个故事本身如何解释复杂的业力，学习和教授？

3-2

The “Religion of Images” (xiang jiao 像教)? Buddhist image worship in the medieval Chinese imagination.

Eric Greene

Countless modern scholars have reported that in medieval China, Buddhism was known as “the religion of images” (xiang jiao 像教), an understanding that is supported by

almost every modern dictionary of literary Chinese as well as specialized Buddhist dictionaries in Chinese and Japanese. That the medieval Chinese would refer to Buddhism as “the religion of images” has been taken to imply that in China Buddhist approaches to sacred imagery were in some way considered distinctive relative to non-Buddhist practices. I will suggest, however, that these conclusions are incorrect. The interpretation of the word *xiang jiao* 像教 as “the religion of images” is not rooted in the way this term was actually used in medieval China. With this as a starting point I will also examine more broadly the medieval Chinese understanding of Buddhist image worship, and I will suggest that the use of sacred icons was rarely, if ever, considered to be a distinctly Buddhist practice.

“像教”：中世纪中国构想中的佛教图像崇拜

Eric Greene

许多当今的学者认为在中世纪的中国，佛教被认为是“图像的宗教”（像教）。这一观点被许多现代中文文学词典普遍接受。具体而言，在中世纪的中国，佛教中宗教画像的使用有别于当时非佛教的修行。但是，我不赞同这个观点。把“像教”解释为图像的宗教是一种不符合中世纪中国实况的论述。我将概述中世纪中国对于佛教图像崇拜的理解。并且，我将解释宗教画像的使用并不是流行，也并不是佛教的独特修行方式。

3-3

Transmission and Translation in Italy: some preliminary considerations

Francesca Tarocco

This paper explores the emergence of a Buddhist monastic culture in post-war Italy while asking larger questions about the role of monasticism and education in the creation of religious traditions. It looks at the work of the 'Unione Buddhista Italiana' and the relationship between clerical and “popular” religious cultures and the place of preaching in the constitution of textual communities.

佛教在意大利的传播和翻译：一些初步的思考

Francesca Tarocco

这篇文章探索佛教寺院文化在二战后意大利的涌现，从而引发关于寺院制度和教育在塑造宗教传统中的角色。本文研究意大利佛教联盟，教权主义和“流行”宗教文化的关系，及在宪章明确的社区地点传教。

3-4

The Uses and Abuses of the Buddhist Canon: Selections, Abridgements, Dissections, Vivisections, and Encapsulations

Albert Welter

For those with sufficient means, printing the canon resulted in a welcome display of merit, a gift of unequal value. But what of the value of its contents to “end users,” those who actually read and applied its varied messages? For most practitioners, the Buddhist canon represents a massive corpus, impressive in size, but otherwise unwieldy. Because of its enormity, the Buddhist faithful looked to creative ways to manage and use the canon's

contents in keeping with their own religious and spiritual aspirations. One such means was to select and rally around a certain body of philosophically and doctrinally consistent scriptures such as was done with the Sanlun school 三論宗 or the Weishi school 唯識宗. Another means evolved in accordance with the well known panjiao 判教 system of classification that effectively dissected the canon into a hierarchical doctrinal taxonomy, providing a sectarian guide to the most elevated (and thus most important) teachings, as in the Tiantai 天台 and Huayan 華嚴 schools. There were also those who, upon surveying the massive output represented in the canon, constructed abridged versions that aspired to provide a digest of the entire corpus, as with the Zongjing lu 宗鏡錄 compiled by Yongming Yanshou. In addition, there were those in the Chan school who dispensed with the traditional canon altogether, criticizing it as a derivative representation of Buddhist teachings and posited the yulu 語錄 dialogue records of Chan masters as a new and more authentic canon in their place. A different type of critique of canonical scriptures was suggested in the use of dhāraṇī as a mnemonic device that encapsulates the meaning of a section or chapter of a sutra, and ultimately provides a kind of mysterious access to the truth implicit in the entire canon itself.

As a result, when referring to the Buddhist canon, one should keep in mind two kinds of definitions of canon: as an officially recognized set of sacred books, either the entire corpus of Buddhist texts included in the Dazangjing 大藏經, or as a restricted corpus determined by particular sectarian criteria with corresponding doctrines and principles

使用和濫用佛教經典：選擇，精簡，解析，總結

Albert Welter

印刷充分整理的佛經會有很大利益。但是，對於未經整理意思不一致的經文，印刷並不一定會有積極的影響。對於佛教修行者，佛教經藏十分龐雜。因此佛教信徒使用創新的方式去管理和使用佛教經藏以便人們的精神追求。其中的一種方式是選擇並合一些有類似哲學和教義的經文，例如三論宗和唯識宗。

另一種方式是根據判教的分類方式。這種分類方式分割佛教經典為層次鮮明的教義。這也幫助給不同宗派的学习者找到與本宗最相關的教義，比如天台宗和華嚴宗。還有一種方式是縮寫各經文從而便於宏觀看各種佛經。這方面的例子是永明延壽大師的宗鏡錄。另外，一些禪宗學人並不使用這種所有傳統佛經的合集。因為他們認為這只是佛教宗派衍生物。他們進而推崇語錄這一題材，去記錄與禪宗祖師的對話作為一種新的且更可靠的佛經。也有一種批判權威佛經的聲音。他們建議用陀羅尼作為一種記憶工具去概述經文中的各個部分。然後最終提供一種神秘的通向暗示整部經文中真理的道路。

總之，當我們提起佛教經典，應該注意到佛經的兩種解釋：作為權威承認的神聖書籍，可以指整部大藏經，或者指被各宗派各自認同的經文和教義。

Roundtable 4

4-1

Women in Amitāyus' Pure Land: Sutras and Dunhuang Murals James C. Dobbins

This presentation explores whether there is a disjunction between the Pure Land sutras and the Dunhuang murals concerning the birth of women in Amitāyus' Pure Land. Ideally, there is a perfect correspondence between the Buddhist scriptures and Buddhist art, but in reality some statements in the scriptures are not always accepted and endorsed in actual belief and practice. One example of this, I believe, is Amitāyus Buddha's thirty-fifth vow in the Larger Pure Land Sutra, indicating that women who hear his name and have faith and aspire for enlightenment will never be reborn as a woman again—which is interpreted doctrinally to mean that there are no women in his Pure Land. In intent, this idea seems to be at odds with the hopes and aspirations of the protagonist of the Pure Land Contemplation Sutra, Queen Vaidehī, who seeks birth in Amitāyus' land far from the travails of this world. My basic thesis is that exclusion of women of Amitāyus' paradise was not universally recognized in Buddhism, and that we might find evidence confirming this in the murals of Amitāyus' Pure Land painted on the walls of the Dunhuang caves. I therefore examine of number of murals to see if we can detect the appearance of women in their scenes.

阿弥陀佛净土中的女性 James C. Dobbins

本次演讲将会探索是否存在净土经文和敦煌壁画中女性出生于阿弥陀佛净土的分歧。理想化的情况是佛经和佛教艺术之间有完美的对应。但是，事实上，一些佛经中的描述并不符合实际的宗教实践。其中一个例子是，在阿弥陀佛在无量寿经中的三十五个誓言中，女人只要听到他的名字，并升起对解脱的信心，将永不再投生为女人。这种教条主义的解读是西方净土中没有女人。我基本的论点是将女性排除在西方净土之外并不普遍被佛教世界所认同。教条主义的论点违背了敦煌壁画中Vaidehī女王强烈希求脱离现实世界前往西方净土的愿望。我基本的论点是排除女性在西方净土之外并不是被佛教界普遍接受的观点。我们可以通过敦煌壁画中关于西方净土的部分加以论证。我以此为目的鉴定了若干幅含有女性的敦煌壁画。

4-2

Dunhuang Mogao Cave 285 Reconsidered: Meditation Cave or Not? Nobuyoshi Yamabe

Mogao Cave 285 is a well-known 6th century vihāra-type cave, with a large central hall and eight side cells. Even though some skepticism has been expressed recently, this cave is still often considered to be a meditation cave. Paul Pelliot and Dunhuang shiku neirong zonglu both report that paintings of some seated figures are faintly visible on the rear walls of

the side cells of this cave. Based on Pelliot's pictures and Dunhuang shiku neirong zonglu's descriptions, I consider these figures to be monks seated in meditation. I shall discuss how these paintings affect the identification of the function of this cave.

敦煌莫高窟285窟：禅坐窟 Nobuyoshi Yamabe

285窟是经典的6世纪精舍类型洞窟。其由一个中央大厅和八个小房间组成。尽管有些近来的质疑，但是这个洞窟通常被认为是禅坐的洞窟。保罗·伯希和敦煌石窟总录都指出带有打坐形象的壁画微微呈现在侧面房间的后墙上。我个人认为这些形象是僧人禅坐的形象。我也将会讨论这些绘画如何影响这个洞窟的功能。

4-3

"Dunhuang: Mañjuśrī's 'Home Away from Home'" Robert M. Gimello

My intention is to note and briefly explain the relative abundance at Dunhuang of texts and images related to both the Wutaishan cult of Mañjuśrī and the tradition of Mañjuśrī worship in medieval Khotan.

敦煌中的文殊菩萨 Robert M. Gimello

我的主要论点是简述敦煌中略有忽略的关于五台山版本的文殊菩萨和中世纪于阗一带的文殊菩萨版本。

4-4

融通与移植——敦煌《法华经》图像在表现文本内容时的灵活选择 张元林

本文认为，敦煌的《法华经》图像选择表现内容时并不局限于《法华经》经文本，而是在对《法华经》内容及其表达的思想主题的充分理解与把握的前提下，采取了灵活的处理方式。在《法华经变》尚未出现的北朝时期的敦煌壁画中，这种“灵活性”主要表现为以“释迦、多宝并坐说图”与出自《大般涅槃经》等其它佛经的故事画的组合来表现《法华经》的主要思想；自隋代开始，这种灵活性主要体现在三个方面：一是在《法华经变》画面中引入和移植其他经典内容，二是在《法华经变》中表现某一品情节时借用该经其它品目的内容，三是在《法华经变》中表现不同品目内容的画面之间有相互穿插和混同的情形。本文并对这种灵活性处理方式产生的思想背景做了初步探讨，认为这也是对《法华经》在敦煌本地传播及其信仰层面的进一步丰富和发展。

Roundtable 5

5-1

Mark Blum

There are a number of word choices in the Chinese translations of sutras of Indic origins that are suggestive of so-called “Chinese ways of thinking”. We assume that most of these resulted from the urge to make their text more readable, but can we not also trace the origins of some ideas specifically identified as Chinese in origin to this practice? In other words, are there not instances new doctrines created in China, Korea, or Japan were inspired by language found in sutra translations? With this objective in mind, I would like to examine the relationship between the language used for “enlightenment” or awakening in the Awakening of Faith in the Mahāyāna (Qixinlun) and the relevant language in the Nirvāṇa Sūtra for buddha-nature, awakening, etc.

Mark Blum

当来自印度佛经翻译成中文时会字的选择反应了中国人思考的方式。我们假设这些字的选择是为中文译本的可读性。同时，我们也可以由此追溯经文中一些中国人思考方式影响下的观点。也就是说，是否有一些新的在中国，韩国和如本出现的教义是源于经文的中文翻译？以此为出发点，我将尝试考察《大乘起信论》中的关于开悟的语言与大涅槃经中相关语言的关系。

5-2

Translating the Moment, Translating Backwards, and Translating Forwards
William M. Bodiford

Translation simultaneously generates multiple instabilities. They are instable because they cannot be fixed or predetermined by any external objective criteria. And in many cases a focus on one can seemingly eliminate the others in ways that are not always immediately obvious and in some cases are self-contradictory. At the very least the translator must allow the text to address or ignore multiple audiences, must open or close the text to multiple registers of discourse, and must locate the text within one or more of multiple contexts, such as those of its initial generation, of the tradition it inherits, or of its afterlife (or afterlives) in subsequent developments. Buddhist texts written in China serve as resources not just for learning about the Buddhism of the people who wrote them, but also for learning about the traditions that they inherited from South and Central Asia, and for learning about the subsequent traditions that developed across multiple Sinophone spheres, including Korea and Japan.

翻译前，中，后的问题
William M. Bodiford

翻译原文的同时就产生了很多不确定的改动。因为没有一个是确定的客观评价标准去限定翻译的选项。当译者选择一种用词的选择时，也就不可避免地排除了其他可能合理的用词。这将导致整篇翻译有时自相矛盾。至少，翻译者应该同时接受兼顾一些翻译是针对单一读者或是多种读者，兼顾接受或者拒绝后来者在翻译上的改动，兼顾单一语境或者多元语境，比如注明哪些是原文，哪些是传统的解释，哪些是事后的解释。佛教经文的中文翻译不仅是学习佛教的资料，也帮助人们了解中国人时如何继承南亚和中亚的佛教，并继续发展，影响受华语影响的日韩。

5-3
Churning the Dharma Sea
Buddhist Transmission and Translation into Mongolian
Brian Baumann

In their heyday Mongol aristocrats, seeing translation of the dharma as a way both to earn merit and propagate rule, provided the undertaking tremendous resources and generated an enormous body of literature. In this sea of dharma, translations of the Buddhist canon came in waves with successive political eras. When Qubilai Khan (r. 1260-1294) submitted to Buddhist discipline and assumed his patron's role, like counterparts hitherto, he sponsored translation. Yet, over the course of his lifetime, rather than his mother tongue, his targets were Uygur and Chinese. Translation into Mongolian came years shortly after his death, during the reign of Haishan (r. 1307-1311), his grandson. These early Mongolian translations, for its influence on their lexicon, were obviously based on Uygur. After the Yuan had been expelled from China in 1368, in beginning a Buddhist revival in the Northern Yuan dynasty (1368-1635) the Tümed Mongol ruler Altan Khan sponsored another translation of the canon into Mongolian. But a generation later, Ligdan Khan (r. 1604-1634), in a last ditch effort to restore the Yuan dynasty, sponsored a translation of his own. After the Mongols' final submission to the Manchus in 1691, Qing emperors Kangxi and Qianlong propitiated the Mongols by translating the canon yet again. And with the promulgation of the theocratic, Elevated-by-the-Many, government in 1911, the Mongol aristocracy took one more opportunity to translate the canon, this time into Tibetan.

Study of these multiple translations afford scholars an opportunity to learn, of course, something of Mongolian language, history, and culture but also contributes to greater Buddhist Studies and specifically the question of transmission. In the earliest translations scribes were given to take a conservative attitude towards their task, that is, to translate in deference to the genesis of the concepts they were translating by favoring loan-words over calques. The efficacy of this philosophy depends upon international continuity from transmission to transmission, and, in kind, the Uygur Buddhist lexicon upon which Mongolian translations were made too is flush with borrowings from prior transmissions and so, the languages whence it derived. Although this philosophy of translation is intended to reflect the genesis of concepts like a clear mirror, foibles of the ears to hear, tongue to speak, and so on engender flaws to the transcription of terms. These flaws, peculiar language to language, tincture transmissions and make them distinctive. Thus, not only does the Mongolian Buddhist canon allow one to see through the topical veneer back to the historical

foundation of terms and concepts in their original language, linguistic evidences furthermore reveal the history of transmission. Moreover, because Buddhist dharma comes to the Mongols relatively late in world history, study of the Mongolian Buddhist canon reveals transmission history not only with remarkable clarity but also with remarkable breadth.

My presentation summarizes the history of dharma translation into Mongolian, discusses what Mongolian sources tell us about the transmission of the dharma across Eurasia, traces the transmission of a few import concepts back to or towards their genesis, and in so doing attempts to push the discussion of Buddhist concepts beyond the limits of Buddhist and Southeast Asian traditions into the depths of the once-known-world and the humanities at large.

佛法传播中的混合：佛经翻译成蒙古语 Brian Baumann

蒙古贵族在全盛时期，视传播佛法为祈福和宣扬统治的方式。他们承担大量文献资源。在佛教传播的历史中，佛经的翻译一般被继任的统治者延续。当忽必烈(公元1260-1294)皈依佛教并承担资助，就如签订现代的契约。其中包括资助佛经翻译。忽必烈除了使用母语外，还重视维吾尔语和汉语。翻译成蒙古文是他去世后几年的事。具体是在忽必烈的孙子海山执政的时期(公元1307-1311)。这些早期的蒙古文翻译影响到了他们的辞典，并且受到了维吾尔语的影响。1368年元朝在中国的统治结束，随后于北魏政权(1368-1635)迎来了佛教新的复兴。同时蒙古阿爾坦汗资助了另一批蒙古文佛经的翻译。这一代之后，林丹汗(1604-1634)，做出了恢复元朝的最后努力，资助了另一批翻译。等到，蒙古最后于1691年接受女真的统治，清朝康熙和乾隆平息蒙古抗争，再次翻译佛经。之后随着神权政治普及，政府分裂，蒙古贵族再次翻译经文。这次是翻译成藏文

学习这些多元的翻译帮助学者学习蒙古语言，历史，文化，及佛教研究，尤其是涉及佛教传播。早期的译经人员持一种保守的观点去尽力使翻译重视经文的本源。因此多沿用之前的用语而少有改变。这种翻译哲学的效率要根据佛经在跨国界社会中传播的效果来定。其中维吾尔佛教辞典也是蒙古人根据这种翻译哲学来编辑的。语言上借用了很多之前的翻译用语。尽管这种翻译哲学旨在反映佛教概念的原样如镜子一般，还是难免传递过程中听，说上细微的偏差从而造成翻译上的偏差。这些误差在翻译成其他语言时更显的与众不同。因此，不仅是蒙古佛经可以使人们追溯一些佛教概念到其历史基础和原始语言，语言学上的证据也可以反映出佛经传播的历史。另外，由于佛法传入蒙古相对较晚，所以蒙古佛经的学习可以清晰并广泛地反应佛经传播的历史。

我的演讲将总结佛教传入蒙古的历史。讨论蒙古资料呈现出的佛经翻译在欧亚大陆的演变。追溯其中一些重要的引进概念之源。从而推动关于佛教概念的讨论超越佛教和东南亚文化的局限，进入一个更全球化，人性化的深度和视野。

**“Issues and Challenges of Translating Chih-i’s Mo-ho chih-kuan into English”
Paul L. Swanson**

The Mo-ho chih-kuan 摩訶止觀 (Great cessation-and-contemplation; T no. 1911, 46.1–140) by Chih-i 智顓 (538–597) is among the most influential treatises in the long history of Buddhist scholarship. It stands as one of the most important treatises of Sino-Japanese Buddhism not only for the brilliant insight revealed therein, but also in its systematic and comprehensive treatment of both the teaching and practice of the Buddha Dharma. I have spent over thirty years working with this text, first in relation to my Ph.D. dissertation (1983) and publication of *Foundations of T’ien-t’ai Philosophy* (1989), and then from 1990 aiming to produce a fully annotated translation of the complete text, soon to be published (in 3 volumes from University of Hawai‘i Press). Over the years I have struggled with many translation issues (for details, see e.g., “Understanding Chih-i: Through a Glass, Darkly?” *Journal of the International Association of Buddhist Studies* 17/2 (1994): 337–60; “What’s Going On Here? Chih-i’s Use (and Abuse) of Scripture,” *Journal of the International Association of Buddhist Studies* 20/1 (1997): 1–30; and “Dry Dust, Hazy Images, and Missing Pieces: Reflections on Translating Religious Texts,” *Bulletin of the Nanzan Institute for Religion and Culture* 23 (1999): 29–43). How do you translate technical terms, and how important is it to maintain a “consistent” translation? For a Chinese text, how important is it to refer to Sanskrit terms (e.g. *śamatha-vipaśyanā* for 止觀)? How much explanation is required in notes or even the extra translation of supplementary sources where the text implies knowledge of the full context? How do you deal with an identified quotation of an “authoritative text” that appears to be different from the “original,” as far as that can be determined? How much do you rely (or expand on) the traditional commentaries and their explanations and interpretations? How do you come up with clear and precise (and—to aim even higher—inspiring) English prose that is not unfaithful to the original? These are issues that must be faced in translating almost any Chinese Buddhist text into English.

**翻译摩訶止觀中的一些思考和挑战
Paul L. Swanson**

摩訶止觀是一部重要的佛教论著（智顓创作于公元538-597）。它在中日佛教中代表性不仅是因为其智慧的洞见，而且因为其系统、综合的解读佛教教说和修行。我本人已经研究这部经文三十年。首先是在写博士学位论文时（1983）接触到，然后是在出版《天台宗哲学》（1989）。之后，从1990年起，我致力于撰写一部书全面注解并翻译整部摩訶止觀（3册即将在夏威夷大学出版社出版）。这些年来，我努力克服许多翻译困难。

如何翻译学术用语，如何把握翻译语言的连贯性？对于中文佛经，如何把握其梵语术语的引用（比如：*śamatha-vipaśyanā*和止觀的对应）？当遇到经文中部分指向全文，需要多少注释，甚至是额外的译文，补充信息？当有权威的引述似乎与相对原始的经文冲突时，如何取舍？如何把握对前人传统注解及其解释的取舍？如何提出清

晰准确的（甚至是高标准的）英文散文，但也可能不是十分忠实原文？这些都是在翻译中文佛经难免遇到的问题。

5-5

Sūtra Transmission in Ancient Gandhāra Stefan Baums

In antiquity Gandhāra (modern northern Pakistan and eastern Afghanistan) was a center of the Buddhist world. Buddhism had been introduced to the region by emperor Aśoka in the third century BCE and flourished under a succession of Greek, Scythian, Parthian and local rulers. By the second century CE, the Kuṣāṇa empire united large parts of northern India and Central Asia, and Gandhāra became a center for the transmission of Indian Buddhism to Central Asia and China. We can trace several stages of the transmission of Buddhist sūtra literature into Gandhāra and beyond. Oral tradition was supplemented by written copies of small sūtra anthologies on birch bark by the first century CE, and by the fourth century both modes were overtaken (though never completely replaced) by ambitious projects of writing down entire āgama collections on palm-leaf manuscripts. Another important feature in the transmission and fixation of Buddhist sūtra literature in Gandhāra was the development of an indigenous commentarial tradition clarifying problems arising from translation, discussing the meaning of sūtras and mapping out their relationships to each other. The present contribution will describe these developments and discuss the unique contribution of Gandhāra to the transmission of Buddhist sūtras.

佛经在古代犍陀罗地区的传播 Stefan Baums

古代的犍陀罗地区（现在巴基斯坦北部和阿富汗东部）曾经是佛教的中心。公元前三世纪阿育王将佛教介绍到此区域。之后，佛教在希腊人，塞西亚人，帕提亚人等继承该区域后持续繁荣。到公元二世纪，贵霜王朝统一了北印度和中亚的大部分疆土。这时犍陀罗成为佛经传播的中心。我们可以追踪到佛经传入犍陀罗的阶段。在公元一世纪，口传佛教辅之以短篇经文书写在桦树树皮上。到公元四世纪，这两种方式被另一种传播方式取代（当然，这两种传播方式并没有被完全取代）。这种新的传播方式是将整部阿含经合集写在棕榈叶稿上。犍陀罗地区佛经传播的巩固的一个重要特征是一种本土特有的评注传统。这一传统会注明翻译中产生的问题，佛经意思的讨论，构建这些评注之间的关系。我将会在水中描述这一发展以及犍陀罗地区对佛经传播的独特贡献。

5-6

Chinese Translations of Tibetan Tantric Buddhist Texts in Tangut Xia, Mongol Yuan and Chinese Ming Dynasties Weirong Shen

Late Chinese Tantric Buddhist literature constituted the body of the Chinese translations of Tantric Buddhist texts that were circulated over the course of the Tangut

kingdom of Xia (1032-1227), Mongol Yuan (1240-1368) and Chinese Ming dynasties (1368-1644). They were mostly translations of Tibetan originals by Chinese followers of Tibetan tantric Buddhism, though the originals of many texts stemmed from the Tangut period were yet to be identified; as such, they are all Tantric in nature, though they belong to different genres. Aside from a few translations of the root texts of the highest Yoga tantras, together with their commentaries, most of them are ritual texts, including *sādhana* (*sgrub thabs*), liturgy (*cho ga*), quintessential instruction (*man ngag* and *gdams pa*), *dhāraṇī* (*gzungs*), praise (*bstod pa*), supplication (*'debs gsol*), mantra (*sngags*), and so on. There are only a few block-prints that are recent translations of Buddhist sutras and tantras, while the others are all handwritten manuscripts. Although two major Yogottaratāntras, i.e. the *Guhyasamaja Tantra* 一切如來金剛三業最上秘密大教王經 and the *Advayasamtavijayamahakalparaja Tantra* 佛說無二平等最上瑜伽大教王經, had already been translated into Chinese by the Early Song and included within the Chinese Buddhist canon (Taisho 885, 887 and 892; See Willems, 1983), they did not have a visible impact on Chinese Buddhism during the time of the Song. The Buddhist teachings and practices of the highest Yoga tantras were introduced into China Proper and the Central Eurasian regions during the Tangut Xia period. It was Tibetan tantric Buddhism that dominated the religious faith of the various peoples that lived within the Tangut kingdom. A great number of tantric Buddhist texts were translated from their Tibetan originals into both Tangut and Chinese at the same time, and the translation of Tibetan tantric Buddhist texts into Chinese was ceaselessly undertaken during that period. Tibetan tantric Buddhism became increasingly popular among Chinese Buddhists from the Tangut Xia to the Mongol Yuan and Chinese Ming. (Shen, 2010a)

A significant portion of the Chinese translations of Tibetan tantric Buddhist texts still extant today can be identified among the Buddhist texts in the Khara Khoto collection. They are the earliest Chinese translations of Tibetan tantric Buddhist texts so far known to us. The Khara Khoto collection of manuscripts, written mainly in Tangut, Chinese, Mongolian and Tibetan, were recovered in 1908 by the Russian explorer Pyotr Kuzmich Kozlov (1863-1935) in Khara Khoto, an old Tangut city that was destroyed by Ming troops in 1372 in today's western Inner Mongolia, and are preserved today in Saint Petersburg, Russia. (Kyčanov, 1999; Shen, 2010b) Another important section of the Chinese translations of Tibetan tantric Buddhist texts was translated during the Mongol Yuan and Chinese Ming Periods. At first, they were primarily circulated within the imperial court of the Yuan, Ming and Qing dynasties, then successively leaked out among commoners within the Tantric Buddhist communities. They are now scattered across various museums and libraries both inside and outside Mainland China. New texts of the same kind have continuously come to light in recent years in large quantities. Archaeological surveys undertaken in the Northwestern provinces of China such as Gansu, Ningxia and Inner Mongolia have often yielded unexpectedly large numbers of Chinese translations of Tibetan tantric Buddhist ritual texts.

It is rather unfortunate that these Chinese tantric Buddhist texts were totally unknown, inaccessible or ignored by the scholarly world for more than a century. Most of them have only recently been either rediscovered or identified as such. Up to date, they are still understudied and underappreciated. Accordingly, the history of tantric Buddhism in China during the Tangut Xia, Mongol Yuan and Chinese Ming periods passed in almost total obscurity for centuries. The full exploitation and utilization of the Khara Khoto manuscripts depends on an interdisciplinary and multilingual approach to the texts. The great potential present for reconstructing the history of Tantric Buddhism in China and Central Eurasia

through painstaking examination and textual criticism of these invaluable texts has yet to be fully exploited.

西夏，元朝，明代对藏传密教的翻译。

沈卫荣

后期中国密宗佛教的文献主要是由经契丹族西夏（1032-1227），蒙古族元朝（1240-1364），汉人明朝（1368-1644）翻译的中文密宗经典组成。其中，大多数藏传佛教的汉人追随者从藏文翻译过来的。尽管契丹西夏时期一些翻译原文的来源尚不确定，这些文件都属于密宗。除了部分无上瑜伽的经文及相关评论，主要的文件时仪轨经文（包括：修行，仪式，经典指导，陀罗尼，赞颂，祈祷，咒语等）。其中仅有少量木版印刷的近期佛教显宗和密宗经典，其余经文多为手写。尽管有两部主要的密教瑜伽经文，例如，一切如來金剛三業最上秘密大教王經和佛說無二平等最上瑜伽大教王經；及一部 Yoginitantra 经典，例如佛說大悲空智金剛大教王經，这些经文在宋早期已经翻译成中文佛经 (Taisho 885, 887 and 892; See Willems, 1983), 但是他们并没有对宋朝的中国社会产生深远的影响。契丹西夏统治时期，佛教无上瑜伽的教育和修行主要是通过传入中国和中原。在契丹国，藏传佛教统治当地宗教领域和多种族人群。大量的密宗经典被契丹人和汉人同时从藏文翻译为当地语言。其中，藏密经典的翻译被汉人持续承担下去。藏密经历契丹西夏，蒙古元朝，汉人明朝日渐在中国佛教中占有重要地位（本作者 2010a）。现在，相当多的藏传密宗经文的中文翻译仍然可以在亦集乃路收藏中识别出。这些经文是最早一批从藏密经文翻译成中文的经典。亦集乃路收藏中的经文主要是契丹文，中文，蒙古文，藏文。这些经文在1908被俄国探险家 Pyotr Kuzmich Kozlov (1863-1935) 在亦集乃路。这座西夏古城于公元1372年被明朝军队毁灭于今外蒙古境内。改城后被俄国的 Saint Petersburg 保护 (Kyčanov, 1999; 本作者, 2010b)。另外重要的藏密经文汉译时期是蒙古元朝和汉人明朝时期。首先，这些译文是在元朝，明朝和清朝的宫廷内流通。随后传入新丰密宗的平民阶层。这些译文现在流通于中国大陆各种民间和官方的博物馆及图书馆中。现在仍然有大量文件被陆续发现。考古学研究在中国西北，如甘肃，宁夏，内蒙古经常会意料之外地发现大量汉译藏传密宗经文。但是，这些译文为学术界所忽略近一个世纪。多数这类文件是最近才被发现或确认。时至今日，这些文件仍然不被重视。因此，密宗在中国，经历西夏，元，明的历史长期不明晰。对亦集乃路中经文的全面理解和应用需要从多学科，多语言角度去研究经文。至今，通过谨慎文字考究这些瑰宝，从而重新探索密宗在中国和中原发展的历史尚未得到充分开发。

**Precision and Felicity:
Some Modest Proposals for Refinements in English Translations of Chinese Buddhist
Texts
Robert Buswell**

I have spent much of my career translating Sinographic Buddhist texts written by both Chinese and Korean authors. In this short presentation, I propose to examine three issues that I continue to find challenging as an English translator of Buddhist materials.

1) How is a translator to decide whether to render Buddhist technical terminology according to the denotation of the underlying Sanskrit term or of its Sinographic equivalent(s)? Modern scholars may know that a Chinese compound (e.g., *fannaο* 煩惱) corresponds to a single Sanskrit term (e.g., *kleśa*), but Chinese readers at the time of translation may have had no such awareness. English translators must decide whether to translate according to the underlying Sanskrit equivalency or according to the way a Chinese reader at the time would have understood that term (as best as the translator can determine, another challenge in its own right).

2) A related issue is how best to render into English “tautological” or “pleonastic” binoms. Such compounds are not uncommon in English: e.g., *vim* and *vigor* (= energy), *hale* and *hearty* (=healthy), etc. But such pleonastic binoms are absolutely ubiquitous in literary Chinese. Are we doing an injustice to the Chinese text to translate the Chinese pleonastic binom *qinqi* 親戚 as “relatives” when English has its own identical pleonasm “kith and kin”? Rendering these pleonasms as English compounds may seem a bit pedantic when translating a philosophical text that derives from originally Indian materials, but might be less so in translating indigenous poetry, lapidary prose, etc.

3) I continue to puzzle over how to maintain an appropriate “valence” in translation, viz., trying to match as closely as possible the style of the source language. As but one example, there is probably no religious literature that is so deceptively simple, yet in fact so utterly prolix, as is the commentarial literature of East Asian Buddhism. Along with their apparently straightforward exegesis of specific terms, traditional commentators also commonly superimpose over their text a hermeneutical superstructure, called a “segmental analysis” (*kepan* 科判), that seeks to tie each section of the exegesis into a coherent interpretive whole. But this structure is often conveyed with nary a reference to part, section, division, segment, etc. How often do we come across a line like: this passage is “divided into two [sections]; the first [section] is in two [subsections], the first [subsection] in four [parts], the first [part] in two [subparts].”? I will examine possible techniques for presenting in English such hermeneutical superstructures.

语言的精确与优美：佛经中译英过程中确保语言文雅的建议

Robert Buswell

我曾经长期翻译华人及韩国学者编辑整理的中文佛经。我将讨论英语翻译者在翻译佛经时关切的三个方面。

(一) 翻译者如何找到将梵文的佛教术语翻译成中文。例如，当今学者认为一些中文的复合词（例如，烦恼）对应梵语中的单个字。似乎当时的中国读者并没有意识到这

点。英语译者也要作出翻译选择是否是根据于梵语对应的词，还是当时的中国读者所能理解的用语。

(二) 另一个相关的问题是如何使英文对应中文的复合词。中文中常用语意重复的复合词，但是英语中少有这类词。比如，能量 = energy, 健康 healthy等。我们是否应该翻译中文的复合词亲戚为英语中的 “relatives” ? 因为英语本身也有对应改词的复合词 “kith and kin”。这样翻译对于来源于印度的哲理强的文章可能会显得繁琐，但是对于本土的诗歌散文类翻译则没有问题。

(三) 我继续探索一种合理的方式去使翻译符合原文的语言风格。可能并不存在任何宗教文献会过于简单，实际上东亚佛教的注疏文献是偏长的。虽然注解表面上语言直接，但是传统的注解经常有语言叠加的注释结构，即科判。科判将各个注解整合成连贯的统一解释。但是，这种结构常分割整句为不同的部分和层次。

例如，本文分成两[部分]; 第一 [部分] 有两个[分部], 第一个[分部] 有四个 [成分], 第二 [分部] 中的第一个[成分].” 我将使用一些技巧去解释英语中类似的解释学结构。

Roundtable 6

6-1

Carl Bielefeldt

On teaching translation. In my experience in Buddhist text seminars at Stanford, students struggle most with two types of obstacles: unfamiliarity with the literature of the Buddhist tradition (both in the source and target languages), and insensitivity to issues of genre, style, audience, etc., in translation. The first type of obstacle is the more straightforward and can largely be overcome by the tools of reading and research; the second type is the more interesting and can become the basis for reflection on broader topics in hermeneutics and the politics of translation.

Carl Bielefeldt

关于翻译的授课，根据我在斯坦福佛经研讨会上的经验，学生面临两个难点：一是不熟悉佛经的文字传统（来源和语言）。二是对佛经翻译中题材，风格，听众的不敏感。第一类困难比较直接，可以通过阅读及研究的工具来有效克服。第二来困难更加有趣，可以反映在宽泛的解释学领域及翻译的纲领。

6-2

Translating Chinese Buddhist Texts for Dummies. . . that is, er,

Beginners? Undergraduates?

Translating Chinese Buddhist Scriptures for FUN!

Jamie Hubbard

The text is the focus of academic Buddhist studies as well as most monastic instruction. Discovering and recovering, restoring and preserving, reading, translating, commenting, interpreting, and thereby transmitting the text is what we were trained to do and what we do (Ph.D. exams in four Buddhist languages were the norm at U-Wisconsin back in the day). However, many if not most of us now find ourselves in

undergraduate liberal arts teaching positions, with little or no opportunity to read texts with students. We miss out on teaching the main skill in which we ourselves were trained and to which many of us have committed our professional lives. Frustrated by this, I have devised a translation course for students who have a minimum of one year of Chinese or Japanese (or the ability to look a Chinese character up in a dictionary). The aim is to introduce Buddhist scriptures in general and the Chinese canon more specifically while teaching basic translation skills. By the end of a single semester they have worked their way through about seven Buddhist texts are able to translate the 般若心經 as a final exam. I now believe that by using the vast online resources available I could achieve the same result with students that have no Chinese skills at all. Although by no means turning out adept translators, we all have FUN—and, having learned the sublime joy of intimate interaction with the text, some continue on to serious research programs. . . and all have earned incalculable heaps of merit.

翻译中文佛经的初学者

Jamie Hubbard

本文集中在佛教的学术研究，以及寺院的修行。探索，还原，保存，阅读，翻译，评论，解释，并依托于这些方式传播佛经是我们的训练内容。（威斯康辛大学的博士生考试将佛教的四种语言类为规范）但是，现在我发现我们的本科教育缺乏帮助学生阅读经文的机会。这使得我们忽略了我们自身在专业化学习中的一个重要技巧。基于此观点，我为那些有至少一年学习中文或日文经验的学生（具备查阅中文字典的能力）设计了一个新课程。这样做的目的是简要地介绍佛教经文，尤其中文经文，用于教授翻译的基本技巧。这样子做了一个学期之后，我们完成了八篇经文的翻译，并把翻译心经作为期末考试。我现在相信通过使用大量的网上资源，即使那些没有中文基础的学生也一样能够达到同样的学习效果。虽然无法和翻译专家媲美，但是我们享受这种学习，体会到了与经文更直接互动的乐趣。一些学生继续更加严肃的研究，其余同学也都从中获益。

6-3

The Pedagogy of Chinese Sutra Translation

Charles B. Jones

Part of the task of preparing the next generation of scholars in Buddhist Studies is assisting graduate students in learning to deal with primary source materials. At its most basic, this means teaching them to read and translate Buddhist sutras, but at present the field of East Asian Buddhist Studies has grown considerably beyond sutra translation. This means that our view of what constitutes “Buddhist literature” needs to expand and we need to be teaching our graduate students to deal with a wider range of materials.

To assist students most effectively, we need to familiarize them with the basic reference tools, noting the strengths and limitations of each. Beyond this, it is helpful to help them ascertain as early as possible the topic of their dissertations in order to determine what other kinds of literature they may need to learn to read. This could include stele inscriptions, temple gazetteers, secular literature of the time period involved, historical documents, poetry, letters, and so on. In other words, the pedagogy of translation and interpretation must be integrated into their overall program of study and future research directions.

中文佛经翻译的教育法

Charles B. Jones

帮助研究生研究第一手佛教资料时培养下一代佛教研究学者的重要任务。最基础的工作是帮助他们阅读和翻译佛经。现在的东亚佛教研究已经不仅仅是佛经翻译。换句话说，我们需要拓展佛教文献的范围，需要帮助佛教研究生处理更宽泛种类的佛教文献。

为了有效的帮助学生，我们需要帮助他们熟悉各类基础引用工具.另外，及早地了解他们的毕业论文话题，从而清楚地建议他们应当阅读的文献。建议的文献可能包括碑文，寺院历史记载，同时期居士的文献，历史文献，诗歌，书信等。也就是说，翻译与解读的教育应该与研究方向整合。

6-4

“Issues and Strategies in the Translation of Classical Chan Texts”

Mario Poceski

The presentation explores some of the larger issues and challenges faced by scholars engaged in the reading and translation of classical Chan texts. That includes a discussion of some of the key strategic decisions and interpretative choices faced by the translator, which shape his/her efforts at producing high-quality English translations that retain a sense of fidelity to the original manuscripts, but are also eminently readable. These issues are illustrated by short passages from the records of Mazu Daoyi 馬祖道一 (709–788). A main line of arguments advocated by the presenter is that translators need to tread a middle way, between providing overly literal and free renderings. Following the original Chinese text too closely often result in clumsy and inelegant English—such as “no-gate is the Dharma-gate”—and can even lead to largely meaningless or potentially misleading translations. At the same time, presenting excessively free translations that stray too much from the original Chinese texts is also problematic, even if the English text reads well. Consequently, good translations need to clearly convey the essential meanings implied in the Chinese texts and to express them in reasonably readable and idiomatic English, which is possible to follow even by readers without much background in Chan or Chinese Buddhism.

翻译禅宗经典的策略

Mario Poceski

本文探讨学者在阅读及翻译禅宗经典时遇到的种种问题。具体而言，包括一些策略决定及翻译选择，从而确保翻译忠实原文，可读性高。馬祖道一 (709–788)在一篇文章中有简述如上话题。其中一条建议是翻译者实践中道介于文言和通俗易懂之间。逐词翻译中文经常导致生涩的英文，比如“no-gate is the Dharma-gate”（无门即是佛法的大门）—这样的翻译有很大的误导性.但是，脱离中文经文太多的英文翻译也是有问题的。所以好的翻译要兼顾忠实原文与英文地道，使甚至没有禅宗背景的人也能看懂。

6-5

The Pedagogy of Chinese Sutra Translation

Michael Markovich

Developing language skills in classical Chinese is one of the most important tasks for a graduate student preparing for a career in Buddhist Studies. Of course, learning the history and teachings of various schools of thought, such as Madhyamika, Yogacara, and Pure Land, is also fundamental. But so often in course offerings these two tasks are treated separately. In my experience studying both Buddhism and Asian languages at Harvard University, Georgetown University, and Catholic University, language courses are usually organized by the kind of literature which is read, e.g. poetry, fiction, historical documents, or sutras, and such courses aim primarily to produce readable translations, not on developing an overview of the historical spread of Buddhism. Content courses, including those focused on studying canonical Buddhist texts and the history of Buddhism, do not involve engaging primary sources in Chinese, let alone the secondary scholarship in modern Chinese. Of course, in constructing courses, much depends on extent of prior knowledge an instructor may assume at the outset. Nevertheless, it seems that in order to assist students most effectively, the focus on learning content and producing translations could be usefully integrated in the classroom.

中国佛经翻译的教学法

Michael Markovich

提升繁体中文语言水平对于准备佛教研究的研究生是一件很重要的准备。当然，学习各个佛教宗派，诸如中观，唯识，净土等的历史和教义也是很基础的。但是，在美国的课程中这两项常是分开进行的。我在哈佛大学，乔治城大学及美国天主教大学的学习过佛教和亚洲语言。语言课程主要是阅读不同类型的文学作品，包括诗歌，小说，历史文件，佛经。还有一种课程主要是教授创作可读的翻译。但是，这些课程并没有宏观把握佛教传播的历史。另一方面，倾向佛教经典和佛教历史的课程并没有摄入对中文的翻译。诚然，课程的设置，需要根据教授擅长的知识领域。尽管如此，兼顾佛教内容和中文翻译似乎会有效帮助学生。

6-6

Translation Strategies

Peter N. Gregory

I want to use this occasion to reflect on some translation issues that I've been mulling over in regard to a text that I've been working on for almost a decade: Zongmi's 宗密 "Comprehensive Preface to the Collected Writings on the Source of Chan" (Chanyuan

zhuquanji duxu 禪源諸詮集都序), written in 833. The longer I've worked on this text the more impressed I am by the scope of Zongmi's erudition and the thoroughgoing coherence and consistency with which he has wrought his edifice. Although different kinds of texts require different translation strategies, this is a text that must be taken in its entirety, and the translator must labor to bring out the deep structure that underlies and ties the text together. This structure is inherent in the hierarchically reticulated architecture that we see evidenced everywhere throughout Zongmi's Preface. The meaning of any section must thus be read in the context of how it fits into the overall whole. But style also plays an important role. The different sections of which it is constructed are woven of a fabric of references and allusions that create a resonant associational field that forms, as it were, the mycorrhizal fabric that underlies, binds together, and gives meaning to the words on the surface.

翻译策略

Peter N. Gregory

我将通过自己十年中研究宗密的禪源諸詮集都序（写于833年之经验来探讨翻译中面临的问题。随着研究的深入，更加理解到宗密的博学以及语言组织上的连贯和一致。对待不同类型的经文要使用不同的研究策略，这篇经文需要从整体上把握文章的意思。具体而言，是先把握文章的深层结构，从而将部分联系在一起。这个结构是等级体系的网状结构。需要理解每个部分是如何与整体相关联的。文字风格也很重要。不同的部分使用引文和暗指从而赋予整体文章字面上的意思。

Roundtable 7

7-1

Maitreya and Prince Moonlight Scriptures Discovered at Dunhuang
April D. Hughes

My presentation focuses on three apocalyptic scriptures discovered at Dunhuang. The texts are the *Scripture of the Bhikṣu Shouluo* 首羅比丘經 (T. no. 2873), the *Scripture Expounded for the Bodhisattva Samantabhadra on Attesting Illumination* 普賢菩薩說證明經 (T. no. 2879), and the *Wondrous Scripture of the Supreme Lingbao Dealing with the Conversion of the Barbarians by Laozi* 太上靈寶老子化胡妙經 (Stein no. 2081). Despite claims to differing religious affiliations, I argue that the three texts can be grouped together because they were probably composed sometime during the sixth century and they share similar cosmologies. I detail the scriptures' cosmological frameworks by examining three thematic categories: descriptions of chaos and destruction, saviors and their terrestrial paradises; and practices encouraged to achieve salvation. All three of the texts describe the destruction of the world through earthquakes, floods, famine, and plagues. The texts all have Maitreya Buddha 彌勒佛 and/or Prince Moonlight 月光童子 as savior figures. In contrast to previous

scholarship,

which asserted that the texts were solely associated with peasant insurrectionists, I argue instead that the apocalyptic texts present images of Maitreya and Prince Moonlight that were later taken up by rebels. However, the text themselves are not anti-clerical nor are they pro-peasant. Additionally, by examining the scriptures together we can see how the texts understand gender roles in the afterlife, imagine ideal societies, and conceptualize time-cycles.

敦煌中的关于弥勒菩萨和月光童子的经文 尤春桃

我的演讲将关注敦煌中发现的三个预示未来的经文。它们分别是首羅比丘經 (T. no. 2873), 普賢菩薩說證明經 (T. no. 2879), 及太上靈寶老子化胡妙經 (Stein no. 2081)。尽管它们各自声称的宗教隶属不同。但是, 我认为这三篇可以一起来看。因为他们可能都创作于公元六世纪, 并且拥有类似的宇宙观。我将宇宙观的架构分为三个主题: 描述混沌, 毁灭; 救世主和他们的人间天堂; 鼓励救世的修行方式。以上三部经文通过描述地震, 洪水, 饥荒和瘟疫来描述世界末日。这三部经文都出现了彌勒佛或者月光童子作为救世主。不同于之前把这些经文仅仅和农民起义相关联的学术观点, 我认为预示末日的经文表现弥勒菩萨和月光童子。这一现象之后被起义者借用。但是, 这些经文本身并不反对教权主义或者支持农民。另外, 通过分析这些经文, 我们可以发现经文是如何理解性别在生后的作用, 想象理想社会及概念化。

7-2

Lionel Giles and the Dunhuang sutras T. H. Barrett

Today, thanks to international collaboration as organised by the IDP, we can all read and research Dunhuang sutras online. Even so we perhaps should not forget the work done before the digital era, when individual scholars worked on the Dunhuang manuscripts by themselves. One of these pioneers was Lionel Giles in London. Is there anything he produced that might be worth making use of today?

Lionel Giles 与敦煌经文 T. H. Barrett

今天, 感谢国际敦煌项目 (IDP) 的组织国际合作促从网上敦煌文献研究。虽然如此, 我们也不应该忘记网络研究之前独立研究的学术成果。其中一位是伦敦的同仁。他的研究是否会对当前的研究有帮助呢?

7-3

The Conferral and Practice of the Eight Precepts and Fast in Dunhuang Documents Paul Groner

The contemporary practice of Buddhism in the West is often a curious mixture of lay

and quasi-monastic practices. In this paper, I examine another set of practices that fall between the lay and monastic observances: the eight precepts and fasting 八齋戒 as they are found in documents preserved at Dunhuang and elsewhere.

The eight precepts were usually observed for certain days of the month, often six, or for certain months. Lay practitioners would go to a temple and stay for a day and a night or other set periods. The precepts themselves consisted of prohibitions against killing, stealing, sexual activity, lying, taking intoxicants, using a luxurious bed, adorning oneself with cosmetics and perfume and enjoying music and dance, and not eating after noon. Certain differences in the arrangement of the precepts are found, but the contents do not vary much. The actual conferral of the precepts did vary as monks devised and elaborated on their conferral. When this set of precepts was observed by lay believers at a temple, they temporarily led a quasi-monastic life that resembled that of novices.

Of course, such sets of precepts were taken with varying degrees of seriousness. Moreover, differences between observance by men and women are noted in historical records. In this study, I do not have the time or space to consider such issues in detail, so will content myself with focusing on ritual manuals with some observations on the observance of the eight precepts.

敦煌文件中授予和实践八齋戒

Paul Groner

当今西方世界中对佛教的学习者时常是介于居士和准出家修行者之间。在本文中，我将具体讨论一种介于居士和出家修行者之间的内容：八齋戒。这一内容在敦煌及其他地方都有想资料。八齋戒时常是在一个月中某个特定日子，或在特定的月份中进行。居士还在这些日子进入寺庙住一天或者一夜。八齋戒的内容包括禁止杀生，偷窃，性行为，说谎，喝醉酒，睡高广大床，用化妆品和香水打扮，歌舞观听，过午不非时食。细微的内容上的不同也有发现，但是大致的内容是相同的。实际授予戒律的方式根据不同僧侣制定的规范有所区别。当居士在寺庙中听闻了八齋戒后，他们将暂时过上准出家人的生活，类似于初级出家人。当然，这些戒律的实践在严肃的程度上有所不同。另外，男性和女性居士在这一仪轨中的不同也有历史文件记载。在我的研究中，并没有充分研究以上问题的细节，我将集中讨论居士接受八齋戒仪轨的指南。

7-4

The Platform Sūtra, Textual Criticism, and the Study of Dunhuang Materials

Morten Schlutter

Many of the texts discovered in the Dunhuang Mogao cave library were found in multiple manuscript versions. Thus the manuscript cache contained three complete manuscripts of the Platform Sūtra (Stein no. 5475, Dunhuang Museum 敦博 no. 77, and the Lüshun 旅順 Museum edition), together with several fragments of the text. My presentation will, with focus on the Platform Sūtra, demonstrate how useful the methodology of Textual Criticism can be in understanding the history and the best readings of a text when several different versions of it are extant. The Platform Sūtra is an especially interesting case, because there are a number of minor but important differences between the manuscripts of it

found at Dunhuang, and because the later versions of the text are so different from the Dunhuang version. In my presentation, I will demonstrate how the methodology of Textual Criticism can help us reconstruct the source of the Dunhuang manuscripts, but even more importantly I will show how we can use Textual Criticism to determine the relationship between all the extant versions of the Platform Sūtra. It has sometimes been suggested that the version of the Platform Sūtra found at Dunhuang might be a shortened or corrupt version of the longer edition of the Platform Sūtra best known from Zongbao's (宗寶d.u.) 1291 edition (T. 48, no. 2008). Applying the principles of Textual Criticism it is possible to show that this view is erroneous and that the Dunhuang texts represent the earliest layer of the text while the Zongbao edition represent the latest. Furthermore, many scholars have thought that the Zongbao edition was based on an edition of the Platform Sūtra prepared by Qisong 契嵩 (1007-1072), but I will also show that this is very unlikely to have been the case.

坛经经文争议与敦煌资料的研究 Morten Schlutter

在敦煌石窟中发现的经文常有多个版本。其中有三个版本的坛经（施坦因 5475，敦煌77，旅顺博物馆版本），也有一些额外的经文碎片。我的演讲集中在坛经，尤其是考证其经文的方法论时如何有效地帮助理解历史及阅读一部经文现存的不同版本。坛经的例子非常有意义，是因为其敦煌的三个版本存在细微但重要的区别，而后来的版本则差异较大。另外，考证的方法论将帮助我们重新整理敦煌文献。更重要的是，将会说明考证如何帮助我们的清楚理解现存坛经版本之间的关系。根据1291年的宗寶版的坛经，敦煌中的坛经版本可能是较长版坛经的缩写。但是通过考证，这个观点似乎是错误的。因为考证的结果是敦煌中的版本是较早的，而宗寶版的较晚。另外，许多学者曾经认为宗寶版的坛经是根据契嵩（1007- 1072）的版本。但是我会证明这似乎是不可能的。

7-5

Philosophical Gleanings from the Dunhuang Edition of the Platform Sūtra Robert Sharf

The Platform Sūtra circulated in multiple editions, of which the three more-or-less complete manuscripts recovered at Dunhuang (Stein no. 5475, Dunbo 敦博 no. 77, and the recently re-discovered Lüshun 旅順 Museum edition), as well as a couple additional fragments, represent our earliest textual witnesses. Given the complex relationships among the various extant recensions, coupled with significant differences in their length, organization, and content, it is understandable that scholars have focused much of their attention on textual issues. We now have numerous critical editions, and scholars have proposed various alternative textual stemmata, as well as complex theories concerning the identities, institutional contexts, and polemical intentions of the editors and redactors involved in the transmission and transformation of the text. Less attention has been paid to the broader doctrinal and philosophical content of the Platform Sūtra, and for good reason. The text is, arguably, a philosophical muddle—an attempt to forge a synthesis between inconsistent if not incommensurable strands of Mahāyāna thought. Nevertheless, I believe the

Dunhuang version contains important clues to the philosophical commitments of the early authors/compiler of this multi-layered work. My talk will focus on the transmission verses found in the Dunhuang edition, specifically the variant verses associated with the "poetry contest," and the eight additional verses (six associated with the six patriarchs, as well as two additional verses attributed to Huineng) appended to the end of the Dunhuang edition.

敦煌版本坛经的哲学层面探索
Robert Sharf

坛经有多个版本。其中有大致三种版本（施坦因 编号 5475，敦煌 编号 77，及最近发现的旅顺博物馆版本等）。这些版本代表了较早的版本。由于现存的校订版本较复杂，而且它们的长度，组织结构和内容都有明显不同。所以学者会考证这些版本。现在我们有许多重要的版本。学者们也提出了各种可能性的校正，其中包括一些复杂的理论去核实定义，创作的制度背景，作者涉入的论辩，校对者对文字传播的影响。但是，少有学者关注坛经的宽泛教义和哲学内涵。现有的经文存在哲学上的不清晰。其呈现出一种调和大乘佛教演变中不十分一致的部分。尽管如此，我相信敦煌版本中包含关于早期经文作者层层工作的哲学线索。我的发言将比较敦煌版本坛经与其他版本。具体而言，一些关于所谓“诗歌竞赛”而造成的版本改动，八种附加在敦煌版本结尾的改写（其中六种是于六位祖师相关，另外两种与慧能相关）。

7-6

**On the Canonicity of the Buddhist Spell-material
found among the Dunhuang Manuscripts**
Henrik H. Sorensen

This presentation intends to discuss two categories of spell-related material as recovered from among the manuscript hoard found at Dunhuang. Two distinct types of spell compilations will be identified: a) spell collections and b) ritual manuals. The former type consists of more or less randomly collated spells, in effect referential listing of spells meant for use in a variety of ritual contexts, while the second is represented by whole collations of ritual texts, all of which feature spells in their respective programs. The second category may therefore be considered as proper handbooks or ritual manuals as it were. Here I shall present a few examples of each category and seek to contextualize them into the wider field of Buddhist practice at Dunhuang and beyond. Special attention will be given to the status of this spell-material in relation to the issues of canonicity and normative Buddhist practice in medieval Chinese Buddhism.

关于敦煌中发现的符咒文献
Henrik H. Sorensen

这个演讲会讨论在敦煌中发现的两种佛教符咒。一种是符咒合集。另一种是仪轨指南。前者包含或多或少随机的符咒，并被指示用于多样的仪轨。后者是仪轨的合集配以相对应的符咒。因此后者被视作是似乎更合理的仪轨指南。我将会介绍每种分类的实例，然后尝试它们整合到敦煌佛教题材中更宽泛的实践上。尤其关切符咒内容于中世纪中国佛教主流修行的关系。

7-7
Unediting Ucchuṣma
Zhaohua Yang

Some Observations on the Dunhuang Manuscript Pelliot chinois 3047V-02 Ucchuṣma, or the Vajra-being of Impure Traces (Ch. Huiji jin'gang 穢跡金剛; Jp. Ususama myōō 烏樞沙摩明王), is a fierce Wisdom King (Sk. vidyārāja) central to the Chinese tantric Buddhist tradition. Known as a scatological, obstetrical, and talismanic god, Ucchuṣma has been invoked in therapeutic, exorcistic, birth and spirit possession rituals in imperial China. Starting from the late Tang, he gradually stepped out of maṇḍalas, enjoyed his own cult, and penetrated into other traditions of Buddhism, as well as Daoism and local religion.

His increasing importance owes much to the composition, in the early eighth century, of two “apocrypha”—The Scripture of the Numinous and Essential Gate to the Ritual Techniques of the Great Perfection Dhāraṇī of Supernatural Power as Spoken by the Vajra-being of Impure Traces (Huiji jin'gang shuo shentong daman tuoluoni fashu lingyao men jing 穢跡金剛說神通大滿陀羅尼法術靈要門經; T. 1228), and The Scripture of the Rites of the Vajra-being of Impure Traces for Binding the Hundred Transformations (Huiji jin'gang jin baibian fa jing 穢跡金剛禁百變法經; T. 1229). Including an additional section as long as the two scriptures combined, the Dunhuang manuscript Pelliot chinois 3047V-02 departs significantly from the canonical norm.

The two Ucchuṣma scriptures are unique in being the only text in the pre-modern Chinese Buddhist canon to include a talismanic section, which was added after its initial composition and clearly reflects a Chinese innovation; with about 40 talismans, it is also the richest text for visual representations of the kind in the current Taishō canon. Yet even if we strip off these talismans, the text contains a number of distinctively Chinese elements, including binding rituals, insect poison, and native demons, revealing that whatever the text's claims for its Indian origins, it was at least in part composed for a Chinese audience. In addition, the myth at the beginning of the two texts was a uniquely domesticated Chinese version of the central tantric subjugation myth, which has won significant popularity after its incorporation into standard Buddhist history and its circulation as an illustrated tale of the Buddha's biography in late imperial China. Quite a number of such “indigenous” or “apocryphal” Buddhist scriptures have been identified in China. But beyond the issue of origins, the history of the Ucchuṣma two texts provides evidence of uneasiness with their contents in China. At various points in the texts' history, we can detect concern with its easy reference, not only to indigenous elements like talismans and seals, but also to sex, excrement, blood and violence—the kind of antinomian elements that figure prominently in the tantric siddha movement. Thus, the two texts rank among the earliest Chinese responses to siddha materials accompanying the spread of tantric Buddhism to China in the 7th and early 8th centuries. By examining the Dunhuang manuscript against four other medieval Japanese manuscript witnesses and nine later xylographical editions, I demonstrate the two Ucchuṣma scriptures provide a striking example of the fact that the neat, orderly Buddhist canon we have today masks a more messy, contentious history.

关于敦煌3047V-02窟经文的观察

杨照华

穢跡金剛，或称烏樞沙摩明王，是唐密中国中主要代表智慧的法王。他也关联于污秽，分娩和辟邪。在中国古代，他被人们召唤去治疗疾病，驱邪，参与出生及灵性活动的仪轨中。自唐代，这种信仰开始独立于曼陀罗的修行自成一派，并且渗入其他佛教教派，甚至道教等当地信仰。

这一教派的兴盛得益于两部典籍：穢跡金剛說神通大滿陀羅尼法術靈要門經，穢跡金剛禁百變法經。然而，在敦煌3047V- 02窟中，以上两者的结合及额外的不同部分明显不同于通常所知的标准。

敦煌中的两篇经文在中国古代独特地呈现了护身符的部分。这个部分明显是后来该教派中国化后的新增：40种护身符。他们也是当前护身符典藏中视觉表达上最丰富的一种。即使除去护身符的部分，这两部经文中也还是有许多中国元素，包括捆绑的仪轨，昆虫毒药，本土恶魔。这些揭示出经文中除了印度的传承，也融合了针对中国读者的成分。另外，两部经文神秘的开头也反应了中国本土中后来消失的唐密传承。当这一传承融入佛教历史主流并作为佛陀传记在中国古代末期流通，其在中国的传播空前流行。相当数量的这种当地化且不明作者的佛教经文是源自中国。除了经文源头的争论，这两部穢跡金剛经文的历史证明了其的局限于中国背景。从经文众多处可以看到随意的援引，不仅是本土化的密宗元素，而且还包括性，粪便，血，暴力。这些反常的内容在密宗文化中表现明显。这两部经文大致是在7世纪或8世纪初。通过对比敦煌经文和四部中世纪日本经文证词及九部后来的木刻版本，这两部敦煌经文明显地当今呈现的有序佛教经典有着更加混乱和争议的历史。

Roundtable 8

8-1

A Study on Chinese translations of "Dhyāna" and Evolvement of Chan 禪's pronunciation Venerable Weishan

Chán 禪(Zen in Japanese)is a very popular term in Chinese Buddhism and has been widely acknowledged as an abbreviation of Chánà 禪那 which is one of the translations of the Sanskrit term “dhyāna”. Based on the senior scholars’ research on the earlier period sūtra translation, I try to make a study on the Chinese translations of the Sanskrit “dhyāna”, Tocharian “dhyām”, and have found that “Chán” is not an abbreviation of Chánà and not a direct transliteration from the Sanskrit “dhyāna”, but probably it is a transliteration from the Tocharian “dhyām”. The Chinese term Chán had been developed from a progress of misreading Dān 禪 as Chán/Shán 禪. It was Ven. Xuan Zang who abandoned the earlier translation of dhyāna which was popularly recognized as Chán and made a free translation as Jingliu 靜慮 (calm-contemplation).

关于禅的中文译文及禅发音的演变
惟善法师

禅在中国佛教中用得非常普遍。禅被普遍认为是禅那的缩写。因为它对应的是梵语中的禅那。根据前任学者关于早期佛经翻译的研究，我尝试研究梵语和吐火罗语中禅那的翻译。由此发现，禅并不是禅那的缩写也并不是梵语中禅那的发音，但是禅可能是吐火罗语中禅那的发音。中文中的禅可能是误读的结果。是Ven Zhang xuan 法师放弃了早期的禅那翻译，而是采用静虑做为翻译。

8-2

The current situation and the further perspective of the translation and circulation of the Mongolian tripitaka between China and Mongolia
Jinghui Chu

1. The old Mongolian language tripitaka has been published again in inner Mongolia of China after 20 years. It is the tripitaka which has the broadest content in the world.
2. Mongolia is translating this tripitaka from the old Mongolian language to the new Mongolian language. It is expected to be completed by 2019.
3. The Normal Univeristy of Inner Mongolian has established the international Buddhist sutra translation center based on the new published Mongolian tripitaka, and the Qing dynasty, later Chinese government documents of Mongolia politics and religion owned by Jinfeng Academy. The early plan is to translate Chinese language historical documents to the new and old Mongolian language. Then, they plan to translate these texts to English, Russian, Japanese, Korean and so on.
4. Mainly the inner Mongolia forms a cooperative arrangement with Mongolia that there will be a East Asian Buddhist conference to promote academic studies and international communication in every 2 years.

蒙古文〈大藏经〉在中国与蒙古国流通与翻译的现状与展望》
楚京辉

- 一•内蒙古历时近二十年，自清之后，再次出版老蒙古文《大藏经》，目前是世界收录内容最多的一版《大藏经》。
- 二•蒙古国正在将《大藏经》自老蒙文，译为新蒙文，计划2019年完成。
- 三•内蒙古师范大学依托再版《大藏经》学术成果，结合金峰书院拥有之清朝理藩院及呼和浩特喇嘛印务处大量珍稀政教孤本文物资源，已成立国际佛典翻译中心，先将汉语史料翻译为新老蒙文，下一步计划译为英俄日韩等文字。
- 四•内蒙古为主体，已与蒙古国达成合作协议，计划每两年举办一次东亚佛学国际论坛，开展学术研究，增进国际交流。邀请本次敦煌会议各国学者，随缘赴内蒙古访问交流。

**Difficulties in Reading Early Chinese Translations of Abhidharma Texts
With Reference to Abhidharmāmṛta-rasa-śāstra
Venerable Yuanliu**

Abhidharma texts are the more direct and condense sources for studying theories of Buddhist schools. Unfortunately, there are only two schools, namely TheravAda and SarvAstivAda, whose abhidharma texts are largely kept until now. The TheravAda abhidharma texts are kept in the pali cannon, while the SarvAstivAda abhidharma texts are mainly kept in Chinese, with some Tibetan and a few Sanskrit copies, such as abhidharmakoZabhASya. The Chinese version of abhidharma texts are mainly translations from Sanskrit. We may roughly divide them into two categories: those translated by Xuan Zang and by others. Xuan Zang's translations has been highly regarded thanks to his mastery of translation skills, through understanding of Buddhist theories, and importance of these tests themselves in the whole abhidharma texts, whereas difficulties and problems has been experienced in reading the others' translations because of the inconsistency of translation skills and usage of terminology. This paper shall take one of such translation of abhidharma texts, Abhidharmāmṛta-rasa-śāstra, as an example to illustrate the kinds of difficulties that might be faced by those who know mere Chinese due to the inconsistency or even inaccuracy found in translations. This also shows the necessity of classical languages for reading original texts.

阅读早期汉文阿毘达磨论典中所面临的翻译问题
- 以《阿毘达磨甘露味论》为例
源流法师

阿毘达磨论典是研究和学习部派思想最为直接和集中的资料，可惜得是，在诸多的部派中，只有上座部和说一切有部的阿毘达磨论典被比较完整地保持和流传了下来。上座部的论典主要在巴利文藏经中，说一切有部的论典则主要在汉文藏经中，藏文中也有一部分，还有少许的梵文版本，如《俱舍论》。汉文的阿毘达磨论典主要从梵文翻译过来的。这些汉译论典大体上可以分为两类，即由玄奘法师所译和由其他人所译。玄奘法师所译的论典以其翻译技巧的娴熟、义理的通达以及所译论典本身在阿毘达磨思想中的重要性而受到相对广泛的重视，他所用的术语成为汉传佛教最为通用的标准，而其他论师所译的论典以其翻译技巧及术语的不一致等原因，造成阅读这类典籍的一个主要的困难和问题之一。本文试图以《阿毘达磨甘露味论》为例，来说明这些因翻译不同甚至不准，而为那些可能只懂汉文不梵文的人在阅读这类论典时所遇到的困难，也随带说明了学习原典语言对于阅读原典的重要性。

8-4

The Evolution of the Names of the Four Heavenly Kings: From the "King with Ugly Eyes" to the "King with Broad Eyes"

Wang Huimin

Historically, the Four Heavenly Kings had various different identities and this paper will trace their evolution. In earlier sutras that were translated into Chinese, the names of the Four Heavenly Kings were all translated phonetically, and then they were translated by their literal meaning. The literal translations varied in different occasions, but they were standardized by the time of the High Tang, Dhṛtarāṣṭra was called the King of the East, Guardian of the Nation, Virūḍhaka was called King of the South, Lord of Growth, Virūpākṣa was called King of the West, The Great Seer, and Vaiśravaṇa was called King of the North, The Great Hearer. Such appellations were continuously used for the following millennia. This paper specifically traces the translations of the title of the King of the West. The monk Yijing (635-713) was the first to refer to him as the "Ugly Eye Heavenly King" rather than the "Great Seer Heavenly King", and this title had been used consistently since then. The rather derogatory term of "Ugly Eye" was incorrectly translated into "Great Seer". This shift in translation emphasized the great abilities of the Heavenly Kings. This is an interesting phenomenon in the history of sutra translation.

从“丑目天王”到“广目天王”——四天王译名演变

王惠民

四天王具有多种身份，本文考察四天王名称的演变。早期汉译佛经中，四天王都是音译，而后出现意译；意译的名称有所不同，到盛唐则定型为东方持国天王、南方增长天王、西方广目天王、北方多闻天王，此后一千多年均采用这一译法。本文特别考察了其中西方天王的译名，发现从义净开始才将丑目天王翻译为广目天王，此后的译经均采用之，将正确的“丑目”翻译成不确切的“广目”，这种变通是为了突出四天王的正面形像，是佛经翻译史上一个有趣的现象。

8-5

敦煌遗书佛经初译本的价值意义

马德

敦煌莫高窟藏经洞出土的唐代写经中，有一部分当时的初译本，如贞观廿二年玄奘所译《能断金刚般若波罗蜜多经》，日照译《大乘密严经》，义净译《佛说宝雨经》、《金光明最胜王经》，宝思惟译《佛说较量数珠功德经》，室利末多译《佛说示所犯者瑜伽法镜经》等，较好地保存了佛经初译时的各个方面的原始状况，对佛教经典的校勘和研究研究佛教大藏经传播过程中的演变有极其重要的价值意义。

8-6

回鹘译经偏爱“中土所撰”说

杨富学

回鹘文佛教文献中有一个现象值得注意，即大乘佛教中非常重要的经典如《法华经》、《华严经》、《金刚经》等，存世的回鹘文献却不多或完全没有。相反，本不为历代大藏经所收的一些由中土汉僧伪撰的佛经，却在回鹘中广泛流传，如《父母恩重经》被译为回鹘文广为流布。北宋初“成都府大圣慈寺沙门藏川”撰写的《十王经》在回鹘中流传更广，现存回鹘文写本很多，图文并茂，制作非常考究；汉文伪经《佛顶心大陀罗尼》在回鹘中也相当流行；伪经《佛说天地八阳神咒经》的回鹘文写、刻本更是多达186种。此外，译自中土所撰的佛教文献还有《大白莲社经》、《大慈恩寺三藏法师传》、《大唐西域记》、《佛祖历代通载》、《荀居士抄〈金刚经〉灵验记》、《忏悔灭罪金光明经冥报传》、《五台山赞》、《五更转》《十二时》等。从中可以看出，回鹘佛教僧徒之译经，特别偏爱中土所撰。这些内容适应于中原社会，对回鹘也产生了深远的影响。

8-7

唐高宗咸亨仪凤年间皇家写本

《妙法莲华经》源流及敦煌残卷考述*

李尚全 王志鹏

《妙法莲华经》是在中亚、东亚、东北亚广泛流传的大乘佛教经典。在中国汉传佛教史上，主要有三个译本，即竺法护译的《正法华经》、鸠摩罗什译的《妙法莲华经》和阇那崛多、达摩笈多译的《添品妙法莲华经》。其中鸠摩罗什译的《妙法莲华经》是经过南北朝隋直到唐高宗时期的不断增补修订而成，历时近400年，所以没有署名“鸠摩罗什奉诏译”，在唐高宗咸亨仪凤年间（671—679年），由皇家书手抄写，流通全国，成为其后所有唐人抄本和北宋以来署名鸠摩罗什奉诏译的官私刻本的祖本。

8-8

敦煌《佛说贤劫千佛名经》研究

陈菊霞

笔者在山口正晃先生的统计基础上又新发现6件敦煌《贤劫千佛名经》，使其总数达28件。

敦煌《贤劫千佛名经》与《慈悲道场忏法》第四至十卷中的千佛名和《佛说佛名经》第二十九卷之贤劫千佛最为相近，与《现在贤劫千佛名经》（开元拾遗附梁录）、《现在贤劫千佛名经》（阙译人名，今附梁录）的佛名虽大体相同，但还存在一定差异。通过版本比较可知，敦煌《贤劫千佛名经》中的千佛名应是依据梁代流传下来的《贤劫千佛名经》而抄写。

敦煌《贤劫千佛名经》大体分为二种样式：一种是一卷式，即不分卷。其主要特征有：一、连贯抄写一千个佛名。二、这类文书的首部均有残缺。但参照北846首部和S.338号文书，可完整复原其首部。三、这类文书的尾部相对保存完整。但结尾部分并不完全统一。一类是抄至“南无楼至佛”即结束。另一类是抄完“南无楼至佛”后，接抄一段持诵功德文。

敦煌一卷式《贤劫千佛名经》之持诵功德文应是拼合而成的一段文字。其内容与《现在贤劫千佛名经》（阙译人名，今附梁录）、《观世音菩萨授记经》、《慈悲道场忏法》有密切关系。

敦煌《贤劫千佛名经》的另一样式是分卷式。其主要特征有：一、分为上、下两卷。有的分写，有的联写。二、穿插忏悔文、十方佛和《大乘莲华宝达问答报应沙门品第廿八》。三、首佛名称不一，有的写作“拘楼孙佛”；有的写作“拘那提佛”。

插写的十方佛与菩提流支翻译的《佛说佛名经》卷第一所列的十方佛相一致，但却以第三处→第二处→第一抄的顺序抄写，共计7方66个佛名。插写的三处忏悔文与敦煌十六卷《佛名经》有着极为密切的关系。它们又对《圆觉经道场修证仪》、《慈悲水忏法》和NO441《佛说佛名经》（三十卷）的形成产生了一定影响。经考证，敦煌佛名经中的忏悔文当出自《马头罗刹经》。

敦煌《贤劫千佛名经》的写经题记表明，28件《贤劫千佛名经》很可能多是归义军时期的抄写本。由于《佛名经》宣扬通过读诵、礼拜佛名可获灭罪等功德，自南北朝以来，《佛名经》便在民间得到了广泛的信仰。至晚唐、五代、宋的敦煌地区，由于地方官员的极力推崇和倡导，《佛名经》信仰更趋浓厚。

Important Notice

Registration

Panelists

Please kindly prepare your **passport** and register in the hotel lobby upon your arrival. Please register **at the panelist registration desk**. With your passport/ID, you will receive a **nametag, a room key and a deck of breakfast coupons**. Please confirm email receipt of your flight invoice or arrange to print it at the hotel in the Business Center. **Once panelists submit their flight invoices, they will receive a tablet, stipend, and Woodenfish souvenir at the panelist registration desk.**

Observers/Family Members

If you are an observer or family member, please register at the family/observer registration desk. **With your passport/ID, you will receive a nametag, a room key and a deck of breakfast coupons**. Please confirm email receipt of your flight invoice or arrange to print it at the hotel in the Business Center. **Once we receive flight invoices, they will receive a souvenir.**

If you need more support, please leave a message at the registration desks.

Accommodation

For the items in the mini bar and laundry or other amenities, everyone is responsible for paying the hotel in full before check-out.

Every participant staying in the hotel will receive a room key. **Please make sure that you do not lose your key**. If you lose your key, please come to the front desk, and you will be responsible for the amount for a new key.

Dining

Breakfast: It will be on the **4th floor of the main building of the hotel**. **Breakfast begins at 7am**. Please arrange your time according to the daily conference agenda.

Lunch: It will be served at the Dunhuang Academy, so at registration, **please notify the staff if you require vegetarian meals**.

Dinner: It will be served at the **hotel's Fengguoci Restaurant on the 1st floor**. **If you don't want to attend the dinner organized by the conference, please let us know at lunch time** to avoid wasting food. If you want to arrange your dinner, you will need to cover your own costs.

Transportation

During the conference, every morning and afternoon there will be buses to pick up all conference participants to take everyone to and from Dunhuang Academy. **Please pay close attention to the conference agenda, and the departure time for the bus to make sure you are punctual and not delaying the conference.**

The bus will leave on time. **If for some particular reasons you cannot make the bus, please contact the hotel to arrange for a taxi to go to the Dunhuang Academy at your own expenses**. It is 20km. from the hotel, 25 minutes by taxi. If you need any assistance, please contact Meng Hong +86 139 0139 6622.

Conference handbook and Simultaneous Translation

We need everyone's support to make this conference successful. We would like to reduce the use of paper throughout the conference. Related conference agenda and materials will be sent to you in

electronic form. **Please prepare your daily relevant files and make sure any electronic device you bring to the conference is adequately charged each day, as there will not likely be enough outlets for everyone to use at once.**

The conference will be mainly in English, so **if you need simultaneous translation, please request earphones at the conference venue.** If you need English or Chinese language support, please contact the below staff.

Closing

When you check out, please hand-in the room keys to the hotel front desk. If you consumed other amenities from your room, please make sure you make all payments.

In order to support this conference, **please hand in the nametag so we can re-use the lanyards.**

Conference Contacts

Accommodation and Dining:

Hong Meng: +86 13901396622

Jenny: +86 18701439966

Transportation and Language support:

Kalen: +86 13910731714

Huishan: +86 13488779792

David: +86 13290332150

Yaffa: +86 15650709383

IT Support:

Zhiying Wang: +86 13911365619

Enjoy the conference!



Map of the Hotel

