

Message from the Editor 主編寄語

Welcome to the inaugural edition of the *Hualin International Journal of Buddhist Studies*! I am pleased to share these important contributions from scholars across Europe and East Asia. This journal is a result of the Glorison Charitable Foundation's generous support through the creation of the Glorison Global Network of Buddhist Studies. This network connects scholars and students at ten universities throughout North America, Europe and East Asia, provides financial support for international exchange, and encourages collaboration between scholars of Buddhist Studies.

《華林國際佛學學刊》今以復行，展卷摩篇，再捧之喜、新揭之慶，交至並來！余不禁浮想，東西之良作薈萃，饒益讀者，何其幸哉！此番美績，實仰賴旭日慈善基金會之慈悲捐助，開佈“旭日全球佛教研究網絡”，廣納北美、歐洲、東亞十大學府之賢達師資，資其奔走訪學、助其通力協作。

A geographic and disciplinary divide often discourages academics of Buddhism from collaborating with overseas colleagues and from exploring topics unrelated to their own research. To help bridge this gap, the Glorison Global Network has sponsored the creation of the *Hualin Journal*: an English and Chinese language peer-reviewed scholarly journal on East Asian Buddhist Studies. This journal will be a platform for showcasing diverse, multidisciplinary and multimedia research produced by scholars across the globe. We believe that this collaborative platform will encourage exploration of new and understudied sources, and help scholars to connect with colleagues beyond their specialties.

邦國之殊隔，學問之墻塹，嘗令佛教學人，屈守一己之專攻，遙念他山之石，無不愧憾！有鑒於是，旭日網絡再造《華林》，專務東亞佛教之探討，開漢英雙版，求同儕審評，推傳全球學者之成果，顯揚多樣化、跨學科、多媒質之異彩。激蕩之下，必能發未發之資料，周不周之檢討，收多聞廣智之功效。

Scholars of East Asian Buddhism have more tools and resources at their disposal than ever before. Online databases, digital repositories, and online communication allow them to research with greater efficiency and to exchange ideas more readily. In theory, these tools should open up the field of Buddhist Studies by bringing new historical sources to light, or excite us with the potential to research, teach, and learn together virtually. However, significant disciplinary and theoretical boundaries still remain to be overcome and limit our ability to make the best use of the wealth of resources at our disposal. For instance, the scholarly lens often magnifies texts and people of authority thus prioritizing the study of canonical texts over those not certified by religious authorities. Disciplinary boundaries also limit us: while disciplinary training has great advantages, there are few changes to cross these cultural and national borders. To break away from these limits, the *Hualin Journal* encourages the study of Buddhist texts, art, and material culture beyond the canon, and expanding to include peripheral and understudied sources that we, as international scholars in the digital age, can access. By exploring new methods, references, and academic communities, I believe that the *Hualin Journal* will amplify diversity within the broad umbrella of Buddhist Studies in an increasingly interconnected scholarly network.

東亞佛教之研究者，可援據之工具與資源，較之以往，遠為豐富。在線文庫、數字典藏、網絡交流，皆成善事倍功之利器。此等便捷大勢，本當廣佈新見史料，開拓新領域，弘揚新範式，整合學術共同體，興起研究、教習新氣象。然學科分立之固、理論之扞格之深，猶屬當塗，亟待變理。試舉一隅以明之。巨著名家，固學者耳目之樂從，由是經藏貴而俗籍輕。術業專攻，或為洞入精微之必由；片鱗碎甲之見，又因殊文

異族而益滋。本刊搜羅文本、藝術、器物之研究，呼籲超方域之窠臼，捐內外之好惡，乘數字時代之便利，窮碧落黃泉之材料。廣邀國際學林之俊賢，大彰佛教研究之富貴。

We also often limit ourselves to geographical boundaries. Scholars continue to specialize in Chinese, Japanese, Korean, and Vietnamese Buddhism, collaborating with scholars who share their same national specialty. In reality, these regions are deeply interconnected. When we contrast this with Buddhism's incredible long history in East Asia, contemporary national borders are recent inventions. This becomes especially true when we consider how Chinese Buddhism becomes a central authority in the field of Buddhist Studies more broadly. Past scholarship often frames China as the centre of Buddhist texts and innovation and the surrounding areas as peripheral members of a Buddhist world. With so much shared Buddhist history, cultures, and text, we ought to consider Buddhism as a religion beyond national borders. Our first issue offers an additional perspective of Buddhism beyond national borders. In fact, as one will see in this inaugural issue, our authors have cited multi-lingual sources well beyond East Asian languages. For the benefit of our Chinese readership, our team of editors undertook to translate foreign publications whenever possible.

地理觀念禁錮之下，所謂中、日、韓、越，各各之佛教，學人各擁一方而取同道相共謀。推之實際，則疆土莫不相接，文教從來交寢。縱遠眸於佛教之初傳東亞，哂現代國界之本無。佛教之研究，以先學所論，推漢地為東亞正宗，佛典於此傳譯、義理於此創新，邊地唯求取拱戴而已。抉諸佛教史實、文化、典籍，莫不彼此和光同塵，實不當劃疆以行格致。本專號，別開悠窗，一領佛教之無疆。供稿諸賢，不但諳熟東亞語言，且能博徵印歐資料。編譯諸君，為便利漢語讀者，不避苛勞，於外版著作之題目，能翻盡翻。

Most of the papers we feature in this inaugural issue were the result of the 2016 conference 'When the Himalaya Meets with Alps: International Forum on Buddhist Art and Buddhism's Transmission to Europe', held in

Madrid, Spain. Like the conference itself, this inaugural issue *Buddhism in the West*, decenters East Asian Buddhism as a force best understood in East Asia alone, that Buddhism is not simply a tradition exported abroad. The history of Buddhist Studies in Europe is familiar to many of us: Buddhism arrived in Europe through the research of early Indologists and Sinologists who studied philosophical texts with an Orientalist lens. In the past two centuries, however, we find that this initial academic fascination has been supplemented and challenged by lived religious experience of Buddhist on the ground, as well as by dialogues between Asian, European, and North American scholars.

本專刊所收，多宣讀於 2016 年西班牙馬德里國際學術會議“當喜馬拉雅山與阿爾卑斯山相遇：佛教藝術暨佛教在歐洲的傳播國際高峰論壇”。準其主旨，特號“佛教在西方”，意表雖曰東亞之佛教，而非以東亞心目為其准的，非單邊之舶出品而已。推諸歐洲研習佛教之歷史，佛教初來彼方，全賴印度學家與漢學家之力。佛教哲學之文獻，窺自於東方學之稜鏡。以往兩百年來，染濡當地佛徒之修行體驗，質之亞、歐、北美學者之往來討尋，元初之癡迷，蚤為之一變。

This issue demonstrates the wide range of research possible in studying Buddhism in the West, including texts and practices from the late nineteenth century to the present day. Going forward, the *Hualin International Journal of Buddhist Studies* will continue to showcase Buddhism beyond its centre, through understudied sources, and in the many areas of the world that forms of East Asian Buddhist practice find their home.

本輯力顯西方研討佛教之豐富課題，囊括十九世紀至今之文本與實踐。日後《華林國際佛學學刊》仍有特刊，深入未能深入之史料，於東亞之外詮解東亞佛教，於世界各地邂逅諸相之起源。

Acknowledgements

致謝

This journal could not have happened without the support of the Glorison Charitable foundation and Dr. Charles Yeung, our chief advisor and sponsor of the *Hualin Journal*. I thank him not only for supporting the creation of this journal, but also for funding the Glorison Global Network of Buddhist Studies, which is doing important work to promote high quality scholarship internationally.

本刊之復行，仰賴旭日慈善資金，以及本刊首席顧問、大功德主楊釗博士之慈悲資助。余不勝感戴楊公恩德，非但復刊《華林》，又創“旭日全球佛學研究網絡”，推揚國際精尖學術，其功難量！

I am indebted to my colleagues on the editorial board for their expertise, support, and guidance. I am grateful for all the authors who contributed to this inaugural issue. Importantly, I also need to thank the people working behind the scenes to prepare this journal for publication. Vicky Baker, our administrative coordinator, and Carol Lee, *Hualin Journal* typesetter and Glorison communications officer, were both absolutely essential to the success of this project. I must also extend my thanks to the executive editors and editorial assistants, who worked carefully to review each paper.

余當感謝編委諸位同仁，不吝指授與匡持，以及撰稿諸賢，傾獻其飽學精思。猶為感念者，乃默默於幕後之諸君。刊物協理白維琪（Vicky Baker）、排版員兼公關總監李佩儒（Carol Lee），項目之圓滿，二人之力歟！仍謝執行編輯與編輯助理，諸佳作之嚴整，實出諸子不厭苛繁之審校。

ZHAN Ru
湛如

（楊增 漢譯）