



THE SECOND GLORISUN ANNUAL FORUM
BEYOND CIVILIZATIONAL CLASH:
THE COALESCENCE OF HUMAN
CIVILIZATIONS

第二屆

「人類的競爭與互鑑互補」旭日年度論壇

AUGUST 30–SEPTEMBER 2, 2024

2024年8月30-9月2日

MAGDALENE COLLEGE, UNIVERSITY OF CAMBRIDGE

英國劍橋大學莫德林學院

Keynote Speeches 主題演講 1-2

17:30-18:30, August 30, 2024

Opening Ceremony 開幕式

9:00-9:50, August 31, 2024

Keynote Speeches 主題演講 3-5

14:30-16:00, September 1, 2024

Closing Ceremony 閉幕式

16:00-16:50, September 1, 2024

Conferences 論壇

10:00-18:25, August 31, 2024

8:30-14:25, September 1, 2024

When the Himalayas Encounter the Alps:
The Past, Present and Future of Asia-Europe
Buddhist and Other Religious Exchanges
黑海東頭望大秦——亞歐佛教、宗教交流與
合作：歷史、現狀與未來

“The Healer-King Curing the Three Poisons,
while the Master Navigator Overcomes the
Nine Misfortunes”: Buddhism and Medicine
from an Interdisciplinary and Global
Historical Perspective
醫王療三毒、航師度九厄：全球史與交叉學科
視閾下的佛教與醫療

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THE GLORISUN GLOBAL NETWORK FOR BUDDHIST STUDIES

The Glorisun Global Network for Buddhist Studies (hereafter “the Network”) is an international academic partnership founded in January 2017 to promote cross-disciplinary and cross-cultural exchanges on Buddhism and Buddhist studies. The founding of the Network was inspired by the vision held by six international scholars for an unbound centre point for global exchange: Professor Ru Zhan of Peking University (China), Professor Jinhua Chen of the University of British Columbia (Canada), Professor Michael Friedrich of the University of Hamburg (Germany), Professor Stephen Teiser of Princeton University (USA), Professor Stefano Zacchetti of the University of Oxford (United Kingdom), and Professor Imre Galambos of the University of Cambridge (United Kingdom). The network is funded by the GS Charity Foundation.

The network operates to facilitate collaborative dialogues that overcomes cultural, linguistic, and geographic boundaries separating academic communities between and within Europe, North America, and East Asia . The network is managed by a Central Steering Committee (CSC) of notable scholars of Buddhism and East Asian Religions, directed by Professor Ru ZHAN (Peking University), who serves as the CSC Board Director. As of July 2023, the partner universities are (in the order of entering this Network): Peking University, China; University of British Columbia, Canada; University of Hamburg, Germany; Princeton University, USA; University of Oxford, UK; University of Cambridge, UK; Yale University, USA; University of California, Berkeley, USA; Harvard University, USA; University of Hong Kong, Hong Kong, China; Hebrew University of Jerusalem, Israel; Zhejiang University, China; University of Tokyo, Japan; and Institut national des langues et civilisations orientales (Inalco), France.

The network organises a wide range of activities including: visiting professorships, fellowships for advanced graduate students or postdoctoral fellows in Chinese Buddhist Studies, conference funding for a conference at each institution on Buddhism and East Asian cultures, lecture series funding, graduate student exchanges, and training development, as well as publications on Buddhist scholarship. All of these activities serve to meld complex eastern and western approaches to Buddhist studies, and to forge enduring connections among scholars of various disciplines and generations.

旭日全球佛教研究網絡

旭日全球佛教研究網絡(以下略稱“旭日網絡”)創立於2017年1月。作為一種國際學術合作夥伴關係,網絡致力於促進佛教和佛教研究領域的跨學科和跨文化交流。“旭日網絡”的宗旨肇始於六位國際學者關於無拘限的全球交流中心的高瞻遠矚。他們是:北京大學湛如教授、加拿大英屬哥倫比亞大學陳金華教授、德國漢堡大學傅敏怡教授、美國普林斯頓大學太史文教授、英國牛津大學左冠明教授、與英國劍橋大學高奕睿教授。網絡由旭日慈善基金提供資助。

網絡的使命在於克服文化、語言和地理的隔閡,促進歐洲、北美和東亞學術界之間及其內部的協作對話。該網絡的管理工作由核心指導委員會(CSC)負責,北京大學湛如教授擔任核心委員會主任委員,委員皆為佛教和東亞宗教領域的著名國際學者。截至2023年7月,加入網絡的高等機構有(按加入順序排列):北京大學(中國)、英屬哥倫比亞大學(加拿大)、漢堡大學(德國)、普林斯頓大學(美國)、牛津大學(英國)、劍橋大學(英國)、耶魯大學(美國)、加州大學伯克利分校(美國)、哈佛大學(美國)、香港大學(中國香港)、耶路撒冷希伯來大學(以色列)、浙江大學(中國)、東京大學(日本)和法國國立東方語言文化學院。

“旭日網絡”創辦了一系列子項目,包括設立訪問教授職位、資助中國佛教研究領域高級研究生和博士後研究員、資助成員機構開辦佛教和東亞文化研討會、設立講座系列、研究生學術互訪以及培訓發展,以及佛教學術作品和刊物的出版。所有項目的開設皆在融合東西方佛教研究的複雜方法和取徑,幫助不同學科和新老世代的學者之間締造長久牢固的聯繫。



CONFERENCE I

When the Himalayas Encounter the Alps: The Past, Present and Future of Asia-Europe Buddhist and Other Religious Exchanges



The initial spark of interest and academic inquiry into Buddhism within Europe can be traced back to the endeavors of Christian missionaries across South, East, and Central Asia. The foundation of Buddhist Studies was thus laid through comparative textual studies in various classical languages, facilitating the emergence of specialized fields such as Abhidharma Studies and enabling the examination of Buddhism from historical, sociological, and anthropological perspectives. In recent decades, the rapid development of Chinese Buddhist databases have broadened academic interest in Chinese Buddhism. This expansion enriches the traditional research focus that has largely centered on Theravada, Tibetan, and Japanese Buddhism, thereby integrating Chinese Buddhism more fully into the broader spectrum of global Buddhist scholarship.

While the propagation of Buddhism to the West marks a relatively recent chapter in its history, the foundations of Buddhism are deeply entwined with ancient Indo-European civilization. This connection suggests not only a shared lineage with Indo-European religious traditions but also a linguistic heritage rooted in ancient Indo-European languages. Moreover, Buddhism has significantly absorbed and reflected the cultural and institutional legacies of Indo-European civilizations. On the opposite end of the Eurasian continent, the form of Chinese Buddhism as it is recognized today emerged only after a millennium of adaptation. Consequently, the history of Buddhism's reception in Europe, extending over a century, combined with its deep-seated origins in Indo-European civilizations and the two-thousand-year evolution of Buddhism in China, establishes Buddhism as a crucial conduit for fostering dialogue and connections between Eastern and Western civilizations. In this context, Buddhism emerges as a potent catalyst for contemporary mutual understanding and cultural exchanges between Asia and Europe. This rich historical and cultural tapestry invites extensive scholarly inquiry and discussion, highlighting Buddhism's integral role in the interweaving of global cultural heritage.

As we contemplate the current landscape and delve into historical narratives, we find that Buddhism might have played a greater role than bringing Asia and Europe into contact; but rather, Buddhism acted as a rare medium bridging European, Near-Eastern, and Asian cultures in view of the influence of ancient European religions like Nestorianism, Zoroastrianism, and Manichaeism within Eastern contexts, partly thanks to Buddhism. This dual perspective enables us to extract valuable lessons from the past to enlighten our present and guide our future directions. Such an approach invites the possibility of crafting a new narrative centered on mutual advantages, collective advancement, and harmonious growth between Asian and European civilizations. Therefore, the global scholarly community is encouraged to embrace a broader international viewpoint, re-examining and re-evaluating the historical trajectory, present conditions, and future prospects of Buddhist and religious interactions between Europe and Asia.

論壇 I

黑海東頭望大秦——亞歐佛教、宗教交流與合作：歷史、現狀與未來

歐洲對於東方佛教之興趣與研究，最初起源於基督傳教士在南亞、東亞與中亞等地傳教經歷。他們瞭解到上座部、漢傳、藏傳與日本佛教之傳統，並從語文學入手，將佛教介紹到了西方的宗教界與知識界。從此時開始，不但佛教經典逐漸被譯為西文，辭典之編制、文獻與教義之研究也慢慢得以開展。不同語種之比較文獻學研究成為了早期佛教學研究之基礎，直至毗曇學、歷史學、社會學、人類學等諸多領域也得到重視。至最近數十年，隨著大中華地區國力之高速崛起，中文佛教資料庫之迅速發展，以前偏重南傳、藏傳與日本佛教之國際研究格局遂得以扭轉，中國佛教研究日漸進入國際佛教主流研究視野之中。

就佛教向西之傳播過程而言，也經歷了類似之過程。佛教最初之西傳，主要是隨著南傳上座部國家之殖民進程，斯里蘭卡等地之僧侶開始在英倫設立了禪修中心與寺院，此一過程也伴隨著南傳巴利語經典研究在英國所獲之重視。時至今日，英國上座部佛教傳統已有遠超一個世紀之長期發展。至上世紀五六十年代以後，藏傳佛教也在西方獲得了一席之地。而漢傳佛教之西傳，則主要還是與最近數十年華人大量移民有關，並且也較為局限於海外之華人社群，在未來歐洲仍有較大之成長空間。

雖然如此，佛教之過往，乃深植於印歐古文明之中，因此非僅其存有印歐宗教之基因，其語言可上溯自古印歐語，更以其制度與文化諸方面，乃廣採印歐文化之遺緒。祇是經歷了上千年之在地化、中國化過程後，方始有今日漢傳佛教之面貌。再加上近世歐洲對於佛教之接受史已早逾百年，是以以佛教為紐帶，則可勾連起歷史上東西文明碰撞與互鑒之陳跡；亦可為現實之中，中歐文化互信與交流之觸媒。

撫今追昔，以佛教為起點，兼採聶斯托利教（景教）、瑣羅亞斯特（祆教、拜火教）、摩尼教等歐洲或中東之古教（所謂“三夷教”）在東方之歷史，鑒古而知今，繼往而開來，或可為未來亞歐文明互利互惠與和平發展譜寫全新之篇什。

國際學界應以一種更為廣闊之全球視野，來重新考察歐亞佛教與宗教交流之歷史、現狀與未來。

ABSTRACTS 論文提要



PANELISTS 講者



CONFERENCE II

“The Healer-King Curing the Three Poisons, while the Master Navigator Overcomes the Nine Misfortunes” An International Conference on Buddhism and Medicine from an Interdisciplinary and Global Historical Perspective

The Buddha, who abdicated the world to contemplate the sufferings of birth, aging, illness, and death, earned the title of ‘Supreme Healer’ (Da yiwang 大醫王) for his commitment to mitigating worldly suffering. Buddhist teachings, likened to Agada medicine, target the eradication of the three poisons afflicting sentient beings. Buddhist monastics, likewise, are expected to master the ‘Science of Healing,’ a crucial segment of the five branches of Buddhist Sciences, utilizing this knowledge to provide relief and aid to those in critical need.

The vast heritage of Buddhist medical literature, available in a variety of languages such as Sanskrit, Pali, Tibetan, and Chinese, showcases a rich collection of texts focused on the Medicine Buddha and a wide range of medical subjects. These writings cover an extensive range of topics, from the core principles of Buddhist medicine and clinical methodologies to health maintenance practices throughout South Asia, Central Asia, and East Asia. Addressing aspects like etiology, symptomatic treatment, pharmacology, surgical techniques, rehabilitation, preventive healthcare, and end-of-life care, the Buddhist tradition has made substantial contributions to premodern medical knowledge.

Buddhism has significantly influenced the spread of medical knowledge in Asia, especially in East Asia. In the glocalization process—a dialectical interplay of global integration and local adaptation—medicine, encompassing knowledge, literature, and practitioners, has emerged as a distinctive conduit. Through globalization, Buddhism has melded with the local cultures it encounters, achieving localization. Conversely, Buddhism that has been localized adopts innovative methods to expand into new territories, thus allowing locally adapted Buddhism to spread and evolve globally in a dynamic and layered fashion. The primary agenda of this conference is to delve into the complex and layered relationship between Buddhism and medicine across history, utilizing an interdisciplinary and multimedia approach to shed light on their global interactions.

The interplay between Buddhism and medicine transcends mere academic study of historical practices. In the present day, this dynamic interaction persists as Buddhism engages with the constantly evolving cutting-edge technological advancements in our era characterized by a heightened degree of globalization and glocalization. Contemporary Buddhist monastics and organizations are increasingly integrating medical philanthropy as an expression of the Buddha’s compassion, actively participating in international relief efforts and epidemic prevention. This approach marks a significant evolution in the Buddhist approach to healthcare. Consequently, it is imperative for the international scholarly community to broaden their perspective, reassessing the relationship between Buddhism and medicine both historically and in the contemporary context, to fully appreciate its evolving impact and significance.

論壇 II

醫王療三毒、航師度九厄： 全球史與交叉學科視閥下的佛教與醫療國際研討會

因參悟生老病死之苦而遁入空門之佛陀，以療治世間疾患而獲“大醫王”之譽，佛法教義亦被喻為解眾生三毒之“阿揭陀藥”(agada)。眾多釋子更須兼通五明中之“醫方明”(cikitsā vidyā)，以此來救死扶傷，出萬眾於水火。醫王耆婆(Jīvaka)更以醫術而為佛陀、眾王與聲聞弟子治病行醫。

在傳統印度語(主要是梵、巴)、藏語與漢語佛教典籍之中，就存有篇幅浩瀚的論醫佛經與涉醫類文獻。僅以漢文佛教醫籍為例，據不完全統計，涉醫佛經就有870部之多。這些佛教醫藥文獻牽涉到了南亞、中亞與東亞關於基礎佛教醫學理論、臨床實踐與養生保健類的廣泛議題。無論是對於疾病生成理論、循症治療、用藥診斷、醫療手術、術後恢復、預防醫學，乃至臨終關懷等諸多領域，佛教社群都為古代社會做出了巨大的貢獻。

尤其是佛教傳入東土之後，漢傳佛教更以醫傳道，因此不但歷史上出現了大量名垂青史的醫僧或僧醫，寺院之中往往也藏有醫方藥典。從中古時期開始，悲田養病坊等寺院慈善醫療機構的建立，更極大地推動了中國古代的公共醫療衛生事業。而熱帶病的醫治等，也正是藉助了佛教從印度這個熱帶地區向中土的傳播過程，而使永嘉之亂後眾多移居南方的士人生命獲得了保障。此外，佛教的貢獻不僅限於治療疾病；傳記和歷史文獻以及其他佛教著作中記載的豐富醫學知識、詳細的臨床病例研究和關鍵性突破，對亞洲醫學的發展軌跡產生了深遠影響。

佛教對醫療知識的全球傳播固然起到了至關緊要的作用，而在佛教“全球在地化”與“在地全球化”(Glocalization)這一因果相循、互為表裏的辯證統一的歷史進程中，醫療(包括醫療知識、醫療典籍與醫療師)也逐漸成爲一種獨特的媒介：一方面，在全球化(globalization)的過程中，佛教實現了與傳播地本地文化的結合，從而完成了佛教的本土化/在地化(localization)；另一方面，在地化了(localized)的佛教又以一種全新的姿態向新的傳播地進行全方位的傳播，以乘方級的方式不斷在地化的佛教得以在全球範圍內多維累進式地傳播與進化。本研討會的一個中心議程將是在全球史的視閥下以跨學科與多媒介的路徑來深入探討佛教與醫療之間多面向與多層次的互動模式。

佛教與醫療的互動相成絕非純粹供學者憑弔古之幽情的昔日黃花；時至今日，在新的歷史情境下，通過與日新月異的科技創新相結合，佛教醫療與國際化、全球化與全球在地化/在地全球化之間產生了新異的化學反應。不少當代佛教的僧人與團體，皆以醫療慈善為切入點，發揚佛陀的慈悲本懷，積極參與到了全球性的救災與防疫工作之中，這就使得佛教醫療事業又開啓了全新的篇章。因此，國際學界就應該以一種更為開闊的全球視野，來重新考察歷史與現實之中的佛教醫療主題。

ABSTRACTS 論文提要



PANELISTS 講者



VENUE MAP & USEFUL INFORMATION

學院地圖及相關資料

To facilitate participation in the forum activities, please observe the following
為方便參與論壇活動，請注意以下規定：

* **Guests are requested to wear their name badges at all times during the event.** 請參會者在會議期間，隨時佩戴胸牌。

* **Panelists must show their badge to receive their meals.** 參會者必須出示胸牌以領取餐點。

* **At the end of the event, please check out at the desk at Porter's Lodge to return key and badge.** 請於活動結束後，到Porter's Lodge退會手續，歸還鑰匙和胸牌。

* **Forum venue is located at:**

Magdalene College, Cambridge, UK, CB3 0AG

TELEPHONE +44 (0) 1223 332100

<https://www.magd.cam.ac.uk/about/travel-and-directions>

» **Forum Check-in, Registration, & Check-out** 論壇報到、註冊、退房
Porter's Lodge

» **Forum Keynotes & Ceremonies** 論壇主題演講與開、閉幕式
The Sir Humphrey Cripps Theatre

» **Conference Panels** 分論壇

Cripps Court Seminar Room 3: When the Himalayas Encounter the Alps: The Past, Present and Future of Asia-Europe Buddhist and Other Religious Exchanges 黑海東頭望大秦——亞歐佛教、宗教交流與合作：歷史、現狀與未來

Cripps Court Seminar Room 5: "The Healer-King Curing the Three Poisons, while the Master Navigator Overcomes the Nine Misfortunes": Buddhism and Medicine from an Interdisciplinary and Global Historical Perspective 醫王療三毒、航師度九厄：全球史與交叉學科視閥下的佛教與醫療

» **Conference Lunch, and Coffee Break** 午餐、茶歇
Dennis Murphy Gallery (Cripps)

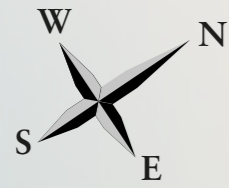
» **Conference Day 1 Welcome Banquet** 論壇首日歡迎晚宴
First Court Dining Hall

» **Conference Breakfast & Day 2 Dinner** 早餐、論壇次日歡迎晚宴
Ramsey Hall


» **Conference Day 3 Farewell Dinner** 論壇第三日送別宴會
Restaurant TBC

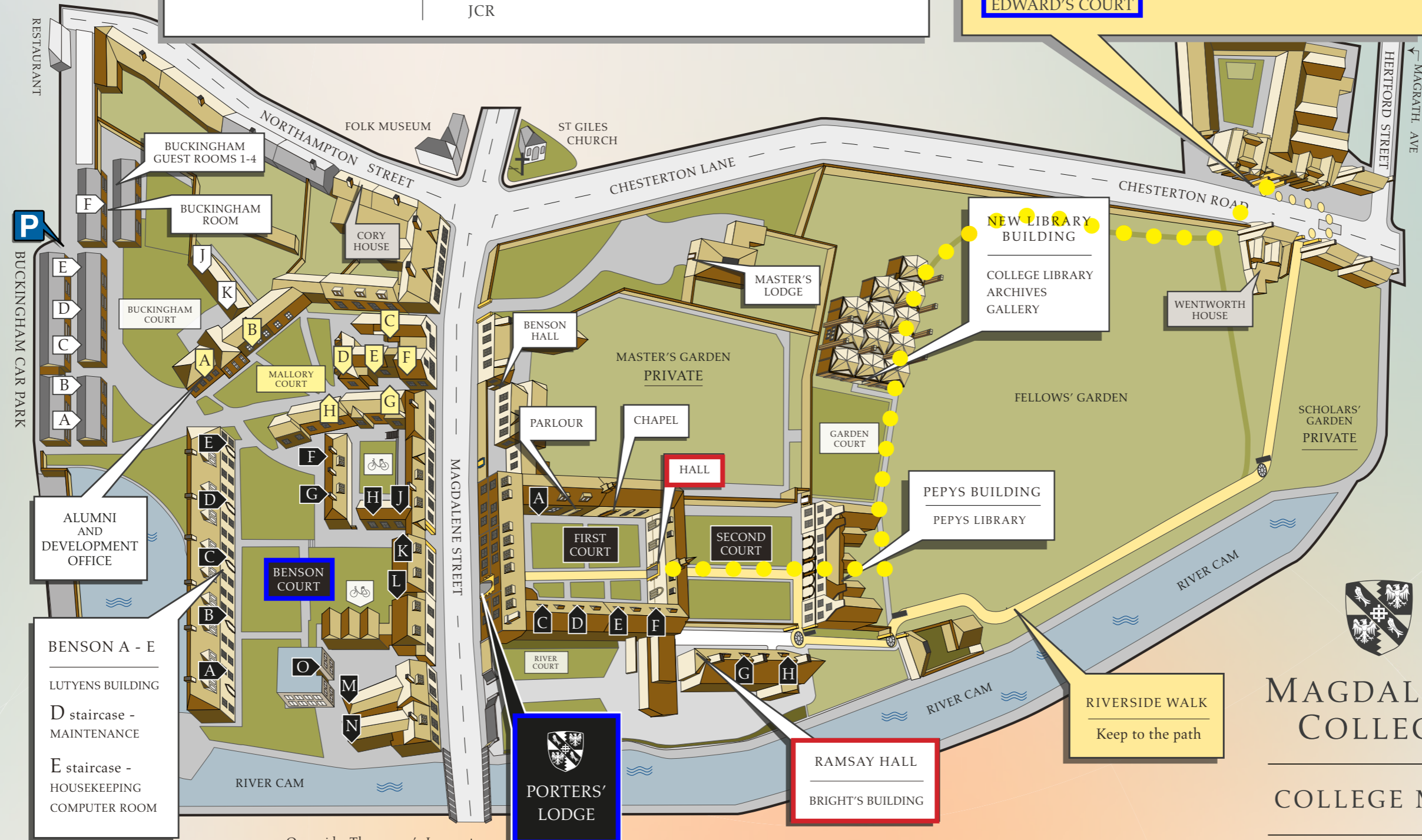
» **Conference Panelist Lodging** 論壇學者住宿
Benson Court – Building O
Cripps Court
Edward's Court

* **On-site Contact** 現場聯繫人
Grace Lee
graceleeuk@hotmail.com



BENSON COURT		FIRST COURT	
K staircase - HEAD PORTER	A staircase - ACADEMIC OFFICE BENSON HALL OLD LODGE ♯ JCR	C staircase - BURSARY COLLEGE OFFICE COLLEGE BAR ♿♿	F staircase - MCR FELLOWS' GUEST ROOM

SEMINAR ROOMS 1 - 5	 CRIPPS COURT
THE SIR HUMPHREY CRIPPS THEATRE	
DENIS MURPHY GALLERY	
CONFERENCE & EVENTS OFFICE	
EDWARD'S COURT	
PORTERS' LODGE	



- MEETINGS 會場
- DINING 食堂
- LODGING 住宿


ALUMNI AND DEVELOPMENT OFFICE

BENSON A - E
LUTYENS BUILDING
D staircase - MAINTENANCE
E staircase - HOUSEKEEPING
COMPUTER ROOM


PORTERS' LODGE

RAMSAY HALL
BRIGHT'S BUILDING

RIVERSIDE WALK
Keep to the path


MAGDALENE COLLEGE
COLLEGE MAP

Quayside, Thompson's Lane and City Centre ↓

**CHECK-IN,
CHECK-OUT**

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FORUM SCHEDULE

論壇日程表

Day 日1: August 30, 2024 | 2024年8月30日

Panel 場次 1 17:30-18:30	Keynote Speeches 主題演講 1-2 Chair 主持: Noga GANANY 高諾佳 The Sir Humphrey Cripps Theatre
17:30-18:00	1. T. H. BARRETT 巴瑞特 (SOAS, University of London 倫敦大學亞非學院): Tao and Zen in early Twentieth-century Britain 20世紀早期英國的道與禪
18:00-18:30	2. Eugene WANG 汪悅進 (Harvard CAMLab 哈佛大學): Ballard and Mandala 巴拉德與曼荼羅:從現代歐洲到中古中國
18:30-20:00	Welcome Banquet 歡迎晚宴 First Court Dining Hall (By invitation only 需邀請)

Day 日2: August 31, 2024 | 2024年8月31日

7:30-8:30	Breakfast 早餐 Ramsey Hall
Panel 場次 2 9:00-9:50	Opening Ceremony 開幕式 Chair 主持: Noga GANANY 高諾佳 The Sir Humphrey Cripps Theatre <ol style="list-style-type: none">Review of the 2023 Inaugural Glorisun Annual Forum (video) 2023首屆旭日年度論壇重溫(錄影) https://www.youtube.com/watch?v=9AySkXMH0D4Welcome Address from Professor Laura MORETTI, Head of the Department of East Asian Studies and Co-Chair of the Faculty of Asian and Middle Eastern Studies, Professor of University of Cambridge 劍橋大學教授、東亞研究系主任、亞洲與中東研究學院共同院長 牟若諦博士 歡迎致詞Address from Dr. Charles YEUNG of the GS Charity Foundation (Presented by Professor Jinhua CHEN) 旭日慈善基金楊釗博士 致詞(陳金華教授代讀)Address from Mr. Mikky HO, Director of China Britain Trust for the Promotion of Buddhist Studies 中英佛學促進會主任何其華先生 致詞Address from Ven./Dr. Ru ZHAN, Professor of Peking University, Director of the Glorisun Global Network for Buddhist Studies (Presented by Mr. Mikky HO) 北京大學教授、旭日全球佛學研究網絡主任湛如教授 致詞(何其華先生代讀)Address from Dr. Georgios T. HALKIAS, Professor of University of Hong Kong, on Behalf of the Hosting Institution of the Inaugural Glorisun Annual Forum 香港大學賀祺雅教授代表首屆旭日論壇承辦方 致詞Address from Dr. Stephen TEISER, Professor of Princeton University 美國普林斯頓大學太史文教授 致詞Address from Dr. Robert SHARF, Professor of University of California, Berkeley (video) 美國加州大學柏克萊分校夏復教授 致詞(錄影)

9:50-10:00	Coffee Break 茶歇 Dennis Murphy Gallery (Cripps)	
	I. When the Himalayas Encounter the Alps: The Past, Present and Future of Asia-Europe Buddhist and Other Religious Exchanges 黑海東頭望大秦——亞歐佛教、宗教交流與合作：歷史、現狀與未來 Cripps Court Seminar Room 3	II. The Healer-King Curing the Three Poisons, while the Master Navigator Overcomes the Nine Misfortunes 醫王療三毒、航師度九厄：全球史與交叉學科視閥下的佛教與醫療 Cripps Court Seminar Room 5
Panel 場次 3 10:00-12:00	I.3. Buddhism in Europe: Philosophical and Psychological Entanglement 佛教在歐洲：哲學與心理學的糾纏 Chair 主持: Georgios T. HALKIAS 賀祺雅; Discussant 評議: T.H. BARRETT 巴瑞特	II.3. Medicine That Merged Buddhism and Other Religions 醫方聯諸教 Chair 主持: LU Lu 盧鷺; Discussant 評議: CHEN Ming 陳明
10:00-10:15	I.3.1. Rafal K. STEPIEN 司岱嵐 (Austrian Academy of Sciences 奧地利科學院): Buddhism and Philosophy in Europe 佛教與哲學在歐洲	II.3.1. ZHANG Yuanyuan 張園園 (Ningxia University 寧夏大學): 傳統醫學與佛、道醫學的互滲：論“三尸”知識的形成與歷史演變（透過Zoom） The interpenetration of traditional medicine with Buddhist and Taoist medicine: A study of the formation and historical evolution of the knowledge of “san shi chong” (via Zoom)
10:15-10:30	I.3.2. Agnieszka KOZYRA 羊安吉 (University of Warsaw 華沙大學): Dialogue of Buddhist and Christian Worldview in Nishida Kitarō’s Philosophy 西田幾多郎哲學中的佛耶世界觀的對話	II.3.2. H.S. SUM CHEUK SHING 岑卓成 (University of Chicago 芝加哥大學): Sinitic Buddhist Approaches for Anti-Aging, Life Extension, and Deathlessness (via Zoom) 探討唐宋佛教的抗老、延年與長生不死實踐形式（透過Zoom）
10:30-10:45	I.3.3. Richard ELLGUTH 艾離澤 (Free University of Berlin 柏林自由大學): From Dharma Talk to Religious Sentiment: Chinese Buddhist Encounters with Religious Psychology, 1912-1949 從佛法開示到宗教情緒：中國佛教對宗教心理學的發現，1912~1949	II.3.3. LI Wei 李巍 (Henan University 河南大學): Cleaning, Healing and Offering: An Examination of the Ritual of Willow Twigs and Purified Water 清潔、療疾與供養：楊枝淨水咒儀研究
10:45-11:00	I.3.4. Berthe JANSEN 簡深博 (Leiden University 萊頓大學): When the Lowlands Met the Snowlands: A Dutch Theosophist (?) on Himalayan Buddhism 低地與雪域的邂逅：一位荷蘭神智學家(?)對喜馬拉雅佛教的研究	II.3.4. LIU Qing 劉青 (Hirosaki University 日本弘前大學): 白隱禪師的健康法和佛道交涉 Hakuin’s Health Methods and the Interactions between Buddhism and Taoism

11:00-11:15	I.3.5. Tenzin TSEPAK 澤柏軻 (Leiden University 萊頓大學): Faith at the Frontiers: Religious Conversion in Tibetan Autobiographies 邊疆的信仰: 西藏自傳中的宗教歸化	I.3.5. GAO Xi 高晞 (Fudan University 復旦大學): 在基督教與佛教之間: 黃春甫與黃涵之父子的醫學慈善活動——近人中國士人的醫療慈善理念探微 Between Protestantism and Buddhism: The medical charity of Huang's father-son—A thinking of the Chinese Elites idea of the medical charity in Modern China
11:15-11:30	Comment 評議	Comment 評議
11:30-12:00	Discussion 開放討論	Discussion 開放討論
12:00-13:00	Lunch Break 午餐 Dennis Murphy Gallery (Cripps)	
Panel 場次 4 13:00-15:00	I.4. Buddhism's Journey to the West, from Sea to Land, from Past to Present 象教西行: 由海及陸、從古到今 Chair 主持: HU Xiaodan 胡曉丹; Discussant 評議: Nelson LANDRY 藍山	II.4. Medicine Master and Medical Tea 藥師與藥茶 Chair 主持: Meir SHAHAR 夏維明; Discussant 評議: Pierce SALGUERO 薩昆爾
13:00-13:15	I.4.1. Georgios T. HALKIAS 賀祺雅 (University of Hong Kong 香港大學): Buddhism and its Hellenic Others: Representations of Transcultural Encounters 佛教及其希臘他者: 跨文化交流的表現	II.4.1. Stephen TEISER 太史文 (Princeton University 普林斯頓大學): Minions of the Medicine Master Buddha: Healthcare Pantheons in Medieval Chinese Buddhist Practice 藥師佛的下屬——中古中國佛教實踐中的醫療保健諸神
13:15-13:30	I.4.2. LIN Chia-Wei (Université de Lausanne 洛桑大學): The Buddha's Journey to the West: The Textual Traditions of <i>Barlaam and Josaphat</i> from a Linguistic Perspective 佛陀西遊記: 貝爾拉姆與約瑟伐特的語言學脈絡	II.4.2. Briana BRIGHTLY 明辨孛 (Harvard University 哈佛大學): Painting the Pure Land, Picturing Materia-Medica: A Design Manual (bkod yig) for the Medicine Buddha's Pure Land from Early-Modern Tibet 畫出淨土, 繪出本草——早期現代西藏藥師佛淨土設計指南
13:30-13:45	I.4.3. Alexandra KALOYANIDES 闞亞儷 (UNC Charlotte 北卡羅萊納大學夏洛特分校): Ferrying Buddhism 傳渡佛教	II.4.3. Irene LOK 駱慧瑛 (University of Cambridge 劍橋大學): Healing the Mind: Expansion and Importance of the Medicine Buddha in Medieval China 療癒身心: 唐代敦煌藥師佛崇拜研究
13:45-14:00	I.4.4. JI Zhe 汲喆 (Inalco 法國國立東方語言與文明學院): Research on Chinese Buddhism in France: Disciplinarization and Paradigms 法國的漢傳佛教研究: 學科建設與研究典範	II.4.4. HU Enbo 虎恩博 (LMU München 慕尼黑大學): The Hidden "Medicine Buddha": deciphering the Tibetan liturgy of building <i>stūpa</i> with the liturgy of Bhaiṣajyaguru “隱藏”的藥師佛: 以藥師儀軌解讀藏傳造塔儀軌

14:00-14:15	I.4.5. Amandine PÉRONNET 柏安庭 (Inalco 法國國立東方語言與文明學院): Teaching Buddhist Studies in Post-Mao Chinese Buddhist Academies: Insights from the Chinese Educational Model and Its Engagement with the European Academic Tradition 後毛時代中國大陸佛教學院的佛教研究教學:中國教育模式與歐洲學術傳統交互的啟示	II.4.5. YIN Zhao 印照 (Peking University Research Center for Buddhist Texts and Art 北京大學佛教典籍與藝術研究中心): 宋代佛門茶藥略探 A Preliminary Investigation of Medical Tea in Song Dynasty Buddhism
14:15-14:30	Comment 評議	Comment 評議
14:30-15:00	Discussion 開放討論	Discussion 開放討論
15:00-15:10	Coffee Break 茶歇 Dennis Murphy Gallery (Cripps)	
Panel 場次 5 15:10-16:30	I.5. Chan/Zen 禪 Chair 主持: Berthe JANSEN 簡深博; Discussant 評議: Rafal K. STEPIEN 司岱嵐	II.5. “Medicocracy” and Medical Crazies “醫治”與藥癡 Chair 主持: Eviatar SHULMAN 舒爾曼; Discussant 評議: Stephen TEISER 太史文
15:10-15:25	I.5.1. Przemysław SKRZYŃSKI 史可然 (Jagiellonian University 雅蓋隆大學): Zen and the Art of Being a Buddhist (behind the Iron Curtain): Politics and the Process of shaping the identity of the first Polish Zen Buddhists 鐵幕背後的禪與為僧之道:政治與首批波蘭禪宗佛教徒身份的塑造	II.5.1. WU Junqing 鄔雋卿 (Liverpool University 利物浦大學): Buddhism and Healing in the Southern Song Society 南宋社會的佛教與療癒
15:25-15:40	I.5.2. Norihisa BABA 馬場 紀寿 (University of Tokyo 日本東京大學): A “Mahāyāna Buddhist” and the Pali Text Society: How Shaku Sōen Met Rhys Davids 一位“大乘佛教徒”與巴利文學會:釋宗演如何結識瑞斯·戴維斯	II.5.2. ZHAI Yunyao 翟韻堯 (Harvard University 哈佛大學): Healing the Overlords: The Worship of Medicine Buddha in the Yuan China (1279-1368) 治癒霸主:元朝中國(1279-1368)對藥師佛的崇拜
15:40-15:55	I.5.3. Antoine CID 安西泰 (Inalco 法國國立東方語言與文明學院): Letters and Networks: A Study of the Correspondence between Rev. Lopez and Su Manshu in the early 20th Century 20世紀早期個體間的中西方交流—Rev Lopez與中國詩僧蘇曼殊的書信往來研究	II.5.3. Alexander SOGO 十河アレックス (Columbia University 哥倫比亞大學): Healing as Statecraft, Statecraft as Healing: Bureaucracy, Benevolent Rule, and Buddhist Healing in Ancient Japan (video) 醫術即國術, 國術即醫術——古代日本的官僚制度、仁政與佛教醫術(錄影)
15:55-16:10	Comment 評議	Comment 評議
16:10-16:30	Discussion 開放討論	Discussion 開放討論
16:30-16:40	Coffee Break 茶歇 Dennis Murphy Gallery (Cripps)	

Panel 場次 6 16:40-18:25	I.6. Buddhism-tied Eurasia 佛教連接的歐亞大陸 Chair 主持: Kyong-Kon KIM 金慶坤; Discussant 評議: Eugene WANG 汪悅進	II.6. Medicine, Medium and Miracles 醫療、媒介與神話 Chair 主持: GAO Xi 高晞; Discussant 評議: ZHAI Yunyao 翟韻堯
16:40-16:55	I.6.1. ZHAN Ru 湛如 (Peking University 北京大學): 眾裏尋他千百度: 佛教作為中歐文化紐帶的再發現及其歷史性意義 “Searching Everywhere for You”: The Rediscovery of Buddhism as a Cultural Link between China and Europe and Its Historical Significance	II.6.1. Federico DIVINO 神斐德 (University of Antwerp 安特衛普大學): The Dawn of the Physician: A Buddhist Approach to the History of Medicine 醫生的開端——從佛教角度看醫學史
16:55-17:10	I.6.2. LI Ling 李翎 (Sichuan University 四川大學): 製造佛像——早期佛像製造所反映的歐亞文化交流(錄影) Buddha-image Making: The Cultural Exchange between Europe and Asia Reflected in the Buddha-image Manufacture of Early Period (video)	II.6.2. GAO Junling 高峻嶺 (University of Hong Kong 香港大學; co-authors: LEE George, WU Bonnie, SIK Hin Hung 合作者: 李堅強、吳蕙茵、釋衍空; 香港大學佛學研究中心佛教實踐與諮商科學實驗室): The Power of the Buddhist Mind: Interdisciplinary Perspectives on Reducing Suffering and Promoting Well-being in the Modern World 佛教的心靈療癒力量: 當下社會的拔苦難培福之跨學科視角考量
17:10-17:25	I.6.3. WANG Qian 王倩 (Zhengzhou University 鄭州大學): 歐亞視野下的北朝四臂神像探析 An analysis of the four-armed deities in the Northern Dynasties from the perspective of Eurasia	II.6.3. William A. McGRATH 麥威廉 (New York University 紐約大學): The Professional Ethics of Buddhist Medicine: Instituting the Bodhisattva Physician in Tibet 佛教醫學的職業道德——在西藏建立菩薩醫師制度
17:25-17:40	I.6.4. WANG Jingbo 王晶波 (Hangzhou Normal University 杭州師範大學): 敦煌文獻與歐亞民間故事傳播 Dunhuang Literature and the Dissemination of Folktales in Eurasia	II.6.4. Eviatar SHULMAN 舒爾曼 (HUJI 耶路撒冷希伯來大學): Healing through letting go: On the maturation of a certain conception of Buddhist medicine in Indian Buddhism 通過放下而獲得治癒: 論印度佛教中一種特定佛教醫學概念的成熟
17:40-17:55	Comment 評議	Comment 評議
17:55-18:25	Discussion 開放討論	Discussion 開放討論
18:30–20:00	Dinner 晚餐 Ramsey Hall (By invitation only 需邀請)	

Day 日3: September 1, 2024 | 2024年9月1日

7:30-8:30	Breakfast 早餐 Ramsey Hall	
Panel 場次 7 8:30-10:15	I.7. Rise of Buddhology in the Europe 佛教學在歐洲的興起 Chair 主持: Agnieszka KOZYRA 羊安吉; Discussant 評議: Elizabeth J. HARRIS 海睿思	II.7. Application of Buddhist Medicine 行佛醫 Chair 主持: Andrew SKILTON 司啟敦; Discussant 評議: WU Junqing 鄔雋卿
8:30-8:45	I.7.1. LI Xuetao 李雪濤 (Beijing Foreign Studies University 北京外國語大學): 諾伯爾(Johannes Nobel, 1887-1960)及其鳩摩羅什傳德文譯本(1927)研究(透過Zoom) A Study of Johannes Nobel (1887-1960) and His German Translation of Kumārajīva's Biography (1927) (via Zoom)	II.7.1. YI Dan 伊丹 (University of Tokyo 日本東京大學): Buddhism's Imprint on Medical Narratives: Exploring the Intersection of Spirituality and Medicine in China and Japan through the Lens of the Face-Like Tumor 佛教對醫學敘事的影響——以人面瘡為例探討中日佛教與醫學的交融
8:45-9:00	I.7.2. Nelson LANDRY 藍山 (University of Hamburg 漢堡大學): The Miraculous in Buddhism: Western Misconceptions from "Original Buddhism" to the <i>Übermensch</i> 佛教中的神異: 從“原始佛教”到超人的西方誤解	II.7.2. Benedetta LOMI 羅冪 (University of Bristol 布里斯托大學): Nightmares and Premonitions: Healing Dreams in Medieval Japan 噩夢與預感——中世紀日本的夢境治癒
9:00-9:15	I.7.3. Kyong-Kon KIM 金慶坤 (University of Strasbourg 斯特拉斯堡大學): Eugène Burnouf and Buddhist Studies in France in the Middle of the 19th Century 歐仁·布爾諾夫(Eugène Burnouf)與19世紀中葉法國佛教研究	II.7.3. Mujeeb KHAN 闞穆寂 (University of Utah 猶他大學): Early Japan and the 'Buddhist': In Medicine or As Medicine? 早期日本與“佛教”——在醫學中還是作為藥物?
9:15-9:30	I.7.4. Matthew KING 王邁休 (UC Riverside 加州大學河濱分校): Unmaking 'Buddhist Asia' at the Margins: Writing: Anti-Field History Between Qing Inner Asia and the Orientalist Academy (via Zoom) 在邊緣解構“佛教亞洲”: 清朝內亞和東方學學院之間的反田野歷史書寫 (透過Zoom)	II.7.4. LI Tiehua 李鐵華 (Shanghai University of Traditional Chinese Medicine 上海中醫藥大學): 民國時期佛教報刊中的醫藥衛生專欄 Medical and Health Columns in Buddhist Periodicals during the Republic of China
9:30-9:45	Comment 評議	Comment 評議
9:45-10:15	Discussion 開放討論	Discussion 開放討論
10:15-10:30	Coffee Break 茶歇 Dennis Murphy Gallery (Cripps)	

Panel 場次 8 10:30-11:50	I.8. Central Asia and Mid-east 中亞與中東 (1) Chair 主持: Amandine PÉRONNET 柏安庭; Discussant 評議: LIN Chia-Wei 8.1, HU Xiaodan 胡曉丹 8.2, LIU Yi 劉屹 8.3	II.8. Meditation and Medicine 禪修與醫療 Chair 主持: Benedetta LOMI 羅冪; Discussant 評議: Alessandro POLETTA
10:30-10:45	I.8.1. HU Xiaodan 胡曉丹 (Fudan University 復旦大學): 'Buddha' in Manichaean terminology, a comparative study on Middle Iranian and Chinese texts 摩尼教術語中的“佛”——中古伊朗語和漢語文本的比較研究	II.8.1. LU Lu 盧鷺 (Zhejiang University 浙江大學): Translating Medicine Across Cultures: The Divergent Strategies of An Shigao and Dharmarakṣa in Introducing Indian Medical Concepts to China 醫方東被: 安世高和竺法護譯介印度醫學術語的不同策略
10:45-11:00	I.8.2. ZHANG Xiaogui 張小貴 (Jinan University 暨南大學): 蘇魯支: 祆教中文術語及其新證據 (透過Zoom) Suluzhi (蘇魯支): A Chinese Zoroastrian term and its new evidence (via Zoom)	II.8.2. MEI Ching Hsuan 梅靜軒 (Dharma Drum Institute of Liberal Arts 法鼓文理學院): Prioritizing Body Care Before Meditation 禪修前的身體調養與準備——前現代的漢、藏佛教禪修指引
11:00-11:15	I.8.3. Jinhua CHEN 陳金華 (University of British Columbia 英屬哥倫比亞大學): 于闐質子智儼/嚴生平再考 Translator, Exegete, and Meditation Master: The Complicated Life of a Khotanese Hostage Prince in Tang China	II.8.3. Stuart SARBACKER 薩跋軻 (Oregon State University 俄勒岡州立大學): On the Borderlands of Religion and Science: Indo-Tibetan Buddhist Contemplative Traditions and Psychedelic Medicine 宗教與科學的邊界——印藏佛教禪觀傳統與迷幻藥物
11:15-11:30	Comment 評議	Comment 評議
11:30-11:50	Discussion 開放討論	Discussion 開放討論
12:00-13:00	Lunch Break 午餐 Dennis Murphy Gallery (Cripps)	
Panel 場次 9 13:00-14:20	I.9. Central Asia and Mid-east 中亞與中東 (2) Chair 主持: Alexandra KALOYANIDES 闞亞儷; Discussant 評議: NI Nan 倪楠 9.1; LIUYi 劉屹 9.2-3	II.9. Precepts and Prescriptions: Vinaya Buddhism and Medicine 戒律與醫方: 律學與醫療 Chair 主持: MEI Ching Hsuan 梅靜軒; Discussant 評議: LI Wei 李巍
13:00-13:15	I.9.1. LIU Yi 劉屹 (Capital Normal University 首都師範大學): 釋《僧表傳》“罽賓路梗” The Roads from Khotan to Gandhara: A Study Focused on the <i>Biography of Sengbiao</i>	II.9.1. Andrew SKILTON 司啟敦 (University of Oxford 牛津大學): When threatened masculinity trumps pastoral care in the Theravāda vinaya: Calling the Buddha 'queer' in Pali 當受到威脅的男性氣質勝過上座部戒律中的教職關懷——巴利語指謂佛陀“斷袖”辨考

13:15-13:30	I.9.2. SUN Yinggang 孫英剛 (Zhejiang University 浙江大學): 迦必試與中國中土佛教 Kāpiśa and Buddhism in Medieval China	II.9.2. Amy Paris LANGENBERG 朗艾秘 (Eckerd College 艾科特學院): Female Reproductive Health According to the <i>Bhikṣuṇī-Vinaya</i> 比丘尼戒律中的女性生殖健康
13:30-13:45	I.9.3. NI Nan 倪楠 (SOAS, University of London 倫敦大學亞非學院): Dreams of Health of Wealth: The Multi-Lingual Transmission of Amoghapāśa- Hṛdaya Dhāraṇī on the Margins of Middle-Period China 中古中國及周邊地區不空絹索心陀羅尼文本流變管窺	II.9.3. Alessandro POLETTI 薄樂陀 (Washington University in St. Louis 華盛頓大學 (聖路易斯)): Precepts, the nenbutsu and moxibustion: the toolkit of a Buddhist healer in medieval Japan 戒律、念佛和艾灸——中世紀日本佛教治療師的工具包
13:45-14:00	Comment 評議	Comment 評議
14:00-14:20	Discussion 開放討論	Discussion 開放討論
14:20-14:30	Coffee Break 茶歇 Dennis Murphy Gallery (Cripps)	
Panel 場次 10 14:30-16:00	Keynote Speeches 主題演講 3-5 (Chair 主持: JI Zhe 汲喆) The Sir Humphrey Cripps Theatre	
14:30-15:00	3. Elizabeth J. HARRIS 海睿思 (University of Birmingham 伯明翰大學): The Complexities of Orientalism: the case study of William Knighto 東方主義的複雜之處: 以威廉·奈頓 (William Knighton) 為例	
15:00-15:30	4. CHEN Ming 陳明 (Peking University 北京大學): 身為佛醫王? ——耆婆圖像的跨文化想像 As a Buddhist Vaidyaraja (Physician King)? : Imaginations of Jivaka's Images across Asian Cultures	
15:30-16:00	5. Pierce SALGUERO 薩昆爾 (Penn State University's Abington College 賓州州立大學阿賓頓分校): Buddhist Healing in the Lanna Region of Northern Thailand 泰國北部蘭納地區的佛教療法	
Panel 場次 11 16:00-16:50	Closing Ceremony 閉幕式 Chair 主持: Jinhua CHEN 陳金華 The Sir Humphrey Cripps Theatre	
	<ol style="list-style-type: none"> 1. Address from Dr. Noga GANANY, Professor of University of Cambridge, on Behalf of the Host of the Second Glorisun Forum 劍橋大學高諾佳教授代表本屆旭日論壇承辦方 致詞 2. Address from Dr. Andrew SKILTON, Professor of University of Oxford 美國牛津大學司啟敦教授 致詞 3. Address from Dr. Eugene WANG, Professor of Harvard University 美國哈佛大學汪悅進教授 致詞 4. Address from Dr. Eric GREENE, Professor of Yale University (video) 美國耶魯大學葛利尹教授 致詞 (錄影) 5. Address from Dr. JI Zhe, Professor of Inalco, as Representative of the Hosting Institution of the Third annual Glorisun Forum 法國國立東方語言與文明學院汲喆教授代表下一屆 (第三屆) 旭日年度論壇承辦方 致詞 6. Concluding Remarks from Dr. Jinhua CHEN, Professor of The University of British Columbia 加拿大英屬哥倫比亞大學陳金華教授 總結發言 	
18:30-20:00	Farewell Dinner 送別宴會 Venue TBC 場所待定 (By invitation only 需邀請)	

A series of horizontal lines for writing, spanning most of the page width. The background is a gradient from light orange at the top to light green at the bottom, with faint, thin white curved lines overlaid.

Organizer 主辦:



Participating Units of the Network 網絡夥伴單位:



Organizing Committee 籌辦委員會:



Local Organizer 承辦單位:



Local Co-Organizer 本地協辦:



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