

THE THIRD GLORISUN ANNUAL FORUM

Beyond Civilizational Clash: The Coalescence of Human Civilizations

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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 crossdisciplinary 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 1

BUDDHISM AND OTHER EAST ASIAN RELIGIONS AT THE GRASSROOTS: CHANGE FROM THE GROUND UP

It is a truism that a community is made up of the sum of its parts. However, when it comes to the study of religious communities and institutions in particular, scholars historically have been wont to look at “religions” as monolithic entities that have been outlined and defined in a top-down manner by a clerical elite. The study of a sectarian tradition was the study of a canon, and the liturgical as well as the ritual codes of the canon comprised the genuine article. This patently Protestant approach to religion guided the academic study of religion from the 19th into the 20th century. This was particularly true of the Western academic encounter of the “Orient” which often distilled foreign thought down to its textual tradition, while ritual practice and narrative literature (i.e. lived religion) were lumped into the category of the “vulgar”. In recent decades, however, there has been a welcome shift away from the top-down approach towards a more atomized study of East Asian religion. Attention is now directed at the actors—at a community or at an ecumenical level—who played roles in defining the fuzzy boundaries between one denomination and the next. This conference is therefore about the grassroot organization of communities—be they Buddhist, Daoist, Confucian, Christian, etc.—and how individual agents defined their belief within the broader historical context.

Abstracts
論文提要



Panelists
講者



The scope of this conference includes, but is not limited to:

- The role of Buddhist lay practitioners, past and present
- Dialogue between monastics and lay people
- Liturgy and religion on the ground
- Pilgrims and pilgrimage
- Intersection of different religious groups and systems of belief
- Relation between religion and the state
- Reception of Buddhism in society
- Buddhism and activism
- Buddhism and civil society

分論壇 I

佛界與人間、菁英與草根： 佛教與其他東亞宗教在淑世過程中的互動

一個社群是由其各部分的總和所組成，這是不爭的事實。然而，特別是在研究宗教團體與機構時，學者歷來都習慣將「宗教」視為單一的實體，由神職精英以由上而下的方式加以概括與定義。對教派傳統的研究就是對教典的研究，而教典中的禮儀與儀式規範才是真正的教典。這種顯然是新教的宗教研究方法引導了19世紀到20世紀的宗教學術研究。西方學術界對「東方」的應對尤其如此，往往將外來思想提煉為文字傳統，而儀式實踐與敘事文學（即活生生的宗教）則被歸入「庸俗」的類別。然而，近數十年來，對東亞宗教的研究已從自上而下的方式轉向更原子化的方式，這是值得歡迎的轉變。現在，人們開始關注社區或普世層面上的行動者，他們在界定教派與教派之間的模糊界限時扮演了重要角色。因此，這次會議是關於社群的基層組織—無論是佛教、道教、儒教、基督教等—以及個別行動者如何在更廣闊的歷史背景下界定他們的信仰。

本次會議的範圍包括，但不限於：

- 佛教在家居士的角色，過去與現在
- 僧俗之間的對話
- 實地的禮儀與宗教
- 朝聖者與朝聖
- 不同宗教團體與信仰系統的交集
- 宗教與國家的關係
- 社會對佛教的接受程度
- 佛教與行動主義
- 佛教與公民社會

CONFERENCE 2

PRODUCTION AND DISTRIBUTION OF BUDDHIST AND OTHER RELIGIOUS TEXTS IN CHINESE SOCIETIES

The study of Chinese religious print culture has only recently emerged as a field and is now thriving, with scholars across the world looking beyond individual publications and into the diverse world of institutions and networks that edited, printed, and disseminated religious books of all kinds from early modern to modern and contemporary times. The study of religious print culture has also been enhanced by recent publications of large reprints collections, as well as by online collaborative projects. Among these, CRTA (Chinese Religious Text Authority 宗教書籍規範索引, <https://crtainfo.org>) aims to provide an integrated tool for mapping Chinese religious texts, and this conference will feature presentations of the ongoing and future developments of CRTA and related projects.

Among the various topics that have been pursued in recent and ongoing research, we may mention the rise in the nineteenth century of specialized presses (called *shanshujū* 善書局), publishing a large array religious books; the importance of spirit-writing as a mode of textual production; and the diffusion and reprinting of Chinese religious texts in the whole of East Asia, including Vietnam, Korea, and Japan.

All of these research have shown the deep entanglements of various types of religious institutions and traditions in the publishing world. Buddhist institutions, such as monastic presses (*jingfang* 經房), have long been major actors, but they have often published books that do not resort to Buddhism narrowly defined, including *baojuan* 寶卷 narratives and morality books (*shanshu* 善書). From the late Qing onwards, Christian presses have also become important elements of the religious publishing landscape. Furthermore, many individuals and groups are found involved in the production, printing and circulation of different types of religious groups, associated with different traditions. For these reasons, religious publishing is best studied as a whole rather than divided into “Buddhist,” “Daoist,” etc.

Abstracts 論文提要



Panelists 講者



The scope of this conference includes, but is not limited to:

- Religious institutions involved in publishing, from the early phases of print culture to the present
- Local or regional religious printing traditions
- Networks of distribution for religious texts and the economy of religious publishing
- New printing technologies and new formats for religious publishing in the twentieth century, such as journals or textbooks
- New media for disseminating religious texts in contemporary times, such as online publishing
- Genres and typologies of textual production
- Canonization processes and authoritative collections

分論壇 II

廣宣流布、相競相融： 佛教與諸宗教文本在華人社會中的生產與傳播

對中國宗教印刷文化的研究是一個方興未艾的領域，發展日漸蓬勃。目前，世界各地的學者正將視線從個別出版物轉向由多種宗教機構和網絡所編輯、印刷和傳播的各類宗教書籍，時間跨度上則包含了近現代和當代。近年來，大型文獻的集成重印以及相關的線上合作項目也進一步推動了宗教印刷文化的研究。在這方面，CRTA (Chinese Religious Text Authority 宗教書籍規範索引，<https://crtainfo>)旨在提供一個整合工具來疏理漢語宗教文本。以本次研討會為契機，我們將集中呈現CRTA與其他相關計畫進行的研究，並探討未來的發展方向。

最近的研究當中有諸多主題值得一提。例如在十九世紀興起、出版了大量的宗教書籍的宗教專業出版社“善書局”，作為一種關鍵性文本生產模式的扶乩，以及漢語宗教文本在整個東亞地區——包括越南、韓國與日本——的傳播與重印。

這些研究都表明，在出版領域，各類宗教機構與宗教傳統有深層次的聯繫。例如，“經房”這類佛教機構長期以來都是主要的編印者，但他們的出版物往往並非狹義的佛教書籍，而包括了寶卷故事和善書。從晚清開始，基督教出版社也在中國的宗教出版版圖中佔有一席之地。此外，我們還發現許多個人與團體兼屬不同類型的宗教團體，並依據多種宗教傳統從事圖書的製作、印刷與流通。有鑑於此，應將宗教出版作為一個整體來研究，而不是簡單地劃分出“佛教”、“道教”等等。

本次會議的研究範圍包括、但不限於：

- 從印刷文化的早期階段直到當代的各類從事出版事業的宗教機構
- 宗教印刷的地方傳統或區域傳統
- 宗教書籍的發行網絡與宗教出版經濟
- 二十世紀宗教出版的新型印刷技術與出版物的新形式（如期刊或教材）
- 當代傳播宗教文本的新媒體（如線上出版）
- 文本生產的流派與類型
- 正典化過程與權威性文集

CONFERENCE 3

BUDDHISM AND GLOBAL GOVERNANCE: ARTIFICIAL INTELLIGENCE, REGIONAL AND RELIGIOUS CONFLICTS, AND CLIMATE CHANGE

In an age defined by rapid globalization and technological advancement, the global community confronts a host of unprecedented challenges. These include the swift evolution of artificial intelligence, the rising frequency of regional and religious conflicts, and the accelerating threat of climate change. Such issues not only transcend geographical borders but also deeply impact the stability and well-being of nations and regions, ultimately affecting the very fabric of human existence. As we navigate the intertwined crises of technology, resources, and ecology, the imperative to seek peaceful and sustainable pathways forward has never been more pressing. This is a challenge that demands our collective attention and action in the international arena.

Buddhism, as an ancient and profound system of thought, embodies a rich ethical wisdom and a compassionate perspective that transcends individualism, providing a unique and valuable viewpoint for global governance. Buddhist tenets such as 'compassionate heart' (慈悲為懷), 'selflessness for the benefit of others' (無我利他) and 'equality of all beings' (眾生平等) emphasize harmonious coexistence among people and between humanity and nature, providing a new intellectual foundation for addressing global challenges.

For instance, the Buddhist concept of 'selflessness' emerges as a potential strategy for alleviating competition over global resources, while the teachings of non-violence and peace offer alternative pathways for resolving regional conflicts and fostering social dialogue.

In an era marked by the rapid advancement of artificial intelligence, the principles of compassion and causality in Buddhist ethics can also provide constructive insights into ethical dilemmas within this field. Questions surrounding how to uphold human dignity, privacy, and security amidst technological progress, as well as how to infuse humanistic values into the decision-making processes of intelligent machines, urgently require exploration from the perspectives of ethics and religious philosophy.

Simultaneously, the ecological crisis driven by climate change is escalating, marked by the frequency of extreme weather events, a decline in biodiversity, and significant degradation of ecosystems worldwide. The ecological perspectives and reverence for nature advocated by Buddhism provide robust support for global environmental governance. By integrating individual cultivation with collective responsibility, Buddhism offers a path towards an 'inner cultivation and outward service' (內修外化) model of environmental protection. This approach fosters active participation in conservation efforts, motivating individuals to adopt environmentally sustainable practices that extend from personal lifestyles to broader societal initiatives.

Therefore, the upcoming symposium aims to explore the application potential of Buddhist teachings in addressing significant global issues through interdisciplinary and multi-perspective dialogue. We aspire to leverage the wisdom of Buddhism to consider how to foster a higher level of ethical consensus and sustainable responses within the current global governance framework, providing new directions for human society in navigating the challenges of our time.

The scope of this conference includes, but is not limited to:

- Buddhist ethics and the ethical challenges of artificial intelligence
- Buddhist perspective of peace and mediation in tackling regional conflicts
- Buddhist ideals of tolerance in response to religious conflicts
- Buddhist ecological views and strategies for addressing climate change
- Buddhism's role and potential in global governance
- Buddhism and artificial intelligence ethics: exploring the boundaries of compassion and responsibility
- Buddhism and environmental justice: from individual practice to social responsibility
- Buddhist environmental education in the context of climate change
- Buddhist compassion and artificial intelligence ethics

分論壇 III

佛教與全球治理： 人工智能、區域-宗教衝突與氣候變化 國際研討會

在當今全球化與科技高速發展的時代，全球社會面臨著一系列前所未有的挑戰，包括人工智能的飛速進步、區域與宗教衝突的頻繁發生，以及氣候變化的加速。這些問題不僅跨越了地理邊界，深刻影響著各個國家和地區的穩定與福祉，更關係到整个人類的生存和未來。如何在技術、資源與生態危機之中找到和平與可持續的出路，就成為了當下國際社會必須共同面對的課題。

佛教作為一種古老且深邃的思想體系，具有高度的倫理智慧與超越個體的慈悲觀念，為全球治理提供了一個獨特而富有價值的視角。佛教教義中包含的“慈悲為懷”、“無我利他”、“眾生平等”等核心理念，強調人與人之間、人與自然之間的和諧相處，為解決全球性問題提供了新的思想基礎。例如，佛教的“無我”觀念，正是緩解全球資源競爭的潛在對策之一；而佛教非暴力、和平的教義，則為化解區域衝突與推動社會對話提供了另外一條出路。在人工智能迅速發展的今天，佛教倫理中的“慈悲”與“因果”理念也能為人工智能領域的倫理問題提供建設性建議。如何在技術進步的同時保障人類的尊嚴、隱私與安全，如何在智能機器的決策中融入人文關懷，這些問題都亟需從倫理學與宗教哲學的角度探討。

與此同時，氣候變化所帶來的生態危機日益嚴峻，全球各地極端天氣頻發，生物多樣性減少，生態系統受到嚴重破壞。佛教倡導的生態觀與敬畏自然的理念為全球環境治理提供了有力的支持。通過佛教對個人修行與集體責任的結合，我們可以尋求一種“內修外化”的環境保護模式，從個人生活到社會實踐，推動人們更積極地參與環境保護行動。

因此，本次“佛教與全球治理：人工智能、區域衝突與氣候變化國際研討會”旨在通過跨學科、多視角的交流，探討佛教教義在全球重大議題上的應用潛力。我們希望借助佛教智慧，思考如何在當下的全球治理體系中推動更高層次的倫理共識與可持續的應對策略，為人類社會在全球挑戰中的抉擇提供新的方向。

Abstracts
論文提要



Panelists
講者



本次會議的研究範圍包括，但不限於：

- 佛教道德與人工智能的倫理挑戰研究；
- 佛教和平觀與區域衝突的調解研究；
- 佛教的寬容理念應對宗教衝突研究；
- 佛教的生態觀與氣候變化應對策略研究；
- 佛教在全球治理中的角色與潛力研究；
- 佛教與人工智能倫理：慈悲與責任的界限研究；
- 佛教與環境正義：從個人修行到社會責任研究；
- 氣候變化背景下的佛教環境教育研究；
- 佛教的慈悲觀與人工智能倫理的對話研究。

CONFERENCE 4

BUDDHISM AND ART FROM TRANSREGIONAL AND CROSS-CULTURAL PERSPECTIVES

As Buddhism disseminated, it transcended geographical and cultural boundaries, becoming a vital component of human cultural exchange. Originating in India, Buddhism traversed the Silk Road, reaching Central Asia, East Asia, and Southeast Asia, functioning as a bridge between Eastern and Western civilizations. This process significantly influenced ancient Asian beliefs and lifestyles, while also bequeathing a rich artistic legacy in sculpture, painting, architecture, music, dance, and crafts. Buddhist art, embodying expressions of doctrine, philosophy, and faith, gradually assimilated local cultural elements across diverse regions, serving as a paradigm of cross-cultural exchange and fusion.

In the tapestry of cross-cultural communication, Buddhist art emerges not merely as a vessel for the transmission of religious beliefs but as a vital force in the creation and evolution of diverse artistic styles. Buddhist art engages in a rich dialogue with local folk traditions, Daoism, Confucianism, and other cultural currents, gradually transforming into unique art forms that resonate with the characteristics of each region it touches.

In the context of an accelerating globalization, the cross-cultural dissemination of Buddhist art has become increasingly extensive, offering fresh perspectives on the understanding of diverse cultures, religions, and artistic forms. The upcoming symposium aims to bring together scholars from around the globe to explore the transmission methods, artistic expressions, and cross-cultural adaptations of Buddhism across various historical and cultural contexts. Through interdisciplinary and multi-perspective dialogue, the conference seeks to deepen our understanding of the interaction between Buddhism and art, while also investigating the impact and potential of Buddhist art in contemporary society.

Abstracts 論文提要



Panelists 講者



The scope of this conference includes, but is not limited to:

- Transregional dissemination and localization of Buddhist art
- Buddhist iconography
- Cross-cultural influence of Buddhism from India to China
- Buddhist art in Korea and Japan
- Buddhist architecture in East Asia, Central Asia, and South Asia
- Buddhism and music: transregional dissemination and development
- Buddhist handicrafts: Cross-border transmission and evolution
- Buddhist art and folk beliefs
- Globalization and digitization: contemporary perspectives on Buddhist art research

分論壇 IV

跨地域、跨文化傳播視閥下的佛教與藝術

佛教在其傳播過程中，跨越了地理疆界和文化邊界，成為人類文明交流史上的重要組成部分。佛教自印度發源後，沿絲綢之路逐漸傳入中亞、東亞以及東南亞，最終成為東西方文明之間的橋梁。在此過程中，佛教不僅深刻影響了亞洲民眾古代的信仰與生活方式，還在藝術領域留下了豐富的遺產，涵蓋了造像、繪畫、建築、音樂、舞蹈、手工藝等多種形式。佛教藝術承載了教義、哲學與信仰的表現，同時在不同地域逐漸融入了本地文化特色，成為跨文化傳播與融合的典範。

在跨文化傳播的過程中，佛教藝術不僅是宗教信仰的傳播工具，更成為多樣化藝術風格的形成與演變的重要因素。此外，佛教藝術與各地的民間信仰、道教、儒家思想等發生了多重互動，在傳入地逐漸演變為具有地方特色的藝術形式。

在全球化加速的當代背景下，佛教藝術的跨文化傳播愈加廣泛，為不同文化、宗教和藝術形式的理解提供了新的視角。本次“跨地域、跨文化傳播視閥下的佛教與藝術國際研討會”旨在匯聚全球學者，探討佛教在不同歷史與文化背景中的傳播方式、藝術表達和跨文化適應。會議期望通過多學科、多視角的交流，深化對佛教與藝術互動關係的理解，探索佛教藝術在當今社會中的影響與發展潛力。

本次會議的研究範圍包括，但不限於：

- 佛教藝術的跨地域傳播與本土化研究；
- 佛教的造像藝術研究；
- 從印度到中國：佛教的跨文化影響研究；
- 朝鮮與日本的佛教藝術研究；
- 東亞、中亞與南亞的佛教建築研究；
- 佛教與音樂：跨地域的傳播與發展；
- 佛教手工藝的跨境傳播與演化研究；
- 佛教藝術與民間信仰研究；
- 全球化與數字化：當代視野下的佛教藝術研究

USEFUL INFORMATION

論壇位於

Forum venue is located at:

論壇位於

Inalco

法國國立東方語言文明學院

Pôle des Langues et Civilisations

65 rue des Grands Moulins — 75013 Paris

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FORUM SCHEDULE

論壇日程表

Day 1 : July 9, 2025 | 2025 年 7 月 9 日

OPENING CEREMONY 開幕式 (9:00-9:50)

Main auditorium at Inalco, 65 rue des Grands Moulins, 75013 Paris

Coffee Break 茶歇 (9:50-10:00)

KEYNOTE SPEECHES 主題報告 (10:00-12:00)

- (10:00-10:30): T. H. Barrett 巴瑞特 (SOAS University of London 英國倫敦大學亞非學院):
Buddhism and Global Governance: Some Observations from Past Records
佛教與全球治理：從歷史記錄中的若干觀察
- (10:30-11:00): Barend ter Haar 田海 (University of Hamburg 德國漢堡大學):
Buddhist' Missionizing from the 12th to 17th Century inside China
12至17世紀中國境內的佛教傳教活動
- (11:00-11:30): Shiga Ichiko 志賀市子 (Ibaraki Christian University 日本茨城キリスト教大學):
The Production and Distribution of Spirit-written Texts by Goddesses and Female Immortals from the Late Qing to the Republican Period: A Focus on the Guangdong Area
從清末至民國時期女神與女仙的扶乩文產製與流通：以廣東地區為中心
- (11:30-12:00): Eugene Wang 汪悅進 (Harvard University 美國哈佛大學):
How to Sculpt the Mind? The Plastic Turn in Medieval China
如何雕塑心靈？中古中國的“造型轉向”

Lunch Break 午餐 (12:00-13:30)

La Barge du Crous, Quai François Mauriac, Port de la Gare, 75013 Paris

Conference 分論壇	I. BUDDHISM AND OTHER EAST ASIAN RELIGIONS AT THE GRASSROOTS: CHANGE FROM THE GROUND UP 佛界與人間、菁英與草根： 佛教與其他東亞宗教在滅世 過程中的互動 Second floor, Inalco, Lecture Hall 1	II. PRODUCTION AND DISTRIBUTION OF BUDDHIST AND OTHER RELIGIOUS TEXTS IN CHINESE SOCIETIES 廣宣流布、相競相融：佛教與 諸宗教文本在華人社 會中的生產與傳播 Second floor, Inalco, Lecture Hall 3	III. BUDDHISM AND GLOBAL GOVERNANCE: ARTIFICIAL INTELLIGENCE, REGIONAL CONFLICTS, AND CLIMATE CHANGE 佛教與全球治理：人工 智能、區域衝突與氣候變化 Second floor, Inalco, Lecture Hall 4	IV. BUDDHISM AND ART FROM TRANSREGIONAL AND CROSS-CULTURAL PERSPECTIVES 跨地域、跨文化傳播視閥下的 佛教與藝術 Second floor, Inalco, Lecture Hall 6
Panel 場次 1 13:30-15:30	I.1. BUDDHIST TEXTS, ETHICS, AND RITUAL PRACTICES 佛教、倫理與人工智慧 (Chair 主持: Meiwen Chen; Discussant 評議: Shahar [I.1.1- 2]+ Enbo Hu [I.1.3-5])	II.1. RELIGIOUS PUBLISHING AND CIRCULATION IN LATE IMPERIAL AND REPUBLICAN CHINA 中國晚期帝制與民國 時期的宗教出版與流通 (Chair 主持: Shields; Discussants 評 議: Dunch + Campo)	III.1. BUDDHISM, ETHICS, AND ARTIFICIAL INTELLIGENCE 佛教、倫理與人工智慧 (Chair 主持: Schwer; Discussant 評 議: Kai Sheng)	IV.1. ARCHITECTURE, MONUMENTS, AND SPATIAL IMAGINATION 建築、紀念 碑與空間想像 (Chair 主持: Bühnemann; Discussant 評 議: Eugene Wang)
13:30-13:45	I.1.1 Ru Zhan 湛如 (Peking University 北京大學): 從僧 家書儀到禪門書狀——《禪 苑清規》書狀條與中古佛教書 儀的變遷 From Monastic Epistolary Rituals to Chan Official Documents: The “Letter and Petition” Section in Chanyuan Qinggui and the Transformation of Buddhist Epistolary Practices in Medieval China	II.1.1. Katherine Alexander 亞 天恩 (University of Colorado in Boulder 美國科羅拉多大 學博爾德分校): Late Qing circulation and sponsorship networks of Quanjie lu (Record of exhortations and admonitions) 《勸戒錄》在晚 清的流通與贊助網絡	III.1.1. Martin Adam 阿馬丁 (University of Victoria 加拿 大維多利亞大學): Buddhism, Machine Consciousness, and Moral Agency 佛教、機器意 識與道德行為者	IV.1.1. Cristian de Silveira 陳 天武 (Peking University 北 京大學): Visual Syntheses in Chinese Buddhism: Transcultural Iconography of the Longmen Grottoes 中國 佛教的視覺綜合：龍門石窟的 跨文化圖像學

13:45-14:00	I.1.2. Enbo Hu 虎恩博 (Ludwig-Maximilians-Universität München 德國慕尼黑大學): From India to Xixia: A Tangut Liturgical Book in the Context of Indo-Tibetan and Sino-Tibetan Buddhism 從印度到西夏:一部西夏禮拜書在印度-藏傳佛教與漢藏佛教脈絡中的意義	II.1.2. Vincent Goossaert 高萬桑 (École Pratique des Hautes Études (EPHE) 法國高等研究實踐學院): Quantitative Analyses of the Religious Book Market in Qing China Based on CRTA Data 基於中國宗教圖書流通調查 (CRTA) 數據的清代宗教書市量化分析	III.1.2. He Yongshan 何泳杉 (University of Winnipeg 加拿大溫尼伯大學): Developing Emotionally Intelligent AI: A Yogācāra-Informed Framework for Affective Computing 構建情緒智能 AI: 基於唯識學的情感計算框架	IV.1.2. Nils Martin 馬丁 (Leiden University 荷蘭萊登大學): On Some of the Earliest Painted Stupas of the Western Himalayas 關於西喜馬拉雅地區最早的繪畫塔
14:00-14:15	I.1.3. Laura-Maxine Kalbow 喀邁苞 (University of Hamburg 德國漢堡大學), Nelson Elliott Landry 藍山 (University of Hamburg 德國漢堡大學): Mango Trees and Lotus Flowers: From Wagner's "Buddhism" to Buddhism in Wagnerism 芒果樹與蓮花: 從華格納的「佛教」到華格納主義中的佛教	II.1.3. Lina Wang 王麗娜 (National Library of China 國家圖書館): 居士徐森玉與中國佛道教文獻出版研究鈞沈 A Study on Lay Buddhist Xu Senyu and the Publication of Chinese Buddhist and Taoist Literature	III.1.3. Lin Jo-Fu [Lotus] (Shih Jian-Nor) 林若美/釋見諾 (Luminary Buddhist Institute 香光尼眾佛學院): The Limits and Future of AI Sentience: Buddhist and Scientific Perspectives 人工有情的局限與未來: 佛學與科學的觀點	IV.1.3. Youkui Wang 王友奎 (Sichuan University 四川大學): 慶陽北石窟寺第 165 窟圖像構成分析 Analysis of Image Composition of Cave 165 in North Grottoes Temple 北石窟寺 in Qingyang 慶陽
14:15-14:30	I.1.4. Tjalling H. F. Halbertsma 哈拓凌 (University of Groningen 荷蘭格羅寧根大學): In praise of Arash: a portrait of a Buddhist local knowledge-holder gained through Western documentation of the material culture of the Church of the East in Inner Mongolia 讚頌阿拉什: 透過西方對內蒙古東敘利亞教會物質文化的記錄, 描繪一位佛教地方知識持有者的肖像	II.1.4. Jiuhong Yang 楊久紅 (Nankai University 南開大學): 民國時期佛教願文的時代價值與宗教表達: 以上海佛學書局《佛教文類·願文》為例 The Era Value and Religious Expression of Buddhist Vow Texts in the Period of Republic in China: A Case Study of <i>Buddhist Literature: Vow Texts</i> by the Shanghai Buddhist Publishing House	III.1.4. Lin Xiao 林嘯 (Fujian Normal University 福建師範大學): 數字菩提: 人工智慧覺醒的可能性與佛教“心性”的現代解讀 Digital Bodhi: The Possibility of AI Awakening and the Modern Interpretation of the Buddhist Concept of “Mind-Nature”	IV.1.4. Alessandro Poletto 薄樂陀 (Washington University in St. Louis 美國聖路易華盛頓大學): “The Whole Body of the Thus Come One”: The Lotus Sūtra, Stūpas, and Sūtra urials in Japanese Buddhist Art (via Zoom) 如來全身: 蓮華經、佛塔與日本佛教藝術中的經典安葬 (通過Zoom)
14:30-14:45	I.1.5. Rens Krijgsman 武致知 (Tsinghua University 清華大學): The (grand) fathers of history tell a good story – comparing the rationalization of irregular succession events in the <i>Zuozhuan's</i> “Preface” and Herodotus' Tale of Gyges 歷史的(祖)父們講述好故事: 比較《左傳》〈序〉與希羅多德關於居革斯的故事中非正統繼承事件的合理化	II.1.5. Qijun Zheng 鄭麒麟 (École Pratique des Hautes Études (EPHE) 法國高等研究實踐學院): Towels, Texts, and Temples: Three Friends Industrial Company (三友實業社) in the Nexus of Commerce and Religious Publishing in 1930s Shanghai 毛巾、經書與寺廟: 1930 年代上海三友實業社在商業與宗教出版交匯處的角色	III.1.5. Sumit Kumar Pathak (Central University of South Bihar): Buddhism and Artificial Intelligence: A Synergistic Perspective 佛教與人工智慧: 協同視角	Comment 評議
14:45-15:00	Comment 評議	Comment 評議	Comment 評議	Discussion 開放討論
15:00-15:30	Discussion 開放討論	Discussion 開放討論	Discussion 開放討論	

Coffee Break 茶歇 (15:30-15:40) Hall – 2nd floor

Panel 場次 2 15:40-17:40	I.2. THE BUDDHIST MANUSCRIPT CULTURE OF RURAL SOUTH CHINA 中國南方農村的佛教手稿文化 (Chair 主持: ter Haar; Discussant 評議: Meulenbeld)	II.2. TEXTUAL TRANSMISSION, TRANSLATION, AND SCRIPTURE FORMATION 文本傳播、翻譯與經典形成 (Chair 主持: Ganany; Discussants 評議: Zieme [II.2.1] + Bingenheimer [II.2.2-5])	III.2. BUDDHISM AND ENVIRONMENTAL/GLOBAL GOVERNANCE ISSUES 佛教與環境及全球治理議題 (Chair 主持: Jin Jr Shi; Discussant 評議: Barrett)	IV.2. ICONOGRAPHY AND TRANSFORMATION OF BUDDHIST DEITIES 佛教神祇的圖像學與變遷 (Chair 主持: Bing Wang; Discussants 評議: Lewis [IV.2.1-3] + Cavayero [IV.2.4-5])
15:40-15:55	I.2.1. Meir Shahar 夏維明 (Tel Aviv University 以色列特拉維夫大學): The Lay Buddhist Priests of Rural South China 中國南部鄉村的居士佛教僧侶	II.2.1. Can Li 李燦 (Beijing Foreign Studies University 北京外國語大學): 中觀學東漸的一段湮滅的歷史——新比定《阿那婆達多龍王所問經》譯本的生成與印度中觀派的閱讀視域 A Silenced Chapter in the Transmission of Mādhyamika Tradition to China: The Production of A Newly Identified Translation of the <i>Anavataptanāgarājaparipṛcchā-sūtra</i> and the Reading Horizon of Indian Mādhyamikas	III.2.1. Christopher Reed Coggins (Bard College of Simon's Rock 巴德西蒙洛克學院): The <i>Milindapañha</i> Paradox: Buddhism and Global Green Demilitarization 《彌蘭陀問經》的悖論: 佛教與全球綠色非軍事化	IV.2.1. Pamela D. Winfield 贏野 (Elon University 美國伊隆大學): Vajrapani in Renaissance Italy?: Buddhist Iconography and the Question of Premodern Orientalism via Zoom 文藝復興時期的金剛手T佛教圖像學與前現代東方主義問題 (通過Zoom)

15:55-16:10	I.2.2. Avi Darshani (Tel Aviv University 以色列特拉維夫大學): A Buddhist-Oriented Funerary Manuscript 一部佛教取向的喪葬文獻	II.2.2. Yingjin Chen 陳映錦 (Beijing Language and Culture University 北京語言大學): 羯磨文本在中國早期的翻譯與製作 The Translation and Compilation of <i>Kammavācā</i> Texts in the Early Period of China	III.2.2. Rolf Scheuermann (University of Heidelberg 德國海德堡大學): Climate Change and Compassion: Some Remarks on Buddhism and Stewardship 氣候變遷之與慈悲:關於佛教與環境管理的若干論述	IV.2.2. Jessica Marie Falcone 佛爾崙 (Kansas State University 美國堪薩斯州立大學): Encountering Kannon: Misidentifying and Misgendering Kannon Statues and Sacred Art Outside of Japan 遇見觀音:日本境外觀音雕像與聖藝的誤認與錯誤性別標示
16:10-16:25	I.2.3. Ernest Kozin (Tel Aviv University 以色列特拉維夫大學): The Buddhist Ritual of Dispatching Armies and Appointing Generals 佛門差兵撥將科	II.2.3. Deng Shengtao 鄧盛濤 (Tsinghua University 清華大學): From the <i>Guanyin Universal Gate Chapter to the Perfect Penetration of the Ear Faculty</i> : The Canonical Transition and Spiritual Transformation of Guanyin Belief in Medieval China 從《觀音普門品》到《耳根圓通章》:中古中國觀音信仰的經典轉移與精神轉折	III.2.3. Dagmar Schwerk (Leipzig University 德國萊比錫大學): The Gelephu Mindfulness City (GMC): Navigating Buddhist Identity, Resources, and Technology in the Climate Crisis 蓋勒普正念之城 (GMC):在氣候危機中探索佛教身份、資源與科技	IV.2.3. Irene Lok 駱慧瑛 (University of Cambridge 英國劍橋大學): Murals of the Metropolis: Re-examining Guanyin Transformation Sutra in Mogao Cave 45 壁畫大都會——莫高窟第45窟〈觀音經變〉再探
16:25-16:40	I.2.4. Olga Mazo (Tel Aviv University 以色列特拉維夫大學): Ritual Manuscript for Healing by Means of a Grass Effigy 以草人治療的儀式手稿	II.2.4. Wei Li 李薇 (Suzhou University 蘇州大學): <i>Lǚchāo</i> in Dunhuang Manuscripts and the Development of Chinese Vinaya Studies: A Preliminary Investigation of the <i>Sanbu Lǚchao</i> [Extracts from the Three Vinaya Traditions] 敦煌文獻中的律抄與中國古代律學的發展——《三部律抄》初探	III.2.4. Hin Sing Yuen 阮顯昇 (Delft University of Technology 荷蘭台夫特理工大學): THumanity as “We”: A Buddhist-inspired Conception of Humanity in the Context of Existential Risk 人類共同體作為「我們」:從佛教觀點思考面對存在風險的人類共同體 (humanity)	IV.2.4. Wei Li 李巍 (Henan University 河南大學): A Study of the Evolution of Dragon King Images in Sino-Japanese Rain- Invoking Art through the “Rainmaking Mandala” 從《請雨法曼荼羅》看中日祈雨龍王圖像流變
16:40-16:55	I.2.5. Konstantin Tertitski (Tel Aviv University 以色列特拉維夫大學): Ritual Manuscript of Offerings to the Netherworld Porters 冥界搬運工供奉儀式手稿	II.2.5. Ching Hsuan Mei 梅靜軒 (Dharma Drum Institute of Liberal Arts 法鼓文理學院): The Publication of <i>Thiền Lamp Histories</i> in Early Modern Vietnam: Canon Formation, Sectarian Identity, and Print Culture (via Zoom) 近代越南禪燈史的出版:典籍形成、宗派認同與印刷文化 (通過Zoom)	III.2.5. Carsten Krause 康易清 (University of Hamburg 德國漢堡大學): Chinese Buddhist Approaches to Global Governance in the 21st Century: How Contemporary Concepts Challenge ‘Buddho-Political Engineering’ in a Historical Comparison 21世紀中國佛教對全球治理的探索:當代表述如何在歷史比較中挑戰「佛教治理工程」	IV.2.5. Lele Huang 黃樂樂 (Peking University 北京大學):印度觀音圖像的發展和演變 The Evolution of Avalokiteśvara’s Iconography in Ancient India
16:40-17:10	Comment 評議	Comment 評議	Comment 評議	Comment 評議
17:10-17:40	Discussion 開放討論	Discussion 開放討論	Discussion 開放討論	Discussion 開放討論

Cocktail Dinner 晚餐 (18:00-19:30)

Main hall, second floor at Inalco – 65 rue des Grands Moulins, 75013 Paris

Day 2 : July 10, 2025 | 2025 年 7 月 10 日

Second floor, Inalco, 65 rue des Grands Moulins, 75013 Paris

Conference 分論壇	I. BUDDHISM AND OTHER EAST ASIAN RELIGIONS AT THE GRASSROOTS: CHANGE FROM THE GROUND UP 佛界與人間、菁英與草根： 佛教與其他東亞宗教在末世 過程中的互動 Lecture Hall 1	II. PRODUCTION AND DISTRIBUTION OF BUDDHIST AND OTHER RELIGIOUS TEXTS IN CHINESE SOCIETIES 廣宣流布、相競相融：佛教與 諸宗教文本在華人社 會中的生產與傳播 Lecture Hall 3	III. BUDDHISM AND GLOBAL GOVERNANCE: ARTIFICIAL INTELLIGENCE, REGIONAL CONFLICTS, AND CLIMATE CHANGE 佛教與全球治理：人工 智能、區域衝突與氣候變化 Lecture Hall 4	IV. BUDDHISM AND ART FROM TRANSREGIONAL AND CROSS-CULTURAL PERSPECTIVES 跨地域、跨文化傳播視閥下的 佛教與藝術 Lecture Hall 6
Panel 場次 3 9:00-10:20	I.3. POLITICAL, ETHICAL, AND HISTORIOGRAPHICAL DISCOURSE 政治、倫理與史學 話語 (Chair 主持: Fei Huang; Discussant 評議: Adamek)	II.3. RELIGIOUS WRITING, MEDITATION, AND RITUAL IDENTITY 宗教書寫、禪修與儀 式身份認同 (Chair 主持: Wei Li ; Discussant 評議: Scott)	III.3. FOUNDATIONAL BUDDHIST THOUGHT AND PHILOSOPHY 佛教根本思想與 哲學 (Chair 主持: Yongshan He; Discussant 評議: Krause)	IV.3. REFLECTION AND REFRACTION IN CONTEMPORARY ART 當代藝 術中的映照與折射 (Chair 主持: Falcone; Discussant 評議: Mazanec)
9:00-9:15	I.3.1. Audrey Heijns 曾麗 雯 (Chinese University of Hong Kong 香港中文大學): Ethnographic Approach to Stories from the <i>Liaozhai Zhiyi</i> : Translations by J. J. M. de Groot included in <i>The Religious System of China (1892-1910)</i> 高延 (1854-1921) 在《中國 的宗教系統》(1892-1910) 中收錄的《聊齋志異》的故事及 其民族志翻譯方法	II.3.1. Anna Shields 田安 (Princeton University 美 國普林斯頓大學): Literary Compositions on Religious Topoi in the Northern Song Compilation <i>Wenyuan Yinghua</i> 北宋文集《文苑英 華》中宗教主題的文學創作	III.3.1. Jin Jr Shi 近智師 (Dharma Realm Buddhist University 美國法界佛教大 學): Living Karma, Living Vows 生生業力, 誓願不息	IV.3.1. David L. McMahan (Franklin & Marshall College 美國富蘭克林與馬歇爾學院): Reflection, Fragmentation, and Dust: Reconfiguring the Sacred in Buddhist-informed Contemporary Art 映照、碎 裂與塵埃：在受佛教啟發的當 代藝術中重塑神聖
9:15-9:30	I.3.2. Xing Wang 王興 (Fudan University 復旦大學): Late Imperial Chinese "Literati" Body Divination: The Physiognomy Manual of Ice Mirror and Its Authorship 清代相學著作《冰鑒》中的政治 理想與身體倫理	II.3.2. Noga Ganany 高諾佳 (University of Cambridge 英 國劍橋大學): Reimagining the Buddhist Tradition in Ming Print Culture 明代印刷文化 中的佛教聖傳文學	III.3.2. Jun Gong 龔雋 (Sun Yat-sen University The Buddhist Doctrine of Dependent Co-Arising and the Way of Harmony Between Heaven and Humanity via Zoom 中山大 學): 佛教緣起共生論與天人和 諧之道 (通過Zoom)	IV.3.2. Bing Wang 王冰 (Hong Kong Chu Hai College) Transcendence, Integration, and Reconstruction: Experimental Buddhist Artistic Practices of Tung Lin Kok Yuen and Zuni Icosahedron in Hong Kong 香港珠海學院): 跨越、融合與 重構：香港東蓮覺苑與“進念、 二十面體”的佛教藝術實踐
9:30-9:45	I.3.3. Lik Hang Tsui 徐力恆 (City University of Hong Kong 香港城市大學): Balancing Use and Abuse: Personal Letters and Official Postal Delivery in Middle Period China 宋 代私書附遞的制度保障和日 常實踐	II.3.3. Mori Yuria 森 由利亞 (Waseda University 日本早稻 田大學): <i>Jin'gai xindeng</i> 金蓋 心燈 and the Creation of the "Orthodox Longmen Lineage 龍門正宗" by Min Yide 閔一 得 (1748-1836) 《金蓋心燈》 與閔一得 (1748-1836) 所創 龍門正宗	III.3.3. Jianming He 何建 明 (Renmin University of China 中國 人民大學): From Misunderstood Conflicts to Inclusive Dialogue: A Reappraisal of Christian Concepts in Modern Chinese Humanistic Buddhism 從誤解的衝突到包容的對 話——中國現代人間佛教的基 基督教觀念再認識	IV.3.3. Paride Stortini 司陀笛 (Ghent University 比利時根 特 大學): Past and Future of Buddhist Art: Transnational and Transtemporal Buddhism in Hirayama Ikuo's Art 佛教藝術的過去與未來： 平山郁夫藝術中的跨國與跨 時代佛教
9:45-10:00	Comment 評議	Comment 評議	Comment 評議	Comment 評議
10:00-10:20	Discussion 開放討論	Discussion 開放討論	Discussion 開放討論	Discussion 開放討論

Coffee Break 茶歇 (10:20-10:30) Hall – 2nd floor

Panel 場次 4 10:30-12:30	I.4. LOCAL RELIGION AND VERNACULAR TRADITIONS 地方宗教與本土傳統 (Chair 主持: Krijgsman; Discussants 評議: Alberts [I.4.1-2] + Landry [I.4.3-5])	II.4. NETWORKS, MEDIA, AND REFORM IN MODERN CHINESE BUDDHISM 現代中國佛教中的網絡、媒體與改革 (Chair 主持: Shiga; Discussants 評議: Clart + Goossaert)	III.4. RITUAL RESERVING OF THE ADVERSITY: HISTORICAL BACKGROUND 逆境中的儀式保留: 歷史背景 (Chair 主持: Yan; Discussant 評議: Tong)	IV.4. MATERIALITY, MANUSCRIPTS, AND PRINT CULTURE 物質性、手稿與印刷文化 (Chair 主持: Cavayero; Discussant 評議: Luo)
10:30-10:45	I.4.1. Fei Huang 黃菲 (University of Tübingen 德國圖賓根大學): Knowledge and Local Religious Practice of Healing Hot Springs in Early Modern China 早期近代中國溫泉療癒的知識與地方宗教實踐	II.4.1. Marcus Bingenheimer 馬德偉 (University of Temple 美國天普大學): “Progressives” vs. “Conservatives” and their Intermediaries in the Epistolary Network of Republican-era Chinese Buddhism 民國時期中國佛教書信網絡中的「進步派」、「保守派」及其中介者	III.4.1. Zhiyuan Chen 陳志遠 (Chinese Academy of Social Sciences 中國社會科學院): Daoxuan's Dialogue with the Celestial Beings: the Formation of a Hagiographical Tradition 道宣與天人的對話——一個聖傳傳統的形成	IV.4.1. Jisheng Xie 謝繼勝 (Zhejiang University 浙江大學): Woodblock Printing, and Gold- Ink Sutras on Indigo Paper: Cultural Exchanges in Asia (via Zoom) 雕板刻印、瓷青紙泥金寫經與亞洲文明交流 (通過Zoom)
10:45-11:00	I.4.2. Meiwen Chen 陳玫玟 (Fu Jen Catholic University (virtually) 輔仁大學): Facilitator of Insights: Professor Barend ter Haar and the Growth of Yao Studies 洞見的推手: 田海教授與瑤族研究的發展	II.4.2. Gregory Scott 史瑞戈 (University of Manchester 英國曼徹斯特大學): The Role and Distribution of Chinese Buddhist Periodicals, 1912-1967 中國佛教期刊的角色與分布 (1912-1967年)	III.4.2. Changchun Pei 裴長春 (Shandong Normal University 山東師範大學): The Confrontation of the Northern and Southern Dynasties in the Sixth Century and the Formation of the Benevolent King Assembly in East Asia 六世紀南北朝對峙與東亞仁王會的形成	IV.4.2. Shaowei Wu 武紹衛 (Shandong University 山東大學): The Chronological Examination of the Dunhuang Manuscript <i>The Graph of the White Marsh</i> 敦煌本《白澤精怪圖》年代考
11:00-11:15	I.4.3. Piotr Adamek 顧孝永 (Fu Jen Catholic University 輔仁大學): Telling Stories about Goodness. Creating Identity of a Dutch Goddess in a Taiwanese Village 述說善行的故事: 在台灣村落中塑造一位荷蘭女神的身份	II.4.3. Zhongya Yi 易中亞 (Chinese Academy of Social Sciences 中國社會科學院): Buddhist Scholarly Journals and Knowledge Production in Republican China: A Study of Weimiao Sheng 微妙聲 [The Subtle Sound] from the Perspective of Print Culture 民國時期佛教學術報刊與知識生產——出版文化視域下的《微妙聲》研究	III.4.3. Jinhua Chen 陳金華 (The University of British Columbia 加拿大英屬哥倫比亞大學): Managing Mishaps: An Preliminary Examination of the Life and Feats of Qingxu (Active 690s-710s), an Obscured Thaumaturgic Monk Active at the Cross of the 7-8th Centuries 管控災異: 神僧清虛 (活躍於 7-8 世紀之交) 障蔽之生平與事蹟略考	IV.4.3. Meiqiao Zhang 張美僑 (Zhejiang University 浙江大學): Movable Book Covers: Materiality and Textuality of Sutra Wrappers in the Tang Dynasty 移動的書衣: 唐代經帙的物質性與文本性
11:15-11:30	I.4.4. Kong Xing 行空 (Chinese Academy of Buddhism 中國佛學院): Zhou Shujia's Ties to Buddhism 周叔迦先生的佛法因緣	II.4.4. Chuah Meng (Esmond) Soh 蘇泉銘 (University of Cambridge 英國劍橋大學): Latent Canon, Living Ritual: Moral Possibilities and Textual Presence in the Cijiao 潛藏的經典、活生生的儀式: 慈教中的道德可能性與文本呈現	III.4.4. Jiahang Yu 于佳航 (Ghent University 比利時根特大學): In the Name of Compassion: Buddhism and Edicts Prohibiting Slaughter and Releasing Life in Japan from the 7th to 9th Century 以慈悲之名: 7—9 世紀佛教與日本禁屠、放生詔令	IV.4.4. Dian Li 李點 (Nanjing University 南京大學): The Bronze Sparrow Terrace Inkstone Through the Eyes of Japanese Gozan Zen Monks 禪語建安: 日本五山禪僧眼中的銅雀硯
11:30-11:45	I.4.5. Pyi Phyo Kyaw (University of Oxford 英國牛津大學): Community Relations of the Oxford Buddha Vihāra, England 英國牛津佛寺的社區關係	II.4.5. Daniela Campo 田水晶 (Université de Strasbourg 法國史特拉斯堡大學): Instructions for meditation as mediums for autobiographical expression in the Chan Buddhist tradition 禪宗傳統中作為自傳式表達媒介的禪修指導	Comment 評議	Comment 評議
11:45-12:00	Comment 評議	Comment 評議	Discussion 開放討論	Discussion 開放討論
12:00-12:30	Discussion 開放討論	Discussion 開放討論		

Lunch Break 午餐 (12:00-13:30)

La Barge du Crous, Quai François Mauriac, Port de la Gare, 75013 Paris

Panel場次 5 13:30-15:05	I.5. BUDDHIST TEXTS, ETHICS, AND RITUAL PRACTICES 佛教經典、倫理與儀式實踐 (Chair 主持: Heijns; Discussant 評議: Shahar [I.1.1-2] + Hu [I.1.3-5])	II.5. CROSS-CULTURAL AND INTERFAITH INTERACTIONS IN PRINT 跨文化與跨信仰的印刷交流 (Chair 主持: Bingenheimer; Discussants 評議: Shields [5.1-2] + Ganany [5.3-4])	III.5. BUDDHIST RITUAL, MEMORY, AND PRACTICE 佛教儀式、記憶與實踐 (Chair 主持: Saik; Discussant 評議: Zhiyuan Chen)	IV.5. ARTISTIC EXCHANGE AND TRANSREGIONAL BUDDHISM 藝術交流與跨區域佛教 (Chair 主持: Lok; Discussant 評議: Shaowei Wu)
13:30-13:45	I.5.1. Jiangnan Li 黎江南 (University of California, Berkeley 加州大學柏克萊分校): Religious Technocracy and Buddhist Textual Production in Song Dynasty China (960-1279) 技術官僚統治與宋代佛教文獻的編纂	II.5.1. Ryan Dunch 唐日安 (University of Alberta 加拿大阿爾伯塔大學): The Production, Circulation, and Impact of Protestant Print Culture in Qing China: Questions and some answers 清代中國新教印刷文化的生產、流通與影響: 若干問題與初步探討	III.5.1. Sheng Kai 聖凱 (Tsinghua University 清華大學): The Autonomy and Freedom of Chan Spirit: And a Discussion on Moving Beyond the 'Hu Shi Chan Studies Case' 禪宗精神的自主與自由——兼論走出“胡適禪學案”	IV.5.1. Todd Lewis 陸濤 (College of the Holy Cross 美國和理大學): A Transregional, Phenomenological Perspective on the Role of Art in Buddhism 藝術在佛教中的角色: 一個跨區域的現象學視角
13:45-14:00	I.5.2. Wanyu Zhang 張琬鈺 / Xian'gui Shi 釋賢軌 (University of Oxford 英國牛津大學): From Tīrthika to Tīrthikā: Gender, Canonical Variants, and Editorial Intervention in the Chinese <i>Mahāsāṃghika</i> Vinaya 從 Tīrthika 到 Tīrthikā: 中國《大眾部律》中的性別、經典異文與編輯介入	II.5.2. Cao Xinyu 曹新宇 (Renmin University of China 中國人民大學): The Writing of a Seventeenth-century Prophecy Book of Descending Stars: Revelation from outside China 十七世紀明朝境外的星宿下凡預言書	III.5.2. Hristina Konstantinova Teodosieva 喜河 (Sofia University St. Kliment Ohridski 保加利亞 索菲亞大學): Buddhist Concepts in Chinese Martial Arts and Their Implications in Practice 中國武術所含的佛教概念及其實踐意義	IV.5.2. Wendelin S. Morrison (independent scholar 獨立學人): Pārasaṃgate: Visual transmission and Buddhist Iconography across and beyond Culture 波羅僧揭諦(彼岸而行): 跨文化的視覺傳播和佛教圖像
14:00-14:15	I.5.3. Jiejie Zhao 趙潔潔 (Capital Normal University 首都師範大學): Eternally etched through ceaseless recitation: From <i>E mi tuo fo</i> (阿彌陀佛) to <i>Oṃ maṇi padme hūṃ</i> 經久誦念中永恆銘刻: 性別、藏經異文與《摩訶僧祇律》的文本演變與調適	II.5.3. Valentina (Lingyan) Yang 楊靈艷 (Catholic University of Leuven 比利時 魯汶天主教大學): Intercultural Morality Books: Exploring Chinese-Christian Interactions in the Religious Publishing World of 17th Century China 跨文化善書: 探究 17 世紀中國宗教出版中的中西互動	III.5.3. Hyein Lee 李慧仁 (Freie Universität Berlin 德國柏林自由大學): Evolution of Wiryōng Rite for the War Dead and Its Development in the Time of Religious Pluralism 宗教多元時代慰靈祭的演變	IV.5.3. Michael Norton 諾麥克 (Harvard University 美國哈佛 大學): Modularity, movement, and memory: the role of image stupa-pagodas in the transmission of Buddhism to China 模塊性、跨域流動與文化記憶: 造像塔在佛教傳入中國過程中的作用
14:15-14:30	I.5.4. Jiawen Lin 林嘉雯 (Tsinghua University 清華大學): 初期大乘佛教的自利利他思想 The Doctrine of Self-Benefit and Benefit for Others in Early Mahāyāna Buddhism	II.5.4. Jie Wang 王潔 (University of Cambridge 英國劍橋大學): Texts by Road and Rail: Arabic-Language Schools and Post-1978 Faith Cultivation of Hui Communities 隨路與鐵道而行的文本: 阿語學校與1978年後回族社群的信仰培養	III.5.4. Yunyang Liu 劉韻揚 (Leipzig University 德國萊比錫大學): Compassionate Action in Times of Crisis: Buddhist Flood Relief and Social Engagement in Republican China 危機時刻的慈悲行動: 民國時期的佛教賑災與社會參與	IV.5.4. Dipen Barua (The University of Hong Kong 香港 大學): Buddhist Art in Samatāṭa: An Exploration from the Perspective of Hindu- Buddhist Interactions in Bengal 三摩吒的佛教藝術: 從孟加拉地區印佛互動的視角探討
14:30-14:45	Comment 評議	Comment 評議	Comment 評議	Comment 評議
14:45-15:05	Discussion 開放討論	Discussion 開放討論	Discussion 開放討論	Discussion 開放討論

Coffee Break 茶歇 (15:05-15:15) Hall – 2nd floor

Panel場次 6 15:15-16:50	I.6. RELIGIOUS PRACTICES, CONSECRATION, AND SACRED SPACE 宗教實踐、開光儀式與聖域空間 (Chair 主持: Kalbow; Discussant 評議: Tsui)	II.6. TEXTUAL MEDIA, SPIRITS, AND THE MATERIAL WORLD 文本媒介、靈體與物質世界 (Chair 主持: Campo; Discussant 評議: Can Li [6.1] + Alexander [6.2-4])	III.6. BUDDHISM AND CULTURAL IDENTITY 佛教與文化身份 (Chair 主持: Krause; Discussant 評議: Pei)	IV.6. NARRATIVE, MYTH, AND SACRED LANDSCAPE 敘事、神話與聖地景觀 (Chair 主持: Morrison; Discussants 評議: Martin [IV.6.1-2] + Norton [IV.6.3-4])
15:15-15:30	I.6.1. Mark Meulenbeld 梅林實 (University of Hong Kong 香港 大學): Confucians “Dotting the Spirit Tablet”: Ontology Shared with Daoists and Buddhists 儒者「點神主」: 與道佛共享的本體論觀	II.6.1. Peter Zieme 茨默 (Berlin- Brandenburg Academy of Sciences and Humanities 德國柏林-勃蘭登堡自然和人文科學院): <i>Tārānamastāraikaviṃśati</i> stotra and the Uyghur printing culture 《禮讚多羅二十一頌》與回鶻印刷文化	III.6.1. Tong Ling 童嶺 (Nanjing University 南京大學): 突厥阿史那皇后入御前後的北周佛教史——“周武法難”的新考察 The History of Buddhism in Northern Zhou Dynasty During the Reign of the Turkic Empress of Ashina's Audience: A New Investigation of the “Prosecution of Buddhism under Emperor Wu of Zhou”	IV.6.1. Gudrun Bühnemann (University of Wisconsin-Madison 威斯康星大學麥迪遜分校): Serpentine Travels: Śeṣanāga as Śākyamuni's Vehicle in Newar Buddhism 蜿蜒之旅: 舍沙那迦作為釋迦牟尼乘騎於尼瓦爾佛教中的象徵

15:30-15:45	I.6.2. Ziqi Xuan 玄子奇 (EPHE-PSL/University of Hong Kong 法國高等研究應用學院/香港大學): Negotiating Incense: Pilgrimage Practices and Social Operations of Mount Tai Incense Associations in the Ming-Qing Period 香火的協商: 明清時期泰山香會的朝聖實踐與社會運作	II.6.2. Philip Clart 柯若樸 (Leipzig University 德國萊比錫大學): Spirit-Mediums and Digital Media: Field Notes Among Taiwanese Phoenix Halls 靈媒與數位媒體: 台灣鳳凰堂田野筆記	III.6.2. Chunhua Yan 嚴春華 (Changsha Normal University 長沙師範學院): On Nanyue's Wisdom and Tolerance Thought and Its Application in the Conflict between Buddhism and Taoism 論南嶽慧思包容思想及其在佛道衝突中的應用	IV.6.2. Rufeì Luo 駱如菲 (Nanjing University 南京大學): Ritual Practices and the Dharma-ending Age: Connections Between the Thousand Buddhas of Zhag Cave in Western Tibet and Silk Road Relics at Dunhuang 禮懺與末法: 西藏西部夏石窟千佛與絲路敦煌遺存的關聯
15:45-16:00	I.6.3. Annika Pissin 李雲深 (Lund University 瑞典隆德大學): The Practical Girl from Eastern Jin 東晉修行女	II.6.3. Peng Wang 王鵬 (École Pratique des Hautes Études (EPHE)法國高等研究實踐學院): The Textual Pantheon in <i>Daozang Jiyao</i> : With a Focus on Immortal Tan and His <i>Book of Transformations</i> 道藏輯要中的文本眾神殿: 以仙人譚及其《化書》為中心	III.6.3. Mingya Yu 俞明雅 (Peking University 北京大學): Tidal Disasters and Re-invention of Tide-controlling Heroes: A Study on the Formation and Evolution of Qian Liu's 錢鏐 (850-932) Image as God of the Tides 錢塘江潮患與治潮先賢的再發明: 以吳越王錢鏐潮神形象的生成流變史為中心	IV.6.3. Michael Cavayero 柯偉業 (Peking University 北京大學): The <i>Numen</i> of the Landscape: Examining the Concept of <i>Liru Yingji</i> (理入影迹) in Zong Bing's "Introduction to Painting Landscapes" and its Connections to the Legend of the Buddha's Shadow Cave 山水的神靈性: 論宗炳《畫山水序》中的「理入影迹」概念及其與佛影窟傳說的關聯
16:00-16:15	I.6.4. Junqing Wu 鄒雋卿 (Liverpool University 英國利物浦大學): The Image of Holy Transgressor-Monks in Late Imperial Literature 晚期帝制文學中的神僧形象	II.6.4. Lan Yangyang 蘭洋洋 (École pratique des hautes études [EPHE] 法國高等研究實踐學院): Imperial Power in the Making of Classics: A Case Study of the <i>Taishang Ganying Pian</i> 太上感應篇 (The Supreme Lord's tract on action and retribution) 皇權對經典的塑造: 《太上感應篇》個案研究	Comment 評議	IV.6.4. Thomas Mazanec 余泰明 (University of California, Santa Barbara 美國加州大學聖塔芭芭拉分校): The Discipline of Madness in the Late Tang Arts 晚唐藝術中對癲狂的制約
16:15-16:30	Comment 評議	Comment 評議	Discussion 開放討論	Comment 評議
16:30-16:50	Discussion 開放討論	Discussion 開放討論 (Conference II ends here 分論壇 II 到此結束)		Discussion 開放討論

Coffee Break 茶歇 (16:50-17:00) Hall – 2nd floor

Panel場次 7 17:00-18:35	I.7. MATERIALITY, DOCUMENTS, AND RELIGIOUS AUTHORITY 物質性、文獻與宗教權威 (Chair 主持: Heijns; Discussants 評議: Junqing Wu [I.7.1-3] + Landry [I.7.4])		III.7. BUDDHISM AND SOCIAL RESPONSIBILITY 佛教與社會責任 (Chair 主持: Coggins 寇襟思; Discussants 評議: Scheuermann [III.7.1-2+ Yongshan He [III.7.3])	IV.7. SACRED OBJECTS AND RITUAL PRACTICES 聖物與儀式實踐 (Chair 主持: McMahan 麥馬翰; Discussant 評議: Morrison)
17:00-17:15	I.7.1. Jianxin Li 李建欣 (Chinese Academy of Social Sciences 中國社會科學院): Master Juelang Daosheng's <i>Zunzheng Gui</i> of the Caodong Sect from the Late Ming and Early Qing Periods: Discovery and Significance in Japan 明末清初曹洞宗覺浪道盛禪師《尊正規》在日本的發現及其意義		III.7.1. Ramesha Jayaneththi (Ruhr University of Bochum 德國波鴻大學): Theravāda Buddhist Ethics and Conflict Resolution: Lessons from Ethno-Religious Conflicts in Sri Lanka and Thailand 上座部佛教倫理與衝突解決: 斯里蘭卡和泰國民族宗教衝突的教訓	IV.7.1. Xiaoyun Qiu 裘瀟雲 (Peking University 北京大學): A Comparative Study of the "Nāga Jū" Iconography in Sino-Indian Buddhist Art: Focusing on the Ancient Baoqing Temple in Chang'an and the Buddhist Caves of Ellora, India 中印佛教藝術中的「拏具」圖像比較研究——以古長安寶慶寺和印度埃洛拉佛教石窟為中心
17:15-17:30	I.7.2. Eli Alberts 伊萊 (Colorado State University 美國科羅拉多州立大學): Lives of Documents and the Fabrication of the Imperial Script 文書的生命與聖諭的建構		III.7.2. Ala Uddin (University of Chittagong 孟加拉吉大港大學): Buddhist Philosophy and its Role in Fostering Religious Pluralism and Peace in the Chittagong Hill Tracts, Bangladesh 佛教哲學及其在促進孟加拉國吉大港丘陵地區宗教多元與和平中的角色	IV.7.2. Ziyi Shao 邵子懿 (SOAS University of London 倫敦大學亞非學院): Pantheon in Translation: The Iconographic Representation at Fanhualou 翻譯中的眾神殿: 梵華樓的圖像表現

17:30-17:45	I.7.3. Jinyu Lu 路錦昱 (Peking University 北京大學): 金代晉南刻藏史事考 The History of Tripitaka Carving in Southern Shanxi During the Jin Dynasty 金代晉南刻藏史事考		III.7.3. Saik Chee Teng 釋光持 (Hsuan Chuang University 玄奘大學): Mediating Ethno-Religious Tensions: Social Practices and Public Engagement of Malaysian Buddhist Youth Organizations 調適族群與宗教緊張: 大馬佛教青年組織之「社會實踐」與「公共介入」	IV.7.3. Dessie Vendova 文黛哲 (Museum of Fine Arts, Boston 波士頓藝術博物館): Taking the Bodhisattva into Town: The Forgotten Cult of the 'Jambu Tree Shadow' Image 將菩薩帶入城鎮: 被遺忘了的對「閻浮樹影」形象的崇拜
17:45-18:00	I.7.4. Fanyi Guan 管凡誼 (Tokyo University 日本東京大學): Buddhist Stele Production in the Context of Six Dynasties' Prohibition Edicts 六朝禁碑令視野下的佛教碑文製作		Comment 評議 (17:45-18:00)	Comment 評議
18:00-18:15	Comment 評議		Discussion 開放討論 (18:00-18:35)	Discussion 開放討論
18:15-18:30	Discussion 開放討論			

Closing Ceremony 閉幕式 (19:20-20:00)

Auditorium Duménil, at Inalco – Maison de la Recherche – Inalco, 2 rue de Lille, 75007 Paris

Cocktail Dinner 晚餐 (20:00-21:30)

Maison de la Recherche – Inalco, 2 rue de Lille, 75007 Paris

Day 日4: July 11, 2025 | 2025年7月11日
Hotel Check-out and Departure 退房、賦歸

NOTES

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