

The 2nd International Workshop on Religions in Modern China

第二届现代中国宗教研究国际工作坊

July 15-16, 2019

Accueil Saint Paul, 22 rue de l'abbé Derry, 92130 Issy-les-Moulineaux, France

Organized by
Centre d'études interdisciplinaires sur le bouddhisme
主办：法国多学科佛教研究中心

Schedule of panels

Monday July 15

9:00-9:15: Welcome and Reception

9:15-9:30: Introductory and Welcoming Remarks by Ji Zhe 汲喆, Li Jianxin 李建欣

9:30-12:00 am Session I

Panel 1 (9:30-10:50) Chair: Chen Jinguo 陈进国

Wang Jianxin 王建新 (兰州大学), 10:10-10:50

中国穆斯林少数民族的宗教多样性

Ji Zhe 汲喆 (Institut national des langues et des civilisations orientales, France), 15:20-16:00

超度婴灵与拯救世界：一种新仪式的创生

10:50-11:00 Coffee break

Panel 2 (11:00-12:20) Chair: Wang Jianxin 王建新

Chen Jinguo 陈进国 (中国社会科学院), 11:00-11:40

城市化进程中的民间信仰变迁——以深圳市为例

Ju Xi 鞠熙 (北京师范大学), 11:40-12:20

峡口的宇宙——四川省清平乡的山水环境与口传神话

12:30 am-13:30 pm LUNCH

14h00-18h00 pm Session II

Panel 3 (14:00-15:20) Chair: Zhou Ya 周娅

Daniela Campo 田水晶 (University of Strasbourg, France), 14:00-14:40
Adapting the Rules: Buddhist Monastic Regulations in Contemporary China

Guillaume Dutournier 杜杰庸 (École française d'Extrême-Orient, France), 14:40-15:20
Fumbling between the Three Teachings: Division of Tasks and Consensus Building in a South Shanxi Rural Development Project

15:20-15:40 Coffee break

Panel 4 (15:40-17:40) Chair: Daniela Campo 田水晶

Zhou Ya 周娅 (云南大学), 15:40-16:20
中国南传佛教的新发展：特点与动向

Wang Huayan 王华艳 (Centre d'études interdisciplinaires sur le bouddhisme, France),
16:20-17:00
The Azhali Buddhism of the Bai people in the northwest of Yunnan

17:00-17:40: Discussion 讨论

Ji Zhe 汲喆, Li Jianxin 李建欣

Tuesday July 16

9:30-12:00 am Session III

Panel 5 (9:30-10:50) Chair: Li Silong 李四龙

Jiang Hainu 蒋海怒 (浙江理工大学), 9:30-10:10
帝国末期的佛声：晚清佛教的一项学术史研究

Li Jianxin 李建欣 (中国社会科学院), 10:10-10:50
在晚清民国期间（1890-1949）作为一门学科的宗教学是如何被引进到中国的？

10:50-11:00 Coffee break

Panel 6 (11:00-12:20) Chair: Li Jianxin 李建欣

Wang Song 王颂 (北京大学), 11:00-11:40
太虚大师全集编修项目与太虚相关文献的整理和研究

Li Silong 李四龙 (北京大学), 11:40-12:20
论佛学院在当代中国的社会教育功能

12:30 am-13:30 pm LUNCH

14:00-18:00 pm Session IV

Panel 7 (14:00-15:20) Chair: Xuan Fang 宣方

Zhu Lixia 朱丽霞 (上海交通大学), 14:00-14:40
晚明佛教与文学——宋懋澄尺牘的文化透析

Dai Yingying 戴莹莹 (四川大学), 14:40-15:20
行则霖雨济苍生，藏则著书教万世——尹昌衡及其佛学思想浅谈

15:20-15:40 Coffee break

Panel 8 (15:40-17:40) Chair: Ji Zhe 汲喆

Benjamin Brose 本博澤 (University of Michigan, USA), 15:40-16:20
Taming the Monkey: Reinterpreting the *Xi you ji (Journey to the West)* in the Early Twentieth-Century

Xuan Fang 宣方 (中国人民大学), 16:20-17:00
灵峰一滴水，信可矢千秋（藕益智旭与宗门茶事）

17:00-17:40 : General discussion 综合讨论
Ji Zhe 汲喆, Li Jianxin 李建欣, Fu Haiyan 付海晏

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From The Ground Up: Buddhism & East Asian Religions
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Abstract 摘要

Wang Jianxin 王建新

中国穆斯林少数民族的宗教多样性 Religious Pluralism in China's Muslim Minorities

My presentation "Religious Pluralisms in China's Muslim Minorities" is going to demonstrate multi-layered structures of the religious cultures and divert religious representations in Muslim groups, mainly Uyghurs and Huis in China. I focus on the religious practices and the related social activities of these Muslim minorities, which cannot be attributed to their Islam only, but also can be taken as "Chinese localness." These two Muslim groups inhabit in different ecological and social surroundings, with different ethnic histories, linguistic and folk traditions which contribute to their religious traditions in quite different ways and therefore their religions as whole cannot be simply described as one, such as Islam, Shamanism, Daoism and some others. May be, as I take it, "local combinations" is a better expression to indicate the actual conditions of their religious beliefs.

Ji Zhe 汲喆

超度婴灵与拯救世界：一种新仪式的创生 Saving the Spirit of Aborted Fetus, Saving the world: in Search of the Origin of a Ritual Invention

婴灵救度是二十一世纪初在华人世界中开始流行的一种新仪式。在田野调查和文献分析的基础上，本项研究分析了净空及其网络自 1990 年代以来有关婴灵救度的种种话语，考察了这类仪式形成的关键人物和关键时刻，并分析了仪式运作的过程与特征。

At the beginning of the 21st-century China, an increasing number of temples and lay groups organize the ritual for saving the spirit of aborted babies. Based on both field work and archive studies, this paper shows that such a new ritual originated in Jingkong's network since the end of the 1990s. Firstly it examines the Jingkong's discourse about the karma of abortion, which, according to this Buddhist leader, is the root of catastrophes in the contemporary world. Then it presents some key promoters of this ritual and explores the basic ritual procedure.

Chen Jinguo 陈进国

城市化进程中的民间信仰变迁——以深圳市为例

本文是作者在深圳市进行为期约 1 个多月的田野调查的成果之一。作者走访了深圳及香港接近一百多个民间庙宇、祠堂及私人信仰场所，比较全面地掌握了深圳民间信仰发展的基本现状及发展趋势、治理经验、存在问题。深圳的民间信仰神明体系有几大类别，文化底蕴相当深厚，具有典型的区域性特征，并与周边的珠海、中山及香港有着许多共通性，其中既有水上人家（疍民）的固有信仰，也有多元族群（如客家、潮汕、福建等）融合的结果，形成了以海洋信仰为主轴的多元和谐的民间信仰生态。在城市化进程中，深圳的民间信仰呈现了庙际交流网络日趋活跃、庙宇属性问题日趋复杂化、自我治理体系日趋成熟、民间信仰与民间宗教的联系千丝万缕、城市开发者对民俗信仰的态度日趋包容等发展趋势。

Ju Xi 鞠熙

峡口的宇宙——四川省清平乡的山水环境与口传神话

四川省绵竹市清平乡是汉羌交界的边缘，这里既是山民进入平原的入口，也是汉代道教二十四治之鹿堂治，还是杜光庭洞天福地系统中的第三十六福地。通过田野调查，我在清平搜集到大量口传的神话传说，在这些叙述中，清平被明确的塑造为一个相对隔绝的小宇宙，所有已知的空间与时间都只在群山之中展开。“区分-认同”理论无法解释这一现象，更有可能，这是在地理与文化的“峡口”处所形成的独特现象。在这一宇宙观里，清平既不是《西羌传》中边缘的羌地，也不是王明珂所书写的那个既无中心也无边缘的羌地，而是作为“中心”而存在的——是万川归海，世界交汇的天地“脐带”。更重要的是，这些观念不仅存在于神话中，更浸润了危机行动与日常行动的逻辑。作为汶川地震的中心点，清平乡民以神话为指南进行抗震自救。而在日常行动方面，乡民的行动逻辑也与神话逻辑一致，包括：“洞天福地”中的世界被认为是一个完整的小宇宙，而这个宇宙的生态应自我维持；“山”作为女性的象征，也是洞天福地的真正支柱；作为神农（大禹）后人，草药与蜂蜜是当地人永远持有的宝贵资源；等。

Daniela Campo 田水晶

Adapting the Rules: Buddhist Monastic Regulations in Contemporary China

This paper provides an overview of the regulations (*guiyue* 规约 or *zhidu* 制度) that are nowadays in use in Chan and Tiantai public monasteries in the People's Republic of China. Pointing to new features, new typologies and new contents of contemporary Buddhist regulations as compared to Imperial Rules of Purity and Republican codes of rules, it will emphasize how monastic codes have accompanied the recent transformations of Chinese Buddhism, while remaining strongly anchored in the received tradition. Thanks to their greater flexibility compared to other disciplinary regulations such as *prātimokṣa* rules and Bodhisattva precepts, monastic codes represent the device by which Chinese Vinaya can quickly respond to social, political and economic changes. Since they conveniently reflect both the internal transformations of Buddhist institutional practices and the external socio-political demands to which Buddhism is subjected and reacts, monastic regulations remain a fundamental resource to understand the evolution of Chinese Buddhism since the beginning of the post-Mao religious reconstruction.

Guillaume Dutournier 杜杰庸

Fumbling between the Three Teachings: Division of Tasks and Consensus Building in a South Shanxi Rural Development Project

Situated in the mountainous village of Fangutuo 范谷坨 in Jincheng district (south Shanxi), the « Scenic area of Accumulated Longevity » (Jushoushan jingqu 聚寿山景区), which is still expanding itself, has become a significant factor of local tourism and an increasingly influential identity marker for the remote Zezhou county. Initiated about 15 years ago by a leading figure of Beijing Buddhist elite, the Vice President of the Buddhist Association of Beijing and Abbot of Guanghua Temple 广化寺 Master Yixue (怡学法师), today 60 years old, who happens to be one of the three sons of the former chief of the village, this complex of devotional buildings has been erected thanks to resources coming from donations from China and South East Asia, and is today operated in close relation to Guanghua temple. Inspired by a mix of the Three Teachings, this “scenic area” defines a set of ritual and educational activities relying on the mobilization of hundreds of employees and volunteers, both from the village and from the surrounding urban areas. One of those

activities is the « Festival of the Five Sorts of Happiness », which was first held over five days in May 2017 and is likely to be perpetuated as a major event in the coming years. Based on observations and interviews operated from this festival on, this paper proposes an overview of the dynamics and tensions at work in the building of this officially supported, but multifaceted and evolutionary touristico-ritual zone. One of the questions addressed here will be whether the plurality of the « interpretation communities » (Robert Weller) involved in this simultaneously religious, economic and cultural enterprise should be seen as a coherent whole, defined by a certain sense of the common interests involved, or whether it is the expression of an increasing differentiation between radically opposed agendas.

Zhou Ya 周娅

中国南传佛教的新发展：特点与动向

中国南传佛教自 20 世纪 90 年代开始显示出复兴之势。进入新千年来，中国的南传佛教在一批大德（刀会长等）和名僧（帕松列龙庄勳，诏祜巴罕听，诏祜巴等傣、祜巴提卡达希、马欣德尊者）的带领下，走出了一条积极有为的实践与探索之路。佛教组织（佛光之家、塔玛扎嘎等）的涌现，民间力量（康朗协会、贝叶书院等）不断壮大，社会功能从原先的一般性宗教信仰服务功能，不断向多方面-多层次的社会服务功能（慈善、社区-社会治理、普法宣传、人才培养、文娱及专业禅修服务、佛学院培训机构与文化交流、民间和公共外交，甚至主流意识形态宣传等）转变。社会变迁为南传佛教在中国的复兴与发展提供了相对宽松的宗教政策环境。但一些制度性环境和现实社会环境所造成的僧才的后继乏人等问题，成为目前的主要瓶颈。

Wang Huayan 王华艳

The Azhali Buddhism of the Bai people in the northwest of Yunnan

This paper focuses on a local Buddhist tradition, the Azhali Buddhism of the Bai people, a “minority ethnic” people in the northwest of Yunnan who belong to the Tibeto-Burmese group. Azhali is the transcription of Sanskrit “acarya” which means “preceptor or instructor in religious matters”. Supported by several successive theocratic regimes in this region since the 8th century, this esoteric Buddhist tradition became the dominant local religion, although some other religious traditions co-existed there as well. According to historical records, ritual manuscripts, and fieldwork observations, I will discuss its practice and transmission today.

Jiang Hainu 蒋海怒 (浙江理工大学), 9:30-10:10

帝国末期的佛声：晚清佛教的一项学术史研究

本文将从学术史角度考察晚清佛教学的思想特征。作者首先阐明：从性质上看，晚清佛教属“读书人”佛教，其思想与儒家经学关系非常密切。进而，儒家经学的各支学派（如古文经学、今文经学和宋学）在佛教思想里都有充分的反映。最后，晚清佛教思想的“儒佛交融”不仅作用于佛教自身发展，而且对儒家思想也产生了深远影响。因此，它是中国学术史的重要一页。

Li Jianxin 李建欣

在晚清民国期间（1890-1949）作为一门学科的宗教学是如何被引进到中国的？How the ‘Science of Religion’ as a Discipline Introduced into China in Late Qing and Republic China (1890-1949)?

作为一门现代人文学科的宗教学对于中国来说是一个舶来品，也就是说是从国外引进的。本演讲试图从知识学的视野，对晚清民国期间“宗教学”从西方介绍到中国的过程进行一番梳理。其中有两个方面值得引起注意，一是来华传教士的介绍，这又包含两方面的工作，一是他们翻译的西方宗教学的著作，二是他们在期刊上发表的有关文章。还有就是一些较早接触西学的文人学者从西文或日文翻译的西文宗教学著作。

西方宗教学著作的引进对现代中国宗教学的建立和以后的发展产生了相当重要的作用。它在很大程度上决定或制约了早期中国学者对宗教的认识、理解和定义，从而对中国宗教的发展也产生了相当重要的影响（无论是正面的，还是负面的），甚至还影响到当前中国人对宗教的看法和中国宗教在当前的发展。因此，对早期宗教学作为一门现代人文学科从西方引进到中国进行一番梳理，是极其重要和不可或缺的，这一课不补上，会对当前乃至未来中国宗教和中国宗教学的发展都会产生影响。

Wang Song 王颂

太虚大师全集编修项目与太虚相关文献的整理和研究

迄今为止，海内外学者在太虚研究中使用的根本资料是印顺主编的《太虚大师全书》。《全书》编纂于太虚圆寂后不久，在内战背景下，编纂者和相关资料几经周折，未能克尽全功。为了更好地研究太虚，我们以项目组的形式集体协作，致力于发掘、整理相关资料，特别是《全书》未曾留意的民国档案、佛教系统之外书刊、外文等资料（其中包括并非太虚本人著述但与之相关的资料），以便以太虚为线索，拓展对民国佛教的全面研究。本报告将简略介绍目前项目的进展情况以及取得的一些阶段性成果。

Li Silong 李四龙

论佛学院在当代中国的社会教育功能

佛学院在中国的出现，始于晚清。经过百年发展，佛学院已成为当代中国佛教界的重要支撑力量，在中国政府新颁布的《宗教事务条例》里，它与佛教协会、寺院并列成为独立的组织形态。佛学院能为寺院僧人提供必要的佛学知识和文化课程，这对绝大部分仅有初中文化水平的中国僧人来说显得弥足珍贵，帮助这些大多数来自中国农村的年轻僧人完成社会化过程。此外，佛学院培养的毕业生，到寺院或佛教协会工作，能有效组织面向普通信徒的弘法活动。参加这些活动的信徒主要也是仅有初高中文化水平的普通市民或农民，他们到寺院的主要目的是消灾祈福，化解来自他们日常生活的心理压力。有时，这些活动还能给他们带来意外的人际关系和社会帮助。寺院的这种社会教育功能，应当及时传导给佛学院的专业设置与课程建设。

Zhu Lixia 朱丽霞

晚明佛教与文学——宋懋澄尺牘的文化透析

明代中后期始，佛教极大地影响着文学的发展，渗透到文化生态的各个层面。晚明上海名士宋懋澄的创作即体现了浓厚的佛学倾向，尤其是他的尺牘。他对晚明尺牘

小品的兴起与发展均具开山之功。从内容方面看，其尺牍小品明显体现于三个方面：佛教哲理的思辨和调适、摆脱羈縻的努力与挣扎、对个性自由的追摩与自恋，表现出独特的价值取向和审美特征，从而成为晚明文学的典范，而文坛上的“晚明习气”则直接来源与佛教的盛行。

Dai Yingying 戴莹莹 (四川大学), 14:40-15:20

行则霖雨济苍生，藏则著书教万世——尹昌衡及其佛学思想浅谈

尹昌衡(1884-1953)，原名昌仪，字硕权，号太昭，别号止园，四川彭县升平镇人，曾任四川都督府都督，著有《止园文集》等。尹昌衡半生戎马半生诗文，现存几十本文集弥补了成都近代的一段历史，给研究佛教、成都近现代史、辛亥革命的学者提供了宝贵资料。对中国传统士大夫而言，儒以治世，道以养生，佛以修性。他和陈三立、释印光相识相知，同心同道。在印光大师的邀请下，他曾前往南京毗卢寺讲授《圆觉经》。他的著作《佛经释要》《止园昭论》等，广泛引用佛教经典《楞严经》《华严经》《法华经》《维摩诘经》《金刚经》《圆觉经》《梵网经》《大乘唯识论》等。他的著作《唯白论》以本体论为核心，会通儒、释、道三家。1933年，尹昌衡结识成都光严禅院登宽法师，并使禅院逢凶化吉，面临兵祸的《洪武南藏》得以幸存。

Benjamin Brose 本博澤

Taming the Monkey: Reinterpreting the *Xi you ji (Journey to the West)* in the Early Twentieth-Century

This presentation challenges common assumptions about the history and function of the classic Chinese novel the *Xi you ji*, arguing that it served an important ritual and liturgical function before and after it was reconceived as a work of secular literature. The novel is considered from two related perspectives. The first is the early history of its European and North American translations. Arthur Waley's celebrated abridgment marked an important turning point in a long tradition of interpreting the novel for a Western audience. Prior to Waley, most translators remarked—with either curiosity or exasperation—on the novel's influence on popular religious practice and belief. Following Waley, however, the novel was consistently portrayed as a work of fiction, and its religious imagery was downplayed or dismissed as inconsequential. The second perspective explored here is that of late-nineteenth- and early-twentieth-century Chinese reformers who sought to enlist the *Xi you ji* in their vision of a new, modern, and secular China. The efforts of these intellectuals and officials, influenced to a degree by Western missionaries and scholars, effectively transformed the *Xi you ji* into work of secular, entertaining fiction.

本演講探討中國經典小說《西遊記》的歷史和功能的常見觀念，主張《西遊記》被重新作為世俗文學作品之前和之後，均有重要的儀式和禮儀功能。本文從兩個相關的角度來思考論證。第一個是歐洲和北美翻譯的早期歷史。亞瑟·偉利（Arthur Waley）的著名精簡版本，為西方讀者詮釋本小說悠久傳統的重要轉折點。在偉利之前，大多數譯者都對《西遊記》的民間信仰影響表示好奇或不解。然而，在偉利之後，這個故事成為了一部小說作品，其宗教意被淡化或被視為無關緊要。本文要探索的第二個觀點是十九世紀末和二十世紀初的中國改革者。他們試圖把《西遊記》納入他們對新中國現代化和世俗化的想像藍圖中。這些知識分子和官員的努力，受到西方傳教士和學者的影響，有效地把西遊記變成了世俗，娛樂的小說。

Xuan Fang 宣方

灵峰一滴水，信可矢千秋（藕益智旭与宗门茶事）

晚明佛教四大师之一的藕益智旭著作中提到茶事的地方并不多，但他的茶事观即体现在这为数不多的记载中。本文据其论述煮泉、品茗、施茶的几则资料指出，宗门茶事虽然也不乏闻香品茗的雅致情调，但其大要不在于此，甚至对此深怀警惧，倘若溺于此中，则是为魔所缚。藕益认为，佛门中的茶道，本质是修行科目，关键在于即事修心，在事茶过程中贯彻戒定慧的修习，时时体察起心动念，做到如实观照，不纵不夺，以愉悦、柔和、谦敬之心圆满茶会，成就智慧和慈悲的修习。而宗门（禅宗）的禅茶，更体现了大乘佛教（尤其是南宗禅“平常心是道”）的不二精神，极高明而道中庸，主要是悟后起修的保任工夫，是以禅摄茶的下贯和正念正知的上达之统一。就初学者而言，尤应重视对身体的正念正知和对茶味的正念正知，进而达到依了知而不起分别。