

An International and Intensive Program on Buddhism 2018 at UBC

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From July 27 to August 13, as part of the project “From The Ground Up: Buddhism & East Asian Religions (Frogbear),” an international and intensive program on Buddhism was held at University of British Columbia in Vancouver, Canada. The program contained six themed lecture series, a two-day youth forum, two occasional lectures, three tours and a closing lecture. Each of the themed lecture series consisted of seven seminars around the same topic. The presenters were: Professor James Benn (McMaster University), Professor Jinhua Chen (UBC), Professor Barend ter Haar (Oxford University), Professor Christoph Anderl (Ghent University), Professor Zhe Ji (INALCO-CEIB), and Professor James Robson (Harvard University).

Participants consisted of over 40 scholars and students from over 30 institutions from East Asia, North America, and Europe.

Welcome Dinner

On July 27, a welcome dinner was held at the Asian Center. Prof. Jinhua Chen, Director of Frogbear, started his welcome speech by giving a brief description of the program and expressed his appreciation for his colleagues and all the participants. The President and Vice-chancellor of the University of British Columbia, Professor Santa J. Ono appeared via video. He welcomed the participants and acknowledged the generous donation from the Liuzu Temple of Chan Buddhism, which is inspiring and furthering the studies of Buddhism. Frogbear’s Project Manager, Vicky Baker, shared the traditions and spirit of UBC with young scholars. After that, more than 30 participants introduced themselves and their research background and experiences. All were excited to have the opportunity to join the Intensive Program at UBC.

Segment 1 James Benn (McMaster University): *Studies in Later Chinese Buddhist Apocrypha: With a Focus on the Lengyan Jing*

From July 28 to August 2, Prof. James Benn from McMaster University gave a lecture series titled *Studies in Later Chinese Buddhist Apocrypha: With a Focus on the Lengyan Jing*. In the first lecture, Prof. Benn briefly introduced the *Scripture of the Heroic March* 楞嚴經 and Chinese Buddhist apocrypha, including the translation of the name of the sutra, the resources for its study, the two *Śūramgama* sutras, the Lengyan spell, the commentaries on scripture of the sutra by dynasty, an outline of contents, and the tangled tales of the sutra’s composition and transmission. In the second lecture, Prof. Benn discussed the story of Ānanda’s seduction and the *Scripture of the Heroic March*. After analyzing the three-part structures of scripture, Prof. Benn raised the question: who is Ānanda? In the third lecture, Prof. Benn talked about the topic of the Buddha as a Chinese philosopher, sighty and vision in the *Scripture of the Heroic March*. Prof. Benn pushed research forward by discussing the structure of the argument, including mirrors, moxa and the solar kindler, in Chinese sources. In the fourth lecture, Prof. Benn focused on the twenty-five sages of the *Scripture of the Heroic March*, and led the students to carefully read the scripture, as well as the English translation. In the fifth

lecture, Prof. Benn introduced the Great Spell of the *Scripture of the Heroic March*. He mainly focused on questions such as where the spell comes from, how the altar ritual for the spell is conducted, and what the benefits of the spell are. In the sixth lecture Prof. Benn analyzed morality in the *Scripture of the Heroic March*, including ascetic practices such as burning the body. In the seventh lecture, Prof. Benn talked about meditation in *Scripture of the Heroic March*, containing ten types of Demon and immortality terminology in the sutra.

Segment 1 Jinhua Chen (UBC): *Buddhism, Borders, and Business: Buddhism's Crossborder and Commercial Engagement*

From July 28 to August 7, the Director of Frogbear, Prof. Jinhua Chen from University of British Columbia, presented seven lectures. A diverse range of Buddhist topics were broached in his lectures, ranging from McLuhan's theoretical framework to Buddhism's commercial engagement and field theory, among other things. In his first presentation, Prof. Jinhua Chen outlined the Tianzhu Global Network of Buddhist Studies and the international and intensive program that focuses on Buddhism's profound impact on different aspects. Then he introduced McLuhan's theoretical framework concerning medium and message. Prof. Jinhua Chen focused his second lecture on discussing the relationships between empire, commerce and religion. The third lecture continued this topic and participants were inspired to raise questions about the nature of Buddhism particularly in relation to how Buddhism aggregates information and supports political power. He then shifted his focus to disasters and religions, in which he illustrated the role of techniques such as Artificial Intelligence (AI) and the current challenges. In the fifth lecture, Prof. Jinhua Chen proposed his own field theory centering on a trading platform. To close, he provided a fascinating insight into "Buddhism and the An Lushan Rebellion" and analyzed its origins and impact.

Segment 1 Barend ter Haar (Oxford University): *Re-reading Sources on Lord Guan*

From July 30 to August 3, Prof. Barend ter Haar from Oxford University presented a lecture series on re-reading sources on Lord Guan. When discussing this religious figure, Prof. ter Haar used various sources, including Buddhist and Daoist sources, regular temple inscriptions, anecdotes, local gazetteers, morality books and Jade emperor texts. At the beginning of the series, he raised several important questions we should think about when dealing with these sources. These include where the information comes from, who the author is, who he/she is writing for, what the rhetorical aim of the text is, and what is left out, how the original source was intended and what happened to it through transmission. In the first lecture, Prof. ter Haar talked about the Buddhist sources concerning Lord Guan, including 玉泉寺智者禪師碑文、隋天台智者大師別傳、the inscription of Zhang Shangying and 摩訶阿彌陀經衷論. In the second lecture, Prof. ter Haar aimed to focus on Daoist sources. He took the students together to read a chapter with abbreviated ritual texts and a miracle from 地祇馘魔關元帥秘法. In the third lecture, Prof. ter Haar turned to regular temple inscriptions, including 漢義勇武安王廟碑 and an original inscription. In the fourth lecture, Prof. ter Haar showed texts from *Xiangguo suilu* 現果隨錄, *Yuchen xintan* 玉塵新譚, *Licheng* 里乘. These were all the anecdotes as records of people's belief and imagination during their eras. In the fifth lecture, local gazetteers were introduced at class; Prof. ter Haar emphasized that these kinds of sources allow us to do something we often overlook: to establish geographic distribution of religious culture. He quoted sections from *Wucheng xianzhi* 烏程縣志 and *Changzhou fuzhi*, *Yongqing*

xianzhi 永清縣志, and *Qitao sizhi* 七塔寺志, in which all the fragments contained information of religious figure Lord Guan. In the sixth lecture, Prof. ter Haar talked about morality books, which are also known as *shanshu* 善書. He discovered several sections concerning Lord Guan in the 關聖帝君覺世真經. In the last lecture, Jade Emperor texts were discussed, including sections from *Tianci jiuji zhenjing* 天賜救劫真經 and *Zhilu baofa* 指路寶筏. All the materials Prof. ter Haar used were scanned fragments from books with little or no punctuation, which demanded a strong ability for reading and understanding. Prof. ter Haar shared with the students how he learned to read Chinese classical texts and the importance of using first hand materials when doing research.

Youth Forum

From August 4 to August 5, in the course of the intensive program, there was a two-day youth forum for students to share their papers. There were 20 presenters participating in this meaningful forum, divided into five panels with different themes.

The first panel on August 4, *textual studies*, contained three presenters. FU Jisi from Fudan University/UBC reported The Study of *Sutra of the Questions of Pratibhana* from Dunhuang. PAN Lifei from Ghent University/Sichuan University reported 《妙法蓮華經》英譯比較研究—身份與翻譯. TANG Jia from Chinese National Academy of Arts /UBC reported 《大品經玄義》“有方待”等四句之“方”解——兼論訓詁方法在佛學研究中的運用. Professor LIN Chen-kuo commented on each paper and raised instructive questions for each presenter.

The second panel on August 4, *Buddhism and Society*, contained five presenters. LE Jing from East China Normal University/UBC reported Relationships between Buddhism and Merchants in Tang China. LAU Ngar-sze from Lancaster University reported Desire for Self-healing: Lay Practice of Satipatthāna in Contemporary China. Christopher ROWE from Dharma Drum Institute of Liberal Arts reported A Lotus within a Fire: Yinguang's Views of Lay Buddhist Practice. Ying Yazhe / Ven. Shi Xianzong from University of the West reported Tradition, Modernity and the Contributions of Deer Park Monastery. Chen Hao from University of Hong Kong reported The Ecclesiastical Power of Buddhism in China: A Case Study on the Monk-Bureaucracy from the Eastern Jin dynasty to the South and North Dynasties. Professor Barend ter Haar wrote down comments for every presenter and sent them back through email. He pointed out to all of the students that scholars should be aware of providing meaningful information instead of general description. He also insisted on the importance of reading first-hand material.

The third panel August 5, *Border-crossing*, had five presenters. WANG Feifei from Hunan University reported Chinese Buddhists' Strategy and Networks under the Transition of Buddhist Administration in Southeastern China under the Yuan: Studies Focused on Xiaolin Daxin. KIM Sinae from Princeton University reported Temple Oracle Slips in Song China and in Edo Japan: *Tianzhu Lingqian* 天竺靈籤 and *Ganzan Daishi Mikuji* 元三大師御籤. LIU Jinyue/Ven. Xianguan from Yale Divinity School presented Debates, Parables and the Origin: Comparative Studies of *Pāyāsi Sutta* and Its Jain Equivalency. Chang Haohao/ Ven. Shi Xiangou from Yale Divinity School reported Analysis on the Lay Connections of Shen-hui and Interactions between Different Schools of Early Chan. Ven. Shi Deguang from Renmin University of China reported The Revival of Chinese Buddhism under the Cultural Trend of the East and the West. Professor Zhe JI

remarked on each paper instructively and specifically. He indicated what constitutes good research work, how to deal with plenty of material, and how to apply field theory to the study of specific historical events.

The fourth panel on August 5, *Doctrinal Studies*, included four presenters to report their papers. Bai Bing from Northwest University reported 真諦譯《攝大乘論》——加行、見道與修習. DaiYingying from Sichuan University reported 淺論宋代巴蜀佛教. Kai Shmushko from Tel Aviv University reported Earthly or Transcendental? Sensuality or Asceticism? Scholar or Monk? – A Dialectic reading of the *Bu Zhenkong Lun*. Xu Hongjuan/ Ven. Shi Xianfeng from Harvard University reported Understanding Vinaya through the Lens of the Five Aggregates. Professor TENG Wei-jen highly remarked on all the papers, but also pointed out the issues remained in the papers, which could be explored deeper.

The fifth panel on August 5, *Buddhist Arts and literature*, contained three presenters. PARK Bumkeun from Tsinghua University reported The Image Narration for the Idea of Karma---Focusing on “The Mirror of Karma”. Chen Long from Xinzhou Normal College reported 文殊信仰的初传——以《古清凉传》为中心的考察. Xiong Xingli 熊幸立/Ven. Mingquan 釋明詮 from Liuzu Temple reported Novel, Buddhism and Wang Yangming’s Theory: The Strategy of Liang Qichao (1873-1929) between 1890-1907. Christoph Anderl asked each student one or two questions, such as why they chose a particular topic and why they used certain sources for their research. All the questions were perfectly answered by the presenters and were followed by wonderful discussions.

Tour 1 Visiting the International Buddhist Society

On August 6, the students explored a famous temple in Vancouver——the International Buddhist Society. Around 9:30 am, the students arrived at the temple and were given a tour of the garden and main architecture by Venerable Sinci. The temple is now home to hundreds of Buddhist paintings and calligraphy pieces?. One of the founders of Karma of the Brush is master artist Fung Kai Mun, who spent two years painting the Seven Buddha Mural. This mural greatly impressed the students. Besides the ceramic mural, there are several glorious main statues in the Gracious Hall: Śākyamuni Buddha, Avalokiteśvara Bodhisattva (Thousand-Hands-Thousand-Eyes) and Kṣitigarbha Bodhisattva. After the basic tour of the temple, there was a session of meditation in the meditation hall with brief instructions, followed by a question and answer session. Venerable Guan Cheng, the abbot of the International Buddhist Temple, earnestly introduced the history of the temple, the situation of Canadian Buddhism and the steps to meditation, as well as Pali chanting and brief introduction of *zhiguan* 止觀 meditation. The whole session lasted for 90 minutes. About 12:00 pm, it was light lunch in the Five Contemplations Dining Hall 五觀堂, followed by a brief talk on the meaning of 食存五觀 and the Sangha members’ chanting before eating. The students all experienced the Buddhist rituals and enjoyed a wonderful Buddhist cuisine. After meal, Venerable Guan Cheng answered the questions from the students one by one and gave each student a book 八識規矩頌 he recently wrote. The last destination of this tour was the sūtra repository, where Venerable Guan Cheng showed everyone a very precious book he obtained from Japan a few years ago, Vinaya text 三籍合觀 of the Qing-dynasty (about 1638 AD). The temple was now working on proofreading the book and intends to publish someday. The whole tour ended with a group photo with Venerable Guan Cheng. At 2:30, the group left the temple.

Tour 2 Visiting Dharma Drum

On August 12, the participants arrived at the Dharma Drum Vancouver Center. The visit began with a warm welcome by a dozen uniformed volunteers from the center. Venerable Chang Wu greeted the young scholars at the door and the group was led to Chan Hall. After watching the “Chan Mind at Ease” film, Venerable Chang Wu introduced Master Sheng Yen and the activities of The Dharma Drum Vancouver Center. She then led the participants through a practice of calming the mind through meditation. What followed was a relaxing tea and coffee time. The participants all thoroughly enjoyed their visit.

Tour 3 Visiting Tzu Chi Canada

On August 13, the last day of this intensive program, the students had a wonderful tour at Tzu Chi Canada. Around 11:45am, students arrived at the Buddhist Compassion Relief Tzu Chi Foundation. CEO Mr. Gary Ho, who inaugurated Tzu Chi’s good works in Canada in 1992, gave them a warm welcome. He introduced the history and development of Tzu Chi Canada and the essence of the Tzu Chi spirit, explaining that the Chinese words Tzu 慈 and Chi 济 mean compassion and relief. Currently, Tzu Chi Canada has over 40,000 regular donors and over 2,200 volunteers with 9 offices coast to coast, including locations in Vancouver, Richmond, Surrey, Calgary, Toronto, Mississauga, Richmond Hill, Montreal, and Ottawa. Around noon, the students were invited to enjoy lunch. Before lunch, all the staff in Tzu Chi Canada and the visiting students watched *Life Wisdom*, a daily TV program offered by Master Cheng Yen to learn about Tzu Chi’s new missions all over the world. After the delicious vegetarian meal, Mr. Gary Ho led the students into the lobby to introduce the main mission of Tzu Chi Canada, including Elders, Patients, Needed, Mother Earth, First Nation, Disaster Victims, Citizens, and Students. For example, they provided Chinese cuisine in the nursing home to bring the feeling of home to senior people. After the tour at the lobby, the students were guided to Buddha’s Hall on the second floor, where they watched a video presentation given by Mr. Gary Ho. The presentation began with a sign language performance displayed by staff of Tzu Chi Canada. Then Mr. Gary Ho presented the organization and development of Tzu Chi and the multiple missions they have gone on around the world, such as disaster relief in areas effected by earthquakes, and cooperation with a traditional Chinese medicine hospital. Tzu Chi also pays attention to environmental protection. The soft, warm blankets they sent to disaster-affected areas were made from plastic bottles. The students were deeply impressed by the marvelous devoted job Tzu Chi has done. Mr. Gary Ho kindly answered all the questions raised by the professor and students. Finally, the whole tour took a picture in the Buddha’s Hall and left Tzu Chi Canada around 3:30pm.

Occasional Lecture Chenkuo Lin (National Chengchi University): *A Tale of Buddhist Philosophical Text: The Critical Reception of the Ming Commentaries on Dignāga’s Ālamabanaparīkṣā in Tokugawa Japan*

On August 10, the first occasional lecture entitled “A Tale of Buddhist Philosophical Text: The Critical Reception of the Ming Commentaries on Dignāga’s Ālamabanaparīkṣā in Tokugawa Japan”, was presented by Chen-kuo Lin, a distinguished professor in both the Department of Philosophy and the Graduate Institute of Religious Studies at National Chengchi University. Prof. Chen-kuo Lin introduced the Chinese translations of Alamabanaparoksa and concluded that both Kiben’s and

Kaidō's works can be taken as a domestic clue to explain why European critical Buddhist scholarship had firmly taken root in the Meiji era without much resistance.

Occasional Lecture Weijen Teng (Dharma Drum Institute): *On the strategy and method of Kuiji's 窺基 (632-682) exegetic*

Prof. Weijen Teng, who teaches at Dharma Drum Institute of Liberal Arts in Taiwan, delivered his lecture, "On the strategy and method of Kuiji's (632-682) exegetics." He showed the strategy and method that Kuiji employed in his exegeses and discussed some of the dynamics in the prospective of the transmission of Buddhism in Chinese intellectual history. His lecture also touched several broader issues in the study of Chinese/East Asian Buddhism, such as "Sinification" of Buddhism, Chinese Buddhist scholasticism, and the scholasticism in the Chinese/East Asian intellectual history in general.

Segment 2 Christoph Anderl (Ghent University): *Chinese Buddhist Iconography*

From August 7 to August 11, Prof. Christoph Anderl from Ghent University gave a lecture series on Chinese Buddhist Iconography. The whole course provided an overview of the development of Chinese Buddhist iconography by using material dated from the period of the introduction of Buddhism in China (2nd c.CE) to the 12th c.CE. In the first lecture, Prof. Anderl discussed a number of theoretical and methodological questions concerning the study of Chinese Buddhist narrative art. These questions included topics such as contextualization of Chinese Buddhist art, innovations and transformations of iconographic forms in China, the relationship between text and image, and the programmatic features of Chinese Buddhist art. To offer a direct image of the relevant topic, Prof. Anderl showed a number of the earliest key sites of Buddhist art. In the second lecture, Prof. Anderl guided the students to trace the development and transformation of a selection of key narratives, which spread from India and Central Asia to China and beyond, with the interrelation between text, image, and material support of the representations. In addition, he discussed certain typologies of transformation in the transmission of Buddhist narratives. In the third lecture, Prof. Anderl continued tracing some key motifs, Jatakas and scenes from Buddha's life. In the fourth lecture, an overview of developments in devotional Chinese Buddhist art were discussed, such as the mass production of small devotional statues during the Northern Wei and Northern Qi Dynasties. The transformation of the motifs, depending on the media and material supports used, as well as aspects of the integration of text and image, was also talked about. In the fifth lecture, Prof. Anderl introduced the complex phenomenon of the emergence and development of Chinese historiographical wall paintings and the "Auspicious Statues" (*ruixing* 瑞像), as depicted in the Mogao and Yulin caves. The topic of the Auspicious Statues also reflected the close relationship between Dunhuang and the Kingdom of Khotan. Dunhuang manuscripts of the *Zhufo ruixiang ji* 諸佛瑞像記 were also read carefully. In the sixth lecture, Prof. Anderl discussed the developments concerning the Sutra Transformation tableaux, with a special focus on the topic of auspicious images of programmatic Oxhead Mountain 牛頭山 tableaux and how the topic was developed in Yulin Cave 33. In the concluding lecture, Prof. Anderl directed attention to the hyper-complex tableaux as extant in the Dazu area of Sichuan and discussed the complicated text-image relations, questions of hybridity, and the techniques of how Buddhist cosmological and soteriological ideas were projected into the wall carvings.

Segment 2 Zhe Ji (INALCO-CEIB): *The Institutional Evolutions of Buddhism in Contemporary China*

From August 7 to August 11, Prof. Zhe Ji, professor of Sociology at INALCO and Director of CEIB (Centre d'études interdisciplinaires sur le bouddhisme) in Paris gave seven lectures about "The Institutional Evolutions of Buddhism in Contemporary China." He started his first lecture by introducing the academic system and tradition of Buddhist Study in France. Prof. Zhe Ji's second lecture introduced the general situation and crucial issues of Buddhism in contemporary China. He also offered an overview of the Buddhist revival since 1980 and discussed some major issues relating to the revival. In the next lecture, Prof. Zhe Ji presented first-hand data gathered from his own fieldwork. Through a case study on the Buddhist Academy of China in Beijing, he analyzed the different positions in the debates on sangha education. During the fourth lecture, he shared the activities and organizations of lay Buddhists, including the organizational models and social engagements of lay Buddhism and its political contexts. The lecture was followed by a heated discussion about the future development of lay Buddhism in China. Prof. Zhe Ji focused on the "Buddhist Association under State Corporatism" in the fifth lecture, where he examined the role played by the official Buddhist Association of China, founded in 1953. In the next lecture, he explained "Buddhism for the human realm" in China and investigated how Zhao Puchu defined it and how the forms and contents of Buddhism are reinvented during this production of discourse. In the final lecture, Prof. Zhe Ji discussed the monastic economy in the market with Chinese characteristics, focusing on the restructuring of monastic economy and its consequences. Prof. Zhe Ji answered the questions of young scholars through an in-depth discussion of the issue.

Segment 2 James Robson (Harvard University): *Buddhism, Daoism, Buddho-Daoism*

From August 9 to August 12, Prof. James Robson, Professor of East Asian Languages and Civilizations at Harvard University, introduced "Buddhism, Daoism, Buddho-Daoism" through seven lectures. On August 9, he delivered his first two lectures, and raised some questions, such as how to do research today and how to recognize a research problem. After a discussion, Prof. Robson described his own experience and gave advice to young scholars, including his recommendation to read paper documents and learn Japanese. In his first two lectures, he recommended many Buddhist dictionaries and academic works. He also discussed Buddhist images in early stages and the translations of the Sutra in Forty-two Chapters. In his third and fourth lectures on August 10, he shifted his focus to Daoism, introducing the history and important schools of Daoism such as Way of Great Peace (Taiping Dao) and Heavenly Master (Tianshi Dao). Then he moved on to the academic study of Daoism by recommending famous works and databases. For the fifth lecture, Prof. James Robson put his discussion into Chinese historical background, describing the interaction between Buddhism and Daoism. On August 12, Prof. James Robson's last two lectures presented different kinds of documents, such as Baolin Zhuan, and compared and contrasted those with Zhen'gao and the Sutra in Forty-two Chapters. According to Prof. James Robson, Buddhism and Daoism are mixing together and have influenced each other for a long time.

Farewell and Closing Lecture

In the evening of August 12th, there was an elaborate closing event hosted at the Asian Centre. The event began with Professor Jinhua Chen, who made closing remarks and presented an award for the Best Paper in each panel of the Young Scholars Forum. Four students as representatives were also invited to receive the certificate of successful attendance for the intensive program. Later, Venerable Dengjue made an impressive speech on behalf of the Liuzu Temple. He emphasized the success of this program and expected further cooperation in the future. Then, the Head of the Department of Asian Studies, Ross King, said a few words and presented Dr. Jiang Wu with the Tianzhu Book Prize. Dr. Wu's lecture followed, entitled "Dilemma and Dogma in Chan/Zen Studies: Further Thoughts on East Asian Buddhism in Later Centuries."