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地點：香港大學

Buddhism, as one of the world's major religious and influential philosophical traditions, has a rich and complex history of transmission across diverse cultures, vast regions, and historical periods. This conference aims to explore the multifaceted processes by which Buddhist teachings, practices, and institutions have been transmitted from the past to the present. The conference will bring together scholars to examine the historical, textual, ritual, social, and pedagogical dimensions of Buddhist transmission. This conference seeks to illuminate the rich tapestry of Buddhism's transmission, offering insights into its past, present, and future trajectories.

作為世界上一大宗教和哲學傳統，佛教的傳播跨越不同文化、地域和歷史時期，具豐富而複雜的傳播歷史。本次會議旨在探討佛教教理、修行方法和不同宗派從古至今傳承的多元過程。與會學者將從歷史、文本、儀式、社會和教育等不同角度，探討佛教傳播。我們期望通過探討佛教傳承的豐富經驗，為其過去、現在和未來的發展軌跡提供啟示。

Presentations in English 英語演講

(Arranged in alphabetical order 依英文姓氏排列)

Please click on the speaker's name for speaker introduction and presentation abstract.
有關講者簡介和講座摘要，請點擊講者姓名。

Keynote Speaker 主旨講者

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Rector and Dean of Liberal Arts, International Buddhist College
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Japan Society for the Promotion of Science (JSPS) Postdoctoral Fellow, Institute for Advanced Studies on Asia of The University of Tokyo
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Chief Research Fellow, Institute for Mongolian, Buddhist, and Tibetan Studies of the Siberian branch of the Russian Academy of Sciences
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>> **Buddhism in Buryatia: Historical Adaptation, Syncretic Practices, and the Devotional Tradition.**
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Director, Centre of Buddhist Studies of The University of Hong Kong
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Assistant Professor of Tibetan Studies, Leiden University
>> **Ghoom Monastery as a Tibetan Buddhist Contact-Zone: the Life and Legacy of the Mongolian Lama Sherab Gyatso**
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>> **The Significance of the Meditation Tradition and *Gzhan stong* Transmissions for the Formation of Religious Identities**

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Chief Executive Officer, Tung Lin Kok Yuen and Adjunct Assistant Professor, Centre of Buddhist Studies of The University of Hong Kong

>> **No mud, no lotus: the enduring legacy of compassion and wisdom in contemporary Buddhist organisations**

✧ [Ven. Sik Hin Hung](#)

CBS Senior Fellow & Former Director, Centre of Buddhist Studies of The University of Hong Kong

✧ [G. A. Somaratne](#)

Senior Lecturer, Centre of Buddhist Studies of The University of Hong Kong

>> **Strategic Use of Prose-Verse Texts as an Ancient Method of Dhamma Transmission: A Case Study of Selected Discourse of the Pāli Canon**

✧ [Yao Shuang](#)

Lecturer in Comparative Literature, School of Liberal Arts of Renmin University of China

>> **Lineage Tenets Preserved on the Walls: A Study of the Mural Cycle in the Assembly Hall of Phun tshogs gling Monastery**

Presentations in Putonghua 普通話演講

(Arranged in alphabetical order 依英文姓氏排列)

Please click on the speaker's name for speaker introduction and presentation abstract.
有關講者簡介和講座摘要，請點擊講者姓名。

Keynote Speaker 主旨講者

✧ [Kirill Solonin 索羅寧](#)

Professor, School of Classics of Renmin University of China
中國人民大學國學院教授

>> **Texts and Lineages: Textual Clusters in Tangut Buddhism**
文本與傳承：西夏佛教中的文本群集

Invited Speakers 嘉賓講者

✧ [Chen Ming 陳明](#)

Professor and Dean of the School of Foreign Languages, Peking University
北京大學外國語學院教授兼院長

>> **The flying tortoise: The Cross-cultural transmission of a Buddhist tale's texts and images in ancient Eurasia**
“大雁銜龜”：一個佛教故事的文本與圖像在古代亞歐的跨文化之旅

✧ [Guang Xing 廣興](#)

Former Director, Centre of Buddhist Studies of The University of Hong Kong
香港大學佛學研究中心前總監

>> **Free Will and Moral Responsibility in Early Buddhism**
早期佛教的自由意志與道德責任感

✧ [Mei Ching-Hsuan 梅靜軒](#)

Associate Professor, Department of Buddhist Studies of Dharma Drum Institute of Liberal Arts
法鼓文理學院佛教學系副教授

>> **Supreme Medicine and Golden Rosary: The Transmission of *sNying-thig* in the dGe lugs Tradition**
甘露妙藥與金鬘 — 格魯派的心滴傳承

✧ [Chung-hui Tsui 崔中慧](#)

Tung Lin Kok Yuen Scholar in Buddhist Art and Culture, Centre of Buddhist Studies of The University of Hong Kong
香港大學佛學研究中心東蓮覺苑佛教藝術與文化學者

>> **Medicine Buddha Statuary and Cult at Longmen Grottoes: Iconographic Evolution and Convergence of Buddhist Healing Traditions**
龍門石窟藥師佛造像與藥師信仰：圖像演變與佛醫文化交融

Keynote Speech (English) by Mattia Salvini Dharmavardhana Jñānagarbha

Two Sanskrit verses on Sukhāvati: prosody, chanting, and the transmission of Buddhism from language to language and from place to place

Published editions of the larger Sukhāvativyūhasūtra contain a short prose passage followed by an irregular pair of verses (for a total of six pādas rather than eight), paying homage to Amitābha Buddha and highlighting the great qualities of his Buddha-field. This introductory section echoes the contents of the Sūtra.

A closer look at the second half of the prose passage suggests that the edition may be improved; the editor's choice of removing a repetition (which was taken to be a scribal accident) undermines the metrical structure. Once the text is restored to its likely intended form, we have two perfectly formed verses, i.e. eight pādas, in two different meters.

The first of these two verses, when thus re-edited, contains a feature that I have not found in any other Sanskrit text – the repetition of Amitābha's name, in the form *namo 'mitābhāya* (homage to Amitābha!), marking the beginning of pādas one and three. It is to be noted that the very position of this formula suggests an intended emphasis. One could even argue that a verse so devised is an implicit encouragement to repeat *namo 'mitābhāya*, and possibly an echo of the author's own habit, or of a more widespread convention that was felt to well relate to the Sukhāvativyūhasūtra.

This is reminiscent of a salient feature of East-Asian Pure Land practice, the repetition of Amitābha's name. It opens up numerous avenues of reflection: is this verse a testimony of something akin to Pure Land practice among those who transmitted the Sukhāvativyūhasūtra in Sanskrit? Does it contain any other features normally associated with Pure Land practice? How exactly does it relate to the content of the Sukhāvativyūhasūtras? Can we imagine any plausible context for these two verses in relation to the transmission of Pure Land practices?

Even broader questions may be asked: which aspects of contemporary university education and research are most relevant to understanding the transmission of the Buddhist teachings? Is it desirable or undesirable for universities to have some role in that transmission? What role does repetition have in this process, and how does it relate to Buddhist views on language and on the nature of time? Does/should this impact historiography?

The editor of the text assumed a textual repetition to be a scribal mistake (dittography); while dittographies are common in Sanskrit manuscripts, this is an instance where a repetition is most probably not a mistake, but rather a side-effect and a structural echo of other repetitions - the rhythmic repetition that makes for a metrically structured verse, and the repetition of Amitābha's name.

About the speaker

After receiving a BA and MA in Sanskrit at RKM Vivekananda College, Chennai (India), Prof. Salvini obtained a PhD from SOAS (UK). While working on his PhD, he began teaching, first at Rangjung Yeshe Institute (Nepal) and then at the International Buddhist College (Thailand). He then worked for Mahidol University (Thailand), coming back to the International Buddhist College in 2019, where he now serves as Rector and Dean of Liberal Arts. His main interest is the continuation

of the Sanskrit Buddhist tradition, for which purpose he coordinates the Saugatam platform (saugatam.org), under the guidance of his teacher, Guru Vāgindraśīladvaja, i.e. Lama Au Ngawang Tsultrim Gyaltzen. His academic writing focuses on Madhyamaka, and on the connections between Buddhist philosophy and different areas of Sanskrit learning. He has published with Routledge, Equinox, Oxford University Press, the Journal of Indian Philosophy, and elsewhere.

Paper Presentation by Henry Albery

Avadānas in text and art, from Gandhāra to Kučā

Most scholars today understand an *avadāna* to be a “story about karma”; a definition primary formed on the basis of later anthologies of the genre in Pali and Sanskrit, which date to around the 5th century. Earlier examples, however, such as those contained in the 1st–2nd century Kharoṣṭhī manuscripts from Gandhāra, where the *avadāna* genre was likely developed, or indeed in Chinese translations of texts dating to around the same time, present a rather different picture, being essentially collections of analogies (similes, metaphors and alike) designed to illustrate various items of Buddhist doctrine, with karma representing but one among subjects. The shape of an *avadāna* thus underwent a change between the 1st-5th centuries, a transformation which is reflected in Sarvāstivādin definitions of the genre, which at the beginning of this period first describe it as an analogy (*dr̥ṣṭāna*) and at the end as a story about a karma. This presentation shall focus on how *avadāna* genre was defined by the Buddhist tradition, and how this is reflected in the manuscript traditions of Gandhāra and Central Asia and in the mural art of Kučā.

About the speaker

Henry Albery is a Japan Society for the Promotion of Science (JSPS) Postdoctoral Fellow at the Institute for Advanced Studies on Asia, The University of Tokyo. His research focuses on the history and literature of Buddhism in the Indic Northwest (eastern Afghanistan and northern Pakistan), with a present focus on the formation of the canon, including the monastic legal code (*vinaya*) and certain narrative genres, such as *avadāna*, which emerged in the region around the turn of the Common Era. He also conducts research into the meditation tradition of Central Asia of the mid. first millennium, with a focus on the so-called *Yogalehrbuch*, a Sanskrit “yoga manual” composed in the region.

Paper Presentation by Ven. Tenzin Choidron (Irina S. Urbanaeva)

[*present in Tibetan, with English translation*]

Buddhism in Russia: a look at its history, current status, and challenges

Buddhism first appeared among the ancestors of the Buryats and Kalmyks in the 13th and 14th centuries. In the 17th century, the tsarist government officially recognized this religion.

Institutional Buddhism formed a political alliance with the tsarist regime, creating the "independent Buddhist Church of Russia." With state support, but also under control and restrictive measures, a monastic system of Buddhist education, ritual, and meditative practice operated until the 1930s.

This system was based on the Tibetan version of the Buddhist canon and the Tibetan tradition of Dharma transmission. The spiritual legitimacy of Buryat and Kalmyk Buddhism was primarily derived from their connections with the Dalai Lamas, Panchen Lamas, and Tibetan monasteries in Lhasa and Amdo. However, some contemporary Buddhist politicians sometimes ignore these facts.

Institutional Buddhism, also known as the «Lamaist Church», has been a controversial subject due to political reasons. In the spiritual realm, it has also faced criticism from the Buryat reformer Lubsan Sandan Tsydenov and the "renewalists," including Agvan Dorzhiev and others.

Alongside the "Buddhist Church," Buddhism has had non-institutional ways to influence Russian philosophy and literature in the past. This was made possible by Russian Orientalism, particularly the Russian school of Buddhist studies led by Shcherbatsky, as well as the works of Blavatsky and the Roerichs.

The non-institutional or folk form of Buddhism is a mindset that has been shaped by the teachings of Buddhism over many centuries. This includes a deep belief in karma and the Three Jewels, which has remained strong among the Buryats and Kalmyks even during periods when monastic Buddhism was destroyed.

In the post-Soviet era, the real ground for the revival of Buddhism was in the hearts of the believers. These hearts still held the roots of the Dharma and a devotion to His Holiness the Dalai Lama, providing the basis for the growth and development of Buddhism in Russia.

Only the Gelug school is recognized as an official Buddhist institution in Russia. Today there are other Tibetan and Far Eastern schools in Russia. They exist independently of the three independent organizations of the "Buddhist Church" concentrated in Buryatia, Kalmykia and Tuva.

The state is actively using Buddhism as an important tool for enhancing its ties with countries in East and Southeast Asia.

Keywords: *datsan, khurul, khuree*, tsarism, transmission, Pandito Khambo-Lama, Shadjin-Lama, the renovationist movement, neo-Buddhism by Dandaron, The Buddhist Traditional Sangha of Russia, revival of Buddhism.

About the speaker

Prof. Irina S. Urbanaeva (Ven. Tenzin Choidron), is a chief research fellow at the Institute for Mongolian, Buddhist, and Tibetan Studies of the Siberian branch of the Russian Academy of Sciences (IMBT, SB RAS, Ulan-Ude, Republic of Buryatia). She graduated from the Faculty of Philosophy at Lomonosov Moscow State University in 1979 and worked as a teacher of philosophy at the Altay State Institute of Culture from 1979 to 1981. In 1981–1984 she studied at a postgraduate program at Lomonosov Moscow State University, and in 1985 defended her PhD in Philosophy on "The Specificity of Ethical Knowledge". From 1986 to the present, she has worked at the IMBT. In 1994, she defended her doctoral dissertation on "The Man at Baikal and the World of Inner Asia: A Philosophical Perspective on History" at the Mongolian National University, and holds a Mongolian and Russian doctoral degree in philosophy. She has been studying Buddhism since 1993, in 2002 she took her monastic vows and in 2003-2004 she took an intensive course in Tibetan language at the College of Higher Tibetan Studies (Dharamsala). Prof. Urbanaeva is a renowned Russian Buddhist scholar and translator of Tibetan texts and the author of more than 150 scientific articles and 20 books.

Paper Presentation by Zinaida Debenova

Buddhism in Buryatia: Historical Adaptation, Syncretic Practices, and the Devotional Tradition

The Republic of Buryatia is one of the three regions in Russia where Buddhism is widely practiced, alongside Kalmykia and Tuva. The teachings of the Buddha first reached these territories in the 13th century, transmitted through Tibet and Mongolia, and have since played a pivotal role in the religious, cultural, and educational development of the Buryat people.

The 'traditional' or pre-Buddhist mentality of the Buryat Mongols is frequently characterized by key components such as nomadism, an indigenous shamanistic worldview, and ancestor worship. During the period of the Russian Empire, concerted efforts were taken to convert Buryat population to Orthodox Christianity as a part of a strategy to integrate non-Russian ethnic groups into the socio-political and religious framework of the empire.

Despite these efforts, Buddhism demonstrated remarkable resilience among the Buryats. This persistence can be attributed to the cultural and spiritual significance of Buddhism as well as its ability to adapt to and coexist with local shamanistic traditions. A significant portion of the Buryat population continued to practice Buddhism, either alongside or in place of Orthodox Christianity.

Thus modern Buryat Buddhism has evolved over an extended historical period, demonstrating a remarkable capacity to adapt to the cultural frameworks of the region. It can be argued that nowadays Buddhism has become one of the central components of contemporary Buryat-Mongolian ethnic identity.

Simultaneously, a considerable number of individuals in Buryatia engage in syncretic religious practices, integrating elements of Buddhism, shamanism, and Orthodox Christianity into their daily lives. This syncretism profoundly influences the manner in which Buddhism exists as both a cultural and religious phenomenon within the region.

The syncretic nature of religious practices can be observed through various elements, such as the adaptation of Buddhist rituals to include shamanistic components, or the transformation of the historical Buddha from a philosophical teacher into a deity-like figure worthy of worship. These phenomena illustrate the dynamic interplay between Buddhism, shamanism, and local cultural contexts, resulting in a distinctive religious landscape.

Keywords: Buddhism, Buryatia, Buryat-Mongols, Russia, syncretis

About the speaker

Zinaida A. Debenova is a junior research fellow at the Institute for Mongolian, Buddhist and Tibetan Studies of the Siberian branch of the Russian Academy of Sciences (IMBT, SB RAS, Ulan-Ude, Republic of Buryatia). She graduated from the Institute of Oriental Studies of Buryat State University with a Bachelor's degree in Asian and African Studies in 2016. In 2016-2018 she attended a Master's program at Oriental Faculty of Saint Petersburg State University, and in 2018-2019 attended a language course at Wuhan Textile University, China. In 2021-2024 she studied at a postgraduate

program at IMBT SB RAS.

Zinaida Debenova is engaged in the research of folklore traditions of the Mongolian peoples, as well as the study, translation and introduction into scientific circulation written sources in classical Mongolian script. One of the areas of her scientific interests lies in the syncretism of traditional beliefs of Mongolian nomadic peoples and Buddhism in the contemporary world as reflected in oral and written tradition of the Buryats. She is the author of 9 scientific articles.

Paper Presentation by Georgios T. Halkias

Entangled Times, Places, and Lineages: Issues of Transmission in the Seminal Sphere

This paper examines some chronological challenges entangled with theological interpretations of succession and authorship in the early transmission of *Seminal Sphere* traditions (*snying thig*; Nyingthig). The *Seminal Sphere*, centered on the Vima Nyingthig and Khandro Nyingthig cycles, is considered the highest esoteric teachings of the Nyingma school of Tibetan Buddhism attributed to the 8th-century masters Vimalamitra and Padmasambhava. They were codified as *terma* (hidden treasures) between the 11th and 14th centuries. In this study, we will be looking at a key figure in all *Seminal Sphere* lineages to Tibet, the Chinese-Indian master Shri Simha who was a teacher of Vimalamitra and Padmasambhava. As has previously argued, *Seminal Sphere* traditions emerged from a dynamic interplay between continuity and adaptation, where reconstructions of lineage and assertions of antiquity served institutional ends in defending Nyingma authenticity against the spreading of the Sarma schools. The paper will highlight some of the unique ways that the *Seminal Sphere's* transmission reflects this negotiation of legitimacy, at a conventional level, and creativity, at a theological level, with the *terma* system enabling the revival of contemplative practices for attaining enlightenment, while retrojecting scriptural sources far back into the recollected past. As we will see, the mytho-historical narratives of the *Seminal Sphere's* transmission illuminate broader themes of tradition and revelation in Buddhism, institutional authority and the continuity of master-disciple lineages.

About the speaker

Georgios T. Halkias is the Director of the Centre of Buddhist Studies and Professor of Tibetan Buddhist studies. He received his DPhil in Oriental Studies at the University of Oxford and has held research grants, posts and fellowships with the British Academy, Warburg Institute, Ruhr-Universität, and the University of Hong Kong. His publications include several books and numerous research articles on a variety of topics, including the religious history of Tibetan Pure Land traditions, Indo-Tibetan esoteric traditions, Himalayan Buddhism, and the encounters between Hellenism and Buddhism. He is the co-editor-in-chief of the Oxford Research Encyclopedia of Buddhism.

Paper Presentation by Catherine Hardie

(Presentation topic will be available soon.)

About the speaker

Catherine Hardie is an Assistant Professor of the Centre of Buddhist Studies of The University of Hong Kong. Her main research interests include Tibetan Buddhism in the Sinosphere, Buddhism and contemporary Tibetan society and the Anthropology of Buddhism.

Paper Presentation by Berthe Jansen

Ghoom Monastery as a Tibetan Buddhist Contact-Zone: the Life and Legacy of the Mongolian Lama Sherab Gyatso

When a large procession found its way through the narrow streets of the hill station of Darjeeling, on July 11, 1892, a large crowd was blessed by the relics of the Buddha, sent directly from Sri Lanka. Among those present were Anagārika Dharmapāla (1864-1933), prominent members of the Sikkimese royal house, Western Theosophists, various abbots of local monasteries, and the Bengali scholar Sarat Chandra Das. The casket that contained the holy relics was carried by the Mongolian monk Sherab Gyatso (shes rab rgya mtsho), the founder and abbot of Yiga Chöling (yid dga' chos gling) monastery – better known as Ghoom monastery. The procession ended at the residency of the Raja of Sikkim, where Singalese and Tibetan Buddhist representatives gave elaborate speeches. The then 71 year-old Sherab Gyatso delivered his address in Tibetan in which he detailed the history of Buddhism in India and its spread to Tibet and Sri Lanka.

This Mongolian monk is rather well-known to scholars of Tibetan language, since he was instrumental in the publication of one of the most important Tibetan dictionaries still in use today, edited by Sarat Chandra Das (1902). Historians of the relationship between Tibet and the British Raj may know him as an informant for the British and as the Tibetan language tutor to would-be “spies” in Tibetan territories. The pan-Buddhist ceremony – as witnessed and described by prominent Theosophist and women’s rights activist Henrietta Müller – shows this Mongolian monk in a different light: someone who sought to make connections with other Buddhists and to promulgate the Dharma. In the context of my ERC-funded project *Locating Literature, Lived Religion, and Lives in the Himalayas: The Van Manen Collection*, I recently discovered a short autobiography written by this multifaceted Buddhist figure in the Leiden archives. It is the only surviving piece of writing in the Tibetan language by Sherab Gyatso himself. In this paper, I discuss the contents of this newly surfaced autobiography and how it sheds light on this lama’s interactions with fellow Buddhists, missionaries, British officials, and the local population of Darjeeling and beyond. More importantly, I intend to present the monastery he founded in 1875 as an important hub where people of many creeds and ethnicities studied both Tibetan and Tibetan Buddhism. I further argue that since Ghoom monastery could, in effect, be seen as one of the earliest truly international Tibetan Buddhist institutes, its history and its contribution to the study of Tibetan Buddhism should be examined in more detail.

About the speaker

Berthe Jansen is Assistant Professor of Tibetan Studies at Leiden University, with a PhD in Buddhist Studies. Jansen is the PI of the ERC-funded project: *Locating Literature, Lived Religion, and Lives in the Himalayas: The Van Manen Collection* (2023-2028). Her monograph *The Monastery Rules: Tibetan Monastic Organization in Pre-modern Tibet* came out in 2018 with University of California Press. She is the author of a Buddhism-inspired children’s book called *Don’t kill the bugs* (Bala, 2023). Jansen has been an interpreter and translator of (Buddhist) Tibetan since 2004.

Paper Presentation by Klaus-Dieter Mathes

The Significance of the Meditation Tradition and *Gzhan stong* Transmissions for the Formation of Religious Identities

Buddhism first made its way into Tibet in the seventh century, but it was not until the late tenth century, during its later diffusion, that new translations of canonical literature and a fresh wave of commentarial traditions and practice lineages produced religious identities which tell us something more about Tibetan masters than simply their school affiliation. The paper explores the significance of Btsan Kha bo che's (b. 1021) meditation tradition of interpreting the Maitreya Works for the formation of religious identities, specifically focusing on its transmission by the Bka' gdams pa abbot Skyo ston Smon lam tshul khriims (1219–1299). It argues that some of his transmitted texts can be viewed as conceptual precursors to *gzhan stong*– and *sūtra*–based *mahāmudrā* (*mdo lugs phyag chen*), and thus became crucial when the Jo nang pas and some Bka' brgyud pas sought to defend their traditions, and distinguish themselves from the religious mainstream, which viewed some of their doctrinal elements as controversial. The connection of *mahāmudrā* with the Maitreya Works (in particular the *Ratnagotravibhāga*) had been already made by Sgam po pa (1079–1153) and 'Jig rten gsum mgon (1143–1217), and in a rejoinder to Sa skya Paṇḍita's critique, 'Gos Lo tsā ba Gzhon nu dpal (1392–1481) extensively explained and endorsed this connection on the basis of the meditation tradition. Tāranātha (1575–1634) must have found this strategy useful when he sought support from the meditation tradition to turn *gzhan stong* as a view into a tenet system.

Based on a comparative analysis of the meditation tradition (*sgom lugs*) lineages of Skyo ston Smon lam tshul khriims (1219–1299), 'Gos Lo tsā ba Gzhon nu dpal (1392–1481), and Kong sprul Blo gros mtha' yas (1813–1899) with the *gzhan stong* lineages of Tāranātha (1575–1634) and Situ Paṇ chen Chos ki byung gnas (1700–1774), it will be further shown that these two Buddhist transmission lineages (i.e., *sgom lugs* and *gzhan stong*) had merged early on, providing masters with a preference for *gzhan stong*–or buddha-nature–based *mah ā mudr ā* meditation a distinctive identity.

About the speaker

Klaus-Dieter Mathes is the Ven. Yuen Hang Memorial Trust Professor in Buddhist Studies at the University of Hong Kong. He obtained his Ph.D. from Marburg University in 1994 with a study of the Yog ā c ā ra text *Dharmadharmat ā vibh ā ga* (published in 1996 in the series *Indica et Tibetica*). From 1993 to 2001 he served as the director of the Nepal Research Centre and the Nepal-German Manuscript Preservation Project in Kathmandu. Prior to joining the University of Hong Kong in August 2023, he held the position of head of the Department of South Asian, Tibetan, and Buddhist Studies at the University of Vienna. His current research focuses on inclusivism, exclusivism, and tolerance in Mah ā y ā na. Prof. Mathes and his team organized the 2014 conference of the International Association of Buddhist Studies, demonstrating his involvement and contribution to the academic community. He has published notable works such as "A Direct Path to the Buddha Within: Gö Lots ā wa's Mah ā mudr ā Interpretation of the Ratnagotravibh ā ga" (Wisdom, 2008), "A Fine Blend of Mah ā mudr ā and Madhyamaka: Maitr ī pa's Collection of Texts on Non-conceptual Realization (Amanasik ā ra)" (Austrian Academy of Sciences Press, 2015) and (co-authored with Péter-Dániel Szántó) *Saraha's Spontaneous Songs together with Advayavajra's and Mokṣ ā karagupta's Commentaries* (Wisdom, 2024).

Paper Presentation by Ng C. H., Ernest

No mud, no lotus: the enduring legacy of compassion and wisdom in contemporary Buddhist organisations

From the Buddha's first turning of the Dharma wheel, the transmission of Buddhism has been fundamentally motivated by a profound engagement with suffering and its cessation. This paper traces these threads from some of the Buddhist traditions, highlighting how the Four Noble Truth consistently call practitioners to reflect on sufferings, investigate its origins, and follow the path leading to its cessation. Focusing on three contemporary Buddhist organizations in the three continents—Tung Lin Kok Yuen, Plum Village, and Upaya Zen Center—this study examines their programs, governance, and strategic approaches to explore some core elements of an enduring Buddhist legacy. Their developments and contributions are analyzed through the framework of the Threefold Training: moral discipline, mental concentration, and wisdom. The paper argues that the sustainability of these organisations is inseparable from their compassionate responses to suffering, expressed through diverse skilful means that foster deep engagement with their communities. Finally, this paper suggests that the authentic embodiment of the Threefold Training is not only central to the legacy of these organisations but is also a crucial aspect of what sustains the broader transmission of Buddhism.

About the speaker

Dr. Ernest Ng, BA, MA (UChicago), MBuddhStud, PhD (HKU), PSE, CSCP (CASC), Mindfulness (MBCT, MPIM, TSM, MiSP), ANFT, CFRE, MFA-P, is the CEO of Tung Lin Kok Yuen, Canada Society (TLKYCS). TLKYCS is a Buddhist charity based in Greater Vancouver, dedicated to Buddhist teachings, education, and community services for over 30 years. Ernest is a Buddhist Chaplain with the UMCA at UBC and Multifaith Centre at SFU and a denominational visitor to healthcare institutes. He engages in religious and spiritual care, teaches mindfulness, and guides forest therapy. He focuses on the wellbeing of communities by volunteering at universities and charities. Ernest specializes in connecting wisdom tradition and spirituality into contemporary society. His research publications include “Leveraging Happiness” and “Self-sufficiency” in Chinese, and “Introduction to Buddhist Economics” in English.

Ernest received the Three Refuges, Five Precepts, and Yogacara Bodhisattva vows under the Ch'an tradition. He received the Three Jewels, the Five Mindfulness Trainings, and the Fourteen Mindfulness Trainings from the Plum Village, as well as Sixteen Precepts and Buddhist Chaplaincy Training with the Upaya Zen Center. He is ordained as a Lay Minister (Buddhist Chaplain) at the Upaya Institute & Zen Center. He is a Provisional Supervisor-Educator, Certified Spiritual Care Practitioner and completed 2nd Advanced for Psychospiritual Therapy Education with CASC. He is also a qualified mindfulness teacher and a certified ANFT Forest Therapy Guide.

For further information and contact, please visit linktr.ee/ernestngch

Paper Presentation by Ven. Sik Hin Hung
(*Presentation topic will be available soon.*)

About the speaker

Ven. Sik Hin Hung graduated from The University of Oregon in the U.S. and initially worked in the business and financial sector upon his return to Hong Kong. In 1990, he was ordained as a Buddhist monk under Grand Master Ven. Sheng Yi and later obtained an MA in Religious Studies from the School of Oriental and African Studies (SOAS) at the University of London in 1993.

He is one of the Founding Fellows of the Centre of Buddhist Studies at The University of Hong Kong, where he served as the Centre Director for nearly a decade. Currently, he is a Senior Fellow at the Centre and has been instrumental in establishing the Master of Buddhist Studies, Master of Buddhist Counselling, and the newly launched Postgraduate Diploma in Professional Practice of Buddhist Counselling programs. Additionally, he holds the positions of Managing Vice-President and Administrator-General at the Hong Kong Buddhist Association and had provided counselling services to the staff of the Hong Kong Hospital Authority for many years.

Ven. Hin Hung teaches meditation and has worked to "repackage" Buddhist teachings to make them more accessible for contemporary audiences. He continues to teach courses in Buddhist meditation and supervises students in Buddhist counselling. His current research projects include the "Awareness Training Program," "Dharma Therapy," "Neuroscience of Meditation," and "Guangdong Yuqie Yankou," among others. He has numerous publications on Buddhism, psychotherapy, and Buddhist education.

Paper Presentation by G. A. Somaratne

Strategic Use of Prose-Verse Texts as an Ancient Method of Dhamma Transmission: A Case Study of Selected Discourse of the Pāli Canon

The Pāli Canon, a cornerstone of early Indian Buddhist literature, is renowned for its doctrinal depth and methodological sophistication. This study investigates the strategic use of prose-verse texts within the Canon, highlighting their significant role in enhancing the accessibility and retention of Buddhist teachings. These texts, combining structured prose and resonant verse, serve dual functions: they facilitate doctrinal clarity and engage emotionally, thereby supporting holistic learning experiences.

This research examines selected discourses such as the Antarāṃala-sutta from the Itivuttakapāli and the Samiddhi-sutta from the Saṃyuttanikāya to demonstrate how the integrated prose-verse structure aids in the transmission of complex teachings. The Antarāṃala-sutta, for example, uses prose to systematically expound the nature of internal defilements—greed, hatred, and delusion—and employs verse to underscore their ethical and liberative dimensions. Meanwhile, the Samiddhi-sutta presents a long prose narrative enriched with verse that articulate profound doctrinal dialogues, enhancing both communal recitation and individual contemplation.

Employing discourse analysis, this study aims to elucidate the pedagogical and communicative benefits of this literary form, asserting that the prose-verse integration not only promotes deeper understanding and retention but also exemplifies an effective ancient method of Dhamma transmission. This approach offers valuable insights into educational strategies within Buddhist communities and has enduring implications for modern Buddhist education and spiritual practice, particularly among Theravāda Buddhists.

By exploring these ancient texts, the research underscores the enduring legacy of the prose-verse format in the Pāli Canon, advocating for its continued relevance in contemporary pedagogical practices.

Keywords: Pāli Canon, Prose-Verse, Dhamma Transmission, Pedagogical, Doctrinal, Internalization, Holistic Learning Experience.

About the speaker

Dr. G. A. Somaratne is a scholar in early Buddhist teachings, Theravāda Abhidhamma, Pali text editing and translation, and the study of religion. Currently in his retirement, he holds the teaching position of Senior Lecturer at the Centre of Buddhist Studies at The University of Hong Kong. Dr. Somaratne has an extensive academic career, having previously held positions such as Associate Professor in Buddhist Studies at the University of Hong Kong, Associate Professor of Religion at Miyazaki International College in Japan, and Professor of Pali and Buddhist Studies at the University of Peradeniya. He was also the Rector of Sri Lanka International Buddhist Academy and Co-Director of the Dhammachai Tripitaka Project in Thailand. Dr. Somaratne earned his BA (Special) with First Class Honours from the University of Kelaniya, and his MA and PhD from Northwestern University, USA. Following his graduation, he undertook three years of postdoctoral research at the University of Oxford, where he served as a Senior Research Fellow of Balliol College and a Research Fellow of

the Pali Text Society. His recent publications include *The Buddha's Teaching: A Buddhistic Analysis and An Introduction to Early Buddhist Soteriology*, both published by Palgrave Macmillan in 2021 and 2022 respectively.

Paper Presentation by Yao Shuang

Lineage Tenets Preserved on the Walls: A Study of the Mural Cycle in the Assembly Hall of Phun tshogs gling Monastery 他空壁上見：平措林寺集會大殿壁畫群研究

Depicting classical texts in murals has long been a significant theme in pan-Asian Buddhist art. This includes the renowned transformation paintings from the Dunhuang grottoes, the narrative art of the life of the Buddha at Shalu Monastery, and images based on esoteric sadhanas. These works illustrate various interactive modes between Buddhist texts and images. The mural cycle discussed in this paper uniquely presents a collection of Mahāyāna scriptures. Each panel predominantly features a seated Śākyamuni in the act of preaching. However, the astonishing diversity of details among the panels—such as attendants, attire, decorations, and environmental renderings—draws researchers' attention to the differences in the teaching scenarios. By examining the accompanying inscriptions, we can identify the themes of each mural, specifically relating to the representation of certain scriptures. More importantly, the selected sūtras and tantras painted on the walls form the foundational tenets of the Jonang School, particularly its *gzhan stong* view. Although the monastery was converted to the Gelug School shortly after its construction, it seems that the evidence they used to critique the Jonangpa has been retained in a somewhat obscure manner.

In general, this paper focuses on the 17th-century mural cycle located on the first floor of the Assembly Hall (*tshogs chen*) of Phun tshogs gling Monastery. It aims to unveil the artistic ingenuity of the designer, the Jonang master Tāranātha (1575–1634). Within the seemingly conventional temple art theme of the great deeds of the Buddha, Tāranātha embedded a homage to the cannons, a synthesis of exoteric and esoteric teachings, and an emphasis on daily practice. This approach is consistent with the overall construction project of Phun tshogs gling, where Tāranātha's doctrinal views, historical knowledge, and lineage transmission play a crucial role in the making of the temple art.

將經典文本繪製在壁畫上是長期以來泛亞洲佛教藝術的重要主題，不論是敦煌的著名的經變畫，還是夏魯寺佛傳故事及其題記，還有依止密教成就法的圖像，都展示了佛教文本與圖像不同的互動模式。本篇論文所討論的壁畫群以其獨特的內容和形式展示了一組大乘經書。每一鋪壁畫以釋迦牟尼講法的主要形式呈現，但各鋪之間令人驚歎得差異多樣的細節（包括齋侍人物、裝束、場景修飾、環境描繪）使研究者注意到了講法場景的不同，加之題記標題的輔助，判別確定了每一鋪壁畫的主題，即對於特定經書的表現。而這些被選擇的經書（甚至密續）恰恰構成了覺囊派（尤其是他空見）的經教基礎。儘管平措林寺在建好不久即被格魯派改宗，然而他們所用來攻擊覺囊派的證據卻以某種隱晦的方式被保留了下來。總之，本篇論文以17世紀平措林寺祖拉康集會大殿一樓的壁畫群為研究物件，試圖揭示設計者覺囊祖師多羅那他（1575-1634）精湛的藝術巧思。多羅那他在一個看似常規的大殿佛陀宏化的壁畫題材中，嵌入了對經典的回歸、顯密的融通與對修行的重視，這與他整個平措林寺藝術空間的營造是一脈相承的，而多羅那他及其宗教思想、歷史知識與教法傳承對於寺廟藝術的締造起著至關重要的抉擇作用。

About the speaker

Dr. Yao Shuang (姚霜) is a Lecturer in Comparative Literature at the School of Liberal Arts, Renmin University of China (RUC). She earned her PhD in Literature from the School of Chinese Language

and Literature at Tsinghua University and holds an MSc in Arts in Global Middle Ages from the University of Edinburgh. Her doctoral thesis examined the interplay of text, space, and imagery in the art of Phun tshogs gling Monastery, emphasizing the importance of textual and doctrinal sources in interpreting monastic art.

Dr. Yao's current research project involves a comprehensive and comparative study of Tibetan art theories based on a variety of bzo rig classics. She has received training in Tibetan and Buddhist philology as well as art history. Her research interests focus on comparative Sino-Tibetan Buddhist studies, Tibetan monastic art, and literature related to the arts. She has published articles in leading academic journals (mostly in Chinese) and is the co-editor of *What is Philology: The Methodology and Practice of Modern Humanities* (2021).

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Keynote Speech (Putonghua) by Kirill Solonin 索羅寧

Texts and Lineages: Textual Clusters in Tangut Buddhism

The study of Tangut Buddhist texts preserved in Tangut, Chinese and Tibetan provides a rare opportunity to probe into the actual process of appropriation of Buddhism by Tanguts, a Tibetan-Burmese speaking nation, which established its polity in the areas roughly coinciding with modern regions of Ning-Xia Hui Autonomous Region, Gansu and Qinghai provinces of the People’s Republic of China. The value of the Tangut texts is twofold: treated as Tangut texts they account for the actual state of Buddhism in the Tangut realm; taken as translations either from Chinese or Tibetan, i.e. treated as Tibetan or Chinese texts, they account for the actual state of Buddhism outside the Tangut realm, i.e. in the Central Plains or in Tibet. These two aspects form an integral unity and are mutually complementary. That is, alongside representing the state of Buddhism in Xixia, Tangut texts can account for the situation in their parental traditions. As long as we don’t have any surviving narrative on the history of Tangut Buddhism, historical information must be retrieved from the texts themselves, that is, the scholarship has to consider the texts not intended as historical compositions as the sources of historical knowledge.

As long as we have very little information about the factual of the transmission of Buddhism into the Tangut realm, as a heuristic device we suggest a concept of the “textual clusters”. This implies that the plethora of Tangut texts can be arranged into groups according to their subject matter, ideally consisting of a core text, commentaries, relevant practice manuals and a historical narrative. This procedure equally applies to the Sinitic and Tibetan texts. Such an elementary grouping is further followed by a philological analysis, which might reveal nuances of transmission and textual production involved in the emergence of a certain textual cluster. To a certain degree the existence of the clusters can account for the existence of specific transmission lineage, although the situation is not straightforward: the philological analysis reveals that the similarity in subject matter does not necessarily imply genetic relationship between the texts. Such an approach reveals a more nuanced picture of the textual transmission, and as a consequence allows a better insight into the parental traditions. In the presentation we will discuss several such “textual clusters” and try to show what specific historical results can be retrieved therefrom.

About the speaker

Kirill Solonin (1969) received his doctorate from the Ministry of Education of the Russian Federation in 2007. He is known as a specialist in the Tangut Buddhism, and Tangut Buddhist texts. His publications include: 《西夏漢傳佛教文獻研究》（蘭州：甘肅文化，2022）；《大鵬展翅：藏傳佛教新舊譯密咒在西夏的傳播》（上海：上海古籍出版社，2023）；*Śāntideva’s Bodhicaryāvatāra in Tangut Translation* (co-authored with Arakawa Shintaro, Tokyo: TUFS, 2024) and series of articles in various domestic and international venues.

主旨演講（普通話）- 索羅寧（Kirill Solonin）

文本與傳承：西夏佛教中的文本群集

對以西夏文、漢文和藏文保存的西夏佛教文本的研究，提供了一個難得的機會，讓我們得以深入探討西夏人——一個藏緬語系的民族——如何實際接納佛教的過程。西夏政權建立的地區大致與現代中國的寧夏回族自治區、甘肅省和青海省重合。西夏文本的價值體現在兩個方面：作為西夏文本，它們反映了西夏境內佛教的實際狀況；而作為從漢文或藏文翻譯而來的文本，即視為漢文或藏文文本，它們則反映了西夏境外，即中原或西藏地區佛教的實際狀況。這兩個方面形成了一個完整的整體，彼此互補。換言之，西夏文本不僅代表了西夏佛教的狀態，還能反映其母體傳統的情況。由於我們沒有任何關於西夏佛教歷史的敘述留存至今，歷史信息必須從文本本身中提取，這意味著學術界需要將那些並非作為歷史著作而創作的文本視為歷史知識的來源。

鑒於我們對佛教傳入西夏的實際過程知之甚少，作為一種啟發性工具，我們提出了「文本群集」的概念。這意味著，大量的西夏文本可以根據其主題內容進行分組，理想情況下，每個群集包括一個核心文本、註釋、相關的實踐手冊以及歷史敘述。這種方法同樣適用於漢文和藏文文本。在這種基本分組之後，進一步進行文獻學分析，這可能會揭示出某個文本群集形成過程中所涉及的傳播和文本生產的細微差別。在一定程度上，文本群集的存在可以解釋特定傳承譜系的存在，儘管情況並非如此簡單：文獻學分析表明，主題內容的相似性並不一定意味著文本之間的遺傳關係。這種方法揭示了文本傳播的更細緻的圖景，從而使人們對母體傳統有更深入的了解。在本次演講中，我們將討論幾個這樣的「文本群集」，並嘗試展示從中可以提取的具體歷史結果。

講者簡介

索羅寧（Kirill Solonin，1969 年出生）於 2007 年獲得俄羅斯聯邦教育部頒發的博士學位。他是西夏佛教和西夏佛教文本研究領域的知名專家。其著作包括：《西夏漢傳佛教文獻研究》（蘭州：甘肅文化，2022）、《大鵬展翅：藏傳佛教新舊譯密咒在西夏的傳播》（上海：上海古籍出版社，2023）、與荒川慎太郎合著的《西夏譯〈入菩薩行論〉》（東京：東京外國語大學，2024），以及發表於國內外多種期刊的一系列論文。

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Paper Presentation by Chen Ming 陳明

“The Flying Tortoise”: The Cross-cultural Journey of the Texts and Images of a Buddhist Story in Ancient Eurasia

As early as the 1940s, Prof. Zhou Yiliang published an article titled "Postscript to the Dunhuang Fragment 'Divine Turtle in the Sea'", which noted the Buddhist story of "The Flying Tortoise" in Dunhuang texts, as well as an image of this story in a bronze mirror from Tang Dynasty. The story of "The Flying Tortoise" (also known as "The Talking Tortoise", "The Tortoise and The Geese", or "A Tortoise and Two Ducks") is a widely circulated folktale with rich variations, passed down orally and in writing to different regions of ancient Asia and Europe. The texts of this story is characterized by its cross-linguistic, cross-regional, cross-cultural, and long-duration features. The dissemination of its images also features cross-linguistic, cross-regional, cross-cultural, cross-media, and long-duration characteristics.

This article comprehensively collects and organizes the visual history of "The Flying Tortoise". Based on the analysis of the multilingual and multidimensional characteristics of the text, the present paper analyzes the story's images across categories and media, including stone carvings, bronze mirrors, porcelain, watercolor paintings, and illustrations. From the perspective of the relationship between text and image (language-image), the study reveals two features of the story's images in the cross-cultural evolution in ancient Eurasia, i.e., "space and flight" and "dual viewing". Based on the two features, the paper explores the aesthetic significance of these two features and their role in image narrative, providing a rich analytical case for the history of cross-cultural art and literary image research.

About the speaker

Chen Ming is professor and Dean of the School of Foreign Languages, Peking University, Beijing, China. He also serves as director of the Research Center for the Eastern Literature at Peking University. He received his PhD from Peking University in 1999. His research interests include ancient Indian language and literature, Buddhist literature, history of cultural exchange between China and India, cultural history of medicine along the Silk Road, visual studies in Asian literature. He has published a dozen books in Chinese for example *Indian Buddhist Vaidyaraja: Jivaka and Jivaka-pustaka across cultures* (2021), *The Terms in the Sanskrit and Chinese Texts of the Mulasarvastivada Vinaya-vastus: A Comparative Study* (2018), *Medical Culture along the Silk Road*(2017), *Indian Buddhist Mythology: Its Writing and Transmission*(2016), and *Foreign Medicine and Culture in Medieval China* (2013). He also has published over a dozen English, French and Japanese articles on the history of Sino-Indian medical exchange. He is currently working on two new books project on *A Globe History of Theriaca and Snakestone*, and *P. C. Bagchi and the Sino-Indian cultural relations during 1920s-1950s*.

論文發表（普通話）- 陳明

“大雁銜龜”：一個佛教故事的文本與圖像在古代亞歐的跨文化之旅

早在上世紀的1940年代，周一良教授就發表了《敦煌寫本〈海中有神龜〉跋》一文，注意到敦煌文本的佛教故事“大雁銜龜”及其在唐代銅鏡中的圖像。“大雁銜龜”（“The Flying Tortoise”，“The Tortoise and The Geese”，或者“*The Talkative Tortoise*”）是一個流傳甚廣的民間故事，有著豐富的變體，以口傳和書面等方式，流傳古代亞歐多個地區。其文字文本具有跨語種、跨區域、跨文化、長時段的特點。其圖像的流傳也具有跨語種、跨區域、跨文化、跨媒介、長時段等特點。本文全面搜集與整理“大雁銜龜”的圖像史料，在剖析該故事文字文本的多語種和多層次特性的基礎上，分析該故事圖像的不同類別和跨媒介（石刻、銅鏡、瓷器、水彩畫、插圖等）的表述方式，特別是從文圖（語言-圖像）關係的角度，揭示故事圖像在古代亞歐跨文化流變過程中所呈現的“空間與飛行”和“雙重觀看”兩種特征，並探討這兩種特征的審美意義及其在圖像敘事方面的作用，為跨文化美術史和文學圖像研究史提供一個內涵豐富的分析案例。

講者簡介

陳明是北京大學外國語學院教授兼院長，同時擔任北京大學東方文學研究中心主任。他於1999年獲得北京大學博士學位。他的研究領域包括古代印度語言與文學、佛教文學、中印文化交流史、絲綢之路醫學文化史以及亞洲文學中的視覺研究。他已出版多部中文著作，例如《印度佛教醫王：耆婆與跨文化中的耆婆文獻》（2021）、《根本說一切有部律事梵漢詞彙比較研究》（2018）、《絲綢之路上的醫學文化》（2017）、《印度佛教神話：書寫與傳播》（2016）以及《中古中國的異域醫藥與文化》（2013）。此外，他還發表了十餘篇關於中印醫學交流史的英文、法文和日文論文。目前，他正在撰寫兩部新書，分別關於《解毒劑與蛇石的全球史》以及《P. C. 巴格齊與1920年代至1950年代的中印文化關係》。

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Paper Presentation by Guang Xing 廣興

Free Will and Moral Responsibility in Early Buddhism

According to Buddhist thought, people's sense of moral responsibility comes from free will and self-control. In other words, free will is a necessary condition for the possibility of moral responsibility. Only when an action comes from the free choice of the agent, then the agent has to bear his moral responsibility. People are free to make their own choices and be responsible for the consequences of their actions. The choice of the right action comes from wise thinking and analysis of possible consequences. This wisdom enables free will and is a capacity that can be developed, such as the wisdom of the five faculties and five powers. Buddhism believes that it is not causality itself (the theory of dependent origination) that prevents free will, but the mental defilements caused by ignorance. On the contrary, causality ensures conscious reflection and planning, because reflection and planning require critical thinking. Critical thinking is an important characteristic of free will. The free will taught by the Buddha is an acquired ability, which is the clear reflection and wise choice that emerges as ignorance is gradually eradicated. The free will in Buddhism is a series of thoughts and actions that are completed under the guidance of right view, through mindfulness to understand the current state of the body, body movements, feelings, mind and spiritual state, through rational thinking to make analysis and judgment, and with right effort.

About the speaker

Guang Xing, PhD from SOAS, University of London, a former Director of the Centre of Buddhist Studies, The University of Hong Kong, is a Senior Lecturer. His representative publications are *The Concept of the Buddha: Its Evolution from Early Buddhism to the Trikaya Theory* (Routledge 2005), *The Historical Buddha* (Zhongjiao Wenhua 2005), *Filial Piety in Chinese Buddhism* (Peter Lang 2022) and *Nagasena Bhiksu Sutra: A Translation and Study* (Buddha Light Publishing, 2008). He is currently working on three monographs “Moral Teachings in Early Buddhism”, “Philosophy of Human Life in Early Buddhism” and “Buddhism and Chinese Culture”.

論文發表（普通話）- 廣興

早期佛教的自由意志與道德責任感

根據佛教的思想，人的道德責任感來自自由意志與自我控制，換句話說，自由意志是道德責任感之所以可能的必要條件。只有當某個行為來自於行為者的自由選擇，行為者才需要擔負道德責任。人們有自由做出自己的選擇並且為自己選擇的行為之後果負責。正確行動的選擇源自於對可能後果的明智思考與分析。這種智慧能夠實現自由意志，並且是一種可以發展的能力，如五根五力中的慧根慧力。佛教認為限制自由意志的不是因果關係本身（緣起論），而是由無明引起的各種思想煩惱。反而因果關係確保了有意識的反思與規劃，因為反思與規劃需要理性的邏輯思維。而理性思維正是自由意志的重要特點。佛陀所教導的自由意志是一種後天能力，是隨著無明一點一點的根除而出現的清晰反思和明智選擇。佛教所講的自由意志是在正見指導下，由正念瞭解身體的現況、身體動作、感受、心智和精神狀態，通過理性思維作出分析判斷，與正精進而完成的一系列思想行動。

講者簡介

廣興，倫敦大學亞非學院博士，香港大學佛學研究中心前總監，加拿大溫哥華英屬哥倫比亞大學 2007 年度佛教與當代社會訪問教授。主要著作有包括英文版《佛陀觀的演變與發展》（英國 Routledge 2005），英文版《中國佛教孝道研究》（美國 Peter Lang 2022），中文版《歷史佛陀觀》（北京宗教文化 2005），英文版《那先比丘經英譯與研究》2015。目前的研究課題是《早期佛教的倫理思想》，《早期佛教的人生哲學》和《佛教與中國文化》三個課題，已基本完成，並且在國內外學術期刊上發表多篇論文。

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Paper Presentation by Mei Ching-Hsuan 梅靜軒

Supreme Medicine and Golden Rosary: The Transmission of sNying-thig in the dGe lugs Tradition

In the early nineteenth century, Queen Tshe dbang lha mo (d. 1812), at the request of rDo grub chen 'Jigs med phrin las 'od zer (1745–1821), commissioned the sDe dge Printing House to publish the collected works of 'Jigs med gling pa (1730–1798) and the *sNying thig yab bzhi* of Klong chen pa (1308–1364). In the catalog of *Bla ma yang tig*, the editor Ngag dbang blo gros (19th century) includes a fascinating passage that details the widespread transmission of the *rDzogs chen snying thig* teachings during this time. He emphasizes that many accomplished masters, free from sectarian bias, had attained realization through the practice of these teachings. Moreover, he underscores that the transmission of *rDzogs chen* was not limited to the rNying ma tradition but was, in fact, widespread. One notable example he mentions is the transmission from Las kyi rdo rje (also known as lHo brag grub chen Nam mkha' rgyal mtshan, 1326–1401) to Tsong kha pa (Blo bzang grags pa, 1357–1419), who received the view and meditative instructions of *rDzogs chen*, namely the *Zhus len bdud rtsi sman mchog*.

Within the cycle of *mKha' 'gro snying thig*, we know there is another similarly text, *bdud rtsi gser 'phreng*, which records a doctrinal dialogue between Padmasambhava and his disciple Ye shes mtsho rgyal (757–817). Do any connections exist between these two teachings of the "nectar"? This article seeks to explore the transmission of this doctrine within the dGe lugs tradition, tracing its doctrinal roots and potential links to the rNying ma tradition. Through this exploration, we are prompted to reconsider the nature of the renowned nineteenth-century Reformation known as *Ris med*, suggesting that its roots may have been planted centuries earlier. This case further highlights that the transmission of Buddhist teachings transcends sectarian boundaries, revealing a fluid exchange across traditions and uninterrupted transmission.

Keywords: *snying thig*, *bdud rtsi gser 'phreng*, *bdud rtsi sman mchog*

About the speaker

Prof. Mei Ching-Hsuan is an Associate Professor in the Department of Buddhist Studies at Dharma Drum Institute of Liberal Arts, specializing in Tibetan Buddhism with a focus on history and culture. Over the years, she has directed several projects related to Buddhist mind-body healing. Her recent research interests include Buddhist body concepts, Buddhist medical treatments, Sino-Tibetan Buddhist exchanges and dialogues.

論文發表（普通話）- 梅靜軒

甘露妙藥與金鬘 — 格魯派的心滴傳承

在十九世紀初，Tshe dbang lha mo 女王（逝於1812年）應 rDo grub chen ‘Jigs med phrin las ‘od zer（1745–1821）的請求，委託 sDe dge 印刷廠出版了 ‘Jigs med gling pa（1730–1798）的文集以及 Klong chen pa（1308–1364）的《sNying thig yab bzhi》。在《Bla ma yang tig》的目錄中，編者 Ngag dbang blo gros（19世紀）包含了一段引人入勝的文字，詳細描述了這一時期 rDzogs chen snying thig 教法的廣泛傳播。他強調，許多已成就的大師，不受宗派偏見的束縛，通過修持這些教法而獲得證悟。此外，他特別指出，rDzogs chen 的傳播並不局限於 rNying ma 傳統，事實上，它是廣泛流傳的。他提到的一個著名例子是從 Las kyi rdo rje（亦稱 lHo brag grub chen Nam mkha’ rgyal mtshan，1326–1401）傳給 Tsong kha pa（Blo bzang grags pa，1357–1419）的教法，後者接受了 rDzogs chen 的見地與禪修指導，即《Zhus len bdud rtsi sman mchog》。

在《mKha’ ‘gro snying thig》的教法體系中，我們知道還有另一部類似的文本《bDud rtsi gser ‘phreng》，它記錄了蓮花生大士（Padmasambhava）與其弟子 Ye shes mtsho rgyal（757–817）之間的教義對話。這兩種「甘露」教法之間是否存在任何聯繫？本文旨在探索這一教法在 dGe lugs 傳統中的傳播，追溯其教義根源以及與 rNying ma 傳統的潛在聯繫。通過這一探索，我們被促使重新思考十九世紀著名的「利美運動」（Ris med）的性質，並提出其根源可能早在數世紀之前就已埋下。這一案例進一步突顯了佛教教法的傳播超越了宗派界限，揭示了跨傳統的流動交流與不間斷的傳承。

關鍵詞：snying thig、bDud rtsi gser ‘phreng、bdud rtsi sman mchog

講者簡介

梅靜軒教授是法鼓文理學院佛教學系副教授。學術專長為西藏佛教歷史與文化，曾執行多個與佛教身心療癒主題相關的計畫。近年研究興趣聚焦於佛教身體觀、佛教醫療、漢藏佛教交流與對話。

(The Chinese version follows the English version | 中文版本置於英文版本後)

Paper Presentation by Tsui Chung-hui 崔中慧

Medicine Buddha Statuary and Cult at Longmen Grottoes: Iconographic Evolution and Convergence of Buddhist Healing Traditions

The Longmen Grottoes represent the pinnacle of Chinese Buddhist cave art. Although the remains of Bhaiṣajyaguru (Medicine Buddha) statues is limited, they serve as crucial evidence for studying the Bhaiṣajyaguru cult and Buddhist medical culture. This paper examines Bhaiṣajyaguru statues from the Northern Wei to Tang periods, integrating dedicatory inscriptions and stylistic analysis to reveal three key aspects of the Medicine Buddha cult at Longmen: First, the evolution of Bhaiṣajyaguru's statues from the Northern Wei to the Tang dynasty, reflects the elevation of its religious significance. Second, based on the study of dedicatory inscriptions—it reveals the change from imperial blessings to individual healing appeals—demonstrates changing devotional purposes. Third, the Buddhist-Daoist interactions between Buddhist Vinaya Master Daoxuan and Daoist Master Sun Simiao during the Tang catalyzed the creation of China's earliest medicinal cave (Yaofang Cave) and therapeutic stone inscriptions at Longmen. Comparative analysis with Bhaiṣajyaguru imagery from Dunhuang and Yungang highlights the social dimensions of the Bhaiṣajyaguru cult at Longmen within the broader context of Buddhism's localization in China.

Keywords : Longmen Grottoes, Yaofang Cave, Medicine Buddha, Daoxuan, Sun Simiao

About the speaker

Dr. Chung-hui Tsui is an art historian currently teaching at the Centre of Buddhist Studies in the University of Hong Kong (HKUCBS). She is the Tung Lin Kok Yuen Scholar in Buddhist Art and Culture at HKUCBS. She obtained the MA in Chinese Art & Archaeology from SOAS, University of London in 2001; and a Ph.D. on Dunhuang and Turfan Buddhist manuscripts of her thesis from Centre of Buddhist Studies, University of Hong Kong. Her research concerns Buddhist art, culture and history of Dunhuang and Silk Road, Chinese calligraphy, Buddhist manuscripts, Buddhist cave temples and cultural heritage sites. Her research publications include book entitled *Chinese Calligraphy and Early Buddhist Manuscripts* is published by Indica et Buddhica; book entitled *Practicing Calligraphy to Cultivate the Mind: Writing the Heart Sutra in the Standard Script* (妙筆耕心-楷書心經) is published by Dharma Drum Publishing Co., Taipei.; and over thirty academic journal articles worldwide.

論文發表（普通話）- 崔中慧

龍門石窟藥師佛造像與藥師信仰：圖像演變與佛醫文化交融

龍門石窟是中國佛教石窟藝術的高峰，其藥師佛造像雖數量有限，卻是研究佛教藥師信仰與佛教醫療文化的重要實例。本文系統梳理北魏至唐代的藥師佛造像遺存，結合題記與風格分析，揭示龍門石窟藥師信仰的三個重點：其一，藥師佛形象從北魏脅侍地位發展至唐代獨立主尊，反映其信仰地位的提升；其二，從供養者題記所反映造像功能從皇室祈福轉向個體療疾訴求；其三，唐代道宣律師與孫思邈的佛道互動交融，促進龍門石窟出現最早藥方洞與石刻藥方。通過比較敦煌、雲岡等地藥師圖像，反映龍門石窟的藥師佛信仰在佛教中國化進程中的社會關懷。

關鍵詞：龍門石窟，藥方洞，藥師佛，道宣律師，孫思邈

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崔中慧是香港大學佛學研究中心博士，英國倫敦大學亞非學院中國藝術史碩士。崔博士現任教於香港大學佛學研究中心，亦是香港大學佛學研究中心東蓮覺苑佛教藝術與文化學者和博士生導師。她的學術研究興趣包括絲路佛教石窟藝術、敦煌佛教藝術與文化、敦煌與吐魯番佛教寫經書法研究。