

人間佛教概念的釐清與界定

鄧子美

摘要

「人間佛教」是個處於社會歷史發展變化中的概念。她本是力圖使中華佛教適應現代社會需要，特別是現代社會中堅——市民階層的宗教需求而進行自身改革，以期提升人的精神品格、淨化社會的富有建設性的佛教思想，是二十世紀中國佛教智慧的結晶。時至廿一世紀已可以說，這一思想進入社會實踐以後，業已發展成為漢傳大乘佛教的新形態，但仍繼承着漢傳佛教的許多優良傳統，其影響至少已擴展到全球華人社會。人間佛教的思想源頭，在佛陀時代佛教本有的人間性，然其真正誕生卻在中國近現代。人間佛教以積極進取精神，改變了中國宗法社會中的佛教徒古佛青燈、消極避世、與社會隔離的價值取向，提倡廣泛參與現代社會生活，高度重視慈善、環保、文化和教育事業。這就是迄今為止含義逐漸明確起來的人間佛教概念。本文從人間佛教思想的提出與發展，與此有關但容易引起歧義的概念辨析，及其概念運用中產生的易錯解、易混淆的問題諸方面，對這一概念作了釐清。就實踐中如何辨明哪些團體或寺院屬於人間佛教範疇、哪些則否，作了初步界定。

關鍵詞：人間佛教、漢傳佛教、中華佛教的現代轉型、參與佛教、佛教世俗化

鄧子美，江南大學宗教社會學研究所教授。本文獲兩位匿名評審提供意見，特此致謝。

Defining and Clarifying the Concept of “Humanistic Buddhism”

Deng Zimei

Abstract

“Humanistic Buddhism,” the constructive essence of the 20th Century’s Chinese Buddhist wisdom, is a concept created in the changing process of social and historical development. Its original intent is to adapt Chinese Buddhism to modern society needs, particularly religious needs of the public stratum, backbone of the modern society, by reforming itself in order to enhance the character of human spirit and purify the society. After it has come into the social practice in 21st Century, this ideology becomes a new formation of Chinese Mahayana Buddhism, while still carrying plenty of its traditions. Its influence has extended to, if not beyond, the Chinese communities worldwide. The ideological origin of “Humanistic Buddhism” is the emphasis of humanity in the era of the Buddha, while its real birth is in modern China. Its positiveness has changed the values of Buddhists in patriarchal society, who are negative and ivory-towered, living with the temple candles and Buddha statues. It promotes broad participation in modern social life and attaches great importance to charitable, cultural and educational undertakings. “Humanistic Buddhism” has also contributed to the modern transformation of Chinese Buddhism, flourishing in Mainland China, by painting a new route map and coloring it with vigor and vitality. To a large extent, it predicts the future development of Chinese Buddhism. This article is to clarify the concept from various aspects, for example, the origin and development of “Humanistic Buddhism” thought, as well as analysis of associated concepts which easily cause ambiguity, confusion and misunderstanding in the use of the concept. It also proposes tentative classifications, helping to identify the “Humanistic Buddhism” among groups and temples.

Keywords: Humanistic Buddhism, Chinese Buddhism, modern transformation of Chinese Buddhism, Engaged Buddhism, secularization of Buddhism