

為甚麼宗教-民族主義及原教旨主義 沒有在現代泰國佛教僧團滋長？ 以兩個案例為線索

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摘要

東南亞的寮國、柬埔寨、緬甸、斯里蘭卡及泰國都屬於信仰上座部佛教的國家。除泰國以外，全部都曾被西方殖民統治過。包括泰國在內的五國上座部僧團，皆出現過不同的宗教-民族主義及原教旨主義運動。其中尤以斯里蘭卡及緬甸兩國情況至為嚴重，造成社會持續動盪。本文的目的，是探討為何上述這兩類宗教的激進政治運動，並沒有在現代泰國僧團引發廣泛的響應。泰國是本文主要案例，但在有對照意義之情況下，亦會兼論其他上座部傳統。本文內容由以下四個環節組成。第一節是引子與問題。第二節討論拉瑪五世的政治、米政及僧團三層改革之間的關係。第三節討論1960-1980年代，泰國僧團不同類型的宗教-社會實踐。第四節是基於前例，試圖綜合解答以下問題：為甚麼在其他上座部國家甚見紛擾的佛教宗教極端運動，沒有在泰國僧團形成氣候，並造成政-教關係的不穩定。

關鍵詞：泰國佛教、政教關係、發展比丘、環境比丘

Religious-nationalism and Fundamentalism to its Full-blown? Case Studies on Two Episodes

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Abstract

Loas, Cambodia, Burma, Thailand and Sri Lanka at Southeast Asia are Buddhist countries of Theravada tradition. All of them, except Thailand, had been colonized at the turn of 19th to 20th centuries. The Theravada saṃghas of these countries had developed various forms of religious-nationalist and fundamentalist movements, among which Sri Lanka and Burma were the worst cases. Both of them seriously threatened social stability. The purpose of this article is to investigate why Thai Saṃgha had not developed religious-nationalism and fundamentalism to its full-blown. Thailand is the major example that the analysis is taken for reference. Other examples will also be briefly discussed under the condition that it can inspire our understanding of the Thai case. The article is composed of four sections. The first section consists of an introduction and definitions for the key concepts applied in this article. The second section discusses the relationship among the reformations of political administration, rice-planting policy and saṃgha system during Rama V's period. The third section is on various types of Buddhist religious-social practice in the 60–80's. The last section is a comprehensive analysis of the reason why modern Thai Saṃgha does

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not adopt religious-nationalism and fundamentalism, according to the

cases examined in the previous sections.

Keywords: Thai Buddhism, political-religious relationship, Developmental Monk, Environmentalist Monk

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