

兩岸人間佛教主要模式特色剖析

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摘要

在「以儒治世，以道治身，以佛治心」的傳統格局瓦解後，人間佛教理論以革除佛教以往被傳統宗法社會世俗化所形成的積弊為發端，指明了佛教在現代，既應與市民社會融合，又應保持超越性品格以淨化社會的大方向，以此解答了佛教在現代社會如何適當定位的宏觀問題；然而，各佛教寺院、社團如何隨之調整自身定位的微觀問題，正在隨之凸現。本文主要運用宗教社會學的類型學與功能論方法，精選海峽兩岸人間佛教發展的五個主要模式，即佛光山、法鼓山、慈濟、玉佛寺、柏林寺，通過案例分析，就「宗教產品」特色、骨幹構成、組織、修學、弘法對象與主要方式、途徑等多個方面，進行深度剖析比較，歸納出其之所以創造出自身特色的主要因素，以期提供多方面的啟示，以解答如何因應各地不同條件的佛教微觀定位問題。

關鍵詞：兩岸佛教、人間佛教、宗教社會學、佛寺特色

The Characteristics of the Major Models of Humanistic Buddhism in Mainland China and Taiwan

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Abstract

Since the collapse of the traditional pattern advocating “treating the world with Confucianism, treating the body with Daoism and treating the mind with Buddhism,” to overcome the maladies of traditional society, Humanistic Buddhist has been promoting a new idea that modern Buddhism should take an active part in the civil society while maintaining its non-secular character. Generally speaking, Humanistic Buddhists have successfully responded to the question as to how Buddhism participates in the modern world at the macro level. Nevertheless, for Buddhist temples and organizations today, there are still the problems of failing to retrain self identity and integrity in the modern society. Using the methodologies of sociological typology and functionalism, this paper tries to analyse the features of five typical models of Humanistic Buddhism in Mainland China and Taiwan nowadays: Fo Guangshan, Tzu Chi, Dharma Drum Mountain, Yufo Temple, Bailin Temple through case studies, comparison of ways of preaching and practice, and the background of followers.

Keywords: Buddhism in Mainland China and Taiwan, Humanistic Buddhism, sociology of religion, characteristics of Buddhist temples

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