

# 人間佛教之在地化實踐 ——論新加坡漢傳佛教的 「知識化」與「組織化」

許源泰

## 摘要

自20世紀40年代以來，新加坡漢傳佛教僧俗四眾的傳教方向，主要是鎖定於將大乘佛教上修下化之精神，積極融入現實的多元移民社會，包括扶危救苦、推動佛教與世俗教育，以及傳播佛教文化與華族傳統。因此，這種現象和趨勢可以歸納為「大乘佛教教義」+「慈善教育文化」的雙贏模式。這些高僧大德，主要是來自中國閩南漳州和泉州的轉道老和尚、慈航法師、李俊承居士、宏船法師、廣洽法師和常凱法師。換言之，40至80年代的新加坡漢傳佛教領袖，不只是強調佛教修行的終極目標為寄望於來生來世的佛國淨土，也主張必須在現實社會中建立起屬於今生今世的人間淨土，這正是當代北傳佛教領袖太虛大師、印順法師和星雲大師先後積極提倡的「人間佛教」之實踐雛形。目前，雖然新加坡漢傳佛教界未必旗幟鮮明地高舉著「人間佛教」的口號，卻是積極地從社會慈善、教育與文化三個環節著手，以期自利利他，在新加坡實現人間淨土。換言之，「人間佛教」所主張的「出世不離入世，入世以求出世」之理論思想，正在新加坡佛教界演化為一種實實在在的具體實踐。

關鍵詞：佛教文化、佛教教育、佛教慈善、知識化、組織化

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## The Process of the Localization of Humanistic Buddhism: On the “Intellectualization” and “Institutionalization” of Chinese Mahayana Buddhism in Singapore

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### Abstract

Since the first half of the twentieth century, the Buddhist monks and the lay (business) leaders in Singapore adopted the teachings of Mahayana Buddhism and the Bodhisattva spirit, advocating the practice of compassion through charity and philanthropic activities, Buddhism and Secular education, and Buddhist culture, as well as Traditional Chinese culture. These efforts and phenomenon can be generalized as a win-win Buddhist evangelism strategy of “Repackaging of the doctrine of Mahayana Buddhism” + “Promotion of Social Charity, Education and Culture”. These Buddhist monks and lay leaders came directly from Quanzhou and Zhangzhou, Fujian, the southeast coast of mainland China. They, including Venerable Master Zhuang Dao (轉道老和尚), Venerable Master Ci Hang (慈航法師), Mr. Lee Choon Seng (李俊承居士), Venerable Master Hong Chuan (宏船法師), Venerable Master Chang Kai (常凱法師), and Venerable Master Guang Qia (廣洽法師). In other words, the leaders of Chinese Mahayana Buddhist not only emphasized the attainment through self-cultivation of the pure land afterlife, but also advocated efforts to establish the pure land in this life and in this multi-

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racial and multi-religious society. All these propagation movements were somewhat similar to Humanistic Buddhism (*renjian fojiao* 人間佛教), advocated by the leaders of contemporary Mahayana Buddhism, such as Venerable Master Tai Xu (太虛大師), Venerable Master Yin Shun (印順法師) and Venerable Master Hsing Yun (星雲大師). In sum, although the Chinese Buddhist leaders in Singapore may not hold high the slogan of “Humanistic Buddhism,” they have actively embarked on social charity, education and cultural programs to realize the Buddhist Pure Land in Singapore. In other words, the concept advocated by Humanistic Buddhism of “Transcend the world without leaving the world behind, and live in the world while seeking to transcend the world” has evolved in Singapore into a concrete practice.

**Keywords:** Buddhist Charity, Buddhist Education, Buddhist Culture, Intellectualization, Institutionalization

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