

1910年代泰國僧伽教育改革的中心和離心：曼谷和外府的宗教週旋（上）

劉宇光

摘要

曼谷皇朝拉瑪五世借助絕對君主制，推動傳統暹羅統一、建設現代國家政治制度及國家意識，以應對西方殖民主義勢力；並在這背景下，在1910年代通過首版《僧團法》¹推動泰國上座部的首輪改革，統一全泰僧團、進行僧團的中央集權，及僧伽教育制度的現代改革，借此建立國家認同及推動國民教育。本文正文有三節：一，泰暹僧伽教育現代改革的前夕，探討十九世紀泰暹僧伽教育制度及其淵源、蒙固比丘及其法宗派，及1910年代曼谷新政下的《僧團法》和僧伽教育的需要。二，金剛智主導的僧伽教育改革，推動泰文教科書、教學及考試改革，對國民教育的貢獻及其後期局限。三，探討長期置身在國家僧團權力範圍邊緣地區的「化外傳統」，其本土僧團在僧侶教育上的再本土化(re-localization)，及其意義。官方當局的僧伽教育體制之外的「化外之民」，即泰國外府的本土僧伽教育及其意義。總結則在前文基礎上，對泰國與其他佛教傳統在僧伽現代教育的革新中，皆會觸及的好些共通問題，作綜合討論。

關鍵字：僧伽教育、僧團法、金剛智、泰國佛教、上座部佛教

劉宇光，復旦大學哲學學院副教授。

Centralization and Decentralization in 1910s Reformation of Monastic Education in Thai Buddhism: Bargaining between Bangkok and Chang Wats (Part 1)

Lawrence Y. K. LAU

Abstract

Thai Samgha is one of the main examples in the Modern Theravada Buddhism that have gone through a relatively successful transformation. The monastic education plays a key role in this transformation: on one hand, monastic education is one of the essential components in the Buddhist institution to be transformed, and on the other hand, it is also a key factor that causes the further transformation of the Theravada Buddhism in the modern society. The present article is composed of three major sections. The first section discusses the 1st version of modern Thailand's *Samgha Acts* at 1902. The second section discusses Vajirañāṇa-varorasa's project of the monastic educational reformation at early decades of 20th century. Third section focuses on the alternative models of monastic education developed by local monastic communities in northern Thailand that not yet been reached or fully changed by the National Samgha based at Bangkok. The conclusion section is a comprehensive discussion on various problems about monastic education based on previous discussion of Thai tradition.

Keywords: Buddhist Monastic Education, Samgha Acts, Vajirañāṇa-varorasa, Thai Buddhism, Theravāda Buddhism

Lawrence Y. K. LAU is Associate Professor at School of Philosophy, Fudan University.