

中國處境中的宗教對話之歷史經驗 ——以太虛大師與艾香德牧師為例

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摘要

近代中國佛教史上的高僧太虛大師和挪威來華傳教士艾香德牧師曾多次見面，為推動本教的發展，就基督教與佛教的信仰與教義進行討論，表現出一種開放的胸襟和大同的眼光。這種宗教對話使雙方都從中獲益。艾香德受當時中國佛教文化復興思潮、特別是居士佛教的影響，逐漸意識到「不研究佛學，不足以傳道」。他創辦頗具佛教文化特色的景風山、道風山、天風山等基督教叢林，發起「宗教聯合運動」，促進宗教之間的理解和對話。太虛在推進「人間佛教」時，積極瞭解世界宗教的發展，協調佛教與科學的關係，推進佛教參與當代社會生活，努力在海外弘傳佛法，尤其是在對「人間佛教」的構想中參考了基督教會的建制模式。兩位元宗教大師通過宗教對話，在客觀上卻加深了對彼此宗教的瞭解，並推動各自宗教的發展，但他們的宗教對話實踐在當時也引起頗多爭議。今天重新回視兩位元宗教大師有關宗教對話之歷史經驗，無疑對推動宗教對話的開展具有重要的啟發意義和參考價值。

關鍵詞：宗教對話、太虛大師、人間佛教、艾香德牧師、基督教叢林

The Historical Experience of Dialogue between Religions in Chinese Situation: The Example of Taixu and Karl Ludvig Reichelt

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Abstract

Master Taixu, an eminent monk in the modern history of Buddhism in China, once met many times Rev. Karl Ludvig Reichelt, a missionary from Norway to spread Christianity in China. To propel the development of their respective faith, they discussed heatedly, with remarkable open-mindedness and cosmopolitan tolerance, about the beliefs and doctrines of the two religions. Such inter-religious dialogues, in effect, are of great benefit to the two parties involved. Influenced by the revival of Buddhism—especially Householder Buddhism—on the Chinese soil, Reichelt became increasingly aware that “a missionary can hardly serve the Lord well without studying the thoughts of Buddhism.” By establishing the institutions like Ching Fong Shan, Tao Fong Shan, and Tian Fong Shan, he initiated the “Movement for Religious Unity”, to promote the understanding and dialogue between different religions. When propagating “Humanistic Buddhism”, Taixu attempted to learn about the development of world religions, to balance Buddhism and science, and to further the application of Buddhist thoughts in modern social life. He exerted himself to spread Buddhism abroad, and made some special efforts in his ideal of advocating “Humanistic Buddhism”, like adopting the organizing mode of the Christian Church. Objectively speaking, the two religious masters deepened their own understanding of different religions by being engaged in inter-religious dialogues, and thus advanced the development of each religion. However, their inter-

religious dialogues and related practices also gave rise to considerable controversy in their times. It is definitely very inspiring and instructive for today's advancement of inter-religious dialogues to re-examine the historical experience of the two religious masters in the similar fields.

Keywords: Inter-religious dialogues, Master Taixu, Humanistic Buddhism, Rev. Karl Ludvig Reichelt, Christian Institutions

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