

1910年代泰國僧伽教育改革的中心和離心：曼谷和外府的宗教周旋（下）

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摘要

曼谷皇朝拉瑪五世 (Rama V) 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》，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。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。

關鍵詞：僧伽教育、僧團法、金剛智、泰國佛教、上座部佛教

Centralized and Centrifuged in 1900's Reformation of Monastic Education in Thai Buddhism: Bargaining between Bangkok vs Chang Wats

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Abstract

Thai Samgha is one of the main examples in the Modern Theravada Buddhism that have gone through, relatively speaking, a success transformation. The monastic education plays a key, and double role, in this transformation. On the one hand, monastic education is one of the essential components in the Buddhist institution that to be transformed, while 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. Firstly, on the 1st version of modern Thailand's *Samgha Acts* at 1902. Secondly, Vajirañāṇa-varorasa's project of the monastic educational reformation at early decades of 20th century. Thirdly, the alternative models of monastic education developed by local monastic communities at northern Thailand that not yet 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/Samgha Education, Samgha Acts, Vajirañāṇa-varorasa, Thai Buddhism, Theravāda Buddhism