**近代性的稜鏡——互為他者的中日佛教**

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提 要

在整個漫長的中日佛教交流的歷史中，雙方都確信共有同一起源、同一教義的佛教。然而，到了近代，雙方的差異逐漸得到認識，其差距之大幾乎到了相視為異己異端的程度。雙方所確認的差異，不僅來自各自的傳統與教義發展本身的不同，也與在近代這一時代，中日兩國各自的自我認識與規定有著密切的關聯。從同一佛教的認識到互為他者的意識，顯示了中日兩國佛教交流方式的重大變化，也將是敘述東亞佛教近代性格的不可或缺的一個側面。本文將以日本淨土真宗在華傳教的先驅小栗栖香頂(1831-1905)為中心，探究這一過程的始末。

**The Role of Chan Patriarchs in Ch’oe Ch’iwŏn’s “Four Mountains Stele”**

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Abstract

Throughout the long history of Sino-Japanese Buddhism, it has been believed that the Buddhism of both countries shares a common origin and holds identical teachings. However, in the modern period, their mutual differences have been gradually recognized, so much so that it has become apparent that they bear little resemblance to each other. The differences among them are not limited to their traditional aspects or doctrine, but are also closely related to the experience of the establishment of self-identity during the modern period. Understanding the process of change from the perspective that they shared a common Buddhism, and then to the recognition that their relationship was one of “others” is important in highlighting the vicissitudes of Sino-Japanese Buddhist exchange, and is crucial for any discussion of Buddhist modernity in East Asia. In this paper we will investigate this issue by looking at Ogurusu Kōchō 小栗栖香頂 (1831–1905), the pioneer in spreading the True Pure Land School (Jōdo Shinshū 浄土真宗) teachings in China.