**儒釋衝突與調和——跨文化交流中的臺灣與韓國漢傳佛教**

朴永煥

提 要

自二十幾年前，我首次到臺灣留學以來，一直思考一個問題：韓國與臺灣的文化差異。具體地說，臺灣佛教爲何那麽興盛？韓國與臺灣社會的儒家價值觀爲何不同？這兩個小宏觀的問題不時地浮現在我的腦海裏。從這些實際情況出發，這兩年我試圖探討我思考的問題。2011年5月14日, 由臺灣宗教學會主辦，在中央硏究院開的中華民國建國100周年紀念『建國百年宗敎回顧與展望國際學術硏討會』上發表我粗淺的見解：“佛教於當代臺灣社會中所展現的風貌及影響——兼論其與韓國佛教的異同”；2012年8月，由韓國中國學會主辦，在韓國延世大學開的“第32次中國學國際學術大會”上，發表小作“儒佛道宗教思想與當代臺灣社會”。

本論文在既有的研究基礎上，進一步探討臺灣與韓國漢傳佛教爲何差距這麽大？這是非常有趣、同時非常重要的一個課題。在此從四個層面考證，包括從儒釋衝突與調和角度分析臺灣佛教與韓國漢傳佛教的發展過程，究竟臺灣漢傳佛教的興盛原因爲何，同時考證韓國漢傳佛教的發展歷程：其一、通過16世紀末臺灣文化的淵藪之一——福建閩地文化的記錄，對比朝鮮士大夫與明朝官員的宗教觀，認識明朝官員持有儒佛道融合的包容性宗教觀，而朝鮮官員持有獨尊儒術、攻乎異端的排斥性之宗教觀；其二、明末清朝臺灣地區基於三教合一的基礎上，還是保持儒宗釋輔的價值觀，但是朝鮮王朝從朝鮮初期到末期一直保持程朱理學價值觀，除了理學之外，一向保持排斥異己的觀點；其三、在日據時期臺灣佛教界出現了反傳統意識，不僅奠定了婦女自主地位，同時隨著反傳統意識的提高與傳統階級觀念的式微，佛教的地位提高了，儒生與僧侶之間距離縮小了；日據時期韓國佛教界也出現了建立新式教育機構等韓國佛教近代化的趨勢。然而這時期韓國佛教基本上依靠于日本佛教，圖謀韓國佛教的中興與發展。這些依賴性越來越深，出現了反民族親日的“教務院”的主流勢力與強調民族、自主的“總務院”在野勢力之間的對立與葛藤。其四、由於臺灣文化以及學術思想的多元化，極保守的性理學價值觀與傳統逐漸微弱，由此才能騰出一個空間讓現代化的臺灣佛教發展於當代；然而韓國基於儒家的大一統觀念，朝鮮時代開始的一元化體系佛教體制與思路一直延續下來，反而導致了不利于佛教發展的現象。可知，這種一元化體系對韓國佛教的整體發展負面因素較多，同時不太適合當今多元化時代。至於多元化與一元化，這不只是一個非常有趣的現象，更是臺灣社會的最大優點，同時也是韓國社會的最大弱點。

**The Conflict and Reconciliation Between Confucianism and Buddhism: the Chinese Buddhism in Taiwan and Korea’s Intercultural Communication**

Young-Hwan Park

Abstract

Why there are so big differences between Taiwan’s and Korea’s Chinese Buddhism will be further discussed in this paper based on the existing studies. This is a very interesting and important subject. The research will be done on four terms which include the analysis of the development of Taiwan’s and Korea’s Chinese Buddhism from the angle of the conflict and reconciliation between Confucianism and Buddhism, what actually is the reason of Chinese Buddhism’s boom in Taiwan, and the development of Chinese Buddhism in Korea. Firstly, comparing the religious notions of Korea dynasty’s and Ming dynasty’s officials through the 16th century’s records of Ming district’s culture in Fujian Province which is one root of Taiwan culture to realize that Ming’s officials held inclusive religious notion of Confucianism, Buddhism and Daoism’s mélange, but Korea’s officials held the religious notion of overwhelming Confucianism and outcasting heresies. Secondly, the notion of taking Confucianism as the model and Buddhism as the complement which based on the combination of three religions was still kept in Taiwan district during the late Ming and early Qing periods, but the notion of Neo-Confucianism was still kept from early to late Korean dynasty and the view of outcasting other heresies was always existing, too. Thirdly, the consciousness against tradition appeared in Taiwan Buddhism during the Japanese occupation that not only laid the groundwork for women’s independent position, but also improved Buddhist status and decreased the gulf between the Confucian scholars and the monks with the increasing anti-traditional consciousness and the decadent traditional notion of class. On the other hand, the modernizing trend of establishing education institute of a new type had appeared in Korean Buddhism during the Japanese occupation. However, Korean Buddhism in this period largely relied on Japanese Buddhism and attempted the reviving development of Korean Buddhism. This dependence becomed deeper and deeper that made the opposition and contradiction appear between the pro-Japanese mainstream Religious Affairs Institution which betrayed the nation and the nonofficeholding General Affairs Institution which emphasized nation and independence. Fourthly, a space for the development of modern Taiwan Buddhism in the present age is made due to the diversity of cultural and academic thoughts and the decadent view and tradition of the extremely conservative Neo-Confucianism. But in Korea, the centralized Buddhist system and thought which started from Korean dynasty has been continued because of the unification view of Confucianism and resulted in the anomalies that is unfavorable to Buddhism’s development. Therefore, we can know that this kind of centralized system has more negative factors to Korean Buddhism’s whole development and does not fit this diversified age. As regards diversity and unification, this is not only a very interesting phenomenon, but also the greatest advantage of Taiwan society and the biggest shortage of Korean society.