中國印度化？佛教中國化？中國佛教文化碰撞的理論思考

Indianization of China? Sinification of Buddhism? Theoretical Reflection on the Cultural Encounter of Chinese Buddhism

摘要

本文主要不在探討中國佛教（在中國文化土壤發芽、繁衍、變異的一歷史有機體）的宗教或文化配置結構。因此論文主要的問題不在於「佛教的中國化（或反之中國佛教化）的意涵為何？」「其中國化的程度為何？」諸如此類的問題。本文的重點在評估目前學界對於佛教中國化/中國佛教化的理論批判以及這些理論批評背後的話語。其目的在於避免理解佛教中國化或中國佛教化可能陷入的理論誤區以及避免喪失中國佛教的主體性。本文最後參考Gadamer的詮釋學理論希望對上述的研究進程提供有一些理論上的洞見。

關鍵字：漢傳佛教、佛教中國化、詮釋學、文化論、本質主義、印度中心論

Abstract

The subject of study for this paper is not the religious or cultural configuration of the Chinese Buddhism, a historical organism germinated, proliferated, and mutated in the Chinese soil. Questions such as, “In what sense and to what extend was Buddhism Sinicized?”

This paper, instead, studies some paradigmatic scholarly approaches to the issue of “Sinification of Buddhism,” evaluating their theories and discourse embedded thereupon. The purpose of this study is to offer theoretical caveats to the interpretation of “Sinification of Buddhism” and emphasize the study of Chinese Buddhism in its own right. This paper will draw up Gadamer’s hermeneutics to bring a new theoretical light to the study of the issue of “Sinification of Buddhism”.

Keywords: Chinese Buddhism, Sinification of Buddhism, hermeneutics, essentialist fallacy, culturalism, India-centralism