

## 日治時期臺灣佛教在中日佛教交會下的歧點 ——以「禪淨雙修」為例

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### 摘 要

日治時期的臺灣佛教發展，是一個除舊佈新，從落後、腐朽邁向現代的轉型階段，一波波的佛教改革，試圖提升佛教信仰與教化之品質。那個期間的臺灣，中國佛教與日本佛教交會，在彼此激盪、碰撞與衝突之下所產生的佛教歧異點，自然成為教內關注的部分，也是東亞佛教交流史不可忽視的一頁。在日治時期五十年之中，臺灣僧人與內地僧人之互動頗為頻繁，內地僧人來臺弘法中，較受矚目的是良達法師、會泉法師、圓瑛法師、太虛大師、慧雲法師等人。其中，會泉法師來臺四次，講授《起信論》、《金剛經》，教導僧尼唱念、拜佛、做水陸法事，並提倡自宋以來流行的禪淨雙修。與此歧異，深受日本曹洞宗忽滑谷快天影響的臺灣菁英曾景來與高執德等人，則認為禪淨雙修雖然不是什麼壞事，然「不禪不淨」，就禪的立場而言，總覺得有所不足。本文從「中國僧侶會泉法師來臺交流與禪淨雙修的傳佈」與「臺灣佛教菁英曾景來、高執德對禪淨雙修的質疑」等，探討日治時期臺灣佛教在中日佛教交會下對於「禪淨雙修」的不同觀點，以呈現當時臺灣佛教思想分歧的實情。

**關鍵詞：**臺灣佛教、禪淨雙修、會泉法師、曾景來、高執德

## **The Difference of Taiwanese Buddhism in the Japanese-rule Period in the Convergence of Chinese and Japanese Buddhism: “The Combined Practice of Zen and Pure Land”**

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### **Abstract**

The development of Taiwanese Buddhism in the Japanese-rule period witnessed the transformation of the old to the new, stepping into modernity. The Buddhist reform movement struggled to enhance the quality of Buddhist belief and teaching. During this period, Taiwanese Buddhism encountered the convergence of Chinese Buddhism and Japanese Buddhism. Their difference and conflict naturally became a focus of the religious belief and element which could not be ignored in the history of Buddhist exchange in East Asia. During the fifty years of the Japanese-rule, the Taiwanese monks and Chinese monks had frequent interactions. Among the Chinese monks coming to Taiwan to propagate the Buddhist teaching, Master Liang Da, Master Hui Quan, Master Yuan Ying, Master Tai Xu, and Master Hui Yun were most famous. Master Hui Quan came to Taiwan four times, teaching *The Awakening of Faith to Mahayana Buddhism* and *Diamond Sutra*, instructing monks and nuns for chanting, worshipping, and Shui-lu Buddhist ritual and promoting the combination of Zen and pure land practiced since the Song dynasty. In contrast, Taiwanese elites including Zeng Jing-lai and Gao Zhi-de, deeply influenced by Nukariya Kaiten of Soto Zen in Japan, believed that even though the combined practice of Zen and pure land was not a bad thing, “neither Zen nor pure land” seemed insufficient from the standpoint of the Zen.

**Keywords:** Taiwanese Buddhism, combined practice of Zen and Pure Land, Master Hui Quan, Zeng, Jing-lai, Gao, Zhi-de