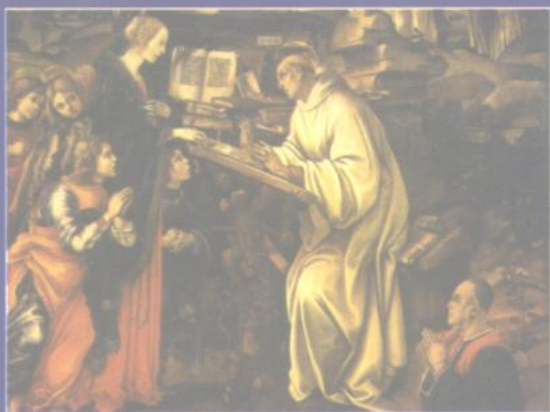


Religion and Culture
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宗教文化



陈村富 主编

東方出版社

Religion and Culture

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前 言

以宗教和文化为题，海内外学者已经做了不少文章。我们晚出的产儿《宗教文化》还有什么可写的呢？还能说出点什么新名堂吗？

任何一门学科，其对象的外延是有限的，而内涵是无限的。以哲学史为例，对象的外延就是迄今为止的哲学家、哲学派别和哲学学说。能加以挖掘的只是尚未被人们注意到的哲学家，或是体现在其他意识形态和生活领域中的哲学思想。可是，随着社会的发展，认识的提高，体验的加深，总有新的成果。人们只要转换视角，从不同侧面去研究，新的领域、新的硕果就呈现在你的面前。一门学科史，就是研究者不断揭示对象的内容的历史。同一主题不断得到深化，未被注意的方面、领域不断被触及，在此基础上又不断形成新的交叉学科，这就是学科发展的基本形式。自在的研究者（或者说自蔽的探索者）对此熟视无睹，自为的研究者（或者说解蔽的探索者）自觉置身于认识中固有的根本矛盾之中，即研究对象的无限性与研究者本身身心的有限性，所处历史条件的局限性之间的矛盾之中，因而各自的视野和心态全然两样。费希特就是一个自觉的探索者。他说：“学者要忘记他刚刚做了什么，要经常想到他还应当做什么。谁要是不能随着他所走过的每一步而开阔他的活动的视野，谁就止步不前了。”（《论学者的使

命》)

宗教文化本身不是一门专门学科，然而它却是宗教、文化交叉研究的产物。它比任何一门专门学科，例如宗教社会学、宗教伦理学、宗教比较学、宗教心理学等范围更广阔，内容更丰富。面向过去，它要研究历史上任何宗教对民族文化、地区文化乃至世界文化的作用，同时研究某种形态的文化对某种宗教的影响，以及宗教传播中所包含的文化相撞问题。面向现实和未来，它要研究正在发展着的当今世界文化、各国各民族文化对宗教的影响，首先是当今哲学思潮对宗教的影响，宗教在今天与未来的社会与文化发展中的作用，等等。综观历史、现实与未来，它还要善于从中引发出若干发人深省的理论问题、神学问题和宗教传播问题等。

范围如此广泛，内容如此丰富，可是研究者（尤其是大陆的研究者）又如此之少，这就免不了留下些空白或初垦之地可供拾拣。例如希腊文化与基督教文化，欧洲文明与基督教，西学东渐，当代文化与宗教等，至少国内学者尚未完全耕耘。本论集的编者和大部分作者主要从事中外哲学史的研究，特别是希腊哲学和现代哲学的研究，这就诱使我们主要从哲学的角度去研究上述领域中的宗教与文化问题。

我们坚信我们所涉及的对象不会像坦塔罗斯(Tantalus)眼前的湖水和水果。^{*}我们是些凡夫俗子，只想以学者的姿态客观地研究体现在宗教中的文化现象。我们遵守政府关于宗教的政策和法律，尊重不同个人的宗教信仰，尊重迄今任何一种宗教或教派，对各种宗教组织和各级教职人员，我们予以同等的敬重。

写在前面的话，无非就这么几句：我们寻找自己的立足点，发

* 坦塔罗斯因得罪众神而被罚入冥界，囚禁于湖中，当他口渴难熬低头喝水时，水就自动退去；他头上硕果累累，可是刚一伸手，树枝就自动高举，永远喝不到水，摘不着果子。

现就在自己的脚底下；我们探索新的研究领域，得到的启示是靠自己去开拓。

但愿不会是西西弗斯（Sisyphos）* 式的劳动！

杭州大学基督教研究中心 陈村富

* 西西弗斯每天推巨石上山，巨石临到山顶就滚下来，天天如此，永无成果。

PREFACE

Much has been said on the topic of religion and culture by scholars of different countries. What, after so many books and essays on this topic, merits and body's attention in this additional volume? Can we present anything significantly new to readers?

While the extension of a discipline is limited, its intention is not. For instance, history of philosophy covers the study of philosophers and their thoughts, and the number of truly great philosophers can be counted in a few minutes. However, its intention is unlimited. New discoveries emerge from time to time as society progresses; people know more when they deepen their experience and one gains new fruit when one changes his viewpoint or adopts a different perspective. A basic pattern of development for a discipline is: when returning to the same issue, people constantly touch unnoticed aspects, and form new interdisciplinary projects. The enquirer who is in himself (a closedself enquirer) refuses to see this truth, whereas the enquirer who is for himself (a self-revealing enquirer) willingly steps into the fundamental contradiction of cognition which is that between the infinity of the cognition and the finitude of the enquirers and

their times. He thus has a totally different, and promising vision.

Religious culture, is not a special discipline. Nonetheless, as a result of a comparative study of religion and culture, it has a broader scope and richer content than any specialized discipline, such as sociology of religion, religious ethics, comparative study of religions, psychology of religion, etc. Looking back to the past, it includes the study of the impact of religion on local or world culture and *vice versa.*, and the study of cultural conflict inherent in religious expansion. Facing today or tomorrow, it concerns itself with the influence of contemporary culture, both national and worldwide, on religion; especially that of modern philosophy on the development of religion. Finally, it attempts to draw general and illuminating conclusions about theological and religious development from a philosophical reflection upon all periods of history.

Since the field is so broad, and the content so rich, and so little study has been conducted in mainland China, we believe that there is much work to be done. Besides, since most contributors and the editors are interested mainly in the study of the history of philosophy, both of China and of other countries', they find it fascinating to deal with religion and culture from a philosophical point of view.

To conclude, I will add: we look for a foothold, only to find it underneath our feet; we ask for a new field of study, and the answer turns out to be: Seek and you will find.

Our object will not be like the lake and fruit in front of Tan-

talus. Our reward will be more than that of Sisyphos.

Chen Cunfu
The Center for Christian Studies
at Hangzhou University

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ABSTRACT

Zhejiang Province is an economically developed coastal area. In this typical province, variety of religions are fully developed. Tiantai County is the original place of Taintaizhong, a sect of Buddhism. Mount Putuo in Zhousan Islands is one of the four famous mountains of Buddhism. Ningbo and Linan is the main bases of the Southern Chan. Quzhou is the place of Southern Confucianism. Li Zhizao and Yang Tinyun, whom among the 'Three Pillars of Chinese Catholic' in 16 — 17 centuries were Hangzhou landers. Hangzhou was an important stronghold of Jesuits in that time. After the economic reformation since 80's, the economic development and the increase of Christians of Wenzhou attracted the attention from all of the world. From 1995 to 1997, sponsored by the United Board for Christian Higher Education in Asia, the Christian Research Center carried out a project, titled 'the Tendencies of the Contemporary Buddhism, Taoism, Christianity and Folk Religions in the Condition of Modern Market Economy'. The field survey reached 11 counties and cities, covered three kinds of areas, cities, countryside and newly established harbours and cities. This report is summarised on the over

20 survey reports.

The first part of the report titled 'The Contemporary Buddhism and Taoism under the Impact of the Wave of Market Economy'. It points out that, in the beginning of 80's, the recover of the Buddhism and Taoism was slower than Chinese Christianity. The reason is the faiths of the two religions are mixed with folks religions, which were destroyed as federal superstition in the Movement of Land Reformation in 1950—52, organized by the government. The monks of the two religions after resume secular life had got a piece of land. Many temples were used as schools or barns. Only a few clergies remained there as door watchers. Dislike Christianity, Buddhism and Taoism had no stable organizations, while Christianity had a group of clergy and laymen. It recovered in the beginning of 80's. They are also dislike the folk religions, which have a strong and popular faiths over thousand years and developed by spontaneous energy like flaming in suitable conditions. The recover of Buddhism and Taoism is deepened on the folk religions. The economy of the two religions was improved by the tourism and commercial work. The Chinese believers abroad and in the mainland has offered great donation. The temples are reestablished, decorated or enlarged. Thus, the study on Buddhism and Taoism could maintain and continue, and the clergy were well supported. Compared Buddhism and Taoism, the former seems under better condition. Therefore, the negative influence by the market economy is also obvious. All secreted places of Buddhism and Taoism become almost of all the famous tourist places. The places for