

管東溟《續原教論評》析探

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摘要

理學闢佛論與佛門護法論的對諍，是宋明思想史上值得關注卻較被冷落的研究議題。宋末以來，程朱理學成為官方正統思想，其闢佛論述掌握了學術界的話語權；於是捍衛佛門義理的護法著作乃相應而生，針對理學家的觀點進行反駁。明初居士沈士榮所著的《續原教論》，即是其中的代表作之一。降至晚明，理學思想的發展已臻爛熟，佛教界亦大有復興之勢，儒佛之間的溝通更為頻繁緊密，會通三教的思想家管東溟於此背景下，重新回頭檢視程朱的闢佛論和沈士榮的護法論，撰寫《續原教論評》一書，試圖從一更高的視野化解兩者的對立。一場超越時空、多重視角的義理對話，遂在此文本中展開。

無論是《續原教論》或《續原教論評》，皆是長期為當代學界所忽視的著作，後者更因文本獲取不易，致使其豐富的內容沈埋久之。本文首先對沈士榮《續原教論》的基本架構與主要論點加以介紹，並考察此類護法書在晚明的流傳情形。其次分析管東溟在《續原教論評》一書中，面對闢佛與護法的論諍，所展現出的思想立場、時代關懷、以及在宋明思想史上的意義。企能在儒釋交涉的議題上，對學界有所貢獻。

關鍵詞：理學、闢佛、護法、管東溟、儒佛交涉

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An Analysis of Guan Dongming's *Critique of the Supplement to the Treatise in Defence of Buddhism*

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Abstract

The debate between Neo-Confucianists and Buddhists during the Song-Ming dynasties, in particular, the Buddhist counter-argument in retaliation of Neo-Confucianist criticism, is an issue in Chinese intellectual history which has been relatively neglected by academia. Contrary to the bias of academic interest toward the Neo-Confucian side of the argument, works in defence of Buddhist thought since the late-Song dynasty are actually available and worth studying. One such work is the *Supplement to the Treatise in Defence of Buddhism* (abbrev. STDB) by Shen Shirong in the early-Ming dynasty. Guan Dongming's *Critique of the STDB* is an attempt to consolidate both sides of the argument to offer a multifaceted and non-polemic perspective on the issues involved.

This essay begins by offering a brief introduction to the *STDB*, followed by a survey of similar works in circulation during the late Ming dynasty. The latter part of the essay aims to analyze Guan's philosophical stance, epochal concerns and its significance in Song-Ming intellectual history as presented in his *Critique of the STDB*.

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This study is expected to shed light on the issue of Confucio-Buddhist interplay.

Keywords: Neo-Confucianism, Neo-Confucianist criticism, Buddhist counter-argument, Guan Dongming, Confucio-Buddhist interplay