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基於新見文獻的明清因明史重構*

陳 帥**

摘 要

此前學界僅依據《卍續藏》所收因明文本敘述明代因明史, 受資料所限而失於簡略,且完全缺漏了清代的部分。本文首先考 察了近年新發現的四種明清《因明入正理論》注釋及一種「真唯 識量」注釋,即明·真貴《因明入正理論集解》、清·基善《因明入正理論會義》、清·基善《因明入正理論略疏》、清·吳樹 虚《因明入正理論後記》及其《唐三藏法師唯識量質疑錄》。根 據現存材料,明清因明註疏肇始於真貴,終於吳樹虛,永海 構之重要部分。其次,本文從多種相關資 料中索隱考證,蒐集到如愚、通潤、鎮澄、廣承等十餘人的因明 撰述記錄。基於諸種新見注釋及鉤沉所得,本文共統計出二十四 種明清因明撰著,其中包括十九種《因明入正理論》注釋、四種 「真唯識量」注釋及一種《因明正理門論》注釋。在此基礎上, 重新考察明清時期漢傳因明的研習傳行譜系,補充清代因明敘述

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本文為中國國家社會科學基金青年項目「唐代因明對梵文原典的詮釋與發展研究」(19CZJ016)階段性成果。前期資料大部分依據於臺灣大學簡凱廷博士與筆者合編並由佛光大學佛教研究中心研究計劃「近世東亞佛教的文獻和研究」支持出版的《明清《因明入正理論》珍稀注釋選輯》(高雄:佛光文化事業有限公司,2021年),因此,本文可視為該書的補充與延伸性研究。本文之寫作獲益自簡凱廷博士良多,又承蒙《臺大佛學研究》編輯老師及兩位匿名審稿專家提供諸多寶貴意見,特此一併致謝!另,本文初為2021年6月的「空性、方法與現代性:林鎮國教授七秩壽慶學術研討會」所作,再經修改而成今稿,謹以拙文為林鎮國教授賀壽!

^{**} 作者係湖南大學嶽麓書院助理教授。

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的空白,嘗試重構該階段的因明史。

隔鍵詞:明清因明史、因明注釋、傳衍譜系

A Reconstruction of the History of Buddhist Logic in Ming and Qing China Based on New Materials

Chen, Shuai *

Abstract

The history of Buddhist logic in Ming China was narrated merely on the basis of related texts in the Zokuzōkyō canon before, but due to the limitation of materials, such a narrative was far from complete and left out the entire Qing period. The present paper firstly examines 4 newly discovered Ming and Qing commentaries on the Nyāyapraveśa and 1 on Xuanzang's Inference of Consciousness-only, i.e., the Yinming ru zhengli lun jijie by Zhengui, the Yinming ru zhengli lun huiyi by Yonghai, the Yinming ru zhengli lun lüeshu by Huishan, the Yinming ru zhengli lun houji and Tang sanzangfashi weishiliang zhiyilu by Wu Shuxu. According to extant materials, commenting on Buddhist logic in Ming and Qing China started from Zhengui and ended by Wu Shuxu. Besides, both commentaries by Yonghai and Huishan played important parts in the scholarship of Buddhist logic in Ming and Qing China as well. Secondly, this paper makes textual research in various ways, and so is able to collect records of many works on Buddhist logic by more than ten Buddhist scholars, including Ruyu, Tongrun, Zhencheng, Guangcheng, etc. Based on all the new materials above,

^{*} Assistant Professor, Yuelu Academy, Hunan University.

24 works on Buddhist logic in Ming and Qing are counted, including 19 commentaries on the Nyāyapraveśa, 4 on Xuanzang's Inference of Consciousness-only, and 1 on the Nyāyamukha. Furthermore, it reinvestigates the lineages in Ming and Qing, adds the narrative of Qing, and attempts to reconstruct the history of Buddhist logic of that whole stage.

Keywords: history of Buddhist logic in Ming and Qing China, commentaries on Buddhist logic, genealogy