

真俗之境

——章太炎佛学思想研究

郭应传 著

致力1 真俗之境 章太炎佛学思想研究

追求无生之解脱又与品下社会生活相联，故其真俗一论，实为章太炎佛学思想之核心。

既彰显出佛学信仰之真俗两重性，又揭示出真俗两重性之辩证统一。

ZHEN SU ZHI JING

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The True and the Secular

——Researches in the Buddhist Thought of zhang Taiyan

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序

记得我在读本科的时候,中国哲学史这门课老师采取了一个比较新颖的考试方法,老师事先出了许多考题,由学生随机抽取一道,准备片刻,然后答题,其间几位主考老师向你提出与该题有关的问题。我之所以对那次考试记忆犹新,在于这种形式对于一直热爱中国哲学史的学生有较充分展示自己心得的机会,更在于其中有一道题着实难倒了不少抽到该题的同学。这一道题是“为什么佛教和阳明之学在中国近代得以复兴?”之所以说它难,是因为在当时的教科书上无法找到现成的答案。在那个时代,佛教的正面价值和积极意义没有太多人敢于直面和评价,更不要说去申论什么佛陀的本怀诸问题了。然而,正是那次的经历,对我以后从事中国哲学史的教学和研究产生了很大的影响,始终对中国近代这段历史中的重要现象发生着兴趣。

来到南京大学哲学系,就读于孙叔平和王友三师门之下,对孙老治中国哲学史之心得和感悟有幸略知一二,对他希望更年青的同志啃一啃佛家的哲学这一只酸果之召引更是记之切切。南京大学哲学系能够成为中国大陆佛学研究重镇之一,与孙老此嘱紧密相关。赖永海、洪修平,包括我本人都在佛学研究和培养佛学人才方面尽其所能,以躬行先生之教。

出于上述因缘,当郭应传同学将其博士论文选定为《真俗之境——章太炎佛学思想研究》时,作为导师的我表示了极大的认

同感。因为通过这一问题研究,既能很好解答佛教在中国近代得以复兴的问题,又能接续本专业的研究传统。

章太炎依凭多种哲学流派和人物思想之互释旁解,或谓之多向“格义”而最终建立其佛学思想体系。这应被视为他那个时代的普遍现象。但应该清醒地看到,近代学者们的努力皆是朝着一个方向——经世致用,欲解决的是构成中国近代历史的时代主题,即“中国向何处去?”其终的是要开启民智,净化民心,凝聚民力以振兴中华。细细品味章太炎佛学思想形成之心路历程,不能不使人们对他那种积极回应时代挑战,孜孜探赜诸家精义,冷静超拔东西文化的博大胸怀和慈悲精神感佩之至。对圣贤哲人思想的研究,是要从中再现表征该时代的精神精华,凸显他们的真情实义,以及超迈他们的济世利民之途。

郭应传同学是一位非常勤奋的学生,他在南大读博三年,克服了重重困难,刻苦学习,认真钻研。正如他自己所说,几年之中几乎没有寒暑假的概念,也难得有休息日。出于治学的严谨和追求的乐趣,他不畏艰难,敢于选择极富挑战性的题目来做他的博士论文。章太炎是国学大师,其思想深邃,文字古奥,诸子百家,东西哲学无所不窥。对这样一位大师思想的研究,一是需要勇气,二是需要功力。尤其对章太炎的佛学思想研究,更是酸之又酸。因为他的佛学思想,主要是以法相唯识思想为主体,而唯识宗在佛学里又极具思辨的宗派。经过郭应传同志的研究,使得章太炎思想体系终得以较完整地显示在读者面前,这应该说是他对章太炎思想研究做了一件积极有意义的事情。章太炎通过“提要钩玄,冥会华梵”,以佛学名相和意蕴解释老庄,评释诸儒。通过此等“格义”,使老庄和诸儒之本义得到强化,他义得到辨析,我义得到展现。在这些方面,郭应传同志在论文中都较好地给予了论述。应该指出的是,郭应传同志是一位年青的学者,对于像章太炎这位大师思

想的把握一定会有些不到的地方,对于有些问题的发掘尚有很大的余地,希望这一切将有待于他今后的不懈努力而加以解决。

我从没有给包括我的学生在内的他人著作作过序,尽管我几位博士在出版其专著的时候都向我提出了这一要求,但又被我一一婉言谢绝。最重要的原因是认为自己学力和经历尚没有达到可以做这件事情的程度。这次算是个例外。因为按照郭应传同志学校的规定,博士论文出版必须要有导师的意见,不能因为自己的见识,而耽误了学生的大事,所以只能强为之作序,而此只是体现一点慈悲心而已。是为序。

徐小跃

2006年4月28日于南京

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中文提要

鸦片战争以后,在西方近代文明的巨大撞击下,中国传统的宗法社会已不能照旧演绎下去,作为其依附物的儒学,也随之失却它往日神圣性、权威性的光环。在此民族危急存亡、儒学的精神正统地位与作用渐趋衰落之际,作为中国传统文化重要组成部分的佛教,正以其对现实社会的批判精神与普渡众生的救世情怀,契合了近代中国社会的现实需要,与当时的社会批判思潮和救亡图存的时代使命感产生了强烈的谐振与共鸣;又以其严密逻辑的思辨性,在儒学衰微、西学来源浅赅的学问饥荒环境中,满足了思想界对于理论思维的渴求。正是在这一社会文化的时代背景之下,近代佛教赢获了时代的青睐,呈现出复兴的势头。

作为近代佛教复兴大潮的一朵醒目浪花,章太炎佛学思想既具有应用佛学形态以佛教介入社会变革,以佛法观照世法的典型经世品格,又以高度的理性自觉,通过汲取、改造法相唯识学的思想资料,建构起名理与人事兼顾的庞杂的哲学思想体系。在这一体系中,章太炎通过对本体理论与缘起学说之间关系的分析,确立以佛家的真如作为其哲学思想体系的本体,使自己的理论获得了终极依托的载体,又通过对唯识学八识、三性、四分学说及其关系的阐释,说明本体与现象之间的关系,从而彰显自己万法唯识的认识理论。同时他也运用三性学说探讨自我与社会、精神与物质等一系列时代性课题,试图构筑他那具有鲜明时代特色的、以

圆成实性(即真如)为依归的“惟识”之教。

从静态横向的角度审视,援西入佛、借佛解庄、以佛释儒,是章太炎佛学思想的一大显明特征。章太炎将真如等一些佛教概念与柏拉图的“理念”、康德的“自在之物”等进行比较说明,运用法相唯识学的八识、三性、四分学说对西方的唯意志论、唯物主义的经院论、基督教的有神论、黑格尔等的唯理论进行分析、评判,以佛法的自在、平等诠释庄子的逍遥、齐物之旨,以“无我”注解老子之“道”的佛学意蕴,以唯识学的八识说阐释孔子的“绝四”之谈以及孟、荀等关于人性的学说,以佛法疏证宋明理学诸家学说,并比较诸说的高下差别,对其优劣得失亦给以评价。

从动态纵向的视角来考察,章太炎佛学思想大致经历了两个阶段,即从佛教到佛法之转变,这反映其佛学致思路径的调适。出于应时救世的需要,章太炎起初大力鼓吹以宗教发起信心,增进国民的道德,希望借助无神之佛教来凝聚民志、振兴民德,以挽救日益衰颓的国民精神,这就明显地把佛教纳入资产阶级革命的范围之内。然而,严酷的现实却使得章太炎逐渐放弃了这一做法,而转向对佛学理论的沉思,并由此而对佛法的宗教性质提出质疑,注重理论上的探究。他对大乘诸宗的判教思想以及对佛法不圆满之处的批判态度,也在一定程度上围绕着这一佛学致思路向的调适而展开和深化的。当然,章太炎佛学致思取向的转变也同他对儒、释、道三者地位的调整存在着相当大的关联。

Summary

After the Opium War (Britain's invasion of China 1840–1842), the traditional Chinese society could not be able to move forward without being influenced by the modern western civilization. Confucianism, which was the spiritual base of the ruling class, lost its sacredness and authoritativeness. At this critical moment when the Chinese nation was confronted with life and death and Confucianism was declining, Buddhism, regarded as an indispensable part of the traditional civilization, met the actual needs of the modern Chinese society because of its criticism of the realistic society and great concern for the people. It thrived not only because it was in accordance with the social criticism and the historical mission of rescuing the nation but also because it filled up the space of the demand of theoretical thinking for its extreme dialectic when Confucianism was declining and the western culture could not get anywhere. Therefore the modern Buddhism revived during this special social and cultural period.

In the course of modern Buddhism renaissance, Zhang Taiyan was a shining star. His Buddhist thought advocated to interfere in social reform, derived and improved the theory of Mere Ideation School and thus set up a very complicated system of philosophy

which related hows and whys to people and affairs. Through the analysis of the relationship between ontology and origin in this system, Zhang Taiyan established Bhatathata as his noumenon and therefore based his study on a convincing theory. Furthermore, he interpreted the connection of ontology and phenomenon through the deduction of such Vijnaptimatrata as Eight Vijnana, Three Svabhava, Four Vikalpa and their relations which led to his epistemology of Sarvam Vijnaptimatrakam. He also applied Three Svabhava to the exploration of such historical issues as self and society, spirit and materials so as to set up his Consciousness-Only Religion which was characteristic of his times and went into Parinisspanna.

Assimilation from Western Learning into Buddhism, explanation of Zhuangzi by making use of Buddhism, and interpretation of Confucianism based on Buddhism are conspicuous traits for Zhang Taiyan's Buddhism. He compared some Buddhist concepts such as Bhatathata with Plato's idea, and Kant's thing-in-itself. With the help of Eight Vijnana, Three Svabhava and Four Vikalpa advocated by the theory of Dharma-laksana, he analyzed and criticized voluntarism, materialist empiricism, Christian's theism and Hegel's rationalism. He equaled Buddhism's freedom and equality to Zhuangzi's Free and Easy Wandering and the Equality of Things, commented on Laozi's Taoism in terms of Buddhism, and explained "four prohibitions" by Confucius, the theory of human nature by Mengzi and Xunzi from the angle of Eight Vijnana in Pure Consciousness. He annotated and criticized different Confucian schools of idealist philosophy of the Song and Ming Dynasties.

Zhang Taiyan's Buddhism roughly went through two stages, ie from Buddhism to Buddha dharma, which reflected his development in this theory. Originally, he propagandized to arouse confidence in the people and heightened the nation's declining morale with the help of the religion. This obviously threw Buddhism into the category of bourgeois revolution. Nevertheless, the severe reality forced Zhang Taiyan to abandon such thinking, and turned to the study of the theory of Buddhism. He questioned its nature in respect of religion and laid emphasis on its theoretical exploration. His criticism of imperfection of Buddha dharma was also centered on this concept. Of course, Zhang Taiyan's transformation was inevitably associated with his reinterpretation of Confucianism, Buddhism and Taoism.

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