

# 儒學的「另一面」：文翔鳳與晚明儒學宗教化研究

(提要)

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文翔鳳(1577-1642)為晚明儒學宗教化的代表人物之一，構建了以天(帝)為至高神，以神、鬼、精神為不滅實體，以天堂、地獄為實有的宗教體系。文翔鳳根據「肖天」程度而將人進行等級區分，認為孔子最「肖天」，是天之「元子」，從而提出事天、尊孔之口號。文翔鳳還認為事天必然要關佛，因為佛教僭天而自大。文翔鳳儒學宗教化受到儒家傳統的天人感應的思想影響，並借鑒了佛道以及民間宗教。本文在現有研究成果之上，對文翔鳳的生平事蹟、人際交往以及其儒學宗教化思想進行深入分析，並對現有成果進行釐清與更新。

本文認為晚明時期，儒學宗教化，或者儒家復古運動頗令人注意。其中，敬天成為代表性的思想主張。文翔鳳所構建的宗教化儒學即以事天、尊孔為核心，輔之以關佛。文翔鳳的儒學宗教化思想與西方天主教並無直接關聯，所謂「力排西來之教」，主要是指關佛(以及天主教在內的外來宗教)，而其所提出的孔子是天之適子也並非受到天主教的影響。文翔鳳還對傳統儒家的善惡觀念、宋明理學、君臣關係等等，提出新的思考與批評。由於文翔鳳的思想頗為另類以及適逢改朝換代，文翔鳳的思想對晚明以及後世影響頗為有限。研究文翔鳳的思想體系，或可為深入瞭解晚明思想世界，以及儒學的「另一面」提供一個案例。

**關鍵詞：** 文翔鳳 事天 尊孔 關佛 儒家宗教化

# The Other Face of Confucianism: A Study on the Religionization of Confucianism in the Thought of Wen Xiangfeng

(Abstract)

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Wen Xiangfeng (1577–1642) was a representative figure in the movement to imbue Confucian thought with religious principles during the later part of the Ming dynasty. Wen constructed a religious system with Heaven (tian/天) or the Emperor (di/帝) as the supreme deity, with gods, ghosts and spirits as immortal substances, and with heaven (tiantang/天堂) and hell (diyu/地獄) as real beings. He placed all human beings in hierarchical order according to the degree of their “resemblance to heaven”: Confucius, as the one who came closest to “resembling heaven,” was the “first son of heaven.” This gave rise to the watchword of “serving heaven and revering heaven.” Wen also held that to serve heaven, one must reject Buddhism, because Buddhism was arrogant in seeking to overtop heaven. In making Confucianism into a religion, Wen was influenced by the traditional Confucian idea of the mutual resonance between the heavenly and the human realms, while also borrowing ideas from Buddhism, Taoism and folk religion. This paper presents an in-depth analysis of Wen Xiangfeng’s life, interpersonal relationships, and the thinking behind his systematic attempt to religionize Confucianism; it also seeks, through careful scrutiny of the extant research, to arrive at new insights.

The religionization of the Confucianism of the late Ming, also known as the Confucian Restoration Movement, merits scholarly attention. Among the ideas this movement put forward, respect for heaven was a representative ideological proposition. Religious Confucianism, as it was constructed by Wen Xiangfeng, centred on serving Heaven and honouring Confucius, with the rejection of Buddhism as a subsidiary movement. Wen’s thinking bore no direct connection to Catholicism: the so-called “rejection of Western religions” in his thought refers mainly to Buddhism (while including foreign religions, such as Catholicism), and his claim that Confucius was the eldest son of Heaven was not the result of influence from Catholicism. Wen also offers new reflections and criticisms on

traditional Confucian ideas, such as the concept of good and evil, the doctrine of Li, and the principle governing the relationship between rulers and ministers. Because of the radical nature of his thinking, which presented an alternative to mainstream culture, and the fact that he lived in a period of dynastic transition, Wen Xiangfeng's thought had a limited impact on the late Ming and beyond. Nevertheless, the study of his thought system is important for gaining a deeper understanding of the world of late Ming thought and "the other face of Confucianism."

**Keywords:** Wen Xiangfeng   Serving Heaven   Revering Confucius  
Rejecting Buddhism   The regionalization of Confucian thought

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