

出家與行孝矛盾的化解

——《盂蘭盆經》唐代三注本中的圓融回答

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摘 要

為化解出家修道與在家行孝之間的矛盾，唐前佛徒或站在佛教立場據理力爭，或向儒家妥協，提出「諂親出家」和在家修行之說，或從會通儒釋的角度提出修道度親等說，這些說法或失於極端，或流於空泛，皆未能較好地解決上述問題。而到了唐代，在儒釋思想進一步融合的大背景下，先後出現了三部《盂蘭盆經》的注本（上圖本《盂蘭盆經贊述》、法藏本《盂蘭盆經贊述》和《盂蘭盆經疏》）。其中通過對報恩之心的強調，以及對「孝」這一概念的大力頌揚和重新闡釋，彌補了唐前修道度親等說的不足，對化解出家與行孝矛盾這一問題給出了較圓滿的回答。

關鍵字：孝、盂蘭盆經、盂蘭盆經贊述、盂蘭盆經疏

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Conciliating the Conflict between “Being a Monk” and “Taking care of Parents at Home”

**——the reply in three commentaries on *Yulanpen Sutra* in Tang
Dynasty**

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Abstract

It is well-known that Buddhist monastic life contradicts Confucianist secular life. In order to solve this contradiction, some scholars before Tang Dynasty explained from the Buddhist perspective; some compromised with Confucianists; while others claimed that people could save their parents after they became a monk and accomplished Sādhana. None of these theories solve that problem completely. In Tang Dynasty, Confucianism and Buddhism further integrated with each other. In this background, Buddhist scholars wrote three commentaries on *Yulanpen Sutra* (*Yulanpen Sutra Zanshu* kept in Shanghai Library, *Yulanpen Sutra Zanshu* kept in France and *A Commentary on Yulanpen Sutra*), which contains a more systematic and reasonable solution to the conflict. By stressing the emotion of willingness to repay the parents, praising “filial piety” more and giving a new explanation to “requiting parents”, they concluded that the aim of being a monk and pursuing the Dao is to help their parents to achieve the Dao, they solved the conflict between Buddhism and Confucianism on “filial piety”.

Keywords: filial piety, Yulanpen Sutra, Yulanpen Sutra Zanshu, The Commentary on Yulanpen Sutra