

日本德川時代神儒兼攝學者對「神道」「儒道」的解釋特色 The Characteristics of Confucian- Shintōist Thinkers' Interpretation of Confucianism and Shintōism in

Tokugawa Japan

張崑將Chang Kun-chiang

摘要

本文旨在分析日本德川時代神儒兼攝思想家對儒家經典的解釋特色，所謂「神儒兼攝」是指該學者一方面是儒者，一方面又有鮮明的日本本土的神道信仰，舉凡朱子學者林羅山（1583-1657）、山崎闇齋（1618-1682），陽明學者熊澤蕃山（1619-1691），兵學者山鹿素行（1622-1685）、松宮觀山（1686-1780），以及幕末的尊皇攘夷的水戶學者與勤皇學者等都具有「神儒兼攝」的特色。因此，本文第二節首先論述日本「傳統」的發展與演變，並分析神儒兼攝思想家在捍衛自己文化傳統之同時，也必須斬斷與中國文化淵源之關係。第三節則分析這些神儒兼攝者，展現他們的文化主體性以尋求彼此之「道」的共通性，分析「神儒習合」與「神儒一其揆」兩種調和方式，「神儒合一」者表面上調融神、儒之道，但精神上大皆仍由儒學來理解神道；「神儒一其揆」者，則以神道為主，儒學為輔，儒學僅能當作次要地位。第四節即分析有關於堯舜禪讓與湯武放伐的政治思想所帶給神儒兼攝學者們無可避免之緊張性。最後在結論中兼論日本學者解決神儒之道衝突之態度，常以「神」對抗「人」的思維，來達到宣示中日之道仍有根本不同之目的，不免帶來主體性膨脹的問題。

Abstract

This essay intends first to analyze the features of Confucian-Shintōist thinkers' interpretation of the Confucian Classics in the late Tokugawa Japan. The term "Confucian- Shintōist believers" (神儒兼攝者) refer to those who were Confucianist, but also had a strong belief in Japanese Shintōism (The Way of Gods). They included Chu-Tzu scholars, Hayashi Razan (林羅山 1583-1657), Yamazaki Ansai (山崎闇齋 1618-1882), Yangming school's Kumazawa Banzan (熊澤蕃山 1619-1691), Military School's Yamaga Sokō (山鹿素行 1622-1685), and the Mikado scholars (尊皇學者). The second section essay explores the development and evolution of the Japanese traditionalism first, and then analyses the way in which these Confucian- Shintōist believers broke the connection of Japanese culture to Chinese culture when defending their own cultural tradition. The third section illustrates how these thinkers expanded their cultural subjectivity to find something in common in the two cultures, explaining their two solutions for harmonization. "Confucian-Shintōist believers", on the surface, harmonized conflicting elements, but in fact interpreted Shintōism in terms of Confucianism, while "Shintōist-Confucian theorists" put Shintōism ahead of Confucianism. The fourth section expounds the

inevitable tensions that Chinese political ideas, “Yao-Shūn Shan Rang Rulership” (堯舜禪讓政治) and “Tang-Wu Revolution”, posed to these Confucian-Shintōist believers. The concluding part explains the Japanese thinkers’ attitude toward how to solve the conflicting elements between Confucianism and Shintōism. The aforementioned thinkers habitually countered “human” thought with “divine” thought. Showing that Chinese Confucianism and Japanese Shintōism had different ultimate ends, they reinterpreted the ancient texts in terms of “subjective inflation”