

僧肇大乘佛教立场下的“圣人观”

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[摘 要] 僧肇梵华会通之特色,集中体现在他的大乘“圣人观”上。僧肇将对中国传统圣人境界的追求,承接在了悲智双修的大乘佛教立场上,将佛教般若学问与生命境界打通。无论是僧肇著书中的语言、论证方式、文本结构还是其终极目标,处处都体现出这种杂糅。立足大乘佛教立场下的“圣人观”,是解读僧肇“物不迁”、“不真空”、“般若之圣智”、“涅槃之圣境”之佛学理论的钥匙。僧肇大乘佛教立场下的“圣人观”,体现的是佛教的立场而非老庄玄学或儒学。“圣人”、“至人”是老庄、儒家、玄学谈论的话题,僧肇承接那个时代的主题,继续谈下去。而僧肇的“圣人”更准确地说是大乘“菩萨”。

[关键词] 僧肇;梵华会通;圣人观;《不真空论》

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僧肇(384—414),俗姓张氏,京兆人,东晋时期著名佛学家,是佛经翻译家鸠摩罗什十大弟子之一,著有《肇论》(后人所辑,含《般若无知论》、《不真空论》、《物不迁论》、《涅槃无名论》等篇)、《注维摩诘经》、《维摩经序》、《长阿含经序》、《百论序》等)。另外,僧肇与其他八百人众还协助鸠摩罗什重译经本,“罗什之撰译,僧肇执笔,定诸辞义”(《魏书·释老志》)。对僧肇的研究,从古至今多有佛学名家涉及。在诸多讨论的要点中,僧肇的“圣人观”虽较少被提及,但却非常重要。笔者认为,僧肇大乘佛教立场下的“圣人观”,是正确解读其思想的一把钥匙。在僧肇经典名篇《不真空论》中,集中了他如何梵华会通“解空”的内容。《不真空论》因其理论深刻、语言隽永而被历代名家所推崇。

一、僧肇梵华会通的知识背景

据《高僧传·释僧肇传》所载,僧肇早年因家境贫困,以代人抄书为业。也因为这样,他“乃历观经史”,熟悉了中国的传统文化。受两晋时期盛老庄玄学之风影响,他“志好玄微,每以庄老为心要。”但是常常由此产生不满足之感,感觉老庄“美则美矣,然期栖神冥累之方,犹未尽善也。”这从另一方面,也反映出老庄玄学对于僧肇有着很深的影响,这在后来他著书立作中有所体现。汤用彤先生说:“肇公之学,……盖用纯粹中国文体,则命意遣词,自然多袭取老庄玄学之书。”^{[1]338} 黄锦铭先生说:“僧肇虽然为庄老于栖神冥累之方犹未尽善,……然观其四篇论著,于《肇论》中多用来作为强化或拟配佛理,从某

个角度来看,这也是僧肇融摄老庄思想的表现。”^{[2]29}

后来,僧肇读到三国时支谦翻译的《维摩经》(亦称《维摩诘经》),“欢喜顶受,披寻玩味,乃言始知所归矣。因此出家。”在佛教信仰者而言,“出家”的功德非同一般,这里足以见得《维摩经》对于僧肇的影响之巨大。洪修平先生认为:“《维摩经》之所以受到朝野僧俗的普遍欢迎,并对僧肇的思想产生巨大影响,与它的内容和特点有密切的关系。将它与老庄玄学作以简单比较就可发现,在老庄那里,有的知识玄理,他们的人生哲学有一种消极的避世主义倾向,对现实的社会政治采取完全不合作的态度,把人类的原始状态视为理想社会。玄学以老庄的玄思来解释儒学,探讨名教与自然的关系,虽然崇尚玄远虚无,却仍然没有超脱世俗的封建名教,实质上还是在为封建名教的存在寻找新的理论根据。《维摩经》则不仅有高深的玄远之理,更有美妙的佛国净土,并提出了摆脱尘世烦恼的宗教修行方法,对超凡入圣的必要性、可能性及其实现的途径都提供了一整套的理论。特别是经中通过维摩诘居士这一生动形象,宣说了大乘般若智慧与善权方便的不思议解脱法门,强调了‘若菩萨欲得净土,当净其心,随其心净,则佛土净’的唯心净土思想,沟通了世间与出世间的联系,这种出世不离入世、理想社会就在现实中的理论,对于生活在现实苦难中的人来说,却是提供了栖神冥累的‘良方’。”^{[3]6-7}

僧肇出家后,“学善方等,兼通三藏”,不到20岁,就已经“名振关辅”。后来,著名的中观学家鸠摩罗什来到中国,僧肇仰慕其高名,“自远从之”,从

鸠摩罗什受学。鸠摩罗什(344—413),父为印度人,母为龟兹国王妹,生于龟兹国。他最初跟小乘说一切有部的师父修习,后来转向龙树系的中观派佛教,研究《中论》、《百论》、《十二门论》和《般若经》等。于后秦弘始三年(401年)被秦王姚兴迎到长安。在众多汉僧的协助下,重新翻译了大、小品《般若经》、《金刚般若经》、《维摩经》、《法华经》,及《中论》、《百论》、《十二门论》、《大智度论》等大乘论典。“这些重新汉译的大乘经论,给与以后中国人的佛教研究以坚固不动的基础;又,他(鸠摩罗什)所宣说的龙树系的中观思想,也给向来不知归趣的中国般若学研究以明确的指针。”^{[4]285}在鸠摩罗什的诸多弟子中,成就最显著、作品保留也最完整的,当属僧肇。其师曾经称赞他为“秦人解空第一”。从一定意义上讲,僧肇对中观般若“空”义的阐释超越了其师。“罗什的般若思想与现世关怀都为僧肇所继承,但罗什于言谈中将两者分别处理,使得般若为般若,菩萨为菩萨。一般都以为僧肇所继承的罗什思想也是如此,仿佛他的学说只是为了解释罗什的思想而存在。但这是个错误的概念,僧肇不但是罗什的思想继承者,也是发展者。他将般若思想与现世关怀融合一气,使得般若之学充满‘即万物’的味道,他从‘即万物’的当中解释动静的道理,分析万物不有不无的真相,说明了五蕴无我、烦恼即涅槃等真理。”^{[5]327}罗什之解空是立足实相界的“毕竟空”,而僧肇是不离事象界的“不真空”。僧肇的解空法,更显大乘精神。举例说明,一般人看水是黄色的(事象界),但实际上水是白色的(实相界)。怎样让人们知道“水是白的”这个实相呢?鸠摩罗什的方式是,用各种办法让你抛弃“水是黄的”这个想法,无论怎样都得把水看成白色的,因为水就是白的,这是立足实相界的“毕竟空”的方式。僧肇的方式是,就从“水是黄色的”这个事象界入手,从黄色的水直接体会出水是白的,立足现象界的“触事即真”的方法。

僧肇将印度佛教中观般若的悲智双运与中国传统的圣人理想相结合,不失印度佛教之精髓亦不失中国思想之精神,形成了梵华会通的中国式佛学,对后代形成的中国佛学流派(如三论宗、华严宗、天台宗、禅宗等)产生了深远的影响。历代名士名僧,对僧肇及其著作都推崇备至。近代诸多学者对僧肇亦有很高的评价。唐君毅先生言:“中国佛家学者之能承佛家之宗旨之重因缘,而即因缘说空,以发明印度般若宗之义,而又会通之于魏晋之王、郭之玄学之论者,盖唯有僧肇之数论,可以当之。”^{[6]608}劳思光先生云:“僧肇乃中国最能阐明般若空义之人;般若之学在中国之发展,至此亦可说已有确定成果,其后般若

虽畅于南中国,然其理论固未尝超过僧肇。”^{[7]266}涂艳秋女士说:“僧肇经过详细的萃取与消化之后,将罗什思想的净化再进一步地淬炼,最后以中国人的思想方法表现出来,成为第五世纪最璀璨的明珠之一。”^{[5]225}

二、般若与玄学:僧肇所处时代两大主题

汉末至六朝数百年间,中国一直处于纷乱动荡之中。人们纷纷于乱世之中寻求安身立命之道与生命存在之意义。自董仲舒“罢黜百家,独尊儒术”之后,儒家思想便成为支撑古代统一帝国的正统思想。但是当学术体系崩溃之后,以反思儒学为特征,以道家思想、易、老、庄三玄之学为根本的玄学开始盛行。玄学家们立于乱世一直为儒、道两思想系统的新统一而努力,探求着新的存在论、圣人论、统治论。在这样的思想潮流下,佛教思想以玄学作为教理学展开的基础,在中国社会中急速地扎根。因符合时代之主旋律,初期中国佛教思想主流之一的般若思想与玄学一起,成为这一时期的显学。

僧肇所处时代玄学兴盛,而般若学因其在理论和名相概念上与玄学有相似之处而受到重视和发展。魏晋玄学家们一直在努力克服名教与自然之间的冲突和矛盾。而随着《般若经》在中土的传播,般若学从另一条思维方向上为解决玄学中名教与自然的对立提供了参考。在般若空义之观照下,不离世间救度众生,“烦恼即菩提”、“世间即涅槃”的宗教理想给人们带来希望。大乘菩萨心乐清静方便度众的思想深入人心,典型代表为维摩诘居士的在家菩萨的形象。由“无住涅槃”境界所生起的方便度众之般若思想,与动荡时代下的玄学,在救世情怀上形成了一个重要的交接点。

就存有论、境界论、工夫论等方面,般若学与玄学确实有许多理论相似之处,为当时的人们不断地会通两大主题提供了学理上的内在因素。例如,玄学中,无论是王弼的“贵无”、裴頠之“崇有”,或者是郭象的“独化”,都会谈论存在的“有”、“无”问题,而般若学的“空”也关涉有无问题,而呈现“非有非无”、“有无双遣”。另外,在圣人观方面,虽然仔细分析有很大差别,但是仅就表面来看般若学之菩萨与玄学之圣人有相似性。“《大乘般若经中》这种心乐清静,而身在红尘度众的菩萨形象,与王弼玄学‘应物而无累于物’的圣人,尤其是郭象玄学‘无为而无不为’的圣人,真可谓有着异曲同工之妙,如郭象《庄子·逍遥游注》说:‘夫圣人虽在庙堂之上,然其心无异于山林之中,世岂识之哉!徒见其戴黄屋,佩玉玺,便谓足以纓绂其心矣;见其历山川,同民

事,便谓足以憔悴其神矣;岂知至至者之不朽哉!’”^{[8]276}再例如,般若空性思想,不是空洞的哲学玄思,而是联系着菩萨的修行工夫和主观境界的思想。魏晋玄学也同样具有这样的特征,“本无说”、“独化说”等无不是透着圣人修道工夫所达到的主观境界,而非纯粹思辨的存有论。

也正因为般若学与玄学有这些思想上的交接点,魏晋时期的名士逐渐对般若学产生浓厚的兴趣,并且与会通般若学与玄学的名僧们交往甚密。然而,般若思想在中国被正确理解是有一个渐进过程的,并不是一下子就被人们所真正了解的。从般若学开始传入,到“六家七宗”,人们还仅仅处在用老庄玄学格义佛学的阶段,并没有运用印度中观的方式正确理解般若,更谈不上形成正确的中国化的佛教体系。正如僧肇所认为的那样,“心无者”、“即色者”、“本无者”,都没有尽“物我同根,是非一气”的“潜微幽隐”,都是“以不同而适同”,即都是在不解大乘般若空观的情况下,用不同的理解去解“空”:

心无者,无心于万物,万物未尝无。此得在于神静,失在于物虚。^{[9]152上}

即色者,明色不自色,故虽色而非色。夫言色者,但当色即色,岂待色色而后为色哉?此直语色不自色,未领色之非色也。^{[9]152上}

本无者,情尚于无多,触言以宾无。故非有,有即无;非无,无亦无。寻夫立文之本旨者,直以非有非真有,非无非真无耳。何必非有,非无无彼无?此直好无之谈,岂谓顺通事实,即物之情哉?^{[9]152上}

直至鸠摩罗什来华译经讲学,僧肇写《肇论》“拨乱反正”,印度般若思想才真正不离其根地以中国化的方式被正确理解。一方面,僧肇运用从鸠摩罗什那里继承来的印度中观方法正确揭示般若“空”义,另一方面,老庄玄学的知识背景为他提供了帮助,使之在论证上既能化繁为简,又能切中要害,因而显现出更胜一筹之境界。“僧肇的思想,有超过‘中观’的双遣而进乎相即的境界。”^{[10]223}“僧肇亦或先习老庄之书与王郭之注,而后会之于佛义。故能言之透辟而无滞,而大有进于般若经论言有无知论者,多曲折回环之论辩,而或欠清通简要者也。”^{[6]613}

僧肇会通梵华的贡献不可不谓大矣。李润生先生把他的贡献总结为三:“一者,把这些原来流行的观念加以厘清,加以开拓,使从印度传来的那一套般若思想得以趋于清晰,趋于明确;二者,把印度传统的般若思想与中国固有的老庄思想,甚或部分儒家思想,加以会通,而把中印文化会流之后而推进了一步;三者,整合四论而成的《肇论》,无论从内容或形

式而言,都能自成体系,因而在文化史上建立了中国式的佛学。”^{[10]220-221}

三、僧肇于大乘“圣人观”上融会般若学与玄学

结合魏晋时代主题以及僧肇自身背景来看,僧肇的学说实为般若中观学与老庄玄学的成功会通。笔者认为僧肇梵华会通之特色,集中体现在他的大乘“圣人观”上。僧肇将对中国传统圣人境界的追求,承接在了悲智双修的大乘佛教立场上,将佛教般若学问与生命境界打通。无论是僧肇著书中的语言、论证方式、文本结构还是其终极目标,处处都体现出这种杂糅。立足大乘佛教立场下的“圣人观”,是解读僧肇“物不迁”、“不真空”、“般若之圣智”、“涅槃之圣境”之佛学理论的钥匙。

僧肇大乘佛教立场下的“圣人观”,体现的是佛教的立场而非老庄玄学或儒学。“圣人”、“至人”是老庄、儒家、玄学谈论的话题,僧肇承接那个时代的主题,继续谈下去。而僧肇的“圣人”更准确地说是大乘“菩萨”。僧肇圣人论的理论其实是魏晋玄学圣人理论的脱胎换骨。如郭象“内圣外王”的圣人,最终是为政治服务,而僧肇之般若完成者的圣人,带有宗教特性,具有大乘佛教归旨,两者具有本质上的差异。僧肇以中观思想为指针,具有在思想上证实新大乘佛教圣人之像的意义。另外,僧肇的般若思想,学理上也根本与老庄玄学有别。一方面僧肇运用中观遮诠法和“缘起法”等佛教方法,另一方面谈论的主题是大乘佛教的“空”、“般若”与“涅槃”等。“僧肇乃以舍离‘断’、‘常’二见之中道立场而开展其涅槃思想,故其‘处中道而行’之观点已超越玄学范畴而步入佛学领域,极力避免藉中国固有之思维以理解佛学,而全力以纯粹之佛学意识,透显般若思想之真义。”^{[11]108}

僧肇大乘佛教立场下的“圣人观”,体现的是大乘的“不离世间救度众生”,而非小乘的“只追求各自解脱”。僧肇学说具有宣扬大乘佛教的圣人观,否定小乘佛教的圣人观的现实意义。从“不落两边”、“触事即真”的般若“空”义出发,僧肇的学说可能容不下小乘修行者的立场。“在僧肇,穷极者或菩萨,毫无执着地置身于‘有’的境涯和‘无’的境涯,不设定自己与他者的区别,以其为‘两济’者。僧肇从这样的立场,严厉批判只追求各自解脱的小乘修行者,说‘小乘……无运用之能’(《注维摩诘经·方便品》,《大正藏》卷三八,页344下),‘二乘有败根之耻’(同《佛道品》,同,392下)等。”^{[4]288}

中国学问的特色在于特重实践、工夫和修行。这一特点也影响了僧肇。僧肇大乘佛教立场下的

“圣人观”，亦将对圣人境界的追求融入进了般若中观学问，将学问直接打通生命。“般若圣智”和“涅槃圣境”是能证与所证，然在僧肇学问与生命的打通过程中，统为一体。唐君毅先生说：“今观僧肇之论，初乃直下就常人之俗见所及（如：“生死交谢、寒暑迭迁，有物流动，人之常情”以及“昔物不至今”的共同前提），即俗以见真，而证之于经中之圣言，以使常人亦有契于圣心，则正与王、郭之解为近。”^{[6] 608}僧肇告诉人们，圣智圣境并非高高在上，凡夫亦可由俗入圣、契于圣心。

四、以《不真空论》为例解析僧肇大乘佛教“圣人观”

《不真空论》分别从文本语言、论证方式、文本结构三方面，很好地体现了僧肇梵华会通下的大乘佛教“圣人观”。

首先，语言方面体现出僧肇大乘佛教立场下的“圣人观”。僧肇所处的时代正是玄学盛行、用老庄格义佛教的时代。他写的东西是给那个时代的人看的，与那个时代的人构成共同的语境。所以会谈那个时代人们的共同话题，论证中有时难免还有些老庄、玄学的论述味道。文章之中也多引用老庄的句子。但是透过表象，对照《不真空论》文本来分析，僧肇在思维逻辑上已经完全摆脱了老庄、玄学的“有无”、“本末”的宇宙本体论的思想，取而代之的是影响其思想颇深的大乘般若思想和中观思想。《不真空论》中，建构的是般若空观的思想，运用的是中观中道的方法，呈现的是大乘圣人境界。

僧肇对于老庄语句的引用，绝非老庄语句的原意照搬，或者是简单地用老庄的思想来格义佛学空义。而仅仅是借鸡生蛋，借那些句子来说自己要说的，表达自己的思想。例如：“然则物我同根，是非一气，潜微幽隐，殆非群情之所尽。”^{[9]152上} 类比于《庄子·齐物论》“天地与我并生，而万物与我为一”；《庄子·知北游》“通天下为一气耳。”庄子的原意是从相对主义出发提出物我为一的思想。而僧肇这里说的是物我同根者，归于缘起万物虚假无自性，是非一气，齐于缘起性空。另如：“寻夫不有不无者，岂谓涤除万物，杜塞视听，寂寥虚豁，然后为真谛者乎？”^{[9]152中} 类比于《老子》第十章“涤除玄览”，第五十二章“塞其兑，闭其门”，第二十五章“有物混成，先天地生，寂兮寥兮。”僧肇这里是借用了老子语，然而却是反其义用之，强调要体悟性空之真谛并不能离开虚假之万物。还有：“彼亦以此为彼，以彼为此。此、彼莫定乎一名，而惑者怀必然之志。”^{[9]152下} “是以《成具》立强名之文，园林托指马之况。”^{[9]152下}

类比于《庄子·齐物论》“物无非彼，物无非是……是亦彼也，彼亦是也。”郭象也注：“物皆自是，故无非是；物皆相彼，故无非彼。无非彼，则天下无是矣；无非是，则天下无彼矣。无彼无是，所以玄同也。”庄子的理论基础是相对主义，他的《齐物论》强调“天地一指也，万物一马也”。这种相对主义，没有任何的指向性。而僧肇的理论基础是佛教般若空观，在这里，结合上下文的讨论来看，僧肇要讨论的是通过名实物三者的关系，来显现“万物非真，假号久矣。”真谛之显现必须依靠假借名号的俗谛，故“强名之文”。僧肇这里指向的是空假不二、真俗不二的圣人境界。

其次，在《不真空论》的论证方法上也体现出僧肇立足于大乘“圣人观”。

一方面，正确运用大乘般若中观方法，立足缘起法，双非双遣。例如，文中有依“真谛俗谛不二”谈“不二于物”以明空：

此经直辨真谛以明非有，俗谛以明非无。岂以谛二而二于物哉？然则万物果有其所以不有，有其所以不无。有其所以不有，故虽有而非有；有其所以不无，故虽无而非无。虽无而非无，无者不绝虚。虽有而非有，有者非真有。若有不即真，无不夷迹，然则有、无尘称异，其质一也。故童子叹曰：说法不有亦不无，以因缘故诸法生。^{[9]152中}

文中还有依“因缘法”谈物从因缘故不有，缘起故不无以明空：

《中观》云：物从因缘故不有，缘起故不无。寻理，即其然矣。所以然者，夫有若真有，有自常有，岂待缘而后有哉？譬彼真无，无自常无，岂待缘而后无也？若有不能自有，待缘而后有者，故知有非真有。有非真有，虽有不可谓之有矣。不无者，夫无则湛然不动，可谓之物。万物若无，则不应起。起则非无，以明缘起，故不无也。^{[9]152下}

另一方面，直指“圣人境界”，免去中观经典那种驳斥外道的繁杂冗长，而是立足事象界证实相，“触事即真”，为凡人能够契于圣心打通通道。读僧肇的学说，就是要读懂一个“即”字，具体到谈“不真空”，就是要“即万物之自虚”，从我们凡人眼见耳闻的现象界着眼观察。僧肇曰：

中论云：“诸法不有不无者，第一真谛也”，寻夫不有不无者，岂谓涤除玄览，杜塞视听，寂寥虚豁，然后为真谛者乎？诚以即物顺通，故物莫之逆，即伪即真，故性莫之易。^{[9]152上—中} 真谛不是存在于彼岸“寂寥虚豁”的世界中，而

是不离万物而把握其性空的本质,涅槃之境就在这个烦恼的娑婆世间,假有即是性空,性空即体现在假有中。

最后,在《不真空论》的文本结构上,也体现出了僧肇大乘佛教立场下的“圣人观”。

以“即万物之自虚”为线索,《不真空论》在其内在文意上呈现三个不断向上叠加的明“空”层次。从开宗明义托“圣人”构造“空”之境界描述,到展开几个方面的详细论证,再到“真俗不二”的“圣人境界”的终极指向的这样三层。关于僧肇般若“空”义的构建系统,笔者另文有述。^[12]

“即万物之自虚”第一次出现在文章开头第三句:“是以至人通神心于无穷,穷所不能滞,极耳目于试听,声色所不能制者,岂不以其即万物之自虚,故物不能累其神明者也?”^{[9]152上}通过“般若”“玄览”,“极耳、目于试听,声色所不能制”,达到“圣人”境界,具体表现为“即万物之自虚”、“物不累其神明”、“无滞而不通”、“至虚无生”、“有物之宗极”的境界。

“即万物之自虚”第二次出现在:“故经云:色之性空,非色败色。以明夫圣人之物也,即万物之自虚,岂待宰割以求通哉?”^{[9]152中}接着将展开不同方面的论证,达到“即物”以明空,“触事即真”。

“即万物之自虚”第三次出现在“是以《成具》立强名之文,园林托指马之况”之后的文句“即万物之自虚,不假虚而虚物”中。^{[9]152下}在完成了“就物、名、实关系谈“假号”以明“空”之后,明空境界有了质的飞跃。“不生于物”,更要“不生于谛”。“圣人乘千化而不变,履万惑而常通”,原因在于“即万物之自虚,不假虚而虚物也”。对“空”也要超越,它彰显的是世俗谛的假名。这里要突显“自虚”的越“空”而明“空”的境界。

“故经云:甚奇,世尊!不动真际为诸法立处,非离真而立处,立处即真也。”^{[9]152下}在对世俗谛“假名”特征的自觉下,“立处即真”,立“假皆名相的世俗谛”处,即“第一义谛”之真。第一义谛在世俗谛“非离真”处呈现,“为诸法立处”,是指在“说假名者”的“即有说空”的世俗谛中彰显第一义谛。真谛为俗谛立处,不是离开真谛来立处俗谛,也不是离开俗谛即真谛。俗谛立处之处即彰显真谛。这所谓触俗谛即真谛,“触事即真”、“体之即神”,充分体现了“真俗不二”大乘圣人之境的终极指向。

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我校艺术学院再获 2 项国家社科基金项目

本刊讯 日前, 2011 年度国家社科基金后期资助项目(第一批)和国家社科基金艺术学项目评审结果公布。我校艺术学院汪小洋教授申报的课题“汉墓壁画的宗教信仰与图像表现”获得国家社科基金后期资助项目立项; 赵天为老师申报的课题“昆剧表演艺术的脚色传承”获得国家社科基金艺术学青年项目立项。至此我校今年共获国家社科基金项目 11 项。

(段梅娟)

ABSTRACTS

(1) The historic significance of the scientific outlook on development in the theoretical system of the socialism with Chinese characteristics

BIAN Min • 5 •

The scientific outlook on development is the theoretical achievement made by the leaders of the Party Central Committee with Hu Jintao as General Secretary, as well as the theoretical formation of Marxism in the course of Marxism localization in China. In the report delivered at the 17th NCCPC, Deng Xiaoping's theory, the ideology of "three represents" and the scientific outlook on development, for the first time, were grouped into the theoretical system of the socialism with Chinese characteristics. The scientific outlook on development, as the newest theory of Marxism localization, has carried on and forward the Deng Xiaoping's theory and the ideology of "three represents". Regarding its historic significance, it is characterized by being strategic, forward-looking and pioneering.

(2) An exploration into how China publicizing and honoring the role models

LAI Jing-ping • 10 •

Publicizing and honoring role models as part in the political life in P. R. C has never failed to attract attention. It is essentially a major means for the state power to have public mobilization and political socialization. It is of great significance for the Party and the central government to achieve the political agenda and objectives in certain period, maintain the national and social stability, and boost the state legitimacy. This practice is deeply rooted in the Chinese traditional political culture and award mechanism, the successful experience in publicizing role models in Yan'an period and the examples set by the Soviet Union. Since the founding of P. R. C, it has been a bridge between state power and the people in the construction of a modern China.

(3) A study of nature being the origin of the western cultures from the perspective of game theory

Lǚ Nai-ji • 16 •

Liang Shuming stated that the three relations concerning human beings were that between mankind and nature, interpersonal relation, and that between men and themselves. Accordingly there are three games. The preference to one game rather than the other two largely decides the orientation of a culture. Greece, the origin of western cultures is dominated by the first game which is characterized by repetition, insufficient strategies and evolution. The western cultures have been shifting focus from nature, interpersonal relation to men themselves, and from labs, factories to human society. Regardless of their great accomplishment, western cultures have caused serious consequences to nature, human society and the westerners themselves. The western cultures surely will and are making self-examination; it will communicate and hopefully blend with the Chinese culture and Indian culture which are also engaged in introspection.

(4) The absent observer of Baroque science: from Kepler's optics to Descartes' doubt

Co-authored by Ofer Gal and Raz Chen-Morris. Translated by GUO Fei and Lǚ Nai-ji • 22 •

Optics' divorce from theory of vision is a paradoxical process. It does not reflect a disengagement of the human eye from its objects. Quite the contrary: the observer disappears from optics because of evolving understanding of the eye as a natural, material optical instrument. In the 17th century the human observer gradually disappears from optical treatises. It is an optical paradox; Keplerian confidence in images from the very far away casts fundamental doubt on our sense of the immediate. Scientific observation entails the disappearance of the observer. Descartes' skepticism is an epistemological elaboration of this paradox.

(5) Problem, method, knowledge: the enlightenment from Simon's interdisciplinary research

DAI Zheng-nong, ZHANG Li • 28 •

Interdisciplinary research has been attracting more attention in the domestic academic community. An awareness of the representation, method transplantation and knowledge transference can help researchers to achieve a breakthrough. Judging from Simon's interdisciplinary research in terms of the three aspects, we draw the following inspirations: 1) Different representation of the question under study enhances understanding of the question itself; 2) Approaches borrowed from other disciplines help to make a considerable achievement; 3) Knowledge transference happens in all research stages but in different ways.

(6) On the role of experiment in the progress of scientific theory

ZHAO Xu • 32 •

Abstract: Experiment is vital to the progress of scientific theories. Coordination examines the modes of the theoretical progress from the three aspects of experience, concept and background, which provides a novel perspective for the comparison between thought experiments and physical experiments. Physical experiment generates observed empirical data and thus affects the degree of the coordination force. As one of the major factors in the background coordination, it also affects the force of the theoretical background coordination. As the result of the operation of thinking, thought experiment, on the other hand, doesn't produce observed empirical data; however, it can sort out, correct and clarify the problems in theories, enhance the power of the concept coordination and cause the increase or decrease in the coordination force of theoretical background.

(7) Seng Zhao's thought on sage in Mahayana

YANG Yang • 38 •

Seng Zhao, an eminent monk in the Eastern Jin Dynasty, integrated the Madhyamaka doctrine of Indian Buddhism with the

traditional Chinese Taoism and Confucianism. His thought on sage in Mahayana fully embodies this integration. In other words, he managed to blend Mahayana with his unremitting pursuit of the high level of sage in the traditional sense, which can be found in all aspects of his works, such as the language style, argumentation, structure and the final goal. Seng Zhao's thought on sage is the key to the understanding of his Buddhism theories, for instance, immutability of things, non-sunya theory, super wisdom of Prajna and the level of nirvana. His idea is rooted in Buddhism rather than the Taoism metaphysics or Confucianism; the sage in his mind, to be more specific, is Mahayana Bodhisattva.

(8) The relational capital: applying stakeholder theory to value engine and market value management

WU Ying-yu, DING Sheng-hong • 43 •

This paper sets out to design an integrated model of the market value management of relational capital. Theoretically, it adopts the business life cycle put forward by Miller and Friesen and the loyalty theory of included stakeholder to improve cross-function raised by D. Wheeler and M. Sillanpaa. This model offers not only a tentative solution to the inconsistency between the theory and practice with regard to market value management, but also a performance-appraising system based on the stakeholder theory. On the basis of the management theory of demand estimates and demand forecasts, this paper demonstrates the model of the market value management of relational capital and the feasibility of the performance-appraising system.

(9) The design of the evaluation model of cash flow

CHEN Zhi-bin, YE Ling-na • 52 •

This paper adopts the opinions of the naturalism in the modern western value philosophy and designs an evaluation index system of cash flow condition on the basis of the empirical knowledge and enterprise theory. The 19 indexes involved in this system are grouped into three categories, i. e. safety, continuity and profitability. Applying the factor analysis, this paper gets the weight of each index of the data on the stock markets in Shanghai and Shenzhen from 2007 to 2009, thus constructing the evaluation model of the cash flow condition in 2010. The findings show that this model is conducive to the evaluation and analysis of cash flow conditions and the management of cash flow.

(10) A conceptual framework of the firm growth: an analysis based on some scholars' ideas

YANG Yang • 61 •

On the basis of the previous achievements in firm growth, this paper proposes a conceptual framework of firm growth. According to this framework, firm growth involves at least three aspects: changes in quantity (size), changes in quality (capability) and dynamic process. Using the framework, this paper has a literature review of firm growth at home and abroad from the three aspects and thereby is expected to shed light on the research into firm growth history. Lastly, this paper discusses the limitations of the research and makes suggestions for further studies.

(11) A study of the sustainable development strategy for the Chinese insurance industry against the background of low-carbon economy

LU Yun • 66 •

Low-carbon economy emerges as the option for the development of human society in the 21st century when the climate changes is increasingly threatening the survival of mankind. Take advantage of SWOT, this paper analyzes the advantages, disadvantages, opportunities and potential risks of the Chinese insurance industry against the background of low-carbon economy. It then proposes the SO strategy, WO strategy and ST strategy for maintaining the sustainable development of the insurance industry in China.

(12) On the prediction accuracy of financial distress in the models using adjustive financial indexes: a study based on the earnings management theory

WU Peng, ZHONG Wei-jun • 70 •

Financial indexes are widely used in the prediction models of financial distress. Yet because of the earning management in financial reports of the listed companies, these financial indexes are often distorted. Therefore, these prediction models of financial distress based on the distorted financial indexes are unlikely to have high prediction accuracy. In this paper, two prediction models of financial distress are developed with unadjustive indexes and adjustive indexes respectively. The comparison between the two models indicates that the prediction results are more reasonable in the latter model. Moreover, the higher the earnings management extent is, the more accurate the result is.

(13) The artistic thoughts in Zhou Yi

LING Ji-yao • 77 •

One of the most prominent artistic thoughts in Zhou Yi is the statements about Xiang (literally meaning the images). For example, Guan Wu Qu Xiang, Guan Xiang Zhi Qi, Li Xiang Yi Jin Yi, respectively meaning "watching for images", "creating things by viewing the images" and "images bearing meanings". Another is those about Yin Yang. Together with Lao Zi, Zhou Yi has laid a solid foundation for the Chinese artistic thoughts.

(14) The "game" in the "conspiracy" between scientism and super-realism: a reflection on the integration of art with technology in the "image era"

JIN Dan-yuan, WEN Bin • 82 •

Since the advent of the "image era", the scientism has made possible the expansion of image production and the market; on the other hand, the uncritical acceptance of scientism and super-realism has led to the epidemic of the pastime theory, which reminds us that a reflection on art, its orientation and mission in modern society has become all the more urgent. The integration of art with technology needs to play a bigger part in lifting the spiritual level of people rather than spreading pastime theory.

(15) Heidegger's ideas on art phenomenology

GUO Wen-cheng • 87 •

From the perspective of phenomenology, Heidegger's questioning of art falls into three propositions: 1) Art creates the world and the world is derived from the original nature of art; 2) Art produces the earth because the human dwelling rests upon the earth in both history and reality; 3) As the dispute between the world and the earth, art takes the shape of sheer truth.