

# 從大曆、貞元年間的文化背景 看梁肅的維摩詰信仰

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## 摘 要

梁肅是大曆、貞元年間儒林推重的人物，本文考察了他在此期間的佛教信仰的特點，認為「反經非聖不可以訓」的主張代表了梁肅在儒釋兩家中反對邪說、回歸教源時所堅守的原則立場。這一主張是在大曆、貞元年間佛法和國家都到了思革其弊的危機時刻中產生的。梁肅對佛教義理的重視表現在他對天台宗所注《維摩詰經》的研習和使用。這些經過智顛、湛然重新詮解的「無住為本」和「三觀」法門不僅滲透到了梁肅的文章製作的思路，還影響了他的應世策略，使他的宣揚儒術和為文創作具有倡導風氣和超邁流俗的精神品質，為當時知識界樹立了「處俗持真軌、居家不染塵」的士大夫居士的典範。

**關鍵詞：**梁肅、維摩詰信仰、大曆、貞元年



# **A Study on LiangSu's Belief in Vimalakirti Based on Cultural Background during the Dali and Zhenyuan Periods**

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## **Abstract:**

LiangSu was a brilliant personage respected and admired by Confucian scholars in the Dali and Zhenyuan periods, during the reign of the Tang emperor Daizong and Dezong. The purpose of this paper is to discuss the characteristics of LiangSu's belief of Buddhism in this time. The author holds, that LiangSu's principle of respecting scriptural learning is his consistent stand of the perspectives about Confucianism and Buddhism, which is actually the product of the nations and Buddhism in peril during the Dali and Zhenyuan periods. A manifestation of LiangSu laying stress on Buddhist argumentation is researching and applying the Metaphysical

Meanings of *Vimalakirtinirdesa sutra* which is the Tiantai Sect's detailed re-explanation of *Vimalakirtinirdesa sutra* by Masters such as ZhYi and Zhan Ran. All the Tiantai theories concerning "three aspects of contemplation contained in one single mind" and "taking non-dwelling as the origin", had an important influence on LiangSu's thinking about his writing or the way that he complied with the mundane world. As the result, it made LiangSu an advocater and a refined man beyond worldly life in propagating Confucianism and creating work, and set a shining example of lay Buddhist in all the other intellectuals.

**Key words:**

LiangSu, belief in Vimalakirti, Dali and Zhenyuan periods