

火·爐·土·均

—覺浪道盛與無可弘智的統攝之學

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摘要

覺浪道盛與無可弘智師生，皆致力於融合三教，善於鑄造旁通統貫的哲學系統。並且通過取象寓意的方式，以禪攝教，舉一全收。本文試舉其常用之譬喻，論證道盛的禪法與尊火之意，以及弘智承其師又進一層之處。其所取象之法，乃出於大易、佛門經教、禪門接引，本文擇其重要四象以觀：道盛的火、爐，弘智的土、均。爐為世界與化機之喻，用以表鍛鍊學人之歷程，及英雄化世之手段，並泯除聖凡、內外、僧俗、彼此…等之別；火則喻心之明覺與熱性，用以貫三教、通天人；土則以中五之數、沖和之德，以喻意識之用，居中御四；均則等視一切人文活動，並由此居於方法論的反省高度，同時作為縱脫解蔽、徹法源底的綜合心智活動，資以通透轉運世間學問。簡括即是：火、土兩種喻

心／意識，爐、均兩種喻「人在世間」的客觀存在樣相。爐、均尤有悟理起行合一、寂歷同時、破立成毀不二…之意。雖僅取四象，已可徹見師徒融攝諸教法脈之相承與高明視界。

關鍵詞：

火、大冶紅爐禪、土、均、覺浪道盛、方以智

**The Integrative Symbols of Fire/Furnace by
Jue-lang Dao-sheng and Earth/Pottery-wheel
by Wu-ke Hong-zhi**

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Abstract

This paper examines how two Chan monks Jue-lang Dao-sheng and Wu-ke Hong-zhi integrated the three doctrines (Confucianism, Daoism and Buddhism) by employing two sets of metaphors, fire/furnace, and earth/pottery-wheel, respectively. They asserted that through cultivation of the three doctrines, human beings can be forged to the refined state from a simple and rudimentary state.

Keywords:

Jue-lang Dao-sheng, Fang Yi-zhi, Integration of the three doctrines.