

DOCTORAL THESIS

「墨家之謂教」：墨學「宗教性」抉微 黃蕉風

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提要

由於史料的缺佚和文獻不足征，歷史上真實的墨子墨家墨學，其源流、建制、傳承，已不可考。加之去今已遠，後世人們所描繪的墨子墨家墨學，多為一種在歷史流轉中不斷被創造性建構出來的「想象的形態」，這在古典文本的接受史上本不鮮見。近代以來，墨學復興，墨學研究呈現多元化局面，開始出現以宗教之維介入墨學研究的論述。當代墨研學人，並未承繼近代墨學的這一條進路，主流觀點傾向「墨家非宗教」，一定程度上造成了研究的狹隘化。目前墨學界有關《墨子》一書的訓詁考證、義理詮釋等工作，均取得長足的發展。然而相關墨學「宗教向度」的研究，尚缺乏專文進行系統性討論。職是之故，本文即嘗試以宗教之維介入相關議題的探討，期以拓展當代墨學研究的視域。筆者認為，考察墨家宗教向度有利於創造性詮釋千年絕學墨學，融合墨學之維和宗教之維可資開創當代墨學的新路徑。

本文共分六章。第一章為「緒論」，首先提出本文之問題意識——「墨家之謂教」；第二章為「宗教思想探微」，除對《墨子》書中直接關涉墨家宗教思想的「宗教三論」進行分析外，還將關乎墨家立教之根本的「法儀」和護教之基礎的「三表」納入墨家宗教思想體系進行研討；第三章為「宗教倫理辨難」。所謂「辨難」，即為由思想主張下沉至實際踐履的「路徑抉擇」問題。過往人們論斷墨學之失，常有謂其陳義過高（兼愛不可能）、反乎人情（非禮非樂、節葬節用）、邏輯不自洽（尊天事鬼卻又非命）等，皆為此類。在本章中，筆者即從宗教的角度嘗試對墨家之倫理決斷作出新的詮釋；第四章為「宗教形態蠡測」，百年以來，

墨學界之所以對「墨家之謂教」產生分歧，除了學人闡釋墨學的理路不同以及各自意識形態立場相異外，部分原因在於，他們對關涉墨家宗教向度的宗教概念及其內涵缺乏掌握。本章將結合宗教學的研究方法對墨家的宗教形態進行推測，并就墨家之神論模式、建制組織、中絕原因以及墨子之教主人格展開相應研討；第五章為「耶墨對話：中國基督徒論墨教」。由於在思想主張、建制組織以及教派創始人人格等多方面的相似，基督教常被援之作為墨家的比較對象，或謂墨家為基督教在東方的「投射物」。加之近代以來的墨學復興，其影響力漸由教會外知識分子擴展至教會內的基督徒。由此產生了一批中國基督徒「耶墨對話」的思想成果。這些基督徒以基督教來理解墨學，其論述既有致力於會通耶墨，也有著重於辨道衛教，呈現出與嚴謹客觀之學術研究截然不同的思想圖景；第六章為「結語」，對全文觀點進行總結。

Abstract

Due to the lack of historical materials and documents, the real face of Mohism has been hitherto a mystery. Its origin, institution and dissemination remain unknown to our time. Long since its fading into obscurity, Mohism has more often than not, been presented by successive generations in fictional, imaginary forms concocted by posterity in a way not uncommon in the treatment of historical schools of thought in general. Modern time revival of, and studies on Mohism did flourish earlier, displaying a greatly varied spectrum, among them is the rather novel inquiry into the religiosity of Mohism. However, this path has not been expounded to a significant extent, and seems all but abandoned in contemporary scholarship on the school. Mainstream scholars stress the non-religious nature of Mohism, thus confining their scopes to mundanity. Presently, the interpretation and exegesis of the text of *Mozi* continue to show significant discoveries. In comparison, the corresponding investigation into the religiosity of Mohist thoughts remains critically inadequate in the areas of academic commentaries and systematic discussions. Addressing this need, this dissertation intends to explore the religiosity of Mohism and to expand the scope of contemporary Mohist studies. The author believes that exploring the religiosity of Mohism is conducive to the creative interpretation of the long lost school, and that through integrating Mohism with religion, a new path of evolution can come into being.

This dissertation includes 6 chapters. The first chapter introduces the main question to be aware of --- Is it possible to examine Mohism as a religion? The second chapter is on the

most fundamental notions in the Mohist school of thought pertinent to the domain of religion. Besides analyzing three doctrines from the book *Mozi* that distinguish the religious attributes of Mohism, it also analyzes as part of Mohism's system of religious philosophy, the Necessity Of Standards, which is a central pillar to the Mohist creed, and the Three Methods, fundamental to Mohist apologetics. The third chapter is a re-judgment on Mohist religious ethics, to wit, one on the subject of praxis. Mohism has been commonly criticized to have had overly lofty, but impossible ideals, such as Impartial Love, having harbored aversions contradictory to human nature such as those on decorum and ceremonial recreation, and on extravagance frugality and in the use of goods and services, and having displayed contradictions among principles such as the veneration of Heaven and the spirits on the one hand, and the denial of the determinativeness of fate on the other, as factors contributing to its own demise in a rather early age. Here, the author undertakes to provide a new explanation to the path of praxis decidedly chosen by the doomed historical school and its followers. The fourth chapter addresses the disagreements on the religiosity of the existence, or the ontology of Mohism. In the preceding century, academia was divided on whether or not Mohism could be studied as a religion, partly as a result of their divergent paths of reasoning and ideological underpinnings, and partly because of a general lack of grasp on the religious significance and substance of the dimensions of Mohism. This chapter employs the research method of religious study to endeavor the task of conjecturing the reality of Mohism as a religious entity, and concurrently, to explore the model of Mohism's doctrine of God, its institutions and social organization, the reasons for its early demise, and Mozi's personality as a religious leader.

The fifth chapter is on the "dialogues between Christianity and Mohism", more precisely, the discourses on Mohism by Chinese Christians. Due to similarities in ideas and advocacies, in social organization and in the personalities of the founders of both movements, Christianity and Mohism are often compared in popular discourses, to the effect that Mohism is even referred to as a "shadow" of Christianity in the East. In addition, the renewed interests in Mohism in modern times propelled its presence from among the intelligentsia into Chinese Christian circles, hence the so-called "Christian-Mohist dialogues", which are essentially the fruit of discourses and contemplation on Mohism by Chinese Christians. Through Christian lenses, some of these discourses strive to bridge the two systems of creed, and some predominates apologetics, but overall, these "dialogues" display a drastically different picture from the austere, stolid fastidiousness of academia. The sixth chapter is the conclusion and summary of the entire article.

目錄

聲明	i
提要	ii
Abstract	iv
謝辭	vii
目錄	viii
引言 墨學的宗教之維	1
第一章 緒論	5
第一節 墨家之謂教——「墨教問題」由來	5
一、文獻之不足徵：歷史上的墨子墨學墨家	5
二、重新發明傳統：想象中的墨子墨家墨學	9
三、學人論「墨教」：墨學復興中被遮蔽的面向	14
第二節 由「宗教思想」而至「宗教」：墨學「宗教性」闡發的可能	19
第三節 一家之言與一個整體：本文使用墨學文獻的基本原則	23
第四節 相關研究評述	25
第二章 宗教思想探微	41
第一節 法儀：立教根本——破除偶像崇拜，君親師皆不可法	42
第二節 三表：護教依據——「本、原、用」	49
第三節 獨尊上天	58
第四節 敬事鬼神	69
第五節 拒斥宿命	84

小結	93
第三章 宗教倫理辨難	95
第一節 對現世生活的態度：喪葬取厚取薄？音樂從繁從簡？	95
一、儒墨淵源和《墨子·非儒》	96
二、節葬：喪葬兩利、生死相安	102
三、非樂：節制為「中道」	110
四、新教式的禮樂革命：以復古為革新	118
第二節 普世愛人如何可能？	124
一、兼愛：超血親倫理的特色「愛」觀	124
二、為彼猶為己：以兼愛消解群己矛盾	129
三、為何利他與如何利他：以墨家「利親」論述為例	134
四、普遍主義之思：兼愛作為一種另類的倫理黃金律	141
第三節 德福觀、神義論與鬼神之明	147
一、東西方共通之上帝悖論：鬼神有所明，或有所不明？	148
二、德福分離：儒道二家的看法	155
三、墨家的解答：人不能替代上天鬼神來決定何者致福何者遭災	160
四、酬報神學：強力非命不礙鬼神有明	169
小結	178
第四章 宗教形態蠡測	179
第一節 何為「墨教」：「人文」「神文」之辨	179
第二節 信仰中心：為「人格神」的上天	189
第三節 「神論模式」辨析	197

第四節 「人格—傳統—法理」：墨家集團領導權威的演變	207
第五節 「建制組織」管窺	219
一、內部規範機制：推舉、查鑿、奉獻	220
二、宗教禮儀：以「德、儉、虔」事神	223
三、宗教訓誡：基於「除害」的消極性表達方式	227
小結	231
第五章 耶墨對話：中國基督徒論「墨教」	232
第一節 墨耶相遇：「奪朱之紫」抑或「他山之石」？	232
第二節 選擇性審判——以張亦鏡《耶墨辨》為例	242
第三節 存異甚於求同——以王治心《墨子哲學》為例	251
第四節 耶墨為同志——以吳雷川《墨翟與耶穌》為例	261
小結	271
第六章 結語	275
徵引書目	281
履歷	