

論文要旨

「谢良佐的理学世界」

愛知大学大学院中国研究科

陳石軍

上蔡先生谢良佐是北宋中、晚期一位重要的理学家，他的学说沟通了伊川学与朱子学，盛行于北宋晚期到南宋初期的思想界，是两宋理学的代表人物之一。本文主要通过探讨谢良佐的人生历程、学术演变轨迹，关注他同时期的学术世界，包括他的师友、门人与著述，以及他在近世思想史的影响。

第一章主要探讨谢良佐的生平及其学说的形成。通过对相关史料的批判，纠正了《宋史·道学传》、周汝登《圣学宗传》关于谢良佐里籍、卒年的错误记载，指出谢良佐籍贯是蔡州上蔡县，卒于北宋宣和三年。谢良佐同时继承了程颢、程颐的学说，不仅是一位理学家，还对南宋以后的文学批评理论有深远影响。

第二章主要探讨谢良佐晚年的政治活动。通过研究谢良佐入、出元祐党籍的时间，详细考察谢良佐在北宋晚期扮演的政治角色，还原了谢良佐与宋徽宗、韩忠彦等人的政治关系。

第三章主要探讨北宋晚期的理学发展情况。通过学术与政治的双重视野，讨论作为私学的伊川学在北宋晚期的传播过程，通过考察谢良佐的门人、私淑弟子，还原了上蔡学作为独特的理学形态盛行于北宋晚期的过程。

第四章主要探讨经学与理学的关系问题。通过程颐伊川学与王安石新学的比较，研究谢良佐《论语解》在两宋之际的形成、流传与意义。在谢良佐的“推类”与“讽咏”教学方法中，语录与经学注释构成了谢良佐理学的一体两面。

第五章主要探讨《上蔡先生语录》的编撰与成书。考察了两宋流传的五种谢良佐语录，分析其中的关系，研究江公望《辨道录》误入谢良佐语录的过程，回答了胡适在《中国哲学史大纲》提出的史料批判问题。该章还通过朱熹编订《上蔡先生语录》的经过，呈现谢良佐在朱子学形成过程中的影响。

第六章主要讨论近世东亚《上蔡先生语录》的版刻与流传。《上蔡先生语录》在明代中国前后七次刊版，在清代中国形成了吕留良宝诰堂本、上蔡祠堂本、正谊堂丛书本三大版本系统，在日本有江户时代的刊本一种，在韩国流传有朱子学者校正的写本。研究指出，几乎所有的刊刻者都具有朱子学的背景，在刊刻的过程中以朱子学作为衡量标准，对上蔡学或褒、或贬。最终，近世东亚的上蔡学实质上已成为了朱子学的一部分。

关键词：谢良佐；理学；伊川学；朱子学

ABSTRACTS

Xie Liangzuo (A.D. 1050-1121), who was also named Master Shangcai, was an important scholar of the middle and late Northern Song China, whose doctrine bridged Yichuan studies and Zhuzi studies and was widespread in the intellectual communities from the late Northern Song to the early Southern Song, and was one of the representative figures of the Song Dynasty. This paper mainly focuses on the intellectual world of Xie Liangzuo's contemporaries, including his teachers, friends, disciples, and writings, as well as his influence on the history of intellectual history in modern times, by exploring his lifetime history and path of academic formation.

The first chapter focuses on the life of Xie Liangzuo and the formation of his doctrine. Through the critique of relevant historical materials, the erroneous records of Xie Liangzuo's origin and the year of his death in the *History of the Song Dynasty - Biography of Taoism (Songshi Daoxuezhuan)* and Zhou Rudeng's (A.D. 1547-1623) *Orthodox Biography of the Sacred Learnings (Shengxue Zongzhuan)* are corrected, pointing out that Xie Liangzuo was born in Shangcai County, Cai Prefecture, Runan Province, and died in the third year of Xuanhe (A.D. 1121) in the Northern Song Dynasty. Xie Liangzuo inherited the doctrines of The Brothers Cheng Hao (A.D. 1032-1085) and Cheng Yi (A.D. 1033-1107), and was not only a scholar of Neo-Confucianism but also had a profound influence on the theory of literary criticism after the Southern Song Dynasty.

The second chapter focuses on the political activities of Xie Liangzuo in his later years. By studying the timing of Xie Liangzuo's entry and exit from the Yuan You party prohibition, the political role of Xie Liangzuo in the late Northern Song Dynasty is examined in detail, and the political relationship between Xie Liangzuo and Song Huizong (A.D. 1082-1135), Han Zhongyan (A.D. 1038-1109) and others is restored.

The third chapter focuses on the development of Neo-Confucianism in the late Northern Song Dynasty. Through the dual vision of academics and politics, it discusses the dissemination process of Yichuan Studies as a private school in the late Northern Song Dynasty. By examining Xie Liangzuo's disciples and those who were influenced by his doctrine, it restores the process of Shangcai Studies as a unique

form of Neo-Confucianism prevailing in the late Northern Song Dynasty.

The fourth chapter focuses on the relationship between Classicism-Confucianism and Neo-Confucianism. Through the comparison of Cheng Yi's Yichuan Studies and Wang Anshi's (A.D. 1021-1086) Xin Studies, the formation, distribution, and significance of Xie Liangzuo's *Commentary on the Analects (Lunyu Jie)* in the two Song dynasties are studied. In Xie Liangzuo's teaching method of "deduction" and "metaphorical chanting", the Records of Conversation (Yülu) and the Commentaries on the Classics constitute the two sides of Xie Liangzuo's doctrine.

The fifth chapter focuses on the compilation and documentation of *The Records of Master Shangcai's Conversation (Shangcai Xiansheng Yülu)*. It examines the five types of Xie Liangzuo's conversation record distributed in the two Song dynasties, analyzes the relationships among them, and examines the process by which Jiang Gongwang's *Discussion of the Dao (Bian Dao Lu)* was mistakenly integrated into Xie Liangzuo's conversation, answering the question of historical criticism raised by Hu Shih in *Outline of the History of Chinese Philosophy (Zhongguo Zhhexueshi Dagang)*. This chapter also presents the influence of Xie Liangzuo in the formation of Zhuzi studies through the Zhu Xi's (A.D. 1130-1200) work of editing *The Records of Master Shangcai's Conversation*.

The sixth chapter focuses on the publication and distribution of *The Records of Master Shangcai's Conversation (Shangcai Xiansheng Yülu)* in modern East Asia. It was published seven times in Ming Dynasty China, and three major edition systems were formed in Qing Dynasty China, the Baogaotang version by Lü Liuliang (A.D. 1629-1683), The Shangcai Ancestral Hall version by local officials, and Zhengyitang version by Zhang Boxing (A.D. 1651-1725), and there is one publication in Edo period in Japan, and there is a revised version by scholars who contributed to Zhuzi studies in Korea. The study points out that nearly all the publishers generally had a background in Zhuzi studies and took Zhu Xi's philosophy as a standard of appreciation or depreciation of Xie Liangzuo's book in the process of publication. As a result, Shangcai studies in modern East Asia had essentially become a component of Zhuzi studies.

Keywords: Xie Liangzuo; Neo-Confucianism; Yichuan Studies; Zhuzi Studies