

## 「美國宗教學會」年會側記

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1992年之「美國宗教學會」(American Academy of Religion) (簡稱 AAR) 年會十一月二十一日至二十四日在舊金山舉行。按照慣例，AAR 和「聖經研究學會」(Society for Biblical Literature) (簡稱 SBL) 同時舉行，因此場面一向很浩大，往往有三、四千位教授學者參加。單就此二學會龐大的會員而論，我們至少可以看出宗教在美國學術界所佔有的重要地位。我赴會的正式原因是要在 AAR 新成立的「儒學討論組」報告我的論文\*\*。此外，建立學術關係，和朋友敘舊，交換緋聞，以及遊覽灣區之風光都是不能掩飾的重要原因。歷年來 AAR 在東方宗教方面佛學最盛。中國宗教的研究亦很強，但是成員之興趣主要是在民間宗教及道教的研究。今年 AAR 首次推出以儒學作為主題的研討會，不但肯定了儒學在東亞現代化所扮演的重要角色，也顯示了美國學術界逐漸承認儒學為一個獨立的學科的事實。我更是抱著催生的興奮心情前往。

我下榻的希爾頓旅館位於舊金山的市中心，地位很方便，附近有各種餐廳與商店。日本城走路可到，中國城也距離不遠。舊金山有名的電纜車就在二個街口之外。搭電纜車可到魚人碼頭吃海鮮，看成羣結隊的海獅在碼頭上曬太陽。這是來舊金山不可以不做的事。

「儒學討論組」的主題是「儒學的宗教層面」。在這個大前提以下，我們四位報告人幾乎是各說自話，沒能夠找到一個對話的焦點。我的論文主要討論南宋之理學家真德秀(1178—1235)對道教之善書(〈太上感應篇〉等)之看法，兼而論及

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\*\* AAR的組織分成section, group和consultation三層次。剛成立的討論會稱為consultation，每年在年會中只能組織一個討論會。以後則依據成員之多少及年資，慢慢晉升為 section。

理學與新道教教派在興起時相互之影響。Deborah Sommer 則就儒家之求子之高禱儀式，做一歷史性的探究。Edward Chung 報告韓國大儒李退溪之修養心性之工夫及其與靜坐的關係。最後 Cuong Nguyen 報告理學傳入越南時如何使用已有的佛教神話來鞏固皇權。此外我覺得較有意思的討論會是：大乘佛學之語言觀，戒律在中國與日本之發展，韓國禪宗對頓悟與漸悟之爭，及後現代主義與日本等。今將報告的論文題目分列於下。

1. Theme: *Religious Dimensions of Confucianism*

- (1) Ron-Guey Chu, Academia Sinica  
*Neo-Confucianism and Taoism: Uneasy Bedfellows in Fukien*
- (2) Deborah A. Sommer, South Western University  
*Confucian Fertility Sacrifices*
- (3) Edward Y.J. Chung, University of Prince Edward Island  
*Meditation and Mind Cultivation in Yi T'oegy'e's Neo-Confucianism*
- (4) Cuong T. Nguyen, George Mason University  
*Neo-Confucian Attitude toward Myths in Medieval Vietnam*

2. Theme: *Mahāyāna Philosophies of Language*

- (1) John P. Keenan, Middlebury College  
*Mahāyāna Philosophies of Language: Two Basic Yogācāra Texts*
- (2) Dan Lusthaus, University of Illinois, Urbana  
*Sound, Construction, Conditioning: The Ch'eng Wei-shih Lun on Language*
- (3) José Ignacio Cabezón, Iliff School of Theology  
*On the Nature and Function of Language in Indo-Tibetan Buddhist Thought*
- (4) Jacqueline Stone, Princeton University  
*"Not Mere Written Words": Perspectives on the Language of the Lotus Sūtra in Medieval Japan*
- (5) Dennis E. Lishka, University of Wisconsin, Oshkosh

*Issues in a Rinzai Zen Theory of Language: Takuan's Epitome of Lao-tzu*

3. Theme: *The Buddhist Vinaya in China and Japan (Part I)*
  - (1) John R. McRae, Cornell University  
*Tao-hsuan's Visions of Jetavana and the Ordination Platform Movement in T'ang China*
  - (2) David W. Chappell, University of Hawaii, Manoa  
*The Platform Sûtra's Formless Repentance in Comparative Perspective*
  - (3) Timothy H. Barrett, University of London  
*The Lin-huai Ordination Scandal in Historical Perspective*
4. Theme: *Enlightenment and Cultivation in Korean sŏn(zen) Buddhism*
  - (1) Young-ho Kim, Inha University  
*In Search of the Origin and Archetype of the Argument over Enlightenment*
  - (2) Jae-ryong Shim, University of Toronto  
*A Critical Appraisal of "Sudden Enlightenment" and "Gradual Cultivation": A Historical Analysis*
  - (3) Robert E. Buswell, Jr., University of California, Los Angeles  
*The Debate over Moderate and Radical Subitism in Chinul's Thought*
  - (4) Woncheol Yun, State University of New York, Stony Brook  
*On the Historical Background of Ven. Sŏngch'ŏl's Radical Subitism*
  - (5) Sung-Bae Park, State University of New York, Stony Brook  
*On Ven. Sŏngch'ŏl's Theory of Sudden Enlightenment and Sudden Practice*
5. Theme: *Theravāda Buddhism and the Idea of "Tradition": Books, Relics, Images*
  - (1) Kevin M. Trainor, University of Vermont  
*Strategies of Authoritative Presence: Relics, Texts and Rituals in Sri Lankan Theravāda Buddhism*
  - (2) Juliane Schober, Arizona State University

*The Mandalay Mahamuni Image: The Twin Miracle and Devotional Practice in Contemporary Burmese Theravāda Buddhism*

- (3) Donald Swearer, Swarthmore College

*Hypostasizing the Buddha: Image Consecration in Northern Thailand*

- (4) Charles Hallisey, Harvard University

*Books and Relics as Icons of Longevity*

6. Theme: *Humor and Japanese Religion*

- (1) Richard Gardner, Sophia University

*Humor, Madness and Sacrament in Noh and Kyogen*

- (2) Kikkawa Shuhei, Tokushima Bunri University

*The Function of Laughter in Japanese Religious Ritual*

- (3) William R. LaFleur, University of Pennsylvania

*The Foul Made Funny: Jocular Buddhism in Medieval Japanese Art*

7. Theme: *Postmodernism and Japan*

- (1) Dale Wright, Occidental College

*Tradition beyond Modernity: Nishitani's Response to the Twentieth Century*

- (2) Sandra Wawrytko, San Diego State University

*Women and Religion in Postmodern Japan: The Call for a New Yakami*

- (3) Steven Heine, Pennsylvania State University

*Ie-ism ("Sacred Familism") and the Discourse of Postmodernism in Relation to Nativism/Nationalism/Nihonism*

- (4) Kimiyo Murata-Soraci, University of Alabama

*Nishitani/Heidegger/Derrida on Dif-ference*

返臺後尚未完全卸下行李就收到由 e-mail 傳來的消息，通知我明年十一月 AAR 將在華盛頓舉行，而「儒學討論組」則將以「儒學當代之傳統」為討論之主題。我開始計畫如何重遊我所熟悉的美國首府。