

## 明清间来华耶稣会士对 基督教经院哲学的介绍

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### [英文提要]

Between the Ming and the Ching Dynasties, as Roman Catholicism came to China, western culture was also introduced to China. But in the study of this process, many have emphasized the introduction of science and technology to the neglect of western religion and philosophy. This paper begins with the analysis of Matteo Ricci's (1552—1610) “Doctrine of the God of Heaven” as an entry point to explain his introduction of medieval monastic philosophy to China, especially the works of Thomas Aquinas, and to reveal the significance of missionaries like Matteo Ricci introducing the history of western medieval thought to China.

At the end of the Ming Dynasty and the beginning of the Qing Dynasty, western culture has been introduced into China. In researching the phenomenon of “western knowledge pouring into the East”, we have been emphasizing western science and technology instead of western religion and philosophy. By analyzing the text on catholicism, “T'ien-chu Shih-i” by Matteo Ricci (1552—1610), this essay gives a vivid picture of how he in-

troduced the Scholasticism of the Middle Ages and especially the philosophy of Thomas Aquinas (1225—1274) to China. It also reveals the far reaching historical significance of the history of theology and church philosophy introduced by Matteo Ricci and his missionaries.

中西文化的接触和交流源远流长，西方文化对中国的输入应始于明末清初的天主教东传。“中国正式接触到所谓‘西学’，应以明末因基督教传入而带来的学术为其端倪”。（侯外庐《中国思想史》第四卷下，第1189页）今天，在冷战结束以后，文化问题凸出，中西文化的对话与交流重新提到重要日程。如果要梳理中西文化之间的关系，非从明清间的中西对话入手不可。如果要理清中国近代以来的文化问题，也非要从这个元点入手不可。自明清之际以后，中国文化的发展再也不是在自身的框架中发展，“西学东渐”已构成中国文化嬗变的基本因素。本文旨在对明清间来华耶稣会士在中国传播西方中世纪基督教哲学的情况做一初步梳理。

科学是来华耶稣会士的手段，传教则是他们的目的。如利玛窦在复虞淳熙的信中所说：“象伟之学，特是少时偶所涉猎；献上方物，亦所携成器，以当羔雉，是以技巧是贤者，果非知窠之深者也。著止尔尔，则此等事，于数国痒序中，是为微末，器物复是工人所造，八万里外，安知上国之无此？何用泛海三年，出万死而致之阙下哉？所以然者，为奉天主至道，欲相阐明，使人人肖子，即於大父母得效涓埃之报，故异家忘身不惜也。”