

魏源教化觀新研：背景、體現與變動

（提要）

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魏源是嘉道經世思潮中的重要學人，也是近代思想史上有爭議、有影響的儒者。基於《魏源全集》中的經說、史著和義理性論述，尤其是《書古微》、《聖武記》和《海國圖志》，魏氏的教化觀學界鮮有討論，本文對此作了歷史考察，認為著眼魏源的教化觀念及其判教議論，能讀出魏源思想本相的更多內容。經歷時性檢視，本文首先指出宋明理學塑造了魏源以心制行、天人相資的義理基盤，而開放式的經學研習又使其傾向調和三代政教理想與注重實際的經世致用邏輯。其次，通過與同時期講經世之學的儒者姚瑩、徐繼畲等人的比較和對《海國圖志》中宗教評論的分析，本文重構了魏源以人文化的天人視野判攝外教、並藉此表達自身教化觀的努力。復次，本文探討魏源與龔自珍的經世理想及其實踐困難，指出晚年魏源佛教轉向的結構以及該轉向與前面思考的關聯。

通過對魏源教化觀之背景、體現和變動的新研，今人可更準確理解其思想史位置，而這更是瞭解近代中國士人以學論政之困境的一個重要實例。

關鍵詞： 魏源 《海國圖志》 儒教 嘉道經世思想 教化觀

New Studies on Wei Yuan's Idea of "Teaching and Transforming": Its Background, Manifestations, and Changes

(Abstract)

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Wei Yuan, a major figure among scholars advocating Confucian Statesmanship in Jiaqing and Daoguang period, is also an influential yet controversial Confucian scholar in modern China. Based on interpretations of the classical text, historical and philosophical works in the *Complete Works of Wei Yuan*, this paper takes a historical investigation of Wei's idea of "teaching and transforming people" (*jiaohua*), which has long been neglected in the previous research. In the introduction, it is argued that this idea and related critical discrimination of different doctrines could provide us new perspectives of observing Wei's thought. Through close examinations, the first part revealed how Song–Ming Neo-Confucian legacies shaped Wei's philosophical understandings of relations between mind and actions, heaven and human. In addition, it is also elaborated that Wei's unrestrained investigations in Confucian classics helped him ease the tension between "teaching and transforming" ideals and political realities, and he also put emphasis on the practicality of the applicable logic within his idea. The second part made a comparative study of Xu Jishe, Yao Ying, and Wei's remarks on different religious doctrines, reconstructing a humanistic understanding of heaven-human relationship shared by these Confucians. In the following section, this paper investigates similar difficulties in practicing the political ideals shared by Wei and his friend Gong Zizhen. In the last part, it is further discussed that how such difficulties and rising destabilization in real life have contribute to Wei's choice of converting himself into a Buddhistic soteriology, supported by the analysis of its structure and correlations with Wei's former ideas.

This article attempts to provide a more thorough recognition of Wei's historical position, thus also as an important case that reveals intellectuals' frustration in practicing political ideals in modern China.

Keywords: Wei Yuan *Haiguo Tuzhi* Confucian Statesmanship in Jiaqing and Daoguang Period Idea of "Teaching and Transforming People"