**晚明清初曹洞宗壽昌派在東亞的流衍傳佈：以石濂大汕與東皋心越為中心的討論**

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提 要

明清之際漢傳佛教的海外弘傳，以隱元隆琦開拓的黃蘗宗最為人所熟知。但在此同時，曹洞宗壽昌派也積極從事海外弘法。特別是明清之際的鄭氏政權掌握了當時東南沿海的經濟大權。當時的福建佛教界，以黃檗山萬福寺與鼓山湧泉寺的地位最為崇隆，又因為地處港埠，成為當時中國佛教弘揚海外的根據地。曹洞宗壽昌派在東亞的弘傳以傳法東瀛的東皋心越與越南弘法的石濂大汕最為學界所重視。本文以日本曹洞宗僧人獨庵玄光與為霖道霈的往來出發，以石濂大汕與東皋心越為中心，重新檢視曹洞宗壽昌派在近世東亞傳布過程中的論述特徵與文化呈現。

**The Spread of Cao-Dong Shou Chang Sect in East Asia in Late Ming and Early Qing Dynasties with the Focus on Shi Lian Da Shan and Dong Gao Xin Yue**

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Abstract

 The oversea-transmission of Huang Po Sect founed by Yin Yuan Long Qi is the best-known one of Chinese Buddhism in Late Ming and Early Qing Dynasties. Meanwhile, the monks of Cao-Dong Shou Chang Sect were also actively engaged in propagating Buddhist teachings overseas. At that time, the Kingdom of Tungning dominated the economy of the southeast coast of China. The Wan Fu Temple of Mount Huang Po and the Yong Quan Temple of Mount Gu, the two best-known temples, became the bases of oversea-transmissions of Chinese Buddhism because they were located right in the harbor. As to the Spread of Cao-Dong Shou Chang Sect in East Asia, Shi Lian Da Shan and Dong Gao Xin Yue are the most valued by the modern scholars. In this article, taking the interaction of Du An Xuan Guang and Wei Lin Dao Pei as a starting point for discussion, I would like to re-examine the characters of discourse and culture of the transmission of Cao-Dong Shou Chang Sect in East Asia with the focus on Shi Lian Da Shan and Dong Gao Xin Yue.