

伏獅女禪：祇園之禪教化與性別智*

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摘要

祇園行剛（1597-1654），作為女性禪師，其禪法教化是否會因性別不同而有不同的特質？不管是有不同，還是無差異，都值得探究。所謂「女禪」，可以是指女性禪師特別關懷女性（性別）的教化，故亦將之稱為「性別智」，也可以單純指涉女性禪

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師的所有教化。此中，有無關性別的，亦有關乎性別的，故用「禪教化」與「性別智」來呈現。是以，本文先正面呈現祇園的禪法教化，再運用女性視角，以二種「參照」的方法：一者，以當代男性禪師們對女性修行者的教化為參照點。二者，以祇園對男女弟子的教化來互相參照。期望由此突顯女禪、性別智，彰顯女性禪師的價值。祇園以樸實苦行的精神與同修、眾弟子同參，並提示弟子要體認生死事大，如何才是安身立命處？以自己的本參話頭：「父母未生前本來面目」話頭教化弟子，於一切塵勞中做佛事。以拄杖棒喝來啓悟勘驗弟子學人，有法門嚴峻之稱。在面對女性修道者，男性禪師一面倒地強調「無男女相」，但她獨獨沒有在這方面多所著墨，是以在體性上，自身成證「無男女相」，在教化論述上，「無『無男女相』」，不必特別強調「無男女相」，在教化應機上，自然任運地對男女信眾展現自在大用。所以面對僧俗女男，她的禪法教化一律平等無別，但卻對女性弟子有特別細膩的關懷，有著「於無念中不得不掛念」的感同身受與親切溫暖，並由此直接貫穿於弟子的行住坐臥、修行、生病、省親之時。對沈浸於文海詩河中的男居士，她常常採取謙遜後退的策略，於棒喝直點修行之時、警醒不為文字所縛之時，展現無限後退的柔軟自信。祇園的女禪性別智，無形而化、自身成證，是樸素的，也最核心的。

關鍵詞：

伏獅、女禪、祇園、性別智、女性禪師、禪宗

Fu-Shih Female Zen: Zen Education and Gender Wisdom of Qi-yuan

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Abstract

Qi-Yuan-jin-gang (1597-1654), as a female Zen master, led the trend of female Zen at the end of Ming Dynasty and beginning of Qing Dynasty. Does the Zen education lead to different characteristics due to genders? This is worth discussion whether there is a difference or not. This paper discusses the Qi-Yuan Zen doctrines into two layers. The first one is Zen education, meaning the Zen education regardless of genders. The other one is gender wisdom, particularly care for women (gender). Female Zen, in a broad sense, refers to all education by female Zen masters; in a narrow sense, it refers only to gender wisdom. To have effective presentation, Qi-Yuan Zen education is positively presented first,

followed by two reference methods in light of female gender: the first is the viewpoints of male Zen masters' on female Zen pupils at that time; the second is the education of Qi-Yuan on both male and female disciples. In the hope to manifest the values of female Zen, gender wisdom and female Zen masters.

In Zen education, Qi-Yuan, under plain and strenuous efforts, joins the disciples and reminds them of the seriousness of life and death to have a broad view on *where one can settle oneself*. She taught with her topic, “appearance before the birth by parents.” She requested her disciples to be engaged in chore and Buddhist practice. She strictly demanded the disciples and examined them and was praised for being severe. In gender wisdom, when facing female disciples, most of the male Zen masters emphasized “regardless of the appearance of man and woman.” Qi-Yuan never emphasized this, because in enlightenment she proved herself *regardless of appearance of man and woman* in her conducts. In her doctrines, “non-regardless of appearance of man and woman” is a distinguishing characteristic; there is no need to have special focus on *regardless of appearance of man and woman*. In education, expression to male and female followers is different. For monks and nuns, she gave the equal Zen education, although she did give special care for female disciples in sympathy and warmth—care without condition. This was seen in daily life, practice, illnesses and visit of relatives of disciples. She often retreated from the male laity immersed in literature. She expressed unlimited and undaunted self-confidence in practice of Buddhist rules without binding by words. Therefore, unlike other female Zen masters, Qi-Yuan's female Zen gender wisdom is self-evidenced, universal and the core.

Keywords:

Qi-Yuan, Fu-Shih, Female Zen, Gender Wisdom, female Zen master, Zen school, bhiksuni