

統略本《淨住子》懺法的引經模式與 編撰觀點試論*

紀志昌**

提 要

本文以佛教史、佛學思想於六朝學術文化發展層面的考察為基礎，觀察南齊蕭子良《淨住子》對內、外典的引用情況，藉由其中對懺悔的詮釋觀點，釐訂其懺法於佛教發展史上的特色與定位。

作為西邸文士集團的核心，蕭子良正是永明時期佛教發展的中流砥柱，與僧人一樣擁有「話語權」，此反映在他「鈔經」以撰述之知識性格上，可視為其懺法理論成型的「方法論」；而以「菩薩戒」思想為最高指導原理，則可視為「主體論」，在多方融貫下，於是形成一套僧、俗共通的「大乘布薩法」。

作為後世懺法的重要源頭，《淨住子》在菩薩行思想的導引下，雖無儀軌的記錄，但它卻是為儀軌實踐需求而撰的一套法門理論，從而蘊涵懺法發展的元素——某些儒、佛互詮的表述模式具有濃厚的入世性格，其中對戒行與儀則的講究，符合「事懺」的原理；某些章節尤有「取相懺」的思考，只是轉而以另一種

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** 作者係國立中山大學中國文學系副教授。

身、心修行於社會情境之道德要求來作為「取相」的條件；且隨著相關法門的引領，在修行者對自身罪感之身、心結構的逐一察照、析破下，部分的觀點其實亦已經蘊涵了後世「實相懺悔」發展的因素。

關鍵詞：淨住子、禮懺、蕭子良、鈔經、道宣

On the Quotation Model and Viewpoints of Compilation of the Abridged Version of the Repentance Dharma of *Jingzhuzi* (Ascetic Practitioners)

Chi, Chih-chang*

Abstract

This paper, based on the investigation of the academic and cultural development of Buddhism history and thoughts during the period of the Six Dynasties, explored the quotation of inner and outer classics by Xiao Ziliang of the Southern Qi Dynasty in his *Jingzhuzi* and presented the characteristics and positioning of the repentance dharma during the development of Buddhism through his interpretation of confession.

As the core of the group of Xi-di scribes, Xiao Ziliang was the mainstay of the development of Buddhism during the period of the Yongming period of the Qi and had the same “voice” as Buddhists, which was reflected in his composition through “handwritten classics” regarded as his “methodology” of the establishment of his theory of repentance dharma. In terms of content, “Bodhisattva Precepts” is the highest guide principle, which can be considered as “subjectivity theory”. Through the integration of various aspects, “Mahāyāna Upavasatha” was formed which could be appreciated by Buddhists

* Associate Professor, Department of Chinese Literature, National Sun Yat-sen University

and the public.

As an important source of Repentance dharma for the later ages, under the guide of the thought of Practices of Bodhisattva, *Jingzhuzi*, though without the record of *sadhana drubtab*, is a theory of the initial approach to become a Buddhist believer, responding to the needs of the practice of *sadhana drubtab* so as to contain the elements of the development of Repentance dharma. The description model of some mutual interpretation of Confucianism and Buddhism shows strong characteristic of engaged Buddhists, while the emphasis on *sila dhamma* and *sadhana drubtab* is compliant with the principle of “repentance according to commandment”. Some chapters particularly reflect the thinking of “repentance according to meditation” but adopt the moral requirement of cultivation of the body and mind in social circumstances as the condition of “sensed Buddha (Buddha’s figure)”. Besides, along the guide of relevant initial approach to become a Buddhist believer, some viewpoints in fact have contained the factors of the development of “Repentance by observing the true form of reality” by the later generations through the exploration and clarification of the structure of the body and mind of the practitioners with the sense of sin.

Keywords: *Jingzhuzi*, Repentance Ritual, Xiao Ziliang, handwritten classics, Daoxuan

