

「默默忘言、昭昭現前」 ——東亞佛教文化視野下的 曹洞宗與默照禪*

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摘要

本文旨在探討曹洞宗主要的禪修法門——「默照禪」，於東亞佛教交流脈絡中的傳承與變遷。曹洞宗於南宋時期，以宏智正覺倡導的「默照禪」為鼎盛標誌，然至明朝幾乎已於中土銷聲匿跡。反因入宋求法，師從天童如淨的日本僧人永平道元，將曹洞宗禪法攜返日本，創立日本曹洞宗，至今成為日本最大的禪宗宗派。值得吾人關注的是，中國曹洞宗的默照禪於歷史長流中失傳了八百多年，當代法鼓山的創辦者聖嚴法師，於當代歐美與臺灣，復興此默照禪法。

立足於東亞舞臺之視野，首先討論宏智正覺於南宋所提倡的默照禪內容，並釐清闡揚臨濟宗看話禪的大慧宗杲對默照的批判，成為定名為「默照禪」之由來。再來檢視道元的禪法，雖被視為承襲默照禪之遺風，但實際上已有諸多道元自身的觀點，強調「坐禪第一」，並在「只管打坐」的基礎上強調「修證一等」之禪法特色，於此革新了中國曹洞宗的禪法，成為屬於日本曹洞

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宗的禪法。最終論析聖嚴法師的默照禪之兩個源流，其一是於臺灣高雄美濃閉關六年期間，閱藏時讀到宏智正覺的語錄，並實際運用默照禪法進行禪修，融會貫通中國曹洞宗的默照禪；其二是赴日留學期間，參加了曹洞宗僧侶伴鐵牛所帶領的禪期。藉此探討其復興默照禪之意義。

關鍵詞：曹洞宗、默照禪、宏智正覺、永平道元、聖嚴法師

“Silently and Serenely, Forgetting All Words, Clearly and Vividly, It Appears before You”: Caodong School and Silent Enlightenment from the Perspective of East Asian Buddhism Culture

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Abstract

This article aims to discuss the inheritance and changes of the main Meditation practice of Caodong School, “Silent Enlightenment”, in the context of East Asian Buddhist communication. During the Southern Song Dynasty, Caodong School used the “Silent Enlightenment” initiated by Hongzhi Zhengjue (1091-1157) as a symbol of its prosperity. However, it almost disappeared until the Ming in China. Instead, because the Japanese monk Yongheī Dōgen (1200-1253) entered the Song Dynasty for the Dharma who worshipped Tiāntóng Rújìng (1163-1228) as his master, brought the Chan of Caodong School method back to Japan and founded the Japanese Caodong School which has become Japan's largest Chan sect. What deserves our attention is that the Silent Enlightenment of Caodong School in China has been lost for more than 800 years in the long history. Venerable Master Sheng Yen (1929-2009) founder of the contemporary Dharma Gushan, revive this Silent Enlightenment in contemporary Europe, America and Taiwan.

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Based on the perspective of the East Asian stage, first discuss the content of Silent Enlightenment advocated by Hongzhi Zhengjue in the Southern Song Dynasty and clarify the criticism of Silent Enlightenment by Dahui Zongga who promoted Hua Tou Chan of Linji school, which became the origin of the name “Silent Enlightenment”. Next, examine Dōgen’s Chan method. Although it is regarded as inheriting the tradition of Silent Enlightenment, there are actually many opinions of Dōgen himself. Dōgen emphasized “Meditation Firstly”, and on the basis of “Just Sitting Meditation (Shikantaza)” emphasized the “Practice is Enlightenment” characteristics of Chan, which innovated the Chinese Caodong School’s Chan method and became the Chan method of Japan’s Caodong School. The final analysis of the two sources of the Silent Enlightenment of Venerable Master Sheng Yen. One is that during the six-year retreat in Meinong, Kaohsiung, Taiwan, he read the Quotations of Hongzhi Zhengjue. While reading the collection, he also practical used the Silent Enlightenment’s method to practice meditation and moreover integrated the Silent Enlightenment meditation of China Caodong School. The second is while further studying in Japan, Venerable Master Sheng Yen also attended the retreat of Caodong’s monk Ban Tetsugyū (1910-1996). Ban Tetsugyū just also inherited Harada Sogaku (1871-1961) monk, who practiced both Caodong and Linji’s two kinds of methods. To explore the meaning of the revival of Silent Enlightenment.

Keywords: Caodong School, Silent Enlightenment, Hongzhi Zhengjue, Eihei Dōgen, Venerable Master Sheng Yen