

幻化之影：唐代狂僧垂跡的形象及其意涵

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提 要

在《宋高僧傳》、《太平廣記》，乃至唐代志怪筆記中，收錄多位表面佯狂，實則具有某種證量的僧侶，他們行化人間的方式與多數「高僧」的行為模式有相當大的反差，既看不到他們勤修戒定慧學，也不見他們積極廣修福德資糧；雖現僧相，卻佯狂於世，在其展現神異能力之前，根本被視之為瘋子。他們遊走市井，透過種種奇幻神通的展演，或為眾生解除種種苦厄，或以此作為佛法的直接示現。這些狂僧為什麼會有這樣的行為？如果他們不是真瘋，那麼，以佯狂作為一種手段，其所要傳達的旨意或達到的目的地是什麼呢？本文重在反映唐代狂僧垂跡的文化現象，歸納其行化的形象特徵，以見其行為的共相；並從佛教修證的核心精神和宗教文化心理兩個層面，探討狂僧瘋癲表演所涵攝的宗教意義，以及此種行徑對佛教發展的作用。希望藉此更貼近狂僧存在的核心價值，同時能懂得欣賞或讚嘆他們的表演。

關鍵字：《宋高僧傳》、《太平廣記》、遊戲神通、狂僧、唐代

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The Image and Meaning of the Mad Monks in Tang dynasty

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Abstract

According to the “*Song Gaoseng zhuan*”, “*Taiping Guangji*” and “*Records of the Anomalies*,” there are many monks who have attained pramana yet presented themselves as lunatics. Apparently quite different from most “Eminent monks”, they neither practice Sila, Samadhi, and Prajna nor carefully cultivate their nutriment of blessedness. Without showing their supernatural abilities, people would have taken them as lunatics. These mad monks walk around the streets and eliminate people's pain by using their supernatural abilities, seeing this as a divine revelation of the power of Buddha. Why do they act this way? If they are not lunatics basically and taking madness as a device for delivering some message, then what is it aim to? By generalizing the features of these mad monks, this article aims to highlight the cultural phenomenon of the mad monks in Tang dynasty and their general attributes. Also examine the religious meanings of the madness performance of them by the following two perspectives: one is the core value of practise and realization of meditation in Buddhism, the other is the religious psychology. I believe if we could ascertain the core value of these madness performances, then we might be able to appreciate their performances

Keywords: Song Gaoseng Zhuan, Tai Ping Guang Ji, You Xi Shen Tong, Mad Monk, Tang Dynasty.

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