

近世禪宗清規中的金錢觀*

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摘 要

本文從近世以降幾種禪林清規中對金錢表現的態度與敘述，考察漢傳佛教僧團的入世進程。由原始佛教戒律的「不抓金銀」，到金錢以「衣鉢」雅稱的方式進入佛教文獻，敦煌文獻毫不避諱貧富僧身家的差距，最終自明、清的清規中明言金額多寡窺見處罰時定義輕重的標準。宋元清規仍少言金錢，但對「唱衣」拍賣的規定已逐步詳細，顯示寺院對處置拍賣收入的重視；元中期的中峰明本為寺院量身訂做的清規，又對唱衣格式更加明確。晚明雲棲祿宏除了反思瑜伽僧制以外，更進而將金錢和功過格概念結合，發展出讓在家居士遵循的佛教功過格，也訂出有功過格特色的清規規約，對僧團以懺罪和罰金並行的罰則。立基於此，清代的清規幾乎全以罰金替代懺罪等處罰，成為裁罰的主流。從宋元以降禪宗清規中拍賣細則、罰則和裁罰方式的更迭，展示金錢觀的變化，亦說明編者們發現罰金較其他處罰方式，對禪林默許持有私產的僧團成員們更加有約束力。直到民國以後，因為貨幣價格浮動甚大，罰金時有失據之虞，體罰、出院才重新成為清規中懲處的主流。

關鍵詞：戒律、清規、金錢、功過格、雲棲祿宏

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Money in Early Modern Chinese Chan Buddhist Pure Rules

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Abstract

This article examines the process in which Chinese Buddhists gradually came to embrace the concept of money, from prohibiting the handling of gold and silver in the Indian vinaya tradition, indirectly mentioning money using euphemisms in Buddhist texts, highlighting examples of poor and wealthy monks in Dunhuang materials, to eventually referring to money directly and using money to define and calculate sins in pure rules (*qinggui*) texts. The regulations on auctions in monastic pure rules also showcase how the compilers of these materials followed up with the external world, and how Chan Buddhists dealt with “this worldly” secular affairs. The Chan discourse on money is presented in how pure rules used monetary fines as a way to punish one’s misconduct. Late Ming monk Zhuhong (1535-1615) combined the concepts of money and the popular “merit and demerit ledgers,” producing a Buddhist style ledger for lay people and another set of pure rules for the samgha in which the degree of sins are distinctly defined with money or repentance rituals. Based upon this, Qing period pure rules moved forward and focused more on imposing penalty with money rather than enforcing repentance rituals.

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This development underscores the fact that to the samgha who were tacitly permitted to keep private property by the Song period, charging a penalty was ironically more effective than other punishment methods. Republican period monastic pure rules returned to punishing disobedient monks using corporal punishment as penalty than imposing a fine due to currency instability caused by hyperinflation.

Keywords: vinaya precepts, monastic pure rules, money, ledgers of merit and demerit (*gongguo ge*), Zhuhong

