

六十卷《華嚴經》「始成正覺」 的敘事與詮釋的開展*

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摘 要

《華嚴經》的敘事，以如來之「始成正覺」為基本主題，敘事的背景遍及整個內外時空宇宙，敘事的方式展現了以神通為主的特殊形式，敘事內容則是將所有佛教教義依著「十法」相串，而逐次增廣的模式來開展。《華嚴經》的敘事者，化身為不同的視角，敘說「覺悟」的同一主題，以引生一種以「覺悟」為終極價值的修學典範。《華嚴經》的敘事，引發了華嚴宗的詮釋成果，其中「始成正覺」的說法，成了《華嚴》被判為最高圓頓教之第一時說法的判教依據；神通敘事及十法無盡的敘事方式，則促成了一多相即、相入、圓融無礙的華嚴宗哲學之建構；而「一心論」及「法界論」的討論，則是華嚴宗的理論重點，也是其彼此詮釋差異上的關鍵。本文從《華嚴經》的敘事模式、敘事視角與華嚴祖師的詮釋開展等三個向度後設地加以分析，以解釋《華嚴經》「始成正覺」敘事中的線索與華嚴宗哲學詮釋的關係，呈現了華嚴宗哲學的詮釋基礎與其在閱讀理解《華嚴經》時之前見。

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關鍵詞：《華嚴經》、敘事、一心論、法界論、始成正覺

Development of the Narrative and Hermeneutics of the “Primal Accomplishment of the Right Awakening” in the *Huayan sūtra* (60 vol. ed.)

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Abstract

The fundamental topic in the narrative of the *Huayan sūtra* deals with the tathāgata’s “primal accomplishment of the right awakening.” The framework of this narrative embraces the whole range and universe of the inner and outer aspects, as well as the temporal and spatial dimensions, while the means of narration call upon the image of the Buddha’s supernatural power. As regards content, the narrative combines all the Buddhist doctrines into a nexus of interrelation represented by the numeric symbol of the “ten dharmas” which accounts for both universal inclusion and extension of this doctrinal content. The *Huayan sūtra*’s editor narrated the topic of awakening from a variety of viewpoints, experiences, and testimonies which all together constitute the ultra-paradigm of the cultivation that entails such awakening. Moreover, the *Huayan sūtra*’s narratives also inspired the interpretations of the Huayan school, and on the basis of the expression “primal accomplishment of the right awakening,” this sūtra has been evaluated and classified as the “perfect and sudden

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teaching” which authentically expresses the Buddha’s first sermon on full awakening just in the moment of his realization. The narration of the Buddha’s supernatural power as well as the inexhaustible sense of the “ten dharmas” provides the conceptual framework based on which the Huayan school builds up its philosophical views on the dynamics and mutual pervasion between oneness and complexity, as well as perfect integration without obstruction, while focusing the discussion on the topics of the “one single mind” and the “dharma-realm.”

The present article analyzes the *Huayan sūtra* in terms of the three dynamically connected aspects of “narrative mode,” “narrative point of view” and “interpretation of narrative” to describe the essential clue in this narrative of the “primal accomplishment of the right awakening” and its relationship with the philosophical interpretation of the Huayan school, as well as to show the pre-understanding of Huayan school in the same time.

Keywords: *Huayan sūtra* (= *Buddhāvataṃsaka-mahāvaiṣṭya-sūtra*), narrative, “One single Mind,” “Dharma-realm,” “primal accomplishment of the right awakening”