

一行慧覺及其《大方廣佛華嚴經海印道場十

重行願常徧禮懺儀》

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提 要

本文章在前人研究的基礎上淺談一行慧覺《大方廣佛華嚴經海印道場十重行願常徧禮懺儀》內容特色。文章介紹《華嚴懺儀》中不同佛教傳統的要素，並且彰明西夏佛教對一行慧覺之影響。本文章分三部：一，總結現有的對於一行慧覺、華北以及西夏佛教的一部份研究成果，討論目前關於一行慧覺生平和佛教活動的研究成果，同時討論一行慧覺佛學背景。二，筆者研究《華嚴懺儀》中所見的一行慧覺之佛教義學特色，談《華嚴懺儀》文內「補註」的來源，結論是「補註」并非全由蒼山普瑞所寫。三，筆者進行《華嚴懺儀》與其他華嚴懺儀比較。從《華嚴懺儀》內容及其他資料可以看出，一行慧覺義學屬於華北區域以及遼、西夏流行的華嚴思想，並在各種不同方面反映了西夏與遼代華嚴學特色。從《華嚴懺儀》內容，可見它融合了中國密教和藏傳密宗的因素，可視為西夏晚期佛教代表著作。

關鍵字：一行慧覺、華嚴懺悔、遼、元、顯密圓融、蒼山普瑞、西夏佛教

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Yixing Huijue and his Huayan Repentance Ritual

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Abstract

This paper is devoted to a study of an important monument of late Tangut Buddhism: The Repentance Ritual on the Platform of Ocean-like Samadhi from the Avatamsaka Sutra (大方廣佛華嚴經海印道場十重行願常徧禮懺儀). This text in forty-two chapters was composed by Yixing Huijue (一行慧覺), a monk of Tangut descent who was active in Yuan China at the beginning of the fourteenth century. This paper summarizes current research on Huijue's life, his scholarly affiliation and other various aspects of his work, as well as the origins of the commentary attached to the text. The conclusion is that the commentary was not fully composed by the Yunnan Buddhist master, Cangshan Purui(蒼山普瑞) of the Yuan dynasty, but was partially authored by Huijue himself.

Huijue mainly followed the late Tang and Liao tradition of Huayan thought and maintained the ideal of "perfect teaching" as formulated by Liao Buddhist masters, whose works had been available in Xixia either in Chinese or in Tangut translations. This puts Huijue into the mainstream of pre-Yuan Buddhist thought in northern China. He demonstrated substantial familiarity with the teachings of Tibetan Esoteric Buddhism. His Buddhism might be considered to be late Tangut Buddhism, a Sino-Tibetan amalgamation which later became instrumental in the transfer of Tibetan Buddhism into Yuan China. Thus the research in this present scholarly paper is more than a demonstration of the vitality of Tangut Buddhism during

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the early Yuan dynasty.

This paper compares the work of Huijue with several other ritual texts which originated in Khara-Khoto and were discovered elsewhere. Among these ritual texts, special attention is given to The Ritual of Integrated Repentance (Yuantong Chanyi 圓融懺儀) from Khara-Khoto, The Huayan Repentances and recitations (Lichan niansong 禮懺念誦) recently discovered in China. The conclusion is that these texts belong to the same tradition which was based on the practice of the vows of Samantabhadra, which was popular during the Tang dynasty, but was later transmitted to Liao and Xixia.

Keywords: Yixing Huijue, Tibetan-Liao-Tangut-Mongol Buddhism, Amalgamation of Exoteric and Esoteric Buddhism, Repentance Ritual of Huayan Buddhism, Cangshan Purui