

# 天臺宗懺儀與身體\*

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## 摘要

信仰（價值、神話）與實踐（儀式）是宗教活動的兩大核心，在理論上，儀式（身體實踐）與信仰（神話）相較，儀式較為保守，不太改變。這和信仰的記憶載體是語言、文字，而儀式的記憶載體是身體有關。

本文由身體、記憶的角度，來重新理解智顓所創的懺儀，如

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何運用身體記憶的功能，發展出影響中國後世佛教深遠的懺儀。

天臺宗的懺儀，與大乘佛教禪法有關。大乘運動的發展和對佛的永恒懷念有關，由「懷念」而記憶佛的相好，成為大乘佛教禪法的重要發展。天臺宗則運用身體的記憶功能，將諸佛現前三昧，與澄清認知工具——六根懺悔結合，而發展出懺儀。

懺儀作為一種儀式，與一般的儀式結構有所不同，一般儀式的結構，可能是「結構→儀式（反結構）→新結構」的模式，而懺儀則是「結構→懺儀（反結構）」，身體成為六度功德永無止盡累積的容器。

### **關鍵詞：**

天臺宗、智顓、身體、記憶、懺儀

# **Ritual and Body in the Repentance Rite of Tiantai Buddhism**

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## **Abstract**

Beliefs (included value and myth) and practice (ritual) is the core of religious activities. Ritual which practice with body, compare to beliefs or myth, will be conservatively, in theory. It is because the different carriers of memory. Beliefs or myth's carriers is language or writing, and ritual carriers on body.

This article focus on the view of body and memory, to understand the repentance ritual of Tiantai Buddhism, found by

Chi-yi, how apply the memory function of body, and developing the repentance ritual which influenced Chinese Buddhism deeply.

The repentance ritual of Tiantai Buddhism has a close relationship with Mahayana Buddhism meditation. To cherish the memory of the Buddha Wakyamuni is the motive power of the movement of Mahayana Buddhism. From to cherish the memory of the Buddha to remember the icon of the Buddha, is the most important development. The Buddhas will present *samadhi*, *pratyutpanna-buddha-saj mukhavasthita-samadhi*, has the function to clear the ability of recognizing, and developing repentance ritual.

Rite for repentance as ritual, has anti-structure function that is different from other ritual in general. Ritual has its mode as such: structure→anti-structure→form new structure. But Tiantai's rite for repentance always has an anti-structure function, and body become a container to accumulate merits and virtues.

**key words:**

Tiantai Buddhism, Chi-yi, body, memory, rite for repentance