

新羅（67 B.C.-935 A.D.）¹的占察法會 ——兼與中土的占察法會比較

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摘要

本文考察了新羅時期（67 B.C.-935 A.D.）的占察法會，發現它經歷了從朝鮮半島的東南部逐漸向北、向西傳播的過程。而在它最初傳入時，曾與本土的山岳信仰相結合。與《占察善惡業報經》和明僧智旭的占察法會強調占察、懺悔、習禪不同，新羅的占察法會更注重戒律。同時，前兩者強調地藏信仰，而新羅的占察法會則不然。除真表的占察法會含有地藏信仰的因素，其他相關記載均未顯示與地藏信仰有關。總而言之，新羅的占察法會雖源自中國，但還是形成了自己的特色。

關鍵詞：占察法會、《占察善惡業報經》、智旭、新羅

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¹ 包括統一前的新羅和統一後的新羅。

A Study on Zhancha Buddhist Mass in Silla: Compared with That of China

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Abstract

The author researched Zhancha Buddhist mass in Silla and found that Zhancha Buddhist mass spread from the southeast of Korean Peninsula to the north and the west. And not long after it was introduced into Silla by Yuanguang, it combined with Mountain Spirit Worship. Although it came from China, Zhancha Buddhist mass in Silla was somehow different from that described in *Sutra on the Divination of the Effect of Good and Evil Actions* and practiced by Zhixu. Zhancha Buddhist mass in Silla paid more attention to receiving the commandments, while the one described in *Sutra on the Divination of the Effect of Good and Evil Actions* and practiced by Zhixu sought for the Meditation after the divination and the repentance. Also the latter two emphasized the faith of Ksitigarbha Bodhisattva much more than the former. In a word, Zhancha Buddhist mass in Silla had its own characteristics.

Keywords: Zhancha Buddhist mass, *Sutra on the Divination of the Effect of Good and Evil Actions*, Zhixu, Silla