

## 《六祖壇經》對佛教經典的引述與詮釋

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### 摘 要

本文探討敦煌本《壇經》對佛教經典的引述與詮釋，解明慧能的釋經方法與義理闡述。《壇經》主要徵引《金剛經》，其次是《維摩經》，旁及《法華經》、《梵網經》，可能還有大乘《涅槃經》、《起信論》等。慧能採取「六經皆我註腳」的解經態度，援引經文以印證自己的論述觀點。《金剛經》講述般若空義，慧能為其無相、無念、無住的教理更注入真心佛性、頓悟自心等殊妙法義，統合為極具特色的思想體系，對其他經典文句的徵引，亦是如此的釋義模式。慧能並不排斥經教文字，而關注對經義的頓教式理解。頓悟禪法與經典教說是悟入真心佛性的解行雙軌。

**關鍵詞：**慧能、六祖壇經、頓教、經教、不立文字

## **On the Citation and Interpretation of Buddhist Sūtras in the Sixth Patriarch's Platform Sūtra**

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### **Abstract**

The subject of this article is to explore the citation and interpretation of Buddhist Sūtras in the Dunhuang version of the Sixth Patriarch's Platform Sūtra, and make an elucidation on Hui-neng's methods of interpretation and the thoughts as explained by him. The sūtra cited most frequently in Platform Sūtra is the Diamond Sūtra, followed by the Vimalakīrti-nirdeśa, the Lotus Sūtra, the Brahma Net Sūtra, maybe the Mahāyāna Mahāparinirvāṇa Sūtra and the Awakening of Faith are also included. Hui-neng's attitude towards the interpretation of sūtras sentences is like "six classics serve as my notation". He cited Buddhist sūtra freely to confirm his own ideas. The main theory expounded by the Diamond Sūtra is the wisdom of emptiness, but Hui-neng combined the subtle ideas of true mind as Buddha-nature, sudden enlightenment of own mind with the theories of signlessness, no-thought and no-abiding, and integrated them into a very special thought system. As for the citation of other sūtras, his interpretation approach is the same. Hui-neng never rejected the teachings expressed through words and letters, but thought much of the understanding of teaching through sudden enlightenment. The sudden enlightenment meditation and the teachings of sūtras constitute a dual-track system of understanding and practice.

**Keywords:** Hui-neng, the Sixth Patriarch's Platform Sūtra, sudden teaching, true mind as Buddha-nature, no dependence on written words.