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戒律與養生之間—— 唐宋寺院中的丸藥、乳藥和藥酒

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唐宋時期社會上普遍流行著養生的湯藥和藥物，這種養生文化也影響及當時寺院的生活。禪宗的清規將養生的湯藥融入寺院生活的儀規裡，同時在宗教儀式裡，湯藥也成為禮拜的供養品。在日常生活中，僧人也喫各種丸藥、乳藥、石藥和藥酒。

由於佛教律典中對於僧人服藥有很細密的規定，因此本文探討僧人對於戒律和服食養生藥物的取捨與平衡。其中最值得注意的是藥酒。酒是佛教最基本的戒律「五戒」之一，即使俗家信徒受了五戒，都不應飲酒。本文透過唐宋時期佛教信仰的變化——包括從「聖僧」信仰發展出以酒供養僧人的習俗，以及部分漢譯密教儀軌中的以酒獻祭，說明對當時某些人而言，僧人飲酒和藥酒有其合理性。又，源自道家的各種養生藥品，一直流行在佛寺之中，從此也可看出道家養生思想及其實踐對佛教教團實有不淺的影響。

關鍵詞：唐宋佛教 寺院 戒律 養生 藥酒

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Between Self-cultivation and the Monastic Code: Tea and Medicinal Soup in Tang and Song Monastic Life

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This paper shows that the practice of drinking tea and medicinal soups during the Tang and Song dynasties had a significant influence on monastic life. One example may be found in Chan 禪 (Zen) “pure regulations” (*qinggui* 清規), which incorporated drinking tea and medicinal soups into the ritual and daily life of monastic communities. Tea and medicinal soups were also used as offerings during rituals, and could be consumed as part of the ritual process. Monks even consumed tea and medicinal soups as part of the practice of self-cultivation aimed at the “preservation of life” (*yangsheng* 養生).

In addition, this paper explores how Tang-Song monks tried to achieve a balance between adhering to monastic codes (*jielü* 戒律) and drinking tea or soup as a form of self-cultivation. The most important practice pertaining to this problem involves monks drinking alcohol, including medicinal alcohol. In theory, the codes did not allow such behavior, but in fact it became an integral part of practices such as the cult of the “Sage Monk” (Shengseng 聖僧), presenting wine as an offering to monks, and making sacrifices of wine during rituals. In short, many Tang-Song monks considered the drinking of alcohol to be a legitimate religious activity.

The Buddhist practices described above appear to have been at least partly influenced by Taoism, a fact that reflects the profound interaction between these two religious traditions.

Keywords: tea, medicinal soups, monastic code, self-cultivation, rituals