**中韓水陸法會之考察——以召請對象之「踵事增華」為主**

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提 要

水陸儀文所現存的版本中，在中國約略可分為三種：（一）《天地冥陽水陸儀文》、（二）宋‧祖覺（1087-1150）重廣《水陸無遮大齋儀》、（三）東湖志磐重訂‧雲棲祩宏補儀《法界聖凡水陸勝會修齋儀軌》。此即一般所說的北水陸、眉山水陸、南水陸。至於在韓國所流行的《水陸無遮平等齋儀》、《天地冥陽水陸齋儀》，基本上，與《天地冥陽水陸儀文》較接近，但仍有所不同。

有關中韓水陸儀文所召請的對象，在中國主要以「上、下堂」或「上、中、下」席位來作劃分，在韓國則以「上、中、下」席位來作劃分。雖然中韓水陸儀文同樣以「上、中、下」席位來作劃分，但彼此之間卻是有別的，尤其對所召請中位的對象，韓國水陸儀文將天仙、地祇合併為中位來召請，這在中國現存的水陸儀文似並未有之，此可能是韓國水陸儀文本身所具有的特色。在韓國水陸儀文中，不論天仙、地祇為實報或權現皆視為同一類，置於召請中位的席次。然在中國水陸儀文則加以區分開來，若天仙、地祇為諸佛菩薩之權現，則置於上位召請；若天仙、地祇為實報，則置於下位（此就「上、下堂」而言）召請，或將天仙置於中位，而將地祇置於下位（此就「上、中、下」而言），並未將天仙、地祇合為一類召請之情形。為何如此，此乃值得關注之議題。

由此可知，在水陸儀文諸版本中，對於所召請之對象，各有所不同。因此，本論文針對中韓水陸儀文之召請對象來加以考察。探討水陸儀文隨著時代之不同，區域之不同，乃至國別之不同，而呈現「踵事增華」之情形，於古於今，莫不如此。

**Comparing the Liberation Rite of Water and Land in China and Korea with the Focus on the Transmission and Expansion of the Spirits Invoked**

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Abstract

The surviving Chinese liturgy books of the Water-land Liberation Rite can be roughly classified into three types: 1) *Tiandi Mingyang Shuilu Yiwen*, 2) *Shuilu Wuzhe Dazhaiyi*, enlarged by Zujue (1087-1150) in the Song dynasty, and 3) *Fajie Shengfan Shuilu Shenghui Xiuzhai Yigui*, revised by Zhipan (n.d.), a monk of Southern Song, and elaborated by the Pure Land master Zhuhong (1535–1615). They are commonly known as "North Shuilu", "Meishan Shuilu" and "South Shuilu" respectively. The texts prevalent in Korea are *Shuilu Wuzhe Pingdeng Zhaiyi* and *Tiandi Mingyang Shuilu Zhaiyi*. They are basically similar to *Tiandi Mingyang Shuilu Yiwen* but there are still differences.

According to the liturgical texts, the spirits invoked in the ritual in China are divided into two groups according to their seats in different halls, namely the "high-ranking hall" and the "low-ranking hall", or in some texts into three groups in "high-ranking seats", "intermediate seats", and "low-ranking seats" respectively. In Korea there are also three groups in the order of their ranks. It seems that both in Chinese and Korean texts the seats are classifies as high, intermediate and low. In fact, they are not the same. One noticeable difference is the spirits in the intermediate seats. In Korean texts, both heavenly beings and earthly deities are given the intermediate seats, but this arrangement is not found in existing Chinese liturgy books. Therefore, this might be a distinctive feature of the Korean texts. In the Korean liturgy heavenly beings and earthly deities are regarded as the same group and seated in the intermediate section, whether they are ad hoc manifestations or existing as the result of their past merits. By contrast, heavenly beings and earthly deities are seated separately in Chinese texts. In the case of the division into high-ranking and low-ranking halls, those heavenly or earthly deities as the manifestations of buddhas and bodhisattvas take the seat in the former, while those as the reward existence of their past merits take the seat in the latter. In the case of the division into high, intermediate and low seats, heavenly beings belong to the intermediate section and earthly deities, to the low section. The cause of this difference is worth our attention.

It is thus clear that there are different arrangements for spirits invoked in the ritual. Therefore, the present paper is meant to examine the invoked spirits in the Chinese and Korean liturgy books of the Water-land Liberation Rite and explore the changes of the text as it is used in different times, places and countries in order to show that transmission and expansion is common to all times.